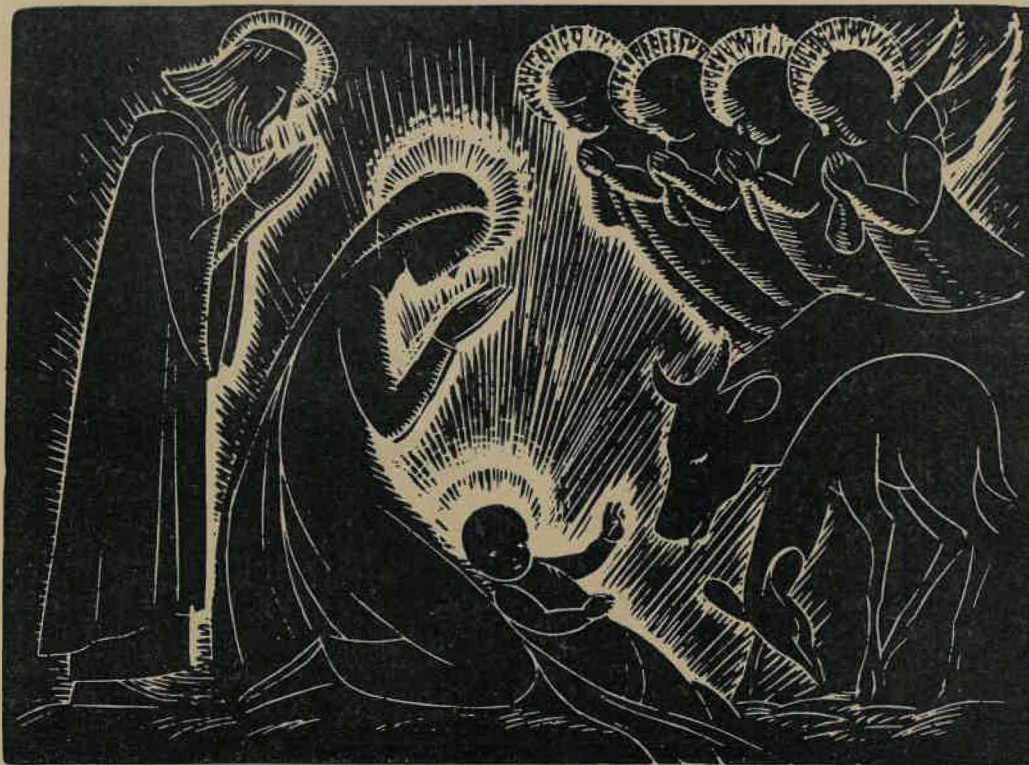


the Living CHURCH

December 23, 1956

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 27. Third Sunday after Epiphany

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

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.

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

Under the Blanket

I have hesitated for some time as to whether or not I should answer the Rev. John Skinner's letter [L. C., November 11th], but have finally decided that I should. I challenge the statement in particular, "there are many misleading statements." My use of the term "Neo-Orthodoxy" can hardly be said to be a misleading statement. It is a blanket term in wide use and was rather carefully defined in an introduction which THE LIVING CHURCH preferred to omit, substituting one of its own. I was not concerned with the varieties within Neo-Orthodoxy but with that central plinth of it, which, in one way or another, all Neo-Orthodox share—the element of crisis-decision. Secondly, Existentialism, because of its embracement of a phenomenological epistemology is a subjective position. Even in Tillich, who comes closest to emergence from subjectivism, all knowledge is ultimately phenomenological, the "self-world" relationship in which "the ontological structure of being shows itself to man in his own being" (*Proposition II*, p. 2). John Randall says of Tillich's epistemology, "the 'being' to be analyzed is to be found in the knower" (*Theology of Paul Tillich*, p. 151). Tillich's thinking is derived from that of Heidegger and from Husserl and I am afraid that Mr. Skinner cannot extricate Existentialism from subjectivism by such a phrase as transcending the objective-subjective relationship and calling this a "dimension." Existentialism, starting with a core of subjectivism, is always an attempt to climb out of this predicament; it searches for objectivity but goes no farther than phenomenism or conceptualist essentialism, though both Heidegger and Marcell move a considerable distance toward the rediscovery of an objectivity in nature. Whether the word "subjectivism" applies to existentialism is a measure of one's judgment as to the success of existentialists in escaping from the subjective predicament from which all of them begin. Heinemann says "existentialism has failed to bridge the gap between Nature and Mind" (*Existentialism*, p. 186).

As to the statement that Luther's early soteriology is subjective, I refer Mr. Skinner to *The Doctrine of Grace*, "Divine Grace is described as the unitary operation of the word of reconciliation" (p. 180) and "a spiritual revelation of God given in our hearts." (p. 181). "*Sola gratia* and *sola fide* are correlative terms" (p. 182) "the intent of transcribing the operation of God as a spiritual power of will in the soul" (p. 182). As over against Scholastic infusion my claim is that this can be legitimately described as "subjective."

As for Barth not being anti-intellectual, may I quote, "We Christians are once for all dispensed from attempting, by starting from ourselves, to understand what exists, or to reach the cause of things." Karl Barth, *Dogmatics in Outline*, p. 60. I cannot see anything misleading in stating that this is anti-intellectual. In the same paragraph it is implied that I have included Tillich in what I have said about Barth's anti-intellectuality on page 6, column 3, in the phrase "naked thrust

Continued on page 23

Publicity Booklets and Carcards

From Louisiana the other day came a letter asking for a list of good publicity guides which would be of help to parish group program committees in their work. There are, of course, numerous books on the subject, but the lady who wrote was interested primarily in finding out the names of simple, short booklets on the subject.

To answer her request as well as I could, I waded through a veritable five-foot shelf of little publicity guide leaflets. Most of them were aimed at commercial use; a few were written for Church groups. Here are a few which should be particularly helpful to the average parish program committee:

1. **How to Improve Your Chapter Programming and Publicity**, Pamphlet #17, The American Guild of Organists, 630 Fifth Avenue, New York 20, N. Y. (40 cents)

2. **Churchmen, Let's Go to Press**, by Holt McPherson. (Available in single copies, not in quantity.) The Commission on Public Relations and Methodist Information, 150 Fifth Avenue, New York 11, N. Y.; 740 Rush Street, Chicago 11, Ill., or Box 871, Nashville 2, Tenn.

3. **Suggestions to Local Press Chairmen**. United Church Women, 175 Fifth Avenue, New York 10, N. Y.

In addition, here are a few others which, though not aimed at Church groups, contain basic technique data and good illustrative material:

4. **Publicity Pointers** by Lucile Furman, American Association of University Women, 1634 "Eye" Street, N. W., Washington, D. C. (25 cents)

5. **Tips on Reaching the Public**. Publication No. 126, League of Women Voters, 1026 — 17th Street, Washington 6, D. C. (25 cents)

Those Parish Bulletins

It is a sad fact that oftentimes that important means of communication, the *weekly parish bulletin*, is minimized in our thinking and planning. If your parish bulletin is at all noteworthy and contains features other churches might be interested in hearing about, we should appreciate your writing us and sending us a few samples for a report we are preparing for this column on how bulletins can be made more effective.

"Released Time" Carcards

Going home from work on the subway, the other evening, I spotted a carcard, calling attention to the fact that by law, students may be released from school for religious instruction. This new use of advertising media for religious purposes was interesting to me. The new cards are well done and should attract attention of many parents in and around New York City where Released Time Classes have grown from 3,000 children in February of 1941 to 118,983 as of June, 1956. Should any group in your community be interested in a similar effort, further information may be had by writing Mr. Walter M. Howlett, Executive Secretary, The Greater New York Coördinating Committee on Released Time, 37 Wall Street, New York 5, N. Y.

R.T. means...

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A SERVICE OF THE GREATER NEW YORK COORDINATING COMMITTEE ON RELEASED TIME OF JEWS, PROTESTANTS & ROMAN CATHOLICS, INC.

The carcard seen in the subway by "Man Power" columnist.

God Will Not Let Us Go

And we mustn't let Christmas go until it bless
us, until it drive from our hearts anxiety
and fear and dread, until there come to birth
in us a return to heavenly obedience

By the Rev. Frederick Ward Kates
Rector, St. Paul's Parish, Baltimore, Md.





The eve of Christ's birth has come again, and our hearts rejoice as its peace — the strange and wondrous peace of God — settles over the world. No other night is quite like this night: God and heaven seem near to man and earth as at no other time of the year; and wherever Christian men may be this night, their hearts are buoyed and cheered, whatever their circumstances.

We thank God devoutly that Christmas has come again, and also for the fact that it keeps coming year after year, in good years and in bad, in years of war and in years of peace, whether we want it or not, whether we are in the mood for it or not. Every year Christmas comes again — that is part of the wonder, and of the miracle, of this holy night, which ever cheers and heals our hearts and renews and blesses our spirits.

We need Christmas this year perhaps no more than we have needed it before; but certainly we need it just as much.

We need its beauty — the silver beauty of starlight and shepherds, of a young Mother and her newborn Child. The starkly simple beauty of the event we celebrate this night bathes our spirits in beauty and makes them clean again. We have made our world more efficient of late years, but it cannot be said we have made it more beautiful. This is a sad loss, indeed, for men live on beauty and by it, as well as by food; and without beauty men's hearts grow hard, their minds cold, their spirits withered and shriveled and eventually dead.

We need the tenderness of Christmas — we who have made the world a factory and an arsenal and a gigantic battlefield where tenderness and

pity and mercy are all but forgotten, and where life is a brutal combat with victory reserved for the strong, the hard, the crafty, the cynical, and the tough. It's a hard world, we say; so we have become hard; yet, thankfully we cannot get away from or ever forget the tenderness of Christmas — Mary and the Child, Joseph standing by, the animals in the stable, the humble shepherds amazed at the scene.

We need the fundamental goodness, the basic purity, of Christmas, too. Goodness and purity and innocence are rather laughed at these days, but what we have put in their place has not made us happy or content or strong. If they do nothing else, the purity and simplicity, the goodness and innocence of the first Christmas night by very contrast reveal to us ourselves as men who have wandered far from the ideal we should honor and serve.

We need Christmas beauty and tenderness and innocence, yes, but most of all we need what Christmas tells us ever anew about God, and what Christmas tells us of God in His amazing, marvelous love for man, a love far beyond our merit and deserving, a love so big and so wonderful and so grand that it will not let us go.

God made the world and He made man to live in it, hoping man would appreciate it and delight in it and enjoy it. God gave men the freedom of this fair, fine world; but men, like willful, unruly, spoiled children, ran wild in the world, played havoc with it, mocked God, disobeyed His rules, struck out for themselves, and presently made a total mess of things.

In all justice God could have abandoned man, but He did not. Even then He did not let men go! Then He came to men in the men we call prophets and poets and seers and sages and teachers and saints, but men would not listen to them as they spoke for God calling men back to the original purpose for which they were made. Men stoned the prophets, scorned them, rejected them, put them to death.

But still God did not let men go. Instead, He did then the most wonderful thing of all: He came Himself to men in the Child born of Mary in Bethlehem of Judea on a night like this long centuries ago. This is the ultimate reason for our Christmas joy: God has come to us Himself in Christ, God loves us so much He will not let us go!

This is what Christmas tells us ever

anew year after year: that no matter how far we have strayed from the paths in which our feet should walk, God loves us still and He will not let go. Midst our sorrows and cares, midst all the misery and distress our folly and evil have created, the Christmas message comes blessedly to our ears: God loves us still, and in His amazing love He will not let us go.

Think of Christmas in this light — as the story of God who will not let His people go, even though they mock Him, ignore Him, disobey Him, act as if He did not exist, and kill His Son, the Child born of Mary this night.

Think of Christmas as the story of a love so utterly amazing that it must be divine, a love that loves even the loveless and unlovable and out of love will not let them go.

And, if Christmas is the story of God who will not let His people go, of a love that will not let us go, may it also be the story of the people who never let Christmas go, except it bless them. Will you let this Christmas season come and go, leaving you untouched, just the same as it found you? Or, will you not let this Christmas come and depart until it has blessed you and driven from your heart the anxieties and dreads and fears the Christ-child was born to drive away? Surely, if this Christmas comes and goes without there coming to birth in our hearts and minds a return to heavenly obedience, mercy and compassion, justice and love, then, truly, God's love for man is divine love offered in vain.

Rejoice, then, O people whom God loves with a love that will never let you go. Rejoice, give thanks, and sing, for "the dayspring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace."



No one came out to see it, and no one went home with gifts; but it is still

My Favorite

By the Rev. C. Earle B. Robinson
Church of the Messiah, Rockingham, N. C.

This is the season of the Christmas parades: gorgeous floats, bands playing, batons twirling, everything thrilling. I have seen many parades, and I want to see many more. Of them all, there is one that is still my favorite.

It was in such a little village. First came some men dressed, not in fancy costume, but in work clothes, such as one would wear in the factory, or on the farm. They were stepping along at a brisk pace. There followed a half grown boy, leaping hippety hoppety so that his short legs might keep up. An old man followed a bit behind. His pace was slow, but determined and sure.

One odd thing about this Christmas parade was that no one came out to see it. It was night, and the one street of the village was empty. And another odd thing was its end. This parade did not arrive at some imposing looking municipal building, with huge evergreen tree brilliantly decorated and lighted. This parade went down the village street until it came to a large white house. It did not stop at the white house, but went out behind the house to the barn. There were no decorations but cobwebs and straw. There was a man there with whiskers, but they were not white, and his suit was not red. He wore his

Sunday suit. It looked funny in a barn.

But I must tell you about the rest of the parade. After the working men came real live camels. And riding them were men in the richest and most elegant costumes you ever saw. There must have been a dozen or more of these camels. And the shouting of the camel drivers was enough to attract attention. Yet no one came out to see this parade.

The parade went out to the barn where the man with the whiskers was. He was standing watching over a beautiful young woman, tenderly, carefully. Hers was not the kind of prettiness one buys at the drug store and beauty parlor. When you beheld her face you kept on looking because it was lovely so to do. At her side was a little new born baby. The parade men standing around were not acting a bit as people do when they come to see a new baby. There was none of this, "Isn't he cute? Whom does he look like? Can't he cry? There must be something wrong with him then."

There was none of that chatter. That barn was as quiet as a church. Those working men stood back, gazing in wonder, with a prayer in their eyes. Those grand people came down off their high camels, got down on their knees, bowed their heads to the

barn floor, and gave gifts to the baby — not toys and pretties, but very rich gifts that looked forward to the time when the baby would be grown up and come to some very high position in life. And the babe born in a barn. And lying in a feed box!

I nearly forgot to tell you about the band in this parade. You have been out on a night when the moon is full. It fills the whole earth with whiteness. And yet the moon itself is the brightest and the purest white. At that parade it was just as though such a moon swung down and joined the parade. And out of that shining whiteness came music of such loudness, and yet gentle sweetness, as had never been heard. And the music said, "Glory be to God on high." That was the theme song of that Christmas parade.

Finally the parade broke up, and everyone went home, and no one carried away any gift in his hand. They left their gold and frankincense and myrrh with Jesus. They were wise men. And as they left, they carried away nothing in their hands. But in their minds and hearts they carried that which made theirs forever a life of glory and of peace. And the working men carried away nothing in their hands.

They returned, glorifying and prais-

Christmas Parade

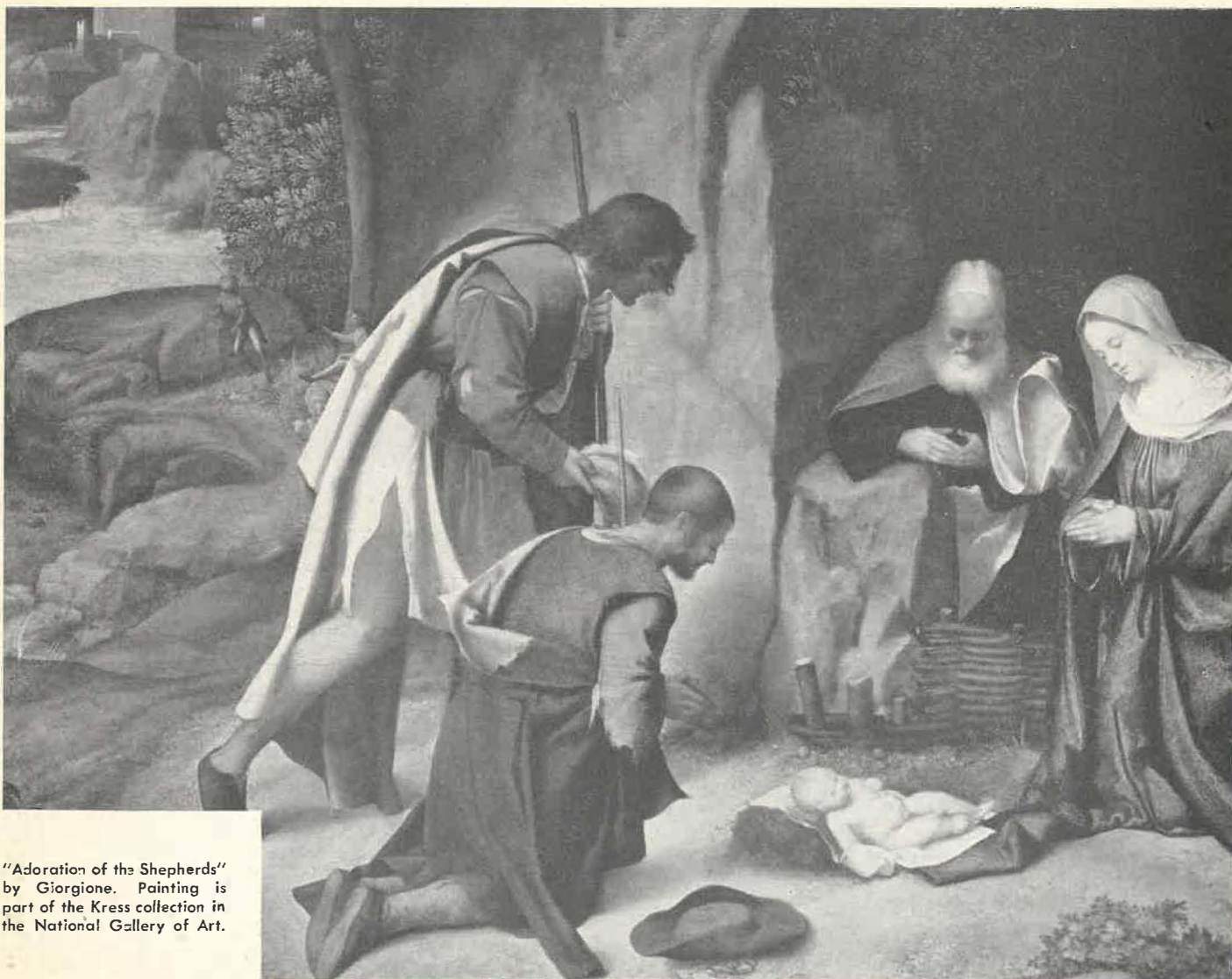
ing God. And no one can glorify and praise, except his heart be brimful with joy.

That was the first Christmas parade. And it is repeated every year by people who believe the word of the angel, "For unto you is born . . . a Saviour, which is Christ the Lord"; by people who believe the angel that this comes

to pass in a certain place — where they may go and see him, and worship him, and give him gifts; by people who believe the angel, that this shall be a sign unto you — "Ye shall find him at the Holy Table which is the feeding place of the sheep of his pasture."

No one comes out to see this parade.

The only way one can know about it is to be in it. God grant that by our devotion we may follow in this Christmas parade to the place where we feed upon His sacramental Body and receive His Blood which saves His people from their sins; to the place where He comes to abide in us, and we in Him.



"Adoration of the Shepherds" by Giorgione. Painting is part of the Kress collection in the National Gallery of Art.

Little Lord Jesus Asleep

And didst Thou hear the angels sing
“Glory to the new-born King?”
Didst Thou share Thy Mother’s bliss
On that night of happiness?
Or wast Thou just content to fold
Thy smallness from the starry cold
In Thy Mother’s robe of blue,
Where her love came streaming through?
Did the music from the sky
Drift in cadenced lullaby
To hold Divinity in sleep
Among the cattle and the sheep?
Rest, then, in Thy Baby sleeping,
The world is destined for Thy keeping.
In our hearts take Thy repose,
O Thou little Christmas Rose.
Love keeps watch in earth and sky,
Lullaby, O lullaby.

Virginia Huntington

There Is a Santa Claus

By the Rev. A. Elliston Cole

Rector, Trinity Church, Bloomington, Ind.

Today much is said and written about various customs surrounding Christmas. Especially does Santa Claus command the attention of children, and many parents are at a loss as to how they can properly explain this "mystic being" to their little ones who begin to question his existence.

There comes a time in the life of most every child when he discovers father dressed as Santa, or begins to question how this person in the toy department can be Santa when he just passed another Santa standing at the entrance ringing a bell and collecting coins in a kettle.

If the child is in this instance disillusioned he will in all probability question more important truths later on. So it is wise to have an intelligent answer and explanation ready when the occasion requires it.

The explanation which I set down here has appealed to many parents and seems to satisfy the questionings of the children.

Actually, historically, Santa Claus once lived. He was none other than St. Nicholas, Bishop of Myra, who lived in the fourth century. Our "Santa Claus" is but an American distortion of the old Dutch name, "Sant Niklass," which meant St. Nicholas. This goodly man was and is the patron saint of children. Many lovely tales are told of this saintly bishop and from them have evolved the customs of hanging up the Christmas stocking, the giving of gifts at this season, and other joyous practices. His red bishop's robe and his white beard are naturally copied by those who imitate him at Christmas time. St. Nicholas is remembered at Christmas time. St. Nicholas is remembered in the



RNS

Church Calendar on December 6th.

Now, with this historical background, what must we tell them about the present day Santa Claus?

Of course he lived and still lives. Not merely in the good that people do, not simply in the "spirit of Christmas," but as Jesus lives and as God lives. The fact that none of us has ever seen the Christ does not in any way lessen our belief that He lived and that He still lives. And so with Santa Claus.

As the child sees the numerous men dressed as Santa and inquires as to which is which, let us be truthful and say that these men are dressed as to represent Santa, as an actor in a play may represent another person. Just as a young girl may act the part of the Virgin Mary in the Christmas Play, or a doll is used to represent the

Christ Child in a Nativity Story, so do many fathers and others dress in the traditional garb of Santa to represent him at this joyous season.

The good St. Nicholas is said to have been most kind and generous to children. His spirit of generosity and love toward others has come down to us as a great example and we emulate his deeds when we observe the Birthday of Jesus.

The child can be taught these truths and as he matures there is nothing to undo, no shock to overcome, no misrepresentation to clear up. He will know from the very beginning that Santa (St. Nicholas) actually lived on earth and helped teach us how to be kind and good and loving. And we are thankful for all he did to make us more aware of our duty to our fellow-men.

An Eternal Possession

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (St. John 3:16).

This text, which Martin Luther called "the Gospel in miniature," is one of the best known and best loved texts in the Bible, if not the favorite of most people. And we think it is singularly appropriate to the Christmas season.

"God so loved the world, that He gave his only begotten Son." On Christmas Day we celebrate the supreme expression of God's love — a love which, as Fr. Kates reminds us, "will not let us go" [see p. 4]. God's love is the highest kind of love, for which the New Testament writers had a special term — *agapē*, whose verb *agapō* is used in the text we are considering. In brief, *agapē* is that love which seeks not so much to get or even to share, as to give. It is thus a genuinely outgoing love.

This love of God for man attained the highest peak of its expression when He "gave," not something that He had made, but "his only begotten Son" — His Son who was part and parcel of Himself, who was with Him from all eternity, "God, of God; Light, of Light; Very God, of Very God; Begotten, not made; Being of one substance with the Father. . . ."* It was this Son, the Second Person of the holy Trinity, whom God gave to mankind, sending Him into the world to assume (in addition to the divine life that had been His from all eternity) a life completely and perfectly human. Thus God's gift was of infinite worth, even as His love was infinite.

But if such love is to become effective and operative in our lives, it must not only be given but received — willingly, thankfully, and gladly. This is true even of human love. A man cannot really love a girl unless she is willing to accept his love. And so it is with the love that moves the stars. To this there must be the proper human response. That response St. John sums up in the word: "believe": God "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Believing in the only begotten Son of God includes not only intellectual assent to the Incarnation, but

*The punctuation "God, of God," etc., taken from the Liturgical Commission's proposed revision of the Communion service, brings out better than the current "God of God," etc., the meaning of these phrases — "God proceeding out of God," etc.

also that child-like receptivity which St. Paul calls "faith," using in the Greek a word of the same root as that for "believe." Faith is willingness freely to receive into our lives the love of God so freely given. It is exhibited in the awe-struck attitude of the humble shepherds, who took the angel at his word, as they said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us"; it is exhibited today by all who with loving trust seek our Lord faithfully at His altar, letting His real action and presence impinge upon their lives and mold them after His likeness.

Finally, God's great gift of His only begotten Son was made for a purpose that reaches beyond this



world of time and space; for God gave His Son in order "that whosoever believeth in him should not perish, but have everlasting life." God's supreme gift thus has an eternal goal. It is meant, of course, also to transform and transfigure this present life; and where the Incarnation has been accepted and taken seriously in its practical implications life even on earth has been transfigured and transformed.

But the purpose of God's coming into the world looks ultimately beyond the world — to the "life of the world to come." The "tidings of great joy" announced at the first Christmas and renewed each subsequent year, are but so many installments of an eternal possession.

Let us pray, therefore, in the words of one of the Christmas Collects, "that, as we joyfully receive Christ for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge."

Catholic Wholeness

While this periodical of Anglo-Catholic bent was devoting two editorials to the permanence and God-giveness of liberalism as an element in Christianity, it is interesting to note that the *Christian Century*, an undenominational journal generally representing the liberal Protestant tradition, was publishing in its

November 28th issue an editorial on "Protestant Catholicity."

The *Christian Century* editorial was not a call to Protestants to accept the apostolic succession nor a plea for what it called "liturgical elevation or sleight-of-hand sacramentalism." But neither was it the usual liberal effort to reinterpret the word "Catholic" in religious discussion to mean simply "broad" or "universal" as it does in the non-religious realm.

Such big, inclusive terms as "Catholic," "Protestant," "Evangelical," and "Liberal" carry a good many shades of meaning as well as a wide range of emotional connotations. The main theme of the *Christian Century* editorial was an emphasis on the created universe as essentially good, an emphasis which it rightly identifies with Catholicism. This is the emphasis which makes Christmas the feast of God's coming to earth, an event of equal magnitude to Easter, the feast of Christ's victory over sin and death.

Speaking of Protestantism's "narrowly focused concern for the individual's salvation" and "very dim view of the world," the editorial says:

"The New Testament joy, the Reformation joy in the faith that God so loved the world that He gave His only begotten Son, gave place to a dour condemnation of the world which cost God His Son. Instead of loving that which God loved enough to save, no-nonsense Protestants with a soberer view of the proprieties than God has, come near to hating the world for necessitating His sacrifice. Nature, the natural, lost its built-in validity. The earth could be, and was, worked out, mined out, ravaged, abused; an enemy rightly and righteously preyed upon. Attitudes on the part of the world closest to us — our bodies, our flesh — were just as twisted. The crabbed mess that Puritanism made of generation after generation of lives, the distortion it forced, the shocking hypocrisy and mincing deceit which it still clamps upon the Church's discussion of sex — all these flow from the terrible constriction which Protestantism has accepted in its theology.

"There are still far too many Protestants for whom the world is really one big mistake."

Against this Protestant view of the world, the editorial places another view:

"God is not only the Redeemer of the world — that is, God is not only so dissatisfied with the world that He must redeem it — but God is also the Creator of the world. And God made no mistake when He made the world. He knew what He wanted and He will get it yet — and that is not a swarm of out-of-this-world 'spirits.' He built into *this* world possibilities and potentialities, and into *psychosomatic* us talents and graces which are still there. Oh, we twist them brutally and tragically misuse them, but they are still there. . . . Salvation is the whole man's restoration to God, plus that man's grateful coöperation in the restoration of the whole world to God.

"That is not 'Catholic' [*i.e.*, not a peculiarly Roman Catholic doctrine]. That is Christian. If there is any point in keeping the tag long used in historical theology, then this is the kind of Catholicity that Protestantism must recapture. The Christian's concern must be for the whole world and for all of human life. The Christian's concern is for everything that concerns men. He must see the *whole* life of man — physical, historical, political, economic, artistic, sexual — in the light of God, Creator and Redeemer."

We think the *Christian Century* is right in characterizing this outlook as "Catholic," in the sense that it generally represents the developed outlook of Pre-Reformation Christianity and is in general accord with the view of nature currently set forth by Anglicanism, Orthodoxy, and Roman Catholicism.

What is hard for a Protestant spokesman to see, however, even when he accepts this Catholic concept, is that it does have liturgical and ecclesiastical implications. The Church, like the men and women who compose it, is not something with a purely "spiritual" existence. Nor is its "spiritual" side the good side as opposed to its bad, material side. The Church's ministry and sacramental system are specific ways in which God, the Creator and Redeemer, employs the material as the vehicle of His sanctifying grace. The whole universe is a great sacrament, the outward and visible expression of His endless love. And the thing within the world which declares His nature and will and brings men to union with Him—the Church—does so by sacramental means. It uses the outward and visible as the channel for the inward and spiritual.

There were plenty of reasons why the medieval Church seemed to the Reformers to have forfeited all reasonable claim to be the channel of God's saving grace. The Church needed reform, reconstitution, repentance, and rededication, and needed it badly. If Protestantism developed a distorted view of human depravity and helplessness, it did so because this was the picture of mankind provided by the Catholic Church of the period — depraved in life and helpless to purify itself. Since that time, the Church of Rome has shown that it was able to correct many of the abuses and remove most of the scandals. But non-Roman Christians, including those who count themselves as Catholics, think that the medieval abuses arose from doctrinal distortions within Romanism that have never been corrected. The place of the laity in the life and thought and government of the Church is one of the fundamental issues involved here. Another is the well-aired issue of papal infallibility, as the pinnacle of a whole series of misplaced emphases about the nature of saving truth and the mode of its definition and proclamation to men.

Hence, in claiming a divine constitution and function for the visible Church and in asserting that its sacraments are reliable instruments of God's grace, we do not intend to suggest that the Church is exempt from corruption that needs divine purifying, from error that needs divine redirector, from remissness that needs divine reformation, from divisions that need divine healing. And every time that we have used the word "divine" in this sentence, we meant to refer to God's action through men, whether through prelates or prophets or plain layfolk or through wrathful oppressors who execute God's judgment as blindly as the ancient Assyrians did.

The sacramental view of the Church does not imply the sinlessness and impeccability of the Church. But

it does imply the objective, continuing, visible, historical existence of the Church as an organism — the vine mentioned in the Gospel according to St. John, the Body described in St. Paul's epistles — carrying on Christ's redemptive and sanctifying mission among men.

That kind of Church, living in the kind of world described in the *Christian Century* editorial, understands the use by Christ of material means to effect many of His miraculous cures. He makes clay to anoint the blind man's eyes. The touch of His garment heals a woman. In another passage, "As many as touched Him were made well." To feed five thou-



sand, He does not create food out of nothing but out of five loaves and a few fishes. In another sacramental act of healing, He touches the ears and tongue of a deaf mute. It was faith, Jesus says, that did the healing. But a word and a deed and a sacramental touch or substance usually appear in the picture as the instruments of God's love and man's response.

Hence, when Christ brings the little body of the faithful together in the shadow of Good Friday, their participation in His body and His blood is caused by faith — but faith is incarnated in a word, a deed, and a sacramental substance. Hence, when new members are brought into this community, faith and repentance bring them, and a word, a deed, and a sacramental substance — the water of baptism — provide the instrument of their rebirth into the community of life in Christ.

As the *Christian Century* editorial says, man is not just a soul. And what is incorporated into the life of the Church is not just a disembodied spirit. Mind and soul and body are involved in a total response; something happens at a definite time and place in a world that is both material and spiritual.

The ministry, too, and the other four of the "lesser sacraments," represent the carrying out of Christ's promises and teachings in a setting where faith finds expression in a word, a deed, and a sacramental touch or substance.

• In our opinion, this is all a part of the Catholic wholeness for which the *Christian Century* calls in its editorial. That wholeness, if followed out further beyond the point to which our contemporary carries it, would involve some rethinking of past Protestant concepts on Christian history. Total depravity does not provide any explanation of the continuance of Christianity through the ages, and the older view of the Bible as a document miraculously preserved from

the imperfections of the Church has withered away in the fire of Protestant biblical criticism. Christianity did not survive in spite of those who taught Christianity although sometimes it may have seemed that way. It survived because they taught it and (sinful men though they were) did so with some success.

Although the *Christian Century* is right in emphasizing the relationship between the doctrine of Creation and the Catholic view of the world as essentially good, the Church's confidence in the suitability of the material to be the vehicle of the spiritual is even more strongly based on the event we commemorate on Christmas — the Incarnation, the entry of God Himself into His creation to be a part of it and to unite human nature wholly and everlastingly with the divine nature in the person of Jesus Christ, true God and true man. If God can be man, man can't be too utterly bad. If God enters His world to live under its limitations, those limitations are not such as to be implacably opposed to His nature. If He can be revealed and expressed in human flesh, material things can reveal and express ultimately reality itself. That is why the angels' song is not only a song of glory to God but also a song of peace on earth.

Having placed such great weight on the Catholic concept of the essential goodness of God's world and the rightness of religious concern with the whole of life, we must admit that Catholic wholeness also includes the world-losing, world-forsaking note that became too large an element of Protestant theology in the course of the Reformation. The appreciation of this world's joys and the ordering of this world's affairs are not the ultimate explanation and objective of human life. Scripture constantly reminds us that we are strangers and sojourners here as our fathers were; that the human story on earth will be a struggle right up to the last; that what we attempt or say or do will not be the thing that brings in the Kingdom of God with power.

History is not endless, and its end will not be brought about entirely by its own internal forces. We do not judge eternity by what it does to facilitate the course of history, but history by its faithfulness to eternal verities and themes and principles. The sacrament of this world represents something greater than itself and something that in the last resort exists in total independence of it. On Christmas day God has made his tabernacle with men, but He is still God of God, Light of Light, and the heaven of heavens cannot contain Him.

Thus it is that Catholicism cannot find itself in total agreement with the Evangelical tendency to despise the material world, nor in total agreement with the Liberal tendency to focus too strongly on the material world. The Catholic point of view balances the affirmations of these two Protestant extremes in a whole that points firmly toward the things that are eternal as the end and joyfully uses things temporal as means toward that eternal end.

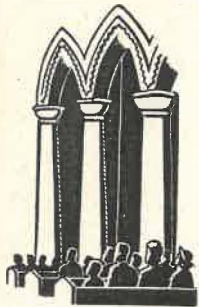
All But the Actors

GREAT CHRISTIAN PLAYS. Edited by Theodore M. Switz and Robert A. Johnston. Seabury Press. Pp: xii, 306. \$7.50.

It is not very often that one will encounter a collection of plays and say about it, "This is a *useful* volume!" Usually, one thinks in terms of editorial consistency, or artistic merit, or the period covered, or the authors represented.

In *Great Christian Plays*, however, all of these have become minor (albeit satisfactorily handled) aspects of the collection. Theodore M. Switz and Robert A. Johnston have given us a handsome volume containing five classical religious plays and an interesting group of selections from Scripture, *The Imitation of Christ*, and other sources arranged for choral reading. The material represents some of the most inspired religious and theatrical writing available. All of it has been skillfully and painstakingly prepared for presentation as part of an actual service of worship in a church.

For hundreds of years in Europe, plays like these — *Abraham and Isaac*, the *York Resurrection*, *Conversion of St. Paul*, *Totentanz*, and *Everyman*, to list the five in the collection — have taken a vital place in the religious life of many communities. (Who does not know of the Oberammergau Passion Play?) Not so in America. We have generally shied away



from theatrical representations (on a seriously artistic level, that is) of religious truths and have consequently built up no such tradition. Perhaps this is an outgrowth of our Puritan past. Certainly it is a great pity.

The current volume should go a long way toward changing some of this. For here is a wealth of useful Christian dramatic material presented in the clearest, most attractive manner possible. Every aspect of the production of these plays and choral readings has been covered — casting, rehearsing, lighting, costuming (the book is illustrated with workable suggestions), directing, scenery, make-up, music (there is a specially composed score

Continued on page 20

THE COMMERCIALIZING of Christmas is quite all right with me. I have always enjoyed playing with the children's toys and reading their books. I like to get and give presents. And it seems that the drudgery part of Christmas shopping usually falls upon the feminine part of our family. So, what's wrong with a commercialized Christmas?

OF COURSE, all the untimely creches and shepherds and wise men and carols and tinsel provided by the merchants to get us in the mood for Christmas do run counter to the solemnity of Advent. Many clergy and devout laity feel that this premature celebrating seriously interferes with our appreciation of the feast of the Nativity. But it has happened every year as far back as I can remember, and I can't remember a year when Churchpeople seemed bored or blasé about the arrival of Christmas.

MERRY CHRISTMAS! The merriment of Christmas is something that actually dates back farther than the Christian Feast of the Nativity. The Church chose to observe the birthday of Jesus at this time because the Roman Saturnalia and other pagan Mid-winter festivals needed to be baptized. It could be said that the December 25th date was based on the principle, "If you can't lick 'em, join 'em." But God came to earth on a somewhat different principle: "If you love them, join them."

IN JOINING the human race, Christ raises humanity to its divinely intended level. "As many as received Him, to them gave He power to become the sons of God." In celebrating His earthly arrival at a season of ancient pagan high jinks and merrymaking, His Church consecrates parties and songs and fun, and assures us that timely merriment is a suitable occupation for the sons of God.

THERE WAS ONCE, it seems, a darker side to these ancient Mid-winter festivals. A young man was chosen to be the king of the feast, was given every luxury and honor, and at the climax of the celebration he was killed. This rite was supposed to have something to do with bringing the sun back from its brief and sickly winter shining.

THE PARALLEL to the events in the life of Christ has often been commented on by students of comparative religion. For a while, some people thought that the Christian story must

be another myth of this type, but the robust realism of the New Testament and the great scorn of the early Church for the whole kit and caboodle of paganism made it obvious that the similarity must have an entirely different basis. Christians were celebrating the Resurrection of Christ several hundred years before they began keeping Christmas.

THERE ARE probably many scholarly theories about such pagan sacrifices,



but it seems to me that the thing they prove more than anything else is the twisted and perverted moral outlook of man without Christ. The Cross exhibits first and foremost the futility and baseness of fallen mankind, and so did the pagan human sacrifices. What the Cross accomplished was, among other things, the ending of such sacrifices.

CHRISTMAS, accordingly, is truly merry today, without the sinister overtones of the old Saturnalia, because the Child born on this day was unique in Himself and because His death and Resurrection were unique in religious and secular history. His birth began a new kind of world. That is why our years are numbered A.D. — years of the Lord.

MERRY CHRISTMAS! I hope you get all the presents you wanted and that you will have a good time playing with the children's toys!

PETER DAY.

ACU CYCLE OF PRAYER

December

24. St. Barnabas', Chicago; Christ Chapel, Brooklyn.
25. Messiah, Central Islip, N. Y.
26. St. Stephen's Cathedral, Portland, Ore.
27. St. Paul's, Staten Island, N. Y.; Sisters of Community St. John the Evangelist, Brooklyn; St. John's, Camden, N. Y.; All Saints', Weatherford, Tex.
28. Holy Innocents, Corte Madera, Calif.
29. St. Philip's, Dallas.

NCC Board Adopts Resolution Requesting Refugee Legislation

Group sees improvement in relationship between movie industry and non-Roman Churches; asks members to cooperate with council

Stressing the "urgent need of new and early provision for our fair share of refugees, escapees, and orphans," the General Board of the National Council of Churches adopted a resolution asking for legislation to cope with refugee problems, present and future. The resolution was passed at the annual meeting of the board held in Los Angeles, December 4th to 6th.

The board expressed gratification for President Eisenhower's action in making possible the provisional entry of many refugees. But it took note that "other refugee problems and still other emergencies may arise." It urged that "any provisions which might be proposed to deal with general over-population problems should be kept separate from legislation for refugees."

"We hold that prompt, adequate legislation for refugees would permit the performance of a Christian service," the resolution declared, "that it would be in the national interest, and that it would be an important contribution to better international relations."

The relationship between the motion picture industry and non-Roman Churches was discussed at a special session of the board meeting. Participants in this session were Geoffrey Shurlock, director of the production code administration for the film industry; Methodist Bishop Gerald H. Kennedy, head of the West coast office of the NCC's Broadcasting and Film Commission; George Heimrich, director of the commission's Hollywood office; and the Rev. H. K. Rasbach, chairman of its script committee.

Mr. Shurlock told the group that non-Roman Churches need no longer feel like step-children on Hollywood's door-step. He acknowledged that at one time the nation's majority religious group was neglected by Hollywood producers, but said that this situation no longer exists.

In his talk Mr. Shurlock stated that in the production of films dealing with non-Roman religious subjects, one of the hazards is the "rather unflattering portrayals" of ministers that have come from the pens of "some of our most respected novelists." In this category he listed Nathaniel Hawthorne's *Scarlet Letter*, Sinclair Lewis' *Elmer Gantry*, Hall Caine's *The Christian*, and Harold Frederic's *The Damnation of Theron Ware*. He said Hollywood has refrained from filming these standard works out of respect for religious sensibilities.

In contrast, Mr. Shurlock cited the

story based on the life of Peter Marshall, Washington Presbyterian minister and chaplain of the Senate. The film *A Man Called Peter*, he said, was a 1955 box-office success and a turning point in relations between non-Roman Churchmen and the industry. He predicted that *The Friendly Persuasion*, which portrays a Quaker family in the days of the Civil War, will probably be the most successful religious film of 1956.

In closing Mr. Shurlock said that the one true lack of serious religious subjects in movies is being repaired.

"And none too soon," he said. "The screen is rapidly approaching maturity if it isn't already there."

Bishop Kennedy, lashing out at criticism in the *Christian Century* of Cecil B. DeMille's "The Ten Commandments" said, "You can't expect Hollywood to turn into a seminary of neo-orthodoxy. We ought to be realistic about what the industry can do and ought to do." He called "The Ten Commandments" a great film.

The bishop said he had no patience

with those who insist upon rigid literalism in depicting a Biblical story. "Preachers don't follow that precept," he said. "They select a Bible text and take off — wherever their imagination carries them."

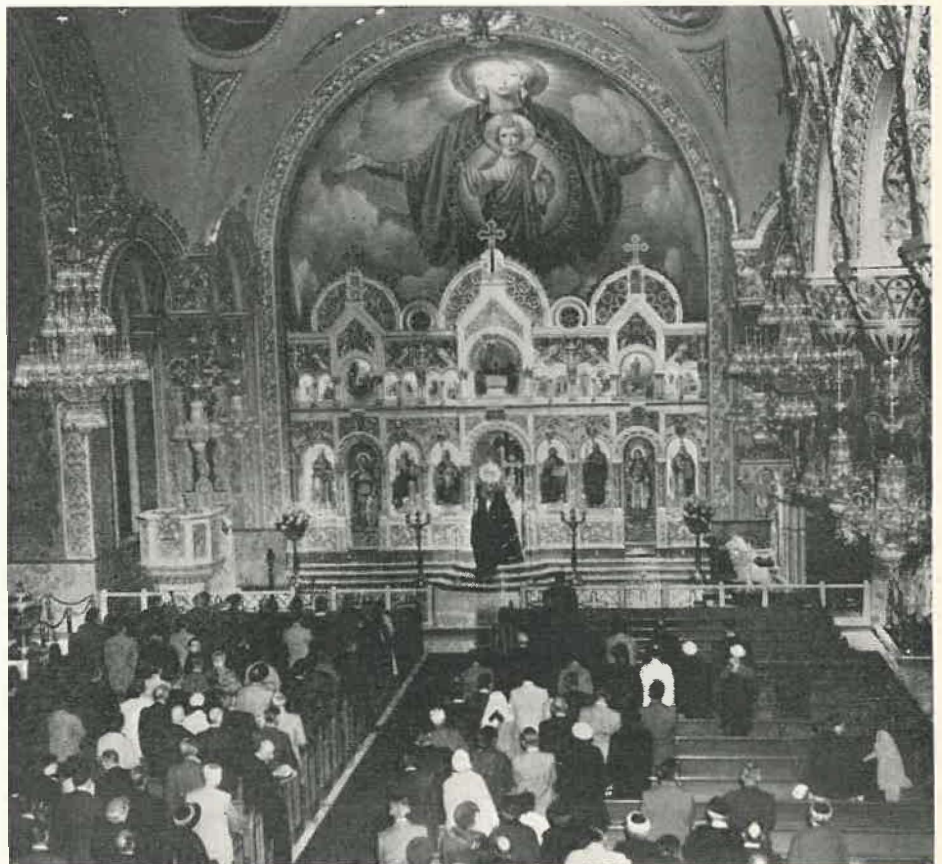
Mr. Heimrich said Churchmen have not assumed the responsibility of supporting good films. "Too often they criticize the industry without supporting the good things it does," he said.

Mr. Rasbach recalled that 40 years ago movies reached a deplorable low and the "battle" between the industry and Church organizations seeking an improvement was "necessarily heartless."

He said the groundwork for a genuine Christian impact upon the movie industry by the Protestant Churches came in 1945 with the organization of the Protestant Film Commission, later merged with the Broadcasting and Film Commission.

Board members heard a plea from Dr. Eugene Carson Blake, president of the NCC, for a concerted effort to strengthen and support local, state, national, and world councils in order to make the collective voice of the non-Roman Churches heard. Dr. Blake warned that "a divided Protestantism" threatens its influence in the nation. He told the board that "for a generation or more in most of our large cities, the divided denominationalism of Protestantism has rendered its total moral — and dare I say political? — influence of much less consequence than that of the Roman Catholic Church."

Dr. Blake praised recent pronounce-



GENERAL BOARD members of the NCC worship together at famed St. Sophia Greek Orthodox Cathedral in Los Angeles. The \$7,500,000 cathedral, built four years ago, contains \$5,000,000 of art decoration.

RNS

ments of Pope Pius XII and the Roman Catholic hierarchy of the United States. "But surely it is only fair and right that the majority Christian position should be heard and read and pondered as fully as that of the Roman Church," he said.

In a report entitled "The National Council of Churches in Relation to Government" it was stated that Church influence is exerted in every branch of government whenever a Christian or Church-related problem arises. The report was presented by Dr. Roswell P. Barnes, Associate General Secretary of the NCC.

Council officers, he said, consistently have sought to avoid in their contacts with government officials the attitudes of "arrogance on the one hand and obsequiousness on the other."

"Our significant role," he asserted, "is to remind government leaders that the State is not morally autonomous, but subsists under the governance of God; that they and we together are trustees of a national heritage that rests upon religious grounds and sanctions; that they are accountable to God as well as to constituencies. . . ."

A 1957 budget totaling \$13,290,000 was adopted by the board for the NCC. This compares with a 1956 budget of \$13,015,000, which was increased by \$1,040,000 during the year to meet Church World Service and Foreign Missions needs.

Included in the new budget was an item of \$7,636,000 for relief, rehabilitation and world missions.

Francis S. Harmon of New York, vice-chairman of the council's business and finance committee, said it was expected that the growing demands upon the churches for assistance in the resettlement of Hungarian refugees may mean budget increases during December and in 1957.

A total of \$2,441,000, or about 18 per cent of the 1957 budget, is designated for "interpretation of the Christian message" through Christian education, evangelism, radio, films, and television "and application of Christian ethics to all areas of the common life."

Home mission extension of the Christian Gospel was budgeted for \$1,147,000. The work embraces ministries to migrant farm laborers, Indians, and others, plus development of coöperation among the Churches, including activities of United Church Women and United Church Men.

[A decision to discontinue *Information Service*, a four-page publication of the Bureau of Research which goes to a small but influential audience, was headed off until February by an amendment to the budget — the first change in the budget made from the floor of the General Board since the NCC was constituted.]

About \$1,538,000 is earmarked for publishing operations and film productions and \$360,000 for administration of the council's over-all program and supervision of general services. [RNS]

Washington Cathedral Puts Religion Back in Christmas Through Sale of Greeting Cards with Religious Themes

It's Christmas all year round at Washington Cathedral where a full time staff, working in the lower floor administrative offices, spend long hours planning, taking orders, boxing, and mailing two million Christmas cards each year.

The Christmas card project at the cathedral began exactly 30 years ago, when cathedral authorities, distressed at the commercial supply of Christmas cards, issued 5,000 12-card sets for the purpose of putting "religion back in Christmas." The success of the original undertaking is shown in the admission of commercial greeting card producers that they "had to go along" with the public desire for a religious theme in order to compete with the cathedral cards.

Beginning early in September until late on Christmas Eve an augmented staff of 27 women work at filling orders, boxing, weighing, and stamping them. Shortly after the first of the year John Bayless, curator, begins to take thought for the next year's series, hires artists and photographers to produce them, and oversees their printing in a Baltimore press, where the cards begin to roll off in mid-summer.

The subjects vary from year to year, although popular themes are often repeated, and invariably include reproductions of paintings, decorations or reredoses within the cathedral. Suggestions come from cathedral friends, clergy and artists all over the U.S., and frequently from abroad.

The owner of a reconstructed Spanish castle on Long Island was moved to invite the cathedral to photograph the priceless murals on his walls for card illustrations; a State Department officer on his return from an overseas assignment brought back a 13th century manuscript he offered the cathedral as a subject.

The masters always sell well, but the all-time favorite was a painting reproduced twice, by a contemporary British artist not very well known, called "The Only Son."

The Christmas card department keeps daily book on the yearly favorites, changing position of the cards on a bulletin board as the more popular ones advance. This year's outstanding favorite was an illuminated card containing a miniature painting of the Holy Family, and the familiar:

"God bless thy year —
Thy coming in, thy going out;
Thy rest, thy travelling about;
The rough, the smooth —
The bright, the drear —
God bless thy year.

The illustrator, Miss Marian Lane of Washington, has illuminated cathedral cards for a number of seasons, and they never fail to place near the top of the best-loved greetings.

In the beginning, no thought was given

to profits, but now, because of the huge volume handled, a sizable return is realized each year which goes into the cathedral's administration and building funds.

Well into the Eve itself, a small staff will be working at the cathedral filling last-minute orders "air-mail special" for customers who want them "no matter how late they arrive."

Episcopal Church to Sponsor 700 Refugees from Hungary

About 700 refugees from Hungary will be the responsibility of the Episcopal Church in the resettlement program authorized by the President. The refugees will be part of the 21,500 Hungarian refugees who will be accepted in the United States.

They will be resettled as they arrive, along with the 2,000 other refugees, largely from Eastern Europe, who have already been assigned to the Episcopal Church and who will be coming to the United States between now and next April. Jobs and housing offers are needed for both groups of refugees but requests for domestics and for orphans should be discouraged as neither of these are available at present.

The Church is also requesting that gifts of money be sent through the Presiding Bishop's Fund for World Relief to which gifts can be sent to 281 Fourth Ave., New York 10, N. Y. The money will be used to provide clothing, food, shelter, and medical assistance in a coöperative program for the resettlement and rehabilitation of the more than 100,000 refugees who have poured into Austria and for others fleeing from oppression behind the Iron Curtain. Warm clothing of all kinds is also needed. Where this can be accompanied by a donation of eight cents per pound to cover handling costs, it will be helpful. Clothing should be sent through Church World Service.

Anglican Clergymen Arrested In South Africa Crack Down

A group of 140 men and women, including two Anglican clergymen, were arrested in the Union of South Africa for the alleged contravention of the Suppression of Communism Act, according to a report by the Central African Broadcasting Station. From Lusaka the broadcast said the arrests were actually an effort to "crack down" on opponents of the government's apartheid (racial segregation) policies.

The Anglican clergymen arrested were identified as the Rev. J. A. Calata, and the Rev. W. S. Gawe. The station said Bishop Archibald H. Cullen of Grahams-town has made arrangements for their

defense. Also among the 140 are a member of Parliament, a Methodist minister, a professor, lawyers, trade union officials, and youth leaders.

The arrests were carried out at dawn, December 5th, by agents of the political branch of the South African police. All those taken in custody were charged with high treason and were held in custody until a scheduled hearing on December 19th. During one of the pre-dawn raids police seized a copy of the Rev. Trevor Huddleston's book on South Africa, *Night for Your Comfort*.

It was stated by the *New York Times* that the arrests were the result of raids last year on hundreds of organizations and private homes in a search for evidence of treason and offenses under the Suppression of Communism Act. Among the homes raided then was that of Fr. Huddleston. In the recent raids detectives carried warrants authorizing them to search for documents covering about 48 organizations. In addition to raids where arrests were made, the police raided many other homes in their search for evidence.

British Episcopal Changes

The Rt. Rev. Noel Hudson, who has been Bishop of Newcastle since 1941, has been translated to the see of Ely, left vacant by the death a few months ago of Dr. Harold Wynn, according to the *London Church Times*.

Dr. Hudson, who is 62, was in 1931 consecrated bishop of the former diocese of Labuan and Sarawak (now known as the diocese of Borneo). He is known as a staunch upholder of the Catholic faith. When, some years ago, he became Secretary of the Society for the Propagation of the Gospel (SPG), his first act was to establish a daily Eucharist.

A few months before Dr. Hudson became Bishop of Newcastle, the Episcopal Church in America asked that a spokesman come from England to lay before General Convention of 1940 the situation of the missionary societies of England. Dr. Hudson, then secretary of SPG, was the one chosen for this purpose. General Convention gave him a welcome reception and resolved to raise, in 1941, \$300,000 as a gift to the Church of England's missionary enterprise.

The Rt. Rev. Kenneth Riches, formerly Bishop of the Suffragan See of Dorchester in the diocese of Oxford and Canon of Christ Church Cathedral, Oxford, was recently enthroned as 68th bishop of Lincoln in Lincoln Cathedral. The *London Church Times* points out, in this connection, that it was William the Conqueror, in 1067, who established the see of the bishopric of Dorchester at Lincoln, and appointed Remigius as its bishop, in accord with his policy of appointing Normans with their superior education (rather than Englishmen), to the higher offices of the Church and moving the

sees from the towns and villages to the cities.

The consecration of the Very Rev. John Richards Richards, Dean of Bangor, as bishop of St. David's, was to take place in Brechón Cathedral on November 30th.

Gifts to South Pole Sailors Sent by Seamen's Institute

Christmas at the South Pole this year will include packages from home containing hand knit sweaters, socks, scarves, and caps along with books, sewing kits, slippers, and writing paper, for the 480 crewmen aboard supply ships serving the Navy's "operation deepfreeze."

The South Pole gift packages are among those distributed to 7,000 merchant sailors around the world by the Seamen's Church Institute of New York. According to a progress report issued by the Women's Council, a volunteer group at the Institute, the packages left New York in late October aboard a Military Sea Transportation Service ship and have since been distributed among other civilian-manned vessels in Antarctica.

Mrs. Rebekah S. Shieler, executive secretary of the council, said that volunteers had completed gift wrapping more than 7,000 individual items and that her group expects to complete the job of packing these gifts into specially wrapped gift boxes for distribution by December 15th. By that time ship visitors from the Institute will have delivered 4,500 such packages to ships scheduled to be on the high seas on Christmas Day. The balance of 2,500 gift packages will go to hospitalized seamen and to Christmas guests at the Institute.

Georgia Priest Leads Move For a Religious Christmas

A priest at Columbus, Ga., has taken the lead in a move to restore religious flavor to the Christmas season. Community public events, under a program suggested by the Rev. Colin R. Campbell, rector of Trinity Church, has placed emphasis on the Christmas story during the season.

The events include a Christmas choir pageant, an emphasis on religious floats in the city's annual pre-Christmas parade, the massing of the colors of all Fort Benning units of battalion size at Trinity Church in a service dedicated to the cause of peace, and a union Christmas service.

The move to make this season "as meaningful as we can in all affairs of this season" is receiving enthusiastic support from many sources. Local trade groups and businessmen, usually the chief offenders in what is sometimes termed commercialization of the Christmas season, have been giving "excellent coöperation," Mr. Campbell said.

"The Prince of Peace is the theme of

the season's community events, and in view of the world situation, it is most timely," said Mr. Campbell. He said the theme is being used in every phase of Christmas activity in order to keep the thought in citizens' minds during this time.

"It is an amazing sort of thing," said Mr. Campbell, "to find just how anxious people are to think about this business of emphasizing the real meaning of the Christmas season. I found that all that was necessary was for someone to ask them, or to suggest something."

Dog Bites Man — Man Gets Pants

A priest's life is not without danger, discovered the Rev. Arthur Fippinger, associate rector of St. John's Church, Memphis, Tenn., who can now boast that the postman has nothing on him.

Fr. Fippinger stopped for a visit with one of his parishioners, rang the doorbell, but before he could enter, a dachshund, about two hands high and eight hands long, came out of the house and ripped Fr. Fippinger's pants below the knee.

The chagrined owner of the dog, Tom Garrison III, bought the priest a new pair of trousers.

ACU Suggests Committee To Study Beatification

The Annual Council of the American Church Union recently passed a resolution asking that the President appoint a committee to coöperate with groups in Canada, England, and other parts of the Anglican Communion to obtain recognition for Anglican Saints. The resolution further specified that the committee be instructed to obtain the consent and approval of the Executive Board before any public statements or final steps are taken.

The subject was originally brought into focus in the American Church by the Rev. Desmond Morse-Boycott, master of St. Mary of the Angels Song School, who wrote on the informal beatification of saints of the Anglican and allied Churches (L. C., July 29th). It was suggested that the Anglican Churches should revert to the custom of diocesan beatification, and that memorial Masses should be authorized.

According to the *ACU News* the memorial Masses constitute no attempt to establish canonization in its legal and exact sense. The motive behind the movement is that these blessed servants of God should be remembered in the centuries to come by the ordinary members of Anglican congregations and that God should be praised for their saintly lives.

Parma Church Progresses Rapidly in Past Five Years

In 1950 Parma, a growing suburb of Cleveland, Ohio, had no Episcopal church. All Saints' Mission was started by a small group of laymen in 1951. Now, five years later, All Saints' is a strong, active parish of 521 communicants. Confirmation classes have averaged 50 each year for the past three years, and the Church school enrollment has passed the 400 mark.

A beautiful church and parish hall were dedicated in 1954. Last month a new \$50,000 addition to the parish hall was dedicated by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. All Saints', Parma, now owns three acres of property, has a fully equipped church, a large parish hall appraised at more than \$150,000, and boasts a parking lot for 160 cars.

Although Parma is a growing community, it is predominately Roman Catholic and is unusually transient. This year, in spite of losing more than 100 families through moving, All Saints' has continued to grow.

Oldest, Youngest Archbishop Belong to Church of Ireland

The Rt. Rev. George Otto Simms, D.D., Bishop of Cork, Cloyne, and Ross, was elected Archbishop of Dublin, December 4th. He succeeds the Most Rev. Arthur William Barton, D.D., who recently resigned [L. C., November 11th], and, as Archbishop of Dublin, automatically becomes Primate of Ireland, the Archbishop of Armagh being Primate of All Ireland.

Dr. Simms, who is 46, was elected Bishop of Cork, Cloyne, and Ross in 1952,

at which time he was the youngest man to be appointed to a bishopric in Ireland since 1915, according to the *Irish Times*. He is also the youngest archbishop in the Anglican Communion (of which there are 17). Second youngest is the present Archbishop of York, the Most Rev. A. M. Ramsey, who is 52. Not only does the Church of Ireland thus have the youngest archbishop, but also the oldest — Dr. Gregg, Archbishop of Armagh, being 83 (at least he is the oldest in active service).

Dr. Simms was born in Dublin and graduated from Dublin University in 1932, where he had a distinguished academic career. He was ordained deacon in 1935 and priest in 1936. Dublin conferred on him the Ph.D. degree in recognition of the part he played with others in the reproduction of the famous Book of Kells.

He is married and has three sons and two daughters.

Bishop of Bermuda Enthroned

With all the pageantry of a tradition dating back to the early days of the Church, and in the presence of a congregation that included the leaders of Church and State, the Rt. Rev. Anthony Lewis Elliott Williams was on December 6th, enthroned in the Bermuda Cathedral as third Bishop of Bermuda.

It was the first time that a visiting Archbishop was present on such an occasion. The Archbishop of Rupert's Land, Dr. Walter Barfoot, who is Primate of All Canada and has been recuperating in Barbados from a serious operation, interrupted his return to Canada in order to attend the enthronement.

Dean John Craine Accepts Position as Coadjutor of Diocese of Indianapolis

The Very Rev. John P. Craine, dean of Christ Church Cathedral, Indianapolis, has accepted his election as bishop coadjutor of the diocese of Indianapolis. Dean Craine was elected at a special diocesan convention on December 4th [L. C., December 16th]. He announced his acceptance during services at Christ Church Cathedral December 9th in the following statement:

"This is an age which demands heroic, inspired, and boldly imaginative leadership from the Church. Everywhere about us we find strife, contention, suffering, and chaos. No part of the world, including our own communities, is untouched. This is indicative of man's frustration, within himself, and of his longing for a better world. To be sure there are individual voices of serenity and assurance, calling for imitation and discipleship, but they serve mainly to heighten the knowledge of failure because others cannot live on borrowed gifts of personality and there is no sufficient corporate challenge.

"In such a time, the diocese of Indianapolis has called me to serve as bishop coadjutor in the Church of God. No man can completely measure up to the demands of this great office in this age, nor for that matter, to the stature and dignity of the historic Apostolic order as Christ set it forth and as His Church has conceived it. It is small consolation to realize that one can only dimly measure up to the demands of manhood itself from the One who said, "Be ye therefore perfect." But for the grace of our Lord Jesus Christ and the redeeming and forgiving faith and hope and love of His holy fellowship any man would be lost.

"This is our Gospel and these are our tools. The responsibilities of the episcopate are pastoral, prophetic, and disciplinary. I believe that together we can make the diocese of Indianapolis an increasingly disciplined and witnessing fellowship, in response to God's will and in answer to man's need, in the historic faith in the years that lie ahead. Therefore, subject to the necessary consents of the whole Church, I humbly undertake to accept this election and prepare myself for consecration and the cultivation of these qualities of Episcopal leadership."

Before becoming dean of Christ Church Cathedral in 1953, Dean Craine served as rector of Christ Church, Indianapolis, for three years. He had previously been rector of Trinity Church, Oakland, Calif., canon of Grace Cathedral, San Francisco, and rector of Trinity Church, Seattle.

Dean Craine has served on the diocesan councils in California, Seattle, and Indianapolis and on the standing committees of these three dioceses. He has been chairman of the departments of Promotion, Youth, Social Relations, Christian Education, and Missions and has been editor of the diocesan magazines, "The Pacific Churchman" and "The Church Militant." He served as president of Trinity Community Center, Oakland, and Good Sa-

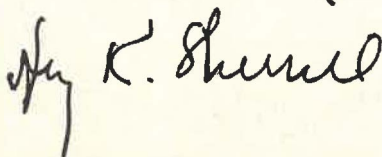
The Presiding Bishop's Christmas Message — 1956

We are all necessarily involved in the routine of what has been described as this "work-a-day" world. Job, business, community, home, all these make their inexorable demands. Of recent years national and international crises have brought great and unaccustomed strains. Religion becomes a department of life for Sunday, an occasional Sunday, or perhaps in certain cases for Christmas and Easter, or for others not at all. Robert Browning wrote, "God's in His heaven, all's right with the world." But Heaven and therefore God seem at times far removed from daily life and work.

Then comes Christmas and the message, "The Word became flesh and dwelt among us." God is in heaven but God in Christ is in the processes of history, yes, in all the ordinary experiences of life, reconciling the world and therefore us to Himself. The realization of this fact is the source of the true joy of Christmastide.

His name shall be called Emmanuel which being interpreted is God with us.

In humble thanksgiving, in private and public worship, we lift up our hearts unto the Lord.



maritan Community Center, San Francisco, and as a member of the National Youth Commission of the Episcopal Church. He was a deputy to General Convention in 1946, 1949, 1952, and 1955. He is presently president of the Standing Committee for the diocese of Indianapolis and chairman of the Department of Missions of the diocese. He is also a member of the Joint Committee on Structure and Organization of General Convention.

Fifth Province Holds Meeting For Christian Education Leaders

"Where is the Church going?" was the question raised at a meeting of diocesan Woman's Auxiliary presidents and Christian Education secretaries and chairmen held at DeKoven Foundation, Racine, Wis. The whole field of Christian education was the subject of the conference, attended by 35 representatives from 13 dioceses of Province five.

Provincial officers directing the conference were the Rev. Ernest E. Piper, rector of St. Matthias Church, Detroit, and provincial chairman of Christian Education, and Mrs. W. P. Chamberlain, provincial president of the Woman's Auxiliary. The Rev. William Coulter of Seabury House, Leadership Training Division, attended as an observer.

In answering his question as to where the Church is going, Donald Bodley, assistant director of the Department of Christian Education for the diocese of Michigan, challenged those present to find means of expediting the Church's forward movement which is evidenced in its new approach to Christian Education. He implied that at least a part of the answer lies in unifying all educational efforts and in more interdiocesan communication.

The Auxiliary and education department outlined their respective objectives and programs for comparison and correlation. Under the leadership of the Rev.

G. Burton Hodgson, director of Christian Education in the diocese of Michigan, the two groups, aware that they had a common goal, endeavored to find means of mutual support.

The groups agreed that there was great need for more leadership training, more people attending parish life conferences, more cooperation between departments in the parish, and more family worship. It was unanimously agreed that the single greatest need was for more leadership training.

The meeting closed with the adoption of a resolution proposing a second meeting next year to evaluate the progress made toward achieving a unified program in Christian Education.

Government Okays Religious Instruction in Polish Schools

Government representatives have approved religious instruction in all Polish schools except where a majority of the parents vote against it, the Warsaw Radio announced.

It said the restoration of religious teaching is one of the matters already decided by a special Church-State commission set up shortly after the liberation of Stefan Cardinal Wyszynski, Primate of Poland. Until now, Polish Communist authorities have permitted religious indoctrination only outside the schools.

The Warsaw Radio also announced that the subject of religious training will be discussed at a national conference on education and child-rearing to be held in the capital during the second half of December.

The station reported that leaders of the Communist-controlled Polish Youth Union have admitted that despite years of Communist indoctrination, the "vast majority" of Polish young people "remain non-Marxist."

[RNS]

Bishop Installed In Minnesota

The Rt. Rev. Hamilton Hyde Kellogg was installed as the fifth Bishop of Minnesota at a ceremony December 4th, in the Cathedral Church of St. Mark, Minneapolis.

The Rev. Lloyd Gillmett, St. Paul, president of the standing committee of the diocese, presented a pastoral staff to Bishop Kellogg "in recognition of the office which our Church has bestowed on you; and in acknowledgment as well, of our readiness to support and be led by you."

After accepting it, Bishop Kellogg was formally installed by the Rt. Rev. James Hunter, Bishop of Wyoming and president of the Northwest province. The sermon was by the Rt. Rev. Gordon V. Smith, Bishop of Iowa.

Other bishops in attendance included the Rt. Rev. Douglass H. Atwill, retired Bishop of North Dakota; the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago; the Rt. Rev. Richard R. Emery, Bishop of North Dakota; the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee; the Rt. Rev. William W. Horstick, Bishop of Eau Claire, and the Rt. Rev. Chandler W. Sterling, Bishop Coadjutor of Montana.

Request of Bishop Kellogg for an assistant bishop was approved at a special convention of the diocese. A nominating committee of 15 priests and 15 lay persons will screen candidates.

Bishop Kellogg, who took over as head of the diocese after the death of Bishop Keeler on September 25th [L. C., October 7th], had been coadjutor of the diocese of Minnesota since 1952. Before that he served as rector of Christ Church and dean of Christ Church Cathedral, Houston, Texas.

Bishop Kellogg is a graduate of Williams College, Columbia University, and General Theological Seminary. He was ordained in 1924 and became priest-in-charge of St. Alban's Church, Syracuse, N. Y. In 1925 he became assistant at Christ Church, Greenwich, Conn. and in 1929 he became rector of St. James' Church in Danbury, Conn., where he served until becoming a chaplain in the U.S. Army in 1941. After his discharge from the army in 1945 he moved to Texas where he began his duties at Christ Church.

While in Houston Bishop Kellogg served as a member of the executive board for the diocese of Texas for four years. From 1948 to 1951 he was a trustee of St. Stephen's School, and is now a trustee of the Quin Foundation, General Theological Seminary, Shattuck School, St. Mary's Hall, and Seabury Western Theological Seminary. He was president of the Danbury Ministers' Association in 1940-41 and a deputy to the General Convention in 1949.



REV. LLOYD GILMETT (left) presents staff to Bishop Kellogg. Right: Bishop Emery of North Dakota. Bishop Kellogg was installed as the fifth Bishop of Minnesota in a ceremony on December 4th.

Vacation in Haiti Leads to Exchange Of Christmas Greetings and Gifts

By JEAN SPEISER

An unexpected change in vacation plans has led to greater coöperation between St. James parish in New York City and the missionary district of Haiti, which, though separated by an ocean, are becoming closer in spirit every day.

The exchange began when the Rev. William James Chase, assistant at St. James, changed his mind about going to France for his vacation, and chose instead, Haiti. He decided that Haiti, with its French-speaking people and traditions, would be a good substitute, and a complete change from clerical routine.

He was somewhat surprised, therefore, shortly after his arrival, to find that he had contracted to spend five days of his holiday accompanying Bishop Voegeli of Haiti and four U.S. seminary students on a semi-annual confirmation visit to a remote section of the island.

From Port-de-Paix on the north coast, where they arrived by jeep, they journeyed into the 8,000-foot mountains by horse and mule, returning to the city each night. During one of the days they experienced a full-scale earthquake; on another they sailed to the nearby island of La Tortue, former home of pirates and buccaneers, where Bishop Voegeli administered the holy rite.

Thus, the trip was not without its diversions; but the visitors learned also something of the physical limitations of ministering to the mission field. Among these, Bishop Voegeli happened to mention as they were toiling up a particularly rough stretch of mountain trail, was the difficulty of packing the Communion silver, which the local priest carried from mission to mission. It must of necessity be loaded into saddle-bags, where it often becomes dented and bent.

Mr. Chase made a mental note and, on his return to New York, made a plea by way of the parish leaflet for gifts of silver and silver-plated cups that might be used as chalices.

He had not long to wait before members of the congregation came up with a variety of offerings. Many had been trophies awarded for athletic achievements which, when inscriptions and handles had been removed, made beautiful and appropriate chalices. Others brought vases that had been received as wedding presents. The vestry assigned certain chalices, patens, and a ciborium to the collection, and a crystal and silver flagon that had traveled with a parishioner's grandfather from England to Australia and back to the United States also became destined to make its final trip to Haiti.

Mr. Chase's secretary, browsing in an antique shop in nearby Poughkeepsie, found and purchased a pair of silver

goblets, and Mr. Chase contributed the small cup and paten he had used overseas in the Air Force.

After being displayed in the parish hall, the first group of chalices was packed for Bishop Voegeli to take back with him to Haiti in November, following the meeting of the House of Bishops in Pocono Manor, Pa. Among them was a set of 10 chalices and patens, 70-year-old English silver plate that a neighborhood silversmith, much interested in the project, had sold Mr. Chase at cost, and which was repurchased by Bishop Voegeli.

Cheerfully paying excess baggage costs, Bishop Voegeli flew away to Haiti, where the chalices were pressed into immediate use. The second batch will return with him in December in time for use at the Christmas celebrations of Holy Communion.

When Mr. Chase left Haiti, he also



Photo by Newman

Rev. W. J. Chase, Bishop Voegeli inspect chalices.

brought part of the color and warmth of the country with him. While there he commissioned a local artist, M. Toussaint Auguste, whose murals beautify the walls of Holy Trinity Cathedral in Port au Prince, to paint a nativity scene.

The charming result was done in the typical warm pinks, blues, greens, and yellows of the Haitian primitive painter. M. Auguste used jet-propelled angels as his conception of the manner in which the heavenly messengers travel. He had to be reminded, however, that no nativity scene is complete without a star, which he supplied in tones of great brilliance as though to make up for the original oversight.

A reproduction of the painting, reduced to 5x7 inches, is mounted on gold board and carries the greetings of the clergy on the inner fold. Surplus copies of the greeting card are being sold for the

benefit of the Cathedral. Several hundred of them went to Bishop Voegeli and to Douglas Bushy of the National Council's Public Relations division, who bought them for their personal Christmas greetings.

But the new bond between the Manhattan and Haitian parishes seems only to have begun. Looking in book shops for new references on Haiti, Mr. Chase came upon a set of historic maps (1564 to 1840) of the country, owned originally by one of its former presidents. A parishioner made a gift of them to the newly established St. Peter's College in Port au Prince. As yet without a physical home, the college has been holding classes since September. It will be fully accredited to U.S. universities.

After hearing Bishop Voegeli tell about Haiti on United Nations Day last October, the Church school of St. James voted to send their Lenten Missionary offering, women of the church have voted to send one-fourth of the proceeds of their spring festival to Haiti.

It is possible that God's mysterious ways — working in this instance through upset vacation plans — may have surprised even Him with the numerousness of their results.

Religious TV-Radio Workshops Scheduled Next Year by NCC

A series of religious radio-television workshops are being planned for 1957 by the National Council of Churches. The first of the series will be held from January 27th to February 1st at Phoenix, Ariz.

The workshop will appeal especially to clergy, lay leaders, auxiliary and council executives, organists, choir directors, educators, and missionaries. The workshops will be directed by experienced teachers plus guest lecturers and staff members of local radio and television stations.

Additional one-week workshops have been scheduled at London, Ontario, in Canada; Portland, Ore.; Denver, Col.; and New York City. There will also be a special Biblical Theological Seminary International Workshop in New York City from July 29th to August 9th.

THE LIVING CHURCH RELIEF FUND

Spanish and Portuguese Church Aid Society
In Memoriam: Bishop Keeler\$ 11.00

St. Paul's Church, Odate, Japan
Previously acknowledged\$110.00
Anonymous, Topeka, Kan. 10.00
\$120.00

Korean Children
Previously acknowledged\$297.00
E. H. T., Clearwater, Fla. 10.00
\$307.00

Arab Christians
Previously acknowledged\$ 15.00
E. H. T., Clearwater, Fla. 10.00
\$ 25.00

BOOKS

Continued from page 13

for each play included with the text), diction, characterizations, and dozens of other topics. There is no real excuse why any church cannot now produce one — or all — of these plays. Everything is here but the actors.

And they are good plays! Not the usual sentimental pap. Religious enthusiasm rushes up from the pages. It infected me. I have already proposed one of the plays for a production in my own parish!

ROBERT H. GLAUBER

SAINT PETER. By John Lowe. Oxford University Press. Pp. 65. \$2.50.

This little book contains the Winslow lectures delivered last year at General Seminary by the dean of Christ Church, Oxford. In essence they provide a summary and critique of the recent *Peter* by Oscar Cullmann, though Dean Lowe's work and his conclusions are ultimately independent of Cullmann's.

The first lecture treats the New Testament evidence about "the rock" in an eminently sober and sensible manner. Peter was obviously the chief of the Twelve, though after the year 44 he left Jerusalem for a wider mission area. From the New Testament we do not learn that he visited Rome; in any event, he wrote neither First nor Second Peter.

The second lecture deals with literary, liturgical, and archaeological evidence for Peter's martyrdom at Rome, and properly concludes with the statement ("almost . . . 'morally sure'") that "Peter did come to Rome, suffered there as a martyr, and most likely in the Vatican district."

The third lecture is primarily a discussion of Matthew 16:18-19, about which Dean Lowe says that "the scruples I once felt . . . have been dissipated." Peter himself is the foundation stone of the Church, created as such by Christ. Does this mean that Roman claims about the papacy can be justified on this ground? By no means, for "there is no warrant in the New Testament for the view that the bishops or any one bishop inherits as of right the distinctive commission of Peter, which was for himself alone."

The lectures are admirably written and both clergy and laity should profit immensely from reading the book.

ROBERT M. GRANT

In Brief

TRUE REPENTANCE. By James Wareham. Morehouse-Gorham. Pp. xi, 70. Paper, \$1.15.

LIFE IN GRACE. By M. B. Dewey. Morehouse-Gorham. Pp. 112. \$1.25.

THE LITTLE STAR. and Other Stories. Told by Elizabeth Ward. Illustrated by Daphne Peirce. Morehouse-Gorham. Pp. 78. \$1.

THE JOYFUL MYSTERIES. By Kenneth N. Ross. Morehouse-Gorham. Pp. 60. 75 cents.

True Repentance, by James Wareham, is an exposition of the General Confession in the Daily Offices of Morning and Evening Prayer. Its author is Canon Emeritus of Peterborough.

The 52 brief sections (about five minutes' dose apiece) in M. B. Dewey's *Life in Grace* (subtitled "Meditations for the Sundays of the Christian Year") were "originally written for the [London] *Church Times* as weekly meditations based on subjects suggested by the collect, epistle, or gospel for the Sunday."

Elizabeth Ward's *The Little Star and Other Stories* contains eight stories to be read to children of 7 to 11 — "The Little Star," "The Little Black Lamb," "The



Spoilt Sparrow," etc. Through these stories the author "seeks to lighten the atmosphere of religious teaching."

The Joyful Mysteries, by Kenneth N. Ross, consists of brief meditations on the Annunciation, the Visitation, the Nativity, the Presentation, and the Finding in the Temple.

CHURCH AND PARISH. Studies in Church Problems, illustrated from the Parochial History of St. Margaret's, Westminster. By Charles Smyth. Seabury Press. Pp. xvii, 262. \$5.

THE CALL OF EVERY MAN. An Adult Reading and Discussion Course. Prepared by the Adult Division of the Department of Christian Education, the Protestant Episcopal Church. Seabury Press. Pp. v, 154. Paper, \$1.75.

LEADER'S GUIDE for the Adult Reading and Discussion Course **UNDERSTANDING THE EPISCOPAL CHURCH.** Prepared by the Adult Division of the Department of Christian Education, Protestant Episcopal Church. Seabury Press. Pp. 37. Paper, 50 cents.

IDEALS IN CHURCH MUSIC. An Official Statement Prepared for the Joint Commission on Church Music, the Protestant Episcopal Church. By Leo Sowerby. Seabury Press. Pp. 21. Paper, 65 cents.

Four books and booklets recently put out by Seabury Press deserve at least mention "in brief."

Charles Smyth's *Church and Parish* was published about a year ago by SPCK and reviewed in *THE LIVING CHURCH* of February 5th. Originally given as the 1953-1954 Paddock Lectures at the General Theological Seminary, it is now published in America by Seabury Press.

The Call of Every Man is a course based on William Law's *A Serious Call to a Devout and Holy Life*. It provides for five sessions.

The Leader's Guide for the Adult Reading and Discussion Course *Understanding the Episcopal Church* is for use with Volume VI in *The Church's Teaching, The Episcopal Church and Its Work*, by P. M. Dawley.

Ideals in Church Music, by Leo Sowerby, is a brief explanation of what Church music is (as distinct from secular music) and a strong plea for the use in services of worship of only the best Church music. It should be read especially by the person who misses the "good old tunes."

Books Received

THE ART OF MEDITATION. By Joel S. Goldsmith. Harpers. Pp. vi, 154. \$2.50.

THE MIDDLE EAST IN THE COLD WAR. Edited by Grant S. McClellan. H. W. Wilson Co. Pp. 201. \$2.

THE STORY OF GABRIELLE. By Catherine Gabrielson. World Publishing Co. Pp. 118. \$2.75. [" . . . the story of a gallant little girl's last days on earth. . . ."]

HUGH DU PUISET, BISHOP OF DURHAM. By G. V. Scammell. New York: Cambridge University Press. Pp. xi, 354. \$7.50.

KIERKEGAARD COMMENTARY. By T. H. Crossall. Harpers. Pp. xix, 263. \$5.

THE MINISTRY IN HISTORICAL PERSPECTIVES. Edited by H. Richard Niebuhr and Daniel D. Williams. Harpers. Pp. xi, 331. \$5.

THE CHRISTIAN AND HIS AMERICA. By Gerald Kennedy. Harpers. Pp. ix, 175. \$3.

THE BOOK OF MIRACLES. By Zsolt Aradi. Farrar, Straus and Cudahy. Pp. xx, 316. \$5.

A PILGRIM'S VOW. By Pierre van Paassen. Dial Press. Pp. 344. \$4.

THE ROADS OF HOME. Lanes and Legends of New Jersey. By Henry Charlton Beck. Foreword by Carl Carmer. Rutgers University Press. Pp. xii, 289. \$5.

CHRISTIAN FAITH: BULWARK OF FREEDOM. By Eugene Carson Blake. Elsevier Press. Pp. 57. \$2.

MARRIAGE: PAST AND PRESENT. A Debate Between Robert Briffault and Bronislaw Malinowski. Edited with an Introduction by M. F. Ashley Montagu. Porter Sargent. Pp. 90. Cloth, \$2.50; paper, \$1.50.

THE FAITH AND MODERN ERROR. An Essay on the Christian Message in the Twentieth Century. By Harry Blamires. Macmillan. Pp. ix, 145. \$3.

BIBLICAL THEOLOGY AND CHRISTIAN EDUCATION. By Randolph Crump Miller. Scribners. Pp. xiv, 226. \$3.50.

RAND McNALLY BIBLE ATLAS. By Emil G. Kraepling, Ph.D. Rand McNally. Pp. 487. \$8.95.

FRANCIS AND CLARE. Saints of Assisi. By Helen Walker Homan. Illustrations by John Lawn. Farrar, Straus & Cudahy. Pp. 190. \$1.95.

FEEL LIKE A MILLION! By Catharyn Elwood. Devin-Adair. Pp. xiv, 382. \$3.95. [How Proper Nutrition Can Revolutionize Your Life.]

PEOPLE and places

Appointments Accepted

The Rev. Leon C. Balch, formerly vicar of St. Anne's Chapel, Woodstock, Tenn., will on January 1st become rector of Grace Church, Brainerd Rd. at Belvoir Ave., Chattanooga, Tenn.

The Rev. John R. Caton, who was formerly in charge of St. Mary's Mission, Honolulu, has since May been in charge of Taiwan Sheng Kung Hui, Taiwan, Free China. Address: Box 309, Kaohsiung, Taiwan, Free China.

The Rev. Willis R. Doyle, formerly rector of St. Francis' Church, Dallas, Texas, is now vicar of St. John's Church, Westfield, Pa., and St. John's, Lawrenceville. Address: St. John's Rectory, Westfield.

The Rev. Stewart K. B. Elmslie, formerly rector of the Church of the Holy Advent, Clinton, Conn., in charge of St. Paul's, Westbrook, has been instituted as vicar of All Hallows', Gospel Oak, in the diocese of London. He and his family may now be addressed at All Hallows' Vicarage, Courthope Rd., Gospel Oak, London, N.W. 3, England.

The Rev. Fred I. E. Ferris, formerly in charge of Trinity Church, Chocowinity, N. C., and St. Paul's, Vanceboro, is now assistant of St. Luke's Church, Montclair, N. J.

The Rev. William L. Gatling, Jr., formerly vicar of Holy Trinity Church, Sulphur, La., will on January 1st become rector of the Church of the Good Shepherd, 1512 Blanding St., Columbia, S. C.

The Rev. William J. Hannifin, formerly vicar of All Souls' Mission, Garfield, Utah, and chaplain of St. Mark's Hospital, Salt Lake City, is now in charge of St. Paul's Church, Salt Lake City. Address: 261 S. Ninth E., Salt Lake City 2.

The Rev. William F. Hays, formerly rector of St. Mark's Church, Jonesboro, Ark., will on January 1st become rector of St. Paul's Church, Newport, Ark.

The Rev. Clifton M. Henderson, Jr., formerly rector of St. Mark's Church, San Marcos, Texas, is now assistant of the Church of St. Clement, El Paso, Texas. Address: 4500 Nashville St.

The Rev. Richard J. Lintner, formerly curate at Christ Church, Winnetka, Ill., is now curate at St. Paul's Church, Oakland, Calif. Address: 461 Crescent St., Apt. 5, Oakland 10, Calif.

The Rev. Kenneth E. Mackenzie, formerly assistant at Trinity Church, New Rochelle, N. Y., is now rector of the Church of the Ascension, Mount Vernon, N. Y.

The Rev. Laurence S. Mann, of the diocese of Los Angeles, who spent the last year serving as priest in charge of St. Andrew's Parish, Esperance, West Australia, is now vicar of St. Stephen's Mission, Stockton, Calif., in the district of San Joaquin.

The Rev. Frank Maples, formerly vicar of Trinity Church, St. James, Mo., and St. Andrew's Church, Cuba, Mo., is now serving as locum tenens at St. Paul's Church, Palmyra, Mo., and St. Jude's, Monroe City. (At the age of 79, he serves under the provisions for employment listed in Canon 45.)

The Rev. Christopher Morley, Jr., who was formerly on the faculty of Central Theological College, Tokyo, and more recently served as assistant at Christ Church, Poughkeepsie, N. Y., is now vicar of the Italian Church of St. Anthony of Padua, Hackensack, N. J., and Christ Church, Passaic. Address: 360 Main St., Hackensack.

The Rev. Walter D. Roberts, formerly in charge of Christ Church, Denmark, S. C., and St. Alban's, Blackville, is now rector of St. Jude's Church, Walterboro, S. C., and Sheldon Church, McPhersonville.

The Rev. David A. Stambaugh, formerly curate of Trinity Cathedral, Cleveland, is now rector of the Church of the Epiphany, Urbana, Ohio. Address: 230 Scioto St.

The Rev. Frederick Wielage, formerly assistant at St. Mark's Church, Milwaukee, is now rector of St. George's Church, 1138 W. Center St., Milwaukee.

Resignations

The Rev. Dr. E. A. Christian, for 26 years rector of St. Mary's Church, Washington, D. C., has resigned. His health began to fail in the early summer.

The Rev. Lawrence Rogers Kelley, of the diocese

of New York, has retired. Address: Box 723, Lakeland, Fla.

The Rev. Wiley W. Merryman, curate of Christ Church, Short Hills, N. J., has resigned because of ill health. Address: 27 Perry St., New York 14.

The Rev. Claude F. Stent, rector of Trinity Church, Garnerville, N. Y., will retire on December 31st.

Changes of Address

The Rt. Rev. Dr. Norman B. Nash, retired Bishop of Massachusetts, now Bishop in charge of the Convocation of American Churches in Europe, formerly addressed at 1 Joy St., Boston, may now be addressed at 33 Lexington Ave., Cambridge, Mass.

The Rev. Clarence C. Pope, Jr., who is serving St. George's Church, Bossier City, La., may now be addressed at 2407 Douglas Dr., Bossier City.

The Rev. Norman S. Rice, assistant at St. Peter's Church, Roseland Ave. and Oak Lane, Essex Fells, N. J., formerly addressed at Box 65, Roseland, N. J., may now be addressed at 257 Roseland Ave., Essex Fells, N. J.

Ordinations

Priests

Honolulu — By Bishop Kennedy: The Rev. Richard Lloyd Aiken, on December 1st at the Church of the Holy Nativity, Honolulu, where he will be assistant; presenter, Canon P. R. Savanack; preacher, the Rev. J. J. Morrett; address: 5286 Kalanianoehle Highway.

Minnesota — By Bishop Kellogg: The Rev. Floyd Jay Miller, on November 28th, at St. James' Church, Fergus Falls, Minn., where he will be in charge; presenter, the Rev. G. B. Gilbert; preacher, the Very Rev. J. T. Baker.

Pennsylvania — By Bishop Hart, on November 17th, at St. Peter's Church, Glenside, Pa. (the Rev. E. G. Harris, preaching):

The Rev. Earl Hubert Brill, vicar of Epiphany Mission, Roversford, Pa.; presented by the Rev. R. N. Back.

The Rev. William Roulston McKean, Jr., curate at the Church of the Holy Apostles and the Mediator, Philadelphia; presented by the Rev. W. R. McKean.

The Rev. John Rich Norman, Jr., curate of the Church of Our Saviour, Jenkintown, Pa.; presented by the Rev. Dr. J. M. Niblo.

The Rev. Henry J. Sharp, vicar of St. Bartholomew's Church, Philadelphia; presented by the Rev. D. O. Trauger.

Deacons

Albany — By Bishop Richards, Suffragan: James Richard Rowland, on October 6th, at Bethesda Church, Saratoga Springs, N. Y.; presenter, Canon G. E. DeMille; preacher, the Rev. W. B. Holmes; to be in charge of Christ Church, Duanesburg, N. Y.

Idaho — By Bishop Rhea, Acting Bishop of Idaho: Jack Arden Bates, on November 30th, at Good Shepherd Mission, Fort Hall, Idaho, where he will be vicar; presenter, the Rev. E. F. Ellis; preacher, the Rev. A. E. Asboe.

Milwaukee — By Bishop Hallock, on December 1st, at All Saints' Cathedral, Milwaukee: John H. Heidt, Robert J. C. Brown, Donald G. Radtke, and Lorry Trayser. The ordinands, who were presented by the Very Rev. M. D. Maynard, will complete their studies at Nashotah House. The Very Rev. E. S. White was the preacher.

San Joaquin — By Bishop Walters: Arthur W. Rudolph, on September 29th, at Trinity Church, Madera, Calif., where he will be in charge; presenter, the Rev. P. E. Langpaap; preacher, the Rev. V. M. Rivera.

By Bishop Walters: Robert T. Fortna, on October 13th, at St. Mark's Church, Berkeley, Calif.; presenter, the Rev. P. E. Langpaap; preacher, the Rev. Robert Rodenmayer; to be in charge of St. Mary's Mission, Manteca, Calif.

Other Changes

The Rev. Canon Clifford W. French, retired priest of Harrisburg, is now serving as chairman of the council of the Senior Citizens' Recreation Center, Columbus, Ohio. Formerly addressed at 3692 N. High St., he may now be addressed at 1925 Suffolk Rd., Columbus 21.

The Rev. Dr. Donald Henning, rector of Calvary Church, Memphis, Tenn., has been called upon by the Memphis and Shelby County Red Cross chapter to coordinate the Blood for Veterans Campaign at Memphis. Dr. Henning was chairman of the same program during the Korean conflict.

The new drive is for 2,000 pints a year for veterans at Kennedy Veterans' Hospital at Memphis. The hospital uses between 4,000 and 5,000 pints of blood a year for the treatment of paraplegic and chest cases.

The Rev. Dr. Clarence H. Parlour, rector of St. Mark's Church, Glendale, Calif., has been named honorary canon of St. Paul's Cathedral, Los Angeles.

Deaths

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

The Rev. Robert H. Bull, assistant priest at St. Paul's Church, Kansas City, Kan., died November 30th at a hospital in Kansas City. He was 54 years old.

Mr. Bull was a graduate of Butler University. He served on the editorial staff of several Indiana newspapers, including the *Indianapolis Times*, the *South Bend Tribune*, and the *Hammond Times*. In 1946 he became director of public relations for the National Dairy Council in Chicago and in 1948 he became the managing editor of the *Wichita Eagle*. After taking special courses at Seabury Western Theological Seminary he was ordained deacon in 1951 and priest in 1952. He served as assistant rector of Grace Church and assistant chaplain at St. Luke's Hospital in Chicago from 1951 to 1952, when he became rector of St. Andrew's Church, Emporia, Kan. He had been at St. Paul's Church since 1953. Fr. Bull is survived by his wife, Ruth Carr Bull; and one son.

The Rev. Marshall F. Montgomery, rector emeritus of St. Barnabas Church, Newark, died November 27th at Franklin, N. H. He was 88 years old.

Born in Maras, Turkey, the son of missionary parents, Fr. Montgomery came to the United States as a boy. He graduated from Seabury Institute in Faribault, Minn., and was ordained priest in 1900. After serving several parishes in South Dakota, Fr. Montgomery became rector of Trinity Church, Grantwood, N. J., in 1913. In 1923 he became director of Religious Education at the Seamen's Church Institute in New York City and from 1926 until his retirement in 1936 he was rector of St. Barnabas Church. He is survived by his wife, Louise Abell Montgomery.

Cynthia Ann Coburn, 19-month-old daughter of the Very Rev. and Mrs. James B. Coburn, died November 13th after a short illness.

Dean Coburn is dean of Trinity Cathedral, Newark, N. J. Funeral services were conducted at the cathedral by Bishop Washburn of Newark on November 16th and burial took place in Wellfleet, Mass. The Coburns have four other children.

Prof. Ernest F. Hawke, organist and choirmaster at Grace-St. Luke's Church, Memphis, Tenn., died at the home of his daughter in Memphis. He was 76.

Prof. Hawke, who was born in Truro, Cornwall, England, and played the organ at Truro's Cathedral, England, came to America in 1906. He became organist at Bethesda Church, Saratoga, N. Y., and two years later moved to Memphis to become organist at Grace Church. In 1919 he became a music teacher at Central High School, Memphis, a position which he held for 31 years until his retirement in 1950. Among his published compositions were *The Confederate Requiem*, *Song of the Winds*, *Southern Fantasy*, and *Land of Liberty*. He was a member of the American Guild of Organists and had served as dean of the West Tennessee chapter. He was also an associate of the Royal College of Organists in England and a member of the Beethoven Club. He is survived by a daughter, Mrs. L. B. Addington; a son, Hubert H. Hawke; two grandchildren; and three great-grandchildren.

Miss Clara Blanche Knapp, professor emeritus of Middlebury College and di-

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rector of the department of home economics for 25 years, died at her home in Middlebury, Vt., on September 26th.

Miss Knapp was very active in the Episcopal Woman's Auxiliary and was a past vice-president of the Auxiliary for the diocese of Vermont. She was the only woman ever to serve on the vestry of St. Stephen's Church, Middlebury.

CORRECTION

It was erroneously reported in THE LIVING CHURCH that Mrs. Isabel Clayton Tocher was living in Meridian, Texas, at the time of her death August 17th. At the time of her death Mrs. Tocher was living in Ft. Worth, Texas, with her husband, the Rev. George A. Tocher, and their daughter, Elisabeth. Fr. Tocher and his daughter moved to Meridian last month, after the death of his wife. Before moving to Texas the family had lived at Versailles, Ky.

we congratulate

WILLIAM H. TAYLOR, organist and choir-master at St. JOHN'S CHURCH, BETHESDA, Md., who celebrated his sixtieth year in that capacity on October 7th. Mr. Taylor began his



WILLIAM TAYLOR

musical career as a choir boy at Christ Church, Georgetown, under the direction of choir-master Jim Watson. The organist was Miss Aileen Bell, sister of Alexander Graham Bell. Mr. Taylor still keeps the dollar which was paid him for his first month's services.

THE MOST REV. ORESTES P. CHORNOCK, Bishop of the American Carpatho-Russian Orthodox diocese, on the 50th anniversary of his ordination into the priesthood. The celebration included Pontifical Divine Liturgy held at Christ the Saviour Cathedral, Johnstown, Pa., a Moleben of Thanksgiving, and a Golden Jubilee banquet. Representing the Episcopal Church at the celebration was Bishop Scaife of Western New York.

THE REV. EDWARD M. PENNELL, JR., rector of St. Francis Church, San Francisco, who received the Silver Beaver award, the highest national award given by the Boy Scouts of America. Mr. Pennell, who has been active in scout work for over 20 years, received the award for "distinguished service to boyhood." Presentation of the award was made at the annual dinner of the San Francisco Council of the Boy Scouts, which was attended by over 3,000 persons.

THE REV. WILLIAM NEWMAN PARKER, rector of the Church of the Epiphany, Sherwood, Pa., who celebrated three 50-year anniversaries all on one day. The three anniversaries were the anniversary of his ordination to the priesthood, becoming rector of the Church of the Epiphany, and becoming canonically connected with the diocese of Pennsylvania. Guest preacher at the anniversary service was the Rev. J. Wilson Sutton,

rector emeritus of St. Stephen's Church, New York City.

ALL SAINTS' CHURCH, APPLETON, Wis., which celebrated its 100th anniversary with a confirmation, parish communion, and banquet. Special guests at the festivities included Bishop Brady, Coadjutor of Fond du Lac, and the Very Rev. Edmund Ringland, dean of the Cathedral Church of St. Paul, Fond du Lac.

ST. JOHN'S CHURCH, PRAIRIEVILLE, Mo., which celebrated its 100th anniversary with a thanksgiving service and basket supper. The parish was organized in 1846 and the first church was completed in 1856. Participating in the anniversary service were Bishop Lichtenberger of Missouri, Archdeacon Rehkopf, and the Rev. Richard Coombs, dean-elect of St. John's Cathedral, Spokane, Wash.

ST. MARTIN'S CHURCH, CLEWISTON, Fla., on the completion of a new parish house. Dedication services were held November 20th by the Rev. Frank L. Titus, rector of Holy Cross Church, Miami. Festivities included a supper and annual parish meeting.

CHRIST CHURCH, ALBERT LEA, Minn., which was consecrated on October 3d by Bishop Kellogg of Minnesota. The sermon was preached by the Rt. Rev. Richard R. Emery, Bishop of North Dakota.

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LETTERS

Continued from page 3

of irrational assertion." Tillich's name does not occur in this connection. For an appreciation and critique of Tillich's ontology I refer Mr. Skinner to my article, presently to appear in the *Anglican Review*, "Some Notes on the Ontology of Paul Tillich," in which I extoll his "destruction" of Barthian sophisticated fundamentalism. I am afraid Mr. Skinner has misled himself here.

I am sorry to indulge in a popular magazine in scholarly paraphernalia, especially since I wrote my article deliberately upon a journalistic level. Under the generalized, journalistic treatment, however, was a background of rather careful documentation. I hope Mr. Skinner will elaborate upon his rather pontifical assertion that the Book of Common Prayer is an existential book. It is an interesting thesis that deserves to be supported by something more than isolated assertion.

(Rev.) WILFORD O. CROSS
University of the South

Sewanee, Tenn.

Can't Be Wished Away

In one of his lectures dealing with Hegel's advanced philosophical system, Professor Paul Tillich (himself no Hegelian) once commented, "All refutations of this system are ridiculous in comparison with its tremendous historical power." After reading the article "Neo-Orthodoxy And Prayer Book Teaching" [L. C., October 21], one is tempted to ask if we have not reached the point in history where the same may be said of "Existentialism." This does not mean that Existentialism is beyond critical evaluation. But it does mean that we cannot wish it away by an appeal to the Prayer Book or by merely contrasting it with Anglicanism, or for that matter, with anything else.

In this article, there is an implicit (and I

think illicit) identification of "Neo-Orthodoxy" and "Existentialism" throughout. The term "Neo-Orthodoxy" itself, along with a host of conclusions drawn in this article, have been vigorously denied with a back-breaking logic by many of the thinkers to whom both are attributed. To overlook this is simply to beg the whole question.

Dr. Cross says many fine things in legitimate criticism. But in general it seems to me that he proves too much by assuming too much. The article opens with the words, "Why is Neo-orthodoxy dissolving the structure of truth and order?" Such a statement by itself tends to dissolve the structure of truth and order. Such a statement is known to logicians as a "complex-question" and as such is not a question at all, but an unproved assumption of fact. One may argue that the article subsequently proves the assumption; but its use in this axiomatic fashion is unfair and misleading at the outset.

With no explanation we jump nimbly from Neo-Orthodoxy to Existentialism to Kierkegaard and ultimately to Luther. Existentialism (or is it "Neo-Orthodoxy?") is presented to us as a "system" which is "emotional, sensational, and highly individualistic." Among the leaders of this alleged emotionalism and sensationalism, one is surprised to find individuals representing such varying theological contrasts as Barth, Brunner, Niebuhr, and Tillich. Then there is the question whether Neo-Orthodoxy or Existentialism may properly be called a system alongside other systems. Historically, Existentialism has manifested itself, not as a system by itself, but rather, as a method of thinking which has influenced all "systems," including Liberal Protestantism, Anglicanism, and to some extent, even Roman Catholicism.

The existentialist (and the "Neo-Orthodox") movement cannot be understood apart from the 18th century world view, its intellectual disintegration in the 19th century, and its sociological destruction in the 20th century. This is not just emotionalism and sensationalism. Unfortunately, it is the battle-

ground of 20th century philosophical, religious, and political thinking, whether we like it or not. To dismiss this whole development with a few contemptuous sentences in the name of Anglicanism and the Prayer Book is to belittle both.

Dr. Cross' warning against the purely psychological use of many existentialist concepts is both timely and relevant. Obviously Existentialism cannot be swallowed whole or neatly synthesized with the Prayer Book. But his presentation is unconvincing because he does not seem to understand what his opponents are really trying to say. Then, too, Existentialism is a movement with so many facets, that to generalize about it is to miss the opportunity of saying anything really significant about it.

To associate thinkers like Niebuhr and Tillich with a sea of emotionalism, sensationalism, and pathological morbidity is to ignore the most significant conclusions of their work. To do this is to think that we are making these men walk an intellectual plank off the ark of Anglicanism, when in fact they are neither in the ark or in the sea, but on relatively dry land, where they are simply attempting a philosophical and religious evaluation of what is in actual fact going on around them.

Dr. Cross admits at the beginning of the article that in choosing his approach, there is a risk of arbitrary statements. This is the only understatement I can find in the article. If something cannot be said of a movement without distorting it and casting its leaders in false roles, one wonders if perhaps it might best be left unsaid.

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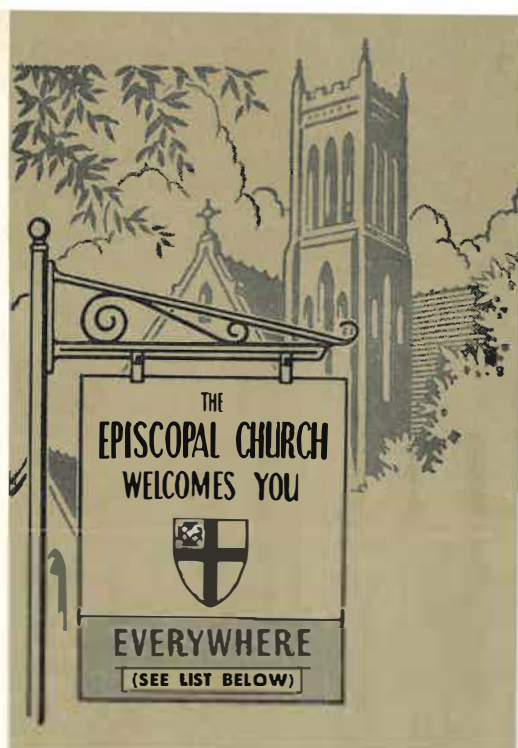
GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

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

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

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

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



NEW YORK N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

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

ST. PAUL'S CHAPEL Broadway & Fulton St.

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.

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

ST. CHRISTOPHER'S CHAPEL 48 Henry St.

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

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1

Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

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