

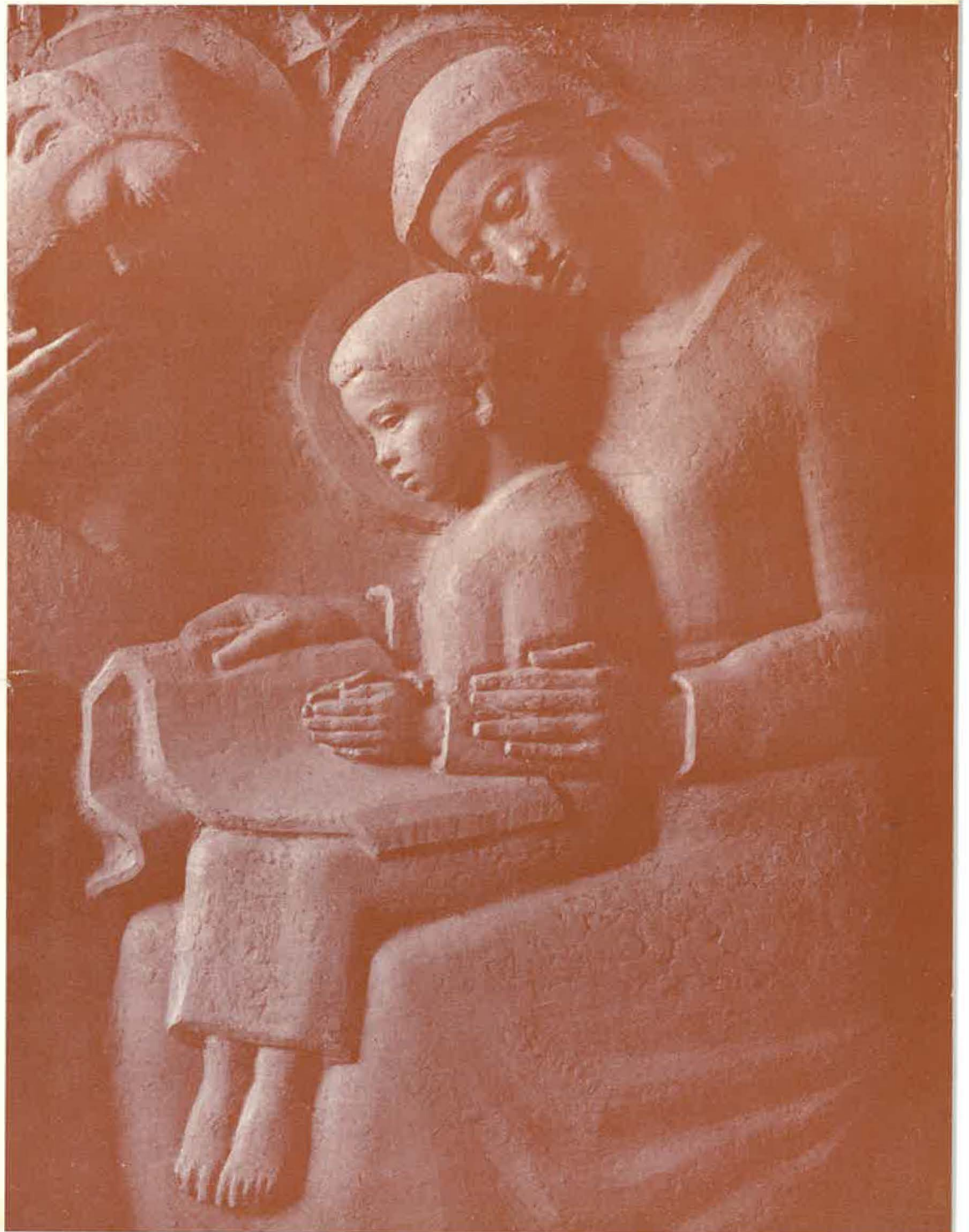
# The Living Church

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December 23, 1962

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## TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

## Are You a Reactor?

Of course you are a reactor. That is, you react, or respond in some way, to human contacts. Everybody who is alive vibrates in his own way to the human relationships of daily life. We have learned to get on with people in some habitual way — by flight or attack or gracious friendliness.

Some of us are reticent; some of us are outgoing. A few folks have so retreated from life (or been driven to the defensive by early abuse) that they are suspicious, or even aggressive.

We all know people who reveal their feeling of social inadequacy by a cover-up of incessant talking. Such people, no doubt, inwardly long for recognition, and feel that they must make a good impression.

Then there are the shy ones, so used to being neutral in human meetings that they are colorless, seemingly without any vital life. They may be really timid and habitually reserved. They perhaps have been hurt, and are not taking the risk of being hurt again. These are people for whom being criticized is life's worst threat (and this is the tender side of every one of us). They are on guard. They therefore will not freely take part in group action and will not accept leadership roles. In our parish and community programs they may be the great number of our "quiet ones" who listen patiently to sermons and talks, but who, we suspect, are seldom stirred. To those of us who are teachers and preachers, these people are our challenge and our true problem. How can we reach and help them?

### How Do Teachers React?

The ideal teacher is the one who is almost selfless in dreading criticism, who truly cares for the ones he has been assigned to teach. This outgoing quality is seen in all gracious people. Some of it may be acquired social skill, but we soon detect the artificial and sense the genuine. The thought we wish to share is this: How should teachers react to their pupils?

Are some folks simply temperamentally unfit for teaching? We hear it said, "Oh, I never could be a teacher." Does this reveal (if it could be explored) a dread of person-to-person relationships? Can it be a life-pattern of feeling inadequate — a listener, a follower, but never a leader? Does it suggest habitual flight from intimate human contacts?

Perhaps such a frame of mind may mean only that the person feels that teaching is outside his knowledge, his experience and training. (This we can change

by some courses in adult education in the parish, if the person likes people, and is willing to explore the faith and its implications.)

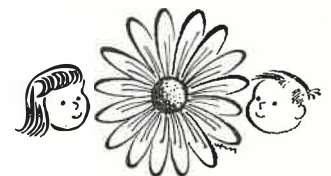
Let's hope that most of our present teachers are, down deep, kindly and friendly people, whose religion goes out toward others. This you bring to your teaching — your life-pattern of reaction to folks — and it is far more important even than your (partial) knowledge of the *what* and the *how* of teaching.

### You Face Your Class

From Sunday to Sunday, here are some of the living circumstances which you may face: How do you react to a child's resentment of your discipline, or to a child's unpleasant or annoying word or act? Do you really listen to a child's appeal, shown in some chance question? Do you try to meet his mind, or do you rush in with facts, or your own solution?

Then there is that sensitiveness which detects the right moment, when the talking has reached a felt point of deeper understanding, that you really communicate a bit of your own religion to them. We talk so seldom of our personal religion with adults, even with our best friends. Can we speak freely, naturally, to our class?

We have not used the word, but have left it to the last, hoping that the reader would say it: Do you really *love* your children? For if you do, then this life-



long habit of reacting, of being with people, will work, and something miraculous will happen in your class.

(And so, having raised and discussed a personal concern, we now offer a biblical passage to confirm and clinch it. This is one of the new ways of planning your lesson — to move from concern to lore. You can learn to apply it more often than you would think.)

St. Paul wrote to the Corinthians: "This love (of which I speak) is slow to lose patience — it looks for a way of being constructive. It is not possessive: it is neither anxious to impress, nor does it cherish inflated ideas of its own importance" (I Cor. 13:4-5, J. B. Phillips' translation.)

# The Living CHURCH

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

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## THINGS TO COME

### December

- 23. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- Association of Professional Women Church Workers, annual Christmas meeting, Windham House, New York, N. Y., to 29th.
- Conference of the Anglican Inter-Seminary Movement, at Philadelphia Divinity School, Philadelphia, to 29th
- 28. Holy Innocents

## The Cover

The bas-relief pictured on the cover, "Madonna and Child," appears by courtesy of the sculptor, Ernest E. Morenon, Fenway Studios, Boston, and of the National Sculpture Society, New York, N. Y.

The five-by-four-foot relief is one of six done in stone for the exterior wall of the chapel, Nazareth School, Boston.

**NEWS.** Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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The "cathedral-sized" Advent-Christmastide wreath used in Trinity Church, Tulsa, Okla., this year was made by parishioners, headed by Mr. M. Luke Walraven, a petroleum engineer. Fashioned of oak and iron, it supports three purple candles and one rose one, which are lighted progressively — one more for each Sunday in Advent. They surround a two-inch Christ candle, lighted before the reading of the Gospel on Christmas Eve. The greens are trimmed with gold ribbon, as is customary in Europe, and the whole is surmounted by a small oak cross and a brass globe. In Epiphany, it will be replaced by the parish's customary Epiphany star. The Rev. C. W. V. Junker is rector of Trinity Church.

**O** God, who hast made this most sacred night to shine with the illumination of the True Light, grant, we beseech Thee, that as we have known the mystery of that Light upon earth, we may also perfectly enjoy it in heaven; through the same Jesus Christ our Lord.

— Gelasian, tr. William Bright

# The Living Church

For 84 Years:

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

Fourth Sunday in Advent  
December 23, 1962

## OKLAHOMA

### Putnam in the Ninth

The Rev. Frederick W. Putnam, Jr., rector of St. James' Church, Wichita, Kan., was elected Suffragan Bishop of Oklahoma on the ninth ballot of a convention held at St. Paul's Cathedral, Oklahoma City, on December 11th. He has accepted, subject to consents.

Fr. Putnam, who is president of the Associated Parishes, had only six clerical votes on the first ballot, with 34 necessary to elect, and was number six in a field of nine in this column. But his lay supporters held firm. At one point, on the fourth ballot, his lay votes dropped a dozen to 18, while the lay votes for the Rev. Canon Scott Field Bailey, administrative assistant to the Bishop of Texas, picked up 19 lay votes. Fr. Putnam's lay votes remained at 18 on the next ballot, then swelled to 31 on the sixth, and kept rising. Meanwhile his clerical votes rose rather steadily. Canon Scott's lay votes, meanwhile, hit a peak on the fifth ballot (94, with 86 necessary to elect), and stayed about there through the next two ballots, after which they went down. His clerical votes reached a high of 23 (33 necessary to elect) on the sixth vote.

Another strong contender was the Rev. Joseph S. Young, rector of St. John's Church, Norman, Okla. His lay votes reached their maximum of 49 in the fourth ballot and stayed there in the fifth, and his clerical votes increased steadily through the fifth ballot. At this point Fr. Young tried to withdraw his name from nomination, but his nominator refused to allow the withdrawal. Immediately thereafter, on the sixth ballot, Fr. Young's votes decreased while Fr. Putnam's rose.



Fr. Putnam is active in the Liturgical Movement in this country, and is an accomplished photographer. He served as staff photographer for *THE LIVING CHURCH* at the 1961 General Convention.

Representing Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, Msgr. Francis J. Lally (left) attended the recent consecration of the Rt. Rev. John M. Burgess as Suffragan of Massachusetts. Msgr. Lally is editor of the *Pilot*, weekly publication of the Boston archdiocese. Here he and Bishop Stokes of Massachusetts are shown congratulating the newly consecrated bishop.

## EPISCOPATE

### Firsts in Boston

The Rt. Rev. John M. Burgess, former Archdeacon of Boston, was consecrated Suffragan Bishop of Massachusetts (the Rt. Rev. Frederic C. Lawrence also is suffragan) on December 8th, in Trinity Church, Boston.

More than 1,500 people attended the service, including a representative of the Roman Catholic Archbishop of Boston,

Richard Cardinal Cushing. The cardinal was represented by Msgr. Francis J. Lally, editor of the *Pilot*, official publication of the Boston archdiocese. This is believed to be the first time that the archdiocese of Boston has been represented at an Episcopal consecration.

Presiding Bishop Lichtenberger was consecrator. He was assisted by Bishop Stokes of Massachusetts and Bishop Mosley of Delaware, co-consecrators. Present-

## OKLAHOMA ELECTION

Ballot	1st		2d		3d		4th		5th		6th		7th		8th		9th	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Scott Field Bailey	10	36	13	46	18	62	19	81	20	94	23	93	22	94	19	78	14	46
H. Edwin Caudill	7	14	6	5	3	0												
William I. Cool, Jr.	2	5	1	0														
Charles H. Perry	2	6	1	1	1	1												
Frederick W. Putnam, Jr.	6	24	7	27	6	30	10	18	12	18	19	31	31	51	40	77	46	113
John C. van Dyk	11	30	9	27	11	20	8	13	6	10	4	9	2	3	3	5	4	5
Charles E. Wilco	9	18	7	20	4	12	3	8	Withdrew									
Donald R. Woodward	3	7	0	3	0	0	1	0										
Joseph S. Young	16	25	21	36	22	42	25	49	27	49	19	37	11	21	4	7	1	2
Ballots cast	66	165	65	165	65	167	66	169	65	171	65	170	66	169	66	167	65	166
Necessary to elect	34	83	33	83	33	84	34	85	33	86	33	86	34	85	34	84	33	84

ing bishops were Bishop Lawrence, and Bishop Crowley, Suffragan of Michigan.

Bishop Butterfield of Vermont read the Epistle, and Bishop Hobson, retired, of Southern Ohio read the Gospel. Litanist was Bishop Hatch of Western Massachusetts. Consents of the standing committees were read by the Very Rev. John B. Coburn, dean of the Episcopal Theological School, and the bishops' consents were read by Bishop Hall of New Hampshire. Attending presbyters were the Rev. Malcolm G. Dade, rector of St. Cyprian's Church, Detroit, and the Very Rev. Charles H. Buck, Jr., dean of the Massachusetts cathedral.

Bishop Dun, retired, of Washington was the preacher. In his charge to the bishop-elect, he said, in part:

"We do not forget — you do not forget — that your parentage and inheritance link your fortunes with a vast section of humankind burdened with deprivations and indignities and exclusion. We rejoice that what happens here is a conspicuous token of victory in our long, wearing battle against those ugly things we call 'prejudice' and 'segregation.' We rejoice that in your election [L.C., October 7th] your fellows have followed that good injunction to see and judge every man simply as he reveals himself to be in personal encounter.

"But you and I know that our human problems go deeper than that. A token victory remains a token. For good or ill, our individual human lives draw much of their meaning from the human groupings to which we and others belong. As you know too well, men bear the hurts and indignities and deprivations and hostilities of their memberships. We wrestle here with 'principalities and powers,' stubborn and deeply entrenched, taking many forms throughout our common humanity. We can gain in courage and wisdom to go forward in this warfare without bitterness only as we find ourselves and one another in a membership that rises above and spans all the barriers that separate man from man."

Bishop Burgess is the first Negro bishop in this country to serve in a predominantly white field [see page 14].

#### NORTHERN INDIANA

### Coadjutor Next Year

At a special meeting, the convention of the diocese of Northern Indiana voted on December 12th to elect a coadjutor for the diocese. The election is expected to be held next February or March.

The convention, meeting at St. James' Cathedral, South Bend, acted at the request of Bishop Mallett of Northern Indiana.

#### LAYMEN

### Red Cap's Bible Award

Churchman Ralston Young, "Red Cap 42," stepped forward and received the 1962 Bible Award from the president of the New York Bible Society (Mr. Robert



Dallas Morning News

On goes the miter, as the Rt. Rev. Theodore H. McCrea becomes Suffragan Bishop of Dallas [L.C., December 16th]. Bishop Hines of Texas (rear) looks on as Presiding Bishop Lichtenberger adjusts the new bishop's headpiece. Bishop McCrea was consecrated in St. Matthew's Cathedral, Dallas, on December 4th.

Nelson) on the afternoon of December 9th, at the Convent Avenue Baptist Church, New York City.

Mr. Young, an Episcopal layman and a red cap at New York's Grand Central Station for the past 38 years, conducts a Bible reading and prayer service on track 13 every Monday, Wednesday, and Friday, during the noon hour. The services are held in a dimly lit daycoach and through the years bankers, lawyers, and clergymen, together with the bereaved, the sick, the helpless, and the lonely, have visited the informal meetings.

Sometimes on track 13 a lone visitor may spend the hour with Mr. Young, reading the Bible and praying. At other times there will be several visitors. Often Mr. Young finds that, through the years, the same person will make a point of visiting with him, whenever that person is in New York. Some travelers would never think of passing through Grand Central Station without paying a visit to track 13 and Mr. Young.

Born in Panama, Mr. Young migrated to New York City and was a stranger there until someone took an interest in him and directed him to St. Philip's Church.

In the years that followed, Mr. Young always remembered those first three months when he once again became a Churchman, after staying away from church for 20 years. He recalls that he read, over and over again during those three months, the 139th Psalm. His constant prayer was "Here am I, God; send me."

In 1940, in Grand Central Station, he and an elevator operator decided to start a prayer group in the terminal. The prayer

group was successful, and when the officials of the railroad found out about it they were delighted.

Mr. Young feels a deep indebtedness to his wife, Sadie M. Young, and to his fellow red caps who have given him encouragement throughout the years.

His wife resigned on October 1st, after many years as the secretary to the Rev. Tollie L. Caution, Sr., associate secretary of the Home Department's Division of Domestic Mission.

Mr. and Mrs. Young reside in Vauxhall, N. J., and attend St. Stephen's Church, Milburn.

#### GIRLS' FRIENDLY SOCIETY

### 85 in 2000

A drive for \$500,000 over a three-year period is part of the Girls' Friendly Society's Project 2000, a "till 2000 A.D." project of expansion and extension.

Few of the figures are in for the 1962 phase of the three-year drive, but early returns are encouraging. In the first province, for instance, where Mrs. Malcolm Peabody (wife of the retired Bishop of Central New York) made an early start in her job as chairman of the fund raising in that province, a 1962 goal of \$12,000 was topped by December 3d. Mrs. Stephen K. Mahon is national director of Project 2000.

Because the society is 85 years old in this country, fund raising activities around the country are centering around the number, "85." Nationally, the project chairmen have undertaken to raise \$85,000 per year in 1962, 1963, and 1964. (The rest of the \$500,000 goal is in the hands of a special gifts committee.) Donors are being asked to join the "85 Club" — to give, for instance, \$85 for each of the three years of the campaign, or perhaps to give \$85 in the course of the three years. In Los Angeles, every GFS girl in the diocese was asked to give 85¢ to Project 2000. The GFS seniors at St. Andrew's Church, Grand Rapids, Mich., plan to give \$85 to the program, and enroll 85 new members. (They also intend to send up balloons, carrying GFS promotional messages, over Michigan.)

Among early members of the "85 Club" were Presiding Bishop Lichtenberger and Mrs. Lichtenberger; Bishop Peabody and Mrs. Peabody; Bishop Hall of New Hampshire (who said, "I am delighted to be a 'first in the 85 Club'"); Bishop Gray of Connecticut and Mrs. Gray; Mrs. Henry Knox Sherrill (wife of the retired Presiding Bishop); Mrs. Frederick C. Lawrence (wife of the Suffragan Bishop of Massachusetts); and the Rev. Joseph G. Moore and Mrs. Moore.

Not all givers are confining themselves to the "85" figure. In Cincinnati, GFS sponsors at Christ Church (Miss Evelyn Bohl, chairman) donated \$1,000 — a gift that promptly was matched by the rector, the Rev. Morris F. Arnold. And on the

west coast, Miss Andrea Tsukamoto, a junior at the University of California in Los Angeles, pledged \$5.00 per year until the year 2000. She hopes to increase the pledge in the future, she says. Miss Tsukamoto has been active in the GFS since the age of seven, and has taken part in Summer Opportunities programs in England and Mexico, according to *GFS Highlights*.

"Summer Ops" is one of the many ways in which the society serves the Church and the world. Under the program, girls in their upper teens have given their summers to work in mission fields at home and abroad. The society hopes to expand this program under Project 2000. In an essay she wrote recently, Ruth S. Moore quoted a "Summer Ops" girl: "From my own experience and that of my fellow workers at Memorial Hospital, I can tell you that the worth of the Summer Opportunities program is unquestionable. Even now, two summers later, I feel that my summer there was the most worthwhile experience of my life. One of the lectures on the need and work of medical technicians has pointed me on the way to my planned career."

Mrs. Moore says in her essay:

"With prayer and intuition the GFS offers girls creative arts — dance, drama, music, painting, and the opportunity for poetic imagination to slip past the gate into consciousness. This is one of the keys it has forged in a program with girls of all ages in order to reach the spark of uniqueness upon which real personality is built.

"A major objective of Project 2000 is to spread . . . creative arts camps so that there will be one or more in every province. . . The purity of the artistic form can nourish the idealism of youth, strengthen a sense of individualism, and enable a personal discovery. Democracy needs the group method, but a democratic society also needs human beings who know themselves to be distinct and different from, as well as related to, their brothers. The GFS believes that the creative arts program under expert leaders allows girls the greatest freedom to be different in a harmonious whole."



Above: A girl in the city. "A democratic society needs human beings who know themselves to be distinct and different from, as well as related to, their brothers." Center: Creative arts. Out of uniqueness comes real personality. Bottom: Two GFS-ers from Japan meet a member from Liberia. The society's world council met last summer in Dublin, Ireland.



## TELEVISION

### Cathedral at Christmas

A celebration of the Holy Communion is scheduled to be broadcast over the National Broadcasting System television network on Christmas Day. The broadcast, from Washington Cathedral, is to be from 11:00 to 12:00 a.m., EST.

## VATICAN COUNCIL

### Interim Commission

by the Rev. ROBERT A. GRAHAM, S.J.

Announcement of the creation of an interim Conciliar Commission to supervise work of the Second Vatican Council of the Roman Catholic Church until the second session, in September, 1963, is regarded at Vatican City as the most decisive turning point of the Council's first session.

The new Commission, headed by Amleto Giovanni Cardinal Cicognani, Vatican Secretary of State, and comprising cardinals and bishops, not only will coordinate work of the ten other Council Commissions but also will give direction to their conclusions.

Its mandate is not merely to deal with problems of competence as a steering committee but particularly to discuss with the presidents of Commissions "all that which is concerned with the purpose of promoting and ensuring conformity of projects with the aim of the Council."

The aim of the Council was declared at the start of the announcement as having been that expressed by Pope John XXIII on October 11th in his inaugural address, which stressed the pastoral rather than the purely doctrinal aspect of Council work. Included in the citation offered in the announcement was the following:

"Substance of the ancient doctrine of deposit of faith is one thing and the way in which it is presented is another . . . and it is the latter that must be taken into great consideration with patience, and if necessary

everything being measured in forms and proportions of a magisterium which is predominantly pastoral in character."

Those familiar with the trend of debates in Council circles interpret the new Commission and its precise mandate as a definite commitment by Pope John on the side of those Council fathers who have been pleading for the pastoral and ecumenical approach.

One Council official, who declined to be identified, said, "This new directive is a rejection of the work of the preparatory Commissions."

Work of these bodies, especially the Theological Commission, had been vigorously criticized in the Council. In view of the background of this debate, to which the announcement also made an allusion, it is clear to observers that Pope John now feels he has the backing of the bishops to go ahead with his original conception of the ecumenical role of the Vatican Council.

Also included in the announcement was an allusion to the creation of post-Conciliar Commissions to which special questions will be referred after the Council adjourns.

This provision is noted here as a victory for those bishops who had feared that the work of the Council might not reach its intended fruition if left in the hands of Roman administration after the Council ends. [RNS]

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## Analysis

by Dr. CLAUD D. NELSON

*Dr. Nelson, who is a special correspondent for Religious News Service at the Second Vatican Council of the Roman Catholic Church, is a consultant on interreligious relations to the National Conference of Christians and Jews. In this report, written after the Council's first session closed, he takes a look at some of its trends. Like Fr. Graham, RNS' other correspondent at the Vatican Council [see his reports here and in previous issues], Dr. Nelson uses the word "Catholic" in the meaning of "Roman Catholic."*

Protestants no less than Catholics are now asking themselves what significant results or decisive indications of the character and orientation of the Second Vatican Council are to be discerned in its first session which ended December 8th.

### Notions Laid Bare

One result of cardinal importance, according to Dr. Douglas Horton, delegate-observer from the International Congregational Council, has been to lay bare "many Catholic notions of the Churches outside the Roman domain and many non-Catholic notions of Rome which can only be described as mythology, something to be dispelled only by contact, contact, contact."

In a talk with me, Dr. Horton commented that "the welcome accorded the delegate-observers, a hospitality of mind and heart, has been beyond all praise."

Moreover, he added, "the first session of the Council begins to point to the possibility of better (Protestant-Catholic) contacts in the future, and if the second session consolidates this gain, good fruits in abundance may be anticipated."

Meanwhile — and this is the consensus of both Protestants and Catholics — the events of the first session have clearly indicated that Pope John XXIII and a large majority of the Council fathers are determined that free and open discussion must prevail. This has already involved the airing of diverse opinions and recommendations.

News of such differences inevitably leaked out, to the scandal of some Catholics who felt that there could be no difference of judgment on important, even sacred, matters.

When *Osservatore Romano*, Vatican City newspaper, began reporting often significant variations from texts submitted by the preparatory Commissions, Roman

## ANGLICAN CYCLE OF PRAYER

### December

23. Worcester, England
24. Wyoming, U.S.A.
25. \_\_\_\_\_
26. Yokohama (South Tokyo), Japan
27. York, England
28. Yukon, Canada
29. Yun-Kwei, China

Catholic Bishop John J. Wright of Pittsburgh had this reassuring comment to offer:

"Even more than at the beginning, I find myself mindful of the promise of the Lord: 'Where two or more are gathered in My name, there am I in the midst of them.' When two or three thousand are gathered thus, what matter the human differences among them? The divine Presence is assured."

But discussion will not be allowed to run riot, with needless repetition or other loss of time and continuity, either for an appearance of freedom, or even because of a rule strongly entrenched in the habits of the Church.

Pope John will doubtless intervene again if need be, as he did three times in the first session. Once he sanctioned a plurality vote to fill the Commissions (the work-groups of the Council itself) when most of the members had received a majority of the votes, and when the pluralities for the remainder indicated the practical certainty of a majority if a second ballot were held.

Again, he allowed the presidium (composed of the ten cardinals who presided in turn) to let the Council vote the termination of the discussion of a given chapter of a "schema," if the subject seemed to have been adequately and representatively covered (other listed speakers could pass their comments in writing to the appropriate commission).

### Crisis of the First Round

An American delegate-observer commented privately that he thought the vote against the draft statement submitted by the Theological Commission on the sources of revelation was generally regarded as the crisis of the first round of plenary sessions.

His opinion was shared by Carlo Falconi, whose extensive writing on the Council in *L'Espresso*, independent Rome weekly, has commanded serious attention, and by the editors of the Press and Information Service of the Federal Council of Protestant Churches in Italy.

The vote to suspend discussion of the draft was approximately in the ratio of seven to four, not quite the two-thirds required for a decision in such a situation. Pope John intervened to give effect to the wish of the majority. But he did not simply allow the revision of the draft to fall to the Commission on Faith and Morals chosen early in the Council's meeting. Instead, he added to the Commission a dozen bishops from the Secretariat for Promoting Christian Unity, and appointed its president, Augustin Cardinal Bea, to be co-chairman with Alfredo Cardinal Ottaviani of the enlarged Commission.

According to the American observer, the vote had shown that a large majority was opposed to "the defensive scholastic rigidity of the Curia and especially of the Holy Office" (of which Cardinal Ottaviani is the head). "The Pope supported this





© Charles Cartwright

"... New organ, two typewriters,  
408 hymn books..."

majority, and the more open and ecumenical tendency has visibly gained in confidence and influence in the Council. Also the threat to Catholic biblical scholarship seems to have been disposed of," the observer said.

He said "seems," because, while the tendency was clear, nothing had yet been finally approved.

The reference to biblical scholarship is occasioned by the evident slight in the rejected schema to the work of the Biblical Institute in Rome over which Cardinal Bea presided for years. So important is this aspect of Pope John's action that Carlo Falconi's full-page article in *L'Espresso* of December 2d was headlined, in capitals an inch high, "La Biblia Torna a Roma" (The Bible Returns to Rome).

Remembering Bishop Wright's words, the reader should not hastily conclude that the stage is set either for a "victory" or a meaningless, superficial compromise. A true synthesis, a genuine renewal, that permits the faithful both to "prove all things" and to "hold fast" what has been proved good, is certainly Pope John's aim.

So far, those who have been conspicuous in revealing and creating the new climate in the Council have been chiefly prelates from central and western Europe, who have felt the pressures of both Fascism and Communism, who have had Protestant allies in these struggles, and who understand the essential role of the laity.

They have found Protestant-Catholic fellowship in their association in biblical study. Several have favored, even helped to produce, common vernacular texts of the Bible, or portions of it. The activities and influence of these cardinals and bishops in the Council have shown that the German priest, Prof. Hans K ung, in his widely-discussed book, *The Council, Reform and Reunion*, was not just indulging in fantasy when he called for a renewal that would amount to reform.

They now find a new climate, and a momentum for renewal, including a "theol-

ogy of union," that will assuredly survive the nine months' interval before the Council reconvenes. Symptomatic is a small change in phraseology in the liturgy schema from "for the union of the separated brethren" to "for the union of all believers in Christ," which was noted in *Osservatore Romano*.

With so much that is encouraging, though not yet conclusive, for Catholic renewal and Christian unity, what are some of the possible occasions for doubt or anxiety?

#### Rare Combination

In Procedure, the Pope and the Council have demonstrated a rare combination of freedom and discipline in the actual work of the plenary sessions. But the problem of publicity remains largely unsolved in the eyes of both Catholics and Protestants. How much secrecy is really required is a question being voiced by many of those most concerned for the success of the Council. Rumors are rife; to correct them is most difficult. Why not, the observers ask, head them off by fuller reporting; not only of who speaks about what, but of what they say? This would apply to plenary Council sessions, not to meetings of the Commissions. Some tendency toward more substantive reporting could be noted after the middle of November.

One needs to bear in mind, as a delegate-observer has pointed out, that the Commissions that will work in the interim are "more conservative than the fathers generally." Yet, he thinks, outright reaction or "anti-Protestant" declarations are unlikely. While he feels uncertain as to continued restraint in Mariological statements, he feels that it is better to have them considered in the context of the schema on the nature of the Church than it would have been in the atmosphere of the Feast of the Immaculate Conception. That schema, *De Ecclesia*, is doubtless the most determinative of all the 20 to which the original 69 have now been reduced.

Another source of concern to the whole ecumenical movement is the Eastern Orthodox representation. The Russian Orthodox are represented; the Ecumenical Patriarch and the Greek Orthodox are not. According to an authoritative source, there is no present prospect that the "free" Orthodox Churches will have observers at the 1963 sessions of the Council.

There are still some points that are unclear, as to how this situation came about. Cardinal Bea expressed deep regret for it, and his intention to do what

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\$10,029.60

he could to remedy it, when he addressed the journalists on November 8th. The "free" Orthodox gave assurance that their desire for Christian unity is in no sense lagging, but they said they felt that more care might have been taken, at more points than one, to assure unity of action by all the Orthodox.

Pope John and the Council have so far justified much of the hope of Protestants and Roman Catholics for renewal and unity. But vigor and vigilance, it is felt, will be steadily required if forces, both outside and inside the Council, are to be prevented from confusing modernizing with "modernism," socializing with socialism, the search for unity with weakness in defending the truth.

#### CANADA

### Calgary Mission

by RUTH MARGARET OGLE

England's irrepressible evangelist, Bryan Green, and the warm informality of Canadian Anglicans in the west, proved to be a felicitous combination for the 10-day Bishop's Mission held in November, in the diocese of Calgary.

This special rededication event marked the 10th year of the episcopate of the Rt. Rev. George Calvert in the 67,000 square-mile diocese in southern Alberta.

"The wind of God has really blown through this diocese," said Bishop Calvert at the close of the preaching and teaching addresses by the effervescent rector of Birmingham. And among clergy and lay people caught up by the bubbling humor, earnest eloquence, and sound teaching of the missionary, the phrase "like a fresh wind" was often heard to describe the impact of his joyful, vital presentation of a living Lord.

Flying into Calgary (population 275,000, including 35,000 Americans), the 61-year-old Canon Green began "at a full gallop" to carry out a whirlwind schedule that would, as one local paper put it, "leave a man half his age exhausted."

In addresses at special school-hour assemblies in the major senior high schools of the diocese he spoke to some 9,000 students, in addition to conducting evening young people's rallies. He also lectured to students at several special schools, and gave a four-day noon lecture series at the University of Alberta, Calgary. Nearly 2,000 heard him at their inter-church women's rallies, and he taped over 50 television and radio broadcasts, in addition to making "live" appearances.

On the mission's opening day Canon Green spoke briefly during services at seven Calgary churches. A week later he preached at the Calgary Cathedral, and at St. Martin's Church where that parish, celebrating its 50th anniversary, received a congratulatory cablegram from the canon's home parish, 900-year-old St. Mar-

*Continued on page 14*



Figure of angel carved on arm of choir stall (oak) at Washington Cathedral.

# The Gloria

A hymn — b

say, by angels and

takes on added sign

by the Rev. Francis

Librarian, Seabury-We

Evangelist

A hymn, sung throughout the year, which takes on added significance at Christmas is that known as the Gloria in Excelsis (Prayer Book, p. 84). The reason for its special suitability to the Christmas season is obvious: This hymn takes its point of departure from the song with which, according to St. Luke, the angels greeted the Saviour's birth:

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Who was it that expanded these few words to form the Gloria as we now have it? The answer is that we do not know. In this hymn we have but one of many instances of unknown authorship.

Our English version, made originally for the 1549 Prayer Book, is based on the Latin, whose opening words (*Gloria in excelsis Deo. Et in terra pax . . .*) give to the hymn its commonly used title — the Gloria in Excelsis. It is in Latin, of course, that the hymn is still sung in the Roman Catholic Church.

Behind the Latin version, however, lies

one in Greek, which differs in a few details, but is recognizably the same hymn. This Greek version is found in a 5th-century manuscript of the Bible known as *Codex Alexandrinus* — incidentally now in the British Museum. In this manuscript the Gloria appears, with other similar material, in a section following the Psalms. It is there given the title *hymnos heōthinōs* or "Morning Hymn."

A translation of this Greek version, which is perhaps the oldest form of the hymn that we have, is given on page 11. I have tried in this translation to bring out the essential differences between this version and that of the Prayer Book, but have tried also to keep close to the idiom of the Book of Common Prayer.<sup>1</sup> The Gloria in the Scottish Prayer Book is based largely upon this version and provides for the first paragraph a freer rendition, which is better adapted to liturgical use:

<sup>1</sup> The Greek may be found in the critical text of the Septuagint, *Septuaginta*, ed. by Alfred Rahlf's. I used the 1935 edition, vol. II, pp. 181f.

# In Excelsis

, one might


pleted by men —

ce at Christmastide

Lightbourn, S.T.M.

Theological Seminary,

III,

lory to God in the highest, and on earth peace, good will amongst men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord, heavenly king, God the Father, Almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us.

For thou only art holy; thou only art the Lord, Jesus Christ, to the glory of God the Father. *Amen.*

Gloria in Excelsis from the Greek of Codex Alexandrinus

Tr., Francis C. Lightbourn

“Glory be to God in the highest, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to thee, O God, the only-begotten Son Jesu Christ; and to thee, O God, the Holy Ghost.”

Another early version in Greek of the Gloria is found in the 4th-century work known as the *Apostolic Constitutions*. In this version the hymn is addressed to God the Father entirely, with references, however, to the Son. It is this feature, largely, which leads some scholars to conclude that here we have an Arianized edition of the hymn; one in which the Son is distinctly subordinated to the Father as a creature, albeit the highest of creatures. On the other hand this version, which is perhaps capable of an orthodox interpretation as far as it goes, may be the older one.

In that case the form given in *Codex Alexandrinus* will be a more explicitly

trinitarian recension. Scholars appear to be divided upon the subject.

To me, however, Dom Bernard Cappelle makes a strong case for regarding the version found in *Codex Alexandrinus* as the oldest we have of the Gloria in Excelsis.<sup>2</sup>

The Gloria, although it contains a central section of petition to God the Son, is essentially a hymn of praise to the Holy Trinity. This feature is brought out most clearly in the form given in the Scottish Book of Common Prayer, the opening section of which (quoted above) is an act of trinitarian praise in itself.

The Gloria is thus appropriate the year round, except perhaps in the penitential seasons of Advent and Lent when it is customary to replace it by something else. But it is at Christmastide that a special appropriateness attaches to this hymn — a song begun, one might say, by angels and completed by men.

<sup>2</sup> See “Le texte du ‘Gloria in Excelsis’” in his *Travaux liturgiques de doctrine et d’histoire* (1962), pp. 176-91.

# Christmas Day

by the Very Rev. John V. Butler, S.T.D.

Dean, Cathedral Church of St. John the Divine, New York, N. Y.

*In a world  
of wild  
uncertainties,  
the figure  
of Him  
whose birth  
we celebrate  
still stands  
to judge us*

**T**he Gospel of the Incarnation, the good news of the Eternal Word made flesh, is so profound and so overpowering that the human mind is slow to understand it in its full glory, yet in another sense this Gospel speaks simply and directly to little children and to the unlettered.

The fact of the matter is that the Christian faith is simple enough for the most limited intellect, yet it extends to infinite reaches with truths so profound as to stagger the minds of the very wise. Shepherds came to Bethlehem; so, too, did wise men. Each of these groups typifies the inexhaustible richness of the Incarnation. That great and learned soul, Louis Pasteur, once said, "I believe with the faith of a Breton peasant, and if I live long enough I hope to believe with the faith of a Breton peasant's wife!" There spoke a wise man, and a profoundly humble intellect.

On the great festival of Christmas we celebrate God's mightiest act: an act of grace and truth far beyond the telling.

"Adoration of the Shepherds,"  
by Andrea del Verrochio  
(1435-1488)



The Incarnation is not simply for the elect or for the spiritually mature; for the destitute alone or for the outcast. It is for all men everywhere, just as our faith is a faith for all men everywhere, at all times, in all places.

The thoughtless man of means may say condescendingly that religion is for the poor and the disinherited. He would be wrong. The Magi were rich men and they brought costly gifts to the manger.

The thoughtless worker might maintain that religion is the hobby of the well-to-do

who have plenty of time for such things. He would be wrong. The shepherds were poor men, with all the worries and frustrations of the poor.

The thoughtless half-educated man might believe that religion chiefly addresses itself to the ignorant. He would be wrong. The finest minds of this world have been glad to bring their treasures to Christ.

The self-appointed "man's man" might

*Continued on page 18*

## The Silent Word

About the year 100, a captive Christian bishop wrote a letter to the Christians of Ephesus. The writer was Ignatius Theophorus, successor of Evodius, who in turn had succeeded the Apostle Peter in the leadership of the Church of Antioch. Because of his nickname, "Theophorus" (meaning either God-bearing or God-borne), it has been thought by some that he was the child whom Jesus took in His arms (St. Mark 9: 36). This is purely a fanciful conjecture, but he would have been of about the same age as that child.

The Bishop of Ephesus, Onesimus, had come to see Ignatius at one of the stopping places of the soldiers who were transporting the prisoners from Antioch to Rome. And Ignatius, whose letters reveal that he was a fiery, loquacious individual, took note of the fact that Onesimus was "a man of few words."

In his musings on the quality of silence in his fellow-bishop, Ignatius was reminded first of the silences of Jesus, and then of the wonders of His birth. So it is that we have, in the Epistle of St. Ignatius to the Ephesians, the first retelling of the story of the Nativity outside the New Testament.\*

"It is better to say nothing and be than to speak and not to be," said Ignatius. "It is good to teach if one practices what he preaches. There is one Teacher who spoke — and the thing was done; and even the things He did without speaking are worthy of the Father. Anyone who is really possessed of the word of Jesus can listen to His silence and so be perfect; so that he may act through his words and be known by his silence. . . .

"Where is the wise man? Where is the philosopher? [here Ignatius was quoting St. Paul]. Where is the boasting of the so-called men of prudence? For our God Jesus Christ was, according to God's dispensation, the fruit of Mary's womb, of the seed of David; He was born and baptized in order that He might make the water holy by His passion.

"The maidenhood of Mary and her child-bearing and also the death of the Lord were hidden from the prince of this world — three resounding mysteries wrought in the silence of God. How then did He appear in time?

"A star, brighter than all the other stars, shone in the sky, and its brightness was ineffable, and the novelty of it caused astonishment. And the rest of the stars, along with the sun and the moon, formed a choir about the star; but the light of the star by itself outshone the rest. It was a puzzle to know the origin of this novelty unlike anything else. Thereupon all magic was dissolved, every bond of malice disappeared, ignorance was destroyed, the ancient kingdom was ruined, when God appeared in the form of man to give us newness of eternal life. What had been prepared in God now had a

beginning. And because of the plan for the abolition of death, all things were disturbed."

In our day, what does the wise man or the philosopher have to say about the Virgin Birth of our Lord? What does the prince of this world know about it? And what difference does it make what they say or know? Only the eye of faith can see that in this silent convulsion of the universe all magic was dissolved, every bond of malice disappeared, and God appeared in the form of man to give us newness of eternal life.

Such was the testimony of a contemporary of the young child whom Jesus picked up in His arms in Capernaum of Galilee. The seven letters of Ignatius which have been preserved to us suggest that he had what might have been called "modernist leanings" in his day. He is the first writer to state clearly doctrines on the ministry and Sacraments which are now regarded as central in the Catholic tradition. His references to the Old Testament are few and fragmentary, in sharp contrast to other writings of the Apostolic Fathers, but he revels in the ideas and images of St. Paul and St. John, quoting them freely rather than literally. Another "extreme Paulinist" of the period, named Marcion, abolished the Old Testament and edited the New in the interests of his anti-Jewish position, which was finally judged to be heretical. But St. Paul, and Ignatius, his follower in both doctrine

### Song for Christmas

Jesus Christ was born today!  
Tell the world!

Jesus Christ was born today!  
Tell the clouds!  
They will set their banners streaming —  
Misty, crimson, glinting, gleaming!  
Tell the clouds!

Jesus Christ was born today!  
Tell the waves!  
They will fling their spray in air  
And make rainbows everywhere!  
Tell the waves!

Jesus Christ was born today!  
Tell the winds!  
They will shout their jubilee  
Above the land  
Across the sea!  
Tell the winds!

Jesus Christ was born today!  
Tell the world!

Jesus Christ was born today!  
Tell the story!  
Oh the glory!  
Oh the wonder and the gladness and the glory!  
Jesus Christ was born today!

MARY MCDUGAL AXELSON

\*Quotations are from "The Letters of St. Ignatius of Antioch" translated by Gerald G. Walsh, S.J., in *The Apostolic Fathers*, published by The Fathers of the Church, Inc., 1947.

and martyrdom, became great teachers of the Church. The difference between Ignatius and Marcion is the difference between leaning and falling.

This is the normal course of new movements in theology — and perhaps in other areas of thought as well. Though their extreme phases must be rejected, their main insights belong to the Church as a whole and will ultimately become a part of the mainstream of its life.

In another epistle, to the Church of Smyrna, St. Ignatius referred to the Virgin Birth again, in a statement almost creed-like in form: "In regard to our Lord, you are thoroughly convinced that He was of the race of David according to the Flesh, and the Son of God by His will and power; that He was truly born of the Virgin and baptized by John in order that all due observance might be fulfilled by Him; that in His body He was truly nailed to the Cross for our sake under Pontius Pilate and Herod the tetrarch — of His most blessed passion we are the fruit — so that, through His resurrection, He might raise, for all ages, in the one body of His Church, a standard for the saints and the faithful, whether among Jews or Gentiles."

"In Antioch," says the Book of Acts, "the disciples were for the first time called Christians." In this letter from the Bishop of Antioch we undoubtedly have something close to an official summary of the Christian faith as it was held and taught in the Church of Antioch.

But at Christmas, a credal assertion about the Virgin Birth is not as much to the point as reflections upon its silence, its wonder, its mystery, and its vast implications for the fate of men and the destiny of the universe.

"It is better to say nothing and be than to speak and not to be."

There is a special joy in the Communion of Saints in the fact that these words come to us out of the friendship and understanding that instantaneously sprang up between two men of contrasting temperaments in ancient Asia. "Anyone who is really possessed of the word of Jesus can listen to His silence."

"Why lies He in such mean estate  
Where ox and ass are feeding?  
Good Christian, fear: for sinners here  
The silent Word is pleading."

## Normal in Boston

A man named John Burgess was consecrated to the episcopate in Boston the other day. We understand that he belongs to the human race, and that he is to minister among people of his own race — namely, the human race. Because the sub-races into which humans are divided tend to intrude their particularisms even into the life of the Church and the selection of bishops, this consecration is remarkable as a rare occurrence of Christian normality. It is hard to comment enthusiastically about the normal without making it seem non-normal. So we can only give praise to the Church-people of Massachusetts for doing the ordinary, commonsense, standard thing one would expect of any rational person — choosing the best available man to be their suffragan bishop [see page 5].

## NEWS

*Continued from page 9*

tin's in the Bull Ring, Birmingham, England. The same morning he also paid a flying visit to the city's largest hospital to preach, and visit and counsel patients. Every morning at 7:15 he held a half-hour Bible-reading session at the cathedral, which was attended by as many as 100 teenagers, laymen, women, and clergy.

To increase mission participation of church members in distant places, tapes of Canon Green's Calgary addresses were produced nightly and rushed to selected points for use the next night.

The last two days of the mission were spent by the missionary in Red Deer and Lethbridge, major cities to the north and south of the diocese, where he again had a breathtaking daytime schedule of talks for luncheons, rallies, schools, TV, and radio before the evening mass meetings to packed audiences.

Examples abounded of the informal westerners' impulsive, affectionate reception of the clergyman, who is known over the United States and in Eastern Canada. (Upcoming are missions in the diocese of Tennessee — February 9-17, 1963 — and Richmond, Virginia, next fall.) On his arrival he was lustily twanged into Calgary's airport by a four-piece western combo playing and singing "Hi, Neighbor!" Joining the vocal greet-

ing was a welcoming party of some 100 Church and civic leaders, and a city alderman presented the delighted English missionary with the famed Calgary 10-gallon snow-white Stetson.

On the first day of the mission, at the urgent request of the young people, he donned the new white hat and joined Bishop Calvert, who was fully vested and carrying his crozier, to ride in an open red convertible heading an impromptu 50-car cavalcade to the opening service. This service, attended by members of over 100 parishes in every part of the diocese (some from points more than 200 miles from Calgary), was designated the "Cavalcade to the Corral." The young people's symbolic cavalcade proceeded smartly and with police escort across the city and through the downtown area to arrive at the Corral [in Calgary's Stampede and Exhibition grounds] just before the start of the service.

At one point during the mission, Canon Green became a green canon when the young people gave him a green cassock. "I can't think what my fellow clergy — or my wife — may have to say about this," said the surprised Englishman. "Perhaps I shall start a whole new trend."

He wore the cassock for the last three services of the Bishop's Mission. [We haven't heard when he plans his next mission in Ireland.]

For parishioners and their friends all over the diocese the mission was a heart-searching and strengthening experience. And for the bishop, his clergy, and his people there has come a new sense of unity and vigor as they move from this mission into a follow-up program to carry forward in all parishes the mission of Christ and His Church.



Canon Green and new Stetson (right), with musician: A twanging welcome.

# LETTERS

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

## Question and Answer

By the way, what happened to the public debate Dr. Carl McIntire was to have had with the Bishop of South Florida regarding Communists in the National Council of Churches?

ROBERT E. SARGENT

Staten Island, N. Y.

The debate with Dr. Carl McIntire was held in Orlando as planned. As a matter of fact I understand it was taped and the tape is now being used around the country, generally advertised as Dr. McIntire debates "National Council Bishop."

As is usual with debates, not much was accomplished. We really do not talk the same language and I am sure no one on either side was convinced by the opposition's arguments. But at least someone was willing to stand up and be counted for the National Council of Churches and the Churches which it represents.

(Rt. Rev.) HENRY I. LOUITT  
Bishop of South Florida

Winter Park, Fla.

## Eternal Life

The Rev. Frederick Ward Kates [L.C., December 2d] says on eternal life, "To have this quality at the heart of our days, at the center of our lives, means we shall be able to transform our world and solve our colossal social problems." Later he seems to contradict this when he says "Christianity . . . does not . . . guarantee a thoroughly just and equitable socio-economic-political order on earth."

Again he says, "If in your experience of life within the Christian faith you feel this lack, this loss of eternity, you will help yourself to recapture it or perhaps gain it for the first time, by remembering three truths." A study of Scripture shows that existence within the Christian faith is life eternal. One inherits it and it is not dependent upon whether one feels or does not feel that one has it. One cannot recapture it nor gain it. That is self-salvation. To make eternal life subject to remembering certain truths is a type of Gnosticism.

Fr. Kates states, "Systematic ethics contemplates only this present life which ends in physical death. The calculus it employs is not valid for eternity." This is nonsense. God made His will known in the Old Testament and in the New Testament in the dimension of eternal life which is ever present: "Do this, and you will live" (Luke 10:28). The eternal demands of the religio-ethics of the Old Testament and of the religio-ethic of the New Testament are inescapable for example in the question, "What must I do to inherit eternal life?" (Mark 10:17-19).

(Rev.) WILLIAM F. CORKER  
Rector, St. Michael's Church

New York, N. Y.

## Tithing

Mrs. Churchwoman ["Tithing," L.C., December 9th] must live in a good real estate development, close to several "posh" parishes which want to become more "posh," and her income of around \$8,700 per year must be committed to its limit for her family's own good. No wonder she is concerned about the pressures of tithing. She deserves to be commended for her forthright statement of the problem and her attempt at a solution.

However, the reasons why this problem of tithing exists in many parishes can bear examination. Mrs. Churchwoman speaks of "suddenly" tithing after years of "token giving." For most parishes this does describe the situation of many people. When the Every Member Canvass for years has been based on the actual money needed to operate the parish and suddenly becomes based on one's "need" to tithe, one might well ask why. To some it seems like a gimmick resurrected by the Church and presented as good for the soul — a new pitch on which to sell the same old thing.

Could it be that the Church in present day

U.S.A. accurately reflects the cultural milieu in which we live rather than the Gospel it is sent to preach? Has the Church not asked the communicant to tithe before the Church itself was ready to espouse a socio-economic system in which this can be accomplished, and, therefore, has it not failed to prepare the communicant?

Perhaps parishes should consider this problem of money-raising in depth and face up to things as they are vis-à-vis things as God intends them to be. On the agenda might appear the subject of our economic system which is based on getting for ourselves first at the expense of our brother, which would lead directly to the question of why God's poor exist. And, the next subject might be the examination of the record of the Church on both of these matters.

Mrs. Churchwoman is right about tithing being Old Testament. Total sharing was the practice of the early Christian Church, and the motivation was love of God and one's neighbor.

HELEN W. RAY  
(Mrs. Roger B. Ray)

Cape Elizabeth, Maine

## The Presiding Bishop's

# Christmas Message

The story of Christmas is the story of God in action. "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life" [John 3:16, the New English Bible]. This is what God did in Jesus of Nazareth. He came into the world and was laid gently in a crib; He gave His life for us and was nailed to a cross.

But why do our thoughts go so quickly from the gaiety of Christmas to the sorrow of Good Friday? Because the Cross also is part of God's action for us. And if we would know the joy of Christmas, we must see where it leads: past Bethlehem to Calvary, and then to Easter morning, and to the Day of Pentecost, and to the presence with us now of the Holy Spirit. This is God's action, His ceaseless love at work in us and in His world, opening the way for His love which heals and restores.

When we think of Christmas in this way, then we can celebrate it merrily even in these uncheerful days. Christmas has its own tone and color and warmth, and whatever helps us keep this time with joy is good. Although we are perplexed and anxious and afraid, we can know both the joy and the hope of Christmas.

We see where Christ went from Bethlehem and where we are led in response to God's action, from our worship at the manger. Seeing this we understand that God speaks and we answer; God acts and we respond. We know that if we are Christ's followers, we are to be people of good will: open-hearted, loving, forgiving, makers of peace. The road to Bethlehem leads home again, that we may show there what great things God has done for us.

*Arthur Lichtberg*

**Celestial Hobo?**

**Logic and Faith. A Study of the Relations Between Science and Religion.** By **Walter E. Stuermann.** Westminster (A Westminster Study in Christian Communication). Pp. 192. \$4.50.

"Science, logic, and faith are all methods of inquiry. None is dogmatic in spirit. None terminates in certainties. All three move from theory to therapy, intending to make the human situation one of greater sanity, integrity, compassion, and humility."

In reaching this conclusion in *Logic and Faith*, a volume of modest size, Dr. Walter E. Stuermann traces man's idea of himself as a rational being from the Greek philosophers, principally Parmenides, who antedates Plato and Aristotle, to modern scientists who still consider man to be the primary center of interest in the universe. (The Rev. Dr. Stuermann, a Presbyterian, is professor of philosophy, University of Tulsa, and a former mathematics instructor.)

This volume is essentially a work on philosophy but one which I as a biologist found easy to read and interesting in content. Reading the chapters in the first half of the work on what a fact is and what a fact is not and on "What Science Assumes" would be of benefit to all scientists, both researchers and teachers. This would bring them to a better realization of the methods used in their chosen discipline and make them either better teachers or better researchers.

Theologically there may perhaps be those who will take offense at the author's use of the "idea of God as a hypothesis that is useful for solving problems that arise in daily living." Is God simply an idea in man's mind or an hypothesis? If the scientist insists that hypotheses must be "proven" with facts then God, as a fact, cannot be proven by man. Stuermann points out in this respect that science, like religion, proceeds upon a "faith" in many of its postulates simply

because they are postulates and cannot be proven but the scientist uses them just the same to arrive at scientific conclusions. He says, "By some new ventures in logical and theological analysis, men can comprehend that the universe that science describes and controls is the same domain that religious faith affirms to be the scene of a continuous creative and redemptive activity."

If science has dispelled the human idea of an anthropocentric universe and brought the religious edifice of man tumbling about his ears as the author has suggested, if it has "evicted God from His third-story apartment" and forced Him into the life of "a celestial hobo," then Dr. Stuermann has indicated to us that we must at least modify if not completely change our theological thinking about man's place in the universe. He points the direction when he says, "Man will have to raise his religious sights and conceive God in more majestic and more subtle categories."

**ROBERT K. LAMPTON, PH.D.**

*The reviewer is professor of biology and head of biology department, West Georgia College, Carrollton, Ga., and a perpetual deacon in charge of Church school and young people's work at St. Margaret's Church, Carrollton.*

**Conflicts and Ways**

**The Doctrinal Conflict between Roman Catholic and Protestant Christianity.** By **Mario Colacci.** Denison. Pp. 269. \$4.50.

**The Ways of Thinking about God: Thomas Aquinas and the Modern Mind.** By **Edward Sillem.** Sheed and Ward. Pp. viii, 190. \$3.75.

**Karl Barth.** By **Jerome Hamer, O.P.** Translated by **D. M. Maruca, S.J.** Newman Press. Pp. xxxviii, 300. \$4.95.

These three books are apt to appeal to LIVING CHURCH readers in the order listed above. Dr. Colacci's *Doctrinal Conflict between Roman Catholic and Protestant Christianity* is a ready source of Reformed and Roman Catholic opinion

in general, while the second and third books deal with subjects of a more specialized nature. Fr. Sillem's *Ways of Thinking about God* was brought out in England before its American offering, and Fr. Hamer's *Karl Barth* is the translation of a work that appeared in France in 1949.

Mario Colacci, a former Roman Catholic priest and teacher who is now an ordained Lutheran minister, maintains that theological differences — as well as similarities — must be stressed in this time of ecumenical interest. The differences with which he is especially concerned are those between Roman Catholics on the one hand and the Lutherans and Calvinists on the other. Anglicans will not be wholly on one side or the other, but they will find clear, easy-reading explications of the positions presented. In much of his discussion, Dr. Colacci presents a Lutheran dissuasive to the Roman position, but this does not prevent his book from being a good source of objective information about many Roman subjects.

Sources of revelation, the Church, priesthood, Sacraments, Mariology, and the relation of Church and state, are some of the subjects covered. Official documents of the various Churches are always quoted. Zwingli's views of the Eucharist and Oscar Cullman's conclusions on the role of Peter are included. Parts of the conclusion are the least satisfactory from an Anglican point of view because of a "typically Lutheran" overemphasis on the sufficiency of the invisible Church.

Fr. Sillem's book was the most interesting of the three to me, but its essential point could have been made in fewer pages. Seminarists and those interested in apologetics and the basic Thomistic doctrine of God will find this volume helpful. A little over the last third of the book is taken up with an imaginary address of Thomas Aquinas to a contemporary philosophical meeting with Kant as general spokesman for those assembled. This section reads easily and is a good introduction to many issues in present-day philosophy of religion.

Fr. Sillem's principal contention is that the proofs for the existence of God (the Five Ways) in the *Summa Theologica* are misunderstood because most people think of them as a philosophical interlude in a properly theological treatise. In truth, the Ways are not meant to be philosophically complete; they are included in the *Summa* merely to show that the God of the Bible is not totally foreign in His revealed nature to man's natural reason. Fr. Sillem maintains that Aquinas' considerations in the *Summa* are totally governed by God's revelation of Himself; St. Thomas is not trying to raise a metaphysical abstraction to the level of the Christian God, as he is so frequently accused of doing.

One wishes, however, that the author would have done some of the new work he says (in the last pages of the book)

**Christmas Anthem**

(Melody: Jesu, Joy of Man's Desiring)

While their muted harps are stringing,  
Throongs of seraphs guard and praise;  
Happy choirs of angels singing  
Greet this wondrous day of days.  
O winsome Babe of Mary,  
We claim Thy birth our own.  
Never let our rapture vary,  
Please make our hearts Thy throne. *Amen.*

(Rev. Canon) JOSEPH WITTKOFSKI



needs to be done. He accuses Austin Farrer of not being original enough in the matter of proving God's existence, but a reading of the books of both men indicates that Dr. Farrer is the one who offers the reader the most original insights. My criticism is not intended to reflect on the value of Fr. Sillem's book, but it does indicate that his opening and closing remarks are less than necessary.

Fr. Hamer's book is one of the major Roman Catholic evaluations of the thought of Karl Barth. It first appeared some 13 years ago in France, but it is a basic enough study of its subject to warrant the present translation. A new introduction, specially written for the present printing, should be called to the attention of all those interested in Roman reaction to the great Swiss theologian. There seems to be increasing appreciation of Barth in Roman (and Anglican) circles. The present work may not be the most sympathetic of all, but it tries to be comprehensive. The author maintains that, although Barth has shown a development of thought, he has not basically changed his position from his first published works.

ARTHUR A. VOGEL, PH.D.

*Professor of apologetics and dogmatic theology at Nashotah House, Fr. Vogel is also a member of the Church's Joint Commission on Ecumenical Relations.*

## For a Legislator, a Gift

**The Christian in Politics.** By Walter James. Oxford University Press. Pp. 216. \$5.

Despite a great deal of talk about the ministry of the laity I have not found many useful books dealing with the important questions raised for the Christian who enters politics and finds himself facing the rival claims of God and Caesar. *The Christian in Politics* is a scholarly and closely reasoned study which, despite its British and Continental emphasis, deserves a wide reading by thoughtful party regulars in the U.S.A. Walter James writes from the background of an historian and journalist (*Times* of London, *Manchester Guardian*) who has had an active political life (Liberal) and has run for office as well as served on party committees.

After an introduction which deals with the basic problem of the Kingdom of God in time and in eternity, Mr. James takes us back to the Gospels and the early Church where, he claims, we discern the origin of all modern political attitudes. On through the Middle Ages and the Reformation the author summarizes the changing influence and position of the Church as to secular affairs. After his historical survey, Mr. James proceeds to the heart of his book in a critical study of several British statesmen whose ideas and actions may be said to reflect their own understanding of Christian principles applied to the political order. Wilberforce, Shaftesbury, Gladstone, Halifax, Lansbury, and

Cripps are among those examined in skillful detail.

The book concludes on a note of deep spiritual insight which should have great appeal to those called to the life of a politician. Indeed, this book is an ideal one to give to that friend serving in elective or appointive political office who takes his Christianity seriously. I know of at least two legislators who will receive this book as a gift from me before our biennial Assembly convenes. It is solid, well written, and challenging on every page. An appended list of books for further reading together with an index enhances its value.

FRANK V. H. CARTHY

*Canon Carthy is rector, All Saints' Church, Indianapolis, and diocesan director of Christian social relations.*

## In Brief

**The Fox at the Manger.** By P. L. Travers, author of the Mary Poppins books. Wood engravings of the animals by 18th-19th century artist, **Thomas Bewick.** Norton. Pp. 75. \$3. For adults and more mature and imaginative children. After a remarkable description of Christmas Eve at St. Paul's, London, at which the organ plays "with magnificent rumpus," and the bishop is caught mouthing the words of the hymn, the author is questioned by her three lively charges as to why there were no *wild* animals bringing gifts at the crib. The author's reply states the truth of sacrificial giving in poetic-prose allegory. The book would be an excellent Christmas gift.

## Books Received

**BREAKTHROUGH TO PEACE.** Twelve Views (mostly reprinted) on the Threat of Thermonuclear Extermination. Introduction and essay, "Peace: A Religious Responsibility," by Trappist Thomas Merton of the *Seven Storey Mountain*, which concludes: "Every individual Christian has a grave responsibility to protest clearly and forcibly against trends that lead inevitably to crimes which the Church deplors and condemns." Other essays by Herbert Butterfield, Norman Cousins, Allan Forbes, Jr., Jerome D. Frank, Erich Fromm & Michael Maccoby, Howard E. Gruber, Joost A.M. Meerloo, Lewis Mumford, Walter Stein, Tom Stonier, Gordon C. Zahn. *New Directions*, September 27th. Pp. 253. Paper, \$1.95.

**PRINTER'S DEVIL FROM WITTENBERG.** By Theodore J. Kleinhaus (Lutheran air force chaplain). Augsburg, September 5th. Pp. 207. \$3.95. Story, for teenagers, is about 17-year-old orphan who works for Martin Luther's printer.

**IN THE MIDST:** How the Power of Christ Transformed the Life of a Church. By the Rev. G. Don Gilmore, pastor, Groesbeck Methodist Church, Cincinnati, Ohio. Eerdmans, October 15th. Pp. 100. \$2.50.

**THE DOUGLASS SUNDAY SCHOOL LESSONS, 1963.** A Commentary on the International Sunday School Lessons. Edited by Dr. Earl L. Douglass (syndicated religious columnist). Macmillan, October 29th. Pp. 478, plus xxiv on audio-visual aids. \$3.25.

**THE CHILDREN'S BIBLE STORY BOOK** (Old Testament). 100 stories by Peter Palmer, wife of a seminary professor, and author of the stories in *The Children's King James New Testament*. Illustrated by Manning DeV. Lee. McGraw-Hill, October 15th. Pp. 207. Pp. \$3.95.



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*This space contributed by the publisher*

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Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

# CHRISTMAS DAY

Continued from page 12

maintain that the Christian faith appeals chiefly to women and children. He would be wrong. The first visitors to Christ were men, and all of His disciples were men.

The self-consciously respectable say that religion is a very good thing for the outcast and degraded, yet Christ wants Martha, Thomas, and Nathaniel, as well as Magdalene, Zacchaeus, and the dying thief.

This glorious Gospel of the Incarnation is for all. The Light of the World is for all the world. The appeal of Christ our King is to all. "The Lord helpeth them that are fallen." Of course. But also: "The Lord careth for the righteous."

Every human need and interest looks to Him for health and salvation. He is God made man. His Gospel is universal. His appeal is universal. He comes to us all as Saviour, Messiah, and God Incarnate.

A thousand men and women might meet together and talk of Him who is the author and finisher of our faith. All would know that they had in Him a friend and brother, a Saviour and Lord. But in what very different ways is this relationship established! The same Jesus comes to all of us, but in a thousand ways. All the adverse criticism in the world cannot dim the radiance of that personality, cannot thwart the saving impact of His love. The destructive New Testament critic comes along with his paste and scissors. He takes the Gospels to pieces and puts them together again. But the chief actor in the Gospel is not left out. In every age men have railed on Jesus. They have said that He no longer means anything. Some have attacked Him bitterly and with anger; some with sorrow and regret. But always He is the judge of His critics.

Some people say that He is too sad. Others, that He is too joyous. Some say that He is too gentle. Others maintain that He is too hard and uncompromising. The

## ACU CYCLE OF PRAYER

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

December

23. Church of Our Saviour, Milton, Mass.; St. John's, Clinton, Iowa; Church of St. Michael and All Angels, Denver, Colo.
24. St. Barnabas', Chicago, Ill.; Christ Chapel, Brooklyn, N. Y.
25. Haebler House Chapel, Pelham, N. Y.
26. St. Stephen's Cathedral, Portland, Ore.; St. Stephen's, Innis, La.; St. Stephen's, New York, N. Y.; St. John's, Kissimmee, Fla.
27. Church of St. John the Evangelist, Newport, R. I.; St. John's, Lockport, Ill.; St. Paul's, Staten Island, New York, N. Y.; Sisters of the Community of St. John the Evangelist, Brooklyn, N. Y.; All Saints', Weatherford, Texas
28. Holy Innocents', Corte Madera, Calif.; Church of the Holy Innocents, Highland Falls, N. Y.
29. St. Luke's, Hot Springs, S. D.

Incarnate One is still the critic of His critics.

Listen to Studdert-Kennedy writing a generation ago: "An age of luxury may reject His discipline, but time makes it clear that they are wrong. An age of materialism may reject His idealism, but their children will come seeking it again. An age of puritanism may condemn His gaiety and gentleness, but the pendulum will swing back again. An age of scientific knowledge may spurn His simplicity, but men come back with outstretched arms and empty hearts to ask the real questions that learning leaves unanswered."

Christ always points to the weak spot in every society and culture, in every age, and in every individual. In a world of wild uncertainties, of new discoveries with cataclysmic forces at work, the figure of Him whose birth we celebrate at Christmas still stands and judges us. We come to Him with limited minds, with distorted vision. We approach Him full of fears and doubts, within and without. He alone can enlighten the mind, restore the sight, answer the doubts, calm the fears. His Gospel is for the whole man and for every man. He is the light which lightens every man that comes into the world. He is God Incarnate.

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# PEOPLE and places

## Appointments Accepted

The Rev. William S. Brace, formerly rector of St. John's Church, Tampa, Fla., is now rector of All Saints' Church, Fort Lauderdale, Fla. Address: 335 Tarpon Dr.

The Rev. James D. Burnette, formerly vicar at St. Luke's Church, Scott City, Kan., and St. Francis' Chapel, Russell Springs, is now vicar at the Chapel of Our Saviour, Colorado Springs, Colo. Address: Fourth and Polo Dr., Broadmoor, Colorado Springs.

The Rev. Cecil H. Cowan, formerly vicar at the Church of the Ascension, West Chester, Pa., and St. Cyril's, Coatesville, is now rector of Holy Trinity Church, Nashville, Tenn. Address: 1510 Sigler St., Nashville 4.

The Rev. James H. Cupit, Jr., formerly rector of St. Michael's Parish, St. Michaels, Md., will on January 1 become rector of the Church of the Good Shepherd, Rosemont, Pa. Address: 19 Montrose Ave., Rosemont.

The Rev. Robert K. Dixon, formerly curate at Calvary Church, Summit, N. J., will on January 15 become assistant at Holy Trinity Church, 316 E. Eighty-Eighth St., New York City.

The Rev. Raymond G. Frost, formerly vicar at the Church of St. John the Evangelist, Needles, Calif., is now vicar at the Church of the Holy Spirit, Monterey Park, Calif. Address: 133 E. Graves Ave.

The Rev. Lee A. Hanes, rector emeritus of Holy Trinity Church, Hillsdale, N. J., is assisting at Trinity Church by the Cove, Naples, Fla., where the Rev. Richard T. Lambert is rector.

The Rev. George V. Hewes has been associate pastor at Christ Church, Kalispell, Mont., for the past year. Address: Christ Church, Box 671, Kalispell.

The Rev. Wayne L. Johnson, formerly rector of St. Paul's Church, Pekin, Ill., is now rector of Trinity Church, Rock Island, Ill.

The Rev. Deane W. Kennedy, formerly assistant at St. Matthew's Church, San Mateo, Calif., is now rector of the Church of the Transfiguration, San Mateo. Address: Thirty-Ninth Ave. and Alameda de las Pulgas, San Mateo.

The Rev. Gordon W. Lind, formerly associate rector at St. Paul's Church, Concord, N. H., is now rector of St. John's Church, Gloucester, Mass. Address: 46 Middle St.

The Rev. Gerald H. McGovern, formerly vicar at St. John's Church, Centralia, Ill., and St. Thomas', Salem, is now rector of St. Anne's Church, Warsaw, Ind.

The Rev. Kenneth J. Sharp, formerly rector of Trinity Church, Gloversville, N. Y., will on January 1 become a canon of the Washington Cathedral with special responsibility for a newly-planned pastoral ministry to members of the government, the mili-

tary, and the staffs of foreign embassies in Washington. He will also share in preparing and conducting the services held at the cathedral — about 1,600 annually.

In the diocese of Albany, Fr. Sharp was active as a member of the diocesan council and the committee on constitution and canons. He has completed academic studies at GTS for the degree of master of sacred theology and is currently working on his thesis in the field of Church history.

The Sharps will live on Woodley Rd. near the cathedral grounds.

The Rev. George F. Tittmann, formerly rector of the Church of the Holy Spirit, Lake Forest, Ill., will on February 1 become rector of St. Mark's Church, Berkeley, Calif. Address: 2314 Bancroft Way, Berkeley 8.

## Resignations

The Rev. John C. R. Peterson, rector of St. Paul's Church, Grand Rapids, Mich., has retired because of illness. Address: 326 Madison S. E., Grand Rapids 3.

## Births

The Rev. Henry H. Breul and Mrs. Breul, of St. David's Church, Topeka, Kan., announce the birth of their first son, Nicholas Tracy, on December 3. Nicholas has a sister Elizabeth, age eight. The Breuls have a new rectory address: 1412 Jewell St., Topeka.

The Rev. Jeffrey T. Cuffee and Mrs. Cuffee, of St. John's Church, Ansonia, Conn., announce the birth of their second son, Paul Hunt, on November 27.

The Rev. Luther Oliver Ison and Mrs. Ison, of Trinity Parish, Escondido, Calif., announce the birth of their fifth child and third daughter, Angela Mary, on November 14.

## Living Church Correspondents

The Rev. Canon Henry C. Burrows, Jr., Boite Postale 1309, Port-au-Prince, Haiti, is now correspondent for Haiti.

## DEATHS

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

Carl Goelz, an active member of All Saints' Church, Detroit, Mich., died enroute to Beaumont Hospital, Royal Oak, Mich., on November 21st, after suffering a heart attack at his home. He was 63.

Mr. Goelz, who was a graduate of Princeton University, was a senior copy editor of the Detroit News, and had worked on the staff of the Cincinnati Post, and the Toledo News-Bee, before going to the News. Mr. Goelz served the Detroit News for the past 28 years, and was an advisor to the Record, official newspaper of the diocese of Michigan.

He served All Saints' Church in many capacities, including senior warden and director of religious education.

Survivors include his wife, Ruth; a daughter, Gladys; a son, Roger, state editor for the Associated Press in Michigan; a brother; a sister; and four grandchildren.

John Henry Neill, retired superintendent of buildings and grounds at the Philadelphia Divinity School, died on November 21st.

Mr. Neill went to the divinity school to fill a "temporary" job and stayed 43 years. He retired in 1956. He served the school under five deans and at three different locations until the present site was purchased and developed at 42d and Spruce Streets in Philadelphia. Mr. Neill was born in Philadelphia, and was baptized and confirmed at Old Swede's Church.

He is survived by his wife, who was matron for the divinity school from 1937 to 1956; two daughters, Mrs. Catherine O'Connor, now serving in the same capacities at the seminary as did both of her parents, and Mrs. Martha Keown, who assists Mrs. O'Connor; a son, Solomon; three grandchildren; and two great-grandchildren.

# CLASSIFIED

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WANTED: One or two copies of "The Lineage of The American Catholic Church" published by The Young Churchman Company, in 1911. Author: The Rt. Rev. C. C. Grafton, S.T.D., Bishop of Fond du Lac. Reply Box H-863.\*

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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## PALM SPRINGS, CALIF.

**ST. PAUL'S IN THE DESERT** 125 W. El Alameda  
Rev. Fredrick A. Barnhill, D.D.  
Sun 8, 9, 11; Thurs 10

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-5

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

## ST. THOMAS'

18th & Church Streets, N. W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## DAYTONA BEACH, FLA.

**ST. MARY'S** Ridgewood at Orange  
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.  
Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);  
C Sat 5:30

## FORT LAUDERDALE, FLA.

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

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Canon Don H. Copeland, D.D., r  
Sun HC 6:30, 7, 8, 9, 11; Daily 7:30, also Tues  
6:30, Fri 10; HD 6:30, 7:30, 11:15, 6; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-  
well, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## ATLANTA, GA.

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

**KEY**—Light face type denotes AM, black face PM; add. address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

## ST. PAUL'S

50th & Dorchester  
Sun HC 8, 9, MP 11 (1S HC 11); Daily EP 5:30;  
Daily HC Mon-Fri 7; Wed & Sat 9:30

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## MOUNT CALVARY

N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 9 (Low Mass), 11 (High Mass);  
Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec Music); Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer.

## SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services & sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 9 & 1S 11, MP Ser 11 ex 15; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. IGNATIUS'

Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE

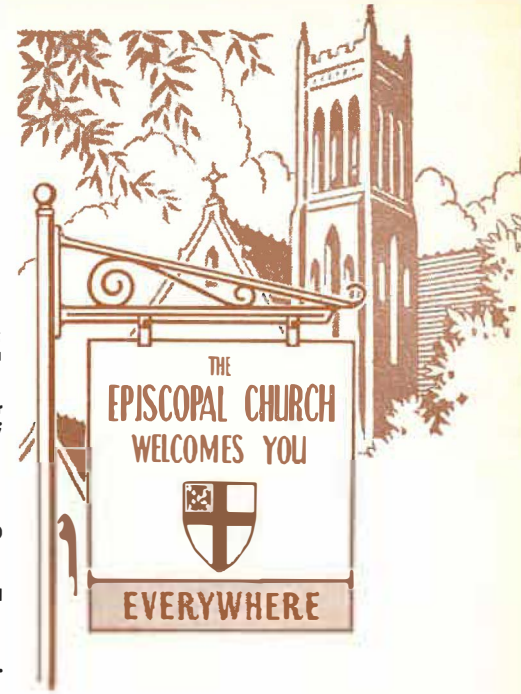
218 W. 11th St.  
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

## ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

## RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6



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

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight.

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

## ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30. Organ Recital Wed 12:30

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes  
before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

## 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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC  
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30  
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,  
9:30 HC; EP daily 6

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
Wed 9:30; Fri 6; C Sat 4

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 11, Mat & Ch S 9:30; Mass daily  
7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; C Sat 4-5

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