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# the Living CHURCH

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

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## Things To Come

### December

16. Third Sunday in Advent
19. Ember Day
21. St. Thomas  
Ember Day
22. Ember Day
23. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen
27. St. John Evangelist
28. Holy Innocents
30. First Sunday after Christmas

### January

1. Circumcision
6. The Epiphany
13. First Sunday after Epiphany
20. Second Sunday after Epiphany
25. Conversion of St. Paul
27. Third Sunday after Epiphany

**NEWS.** Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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**MANUSCRIPTS.** Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

**PICTURES.** Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to *Religious News Service* and *Ecumenical Press Service*. It is a member of the *Associated Church Press*.

# 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.

## Holy Communion

The Protestants, as I understand them, are not neglectful of the sacramental side of religion. It is true that customarily they celebrate the Holy Communion but four times a year. But they do so for the same reason we celebrate it once a week, or even more frequently.

The reason is, of course, profound reverence for the Sacrament of Holy Communion. The Protestant, and particularly the Presbyterian, celebrates so infrequently because he wishes to avoid the contempt that is bred by familiarity. He believes that too frequent reception of Holy Communion tends to dull the fine spiritual edge of a profound religious experience. He wonders at both Romans and Anglicans receiving so frequently, and suspects that many times Holy Communion is little more than mumbo-jumbo to one who partakes so often.

We disagree with him, of course, but I think we must recognize that he is not neglecting sacred things. He holds them as sacred as we do, only he expresses his conviction in a different way. A little more charity, a little more knowledge, and a little more understanding — all these would save us from the childishness of such letters as Fr. Bolinger has written.

(Rev.) FREDERICK W. BLATZ  
Rector, St. Paul's Church

Westfield, N. J.

► God have mercy on us when we judge another man's religion! Of course, members of other Churches have a profound reverence for the Holy Communion. Yet, let us in all humility and charity recognize the fact that, objectively speaking, high sacramental doctrine, both as to the nature of Christ's presence therein and as to the effect of reception of the Sacrament, normally accompanies frequent rather than infrequent celebrations of the Holy Communion. — EDITOR.

## Creative Alternative

Surely no Christian will disagree with your editorial's statement [L. C., November 11th] that "Christian charity . . . does require us all to be alert to respond to the needs and troubles of suffering humanity," nor will anyone take issue with Fr. Machen's counsel that "The Church's job is not to outwit but to love, not to judge but to give as Christ has given to us."

When, however, we encounter our brother who asks us for a handout, our only two choices are not necessarily between a "suave, clever, cold-as-ice efficiency" on the one hand, or indiscriminate almsgiving that seeks to prove that God and we really do love the poor. The real concern of the Christian is not judging whether he is being swindled or whether the down-and-outer is "unworthy"; rather, the real concern is "how can I best love this child of God who happens to be a panhandler? How can I best

enable this man to help himself?"

Handing out a small sum of money to a panhandler is not likely to be of real help to him. It is not likely to renew his spirit, nor strengthen his intention to lead a new life. Instead of loving the panhandler by giving him a handout, the giver may be only contributing further to cynical dependence and deepening feelings of unworthiness and inadequacy.

A creative alternative for the Christian is to make sure that his community provides the facilities needed for the care and rehabilitation of unfortunate persons. Free lodging houses such as those provided by the Salvation Army and some municipalities, Traveler's Aid, alcoholic treatment centers, and vocational rehabilitation services are examples of our concern for these persons. Providing such services is not indifferently "passing by on the other side"; rather, it is ensuring the existence of a well-staffed inn to which one can take the beaten traveler to be healed. The very presence of a "panhandler problem" should impel each Christian to find out what services are available to the poor in his community, and to work for the day when the poor no longer have to depend in part on erratic handouts of conscience-money from their fellow citizens.

It is unfortunate that in the editorial organized community services are almost equated with "sterilized charity," and that in the article the activities of "secular charitable organizations" are somehow less loving than the almsgiving of the priest. These assumptions are not necessarily true, and they verge on ecclesiastical self-righteousness. Organized welfare services, both secular and Church-related, can be and often are instruments of the Holy Spirit in which men express loving concern for one another in effective ways. If these social agencies are not always what they might be, Christians can seek to improve them with the Christ-inspired gifts of money, time, and talents, instead of regressing to the level of paternalistic almsgiving. Avoiding the latter, we can more fully love and give to our brothers, as Christ loves and gives to us.

(Rev.) PHILIP H. ROBB

School of Social Work  
Howard University  
Washington, D. C.

► In speaking of organized charity as "sterilized," we were not thinking of the loving workers who dedicate their lives to those in need, but of the tendency of the community as a whole to use their services as a way of escape from the obligation of loving and helping others. Referring a man to such agencies can be primarily a way of getting rid of him. — EDITOR.

### Books of Dr. DuBose

Some three or four years ago, soon after *The Faith of the Church* (Pike and Pittinger, third volume in the Church's Teaching Series) was first published, in a letter to the Department of Christian Education of the National Church, I called attention to the fact that in the extensive bibliography or "Books for Reference" in the back of the book there was no reference to the books of Dr. William Porcher DuBose. I was promised then that the omission would be supplied in

*Continued on page 20*

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# Ersatz

## Christianity?

It appears to be extraordinarily difficult for the average American, who believes strongly in the necessity for religion, to see that there can be bad religions as well as good ones; and above all, practically impossible for many of his kind to recognize that some of the religious teaching so liberally ladled out these days is poles removed from authentic Christianity. This was borne in upon me not long ago when I had the opportunity of meeting with many groups of active and interested laypeople and discussing with them problems of Christian faith in our own time; but the fact of indiscriminate approval of religion as such must be disconcerting to parish clergy as well as to the professional theologian.

Perhaps it is going too far to say, with Karl Barth, that on the whole more harm than good has been done by "religion." Barth is obviously trying to make clear something that 30 years ago Walter Lowrie said in his Bohlen lectures at the Philadelphia Divinity School: Christianity is really *sui generis* among religions, being in fact a faith which is quite different, in its crucial affirmations, from the general run of religious traditions. I am not sure that this is entirely true, as said; but it is certainly true that simply to class all religions on the same level and assume that they are all good is a disastrous matter, making nonsense of the distinctively Christian orientation.

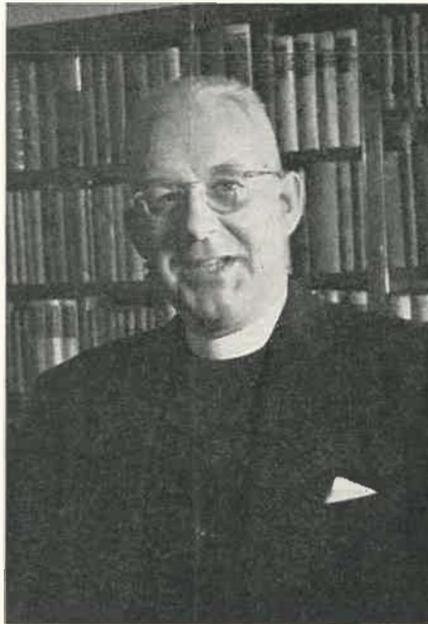
Probably the average church-going person will feel that Christianity is different from, say, Hinduism or Mohammedanism. But when he hears talk of the value of "religious principles," and above all when he hears about the pacifying and security-giving quality of certain religious techniques — especially if these are advocated by people who use a sort of Christian language — he is quite likely to feel that this is the real thing. And he will be considerably shocked, and even seriously annoyed, if he is told that often enough there is little or no Christian content in the ideas.

My own introduction to this common state of mind came through a series of talks in which I had sought to distinguish between classical Christian ideas and the contemporary cult of "peace of mind," "positive thinking," and "inner security." Since I was talking to well-instructed Church-people, I had no thought that what I

*The difference between "swooning into the arms of the Absolute" and following a religion with a Cross at the center*

By the Rev. W. Norman Pittenger

*Professor of Christian Apologetics  
General Theological Seminary, New York, N. Y.*



THE REV. W. N. PITTINGER

was saying would seem to them peculiar. But I soon discovered that even good and careful instruction in Christian principles and practice is no guarantee that one will see the difference between a religion which has a Cross at its center, both in its Lord's life and in the lives of His disciples, and a religion whose purpose is, as I had rather naughtily described it, "to swoon into the arms of the Absolute

and come up with a good income and lots of friends."

No doubt one of the consequences of a profound faith in the reality and goodness of God is an inner peace which no circumstances can shake. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee," says the Prophet Isaiah. And all the saints of the Christian ages would say the same. But this is very different from looking at religious faith as primarily concerned with giving us security. Christianity, at any rate, is not like a baby's pacifier, despite some of the popular writers and talkers who appear to turn it into a super-technique for winning friends, influencing people, and being happy in the process.

The old Tractarian priest who told his enquirer, in answer to the question, "Have you found peace?" that in fact he had found "war, my dear," was speaking with Christian wisdom and understanding. At any rate, the kind of "peace" which is supposed to be produced by religion is often simple extrication from facing the facts; it is a kind of self-induced blindness to reality and argues that, if we only think positively and dupe ourselves as to what is so, we ourselves shall get along blithely and have a marked success — sometimes a worldly one — in



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our social and business relations. What all this has to do with Jesus Christ and Him crucified is hard to see.

I have been trying to think through what is required of Christian pastors to insure their people's recognition of the *ersatz* character of these popular ideas. An obvious need is a more careful and thorough teaching, through sermons and schools of Christian faith, of the actual gospel of Christ and what it says about human life and its vicissitudes. But I have come to the conclusion that the major desideratum is a renewed emphasis on the meaning of the Christian life of devotion.

For the cults to which I refer, whether outside proper Christianity altogether (like Christian Science), or within it (like the Unity groups which sometimes number Churchpeople among their followers, or the popular preachers who hand out this sort of thing Sunday by Sunday and through widely read books), have a large measure of their success and secure a good proportion of their following simply because they are concerned with the "inner life" and the techniques of the spiritual life of people. I have just looked through a series of pamphlets, sold by the millions, which do just this. The suggestions are an interesting example of non-Christian quiet-

ism. But the reason that so many laymen read and follow them is plainly that these laymen have never heard about the truly Christian methods of devotion, nor have they been given equally simple and direct literature which teaches the techniques — if one dare use that word now — of Christian prayer.

Oddly enough, there is plenty of this material available, in all Christian bodies. But one must wonder why it does not seem to get into the hands of the bulk of our layfolk. The Forward Movement in the Episcopal Church, for example, produces excellent handbooks covering all these points; they have a wide circulation. Yet somehow — perhaps because the clergy don't "push" them — they reach but a handful, if my observations are correct.

### The Real Trouble

I think that the real trouble, however, lies deeper. We have had an enormous increase in the number of schools of religion. But have we had much increase in the number of schools of prayer? And is it not imperative that every parish should be, in fact, a school of prayer, with many small groups meeting regularly for this very purpose, with constant emphasis on true Christian devotion, with consistent and sustained teaching and preaching on the meaning of the life in Christ, in grace, in communion?

Those who know the "spiritual combat" of real Christian prayer are not likely to succumb to the easy-chair version of spirituality. Those who have learned from Père de Causade about "the sacrament of the present moment" will hardly fall victim to a kind of religion that lacks wrestle and struggle even in the acceptance of the will of God. Those who have seen that self-abnegation is the only Christian way to self-fulfillment in God will not be susceptible to cheaper and easier ways of finding life, for they will know that the "way of the Cross" is the only certain way to true life.

I believe that this is a major need today. Perhaps the sheep are hungry and their rightful pastors have not fed them. Perhaps that is why they turn to *ersatz* versions of Christianity. Perhaps this is why they do not have even the knowledge which would enable them to see *ersatz* devotion for what it is. So I think, at least.

# The Advent Ember Days\*

To one who seeks an interpretation of the Ember Days in the glowing coals rippling with color and warmth in one's fireplace, it comes as a disappointment to find that the "Ember" of the Ember Days is derived from the unromantic German word, *quaterember*. This in turn comes from the Latin *quattuor tempora*, meaning the "Four Seasons."

The Ember Days have, however — at least in the Anglican tradition — lost their original relation to the sowing of seed, harvest, and vintage, and for centuries have been days set apart for fasting and prayer for the priestly vocation (Prayer Book, pp. li and 260). Is there not, then, a symbolism to be found in the light of the embers of the fire before which a family kneels for evening prayers during Advent?

In our home, as we watch the bright coals in our fireplace, we call to mind the 18th Psalm — David's psalm of thanksgiving for his deliverance from his enemies, with his brilliant and powerful picture of God's flying to his rescue "upon the wings of the wind" (v. 11, Prayer Book version). Through the darkness of dark waters and thick clouds of the skies He came, and "coals were kindled" at His presence (v. 9, P. B. version).

So, during Advent, coals of spiritual fire are kindled by the brightness of Him who is to come, and we pray on these Advent Ember Days for those called to the sacred ministry to bear witness to the Light which is to pierce the darkness of the world. And not only for those called to the ministry in its more restricted sense do we pray, but also for missionaries, lay workers, those who have been called apart into the retirement of the religious life, seminarians, and indeed for all the work of the Holy Catholic Church.

The enthusiasm with which the children pray is, of course, increased



Louis Pote

A CHILD viewing an ordination, such as this one showing the Rev. Marshall Minister being ordained by Bishop Bowen, retired Bishop of Colorado, can understand the holiness of the priestly vocation.

as their knowledge of the priesthood and the religious life increases, and this is enriched by telling them from time to time about the Holy Cross Fathers' work in Liberia, the Cowley Fathers in Japan, the work of the Benedictines and of the Franciscans, a need of the Poor Clares at Maryhill or the Sisters of St. Anne, as well as asking them to pray frequently for God's help in particular problems which confront our own parish or our own diocese.

There is no need to urge upon them prayers for those in seminary, for they have a special young man, not only a fellow parishioner but their waterfront director at summer camp, whom they are praying through seminary with a will.

The Ember Day Collect, which asks

that God will "put it into the hearts of many to offer themselves for the ministry" of the Church, may act as a reminder to parents of their duty to give vocational guidance to their children. Oh, one may say, is not high school time enough for that? And aren't professional counseling and aptitude tests the best way? Isn't it rather foolish to plan a child's future when he still deserves years and years of play before he must think of work? In fact, it may do great harm to burden a child with a decision about his life's work before he is ready for it.

Yet even though adults no longer

\*The Ember Days are "the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14, and December 13" (Prayer Book, p. li). The Wednesday, Friday, and Saturday after December 13th, of course, are the Advent Ember Days.

## and the opportunity they provide, under God, for giving vocational guidance to children

press this decision upon children, in the knowledge that they are too young to know what they are going to be when they grow up and that parents must guard against forcing their own ambitions upon them, still God continues to put into the minds of children wonderful dreams of the great things they will do when they are men and women.

Since the two boys in our house are not noticeably different from other children, it may be assumed that children's vocational aims are likely to take a different turn with great frequency, and in the course of a week may swing from digging up archeological ruins to exploring the space frontier. One would therefore hardly dispute the fact that encouraging a child toward a particular line of work may thus be highly impractical.

All this is not to say, however, that there is nothing parents can do to help prepare the child for making a decision about his vocation; for while he is a child it is just that, preparation for a decision. We can meet his dreams head on and use them as the starting point for reality by enlarging his experience and knowledge of the vocations which lure him.

If there is a child who does *not* dream, we can stimulate his imagination and help his talents to develop. We give him clay, brushes, paint, tools, and wood. We let him litter the kitchen with mixtures of spices and salt, baking powder, vinegar, and food coloring for manufacturing smells or for just plain mixing. We take him to museums and art galleries and to see a bottling plant in operation. We read him stories of Abraham Lincoln, of Colonel Stapp, and Francis of Assisi. We see that he has an acquaintance with music, the real estate business, and dairy farming. We give him all these opportunities to investigate the endless fields of work so that his dreams may not turn out to be castles in the air but may become solid foundations upon which he may build his own place in the world.

It is a matter of doubt whether it occurs to parents, who have taken children to observe glass blowing and money being made at the Bureau of Printing and Engraving, that they should also take them to see a young man receive Holy Orders. Certainly it is not necessary to wait until some friend of the family is to be ordained. Yet the thought did not occur in our family until not the ordinand, but the preacher, was a friend of the family.

Father Jack, who whenever he visits us is as absorbed in boat models under construction and magic tricks as he is in talking to father and mother, had come all the way from Baltimore, breezing in one Friday night after the children were in bed, so they had only a momentary exchange of greetings with him in a dark bedroom. Hence, it was for a chance to see him further and to hear him preach that we went next morning to the city to the ordination. With this as our dubious motive, it is indeed a mystery that God should have poured out so much grace upon us at that service. Yet He did.

At the close of the sermon, when the preacher said, "My Brother. . .," indicating that his final words were to be addressed directly to the ordinand, the young man rose from the front pew where he sat with his family. On the back of his white linen alb, as he stood facing the preacher, across his shoulders and sweeping down the middle of his back, there was clearly and boldly marked a large cross. It was the blackened ash color of the crosses of Ash Wednesday, and its contours suggested the stroke of a gigantic finger.

This must surely be imagination! In a moment we eyed each other, and some whispered exchanges of, "Do you see the cross?" and, "Yes, do you?" convinced us that it was not a trick of the light, nor the shadows of the folds of his garment, and when the ordinand walked forward into the brighter light of the chancel, the cross, though somewhat fainter, was still plainly visible.

Anything which might have been said after this on the subject of the holiness of the priestly vocation was swallowed up in awe. Not only the stole as the sign of the yoke of Christ, but the Cross!

There is a sense other than choice of specific line of work in which parents are most deeply responsible for vocational guidance. It is in the home that attitudes toward work are formed and habits of work are learned. As soon as a child is old enough to pick up his pajamas off the floor, he is old enough to learn about work and its place in God's Kingdom — which includes work in this world here and now. In our home Advent has been a logical time to begin, when the children are accumulating spiritual gifts for the Christ Child for His Coming at Christmas and keeping them in a perfectly ordinary little box, which is quite empty to the eye.

For we seem to reach the peak of our abilities — and beyond — when we work for God. Perhaps it is because



no talents or energies are withheld when we give ourselves completely in love, and the Holy Spirit can freely replenish His gifts in our uncluttered souls. It is a secret easily taught to children. Even the littlest can understand that when we give our work to others we are giving it to our Lord, because He said so Himself.

When children work for their parents the balance between work done and payment received is a delicate one. One would hardly argue that a child should never be paid for work. Children deserve to know that their contributions to the world around them are valuable to others, and money is the common measure of worth to the world. On the other hand, it is worth pains on the part of parents to allow their children to experience the exquisite joys and rewards of working for love.

When one has taught a child through example and experiences that

*Continued on page 23*

# A Dangerous Precedent



"NEEDLESS TO SAY we, too, have concern that our people in service have every opportunity possible to receive the ministrations of the Church."

## *might be initiated by electing and consecrating a Suffragan Bishop for the Armed Forces*

A Statement approved by the House of Bishops  
meeting at Pocono Manor, Pa., November 16th

**T**he House of Bishops rejoices over the widespread interest among our people concerning the ministry to those in the Armed Forces, an interest evidenced in part by the continuing discussion of the need or desirability of electing a Suffragan Bishop to be in charge of the work of our Chaplains. Needless to say we, too, have concern that our people in service have every opportunity possible to receive the ministrations of the Church. We, too, recognize the missionary opportunity offered by the millions of young people now on duty in the Armed Forces of the United States.

In preparation for the 1956 meeting of the House of Bishops the chairman of the Armed Forces Division wrote to each of the some 100 Chaplains on active duty asking them to express his mind on the need for an Armed Forces Bishop. In passing it is interesting to note that 69 replies were received. Of these four expressed no opinion, 25 desired to have a Military Bishop elected, 40 voted "No" to the question, "Do you favor the House of Bishops electing a Bishop for the Armed Forces?"

More than threescore suggestions were made about the chief responsibilities and concerns of such a Bishop, the help he might give to the individual Chaplain, and the ways in which

he might improve and advance the ministry of the Episcopal Church to those in service. The many suggestions do reveal felt needs.

To have a Bishop for the Armed Forces would appear to recognize the value of the Chaplain's work, provide him psychological support, and in general enhance the prestige of the Chaplaincy. For those conscious of rank, his office and title would enable the Suffragan to wield more influence than the Bishop Chairman of the Armed Forces Division or the Executive Secretary. In a position to understand the Chaplains' problems he could be more truly a Father-in-God and pastor to them.

With these needs the members of the House of Bishops, many of whom have served as Chaplains, have sincere sympathy. However, in our considered judgment the present organization can better meet these needs than one Bishop with entire responsibility could. We have a Bishop for the Armed Forces in the Far East, the Bishop of Honolulu. We have a Bishop for the Armed Forces in Europe, the Bishop in charge of the American Churches in Europe. Both of these are former Army Chaplains. We have four Bishops in the Armed Forces Division, all former Chaplains, who are willing and able to make occasional visitations.



Aim is to strengthen ties of military with Church in local congregations. Shown: Bishop Miller of Easton confirming recruits at U.S.N.T.C., Bainbridge, Md.

We have two experienced Chaplains as secretaries to take care of administrative, personnel, and counselling problems.

One man, even a Bishop giving full time, cannot better meet all of the needs or solve all of the problems incident to the ministry of the Church in the Armed Forces. Indeed a Military Bishop might weaken our work by seeming to relieve the Bishops, clergy, and laity of the Church of their responsibility in this important and widespread ministry. Now every Bishop has the pastoral responsibility to the military installations in his jurisdiction and the priest of every cure, indeed every congregation, has an immediate responsibility to those of the local fellowship now away in the service.

To the suggestion that the office of a Bishop indicates rank in a military sense we can only reply that such an understanding is foreign to the Church's conception of a Chief Pastor. To seek by pressure or by influence ends not attainable on merit is to adopt the mores of the world that stand condemned by Him who "came not to be ministered unto, but to minister."

Those now serving in the Army, Navy, Marines, or Air Force, whether officers or enlisted men, are for the most part civilians on active duty.

Our aim is not to establish a Military Branch of the Church but to strengthen the ties of those in military service with the fellowship of the Church in local congregations both at home and where possible in the areas where they may be stationed.

To establish such a permanent Bishporic would seem to be contrary to

our Catholic and Anglican tradition. The office of a Bishop indicates territorial jurisdiction. If we elect and consecrate a man for this office it will be permanent, at least until he reaches the age for canonical retirement. We might well be initiating a dangerous precedent in electing and consecrating a Bishop to serve any special interest group save as a temporary expedient in a time of grave emergency. This is said knowing that the Church of England has recently appointed a Military Bishop. But the Church of England is the established Church and as a result has more official standing and can wield larger influence than the Episcopal Church can, accepting as we do the principle of the separation of Church and State. Moreover their practice of the appointment and translation of Bishops makes possible the incumbent's immediate reassignment whenever it seems advisable.

We who have had experience in the office and work of a Bishop, who have the responsibility for the care of all the churches, and all Churchmen, are sincere in our belief that the election of a Bishop for the Armed Forces is neither necessary nor expedient at the present time.

THE BISHOP OF PENNSYLVANIA  
THE BISHOP OF SOUTH FLORIDA  
THE BISHOP OF WESTERN NEW YORK  
THE BISHOP OF MINNESOTA

### Virgin's Lullaby

Hush-a-bye, my Baby,  
Lullaby, my sweet;  
Shepherds kneel in wonder  
At Thy infant feet.

Hush-a-bye, my Baby,  
Lullaby, my own;  
Kings who bend in homage  
See Thy crib a throne.

Hush-a-bye, my Baby,  
Lullaby, my love;  
Choirs of angels singing  
Hail Thee from above.

Hush-a-bye, my Baby,  
Lullaby, my dear;  
(All my world is nestled  
In my arms here).

KAY WISSINGER

## Quench Not The Spirit

**I**n the lively controversies over various aspects of Church life that have adorned our columns recently, some letter-writers have tended to erect liberalism on the one hand or conservatism on the other into an absolute principle. Being intelligently up-to-date and modern is a vitally important principle to some; but others demand that we resist modernity in the interests of the faith once delivered to the saints and maintaining a changeless testimony to the things eternal.

We share with our conservative correspondents the belief that Christianity essentially is the "faith once delivered to the saints," with a Gospel, a Creed, a ministry, and a sacramental system that have a "once for all" character. We think that those who deny or explain away central elements of the Church's life and witness are wrong in their concept of what Christianity is and how to make it available to modern men. And yet, we seem to sense in some of the current discussion a rejection of modernity and a clinging to the past that do not seem to us really to be a necessary part of the Christian and Catholic outlook.

Christianity began, of course, as an innovation, a revolution within Judaism. Christ was often accused of trying to break down the good old customs; and the first martyr who followed Him, St. Stephen, was accused in terms that almost have a temporary ring: "This man never ceases to speak words against this holy place and the law; for we have heard him say that Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us."

It is commonly the lot of the heirs of a revolution to be the most conservative of conservatives, as Grant Wood's famous painting, "Daughters of Revolution," reminds us. Indeed, to conserve the fruits of a revolution requires something of this spirit. Yet Christianity is not just one of the world's revolutions, and the Christian cannot be one who blindly and frantically resists all change, who consults his prejudices rather than his intellect and condemns the unfamiliar even before he understands it. Some of the opinions expressed in Church discussions seem to proceed on the assumption that anything strange is bad. Neo-Orthodoxy, existentialism, ecumenicity, group dynamics, psychoanalysis, etc., need only to be named to be condemned. These words seem to give us an uneasy

feeling in the pit of the stomach, a dread of the unfamiliar.

Sometimes it seems that the intensity of the protest is not based on a conviction that such things are false but rather on the fear that they might be true!

But the Christian revolution for which St. Stephen died was not, like a political or social revolution, a temporary phase in the history of mankind created by human efforts and depending on human efforts for its continuance. It was not, so to speak, a cross-current within history. It was the injection into human history of a new thing, a new factor, a new stream of life which from that day to this, and on and on into the remotest future, continue to pour forth new life from an inexhaustible spring.

Civilizations and philosophies and languages and ideas continue to evolve and change, to die and come to birth. Christians and Christianity express themselves in the varied terms of these varying civilizations. But when the old order changes, Christianity does not wither away. It appropriates to itself the social paraphernalia of the new order and continues to bear witness to its Gospel and to inject new life into men and nations.

Thus, Christianity is both always old and always new. In coping with movements of thought and social organization it is always conservative and always liberal. To every age it testifies of a divine Father, a crucified and risen Lord who stands in judgment over all human endeavor, a sanctifying Spirit who dwells in the soul of the individual Christian and the fellowship of the Church. The Incarnation had a point of entry into history, but it has no point of exit from history. Those who have been baptized into the life of the Incarnation should be unmoved by historical dreads and anxieties, by the falling of good things into decay and the spreading of bad things like a plague. When the things of this world wax old like a garment and the moth eats them up, then it is that our redemption draws near. For the Christian, the golden age is in the future, not in the past.

The changelessness of the Gospel itself is not the changelessness of a mountain, standing firm for long generations but ultimately yielding to the assaults of the elements. Rather it is like the changelessness of an everliving, everflowing stream that can wear away a mountain and cut a new course for itself in the solid rock, inexhaustible as long as its source is inexhaustible.

Yet the changeless quality of the Gospel tempts men to use it for the purpose of absolutizing things that are temporary. One religious sect uses hooks and eyes, but not buttons, because buttons were new-fangled luxuries to those who founded it. The great tragedy of the Christian world is that the See of Rome has sought to use the Gospel to arrest the course of history, the progress of science and philosophy, and the development of free political institutions. When these things develop anyway, Rome ulti-

mately comes to terms with them. It is following along a generation or two behind on Higher Criticism and has begun to make use of the findings of psychoanalysis. And in Europe today, Roman Catholics are providing heroic witness even unto death for the free institutions which their leadership once condemned.

The Roman Catholic Church is not, of course, the only one that tends to eternalize the temporal. Even the Churches founded in the Reformation period cast the mantle of sanctity over the things of their own period. The chasuble of the early Christian centuries is replaced by the medieval college gown. The language of prayer becomes crystallized in an archaic idiom that was modern when it was adopted. Many aspects of Protestant piety, such as intense subjectivism and severe moral scruples, are, as Gregory Dix has pointed out, medieval rather than scriptural. Puritanism is a sort of world-denying monasticism adapted to the common man.

The tendency of Christians to absolutize that which is not absolute is undoubtedly the greatest single cause of the divisions of Christendom. A comforting dedication to the familiar for ourselves, a charge of innovation against our opponents — these are the stock in trade of religious controversy. "We have heard him say that Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered unto us." There may well have been Christians in the crowd that denounced St. Stephen, for the Book of Acts records that things were not always friendly between the Hebraists and the Hellenists within the Church itself.

Yet, if the Gospel enters into history from an inexhaustible and pure course, it is carried in history by men and women like ourselves. From the very earliest times, the Church has had to fight against the efforts of some of its members to pervert or simplify or revise the Gospel in the light of what was then "modern knowledge" or "common sense," or to accommodate pleasant people who might be brought into the fellowship if only the Gospel could be diluted for them.

The person who lacks a visceral dread of change may be swayed by an opposite temptation to enjoy a pleasurable thrill in exploring new and dangerous ideas. How much can you deny and still believe the Gospel? How much in the way of secular opinions and trends can you accept even when they seem to conflict with the Gospel?

Writing to the Thessalonians (I: 5: 19-21), St. Paul says: "Quench not the Spirit, despise not prophesyings, [but] prove all things; hold fast to that which is good." The words are mostly from the King James version, but the punctuation is that of the Revised Standard, which more clearly reveals the sense. The apostle is saying that new things sometimes come from the Holy Spirit, who inspires men to proclaim them. Don't clamp down in blind reaction against anything that is new, but test it and accept it if it is good.

This, after all, is the only reasonable answer to the issue between liberalism and conservatism. Don't be overborne by either the newness or the oldness of an idea, a proposal, a custom, a practice, a rule, an item of doctrine. Test them all, and hold fast to that which is good. Neither loyalty to the old because it is old, nor an itch for the new because it is new has any place in the emotional or intellectual equipment of the Christian. The question is, rather, what is true, what is practical, what is kind and loving, what is godly, what tests out as possessing the marks of the inspiration of the Holy Ghost.

Because the Church is concerned first and foremost with bearing an unchanging witness to the things that are eternal, its "style" will always, in normal circumstances, be conservative. Electric lights have replaced candles for illumination in the Church, but the candles are still there because of the devotional associations that have grown up around them. Even when Christianity enters a revolutionary phase, it usually does so on the basis of an appeal to the past.

But St. Paul's advice is still relevant today: "Quench not the Spirit, despise not prophesyings." In our time, as in the past, the Holy Ghost is at work expanding the frontiers of knowledge, enlarging the area of human freedom, opening new vistas of beauty and love. We should not react instinctively against the strange and new lest we find ourselves reacting against Him. Rather, we should prove all things and hold fast to that which is good.

## Armed Forces' Bishop

Again the House of Bishops has declined to elect a bishop for the Armed Forces, and has issued a statement setting forth its position on the matter [see p. 8].

The House rejoices in the interest shown by Church-people in the spiritual needs of those in the Armed Forces — "an interest evidenced in part by the continuing discussion of the need or desirability of electing a Suffragan Bishop to be in charge of the work of our Chaplains" — and the Bishops "have sincere sympathy" with the needs that many feel would be met by having such a bishop. Nevertheless, after outlining various arguments on the "con" side of the question, the Bishops conclude that "the election of a bishop for the Armed Forces is neither necessary nor expedient at the present time."

Many will be disappointed at this decision, including the Deputies to the last General Convention, who put up such a determined effort on behalf of a bishop for the Armed Forces. Many will feel (with THE LIVING CHURCH) that the Bishops' arguments are not unanswerable. Nevertheless, this is where the matter now rests; and perhaps the part of wisdom is to let it rest there for the next few years.

# BOOKS

## Two Theories of Creation

**UNDERSTANDING THE SACRAMENTS.**  
By **Carroll E. Simcox**, Ph.D. Morehouse-Gorham. Pp. 104. \$2.15.

The Rev. Carroll E. Simcox, whose earlier works on the Creed, the Lord's Prayer, and the Ten Commandments, form a trilogy that no Churchman can afford to overlook, has given us still another volume — *Understanding the Sacraments* — that deserves a place beside its predecessors.

In an opening chapter ("Kissing and Other Sacraments"), Fr. Simcox gives a lucid explanation of the "sacramental principle." This is followed by a chapter on the Christian Sacraments ("sacraments of love between God and man"), relating them to the Incarnation (of which they are, of course, "extensions"), emphasizing the importance of a right response to the sacraments, and considering the question of their number (whether there be "two only," seven, or an even larger number).

There follows a brief chapter on each of the "seven Sacraments that have a certain centrality in the Christian life," including the "two which have a clear and necessary priority: Baptism and the Eucharist." A final chapter, "The End of It All," sums up and ties together all that goes before.

There are a few criticisms that might be made. The chapter on the Holy Communion is strong on the Real Presence, but weak on the Eucharistic Sacrifice.

The Church's marital legislation is oversimplified by failure to state the difference between annulment and divorce (see last paragraph, p. 74). And the oil with which Eastern Orthodox priests administer Confirmation is blessed not by the "Bishop" (p. 40), but by the Patriarch.

But on the whole this is just the book for inquirers and adult confirmation candidates, as well as for Churchmen who wish to refresh their understanding of the Church's Sacramental teaching. Written in Fr. Simcox's clear and vivid style, it should do much to make real to Churchpeople the rites in which they participate.

FRANCIS C. LIGHTBOURN

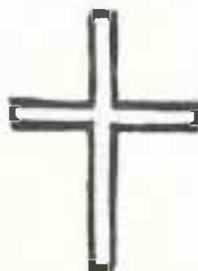
**THEOLOGY YOU CAN UNDERSTAND.**  
By **Rachel H. King**. Morehouse-Gorham. Pp. 223. \$4.25.

Rachel H. King has taught at the Northfield School for Girls in East North-

field, Mass., since 1928, except for several brief intervals when she was elsewhere. *Theology You Can Understand* reflects the high quality of teaching for which that school is noted, and also the author's fine capacity for stating difficult material in a simple, direct way. Her chapters are understandable, indeed, by intelligent persons of high school age upwards.

Like the makers of dogmatic theologies, Dr. King begins with introductory matter, addressing herself to the question as to how we can go about theologizing. She introduces the reader to a God whom men not only seek after but who reveals Himself. Then follow chapters outlining the necessity of a doctrine of the Trinity. She portrays the Trinity as understandable only in relation to divine Love, instead of in any mechanical or propositional sense.

The author discusses two theories of creation which she feels to be inconsistent with belief in a righteous God; viz., pantheism and unaided evolution. She



puts these two types, respectively, in an interesting manner: (1) "the high eternal God eternally unfolding Himself downward from the One into the Many"; (2) "creation as a process by which matter unaided unfolds itself upward until it becomes Divine." Both of them, she feels, are inadequate because they are connected with philosophies affirming that "moral law is not part of the underlying structure of the universe."

Part II deals with man's sin and salvation, Part III with "The Church Here," and Part IV with "The Church Hereafter." She is to be commended for leading into the discussion of the meaning of the Church after first dealing, in Part I, with "The Triune God."

An appendix lists modern books and ancient theological classics for the reader who wants to go further in his effort to understand theology. Clergy should find this an excellent book to use with discussion groups of youth, as well as with inquirers and confirmed adults.

KENDRIG BRUBAKER CULLY

## A Valuable Volume

**THE INTERPRETER'S BIBLE.** Volume 5 (Ecclesiastes, Song of Songs, Isaiah, Jeremiah). Abingdon Press. Pp. 1142. \$8.75.

Because of the importance of the two major prophetic books it covers and because of the excellence of the work done by the contributors, this is one of the most valuable volumes in the *Interpreter's Bible*.

The introduction to, and exegesis of, the first 39 chapters of Isaiah have been done by R. B. Y. Scott. The analysis of critical problems in the introduction and the thorough outline of the contents of I Isaiah will be found extremely useful. The exegesis follows the same pattern, the aim always being to isolate the material that goes back to Isaiah himself and to find what it meant in terms of his own time.

Probably the most exciting section of this volume is the one on Isaiah 40-66 in which James Muilenberg, the exegete, and (the late) Henry Sloane Coffin, the expositor, have done a superb job. Particularly striking are Muilenberg's strophic arrangement of the material (would that there had been space for more of this!) and the appreciative, stimulating and profound discussion of the message of these chapters. The critical position is moderate: chapters 40-55 are seen as a unity while chapters 56-66, in accord with the majority opinion, are denied to II Isaiah.

J. Philip Hyatt, who has done the exegesis and introduction for Jeremiah, presents in clear and concise form the results of his long study of this book.

The group of eminent scholars who have worked on this volume is completed by O. S. Rankin, who has done the introduction and exegesis for Ecclesiastes, and T. J. Meek, who has done the Song of Songs. Both have handled the material in a competent and satisfactory way, and, if the discussions are not exciting, neither is the material being worked on when compared with Isaiah and Jeremiah.

While Coffin's exposition of Isaiah 40-66 is superb, the exposition of G. G. Atkins (Ecclesiastes), H. T. Kerr and H. T. Kerr, Jr. (Song of Songs), G. G. D. Kilpatrick

(I Isaiah), and S. R. Hopper (Jeremiah) should also be mentioned. This volume will be of great use to any reader of the Bible. In spite of its expense, the clergy should make every effort to have and to use the *Interpreter's Bible*; the resources it provides for sound



Continued on page 19

## Churchmen Ask for Release Of Japanese War Prisoners

An appeal for the release of 91 Japanese war crimes prisoners in time for Christmas has been made in a letter to President Eisenhower signed by prominent Churchmen. Among those signing the letter were Dr. Harry Emerson Fosdick; the Rev. Eugene Carson Blake, president of the NCC; the Rt. Rev. William Lawrence, Bishop of Western Massachusetts; the Rt. Rev. Edward L. Parsons, retired Bishop of California; Prof. Reinhold Niebuhr; the Very Rev. James A. Pike, Dean of the Cathedral of St. John the Divine; the Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver; Mrs. Arthur M. Sherman, Executive secretary of the Women's Auxiliary of the Episcopal Church; and Mrs. Theodore O. Wedel, chairman of the department of United Church Women, NCC.

The letter stated that "the United States and Australia hold the unenviable distinction of being the only remaining countries demanding further punishment of men already imprisoned for more than 11 years because of crimes committed in the hysteria of war time." Great Britain hold four prisoners but they are to be released on or before January 1, 1957.

The 32 signers of the letter declared that release of the 91 prisoners held under United States jurisdiction "would mean much to these human beings, their families, and to the whole people of Japan." In conclusion the letter stated, "Christmas is approaching and we deeply hope that at this season of good will you may find it right to release the prisoners. We believe that it would accord with the teachings of Christ and be blessed by Him for the increase of peace among men."

## Children to Help Build Houses For Retired Connecticut Clergy

The diocese of Connecticut's Children's Advent Offering and the offerings given by the men and boys of the diocese at the Advent Corporate Communion services held December 2d, will be used this year to help build another retired clergy house.

Knowing that the great majority of clergymen do not own homes, having lived in parish rectories during their lifetime in the ministry, the diocese, through the Church Home of Hartford, has constructed the first of what it is hoped will be several two-apartment residences on the grounds of the Church home. These apartments will furnish a residence in retirement for faithful priests of the diocese and their wives.

The one floor brick house contains two apartments, each with large living room, dining alcove, bedroom, and kitchen. A laundry and heating plant room is also part of the house and each apartment will have a refrigerator and range furnished.

# Bishop and Clergymen in Egypt Expelled Without Explanation

About 60 British missionaries including Dr. Francis F. Johnston, Anglican Bishop in Egypt, were expelled from that country without being given any official reason. The bishop and the Very Rev. Arthur Lewis Burrell, provost of All Saints' Cathedral, Cairo, were handed expulsion orders on November 12th and given seven days in which to leave. They reached London on November 17th.

Dr. Johnston said he turned the administration of the diocese over to an Egyptian clergyman, Archdeacon Adeb Shammas, for whom he asked prayers "at this time of great responsibility." When he left Cairo, the bishop said, members of three Church groups were being sheltered in the cathedral compound — the Church Mission to Jews, the Nile Mission Press, and the British and Foreign Bible Society. All of them had asked for asylum, he explained.

Missionary officials stated that French missionaries in Egypt, who are few and mainly Roman Catholic, likewise face expulsion. Activity by United States missionaries has generally not been curtailed, the officials said. All of the estimated 300 American missionaries in Egypt are staying at their jobs, they reported. The only members of American missionary families evacuated have been mothers with young children.

The officials added that reports received in this country indicated two major British mission stations have been closed. These stations, they said, represented about 25% of the total non-Roman missionary activity in Egypt. They were operated by the Church Mission Society of the Church of England and the Egyptian General Mission, an interchurch enterprise. The mission leaders agreed that British missionary effort in Egypt is "about finished."

It was later reported that American missionaries will take over activities sponsored by the Church Mission Society and the Egyptian General Mission. It was also reported by Religious News Service that the British Church Mission Society Hospital in Cairo was closed down and when tension in Egypt grew acute the English Mission College there changed its name to the Episcopal Mission College. Until hostilities closed all schools it was being run by Egyptians.

In describing the circumstances of his expulsion, Dr. Johnston said the official who handed him the order apologized and said he was "very sorry about it."

"When I asked the reason for the expulsion, the man replied 'I cannot tell you,'" he said. "We were given all facilities in getting exit visas but we had to make our own arrangements for getting away, which was not easy," he added.

A veteran of 40 years work in Egypt, Dr. Johnston expressed sorrow to be "leaving it this way. I felt I belonged to Egypt," he said. "I had found the Egyptians to be most courteous and helpful at all times."

An Australian chaplain expelled from Egypt, however, told of brutal treatment by Egyptian secret police who arrested

## Replace Teachers in Egypt

The Egyptian Ministry of Education has asked the Vatican to name new principals and teachers in Roman Catholic schools throughout the country formerly run by priests or Sisters of British or French citizenship. The British and French teachers have either been expelled from Egypt or ordered to leave. Replacements must be principals and teachers of other than British or French nationality, the Ministry said.

At the same time, the Ministry announced that a special government commission will radically change the curriculum of all schools "to give Egyptian nationalism a preponderant place in the education and orientation of youth."

Few of the Roman Catholic schools in Egypt were run by British priests and Sisters. Most of them have been conducted by French Jesuits and French Christian Brothers and Sisters of various orders.

British Anglican and Protestant schools, some of them half-a-century old, have been taken over by the Ministry of Education which will appoint non-British headmasters and teachers as soon as the nation's schools, which remained closed during the Suez crisis, are reopened. According to government figures, there are 2,000 private schools in Egypt serving 500,000 pupils. [RNS]

him in Suez. The Rev. William Robert Tyler, chaplain of the Seamen's Mission at Port Said, said that he and his churchwarden were picked up by the police within half an hour after the air alert sounded there on November 5th.

"Eighteen of us were put into a bus and we were made to sit with coats over our heads," he said. "After a while one of the guards, who must have been a hefty fellow, went along the gangway of the bus and clubbed us all at the back of the head with a rifle butt. I was almost knocked out."

The clergyman said almost all his money was taken away in a "vicious 'customs' examination" given to all Britons leaving the country. He told of seeing three thin gold bangles wrenched from the wrist of an expelled woman missionary who had spent 35 years working among the Egyptians.

On the other hand, officials of the

Church Missionary Society said that nine of their missionaries who arrived in London recently after expulsion reported they were treated with "correctness and reasonable courtesy" by Egyptian officials and by the people. They also were permitted to carry on their work at Harpur Missionary Hospital in Cairo during the interval between receiving their expulsion orders and leaving the country.

Dr. M. A. C. Warren, general secretary of the mission society, expressed concern that expulsions of Britons from Egypt might lead to "hardening of our attitude" toward 1,000 Egyptian students in England.

"Christian people should work for an atmosphere of true charity and dignity and should refuse to condone any retaliatory action," he declared. [RNS]

fire, so hoses, ladders, and trucks blocked traffic for several minutes until the firemen ascertained that there was no fire.

Fr. Bolle was on the way to call on a parishioner on the fifth floor of the building when the incident occurred. He pushed the button on the self-service elevator for the fifth floor and the cage moved, but stopped between the second and third floors. He pushed the button again but nothing happened. He pushed all the other buttons, including the alarm button but still nothing happened.

When the firemen arrived they tried unsuccessfully to open the outer doors. Fr. Bolle noticed about six inches below the cage floor level, a bit of mechanism that looked as though it would move. He tried it, and it tripped the second floor door latch. Having learned the method, he took a broom which the firemen handed him and used it to trip the third floor latch. Firemen hoisted him out of the cage.

Fr. Bolle said that he has received much ribbing about the incident from his parishioners, including a phone call from one man who commented that Fr. Bolle no doubt now realized what it must be like to be in purgatory. Far from being shaken by his experience, however, Fr. Bolle commented that he felt "the good Lord must have had quite a chortle with me about it."



The Milwaukee Sentinel

FREED, after being trapped in an elevator, the Rev. Victor Bolle has a hearty laugh with firemen.

## CWS Director Launches Appeal for Refugee Aid; Team to Visit Austria

"America, which has always meant home for the friendless and asylum for the persecuted must open its door wide, and quickly," said R. Norris Wilson, director of Church World Service, as he launched an emergency appeal for \$325,000 for Hungarian refugees. Dr. Wilson recently returned from a visit to refugee reception centers near Vienna and crossing points on the Austro-Hungarian border as a representative of the American branch of Church World Service.

The \$325,000 asked for by Dr. Wilson is part of a \$2,000,000 relief appeal being made by non-Roman Churches in America for refugees from Hungary and eastern Europe. Of the \$2,000,000 asked, approximately a million and a half dollars is being sought for direct denominational relief programs, with \$300,000 for inter-church aid and service to refugees by the World Council of Churches, and \$250,000 for cooperative programs of the American churches, carried on for them by Church World Service.

On the basis of the survey Dr. Wilson denied some recent charges that a plethora of small agencies is creating confusion. Rather than "fighting for each other's reputation," he said, there is a high degree of cooperation between agencies, some of whom have never dealt with

## Priest Hums Hymn Awaiting Rescuers

A familiar hymn kept running through the mind of the priest, but it wasn't until much later and after all the excitement had died down that he had a chance to go over the words and realize how appropriate they were.

The priest was the Rev. Victor Bolle, rector of Christ Church, Milwaukee, Wis.; the hymn was the familiar Advent "O Come, O Come, Emmanuel"; and the incident took place while Fr. Bolle was stuck in an elevator between the second and third floors of a downtown Milwau-

kee office building.

The words of the hymn read:

"O Come, O Come, Emmanuel

"And rescue captive Israel

"That mourns in lonely exile here

"Until the Son of God appear"

At this point Fr. Bolle didn't mention the Son of God, but he did remark that about half of the fire equipment for the city appeared to rescue him. Upon receiving a general alarm from a downtown office building, the department had no way of knowing that the building was not on

each other before. What may seem "chaos" in the eyes of an outsider, he said, is the chaos inherent in an emergency operation.

Dr. Wilson said Churches and governments are equally necessary to each other in the work and as a result of this experience will probably "work together much more closely than ever in the past." He said the Hungarian experience has proved conclusively that red tape can be slashed at a rate no one thought possible, and the Churches are hopeful that there will be no return to the old routine.

#### A "Miracle" Seen

"I have seen a miracle," was the reaction of Arthur Foster, head of World Council services to refugees in Austria, when a Hungarian applicant under his care was granted a visa in the space of a single day. In the past, the process has taken as long as 18 months.

Dr. Wilson told of watching 600 Hungarians come across the border on Thanksgiving night. Dr. Wilson said the Hungarians, mostly groups of young people, came out of the mists and surrounding swamps to cross the border, where they were met by Austrian police, voluntary agencies, bonfires, and hot drinks. They are identified by name, faith, and emigration intention, and then sent to the proper agencies for interviewing.

He said the border is at present a "no man's land," but no one knows when the Russians may close it, in the same way they have sealed off the Rumanian border. He said they have as yet made no concerted effort to prevent escaping refugees, except for spot arrests and deportations, and seem rather to encourage the departure of the young freedom fighters who sparked the rebellion. He told how refugees were guided through the mist by shouts and flashlight signals. It was so cold, he said, that many children arrived with their clothing frozen and icicles on their hair and faces.

Refugees and informed persons with whom he spoke considered Hungary's revolt the "beginning of the end of Soviet power," Dr. Wilson reported.

"It is the twilight of the Soviet empire," he said. "All observers believe other Soviet satellites will follow Hungary's lead. The question is whether Russia will become more brutal or less brutal in an effort to change the course of things." Dr. Wilson said all refugees are united in a "bitter hatred of Russia."

CWS needs guarantees of jobs and housing for refugees coming here, Dr. Wilson said, as well as gifts of clothing, and money for relief work and new staff needs.

#### Trip to Austria

Shortly after Dr. Wilson's return, the Rev. Alexander Jurisson, resource secretary for the Episcopal Church's committee on World Relief and Church Coöperation, left for a two-month trip to refugee camps in Austria. He was chosen by Church

World Service as leader of a three-man team which will work in the Vienna-Salzburg area, interviewing and counseling refugees from Hungary and other Eastern European countries who seek resettlement in the United States.

#### Expedite Project

Speaking for the Church's Refugee Resettlement Program, the Rev. Almon R. Pepper, Director of the National Council's Department of Christian Social Relations and Secretary of the Committee on World Relief and Church Coöperation, said: "We count it an honor to have Mr. Jurisson chosen as leader of the American team who will help to expedite the World Council of Churches-Church World Service emergency project for Hungarian refugees. During Mr. Jurisson's absence from Church Missions House, our Resettlement Program will continue under the guidance of Miss Sarah Lou Torey, his secretary, and Mrs. Muriel S. Webb, Assistant Director of the Department of Christian Social Relations."

Mr. Jurisson is an Estonian Orthodox priest who speaks German and Russian, in addition to English and Estonian. He and his family spent four years in a displaced persons' camp in Germany before coming to the United States, where he began his work at the National Council in 1949. Since becoming an American citizen in 1954, he has made two visits to camps in Germany, Holland, Belgium, and France, to interview and help resettle refugees and displaced persons.

When informed of her husband's present trip, one which will mean his absence from home at Christmas time, Mrs. Alexander Jurisson said: "We know what it means to us, after four years in a refugee camp, to have someone show interest in getting us out. I am happy that Alexander can be of help to these new refugees."

## Very Rev. John P. Craine Is Elected Coadjutor of Indianapolis on 11th Ballot

The Very Rev. John P. Craine, Dean of Christ Church Cathedral, Indianapolis, Ind., was elected coadjutor of the diocese of Indianapolis at a special diocesan convention held by the diocese on December 4th. Dean Craine was elected on the 11th ballot.

Nominees for the election were Dean Craine; the Rt. Rev. Robert McConnell Hatch, Suffragan of Connecticut; the Rev. William Robert Webb, rector of St. Paul's Church, Evansville, Ind.; and the Rev. John H. Vruwink, rector of St. Paul's Church, Indianapolis.

Dean Craine, who is a graduate of Kenyon College, Gambier, Ohio, and Bexley Hall, was ordained in 1936. He served as a student minister, at St. Mark's Church, Cleveland, from 1933 to 1935, when he



REV. J. P. CRAINE

became minister-in-charge of St. Philip's, Cleveland. From 1936 to 1938 he was curate of Trinity Church, Santa Barbara, Calif., and from 1938 until 1941 was rector of Trinity Church, Oakland. After serving as canon of Grace Cathedral, San Francisco, until 1944, he became rector of Trinity Church, Seattle, where he served until 1950. He became rector of Christ Church, Indianapolis, in 1950 and dean of Christ Church Cathedral in 1953.

He is active in community affairs and has served on many local and state charitable committees. He is married and is the father of three children.

### Indianapolis Election

#### NOMINEES

Ballot	Vruwink	Webb	Craine	Hatch	
1.	22	8	44	36	L.
	7	2	19	13	C.
2.	21	0	46	43	L.
	6	1	21	13	C.
3.	10	0	48	52	L.
	2	0	22	17	C.
4.	2	0	49	59	L.
	0	1	21	19	C.
5.	4	0	52	54	L.
	0	1	20	30	C.
6.	1	0	54	54	L.
	0	1	22	18	C.
7.	3	0	54	52	L.
	0	1	22	18	C.
8.	12	0	53	44	L.
	7	0	21	13	C.
9.	34	4	51	19	L.
	11	1	21	8	C.
10.	39	4	50	15	L.
	13	0	23	4	C.
11.	37	1	57	13	L.
	13	0	22	5	C.

Needed to elect: 21 in clergy, 56 in lay order.

## "The Norm of Liturgical Worship"

By the Rev. H. BOONE PORTER, JR.

Bishop Hallock of Milwaukee and six priests\* concelebrated the Holy Eucharist at the monthly meeting of the Milwaukee clericus, held at St. James' Church, Milwaukee, December 3d.

The possibility of a concelebration of the Eucharist provoked a lively discussion in the November meeting of the Milwaukee clericus, when the topic was raised by the Rev. George W. Bersch, vicar of Holy Innocents', Nashotah.† There was so much interest that it was decided to have such a celebration at the next meeting of the clericus.



When asked if he would be willing to have a service of this kind in his church, the Rev. Bernard G. Buley, rector of St. James, replied that the rightness and propriety of a concelebration could not be questioned. "For the bishop to officiate in the midst of his clergy is theologically the norm of liturgical worship," said Fr. Buley.

It was decided, therefore, to concentrate on the priestly concelebration and to arrange the Eucharist within the context of a simple, said service, with only one server. In order to keep it in the framework of the threefold ministry, a deacon was appointed to assist and act as server.

Even after the participants had thus been limited to the eight clergy, it was still found that the average sanctuary could not accommodate them conveniently. It was decided that, for purposes of this service, the altar-rails and all of the

space in the chancel East of the choir stalls should be regarded as being within the sanctuary.

### Order of Service

When the service began, the clergy came up through the choir, led by the deacon. The priests, fully vested for the Eucharist, came next, and the bishop came last, bearing his pastoral staff. For the opening prayers, the priests formed a line along the altar-rails, with the bishop at the center. The deacon read the Epistle from the epistle side of the choir; one of the priests on the opposite side read the Gospel from his position at the communion-rail.

After the Creed, the deacon brought the cruets to the altar and the bishop arranged the vessels and offered the elements as usual. Then the deacon stood in the center of the sanctuary holding the ciborium open. One by one, the priests took from him a large wafer and went up to the altar, offered it, and laid it on the paten. Each also offered the chalice, as in the rubric of p. 73 in the Prayer Book. Thus all the celebrants had a full share in the offertory action.

The Prayer for the Church, the Preface, and the Consecration Prayer were said in the usual fashion by the bishop, the priests praying with him in a lower voice, standing up. The priests simply knelt in their places at the communion rail to join with him in the General Confession and the Prayer of Humble Access.

After the bishop had communicated himself in the usual fashion, the priests came up to the altar two by two, one man going to stand at the bishop's right and one at his left. The bishop passed the vessels along the top of the altar first to one and then the other, an arrangement that seems to fill all the specifications of the rubric on p. 82 of the Prayer Book. Each priest first broke off a portion of the Consecrated Bread and communicated himself with it, and then received from the chalice. Thus all had a full share in both Fraction and Communion action. Then the bishop and deacon administered the Sacrament to members of the congregation at the communion rails in the normal manner.

Afterwards, the priests withdrew to their positions outside the rails and the deacon to his place at the epistle side of the choir. The priests stood during the Thanksgiving and hymn, and then knelt for the bishop's blessing.

Thus the bishop gave visible expression to his office as leader and chief-shepherd of the clergy; the priests officiated under his guidance as his fellow-workers and associates in the sacred ministry; and the deacon carried out his specially Christ-like role "as one that serveth."



OFFERTORY: Fr. Porter takes host from deacon; Frs. Hess (right) and Edwards (left) await their turn.

As to the priests in particular, each one actually and genuinely celebrated the Eucharist, for each performed all of the four essential acts of the liturgy: the "taking" of the bread and cup at the offertory, the recitation of the group of prayers by which the Consecration is accomplished, the breaking of the Consecrated Bread, and the receiving of Holy Communion.

In addition, in order to make everything proceed more promptly and smoothly, each priest had one or two special "odd-jobs" assigned to him. One helped the bishop with the pastoral staff; another moved the altar-book; another unveiled the vessels before the offertory, etc. The whole service lasted 30 minutes.

Individual comments were sought afterwards from seven or eight of the clergy other than the concelebrants. At least five men expressed themselves as in general favorable, two or three adding that they thought concelebration ought to take place oftener at the clericus. One man thought that it would have been more effective with fewer concelebrants — say, two. Another, who came prepared to be critical, had to admit that he was favorably impressed. One man had no objection. Two admitted that they were definitely opposed to concelebration, one of these describing it as "playing with the Eucharist."

## Gomulka Sees Cooperation Between Church and State

Expressing confidence that the clergy in Poland "will not abuse their full freedom in matters not having to do with religion," Wladyslaw Gomulka, new First Secretary of the United Polish Workers Party, said: "We believe the clergy will assist the State because all of us spring from the same nation."

In a speech broadcast by the Warsaw Radio Mr. Gomulka gave assurance that

\* Rev. Messrs. George W. Bersch, vicar of Nashotah; Bernard G. Buley, rector of St. James', Milwaukee; John R. Edwards, Jr., rector of Mineral Point; Hamilton Hess, rector of Fort Atkinson; H. Boone Porter, assistant professor at Nashotah House; Robert W. Wise, rector of Ashippun. Deacon: Rev. Walter F. Renzel, assistant at St. John's, Milwaukee.

† Editor's Note: The discussion was inspired by Fr. Porter's article, "Liturgical Concelebration," in THE LIVING CHURCH of September 30, 1956.

all Church-State problems in Poland will be settled to the advantage of both sides. In the course of his talk, in which he outlined the party's platform in the national elections scheduled for January 20th, he said the release of Stefan Cardinal Wyszyński, Roman Catholic Primate of Poland, had created new conditions for Church-State coöperation.

Mr. Gomulka devoted a large part of his speech to defending the Communist Party even while conceding its mistakes in the past. He said many Communists acted in good faith and attacks against them as Stalinists are in reality attacks against the party.

The party, he stressed, "will accept everyone who will coöperate in the process of democratization."

The Warsaw Radio announced meanwhile that a statement will be issued shortly on the results to date of the discussions on Church-State relations undertaken by a special government commission set up following the release of Cardinal Wyszyński. As of the moment, the station said, agreement has been reached on a majority of the problems submitted for discussion. [RNS]

## North India Church Approves Merger

A proposed merger of Anglican and Protestant Churches in Northern India and Pakistan was approved in Indore, India, by the 12th General Assembly of the United Church of North India.

The plan would merge five bodies. They are the United Church of North India; the Church of India, Pakistan, Burma, and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist missionary societies; and the Baptist Church.

The assembly directed its representatives on a negotiating committee for Church union to obtain clarification of certain points in the merger scheme but urged that the union should not be delayed.

Now in its final drafting stage, the "Plan for Church Union in North India and Pakistan" will be presented by the negotiating committee to the Churches involved for their acceptance after the committee's next meeting in April, 1957. The new body resulting from the union will be known as the Church of North India and Pakistan.

The United Church of North India was formed from American Congregational and Evangelical and Reformed groups, British and American Presbyterian bodies, and United Church of Canada mission congregations. It has a total membership of over 400,000. The Baptist Church, which has been participating in the negotiations, is of British Commonwealth origin. [RNS]

## Throng of Clergymen and Friends Pay Their Last Respects to Bishop Quin

Over 125 clergymen from the diocese of Texas and a continuous stream of friends paid their last respects to the Rt. Rev. Clinton S. Quin, retired Bishop of Texas, at funeral services held December 1st at Christ Church Cathedral, Houston. Bishop Quin died November 29th at St. Luke's Hospital, Houston.

The Rt. Rev. John E. Hines, who succeeded Bishop Quin as head of the diocese in 1955, led the funeral procession, carrying the gold crozier that had been handed down from Bishop Kinsolving to Bishop Quin to Bishop Hines. Bishop Hines was assisted in the service by Bishop Goddard and Bishop Clements, suffragans of Texas, and the Very Rev. J. Milton Richardson, dean of the cathedral. Other clergymen participating in the service were the Rev. R. Scott Copeland, rector of Calvary Church, Richmond and the Rev. Penrose W. Hirst, a son-in-law of Bishop Quin and rector of St. Mary's Church, Lampasas.

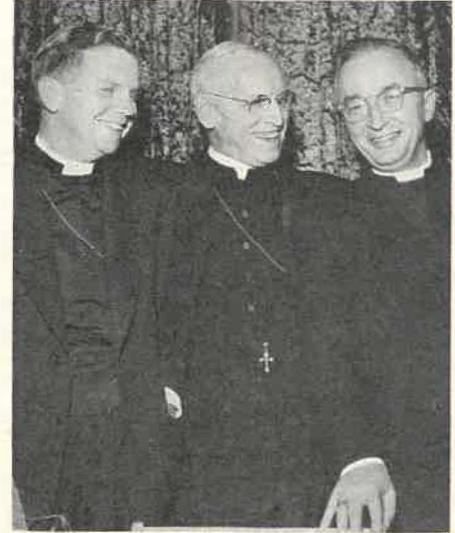
Instead of the solemn black funeral hangings on the altar, pulpit, and lectern, white was used and all of the clergy wore their white stoles. Vases of white chrysanthemums adorned the altar. Pall bearers included clergymen from the diocese and members of the Rotary Club of Houston. Burial took place in Forest Park cemetery.

Bishop Quin was born in Louisville, Ky., where he attended grade school and obtained his first job as an office boy in a distillery. After studying stenography he worked in a hardware store and bank and later became a public relations man for the Louisville Gas Company. He entered night school at the University of Louisville Law Department and after passing his bar examination became a legal adviser for the gas company.

A year later, Bishop Quin, who had been leader of the boys' club at St. Stephen's Mission, Louisville, decided he'd like to do work of this type full time and decided to go into the ministry. Not having been to high school, he began going to a private tutor and studying Latin, Greek, mathematics, English, logic, and history. He would study Latin intensively with his tutor at nights for three months, read Caesar, and then appear before the Board of Examining Chaplains for the diocese of Kentucky and stand examination in this subject. Then he would concentrate on Greek for three months, read Xenophon's Anabasis, and stand his examination. He followed this same procedure with the other subjects, and finally had passed all the subjects required for admission into a seminary. He entered Virginia Theological seminary in 1905 and was graduated and ordained deacon and priest in 1908.

From 1908 to 1911 he looked after churches in Shelbyville, LaGrange, Lyn-

don, Anchorage, and Pewee Valley in Kentucky. In this period he built new churches at Lyndon and LaGrange and built a rectory at Pewee Valley. In 1911 Bishop Quin took charge of Grace Church at Paducah, Ky., and also conducted regular services in Mayfield, Central City,



Bishop Quin (center) with Bishop Hines of Texas and Bishop Emrich of Michigan (left, right respectively).

and Metropolis, Ill. During the years in this parish he organized a boy scout troop in Paducah and built a church at Simons, Ky.

Bishop Quin became rector of Trinity Church, Houston, in 1917 and served there until 1918 when he was consecrated coadjutor of the diocese of Texas. He served as coadjutor with Bishop Kinsolving for 10 years until the latter's death in 1928 when he took over as head of the diocese. He retired in 1955 after 37 years of service as bishop of Texas and 47 years of service as a clergyman.

While Bishop Quin himself wasn't superstitious, it is nonetheless interesting to note how the years ending in eight have affected his life. He was baptized in 1888, confirmed in 1898, graduated from the seminary and ordained in 1908, consecrated coadjutor in 1918, and became bishop of Texas in 1928.

He is survived by his wife, Hortense Pilcher Quin; two daughters, Mrs. J. C. McWhirter and Mrs. Penrose W. Hirst; one son, Clinton S. Quin, Jr.; a brother, Sherman T. Quin; and three grandchildren.

## Young People Build Chapel For Chaplain Killed in Korea

Through the efforts of young people throughout the diocese of Los Angeles, a chapel will be built in memory of a young chaplain who was killed in action in Korea in 1952.

Three years of hard work and cam-

painging by the young people have resulted in \$5,300 for the Chaplain Crane Memorial Fund. The fund was established to build a memorial chapel in the name of the late chaplain Robert Milton Crane in the diocese of Tohoku, Japan. Chaplain Crane was a former priest in the diocese of Los Angeles and hoped to enter missionary work in Korea and Japan after leaving the army.

The young people washed cars, organized benefits, did housecleaning, and volunteer work to raise money for the Chaplain Crane Memorial Chapel. Douglas Williams, Oxnard, Calif., diocesan president of the House of Young Churchmen, presented the \$5,300 check to Shideru Nakamura, consul general of Japan in Los Angeles and guest of honor at the annual Bishop's Ball held November 23d at the Student Union of the University of Southern California.

Mr. Nakamura received the Chaplain Crane fund check for his people as well as a check for \$300 for the Bishop Stevens Memorial Fund, established this year by the diocesan Girls' Friendly Society. Susan McNair, granddaughter of the late Bishop Stevens of Los Angeles, made the presentation. The money is earmarked for the Girls' Friendly Society in Japan and has already been forwarded to the diocese of Kobe to help pay the salary of Mariko Kobayashi, director of the society's center in Kobe.

### Utah with a Southern Accent

The state of "You-all" is more familiar to the people of Georgia than the state of "U-tah," noted Bishop Watson of Utah, after a visit to the diocese of Georgia in November.

In Tifton, Ga., he visited an elementary school, and while speaking to a group of primary pupils he asked them to name a state beginning with the letter "U." One youngster finally had an answer — "you-all."

While in Georgia the bishop attended a diocesan youth council in Savannah. He also visited parishes at Americus, Cordele, Tifton, Valdosta, Thomasville, and Bainbridge. Between his evening preaching engagements he made daytime visits to the Woman's Auxiliary of St. Paul's Church, Albany, and administered confirmation to a candidate who was ill at Blakely.

Just before his plane left Albany for New York the rector in Albany delivered to him an air mail letter which had followed the bishop around the state on his visits. The letter had been sent from Salt Lake City to Savannah and had been forwarded to Albany, arriving just a few minutes before Bishop Watson started back to Salt Lake City.

## Serious Setback Suffered by Missions in the Middle East Reported at Meeting of NCC Division of Foreign Missions

At a meeting in Buck Hill Falls, Pa., of the National Council of Churches' Division of Foreign Missions, foreign missionary officials said the mission enterprise in general had "suffered a serious setback" in the Middle East. In Syria, they said, the 25 British missionaries there have left the country at the "suggestion" of the indigenous Churches.

Dr. Roy G. Ross, general secretary of the NCC, warned that Christianity in the Far East is hampered by Protestant divisiveness and an awakening of new missionary zeal on the part of other religions. He said that on a trip to the Far East early this year he found that in Thailand, for instance, "the woods are full of Jehovah's Witnesses sowing seeds of dissension." He also decried "faith healers and racketeers" in India.

Referring to a mass resurgence of Buddhism in the Far East, Dr. Ross noted that the Buddhists "plan to train and send missionaries throughout the world." In Asia, he pointed out, Christianity is becoming a minority movement as governments build up educational and health services.

Dr. Ross pleaded with American missionaries to adapt their programs to the world's changing political, social, and religious climate. He called for better working relations between Churches in the East and West. And he cited the need for "flexibility in deployment" of finances and personnel as indispensable to proclaiming "a changeless Gospel in a changing world."

Dr. Leslie E. Cooke of Geneva, Switzerland, told the assembly that the changed conditions in missionary areas mean for the Christian Churches of the West "the beginning of a new era of missions as difficult, adventurous, and exciting" as at any time in their history. He is director of the World Council of Churches' Division of Interchurch Aid and Service to Refugees.

"The new independence of overseas Churches established through western missionary activities does not mean they no longer need our help," he said. "But it does require the development of new patterns of assistance."

Dr. Cooke said a "significant part" in determining the new strategy for missions may be played by the growing program of interchurch aid in which Christians of one nation share funds and material good with those of other nations in times of emergency.

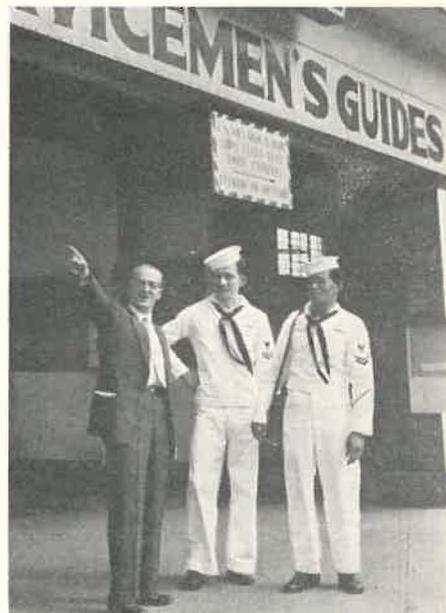
The Rev. Philip Potter, youth secretary in North America of the World Council of Churches, challenged Churches to concentrate efforts on winning the allegiance of the youth of the world's newly free nations. Rising nationalism and a corresponding strengthening of ancient religions in these countries, once considered

traditional U.S. Churches' mission area, make integration of young people into the life and leadership of the Church imperative, he declared.

American foreign missions endeavors in Africa are lagging behind social and economic developments, the Rev. George W. Carpenter, retiring executive secretary of the Division's African Committee declared in a report.

He said the Christian Church in Africa is "fragmented, not only by sectarian division but also by racial barriers and White churches are apt to feel no concern toward African congregations in the same community. "Wages, housing, health, and welfare are regarded by many as outside the Church's concern," he reported. He attributed the difficulties partially to "differences in language [which have] limited the cooperation of the churches and minimized their influence in achieving equality in race relations."

The Church is becoming more and more part and parcel of African life, declared Ndadangini Sithole, Andover-Newton Theological Seminary student from Nigeria. "Although the African people were opposed to the Church because it was a new institution, and even though White people themselves did not like it because it made the Africans more difficult to exploit, the Church has made tremendous strides on the African continent in a comparatively short time," he said in pointing out that there are now 21,000,000 Christians, or 10% of the population — compared with two per cent Christian population in India.



RNS  
CANON DONALD C. MEANS of St. Stephen's Cathedral in Harrisburg, Pa., talks to sailors outside the Fenwick Street Pier Center in Hong Kong — a "home" for American servicemen on leave. Mr. Means is one of two missionaries operating the center in the Crown colony. He also serves as a chaplain for U.S. Seventh Fleet.

# BOOKS

Continued from page 12

biblical teaching and preaching are nowhere else to be found.

HARVEY H. GUTHRIE, JR.

## An Axe to Grind

**FAITH HEALING AND THE CHRISTIAN FAITH.** By Wade H. Boggs, Jr. John Knox Press. Pp. 216. \$3.50.

On picking up this book and noting the long bibliography and elaborate indices and notes, one looks for an objective investigation of Faith Healing (or as some of us prefer to call it, Spiritual or Divine Healing), but one soon finds that the author has started out with a thesis to prove and bends every effort to do so, namely that Spiritual Healing is unscriptural, ineffective in most cases, and not the province of the Christian Church.

His many references to Old Testament statements are not convincing, because the Children of Israel were gradually developing their ideas about God from conceiving of Him as a tribal deity to recognizing Him as the one living and true God. Yet the author sees an evolution in the Old Testament when it suits his purpose, for he points out that the idea of Satan and evil spirits changed much during Hebrew history.

When we come to the New Testament, the healing ministry of our Lord very obviously bears upon the subject, and there seems to be no argument against its being the will of Christ that everyone should be healed except to question the translation of the Greek verbs translated as "healed." The Revised Standard Version was translated by the greatest Greek and New Testament scholars ever to collaborate on a most painstaking translation of the New Testament. The author declares that they are all wrong and he is right. According to him, the Greek verbs should be translated "treated" or "tried to heal." This is so foreign to what Jesus did in opening the eyes of the blind, etc., that it is not consonant with His character and ministry. It makes Him a sort of Christian Science practitioner. We have abundant evidence that He had the power to heal and did so and gave that power to the Twelve, the Seventy, and others.

In the Episcopal Church, we cooperate fully with doctors and do not belittle or condemn them. We urge people to use them, but we do cooperate by bringing the power of the Holy Ghost to bear upon the sick person. When a doctor calls a priest and says, "I wish you would go and see Mrs. X. I have done all that I can for her, and she needs you more than she does me to make her well," we know

that he recognizes that God can do more than man in this case.

One wonders why Agnes Sanford seems to be the only Episcopalian quoted. What about James Moore Hickson, Dr. John Gaynor Banks, Dr. Alfred Price, to name but a few? Finally the reviewer does not like the term "Healer." God does all the healing, whether it be through the doctor, or pastor, or specialized layman.

KENNETH D. MARTIN

## Books Received

**HAVE YOU LIVED OTHER LIVES?** By Ernest C. Wilson, D.D. Prentice-Hall. Pp. xii, 163. \$3.95.

**CHRISTIANITY AND ECONOMIC PROBLEMS.** By D. L. Munby. Macmillan. Pp. ix, 290. \$5.

**THE BOOK OF LIFE.** The Story of the New Testament. By Daniel-Rops. Translated by Donal O'Kelly. Illustrated by Fritz Kredel. P. J. Kenedy. Pp. viii, 154. \$3.75.

**CHRISTMAS WITH THE SAVAGES.** By Mary Clive. Decorated by Philip Gough. New York: St. Martin's Press. Pp. vii, 177. \$3. ["... a small girl's Christmas holiday in a large country house during the reign of King Edward VII. . ."]

**THE FIRST INTERVIEW WITH A PSYCHIATRIST** and the Unconscious Psychology of All Interviews. By Charles Berg. Macmillan. Pp. 240. \$4.25. [Author is a British psychiatrist.]

**THE CELTIC SAINTS.** By Daphne D. C. Pochin Mound. Macmillan. Pp. 160. \$3.75.

**EARLY ISRAEL IN RECENT HISTORY WRITING.** (Studies in Biblical Theology No. 19.) By John Bright, Alec R. Allenson, Inc., Naperville, Ill. Pp. 128. Paper, \$1.75.

**THE MESSIAH IN THE OLD TESTAMENT.** (Studies in Biblical Theology No. 18.) By Helmer Ringgren. Alec R. Allenson, Inc., Naperville, Ill. Pp. 71. Paper, \$1.50.

**HE THAT COMETH.** By Sigmund Mowinkel. Translated by G. W. Anderson. Abingdon Press. Pp. xvi, 528. \$6.50. [The Messianic Concept in the Old Testament and Later Judaism.]

**THE REFUGEE AND THE WORLD COMMUNITY.** By John George Stoessinger. University of Minnesota Press. Pp. v, 239. \$4.50.

**JEREMIAH.** His Time and His Work. By A. C. Welch. Macmillan. Pp. viii, 263. \$3.25.

**THE SABLE ARM.** Negro Troops in the Union Army, 1861-1865. By Dudley Taylor Cornish. Longmans. Pp. xiii, 337. \$6.

**THE CATHOLIC CHURCH, U.S.A.** Edited by Louis J. Putz, C.S.C. Chicago: Fides Publishing Association. Pp. xxiii, 415. \$5.95.

**THE BRIDGE.** A Yearbook of Judaeo-Christian Studies. Volume II. Edited by John M. Oesterreicher. Pantheon. Pp. 357. \$3.95.

**THE MAID OF ORLEANS.** By Sven Stolpe. Translated from the Swedish by Eric Lewenhaupt. Pantheon. Pp. vi, 311. \$4.

**ANGLICAN ORDERS.** By Anthony A. Stephenson, S.J. With Appendices by Walton Hannah and Hugh Ross Williamson. Newman Press. Pp. 76. \$1.75.

**THE SPIRIT AND FORMS OF PROTESTANTISM.** By Louis Bouyer. Translated by A. V. Littledale. Newman Press. Pp. xi, 234. \$3.75.

**THE COMING WORLD CIVILIZATION.** By William Ernest Hocking. Harpers. Pp. xiv, 210. \$3.75.

**SPECULATION IN PRE-CHRISTIAN PHILOSOPHY.** By Richard Kroner. Westminster Press. Pp. 251. \$5.75.

**THE CHRISTIAN SCHOLAR IN THE AGE OF THE REFORMATION.** By E. Harris Harbison. Scribners. Pp. xi, 177. \$3.

**THE CONTINUING SPIRIT.** By Norman Beasley.

Duell, Sloan, and Pearce. Pp. ix, 403. \$5. [The Story of Christian Science Since 1910.]

**DAY AFTER TOMORROW.** Preparing for the Later Years. By Roma Rudd Turkel. P. J. Kenedy. Pp. 242. \$3.75.

**WINDOW ON JAPAN.** By Leonora E. Lea. Foreword by the Rt. Rev. H. K. Sherrill. Seabury Press. Pp. 147. \$2.

**BOYS AND GIRLS WHO KNEW JESUS.** By Edith Kent Battle. Illustrated by Marjorie Cooper. Rand McNally. Pp. 44. \$2.

**THE TEACHER'S TREASURE CHEST.** Edited by Leo Duell. Prentice-Hall, Inc. Pp. xi, 372. \$4.95.

**LIFE IS WORTH LIVING.** Fourth Series. By Fulton J. Sheen. McGraw-Hill. Pp. viii, 285. \$3.95.

**A SCHOLASTIC MISCELLANY.** Anselm to Ockham. The Library of Christian Classics, Vol. X. Edited and translated by Eugene R. Fairweather. The Westminster Press. Pp. 457. \$5.

**THE GREAT DISCOVERY.** The Story of the Dead Sea Scrolls. By Azriel Eisenberg. Illustrated by Shane Miller. Abelard-Schuman. Pp. 112. \$2.50.

**THE LIFE OF MAN WITH GOD.** By Thomas Verner Moore. Harcourt, Brace. Pp. xiv, 402. \$3.95.

**THE COMMUNICATION OF THE CHRISTIAN FAITH.** By Hendrik Kraemer. Westminster. Pp. 128. \$2.50.

**OTHER PEOPLE'S CHILDREN.** By A. J. V. Levy. Ronald Press. Pp. 287. \$3.75. [A discussion of delinquency by a juvenile court judge.]

**TRIAL BALANCE.** The education of an American. By Alan Valentine. Pantheon. Pp. 283. \$4.50.

**THE DUTTON SERIES ON SEX EDUCATION.** Five titles: A STORY ABOUT YOU, WHAT'S HAPPENING TO ME?, LEARNING ABOUT LOVE, SEX FACTS AND ATTITUDES, PARENTS' PRIVILEGE. By Marion O. Lerrigo, Helen Southard, and Milton J. E. Senn. All pp. 64, \$2, except fourth title which is pp. 88, \$2.50. [A reasonable and sane series of easily read booklets for young people and parents.]

**LUTHER'S WORKS, Vol. 21.** The Sermon on the Mount and the Magnificat. Edited by Jaroslav Pelikan. Concordia. Pp. xxii, 388. \$4.50.

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**FAITH, HOPE AND LOVE.** By Emil Brunner. Westminster. Pp. 79. \$1.50.

**THE CALL OF THE MINARET.** By Kenneth Cragg. Oxford. Pp. xvi, 376. \$6.25.

**THE WILL TO PEACE.** By Miles H. Krumbine. Church Peace Union, 170 E. 64th St., New York 21, N. Y. Pp. 69. Paper, 50 cents.

**PRIVATE HOLY COMMUNION.** Four-page card containing form of service complying with rubric on p. 323 of Prayer Book. Available from Rev. Ralph C. Miller, 1015 Holman Ave., Houston 4, Tex. \$1 for 5 cards; each additional card 10 cents; postpaid.

**THE TEN COMMANDMENTS.** By A. Powell Davies. A Signet Key Book. New American Library. Pp. vi, 143. Paper, 35 cents in bookstores. [Author is Unitarian Minister.]

**EXPOSITION AND ENCOUNTER.** Preaching in the Context of Worship. By James S. Stewart. Berean Press, 20 Brighton Rd., Birmingham 12, England. Pp. 16. Paper, 2/3 postpaid (about 60 cents\*).

\* American bookdealers' rates for British currency vary, that given being based upon approximately 25 cents to the shilling.

later editions. I am informed there have been several new editions or reprints since then and the omission has not been supplied yet. Again I am promised that it will be done. However, I feel constrained now, as one of those who through over 50 years of teaching and preaching, feels that his chief debt for any understanding of the Holy Scriptures he may have enjoyed is to Dr. DuBose. I feel it a great pity that this, as I believe by far the greatest theologian that America has produced, has been so little appreciated by our leading teachers in the American Church.

(Rt. Rev.) ALBERT S. THOMAS  
Retired Bishop of S. C.

Wadmalaw Island, S. C.

### "Intercelebration"

I am rather concerned about the misinformation and questionable scholarship reflected in several of your "Letters to the Editor" in your issue of November 4th. This would be true even if I did not also completely disagree with the opinions held by the writers.

The Joint Commission on Approaches to Unity was charged by the General Convention of 1946 to explore ways and means, through negotiation with the Presbyterians, Methodists, and others, of achieving "intercommunion and organic federation" on the basis of a statement on Faith and Order in harmony with the Chicago-Lambeth Quadrilateral. This happens to be the official action of our Church, whether or not your correspondents like the objective.

These instructions were defined and reported back to the General Conventions of 1949, 1952, and 1955 as meaning "intercelebration" in line with the proposals made by the Archbishop of Canterbury in his Cambridge sermon of 1947. The Faith and Order Statement was drafted and then submitted for approval to both the Lambeth Conference of 1948 and the General Convention of 1949, both of which did endorse it.

Even though your correspondents do not seem to know it, "intercommunion" and "open communion" are not understood to refer to the same thing in ecumenical circles.

On the subject of "open communion," I don't suppose it will do any good to repeat what has been said so many times that the interpretation of the Confirmation Rubric and other formularies bearing on the subject, expressed in these letters, does not happen to be the prevailing majority opinion within the Episcopal Church. But it is not a question of numbers, which would be hard to ascertain in any event; it is even more a question of scholarship. May I refer your correspondents to the pamphlet, "The Confirmation Rubric," written by the late Dr. James Muller, professor of Ecclesiastical History at the Episcopal Theological Seminary, and to the correspondence between Prof. Massey Shepherd of CDSP and the late Dom Gregory Dix in your own correspondence columns some years back — I refer, of course, to Dr. Shepherd's views dissenting from those of Fr. Dix.

(Rev.) CHARLES D. KEAN  
Rector, Church of the Epiphany  
Washington, D. C.

## Folklore of the Feast

Clustering around the feast of the Nativity of the Holy Child are a group of lovely stories which are an essential part of the complete Christian tradition. No matter where they came from, they are in our New Testament, and they are ours.

No less than 14 such stories may be read in the Gospels — if you break them up into incidents occurring in different places. And, curiously, we find that there are seven before the Birth and seven after. On a Sunday just before Christmas a drill on these separate stories might well be conducted. Some of them may not be well known to the youngest ones, but most of the children in our schools will have heard them and would be delighted to recall them.

The following is given as a simple class procedure for conducting the review — Bibles in the hands of all. The teacher



can hold this list, standing at the blackboard, and first asking them, "What events lead up to Christmas?" Draw vertical line down center of board, marking it at top "Jesus is born." On the left are to be the events just preceding, on the right those following. Write numbers one to seven down the left side of each space. As they remember, or guess, teacher puts each event at its right number. "What must have come before this?" will be asked frequently. For the gaps, where the class cannot recall an event, the teacher writes in the Bible reference, asking them to read and identify quickly. A few of the stories may prove to be quite unfamiliar to many.

### Events Before the Nativity

1. Gabriel tells Zacharias that he will have a son (who became John the Baptist). St. Luke 1:5-25.
2. Gabriel announces the Incarnation to Mary. St. Luke 1:26-38. Nine months before Christmas — March 25 in our calendar.
3. Mary visits Elizabeth, and sings *Magnificat*. St. Luke 1:39-56.
4. John the Baptist is born, and Zacharias sings *Benedictus*. St. Luke 1:57-80. June 24 in our calendar, six months before the birth of Jesus.
5. An angel advises Joseph. St. Matt. 1:18-25.

6. The journey from Nazareth to Bethlehem. St. Luke 2:1-5.

All the foregoing lead up to the supreme moment, the Birth, told simply in St. Luke 2:6-7. Now, in the next few days, things happen rapidly — the first in the same night, perhaps even at the very hour of the Birth:

1. The angels appear to the Shepherds and sing *Gloria in Excelsis*. St. Luke 2:8-15.

2. The shepherds hurry to Bethlehem, find the Child, and prove the sign. St. Luke 2:15-20.

3. The Circumcision. January 1, the eighth day after the Birth. St. Luke 2:21.

4. The Wise Men arrive. January 6, Twelfth Night. St. Matt. 2:1-12.

5. The Presentation in the Temple at Jerusalem. February 2 (The 40th day after the Birth.) Simeon sings *Nunc dimittis*. St. Luke 2:22-39.

6. Joseph is warned by an angel to flee. St. Matt. 2:13-14.

7. Herod kills the infants of Bethlehem. St. Matt. 2:16-18. (In our calendar December 28, so they may be remembered close to the infant Jesus.)

### The Heart of Our Tradition

The above drill can be used with any class or older group. Adults would find this review stimulating. An Auxiliary or men's group might use it as part of their Christmas meeting. All will recall some details, but few will be found to know them all or accurately. One form might be to mimeograph the list, but to leave off the numbering and Bible references. Then cut sheets into 15 strips — a story on each piece, give a package of 15 (shuffled) to each person, and ask that they be arranged in the order of their happening.

This might be done on the Sundays following Christmas, when there is less rush. In any case, we have in these simple narratives the heart of Christian folklore. These are the tales the early Christians preserved among themselves. Young and old, before many years, could repeat them. They were the inner secrets, the family lore, of the Christian community.

So, too, if we would grasp for ourselves the wonder and the beauty of the central mystery of the Word becoming flesh, we should know them well. Christmas is more than the midnight hour. It is the opening up of heaven to men. No wonder that strange things happened then. Let us make sure that we and our children know them as part of our inheritance.

# PEOPLE and places

## Appointments Accepted

The Rev. John H. Angell, formerly vicar of St. Cornelia's Church, Morton, Minn., and St. John's Church, Olivia, is now assistant of St. Mark's Church, Houston, Texas. Address: 2911 University Blvd., Houston 5.

The Rev. Gilbert M. Armstrong, formerly vicar of St. Peter's Church, Harrisonville, Mo., is now chaplain of the University Episcopal Chapel, Lincoln, Neb. Address: 2417 Wooddale Blvd.

The Rev. Henry C. Beck, former rector of Calvary Church, Flemington, N. J., is now director of promotion for the diocese of Maine, managing editor of the diocesan monthly, and first full-time vicar of St. George's Church, York Harbor, Maine.

Fr. Beck, a newspaperman and author of five books of folklore, resigned as rector of Calvary Church in February to accept a Rutgers grant which would make it possible for him to write his latest book. The work, which deals with New Jersey folklore, was published in November by Rutgers University Press.

The Rev. J. R. Knox Brumby, formerly vicar of the Church of the Holy Spirit, West Palm Beach, Fla., was instituted as first rector of the parish on November 25th by Bishop Louttit of South Florida. The bishop also confirmed a class of 22 persons during his visit.

The church, which was admitted as a parish at the diocesan meeting in May, was organized several years ago under the sponsorship of Holy Trinity Church, West Palm Beach.

The Rev. Robert J. Center, formerly in charge of the Church of St. John the Baptist, Mount Carmel, Ill., is now rector of Gethsemane Church, Marion, Ind. Address: 2605 S. Washington St.

The Rev. Forbes Ross deTamble, formerly director of the church school at Christ Church, Grosse Pointe Farms, Grosse Pointe, Mich., is now assistant rector at All Saints' Church, Detroit. Address: 3837 W. Seven Mile Rd., Detroit 21.

The Rev. John H. Evans, formerly assistant at St. Paul's Church, Englewood, N. J., will on January 6th take charge of the Church of the Holy Cross on the Rensselaer Polytechnic Institute campus, Troy, N. Y., and will also be principal of the Mary Warren School.

Recently the Rev. Mr. Evans received the Crossroads Award at official ceremonies in New York for his hospital work in the city area. Presentation on behalf of all Churches was made by Rabbi Rosenblum.

The Rev. John A. Greely, formerly rector of Grace Church and chaplain of Riverside Hospital, Toledo, Ohio, will become rector of Calvary Church, Stonington, Conn., on December 17th. He and his wife recently announced the birth of a baby boy, John Ives, born October 19th.

The Rev. Alfred Mead, formerly in charge of St. John's Church, Kenner, La., is now rector of St. Alban's Church, Fleming Heights, Augusta, Ga. Address: 2369 Ruby Dr.

The Rev. John J. Paulsen, formerly assistant rector of St. Andrew's Church, Wellesley, Mass., is now rector of Trinity Church, Milford, Mass. Address: 41 Congress St.

The Rev. Joseph N. Pedrick, formerly vicar of St. John's Church, Westfield, Pa., and St. John's, Lawrenceville, is now rector of St. Paul's Church, Lock Haven, Pa. Address: 211 W. Church St.

The Rev. George A. A. Tocher, who has been serving St. James' Church, Meridian, Texas, with residence in Fort Worth since September, 1955, is now vicar of St. James' and is living in the vicarage. Address: Box 772, Meridian, Texas.

The Rev. Horace L. Varian, formerly vicar of the Church of Christ the King, Huntington, Ind., and St. Paul's, Gas City, is now vicar of the Church of St. Michael and All Angels, South Bend, Ind., a new parochial mission of the Cathedral of St. James. Address: 2117 E. Jefferson Blvd., South Bend 17, Ind.

## Resignations

The Rev. William T. Travis, rector of Grace Church, Chicago, will retire on January 1st. Address after that date: 706 Del Ganado Rd., San Rafael, Calif.

## Changes of Address

Mail for the diocese of Dallas, formerly sent to

5100 Ross Ave., Dallas, Texas, may now be sent to the new diocesan headquarters at 2220 Main St., Dallas 1, Texas.

The Rev. Louis H. Ewald, retired priest of the diocese of Maryland, formerly addressed in Cumberland, Md., and in Frctsburg, Md., may now be addressed at La Vale, Md.

The Rev. William R. Wetherell will move from Chicago to Orange, N. J., becoming rector of All Saints' Church there on January 1st [L. C., December 2d]. Inasmuch as Fr. Wetherell is also secretary general of the Confraternity of the Blessed Sacrament, mail for that office should also be sent to All Saints' Rectory, 438 Valley St., Orange, N. J., after January 1st.

## Deaconesses

Deaconess Helen L. Taylor is now organist and choir director at St. James' Church, Dundee, Ill. She will continue to live in Elgin, Ill.

## we congratulate

TRINITY CHURCH, GENEVA, N. Y., which celebrated its 150th anniversary on All Saints' Day. The celebration included a service of Evening Prayer on All Saints' Day, during which the prayer was read as closely as possible to the way it was read 150 years ago. The following evening the choir of St. George's Cathedral, Kingston, Ontario, sang the Evensong and presented a recital in the church. On Sunday the Choral Eucharist was celebrated by the rector, the Rev. Samuel H. Edsall, with Bishop Stark of Rochester presiding, and the Rt. Rev. Quentin K. Y. Huang, former Bishop of the diocese of Yun Kwei, Southwest China, as the sesquicentennial preacher. This service was followed by a reception in the parish house for parishioners and guests.

ST. PETER'S CHURCH, GLENSIDE, Pa., which recently completed its new church building. The nave, which seats 500 people, is constructed of Main Line and Chestnut Hill stone, with a great cross at the front of the church of limestone. The basement of the church includes a chapel seating 40 people and space for Church school classes. The cost of the new building was \$225,000. The Rev. Robert N. Back is rector of the church.

ST. PAUL'S CHURCH, COUNCIL BLUFFS, Iowa, which celebrated its centennial with special services last month. The celebration included the baptismal service of Jennifer Treynor Luff, two week-old great great granddaughter of one of the founders and original vestrymen of the church, Thomas Perry Treynor. The centennial also in-

cluded a confirmation service, an open house and reception, and a banquet.

ST. MATTHEW'S CHURCH, WHEELING, W. Va., which held dedication services for its new parish house and remodeled church building. The new building, called Strider House, in honor of Bishop Strider, has four floors and a two-story cloister connecting it with the church. It includes a youth room, handicrafts room, nursery, offices for rector, library, Church school rooms, and apartment for the sexton. Other projects undertaken in conjunction with the building of the parish house included the enlargement of the parish hall under the church, the renovation of the narthex and St. Elizabeth's chapel, the installation of a new entry at the side entrance, the painting of the exterior of the church, and the planting of trees and shrubs in front of the two buildings. The project cost \$210,000. Bishop Campbell of West Virginia was the officiant at the dedication and Bishop Strider, retired Bishop of West Virginia was the preacher.

CHRIST CHURCH, GREENVILLE, Del., which held consecration services for its new Children's Chapel of the Christ Child. Bishop Mosley of Delaware officiated at the services. The chapel was given in memory of Richard Chichester du Pont by his mother Mary Chichester du Pont Clark and other members of his family. The chapel is located in a wing of the new parish house which was dedicated on the same day as the chapel.

ANDRE J. PERRY, treasurer of the diocese of Fond du Lac, who was elected president of the Wisconsin Chamber of Commerce. Mr. Perry is president of the First National bank in Fond du Lac.

THE REV. DANA F. KENNEDY, executive secretary of the Division of Radio and Television for the National Council, who had charge of arrangements for the telecast of the consecration of Bishop Lawrence as suffragan of Massachusetts on November 3d. Fr. Kennedy, who was also the commentator for the telecast, received many letters of congratulation for the fine work he did.

## Deaths

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

The Rev. Robert B. H. Bell, 84, died November 14th at his home in Sierra Madre, Calif. For the past 10 years Dr. Bell has been chairman of the commission on spiritual healing for the diocese of Los Angeles.

Dr. Bell was born in Ottawa, Canada, in 1872 and was ordained in Toronto in 1898 after graduation from Trinity College, University of Toron-



JENNIFER LUFF, descendant of one of the founders of St. Paul's, is baptized on church anniversary.



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to. He moved to the United States in 1902 where he served at St. Paul's Church in Des Moines, Iowa. From 1914 to 1929 he served as rector at St. Thomas' Church, Denver, Colo. He founded a healing center at Black Mountain, N. C., and had conducted it for 13 years prior to coming to California in 1945, where he set up a spiritual therapy program for the diocese of Los Angeles. Dr. Bell was the author of two books on his special field of spiritual therapy: *The Life Abundant* and *Intelligent Living*. He is survived by his wife, Helen Peck Bell.

The Rev. Samuel L. Hagan, former rector of the Church of the Redeemer in Cairo, Ill., died at his home in Tampa, Fla., on Oct. 17. He was 73 years old.

Fr. Hagan was a graduate of Emory University and was ordained priest in 1924. He served as missionary canon at Calvary Cathedral, Sioux Falls, S. D., from 1925 to 1927 when he became priest in charge of St. Thomas Church, Pawhuska, Okla. He also served at St. Matthew's parish, Newton, Kan., and as rector of the Church of the Redeemer, Cairo, Ill., for 13 years. Since his retirement in 1951 Fr. Hagan has served on the staff of St. Mary's Church, Tampa. He is survived by his wife, Florence Stansbury Hagan; four daughters; four grandchildren; and one great-grandchild.

The Rev. Richard G. Kirkbride, retired priest of the diocese of Northern Michigan, died at his home in Yucaipa, Calif., on October 2d. He was 79 years old.

Mr. Kirkbride was born in Wednesbury, England, and was ordained priest in 1914. He served as assistant curate at Christ Church, Eau Claire, Wis., from 1911 to 1914 and as missionary in charge of missions at Star Prairie, Clear Lake, Turtle Lake, and Spooner, Wis., from 1914 to 1920. Other churches served by Mr. Kirkbride included Trinity parish, Mineral Point, Wis.; Christ Church, Calumet, Mich.; St. Ignatius' Church, Mackinac Island, Mich.; St. Stephen's Church, Detour, Mich.; St. John's Church, Munising, Mich.; and All Saints' Church, Newberry, Mich. Mr. Kirkbride retired in 1943 and moved to Yucaipa, Calif., five years ago where he assisted in establishing St. Alban's mission. He is survived by one son, Alfred, four grandchildren, and two great-grandchildren.

The Rev. Arthur C. W. Pfaffko, 61, vicar of St. Andrew's Church, Shippensburg, Pa., and chaplain at the Shippensburg Aged Home, died September 21st at his home near Buena Vista, Waynesboro, Pa.

Mr. Pfaffko, a graduate of General Theological Seminary, New York City, was ordained priest in 1923. In 1927 he became rector of the Church of the Transfiguration and St. Mary's Church of Waynesboro, and vicar of the Beartown Calvary Chapel, where he served until 1950. He was honorary canon of St. Stephen's Cathedral in Harrisburg, chairman of the missionary and field operations of the diocese from 1935 to 1937, founder of the Phi Alpha fraternity in 1931 and the Tau Delta Alpha sorority in 1939. He was a member of the standing committee of the diocese and head of the department of promotion. Mr. Pfaffko was the author of *The Catechetical Outline of Confirmation Instruction*, published in 1931. He is survived by his wife, Sarah McClain Pfaffko; two children, Sarah and Arthur G. W. Pfaffko, Jr.; one sister, Mrs. John Maier; and three brothers, Walter, Charles, and Hans.

Wolcott G. Lane, 90, retired New York City attorney and vestryman of St. George's Church, New York City, died at his home in Old Lyme, Conn., on November 11th.

An expert in probate law, Mr. Lane had been an attorney for 65 years. After his graduation from Yale he served as a law clerk with the New York firm of Sullivan and Cromwell while obtaining a law degree from Columbia University. He was last with the firm of King, Lane & Trafford. Mr. Lane served for 25 years as a trustee of the Children's Aid Society, New York City. He was president and a trustee of the Berkshire Industrial Farm for Boys at Cannan, N. Y., and for 25 years had provided a summer camp for boys at Blackhall, Conn. Services were held at St. Ann's Church, Old Lyme.

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## CHURCH SCHOOLS

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# The Advent Ember Days

Continued from p. 7

all work is for the glory of God and that the highest of all vocations is the priesthood, as the child gets a little older one wishes to explain to him the reason why all this is true. Now, of course, one way of explaining things to children is simply to sit them down and tell them. But they will be squirming and looking out the window and wondering when the lesson will be over.

This is where parents have the advantage over everyone else when it comes to teaching children, because they have more opportunity than anybody else to perfect the skill of being alert to children's activities and conversations and can therefore bring forth the truth they wish to teach at such a time and in such a way that the children are ready to receive it. Parents can so easily seize upon a conversation between two children and use it as a teaching opportunity by asking questions, leading the children to find their own answers, and guiding them into a realization of eternal truth.

Finally, the essence of the vocational guidance which parents can give is to teach their children to look prayerfully to God, having always the goal

of holiness before their eyes. To only a few does God give a direct command as He did to Moses and Jonah and Saul, telling them exactly what to do. For the rest of us, the choice is up to us, an exercise of the free will which is our inheritance from God when He made us in His own image.

A child must learn to separate visions of holiness from day dreams of grandeur. He will have to find for himself, in the wisdom of the Holy Spirit, his own course between being not anxious for the morrow and assuming the responsibilities for his state in life. He may have to learn (like many of us who have found our vocations amidst the rubble of a crumbled ivory tower) that God's will is sometimes made painfully apparent through economic or physical limitations which close the door to the profession toward which he has aspired. It is then that he will need to know that sweeping the floor in the laboratory is as necessary as testing chemical reactions, that collecting the garbage is as indispensable to the common good as giving a dose of aureomycin. All of it has equal honor and dignity and importance to God, because man's vocation is but a means by which he attains the one thing which is necessary: eternal salvation.

Now, while he is yet young, a child may learn all this. He learns it this Advent Season as he offers his work at home and at school to God, in

Christ. He is learning that the real answer to, "What are you going to be when you grow up?" is, "Whatever God wills." Each day during this Advent he is preparing not only for the Coming of Christ this Christmas, but for the Last Day when he must render an account of "time lost, talents wasted, vain complacency in success," the day when "the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (St. Matthew 16:27).

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## THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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## THE LIVING CHURCH

**Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.**

**LOS ANGELES, CALIF.**

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r  
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;  
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

**SAN FRANCISCO, CALIF.**

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

**WASHINGTON, D. C.**

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;  
C Sat 5-6:30

**COCONUT GROVE, MIAMI, FLA.**

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

**CORAL GABLES, FLA.**

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. M. L. Horn, c  
Sun 7, 8, 9:15, 11, and Daily

**FORT LAUDERDALE, FLA.**

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

**ORLANDO, FLA.**

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

**ATLANTA, GA.**

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

**CHICAGO, ILL.**

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

**EVANSTON, ILL.**

**ST. LUKE'S** Hinman & Lee Street  
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

**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:30, 11 & Daily

**KEY**—Light face type denote 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.

**BOSTON, MASS.**

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,  
EP 6; C Sat 5-6, 8-9, Sun 8:30

**DETROIT, MICH.**

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

**ST. JOSEPH, MO.**

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;  
Thurs HC 12; HD HC 10:30

**KANSAS CITY, MO.**

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

**ST. LOUIS, MO.**

**HOLY COMMUNION** 6 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

**OMAHA, NEBR.**

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

**BUFFALO, N. Y.**

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

**COOPERSTOWN, N. Y.**

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

**NEW YORK, N. Y.**

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &  
Ser 4; WKdays: MP 8:30; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

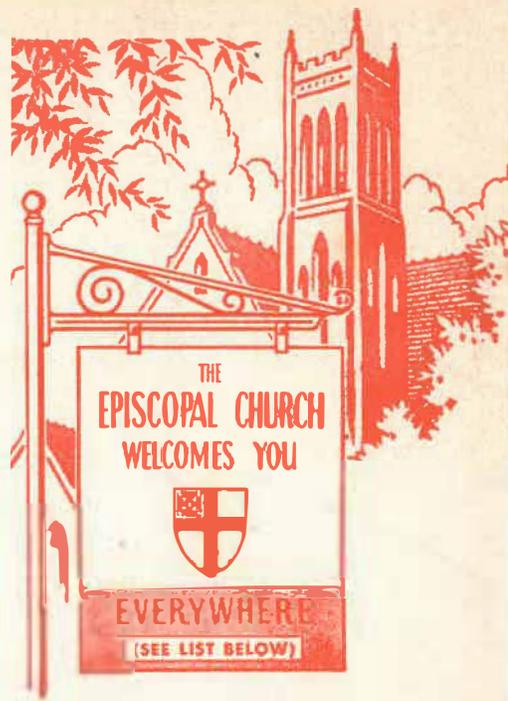
**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**HOLY COMMUNION** 6th Ave. at 20th St.  
Rev. Charles A. Elliott, r  
Sun HC 8, MP 11; Wed & Thurs HC 12:05; HD HC 8

**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. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC  
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



**NEW YORK N. Y. (Cont'd)**

**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 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C 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** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

**SOUTHERN PINES, N. C.**  
**EMMANUEL CHURCH** On U.S. 1  
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &  
Healing Service 9:30; C Sat 6

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

**RICHMOND, VA.**  
**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Daily  
Masses: Mon & Fri 9, Tues & Thurs 10:30, Wed 7,  
Sat 7:30; Sol Ev & Sta 1st Fri 8; Holy Unction  
2d Thurs 11; C Sat 4-5; Open Daily until 6 P.M.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.