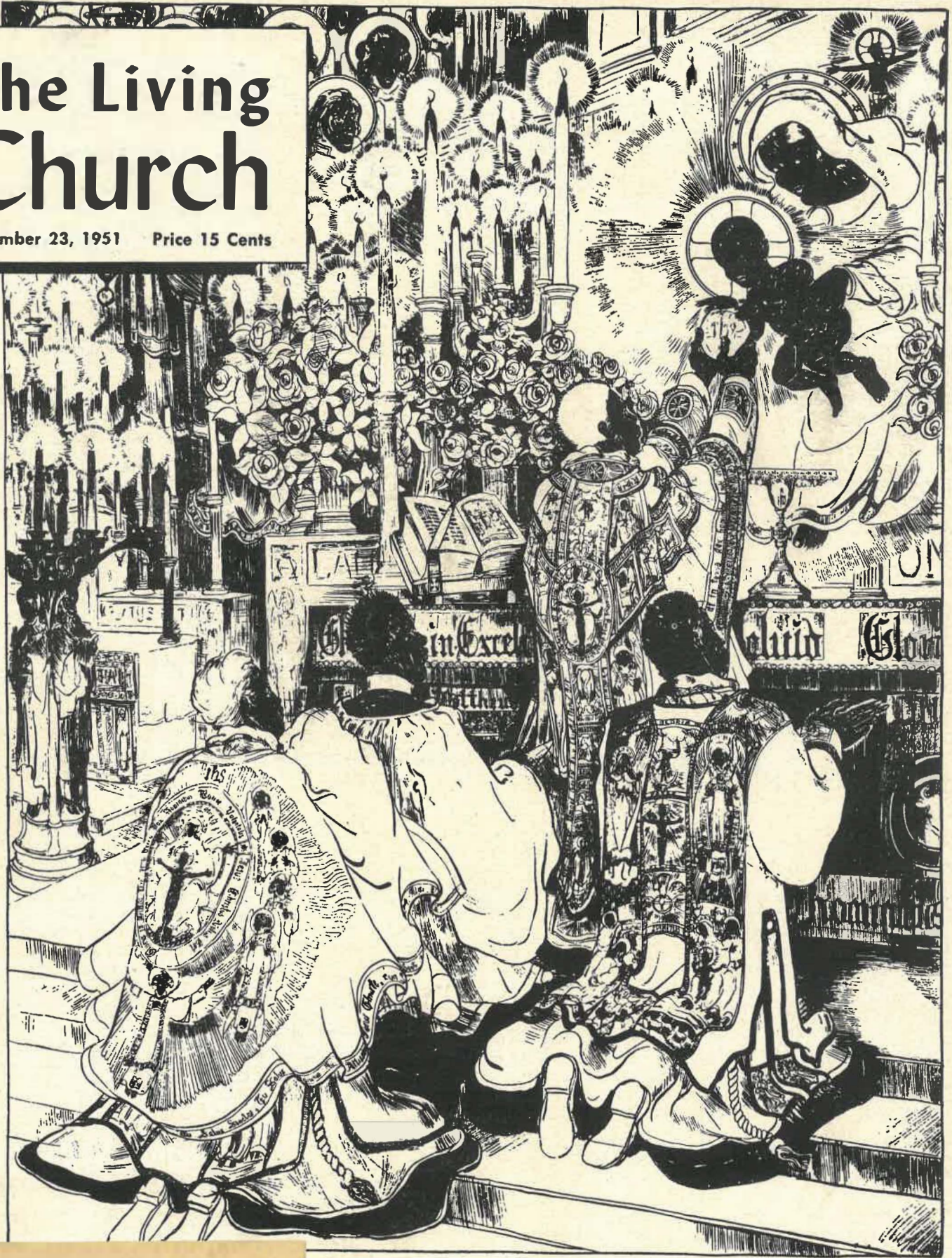


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CHRISTMAS EUCHARIST: "Where eternity touches our little world of time" [see page 17].

A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH

LETTERS

"Hurry Up and Die"

THE review of the *Third Prayer Book Study* by the Liturgical Commission on *The Ministration to the Sick* [L.C., December 2d] and the letter of Dean Krumm [L.C., December 9th] remind me of the story of the medieval priest who, after administering what to him were the "last rites" of Confession and Holy Unction, said to the patient "Now you are all fixed up; hurry up and die, because we cannot do this all over again next week."

I cannot quite understand the concern of the reviewer and of Dean Krumm for the fairly obvious fact that the patient to whom we minister might die instead of recover. The doctor who frequently pointed out that sickness often leads to death would not have many patients. Yet this is just the effect which the present Prayer Book office often has on people, where Holy Unction follows the "Litany of the Dying."

Therefore the Commission decided that it would be much better to put the present Prayers and Litany for the Dying in a separate section, to appear later.

(Rev.) MORTON C. STONE,
Secretary, Liturgical Commission.
Bronxville, N. Y.

Weakening of the Seams

AS a hospital chaplain and one who has been conducting services of spiritual healing in Trinity Cathedral, Newark, for



several years, I should appreciate the opportunity to express an opinion on the proposed order for the ministration to the sick published by our liturgical commission. I am a little troubled by one or two statements in your generally creditable review by the Rev. Francis C. Lightbourn.

Fr. Lightbourn gives due credit to the emphasis on healing contained in the proposed office, as contrasted with the present service's medieval stress on personal sin and the approach of death. However, he wonders if the "pendulum has not been allowed to swing too far in the other direction." He points out rightly that death is always a possibility and that it is one-sided to take no account of it whatsoever in clinical ministrations. He also questions God's willing perfect health for *all men*.

I should in turn like to pose a question. Does Fr. Lightbourn or anyone else believe that God wills freedom from sin for all men while they are on earth? It would seem from the Scriptures and the tradition

of the Church that disease and sinfulness—in the aggregate—are inseparable. God wills that they should be eradicated, but no one foresees that they will be until our Lord's last coming. Still, that does not to my mind convey the thought that we are to cease to work against them.

If we are to advise our people to resign themselves to living with their sins, then it is perfectly natural that we should do the same with disease. Either it is all-out warfare or it is compromising and giving in. Therefore, let us be one-sided. To those who are ill enough for clinical ministration, physical death's possibility is evident.

Of course any instructed Christian should be prepared for death at any time. I am constantly stressing the necessity of a patient's being at peace with God—through counseling and prayer, through sacramental confession and absolution, and through the Holy Communion itself. But I think that it would be stupid, if not criminal, to tell a gravely ill person that the time has now come for him to prepare for death. It is obvious what this might do to him—and coming from a chaplain!

No, the place to consider the very real possibility of death is not in ministration to the sick but in the normal life of a Christian, so that it becomes a part of his relation to his God, not something to be flaunted in his face when he is critically ill.

The intelligent pastor will see that his charge is prepared for any eventuality, but

Theological Education Sunday, 1952—

January 27

At the request of the Joint Commission on Theological Education, I have designated the third Sunday after Epiphany, January 27, 1952, as Theological Education Sunday.

On that day I hope that there will be addresses in every church upon the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be an opportunity for the people of the Church to give financial support to the Seminaries.

As everyone who stops to think must know, the quality of the clergy of the Church is of the utmost importance. When there is the best leadership in a parish, then there is forward progress in every direction. If there is further thought, our lay people will realize the significance of our seminaries. They must have adequate faculties, equipment and facilities to train the clergy of tomorrow. Here is a strategic need and opportunity.

I trust therefore that there will be a generous response.

HENRY K. SHERRILL
Presiding Bishop.

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he should never convey the impression that the battle has been given up. If we cease to believe in miracles, the seams of our faith are getting mighty weak. I believe that I have seen a few of them.

(Rev.) BENJAMIN AXLEROD, JR.,
Chaplain, Episcopal Chaplaincy
Service, Diocese of Newark.
Newark, N. J.

Editor's Comment:

This lay editor, for one, earnestly hopes that when he is expected to die he will be told about it. Such information should be precious to the sincere Christian. We hope that other readers will comment on the statement in this otherwise excellent letter that "it would be stupid, if not criminal, to tell a gravely ill person that the time has now come for him to prepare for death."

A Mixed Bag

IS it possible that Fr. Pettway's letter [L. C., December 9th] promotes misunderstanding of that irenic temper which makes our Prayer Book great?

May I please call attention to St. Mark 9:38ff. A zealous disciple is speaking:

"Teacher," said St. John, "we saw one casting out demons in thy name; and we forbade him, because he followed not us." But Jesus said, "Forbid him not . . . for he that is not against us is for us . . ."

The disciple speaking in this passage enjoys his role as one of our Lord's official servants. "This is a closed circle. If you will not follow us, you cannot claim to serve Jesus." That is what this disciple would like to say to the stranger. But Jesus would have John regard the "stranger" as an ally, one whose works attest that he is doing true service in Jesus' Name.

Our Lord then gives as a true test of discipleship the cup of water given in His Name. Protestantism is a mixed bag. Shall we abhor all Protestants indiscriminately? Shall we not first judge ourselves by our Lord's standard?

The most pitifully frustrated and ingrown sects of Protestantism are those inclined to the belief that they are the only true servants of Christ. By its silence as

concerning "those that are without," the Book of Common Prayer displays the greater wisdom.

I do not wish to cover up the serious questions of orthodoxy. A flat-tire Protestant needs the Gospel just as much as "the Buddhists, or Mohammedans, or Confucianists . . ."—but, for that matter, so does a flat-tire Episcopalian.

LEWIS E. COFFIN,
Berkeley Divinity School.
New Haven, Conn.

Gloria Shifted

MAY I presume to make a correction in Dr. Shepherd's fine article on the *American Missal Revised* [L. C., November 11th].

Dr. Shepherd writes that the Gloria in excelsis has been shifted to its ancient position in only one Anglican rite; that of Ceylon. This is not the case.

In the Prayerbooks of the various African dioceses the Gloria usually follows the Kyries. This is true in the dioceses of Zanzibar, Masasi, Northern Rhodesia, and Accra. Also the dioceses of Korea and Nassau which use the rite of 1549 would also presumably use the Gloria in the old place.

ROLAND W. THORWALDSEN.
Berkeley, Calif.

Romans at Chalcedon

THE stamp section of the *New York Times* for November 11th speaking of new issues says, "The series for the 15th centenary of the Roman Catholic Council of Chalcedon . . ."

I for one was astonished to read these words.

We need not be too hasty in denouncing those of the Vatican for the claim that Chalcedon, 451, was a Roman Catholic affair, like the Vatican council of 1870. Perhaps they are judicious enough not to make any such silly claim. I suppose what happened is that some writer for the *Times*, to strengthen the position of his own sect, put in the word "Roman."

The writer says in the article that Pope Leo convened the council. My books say it was the Eastern Emperor, Marcian, who convened the council. It was composed entirely of Oriental bishops with the exception of two Roman bishops and a presbyter, and two African bishops. One of the 28 canons passed said that the Patriarch of Constantinople was equal to the Roman Patriarch.

(Rev. Canon) FREDERIC EVENSON,
Rector, Christ Church.
Gilbertsville, N. Y.

New Wine in Old Bottles

I HOLD no official capacity at St. Barnabas Mission, Akron, N. Y., about which the Rev. Bradford Young wrote [L. C., November 25th], and write only as an interested layman. As a divinity student and a candidate in the diocese of Western New York I had the opportunity to serve that Christian group this summer as a lay-reader.

I do not know how well Mr. Young is familiar with the underlying circumstances in Akron, but from all indications which are implied in his letter, geographical dis-

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tance is not the only barrier which separates him from a true evaluation of the situation. Certainly, what may be inferred from his letter concerning the motives and integrity of these people is not true. Some of the gifts of the Holy Spirit are devotion, consecration, and enthusiasm. From observation one can not deny that the Holy Spirit is operative among this group of Christians.

I admire the broader aims of ecumenicity, but certainly decry any particularistic attitude which insists that people must participate in worship which may be alien to their spirits and intellect. These souls in Akron are seeking only that which to them (and to many more of us) is a far richer and more profound experience.

If, by Mr. Young's own admission, the Holy Spirit has failed in respect to the other churches in Akron (or anywhere else) which may be numerically strong, why curtail His activities by insisting that He use the same old receptacles? There's an old injunction about not putting new wine into old bottles!

RICHARD H. BAKER,
Divinity Student.

Bexley Hall, Gambier, Ohio.

His Life for His Friends

I READ with great interest what you said about Bishop Thomas' work in Brazil [L. C., September 30th].

Everything that you mentioned that he was and did, is true, but he was and he did much more than that!

William M. M. Thomas is not dead. He is still alive in our Brazil that he loved so much. His extraordinary missionary work, during almost 50 years, is an example and a challenge in an age when the spirit of "a man lay down his life for his friends" seems to be weakening.

Thousands of Brazilians are constantly thankful to the United States for the privilege of having known the Episcopal Church.

We owe this knowledge particularly to men such as Bishop Thomas who carried on and enlarged the work done by Dr. Morris, Bishop Kinsolving, and Dr. Brown.

We cannot forget, also, Mrs. Thomas, who was the Bishop's dedicated companion and who thoroughly coöperated with him. Dona Sarita—as she is known by the Brazilians—has always been admired for her cultured manners, her spirit of hospitality, and her untiring work in the Woman's Auxiliary Federation.

(Dr.) SAMUEL DUVAL DA SILVA.

Pelotas, R. G. Sul, Brazil.

Overwhelmed

I HAVE been overwhelmed by the kindness of your fellow Americans. I have received offers from all over the United States to send me copies of THE LIVING CHURCH. I have now arranged to send my *Church Times* in exchange for your excellent paper to a priest in Washington and I have written to all the other kind people and asked them if I may pass on their names.

(Rev.) J. D. ALLEN,
Beaumont Rectory.

Clacton-on-Sea,
Essex, England.

The Living Church

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Things to Come

DECEMBER							JANUARY						
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December

23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
30. 1st Sunday after Christmas.

January

1. Circumcision.
6. Epiphany.
13. First Sunday after the Epiphany.
Meeting, unity commissions of Episcopal and Methodist Churches, Cincinnati, Ohio.
18. Brotherhood of St. Andrew, executive committee, at Seabury House (to 20th).
20. Second Sunday after the Epiphany.
23. Standing Liturgical Commission, Seabury House (to 25th).
25. Conversion of St. Paul
27. Third Sunday after the Epiphany.
Theological Education Sunday.

Next Week

What God Requires

By the Rev. R. F. Thomas

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
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December 23, 1951

SORTS AND CONDITIONS

"THERE WAS SILENCE in heaven." This text, lifted from a quite unrelated passage in the Book of Revelation, would be a marvelous one for a Christmas sermon. He whose creative work caused the morning stars to shout for joy, the eternal Word who is the express image and brightness of His Father's face, performs his most wondrous work of all. He comes down to be one of us, and becomes one of the least of us—a helpless baby, bedded down in a stable. The Light cannot focus His eyes on His mother's face. The Word utters wordless baby sounds. There was silence in heaven for a space before the herald angels began to sing.

"HOW SILENTLY, how silently, the wondrous gift is given."

ONE ADVANTAGE television has over radio is that it can transmit silence. For this and other reasons, it is a rich medium for Church services, and it is gratifying to know that both CBS and NBC will present national television programs of Episcopal Church services on Christmas Day.

THE NBC telecast, according to announcement by Frederick H. Sontag, secretary of an Episcopal laymen's television study group, will come from the National Cathedral, Washington, D. C., from 11 to 12 AM in the Eastern States. The CBS service will originate in St. John's Church, Washington, at an hour to be announced later. Mr. Sontag reports that it is expected that there will be similar telecasts from other Episcopal churches.

BISHOP TUCKER of Ohio will retire on his 70th birthday, February 4, 1952, according to an announcement by the Presiding Bishop which states that the necessary consents have been received from a majority of the members of the House of Bishops. When a bishop resigns his see before the compulsory limit of 72, his resignation has to have the approval of a majority of his brother bishops. The rule was decided on after Bishop Tucker's patriarchal predecessor, Philander Chase, resigned to the Ohio diocesan convention in a controversy over Kenyon College way back in 1831.

BISHOP IVINS of Milwaukee is recovering from his recent slight heart attack, but will have to have an extended period of quiet.

"RE-EVALUATION" of Church summer camps and conferences is needed, in the opinion of a group of clergy and laymen who took part in the first Camps and Conferences meeting under the auspices of the national Department of Christian Education. The headliner was the Rev. Edward Schlingman, Evangelical and Reformed minister who is Camps and Conferences chairman of the National Council of Churches.

QUESTIONS, rather than answers, were emphasized at the meeting. Here are some of them: "What is the purpose of a camp and a conference? Can

young people live the ideal kind of faith at a conference? How do Christian relationships grow in a camp? What can a Church camp offer that a good secular camp cannot? What kind of leadership should a conference have? What pre-conference training is necessary? Is the most valuable teaching experience achieved through the experiences of group life?

CHURCH NEWS from behind the Iron Curtain continues to have a grim sound. The new head of the Czechoslovak Orthodox Church is a Russian citizen, Metropolitan Eleutherius. According to RNS, the Church has some 50,000 members, many of who are recent "converts."

FROM HUNGARY come reports of mass deportations of Jews in what the American Jewish Committee describes as a reign of terror. One-third of the tens of thousands of Hungarians "re-settled" in slave labor conditions are members of the race into which our Saviour was born. The American Jewish Committee's report is summarized in the Washington Religious Review for December 10th.

THE CHURCH'S WORK in Munich has been reopened, and there are possibilities for work in other centers where there are many Americans, Bishop Larned reported on December 5th to the annual convocation of the American Churches in Europe. The Bishop also reported on his activities as "Bishop-in-charge of the Episcopal Service Chaplains in Europe." The convocation was held in Rome, with the Rev. Hillis Duggins, rector of St. Paul's Church, as host, and Mrs. Duggins as hostess.

AN INTERESTING item from Amsterdam, Holland, has probably already appeared in your local paper. The New York Times news service reports that a 70-year-old German Evangelical pastor has been given papal permission to be ordained to the priesthood and remain married. Married clergy are the rule, rather than the exception, among Eastern Rite (Uniat) Roman Catholics, but such a step among Latin Rite Romanists is remarkable. A Jesuit spokesman rightly called it "probably a historic act in the reunion of divided Christendom." It is not the only change Rome would have to make to achieve reunion, but it is one of them—and all the more significant as a disproof of the popular fallacy that reunion must be on Rome's terms because "Rome cannot change."

THE AMERICAN Guild of Organists is a little gloomy over the fact that only two Episcopal Church clergy have responded to a general invitation to attend a panel-forum December 27th on Church acoustics. The forum will be held at the Morrison Hotel, Chicago, at 9:30 AM. Any interested Churchman may attend, and find out how to make poor acoustics better, as well as how to make the best acoustical use of the existing building.
 Peter Day.


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Talks
 With *Teachers*

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



The Children's Money

THE day is past when children brought pennies and an infrequent nickle to Sunday school. Now the average is running over 10 cents per child. For the 40 weeks or so of the school year this results in an average of about \$4.00 a child for the year. Yet, in spite of increased prices, the greater number of our parishes spend for textbooks, crayons, and everything else about \$1.00 per child each year.

Where does the other \$3.00 go? Something is wrong.

Here is a parish with 100 active pupils. Their regular weekly offerings (augmented, it must be admitted, by an increasing number of parents now attending the "Family Service," who put something extra on the alms basin when it is passed) reach a total of some \$400. The Lenten and Advent offerings are in addition to this sum—often as much again. Ask the treasurer of the school how this was spent last year. He may report bills paid for leaflets and other supplies, a Christmas party, the picnic, and a list of gifts to parish projects or special causes.

Who has decided how this sum of money should be disbursed? Much of this has been determined by parish habit. This is the way we have done it. But many of the expenditures were made at the rector's whim, or even that of the superintendent or treasurer.

Two questions arise: Do we want the children to continue paying for their own education? Can we make their giving an educational experience by letting them have a share in spending it?

Here is where you teachers might come in. If a fairly large slice of money is to be spent each year, why not put in your weight for something at least useful to the school? Get in a huddle and make up a list of things needed—large enough to require the surplus for two or more years ahead. Well publicized, such a list may even impress the vestry and get the sum placed in an expansion budget.

But teachers can go out for such an appropriation with sincere knowledge of needs. Perhaps the list may read: books for teacher and parent shelf, \$15 each year; paint class rooms, one or two each year; filmstrip projector and screen; flannel-board; coat-racks for primary; play equipment for nursery. And always

the right chairs and tables for every size child.

Still we must keep insisting, "How and by what authority is the children's money spent?" If I had my way, this is how each parish would deal with the children's offerings: (1) Let the Church school have its separate treasury, as now, but let the money be spent only by an agreed and authorized plan. (2) A budget, determined in main outline by the educational board, and modified by it as the year advances. Decisions for expenditures are not to be made by the rector alone, nor by vote of the teachers. But if there is a representative junior vestry,



let these students have a hand in deciding on the main budget. (3) Let the pupils, by departments, have a vote in proposed special offerings from their treasury. Thus, the school is told that there is a special appeal for clothing, or to help the parish treasurer pay the coal bill, or "Shall we vote ten dollars for the flood sufferers?" So, as a group, the children have an intelligent share in spending their money, albeit under guidance. And there is no need for special campaigns.

The method of gathering the offerings is important. I would therefore propose: (4) Give single (not duplex) envelope sets to all children, even the smallest, but do not ask for any set pledge, but as soon as a child is confirmed, ask him to make a pledge, the same as any adult, and to take a set of the adult parish envelopes. Let's hope by this time that the parish has outgrown the archaic duplex envelope system, and is pledging and paying through a single, unified budget which covers all local, diocesan, and world assessments and quotas. (5) When this point is reached, the vestry will have placed the religious education program in the parish budget, and the children will not be asked to pay for their own meager schooling. One of the things they will be learning, for life through their curriculum, will be how to practice stewardship.

FOURTH SUNDAY IN ADVENT

GENERAL

EPISCOPATE

Bishop Scaife Ill

Bishop Scaife of Western New York had planned to attend the December meeting of the National Council, but his physician advised him not to. The Bishop is suffering from nervous exhaustion.

Down From the Hill

Mississippi's bishops have been living on Battle Hill in Jackson since 1852 — nearly a century. Now the hill has been leased for commercial development and Bishop Gray, the diocesan, and the last bishop to live there, has moved down. He has already moved his office to a building on East Amite street in Jackson, and, with his family, will move into a newly bought house, at 1607 Pinehurst street, just before Christmas. Bishop Gray's mail address, P.O. Box 953, stays the same.

NATIONAL COUNCIL

By ELIZABETH McCracken

Coöperation Where Possible

National Council has stated its views on the relation of the Episcopal Church to the National Council of the Churches of Christ in the U.S.A. The statement was made in the form of a letter replying to a query from Spencer Ervin, president of the American Church Union. ¶

Council authorized release of the letter at its December meeting and unanimously adopted it as expressing the Council's mind on NCC.

The letter said:

"Your courteous letter of September 28th, written at the direction of the American Church Union and addressed to Bishop Sherrill, ¶ inquiring of the National Council as to its policy regarding 'certain pronouncements and practices of the National Council of Churches' was presented by Bishop Sherrill to the National Council at its meeting on October 9th. It has been duly considered and the Council begs leave to make the unanimous reply of the Council.

"The coöperation of the Protestant

Episcopal Church as a constituent member of the National Council of Churches is at the direction and with the sanction of the General Convention. It is not really accurate to state that the National Council makes the policy of our Church. That policy is made by the General Convention and the National Council is the creation of the Convention to carry it out. Under the mandate of the General Convention the National Council has no choice other than to coöperate as one of the member Churches in the National Council of Churches. Certainly the General Convention understands, as do the governing bodies of the other member Churches, that the National Council of Churches is in no sense a super-Church and has no control over the faith and order of any member Church. The constitution of the National Council of Churches declares 'that the Council shall have no authority or administrative control over the Churches which constitute its membership.'

"We realize that the 'Protestant-Catholic' position of our Church raises some difficult questions regarding our participation in the National Council of Churches. Our Church is under a continuous handicap in maintaining its dual nature. The question of terminology is so difficult. There are no adequate terms to describe the situation. The World Council has used 'ecumenical' which is not wholly understood by the people. Even the word Anglican has this difficulty. It is all the more confusing since we are the only member Church in the Council which has the word Protestant in its title. Furthermore, this question is not resolved in our own Church. There is the utmost desire on the part of the National Council of Churches to understand the point of view of our Church in this perplexing matter. It is conceivable that instead of any reference by the National Council of Churches, in their

official statements, to 'The Protestant and Eastern Orthodox Churches' it might avoid some difficulties and on the whole be better to refer in official statements to the constituent members as 'The Coöperating Churches.' Indeed there is a growing tendency on the part of the General Assembly, as has been noted, to use such phrases as the 'Coöperating Churches' or the 'Constituent Churches' in their official statements.

"You request that we protest programs in which we cannot or do not take part. We must remember that the program of the National Council of Churches is an overall program on a very widely flung field comprising eight organizations. No constituent Church can always be protesting any particular part of the program in which its membership would not care to participate. There is no compulsion upon any constituent Church to accept the whole program and it is only accurate and fair to state that no one of the coöperating Churches does accept the whole program. 'Praising and commemorating the Continental Reformation' in an observance of Reformation Sunday may appeal to some of the coöperating Churches. While the extremes of the Continental Reformation would make no appeal to our own people, nevertheless most of them would have great sympathy in stressing the importance of the Reformation in England which gave the Anglican Communion the English Bible, the Book of Common Prayer, and made clear its position as sharing in the doctrine, the Sacraments, and the orders of the Apostolic Church.

"We frankly admit our concern over such doctrinal statements as 'Our Protestant Heritage' and 'What Protestants Believe.' If such publications were to continue we might well, as a Church, voice a vigorous protest, because we believe that the National Council of Churches is going outside of its province in attempting to make doctrinal statements which could be approved by all constituent members. We cannot believe that Eastern Orthodox members are any happier than are Episcopalians over such inadequate doctrinal statements as cited above.

"However, we feel that these are far from adequate reasons to justify disassociating ourselves from the overall program of the National Council of Churches. We feel that the General Board of the National Council of Churches should be advised of our concern, as a constituent member, a concern which we believe is shared by others. We further believe that



TUNING IN: ¶ The American Church Union is a voluntary association of bishops, priests, and laypeople "to uphold, the doctrine, discipline, and worship of the Episcopal Church . . . as an integral part of the whole Catholic Church of

Christ. . . ." It is known to both supporters and opponents as the leading Anglo-Catholic organization. ¶ Bishop Sherrill is president of both the Episcopal Church's National Council and the National Council of Churches.

the General Board of the National Council of Churches would appreciate and take cognizance of such a statement setting forth such concern. But for the Episcopal Church to be constantly disassociating itself, or voicing a protest when we cannot follow in any particular part of the program of the National Council of Churches, is unnecessary. No one really misunderstands the situation. We do well to remember that the Orthodox Churches are among the Coöperating Churches and that the Greek Orthodox Church has applied for membership. Certainly these Churches, quite as Catholic as our own, have no intention of subscribing to every item in the program of the National Council of Churches.

"We are living in a very chaotic world and we must believe in coöperation wherever possible. We are making no sacrifice of principles, and that being so we believe it would be a tragic mistake not to coöperate and especially so when through our coöperation we are making a real contribution and likewise receiving a great deal in every area of Christian activity—education, missions and Christian social relations. In the administrative field of the National Council of Churches the leadership of the Episcopal Church is very evident. All this we are doing, and still hold firmly to the doctrinal worship and discipline of our own Church. The National Council of Churches is not yet a year old. Patience and time and understanding are required. We would re-emphasize the statement of our elected representatives to the General Board of the National Council of Churches published on April 27th—'We have great faith in this new venture and we are persuaded that the Holy Spirit Himself is guiding the member Churches by this means into a fuller and deeper appreciation of one another.' In that Spirit we confidently ask the continued prayers and patient understanding of our Churchpeople, both clerical and lay."

Vatican Ambassador

Council adopted three important resolutions. One was on an ambassador to the Vatican, the second on better understanding of Christian social relations, and the third on the relation of Seabury Press to National Council.

The resolution on an ambassador to the Vatican read:

"We, the members of the National Council of the Protestant Episcopal Church in the United States of America, oppose vigorously the confirmation of President Truman's nomination of an ambassador to the Vatican, which means inevitably the presence of a papal nuncio in Washington.

"The reasons for our protest against the proposal are as follows: (1) It violates the principle of the separation of Church and State. (2) It gives one Church overwhelm-

ing precedence over all others. (3) It enables that one Church to exert special influence upon our Government. (4) It increases religious controversy and intolerance in a time when the need for national unity and for coöperation between Churches is imperative.

"We urge strongly, therefore, that the dioceses, parishes, missions, and individual members of our Church make it clear to the President of the United States of America and to their own Senators and Congressmen, that they are unalterably opposed to the President's recommendation.

"We hardly need add that this protest against a political proposal in no wise implies hostility to the Roman Catholic Church as a sister Christian Communion."

Christians and Society

The resolution adopted by National Council on better understanding of Christian Social relations, was presented by the Department of Christian Social Relations through its chairman, Bishop Keeler of Minnesota. It read:

"Throughout the Church thousands of clergy and laity are engaged in a study of our troubled world and seeking through constructive action to influence it in the direction of a more Christian society. Many hours of devoted work go into this social study and action in the promotion of better Christian social relations on the local, national, and international levels. Out of this effort a body of experience is being accumulated which can benefit all, if it is made available. The Church has not been unmindful of its responsibilities in the transformation of relations between persons and groups in society.

"The critical issues in our present world demand more effective study and action by the Church and its people. We must heed St. Paul and be not unwise, understanding what the will of God is, redeeming the time, because the days are evil. Analysis and evaluation of past and present experience can assist the parish, the diocese, and the National Council in planning for and working in the future. Therefore, be it

Resolved: That the National Council authorizes its Department of Christian Social Relations to gather factual material on social education and community action in the Church and to set this forth with interpretation and goals for the guidance of the Church, and that the coöperation of bishops, diocesan departments, Woman's Auxiliary, social relations officers, and parishes is requested for the prosecution of this study, to the end that the Church and its people may more fully understand and influence the society in which we live."

Bright Future

The relation of the Church's new official publishing house, Seabury Press, to National Council, was the subject for

study of a special committee. Council adopted this resolution, presented by the committee's chairman, James Garfield of Massachusetts:

"Be it resolved: That the Seabury Press, an agency of the Department of Christian Education, be set up as a non-profit corporation, under the laws of the State of Connecticut, responsible to the National Council through the department of Christian Education.

"And be it further resolved: That the Seabury Press corporation be headed by nine directors, five of whom shall be elected by the National Council and the other four shall be ex officio—the Presiding Bishop, the director and the Chairman of the Department of Christian Education, and the Treasurer of the National Council.

"And be it further resolved: That until the incorporation of the Seabury Press the following persons are hereby appointed as the management committee to carry on its work—the Rev. Dr. John Heuss, Harry M. Addinsell, Franklin E. Parker, Jr., William Savage, and Leon McCauley."

Mr. Garfield said that the committee did not discuss in detail the relation of the Seabury Press to the National Council. "Basically, the National Council will have complete control. It will elect the board of directors; but the committee did not go into such details as employment, and as to whether the rules for press employees should be the same as for other employees. All such details will be worked out in due course."

Mr. McCauley said that an accounting firm had set up complete accounting procedure; that five persons were already employed with the press, with two more soon to come, and an additional two in prospect.

He spoke of advertising sent out to the clergy (over 6,000 in number), which resulted in a total of 426 orders to date, amounting to 8,000 pieces, and bringing in \$6,000. The future of the press, he said, looked bright.

Command Vacation

The absence of Robert D. Jordan, director of the Department of Promotion was explained to National Council by the department's chairman, Bishop Hobson.

"Mr. Jordan is not so much ill as tired out," the Bishop said. "He has had no vacation for two years and has carried a heavy load of work. His doctor insisted upon his taking a vacation now of six weeks. That will be until the first of the year."

Bishop Hobson said that participation in the Every Member Canvass this year had been greater than ever before. But there is a serious shortage in receipts to

TUNING IN: ¶ Christian social relations began as assistance to those who suffered the effects of poverty or friendlessness. Later it broadened its field of interest to study ways of improving social, political, and economic life. ¶ Parishes differ

from missions in that they are self-governing corporations, while missions are under the control of the diocese. When a mission achieves financial independence it usually incorporates and becomes a parish.

date from the Second Province. The Bishop said he wrote ten personal letters to ten key members of the province about their expectations.¹

"I got back nine friendly replies. The tenth reply said: 'We always have met our expectation, so why write to me?' However, we must be a little ready to have criticism in order to make sure that we get the money needed for our Budget."

More Movies

Bishop Hobson told National Council that the two moving pictures, "Window on the Sky" and "Light of the North," are meeting with great success.

"A film on South Dakota will be ready about the middle of January," Bishop Hobson said. "One about Panama will soon be entered upon. The Division of Town and Country wants to have one on Roanridge."

"About television," the Bishop said, "I haven't a set, but my friends have sets. Most of what is shown is trash. The best things are football and baseball. The authorities want good things but find it hard to get them. It is a problem and an opportunity. To me, television is a great opportunity to get wide publicity for our Church, if we can get some of our own films put on. It will take some working out by the treasurer and Mr. Jordan. Of course, the sponsors for our films must be such as we can approve."

Council voted that the Department of Promotion, through the treasurer, be given authority to close a contract with

some suitable television concern to manufacture films for television from such of the Department's picture films as are suitable for such use.

Tithing

Special attention from the National Council to the matter of tithing was asked by the Fourth Province. Bishop Hobson said to Council:

"Some time the Council should take time to discuss this subject. I keenly believe in tithing myself, and the laymen of my diocese believe in it. They want to promote it themselves, and have frankly told me so. They don't want it put out by me. I think that we should let the laity work it out without much suggestion from the National Council. I hope that the Fourth Province will realize that we are not neglecting their resolution. We are not; but we are not sure yet how best the Council can help."

More Laymen Doing More Work

The activities of the Presiding Bishop's Committee on Laymen's Work has grown to such an extent that an associate director is needed and probably will be appointed in January, the Rev. Clarence R. Haden, Jr., executive director of the committee told National Council. He also said that plans are already being made for the Training Program of 1952.

Fr. Haden said that the Advent Corporate Communion of the men and boys of the Church had been better attended than ever before. Ten days before the First Sunday in Advent, the supply of

invitations and of offering envelopes was exhausted.

"The Laymen's Training Program this year," Fr. Haden said, "has been the most effective we have had, according to the reports. We recommended that the training be continued through the year — using as leaders the men who participated in the Training Program. Many parishes do not see the value of having laymen tell the story to the parishes. The men cannot do it unless they are asked. I hope that the parishes will wake up to the opportunity here."

No More Fires

"The question from all quarters," Bishop Nash of Massachusetts told National Council, "is why isn't the new curriculum ready?" The answer, he said, is that the Christian education curriculum now in preparation "is not another curriculum, but a new curriculum. It is a public relations problem and a production problem. There is no use lighting any more fires under this mule. It is going as fast as it can."

Bishop Nash, who is chairman¹ of the Department of Christian Education, also said in his report that Tucker House, National Council's new building in Greenwich, Conn., "is a great factor in bringing together the Department. It is a great success, helping the Department to realize its unity."

New Mobile Team

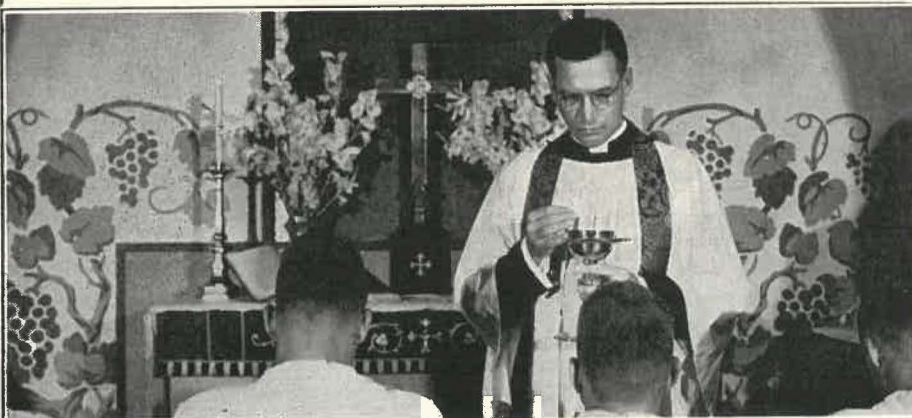
A second mobile unit team to work in the Leadership Training Division of National Council is being formed. Its leaders will be the Rev. Grant A. Morrill, Jr., who was introduced to National Council by Bishop Hart, chairman of the division. The first team has visited eight dioceses, and 48 have asked for visits.

Chaplains' Retreats

Bishop Louttit of South Florida, chairman of the Armed Services Division, reported to National Council that two conferences and one retreat had been held for chaplains, in response to requests from the chaplains themselves.

Bishop Louttit said he tries to send the chaplains printed material that "they want, buying it with the grant made by the Council. Some chaplains want Holy Cross Tracts; others want Forward Movement material; and others want pamphlets on social problems as these affect the men in the Armed Forces. I send a great variety of material. The new

"The Body of our Lord . . ."



Official U.S. Navy Photo

Holy Communion at Annapolis, at the U.S. Naval Academy, is conducted each Sunday by an Episcopal chaplain. Here Chaplain Robert N. Stretch is administering the Sacrament to midshipmen of the class of 1955. Services are held in St. Andrew's Chapel at the Academy.

TUNING IN: ¶Expectations are the sums pledged by dioceses to the work of the General Church, sometimes more, sometimes less than their quotas (amounts they are asked for). This year's total expectations were far below total quotas. Council

must cut its budget to fit expected income. Then, if expectations are not paid in full, the result is a deficit. ¶Chairmen of National Council Departments are elective members serving without pay. Directors of Departments are paid officials.

Armed Forces Prayer Book¹ is in great demand."

Bishop Louttit announced that the Rev. Canon Robert D. Smith had resigned from the Division, owing to heavy duties in his regular work. In his place, the Rev. Robert J. Plumb, rector of St. Mark's Church, Washington, D. C., was appointed.

20% Due on Expectations

In his first report as National Council treasurer, Harry M. Addinsell said, "One thing makes my job easy; [the late] Mr. Dill had the Department of Finance in such fine shape that I could go on from there. Mr. Whitney and Mr. Lindley Franklin, the assistant treasurers, the comptroller, Mr. Gilchrist, and the assistant to the treasurer, Mr. Dietz, have made everything easy for me. I am very grateful."

Mr. Addinsell said that the amount due on expectations for 1951 is \$915,936.41. This is about 20% of the expectations. Mr. Addinsell reminded Council that just about this same amount was due in early December of 1950. Payments usually are speeded up in December, and this large outstanding amount to come need not necessarily cause concern.

Aid for Philippines Hospital

Money received from the War Damage Commission in the amount of \$167,497.71 for the restoration of Brent Hospital in the Philippines was put by National Council at the disposal of Bishop Binsted for immediate use. Bishop Binsted had been asked earlier to delay the use of this money until conditions for rebuilding the hospital should be more favorable, both as to materials and labor.

ACI Loan

The Rev. Dr. George W. Wieland, director of the Home Department, reported to National Council that \$970,000 had been granted under the National Council's Loan Fund Plan to the American Church Institute for Negroes. For this, there is in existence \$2,708,000 worth of property, representing 70 aided projects, many of them in places where there had been no such charge previously.

M. M. Millikan, executive secretary of the ACI, described a conference held recently at Seabury House by the board of directors of the institute. Invited to the conference were the Bishops of the Southern dioceses, the administrative heads of the institute schools, and the chairmen of their boards of directors.

TUNING IN: Armed Forces Prayer Book includes shortened Morning Prayer, Holy Communion in full, and other material especially useful to servicemen including forms of sacramental confession, spiritual Communion, emergency baptism. Episcopal

The attendance was excellent, and the exchange of views between those present of great value.

Mrs. Ellison Downs of Wilmington, Del., was nominated to the institute board by National Council and elected. The Council must approve the names of all members elected by the Board.

Elections

William Gage Brady, Jr., chairman of the Board of Directors of the National City Bank of New York, was elected a member of the National Council to fill out the term of Harry Addinsell, new Council treasurer, which ends at the meeting of the General Convention in 1952.

Mrs. C. Rankin Barnes, the Rev. Arnold Purdie, and Frank Gulden were elected to the Health and Welfare Division of the Department of Christian Social Relations.

National Council elected Dr. Lewis B. Franklin and James Garfield to membership in the Department of Foreign Missions of the National Council of Churches.

Appointments

Miss An-Veng Loh was appointed by National Council for missionary service in Brazil; Mrs. Dorothea R. F. Jacobs, R.N., for Alaska; Deaconess Hill to South Dakota (by transfer from Eau Claire); the Rev. William R. F. Thomas, to Honolulu; Willis Ryan Henton, to the Philippines; and Malcolm R. MacDonald to the Panama Canal Zone.

Mrs. Sherrill's Mother Dies

The death of Mrs. George Harris, the mother of Mrs. Henry Knox Sherrill, in Boston, was learned by the Council with sorrow. A message was sent to Mrs. Sherrill, expressing the sympathy of the entire Council.

TELEVISION

Midnight Mass

The Christmas midnight Mass will be televised from the Chapel of the Intercession, Trinity parish, New York, on the Dumont network. The program (channel 5 in New York) will be carried by a number of Dumont stations in the East and Middle West, perhaps extending as far as Nebraska. It will begin at 11 PM December 24th, Eastern Standard Time (10 PM, CST), and will continue for approximately an hour and



MR. POWELL-TUCK: *Foundation official.*

a half. The program will be under the auspices of the National Council of Churches.

The telecast will begin with a brief introduction by the Rev. Joseph S. Minnis, vicar of the Chapel of the Intercession and assistant to the rector of Trinity parish. The procession will begin at 11:10, and will be immediately followed by the Holy Eucharist, with Fr. Minnis as celebrant and preacher. Music will be Gounod's Ste. Cecelia Mass, with the Gretchaninoff Creed and the anthem by Adams, O Holy Night, under direction of Clinton Reed.

RADIO

"Flight Into Egypt"

The story that will be dramatized on ABC's traditional Christmas broadcast this year is "Flight Into Egypt." Program time is 5:30 to 6 PM (EST). Date: December 30th.

FINANCE

New ECF Executive

James Powell-Tuck has been appointed executive vice president of the Episcopal Church Foundation.¹

A former vice president of the John Price Jones Company, Mr. Powell-Tuck has recently been director of development and planning for Norwalk Hospital at Norwalk, Conn.

Mr. Powell-Tuck succeeds Humphrey

pal Church Foundation is set up to receive and administer gifts and bequests for Church purposes. Its membership includes leaders in the business and financial world as well as members of the clergy.

F. Redfield who has been executive vice president of the Foundation since March, 1950.

PEOPLE

Form of Immortality

Mrs. Franklin D. Roosevelt has said that she believed in immortality, but was not certain in her own mind what form the future life might take, the Associated Press reports.

Her comment was in response to an article in the *Tidings*, weekly newspaper of the Roman Catholic Archdiocese of Los Angeles, that said she "apparently does not acknowledge God."

Mrs. Roosevelt said, "It seems unnecessary to try to decide the exact form that immortality will take. We won't be able to change it and we must accept it. And we must meet it with courage and do our best."

Mrs. Roosevelt is a Churchwoman.

ORTHODOX

The Capital Gets a Bishop

"Washington, D. C., has never been much more than a sleepy little parish to the Russian Orthodox Church of North America," says last week's issue of *Time*.

But now, *Time* continues, as the Church expands in the United States, Canada, and Alaska, its leaders have decided that the U. S. capital should have a bishop.

So the Very Rev. Archimandrite Jonah has been consecrated first Bishop of Washington. The service took place in San Francisco, where, for the past three years, Bishop Jonah has been dean of the cathedral.

LUTHERANS

Conservatives Too Liberal

One of the most conservative Lutheran bodies in the country, the Missouri Synod, has been accused of being "too liberal." The accuser is a group of former Missouri Synod Lutherans which broke away last September to form the Orthodox Lutheran Synod. Crux of the break, according to Religious News Service, is a statement approved by the Missouri Synod and the American Lutheran Church and intended to resolve their doctrinal differences. Now the Orthodox Lutherans have accused the Missouri Synod of "a high-handed Bible-defying spirit of Church dictatorship." The statement in which this recent charge was made, Religious News Service says, indicates that Missouri Synod officials do not intend to sit idly by while the Conference attempts to lead congregations out of the Synod.

THE ADORATION OF THE SHEPHERDS*

Alphonse Legros (French, 1837-1911)

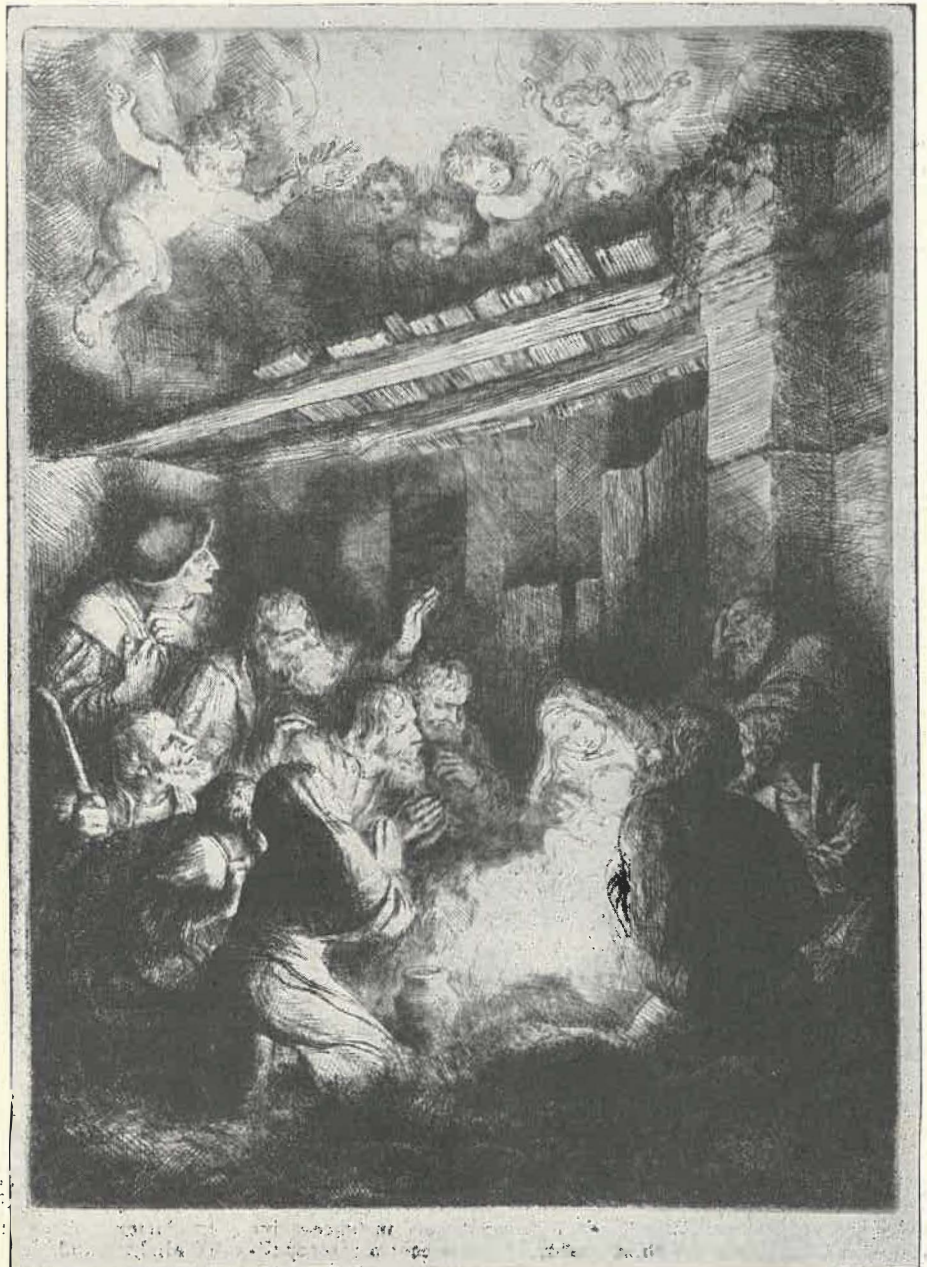
ALPHONSE LEGROS, one of the great masters of etching, was born and trained in France. Later in life, however, he went to England and made London his second home. It was the American painter and etcher, James McNeill Whistler, who in 1863 persuaded him to come to the British capital. Several years later Legros became professor of art at University College, London, and held this influential position until his retirement in 1892.

He was an excellent craftsman, always ready to experiment with new methods and techniques, and while he admired the work of the old masters, he never

failed to return to the study of nature. His best work, both in landscape, portrait, and figure studies, has rarely been excelled. As a sincerely religious man he often expressed his strong feeling for social justice and sympathy with the poor.

The warmly human appeal of the "Adoration of the Shepherds" may be attributed to the truthfulness of characterization, the happy mood, and the fine artistic qualities of this print. The figures are freely grouped; there is enough differentiation of types, postures, and movement to reward a detailed study.

*Photo Courtesy Boston Public Library, Wiggin Collection.



JAPAN

New Religious Order Grows

The Japanese Order of Nazareth, created just before the war through the efforts of the Sisters of the Epiphany, has been making progress in its profession[¶] of native Japanese women. Probably a help has been the excellent convent which has been created since the end of the war by the Sisters of the Epiphany, under the leadership of their superior, Edith Constance, and accelerated by Anglican women of the Occupation.

The completely rebuilt Chapel of the Epiphany now serves two well constructed convents, one housing the Truro Sisters from England and the other serving the new Japanese Order of Nazareth.

Mother Superior of the Nazareth Sisters reports nine members. Two are life professed, three have been professed for their first year, and four are novices. A branch unit is connected with a Tubercular hospital in North Kanto diocese of which the Rev. Fr. H. Kimura, SSJE, is head. Here two additional nurse-novices are testing their vocation.

Sister Edith Constance, superior of the Epiphany, states there are four professed sisters, three British and one American, resident at their convent.

It has long been the desire of the Bishop[¶] of North Kwanto to have a branch house of the Community of the Transfiguration in Japan. The only other religious community at work in Japan is the Society of St. John the Evangelist with four members.

CHINA

Missionaries in Jail

Twenty-two missionaries and religious workers from American Churches are in prison in Communist China, says a report from Religious News Service.

No Anglicans are in the published list of their names.

Disclosure of this fact was made by Senator William F. Knowland of California.

The senator said that he obtained the list from the State Department. Its accuracy was confirmed by State Department officials.

Senator Knowland said he was making the list of prisoners public despite a "confidential" label placed on it by the State Department because he feels that a "major effort" must be made to get these persons out of jail. He disputed the Department's contention that publication

of the list might jeopardize some of the persons involved.

RNS also reports that Chinese Communist authorities continue to demand large sums of money from foreign missionaries under threats of subjecting them to severe punishments or refusing them permits to leave the country.

Hong Kong Detached

The diocese of Hong Kong has recently, by agreement with the other dioceses of the Chung Hua Sheng Kung Hui (the Anglican Church in China) become "a detached diocese," National Council reports. Under the arrangement Hong Kong remains faithful in its faith, order, and worship to the constitution of the Chinese Church, but for the time being is outside its jurisdiction.

Since it is contrary to Anglican practice that a diocese should stand by itself in isolation and without a Metropolitan,[¶] the diocesan synod of Hong Kong has requested the Archbishop of Canterbury "to supply the metropolitanical functions prescribed by the constitution and canons of the CHSKH, acting as trustee for the same constitution and canons."

The Archbishop has acceded to the synod's petition, consenting "to assume for the time being those responsibilities with regard to the diocese of Hong Kong which are by Anglican tradition exercised by a Metropolitan." In accepting these duties," he wrote, "I regard myself as a trustee for the CHSKH and in exercising my metropolitanical functions I shall always be guided, so far as conditions permit, by the canons and constitution of that Church."

ITALY

CWS Aids Flood Victims

Church World Service of the National Council of Churches in the U. S. has diverted all its supplies in Italy to victims of the flood disaster along the Po River. In addition, CWS authorized immediate shipment of 50,000 pounds of clothing, several carloads of food, and \$5,000 in cash. [RNS]

JERUSALEM

New Armenian Patriarch

Archbishop Elisha Derderian, who has been acting as locum tenens of the Armenian Gregorian patriarchate of Jerusalem, has been installed in Soviet Armenia as Patriarch[¶] of Jerusalem by Catholicos[¶]

Georg (Kevork) VI, supreme head of the Armenian Gregorian Church. The see has been vacant since the death of Patriarch Cyril.

A spokesman for the patriarch expressed regret at the recent split in the American Armenian Church which occurred when a group of congregations seceded from the Catholicate. [L.C., December 9th]. The break-away was due to pro-Soviet statements attributed to the Catholicos and to pro-Communist directives said to have been sent from Etchmiadzin to the Church in America.

The spokesman stressed that the loyalty of Jerusalem Armenians to the Catholicos "is dictated solely by religious law and tradition and is without political significance." [RNS]

YUGOSLAVIA

Stepinac Released

Archbishop Stepinac, Roman Catholic primate[¶] of Croatia, Yugoslavia, has been conditionally released from prison after serving five years of a 16-year sentence, Religious News Service reports. He had been convicted on charges of collaborating with the Nazi occupiers of his country.

THE LIVING CHURCH RELIEF FUND

For Korea

Previously acknowledged	\$2,020.54
St. Paul's School, Concord, N. H.	207.40
Nedaleine R. Willard	20.00
Rev. Reinhart B. Gutmann	10.00
Mrs. H. E. Henriques	10.00
Mrs. Jessie F. Hoag	10.00
Ella J. Kerr	10.00
Mrs. G. Malcolm Mayfield	10.00
Herbert W. Rathe	10.00
Mary I. Snyder	10.00
H. R. White	10.00
M. A. C., Chicago	5.00
Mrs. M. T. Roberts	5.00
Mrs. Robert Y. Barber	4.00
Anna S. Hoffer	2.00
Mrs. J. Peter Nordlund	1.00
	\$2,344.94

New Guinea Mission

Previously acknowledged	\$3,339.46
C. A. Sauter	5.00
Rev. J. A. Welbourn	5.00
	\$3,349.46

Okinawa Discretionary Fund

Previously acknowledged	\$ 307.41
Church of Our Merciful Saviour, Penns Grove, N. J.	25.00
	\$ 332.41

CARE for Old Catholics

Previously acknowledged	\$8,441.89
Eugene H. Thompson, Jr.	28.75
	\$8,470.64

TUNING IN: ¶ Religious profession is the name given to those acts by which one becomes finally a full-fledged member of a religious order, including formal vows taken in successive stages. ¶A bishop is the chief pastor of a diocese; a metropoli-

tan is the chief bishop in a province (group of dioceses); the terms patriarch, primate, and catholicos represent still higher gradations. Thus the Archbishop of Canterbury is primate of all England.



*The Archbishop preaches on Christmas Day, 1170.**

Christmas: Twofold Mystery

¶*England's favorite martyr, St. Thomas Becket, was a resolute defender of the Church and people against oppression.*

What was his last Christmas sermon like, preached in the shadow of his death four days later? T. S. Eliot, in his play, "Murder in the Cathedral," reconstructs the moment for us in a Christmas message for all times and places.

GLORY TO GOD in the highest, and on earth peace, good will toward men." The fourteenth verse of the second chapter of the Gospel according to St. Luke. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Dear children of God, my sermon this morning will be a very short one. I wish only that you should ponder and meditate the deep meaning and mystery of our Masses of Christmas Day.

For whenever Mass is said, we reenact the passion and death of our Lord; and on this Christmas Day we do this in celebration of His birth. So that at the same moment we rejoice in His coming for the salvation of men, and offer again to God His Body and Blood in sacrifice, oblation, and satisfaction for the sins of the whole world.

It was in this same night that has just passed, that a multitude of the heavenly host appeared before the shepherds at Bethlehem, saying, "Glory to God in the highest, and on earth peace, good will

toward men"; at this same time of all the year that we celebrate at once the birth of our Lord and His passion and death upon the Cross.

Beloved, as the world sees, this is to behave in a strange fashion. For who in the world will both mourn and rejoice at once and for the same reason? For either joy will be overborne by mourning, or mourning will be cast out by joy; so it is only in these our Christian mysteries that we can rejoice and mourn at once for the same reason.

But think for a while on the meaning of this word "peace." Does it seem strange to you that the angels should have announced peace, when ceaselessly the world has been stricken with war and the fear of war? Does it seem to you that the angelic voices were mistaken, and that the promise was a disappointment and a cheat?

Reflect now, how our Lord Himself spoke of peace. He said to His disciples "My peace I leave with you, my peace I give unto you." Did He mean peace as we think of it: the kingdom of England at peace with its neighbors, the barons at peace with the king, the householder counting over his peaceful gains, the swept hearth, his best wine for a friend at the table, his wife singing to the children?

*From *Murder in the Cathedral*, by T. S. Eliot. Copyright 1935, by Harcourt, Brace and Company, Inc. Reprinted by permission of the publishers.

Those men, His disciples, knew no such things: they went forth to journey afar, to suffer by land and sea, to know torture, imprisonment, disappointment, to suffer death by martyrdom. What then did He mean? If you ask that, remember then that He said also, "Not as the world gives, give I unto you." So then, He gave to His disciples peace, but not peace as the world gives.

Consider also one thing of which you have probably never thought. Not only do we at the feast of Christmas celebrate at once our Lord's birth and His death: but on the next day we celebrate the martyrdom of His first martyr, the blessed Stephen. Is it an accident, do you think, that the day of the first martyr



ST. STEPHEN

follows immediately the day of the birth of Christ?

By no means. Just as we rejoice and mourn at once, in the birth and in the passion of our Lord; so also, in a smaller figure, we both rejoice and mourn in the death of martyrs. We mourn, for the sins of the world that has martyred them; we rejoice, that another soul is numbered among the saints in heaven, for the glory of God and for the salvation of men.

BY GOD'S DESIGN

Beloved, we do not think of a martyr simply as a good Christian who has been killed because he is a Christian: for that would be solely to mourn. We do not think of him simply as a good Christian who has been elevated to the company of the saints: for that would be simply to rejoice: and neither our mourning nor our rejoicing is as the world's is. A Christian martyrdom is no accident.

Saints are not made by accident. Still less is a Christian martyrdom the effect of a man's will to become a saint, as a man by willing and contriving may become a ruler of men. Ambition fortifies the will of man to become ruler over other men: it operates with deception, cajolery, and violence, it is the action of impurity upon impurity. Not so in heaven. A martyr, a saint, is always made by the design of God, for His love of men, to warn them and to lead them, to bring them back to His ways.

A martyrdom is never the design of man; for the true martyr is he who has become the instrument of God, who has lost his will in the will of God, not lost it but found it, for he has found freedom in submission to God. The martyr no longer desires anything for himself, not even the glory of martyrdom.

So thus as on earth the Church mourns and rejoices at once, in a fashion that the world cannot understand; so in heaven the saints are most high, having made themselves most low, seeing themselves not as we see them, but in the light of the Godhead from which they draw their being.

PERHAPS NOT THE LAST

I have spoken to you today, dear children of God, on the martyrs of the past, asking you to remember especially our martyr of Canterbury, the blessed Archbishop Elphege; because it is fitting, on Christ's birth day, to remember what is that peace which He brought; and because, dear children, I do not think I shall ever preach to you again; and because it is possible that in a short time you may have yet another martyr, and that one perhaps not the last.

I would have you keep in your hearts these words that I say, and think of them at another time. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.



ON the cold hillside the shepherds are seated around a blazing fire as they keep watch over their flocks. The night is dark, and they are glad to huddle close to the fire for warmth and light.

They stare into the blaze with sombre eyes. How can they be happy when they are subject to Rome, the proud and pagan city? How can they know any peace or serenity of spirit when their country lies humbled and powerless before the Roman military might? The thoughts of the shepherds are sad, and their words are few, as the warmth of the fire gradually makes them drowsy.

But suddenly they are roused from their dreaming as they are surrounded by a radiant light before which their blazing fire seems to fade out. Some of the shepherds leap to their feet; others fall prostrate. The glory of the Lord fills the midnight sky, and the simple men of the hills are sore afraid.

But out of the glory the voice of an angel speaks to reassure them. He tells of the birth of a Saviour who is bringing joy and peace and release from fear. And as He has come for the salvation of all men, the lowly shepherds may seek and find Him where He lies in the bare and humble stable. A choir of heavenly voices rings out in the praise of God.

IN SEARCH

The shepherds are dazzled by the glorious vision and by the music of heavenly beauty. They wonder if they can have heard aright and if these angelic beings are in truth the heralds of the Messiah

so long awaited by their suffering nation. They take counsel together in low tones. Then, taking up their shepherd's crooks, pulling their cloaks tighter around them, they set off down the hill in search of Christ the Lord.

Their hearts are trembling within them when they reach the rude cave where Jesus is enthroned in a straw-filled crib. Hesitant, they stand on the threshold until Mary, the blessed mother, graciously motions to them to draw near. As they behold the beauty of the Holy Child and sense His divine power, they bow down and worship Him, knowing that they have indeed found their Saviour and their Lord. As they depart to bear the good news to their acquaintance, their hearts are cleansed of fear.

THE WAY TO PEACE

As the hour of the Christmas Mass approaches, too many of us realize that our hearts are possessed by fear. We are worried by the serious problems that confront our country — problems that we are apparently unable to do anything about. We are anxious about the future both for the world and for ourselves. We have lost hope of finding any way out of the darkness that threatens to engulf mankind. The light of human wisdom gleams faintly and fitfully about our path.

But God has not forgotten us. To us, too, the message comes, the joyful news of the Saviour's birth. We hasten with trembling hearts to greet the Holy Child where He awaits us in the sacrament of His love. Again He comes for the salvation of all mankind. Our weakness, our

The

By Edna G. Robins

Glory OF THE LORD



sinfulness, our frequent disloyalty present no hindrances to the tenderness and sweetness of His grace, if we seek Him now with humble, yearning hearts.

The glory of the Lord shines round about us and puts to shame the feeble glow of earthly wisdom. It pierces through the dark night of hopelessness and terror and shows us the way out of despair to peace and serenity and joy. In the presence of Jesus our hearts can know no fear. He is our Saviour and our Lord, and trusting ourselves to His mercy we can face with courage the hardships that threaten us. We are reassured that the everlasting arms are round about us.

THE JOY OF VICTORY

Earthly kingdoms have had their day of greatness, then crumbled away and been forgotten. Their glory was short-lived; but the glory of the Lord is eternal. The might of the Roman Empire went down into darkness; but the humble shepherds who hated and feared her have become immortal because they found Jesus, the Lord.

We who fear the destruction of our civilization, who are terrified by the threatening clouds of war that darken our little day, will find in the birth of the Holy Child the joy of victory. For as we receive Him in our Christmas communion, we receive His eternal life; we are lifted up above the troubles of this transient day to share the calmness of eternity; we are caught up into the glory of the Lord and hear angelic voices whispering, "Fear not."



NORTHERN LIGHTS

IN the great darkness
Of a mountain night,
Watching in the field
We saw a wondrous light . . .
Saw the heavenly host
Winging their flight.
Crystal pure the air,
Crystal clear and cold,
Brilliant shone the stars,
More golden than gold.
Awe filled, in silence,
Heavenward we gazed
Glorifying God . . .
We worshipped. We praised.

LUCY A. K. ADEE.



“Born as at this Time”

CHRISTMAS is really timeless, for it belongs to Christians of every time and age. The proper preface in the Christmas Liturgy reminds us of this: we give thanks to our Lord God “because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.”

The festival of our Lord's birth goes far back into the early days of Christianity, and it was always celebrated by a joyous Eucharist of thanksgiving. Its observance in Rome has been traced back to the middle of the fourth century, and it may well have been earlier. The date of December 25th is more or less arbitrary, perhaps selected as a Christian counterpart to a popular pagan feast of the Sun-God. But whatever the original date, it was a glorious night when the angel of the Lord came upon the shepherds watching their flocks beneath the stars, and said to them: “Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

How much the new religion of the God-made-man meant to the early Christians is told dramatically in a novel that was a best-seller half a century ago, but is little known to the present generation. The current popularity of *Quo Vadis*, in its super-colossal Hollywood version, makes it an appropriate time to recall another minor classic about the early days of Christianity — *Marius the Epicurean*, by Walter Pater. This work, written by an Oxford don and incorporating the best scholarship of his day, gives a vivid picture of early Christian worship; and if the later studies of Dom Gregory Dix and others have changed our concept of some of the details of that worship, they do not alter the main outlines of the scene in which Marius first observes the worship of the Christian community.

The time is about 150 A.D., when Christianity was just emerging from a century of intermittent persecutions. Marius was a young man, raised in the pagan “religion of Numa,” a conservative and ancient cult, the central rite of which involved animal sacrifice. Becoming a follower of the philosophy of Epicurus, he was ready to seek new sensations of beauty and worship; and thus was partly prepared in mind for the experience of Christian worship which he encountered in the home of his friend Cornelius. The author thus describes that tremendous and awe-inspiring event:

“The little open door, through which he passed from the court-yard, admitted him into what was plainly the vast *Lararium*, or domestic sanctuary, of the Cecilian family, transformed in many particulars, but still richly decorated, and retaining much of its ancient furniture in metal-work and costly stone. The peculiar half-light of dawn seemed to be lingering beyond its hour upon the solemn marble walls; and here, though at that moment in absolute silence, a great company of people was assembled. In that brief period of peace, during which the Church emerged for a while from her jealously-guarded subterranean life, the rigor of an earlier rule of exclusion had been relaxed. And so it came to pass that on this morning Marius saw for the first time the wonderful spectacle—wonderful, especially, in its evidential power over himself, over his own thoughts—of those who believe.

“There were noticeable, among those present, great varieties of rank, of age, of personal type. The Roman *ingenuus*, with the white toga and gold ring, stood side by side with his slave; and the air of the whole company was, above all, a grave one, an air of recollection. Coming thus unexpectedly upon this large assembly, so entirely united, in a silence so profound, for purposes unknown to him, Marius felt for a moment as if he had stumbled by chance upon some great conspiracy, yet that could scarcely be, for the people here collected might have figured as the earliest handsel, or pattern, of a new world, from the very face of which discontent had passed away.”

IN the midst of the group was a bishop, who was celebrating the sacred mysteries, assisted by other ministers and surrounded by the confirmed who were to receive the Holy Communion.

“The silence . . . was broken suddenly by resounding cries of *Kyrie Eleison! Christe Eleison!* repeated alternately, again and again, until the bishop, rising from his chair, made sign that this prayer should cease. But the voices burst out once more presently, in richer and more varied melody, though still of an antiphonal character; the men, the women, and children, the deacons, the people, answering one another, somewhat after the manner of a Greek chorus. But again with what a novelty of poetic accent; what a genuine expansion of heart; what profound intimations for the intellect, as the meaning of the words grew upon him! . . .

“In the old pagan worship there had been little to call the understanding into play. Here, on the other hand, the utterance, the eloquence, the music of worship conveyed, as Marius readily understood, a fact or series of facts, for intellectual reception. That became evident, more especially, in those lessons, or sacred readings, which, like the singing, in broken vernacular Latin occurred at certain intervals, amid the silence of the assembly. There were readings, again with bursts of chanted invocations between for fuller light on a difficult path, in which many a vagrant voice of human philosophy, haunting men's minds from of old, recurred with clearer accent than had ever belonged to it before, as if lifted, above its first intention, into the harmonies of some supreme system of knowledge or doctrine, at length complete. And last of all came a narrative which, with a thousand tender memories, every one appeared to know by heart, displaying, in all the vividness of a picture for the eye, the mournful Figure of Him towards

whom this whole act of worship still consistently turned—a Figure which seemed to have absorbed, like some rich tincture in His garment, all that was deep-felt and impassioned in the experiences of the past.

"It was the anniversary of His birth as a little child they celebrated today. *Astiterunt reges terrae**; so the gradual, the 'song of degrees,' proceeded, the young men on the steps of the altar responding in deep, clear antiphon or chorus . . . And the proper action of the rite itself, like a half-opened book to be read by the duly initiated mirid, took up those suggestions, and carried them forward into the present, as having reference to a power still efficacious, still after some mystic sense even now in action among the people there assembled. The entire office, indeed, with its interchange of lessons, hymns, prayer, silence, was itself like a single piece of highly composite, dramatic music; a 'song of degrees,' rising steadily to a climax."

SO the pagan Marius stood transfixed at the spectacle of that early Eucharist, as the bishop and his assistants offered the holy sacrifice on the altar-tomb of a youthful martyr of the family of the Cecillii, "who had shed his blood not many years before, and whose relics were still in this place." Then, as Marius watched in awe:

"Men and women came to the altar successively, in perfect order, and deposited below the lattice-work of pierced white marble, their baskets of wheat and grapes, incense, oil for the sanctuary lamps; bread and wine especially—pure wheaten bread, the pure white wine of the Tusculan vineyards. There was here a veritable consecration, hopeful and animating, of the earth's gifts, of old dead and dark matter itself, now in some way redeemed at last, of all that we can touch or see, in the midst of a jaded world that had lost the true sense of such things, and in strong contrast to the wise emperor's renunciant and impassive attitude towards them.

"Certain portions of that bread and wine were taken into the bishop's hands; and thereafter, with an increasing mysticity and effusion the rite proceeded. Still in a strain of inspired supplication, the antiphonal singing developed, from this point, into a kind of dialogue between the chief minister and the whole assisting company—

"Sursum corda! [Lift up your hearts!]

"Habemus ad Dominum. [We lift them up unto the Lord!]

"Gratias agmus domino Deo nostro! [Let us give thanks unto our Lord God!]"

So the strangely beautiful worship continued, until to Marius "it seemed as if the very dead were

*"The kings of the earth stood up" (Psalm 2:2).

aware; to be stirring beneath the slabs of the sepulchres which lay so near, that they might associate themselves to this enthusiasm—to this exalted worship of Jesus." And then:

"One by one, at last, the faithful approach to receive from the chief minister morsels of the great, white, wheaten cake, he had taken into his hands. *Perducat vos ad vitam æternam!* [May it preserve you unto everlasting life!] he prays, half-silently, as they depart again, after discreet embraces."

The author here comments:

"The Eucharist of those early days was, even more entirely than at any later or happier time, an act of thanksgiving; and while the remnants of the feast are borne away for the reception of the sick, the sustained gladness of the rite reaches its highest point in the singing of a hymn: a hymn like the spontaneous product of two opposed militant companies, contending accordantly together, heightening, accumulating, their witness, provoking one another's worship, in a kind of sacred rivalry."

Then back to the subject of his novel:

"Ite. Missa est!"—cried the young deacons: and Marius departed from that strange scene along with the rest. What was it?—Was it this made the way of Cornelius so pleasant through the world? As for Marius himself,—the natural soul of worship in him had at last been satisfied as never before. He felt, as he left that place, that he must hereafter experience often a longing memory, a kind of thirst, for all this, over again. And it seemed moreover to define what he must require of the powers, whatsoever they might be, that had brought him into the world at all, to make him not unhappy in it."

SO it will be on this Christmas, at hundreds of thousands of Christian altars throughout the world. For the act is a timeless one; the Holy Eucharist is the place where eternity itself touches our little world of time and space. As we kneel before the altar this Christmas of 1951, we are at one with the shepherds who hastened to Bethlehem to worship the new-born Babe; at one with the early Christians who overturned the pagan world with their faith; at one with the community of saints in every generation; at one with those who have gone before and with those who are to come after us.

Truly "it is meet, right, and our bounden duty" that we should give thanks this Christmas Day to Almighty God, "because thou didst give Jesus Christ, thine only Son, to be born as at this time for us." Therefore, let us rejoice, with angels and archangels, and with all the company of heaven, as we keep this feast of the Incarnation of the Son of God, the birthday of our blessed Lord Jesus Christ.

Character Education

THE New York State Board of Regents is trying conscientiously to rethink the problem of character education among the two million public school children of the Empire State, and at the same time to preserve the traditional separation of Church and State. They have made a good start in the proposal



that each school day be opened with a non-denominational prayer, and have announced that after the first of the year the Education Department will begin drafting courses for moral training, or incorporation of spiritual emphasis in other courses in the schools.

As was to be expected, the "non-denominational prayer" has already been attacked by certain groups, including the Ethical Culture Society. Doubtless the Regents anticipated this, and will welcome a court test of the legality of their recommendation. Such a test might carry with it a clarification of the question whether separation of Church and State is to be interpreted as excluding all religion from public schools, or whether such exclusion would itself be in effect the setting up of secularism as an established religion, in violation of the Federal constitution.

We hope that if this issue is raised, the National Council of Churches, and other appropriate interdenominational agencies, will request permission to file briefs as "friends of the court." Perhaps the Bishops of our own six dioceses in the State of New York could form an interdiocesan committee to take similar action, and to support the Regents generally in their effort to reinstate moral education into the public school system; for it is a matter of utmost concern to the Church as well as to the parents and the children.

At the same time, the Regents are apparently making great efforts to avoid giving offense to any organized religious body. On that score, and in accordance with a law passed by the State legislature last year, they have announced that they will omit from Regents' examinations all questions on the germ theory of disease and on health and hygiene from high school biology and scholarship examinations, in order to avoid giving offense to Christian Scientists. This, we feel, is going too far in subordinating the welfare of the majority to the conscientious convictions of the minority. In previous examinations, they have excused students from answering such questions on the ground of conscience, but have not omitted the questions entirely.

If the omission of examinations in health and hygiene, in deference to Christian Science opinion, is to be made a precedent, it may lead to a considerable dislocation of the entire teaching system. Shall the pledge to the flag be withheld from all students because Jehovah's witnesses object to it? Shall the reigns of Henry VIII, Edward VI, Mary, and Elizabeth be omitted from English history because Roman Catholics and Episcopalians disagree about the interpretation of events during that period? Shall the Christmas holidays be abolished because the Jews do not observe them?

We think the Regents are animated by the right motives, and are courageously attacking important problems that are too often by-passed. We think they deserve the sympathy, the prayers, and the active help of Church people and Church agencies in trying to blaze a new trail in the important field of character

education. We particularly call upon our own bishops and other clergy, upon diocesan and provincial departments of Christian education, and upon interdenominational agencies, to watch the developments closely, and to offer their help and coöperation wherever possible. The problem is not confined to New York, but is a national one, of interest to all men and women of every religion; but we hope that, because it is so general a problem, it will not escape the specific attention of Churchmen in New York and in other states in which efforts are being made by public officials to find new solutions for perennial problems.

Many Denominations—One Race

IN OUR Diocesan section we record the opening of a Church for Japanese of all Christian denominations in Minneapolis led by the Rev. Daisuke Kitagawa. All who know the superb Christian leadership given by Fr. Kitagawa in internment camps during World War II will rejoice for him that his work continues to go forward.

Yet we are bold enough to suggest that the opening of such a church is a step forward in the wrong direction. It is, to be frank, a church where the color of a man's skin is more important than his adherence to the teaching of the Offices of Instruction, where the seal of the Holy Ghost in confirmation is a less important bond than the national origin of the members.

There are many racial churches. Minneapolis is no worse than other cities in this regard. But we had hoped that, with Fr. Kitagawa at hand, Minneapolis would have been better than other cities, and that Japanese would find their home in the Episcopal Church as first-class Episcopalians.



CONGRATULATIONS to the students of General Theological Seminary, and of Windham House, for their amusing production of Shaw's *Androcles and the Lion*. Peter Marks made a fine Androcles, and Lathrop Utley a most amiable lion. Kathy Dugas as Lavinia and Robert Whitaker as Ferrovius also deserves special mention. So do the Madrigal Singers, who delighted the audiences with their rendition of pseudo-serious Americana under the direction of Mrs. Ray Brown. I enjoyed especially their singing of "God's Bottles," and of that touching Christian sentiment:

"May every tongue be paralyzed and every hand palsied that utters a word or raises a finger from this pulpit in advocacy of Modernism."

BEST WISHES to the entire LIVING CHURCH FAMILY, for an old-fashioned Merry Christmas and a Happy New Year—from Livy the Office Cat, the entire editorial and business staff, and from

Clifford P. Winchouse

The Living Church

Family Prayer and Bible Reading

IS family prayer hopelessly a thing of the past, or can it be revived? The answer to this question would seem to depend in part at least on the provision of suitable forms. Few today would pretend that the longer "Forms of Prayer to be used in Families" at the back of the Prayer Book are practicable in families with children.

A devotional manual that does provide suitable material for such families is *Home Prayers*, by John E. Jameson, with foreword by A. G. Hebert, SSM. (SPCK. Pp. ix, 56. Paper, 2/6). The forms given for family prayer are brief enough to be usable, and they allow room for that other much neglected practice—namely, family Bible reading. Moreover, the suggestion that family prayer be offered after the evening meal is realistic and sensible.

But family prayers are only one of the needs for which this excellent little book provides. For included in it also are morning and evening prayers for every day in the week, mid-day prayers, arrow prayers, preparation for Holy Communion and thanksgiving after Communion, a simple scheme of meditation, and instruction on self-examination.

The variety of the morning and evening prayers, the scope of the intercessions (spread over the week), the Saturday evening reminder of Sunday Communion, and the Sunday evening thanksgiving for Communion are but a few of the many features that make this collection of prayers one of the best that this editor has seen.

JUST what version of the Bible to use for reading to one's children is a problem for every parent who takes seriously the duty of family Bible reading.

In favor of the modern versions (American Standard, Moffatt, Goodspeed, etc.) is their supposed greater intelligibility, and much can be said on this side. On the other hand, children are deprived of a literary possession of a lifetime if they never become steeped in the majestic English of the King James Version—at least in some of the "great" passages, like the Christmas Story as told by St. Luke.

Useful for introducing children to the King James Version (though not specifically intended for children) is *The Bedside Bible*, with introduction and notes by Arthur Stanley (Scribners. Pp. xvi, 368. \$2.50).

This contains a great many selections from Scripture, mostly brief, ranging

from Genesis to Revelation (including the Apocrypha), and given in chronological continuity of the events. The short introductory notes to the different sections are helpful in placing these in their historic context, but they may be omitted by the reader who desires to omit them, since the bulk of the book is simply the Bible in modern format.

This is a handy volume to own. It might well provide the Bible readings for *Home Prayers* reviewed above. For this purpose, it might be re-named "Sideboard Scriptures" or "Living Room Lectionary," but those who want it had better order it by its proper title, *The Bedside Bible*.

A BOOK for those who think that the clergy have nothing to do during the week is *Journey to Priesthood*, by William C. R. Sheridan (Morehouse-Gorham. Pp. 42. Paper, 75 cents; reduction in quantities).

In seven short chapters Fr. Sheridan, who is an examining chaplain in the diocese of Northern Indiana, tells of the varied work of the clergy, of the joys, the sorrows, and the temptations of the priestly life, of the tests of vocation, and of the steps to be taken by those who believe themselves called to the priesthood.

This useful guide that sets a high standard of clerical devotion should be on every tract shelf.

Of Interest

THE Leonard Wood Memorial sponsors scientific research toward the cure of leprosy. Perry Burgess, author of *Who Walks Alone* (1940), is president of the Memorial. His *Born of those Years*, is an account, with several pages of illustrations, of his crusade against the disease—a work that has taken him to the far corners of the earth (Holt. Pp. x, 307. \$4).

A veritable picture album not unfairly describes *English Medieval Sculpture*, by Arthur Gardner, which is a new and enlarged edition of *A Handbook of Eng-*



RNS
"WHICH VERSION . . . for the Christmas Story?"

lish Medieval Sculpture, first published in 1935, reprinted 1936.

The work covers five periods: Pre-Conquest, Norman, Early English, Decorated, and Perpendicular. To judge from the 683 halftones that illustrate the text on just about every page, many of the figures must have an amazingly life-like quality. Contains bibliography and index (Cambridge University Press. Pp. viii, 352. \$10).

What we laugh at and why we laugh is discussed in *Argument of Laughter*, by D. H. Monro. The book is divided into three parts. The chapters of Part one present the facts about humor for which any theory must account, Part two is a critical survey of the theories so far advanced, while in Part three the author presents the outline of yet another theory (Cambridge University Press. Pp. 264. \$3.75).

Two Roman Catholic doctors of medicine (the one a layman, the other a priest, who is also a psychiatrist) collaborate in *Marriage, Morals & Medical Ethics*, by Frederick L. Good, M.D., LL.D., and the Rev. Otis F. Kelly.

The work "is a discussion of medico-moral problems in matrimony confront-

ing priests, physicians, nurses, social workers, hospital administrators, and all those who need responsible information."

Chapters: I. The Christian Concept of Matrimony; II. A Few Fundamental Principles of Morality; III. Sexual Constitution; Normal Conception, Pregnancy and Labor; V. Complications of Pregnancy; VI. Other Pertinent Conditions; VII. Regulation of Conception; VIII. About Psychiatry; IX. Medical Examination and Testimony for Ecclesiastical Matrimonial Court Procedure; X. Baptism and Extreme Unction (Kennedy. Pp. xiii, 202. \$3.50).

Dom Olivier Rousseau's *The Progress of the Liturgy* (translated by the Benedictines of Westminster Priory) is a short history (from the beginning of 19th century to the pontificate of Pius X) of the liturgical movement in the Roman Church, with a chapter on the Liturgy of the Eastern Orthodox and some kind words on the (Anglican) Oxford Movement (Newman Press. Pp. xv, 219. \$2.75).

In 1950 the Rev. James Duncan, rector of Easington, County Durham, England, took charge for three months of St. Peter's Church and the Church of the Redeemer, Niagara Falls, while the rector of St. Peter's, the Rev. Blake Hammond, took over for the same period Fr. Duncan's parish in England.

An English Parson in America is Fr. Duncan's enthusiastic account of his visit (London: Churchman Publishing Co. In America; Morehouse-Gorham. Pp. xii, 160. \$2.25).

Can We Believe In a Personal God? Is the Christian Ideal Attainable? What Makes a Church Vital? Isn't It Enough To Be Decent? Is There an Art to Living in New York City? — these are a few of the questions answered in *Questions People Ask*, which consists of sermons by Robert J. McCracken, who is Dr. Harry Emerson Fosdick's successor at the Riverside Church, New York City (Harpers. Pp. 188. \$2.50).

Some thirty years ago Dr. G. G. Coulton inaugurated a series of *Cambridge Studies in Medieval Life and Thought* — a series that may now be considered to have lapsed.

First volume to appear in a proposed revival of the series, under the general editorship of David Knowles, is *The Abbey & Bishopric of Ely* ("The Social History of an Ecclesiastical Estate from the tenth century to the early fourteenth century"), by Edward Miller. This is a carefully documented work that is being considered for further notice in these columns (Cambridge University Press. Pp. x, 313. \$5).

LOUISIANA — A week-long Advent preaching mission was conducted recently at Christ Church Cathedral in New Orleans. Missioner was the Rev. Roland F. Palmer. First sermon of the series was televised over the Cathedral parish's regular program. The next week Fr. Palmer conducted a junior mission in the afternoons just after school for young people of the parish and their friends. That same week, 90 miles up the highway, in Baton Rouge, Bishop Hines, Coadjutor of Texas, conducted a mission in St. James' parish.

N. Y.—Because it was a white clapboard building with a tower . . . because it was at least 75-years-old . . . because it was within easy access to New York City . . . and because it had a young and photogenic clergyman, St. Alban's Church, Eltingville, Staten Island, plays a prominent part in a documentary film, *Front Line Air Force Chaplain*. The film is scheduled for early nation-wide showings in theaters, on television, and at all military bases.

St. Alban's part in the film is a section of the Holy Communion service, with its rector, the Rev. Donald S. Cheetham saying the comfortable words. When, one day, the producer, Warner-Pathe Newsreel Company, notified Fr. Cheetham that it planned to shoot the film the following morning, a hurried call was sent out to parishioners, and, despite the fact that it was a rainy day,

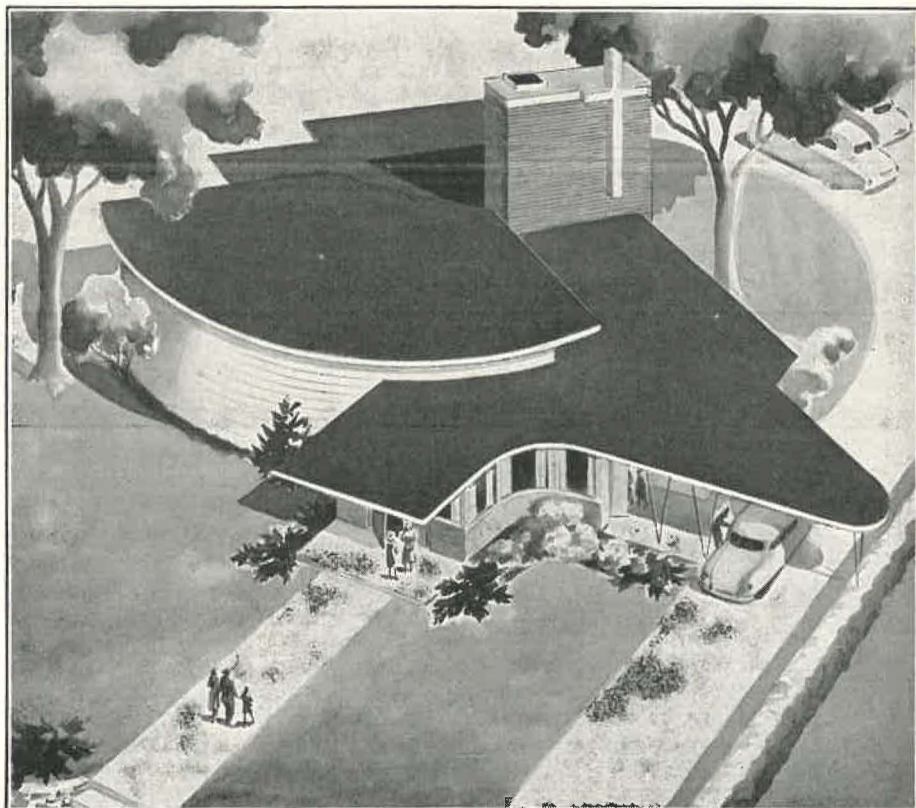
nearly 100 men, women, and children appeared for the service. Two parishioners, Mrs. Albert Morrill and Joseph Ward McCallum were chosen to act as mother and father to a fictitious serviceman who is aided in the film by an Air Force chaplain.

Recently Warner presented the completed film to Fr. Cheetham and it provided the high spot of the evening at a traditional monthly supper at the church.

St. Alban's is the result of the merger last June of the 86-year-old Church of The Holy Comforter, Eltingville, and 26-year-old St. Anne's, Great Kills.

CONNECTICUT—A burned-out ruin last January, Christ and Holy Trinity Church, Westport, Conn., was reconsecrated recently. Rebuilding of the damaged church, plus construction of a new parish hall which had been in the planning before the fire, cost \$200,000. It is all paid. Parishioners gave amounts ranging from \$5000 down to the pennies contributed by young members of the Cherub choir. Gifts from outside the parish came from people of many different faiths. One gift came from Lima, Peru.

MILWAUKEE — A labor dispute threatened plans to use St. Edmund's new, modernistic church, in Elm Grove, Wis., for the first time on Christmas Day when "internal friction" developed between union men working on the



ST. EDMUND'S: *The rector wore overalls.*

building. Lathers employed on the job "walked out," but all other union workers stayed on the job.

Determined to reach their Christmas Day goal, the rector, the Rev. V. E. Bolle, and 15 men of the congregation got into overalls, and, on the weekend of December 8th and 9th, finished the lathing that had to be done before the rest of the plastering and other work could be completed.

The women of the parish turned out in full force to feed the emergency workers three square meals a day and to do odd jobs around the building.

The goal will be reached. First services will be held at the new St. Edmund's on Christmas Day.

MINN.— Japanese of any Christian Church can become members of the diocese of Minnesota's new union church without changing their religious affiliation.

A priest of the Church, the Rev. Daisuke Kitagawa, working under the diocesan department of Christian social relations, has been ministering to Japanese Christians in Minneapolis and St. Paul ever since 1944. Recently Bishop Keeler of Minnesota paid the Japanese congregation a visit at one of their regular services. That day the congregation was organized into an ecumenical congregation to be known as the Church of the Good Shepherd.

Although it is under the auspices of the diocese of Minnesota, the constitution and by-laws of the church set it apart from the usual Church mission. "Any person who is a Christian in any recognized denomination may, without changing his denominational affiliation, become a member of this church, by presenting a letter of transfer or its equivalent from the church of which he is currently a member." The interchurch nature of the congregation is recognized by the local councils of churches.

Mr. Kitagawa is the first minister. His work continues under the diocesan department of Christian social relations. He said that the church is organized chiefly for the older Japanese, and services are conducted in Japanese.

Those baptized at the Good Shepherd through the ministry of the Episcopal Church, will be Episcopalians, Mr. Kitagawa said. There will be no proselytizing, he said. But if members of other Churches want to become Episcopalians "they will be cordially welcomed . . . by being confirmed."

HONOLULU— All missionary districts look forward to the day when they can become self-supporting dioceses. Honolulu has taken a big step toward that day. Honolulu's board of directors, at its November meeting, decided that, beginning in 1952, the district will ac-

cept responsibility for paying the bishop his full salary of \$5000. Bishop Kennedy says he hopes that all the district's missions will be accepting more and more responsibility for clergy salaries each year. The move toward self-support comes at a particularly joyous time in the district. Honolulu is celebrating two anniversaries, one a 90th, the other a 50th. The first observes the establishment of the Anglican episcopate in 1861, and the other the transfer of work in the Hawaiian Island from the Church of England to the Episcopal Church in 1902.

WESTERN MASS.— Throngs jammed Christ Church Cathedral, Springfield, Mass., on November 18th to hear Presiding Bishop Sherrill preach at the service of praise and thanksgiving commemorating the 50th anniversary of the founding of the diocese of Western Massachusetts.

On November 19, 1901, William Lawrence, father of the present Bishop, and Bishop of the whole state of Massachusetts, asked that the state be divided into two dioceses. The division line was drawn and the new diocese of Western Massachusetts was formed.

Bishop Sherrill said, "Today's times are demanding because the forces of evil in the world are so organized, so tremendous and overpowering. If ever there was a time when a complacent mild Church could be maintained, certainly it is not today.

"An anniversary is a time to take stock of our lives. The Gospel has come to us at a tremendous price and at a sacred trust. Don't take it casually. Deep conviction, wide vision and purpose, and Evangelistic zeal are the answer to the demands of the hour. I believe thoroughly in Church coöperation and long eagerly for the day when we will have one Church as the Body of Christ, but I am convinced that the way toward that goal is not through the amiability of having no conviction about anything whatever. Too long we have been living in a vague humanitarianism. . . . Good will and good heartedness — yes, but we have neglected the roots of virtues."

An honored guest at the celebration was Mr. Spaulding Bartlett, of the Church of the Reconciliation, Webster. He is the only living layman who attended the first Convention in 1901.

LOS ANGELES— New rector of St. John's Church (2390 communicants), Los Angeles, is the Rev. Ray Holder. For the past five years Mr. Holder, who is 33, has been rector of Christ church, Raleigh, N. C. He succeeds the Rev. George Davidson who retired from the ministry in September after 33 years as rector of St. John's. Mr. Holder formerly was a lay missionary for the Methodist and Presbyterian Churches.

SEMINARIES

From Virginia to Virginia

The man who will be the next dean of Virginia Theological Seminary, the Rev. E. Felix Kloman, started his ministry as a missionary in Cape Mount, Liberia. That was in 1925, the year he was graduated from VTS, and ordained priest by the Bishop of London.

Two years later he came back to the United States to be assistant rector of Grace Chapel, New York City. In 1928 he was made assistant rector of Grace Church in New York and remained there until 1938.

Dr. Kloman married Olivia Pragoff in 1929. They have four children.

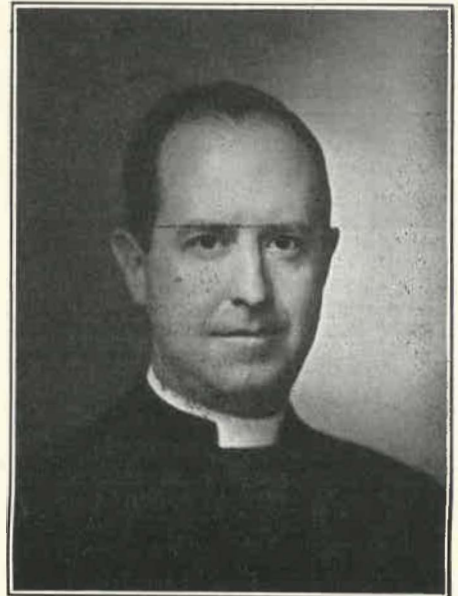
From 1938 to 1949 he was rector of Christ Church, Philadelphia. During those years he took prominent parts in Church, interchurch, and civic activities. He became a member of the board of editors of the new curriculum being prepared by the Department of Christian Education of the National Council in 1947, and still continues in that work.

In 1949, Dr. Kloman was elected rector of St. Alban's Parish in Washington, D. C. He will stay on as rector until he takes over his new job at Virginia, which he has just officially accepted, on July 1st.

Virginia is Dr. Kloman's home state. He was born there in 1901.

\$20,000 Goal

A goal of \$20,000 has been set by the alumni association of Seabury-Western Theological Seminary to be raised by alumni and friends of the seminary on Theological Education Sunday.



Bachrach
DR. KLOMAN First ministry in Liberia.

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24 - - -

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DEATHS

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

James J. Cogan, Priest

The Rev. James J. Cogan, who retired in 1940 after having been rector of St. Paul's Church, Peabody, Mass., for 18 years, died on December 7th after a long illness. He was born in New York City in 1872.

After he was graduated from the Episcopal Theological School, Cambridge, Mass., and ordained priest, he was rector of St. Luke's Church, Fall River, and Emmanuel Church, Wakefield, both in the diocese of Massachusetts, before going to the Peabody parish.

He is survived by his widow, Edith Ives Cogan, M.D., a son, Dr. David Glendenning Cogan of the Harvard Medical School faculty, and a daughter, Mrs. Arthur W. Bromage.

Edward Gilmour McCance, Priest

The Rev. Edward Gilmour McCance retired from the active ministry in 1940 when he was 35. He was an invalid for many years, but was able to do supply work now and then and often helped out at St. Stephen's Church, in Coconut Grove, Fla. He lived in Miami.

Fr. McCance died last September 17th at the age of 46. His mother, Mrs. Alfred McCance, survives. Fr. McCance did not marry.

Born in England, Fr. McCance was a graduate of Philadelphia Divinity School and was ordained in 1929. From 1931 to 1936 he was rector of the Church of the Epiphany, Glenburn, Pa.

Dwight Arthur Parce, Priest

The Rev. Dwight Arthur Parce died on October 20th in Scotia, N. Y., where he made his home. He was rector of the now long-disused St. Philip's Church in Cambridge, Mass., 1913-18, and then, after five years in Palmyra, N. Y., was assistant at the Church of St. John the Evangelist, Boston, 1925-32. Dwight Arthur Parce was born in Lincklaen, N. Y. He was ordained to the priesthood in 1895. His early ministry was in New York State and, before coming to Cambridge, for five years in St. Louis.

Mary Lloyd Dandridge

Mary Robertson Lloyd Dandridge, wife of the Bishop of Tennessee, died suddenly at her home in Nashville in the early afternoon of December 11th of a cerebral hemorrhage. Just returned from a shopping trip downtown, she complained of a headache, lay down, and died in a few minutes. Bishop Dandridge was out of the city for an ordination, and could not be reached until his return home about two hours later.

Mrs. Dandridge was the daughter of the Rev. Arthur Selden Lloyd, who be-



came coadjutor of Virginia, president of the general Board of Missions, and suffragan of New York.

She married the Rev. Edmund P. Dandridge in 1909 when he was a young clergyman in his first parish. She saw him become successively rector of St. Paul's, Petersburg, Va., in 1911; rector of Christ Church, Nashville, in 1923; bishop coadjutor of Tennessee in 1938; and diocesan in 1947. During his episcopate they have continued to live in Nashville.

Survivors beside the Bishop are a son, Edmund P. Dandridge Jr. of Baltimore; a daughter, Mrs. Angus McDonald of Lexington, Ky.; three sisters, Mrs. C. J. Symington of New York City, Mrs. Churchill Gibson of Richmond, Va., and Mrs. Gavin Hadden of Falls Church, Va.; and seven grandchildren.

Ellen Miller Green

Ellen Miller Green, who was for many years a missionary nurse in China, was killed in an automobile collision at Salina on December 2d.

Mrs. Green was the wife of the Rev. Stephen William Green, chaplain of St. John's Military Academy, Salina, Kans.

The Greens came to St. John's school last fall from Ridgecrest, Calif. Before that they spent many years in China. They were married there in 1919. Fr. Green was principal of Mahan School, Yangchow, from 1933 to 1943. He was ordained in 1940. The Greens were repatriated on the SS Gripsholm in 1942, but later returned to China. During their last years there Mrs. Green managed a clinic in Yangchow. Once a poor Buddhist patient was so impressed with her sympathetic personality that he said she must be a personification of Buddha.

Besides her husband, Mrs. Green is survived by two sons, Lt. Stephen W. Green, Jr., U.S.A.F., of Japan, and Benjamin Green, who is in the Army.

Amy Faulconer Jefferys

Amy Faulconer Jefferys, died in Philadelphia on December 2d. She was the widow of the late Rev. Dr. Edward M. Jefferys, who was rector of St. Peter's Parish, Philadelphia, for 25 years. Her sister is the wife of Bishop Budlong.

CHANGES

Appointments Accepted

The Rev. E. Laurence Baxter, formerly on the clergy staff of Calvary Church, Pittsburgh, will on January 15th become assistant of St. Mark's Church, Louisville, Ky.

The Rev. Rodney F. Cobb, formerly rector of the Church of the Incarnation, Lynn, Mass., is now in charge of Grace Church, Everett, Mass. Address: University Club of Boston, 40 Trinity Pl., Boston 16.

The Rev. Robert W. Cunningham, who was recently ordained priest in the diocese of Long Island, is curate of St. George's Church, Main St. and Thirty-Eighth Ave., Flushing, L. I., N. Y.

The Rev. David T. Davies, formerly rector of Trinity Church, Bay City, Mich., is now rector of St. John's Church, Plymouth, Mich. Address: 861 William St.

The Rev. Monroe C. DeVan, formerly chaplain of St. Paul's Mission, Philadelphia, is now rector of St. Matthias' Church, Grail and Dundee Sts., Asheville, N. C.

The Rev. Charles W. Fox, Jr., formerly at St. Matthew's Missions, Baltimore, will serve Trinity Church, Charlottesville, Va. Address after January 7th: Trinity Rectory, Tenth St. at Grady Ave., N. W., Charlottesville, Va.

The Rev. John R. Fredericks, Jr., formerly a member of the Holy Trinity Associate Mission, Fallon, Nev., is now vicar of St. Christopher's

Mission, Boulder City. Address: 812 Arizona St.

The Rev. William W. Fry, formerly assistant rector of St. James' Church, Baton Rouge, La., is now assistant rector of Trinity Church, New Orleans. Address: 1329 Jackson Ave. Residence: 2115 Chestnut St.

The Rev. Thomas R. Gibson, formerly associate rector of the Church of the Good Shepherd, Buffalo, will become rector of St. Andrew's Church, 3107 Main St., Buffalo, on January 1st.

The Ven. Sydney E. Grant, who has been rector of Calvary Church, Bayonne, N. J., will on January 15th become rector of Trinity Church, Arlington, N. J. Address: 575 Kearny Ave. He will continue to be archdeacon of Hudson.

The Rev. Francis X. Resch, formerly in charge of St. Margaret's Church, Park Falls, Wis., is now rector of the Church of the Good Shepherd, Monee, Ill. Fr. Resch, formerly an Old Catholic priest, is now canonically connected with the diocese of Chicago.

The Rev. Frederick S. Resch, formerly in charge of the Church of SS. Thomas and John, New Richmond, Wis., will on January 1st become rector of St. John's Parish, Moorhead, Minn. Address: 116 Eighth St. S. He is the son of the Rev. Francis X. Resch.

The Rev. S. H. Lewin Shaw, formerly rector of St. Paul's Church, Montour Falls, N. Y., and St. John's Church, Catherine, is now rector of Grace Church, Lyons, N. Y. Address: 7 Phelps St.

The Rev. St. Julian A. Simpkins, formerly in charge of St. Stephen's Church, Charleston, S. C.; the Church of the Atonement, Walterboro; and the Epiphany, Summerville, is now rector of St. Mark's Church, Charleston. He will continue to be in charge of St. Stephen's Church, Charleston. Address: 18 Jasper St.

The Rev. Ralph Alla Stevens, formerly in charge of St. Timothy's Church, Henderson, Nev., is now rector of St. Paul's Church, Elko, Nev. Address: 509 Idaho St.

The Rev. Paul W. Stoutsenberger, formerly rector of Christ Church, Choptico, Md., and Christ Church, Wayside, will on January 1st become vicar of Christ Chapel, Clinton, Md.

The Rev. Sydney Waddington, formerly rector of the Church of the Resurrection, Baguio, P. I., is now rector of St. Michael's Church, Auburn, Maine, and is in charge of St. Matthew's Church, Lisbon Falls. Address: 74 Pleasant St., Auburn.

The Rev. Matthew M. Warren will resign in June as rector of All Saints' Church, Atlanta, Ga. The Rev. Mr. Warren will become head of St. Paul's School, Concord, N. H., succeeding Dr. Henry C. Kittredge, who is scheduled to retire in 1954 after 38 years with the school. The Rev. Mr. Warren, who is a member of the National Council elected by General Convention, has also held many diocesan positions. He will attend Union Theological Seminary next year and will assume his new duties in September of 1953, serving as understudy to Dr. Kittredge for one year.

The Rev. Allan Whatley, formerly rector of St. Thomas' Church, Newark, N. J., will become rector of Christ Church, Cambridge, Md., on January 15th. Address: 13 High St.

Resignations

The Rev. David Williams Bowen has retired from the active ministry. He was priest in charge of All Saints' Church, Mariners Harbor in Staten Island, New York City. His address remains 331 Manhattan St., Staten Island 7.

Changes of Address

The Rt. Rev. Duncan M. Gray, Bishop of Mississippi, has vacated Battle Hill, site of the episcopal residence since 1852, and has moved his office to Room 223, East Amite Building, 145 E. Amite St., Jackson, Miss. The Bishop and his family will reside in the newly-purchased Bishop's home at 1607 Pinehurst St., Jackson. The Bishop's mail address, Box 953, and his telephone number remain the same.

The Rev. James R. Colby, retired priest of the diocese of Michigan, may be addressed in the summer at Hubbard Lake, Mich., and in the winter at St. Cloud, Fla.

The Rev. Jesse L. Malone, priest of the diocese of East Carolina, has had a change of address from 315 McKnight Dr., Murfreesboro, Tenn., to 510 Crestland Ave., Murfreesboro.

The Rev. Stanley L. Welsh, former rector of St.

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ENGLISH CLERGYMAN, now in United States, Prayer Book Churchman, wide experience, married, in forties, desires charge in First or Second Province, preferably near sea. Reply Box L-668, The Living Church, Milwaukee 2, Wis.

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CHANGES

John's Church, Presque Isle, Maine, is now residing in Orono, Maine, at 2 Myrtle St.

Ordinations

Priests

Erie: The Rev. George Clarke was ordained priest on September 22d by Bishop Sawyer of Erie at Osceola Mills, Pa. The new priest will be in charge of the Valley Missions, which includes churches at Osceola Mills, Houtzdale, Gearhartville, and Hawk Run.

Idaho: The Rev. Stuart G. Ruth was ordained priest on November 21st by Bishop Rhea of Idaho at Emmanuel Church, Hailey, Idaho, where the new priest will be vicar. He will also work at St. Thomas' Church, Ketchum. Address: Hailey. Presenter, the Rev. E. L. Rolls; preacher, the Rev. Truman Heminway.

Maine: The Rev. Richard Colburn Acker was ordained priest on November 29th by Bishop Loring of Maine at the Cathedral Church of St. Luke,

Portland. Presenter, the Rev. J. L. Scott, Jr.; preacher, the Rev. C. O. Brown. To be vicar of the Central Maine missions, with residence in the rectory at Brownville Junction.

Mississippi: The Rev. A. Emile Joffrion was ordained priest on October 14th by Bishop Gray of Mississippi at the Church of the Resurrection, Starkville, where the new priest will be in charge. He will also serve churches at West Point, Miss., and Brooksville. Presenter and preacher, the Rev. W. S. Mann. Address: 321 Main St., Starkville.

Nebraska: The Rev. Max L. Kors was ordained priest on December 6th by Bishop Brinker of Nebraska at St. Luke's Church, Plattsmouth, Nebr., where the ordinand will be rector. Presenter, the Rev. W. P. Reid; preacher, the Rev. D. F. Haviland. Address: 206 N. Third St.

Nevada: The Rev. Jack David Livingston was ordained priest on November 30th by Bishop Lewis of Nevada at Trinity Church, Reno, Nev. Presenter, the Rev. J. T. Ledger; preacher, the Ven.

T. H. Kerstetter. To be curate of Trinity Church, Reno, Nev. Address: 825 California Ave.

New Hampshire: The Rev. Donald Heber Marsh was ordained priest on November 28th by Bishop Hall of New Hampshire at the Church of the Redeemer, Rochester, N. H., where the ordinand will be vicar. Presenter, the Ven. R. W. Barney; preacher, the Rev. R. H. Dunn. Address: 26 Charles St.

Newark: The Rev. William Wesley Konrad was ordained priest on December 1st by Bishop Washburn of Newark at St. Matthew's Church, Paramus, N. J., where the ordinand will be vicar. Presenter, the Rev. W. O. Leslie, Jr.; preacher, the Rev. H. S. Brown. Address: 167 Spring Valley Rd.

Marriages

The Rev. Frank B. Duran, vicar of All Saints' Mission, Mendota, Calif., was married on November 25th to Miss Barbara Jean Forsen at Calvary Church, Santa Cruz.



CHURCH SERVICES

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



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

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

DENVER, COLO.

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

WASHINGTON, D. C.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

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

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun B, 9, 11; Daily HC, Hours Posted

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

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

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

BROOKLYN, L. I., N. Y.

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

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

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Sun 8, 9:30, 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed); HC; 8:30 MP, 5 EP. Open daily 7-6

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

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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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

CHAPEL OF THE INTERSESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

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

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

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

NEW YORK CITY

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Feiry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening Weekday, Special services as announced

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

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

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

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