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Pray for Hungarians:
Bishops' Request. P. 4

December 2, 1956

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the Living CHURCH

Volume 133 Established 1878 Number 23

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

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McCLANAHAN & CO., 293 Madison Ave., N. Y. C. 17.
THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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Things To Come

- December
2. First Sunday in Advent
 4. General Board Meeting, NCC, Los Angeles Calif., to 6th.
 9. Second Sunday in Advent
 10. Joint Assembly, Division of Christian Life and Work, Division of Home Missions, NCC, Indianapolis, Ind., to 12th.
 11. National Council Meeting, Seabury House, Greenwich, Conn., to 13th.
 16. Third Sunday in Advent
 19. Ember Day
 21. St. Thomas Ember Day
 22. Ember Day
 23. Fourth Sunday in Advent
 25. Christmas Day
 26. St. Stephen
 27. St. John Evangelist
 28. Holy Innocents
 30. First Sunday after Christmas

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

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

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

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

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

BOOKS

Hymnal for Young People

THE YOUTH HYMNARY. Lester Hostetler, editor. Newton, Kansas: Faith & Life Press. \$2.50.

Not since *The Hymnal 1940* appeared has this reviewer been as excited about one of the many hymnals he sees during the course of a year. Compiled for use by the young people of the Mennonite Church, it contains nothing which is not equally apt for our own young people to enjoy. The editor is already well known in the field of hymnology for his scholarly *Handbook to the Mennonite Hymnary*, 1951.

The first 100 items are standard hymns and chorales, most of which are found in our own hymnal. These are followed by 24 of the best of the Negro and white spirituals, 20 classics from the gospel-song repertory, 30 fine carols, 80 part-songs for two or three treble voices with an occasional tenor-bass part, and 20 excellent canons and rounds. Durably bound in bright red buckram and printed on good quality paper, it is well worth its price.

LEONARD ELLINWOOD

Children's Books

Reviewed by the Rev. F. C. LIGHTBOURN

A BOOK ABOUT THE SEVEN SACRAMENTS for Sam, Sally and Bill. Morehouse-Gorham. Pp. 27. \$1.50.

A beautifully illustrated book on the sacraments. Produced in England but should be usable in America. The simple text is accompanied by lots and lots of illustrations in red and blue. Definitely Catholic in its teaching.

Books Received

COMMUNISM IN OUR WORLD. By John C. Caldwell. With a foreword by Harry D. Gideonse, President Brooklyn College. The John Day Company. Pp. 126. \$2.75.

LEGENDS OF THE BIBLE. By Louis Ginzberg. Simon and Schuster. Pp. xxxix, 646. \$5.

AMOR AND PSYCHE. The Psychic Development of the Feminine. A Commentary on the Tale by Apuleius. By Erich Neumann. Translated from the German by Ralph Manheim. Bollingen Series LIV, Pantheon Books. Pp. 181. \$3.

PROPHECY AND RELIGION IN ANCIENT CHINA AND ISRAEL. By H. H. Rowley. Harpers. Pp. 154. \$2.75.

ATOMIC WEAPONS AND EAST-WEST RELATIONS. By P. M. S. Blackett. New York: Cambridge University Press. Pp. vi, 107. \$2.

ATOMIC QUEST. A Personal Narrative. By Arthur Holly Compton. Oxford University Press. Pp. xix, 370. \$5.

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

St. Nicholas Returns

What shall we do about Santa Claus? The problem of using him as a cover for parents' gifts is not serious — "just when shall we tell them, and how?" — but rather that he has been worn out by being seen everywhere. Santa is a motif in decorations everywhere: in paper, plastic, transparencies, and cutouts. He is used by every form of advertising wishing to snare the Christmas dollar. (If he were copyrighted, his owners could collect an annual fortune in royalties.) But worse, he is seen in person in department stores, where children are led through a waiting line to whisper their demands in his ear. (One professional Santa stated that he would have to provide over a thousand ponies if he filled all his orders.) Even more crass, we see Santas, two to the block, ringing bells to gather coins for fund-raising organizations.

Let's stop grumbling and do something. We all know that "Santa Klaus" is a variant of the original Saint Nicholas, brought to our land through Dutch influence. Why not revive the saint, and let him help us in our desire to make Christmas more Christian?

The Chapel of the Intercession in New York City is taking the step this Christmas by providing a real-life St. Nicholas



instead of Santa. Once the decision was made, the details were readily arranged. The plan was to make him a real bishop, yet carry over some of the familiar features of Santa. To do this the white beard and wig (already owned) will be worn, and the coloring of red garments trimmed with white.

To Look Like a Bishop

Of course, he must wear a cassock, and over it a cope. The cope was made of bright red corduroy, with a band of white at the front edges six inches wide (the orphery). Designed on the exact pattern for a regular gothic cope, this great cloak is a full half-circle, requiring some seven yards of material. On the back is the semicircular "hood," trimmed with gilt braid.

For his head a parishioner, skilled in such wear, has made a red mitre, but low and jolly, more like a barracks hat. As a

committee member said, "We mustn't let him go high-hat."

For his dignity, a real crozier. Its top was designed with a pine tree in the curve, sawed out of heavy veneer board, and bolted to the staff. The top is gilded, and the tree and ornaments in colors — all gay and bright, though done with more zeal than skill.

Thus vested and equipped, the genial layman who will take the part will have his place and duties. That he may be welcomed properly, and treated as truly a Christian bishop and bearer of the Christmas spirit, the children are being coached. When St. Nicholas first meets them, he will reach into large pockets inside his great cope and bring forth a beautiful little Nativity card, with explanations printed on the back.

A New Versicle and Response

As St. Nicholas hands the card (or some small gift) to each child, he says, "Blessed be God, Who came to us at Christmas. Alleluia!" To which the child has been coached to reply, "Teach us, dear Jesus, to give ourselves to Thee."

St. Nicholas, while not presented as a real bishop in the flesh, is still expected to represent all the little tales preserved about the historical Nicholas, Bishop of Myra in Greece in the Fifth Century. Omitted only will be the strange tale of the three children whose heads were cut off by the cruel innkeeper, put into a tub of brine, then revived by Nicholas. (If you like gory stories for little ones, you'll find this in the third grade workbook for the St. James Lessons!)

St. Nicholas appears at children's events near Christmas — at the Christmas Eve pilgrimage, and at the party on Holy Innocents' Day. The children of the Chapel of the Intercession have a special relation to St. Nicholas since in their graveyard is buried Clement Moore, who wrote the beloved poem, "A Visit From St. Nicholas," and whose grave is visited, with lanterns and reading, each Christmas Eve.

One further change from the prevalent Santa: St. Nicholas will not listen to requests for what the child wants to *get*, but will allow each child to whisper in his ear, telling him what *they* intend to *give* their mothers and fathers.

St. Nichols, the children's friend, thus revived, may well give real meaning to child lore, and help us win back the Christian meaning of our festivities.

WHAT ARE ANNA'S DREAMS?



Little Anna dreams of that far-off day when she will live in a real house—play in her own garden—have enough to eat and wear.

But now Anna lives in a refugee camp. Seven people are crowded into one tiny, sunless room furnished with nothing but old crates and some broken-down cots.

Anna's father is ill. He spent years of hard labor in a Soviet POW camp followed by a terrifying flight to freedom. It will be a long time before he is strong enough to help make Anna's dreams come true. In the meantime . . .

YOU CAN HELP . . .

a child like Anna through the Child Sponsorship Plan of Save the Children Federation. For just \$10 a month — \$120 a year, *you* can provide funds to send food and clothing to a child in Finland, France, West Germany, Greece, Italy or Korea. You will receive a Certificate of Sponsorship along with the photograph and story of "your" child. You can correspond with him so that your generous help will then become part of a larger gift of understanding and friendship.

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Three Immediate Duties

*A Statement on the world situation, adopted by the House of Bishops at its recent meeting and addressed to the people of the Church as a Pastoral Letter**

The tragic international events of the past few weeks have filled our hearts with outrage, misgivings, and perplexity — outrage at the ruthless slaughter and enslavement of the Hungarian people by the tyranny of Russia; misgivings over the unilateral action taken by the contending interests in the Middle East; and the perplexity shared by so many men as they grope for a solution which will not lead to total war. We know that all Christian men and women share this outrage, these misgivings, and this perplexity; and, for our guidance, we hold these truths to light our path.

First, remember that in the Christian tradition government, while it

can be abused, is a divine ordinance. In a small community or a large nation there can be no order without government and no liberty without a common obedience. The same reasoning applies to the international scene. There it is also true that without the power of government, without common obedience to authority, there is no liberty. The opposite of order is disorder; and international disorder is anarchy, and even war. With all its inadequacies and imperfections we believe that Christians are called to give their fullest support to the United Nations, the only semblance of world government we possess. Let it be strengthened so that it can main-

tain order; let its servants with their awful responsibility be steadily in our prayers; and let the order it stands for be clear in our minds. As always in the affairs of men, the only answer to the anarchy of unilateral action is common action built on a community of interest. Above our turmoil and unrest God reigns, and government to express community of interest and to maintain order is a clear part of His sovereign will. Let us be bold and persistent in working for that government on the international scene.

Second, wherever we may be, we can pray, remembering that Jesus, our great High Priest, is ever making intercession for us, and offering His life for all mankind. Since as individuals there may not be much we can do to influence decisions in the United Nations or in our own government, our chief work in all our parishes and missions must be to pray for the men who have the decisions to make, for the people who will pay for these decisions with their lives, for justice, and for the peace of the world. Pray regularly; pray with all your heart. Pray for the people of Hungary in their anguish; pray for all captive souls; pray that tyranny may be broken. Pray, lifting up all your bewilderment to the throne of God; pray without despair, knowing that God hears; pray without ceasing, knowing that this is the greatest work of the Church, and that "more things are wrought by prayer than this world dreams of."

Third, remember that the free world must stand together, and that our



RNS

THIS Hungarian family is typical of thousands who have been streaming over the border into Austria.

*An earlier draft of this Statement drew great dissatisfaction from the House, as being "innocuous," "typically Episcopalian," and lacking in concern for the suffering in Hungary. After laboring a good share of the night to rewrite it, the Committee on the Pastoral (Bishop Dun of Washington, chairman, Bishop Bayne of Olympia and Bishop Emrich of Michigan) presented it substantially in the form here given. With minor changes this form fully satisfied the House. In the words of the Presiding Bishop, "It meets the needs of the hour."

present precarious alliance can be maintained only by the deepest understanding and sympathy. The harsh judgments of the self-righteous against the unilateral action of others must be softened by the knowledge of our own sins and shortcomings. Applied to the international scene, it is a profound Christian truth that self-righteous people are hard and blind, and that relationships can be maintained only as we are able to forgive because we, too, need forgiveness. We believe that unilateral action is dangerous and to be avoided, but let us face honestly, for example, what the United States would be tempted to do if our interests in the Panama Canal Zone were threatened. The relationship of mutual respect and trust must be strengthened in the free world, or comfort will be given to world Communism, and the hope of mankind darkened. Without humility, based upon our common need for forgiveness, that relationship and understanding are impossible.

Finally, there are three immediate duties that lie before each of us. (a) We can by our generous gifts do all within our power to alleviate the enormous suffering of the brave Hungarian people, and by such gifts identify ourselves with them. (b) We can support President Eisenhower and the decision of our Church, taken in convention after convention, pledging full support to the United Nations, by expressing our concern that effective power be given to that body. And (c) we can remember that our own racial divisions and misunderstandings at home are part of the same sad story of division which we see on the international scene. Since the world is one, what we do at home with our divisions and misunderstandings is reflected for our own good or ill among the nations of the earth. It is the will of God that every member of the Church exercise his reconciling ministry in the community in which he lives, that every member seek to create fellowship by breaking down the barriers and suspicions that divide us. Let the sincerity of our prayers for justice, freedom, and peace be tested by the action we are willing to take on the local scene. We can pray for world peace and for the abating of tensions in the Middle East; we can pray for freedom and justice for our Hungarian brethren; but in our own communities we can lift our hearts in prayer and fulfill our prayers by reconciling word and effective action.

The Christian Hope And The Catholic Faith

By the Rev. J. V. Langmead Casserley

*Professor of Dogmatic Theology
General Theological Seminary, New York City*

The so-called apocalyptic passages in Holy Scripture, dealing in their richly poetic, if somewhat cryptic, manner with the themes of last judgment, the end of the world, and the triumph of God's purpose in the establishment of His Kingdom, have for many centuries puzzled the mind of the Church.

Of course, most of the apocalyptic literature is not to be found in Holy Scripture. The Bible contains the books of Daniel and Revelation, but between the composition of these two books there was a considerable output of apocalyptic writing which never achieved a place in the canon of Scripture and which has only been studied by scholars on a large scale during the last 75 years or so.

Whether inside or outside the Bible, apocalyptic literature concentrates on the same themes but not always in the same way. Many scholars notice that we can trace in Hebrew writing the figures of not one but two Messiahs—a conquering political Messiah, who by earthly means would establish a kind of Reign of God on earth, and a spiritual, apolitical Messiah who will bring in God's everlasting Kingdom.

Some writers concentrate on the one

Messiah to the exclusion of the other, but there are those who seem to combine the two ideas, the establishment of an earthly "pre-millennium" leading, after a short sharp struggle ending in a decisive victory over evil, to the establishment of the heavenly Kingdom. Much of this literature is difficult to interpret, and possibly this brief summary states the matter a little too clearly and simply to do justice to these essentially visionary ideas.

It would not be quite true to say that notions of this kind are exclusively Hebraic, because they are related to ideas found elsewhere in the Middle East during the last three centuries before Christ. (Even Alexander the Great was hailed as a kind of supernatural King establishing a more perfect Kingdom than man had ever known.) But it is certainly true that the writings, through which this stream of thought entered into the Christian tradition, are the work of the Hebrew mind. Some would add that they are the work of the Hebrew mind after its best period (i.e. that of the great prophets) was over.

But this is not a judgment with which all would by any means agree.

for it might be held that the apocalyptic writers did add something of real value to the message of the great prophets — a sense of ultimate mystery, of a reality which can only be grasped and described in poetic terms, of the way in which all earthly historical processes must be transcended in the actual consummation of human history. Of course, these things were present in the prophets also — and indeed the great prophets sometimes write and speak in the apocalyptic way — but it was the virtue of the apocalyptic writers to bring them out more clearly than ever before.

Sense of Mystery

What has been the relation of the orthodox thought and teaching of the Catholic Church to this apocalyptic element in the Christian tradition? In the early centuries, at least up to the time of Lactantius, at the beginning of the fourth century, we find the fathers of the early Church for the most part fully accepting and even strongly reasserting many of the main elements of the apocalyptic tradition. There were some exceptions, however, and Origen, the Greek Christian philosopher of the third century, put forward the idea that the real victory of Christ would come through the gradual spread of Christian truth throughout the world and the conversion of the pagan empires and nations.

Obviously to explain away the apocalyptic idea in historical and evolutionary terms such as these is attractive to many Christian intellectuals, but it clearly loses something of real value in the apocalyptic message — that sense of transcendence and mystery in God's dealings with human history to which we have already referred.

After the time of Augustine, apart from occasional outbreaks of apocalyptic enthusiasm here and there in the Church, the Catholic tradition has tended sometimes to ignore and sometimes even to reject the apocalyptic way of describing and interpreting the Christian hope of the coming of the Kingdom of God. This hope has been commonly transformed into a purely spiritual idea of another world or dimension of being into which we shall enter either after death or, at least, after the Last Judgment.

In consequence apocalyptic enthusiasm has tended to become the speciality of certain heretical groups outside the Church altogether who, de-



A. Hansen Studio

VIRGIN AND CHILD (from an icon belonging to the Cathedral of St. John the Divine, New York City)

spite its obviously poetical character, insist on interpreting the apocalyptic literature, or at least that part of it which happens to appeal to them, in the most crassly literal way. As so often happens, that part of its rich inheritance which the Catholic Church for the moment neglects becomes the theme of some kind of heretical protest.

In that part of Christendom which afterwards became the Eastern Orthodox Church this neglect was even intensified to the point of outright rejection. Apocalyptic enthusiasts were accused of what was called "the Hebraising heresy," and even the inclusion of the Book of Revelation in the Canon of Scripture was strongly resisted.

However, right down to the present day apocalyptic has shown its continued vitality, particularly during

those frequently recurrent periods of history which are full of war, trouble, and confusion. In such times of the making and breaking of nations men return again and again to the theme of the apocalyptic faith — a sure sign that it corresponds to some deep truth and need in human nature which forbids us to neglect it entirely.

The integration of this apocalyptic hope with the faith of orthodox Christians is, in my view, an important concern of contemporary theologians, working and thinking as they are in another and perhaps the greatest of these troubled times which recur so insistently in the history of a fallen world. In dealing with a literature so poetic as the apocalyptic, literalistic interpretation is obviously ridiculous, but to ignore it altogether is the mark of a shallow and superficial mind, more concerned to make

Christian belief easily acceptable than to wrestle with difficult and profound truths.

Coronation, not Culmination

Obviously we cannot attempt a reconciliation of Catholic faith and apocalyptic hope in so brief an article as this, but perhaps the following points may be made in a brief and summary fashion:

1. Any notion of two messiahs and two messianic reigns must be rejected by Christianity. The New Testament does not merely supplement the idea of a political and historical "premillenium" with the idea of a purely spiritual millenium occurring some-time later (1000 years is the interval usually favored by the literalistic apocalyptic sects). On the contrary, the New Testament faces the tension between these two ideas and in effect rejects the one in favor of the other.

On the other hand the Kingdom of God in the New Testament is by no means the purely spiritual notion which we find in many of the great world religions. In the story of the Empty Tomb, the idea of the resurrection of the body, and in several other New Testament passages — as well as in the role of the nations in the Book of Revelation — we perceive the dim outlines of a conception of the Kingdom of God in which the earthly, material creation, the realm of nature and history, is not cancelled out or nullified in the coming of a new spiritual order of being but utterly transfigured and raised far above the level of its natural potentialities. The so called "New Being" is not new in any crassly literal sense, but rather the old being renewed by an act of God as creative of novelty as the original Creation itself. Thus, although the idea of a purely earthly millenium may be a mistaken one, it remains true that the things of earth have their part to play in the constitution of heaven.

2. The Kingdom of God can never be properly interpreted in terms of mere development or evolution. It is the coronation rather than the culmination of history. It is not something which grows out of human development and history, but rather something into which man and history are raised by God. We find here both continuity and discontinuity at the same time. The end of history belongs to history in the sense that God gives it to history, but not in the sense

Continued on page 22

"We can prepare ourselves for truly Christian joy by a more genuine keeping of Advent"

ADVENT AND CHRISTMAS

By the Rt. Rev. Norman B. Nash*

Retired Bishop of Massachusetts

One of the novelist William Faulkner's cynical characters calls Christmas "an orgy of unbridled sentimental obeisance to the fairy-tale which conquered the Western world!" Before one dismisses this as a mere travesty on the truth, it is worthwhile to reflect so as to understand the tincture of realism in it.

The great feast of the coming of the Son of God has become the most widely and cheerily observed of our American holidays, but the observance is all too often *not* of a holy day. Thanks to prosperity, there is an orgy of exchanging cards and presents, and an excess in food and drink not altogether confined to pagan homes (to put it mildly).

Further, the great truth that God became man for man's eternal welfare, and to fight and conquer the evil in the world, is all too often forgotten in favor of a tale for children, like the Santa Claus legend winked at by grown-ups for the sake of childish pleasure. The holiday has certainly conquered our American world, but not exactly as "The Feast of the Nativity of Our Lord."

We can, I think, prepare ourselves for truly Christian joy by a more genuine keeping of Advent, a season whose truth is solemnly brought home in the great Collect, "to be repeated every day until Christmas Day," as the rubric bids:

"Almighty God, give us grace that we may

cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever, Amen." *Collect for the First Sunday in Advent* (Prayer Book, p. 90).

Herewith Christian past, present, and future are linked together. The event which is above all other historical events is related first to the strife of light and darkness, of holiness and evil, in our personal lives and in our society, and second to the future day when time shall be no more, and we shall know, as now we are known by God alone.

To that eternal future we look forward not in dread but in humble hope, not in cheery self-confidence but in glad and obedient trust in our Saviour. In that hope He sends us forth, the wearers of the armor of light He has fashioned for us, his faithful soldiers and servants, to fight the sins that so easily beset us and that so bedevil our society.

And as we march into that conflict we may sing the songs of Christmas joy, as once the angels sang above the plains of Palestine; for unto us is born a Saviour, Christ the Lord.

A Happy and Christian Christmas to you all!

*From the *Church Militant* (diocese of Massachusetts), December 1955.

LETTERS

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

Nothing Wrong in Borrowing

Perhaps a little more information is in order to clear up the question Mrs. Henry A. Scandrett has raised in her letter published in your columns in the November 11th issue. She asks why, in the article on the Harvard chaplaincy in the October 14th issue, the founders of the group there known as the Fellowship of the Holy Spirit used a Roman monastic rule, when the pattern is so similar to the Anglican monastic practice.

As a charter member of this group at Harvard in 1953, I know something of the inception of this rule. As far as I know the Anglican use of the rule was brought about by Fr. Appleton, S.S.J.E., who adapted the rule for use in parishes in the Boston area, and who suggested the rule to Mr. Kellogg, then looking for a structured way of life to be used by several students with whom he had been meeting.

Fr. Appleton, after looking at many Associate Rules of Anglican and Roman religious orders, decided that the rule now adopted would be simple enough to be used in parishes, and yet rigid enough to give a good disciplinary structure.

In summary, I would say that this rule was borrowed from the Romans because it was best suited to our modest purposes. I see nothing wrong in borrowing from other parts of the Holy Catholic church.

Anglicanism indeed can stand on its own, but in all humility I would say that every tradition can learn much from a friendly examination of others, and perhaps incorporation of some parts of them into its own stream of life where this may prove useful. I can assure Mrs. Scandrett, if it means anything to her, that it was far from any one's mind simply to ape the Romans.

JAMES L. LOWERY, JR.
Seminarian

Alexandria, Va.

Surprise, Insight, a Drug

May I add my voice to the reaction evoked by the article entitled "Neo-Orthodoxy and Prayer Book Teaching" by the Rev. Wilford O. Cross [L. C., October 21st]. I have read the article and the letters to the editor which followed in its wake with considerable interest.

My first reaction was one of surprise that anyone claiming to be a scholar and an Anglican should take what amounts to a rather superficial view of both Kierkegaard and Niebuhr as well as the Book of Common Prayer. My second was that our Anglican heritage includes many and deep insights into the Catholic faith which do not stem directly from the Book of Common Prayer. The third reaction is that Dr. Cross apparently lacks a certain sense of history in that he fails to see that the prophet speaks in a particular historical situation to particular people. And lastly that Dr. Cross makes the Anglican faith and practice sound like a tranquilizing drug rather than a dynamic

world view in which the radicalism, tragedy, and despair of Calvary is the necessary action for participation in the triumphant joy of life in the Risen Lord.

It would appear that Kierkegaard presented a reemphasis on the New Testament theology which certainly contains the awful abyss which separates the sinful soul from the redeemed in Christ. He spoke to a Christian Church in Denmark which had become so preoccupied with the maintenance of a status quo that it was in fact hardly Christian at all except in name. Niebuhr spoke to an American people in the throes of liberalism and humanized Christianity. The emphasis on the almightiness of God, the judgment of God in history, and the sanctification by Grace were refreshing breezes in the theological miasma of the period.

It would seem that any Anglican priest-theologian would see that these are New Testament emphases which are most certainly present and necessary in the faith and practice of the Church as contained in the Book of Common Prayer. I suggest a rereading of the Penitential Office or the General Confession.

From the beginning to the end of the Prayer Book certainly the dreadful state of sin, i.e. despair and guilt are dealt with over and over again in our Catholic sacramental system.

There are heights and depths in human experience which are only made meaningful in the fullness of the Faith. Ours is not a flat level rational progression from unfaith to faith for which the Book of Common Prayer has a pill for each well-marked stage on the path of life.

(Rev.) E. LAWRENCE CARTER
Chaplain, UCLA

Los Angeles, Calif.

Related Views

I wish to compliment you on the publication of the article by the Rev. Wilford O. Cross in the October 21st issue and what seems almost to be a companion article to that published in *The Witness* on Freudian



Mythology. These two are very closely related. I am very deeply concerned by the quite evident effect of Neo-Orthodoxy and the philosophy of Existentialism as well as Freudian philosophy and methodology upon the development of the new curriculum. There is no question at all in my mind that this is having great influence on the development of the curriculum. Further, it seems to me that it is equally true that Freudian psychology also underlies very deeply the techniques of the new curriculum. I think that Dr. Cross has set forth quite obviously the conflict between these and the accepted and authoritative teaching of the Church set forth in The Book of Common Prayer; the only authority under which the officials of our Church can work, including those in the

Department of Christian Education.

All of this, too, seems to be involved in the whole system of Group Dynamics which also underlies the educational system proposed by our Department. The accepted words of "acceptance" and "rejection," "confrontation," and all of the other special vocabulary show this quite completely.

I am concerned about this for two reasons. First, that this whole tendency tends to obscure the faith of the Church and certainly make it secondary to a psychological method which really deeply involves the emotions over against the mind of those whom we seek to lead to an understanding of God in Christ. Secondly, I am concerned because this whole psychological approach and methodology is in the hands of amateur teachers and I very much fear that permanent harm may come to young people who become involved in it.

I shall not enlarge on this because Dr. Cross has set forth in these two articles a very considered presentation of some of the basic things that cause me so much uneasiness not only about the Seabury Series itself but also the total picture of the work of the department which now includes everyone from the bishops down.

(Rev.) DON F. FENN

Rector, Church of St. Michael and All Angels
Baltimore, Md.

Other Solitudes

I wonder whether I may be permitted to single out for comment one thread of the discussion that the Rev. Kenneth W. Cary pursues in the article entitled "Heaven is My Only Hope," in *THE LIVING CHURCH* of October 28th.

"Heaven," says Mr. Cary, "is getting along perfectly with people who get along perfectly with us." And "When I am exhausted and troubled in seeking to relate myself to others in healthy and productive ways, solitariness may be a pleasant prospect."

Mr. Cary's view of solitude and society appears to be quite representative of the popular view of today, in which "socialization" is accepted as an end in itself, and solitude is merely the withdrawal of the individual who has failed to "get along," as Mr. Cary says, with others. This withdrawal is that of the sick soul, and is, of course, a problem in psychopathology.

But there are other solitudes, and I suspect that "getting along with people" is a somewhat slippery objective to set, and may be difficult to establish as a norm. To me it seems an odd thing to want, or at any rate to want as intensely as some people seem to want it nowadays.

I suppose a salesman might want it very much, and in this commercial day, perhaps it is understandable that the salesman's ideals have become prominent.

"Almost all men are too social and interfering," said Emerson, and what was painfully true in his day has become hideously so in ours. And Whitehead is authority for the opinion that "religion is what one does with his solitariness; and if he is never solitary, he is never religious."

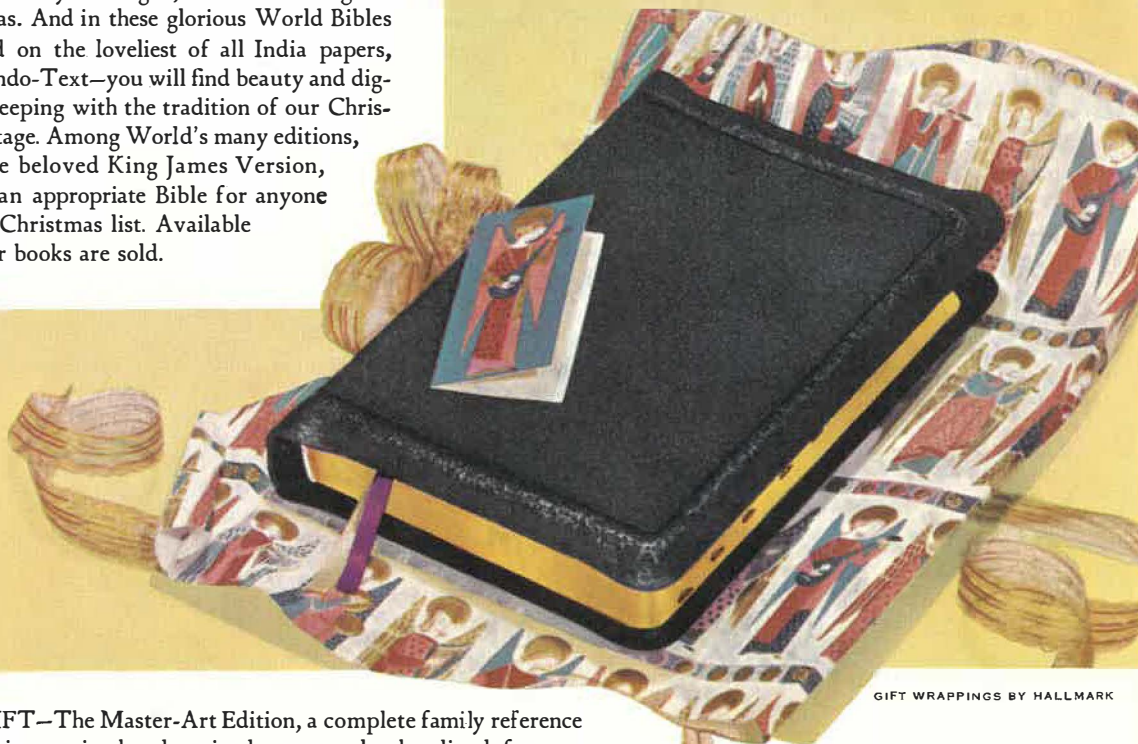
The true solitary is not he who retreats into his shell to lick the wounds of society, but he who in solitude keeps nobler company than he can find in society. It is no accident that in a day when we not only fear to be alone, but refuse to allow others the

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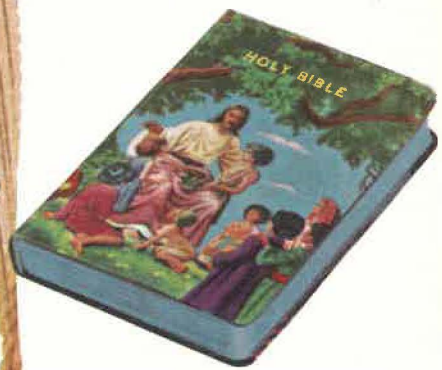
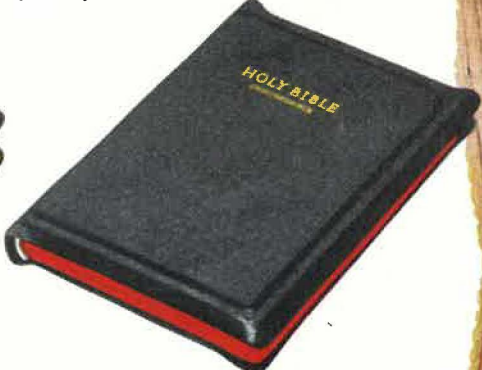
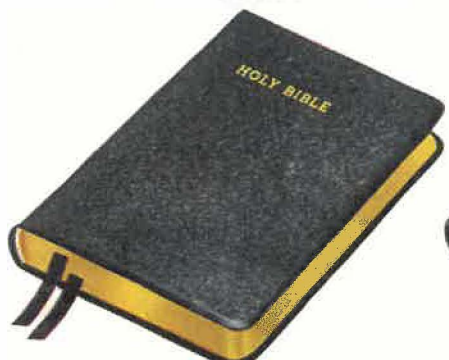
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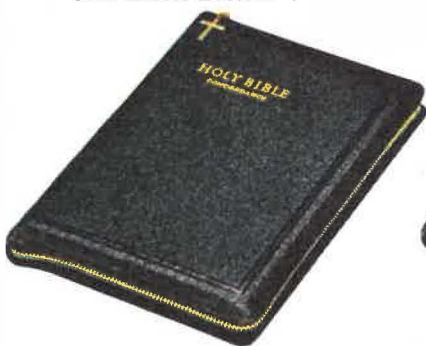
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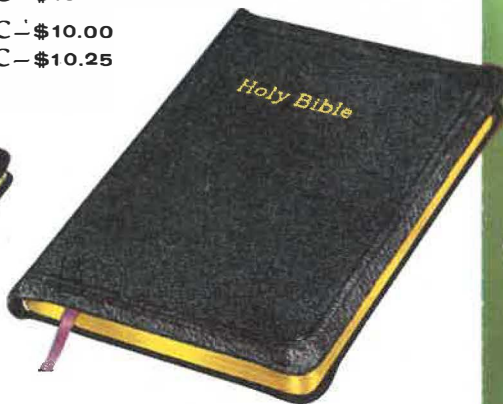
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sorts and conditions

solitude they hunger for, the achievements that demand solitude wither utterly among us. And this to our own very great cost, for without the fruits of solitude we shall certainly die, morally and spiritually.

I shall not labor the point. But if anyone will reckon up the things that can be done only by the solitary, I think he will find that he has named all the most important things that man can do.

THOMAS H. B. ROBERTSON
Springfield, Mass.

► This clear and forceful statement of religion as a solitary art is supported by quotations from Emerson and Whitehead. Can it be equally supported by quotations from Scripture and the great theologians of the past? Or is the opposite concept that "socialization is an end in itself" the conclusion to be drawn from the biblical and Catholic view of man? — EDITOR.

How to Make Saints

My good friend Emily Gardiner Neal scored a bullseye in her article on what she calls "the clergy's fetish of 'liberalism'" [L.C., November 11th]. But the heart of the difficulty is not that our Church lacks an official and unified stand on our faith (since we do have such a stand) but that we — our clergy particularly — are too sloppy in our thinking to see the obvious, too dishonest to mean what we say in our creeds, too cowardly to stand for unpopular convictions, too impressed with what we fondly imagine to be "intellectual respectability," too irresponsible to take our ordinations vows in earnest, too cold in our devotion to God and His Word, and too indifferent to the hunger of our people for substantial spiritual nourishment. The real weakness lies not in our formularies, but in our delight in mental and spiritual self-indulgence. Our shame is not ultimately doctrinal, but moral. There is nothing wrong with us that couldn't be cured if we were all true saints.

But there's the rub. It's not so easy to make us sinners into saints. I used to think that the problem of our absurd over-liberalism, could be solved if only our bishops would enforce the Church's doctrine, discipline, and worship. Upon further reflection I realized that, all-in-all, our bishops are no holier than the rest of us. They are as much involved in the absurdity as anyone else — even more so, considering the responsibility God has given them.

What to do? The answer is so simple, yet so difficult: find out how to make saints, and set out to do it. As St. Paul wrote, "Do not be overcome by evil, but overcome evil with good." As I turned to this approach I also made the disconcerting discovery that my toughest problem is the fellow I see in the mirror. If only I can open *myself* to the grace of God, if only I can be a channel of His grace to others, then at least we can take a few steps toward saintliness.

Mrs. Neal's article states a serious problem and stabs our conscience awake. But it is her book, *A Reporter Finds God* (Morehouse-Gorham, 1956) that points us in the direction of its solution. Through the power of God our weakness is overcome.

(Rev.) DON H. GROSS
Rector, St. Peter's Church

Pittsburgh, Pa.

THE ADVENT O's are one of the fun parts of Advent. The Episcopal Church still uses them in the hymn, "O come, O come, Emmanuel," but in their original form they go back to the eighth century or earlier. They were a set of short introductions or "antiphons" before the Magnificat at Vespers, each consisting of a title given to Christ in the Old Testament, and asking Him to come and fulfil a Scriptural promise or prophecy.

For purposes of hymnody, "O come, O come, Emmanuel," takes the last climactic "O" and puts it first, leaving the rest in order. The English Church, which was (until the 16th-century unpleasantness) distinguished for its affection for the Blessed Virgin, added an eighth in her honor. *O Sapientia*, the first "O" day, is December 16th, and is still shown as such in the English Church Calendar; one other O was sung each day, with "O Virgo Virginorum" on the 23d, thus carrying up to the first Vespers of Christmas on December 24th.

IN THE ancient monasteries, the monastic official whose duties seemed to correspond most nearly to the particular epithet for Christ of that day had to put on a little party for the brethren. The abbot had "O Wisdom." The gardener had "O root of Jesse." The cellarer had "O Key of David," and so on. The connection between some of the other functionaries and their "O" was more far-fetched, but not far-fetched enough to save them from the job of providing refreshments on their day.

OUR PRESENT hymn gets pretty far from the text of the original antiphons, and they in turn are rather free allusions to Scripture, telescoping several references in one and sometimes going far beyond the original meaning of the Biblical passage.

HOWEVER, nearly every title of Christ found in the Old Testament sources of the O's is actually used in the New Testament. It is worth while to take a good look at them from the standpoint of understanding the use of Scripture (at that time the Old Testament and, the Apocrypha) by the people who wrote the New. They did not approach the Scriptures in a spirit of slavish literalism, nor (as the modern critic does) to find out what the original author originally meant.

"FULFILLING" is the key word for the Christian understanding of the Old Testament. Christ's disciples found

meanings in the sacred writings which filled them up, or completed them. Because they knew Christ, they knew what God meant by the Old Testament better than the original authors themselves did. St. Paul explains that this phenomenon is like the veil that Moses wore over his face when he had been with God — "for until this day remaineth the same veil untaken away; which veil is done away in Christ."

BUT this does not mean that the New Testament is independent of the Old. It is the explanation, the completion, the working out, the consummation of the Old. And the seven "O's" of "O come, O come, Emmanuel," are a good illustration of the way in which it was done.

HERE IS a homemade English translation of the seven Latin O's given in the *Hymnal, 1940, Companion*, together with some of the relevant Old Testament passages and some corresponding New Testament citations or explanations or allusions.

"O WISDOM that cometh forth out of the mouth of the Most High, reaching from one end to another, mightily and sweetly ordering all things: come and teach us the way of knowledge."

Wisdom 8: 1. Ecclesiasticus 24: 3. I Corinthians 1: 24.

"O ADONAI [Lord], ruler of the House of Israel, who didst appear unto Moses in the burning bush and on Sinai gavest him the Law; come and redeem us with an outstretched arm."

Exodus 3: 2-6; 19 (and following chapters). Deuteronomy 26: 8. Acts 2: 36; 7: 35-38.

"O ROOT OF JESSE that standest for an ensign of the people, at whom Kings shall shut their mouths, in whom the Gentiles shall hope: come to deliver us and do not delay."

Isaiah 11: 10; 52: 15. Romans 15: 12.

"O KEY OF DAVID and Sceptre of the House of Israel, who openest and none shall shut, who shuttest and none shall open: come and deliver from prison the captive and him that sitteth in darkness and the shadow of death."

Isaiah 22: 22; 61: 1-2. Numbers 24: 17. Psalm 107: 14. Revelation 3: 7. St. Luke 4: 18. St. Matthew 4: 16.

"O DAYSPRING, brightness of the eternal Light and Sun of Righteousness: come and give light to them that

Continued on page 16

EDITORIALS

The Last Things

The Second Coming of Christ, the Last Judgment, and the windup of human history in the establishment of God's everlasting Kingdom, seem to have become largely the possession of Jehovah's Witnesses, the Seventh Day Adventists, the Assemblies of God, and other Christian bodies out of touch with the thinking, both secular and religious, of the general public in our times.

These things are discussed in the Bible in passages and books that have been given the name of "Apocalyptic." "Apocalypse" means exactly the same thing as "Revelation" — an uncovering, a revealing. Dr. J. V. Langmead Casserley, one of the foremost dogmatic theologians of our Church, tells in his article in this issue about the apocalyptic element in the Church's thought.

The "revealing" or "uncovering" in the book of Daniel in the Old Testament, the Book of Revelation in the New, and Christ's own discourses in the Gospels, is difficult for the modern mind to absorb. Yet, as Dr. Casserley points out, they give embodiment to certain fundamental spiritual principles.

As to the certainty of the Second Coming, the Last Judgment, and the establishment of the Kingdom by God's power rather than man's evolution into a perfect society, the Scriptures are clear enough. This is a part of the Gospel as it has been preached from the beginning up to now. What the sciences of astronomy and geology have to say about the fate of this terrestrial ball, what the statesmen, scientists, and military men might do with nuclear weapons, do not really prejudice the issue. Most adults today live in an intellectual universe shaped by Newton and Darwin. But to present-day scientists the Newtonian universe, that ticked along so smoothly in the 19th century is already out of date. In the universe of atomic energy, something might happen to the earth along lines remarkably similar to those sketched out in the 24th chapter of St. Matthew and the 14th chapter of St. Mark. But whatever happens, God's power will be vindicated and His Son will judge the earth in righteousness and His everlasting Kingdom will be established.

Together with the specifics of the end of the world that we must affirm are other specifics that the Bible itself warns us not to affirm. We are not to believe the Jehovah's Witnesses, and others who come to us claiming to "know the day and the hour" (St. Mark 13: 22) or saying, "Lo, here is Christ, or there" (St. Matthew 24: 23). The master has gone on a far jour-

ney and left authority to His servants, and to every man his work. The task of the servants is not to calculate the date of His return but to do the work which He has assigned them (St. Mark 13: 34-37).

Through the passages about the Last Things runs a sense of urgency, of immediacy, traceable in part to the belief of the early Christians that the end of the world would come in their generation. It did not do so, and all through Christian history expectant little bands of enthusiasts have been disappointed by the failure of the end to arrive on a schedule they had mapped out.

Nevertheless, that sense of urgency belongs to the consideration of the subject by every Christian in every age. Each of us is only a heartbeat removed from eternity. For each of us, the end of human history may be next week, or tomorrow, or today, or 10 minutes hence. And what is true of individuals is true of families, cities, and nations.

Then again, we see that the judgment of God does not descend particularly on the notorious sinner. God did not weigh between Assyria and Israel and award the former the seal of His approval over the latter. History is not going to vindicate America vs. Russia or Russia vs. America. It is going to convict both Russia and America of not being the Kingdom of God and will ultimately sweep them both away.

This insight, at least, seems to be implied in the teaching of Jehovah's Witnesses against involvement in the world, dramatized in such scandalous things as refusing military service and declining to reverence the flag. But this kind of non-involvement really misses the point. The point is not that history is meaningless, that our nation is without a mission. The point, rather is that history is meaningful and that men and nations have a mission within it just because it is moving toward the Second Coming, the Last Judgment, and the Kingdom of God.

We are to be servants, constantly awake and about our Master's business. We are not to bury our talents in the ground. When we are judged, it will be on the basis of our feeding the hungry, clothing the naked, ministering to the sick and the captive — for, when we encountered human need and served or failed to serve our fellowman, at that very moment the Master of the house returned and our judgment arrived with Him. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Thus, to despise government or civic obligations or the round of daily tasks and responsibilities is actually to despise the assignment given us by God Himself. We look to Him in His Second Coming to fulfill rather than to destroy that which He has given us before. He will purify and reconstruct and renew. But until then, the work He has given us is His work, the world in which we do it is His world; and our objective must be to live in it and cope with it according to His will. God is the Lord of the middle of history as well as of its beginning, and its end.



Vincent April

AMONG those attending a reception during the House of Bishops' session, were, from left: Bishop Stark of Newark, Mrs. Stark, Bishop Gesner of South Dakota, Mrs. Sutton, Bishop Sutton of Bethlehem.

Bishops Hear Report on Hungary From Bishop Dun of Washington

House approves present canon on marriage; hears report on progress of NCC including opening "new avenues of friendship" with Russia

Hungary occupied the attention of the bishops at the November 15th session of the House of Bishops at Pocono Manor, Pa. Bishop Dun of Washington gave a moving account of the meeting of the Central Committee, World Council of Churches, in Matrahaza last summer.

To go behind the Iron Curtain, he said, is "to feel a drop in the economic level of existence almost immediately; to get a sense of being watched and supervised by people not completely identifiable.

"In talking to persons living within this, in hearing their frank testimony, you are certain that this is an imposed regime. You feel the unrehearsed warmth of these Protestant congregations who, in spite of their language difficulties, with tears in their eyes or with their arms thrown around you, say by their expressions: 'How good it is to see you! We are in prison, and you are visiting us.'

"To struggle almost unarmed against this tyrannical and brutal power," he continued, "is not to reason, but to clutch at any hope, to cry out for help to man and God. And we can help, by our prayers and our substance — through whatever channel it can be given — recognizing that they are not only fellowmen, but stalwart believers in our Lord Jesus Christ — in a fellowship of Churches that have pledged themselves to stay together."

Exploring the channels of aid to Hungary, the House heard a letter from Dr. Almon R. Pepper, director of the National Council Department of Christian Social Relations, and secretary of The Committee on World Relief and Church Coöperation. He reported that the committee had made an initial grant of funds

to the World Council of Churches for Hungarian refugees, and that that body was immediately on the scene with supplies of food and clothing.

Bishop Sherrill, speaking of the work of the World Council of Churches, was moved to comment: "It always annoys me when people speak of the World Council as an 'optional' thing. It is not something that can be patronized; it is not a sentimentality but a necessity. It has the monumental task of bridging the gap between peoples and nations in the name of Christianity. I urge you to follow its actions more acutely."

At its closing session the House issued a statement on the world crisis in Hungary and the Middle East, adopted as its annual Pastoral Letter. The statement, which represented the unanimous opinion of the bishops, urges Churchmen to pray for the people of Hungary, to support President Eisenhower, and to help alleviate suffering with gifts of money and clothing, (see page 4).

Bishop Higgins of Rhode Island, appointed by the Presiding Bishop to the Strategy and Policy Committee of the

National Council of Churches, spoke of the accomplishments of that organization as "doing on the national scene what no individual Church could possibly do."

He mentioned particularly its watchfulness of "threats to our religious liberty, which do not always come from one direction."

The visit of NCC delegates to Russia last year, and the return visit of the Russian Churchmen "opened new avenues of friendship and Christian understanding." It also made possible, Bishop Higgins pointed out, the sending of a message last week to these same Churchmen, urging the need for peace with justice and righteousness in the world. Without this personal contact, he said, there would have been no point in sending such a message.

Bishops to Be Honored

The morning meeting concluded with the passing of a resolution presented by Bishop Kinsolving of Arizona, that retiring bishops be honored by an appropriate service in which their work and leadership might be noted. Such a ceremony would be held at each meeting of the House of Bishops, with the retiring bishops in attendance, "in order that corporate honor might be paid where honor is due."

Bishop Kinsolving said he was moved to offer such a resolution by the stark contrast in the faint bleat of "Yea!" with which a father-in-God is dismissed, and the "splendid and well-nigh apocryphal ceremony" with which he is received.

Greetings were sent from the House to Bishop Quin, retired Bishop of Texas, and to Miss Elizabeth McCracken, correspondent for THE LIVING CHURCH, both of whom were unable to attend the meeting because of illness. Bishop Sherrill said, "In the memory of every bishop here present there never has been a session of the House without Miss McCracken."

The House of Bishops showed no desire to change the Church's canon on matrimony, last amended in 1946 to allow appeal to the bishop for persons desiring remarriage.

Discussion on Wednesday was of an advisory nature to the Joint Commission on Holy Matrimony, which meets at Pocono Manor on Friday after the House meeting has adjourned.

Members listened to a report by Bishop Carruthers of South Carolina on a questionnaire circulated to 90 bishops. Eighty-four replied. In general, it revealed that the bishops are satisfied with the present canons (47 in favor, 13 opposed).

Of the bishops who registered dissatisfaction with the present canons, one asked for a general canon allowing the bishop to use his common sense. On the other hand, another objected to the amount of authority on this issue already vested in the bishops. One asked for the

addition of a clause covering "circumstances attendant upon a marriage from its beginning that make a true Christian marriage unlikely or impossible." During the floor discussion, the Rt. Rev. Noble C. Powell, Bishop of Maryland, suggested the innovation of a court of review.

"Pastoral Approach"

Some bishops feel themselves unable to grant a petition for remarriage unless they can find cause to annul the first marriage. Others subscribe to the "pastoral approach," allowing freedom of conscience to decide cases on the realities of each situation.

Results of the questionnaire revealed that 38 of the bishops replying use the nullity principle, 21 admit causes arising after the first marriage was contracted, and 17 use both approaches.

The 21 bishops who said they allowed other conditions than those specifically mentioned in the canons listed the additional conditions as adultery, physical cruelty, alcoholism, broken spiritual union, and the case of war marriages in which no home was set up before the serviceman's departure.

Of 3054 cases presented within the Church over a four-year period, 2356 judgments favoring the applicants have been given, or about 77%.

Very few favorable judgments were granted when no new marriage was contemplated.

Questionnaires are used by three-fourths of the bishops replying.

Personal interviews are required by 39, not required by 25, and sometimes, by 23.

Most bishops received their requests for permission to remarry through the clergy, who first screened the applicants.

Thirty-three bishops thought there

should be a uniform questionnaire for the whole Church; 19 thought not, and 23 were in doubt.

Advice was sought by the bishops from their chancellor, a council of advice, from local courts, and from the clergy.

Asked what their dioceses were doing to help the clergy discharge responsibilities on marriage counseling, the bishops listed discussions at clergy conferences, and calling in of "expert counsellors" and psychiatrists.

Following Bishop Carruther's report, Bishop Scarlett of Missouri, retired, told how the revised canon on matrimony had evolved over a period of years from the mid-twenties, when the first commission was appointed, until it was approved in its final form 10 years ago.

Canon a "Compromise"

Bishop Scarlett, speaking at the request of the Presiding Bishop, termed the present canon "frankly a compromise" drawn to be interpreted in two different ways, but that it was sound in principle. He hoped this principle would not be altered, although he admitted the canon "does need rewriting in certain respects."

The canon will come up for complete review at the next General Convention.

Bishop Bayne of Olympia reported for the Church Society for College Work at the opening of the Thursday afternoon session, describing several new projects.

These included grants for graduate clergy in the field of religion in which, said Bishop Bayne, opportunities are many and teachers in short supply; and work among students of commuter-colleges in large cities, and in graduate schools such as law and medicine, which he termed "the seed-beds of the future."

In the absence of Bishop Jones of West

Texas, Bishop Dicus, Suffragan, presented a request for guidance on spiritual healing, "a matter of increasing interest and concern in the Church."

Specifically, the bishop asked for a "valid and authoritative statement of the position of the Church" on this practice; for a form of service that was more explicit and comprehensive than that given in the Prayer Book; and for "intellectual and spiritual guidance" in general on this subject.

The query was referred to the Committee on the Pastoral, which plans to make a thorough study of spiritual healing as practiced in the Episcopal Church.

Lambeth Palace Chapel

Bishop Hart of Pennsylvania spoke on behalf of a committee appointed to deal with a new chapel at Lambeth Palace, London, to be furnished by various Churches of the Anglican Communion. The late Bishop Keeler of Minnesota and Bishop Donegan of New York were also members of this committee.

Arrangements previously made between Bishop Keeler and the Archbishop of Canterbury called for installation of the organ in the chapel as the contribution of the Episcopal Church in the U.S. The chapel, now complete, has noted on a plaque that the organ has been donated by the Church. Bishop Hart agreed to receive from the various bishops of the Church contributions to cover the cost of this organ up to \$3,900. It was announced that the next Lambeth Conference will be held in July, 1958.

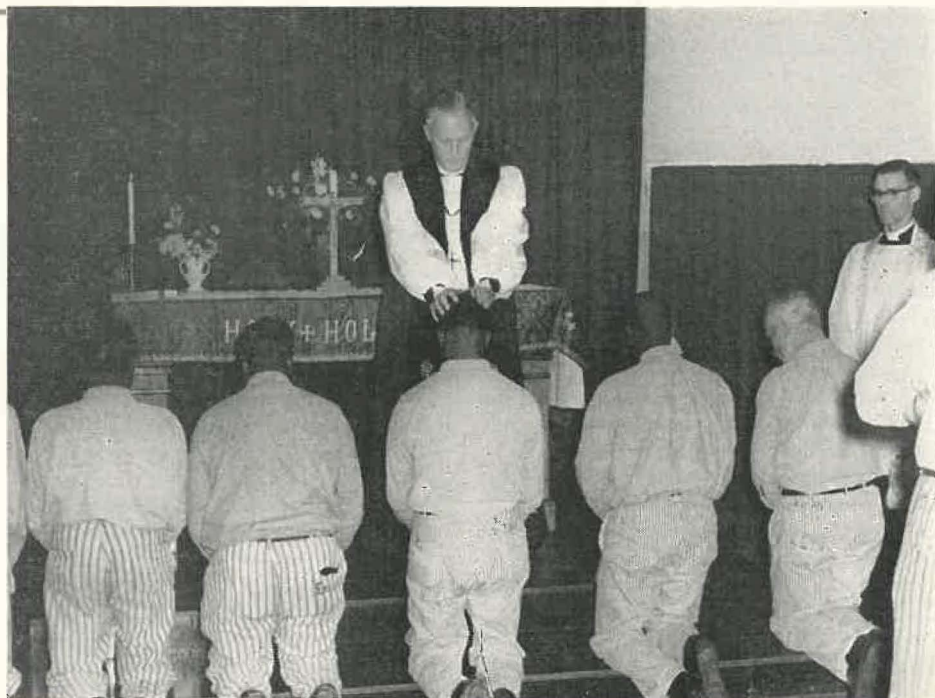
Bishop Gunn of Southern Virginia presented the scheduled program for the 350th anniversary festival of Jamestown, which will be held April 26 to November 30, 1957. Of particular concern to the

Bishop Hart Confirms Prisoners At Pennsylvania Penitentiary

Bishop Hart of Pennsylvania confirmed 15 prisoners in the chapel at the state penitentiary, Graterford, on All Saints' Day. This is the first time Bishop Hart has officiated at a service of confirmation at the penitentiary.

The prisoners had been prepared for confirmation by the Rev. Alfred Smith of Jenkintown, who recently retired after 35 years of active service in the institutional chaplaincy service of the Philadelphia City Mission. The state penitentiary at Graterford was one of the institutions in which he served as chaplain. The men were presented for confirmation by the Rev. Arthur C. Barnhart, the present representative of the City Mission assigned to Graterford.

Also present at the service were the Rev. Thomas A. Atkinson, Protestant chaplain at the penitentiary, and the Rev. Jerry E. Carpenter, director of the City Mission's institutional chaplaincy service.



PRISONERS at the Graterford state penitentiary are confirmed by Bishop Hart of Pennsylvania.

Church was the setting aside of Sunday, June 16th, as "Jamestown Sunday," commemorating the first recorded celebration of the Holy Communion on Jamestown Island, Va., on June 14, 1607. A resolution urging celebrations of the Holy Communion to be held on June 16th in all parishes was passed. Bishop Wand, retired bishop of London, has been invited to be present at the service in Jamestown on that day.

Resolutions adopted by the House included:

✓ A resolution on behalf of Workers Among the Deaf, asking Bishop Sherrill to appoint a committee to "search out ways and means whereby we may be of greater usefulness to them in their life and work," presented by Bishop Higley, Suffragan of Central New York. Members of the committee will be Bishop Higley, Bishop Doll, Suffragan of Maryland; Bishop Armstrong, Suffragan of Pennsylvania; and Bishop Lawrence, Suffragan of Massachusetts.

✓ A resolution asking the House to accept the invitation of his diocese to meet at Trinity Church, Columbia, S. C., in 1962, presented by Bishop Cole of Upper South Carolina.

✓ A resolution, also presented by Bishop Cole, requesting National Council to issue a statement to the members of the Church setting forth and explaining the missionary step made in Central America.

✓ A resolution specifying that when the Overseas Department of National Council is considering the creation of new jurisdictions for that department, the Committee on Foreign Missions of the House be invited to send representatives for conference with the department and the National Council. The resolution was presented by Bishop Stokes of Massachusetts.

✓ A resolution asking the House to commend the Brotherhood of St. Andrew for its faithful witness and encourage it in its campaign for appeals for funds from interested laymen.

Bishop Barth of Tennessee spoke on the Perpetual Diaconate and urged a six-point program of preparation for ordination to the priesthood on the part of a perpetual deacon. On a motion by Bishop Gray of Connecticut the bishop's resolution that the program be endorsed by the House was referred to Joint Commission on Theological Education, together with the request that the Commission make a study on Church Pensions as they affect perpetual deacons who are interested in being made priests.

Bishop Sherrill recommended two Seabury Press publications: a book on Japan by Miss Lee, and Dean Fosbroke's Good Friday Addresses, which will be the Seabury Lenten Book for 1957.

Bishop Gray reported for the Committee on the Prayer Book, stating that the Overseas department had withdrawn its original request regarding changes for its overseas fields. He asked that the committee be discharged of its obligations and a resolution to that effect was presented and passed.

It was announced that the annual meet-

ing of the House of Bishops would be held next year at Sewanee, Tenn., on September 14th through September 18th, with Quiet Day to be observed on September 15th.

NCC Supports President Eisenhower's Policy of Working Through UN

In a message to President Eisenhower the National Council of Churches strongly supported the President's announced policy of acting through the United Nations in the current world crisis, and urged "vigorous concerted efforts by the United States" and other countries in the UN to work for just and durable long-range political settlements.

The message, signed by Dr. Eugene Carson Blake, NCC president, hailed United Nations action taken so far to halt the fighting in the Middle East. It also welcomed UN demands for withdrawal of Soviet forces from beleaguered Hungary. The full text follows:

"As President of the National Council of Churches I assure you that we strongly support the policy of the United States as you have defined it to act through the United Nations in the crises in the Middle East and in Hungary.

"We welcome the prompt action by the United Nations to stop armed conflict in the Middle East and to effect withdrawal of hostile forces, meanwhile establishing a United Nations peace unit in the area. When the military situation is stabilized, we urge vigorous concerted efforts by the United States along with other countries through the United Nations toward just and durable political settlements and also constructive working arrangements, and, where possible, long-term solutions for economic and social needs of the whole region.

"We welcome the United Nations action condemning the use of Soviet military forces to suppress the efforts of the Hungarian people to reassert their rights, demanding the withdrawal of Soviet forces, arranging for relief measures for the people in Hungary and for refugees, and requesting the admission of United Nations observers. The moral force of world opinion should be heeded in every responsible action which may help to make for more justice, freedom and peace in Hungary and other oppressed areas. The Churches are acting through their relief and refugee agencies to bring food, clothing, medicine and spiritual help to meet human suffering. We are also working through Church World Service in coöperation with the World Council of Churches to respond to your action for resettlement of Hungarian refugees.

"The churches have steadfastly supported and sought to strengthen the United Nations. They have also urged our government to make fuller use of the facilities and potentialities of the United Nations. We now welcome the increasing appreciation of the United Nations in our country and abroad for its effective use of moral power as an operating force in a world where war has become an anachronism.

"We rejoice in the practical achievement

of the Uniting for Peace Resolution being applied against great powers as well as small. Out of the present time of testing we hope there may come further development of the potentialities of the United Nations in such ways as the further use of peace observation teams, the possible establishment of a permanent United Nations security force as provided for in the Charter, and long range action for collective security and peaceful change. We welcome support in the United States for the increasing exercise of the responsibility which inheres in the office of the Secretary General. We see further possibilities for a stronger and more effective United Nations in the participation of many new member nations in its work.

"We share in compassion for all who suffer in body and spirit in the tragic experiences of these days, including the many people in our own country who are especially torn by anguish. We are encouraging larger participation by the people of our churches in works of mercy.

"We call for prayers to Almighty God for you and all in positions of authority in our own and other lands and in the United Nations, that the peoples of the world may be led toward those things which make for peace with justice and freedom."

Commission Favors Changes To Strengthen Provinces

The Joint Commission to Study the Provincial System decided that the provincial system has real value and not only should be continued, but also should be strengthened by certain canonical changes which would give it a greater part in the life of the Church. The decision was made at a meeting held at the Bishop McLaren Center in Sycamore, Ill.

Because of the number of adverse comments which had been received by the commission, it was decided to call in a number of laymen for the study in order to obtain an objective view. The commission felt that this move would also reflect the opinion of the laity regarding the synods.

A recommendation calling for the creation of Provincial Boards of Examining Chaplains was passed. Under present canons such a board may be set up. It was felt that this canon should be changed to make the creation of the board mandatory rather than permissive. A suggestion by Bishop Burrill that the president bishops of the provinces should constitute a council of advice for the presiding bishop was approved by the commission but it will require canonical provision to make it effective.

One of the proposals received by the commission called for a study and possible realignment of the provinces. It was felt that in some instances the provinces were so large as to present real problems of obtaining attendance at synod meetings and that possibly a shifting of the provincial lines, which might also provide for one or two new provinces, could aid the areas concerned. A committee was appointed to study this matter.

Berkeley Divinity School To Have New Buildings

The Very Rev. Percy L. Urban, dean of the Berkeley Divinity School, New Haven, Conn., announced that ground was broken recently for the erection of new buildings for the school. These will consist of a modern library unit, an academic building with classrooms, administrative and faculty offices, and a student center to be known as Alumni Hall. Estimated cost of the buildings is \$400,000 to \$475,000.

It is hoped that the buildings will be ready for use at the opening of the next academic year in September, 1957.

The Centennial Fund of the school now amounts to \$825,000. \$475,000 will be used for buildings, and the rest will be added to the endowment funds for faculty salaries and scholarships.

Dean Urban also announced the acceptance of an agreement with Yale University to move three houses to property owned by the school.

It is planned that the buildings will be ready for occupancy about January 1, 1957, housing faculty and married students.

October Church Construction Sets New Monthly Record

Church construction set a monthly record of \$76,000,000 in October, U.S. Departments of Commerce and Labor reported. Construction experts said the high figure was surprising in view of the general decline in building activity at this time of the year.

Ordinarily, construction activity reaches its peak in August, levels off in September and begins to drop in October. As the cold weather sets in building comes to a standstill in the Northern states.

The October figure was two million dollars higher than September and five million more than August. It was eight million above the October, 1955, level.

The fall boom has put church building well ahead of the 1955 record and assures a new high mark for 1956. Earlier this year church construction was lagging a little behind the 1955 level, according to government estimates. [RNS]

ACU CYCLE OF PRAYER

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

December

2. The Rev. Harry S. Weyrich, Towson, Md., Calvary, Seaside, Ore.; St. Andrew's, La Mesa, Calif.; St. Mary's, Daytona Beach, Fla.; Advent. Pawtucket, R. I.
3. St. George's, Dallas.
4. St. Michael's, Philadelphia; Holy Faith, Inglewood, Calif.
6. St. Nicholas', Encino, Calif.
7. St. Paul's, Vergennes, Vt.
8. St. Mary's, Napa, Calif., Trinity, Mineral Point, Wis.



THE LARGEST BELL in the new carillon at Sewanee will look much like this 7,500 pound brass bell shown at the Pacard foundry in Annecy, France. The carillon is a gift of W. Dudley Gale.

Bells Will Ring at Sewanee For Centennial Celebration

A 56 bell, \$65,000 carillon will ring out the old and ring in the new century at the climactic centennial celebration during the 1958 June commencement at the University of the South, Sewanee, Tenn.

The carillon, which is nearly five octaves in range and weighs almost 23 tons, is being donated by W. Dudley Gale, III, a Sewanee graduate and member of the board of regents, in honor of his grandfather, Leonidas Polk, the first bishop of Arkansas and Louisiana and a Confederate lieutenant-general, who was one of the University's principal founders.

The carillon will be housed in Shapard Tower, part of the still uncompleted All Saints' chapel on the campus. The gift of the \$125,000 tower and the carillon gives impetus to Sewanee's effort to complete the million-dollar chapel in time for the centennial celebration. The existing chapel has remained unfinished for half a century, although several daily services are held there for over 800 Sewanee students.

The carillon is being designed by Arthur Lynds Bigelow, one of the world's leading authorities on carillons who is now bellmaster and professor of engineering at Princeton University. Mr. Bigelow and Mr. Gale will inspect the bells at the foundry where they are being made in Annecy, France, next summer. The installation of the carillon is expected to take place in the spring of 1958, it was announced.

Mr. Bigelow stated that he believes that the Sewanee carillon will be "one of the largest and most important in the world," and added that "its tone added to its great range means that it is among the best of all tower instruments, capable of expressing anything that the bellmaster desires."

Bishop DeWolfe Denounces Rev. William Melish for His Appearance at Rally

Bishop DeWolfe of Long Island has denounced the Rev. William Howard Melish, supply-priest of Holy Trinity Church, Brooklyn, for appearing and speaking at the recent rally of the leftist Council of American Soviet Friendship Association held on Tuesday evening, November 13th, at the Pythian Temple [L. C., November 25th]. The rally was called to celebrate the 39th anniversary of the founding of the Soviet Union and the 23d anniversary of the establishment of diplomatic relations between U.S. and U.S.S.R.

"I am shocked beyond words," said Bishop DeWolfe, "at the presence of ministers of Christian Churches at a rally to celebrate what has aptly been called the 'bloody founding, the bloody past, and the bloody present of the godless Soviet Union.' Against the background of recent events in Hungary — the savage brutality of the Soviet troops, their ruthless butchery of helpless women and little children, their callous destruction of hospitals and bed-ridden patients, their wanton pulverizing of the once beautiful city of Budapest with their tanks and guns, their ghastly slaughter of valiant Hungarian students and workers revolting against their monstrous slave-masters of a decade, their treacherous seizure of the representatives of the revolutionary government with whom they were at the moment negotiating for terms of a settlement, their continued killing of countless thousands of unarmed peasants and workers—how, in the face of these black and foul deeds committed but a week ago by the Soviet soldiers in Hungary, Christian ministers could lend their presence and their words to a rally, congratulating these infamous enemies of the human race, these modern protagonists of the anti-Christ — all this is beyond my comprehension and moves me not only to great sadness of heart, but also to a burning indignation."

"I am especially shocked that one of my own clergy should again choose to associate himself with the atheistic communists and by his presence on their platform compromise his ordination vows as a priest in the Church of God and by his association with them deny the Faith and the freedom which were won for us all by the blood of the martyrs."

"Moreover," Bishop DeWolfe continued, "the action of this one supply priest has brought scandal and disgrace to this diocese and serious unrest among Christian people everywhere. As his bishop I feel that a statement should be made at this time to disassociate myself and the members of the diocese of Long Island from the shameful conduct of this one clergyman and to make my public protest against it and him in the strongest terms possible."



RNS

NURSES PRAY in the chapel of St. Luke's hospital, Tokyo, during recent rededication services.

Fr. Foote Accepts Position As New Bishop of Idaho

The Rev. Norman L. Foote, director of the National Town-Country Church Institute, has accepted the post of bishop of Idaho to which he was elected by the House of Bishops at their meeting at Pocono Manor, Pa. Fr. Foote announced his acceptance in a letter to Bishop Sherrill.

A native of Saratoga Springs, N. Y., Fr. Foote attended school at the General Theological Seminary and Princeton Uni-

It was erroneously reported in the November 25th issue of **THE LIVING CHURCH** that the Rev. Norman Foote had been appointed new bishop of Idaho and that the Rev. Raymond Ferris had been appointed bishop of the missionary district in Central America. These men were elected by the House of Bishops, rather than appointed, to the offices.

versity. He was ordained deacon and priest in 1940 after which he served as a missionary for the Madison County Missions, in Montana.

In 1943 Fr. Foote became the executive secretary of the diocese of Montana and in 1945 he became archdeacon for the diocese of Montana. He remained in this post until 1950 when he was named director of the National Town-Country Church Institute in Parkville, Mo. Fr. Foote was a deputy to General Convention in 1946 and in 1950. He is married and is the father of four children.

The Living Church Development Program

The purpose of this fund is to keep **THE LIVING CHURCH** alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$9,770.30
Receipts Nov. 6th through Nov. 19th..... 144.50

\$9,915.30

St. Luke's Hospital, Tokyo, Is Returned To Church by Army

Churchpeople across the length and breadth of the United States rejoiced with the patient doctors, nurses, technicians, and staff of St. Luke's International Hospital and College of Nursing, Tokyo, on St. Luke's Day, October 18th, when the Episcopal Church's great Far Eastern medical center was once again returned to its mission of healing the sick of Japan.

After 10½ years of occupation by the U.S. Army and the United Nations Forces, this mighty symbol of hope, to which the late Dr. Rudolf Bolling Tensler of Richmond devoted his life to pioneer in strategic Japan, was completely restored to its full program of medical, surgical, and public health services and nursing education.

Under the able leadership of the late Attorney General and New York Churchman, the Hon. George W. Wickersham, and the notable incorporated American Council for St. Luke's, Tokyo, the 1928 Washington General Convention authorized a nation-wide drive to raise the three million dollars to realize Dr. Tiesler's dream of a center for preventive medicine and nursing education in Japan. A national drive was conducted in every diocese of the Church. The Church school children across America raised the fund to build the great sixth floor children's ward. The Rockefeller Foundation gave \$400,000 to endow the College of Nursing. It is interesting to note that the fund drive for St. Luke's reached its goal in spite of the 1929 Wall Street crash and ensuing depression, which took place as the campaign was getting underway.

Mrs. David C. St. John of Williamstown, Mass., veteran nursing educator, who joined St. Luke's in 1920, arrived in Tokyo on September 28th to spend a month as guest of the hundreds of graduate nurses whom she taught.

The Japan *Times* issued a special eight-page supplement on St. Luke's Day to mark the significant return of Christianity's medical institution to its original mission. Copies of this paper, which contain a complete review of St. Luke's history and future program, will be mailed to all bishops and clergy of the Church in America.

At the big Thanksgiving service of rededication held in the cathedral-like chapel of St. Luke's, national and diplomatic leaders joined with Church and medical leaders in giving thanks. American ambassador John Allison gave greetings as a representative of the United States. H. I. H. Prince Mikasa, brother of the Emperor and honorary chairman of St. Luke's advisory council, spoke on behalf of Japan.

About 500 people attended the cere-

mony, which opened with a religious service conducted by the Rev. Shinji Takeda. Other notable clergymen participating in the service were the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Nipponseikokwai, and the Rt. Rev. Timothy M. Makita, bishop of Tokyo.

Dr. Hirotohi Hashimoto, director of the hospital, told the gathering that the medical center will dedicate itself to the two supreme purposes of service to the welfare of the public and maintenance of the high standard of medical service at the hospital. After the ceremony guests were guided through the reopened hospital facilities and later were entertained at a party.

The hospital was returned to the Japan Procurement Agency by the armed forces in a formal ceremony last May. Since that time the directors of the hospital have been rehabilitating the plant and replacing and repairing some of the original equipment. The rehabilitation project has already cost about 50 million yen, roughly \$150,000 and it is expected that another 50 million yen will be spent before the rehabilitation is complete.

Along with the replacement of valuable medical equipment, all of the wards in the hospital have been redecorated and are now painted in pastel blue. On the sixth floor is the room for pre-school children with beds painted pale blue or pink. The room is decorated with attractive pictures of animals and flowers appealing to children.

The Cover

Our cover picture shows the Four Horsemen of the Apocalypse from a woodcut by the German artist Albrecht Durer (1471-1528).

The Four Horsemen of the Apocalypse are referred to in the first eight verses of the sixth chapter of the Revelation of St. John the Divine — a book read at Daily Evening Prayer during Advent. The Horsemen stand for the judgment of God manifested upon men and nations.

—From the passage in Revelation the individual Horsemen in the woodcut may easily be identified.

THE LIVING CHURCH RELIEF FUND

Korean Children

Previously acknowledged \$292.00
St. John's Church, Howell, Mich. 5.00
\$297.00

Arab Christians

Previously acknowledged \$ 10.00
Navy chaplain and wife 5.00
\$ 15.00

Church in Korea

Previously acknowledged \$991.20
I. H., Aberdeen, S. D. 25.00

\$1,016.20

Need for Christian Education Discussed At Forum Sponsored by St. Luke's School

The issue of Christianity cannot be ignored in education, was the decision reached by a forum on Christian education held at St. Luke's school, the parish school of St. Luke's chapel of Trinity Church, New York. About 160 parents and teachers from Church schools throughout the dioceses of New York, Newark, and Connecticut attended the forum, which was held in connection with the opening of the new school building.

Among those participating in the day long forum were the Rev. J. V. Langmead Casserley, professor of dogmatic theology at General Theological Seminary; Mary Crook Hoffman; the Rev. John

Heuss, rector of Trinity Church; Edwin Sharp Burdell, president of Cooper Union; Gertrude Driscoll, professor of education at Columbia University; Dora Chaplin, lecturer in pastoral theology at GTS; the Rev. Samuel E. West, Jr., assistant headmaster of Kent School, Kent, Conn.; and Sam Welles, religious editor of *Life* magazine.

Ideas presented at the forum were summarized by Dr. Casserley when he stated that the religiously neutral school may be politically expedient, but it is not educationally sound. The Christian school must present the challenge of the Gospel to each child. It was pointed out that the Christian school has concern for the reality of God, not for concepts about God. Part of the job of the Christian school is to make the child aware of his relationship with God, not with ideas about God or with morals alone.

It was decided by the forum that in a Christian school the child receives an awareness that it is through worship that one learns of the reality of God, and that worship includes, fulfills, and transcends all other values. The group concluded that a Christian school must be the best possible school, simply because it is a Christian school. The very inclusiveness of the Christian approach to truth demands that the Christian school lead the way in discovering and in teaching it.

The Christian school has a vital function to perform in a world increasingly depersonalized through witnessing to the dignity of man as a child of God. The Christian school recognizes man's fallen state in a sinful world from which only the grace of God can rescue him and the intense realism of the Christian equips him more adequately than the non-Christian to live in a non-Christian world.

The group ended the discussion with a sense of thanksgiving for the many things which have been accomplished under God's providence in the Christian schools, and a profound awareness that much remains to be done to make the school a vehicle of the Gospel and of Catholic truth.

The forum began with a Solemn Eucharist in honor of St. Michael and All Angels, praying for God's blessing upon all Christian Schools, and a prayer that God would send his angels to guard and defend all children. The Rev. Paul C. Weed, Jr., headmaster of St. Luke's school, preached the sermon. Lunch was served in the dining room of the new building, after which guests had an opportunity to tour the school.

St. Luke's school, now 11 years old, exists as a missionary effort of the Chapel of Trinity Church. It has an enrollment of 180 students, from the nursery level through 8th grade.

Investigation Shows Chimes Don't Compete with "Series"

After finding that the Westminster chimes of Trinity Church, Rock Island, Ill., did not disrupt the enjoyment of listening to the World Series baseball games, an Illinois public health officer ruled that the city's "problem" bells were no problem at all.

The ruling came at a hearing after a petition of complaint, describing the bells as a public nuisance, signed by 21 nearby residents, was received by the city council. After receiving the complaint, Illinois Health Inspector James Taylor conducted an investigation during which he sat in an apartment directly across the street from the bell tower of the church, and with the windows open experienced no difficulty whatsoever in both telephone conversations and hearing the World Series on television. A considerable number of neighbors told an investigator that they enjoyed and appreciated the chimes.

Mr. Taylor concluded that the short interval of time required of each hour for the ringing of the bells "is so small that it is impossible for me to conceive how a public nuisance could exist." He noted that the volume of the amplifiers on the electric carillon is kept at its lowest control point in his report entitled "Tintinnabulation of Westminster chimes at Trinity Episcopal Church."

Sorts and Conditions

Continued from page 9

sit in darkness and in the shadow of death."

Isaiah 60: 1-4. Malachi 4: 2. St. Luke 1: 78-79.

"O KING of the Nations and their Desire; O Cornerstone who hast made both [Jew and Gentile] one; come and save mankind, whom thou didst form out of the dust."

Zechariah 8: 22. Haggai 2: 7 (Hebrews 12:26). St. John 18: 37. Revelation 1: 5. Isaiah 28: 16. Ephesians 2: 14-20. I Peter 2: 6. Genesis 2: 7. I Corinthians 15: 47. St. Matthew 1: 21.

"O EMMANUEL, our King and Lawgiver, Hope of the Gentiles and their Saviour; come and save us, O Lord our God."

Isaiah 7: 14; 42; 1-4. St. Matthew 1: 23; 12: 18-21. St. John 20: 28. Revelation 21: 3.

TAKE a little time to sit down with your Bible and trace through the richness of thought and association that links the Old Testament with the New as demonstrated by the Advent "O's." If you have a concordance handy or know your Bible well, you will be able to think of many more passages that belong in the list above.

THE LOGIC of the antiphons is beautiful in itself. Beginning in the remote vastness of the eternal wisdom, continuing through Moses and the Law, remembering David and his promised descendant who would rule Israel gloriously, touching on the Babylonian captivity and the insight of the later prophets that the Messiah was to be more than an earthly King, declaring that he would be the King and Saviour of all mankind and finally proclaiming Him as Emmanuel, God with us, they proceed on an ascending scale of excitement to usher in the joy of the Feast of the Nativity. PETER DAY

First Sarum Breviary Located

Until recent years no complete copy of the Sarum Breviary — one of the sources of the Prayer Book Offices of Morning and Evening Prayer — was known to be in existence; at most only a few leaves were known to exist. Now, a practically complete copy, containing 342 leaves and printed by the famous 15th-century printer, William Caxton, has been discovered in the library of the collegiate Church of St. Mary, Warwick, England, according to the *London Church Times*.

The book, entitled *Legenda Secundum Usam Sarum* ("Matter to be read according to the use of Sarum"), bears Caxton's initials and mark, surrounded by floral ornament.

Elected to Standing Committee

The Standing Committee of the diocese of Long Island has elected H. Clinton Corwin, New York attorney, to succeed the late Judge Edward A. Richards who died October 14th.

Mr. Corwin will serve on the Standing Committee until the next diocesan convention election scheduled for next May.

Cobham Speaks at Conference People and Parish

C. M. GRAY-STACK

John Cobham of Durham, Ireland in September to the 1956 Convocation of the Irish Council of the Irish Parish at the Place of St. John the Baptist in Dublin, Ireland. The archdeacon began with the dedication of the new church and the singing of evensong. The archdeacon preached on the idea of the Eucharist and the liturgical movement in the Anglican Communion. He gave a sermon on St. Augustine's preaching and how we can learn from it about the Eucharist. He carried the argument back to the beginning of the liturgy in the African Church, giving reasons for why the liturgy of the Word and the Eucharist of the faithful had been separated from the first. As this is in accord with the theory advanced by scholars as the late Dom Gregory Dix, the archdeacon was particularly interesting to those on the other side of the case argued. The evening talks were more "popular." On the first evening we were shown a film strip of celebration of the Eucharist across the altar in Queen's Church, Birmingham, of which the archdeacon was principal before going to Durham. Using this as his text, he spoke of various ways of making the Eucharist more a corporate activity. In the Church of Ireland the priest is still bound to say the words of the Eucharistic liturgy from the north end of the altar. It was therefore interesting to find that some people in the Church of England were turning away from the Eastward position.* This was timely at this moment as work has just started on the Apse of Belfast Cathedral which is planned for celebration in this manner. Undoubtedly many members of the Church of Ireland want this, not because they are convinced of the superiority of the Basilican to the Eastward position, but because they would like to get away from the north end of the altar.

[At the time of the Reformation the altar was replaced by a table which was placed lengthwise in the body of the church. The celebrant stood behind this table facing the congregation. Because this end of the table had been on the liturgical north, that section of the church was called the "north end." When in later years altars were reintroduced, the celebrant stood at the left end of the altar. This is called "the celebration at the north end." It is still seen in Canada and some parts of the British Isles.]

* Eastward position is the position of the priest facing the altar as he celebrates the Eucharist. It is called "Eastward" because conventionally the altar end of the church is at the east. The Basilican position is the position of the priest facing the people as he celebrates the Eucharist. His back is to the altar.

The second evening he spoke about the beginnings of Parish and People. As that movement began with two conferences in his college, he was able to give us a comprehensive picture and discussion. On the first night I had spoken as secretary about the work of the Irish Parish and People and I had preached on the offertory at our Harvest Eucharists on Monday and Tuesday mornings.

The archdeacon spoke the next day to a Day Conference of the diocese of Down and Dromore. The bishop of this diocese is president of Irish Parish and People. Archdeacon Cobham spoke to the convention on worship, giving, and witness. He said that in many parishes in England today the parish Communion was the main service and the 11 a.m. matins or Sung Eucharist was dead or dying. He ascribed this to sociological as well as theological causes.

That night the archdeacon returned home and the next day I was privileged to see the consecration of the new bishop of Conner in Belfast Cathedral on the Feast of St. Matthew. Our octogenarian primate was assisted by the bishops of his province and the sermon was preached by my own Bishop of Limerick. He spoke of "the increase of God" and showed that if the Church of Ireland seemed to be declining in the Southwest it was advancing in the Northern capital. That evening I conducted a liturgical demonstration in St. George's Church.

Undoubtedly Parish and People is one of the outstanding facts about life in the Irish Church today. Though quite a recent importation from England, it bulks much more largely in proportion in the Irish than it does in the English Church.

3,000 Young People Attend Hartford Youth Convocation

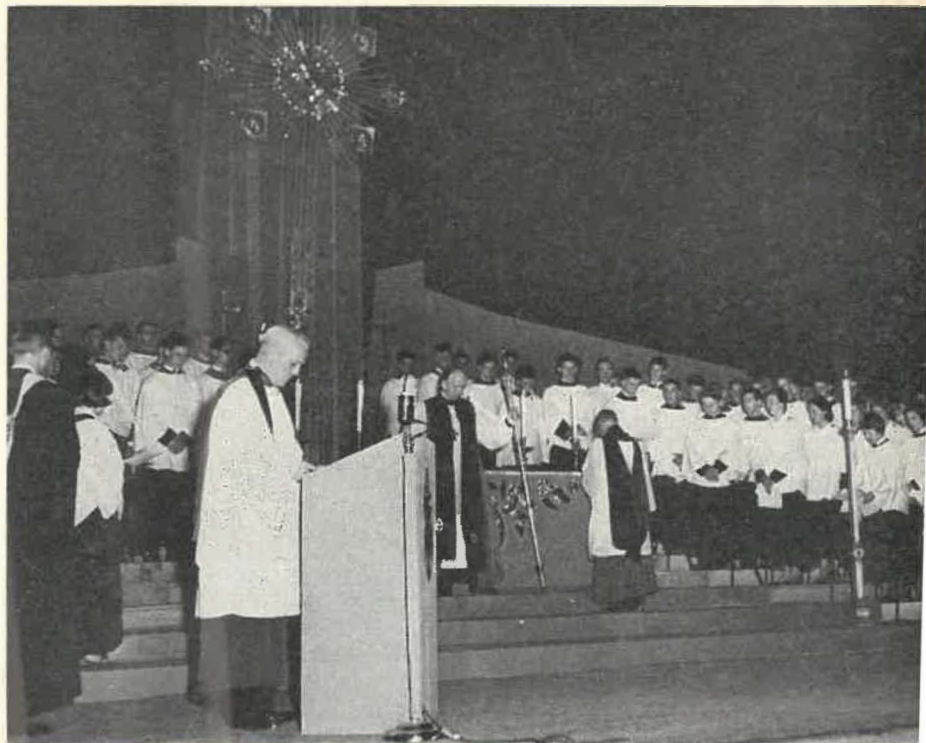
Over 3,000 high school students from almost 200 parishes throughout the diocese of Connecticut gathered in Bushnell Auditorium, Hartford, which had temporarily been turned into an inspiring chapel, for the first Episcopal Youth Convocation ever to be held in the diocese.

As the students arrived they congregated at the State Armory where refreshments were served and a program was presented by the Yale University Whiffenpoofs chorus; Richard Summer, an Arthur Godfrey Talent Scout winner; and Mr. and Mrs. Alan Bunce of the Ethel and Albert television program.

After the show the young people marched to the auditorium in columns of four, headed by a Church flag bearer and an American flag bearer. Music for the service was presented by a 100-voice choir from Trinity College, the Ethel Walker School, the Oxford School, and Loomis School. Organist was Clarence Watters of Trinity College, Hartford.

Speaker at the service was the Rev. Theodore O. Wedel, warden of the College of Preachers, Washington, D. C., who told the young people "you can still choose what habits you are going to live by and what gods you are going to worship."

He told them that "for those who wish they were Marilyn Monroe or Elvis — what's his name, the problem is to become what you are." He said: "Accept yourselves as children of God. We're all millionaires, everyone of us. All we have to do is learn to write the checks."



SHOWN at youth convocation: Canon Wedel, preacher; Bishop Gray of Connecticut, and Canon Reed

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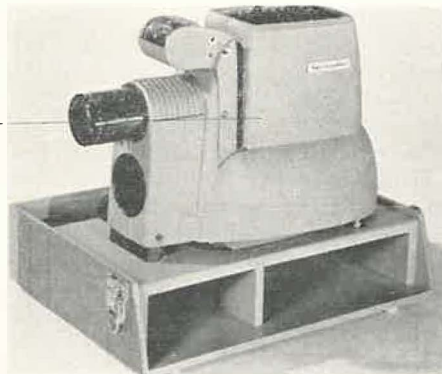
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A new development in the Solid Kumfort Kneeler Chairs That Fold has recently been announced by Louis Rastetter & Sons Co. As the illustration shows, these Kneeler Chairs may now be furnished equipped with book racks. This book rack accessory is a very useful addition as it holds standard hymn books or prayer books.



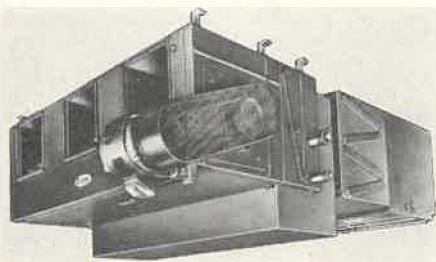
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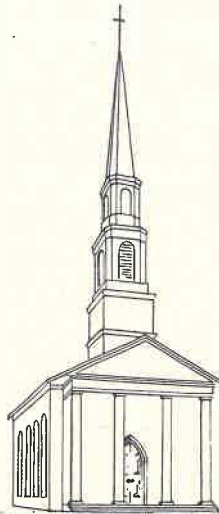
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The Rev. James O. Bodley, formerly rector of St. Jude's Church, Walterboro, S. C., in charge of Sheldon Church, McPhersonville, is now rector of St. John's Church, Decatur, Ala., and vicar of St. Timothy's, Athens. Address: Box 1461 or 212 Gordon Dr., S. E., Decatur.

The Rev. Richard I. Brown, formerly rector of St. Luke's Church, Fort Myers, Fla., and vicar of St. Raphael's, Fort Myers Beach, will on December 15th become rector of the Church of the Good Shepherd, Lake Wales, Fla.

The Rev. John Harris Burt, formerly rector of St. John's Church, Youngstown, Ohio, will in January become rector of All Saints' Church, Pasadena, Calif.

The Rev. J. Regina'd Butt, formerly in charge of St. Mary's Church, Ma'ta, Mont., is now rector of St. Luke's Church, Saranac Lake, N. Y. Address: 121 Main St.

The Rev. Humphrey C. Dixon, formerly rector of Christ Church, Ottawa, Ill., is now vicar of Grace Church, New Lenox, Ill., and St. Paul's Church, Manhattan. Address: 207 Pine St., New Lenox.

The Rev. Robert P. Helmick, formerly vicar of St. Mary's Church, Clementon, N. J., and the Church of the Atonement, Laurel Springs, is now assistant at Christ Church, Manhasset, N. Y. Address: 66 George St.

The Rev. Gordon H. Mann, formerly in charge of St. Luke's and St. Monica's Churches, Newberry, S. C., is now assistant at the Church of the Good Shepherd, Lookout Mountain, Tenn. Address: 205 Franklin Rd.

The Rev. Lawrence W. Pearson, formerly associate rector of Epiphany Church, Seattle, Wash., has since August been rector of All Souls' Church, San Diego, Calif. Address: 2327 Plum St., San Diego 6.

The Rev. Robert L. Seekins, formerly rector of St. James' Church, Ausable Forks, N. Y., in charge of St. Paul's, Keesville, is now rector of Trinity Church, Lansingburg, Troy, N. Y.

The Rev. Richard Shackell, formerly rector of Holy Trinity Church, Willows, Calif., is now vicar of St. Francis' Mission, Novato, Calif.

During the past three years the communicant strength has tripled to 189 in the county where Willows is located; 20 additional persons were soon to be confirmed. A new mission at Orland has been served by Holy Trinity's rector.

The Rev. Donald A. Walk, formerly rector of St. Stephen's Church, Florence, N. J., is now rector of Christ Church, Ballston Spa, N. Y. Address: 12 Church Ave.

The Rev. William R. Wetherell, formerly rector of the Church of Our Saviour, Chicago, will on January 1st become rector of All Saints' Church, Orange, N. J. Address: 438 Valley St.

The Rev. Allen Whitman, formerly rector of the Church of the Holy Communion, St. Peter, Minn., in charge of churches at Le Center and Henderson, is now rector of St. George's Church, St. Louis Park, Minn. Address: 2916 Quentin Ave., Minneapolis 16.

The Rev. Robert W. Withington, formerly rector of Gethsemane Church, Sherrill, N. Y., is now rector of St. Augustine's Church, Iliou, N. Y. Address: 78 Second St.

Armed Forces

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Chaplain Allen Bray, III, USN, is now with the First Service Group, FMF, Camp Pendleton, Calif.

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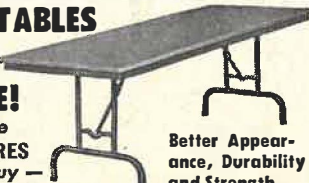
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Resignations

The Rev. Dr. John Frank Scott, rector of All Saints' Church, Pasadena, Calif., has retired. The parish tripled in membership during Dr. Scott's ministry and now has a baptized membership of nearly 5,000 persons. It also became a free pew church during these years, and a rotating system was worked out to bring more men into service on the vestry.

Changes of Address

St. Stephen's Cathedral, Harrisburg, Pa., has opened its new cathedral house, providing much needed facilities for both the activities of a growing parish and for diocesan offices.

Bishop Heistand of Harrisburg and the Very Rev. Howard Gordon Clark, dean of the cathedral, have moved their offices into the new cathedral house, which is located at 215 N. Front St., Harrisburg, Pa. (Telephone: CEdar 6-4059.) The building was formerly the dean's residence, but the cathedral purchased a new residence for the dean and his family.

Bishop Sterrett, retired Bishop of Bethlehem, may be addressed for the winter at 635 Twelfth Ave. N.E., St. Petersburg 2, Fla.

Bishop Whittemore, retired Bishop of Western Michigan, will be in Connecticut until the middle of February assisting Bishop Gray in his Confirmation schedule. Address: Hotel Netherlands, Hartford, Conn.

The Rev. George C. Ashley, rector of St. James' Church, Hestonville, Philadelphia, formerly addressed at Drexel Hill, Pa., may now be addressed at 1725 Borbeck Ave., Philadelphia 11.

The Rev. Charles R. Boswell, vicar of St. George's Church, Macomb, Ill., formerly addressed at 512 N. Randolph, may now be addressed at 635 N. McArthur, Macomb.

The Rev. Dr. Albert E. Campion, chaplain of St. Barnabas' Hospital, New York, has returned from a trip to England, where he went to help his parents celebrate their 65th wedding anniversary.

He was privileged, he said, to preach in a number of churches, including the Church of St. Peter, Boughton Monchelsea, near Maidstone, Kent. This church dates to 1074 and boasts the oldest lich gate in all of England. He also preached once again at St. Paul's Church, Haringay, England, on the occasion of the annual harvest festival.

The Rev. Evert Conder, CSSS, of the diocese of Springfield, formerly addressed in Arlington, Va., may now be addressed at Box 922, Lafayette, Ind.

The Rev. James H. Davis, who recently became rector of St. Mary's Church, Emmett, Idaho, may be addressed at Box 215, Emmett, Idaho.

The Rev. William H. Langley, Jr., rector of St. Mark's Church, Louisville, has moved to 4324 Comanche Trail, Louisville 7. Belated congratulations are in order since the Rev. Mr. Langley, a widower, was married in May to Alice Topping.

The Rev. H. Gene Norman, rector of St. Bartholomew's Church, Hempstead, Tex., has had a change of postoffice box number from 196 to 32.

The Rev. Dr. Shirley G. Sanche, who is in charge of the Church of the Redeemer, Oklahoma City, Okla., reports a change in the address of the church from 405 N. Lindsay to 2008 Harden Dr., Oklahoma City. Formerly addressed on Seventeenth St., the Rev. Dr. Sanchez should now be addressed at the church, 2008 Harden Dr.

The Rev. Donald C. Schneider, rector of Grace Church, Carthage, N. Y., sailed from Montreal to Liverpool on the Cunard liner *Saxonia* recently to begin a year's exchange of parishes with the vicar of St. Patrick's Church, Hove, Sussex. The exchange with the Rev. Robert W. Nicholls was arranged by the Bishops of Central New York and Chichester.

The Church at Hove is one of the several Anglo-Catholic churches in the Brighton area on the south coast of England built in the wake of the Oxford Movement. It is close to 100 years old.

The Rev. Frank M. Southard Smith, who recently became rector of St. Matthew's Church, Woodhaven, L. I., N. Y., may be addressed at 85-45 Ninety-Sixth St., Woodhaven 21.

Laymen

Miss Katherine R. Blyth, formerly director of religious education at Trinity Church, Wilmington, Del., is now director of religious education

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Mrs. Harold Butcher has resigned the directorship of St. Luke's Day School, Prescott, Ariz., which she was instrumental in founding in 1948. Mrs. Butcher is now executive director of Calvary Church, Grammercy Park North, in Manhattan, New York.

Her husband, an editor by profession, is currently working on a book about the Rev. William E. Orchard, who was a famous London preacher.

At St. Luke's School, Mrs. Butcher will be replaced by Mrs. Norman C. Yetman.

Mr. Frederick L. Cheney is now librarian of the Church Historical Society. Mrs. John H. Gray of Austin, Texas, will be his assistant. Mr. Cheney will continue his work as librarian of the Episcopal Theological Seminary of the Southwest. (The Rev. Dr. W. W. Manross, the former librarian of the Church Historical Society, resigned to become librarian and faculty member at the Philadelphia Divinity School.)

Mr. William Stringfellow, a 1956 graduate of the Harvard Law School, has been named by Bishop Donegan of New York as a representative of the diocese to undertake work with law students and faculty members at New York and Columbia Universities. Support of the work, aimed to serve the needs of persons beyond the normal college grade, is made possible by a special grant from the Church Society for College Work.

Mr. Stringfellow, who spent two years working as director of forensics and instructor in argumentation at Tufts University, has been a deputy to two General Conventions. He has also served as a delegate to the Second World Conference of Christian Youth and to several World Student Christian Federation conferences in Europe and Asia. He has recently been working as a lawyer for the East Harlem Protestant Parish.

Miss Polly S. Telford is now director of Christian education at Christ Church, Greenville, Del.

Ordinations

Priests

Albany — By Bishop Barry: The Rev. Kenneth J. Sharp, curate of St. Andrew's Church, Albany, N. Y., on November 3d, at the Cathedral of All Saints', Albany; presenter, the Rev. H. D. Viets; preacher, the Rev. Canon J. A. DiPreto. Address: 20 N. Main Ave. (The ordinand was at one time a Lutheran minister.)

Newark — By Bishop Washburn: The Rev. Frederick Linus Long, on November 10th, at St. Thomas' Church, Newark, where he is in charge; presenter, the Rev. John Christian; preacher, the

Rev. D. F. Kennedy; address: 24 Sherman Ave., East Orange, N. J. (The ordinand was at one time a Methodist minister.)

Corrections

The Rev. F. M. S. Smith, formerly associate priest at St. Augustine's Church, Santa Monica, Calif., is now rector of St. Matthew's Church, Woodhaven, N. Y. (not curate of St. Matthew's, as listed in the November 11th issue.)

The Christian Hope And the Catholic Faith

Continued from page 7

that history gives it to God. This means that the end of history cannot be understood in purely historical terms. The end of history transcends the categories of history; indeed, so long as we do all our historical thinking in terms of evolution and development we are unable to conceive of any end of history at all.

Christianity and Judaism

3. The Eastern Orthodox notion of a Hebraising heresy is an important one, and perhaps particularly relevant at the present time. Perhaps as a reaction against the hideous evils of Anti-Semitism, there is a strong tendency in many parts of the Church at the moment to overstress the affinities of Christianity and Judaism, with much talk of the so-called "Judaeo-Christian tradition," and so on.

But the Christian faith is an ecumenical faith. If its foundations were, under the providence of God, He-

braic, it is equally true that under the providence of God all nations and cultural traditions may contribute to the design and building up of its superstructure. The tendency of Hebraising heresies is always to narrow and stunt the Faith.

A truly Catholic Faith certainly must not ignore these precious insights of Hebrew visionaries, but neither can it consent to be dominated by them. Rather it must seek to incorporate them into some wider and more inclusive synthesis.

4. Yet for the Christian it always remains true that "here we have no continuing city and no abiding stay." We are men who must watch and pray for the Kingdom, knowing well that human history, as we participate in it is essentially a transitory phase of human existence.

When Christians forget this they usually fall into the error of supposing that some particular earthly program or state of affairs, which, perhaps rightly, they happen to favor at the moment, has a kind of special divine sanction. So the idea of the Kingdom of God is corrupted, and it becomes a kind of poetic name for one of the several kingdoms of men.

In the long run the alternative to apocalyptic is always some form of idolatry, and this alone would justify the presence of apocalyptic poetry in Holy Scripture, and its use in the Christian liturgy.

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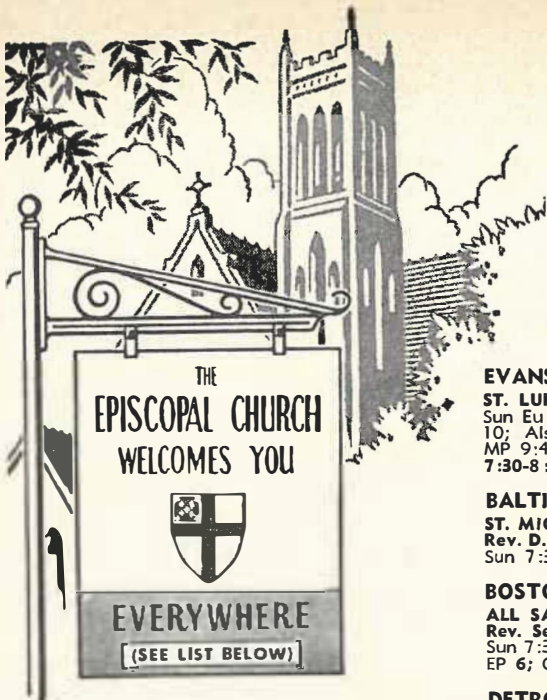
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ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

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

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. JOSEPH, MO.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

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

OMAHA, NEBR.

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

BUFFALO, N. Y.

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

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

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

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

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

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

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

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

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v

Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

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

SOUTHERN PINES, N. C.

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

PHILADELPHIA, PA.

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r

Sun Masses: 7:30, 11, Mat & Ch 9:30; Daily
Masses: Mon & Fri 9, Tues & Thurs 10:30, Wed 7,
Sat 7:30; Sol Ev & Sta 1st Fri 8; Holy Unction
2d Thurs 11; C Sat 4-5; Open Daily until 6 P.M.

PARIS, FRANCE

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

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