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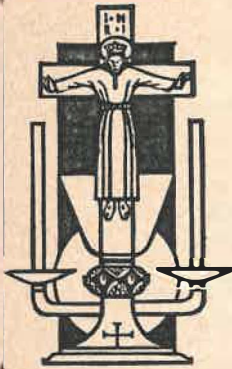
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BOOKS

Motherly Co-Suffering

Mary, Archetype of the Church. By Otto Semmelroth, S. J. Sheed & Ward. Pp. 175. \$3.95.

The first thing that should be said about *Mary, Archetype of the Church*, and said emphatically, is that it is not just another tract on Marian piety, but a searching theological treatise, a treatise which is itself sharply critical of much Marian piety and Mariology, both past and present.

"There is still no definite clarity regarding the basic Marian principle," the author, Otto Semmelroth, contends, and the purpose of his book is to help to supply that clarity by indicating and exhibiting a single Marian principle that could and should govern all Marian theology. That principle is not "the divine motherhood," he declares, despite the fact that many theologians have so considered it. The root of the basic principle, as the Patristic writers saw, lies in Mary's *fiat*, her response to the Annunciation: "Be it unto me according to thy word." Through her *fiat* Mary became the Second Eve, the "mother of the new humanity," and hence the "archetype of the Church."

In a summary statement of his thesis, Fr. Semmelroth says that "Mary is the type of the Church which imparts salvation, insofar as by assuming the work of Christ she receives the fruits of that work



both for herself and for the whole Church." The phrase "assuming the work of Christ" has reference not only or even primarily to her partnership with God in the "production" of the Incarnate Lord, though this is of course basic, for "when Mary conceived the God-man, she became ontologically the Mother of the Mystical Christ." But beyond this is her "co-experience" of the Son's sacrifice itself. This "co-experience" takes place through the "tender bonds of her maternal relationship to her Child," through her "motherly co-suffering," by which

Continued on page 14

The Living CHURCH

Volume 147 Established 1878 Number 25

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

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FEATURES

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THINGS TO COME

December

- 22. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents
- 29. Christmas I

January

- 1. Circumcision
- 5. Christmas II

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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The Cover

Shown on the cover is the center panel of a Nativity triptych above the altar of St. Paul's Church, Duluth, Minn. Done in tempera, the reredos is the work of Austin Purves, Jr., of Litchfield, Conn.

LETTERS

Most letters are abridged by the editors.

Representative Vestries

Everywhere in Christendom today there is a growing concern over the passivity of the laity. The Church cannot do her redeeming work in the world if Christian witness and outreach is delegated to only 0.2% of her members (the ordained clergy).

One way that we can help to correct this is to get more informed and convinced Christians on vestries. In most parishes the selection of vestrymen is shockingly haphazard. A vestry committee usually nominates a slate, and sometimes there are nominations from the floor during the annual parish meeting, but in view of the anonymity of many parishes today, the voters frequently barely know the names of the nominees, much less their Christian qualifications for the job. (Listen to the whispered questions among the parishioners while the ballots are being marked!)

Would it not strengthen the parish and the Church if a mimeographed sheet containing the names and *biographies* of the nominees were distributed at all services two weeks prior to the election, with a request for additional nominations? The total list could then be distributed at all services one week prior to the election, and again at the election itself. In this way parishioners would have time to inform themselves and pray before voting.

Annual parish meetings will soon be held. Why not try this in your parish?

THEODORE M. SWITZ
Chairman, department of lay action,
diocese of Chicago

Chicago, Ill.

Relevant Kalendar

As we arrive in the middle of the Advent season, presumably a season of penitence and prayer for the proper celebration of Christmas, the fact that all loyal Churchmen ought to screw up the courage to face is this: We are, at this very moment, in the midst of the Christmas season. For no matter what the Church Kalendar may say, the Christmas season, for the great majority of American Churchmen, along with the secular world, has been in progress since Thanksgiving Day. And for most people it



will end at midnight, December 25th, notwithstanding what the Prayer Book teaches. Advent in the Space Age is no longer a time to prepare for Christmas; at best it is a time for preparing for its climax on December 25th, or, for many Churchmen, at the Christ's Mass at midnight of December 24th. We may not like it, but that's the way it is, and probably will remain.

What then, can the Church do about it? We can do one of two things. We can pre-

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Symbol of the Sun

The Jesse Tree

This is the second year that St. James' Church, Manitowoc, Wis., has produced a parish Jesse Tree, erected between the third and fourth Sundays in Advent in the sanctuary of the church. Decorations, made by women of the parish, are silhouette-style symbols recalling either an ancestor of Christ or a prophecy regarding His birth. Four of these symbols are pictured. Others include a blue silhouette of Bethlehem, a gold cloth Noah's Ark, the sword of Judith, a gold Jonah inside a chartreuse whale with a topaz eye, white tablets of the Law, the Ark of the Covenant. The lone non-silhouette is the apple of the Garden of Eden, which is a red Christmas-tree ball with a green leaf.

Topping the Jesse Tree is a jeweled gold crown and scepter, symbolizing the Lordship of Christ.

The Rev. William Harvey is rector of St. James' Church. His son, Mark, holds the Key of David, in the photograph on this page, and Heidi Kelley, daughter of Mr. and Mrs. David Kelley, holds the sun. Mrs. Kelley is book editor of THE LIVING CHURCH. Photographs are by Daryl Cornick.



Paschal Lamb



The Apple



Key of David

The Living Church

Fourth Sunday in Advent
December 22, 1963

For 85 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Bishop Huston

The Rt. Rev. Simeon Arthur Huston, Bishop of Olympia from 1925 until his retirement in 1947, died in his Bainbridge Island, Wash., home on December 11th, the day after his 87th birthday. Bishop Huston had been ill for some time.

Bishop Huston was the second bishop of the diocese, and had a hand in forming the Church in what was still, in the 1920s, a new part of the country. He was a graduate of Kenyon College, had received theological training at Bexley Hall Divinity School, and had done graduate work at Johns Hopkins University. He held the D.D. degree from Kenyon, and the LL.D. degree from Puget Sound College.

He was ordained to the priesthood in 1904 and served churches in Columbus, Ohio; Detroit; Cheyenne, Wyo.; Baltimore; and San Antonio, Texas, before being elected to the episcopate.

He is survived by his wife, Dorothea Brotherton Huston; two sons, the Rev. John A. Huston (vicar of St. David's Church, Seattle) and Wilbur B. Huston; a daughter, Mrs. Louis Cragin; and several grandchildren.

The family has suggested that remembrances be made in the form of gifts to the Bishop of Olympia's Theological Education Fund.

CENTRAL NEW YORK

Dean Cole Accepts

The Very Rev. Ned Cole, dean of Christ Church Cathedral, St. Louis, has accepted his election as Bishop Coadjutor of Central New York, subject to the necessary consents.

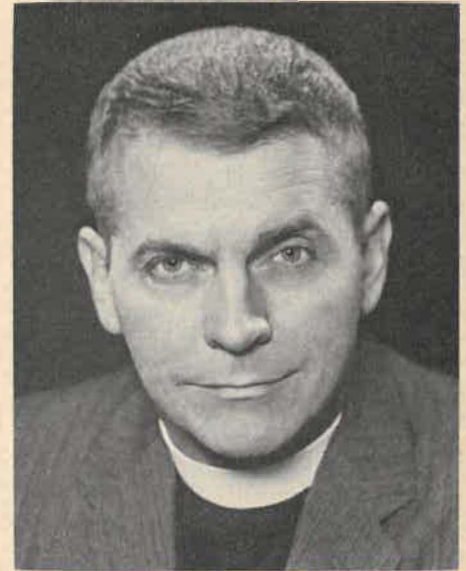
Dean Cole's election [L.C., December

1st] came on the fifth ballot at a special convention held in Syracuse, N. Y., on November 21st and 22d. Shortly after lunch on the second day, the news of President Kennedy's assassination came over the radio. Immediately, Bishop Higley of Central New York came into the chancel of St. Paul's Church, where the convention was being held, and led the convention in prayers for the soul of the dying. Thereafter the business of the convention was conducted to the mournful tolling of the church bell.

Nominees at the convention, besides Dean Cole, included the Rev. Morris F. Arnold, rector of Christ Church, Cincinnati; the Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn.; the Ven. David R. Thornberry, archdeacon of the diocese of Southern Ohio; the Rev. Robert R. Spears, Jr., rector of Trinity Church, Princeton, N. J. (and a former priest of the diocese of Central New York); and the Rev. Messrs. George Entwisle, Stanley P. Gasek, Harold L. Hutton, and Roswell G. Williams, all of the diocese of Central New York.

Messrs. Entwisle and Williams withdrew after the first ballot. By the third ballot, Archdeacon Thornberry's candidacy was in the lead with 45 clerical and 108 lay votes (53 and 119, respectively, necessary to elect). The fourth ballot saw a swing of votes from Fr. Spears to Dean Cole, who on that ballot received more votes in both orders than Archdeacon Thornberry. A fifth ballot was taken immediately, Dean Cole was elected, and the delegates sang the Doxology.

Before the convention adjourned, a resolution was unanimously adopted offering the prayerful sympathy of the bishop and the delegates to Mrs. Kennedy and her family, and extending their loyal support to President Johnson.



Edwyn

The Very Rev. Ned Cole, Coadjutor-elect of Central New York.

PENNSYLVANIA

Coadjutor Elected

The Rt. Rev. Robert L. De Witt, Suffragan Bishop of Michigan, was elected Bishop Coadjutor of Pennsylvania on the sixth ballot of a Pennsylvania diocesan convention held on December 12th. The convention was held at Holy Trinity Church, Philadelphia.

Bishop De Witt has indicated that he will pay a visit to Bishop Armstrong of Pennsylvania before deciding whether to accept the election.

Besides Bishop De Witt, only the Rev. C. Kilmer Myers, director of the Urban Training Center for Christian Missions, in Chicago, and the Rev. James R. MacColl III, rector of St. Thomas' Church,

Central New York Election

Ballot	1st		2nd		3rd		4th		5th	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Morris Arnold	2	13	—	3	—	—	—	—	—	—
Ned Cole	9	43	10	40	18	48	53	117	59	144
George Entwisle	—	3	withdrew		—	—	—	—	—	—
Raymond Ferris	6	15	4	5	2	—	—	—	—	—
Stanley Gasek	5	10	2	7	2	3	—	—	—	—
Harold Hutton	9	24	8	19	6	10	—	1	—	—
Robert Spears	38	51	39	67	30	62	1	—	—	—
David Thornberry	27	64	39	92	45	108	49	115	44	91
Roswell Williams	4	12	withdrew		—	—	—	—	—	—
Necessary to elect	52	114	52	118	53	119	53	119	53	119

Whitemarsh, Pa., seemed in any likelihood of being elected. Other nominees were Bishop McNairy, Suffragan Bishop of Minnesota, and the Rev. Messrs. Morris Arnold; Jesse Anderson, Sr.; W. Hamilton Aulenbach; Harry Johnson, Jr.; Cuthbert Pratt; Arnold Purdie; Thorne Sparkman; and Peter Van de Hiel.

OLYMPIA

Request for Coadjutor

Bishop Lewis of Olympia has requested a coadjutor, for reasons of health. He has revealed that he has for some time been afflicted with chronic lymphatic leukemia.

While Bishop Lewis said he is feeling fine, he wants to see that the diocese's need for episcopal oversight is filled. An election probably will be held on February 29, 1964.

NORTHERN MICHIGAN

Archdeacon Declines

The Ven. Dean T. Stevenson, archdeacon of the diocese of Bethlehem, who was elected Bishop of Northern Michigan on November 19th [L.C., December 1st], has declined the election.

Bishop Page of Northern Michigan will reach the mandatory retirement age in May, 1964.

NATIONAL COUNCIL

PB is Back

by WILLIAM GRIFFITH

Presiding Bishop Lichtenberger was back in charge of the National Council at its meeting in Greenwich, Conn., December 10th to 12th. He looked healthy and happy after his recent operation and its complications [L.C., September 15th and October 20th], as he presided at all but one of the Council's sessions.

National Council staff members may not take part in demonstrations without the consent of local bishops, according to a policy established by the Council at this meeting. In executive session, the Council adopted a statement that said, in part:

"We have the highest confidence in the officers of the National Council and express warm appreciation for their skill and dedication. . . . Recognizing, however, that ours is an episcopal Church, the National Council establishes as policy that our Departments and officers, before going into a diocese to carry out any part of the Church's program, shall first be assured that the bish-

op of the diocese is advised of the plan and has given his full consent. . . .

"We recognize that there will be times when the freedom of the Christian individual will demand action by him in accordance with the dictates of his conscience. In such situation it must be made clear to the ecclesiastical authority, and to others concerned, that he functions as an individual and not as an official representative of the Church or at its expense."

In an earlier part of the statement, the Council expressed support for the Church's position with regard to matters of race, and expressed thanks for the "quiet and persevering efforts of many of our bishops, other clergy, and people at the local level to improve racial relations and gain justice for all men." The statement continued:

"The National Council, however, recognizes the need for continual, unswerving efforts in this field at all levels, by all methods consistent with the highest Christian principles."

The Council authorized a special appeal for funds during 1964, to "help carry out the Church's responsibility in the current struggle for racial justice, believing that many people desire an opportunity to contribute to Church programs devised to extend civil rights as well as to give financial support to persons caught in situations of racial crisis." A goal of \$150,000 was set.

Reëxamination of 1964 programs was requested of the Council Departments and General Divisions, with a view to finding ways and means for the Council's "fullest participation, through staff time and funds, in this struggle." Departments and Divisions were asked to report on this to the Council at its February, 1964, meeting.

Bishop Donegan of New York presented to the Council an urgent appeal for autonomy for the Brazilian Church, and the Council responded by adopting this resolution:

"Resolved, that the Joint Committee on Brazil of the House of Bishops and the National Council recommends to the House of Bishops that the House of Bishops declare its approval of autonomy for the Brazilian Episcopal Church as soon as the details of such autonomy are worked out to the satisfaction of both.

"These details include: a declaration of faith and order; a plan of finance; organizational structure, including Constitution and Canons; recognition of responsibility for evangelization within the present Brazilian dioceses and in such new dioceses as may be created, and for participation in the world mission of the Church.

"It is the committee's hope that these details will be worked out so as to provide a general policy for the creation of autonomous and autocephalous national or regional Churches."

There will be no more "away from home" National Council meetings. The Council took a hard look at the costs of the meetings in San Antonio, Texas, in 1962, and in Cincinnati, Ohio, in 1963, and decided that such trips are not worth the cost.

More National Council news next week.

MEXICO

Seminary Head

The Rev. T. Hall Partrick, who has been on the faculty of St. Andrew's Theological Seminary of the Mexican Church since 1961, has been appointed dean of that seminary. He will succeed the Very Rev. Melchor Saucedo, Suffragan-elect of Mexico [See cut on facing page].

Fr. Partrick was dean of the seminary in Haiti from 1953 until 1959, when he went to Chicago to serve as assistant at St. Paul's Church, Kenwood, before going to the Mexican seminary. His first cure was at Christ Church, Albermarle, N. C., where he was minister-in-charge from 1949 until 1953. He is a graduate of the University of North Carolina and the Virginia Theological Seminary, and holds the STM degree from the University of the South. He is a candidate for a doctorate in theology at the University of Chicago.

Fr. Partrick, his wife, and their five children expected to spend a short furlough in the United States during December.

Dean Gomez

Word has just come from Mexico that the Very Rev. José Filogonio Gómez, dean of the cathedral in Mexico City since 1944, died of a coronary occlusion on August 31st.

Dean Gómez, who was born in Guadalajara, Mexico, in 1904, studied at the Guadalajara Theological School, and was graduated from the Philadelphia Divinity School. He was ordained to the priesthood in 1930, and served his entire ministry in the missionary district of Mexico. He held the D.D. degree from the Philadelphia seminary.

Dean Gómez was Mexico correspondent for THE LIVING CHURCH for more than 20 years.

Pennsylvania Election

Ballot	1st		2nd		3rd		4th		5th		6th	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Bishop De Witt	57	37	76	59	97	71	112	77	118	92	131	102
C. Kilmer Myers	89	44	104	54	111	63	110	62	106	51	94	39
James MacColl III	28	17	29	14	28	13	27	14	27	10	28	10
Necessary to elect	130	80	127	76	132	79	132	79	131	78	131	77

Thoughts on the Assembly

by the Rev. GEORGE L. GRAMBS

During my homeward journey after almost a week of attendance at the General Assembly of the National Council of Churches, held in Philadelphia, a most welcome gentleman boarded the train and asked if he could sit beside me.

My clerical garb prompted his first question: "Have you been attending the meeting of the National Council of Churches?" When I told him that had been my privilege, he said, "I have a friend who also attended, and I'd like to hear about it when I get back from the dining car." Sad to relate, I reached my destination shortly after he finished his meal, and I never had a chance to talk to him about it. I never learned his name, only that his grandfather had been a Presbyterian minister. But at least, the General Assembly was known and was of interest to people outside of the realm of ecclesiasticism.

Would the Assembly have been the same if it had been held before the death of President Kennedy on November 22d? For one thing, the sorrow that stunned the whole world would have been absent. Something was weighing heavily on the conscience of this body of dedicated people, who could not give an Amen to "God's in His heaven and all's right with the world."

Since the time when our Church first gave its timid support of the Federal Council of Churches, there has been a growing awareness that ecumenicity involves more than theologizing. We are in the National Council of Churches "with both feet," and I am glad we are — we who can claim to have taken the initiative in steps toward unity.

The NCC has hard thinkers among its constituent denominational delegates and officers, and they are not afraid to face the commanding problems in "these days of crisis." Much was said that should be quoted, but in an Assembly like this the words and the inspired addresses pile up. A score of issues of THE LIVING CHURCH



Bishop Mueller: "Our day needs demonstration . . . that dares to be Christ-like."

could not contain the pertinent quotes. The young lady in charge of the mimeographing office was wilted with weariness on the eve of the Assembly adjournment.

If one feels that too much emphasis was placed on the struggle for civil rights, apart from organizational matters, as I felt at first, he need only be reminded that the Assembly had as its theme, "Servants of the Eternal Christ."

An unofficial survey poll was taken of the 575 delegates, consultants, and accredited visitors, and it showed that the majority described themselves as liberals, and the next largest group were the moderates.

Less than 1% of the Democrats and 2% of the Republicans listed themselves as conservatives.

The Call and the Action

On December 12th, the General Assembly of the National Council of Churches adopted a resolution asking that the U.S. Congress take "every possible step" to speed passage of a civil rights bill, and calling upon Christians to "urge their representatives in Congress to sign"

a petition that would enable the Congress to take action on such a bill.

The next morning, two busloads of General Assembly participants left the Philadelphia Convention Hall (site of the General Assembly, held December 2d to 7th) to go to Washington and meet Congressmen there. The delegation, representing more than 20 states, was gathered together in less than 12 hours. Dr. Robert Spike, head of the NCC's Commission on Religion and Race, reported to the General Assembly later that same day that the delegation spent two hours in Washington and made contact with some 100 Congressmen.

The resolution on which the delegation acted was adopted virtually without dissent, although Vinson M. Mouser, a former county judge from Columbia, La., said that he would "vote against the resolution as a matter of conscience." However, L. B. Moseley of Daytona Beach, Fla., stood up to say that "one southern accent should be raised on behalf of the resolution."

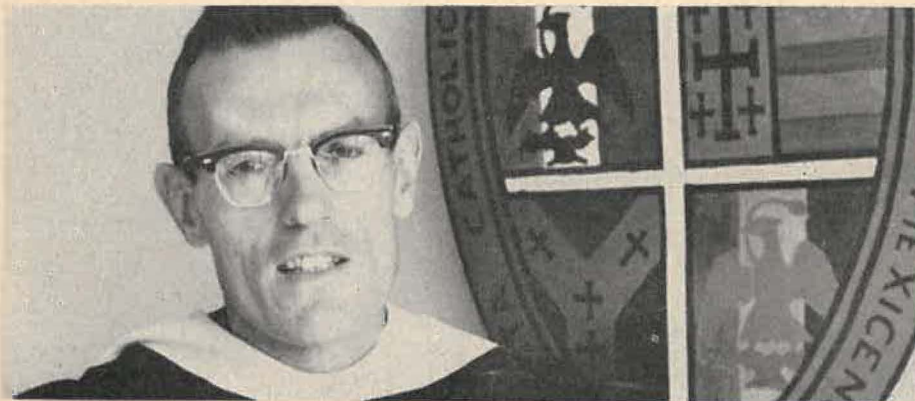
In his first address as president of the NCC, Bishop Reuben H. Mueller, Presiding Bishop of the Evangelical United Brethren, said, "Our times are not suffering for lack of theologizing, but what our day needs is demonstration, and particularly demonstration that is different because it dares to be Christ-like. . . ."

"Fanatical and bigoted agitators, who specialize in controversy for personal financial gain, did not need to be linked directly with the assassination [of President Kennedy] itself, but their attacks on the integrity of our institutions and our leadership can trigger the irresponsible 'mad dog' acts of the [Lee H.] Oswalds and the [Jack] Rubys, who seek to take the law into their own hands, and become the executioners of those who do not agree with them."

As for civil rights, Bishop Mueller said, "Negro Americans have lost faith in petitioning the white population for such things as the right to vote, the end of discrimination in public accommodations, equal enforcement of laws, and adequate education. Negroes have now come to the conclusion that a threat to profit or property can move a white Protestant a lot faster than an appeal to 'spiritual' ideals."

Taking note of a "special and particular" segment of current affairs, the Assembly adopted a resolution expressing "its deepest appreciation to those who ministered to Mrs. Lee H. Oswald's immediate personal and spiritual needs, thus not leaving the Church without a measure of Christian witness," and calling upon Christians to "pray for her mental and spiritual welfare, [she] who may be suffering from a society which often lacks sympathy. This Assembly is grateful that plans are being carried forward to minister to the needs of the family."

A revised NCC Constitution was



Dean-designate Partrick and Mexico seminary shield; Experienced in Haiti.

adopted by the General Assembly. Most of the provision will go into effect January 1, 1965, but an article in the first section, providing that the General Board is to be responsible for revision of by-laws, goes into effect immediately. Under the revised Constitution's provisions, the NCC organization will include five Divisions: National Mission, Christian Education, Church in Society, Overseas Ministries, and Ecumenical Development.

The Assembly adopted a resolution expressing "deep concern over the sustained high rate of unemployment in the U.S.," and calling upon member Churches and related state and local councils of Churches to "support legislative measures and other public and private programs for the education, training, motivation, and other employment needs of youth in general and of Negro youth in particular."

Referred to the General Board was a resolution expressing the Assembly's "justifiably deep concern about the present and growing menace of the corruption of our people and communities by organized crime." Another resolution sent out for study — this time to the Department of Faith and Order — was one urging member Churches to "consider making such modifications in their constitutions and/or canon law as would make it possible for them jointly to commission ministers to act ecumenically for them in creating new forms of the Church in inner city situations, institutions, and other 'places' into which the Church is called to minister beyond traditional parish structures."

On December 6th, the Assembly adopted its "Message to the Churches" [See next week's issue], a "Pronouncement on Human Rights," and a "Call for Action to Meet the Crisis in Race Relations." The "Call" suggested several steps for national Church bodies and local congregations, including:

- ✓ Public declaration that churches are open to all regardless of race.
- ✓ Provision that Negroes and whites may meet regularly in worship, fellowship, and Christian service.
- ✓ Recruiting, employing, and promoting personnel without regard to race or color.
- ✓ Examination of curriculum materials and other publications to see that they present an "objective and helpful picture of racial difference, and emphasize the Christian's responsibility in the struggle for racial justice."
- ✓ Requirement by churches of fair employment practice clauses in construction contracts, "irrespective of the fact that fulfillment of such non-discriminatory clauses may result in delays or increased costs."
- ✓ Examination by churches and their agencies of their investment portfolios "to determine if funds are invested in enterprises which practice racial discrimination," and removal of "such investments from enterprises which cannot be persuaded to cease and desist from practicing racial discrimination."
- ✓ Moral and financial support by churches for major civil rights organizations and support of interreligious efforts in community action.

Churches and all Christians were asked to "remember always to act in love and without hate or bitterness, seeking always reconciliation in Church, community, and nation, as our new pattern of justice is being established.

The Assembly's "Pronouncement on Human Rights" said, in part:

General Principles

Religious beliefs and their derivative moral obligations are at the center of the Christian concern for human rights.

All men are God's creatures and have personal worth to Him. All men, and Christians in a particular way, are responsible to God, to love Him and serve Him; to obey God as the Lord of the conscience; to regard other persons as their neighbors whom they should esteem and love as themselves.

As persons have such inherent worth, they also have inherent rights and responsibilities. Every right with which man is endowed by his Creator involves a corresponding responsibility to use this right wisely and generously for constructive ends with due regard for the similarly God-given rights of others. Society must also respect these God-given rights and make provision for their realization.

All the rich gifts which God imparts to men should be available without discrimination as to creed, race, color, sex, birth, nationality, or economic or social status. So the National Council of Churches has denounced and reaffirms its denunciation of patterns of segregation because they are blasphemy against God who reveals Himself in the Gospel of love and they are violations of human brotherhood. The Council more strongly than ever urges the Churches to find new and appropriate means of moving toward a racially inclusive Church in a fully integrated society.

Religious liberty and indeed religious faith are basic both historically and philosophically to all our liberties. Thus religious and civil liberties are interdependent and indivisible.

A responsible society, according to our Christian faith, is one in which freedom is practiced by men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and to the people whose welfare is affected by it.

In accord with these principles we set forth certain of the more specific rights which we believe are due to all persons and

will make for the building of the responsible society. Among the rights that are due to all persons without discrimination as to creed, race, color, sex, birth; nationality, or economic status, are the following:

- ✓ Freedom of religion and conscience, embracing rights to hold and to change faith, to express it in worship and practice, to teach and persuade others by the sharing of viewpoints in mutual respect, and to conduct religious education of children.
- ✓ Freedom of speech, press, and inquiry, including expression of economic, political, and social opinions.
- ✓ Freedom of peaceable association, assembly, and demonstration.
- ✓ Freedom to petition government for redress of grievances.
- ✓ Freedom from arbitrary arrest, arbitrary or secret imprisonment, police brutality, mob violence, intimidation, cruel or unusual punishment, and from any attempts to manipulate or tamper with human personality through drugs, hypnosis, isolation, duress, or other means of "brainwashing."
- ✓ Opportunities for full participation of the person in political and civic life, including the right:

To vote by secret ballot, with alternative choices;

To organize peaceful political activity; To be a candidate for public office;

To participate in any branch of government; to serve without discrimination in the armed forces, or on grounds of conscience to be excused from such service;

To receive such benefits of social welfare, health, community and other services as are provided by governments at all levels;

To enjoy equality before the law, including protection by the police; the right of an accused person to a prompt, fair, and public trial; the right of counsel; the right to be confronted with written indictment, evidence, and witnesses against him; the right to present evidence and witnesses on his own behalf and to cross-examine other witnesses; the right to have the judgment of his actions depend on an evaluation of facts in the light of law, by due process, such as impartial judges or an impartial jury of his peers.

- ✓ Opportunities to participate in the economic life of the community, including the right:

To earn a standard of living adequate to promote the welfare and security of the individual and family; to work in decent and healthful conditions, and to have free choice of employment, for just compensation, with protection against unemployment;

To obtain employment solely on the basis of ability and character;

To acquire vocational, professional, or job training or apprenticeship solely on the basis of ability and character;

To receive equal pay for equal work;

To gain promotion in employment in accord with ability, experience, and character;

To own property;

To engage in an individual business enterprise or a profession;

To form voluntary economic organizations such as corporations, coöperatives, and labor unions;

Night of the Lamb

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From out the ancient tapestry of sky
Each star imparts
its Bethlehem.

The fingered rays search through
the oxen horde of humankind . . .

Brutality departs
and men, in quiet and secret places,
kneel to the Holy Infant
cradled in their hearts.

JANE CARTER

To engage in social action on economic issues.

✓ Opportunities to take part in the social and cultural life of the community, including the right:

To have wholesome living space, necessary for the health and welfare of persons and families;

To move within a country and to leave and return to one's country;

To obtain education and training;

To make use of cultural and recreational opportunities and facilities;

To enjoy privacy, protected against invasion of personal or family life by unreasonable searches or seizures, such as wire-tapping, interception of mail, electronic eavesdropping, or other forcible or surreptitious interference.

To enjoy freedom of association with other persons regardless of racial or other distinctions;

To have access to social welfare, health, and other community services;

To share equally in the use of public transportation;

To receive equal service from businesses and persons serving the public — such as stores, theaters, hotels, and restaurants.

To the Churches

Persistence in the denial of human rights being more than a crime against humanity—even a sin against God — and practice of these rights being a partial fulfillment of the great Commandment to love God and one's neighbor as one's self, there are divine imperatives upon Christians and Churches:

✓ To promote acceptance and observance of these requirements of human rights;

✓ To encourage the state fully to recognize these rights in law and enforcement and observance of law;

✓ To go beyond the legal standards and to seek vigorously to realize these rights, particularly when they apply within their own fellowship;

✓ To support and encourage members and ministers in conscientious endeavor to achieve these goals;

✓ At the same time, to seek solutions in a spirit of Christian reconciliation;

✓ To serve as a challenge to, and as the conscience of, the community — local, state, national, and international.

ANGLICAN COMMUNION

What's In a Name?

Quoted from the November 15th issue of the Church Times, a weekly newspaper published in England:

"It looks as if that alarmingly vague phrase of the new ecclesiastical jargon, 'mutual responsibility and interdependence,' is to be translated quickly into something much more familiar and precise. Bishop Bayne, who has been closely concerned with the phrase and the document of which it is the title, has already been able to announce the first and doubtless typical instalment of the kind of thing which acceptance of the idea will in practice involve, in the shape of a request, for massive financial aid, from



Washington Post

the Church in Africa. . . .

"The particular projects . . . would appear to be excellent. The only thing that is far from clear is where exactly the 'mutuality' of the proposals lies. To all appearances, this looks exactly like the straightforward, old-fashioned (and fully justified) appeal for financial support, addressed from young Churches in backward countries to older Churches in an affluent society, to which Anglicans have been used for years.

"It may be doubted whether appeals of this kind, excellent as they are, will in fact gain by being wrapped up in talk of 'interdependence' and 'mutual responsibility.' In religion, quite as much as in other things, it is really better, because more honest, to call a spade a spade."

ECUMENICAL

Holy Land Summit?

Pope Paul VI this month announced his intention to make a pilgrimage to the Holy Land in January, 1964. Eastern Orthodoxy's Ecumenical Patriarch, Athenagoras I, soon after this announcement, suggested that the occasion be used for a "summit" meeting in Jerusalem of the heads of all Christian Churches of East and West.

News of the Patriarch's suggestion came as authorities at the Vatican confirmed that the Pope's visit would take place January 4-6, 1964, inclusive. Archbishop Iakovos, head of the Greek [Orthodox] archdiocese of North and South America, commented that he felt the Pope's choice of January 6th for his visit was significant, in that January 6th is the Orthodox Christmas.

In making his proposal for a summit meeting, Patriarch Athenagoras said such a conference of Christian leaders would open a new road for Christianity and would be "a great event, a wonderful thing."

President Johnson and Mrs. Johnson are greeted by the Rev. William Baxter, rector of St. Mark's Church, Washington, D. C., as they arrived to worship there on November 24th. The next Sunday, while Fr. Baxter was preaching, some of the lights went out. Fr. Baxter got a chuckle from the congregation (which included the President) by saying he was glad they had just used the collect for the first Sunday in Advent, which asks grace that we may "cast away the works of darkness and put on the armor of light." A representative of the fire department, who was patrolling around the church, changed a fuse and the lights went back on.

Observers at the Vatican recalled that the possibility of a face-to-face meeting between the Supreme Pontiff of the Roman Catholic Church and the Ecumenical Patriarch of the Orthodox Churches was raised four years ago, when the Patriarch was reported contemplating a visit to Pope John XXIII. Two years later, the Patriarch disclosed that he had been ready to visit the late Pope at the Vatican, but only if a return visit of the Pope to Istanbul was assured. However, he said, there had been no response from the Roman see, and the matter therefore was closed.

Vatican officials, discussing Pope Paul's plans to go to Jerusalem, made it clear they were giving careful attention to the problem of protecting the Pope, particularly in the light of the assassination of President Kennedy. In visiting the holy places — perhaps those in Israel as well as those in Jordan — Pope Paul will pass through an area where Arab-Israeli tension often erupts into violence. A Jordanian official said that "the most rigid security measures" will be in force while the Pope is in Jordan, as guest of King Hussein. The official said that the Jordanian king will "be happy to meet the Pope and welcome him to the Holy Land, which his majesty has the honor and privilege of preserving for the whole world." [RNS]

The Heart of Chi

The heart of Christmas is one Child. The symbol of this season is the very act of birth, for the Infant born to Mary has forever blended the humanity and the divinity of a baby's entrance into our world.

Christmas celebrates the fact of earthly life. Christmas is both holy and earthy, and when either of these elements is lacking, Christmas is incomplete.

On December 25th we commemorate the anniversary of Christ's coming to our planet. On this day we do not celebrate only His God-inspired message, or His compassionate deeds, or His adult anguish and execution, or even His shocking proof that His life is endless. We commemorate His worldly *birthday*. At Christmas we revel in the proof that "God so loved the world."

When we try to restrict our Yuletide observance to the *solely* spiritual, we can fail almost as utterly to grasp the significance of this season as do those whose commemoration consists merely of over-eating, over-drinking, over-buying, and over-socializing.

When we decry the commercialism of Christmas we decry our own cowardice. If our Christmas bears too many earmarks of the advertising industry, this is our own error; we should not point an accusing finger at a materialistic society for the fact of our personal coöperation with it. Even the most blatant ads are not commands; they need not be heeded slavishly. We are not forced to conform to those mores which we find distasteful. God gave us free will, and to those who ask He gives the strength to exercise it wholesomely. If the intrinsic spirit behind

our Christmas giving has been lost, it has been lost by us as individuals — no person wrested it away from us.

We do not *have* to send greetings to persons whose happy New Year is a matter of little moment to us, simply because 365 days ago we received a similar message from them. We do not *have* to offer any gift we cannot afford (or do not wish to afford) to persons whose delight does not delight us, nor do our purchases have to become a hectic chore performed under the pressure of time with a view toward grabbing the first merchandise that seems acceptable. Our gifts can be gifts, not begrudged sacrifices, and they can be limited to the suggestions of our budget for the people we especially love.

Christmas is a time for tangible charity, but not for charity alone. The Wise Men presented their offerings to the Christ Child not because He was poor but because they adored Him. The tangible tokens of love are not sinful. This was discovered long ago by those who witnessed Mary Magdalene's preference not to lavish all her precious ointment on those in material need.

We do not have to attend parties that we suspect will damage our bodies or our consciences. We do not have to knock ourselves out with such elaborate preparations of food and decoration that we are too weary to enjoy them or for our families to enjoy us. Secular customs are not forced upon us, and we are under no moral obligation to adhere to them. This leaves our own desire as the only possible reason for indulgence in them, desire which springs either from enjoyment or from fear of being considered an oddball.

Those of us who actually prefer the secular to the spiritual aspects of Christmas are not really adding to our soul's stature in going through the empty motions of complaints against commercialism; we are simply adding hypocrisy to our other Christmas traditions.

And those of us who are genuinely flicked by the pangs of conscience at this time of year have even less excuse for

our complaints and our actions. The worldliness of others has never been considered justification for the worldliness of any single individual. The Child whose birth took place nearly two thousand years ago set the example for a full and utterly moral life of social non-conformity.

The records indicate that He will not smile tenderly upon a sigh of "everybody's doing it" as an excuse for following the crowd instead of the conscience.

As for those of us who think this Holy Day should bring on a rash of austerity, let us remember that Jesus Christ was also mortal man. Christians herald a God who came among us as a tiny, human Baby — a Boy who grew up to take pity on a hostess whose refreshments had run out — a young Man who was criticized for eating and drinking and went right on doing it — a grown Man who stated unequivocally, "I came that ye might have life and have it more abundantly" — a Teacher who never advocated the extremes of ascetism. If He had thought the comfortableness of our bodies unimportant, do you suppose He would have healed disease?

Christmas is the time for our bodies and souls, the time when it becomes thrillingly clear to us that this paradoxical and sometimes uncomfortable blend is magic, is the mystery of mysteries. We lose ourselves in the age-old wonder that God so completely accepted His creation of the human body that for a little while He deliberately clothed Himself in physical human-ness. At Christmastide we are again awed at the inconceivable love which prompted the Maker of the universe to give to us the deepest gift our imaginations can hold — the gift of a beloved Child. At Christmas we suddenly come face to face with this mystery and we are both excited and oddly comforted by the truth that it *is* mystery, that enchantment did not vanish with our vanished childhood.

For at Christmas we bow in delighted reverence to the wonder of God's gift and the process of the giving. At Christ-

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stmas

by Anne M. Brien

mas, enchantment so permeates the atmosphere that any failure to feel it cannot be accidental. The bald electric lights strung on our trees become far-twinkling stars, and the five-pointed object atop the branches turns into an inexplicable blaze for the guidance of inquisitive scholars. The evergreenery of our holly and mistletoe declares the everlasting life; and the off-key sounds of carolers, hoarse and shrill and piping, come from the throats of angels, as their listeners for those few moments are transformed into shepherds, hearing for the first time the gladdest tidings of the greatest joy. On this occasion, every mother who yearns over her little one is Mary and knows how the young Nazarene woman felt as she cradled her vulnerable Jesus. Every father is akin to Joseph, as he knowingly burdens himself with the time-consuming, body-consuming determination that his family shall know all the good things he can wrest for them.

All packages at this time of year contain treasure; each is a pleasure we would not have possessed if some person had not planned for our delight. And every card, with its simple or saccharine or sophisticated phraseology, reminds both the devout and the doubtful that once, for some reason, somebody uttered the words,

"For unto you is born this day, in the City of David, a Saviour. . . . Peace on earth, and good will to men."

Above all else, at Christmas every new little human being carries our swift thoughts to the Babe in Bethlehem's manger — its very infancy becoming a thing to rejoice over; its life, as all life, a miracle to be treasured and enjoyed to the uttermost, and celebrated in commemoration of the Christ child's birth, at this season when, in our fumbling humanity, we celebrate celestial enchantment.



"The Holy Family" by Adlai S. Harden. Photo by permission of the National Sculpture Society.

Receiving the Gift

Rightly enough, the ringing and awesome words of the first chapter of St. John's Gospel are put by Christians at the center of Christmas. The Incarnation is the heart of the matter, and the Incarnation will never be better expressed in words than in "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Rightly enough, God's gift to the world of His only-begotten Son has been the wellspring from which has flowed the giving-ness of Christmas, whether or not the sophisticated humanist or the sentimentalist remembers the fact. God so loved the world that He gave — the greatest gift the world has ever known, or ever will.

Rightly enough, Christians remind the world that this was no ordinary babe over whom it sings carols and expresses cheer — this was the God of gods, the Lord of lords, very God of very God, begotten, not made. It is never enough to come to the manger to cuddle a baby — and those who were in Bethlehem never thought so. They came to adore and so must we.

The awe of the Incarnation, the warmth of giving, the humility of adoration — all these must permeate the celebration of the feast of our Lord's Nativity if our Christmas is to be whole and entire.

But before the stupendous sentence in St. John's Gospel that describes what happened when God took upon Himself to become man, there is this: "But as many as received him, to them gave he power to become the sons of God; even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." As many as received Him — to *them* He gave power to become what He is. Further on in the same account, John the Baptist said of Him, "Behold the Lamb of God, which taketh away the sin of the world."

Here is not the spirit of giving, but the spirit of receiving. Here is not what God gave in the Incarnation but what God takes away thereby. The Son of God came to this earth, and in so doing He came to every man and every woman, and to every child who has lived and will live. Yet He came unto His own and His own received Him not. And only to those who do receive Him does the power of the Incarnation act to grace and salvation.

When a man becomes a Christian he must answer affirmatively — or someone must answer in his name — the question whether or not he believes in Jesus the Christ and whether or not he accepts Him and desires to follow Him as his Saviour and Lord. Before the Gift of Christmas can be a gift to him at all, a man must first receive the Christ who came. The Incarnation was not a *tour de force* to overwhelm and destroy the wills of men and women. Perhaps this is why it happened so quietly and with so little notice. The Gospel — the Good News of salvation given to us — is no brain-washing technique to make us deny what we think we know. Each man is left free by God — responsibly

The Presiding Bishop's

Christmas Message



Now, on the date when it is just one month from the shocking news of President Kennedy's assassination, and when flags are just rising again to full staff, the following message from the Church's Chief Shepherd seems particularly fitting:

It is a warm and somewhat humid day in the middle of September. My telephone rings. It is the man who must see that I have a Christmas message written and ready so that it will be distributed in time. He apologizes for such an early asking; I tell him I understand. So I begin.

But my first thoughts about the Good News of Christmas are all mixed up with the day's news: the bombing of a church and the murder of several Negro children; the opening of the General Assembly of the United Nations; the mustering of the necessary majority of affirmative votes in the Senate to ratify the nuclear test ban treaty. What will the headlines be in December, and what does this sort of news have to do with the

News we sing about at Christmas?

First this: The joy of Christmas and the assurance and strength it brings do not arise out of the circumstances of our lives or the events of our time. They are rooted in this mighty fact: "And the Word became flesh and lived among us." The joy of Christmas is found in God's love poured out for us in Jesus Christ.

But we who celebrate this coming with great joy are in this present world, here, now. We cannot keep the fact of Christmas and the events of our lives in separate compartments; they are all of one piece. For God came into the life of the world in Jesus Christ, that He might take us into His own life. When we worship Christ, the new-born King, we are not taking refuge from the troubles and sorrows of the world, rather we bring ourselves and the world as we know it to God in Christ.

To celebrate Christmas, then, is to greet Jesus Christ in our worship and in our work as the Lord of life.

(Most Rev.) ARTHUR LICHTENBERGER

free, terribly free, devastatingly free — to say to God his own “yes” or “no.” Each man’s door may remain shut to the Hand that knocks. Each man may claim the guests already at home in his inn and deny room to the Baby who came and comes to save him. Each man may choose Christ or some other thing or person, perhaps himself. The thing he cannot do is neglect or refuse to make the choice. The Incarnation put the choice. Since then the refusal to choose has been itself the choice, the neglect of choosing has been itself a “no” to God in Christ.

As many as received Him, to them gave He power to become the sons of God. Imperfect sons of God they will, in this life, be. Struggling and beset and tormented sons of God they may be, as even He, the only begotten, was. Undutiful, ungrateful, displeasing sons they may sometimes be, but always they will have the power to become sons, and this makes all the difference in the world — yes, and out of it.

“The law was given by Moses but grace and truth came by Jesus Christ.” Grace and truth are the gifts of the Most High God to mortal men. But they are gifts — not celestial bludgeons. Grace is by definition a gift of God, and the saints who have exhibited it in their lives have been simply those who would receive the gift and use it. Truth is a thing men have ever sought, and always in vain. Man’s intellect may lead him in the pursuit of truth until he indeed finds some parts of it — but Truth itself is God’s. Indeed, He is the Truth, and it is only in receiving Him that we come to know the truth sufficiently that it may have its place in our lives as well as in our knowledge. A scientist may know the truth about many things, but it is only the saint — the man receptive to God’s gifts — who can at all successfully do the truth.

For all the giving that goes on at Christmas in the name of Him who gave for love of us, Christmas can never be merely the season of giving, the Festival of Generosity. For basic to the giving of Christmas is the receiving of Christ, and the generosity is as nothing without the acceptance of the Son of God as Lord and Saviour.

He who came to earth to give us life — abundant life, everlasting life — is the Lamb of God who takes away the sins of the world, and the giving and the taking away are inextricably related. The sin is ours, and so long as we keep it, it remains a barrier to life because it is a barrier to love. We can sin, and we do sin, but we cannot remove the guilt of sin once we have achieved it. Only Christ can do that, and unless we allow Him to do so, we are cut off (we have cut ourselves off) from the sonship which alone can bring us the peace and joy of God. We must receive Christ, and in receiving Him receive also His absolution, His cleansing of our souls and bodies, before we can become the children of God that He created us to be.

All this, and more, is summed up in the second Collect of Christmas Day: “O God, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.”

Fire and Love

One January, THE LIVING CHURCH received a letter: “You publicize the growing use of the attractive Advent wreaths. I like them, too.

“Query: Do the commercial ones receive any fire-prevention treatment before selling?

“Query 2: Should not there be some way for families and churches to fireproof ones which they make themselves?”

“A four-or-more-week-old collection of greens is otherwise a firetrap, when used with candles and matches or lighters.

“I have a terror of fire plus children.”

The meaning and significance of the Advent wreath is totally lost if its use is combined with a disregard for the life and welfare of others — the antithesis of all that Advent and Christmas should be concerned with. The glory of the parish sanctuary decorated for Christmas can turn to the shame of unnecessary pain and death, if dry trees stand too close to candles. The votive light by the greenery-banked crèche can represent not devotion but destruction.

But Christmas decorations are not wrong, not evil. The beauty of candle-flame is — like all beauty — good. The threats that lie inherent in these things is the threat of disaster loosed by the sin of man.

The sin that sets fire to children, that destroys homes and property, that looses suffering and shock, is neglect, the combination of sloth that will not work at thinking and the essential destroyer, pride, which will not look beyond self.

In our day, there has been a wealth of fire-prevention education. Surely, no one can have escaped knowing about the dangers involved in such things as trees and candles or faulty wires. No one can plead ignorance of the basic rules of safety. And a technological society has given us the means to fireproof such things.

Nothing but a lack of love can be the cause of suffering brought about by the season’s decorations wrongly used. Chance, of course, plays its part in the disasters as do occur; fortunately, not every such instance of sloth and pride results in suffering and death and loss. But for every occasion when these things are made possible by sin, those who create that possibility are judged.



Church Photo Contest

No Whitewashed Heroes

by the Rev. James R. Brown
of Nashotah House

The Old Testament is sometimes looked upon rather coldly as a narrow and nationalistic book, concerned only with one people and its position as the elect of the nations. It is hard to see why it should be so regarded, for it begins not with the call of Abraham, the Father of the Jewish nation, but with the creation of *man*. And only when it has carefully set out what *man* by nature is, and what he has in sin become, does it then narrow its perspective and tell us the history of what God did to prepare a nation for the advent of His Son who would come to redeem men from sin. The writers knew well that if Israel was different from all other nations, it was only because of what God was doing with it, and that the discipline it was undergoing and the lessons it was learning were for the sake of *all* mankind, so that there are many wonderful pictures of the time when to Him every knee



should bow, every tongue should swear (Isa. 45:23. See Phil. 2:10-11; Rom. 14:11) or, as the Psalmist puts it, "All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy Name" (86:9).

And the same thing is said too at the very beginning of the story of the Jewish people, in Gen. 12:1, where God calls Abraham to leave his home and country and to go out "in faith" as the Epistle to the Hebrews has it (11:8) "not knowing where he was to go." It is to this event that we Christians look back for the beginning of the Church, and of God's saving purpose to create for Himself a visible Community united in holiness and love. Abraham receives a divine blessing and a divine promise: "in you all the families of the earth shall be blessed." It is the great phrase which St. Paul took up when he told the Christians of Galatia (and through them, us) that they were "Abraham's seed, heirs according to promise" (Gal. 3:29) and members of

"the Israel of God" (6:16). The Church is God's own nation, Israel, now enlarged by the death and resurrection of the Messiah to include us Gentiles. So St. Peter addresses his hearers as "new born babes" (I. Peter 2:2) because they have been admitted by Baptism into the "holy nation" (2:9).

Hebrews tells us that we are to regard the life of Abraham as a conspicuous example of faith. And so it was. In the Bible the word generally means personal adherence to God, and it is nowhere better brought out in the life of the patriarch than in chapter 22 where God tells him to sacrifice his only son Isaac on whom the fulfillment of the promise depends. Human, and particularly, child sacrifice was known and practiced by the Canaanites among whom Abraham lived, and it is often thought that the purpose of this story was to state once and for all that it was abhorrent to the God of Israel. It authorizes the substitution of animal for human sacrifice. Be that as it may, the story is told in Genesis as the supreme example of the obedience of Abraham to the Word of God; such costly obedience must all the subsequent People of God be prepared to offer. All that God has promised him for the future is bound up with the life of his son, yet he is told to offer him as a sacrifice and trial of obedience. "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son of whom it was said, 'Through Isaac shall your descendants be named'" (Heb. 11:17-18).

St. Paul speaks of Abraham as "the father of all who believe" (Rom. 4:11) and the Old Testament of him as the "friend" of God (II Chron. 20:7; Isa. 41:8). Yet the Bible is a realistic book; it never whitewashes its heroes, and we are told how once, to save his own skin, Abraham passed off his wife Sarah as his sister (Gen. 12:10-end). So we shall be told no less frankly of the cowardice of St. Peter, and how all the disciples forsook their Master, and fled. But God's purpose can go forward through sinners, as well as through saints, through defeat as well as through triumph. We shall hear next of how the story of salvation is carried on through Isaac and Jacob, imperfect men both, but leaving all to respond to the call of God.

"she roots Christ's sacrifice into her heart and thereby becomes the maternal beginning of the Church's life."

Such mystic language, together with a great many of the theological assumptions the writer makes, will doubtless serve to put non-Roman readers off, but it should not be allowed to prevent them from attempting to reckon with the purport of this book. Fr. Semmelroth is no mean scholar. At present he is professor of dogma at the Philosophical and Theological College of St. George University in Frankfurt, and his books and articles have been widely acclaimed. His aim in this book is to place Mary in the very center of the economy of salvation and to justify that placement theologically.

Reactions to the argument of this book on the part of non-Roman readers will be various, and perhaps largely unfavorable, but whatever reaction it occasions, it will emphasize the already apparent and urgent necessity for non-Roman theologians to put their minds to a trenchant reconsideration of the Blessed Mother's place in the divine plan and in the theological thought that reflects the divine plan.

JAMES A. CARPENTER, Ph.D.

Fr. Carpenter is assistant professor of dogmatic theology at GTS.

Augustine Dug Deeper

God's Cross in Our World. By David L. Edwards. Westminster. Pp. 151. \$1.45.

The chapters in this profound and gripping book, *God's Cross in Our World*, though not themselves sermons, grew out of the author's preaching in two famous London churches. David L. Edwards knows well the sickness of our age, including its sins — among them the sins of Christians, who are perhaps most mercilessly analyzed and castigated in these pages. But all is seen in the light of God's love, as revealed on Calvary, and His redeeming action.

At every point, we feel the author's real sympathy with the questioning mood of our day and his acute, at times agonizing, awareness of the things that make faith difficult, and to many seemingly impossible. The failures of Christians — not of Christ, not of God — bulk large among these.

The chapter titles are instructive: "The Compulsory Cross" (Simon of Cyrene as the African, and again the Jew down the ages, compelled to bear the cross), "Our Corruption and His Design," "Faith Needed and Given," "The Death of God," "A Voice to Cry Victory," "The Privileged," "Risen," with a prologue, "The Case We Must Answer," and an epilogue, "Christ's Answer."

There is so much that is valuable and

helpful in this little book that one is reluctant to criticize the serious weaknesses that appear from time to time. But it is not really grappling with the deepest problem of all to say: "What changes on the first Good Friday is not God's love. That is from eternity to eternity. — What changes on Good Friday is man's loving faith in God." Augustine digs deeper. He recognizes that God did not begin to love us when Christ died. The Son's death was the effect, not the cause, of the Father's love. But before the Atonement was made,



God loved us — and He hated us. "He loved what He had made; He hated what we had made." The Augustinian conception is deeper and truer than the modern or medieval (Abelardian) substitutes.

Again the idea of a "suffering God" — suffering in His divine nature, that is, and suffering continually — has difficulties that seem insuperable to a true theism. Von Hügel has dealt with them in the second series of his *Essays and Addresses*, and his treatment remains unanswered and (I believe) unanswerable. The writer speaks of God's answer to human suffering. "It is that He asks nothing of them which He has not accepted for Himself. He can point to the place called the Skull." This is very convincing, if God has *freely* entered into human life, human experience, human suffering, by becoming man. It is infinitely less convincing if God is always and inevitably suffering, apart from the Incarnation.

And to speak of "a Jesus who has lost His faith" is going beyond the evidence. Faith is not a matter of feelings but of will. And the psalm which begins with the words of desolation ends, as the writer partially recognizes, with a magnificent act of faith. A Christ who had really lost His faith could not be the perfect example which the Son of Man is.

The writer unfortunately follows Tillich in his assumption — it is sheer assumption — that the conviction of the fact of the Resurrection was (and is) the result of experience of our Lord's being still alive. All the New Testament evidence points the other way. Genuine Christian experience in the New Testament does not precede conviction of the truth of the Resurrection of Jesus but issues from it, and that is still generally true.

Yet the book is one which should be read and pondered. It is deeply disturbing and richly rewarding.

WILLIAM H. DUNPHY, Ph.D.

Fr. Dunphy, chaplain of Margaret Hall School, Versailles, Ky., is an author and former professor of dogmatic and moral theology.

PICTORIAL REVIEW

Ecumenical Vatican Council II — A Pictorial Review — photographed and written by the Rev. Bradford Young (available from the author c/o Grace Church, Manchester, N. H.). 71 frame filmstrip with script, \$6; \$4 in lots of 5 or more; 71 2 x 2 slides with script, \$12; \$8 in lots of 5 or more.

The color and pageantry of the first session of Vatican II are vividly conveyed by this new filmstrip by the rector of Grace Church, Manchester, New Hampshire.

Fr. Young has written a very full script covering not only the color of the meeting, but also the possible implications of the Council for the whole of Christendom. Especially does this filmstrip show the comprehensiveness of the Church of Rome. We see Italian, American, German prelates and clergy as well as Eastern Christians with allegiance to the Pope, namely, the Uniates. The frame depicting the latter shows a priest with his family — mother-in-law, daughter, and wife! But more than anything, the author has sought to pay tribute to the guiding spirit of this great and important

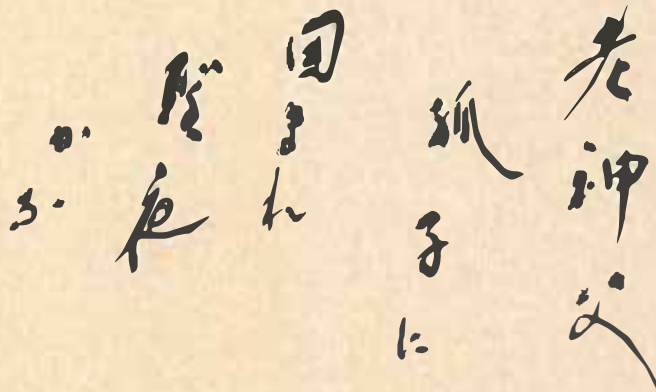
Council, Pope John XXIII. Here are the words which accompany the concluding picture of the Holy Father:

"God has given to His Church a Pope with contagious friendliness and a truly humble spirit. And He has given to His people everywhere a new spirit of co-operation and love and a longing for Christian unity. Jesus Christ says to us as to His disciples long ago: 'Blessed are the eyes that see what you see! For I say to you that many prophets and kings have desired to see what you see, and they have not seen it.' It would be easy to hope for too much from the Second Vatican Council. Councils make haste slowly.

"But it is even easier to expect too little. When men invoke the Holy Spirit and recall Christ's prayer for unity, who can tell what may not happen? So His Holiness Pope John XXIII, Pontifex Maximus, Bishop of Rome and Patriarch of the West, Servant of the servants of God, man of God and man of the people, prays for unity and peace and for God's blessing on all mankind."

The photography is, with few exceptions, excellent. In sum, this is a highly recommended pictorial survey. It deserves a wide circulation.

CHRISTMAS



Around the old monk
The orphan children gather.
O Holy Night!

Ro-o-shi-n-pu
Ko-ji ni ka-ko-ma-re
Se-i-ya ka na

— Tetsu

The haiku above is another in the series being run by *The Living Church*. Tetsu is the haiku pen name of the Rev. James Tetsuzo Takeda, SSJE, head chaplain, St. Paul's University and Lower Schools, Tokyo. Mr. Gene Lehman of St. Paul's University did the transliteration and translation.

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MUSIC AND RECORDS

by the Rev. Lewis M. Kirby, Jr.

Music for Christmas

Music for a Merry Christmas—E. Power Biggs, organist; Columbia Chamber Orchestra; Zoltan Rozsnyai, conductor. Columbia, ML 5911, \$4.98; stereo, Columbia, MS 6511, \$5.98.

Here are 38½ minutes of sheer delight! This disc contains 19 carols, familiar and not-so-familiar, in arrangements of great charm by the noted American composer Daniel Pinkham. Impeccable performances are given by all concerned. Everything adds up to one of the best instrumental recordings of Christmas music in years. It is a must for almost anyone who revels in the joy of Christmastide. The recordings sparkle.

Joy to the World — Earl Wrightson, baritone; Andre Kostelanetz Chorus and Orchestra. Columbia, CL 1528, \$3.98; stereo, Columbia, CS 8328, \$4.98.

This is still another superbly engineered release from Columbia. There is no need to go into the details of performance style. As expected, this is a sort of "semi-classical" interpretation. Anyone familiar with Kostelanetz' previous recordings will know what he is buying.

The Glorious Sound of Christmas — Temple University Choir; The Philadelphia Orchestra; Eugene Ormandy, conductor. Columbia, ML 5769, \$4.98; stereo, Columbia, MS 6369, \$5.98.

Seeing the name Philadelphia Orchestra gives us our best clue as to the character of this release — sumptuous performances and sumptuous sound!

The music is the standard hymn and carol fare of the season with only three exceptions — "O Come, Little Children"; "O Sanctissima"; and a Beethoven song, "The Worship of God."

The choir does not sing each piece. Quite a few are arranged for orchestra only.

In sum, a good all-purpose Christmas album this is.

The Joy of Christmas — Mormon Tabernacle Choir; the New York Philharmonic; Leonard Bernstein, conductor. Columbia, ML 5899, \$4.98; stereo, Columbia, MS 6499, \$5.98.

This record was bound to come. Having collaborated before on disc, it was inevitable that the Mormons and Mr. Bernstein should produce an album of carols — one certain to become a best seller. It can't miss!

There are some interesting things here for a mass-market album — "Lullay, My Liking"; "Once in Royal David's City"; "Joseph Dearest, Joseph Mine"; "The Twelfth Night Song"; and "Patapan."

Are the arrangements out of keeping with some of the music? Let's just say that the performances are in a very, very romantic style.

A Ballad for Christmas

Angel choirs are winging over David's plain;
A Sounds of joy are ringing where a Babe is lain.
Born of Virgin Mother, He to earth descends;
Born to be our Brother, He our flesh befriends.
In the house of leaven, we regain our worth;
Praise to God in Heaven, peace to man on earth!

Shepherds haste their walking to the manger sight;
Death no more is stalking through the shades of night.
Stars reflect the wonder of the coming dawn,
Bonds are rent asunder by the Virgin's Son.
In the house of leaven, we regain our worth;
Praise to God in Heaven, peace to man on earth!

Join the marching chorus, people far and wide,
Bethlehem before us — speed your doubting stride.
Hail the birth of Jesus who redeems our race;
Now the Father sees us in the Baby's face.
In the house of leaven, we regain our worth;
Praise to God in Heaven, peace to man on earth!

(Rev. Canon) JOSEPH WITTKOFSKI

The Story of Christmas—Roger Wagner Chorale and Orchestra; Tennessee Ernie Ford, narrator. Capitol, T-1964, \$3.98; stereo, Capitol, ST-1964, \$4.98.

This record purports to be the original sound track for an upcoming television show of the same name. As such things go, it is really quite good. Mr. Ford sings only two of the twenty one carols. The remainder are performed by chorus alone or by chorus and orchestra.

Both the secular and sacred aspects of the feast find place here, though the latter is rightly given highest priority. Beginning with a medley of familiar carols, the record includes four children's songs from around the world. Another medley is followed by a telling of the legend of the Christmas tree and St. Luke's Nativity narrative, with appropriate music.

The Wagner Chorale is, as usual, in top form. Sonically, this release is up to Capitol's high standard of excellence.

The Wonderful Songs of Christmas — The Harry Simeone Chorale. Mercury, MG 20820, \$3.98; stereo, Mercury, SR 60820, \$4.98.

There is, it seems to me, room for lighthearted, frothy joyousness at Christmastime, just as there should be room for the more somber joy associated with the Christian Feast of the Nativity.

Such is the kind of music found on this disc. Harry Simeone, for many years with the Fred Waring organization, not long ago decided to go it alone. Immediately he had a hit on his hands — "The Little Drummer Boy." There are many songs contained here which are new to me, but one cannot help but feel that he will hear them often this season and in seasons to come. My only reservation is the inclusion of a rock and roll version of "A Merry, Merry Christmas."

Don't expect great or profound music. Expect only the lighthearted gaiety as expressed by the song writers of today.

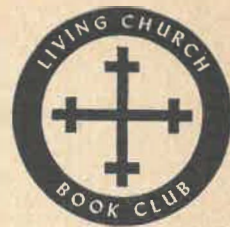
A Christmas Festival, "Feast of Lights" — University of Redlands Choir; J. William Jones, conductor. Epic, LC 3871, \$4.98; stereo, Epic, BC 1271, \$5.98.

There are some very interesting numbers here. Among my own favorites are Alfred Burt's "Caroling, Caroling" and Alec Rowley's unusual "When the Herds Were Watching." The early American composer William Billings is represented by his lovely "A Virgin Unspotted." Leo Sowerby's arrangement of the 13th-century French "Manger Carol" is poignantly beautiful in its simplicity.

It is altogether obvious that the University of Redlands has one of the finest Church music departments going. The choir sings extremely well with all the fresh vitality that characterizes college age singers.

The recording is good with the exception of a slight bit of upper end distortion.

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LETTERS

Continued from page 3

tend that Advent is really a period of preparation for Christmas, as the Church has meant it to be over many centuries, and attempt to perpetuate the illusion; or we can take note that times and practices have changed over the last several decades and make the Church Kalendar relative to general custom. We might, for example, cut the long Trinity season by several weeks, replacing it with an Advent season that would reach its climax on Thanksgiving Day, when "Pre-Christmas" might begin, to reach its climax on Christmas Eve. The "twelve days of Christmas" could be retained and blended with the Epiphany season. After all, most Christians associate the Magi story with that of the shepherds.

Concomitant with the inconsistent manner in which most Churchmen "keep" Advent is the way the long Lenten season is perverted and made more and more unattractive by more and more emphasis being placed on "Pre-Lent." Granted the need of

all of us for seasons of penitence and prayer, do we need such lengthy periods of forced sackcloth and ashes? Might it not be wise to lengthen the Epiphany season and use that period for searching the deep meanings of the Epiphany story, almost every phrase of which is a sermon of great significance in such a time as this? The teachings to be found in this great story are such that more time and emphasis should be accorded them. The Magi story deserves more consideration than can be given if Lent happens to come early in the year. In any event, "Pre-Lent" has no great significance of and by itself.

That some of my statements will shock some of my fellow Churchmen is freely recognized. In defense of them I suggest that the seasons of the Church year, as presently put forth in the Kalendar, seem of little or no relevance to many loyal Churchmen. Many experts agree that there is a real need for an adjustment of our civil calendar. I submit that a great need also exists for a revision of the Church's Kalendar to meet the needs of our Space Age. Once upon a time, the Church was the most

progressive and modern of all institutions and organizations. To be sure, the Church is also an *organism* — the Body of Christ — as well as an organization of believers. But isn't that all the more reason why the Church, as an organization, should reorganize its Kalendar to meet the needs of its members in any given era of time? I believe that any revision of the Book of Common Prayer and of the Hymnal should take these things into account.

One thing seems certain: If the Church expects the world of men, women, and little children to take her seriously, she'd better make herself, her message, and her sacramental life relative to the needs and point of view of the people whom she wishes to attract. A realistic Church Kalendar would be a step in that direction.

(Rev.) DAVID E. SEABOLDT
Vicar, St. George's Church

Philadelphia, Pa.

Established What?

Yesterday's edition of the *Hackensack Record* (December 4, 1963) and, I would presume, most other daily papers across the nation, carried on its front page a UPI release from "Vatican City" telling of plans for Pope Paul's proposed visit to the Holy Land sometime next month.

Included in this release was the statement that "the visit planned for next month will be the first time that a Pontiff has set foot on Holy Land soil since Peter left Palestine and established the papacy in Rome. Peter, Christ's apostle and the first Pope, died a martyr's death in the eternal city in 64 A.D."

This is, indeed, an amazing statement to be given credence and currency in the American free press and one which, if allowed to go unchallenged, makes Anglican claims to Catholicity look rather pointless and silly.

All of us, I am sure, abhor religious controversy with all its attendant evils — but the question at hand is: What can we do about this kind of flagrant misuse of American newsprint for Roman Catholic propaganda purposes? Too often in the past we have met similar situations in dignified silence, and I would hope that for once we might leave off turning the other cheek and reply with boldness and decision.

(Rev.) HARRY BROOKS MALCOLM

Rector, Church

of St. Anthony of Padua

Hackensack, N. J.

ACU CYCLE OF PRAYER

December

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

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Appointments Accepted

The Rev. E. Marshall Bevins, formerly vicar of the Church of Our Saviour, Hartville, Wyo., and the Church of St. John the Baptist, Glendo, is now vicar of St. Mark's Church, Church Hill, Pa., and St. Mary's, Warwick. Address: Church Hill, R.D. 1, Box 202, Honey Brook, Pa.

The Rev. Guy W. Howard, formerly rector of St. Simon's Parish, San Fernando, Calif., is now priest in charge of the Church of the Incarnation, Norwalk, Calif. Address: 12952 E. Liggett St.

The Rev. Cecil B. Jones, who resigned as rector of St. Paul's Church, Columbus, Miss., last summer because of ill health, is now vicar of St. Paul's Church, Picayune, Miss.

The Rev. Andrew Kay, formerly vicar of St. John's Church, Otter Lake, Mich., is now assistant minister at St. James' Church, Grosse Ile, Mich. Address: Box 85, Grosse Ile. (Before coming to the diocese of Michigan, the Rev. Mr. Kay was director of public relations for the diocese of Natal in South Africa.)

The Rev. J. Thomas Kelly, formerly rector of Grace Church, Elkins, W. Va., is now vicar of the Church of the Redeemer, Louisville, Ky. Address: 606 S. Forty-First St., Louisville, Ky., 40211.

The Rev. Robert L. Miller, formerly rector of St. Andrew's Church, Detroit, Mich., is now rector of St. Martin's Church, 24699 Grand River Ave., Detroit, Mich., 48219.

The Rev. Earl A. Neil, formerly vicar of St. Augustine's Mission, Wichita, Kan., will work in the diocese of Chicago in a team ministry with the Rev. John Dreibelhis. Fr. Neil's work, centering around Christ Church, Woodlawn, Chicago, will be concerned with youth recreation, tutoring, and counselling.

The Rev. Gerald L. Norris, formerly of the diocese of Montreal, Canada, is now priest in charge of St. Thomas' Church, Belzoni, Miss., and St. Paul's, Hollandale. Address: Belzoni, Miss.

The Rev. John W. Ridder, formerly in charge of St. Luke's Church, Chardon, Ohio, is now rector of St. Paul's Church, Columbus, Ind. Address: 2689 Franklin St., Columbus, Ind., 47201.

The Rev. Frederick G. Weber, formerly rector of Calvary Church, Front Royal, Va., will on January 1 become the first priest in charge of St. Margaret's Mission, Woodbridge, newest mission of the diocese of Virginia, located in Prince William County, near the Quantico Marine Base.

The Rev. Donald E. Whelan, formerly assistant at St. John's Church, Olney, Md., with address in Silver Spring, is now assistant chaplain at the University of Maryland, College Park, with address at Apt. 203, 11366 Evans Trail, Beltsville, Md.

Changes of Address

St. Timothy's Church, Catonsville, Md., and the rector of St. Timothy's, the Rev. George T. Cobbett, should now be addressed at 200 Ingleside Ave., Catonsville, Md., 21228.

Room 920 of the Episcopal Church Center, 815 Second Ave., New York City, 10017, is the address of the Episcopal Council for Foreign Students and Other Visitors, Inc. Mr. William H. Kennedy is executive director.

Births

The Rev. Robert S. Hayden and Mrs. Hayden, of St. Bartholomew's Church, Nashville, Tenn., announce the birth of their second child and first son, Robert Andrew Lachlan, on November 7.

THE ANGLICAN CYCLE OF PRAYER

December

22. Windward Islands, West Indies
23. Worcester, England
24. Wyoming, U.S.A.
25. (Christmas Day)
26. Yokohama (South Tokyo), Japan
27. York, England
28. Yukon, Canada

December 22, 1963



Fabian Bachrach

Mr. George Newton, treasurer of the committee on arrangements for the 61st General Convention.

Laymen

Mr. George A. Newton, a St. Louis, Mo., investment banker, will be treasurer of the committee on arrangements for the 61st General Convention of the Episcopal Church, which will be held in St. Louis in October. Mr. Newton lives in Clayton, Mo., and is treasurer of the diocese of Missouri. He was an all-conference halfback for the University of Colorado, a member of Phi Beta Kappa, and a graduate of the Harvard Law School; he is also a former national president of the Investment Bankers' Association of America.

Adoptions

The Rev. R. A. Laud Humphreys and Mrs. Humphreys, of St. James' Church, Wichita, Kan., announce the adoption of a daughter, Claire Elizabeth, born November 15, 1963.

DEATHS

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

Florence Hayden Jones, wife of the Rev. G. Melbourne Jones, rector of the Church of the Good Shepherd, Newburgh, N. Y., died on November 24th.

Mrs. Jones was assistant cashier of the Highland National Bank in Newburgh. She and Fr. Jones were married in 1960.

Survivors include her mother, a brother, and sister.

Frances Linton Parke, 55, widow of the Rev. Nelson F. Parke, former rector of St. Paul's Episcopal Church, Albany, died December 3d in her home at Groveland, N. Y.

Her husband was curate of St. Paul's Church, Syracuse, from 1956 to 1959, when he accepted a call to St. Paul's Church, Albany.

Mrs. Parke joined the Merchants Bank, Syracuse in 1954, and was largely responsible for the bank's welcome program for newcomers to Syracuse. She was a former chairman of the Women's Division of Group IV, New York State Bankers Association. Before joining the Merchants Bank she was director of dormitories at Syracuse University.

Surviving are her mother, Mrs. Martha L. Linton of Groveland; a stepson, two brothers, five sisters and several nieces and nephews.

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PRIEST, 37, single, B.D., Th.M., seeks assistantship. Reply Box F-995.*

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THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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THE LIVING CHURCH

CHURCH DIRECTORY

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. & Wilcox
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. MARY'S

3647 Watsoka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services at 12:10.
Church open from 7 to 7.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

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. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily
MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15; 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 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

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, 12:15 (Low Mass), 9 (Sung
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, NV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

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;
Wkdys 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.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 15, 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, D.D., r; Rev. Alan 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

115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

SAINT ESPRIT

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

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), 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.

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, 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; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon.

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. Lagon, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Offices 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs; C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; 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.

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; 15, first Sunday; hol, holiday; 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.