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December 1, 1957

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The
Restoration
of
Advent

See P. 14

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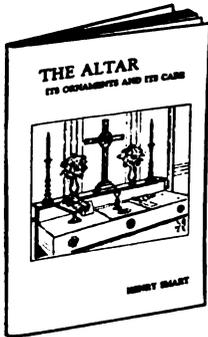
Church Wardens P. 16

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and the Thought of the Episcopal Church.

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Church Wardens Albert W. Atwood

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December

1. First Sunday in Advent
Annual Layman's Corporate Communion
Triennial General Assembly, National Council of Churches, St. Louis, Mo., to 6th
2. Annual Assemblies, Division of Christian Education, Division of Christian Life and Worship and Division of Home Missions, NCC, St. Louis, Mo., to 4th
8. Second Sunday in Advent
10. National Council Meeting, Seabury House, Greenwich, Conn., to 12th
15. Third Sunday in Advent
18. Ember Day

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries. 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 St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editor.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for up-to-date news) is Friday morning, nine days before date of issue.

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 address and envelopes and return postage.

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

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BOOKS

65,000 Weddings

MY LITTLE CHURCH AROUND THE CORNER. By Dr. J. H. Randolph Ray. In collaboration with Villa Stiles. Simon and Schuster. Pp. xviii, 365. \$5.

Parish histories can be deadly dull. Many of them are little more than factual chronicles of purely local interest, matter-of-factly gotten out, and overweighted with long lists of former rectors, vestrymen, and others who have served the parish faithfully throughout the years.

Of quite different caliber is *My Little Church Around the Corner*, written by Dr. J. H. Randolph Ray in collaboration with Villa Stiles and published by Simon and Schuster. The book is indeed a combined history of New York's Church of the Transfiguration (nicknamed "The Little Church Around the Corner") and autobiography of Dr. Ray, who for 34 years has served as its rector.

The Little Church Around the Corner, at 29th Street just off Fifth Avenue, is proud to top the world's record for marriages, Dr. Ray himself having an estimated 65,000 weddings to his credit. Yet it is rigorous in its requirements for marriage, adhering strictly to the Episcopal church's canons on the subject.

But this particular parish is known for many other things as well: for its long and continuous ministry to those of the clerical profession; for its Anglo-Catholic tradition and the dignity of its services; for the quaintness of its church building — a little oasis of peace tucked

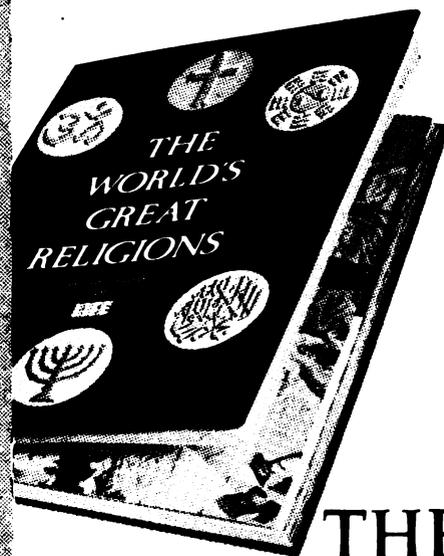
away from the towering skyscrapers which surround it; and above all for the faithful ministry during its 99 years of existence of but three rectors: its founder, Dr. George Hendrick Houghton, who served it from 1818 to 1897; his nephew, Dr. George Clarke Houghton, who succeeded his uncle and served as rector until his death in 1923; and Dr. Randolph Ray who succeeded the second Dr. Houghton and is the present rector.

In *My Little Church Around the Corner* the history of this justly famous parish is sketched, alternating and blending with the account of Dr. Ray's life and ministry, and told against a background of the economic, social, and cultural scene of the time and place. Lest it be thought that the Transfiguration is interested only in the esthetics of life and worship, one need but mention the three occasions (1864, 1907, and 1930) on which that church established breadlines.

This is a gossipy book — but gossipy in the non-malicious sense of the word. It

Continued on page 22

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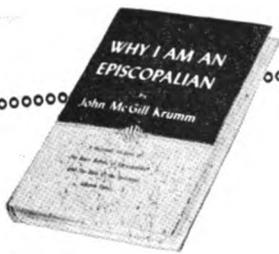
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searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Hearing the Word

Deuteronomy 4:1-10; Micah 6:1-8; Psalm 119:97-105; Luke 8:4-15; 10:38-42; 11:27f; 1 Thessalonians 2:10-13.

Along with adoration, thanksgiving, penitence, and intercession, one of the great functions of worship, as described in the Bible, is to provide an opportunity for hearing the Word of God. From the beginning this has been one of the distinctive emphases of biblical religion. Whereas pagan religions tend on the whole to stress the *seeing* of God as the primary religious experience, the religion of the Bible emphasizes the *hearing* of His voice. Not that the two experiences are mutually exclusive.

In Deut. 4:1-10, we have what purports to be an extract from Moses' farewell address, delivered to his people just before he left them on the borders of the Promised Land. Since we can hardly assume that a stenographer was on hand to take down his actual words on this occasion, it is perhaps better to think of this speech, like so many other speeches in ancient literature, as the creation of a later generation which felt that this is the sort of thing Moses would probably have said. Certainly this was the kind of address which was given year after year at the great festival assemblies of the people of Israel. On each such occasion the congregation would be warned that its very life depended on holding to God's Word (v. 1) and keeping it free from mere human interpretation (2). They would be reminded of the disastrous effect of disobedience in the past (3), of the rewards which came to those who heard and obeyed (4), and of the wonderful sense of God's nearness which came from the continual proclamation of His Word in their midst (7). Finally, they were instructed not only to hear the Word themselves, but to teach it to their children (9f). This has been called the original charter of religious education.

While the Word of God was regularly and formally proclaimed by the priests at Israel's public assemblies for worship, it was also announced spontaneously and informally by the prophets. The Word of God contained in the traditional priestly Law was fixed and unchanging, so the prophet had the special function of declaring God's will in relation to new occasions as they arose. The priestly Word emphasized the eternal changelessness of God's demands; the prophetic Word made clear their contemporary relevance. Almost any passage chosen at random from the prophetic books would illustrate



the nature of the prophetic proclamation, but no finer one could be found than Micah 6:1-8 which underlines the character of true worship in reply to some who said that God was asking for more costly sacrifices (vss. 6f), perhaps even the sacrifice of men's first-born sons ("the fruit of my body," 7).

Although the Word of God as proclaimed in the Old Testament seems more often than not, to be a word of stern warning rather than comfort, Ps. 119:97-105 reminds us that, in all its forms, the Word or Law of God was always a source of joy and assurance to the devout in ancient Israel.

Our Lord's great parable of the Sower (Luke 8:4-15) shows how important a place the idea of disseminating the Word of God occupied in His mind. He, His apostles and the ministers of His Church are those who sow the seed of the Word. Often their work seems pointless because the Word falls on unresponsive ears (vs. 5-7, 12-14), but the stress of the parable is rather on the Word's amazing productivity when it finally reaches a mind attuned to receive it (8, 15). In addition to its primary emphasis on the objective power of the Word, the parable also contains an implicit invitation to the hearer to examine himself with regard to his own subjective capacity to receive it when it comes.

Two other passages from St. Luke's Gospel (10:38-42; 11:27f) give further illustration of the importance which Jesus attached to the idea of listening for God's Word and obeying it. In the first of them He certainly does not mean to condemn Martha for being busy with good works, but He does mean to suggest the importance of allowing, in even the busiest of lives, sufficient opportunity for quiet listening to the Word of God. The second passage says that however desirable it may be to have a proper reverence for holy things and holy persons, it is even more important to have a mind which is receptive to God's Word and a will which is eager to obey it.

In our last selection (1 Thess. 2:1-12) St. Paul reminds the members of one of the earliest congregations he had founded in Europe that his work among them did not consist in teaching them some profound philosophy of his own

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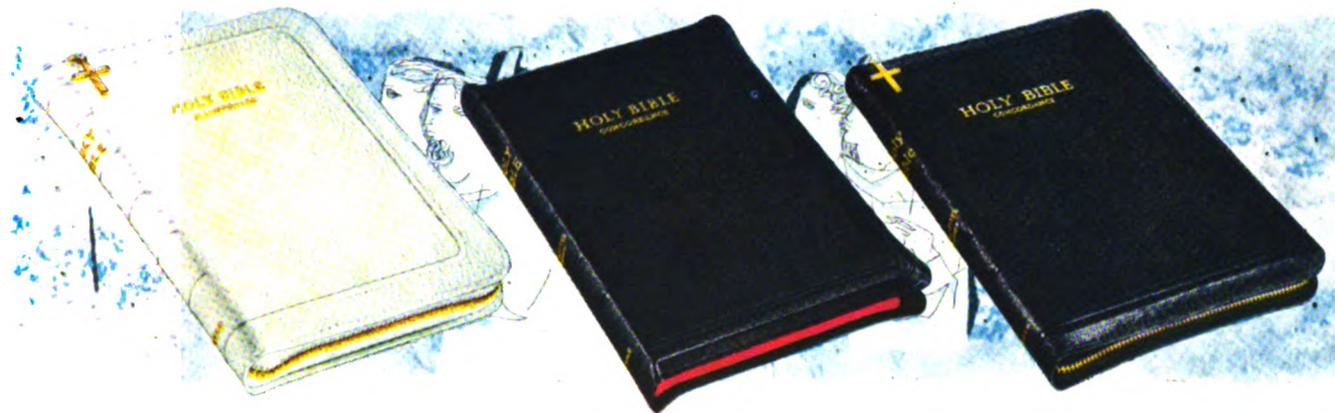
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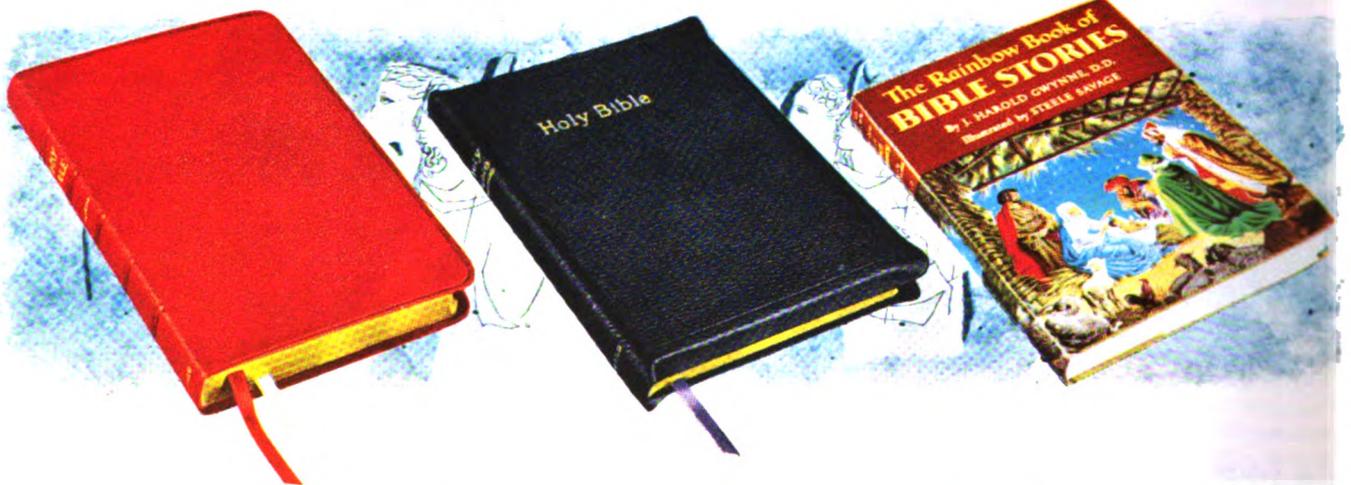
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ising, but in proclaiming what He believed to be the very Word of God. And, like all the great biblical teachers, he insists that this Word of God, once received, "effectually worketh" in the heart of the believer (13). God's Word is not merely an "inspiring thought" or a "good idea." It is a power which transforms the lives of those who accept it.

The Word can, of course, come to men through various channels. It comes through the reading of the Bible — both private and public — through preaching, through the prayers, and liturgical acts of the Church, and to individuals in their private devotions. It must be sought in all these ways; the important thing is to seek it. The human ear is being constantly assaulted by the words of men; the man who lives by the Bible makes sure that he has regular and adequate opportunity to listen to the Word of God and to discover its meaning for his own situation.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Marginal Readings

The article "The RSV Apocrypha" by Fr. Reginald H. Fuller [L. C., November 17th], as well as several other recent articles and letters as to the use of the King James Version or the RSV in our Services, reminds me to ask this question: Has it not been forgotten that General Convention early in this century (1903?) authorized a complete set of marginal readings to be used with the King James Version?

There are words that have changed meanings since 1611 and scholarship has brought new meaning to obscure passages, but the text remains as Fr. Fuller wrote "The literary excellence of the King James Version is beyond all question."

Why not then use the KJV for lessons in its "marginal reading edition"? That gives us the corpus of the literary excellence of the KJV, plus the needed revision of many worded passages. And if the marginal readings need to be "brought up to date" why not a new edition of those readings?

(Rev.) HUGH MORTON

Donah, N. Y.

Risen Above Ancestry

May I add a thought to the very excellent articles "What's Wrong with the Traditional Wedding Marches" by Frederick Young [L. C., September 8th].

As Mr. Young points out, the joint commission on church music is doing an excellent job with the commendable objective of going to discourage the use of cheap, worthless music in churches. We all appreciate and applaud these efforts. The mood of respect engendered by the prayer book service should not be distracted from by the use of such music. But does this really apply to

the traditional wedding marches? Many of us think not.

With what occasions and settings do we as participants in a wedding ceremony associate the wedding marches? Do they bring to mind thoughts of theaters and plays, sensuousness and divorce, witches and hobgoblins? Certainly not! These marches have long since been removed from their original settings. If their origins were questionable they have lived them down. They have risen above their ancestry and have gained stature by usage. We no longer associate them in our mind with their origins but rather with our own weddings and those of our friends, with the church, the altar, the clergy and the prayer book service of holy matrimony. Many things of a secular nature have been blessed to hallowed purposes. So it is with these marches! Had the charges now made been in the beginning they might have had reasonable validity. But their validity has faded and disappeared with association and usage.

If this be true then why bother? Simply because a few clergymen who put tradition above reason may follow this line to the unhappiness and vexation of their people. If it remains a matter of choice then there is no harm. But if it is to be a matter of dictation then the mischief can be great. It can result in disappointment and unhappiness at a time when very particularly there should be none.

SHERWOOD W. WISE

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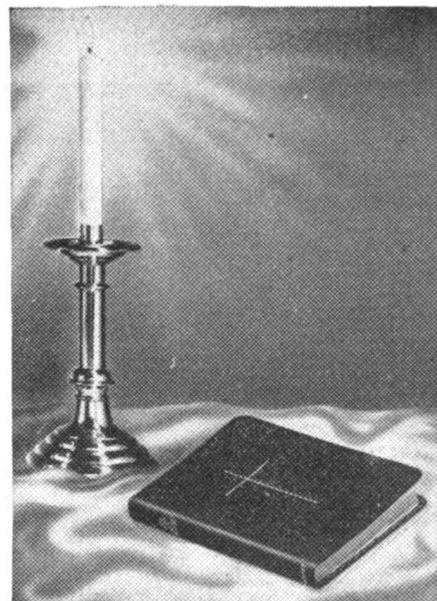
The question of personal preferences between the KJV and the RSV of the Bible [L. C., September 22d] is really one of a point of view: whether the reader prefers to have his Bible in the most beautiful English available, or whether he is willing to sacrifice some of this verbal beauty in the interests of greater accuracy and a closer approach to the original text. If the former, then there is no real choice in the matter: the KJV, "the noblest monument of English prose," as Prof. John Livingston Lowes aptly called it, brooks no rival. But the RSV is by no means devoid of real beauty; and many obscure and obsolete words and passages are clarified for the modern reader.

Readers of the Bible who have been familiar since childhood with the KJV can hardly be expected to feel at home immediately in a new version. They are probably the lineal descendants of Englishmen who shied at the KJV when it appeared, preferring the Great Bible or dear old Tyndale.

The sooner we give the new version a chance to incorporate itself into our life and thought, the better we shall be able to evaluate it at its true worth. I wish with all my heart that I had had the opportunity to grow up with it and into it, as the present younger generation is able to do.

(Rev.) HENRY S. MILLER

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sorts and conditions

HOW EXTENSIVE is sin in the universe? The only way to be sure is to get into a space ship and take a sampling of the situation on other planets. But if you use this method, you mustn't decide too quickly that a Venusian or Plutonian is a sinner just because he takes a pot-shot at you. We have, of course, a right to insist that it is against God's will for us to be shot. But sin is one thing and an honest mistake is another. Mistakes are the result of creaturehood, in this case, the result of the fact that even Venusians and Plutonians do not know everything there is to be known, either about God or about nature. Sin is different. It is the result of rebellion against God, of setting up one's own will in competition with His.

TAKING the universe in its broadest sense of not only the material creation but the whole range of existence known to God, the part under the dominion of sin is only a tiny fraction. Creation is 99.44% pure, like a well-known brand of soap. "The heavens declare the glory of God and the firmament showeth His handiwork." The dominant note of creation is joy and goodness.

NEVERTHELESS, Scripture indicates in many places that sin is not a peculiarly human institution. The Book of Revelation tells of a war in heaven in which Satan and his angels fought against Michael and his angels. This imagery is reflected back upon the story of the fall of man, and the Church has concluded that our first parents were tempted by a non-human sinful spiritual being. If sin can exist in other planes of being, it can also exist in other parts of this plane. I hope it doesn't.

THE UNIVERSE was created for God's glory, and His glory is expressed far more fully in salvation than in damnation. The more men (and other rational beings) are worshipping Him in Spirit and in truth, the more glory the universe contains.

THERE IS a passage in St. Paul's epistle to the Romans (Chapter 8, verses 19-23) that says the whole universe is in need of redemption, and "has been groaning in travail together until now." The apostle seems to be thinking of the animal and vegetable and mineral world as well as the world of rational beings. When mankind achieves its destiny of sonship with God, a moral "chain reaction" will be set off that will have an effect on rocks and trees and mosquitoes and mice.

THIS doesn't necessarily mean that the sub-rational world is actually infected by sin, but in some way its potential remains unfulfilled until man is without sin.

CONSIDERING how little the biblical writers knew about the material world around them in comparison with our modern science, one may well ask how they could possibly give us any authoritative information about other planets and other worlds. Well—the difference between their knowledge and ours may not be as great as it



seems. If you read Genesis 1 carefully and compare it with Genesis 2 and 3, you will note that the second and third chapters represent a much less advanced concept than the first. The difference between the two is probably as great as the difference between the later writers and ourselves.

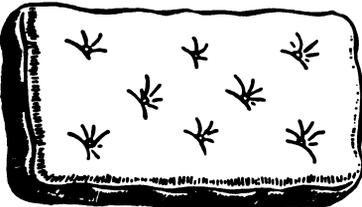
THE WRITER of Genesis 1 shows plainly the benefits of the great intellectual advances made available to the Jews by their Babylonian captivity. His concept of God and creation is far removed from the primitive concept of the other writer, whose cosmology seems to be at about the level of the Eskimos.

BUT WE CAN be glad that the whose ideas were enshrined in the first chapter were not ashamed to incorporate the more primitive writer's words in the book of Genesis we now have. The crudities of his science were more than made up for by the subtleties of his human insight and the inspired rightness of his spiritual dynamics.

THOSE who compiled the Old Testament (and the New also) had the knack of seeing more in the ancient documents than their original writers intended. The ideas of the Bible survive young—and stay young today—partly because they are always being seen by young eyes. The biblical tradition is a living thing, always growing and in a real sense always the same. The God of the Bible, the universe of the Bible, the Christ of the Bible are the same, God and the universe are the same that we learn new things about from other authorities. And no matter how many new details we may learn of the fundamental relationship of creation and sin and redemption will be the same through all the ages of the world.

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bration of Christ's birthday at Christmas — as Richie Clayton, son of Mr. and Mrs. Arthur Clayton, of Hermosa Beach, Calif., is doing in the picture. Richie, held by his father, lights the Advent wreath while Mrs. Clayton and Bruce look on. Each week of Advent an extra candle will be lighted, so that all four will be lighted by the last Sunday. Thus the note of expectation is visibly expressed.

Grant, we beseech Thee, Almighty God, this grace unto Thy people, to wait with all vigilance for the Coming of Thine Only-begotten Son; that as He, the Author of our salvation, taught us, we may prepare our souls like blazing lamps to meet Him, through the same Jesus Christ our Lord. *Amen.*

Gelasian Sacramentary (5th century)

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The Living Church

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

December 1, 1957

Roasting Chestnuts

Segregation Arguments Hit By Delaware's Bishop Mosley

Quite a few "chestnuts" were roasted by Bishop Mosley of Delaware, in his paper "Christ, the Church, and Race," presented to the annual missionary conference of the Council of Churches in Wilmington and New Castle County recently.

Because of the basic commandment to Christian brotherhood and love, Christians are, said Bishop Mosley, necessarily "completely prejudiced" persons. Centering his talk on freedom, which he sees as basic in the segregation issue, the bishop pointed out that God created man free, treats all men as free, grants all men freedom to choose their own destinies, and "He died to make all men free indeed." On this necessary "bias" the Christian takes his stand on segregation. With this background, the bishop proceeded to roast such "old chestnuts" as these:

✓ *Why, the Negroes themselves don't want all this fuss over integration. I was talking to my maid only this morning and she said. . . .*

Leaving aside the thought that people do not always express the truth to their employers, said the bishop, this is an irrelevant observation. We do not seek freedom for man because any group of men want it. We seek it because God wants it.

✓ *But you can't legislate morals. . . . The Supreme Court can't change the hearts of men.*

This is true enough, Bishop Mosley said. Laws do not make men good but laws can help make men free. . . . If we wish an illustration close at hand we may look at the state of Arkansas today. As the just laws of this great nation bear down upon its governor, we do not expect him to become a better man thereby or even a more sensible one. After the courts have done their good work, the governor will probably be the same man he was before. . . . But what will be different is the amount of freedom that will exist in Arkansas.

✓ *Why, Robert E. Lee was a devout*

Churchman, yet he kept slaves . . . and George Washington and all the rest of our plantation-owning forebears. . . . How can you now say that they are all wrong?

We do not say they were all wrong, the bishop pointed out. They were right — according to the level of the moral code which had been reached in their time. As God gives us grace to understand Him better and to know our world better, we receive from Him a more sufficient understanding of his will. That is why we sing, "New occasions teach new duties, Time makes ancient good uncouth," commented Bishop Mosley. The ancient good of human slavery is seen now as an unpardonable violation of man's freedom. In the same way, the ancient belief in segregation is seen now as an unpardonable violation of man's freedom.

✓ *We were getting along fine together until this current interference, and now the beautiful relationship between the races is no more.*

Relationships were broken between the children of Israel and the Egyptians when Moses led his people out of captivity. . . . Relationships were broken in every struggle for freedom that history has recorded. . . . Such struggles are surely a far cry from ideal human behavior, but so is human bondage. This is our dilemma as sinful men who inherit such a human situation, a situation bequeathed to us by former generations of sinful men. But it is in this very context that God has placed us. It is here that we must witness to His truth, under His judgment, stressed the bishop.

Bishop Mosley's talk has been printed in full by the Council of Churches.

Church Sustains No Loss From Alabama Tornadoes

Tornado warnings were up in various parts of Alabama recently, and areas in Birmingham and Jasper have been dev-

astated by twisters which struck on November 17th and 18th.

One of the tornadoes came close to the site of the diocesan conference center Camp McDowell, near Jasper, but no damage was sustained by the center. Presbyterian, Methodist, and Christian church buildings in one section of Birmingham were damaged by the storm.

J. M. Spencer, senior warden of St. John's Church, Ensley, Birmingham, is chief of police in the civil defense of this area, and has been active in the rescue work and rehabilitation in the wake of the tornado which struck that area.

Diocese of Maryland Works With Agents of Mass Media

Realizing the great importance of mass media of communication in the work of the Church, the diocese of Maryland has been working closely with radio, TV, and press in Maryland, and hopes to set up a news center in the cathedral.

In appreciation for cooperation given their diocese by radio, TV, and the press the commission on publicity of the diocese gave a luncheon on November 30 for representatives of radio and TV stations in the Baltimore area, and for representatives of the *Sun* papers and the *News-Post*. Bishop Powell and Bishop Doll were present at the luncheon, which was held at the Johns Hopkins Club, Baltimore.

The Rev. Dana Kennedy, executive secretary of the Radio and Television division of National Council, outlined to the group the assistance offered to radio and TV stations by his office.

A news center as well as a radio and TV studio may be set up in the Cathedral Church of the Incarnation in Baltimore according to the Rev. George F. Packard. While announcing this to the group, Fr. Packard also commented that his department hopes to hold luncheons in other areas of the state to acquaint station personnel and newspapers with the work being done by the Church in this area and in appreciation of the cooperation of the stations in broadcasting the diocesan convention, and for press coverage.

Representatives from three TV stations and three radio stations attended, in addition to the two newspaper representatives



Architect's sketch of the \$20,000,000 Interchurch Center under construction in Manhattan, N. Y. Symbolic ground-breaking ceremonies were held recently for the building, which will house the National Council of Churches and many other Church and inter-Church agencies, and should be standing ready for occupancy by early in 1960.

Mexico that students in RC schools must not "go steady." Several hundred thousand Episcopalian parents of teen-agers who agree with the anti-going-steady idea await with interest the clash between authority and the teen-age daters.

BREAK GROUND FOR INTERCHURCH CENTER: Ground breaking ceremonies were held November 18th for The Interchurch Center in New York City. Financed in part by Rockefeller money, the building is planned to house NCC and denominational headquarters. Episcopal Church has not yet decided whether to acquire space and probably will not decide till next fall's General Convention.

BISHOP HIGGINS MENDING WELL: Bishop Higgins has left the hospital and is recuperating well at home, his secretary reports. He may not be able to resume normal activity until after Christmas. His doctors are pleased with his progress in recovering from a coronary attack (see L.C., November 3d).

Patriarch Honored by Soviet: Birthday present for Patriarch Alexei of Moscow (now 80), head of the Russian Orthodox Church, was the Leningrad Medal, given by the Soviet Government for the role he played during the Siege of Leningrad in the last war. There was also a birthday greeting from Bulgania.

CONFERENCE TO END CONFERENCES: Some parishes ought to declare a two-month moratorium on meetings and give that time to serious thought and discussion of the ministry of the laity. That's the proposal of a joint laymen's and Woman's Auxiliary conference at Parishfield in Michigan, last month. Conferees stressed, "There's too much concern with keeping the wheels turning," along with a lack of clear teaching and thinking about the Church's task and the layman's role.

GRAHAM TO CARRY TORCH TO SAN FRANCISCO: Billy Graham's evangelistic organization has set up headquarters in downtown San Francisco, aiming at another great campaign scheduled to open in the Cow Palace April 27. "A spiritual torch in this strategic city . . . could have tremendous impact on the world," Graham said.

LIGHT FOR BROTHERHOOD: Church of the Epiphany, New York City, calls on members to have an electric candle shining in their windows from December 17th (opening of the Jewish Feast of Lights) till January 6th, end of the Christmas season. Purpose is a gesture of goodwill by Episcopalians to their Jewish neighbors.

PREVIEW OF 1960'S CURATES: The after-supper talk at a seminary recently got

around to the look of the new crop of seminarians. Majority opinion of the professors was: "They're more naive, more immature than earlier classes. Not so many servicemen — and those who've been in service don't seem to have matured as much as the men who went through one of the wars." One minority voice said, dourly, "They look just the same as all the rest to me."

Building No. 4 Is Acquired By St. Louis Integrated Parish

All Saints' Church, St. Louis, Mo., is an unsegregated church, as are all Episcopal Churches in that city. All Saints', however, which has just moved to a new church home in the residential area where its communicants make their homes, dates its origin to the beginning of work among Negroes in St. Louis, shortly after the end of the Civil War.

Begun by a Negro priest, the Rev. James E. Thompson, All Saints' grew out of a Sunday school operated in the priest's home, and in 1875 the parish acquired a building from a Jewish congregation. During the next 30-odd years, the parish moved twice, each time to a newer and larger edifice.

The parish has grown to over 800 baptized members. Since most of them live far from the downtown site of the old church building, the latest move (made November 1st) was to a church building which is within walking distance of 200 of the parish's 466 families.

While All Saints' is predominantly a Negro congregation, there are white members, and in this new location the parish expects to continue its integration process.

Fifth Airline Grants Special Clergy Fares

Allegheny Airlines became the fifth U.S. air carrier to file a tariff with the Civil Aeronautics Board providing for reduced fares for clergymen. The reduction will amount to 50% of the first class fare for all points on the Allegheny system, which serves cities in West Virginia, Pennsylvania, New York, and New Jersey, with its main terminal at Washington, D. C.

Other airlines which have taken advantage of a new law permitting special fares for clergymen include one major trunk carrier, Northeast Airlines, which serves New England cities and connects with Miami, Fla.; and three "local service" carriers, Cordova Airlines in Alaska, Bonanza Airlines in Nevada and adjoining western states, and Central Airlines which serves points in Kansas and the midwest.

None of the major transcontinental carriers have as yet offered reductions to ministers. Clergy fares are optional with the individual airlines. [RNS]

NEWS BRIEFS

NOT CUT AND DRIED: Ordinarily, elections of presidents of the National Council of Churches are arranged in advance with careful balancing of denominational sensitivities. At this writing, the cutting and drying process for the election this week in St. Louis is not complete. Franklin Fry, Lutheran, apparently was assured election until the Lutheran World Federation beat NCC to the punch by electing him as its president. Currently, the question is whether he can handle both jobs. There also is strong advocacy of Edwin Dahlberg, Baptist leader, as an alternative.

CALIFORNIA NOMINATES BY REGIONS: With the biggest diocesan election of 1958 nearing (February 4th), California's nominating committee has picked four candidates for bishop coadjutor, one from each major region of the U.S. East is represented by the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine in New York City. The mid-westerner is the Rev. Morris Fairchild, rector of Christ Church, Cincinnati, Ohio. From the South comes the name of the Very Rev. Roger W. Blanchard, dean of St. John's Cathedral, Jacksonville, Fla. The western name is that of Bishop Watson of Utah. Regional lineup is confused by the fact that the East's Pike is a Californian and the South's Blanchard a New Englander. Diocesan press office calls the election one of the most 'crucial' in West Coast Church history.

GOING STEADY PUT UNDER BAN: Our Roman Catholic brethren have heroically attacked many obstacles, but few more formidable than that covered by the recent dictum of the archdiocese of New

Check Yourselves — Is Your Church a Firetrap?

Somewhere near the boiler the flames began. They spread rapidly through the basement — the basement was undivided and no sprinkler system protected it — soon the fire extended to the upper part of the building, flaring easily through open stairways and nonfirestopped spaces in walls. As the heat increased and the flames engulfed the wooden joists of the building, a passer-by heard the sound of shattering windows and notified the fire department. By the time the fire was stopped, damage amounted to \$120,000.

This was a fire in a church building. The parish quite likely was not adequately insured—reports say that many are not — and was left without a place of worship, perhaps with an unpaid mortgage on the ruined building. In a recent report (L. C., November 3d) the National Fire Protection Association stated that there were 3,200 church fires reported in the U. S. last year. There were many more church fires with small losses that went unreported, the Association said.

"A fire disrupts parish life. . . . Consequently it is in the interest of churches to use every precaution to avoid such loss and inconvenience." Thus reads part of a statement issued by the Church Fire Insurance Company, New York, "a service organization to the Episcopal Church," on the occasion of its 25th anniversary.

What are causes of church fires, and

what can be done to prevent their occurrence? Statistics available from the National Fire Protection Association, 60 Batterymarch St., Boston 10, Mass., in their Bulletin FR 56-4, show that there is much that the people of the Church can do to prevent fires in their buildings. Known causes of church fires, listed in the booklet, include:

- 22.5% — Heating systems, defective or overheated
- 13.1% — Incendiary
- 12.5% — Electrical origin
- 8.5% — Defective smokepipes and vents
- 7.9% — Lightning
- 4.7% — Smoking and matches
- 4.4% — Candles

About 4% are caused by "spontaneous ignition" and 3.8% are caused by exposure to other fires. Other causes include sparks, chimney defects, improperly installed or operated space heaters, careless disposal of ashes, baptismal tank heaters, hot air ducts near combustible construction, rubbish near furnace, and so forth. The first floor is the scene of the beginning of 35% of church fires; 33% start in the basement.

The brochure mentions many measures of fire prevention available for those who have charge of buildings, which include these:

✓ "Make sure that beams above furnace and smokepipe leading to chim-

ney are protected by hard asbestos board or sheet metal, spaced out at least one inch from the combustible material to allow a ventilating space.

✓ "Start the furnace early and do not force it.

✓ "Have chimney flues examined for defects and cleaned regularly.

✓ "Have a licensed electrician inspect all wiring.

✓ "Remove all trash, especially from cellar and closets under stairway.

✓ "Make certain that candles and other open flames are not placed too close to inflammable material.

✓ "A great deal of damage is also done to church property by lightning. . . . Most of the lightning damage can be eliminated if proper lightning rods, which are well grounded, are installed.

✓ "Refill your fire extinguishers at least once each year."

In a study of factors contributing to fire spread in 100 church fires, the lack of sprinkler systems was a factor in 95 of the cases, and lack of automatic detection or watchman, in 82. Among other factors to be avoided to ensure building safety are undivided attics and basements, nonfirestopped concealed spaces, combustible interior finishes, vertical openings and open stairways, combustible decorations and draperies. An increasing number of church governing bodies are providing automatic fire protection for their edifices.

Diocesan Conventions Utah

October 13th, Salt Lake City, Utah

In his address to the 50th convocation of the district of Utah, the largest ever held, Bishop Watson devoted much time to the Lambeth Conference and General Convention, as well as to the issue of the Church of South India. He asked for greater interest and study of this issue by the people of Utah.

The district budget of \$18,855 is the largest in the district's history. Bishop Watson challenged the convocation with the prospect of the growth taking place in Utah.

ELECTIONS: General Convention Deputies: clerical, Stuart Fitch; lay, Albert Colton.

Northern Indiana

October 2d, South Bend, Ind.

The 59th annual convention of the diocese of Northern Indiana was the first held in the new Cathedral of St. James in South Bend. Two new parishes were admitted, St. Michael and All Angels,

South Bend, and St. Andrew's-by-the-Lake, Long Beach. A new diocesan building fund was started, and it was reported that the diocese has a priest in every parish where provision is made for one. Bishop Mallett blessed the new episcopal residence after the convention and held an open house.

ELECTIONS: General Convention Deputies: clerical, Robert Royster, W. C. R. Sheridan, Wallace Wells, George Wood; lay, Fritz Alexander, L. A. Gorham, B. B. Bouton, Franklin Miles. Alternates: clerical, G. L. Claudius, Richard Cooper, Eugene Douglass, Robert Murphy; lay, Milton Latta, Rupert Esser, Lewis Cole, William Tough.

Washington Cathedral Now Is Open 24 Hours Every Day

Washington Cathedral, Washington, D. C., is now open 24 hours a day, seven days a week, the Very Rev. Francis B. Sayre, Jr., announced.

Prior to 1951 the cathedral was closed daily at 5 p.m. Dean Sayre's first act after his installation was to provide an extra guard so the building could remain open until 11 p.m. Now an additional guard is on duty from 11 p.m. to 7 a.m.

First Come, First Served At St. James', New York

For 148 years, parishioners at St. James' Church in New York City have rented their pews in the historic church. On Sunday, November 3d, the traditional rental system came to an end, and persons were seated in the church on a "first come, first served" basis.

The decision to end the pew rental system was made by the rector, churchwardens and vestry of the parish, largely because the parish was concerned at its difficulty in offering an evident welcome to countless new families moving into the area. The parish has 3,000 members, and the church seating facilities can accommodate at most only a third of these members. The pew rental system was originally instituted in many churches to ensure a stable budget for church expenses, but its popularity has steadily declined.

Rector at St. James is the Rev. Arthur L. Kinsolving, who celebrated his 50th anniversary at St. James' recently. Bishop Donegan of New York was previously rector of the church.

Provincial Synods Explore Functions Of the Provinces

A major concern at many of the provincial synods held in the last few months has been the study of the functions of the province and the pros and cons of the provincial system as it now exists. This study was discussed at three recent synods in the provinces of New York and New Jersey, New England, and Sewanee.

Lee H. Bristol, Jr., led a workshop at the October synod of the province of New York and New Jersey, which met at Trinity Church, Asbury Park, N. J., to study and explore the functions of provincial synods. John Curry, a well-known management consultant, gave the synod the benefit of studies presently being made concerning provincial synods.

The delegates adopted a resolution to petition General Convention to admit the district of Central America to their province. Bishop Wand, retired Bishop of London, gave the keynote address at the synod, speaking of the contributions of the Anglican heritage in the present and future.

At the recent synod of the province of New England, meeting at St. Michael's Church, Brattleboro, Vt., five working committees were set up in an endeavor to alert the members of the synod to some of the problems of the Church today. One of these committees discussed the structure of the provinces in relation to General Convention, while another studied the Church of South India.

In other action, the synod voted to support a capital funds drive for Lenox School, Lenox, Mass., and after hearing about the Personnel Information Service to be set up for the purpose of assisting bishops and committees in filling vacancies in parishes and missions, voted to review the work after two years and possibly to support it financially after that time.

"The Church of South India, Ecumenical Responsibilities," was the theme of the synod of the province of Sewanee, meeting November 12th and 13th, in Christ Church, Charlotte, N. C. Presiding Bishop Sherrill and Bishop Lichtenberger spoke on this theme and the synod divided into study groups on the subject.

On the subject of the functions of the provinces, the synod petitioned General Convention (1) to initiate such studies and surveys as may be necessary to determine the expediency of assigning to the provinces responsibility for certain phases of the Church's program, in accordance with the judgment of National Council, and (2) to take such other steps as may be practical to increase the usefulness of the provinces as policy-making and administrative units of the Church.



This float, showing Rev. Robert Hunt planting a cross at Cape Henry in 1607 to establish the work of the Church in America, won second place for the Junior Fellowship of St. Margaret's, Richardson, Texas, in the parade at the "biggest little fair in Texas." Adults of the church had a booth on the Midway.

Church Songbook Planned For Pre-School Children

From pre-school days, children love to sing, but there is a serious lack of religious songs scaled to the vocabulary of young children. To meet this need, National Council's Department of Christian education is directing preparation of a new songbook, for children three to eight.

Songs for worship will form a major part of the new songbook, some of which will be drawn from the Hymnal. More hymns with a child's vocabulary are needed, however, and the editors are seeking hymns and poems which ably express a child's thoughts about God and his world, and folk tunes which might be used for children's songs.

Churchmen and women who have suggestions for material, however simple, that might be included in the book, are encouraged to send the material, or references to the publications in which such material is printed, to Norman Mealy, 41 Kirkland St., Cambridge 38, Mass.

Diocese Receives House For Retired Clergymen

Attacking the housing problems of retired clergymen, members of the diocese of Western North Carolina have begun a program which may in time result in making several homes available for the use of such clergy, at a reasonable price.

An anonymous donor has given a house in Asheville, N. C., to the diocese, and the diocese is planning to use it as a home for a retired priest and his family. The priest will be asked to put up \$3,000

or \$2,000 depending upon his circumstances, and the house will be his for life and for the life of his widow.

The sum put up by the priest will be used to keep the house in good condition, and at the same time will help in building up a diocesan fund to be used, perhaps, for the purchase of other dwellings for the same purpose.

Religious Films Find Large Foreign Market

For years, American secular films have exercised an influence upon the rest of the world, as they played in theatres around the earth. Many Americans feel this influence has been one-sided and bad propaganda in the ideological "fight against Communism."

For years, also, religious films and filmstrips have been leaving this country for use in nations all over the world, playing their own part in the "battle for men's minds" which seems of such vast import in these days. Instructional films have made up the major part of such exports until recently.

According to the Rev. James K. Friedrich, president of Cathedral Films, Inc., there is a growing worldwide interest in religious motion pictures and filmstrips. Bookings are coming in from around the world for the full-length feature production, "Day of Triumph" on the life of Christ, and the film will soon be shown in Lebanon, Korea, Mexico and South America.

In addition, religious films are beginning to penetrate Communist countries. A pastor in Yugoslavia has recently placed orders for two series of sound filmstrips to use in his parish work.

Anglican School Joins With Roman University

An Anglican College in Windsor, Ontario, Canada, has affiliated with a Roman Catholic university in Windsor. Canterbury College, founded last June by the Anglican Church in Canada, has become an affiliated college of Assumption University. It is believed to be the first time in Canadian history that such an affiliation has been entered into directly by two educational institutions of different communions.

The pact between the two institutions came about through an investigation of Anglican attendance at the university, in which it was found that a large number of Anglicans attended the school and that many more were alumni. In line with these findings, Bishop Luxton of Huron was asked to lend his name in support of the building fund of Assumption, and discussions began on the feasibility of affiliation. The affiliation has the approval of Bishop Cody, Roman Catholic bishop of London, Ont., and of Bishop Luxton.

At first the only course taught at Canterbury College will be in Anglican religious knowledge, but courses in philosophy and medieval history are planned for later. Until more courses are established, the college will not enroll its own students. Instead, all students will enroll at the university. At present there are 64 full-time Anglican students at Assumption University.

Viewpoint, TV Interview Program, Sponsored By Church

George Meany, AFL-CIO president and special delegate from the U.S. to the United Nations, was the kick-off guest on the new Church interview program, *Viewpoint*, which premiered over the Mutual Broadcasting System on Saturday, November 9th. The Rev. Dana Kennedy, of the Church's Radio-TV division, is moderator of the program, which is produced by his Division.

The program is designed to allow well-known persons from all phases of American life to express themselves on the responsibilities they feel their field of work owes to the general public. Guests will discuss their aims, the problems which must be overcome, and the motivating and dedicating force which keeps them on the job. The program aims to tie in matters of current interest, in the news or in the mind of the public, when they apply to the subject of the interview.

Those invited as guests on the program include General Albert M. Gruenther, Thomas E. Dewey, Herbert Hoover, Nat "King" Cole, Red Barber, Pat Boone, James Haggerty, Dr. Vannevar Bush, Dr. Robert Oppenheimer, and Erle Stanley Gardner.

Church in Ceylon Faces Loss of Village Schools; Language Strife Noted

By the Rev. IVOR TOUSSAINT

Banner headlines heralded press reports in Ceylon on November 14th which said that the Buddhist Advisory Committee — a body appointed by the Government to advise on all religious matters — has unanimously requested the Prime Minister to take over all religious denominational schools immediately. This would, if implemented, mean that the Church would have to surrender nearly all its village schools which are staffed by Christian teachers.

It is pointed out that the present Government at the last elections pledged itself to implement the Buddhist Commission report. The Secretary of the Buddhist Advisory Committee commented, "This matter is number one on our list of needs."

Language Controversy

The Episcopal Church in Ceylon has counselled reconciliation in a controversy that threatened civil strife between racial groups in the Island. Controversy centered around a bill passed by Parliament last year declaring Sinhalese to be the national language of Ceylon. The Tamil Federal Party declared that it would give the Government a year in which to reconsider its decision, after which (in the event of compromise being impossible), a civil disobedience campaign would be launched.

The Bishop of Kurunegala, the Rt. Rev. Lakdasa de Mel (who visited the

U.S. last year) in his capacity of chairman of the National Christian Council of Ceylon, led a deputation which waited on the Prime Minister urging him to restore communal harmony. The Prime Minister and the Federal Party leaders had a series of conferences which resulted in a pact and the nameless horror of civil strife was mercifully averted.

Both bishops of the Episcopal Church in Ceylon have stressed that the task of the Church at the present time lies in carrying forward a ministry of reconciliation. At the recent diocesan council of the diocese of Kurunegala (a predominantly Sinhalese speaking diocese) Bishop de Mel celebrated the Holy Eucharist in Tamil, the Gospel being sung in Sinhalese and the Epistle and Sermon being delivered in English.

Addressing his diocesan council the bishop declared "A political majority must not be so drunk with pride and power as to feel that all wisdom and patriotism rests with them." The bishop added that he strongly believed in the democratic way of government because it wittingly or unwittingly paid homage to the image of God in every man by consulting him through the ballot box on matters of national life, from time to time.

Pre-Marital Counselling Is Subject of Conference

A survey made recently shows that in many cases, couples who plan to marry in the Church are not receiving any instruction from their priest, or often such instruction as they do receive consists



Robert Young, star of the Church's weekly radio series, "Another Chance," records one of the 15-minute radio plays with his cast at the Hollywood studios of the Episcopal Theatre Guild of the diocese of Los Angeles. The series is produced by the National Council's Radio and TV Division and the Episcopal Radio Television Foundation of Atlanta, Ga., in association with the Episcopal Theatre Guild. From left are Paula Winslowe, the female lead, Mr. Young, Nancy English, and Allan Reynolds.

only in a short conference with the priest. Canon 17, section 2(d) requires that a minister instruct "the parties as to the nature of Holy Matrimony," and provides a great opportunity for starting couples on the road to happy married life, if instruction is carefully planned and sufficient time is allotted to it.

With these facts in mind, and seeking to improve their own work in the area of pre-marital counselling, 25 clergymen from the Carolinas and Georgia attended a conference on the subject at St. John's Church, Columbia, S. C., in early November. Sponsored by the department of Christian Social Relations of the diocese of Upper South Carolina, the conference was led by the Rev. J. Kenneth Morris.

Mr. Morris, a member of the American Association of Marriage Counselors, has had many years experience in the field of marital and pre-marital counselling. In his presentation, he outlined a usable method of marriage instruction by the clergy, which is based on a series of sessions. The beginning session should be with the couple, then two one-hour sessions with each person, closing with a final hour with the couple together again.

Featured speaker at the conference was Dr. Gelolo McHugh, professor of psychology at Duke University, who is a noted authority on marriage counselling. Dr. McHugh is the developer of the Sex Knowledge Inventory, which is widely used by clergy and other professional men in counselling.

The conference, thought to be a pioneer venture in this field for the active clergy, elicited deep interest from those attending. Other such conferences will be planned for the future.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

December

1. St. Barnabas', Denton, Texas; St. Andrew's, La Mesa, Calif.; Trinity, New Castle, Pa.
2. Calvary, Seaside, Ore.; the Rev. Harry Stansbury Weyrich, Towson, Md.; Church of the Advent, Pawtucket, R. I.; St. Mary's, Daytona Beach, Fla.
3. St. George's, Dallas, Texas.
4. St. Michael's, Philadelphia, Pa.; Church of the Holy Faith, Inglewood, Calif.
6. St. Nicholas' Parish, Encino, Calif.
7. St. Paul's, Vergennes, Vt.; Grace, Waterproof, La.
8. St. Mary's, Napa, Calif.; Trinity, Mineral Point, Wis.
9. The Rev. Howard C. Gale, Beverly, Mass.; Church of St. John the Evangelist, Newport, R. I.
0. St. Mary's, Stuart, Fla.
1. St. Patrick's, Dallas, Texas.
2. Church of St. Stephen Protomartyr, Aurora 8, Colo.; Trinity, Tallulah, La.; St. Paul's Cathedral, Los Angeles, Calif.
3. St. Paul's, Goodland, Kan.; Christ Church, Redondo Beach, Calif.; St. Alban's, Los Angeles, Calif.
4. Church of the Holy Trinity, Oxford, Md.; Canterbury House, Dekalb, Ill.; Church of St. John the Baptist, Brooklyn, N. Y.; Trinity, Utica, N. Y.; Church of St. Cross, Hermosa Beach, Calif.

Historic Cabin Which Has Served North Carolina As Office, Library, Home, Is Now to Be a Museum

Steps are being taken to save an historic cabin, which was built in 1843 for use in the Valle Crucis, N. C., mission. It was the original office and library of the training school for the ministry and the agricultural school for boys that was established by Bishop Ives of North Carolina.

When Bishop Ives left, the work of the mission was carried out by William Skiles, a deacon of the Church, who managed the mission farm, established another mission about six miles away, and lived in the old cabin's upper room after the school was closed. "Father" Skiles, as he was affectionately known, added a knowledge of medicine to his simple religious duties, and traveled on his horse, Henry, many miles over the wild mountain country of Watauga and Avery counties. He left his books and medicines in the little cabin in the company of his cat, to which he gave the dignified position of custodian of the library.

"Father" Skiles organized the Church



Historic cabin on the move.

of St. John the Baptist in Valle Crucis, and is buried in its churchyard. Services are still in the frame building, which was consecrated in 1862.

The Church of the Holy Cross, Valle Crucis has purchased the old Ives cabin and is moving it to a site on the church grounds. It will be renovated to serve as a museum of old crafts from early days, as well as being used for extra Sunday school room.

Bishop Brown Lauded By Town and Country Meeting

Bishop Brown of Arkansas has received a letter from the Episcopal Conference on Work in Town and Country, saying, in part, "We give thanks for your expression of the Catholic faith that the Church can never support divisiveness [on the basis] of color. . . . Your action in supporting loyalty to the law of the land gives us reason for joy in belonging to a Church which has a bishop who stands up for all the children of God, with courage and clarity, honesty and humility."

The conference, which met in conjunction with the National Council of Churches' National Convocation of the Church in Town and Country, Green Lake, Wis., recently, sent their offering to Bishop Brown's discretionary fund. The group also congratulated the Rev. Donald Clark of Texas, for his courage in defying a mob.

Among the 600-odd delegates to the interchurch conference, over 100 were of the Anglican communion, with 40 American and 20 Canadian dioceses represented. One of the convocation speakers, Bishop Horstick of Eau Claire, stressed the contrast between tradition in European Christianity and the anti-traditionalism of American religion, urging that we return to the older traditions. He also challenged the conventional nature worship that marks the rural hymns and evades or ignores sin and tragedy, failure and the cross.

James P. Warburg, an authority on foreign policy, stirred the convocation with his challenge that Christian brotherhood is the only realistic foreign policy. He pointed out that the heirs of the biblical tradition have been leaders in fighting and bombing, and urged the Churches to teach their members to apply moral standards to foreign policies.

Speaking to the convocation on church work in local communities, Dr. Arthur E. Wilden of the University of Wisconsin pointed out the necessity for the Church to integrate itself into the life of the community, to help determine the basic values of the community and to implement them in action.

In their one-day meeting during the convocation, the Rural Workers Fellowship of the Church elected the Rev. Samuel T. Keys of Ohio as president, Bishop Foote of Idaho as honorary president, and named the Rev. Herman Anker of Illinois as editor of *Cross Roads*, the journal of the organization.

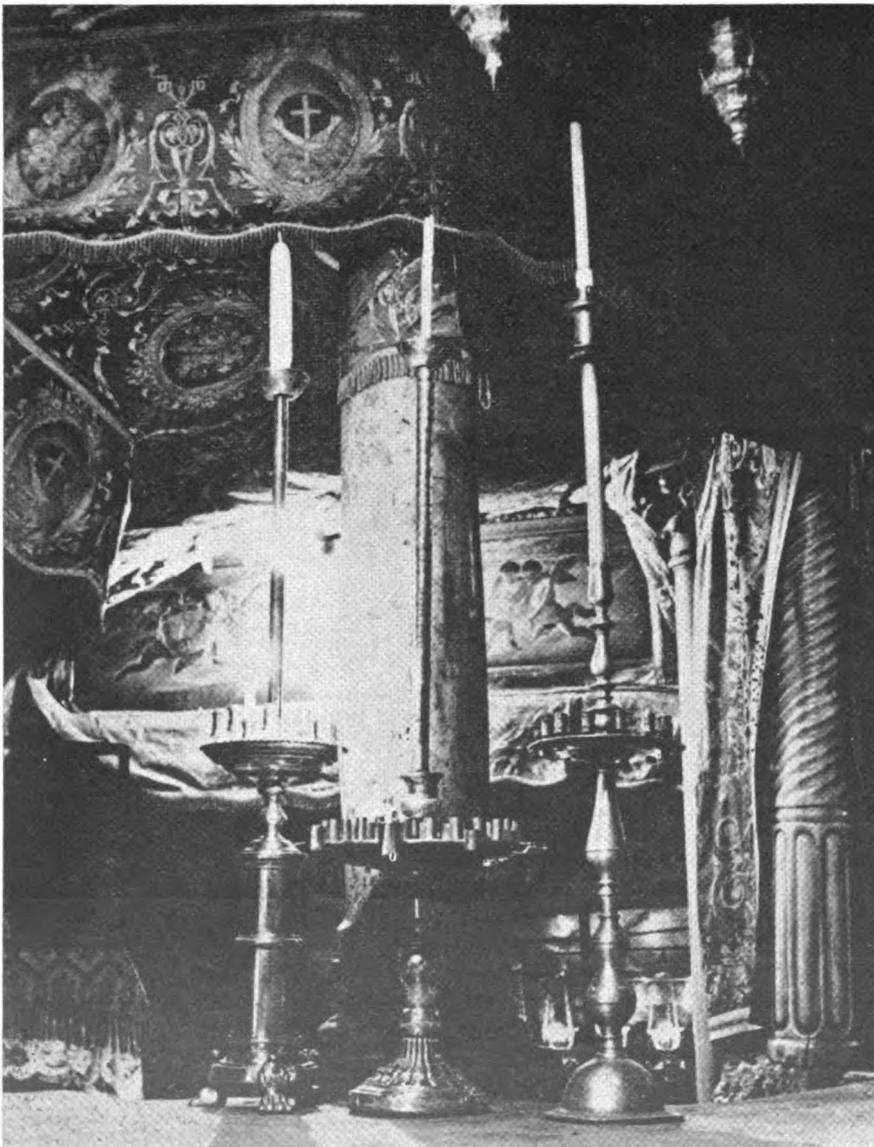
Off the Record

A bishop, spotting a newspaperman making notes of his address, asked the reporter not to quote any of his jokes because he hoped to use them in other churches of the area.

The following day in the newspaper account of the meeting, the bishop read: "The bishop told some good stories which unfortunately, cannot be repeated."

The Connecticut Churchman

The Restoration of Advent



RNS Photo

This shrine, in the grotto of the Church of the Nativity in Bethlehem, traditionally marks the place where the manger stood in which Christ was placed after His Birth. The Bethlehem church is jointly administered by the Greek Orthodox, Roman Catholic churches, and Armenian priests.

The time has come to restore a real Advent observance to the Christian Calendar. It is quite meaningless to come to worship on a Sunday when purple vestments are in use and there is a certain somberness in the psalms and lessons, if you have just finished a round of parties and are planning more of the same for the week following. Something is certainly out of joint when there is such a sharp contradiction between the mood of worship and the activities of the worshipper.

Can it be that the age-long tradition of the Christian family's preparing for great events by a sober consideration of their meaning and significance is wrong or, at best, outmoded? Has the lack of restraint so evident in modern life led us, bored and jaded as we are, to grasp at any pretext to celebrate something which has not yet happened?

There is a striking analogy between the way the modern world treats the season of Advent and the way we treat the months preceding childbirth. The expectant mother is often given one party after another. Gifts are showered on the yet unborn child in utter presumption that the birth will be normal and the child a cause for rejoicing. All sense of awe at the miracle of conception and birth seems lost. We seem, in all too many cases, to assume that the creative miracle will come to pass quite naturally, just because we will it so. The sense of thankfulness and reverence in the presence of the beginning of life seems largely to have departed. Only three times in 16 years have I been asked by a new mother to hold the Prayer Book service of Thanksgiving after Child Birth.

I do not for one minute say there was no thankfulness on the part of the mothers who did not ask for this service. But there was a failure to give thankfulness any outward, corporate expression which would make it real for ourselves, our friends, neighbors, and fellow members of Christ.

We often live out the season of Advent without reverence for what is going to take place, and with utter presumption that the miracle of God becoming Man for us and for our salvation was a perfectly natural thing for God to do considering how worthwhile we are and how worthy of that salvation. The sense of reverence and awe in the presence of this, the great-

By the Very Rev. Edmund M. Ringland

Dean, *The Cathedral of St. Paul, Fond du Lac, Wis.*

st event in history, the greatest event in time and in eternity, seems to elude us as we go from one party to another, from one anticipatory celebration to another.

I remember with a vividness of mind and feeling the young mother, who, after a long series of showers and parties, gave birth to a dead child. I have always thought that her last sane words were said to me as she fought out of a mental haze for a moment, "Why didn't someone tell me it could happen? I thought it was alive but it was dead, dead within me." The doctors called it post-natal psychosis. I think the mental breakup came as a result of the realization of the utter presumption of life as it had been lived.

I wish it were possible to convince even a few people to try the Christian way in Advent and in childbirth. Christmas comes with the first cry of "Christus natus est," Christ is born. Then begins our celebration of the great season with its joy and happiness that God has taken action for our salvation. Parties would abound for adults and children. Houses would be freshly decorated instead of having the look of wilted flowers. Children and parents could plan a few days together with school out and perhaps the office or store closed. The whole atmosphere would change from one of a slightly bored tolerance of so-called Christmas cheer to one of spontaneous joyfulness.

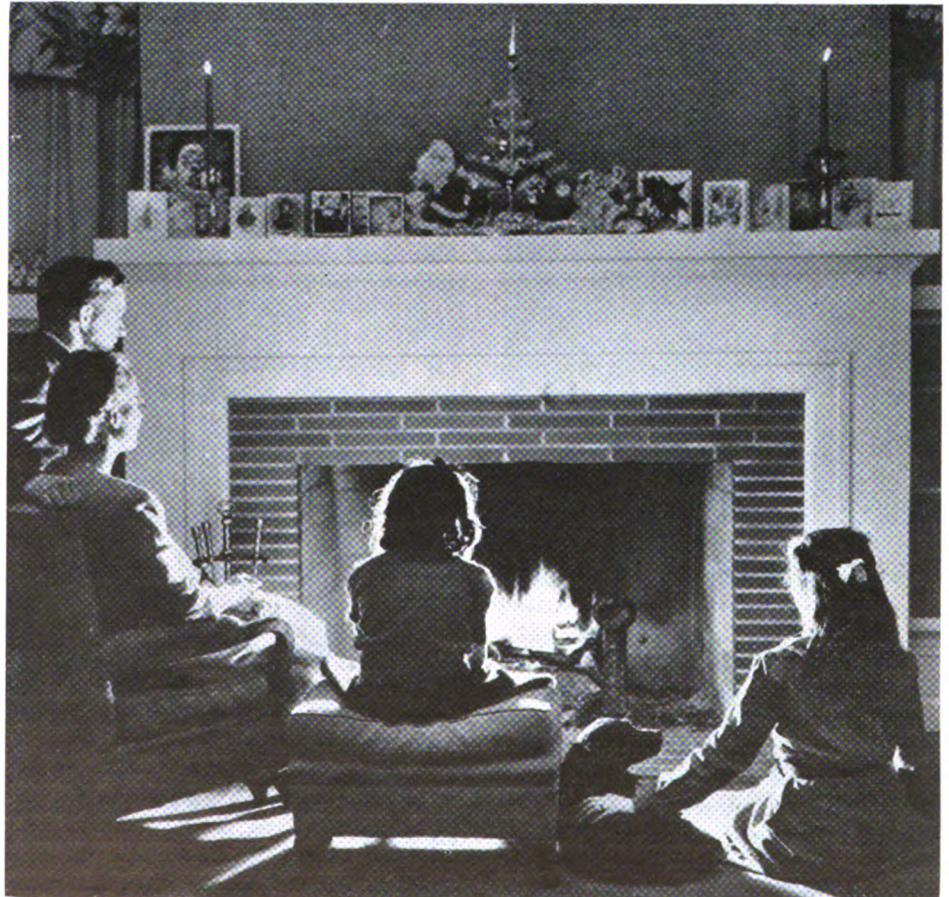
A child comes into the world with its first little cry and a mother's awareness that a child is born. In a few days, the mother is home to what? Friends make rather forced calls, and for some little time the new mother is out of circulation because she would have to "leave" the baby. She is faced with a round of bottles and diapers and the need to adjust a routine to the newcomer, mostly in solitude. With few

exceptions, the priest doesn't even expect to see a new mother in church for many months, and as for such a person being expected to "do" anything, that would be unthinkable.

How different if there were no showers and parties beforehand! How different if, after the child is born and the mother and baby get home, friends would organize the gayest of times. The mother and the father would be forced by invitations to get out among friends, and, together, celebrate the birth of another member of the family. Gifts might well be given

which could be used without the hazard of their being reminders of what might have been and wasn't. Within a week or two, the mother would come to church and, there in the presence of the Christian family, give thanks to God, publicly, for the new baby and offer up the Sacrifice with the intention of training and guiding the child into all things well pleasing unto God. The parish family could then and there offer their thanks for another potential child of God, and to the mother and father, the warm friendship of Christian people. In a short time the baby would be baptized, and the family consolidated within the love and purpose of God.

Does all this sound strange and a bit weird? It only sounds so, because it puts a premise under life which has been largely removed. Life begins, centers, and ends with and in God. This is the natural way for a man to live if he is truly redeemed of God. Religion is a part of every area of life, a natural part, and only as we live out our religion in a perfectly natural way can it really have formative influence in our lives and in the lives of our children.



Author urges that we begin our celebration of the Christmas season after the first cry of "Christ is born." Parties could then abound; parents and children could plan on spending some days together.

KNS PHOTO



The historic and important duties of

Church Wardens

have expanded many-fold through the years

By Albert W. Atwood*

If you attend the 11 o'clock service and sit near the front of the church the probability is that one of the two wardens will take up your collection. Every Episcopal parish has two wardens, and the office they fill is both historic and important, but what do they do besides taking up the collection every Sunday? Their responsibilities, powers, and duties are essential in the whole scheme of the Church but many of them are traditional and implied rather than spelled out in specific legislation. Although we have had church wardens functioning for some 800 years, very little has been written about them.

Early in the 12th century in England parishes selected two persons, either men or women and serving usually for only one year, to collect land rents and fees for renting out implements. These "church wardens" had to make wardens' accounts. Many of these wardens' accounts have survived, and are among the best sources of information concerning the medieval Church. Gradually people gave or

bequeathed money to the wardens for various Church purposes. As a result the wardens expanded their duties and powers — duties which have grown many-fold through the years.

By Church law the wardens are still required to provide "all things needed for proper ordering of public worship" — the administration of the Sacraments, including the bread and wine, and vestments for the clergy. In the larger churches, at least, all this has long since been delegated to organizations or individuals with a more specialized competence for the purpose.

Prayer Book Origin

There are only a few other duties imposed on wardens either by canon or state law or by the rubrics, that is, the directions in the Prayer Book. The wardens must notify the bishop in case of a vacancy in the rectorship, and no parish property can be sold without the consent of both wardens. As for taking up the collection, that stems from a quaint and ancient

Prayer Book rubric which reads as follows:

"The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table."

Traditionally one of the wardens, usually the junior, heads the vestry property committee. But under the conditions of today there is no general rule about this, and any particularly available and qualified person, whether warden, vestryman, or parish member, is likely to be asked to head the committee. In one parish a vestryman who lived near the church headed the committee but was rotated out of the vestry. Because of his efficiency as chairman he was asked to sit with the vestry regularly, without a vote.

*Reprinted from *St. Alban's Chronicle*, Washington, D. C.

Fortunately two of the most important functions of a warden are not frequently exercised, at least in a lucky and well-organized parish. By tradition and because of their seniority over the vestry, or over other members of the vestry if the local by-laws provide that wardens are vestry members, the wardens take the lead in selecting a new rector, when there is a vacancy. One of the wardens, usually the senior, acts as chairman of the sub-committee of the vestry. This is a very heavy and serious responsibility and sometimes may recur within a comparatively few years. Another responsibility of the senior warden, or the junior in his absence, is to serve as presiding officer of the vestry in case there is no rector.

Junior and Senior Wardens

Wardens are men, or in some cases women, who as a rule have had long service on the vestry and are known to take a broad view of all the interests of the Church. In some sections of the country it is the custom for the rector to appoint one warden, known as the rector's warden, and for the parish to elect the other, known as the parish or people's warden. In other places either the parish or the vestry elect both wardens, and they are designated as senior and junior. But the point is that both wardens should be and can be of great help to the rector and people, whether designated as rector's and people's wardens, or not, provided they have had considerable experience in the church and have its best interests at heart. In some parishes one or both wardens give addresses of welcome and help the clergy in instructing the Confirmation classes.

Most important of all, perhaps, is the fact that wardens, and particularly although by no means exclusively, the senior, are the persons whom the rector can lean upon for consultation. The wardens need not be old men, but they should be experienced in church affairs. The rector, of course, seeks the advice of other vestry members and of parish members, young and old. But no rector, for example, could be well advised to employ an assistant without first consulting his wardens. If they are the right sort of men or women theirs is the kind of judgment he needs to bolster his own. To the rector his wardens represent not only experience, continuity, and ability, but if he is very lucky indeed, a bit of wisdom now and then!

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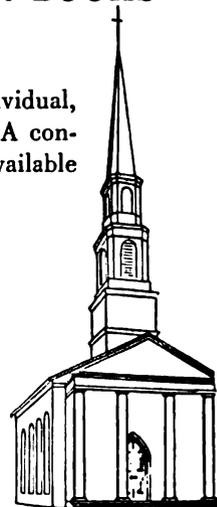
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Appointments Accepted

The Rev. Stephen C. Vern Bowman, who formerly served Seabury Press as Midwest sales representative and then assistant in Seabury's department of promotion and advertising, is now director of public relations.

The Rev. Benjamin G. Collins, formerly assistant at St. Paul's Church, Bronx, N. Y., is now rector of St. Alban's Church, Brooklyn. Address: 9408 Farragut Rd., Brooklyn 36.

The Rev. Charles T. Gaskell, formerly rector of Trinity Parish, Rock Island, Ill., will on January 1st become rector of St. Mark's Church, Milwaukee. Address: 2618 N. Hackett Ave., Milwaukee 11.

The Rev. Frederick R. Gutekunst, formerly rector of All Saints' Church, Valley Cottage, N. Y., will on December 8th become rector of St. Stephen's Church, Jersey City, N. J. Address: 281 Union St.

The Rev. David E. Holt, formerly rector of the Church of the Good Shepherd, Silver City, N. M., is now rector of St. John's Church, Ocean Springs, Miss., in charge of St. Mark's, Mississippi City.

The Rev. Paul Z. Hoornstra, formerly dean of Grace Cathedral, Menominee, Mich., will on February 1st become associate rector of Grace Church, Madison, Wis.

Dean Hoornstra will leave Menominee at the end of December and vacation for a month before beginning work in Madison.

The Rev. Ellsworth B. Jackson, formerly assistant at the Church of the Incarnation, Cleveland, is now rector. Address: 616 E. 105th St.

The Rev. Howard B. Kishpaugh, formerly rector of St. John's Church, Ocean Springs, Miss., in charge of St. Mark's, Mississippi City, is now in charge of St. Mary's Church, Bolton, Miss., and St. Alban's, Bovina.

On October 21st the Kishpaughs announced the birth of a daughter, Patricia Marie. They also have a two-year-old son.

The Rev. Wray E. MacKay, formerly curate of St. Peter's Church, 346 W. Twentieth St., New York, will on February 1st become rector of St. Mark's Church, Plainfield, Ind. Address: 420 N. Gibbs St.

The Rev. John G. Milburn, formerly in charge of St. Paul's Church, Navasota, Texas, is now vicar of St. Paul's Church, Romeo, Mich. Address: 176 Minot.

The Rev. George W. Moore, formerly rector of St. Paul's Church, Jeffersonville, Ind., is now rector of St. John's Church, Chester, Va.

The Rev. H. Wiley Ralph, formerly assistant rector of Trinity Parish, Wilmington, Del., is now rector of All Saints' Church, Portsmouth, Ohio.

The Rev. John C. Scobell, formerly vicar of Good Shepherd Mission, Webster, N. Y., will on December 15th become rector of the Church of the Ascension, Claymont, Del.

The Rev. Richard L. Sturgis, formerly rector of St. John's Church, Winnsboro, S. C., and St. Stephen's, Ridgeway, is now in charge of St. Francis' Mission, Greenville, S. C., and Holy Cross Mission, Fountain Inn-Simpsonville, both in diocese of Upper South Carolina. Address: Box 5162, Station B, Greenville, S. C.

The Rev. Tom Thurlow, formerly rector of St. John's, Elgin, Manitoba, Canada, St. John's, Fairfax, and St. Andrew's, Hartney, and rural dean of Turtle Mountain, in the diocese of Brandon, is now assistant priest of St. Mary's Church (Kerrisdale), Vancouver, B. C., in the diocese of New Westminster. Address: St. Mary's Church, W. Thirty-Seventh Ave. and Larch St., Vancouver 13, B. C.

The Rev. Francis Lee Winder, who was ordained deacon in June, is now assistant at St. Mark's Cathedral, Salt Lake City, Utah.

During the summer the Rev. Mr. Winder worked at the camp and conference center at Brighton, Utah. In addition to his work at the cathedral, the Rev. Mr. Winder will be co-editor of the missionary district's publication, the *Utah*



Rev. S. C. V. Bowman

Churchman, which has just been reestablished in October issue was Volume one, Number one.

The Rev. Roger Hoffman Wood, who was ordained deacon in June, is now the first rector vicar of St. Francis' Mission, Moab, Utah.

The Rev. Mr. Wood, who spent the summer of the staff of the camp and conference center at Brighton, Utah, will at Moab carry on with work which was begun two years ago and continued thereafter by the Rev. Stuart G. Fitch of Trinity Church, Dragerton. The congregation in Moab was planning to buy a house that could double as a vicarage and parish hall until a church could be built.

The Rev. Allan N. Zacher, Jr., formerly assistant of Truro Parish, Fairfax, Va., will on January 15th become canon of Christ Church Cathedral, St. Louis, Mo., and vicar of Grace Church, St. Louis. He will also do pastoral counselling for the cathedral. Address: 1210 Locust St., St. Louis 3.

While in Virginia, the Rev. Mr. Zacher did special work at St. Elizabeth's Mental Hospital, Washington, using psychodrama and group dynamics therapy. He also assisted in the Christian education program of the diocese of Virginia.

Armed Forces

Chaplain Neunert F. Lang accepted a commission as a chaplain in the Regular Air Force recently. The ceremony took place at Evreux-Fauville Air Base, France.

Chaplain Lang has served for the past three years as Air Force Reserve Chaplain on active duty, first at Mitchell Field, Long Island, and for the past year at Evreux. He is a graduate of Harvard and GTS, has a Harvard doctorate in theology.



Chaplain Lang

Resignations

The Rev. Frederick W. Leech has resigned as rector of the Church of the Incarnation, Cleveland, to devote full time to St. Bartholomew's Mission, Highland Heights, Cleveland, a congregation that developed from Incarnation Parish. Church address: Box 4566, Cleveland 24; residence: 1187 Brainerd Rd., Cleveland 24.

Changes of Address

The Rt. Rev. Dr. Lewis B. Whittmore, retired Bishop of Western Michigan, who has been addressed in Vineyard Haven, Mass., may now be addressed at 600 Asylum Ave., Hartford, Conn.

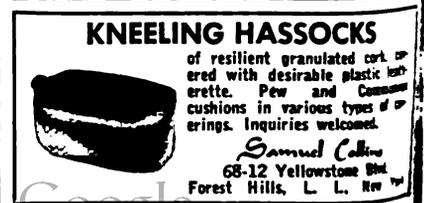
The Rev. Howard W. Brummitt, vicar of St. John's Church, Henry, Ill., should be addressed at 517 Market St.

Ordinations

New Jersey — By Bishop Banyard, on November 2d: The Rev. John Maurice Crum, Jr., curate at Grace Church, Merchantville; the Rev. Robert B. Gatto, rector, St. Andrew's, Plainfield; the Rev. Donald A. Griesmann, curate, Grace Church, Plainfield; the Rev. George E. Hall, Jr., rector

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St. James', Bradley Beach; the Rev. Samuel R. Knight, vicar, St. Michael's, Wall Township; the Rev. John E. Margos, curate, St. Mary's, Burlington; the Rev. William V. Rauscher, Jr., rector, St. Stephen's, Florence; the Rev. Earl Brown Scott, vicar, St. Mary's, Pleasantville; the Rev. Edwin R. Sumner, Jr., curate, Trinity Cathedral, Trenton; and the Rev. Robert James Sykes, curate, Christ Church, Woodbury.

Diocesan Positions

Mr. R. D. Watts of Beckley, W. Va. has been named vice-chairman of the executive board of the diocese of West Virginia. Bishop Campbell of West Virginia is chairman.

Mr. Watts, whose father was a Methodist minister, has been a licensed lay reader for more than 40 years and has been a delegate to the annual diocesan convention for more than 40 years. On the parish and diocesan level, he has served the Church in almost every capacity.

Living Church Correspondents

Mrs. John Reeder, 9 Kohrs Block, Helena, Mont., is now correspondent for the diocese of Montana.

Other Changes

The Rev. James Valliant, of St. John's Church, Olney, Md., and the Rev. Robert E. Gribbon, executive assistant to the Bishop of Easton, were fellow passengers on the *Queen Mary* recently.

The former was returning from England, where he had been serving for two months on an exchange basis in Olney, England. Fr. Gribbon had been visiting his old home in Northern Ireland and fulfilling several preaching engagements in that country and England.

Mr. Samir J. Habiby, an Arab Christian from Jerusalem, who is a candidate for holy orders in the diocese of Chicago, was recently elected a member of the national executive committee of the Organization of Arab Students in the United States of America. He was elected by 500 Arab students present at the sixth annual Arab student convention sponsored by the organization.

Mr. Habiby is a student at the Church Divinity School of the Pacific, Berkeley 9, Calif.

Corrections

The Rev. George I. R. McMahon is doing research in historical theology at Oxford and may be addressed at Ripon Hall, Boar's Hill, Oxford, England, as reported in *The Living Church* of October 13th. However, his first name is George, not John, as was given. His father, the Rev. John Robertson McMahon, died a year and a half ago.

While in England, the Rev. George McMahon is also serving as assistant curate at the City Church of St. Martin's and All Saints', Oxford.

Deaths

Lyman Coleman Reed, 82, a vestryman of Grace Church in the Mountains, Waynesville, N. C., died November 6th in an Asheville hospital.

A native of Jeffersonville, Ind., Mr. Reed had resided in New Orleans, La., most of his life, until coming to the Bethel community near Waynesville 10 years ago. A former board chairman and president of Reed Unit Fans, Inc., of New Orleans, he had been active in civic affairs both in New Orleans and Waynesville.

Surviving are two daughters, a son, and two sisters.

The Rev. Jerome Dunbar, 56, rector of the Church of St. John the Divine, Mount Vernon, N. Y., died November 10th in the church rectory, after a long illness.

Ordained priest in 1931, Mr. Dunbar's first assignment was as vicar of the Chapel of St. John the Divine in Mount Vernon, which he had served as deacon for a year prior to his ordination as priest. When the mission became a parish in 1938, he was its first rector, and remained there until his death.

Mr. Dunbar is survived by his mother, Mrs. Robert Dunbar of Chicago, and a sister.

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EDITORIALS

Sputnik Among The Turkeys

By the Rt. Rev. STEPHEN F. BAYNE, JR.
Bishop of Olympia

(Bishop Bayne's meditation so well states THE LIVING CHURCH'S viewpoint that we happily place it on our editorial page.)

A generation which can imperturbably digest the world-shaking annual appearance of revolutionary new automobile designs can well be expected to take the successive sputniks calmly. We have done so; we have already learned to go a day or longer without remembering the silent whirl of the little moons. Soon there will be more, perhaps with less pathetic and more potent freight than the second one. While I still remember the shock of the first one, I am now reminded to set down a little philosophical reflection.

It began with a television performance a night or two after Sputnik I made its appearance. A master of ceremonies was signing off at the end of a tedious half-hour, standing in front of a large photograph of the night sky, complete with moon and radiant clouds, which probably had something to do with the song just ended. At any rate, as he said goodnight, he pointed to the moon in the picture (the ancient one) and said something to the effect that we should all go look at the moon (the ancient one) before we went to bed — "God's moon," he added, thus indicating that there was another one which clearly was not God's.

Whose the second one was he did not say. Was it supposed to be the enemy's moon? If so, was it the satanic enemy or the Marxist one? Were the enemies the same? He did not specify; all he suggested was that there was a schism among the moons. God could claim only one, a familiar, gentle, lovely old friend.

And it came to me, meditating sleepily, that this schism is exactly the measure of our heartache. A people to whom God the Creator has become unreal and essentially incredible is a people simply unable to cope with their own times and their own ingenuity. Such a people falls back from the ceaseless, ennobling challenge of monotheism into the jaded fearfulness of a world with many small gods, a world in which the historic clash of rival forces alone seems to count. God's moon *and* the evil moons which are not His — this division is the outward and visible sign of the surrender, of the giving-up of the fight to make theological sense of our own science.

For we have just held our Thanksgiving feast with precisely such a divided mind, moved indeed to give thanks as our forefathers did, for God's bounty; wishing with all our hearts that it might be possible for us to recapture the naive, simple sense of dependence upon the provident creation of God which they had; yet aware that such simplicity is not for us. For better or worse, we feel that we have taken so much out of God's hands and into our own, things that used to be His prerogative — seasons, sun and rain, seedtime, harvest, and certainly moons. Little by little man has limited God's sovereignty, made a constitutional monarch out of Him, to whom we pay token homage, but little more than that.

If He does not wield the effective power over our affairs, then thanksgiving to Him is little more than a wish or a gesture for old times' sake. Then we are truly alone, locked in the iron cage of this life with our mortal enemies, against whom only steady vigilance and a sputnik-centered curriculum can give us aid. If our understanding of Creation is not wide enough to include the man-made satellites as well as the older ones — if it is not deep enough to include the ambiguous gift of freedom itself as one of God's gifts — then it is a poor thing and inadequate to our present needs, and we are alone and defenseless against ourselves, let alone the Russians.

This is the 1957 face of our nostalgia. We bit on sputniks among the turkeys, like bird-shot in a duck, and were reminded of the other moons and the other gods. We long for the old days when there was just one God and one common human condition and hope, when God sent what was His will, and we humbly gave thanks for it.

My only point is that, to those who will pay God (and their own minds) the respect of thoughtful reflection, Thanksgiving can be and is a profoundly joyful feast. The gift of freedom in man's life — the perplexing, dazzling, heart-breaking, noble gift of responsible choice — this is the gift which frightens us when it seeks out the secrets of a satellite and launches it. But it is still the gift of the Creator, and part of the self-same nature which also brings the pumpkins to our table. Man may not pick and choose among the gifts of God. We take them all — pumpkins, turkeys, corn, wine, oil, nuclear "devices," sputniks, Russians, and other free human beings — all in one package from Him who gave to His creation the gifts and conditions it needed to fulfill His loving purposes. We take them all, or we get none of them, for the conditions of creation are the terms of existence itself.

The Lord by whom all things were made Himself came within our conditions and consecrated them from inside. Even our burden and pain of freedom is not separated from Him, nor can it separate humanity from Him, for He crept within it in His love, lived within it, taught and loved within it, and it is within it that it might be a new and living redemption.

The trouble is that our thanks to God do not include enough. All of nature (including all of our human nature, too) is of His providence, rich with the possibilities of His purposes. What our forefathers gave thanks for was not an easy time nor a painless harvest. It was the sure evidence that when men were faithful husbandmen of God's gifts and ventured themselves in earnest self-offering to His will, He did not fail. He does not fail now, where there is the same steadfast partnership and the same devotion of our free minds and hearts to Him.

History is never easy to those who are living through it. It only seems easy when we look back, knowing how it came out. It was not easy to those who first came to this wilderness and ventured greatly in the confidence of their faith. It is not easy now for us, suddenly plunged into a new wilderness. No more than the men of old time do we know how it will all come out. But we know Him who gave us the creation to master, curious and urgent minds to imagine that mastery, and freedom to choose how we will exercise it. We know Him who continually creates these conditions of life, and us within them. We know Him who, for us men and our salvation, made Himself one with His creation and fulfilled it. Then let resolute and believing people thank God and take courage.

He has not changed, nor has the goodness of His creating love. If He has given us immensely greater knowledge and almost unbelievable skills, those gifts must still be taken as the gifts they are, requiring from us the ageless obligation of free people to use them and to offer them, and providing us in the very gifts themselves with new assurance of His continuing willingness to admit mankind into friendship with Him, "knowing what the Master doeth." It was no easier to be thankful in the past than it is now, really. It requires, in every age, the supreme dignity of creatures to receive with thanks and with boldness the fact of their creatureliness and the endless, fathomless love of the unchanging God.

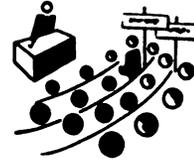
Tension and Unity

Episcopalians will be represented in the General Assembly of the National Council of Churches in St. Louis December 1st through 6th. Our Presiding Bishop will deliver a major address. Churchmen will be active and, we hope, constructively influential in committees and on the Assembly floor.

This is a worthy task undertaken with the approval of the great majority of members of the Episcopal Church. It is a task in which we may hope to share with our Christian brothers the achievement of some progress toward the reuniting of Christendom. But we delude ourselves if we think of it as an easy or uniformly pleasant task.

Episcopalians are used to the comforts of a central position in the Christian spectrum. We find some reassurance in the fact that we stand between Roman Catholicism and sectarian Protestantism; between the sectarian rigor of, say, the Missouri Synod Lutherans and a palsy-walsy kind of unity that ignores the need of doctrinal agreement; between the fundamentalism of, for example, the Southern Baptists and the Saviourless liberalism of many Protestants.

This central position (and its comforts) are almost entirely lost when the Episcopal Church moves into



such a gathering as the NCC Assembly. Gone from the picture are the Roman advocates of a Catholic and sacramental church. Gone also are the rigorous Missouri Synod Lutherans with their insistence on sound scholarship and doctrinal unity. Gone are our Southern Baptist friends with their emphasis on a scriptural religion centered on the Incarnation, Atonement, and Resurrection as unequivocal truths.

Episcopalians, precisely because they do value unity, must stand in the NCC today in a position of tension and strain. We, along with the Orthodox and a few others, must speak for ourselves and our absent brethren (who, by the way, may not welcome our efforts in their behalf) the challenging and apparently divisive words insisting that a united Christendom must, in the end, be truly Catholic, rigorously doctrinal, solidly scriptural.

To abandon these positions in the interest of "getting along" with our good friends in St. Louis would be to betray all Christendom — most particularly those represented at St. Louis. Whether it comes as a fruit of the ecumenical movement or not, it is true that there is a widespread surge toward orthodox Christian thinking throughout Protestantism, and in this surge lies a real measure of hope for a growing unity among Christians.

So, in St. Louis, Episcopalians have the responsibility of standing firmly for the truth as God has inspired the Church to know the truth, resisting the temptation to yield on key questions of faith and doctrine in the interest of partial unity, while offering in fullest measure our love and legitimate coöperation to all Christians.

Our delegates have a difficult and challenging assignment. It is an assignment which we all share, for the true meaning of unity will be worked out, in the end, not in national gatherings but in the communities, in the relations of Christians living close together under one Lord and Father of Mankind, acknowledging one King, accepting the guidance of one Spirit.

BOOKS

Continued from page 3

would be surprising if the rector for nearly 35 years of such a church did not have many an amusing yarn to tell about a wedding or funeral or other pastoral or personal experience. With just such anecdotes Dr. Ray's story bristles.

Unfortunately, however, at some point in its production there have crept into this book a number of examples of careless writing, including errors of fact, ambiguities of expression, sloppy phraseology, and related defects. More questionable, perhaps, are some of the theological statements, although of course, Dr. Ray is writing as a pastor and not as a systematic theologian.

For all that, however, Dr. Ray has a tale to tell and he tells it well. The present reviewer enjoyed *My Little Church Around the Corner* enough to read it from start to finish. But it is more than merely enjoyable: it is the record of a faithful parish and of the ministry of a faithful priest.

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In Brief

CHRISTIAN HEALING PRAYERS. By Rev. George Francis Weld, D.D. Obtainable

from Mrs. George F. Weld, Las Canoas Lane, Santa Barbara, Calif. Pp. 63. Paper, \$1. A number of prayers written by the late Rev. George Francis Weld, used by him in his ministry of spiritual healing, and now brought out in booklet form by his widow.

CHRISTMAS. An American Annual of Christmas Literature and Art. Edited by **Randolph E. Haugan.** Volume Twenty-Seven. Minneapolis 15: Augsburg Publishing House. Pp. 67. Paper, \$1.25; library edition, \$3. This year's edition of a popular and colorful annual of articles, stories, songs, pictures, etc. bearing upon Christmas.

THE SACRIFICE OF PRAISE. An Introduction of the Meaning and Use of the Divine Office. By **Vilma G. Little.** P. J. Kenedy. Pp. xiv, 200. \$3. A non-technical introduction to the Roman Breviary.

PRAYER BOOK INTERLEAVES. Some Reflections On How The Book of Common Prayer Might Be Made More Influential In Our English-Speaking World. By **William Palmer Ladd,** Late Dean of Berkeley Divinity School. Foreword by **Massey H. Shepherd, Jr.** Seabury Press. Pp. vi, 193. \$1.75. A new edition of the late Dean Ladd's well-known collection of essays on matters liturgical, first published 1942.

OUR BOUNDEN DUTY AND SERVICE. The Associated Parishes, Inc., 6 N. Carroll St., Madison 3, Wis. Pp. 11. Paper, five

cents a copy; minimum order, 20 copies. An earnest and forthright plea for the centrality of the Eucharist in the Church's service schedule. Good for the tract rack. **JESUS LOVED THEM.** By **Sam Patrick** and **Omar Garrison.** Prentice-Hall Pp. vii, 133. \$3.95. Drawings of many of those who came in contact with our Lord in His earthly ministry — St. Mary, The Twelve, Mary Magdalene, Nicodemus, etc. Each drawing occupies a left-hand page, with descriptive text on page facing. There is a penetrating impact in these drawings, which grows on one, as he looks at them. **THE HAWTHORN BOOK OF CHRISTMAS CAROLS.** Edited by **Cyril Taylor,** Warden of the Royal School of Church Music. Illustrated in Color. Hawthorn Books, Inc. Pp. 79. \$3.95. A number of the familiar carols with the melody of the music, interspersed with color illustrations and containing a section of notes on the words and music.

LOVE AND JUSTICE. Selections from the Shorter Writings of Reinhold Niebuhr. Edited by **D. B. Robertson.** Westminster Press. Pp. 309. \$6. Some 60 selections arranged topically: General Essays on Love and Justice, Love and Justice on the National Level, Love and Justice in International Relations, Love and Justice and the Pacifist Issue.

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THE APPROACH TO GOD. A Study of the Covenant of Prayer. By **Shirley C. Hughson, OHC**. Holy Cross Press, West Park, N. Y. Pp. 194. \$2. A reissue, after 25 years, of one of the works of a well-known guide in the devotional life — the late Fr. Hughson, OHC, who died in 1949.

PARAGRAPHS FOR SUNDAYS AND HOLY DAYS. By **David M. Paton and John T. Martin**. SCM. Press, 56 Bloomsbury St., London, W.C. 1, England. Pp. 127. 8/6 (about \$1.25, if ordered direct). Short paragraphs for the Sundays and Holy Days of the Prayer Book calendar, focusing attention upon the message of the Holy Day or Sunday. Originally composed for and read at plain celebrations of the Holy Communion.

Books Received

NO HIDING PLACE. By **Beth Day**. Henry Holt. Pp. xii. 273. \$3.95.

THE BOOK OF REVELATION. A Commentary for Laymen. By **Thomas S. Kepler**. New York: Oxford University Press. Pp. ix, 232. \$4.50.

WORDS AND IMAGES. A Study in Theological Discourse. By **E. L. Mascall**. Ronald Press. Pp. xi, 132. \$3.50.

THEY KNEW JESUS. By **George W. Cornell**. William Morros. Pp. 288. \$3.75.

PSYCHOLOGY, RELIGION, AND HUMAN NEED. A Guide for Ministers, Doctors, Teachers, and Social Workers. By **W. L. Carrington, M.D.** Channel Press. Pp. xi, 315. \$3.75.

JESUS OF NAZARETH. By **Joy Harington**. Doubleday. Pp. 192. \$3.50. [An imaginative retelling of the life of Jesus with 57 illustrations.]

THE GOSPEL FROM THE MOUNT. A New Translation and Interpretation of Matthew, Chs. 5 to 7. By **John Wick Bowman and Roland W. Tapp**. Westminster Press. Pp. 189. \$3.75.

THE CHESTER MYSTERY PLAYS. Sixteen Pageant Plays from the Chester Craft Cycle. Adapted into Modern English by **Maurice Hussey**. New York: Theatre Arts Books. Pp. xix, 160. \$2.

BIG CITY ZULU. By **Gunnar Helander**. Translated from the Swedish by **Margery Osberg**. Augustana Press. Pp. 235. \$3.50.

HE WAS A CHILD. By **Norman Vincent Peale**. Pictures by **R. Busoni**. Prentice-Hall. About 60 unnumbered pages. \$2.75. [An "imaginative story of Jesus as a boy."]

RELIGION AND THE REBEL. By **Colin Wilson**. Houghton Mifflin. Pp. 338. \$4.

POINTING THE WAY. Collected Essays. By **Martin Buber**. Translated from the German and edited by **Maurice Friedman**. Harpers. Pp. x, 239. \$4.50.

HOW TO LIVE WITH A NEUROTIC. By **Albert Ellis**. Crown Publishers, Inc. Pp. 206. \$3.95.

MR. BARUCH. By **Margaret L. Coit**. Illustrated with Photographs. Houghton Mifflin. Pp. ix, 784. \$6.95.

GOD IN THE GARDEN. The Story of the Billy Graham New York Crusade. By **Curtis Mitchell**. Doubleday. Pp. 195. \$2.50.

MOTHER OF GOD. A Study of Mary in Scripture and Tradition. By **Father Cyril Bernard, ODC**. Introduction by **Frank Duff**. Macmillan. Pp. 174. \$2.50.

THEOLOGY BETWEEN YESTERDAY AND TOMORROW. By **Joseph L. Hromadka**. Westminster Press. Pp. 106. \$2.75.

BEHOLD GOD'S LOVE. Devotional Readings for a Year for Junior High Young People. By **Hazel Mason Hadley**. John Knox Press. Pp. 239. \$2.50.

THE COURAGE TO BE HAPPY. By **Dorothy Thompson**. Houghton Mifflin. Pp. 244. \$3.50.

BILLY GRAHAM AND THE NEW YORK CRUSADE. By **George Burnham and Lee Fisher**. Zondervan Publishing House. Pp. 192. \$2.50.

THE CHURCH AND MODERN SCIENCE. By **P. J. McLaughlin, D.Sc.** Philosophical Library. Pp. 374. \$7.50.

THE PATHWAY TO PEACE. By **Reuben K. Youngdahl**. T. S. Denison. Pp. 221. \$3.

LATE MEDIEVAL MYSTICISM. Edited by **Ray C. Petry**. Westminster Press. Pp. 424. \$5. [Library of Christian Classics, Vol. XIII.]

MIRROR TO TODAY. Paraphrases and Reflections. By **Lilian Cox**. Alec R. Allenson, Inc., Naperville, Ill. Pp. 119. \$2.

HERITAGE OF FREEDOM. An Autobiography by **Judge Ben Moore**. With an Introduction by **Judge Bolitha J. Laws**. T. E. Denison. Pp. 273. \$3.50.

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ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pannoll, Jr., D.D.; Rev. Thomas A.
Bogard, M.A.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 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. Dan H. Copeland, r; Rev. Wm. J. Bruninga;
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
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

MIAMI, FLA.

HOLY CROSS 123 N. E. 36 Street
Rev. Frank L. Titus, r; Rev. Wells Folsom
Sun 7:30, 9, 11, HC 12 & Daily; C Sat 5 & 7

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 5-6

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:15, 11 & Daily

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; 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.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7
(Sat 9); EP 5:30; 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

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 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11:15, 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, 9, 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, MP 9:30; Daily 7, Thurs 10;
C Sat 4:30-5:30 & by appt

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.

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

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. 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

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
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, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & 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 (15) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

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 5:15; 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

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

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
10:15 Children's Service, 11 HC (1st & 3rd), MF
(2nd & 4th)

UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.

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

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; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

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