

The Living CHURCH

STATE HISTORICAL SOCIETY
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November 24, 1957

25 cents

Myth, Kerygma, and Reality

See pp. 12, 15, 21



Every Sunday Nat "King" Cole and his family (right) attend services at their parish church, Church of the Advent, Los Angeles. Greeting the famed singer-pianist is the rector, the Rev. George Pratt. With them, Nat's wife, Maria, and daughters Natalie and Carol. The "King" was scheduled to give a benefit concert on November 23d. For a complete story, see p. 7.

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Christmas In Your Class

The teacher has a rich opportunity of sharing in all the happy planning for Christmas. If the world spoils Christmas by garnering its golden harvest of gift selling, and starting the decorating six weeks ahead, at least we in the Church can make as thorough an approach to the great Day. What can the Church school, and each teacher in particular, do to make it a lasting impression in the lives of our children?

Parishes should re-open the whole question of the observance of Christmas, and specially consider better ways of preparing for it in the homes and in the school. A special meeting of the parish planning board or council may well make this a topic early each autumn, challenging the established routine, evaluating, and relating parish goals and motives. In this the teacher may have a special share, in addition to coöperating with the observances by the whole parish.

Adventuring in Advent

The class, as we have often pointed out, is the parish in miniature, and can well have its own pageant, party, carolling, decorating, and the like. Below are given some of the varied activities which a class can carry out during Advent.

Make Christmas cards. They need not be complicated or too elaborate. In the making, the question of what are proper orderings for truly Christian Christmas cards is brought up. If the teacher has had the long vision to save a box of his own cards from last year, these can be put up and pasted on.

Bring the Christmas Candle to the home of some shut-in, aged person, or invalid. This lovely old custom survives, and the lines can readily be found or new ones invented.

A Little Pageant. For younger children, the whole Christmas pageant is too lengthy for a single class. But a single scene may well be produced by each class, and the whole given at the children's service. This helps to make the class a unit, a working group, and deepens the fellowship we are always trying to create. Lines written by adults are not as good, educationally, as the simpler, though under versions invented by the children, with nothing but the Bible lines as source.

Doing Things Together

A Class party. The parish party is fun and memorable. But the little party, planned and carried out by a single class,

or perhaps two, is the more intimate.

Make an Advent wreath. Many parishes now have the Advent wreath party, when whole families come for a covered dish supper (with an award to every "complete" family present), at which they make the advent wreaths (table decoration) to hold the five candles for observing the Advent Sundays and Christmas. But not all the children in the class will have attended. A simpler form of the wreath can be made of construction paper.

Carolling. To take the class to a few convenient places where they may sing for others the beloved carols, is to add to their learning of the fullness of Christmas in the Church.

Decorate a tree for the party, or perhaps for some institution, or a children ward in a hospital, or just for their own classroom. The making of the decorations for this, or at least for one's own family tree, is suitable. Paper chains, and angels, and bells.

Make a creche. If you do nothing else, you can manage this in your class. There are many manufactured forms, but those we make ourselves are best. Easiest are figures of plasticene or pipe-cleaners. See that the child's own creche finds a place in his home.

Sand Table. Here is a justifiable use of the sand table, at least. The fields of Bethlehem, with rocks, and bushes, and sheep and shepherds. Then angels, and, at one side, the town, the stable, and the light. Then, after Christmas, (to keep the order of events straight) the Wise men come, and their star.

The Living Church Development Program

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

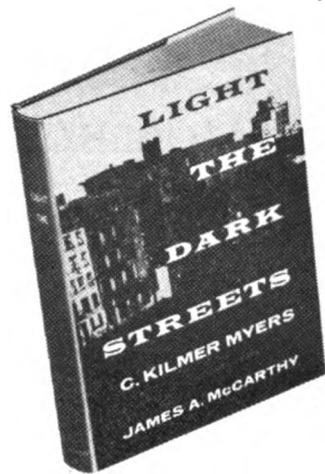
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by C. KILMER MYERS
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LETTERS

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

Union Without Unity

Referring to the Episcopal clergyman who serves both an Episcopal church and a Congregational church [L. C., November 3d], what sort of instruction can he give to a combined Sunday school class?

If he teaches the Faith as this church of ours has received the same, Congregationalists are not likely to be pleased. If he does not do so, how are the Episcopal children to learn what the Catholic Faith is — and to value it?

Union without unity may appear to be desirable to some over-zealous and well-meaning folk, but what will be the net result?

Do the bishops approve of this sort of thing? The laity have a right to know if they do, it seems to me. Is the faith of so little importance, that it makes no difference how it is watered down or obscured? San Diego, Calif. CLARENCE M. LINDSEY

A Scandal!

I never thought I would live to see the day THE LIVING CHURCH would publish such scandal as the Ashfield churches. What has happened to THE LIVING CHURCH? I have always known it to publish articles of quality that aided priests and laymen in becoming and remaining sound Episcopalians.

Is there no authority to stop such ridiculous, illegal, and subjectively sentimental farces as Ashfield?

Frankly I think the bishop of the diocese in which Ashfield is located should be called to trial.

(Rev.) WILLIAM J. MANN
Rector, St. George's Church

Riviera Beach, Fla.

► LIVING CHURCH opens its pages to viewpoints with which it disagrees, believing it serves the Church best by facilitating free discussion. LC's own view of the question was stated in an editorial in the issue which carried the Ashfield article. — EDITOR.

The Loneliest Guy

C. I. Clafin [L. C., November 10th] puts his finger on the only serious lack in the Prayer Book's most informal and intimate little office. Thanksgiving after childbirth needs to include the husband, who just at this time, at least under most current hospital routines, is the loneliest guy in the world. In making my suggestion I am assuming that the locale of the rite is usually our present revival of its use, the hospital room on "Maternity," and not the altar. When I said the Office for my own little family, I was full of gratitude, but I kept thinking "Now, what about me?"

Until the next revision, therefore, suggestion: Let the minister add, before proceeding with a blessing, something like "O God, who didst raise up Joseph to protect thy love thy Son, give strength and wisdom

Continued on page 14



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Wanted: A Cassenger

PREACHING THE CHRISTIAN YEAR.

Edited for The Dean and Chapter of the Cathedral Church of St. John the Divine by **Howard A. Johnson**, Canon Theologian, with a Foreword by **James A. Pike**, Dean. Scribners. Pp. xii, 243. \$3.75.

It would be fun to produce a book entitled *How To Dodge The Gospel*. It would start off like this: Advent I — it's near St. Andrew's Day, so we'll preach about missions; Advent II — it's Bible Sunday, so we'll lecture on higher criticism and the Dead Sea Scrolls; Advent III — a talk on the shortage of clergy; Advent IV — it's nearly Christmas, so let's have a carol service in place of the sermon. Result: the Incarnation and the last things go by the board.

Preaching The Christian Year (edited by Howard A. Johnson) is not such a book, but its exact opposite, for no Anglican preacher who has read this book will have a conscience which will allow him to dodge the Gospel. The Dean and Chapter of the New York Cathedral are to be congratulated on conceiving this original plan of a series of lectures "on the substance of the *kerygma* and *didachē* as outlined by the Church calendar," and on securing such a galaxy of scholars to execute it.

The late Dean Fosbroke deals with preaching in Advent, Dr. Mollegen with Christmas and Epiphany. Canon Wedel takes Pre-Lent and Dr. Nes Lent itself. Dr. F. C. Grant is allotted Holy Week and Dr. Casserley Eastertide, followed by Dr. Pittenger on Ascensiontide and Whitsuntide. Dr. Theodore Ferris completes the scheme with preaching in Trinitytide.

This branch of the Anglican Communion has made a notable contribution to the theological understanding of the Christian year, as opposed to its mere external history, largely through the work of its Liturgical Commission; and these insights, together with those of the general revival of biblical theology are here brought impressively into play in a matter of vital practical concern to every parish priest.

Undoubtedly, the outstanding example of the combination of these insights is the contribution of Dr. Mollegen, who insists that the Christian year does not split up the mighty acts of God into a series of unrelated commemorations of past history, but confronts us with the one mighty act of God in Christ in its manifold aspects for our *anamnēsis*. And "*anamnēsis* does

Continued on page 17

Out of One, Many

(Fiction)

By **Bill Andrews**

November 28, 1957.

How does a guy keep his mind from going astray during worship? I made a fairly good preparation for my Thanksgiving Day Communion. I think I was pretty well a part of the service during the Ante-Communion, and I listened with profit to the sermon.

Then came the Offertory, and my luck was that Harry Hunting was the usher who took the plate from me. From then on I was following him with my eyes and tearing him apart in my mind — and when the choir banged in with the *Doxology* at the presentation of alms, all I could see was Harry's broad back there at the head of the aisle, and all I could think of was the discomfort he has caused me the last two weeks.

I had some real work to do when General Confession came, and I feel better for at least that stab at being penitent.

Two weeks ago, I was a pretty happy parishioner and vestryman of St. Martha's Church. I was not a contented one — I had some disagreements with the majority of the vestry. But they were open and honest disagreements which didn't rankle down deep.

Then Harry buttonholed me to let loose a nasty attack upon the rector — the rector who has been a real friend and father in God to me.

I realized that I was too new in the parish to evaluate Harry's attack accurately. So I kept still and set out to do some checking with other parishioners. The results of that checking process are somewhat amazing. If the opinions of the parishioners are correct, Fr. Jones is at least four different men — each quite unlike the other.

For instance: three of the senior men on the vestry, including one warden, see him as a fairly reasonable person, conscientious in doing his work, an excellent representative of the Church in the community, but with a tendency to be flighty in his ideas, too demanding theologically, too optimistic about the future of the parish. They sum him up as an excellent rector, needing only a judicious vestry to put the brakes on him occasionally.

To the majority of the Church school staff, he is a polished and erudite gentleman with sound ideas, but too timid, too unwilling to challenge entrenched conservatism in the parish leadership, unwilling to venture for the Faith. Their

summary would be that he is an excellent rector, needing only occasional goading to make him do his full share of risk-taking.

Out of some 20 people I've talked to, there are three (Harry included) who sharply dislike and distrust him.

And out of the same 20, there are six who join me in warm love and almost unmixed respect for him.

I haven't talked to Fr. Jones yet. Maybe I won't. But how does a man produce such a variety of reactions among people who know him well? I see some things. A middle-of-the-road position is, automatically, a radical position to the conservative and a conservative position to the radical.

I can see how discrepancies arise in attitudes toward him as pastor. Any man will be effective pastorally with some people; unsuccessful with others. Some days he will know about and visit his sick promptly; there will be other days when, through ignorance or schedule conflicts, he will not do so.

But this ignores the deeper question: how can a few people become convinced that he is a villain — a distorter of statistics, a self-dramatizer, a liar, an arrogant dictator, a heartless and willful person, while the majority find him to be honest, kind, and humble?

Misunderstandings and misrepresentations of statements and events could explain part but not all of the problem.

There may, of course, have been incidents of such moral failures as his opponents charge him with. Yet I find it hard to believe their more extreme charges, since I and many others who have known him a long time never encountered such failures.

There is the possibility of mere mental illness in the opponents, delusion, paranoia. Yet Harry isn't conspicuously a badly oriented person. And he does remain loyal to the Church in his own way, even in his dislike of the rector.

I learned this much during the General Confession this morning: that I must learn to walk and live and pray in a Church of people (whether they be clergy or Harry Huntings) infected with blindness and error. I must be reconciled to my erring brother (or father) if I would speak a reconciling word to them.

This is obviously true.

But — such a large *but* — it is hard to love the man who slanders one you greatly admire.



**Gothic Reredos
All Saints' Church,
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Designed and executed by the J and R Lamb Studios, Tenafly, N. J., this handsomely carved reredos in oak has a main panel showing Christ ascending with adoring angels and the Apostles beneath Him. Flanking the center panel are the Archangels Michael and Gabriel.

O God the King of Saints, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear, for the blessed Virgin Mary, for the holy Patriarchs, Prophets, Apostles, and Martyrs, and for all other thy righteous servants; and we

beseech thee that, encouraged by their example, strengthened by their fellowship, and aided by their prayers, we may attain unto everlasting life; through the merits of thy Son Jesus Christ our Lord. *Amen.*

—**Scottish Book of
Common Prayer**

The Living Church

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

November 24, 1957

Churchman Entertains

Nat "King" Cole Appears at Benefit Concert for Diocesan Church Camp

The "King" is going all out for the diocese. Nat "King" Cole, popular singer and active Churchman, has volunteered his services for an Episcopal Youth Benefit Concert November 23d in Los Angeles' Shrine Auditorium. He is making his talents a gift to the diocese and its youth.

Mr. Cole, who was the only entertainer to draw an overflow audience (24,000) to the Hollywood Bowl last summer, was to be joined by Nelson Riddle and his orchestra at the concert, which will benefit the camping program of the diocese as well as the Church of the Advent, Los Angeles, the parish church of the Cole family. The funds will be used primarily for a large dining and recreation lodge at Camp Stevens near Julian, Calif., a camp which brings together more than 1,700 young people of grade school and high school age each summer.

At the concert, the artists planned to feature their latest album tunes, old favorites and a few "rock 'n roll" numbers requested by Mr. Cole's two young daughters.

Mr. Cole's wife, Maria Cole, has written for THE LIVING CHURCH telling about their Church life:

"Our family is among the many thousands of people who have found recently their spiritual home in the Episcopal Church. It is difficult for people in public life and in the entertainment world to maintain their private family life. The demands upon time and energy, the responsibility to contract commitments place tremendous tensions and stresses upon a family. Yet, a family must develop its own interior life, with its own love and loyalty and values or it will go on the rocks. It is at this point that our life in the Church comes to have such a deep meaning.

"During confirmation instruction we learned that we were being made a part of a world-wide fellowship of believers. Along with other Americans we are required by the demands of Nat's career to visit other cities throughout the United States and in other countries of the world.

To be in San Francisco, Chicago, Washington, or New York and know that our Church is there with the same Prayer Book and services as we experienced at home and that while we are attending services our daughters back in Los Angeles are hearing the same words impresses more deeply every time we are away.

"As each week passes we are learning more about our faith and what it means to be Episcopalians. We admire the way the Church speaks through her bishops, through her clergy and through her laymen. Like others, we find translating belief into living, difficult. But we like the way the Church tells us of our relationship with other nations and with other peoples.

"There has been appearing on the billboards a picture of a family in church with the caption: 'The family that prays together, stays together.' With other

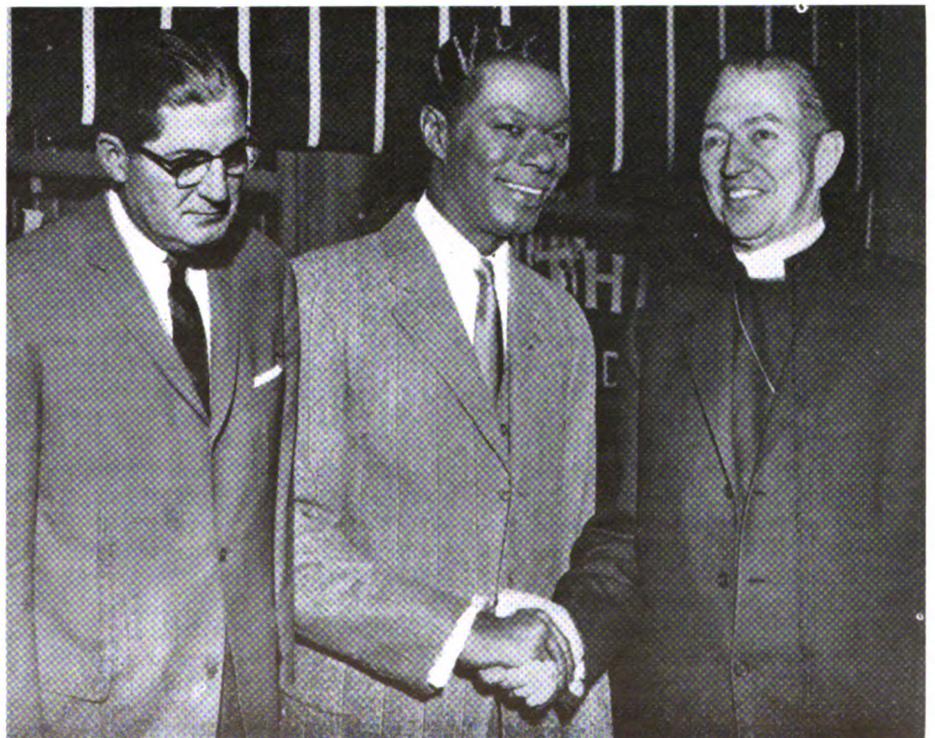
families we are finding that it is true and might add that the family that worships together, lives together.

"But the one thing which we have found in our new spiritual home is perhaps the most precious of all. Here is the one place in our society where we can come and be accepted as just human beings, as just people. This is one of the most important relationships of our lives. . . .

"Here in our parish church we are glad to be part of the family and take part in those activities which time permits. Here is where we come to make our Communions regularly, say our prayers and see our children brought up. This is our 'home' and with all our hearts we love it tenderly."

Day Center for Retarded Children Opened by Church

The Episcopal Home for Children in Washington, D. C. closed its doors as an orphanage recently and immediately re-



Nat Cole, Bishop Bley of Los Angeles, William Siegan, concert chairman, agree on program details.

opened them to pioneer in a new field of service — day care for retarded youngsters who require special training.

The Home has been owned and operated for many years by St. John's Church on Lafayette Square, known as the "Church of the Presidents" because of its proximity to the White House. The change was made because of a declining number of orphans needing institutional care.

The board of directors, headed by Bishop Dun, decided to try to meet a need which public welfare officials of the District of Columbia said is acute. They reported there are many children in the District's home for feeble-minded at Laurel, Md., who would not need to be institutionalized if they could be trained.

The Home will offer 24-hour residential treatment for children aged six to 12.

Supervision will be given the children and their families by trained case workers after they have completed the training and returned to a normal environment.

The church also operates a clinic known as St. John's Development Service for Children. Director of the center will be Dr. Arthur S. Hill, former chief of the section for exceptional children, United States Office of Education. "We hope to do research in mental retardation and in the training of workers in this field to run a nursery and a day care program," Dr. Hill said at the dedicatory program conducted by the Rev. Donald W. Mayberry, rector of St. John's.

"Mental retardation is one of the community's most neglected fields. Day care facilities have been especially overlooked," said Dr. Hill.

[RNS]

of Cape Town who, as Bishop of Stepent was Chairman of the original committee and practically every one of the diocesan bishops of the U.K. There are also a number of prominent laymen from various walks of life.

The new constitution of *Church Illustrated* guarantees that any profits the paper may make shall be devoted to Anglican charities, the referee in any case of doubt being the Archbishop of Canterbury.

Dick Whittington's Church

Perhaps you don't believe there ever was a Dick Whittington? It's true that his name has been loaded down with all sorts of legends. And it's true that pictures and tales in children's books are largely imaginary. But there was most certainly a Richard Whittington, thirteenth Lord Mayor of London in 1398, 1406, and 1419. And he has actual living descendants, one of them being a deacon in the Episcopal Church — the Rev. Richard Whittington of Bellaire, Texas.

The famous Dick Whittington is once more in the news in London for the church at which he worshipped is being rebuilt — for the second time since Dick Whittington himself rebuilt it in the year 1400 on the site of a still earlier church.

The actual church built by Dick Whittington was burnt in the Great Fire of London in 1666. In 1944 its successor was destroyed by a flying bomb. Now the church, which rejoices in the name of St. Michael, Paternoster Royal, is to be again.

Parsons' Pay

According to a statement recently issued by the Church Commissioners, the organization responsible for many of the administrative functions of the Church of England, the average stipend of all English rectors and vicars is roughly 500 a week.

Low though these figures are the Commissioners comment, "They show a substantial improvement on those of a few years ago, because of increased giving by the laity and because the Commissioners have been able to increase their income by reinvestment of capital and by modern commercial methods. But stipends today are not nearly enough in relation to the purchasing power of money. . . . The only permanent remedy is for all parishes to give sums of money realistically based on present-day values."

The fact is that most English clergy are now poorer in terms of hard cash than the majority of their parishioners, whatever their type of parish may be. A leading London newspaper, commenting on this situation, suggests that a silent revolution, due to inflation, has entirely changed the status of the clergy of the country and therefore, to some degree, changed their relationships with their parishioners.

"Spiritual Peril" Phrase Clarified By Archbishop in Conference Address

By DEWI MORGAN

Divorce

Addressing the Canterbury diocesan conference the Archbishop of Canterbury said: "I understand that a phrase I used about priests who disobeyed the directions of Convocation has been regarded as hurtful and ungenerous and has caused unnecessary distress to some. I said that in a matter of such public and pastoral urgency, priests who disobeyed these regulations of Convocation did so "at their own spiritual peril." Following my own advice I have done my best dispassionately to analyze the meaning of this phrase in order to discover why it caused distress.

"I confess that on analysis the phrase appears to me to express clearly, precisely and dispassionately a warning which it has been my pastoral duty to give. Appointed officers of any society who depart from their instructions in an important matter do so at their own risk. When the Convocations give directions regarding the marriage service and the Holy Communion, ordained ministers depart from those instructions at their own risk. When a priest in his ministry does to the best of his ability what the appropriate authorities in the Church bid him to do, he can claim that he is acting with the full authority of the Church, and those to whom he ministers can feel secure in accepting his ministrations.

"If, however, he chooses to exercise a legal right to disobey the directions of Convocation rather than to use a freedom to obey them, he cannot claim that he is acting with the authority of the Church.

"I said that any who act in that manner would do so 'at their own spiritual peril.' If the particular phrase seems to some to carry some implication beyond the simple meaning I intended, I gladly withdraw

that phrase and hope that those who are distressed by it will translate it into some less injurious phrase. But the warning which I was trying to give, and which it was my duty to give, must still be heeded."

Church for Teheran

The Bishop in Iran, the Rt. Rev. W. J. Thompson, has announced that the first Anglican Church is to be opened in Teheran. The decision, taken by the bishop in consultation with his diocesan council, comes 80 years after the inception of Anglican work in Persia and 45 years after the formation of the diocese. Hitherto Anglicans have shared in the use of an interdenominational Community Church.

Work has already begun on the site and the final buildings will include a residence for the chaplain, the Rev. H. C. Gurney, and accommodation for a girls' school.

Church Illustrated

Now almost three years old, *Church Illustrated* has just announced great new expansion plans. Starting from scratch in 1955 it now has a certified net sale of well over 100,000 copies for each issue. Readers' letters make it clear that it is closely studied by people of every class in the community.

When the venture was begun on less than a shoestring, its enthusiasts decided to see how events worked out before taking decisive steps. It was anticipated this might take some years, but so great has been the success that the time for firm consolidation has already come. This will take the form of a non-profit-making company, supported by 1,000 guarantors. Those who have already signed such guarantee forms include the Archbishops of Canterbury and York, the Archbishop

Church School Children Are Seabury Stars on TV

"... And Judas threw the coins at his tormentors. What does this teach us?"

"It teaches us not to throw our money away," was Terry's prompt reply.

"It shows us money isn't really important," said Rick, almost as fast — but not quite as clearly.

The Palm Sunday session of the fourth-grade Church school class was under way.

And in the studio of Station KBET, one chuckling TV cameraman was identifying himself with one of the squirming little boys who found the studio chairs a little hard for a 10-year-old boy.

The scene might be one of any number of Church school classes except that this class had an audience of serious men who moved giant cameras noiselessly back and forth in front of them. For these children, despite their unselfconscious behavior, were engaged in an experiment of fairly recent origin — Church school on TV.

Sponsored by the Sacramento Council of Churches, the program was initiated and produced by St. Matthew's Church in Sacramento, Calif. Planning began in the fall of 1956 through the efforts of the Rev. Gordon Cross, rector, and the Rev. Norman Lowe, associate rector.

Participants in the program were the regular class of one of St. Matthew's teachers. The teacher prepared her lesson plan and carried it out with the children as if they were meeting in an ordinary church school class. The only scripts were cues to assist the TV station's technical staff. Each of the 10 programs ran for a half hour.

The program not only served as a publicity agent for member churches of the Sacramento Council of Churches, but gave St. Matthew's a means of making many of the parents and church school teachers in the parish aware of what the Church is trying to accomplish through the Seabury Series courses. The programs were set up with the intention of showing how a working relationship between the home and the church could develop.

The success of the series may lead to the sponsoring of another similar program soon.

Catholic Approach to Unity Stressed at ILAFO Conclave

The ecumenical movement is a big thing once there is life in it, but it needs a Catholic voice, according to the Most Rev. Thomas Hannay, Primus of the Episcopal Church of Scotland. His statement was a part of the outline of purpose which he presented to the recent week-long conference in Pulborough, England, on the theme of the Catholic approach to the reunion of the Churches, of which he was chairman.

The conference, which brought together representatives of the Anglican, Ortho-



Fourth graders of St. Matthew's Church school, Sacramento, Calif., participate eagerly in TV class.

dox, Old Catholic, Lutheran, and Reformed communions, was sponsored by the International League for Apostolic Faith and Order, of which Bishop Brady of Fond du Lac is the American vice-president. Included among the delegates were clergymen from Germany, Holland, Norway, Scotland, Sweden, England, and the United States. The Rev. William H. Baar, Episcopal chaplain at the University of Chicago, was appointed by Bishop Brady to report to the conference on Church unity in the United States.

Coming together to "pursue the cause of Christian Unity earnestly and prayerfully," the delegates centered discussion each day on one specific barrier to the reunion of the Churches. Questions of Church authority, the episcopacy, and the Real Presence and Sacrifice in the Eucharist were discussed and papers on these subjects were presented. Probing together into Church history, the group, according to Dr. Baar, reached the insight that to understand the deep divisions which came out of the Reformation, it is necessary to go back far beyond the 16th century, and to note there some of the great misunderstandings, both theological and philosophical, of the Christian Faith.

Delegates reported on progress in unity in their various countries, as well as on changes within the life and practice of their Churches. Lutherans reported agreement by the whole Church in Germany on a liturgy following the historical pattern of the Western Rite, and noted that there is a considerable resurgence of the monastic life in their Church. Swedish and Norwegian delegates had similar experiences to report. Dr. Baar gave the American report, telling of the negotiations which led to full communion between the Polish National Catholic Church in the U.S. and the Episcopal Church.

NEWS BRIEFS

JAZZ, A MISSION, AND THREE CONTINENTS: These elements get all wound up together in events of a single recent night. Over in staid London, a jazz concert packed in 8,000 fans. Lionel Hampton, American vibraphone star, flew the Atlantic to appear without pay. It was not till 1:30 a.m. that Fr. Trevor Huddleston, C.R., heroic opponent of South African apartheid, rose to speak for the cause sponsoring the concert, the defense and aid fund for those facing trial for treason in South Africa for opposing the government's extreme color bar.

At the same moment — it was early evening on the slopes of the Rocky Mountains — another priest of the Community of the Resurrection, Very Rev. Raymond Raynes, was beginning the third in a series of 10 preaching mission services in St. Michael and All Angels' Church in Denver, Colo. Total attendance at the Denver mission services was 3,500.

BUILDING AND \$\$\$: It will probably come as no surprise to thousands of Churchmen now paying regularly on building fund pledges, but the Department of Commerce reports that church construction last month broke all October records with \$80,000,000 worth. Total for the first 10 months of 1957 was 15% above 1956.

NEVER AGAIN: The Rev. H. S. Stevens, rector of St. John's, Huntington, W. Va., cooked supper for the opening meeting of a layman's organization. Group promptly organized under a set of by-laws — one of which declared that the rector shall never again serve as cook.

ROMANCE ISN'T DEAD: Alaska's hiring for Indian village work — nurses and priests;

there are clergy openings in Balbalasang and Zamboanga in the Philippines; Mangua, Nicaragua, needs a priest, and the new bishop of Central America wants a secretary-treasurer, either sex; there's a nurse-instructor's post open in Ponce, Puerto Rico, and two priests are wanted to study Chinese preparing for service in the shade of the Bamboo Curtain. If these rouse the wanderlust in your heart, contact the Rev. Gordon Charlton at "281."

IS THERE A SHORTAGE? High-table talk at a seminary this month produced the question: "Is there really a clergy shortage?" What leads the faculty member to question the generally-accepted statement of shortage are the following facts:

Some bishops are notifying some of their candidates in last year at seminary that positions are not open in their dioceses.

Graduates are being offered positions in some cases at grossly sub-subsistence standards, as low as \$1,800.

So, the questioner asks, is it a shortage of clergy or a shortage of Christian giving that leaves churches vacant?

Archbishop of Canterbury Given Degree by GTS

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, was awarded a Doctor of Sacred Theology degree recently by the General Theological Seminary in New York in an unusual ceremony at Lambeth Palace in London. Dr. Pierson Parker, professor of New Testament literature at GTS, made the presentation.

The presentation was made in London because illness prevented the archbishop from attending General Seminary's commencement exercises last spring at which the degree conferral had been scheduled.

The award marks the first time that an Archbishop of Canterbury has been honored by General. Only twice before have similar awards been made to heads of other Churches. In 1922, the seminary conferred a degree on Patriarch Meletios IV of Constantinople (Istanbul), and in 1953 it gave one to Archbishop Barfoot, Primate of Canada.

In his presentation address, Dr. Parker said all Anglicans owe a debt to the archbishop's "wise leadership in the world-wide Anglican communion." The seminary's citation said the archbishop had "exercised with courage and discernment the role of leading Christian spokesman of his nation." It also noted Dr. Fisher's "informed and sympathetic approach to other Christian traditions" which "has qualified him for constructive leadership in the counsels of the ecumenical movement." [RNS]

Metropolitan of C.S.I. Says...

It Is Essential that Men in Holy Orders Head India's Church Schools

By the Rev. Canon E. SAMBAYYA

The Most Rev. Arabindo Nath Mukerjee devoted his address at the recent Calcutta diocesan council meeting to a review of the seven years which followed his translation to Calcutta. Notable in his speech are the following:

Pastoral and Evangelistic Work

"Generally speaking the clergy have been faithful to their pastoral and evangelistic tasks. It is not correct to say that the evangelistic work of the Church is at a standstill. During the period under review a number of enquirers have been shown the way, and catechumens instructed. Forty-seven persons have been received into the Church from the Roman Communion. The supply of ordinands though not plentiful is steady. There are seven men in training. Due to the present set-up our schools and colleges are undergoing a rapid change. If we are to preserve the Christian character of the Church's educational institutions it is essential that they should be headed by men in Holy Orders. In this respect we have much to learn from the Romans.

The Andamans

"The Church's work in the Andaman Islands has at last been placed on a firm footing with our sending of an Indian priest to Port Blair. The Church building on the Ross Island was destroyed during the war by the Japanese. We are thankful to have been able to construct a new building on a central spot in the town. The new church was consecrated by me six months ago in the presence of a large gathering of Christians and non-Christians. It may be recalled that the work in the Andaman and Nicobar Islands is financed by the Province of India.

Finance

"We have not become fully self-supporting in respect to the salaries of our clergy. The parishes are contributing only 60% of the salaries of our priests. It is very important that we should be able to pay for the Church's ministry. Seven years ago the diocese had a deficit of \$50,000. By careful husbanding of our resources and wise spending the deficit is brought down to \$5,500. In recent years the diocese has spent a considerable sum of money in repairing Church buildings. We are grateful for the timely help which was given by the Episcopal Church of America for the rebuilding of the roof of the All Saints' Church at Kharagpur. In future our policy should be that every parish must budget a certain sum of

money every year for the preservation of the Church fabric.

Missionaries

"Foreign missionaries serving with the present diocese at present can be counted on one's finger's ends. Yet the missionaries are most welcome in the diocese. They are a constant reminder of the world-wide nature of the Church; and by their presence we realize that the cause of the kingdom is a coöperative undertaking.

Sacramental Wine

"Due to the import policy of the Government of India the sacramental wine has become very expensive and very difficult to obtain. The diocese is taking certain steps to remedy the situation. Meanwhile the parishes should consider whether they should not adopt the practice of receiving the blessed sacrament by means of intinction, a method which is not only permitted by the Lambeth Conference but is also in use in certain parts of our province."

Prayer Book Revision

The Council passed the following resolutions about the draft Prayer Book.

1. This Council accepts in principle the Draft Edition of the Book of Common Prayer as a revision of the Prayer Book of 1662, and believes that under the continued guidance of the Holy Spirit the Prayer Book of the province will be in future more expressive of the worship of God, as it appeals to the peoples of this land.

2. This Council approves the recommendations of the Prayer Book Revision Committee, appointed under Resolution 12 of 1956, and requests that they be forwarded to the Episcopal Synod in accordance with Decision 46 of the General Council 1956.

3. This Council recognizes that there are some within the Church of India, Pakistan, Burma and Ceylon, who cannot conscientiously agree that "Reservation and "Prayers for the Dead" permitted in the draft Book of Common Prayer are consistent with the teaching of Scripture; and requests that, in view of the fact, that both the draft Prayer Book and the Prayer Book of 1662 may be authorized for use in the province, the Episcopal Synod should clarify the meaning of the Declaration Assent.

The bishop appointed a representative committee to study and report to the diocese on the Church's practice of praying for the departed in the liturgy.

Dean Harris Installed at Seabury-Western Seminary

Installation of the Very Rev. Charles Upchurch Harris, newly elected President and dean of Seabury-Western Theological Seminary, took place at St. Mark's Church, Evanston, Ill., October 24th.

Included in the colorful and traditional procession preceding the ceremony were seminary students and faculty, members of the board of trustees, bishops representing 13 dioceses, and many visiting representatives of other educational institutions and seminaries.

Officiant at the service was Bishop Burdill of Chicago. Bishop Turner, Coadjutor of Kansas, preached the sermon.

Doctor of Sacred Divinity (honoris causi) degrees were awarded to the Rev. Walter Klein, sub-dean of Seabury-Western, in recognition of his long service, and to the Very Rev. George Alexander, dean of the University of the South, Seawanee, Tenn.

Before his election as dean of the Seminary, Dean Harris served Trinity Church, Highland Park, Ill., as rector for 11 years. He has also served as rector of Trinity Church in Roslyn, L. I., N. Y., and as assistant rector of St. Bartholomew's, New York City.

Dean Harris was born and reared in Raleigh, N. C., received his B.D. degree from Virginia Seminary and did graduate work in theology at Union Theological Seminary in New York City.

Sioux Indian Brotherhood Opens Doors to All Indians

At the 84th annual meeting of the Brotherhood of Christian Unity, organization of Sioux Indian men of the Church, held in Wakpala, S. D., it was voted to open the brotherhood not only to all Sioux Indians, but to Indians of any tribe in the United States who are male communicants of the Church.

The Brotherhood of Christian Unity was organized by the Indians during the episcopate of the late Bishop Hare. All officers of the group are Indians, and the organization of laymen has as its object "to oppose what is evil and help what is good." Money is appropriated for various projects each year within the missionary district of South Dakota, where the work has been centered through the years.

In other action at the 84th conclave, it was voted that work should be extended to all of the Northwest Province. William Fire Thunder, who was the lay delegate for the district to the provincial synod this year, was elected president of the brotherhood. He served 14 years in the Indian Service as an extension worker, has been vice-president of the National Congress of American Indians, and has been recognized by Barcelona, Spain for his contribution in the field of botany.

MAN POWER



A column for laymen

By L. H. Bristol, Jr.

Evaluation In Connecticut

When we suggested a fall evaluation for your men's group, little did we expect the enthusiastic reaction which the mail brought in!

To help local churches in self-evaluation, Connecticut publishes a check-list of its own called "How does our parish measure up?"

Under five headings are these questions:

DEVOTION: Do our services promote the worship of God at home and in Church? What proportion of the members of our parish attend services regularly, and how can this number be increased? Are our people being prepared spiritually through daily prayer and worship, for the whole of life?

EVANGELISM: What is evangelism? What is our parish program of evangelism? How can that program be made more effective?

FELLOWSHIP: What is our parish doing to promote Christian fellowship among the members of our congregation? How can we deepen the sense of Christian fellowship among the members of our congregation? How can we better promote Christian fellowship in our community, our nation, and the world?

STEWARDSHIP: Do our people know fully what our Church's task is? Do we adequately support our Church's work in the parish, the diocese, and the world? Do our people give sacrificially or merely "make donations"?

EDUCATION: Has our parish a program of Christian education which meets the needs of all ages? Does our parish have Christian education training classes for parents, teachers, and officers? Does our parish provide adequate facilities and financial support for its program of Christian education?

Summing up the questions, the pamphlet asks three more: (1) What is the true purpose of our parish? (2) Does our parish measure up to Christ's expectations of us? (3) What are we going to do about it?

The diocese of Connecticut, staging an area by area series of dinner meetings to present its different department programs to parish leaders, is currently distributing this list of questions with a suggestion from Bishop Gray that in each case a "Committee on Parish Evaluation" be set up to consider them.

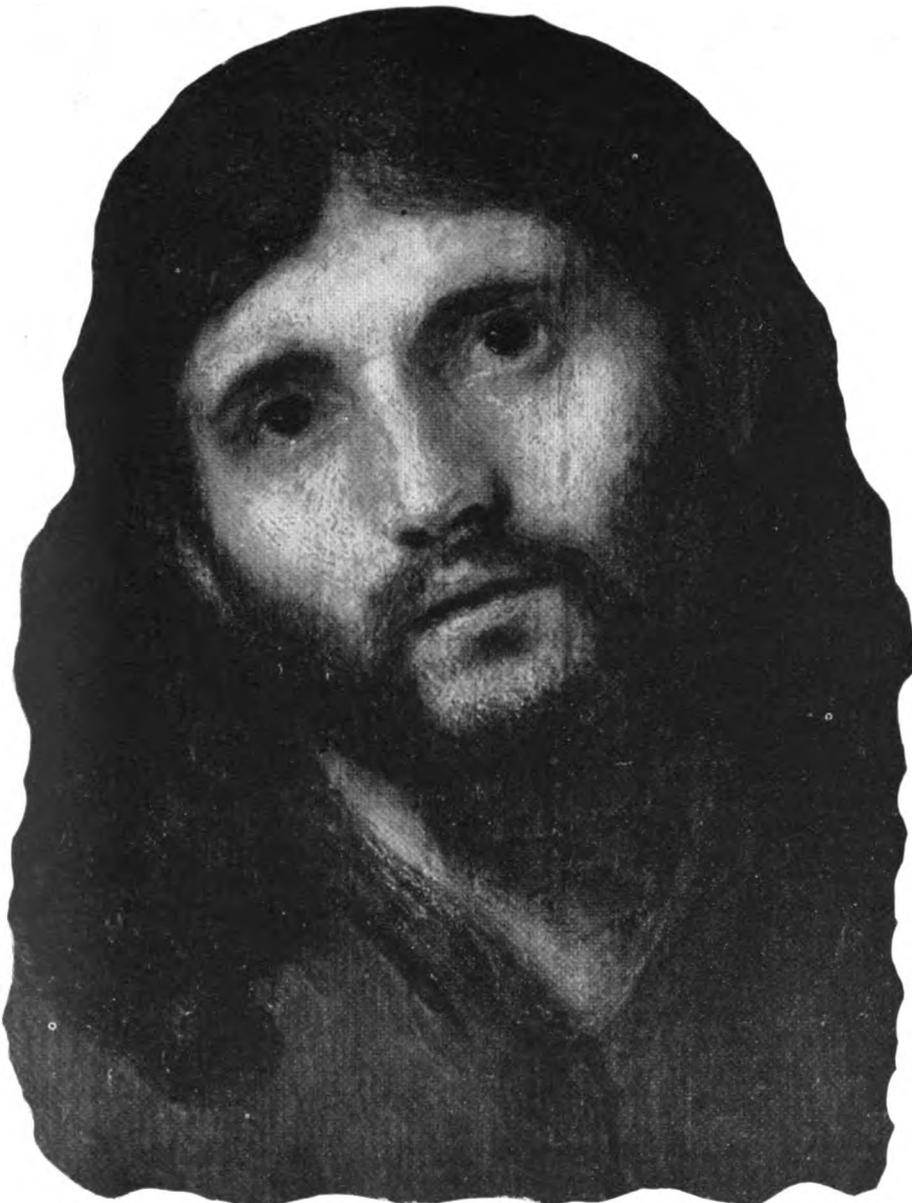
North Tulsa

Last year "Man Power" carried an account of a young mission off-shoot of Trinity Church, Tulsa, Okla., known as St. Mark's Chapel which was then meeting each Sunday morning in the Blue Moon Cafe and singing hymns to the tune of a pink piano.

Since that time, valuable land has been bought near the crest of a hill, which gives a splendid view to the northeast and ample room for expansion. Even a modest building plan made the proposed chapel look beyond reach for the 100-odd mission members, but two gifts of \$10,000 each started the ball rolling. Other gifts followed. Low interest rates came from two local banks, and Henry R. Lohman Construction Company offered to put up the building at cost.

"Before construction started," writes Churchman Carl F. Hoot, "those with strong backs dug trenches for water and gas lines to cut down on whatever expenses they could. When the builders moved out, members moved in right behind them and painted walls, installed vinyl floor covering and began work on the grounds. The one completed building houses all activities but eventually will become the parish hall."

We have always belonged to the school of thought that just putting up a coat hanger in a building can make one feel a real part of a place. One can imagine the pardonable pride which energetic Churchmen of St. Mark's must feel as — together — they work to "put Tulsa North on the map and enable it to take its place with dedicated churches everywhere." "Man Power" salutes the keen-witted priest-in-charge, Edwin L. Hoover, on the wonderful achievement of him and his congregation.



Bultmann

Two other articles in this issue bear on this problem. See "The Empty Tomb," page 15; editorial, page 21.

HEAD OF CHRIST by Rembrandt. Courtesy Detroit Institute of Arts.

The New Testament speaks of Jesus Christ in terms of mythology, but Dr. Bultmann, feeling that it is necessary for the New Testament expression of the *kerygma* (Christian message of salvation), refuses to reject such mythology and therefore feels compelled to interpret it.

Is the Church preaching the same Gospel that was rejected by sophisticates 20 or 30 years ago? Have the educated young married couples so changed that this generation is more receptive to the message of the Church? Or have both begun to ask new questions so that Church proclamation meets non-Churchmen on a different level?

More concretely, how can a physicist initiated into the mysteries of nuclear fission and a young business

executive engaged in marketing the products of man's scientific advance stand beside one another each Sunday morning and repeat the words of the Creed, ". . . He ascended into heaven. . . ."? Neither of them accepts the world picture presupposed in that statement, nor does he really think that heaven is "up there."

It is possible, of course, for a preacher to fix the attention of the hearer upon the ethical implications of the Gospel, but the liturgy pre-

serves the conflict by speaking in scriptural terms. How do clergy and laity resolve the conflict between the obviously archaic thought-world of the Bible and the Prayer Book and the modern thought-world which they share with their contemporaries?

In one form or another this very difficulty has faced the Church ever since the first sermon was preached after the Resurrection. The problem has two sides, for while the Church must speak in a language relevant to her hearers, she may not secure relevance at the expense of the uniqueness of the Christian proclamation. In her early history the Church was content to avoid decisions in this realm until concrete systematic statements by Christian teachers demanded such rulings. When, by conciliar definition, the Church did rule upon specific issues, it was regularly "with a view to excluding heretical views rather than with the intention of limiting man's freedom of thought upon the mysteries of the Christian faith."¹ Unfortunately, the regulative authority of the Church has frequently tended to imprison great minds in a sterile orthodoxy while condoning some of the greatest extravagances in the name of devotional piety.

In a divided Christendom, however, there are no longer any organs able

¹ Alan Richardson, *Creeds in the Making*, London: SCM, 1941. p. 82.

Critics' Critic

By the Rev. Jules L. Moreau

Assistant Professor in New Testament Literature and Languages,
Seabury-Western Theological Seminary

peak with authority either for or to the whole Church; yet since the Renaissance there have been several intellectual revolutions of major significance for theological thought. By the time the Church dealt with a burgeoning scientific viewpoint, there was no single voice to speak even for European Christians; the Reformation had already diffused the authority of *Una Sancta*.

In the middle of the 19th century the historical method assumed an increasing rôle, and it was inevitable that Protestant theologians on university faculties should be affected by the new tools forged by their colleagues in this maturing field. The threat posed to the Protestant-Reformed tradition by historical criticism of the Bible could not be dealt with in the total context of the Church since even the heirs of the Reformation had no effective single voice; the tendency of Protestantism was toward greater dissipation of the authority in the classical tradition. Toward the end of the century the same threat was imposed on the Roman structure by the impingement of historical method upon theology. Rome replied with the Encyclical *Pascendi Gregis* (1907), which effectively isolated that Church from the stream of historical studies as they were to develop on the Continent.²

² Paul Sabatier. *Modernism*. New York: Ribner's, 1908. pp. 163ff.

Bultmann and Mythology

Some of the more recent Christian spokesmen have perceived and criticized the shortcomings of their predecessors. An excellent example of the latter is the former Marburg professor, Dr. Rudolf Bultmann, who, while World War II was still largely a European conflict, contributed to a series of theological studies a short and pungent monograph entitled "New Testament and Mythology." This essay precipitated a lively debate among German scholars, and since the war that debate has spread across Europe and now engages most of Western Christendom. The essay and some representative replies and criticisms are available in a translation by the Rev. Reginald H. Fuller entitled, *Kerygma and Myth* (London: SPCK, 1953).

Dr. Bultmann is one of those seminal thinkers whose works inspire much inquiring thought and often arouse an even greater amount of impassioned, if not always informed, criticism. As he identifies the task the Church faces in interpreting the New Testament, he delineates how completely the Bible's world-picture (cosmology) is outmoded; but he asks a further question: Is what the New Testament really tries to say also outmoded? In other words, he asks, does the *kerygma*, the Christian message of salvation, depend entirely upon the obviously outmoded cosmology of the

Dr. Rudolf Karl Bultmann, a German Lutheran scholar, is professor of New Testament at the University of Marburg, Germany. He is one of the best-known exponents of the school of Form Criticism, which studies the literary form of traditional documents, in order to throw light on the life and thinking of the people who, first orally, and then in writing, preserved these traditions. Biblical Form Criticism deals mainly with the Synoptic Gospels; Matthew, Mark, and Luke. Dr. Bultmann applied these methods to the New Testament in his famous article on "Neues Testament und Mythologie" in 1941, which called forth a heated debate in Germany and has made him an international center of controversy in the field of New Testament interpretation.

New Testament? The same question was asked at the beginning of this century by the Berlin professor, Dr. Adolf von Harnack, who attempted his answer by separating New Testament materials into two categories likened to shell and kernel. In his interpretation the shell of primitive cosmology was discarded in order to get at the kernel of the New Testament proclamation. This approach produced a sort of "modern Jesus" who seemed to talk in the categories of the idealist, a Jesus who preached the fatherhood of God and the brotherhood of man; the catch in this mode of interpretation is that it virtually eliminates the uniqueness of Jesus Christ and of the Christian proclamation.

Interpret New Testament

Painfully aware of this difficulty and being himself committed to the uniqueness of Christ, Dr. Bultmann sharply criticized this selective method of liberal theology, and he went on to ask whether it might not be more productive to attempt an understanding of what the New Testament is saying *through* its primitive cosmology. In other words, Dr. Bultmann really means to *interpret* the peculiar idiom of the New Testament rather than to pick and choose among elements of it to find the essential ones and discard others. He observes quite

rightly that we find the focus of New Testament preaching not in Jesus the teacher nor in the teaching of Jesus; the core of the Gospel speaks of Jesus as a person who is "the decisive event of redemption."³

It is equally clear that the New Testament speaks of Jesus Christ in terms of mythology, but does this fact demand rejection of the proclamation itself as *mere* mythology? On the grounds that it is necessary for the *New Testament expression* of the *kerygma*, Dr. Bultmann refuses to reject the mythology; therefore, he feels compelled to interpret it for those who do not think in terms of first century mythology. This is absolutely necessary if the Christian proclamation is to retain "its character as *kerygma*."⁴

In carrying out his attempt at interpretation, the Marburg professor first attempts an understanding of the mythological imagery of the New Testament in its own context. The *kerygma* is expressed in the language of Jewish apocalyptic and Gnostic redemption myths, and both of these myths talk of a salvation which is not earned or won by human endeavor but is granted by divine intervention. The Jewish myth expects an impending catastrophic event in which this world order will be destroyed and by which the Messiah will bring in the new and perfect order, the divine order; the Gnostic myth looks for a divine personage descending from the world of light who, in human guise, gathers the elect ones and opens a path for them to return to their proper heavenly abode.

Bultmann's Method

The *meaning* of both sets of imagery, says Bultmann, is not to be found in what they tell us about the heavens and the earth but in the *understanding of human existence* they purport to express. If the *kerygma* is to make any claim upon modern man's allegiance, it must be *interpreted* so that it still carries the same meaning; that is to say, it must be *interpreted* to carry that *meaning for human existence*. This is what is meant when it is said that Bultmann interprets the New Testament *existentially*: he interprets it so that it will meet modern man on the *same* basis as it met Jew and Greek in the first century.

The mandate for this type of interpretation is found by Bultmann within the New Testament itself as the Church advanced its preaching from the Jewish milieu of Palestine to the Greco-Roman cities of the Empire. He finds that the highly apocalyptic imagery such as we find in Mark 13, for example, gives way to Paul's "new creature" imagery (II Cor. 5:7), and this in turn yields place to the more immanent imagery of a judgment taking place when one hears the Word preached (John 3:19, 9:39, etc.). Thus he finds that the New Testament "de-mythologizes" within itself, but it does so not by discarding — it actually *interprets* to maintain the same finality in a more relevant idiom.

Having presented the problem, Dr. Bultmann continues in the second part of his essay to trace out the broad lines of an *existentialist* interpretation of the New Testament; he admits quite readily, however, that this enterprise is no simple undertaking, and its achievement "will tax the time and strength of a whole generation."⁵ At the conclusion of his essay Dr. Bultmann points out emphatically that the *kerygma* is not mythological; it is expressed *through* a mythology. What is stubbornly present in the proclamation after the mythology has been *interpreted* is the paradoxical claim that in real historical events involving a real historical person the transcendent God became active in human history. The real *offense* (Matt. 18:7, I Cor. 1:23, Gal. 5:11) is still there in its stark and challenging power calling for a *decision*; the uniqueness of the Incarnation is still there, but when we are met by the Gospel, it is this *fact* which meets us, and not an outmoded cosmology. If one insists that it is still myth to speak of God's intervention in history, then this is a different sort of myth from what has been traditionally called by that name.

A concerned preacher, a meticulous scholar, and a zealous pastor, this Lutheran theologian has articulated a problem that faces every preacher and every hearer of the word of God. There is much to learn from this man who is not "the villain of the piece"; he has faced and tried to answer the problem that we have raised at the beginning of this article: How can we resolve the conflict between the two thought-worlds, biblical and modern, *without losing* the *meaning* of the Gospel?

the husband of this thy servant, that he may gladly serve those whom thou hast given me in thy faith and fear; through the same Son Jesus Christ our Lord. Amen."

(REV.) THEODORE YARBRO

Hopkinton, N. H.

Into Hands of Extremists

Your headline [L. C., October 20th] "NCO Board Lauds Eisenhower's Little Rock Action" appears to commend the use of force as a solution for a great moral and social problem. Ex-Secretary Wilson said "The use of Federal troops is nothing to cheer about, and the sudden decision to send those troops in was by no means 'the only thing that could do' as has so frequently been said of the President's action.

A few days delay after the President has issued his proclamation might have given the sober-minded people of Little Rock a chance to rally their forces, after which United States marshals could have enforced the court order without the constitutional questions, the political implications, and the bitterness that the sudden and unexpected use of paratroopers involved.

Certainly the choice was not between truckling to Faubus and the immediate use of Federal troops in force. It should be remembered that Attorney General Brown threatened to leave a Congressional hearing last spring because Southern senators were suggesting, as he said, that "the President might act recklessly and possibly unconstitutionally" by using federal troops to enforce civil rights injunctions. The President himself, as late as July, could not conceive of conditions that would warrant such action. An inconceivable set of conditions would seem to call for a Cabinet meeting at least.

For a Christian body to "laud" the precipitate use of force before more reasonable (and less questionable) measures had been tried is to play into the hands of extremists on both sides of a difficult question to which force is not the answer.

GEORGE P. MESS

New Orleans, La.

South Florida Example

In the last year or so there have been numerous accounts in your columns of capital funds drives by dioceses in many parts of our country. Most of these seem to have been heavily oversubscribed. Yet, so far as I know, only one diocese — South Florida — has used any portion of the enormous sums raised for urgent building projects in overseas missionary dioceses. Is there not time and opportunity for others to follow the splendid example of South Florida?

If the diocese itself sets the example of genuine concern for overseas mission work then it will be easier to convince parishes that real financial support of such work is the responsibility of everyone. Then perhaps we need no longer be ashamed that a diocese with all the resources we possess has an overseas mission program less than a quarter the size it should be.

CHARLES W.

³ R. H. Fuller, *op. cit.* p. 14.

⁴ *ibid.* p. 15.

⁵ *ibid.*

The Empty Tomb

By G. R. Elliott

Professor Emeritus of English in Amherst College

The Gospel story of the empty tomb of Christ is regarded as mythical by many persons. They believe that Christ's body remained in the grave and that the Resurrection, if it actually occurred, was a purely spiritual phenomenon. I must sympathize fully with that view because I held it myself for a long while, beginning some 40 years ago.

At that time, a multitude of American students, including myself, were locked to German universities; a number of us attended lectures by the higher critics, as they were then termed, of the Bible. The critics, actually German professors, rejected everything miraculous, notably the empty tomb. Immensely erudite, they spoke with complete assurance; yet they were very reverential in their attitude toward Jesus of Nazareth, and were firm believers in Christian ethics. So it was natural for us youngsters to be radically influenced by them. Indeed, many of us out-Germaned the Germans: we not only rejected all miracles but questioned their symbolic meanings. We doubted the "spiritual truths" and "spiritual facts" which our professors proclaimed so eloquently.

But later on I began, at first very faintly, to doubt my doubts. While studying the New Testament in English and in its original Greek — for I was now a teacher of literature, including the Bible — I had at times a

queer "hunch" that, just possibly, the empty tomb might be an historic fact.

That vague feeling annoyed me; it seemed obscurantist and illiberal, unfit for a liberal. I began to attend services in a Congregational, mainly unitarian, church. Later I switched to the Episcopal Church.

More and more, to my uneasy surprise, I found that *corporeal* worship intensified my strange sense that the Resurrection of Christ was *corporeal*. In order to overcome that irrational emotion I undertook a careful study of modern essays, English and foreign, dealing with the Resurrection. The result was not at all what I had expected. Gradually, against my academic grain, I came to believe in the empty tomb. At the same time I was converted to Catholic Anglicanism, not mainly because of, but certainly with the help of, the fact of the empty tomb.

Respect for the Dead

One of the deepest instincts of the human race is respect for the remains of beloved and/or important dead persons. Mankind has a divinely inspired, if dim, sense that those remains are related, in some inexplicable way, to the immortal beings of those persons. It is humanly inconceivable that this instinct was lacking in Christ's contemporary disciples. Those disciples who were in or near Jerusalem at the time of the Crucifixion

must have noted, and could never forget, the spot where His holy body was buried. That place would have become all the more sacred when the disciples experienced, or even remotely heard of, the Resurrection visions, no matter when or where those visions occurred. But there is not the slightest reliable trace, in the New Testament or elsewhere, of any respect for the grave of the Lord after His Resurrection appearances.

That situation becomes the more remarkable when we consider the high regard of early as well as later Christians for the physical remains of their saints and martyrs. Only some 30 years after the death of Christ, St. Peter was executed in Rome, according to tradition; at once his grave, in a common burial ground, was sacred for his followers; later it became the site of a church, eventually of the present great basilica. This tradition, doubted in the 19th century, seems to have been authenticated by scientific investigators in the 20th. In any case it testifies to an early Christian habit which would have sanctified the earthly remains, if they existed, of Him who was the King of saints and martyrs. And the probable destruction of the site of His grave in the Roman-Jewish war of 69-70 A.D. would have rendered the Christian memory of it all the more poignant.

Too, there was an ancient Jewish custom of permitting the relatives and

friends of an executed person to remove his bones from common ground, after the flesh had decayed, for proper burial. Is it possible that the Jewish disciples of Christ would have ignored that custom? The Romans, more generous, usually permitted private interment soon after the sufferer's death. To refuse such permission, says H. Daniel-Rops in his *Jesus and His Times*, "was regarded as exceptional severity, and in this case Pilate had no reason to be unmerciful."

A Dilemma

So then the alternatives: either our Lord's body rose from the dead, or a deep human instinct, uniquely powerful in the case of His early disciples, would have memorialized His earthly remains. This seeming dilemma is accentuated by the sincerest efforts of scholars to sidestep it.

For instance, they have emphasized that the empty tomb is never mentioned by St. Paul, but there are very many facts in Christ's life which, though never mentioned by him, are accepted by these same scholars. St. Paul, writing to early congregations well acquainted with those facts, could confine himself to matters that demanded new attention; as in the great 15th chapter of First Corinthians. Here, after referring to the burial of the Lord (verse 4), he stresses the appearances to the disciples without which the empty tomb would mean nothing. But certainly he has Christ in mind when, in dealing with the subject of Resurrection in general, he says of the human form: "It is sown a physical body, it is raised a spiritual body" (verse 44, RSV). But whereas our own impure bodies are subject to decay in the grave, the body of the Holy One of God could not undergo corruption, but was quickly changed into the imperishable form that appeared to the disciples. Such is the implication of the chapter as a whole and, indeed, of the whole New Testament; wherein, excepting the Gospels, the fact of the empty tomb is not iterated — it is stated in Acts 13:29-30 — because it was so entirely obvious and fundamental for the early Church. And the only logical way of meeting this dilemma is to doubt or discard entirely the whole Gospel story, i.e. to carry to its extreme the academic outlook.

This has been done by many, climactically by the very distinguished German professor, Rudolf Bultmann, in his *History and Eschatology*, the



Is this the tomb of Christ? Many believe it to be the very tomb in which the Saviour was laid after He was taken down from the cross. Before the tomb is a long, deep groove in which a great stone was rolled to close the entrance. RNS.

Gifford Lectures for 1955. He, a leader in the Form Critic school, has a very fine perception — rivaling, if not surpassing, that of the former higher critics — of spiritual truths and symbolisms. But he lacks what may be termed human-historical insight. This quality is possessed in full measure by C. H. Dodd; and, together with his thorough scholarship, has made him the outstanding Biblical interpreter of the present century.

"I Believe, but . . ."

Many Episcopalians with whom I have conversed or corresponded say, "Of course I believe in the Incarnation and the Resurrection; but the

empty tomb is at least questionable today; so why press the point?" But today, especially, the point needs pressing, particularly on behalf of young people; for if they doubt the empty tomb they are likely to doubt much else. The Incarnation may easily become for them a striking metaphor for the exceptional inspiration of Jesus, and His resurrectional Form can seem, at first "a spirit" (Luke 24:37), eventually a product of the loving imagination of the early Church. In my long career as a teacher I have watched that process of disbelief increase in our colleges and universities.

At the same time I have found that the process could be arrested by confronting bright students with the very human dilemma stated above. They are fond of the word "natural;" and they can see that the empty tomb was supremely natural — supernatural in that sense — in the case of the Son of God; that to imagine His body decaying in the grave, as our bodies naturally do, is repugantly unnatural. One may effectively point out to young persons that liberal Catholicism (a term which appeals to many young persons nowadays) as distinguished from Christian academicism, accepts the essence of the empty tomb story while doubting some of its peripheral details.

The essential facts, common to the four Evangelists, are: that Joseph of Arimathea, having obtained from Pilate the Lord's body, placed it in a special tomb; that certain disciples, particularly Mary Magdalene, not yet believing in the Resurrection, were astounded when they found the tomb empty. That great miracle is no more astounding and inescapable today than it was then; surely we can perceive God's purpose in performing it. True, the fact of the empty tomb is utterly subordinate to the Incarnation and the appearances; but it is not, essentially, any more miraculous than if they are believed in as entirely real. And the empty tomb is the necessary support of a constant belief in the Incarnation and the appearances, especially on the part of young people who comprise the Church of tomorrow.

The empty tomb may be compared to the foundation stones of a parish church. At our services of worship our thoughts are on higher things; but if that foundation, long neglected, should in time collapse, so would our supernatural devotions.

BOOKS

Continued from page 5

not mean that by an act of the historical imagination we go out of our time into past time — say, from the 20th century to the first century. *Anamnēsis* means that we call the revelatory events of the past time into our present to form, shape, give meaning to the contemporary meeting with God" (p. 35). This is finely said, and Dr. Nes gives closer application to it by analyzing the place of the sermon as an integral part of the liturgical action.

Of course, as Dean Pike observes in his Foreword, "the Christian year does not limit the freedom of the preacher." This is well illustrated by Canon Wedel's treatment of the Pre-Lenten season. He mildly castigates the lectionary and hymnal of this Church for its concentration upon what is after all only a subordinate theme of the season, and upon what to a visitor from any other branch of the Anglican Communion seems to be an orgy of ecclesiastical militarism. This orgy is not only amusing, but, as Canon Wedel persua-

sively shows, downright dangerous, for it encourages Pelagian notions about the Christian warfare.

That danger can be averted only by restoring to the season its traditional themes of creation and the fall. Set in this context, the exhortation to Christian *militia* is seen to be an impossible demand which excites us to penitence in preparation for Lent and to a sense of our need of grace in preparation for Passiontide. May we hope that a future revision of the lectionary will restore Genesis 1 and 2 to Septuagesima and Genesis 3 to Sexagesima, and that the next hymn book will soft-pedal "Fight the good fight" in favor of "O worship the King" and "Praise to the holiest in the height"?

In view of the fact that in this collection there has been no collaboration between the contributors, its unity of outlook is remarkable. There is however a striking difference between Dr. Casserley's treatment of the Resurrection and Dr. Pittenger's treatment of the Ascension and Pentecost narratives.

Dr. Casserley finely states the Easter message as God's revelation that the life and death of Jesus is in fact his mighty act of redemption, and rightly insists that the empty tomb is an integral part of that proclamation. But when he goes on to give a brilliant metaphysical apologetic for the empty tomb as past-historical fact it seems to ignore the real question, namely, that raised on *this* level it becomes a problem of historical evidence. Metaphysical possibility is not historical proof.

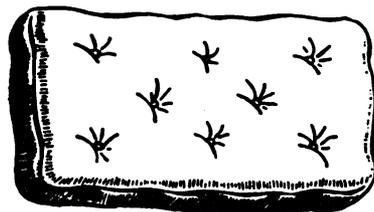
On the other hand, Dr. Pittenger frankly dismisses "the notion of physical levitation in the Ascension and the notion of visible tongues of fire at Pentecost" as "evidence of an inevitable mythopoeic tendency, not as reportage of high historical accuracy." Though a trifle flippant, this is at least critically honest. One suspects that had Dr. Casserley been assigned this chapter, he would have produced an equally brilliant apologia for physical levitation and pneumatical pyrotechnics.

It is when he comes to the Ascension and Whitsun messages that one finds Dr. Pittenger disturbing. Not only are they expounded in a flat, rather conventional sort of way, but his treatment of the Holy Spirit in particular lacks the rigid control of Christology and eschatology which is so characteristic of the New Testament. Can we really believe that all human intuitions of beauty, truth, and goodness are the direct work of the Holy Spirit, when the New Testament teaches us that it is the function of the Holy Spirit to produce confession of Jesus Christ as Lord (I Corinthians 12:3)? So far as I am aware, D. H. Lawrence (p. 197) never made that confession!

What we need is not Casserley or Pittenger, but a "Cassenger"—a combination of the kerygmatic grasp of the one and the critical honesty of the other.

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PEOPLE and places

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The Rev. Richard C. Adams, formerly assistant at All Saints' Church, Tacoma, Wash., is now assistant at the Church of the Mediator, Bronx, N. Y.

The Rev. James C. Amo, who was formerly on the staff of St. John's Cathedral, Santurce, P. R., is now rector of the Church of the Ascension, 7 Kenyon Ave., Wakefield, R. I.

The Rev. George B. Anderson, formerly curate at St. Luke's Church, Kalamazoo, Mich., is now curate at Trinity Church, Northport, L. I., N. Y.

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He and his wife and baby are making their home in Greenport, L. I.

The Rev. E. Lloyd Ballinger has taken charge of the Church of St. Michael and All Angels, Gordon Heights, N. Y., in addition to his duties at Central Islip Hospital and the Church of the Messiah, Central Islip, N. Y.

The Rev. Edwin C. Bowyer, formerly rector of Ascension Church, St. Paul, Minn., is now rector of St. John's Church, Clinton, Iowa, with address at 718 Seventh Ave. S.

The Rev. Robert J. Creech, formerly rector of St. Martha's Church, Bronx, N. Y., is now rector of the Church of the Messiah, Rhinebeck, N. Y.

The Rev. Dr. John C. Evans, general missionary for Eastern Oregon, is now serving as locum tenens at the Church of the Redeemer, Pendleton, Ore. Address: Box 355, Pendleton.

The Rev. W. Scott Harvin, who was ordained deacon in June, is now assistant at St. Matthew's Church, Wheeling, W. Va. Address: Box 508, Wheeling.

The Rev. Richard A. Henshaw, who has been serving as assistant at Christ Church, Cincinnati, will on January 1st become rector of the Church of Our Saviour, Mount Auburn, Cincinnati. He will continue his studies in Semitics at Hebrew Union College. Future address: 48 E. Hollister St., Cincinnati 19.

The Rev. John Paul Jones, Jr., formerly rector of St. John's Church, Bainbridge, Ga., and vicar of Holy Trinity Mission, Blakely, is now rector of Thankful Memorial Church, Chattanooga, Tenn. Address: 1608 W. Forty-Second St.

The Rev. Henry L. H. Myers, formerly in charge of St. Francis' Church, Norris, Tenn., is now assistant at St. Paul's Church, Chattanooga, Tenn. Address: 305 W. Seventh St., Chattanooga 3.

The Rev. F. Alan Papworth, formerly curate of St. Paul's Church, Duluth, Minn., is now vicar of All Saints' Mission, Vista, Calif.

The Rev. Frank R. Sandifer, formerly vicar of St. Thomas' Church, Ennis, Texas, is now vicar of the Church of the Advent, Baltimore, Md. Address: 1301 S. Charles St., Baltimore 30, Md.

The Rev. Carl Sayers, who has been vicar of St. Luke's Church, Allen Park, Mich., for about seven years, is now its first rector.

St. Luke's was organized as a mission in the diocese of Michigan in October, 1947. It recently became a parish, elected its first wardens and vestrymen, and chose Fr. Sayers as rector.

The Rev. John W. Tucker, who was ordained deacon in June, is now in charge of St. Agnes' Church and St. Cyprian's Church, Franklin, N. C., and St. John's Church, Cartoogechaye.

The Rev. Thomas B. Turnbull, formerly rector of All Saints' Parish, Redding, Calif., is now rector of St. Mary's Church, Napa, Calif.

The Rev. R. Sherwood Van Atta, formerly assistant of St. Bartholomew's Church, Baltimore, Md., is now rector of St. Paul's Church, Aramingo, Philadelphia. Address: 3825 Kensington Ave., Philadelphia 24.

The Rev. Harvard Wilbur, formerly rector of St. Christopher's Church, Cheyenne, Wyo., is now assistant at the Church of St. Michael and All Angels, Denver, Colo. Address: 1520 S. Monroe St., Denver 10.

The Rev. Thomas Withey, who has been serving St. Andrew's Church, Kenosha, Wis., will on January 1st become chaplain of Kemper Hall, diocesan school for girls, Kenosha.

The Rev. Merrill O. Young, formerly assistant at St. Margaret's Church, Bronx, N. Y., is now curate at St. Augustine's Chapel of Trinity Parish, New York.

The Rev. Oran C. Zaebst, formerly of Greenville, S. C., is now rector of St. Luke's Church, Welch, W. Va.

Armed Forces

Chaplain (1st Lt.) Hollis H. Buchanan, formerly addressed in Miami, Fla., where he was assistant at Trinity Church, and then at Lackland Air Force Base, Texas, should now be addressed: Office of Chaplain, McGuire AFB, Trenton, N. J.

Chaplain John C. Ruback, Jr., formerly addressed at HQ, 3d Armored Division Artillery, APO 39, New York, should now be addressed: HQ, 2d Armored Rifle Battalion, 46th Infantry, 3d Armored Division, APO 39, New York.

Resignations

The Rev. Edgar C. Burnz, rector of St. Anne's Parish, Loretto, Va., and St. Mary's Parish, Fort Royal, has retired. Address: Wicomico, Gloucester County, Va.

The Rev. A. Rufus Morgan, having reached the age of 72, retired in October from his work at St. Agnes' Church and St. Cyprian's Church, Franklin, N. C., and St. John's Church, Cartoogechaye. Under the Canons of the Church, he was installed on November 1st for a term of work as priest in charge of the Church of St. Francis of Assisi, Cherokee, N. C., and St. John's, Sylvania.

Missionaries

The Rev. H. Ellsworth Chandler has returned to his work on the staff of St. Andrew's Seminary, Manila, Philippines, after furlough in the United States.

The Rev. Edward M. Turner has returned to his work at the Cathedral of St. John, San Juan, Puerto Rico, after furlough in the United States.

Changes of Address

The Rev. Percy R. Deacon, who retired in June as first assistant at St. Martin's Church, W. 123rd St., New York, should be addressed, as before, at 605 W. 113th St., Apt. 1, New York 25.

The Rev. Arthur R. P. Heyes, retired priest of the diocese of Eau Claire, formerly addressed at Sault Ste. Marie, Mich., where he was serving as locum tenens of St. James' Church, may now be addressed at 215 W. Eau Claire St., Rice Lake, Wis.

The Rev. Robert G. Wagner, who is serving St. Luke's Church, Hope, N. J., may be addressed at Box 63, Hope.

The Rev. Dr. M. Moran Weston, who recently became rector of St. Philip's Church, New York, may be addressed at 215 W. 133d St., New York 30.

Ordinations

Priests

Colorado — By Bishop Minnis: The Rev. Cedric Loyd Franklin, on November 1st, at St. John's Cathedral, Denver, where he is assistant.

Mississippi — By Bishop Gray: The Rev. Latimer Weldon Garrett, on October 30th. He will continue work as assistant rector of Christ Church, St. Louis, Miss., and assistant headmaster of Christ Church day school.

Deacons

Maryland — By Bishop Doll, Suffragan, on November 2d: Walter G. J. Hards, now canon of the Cathedral Church of the Incarnation, Baltimore, Md.; address: 1 E. University Park, Baltimore 18, Md. Neil R. Jordahl, assistant of Holy Trinity Church, Essex, Md.; address: 10 Brunswick Rd., Baltimore 21, Md.

Deaths

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

The Rev. William Herbert Mayers, retired priest of the diocese of Maryland, died at the home of his son in Jacksonville Beach, Fla., on October 23d. Mr. Mayers, who had made his home in Clearwater, Fla., since his retirement, had been visiting his son at the time of his death.

Born in 1872 in Barbados, British West Indies, Mr. Mayers was priested in 1898 by the Bishop of Barbados and served in the British West Indies until 1911, when he went to Canada for four years. In 1915 he came to the U.S. and was rector of churches in Virginia and North Carolina before becoming rector of Holy Trinity Church, Collinsville, Conn., in 1928. After 12 years in Collinsville he became honorary assistant at St. Paul's Church, Washington, D. C., where he spent three years. In 1939 he went to St. Philip's Church, Waynesville, N. C., as priest-in-charge, and a year later became acting rector of St. Philip's, Charleston, S. C., for two years. At this time until his retirement in 1948, he was acting rector of churches in Virginia and Maryland.

CLASSIFIED

CAUTION

CAUTION is urged in dealing with a man calling himself W. J. Doughty, Jr., who is traveling with his wife and three children and is seeking financial aid. He claims he is Episcopalian. For further information, contact the Canon Pastor's Office, Grace Cathedral, 1112 Jones St., San Francisco 9, Calif.

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He is survived by five sons, three daughters, 15 grandchildren, nine great-grandchildren, as well as his brother, the Rev. D. C. Mayers, Middleburg, Va.

The Rev. Carl William Nau, retired rector of the diocese of Kansas and rector emeritus of St. Paul's, Kansas City, an., died suddenly at his home in Kansas City on November 1st, after a heart attack.

Born in London in 1882, Mr. Nau gained his theological education in this country. He was ordained priest in 1911, after having served as acolyte and priest-in-charge of St. Timothy's, Iola, an., since 1909. From 1911 to 1921 he served St. Andrew's Church, Emporia, Kan., and in 1921 he became rector of St. Paul's, Kansas City, where he remained until his retirement in 1948. A small parish of about 200 communicants when Mr. Nau came to it, St. Paul's during his rectorship grew to be a strong parish of more than a thousand communicants. Mr. Nau is survived by his wife, Margaret.

Robert Livingston Gerry, Sr., 80, retired banker and former trustee of General Theological Seminary, died on November 1st at his home in Delhi, N. Y. His death came several hours after that of his younger brother, former senator Peter G. Gerry, who died at his home in Providence, R. I.

For many years Robert Gerry was a trustee of General Theological Seminary, and was also a member of the Big Brother movement. With his wife he supported on his estate the Lake Delaware Game Camp, a charitable organization. He also maintained a private game preserve and devoted considerable time to scientific research on game preservation. He is survived by his wife, the former Cornelia Harriman, sister of Governor Harriman, and by their sons, a sister, thirteen grandchildren and a great-grandchild.

Louise Higgins, retired missionary to West Africa, died in a hospital in Asheville, N. C., on August 31st at the age of 70. Miss Higgins, a native of Pennsylvania, came to Asheville as an invalid 40 years ago.

Appointed as a missionary teacher at Cape Mount, West Africa, in 1897, Miss Higgins began her work with grim buildings, inadequate supplies, and amid the ever-present fevers that were prevalent in those days. In spite of these hardships, she taught school, helped to build a new school, new living quarters, and a new church. She was one of the administrators of George's Hall for Girls in Cape Mount, and in 1903 wrote about her experiences in *Dark Continent Girls*. She has no immediate survivors.

Rosetta Davidson Jones, wife of the late v. Theodore J. Jones, of St. Andrew's, New York City, died in St. Luke's Hospital, New York City, on October 28th. She was 45 years old.

Ms. Jones and her husband had been married since 1947, and after living in Washington, D. C., a year, had been at St. Paul's Polytechnic Institute in Virginia, where Fr. Jones had been rector and instructor. They came to New York City and St. Andrew's in 1951. She is survived by her husband, her father, two brothers, and two sisters.

Vinifred Crosland Kearons, widow of the late Rev. William M. Kearons, former rector of Trinity Church, Bridgewater, Mass., died on September 11th as a result of injuries sustained in an auto accident preceding day, near Plymouth, Mass. She had made her home in Bridgewater, Mass. Kearons served churches in Kansas and Minnesota before coming to Massachusetts in 1904. Both Fr. and Mrs. Kearons were astronomers and were well known through the U.S. for work in solar photography. Mrs. Kearons also interested in the study of entomology and had a valuable collection of specimen insects. She is survived by a sister, Mrs. W. O.

Auburn, two brothers, S. Morris Crosland of Rochester, N. Y., and Col. B. H. Crosland, of Springfield, Mo., and several nieces and nephews.

James H. Lord, a church organist for many years, died on October 13th in Hahnemann Hospital, Philadelphia, Pa. He was 78.

He served as organist and choirmaster at Calvary Church, Germantown, Pa., for nearly 27 years. He then served for 10 years at St. David's, Manayunk, Pa., and for the past three years at St. Luke's, Newton, Pa. He held two of the highest honors of his profession, being a fellow of both the American and the Royal Guilds of Organists. Mr. Lord has no immediate survivors.

Elsie Perry, 52, wife of Thomas Perry, layman in Crystal Falls, Mich., died at her home on September 12th.

An active member of St. Mark's Church, Crystal Falls, Mrs. Perry was secretary of the Woman's Auxiliary of the diocese of Northern Michigan, and was twice a delegate to the Triennial Convention of the Auxiliary.

She is survived by her husband, her parents, a son, Raymond, two daughters, Patricia and Mrs. William Premo, and five grandchildren.

Mary Elizabeth Lowe Richey, wife of the Rev. F. H. Richey, rector emeritus of St. George's Church, Maplewood, N. J., died at their home in Sag Harbor, Long Island, N. Y., on October 24th, after a long illness. She was 79 years of age.

Fr. and Mrs. Richey had lived in Sag Harbor since his retirement in 1949, after 31 years in the ministry. Before coming to Maplewood in 1918, Fr. Richey had served churches in Missouri, Florida, New Jersey, and Ohio.

Besides her husband, Mrs. Richey leaves a daughter, Mrs. Adolph Neubert of Maplewood, N. J.

we congratulate

ZION CHURCH, MANCHESTER CENTER, Vt., which celebrated its 175th anniversary on October 4th with a service of Evensong and a dinner served to 150 parishioners and friends in the high school gymnasium. Speaker at the dinner was Bishop Hatch, bishop-elect of the diocese of Western Massachusetts and suffragan of Connecticut.

One of the features of the celebration was the display of the original articles of agreement of the parish, signed by the original members and their rector, the Rev. Gideon Bestwick. At the dinner it was announced that pledges and cash totalling \$11,000 had been received toward the \$10,000 needed for present repairs and renovation, and the debt of \$4,000 remaining on the church renovation completed two years ago.

TRINITY CHURCH, JACKSONVILLE, Ill., the oldest parish in Illinois, which celebrated its 125th anniversary at special services planned for September 29th. The original Articles of Association were signed on August 11, 1832, and the cornerstone was laid for the first building in 1834. The building was consecrated in 1836 by the Rt. Rev. Jackson Kemper, Missionary Bishop of Missouri and Indiana.

The Rev. R. M. Harris, New Smyrna Beach, Fla., who was rector of the parish from 1945 to 1955, was to preach the anniversary sermon, and Bishop Clough was also expected to participate in the services. The Rev. George Clark is rector of Trinity.

BISHOP DONEGAN of New York who received the French Legion of Honor award, as "a token of gratitude for the constant friendship you have shown" to France. The degree was conferred upon him in a decree dated in late July by the President of the Republic of France. Always interested in international affairs, Bishop Donegan was active during World War II in raising relief and ambulance funds for England and France.

Births

The Rev. WILLIS R. HENTON and Mrs. Henton, of St. Luke's Chapel, Trinity Parish, New York, on the birth of David Vasser on October 18th.

By the Light Of the Moon

Sputnik casts only a tiny glimmer of light, and that for fleeting moments. Yet the whole world is seeing things in that new light most differently. Perhaps, in that light, we see some things more clearly. But many (or is it all?) of us are seeing some new things in most distorted fashion.

The President of the United States has declared himself formally and at some length on the world of sputniklight. His speeches have been profound disappointments to those who hoped to hear a positive statement of an American philosophy for the Space Age.

Instead of presenting the conquest of space as a great opportunity for adventure, his first speech gave us an inventory of the weapons of destruction in our possession. It is true that he announced the calling of a distinguished scientist to a key post in the administration — but science has always been a welcome ally of our government in times of war.

Strangely enough, all the saber-rattling of the speech is not the talk of General Eisenhower — but of President Eisenhower. It is clearly an effort to defend a political record, to say to a frightened people that their officials have not failed them. What seems to be at stake is not next year's budget (the typical concern of generals) but the 1960 election.

Meantime, there is very little in the speech of our admiration of a great human advance on the frontiers of knowledge. The President seems to follow mass opinion in looking at sputnik as (1) a physical threat and (2) as a defeat in a sort of international mental warfare. We could well imagine an English merchant in 1493 greeting in similar panic and chagrin the news of the voyage of Christopher Columbus to America.

In his second speech he assigned us our tasks — notably that of strengthening education and research for purely military reasons.

But if our leaders find no inspiration in the venture (which we will soon be sharing) of man into the great sea of nothingness which is space, their reaction is not alone among the strange views of which we are hearing.

The publisher of the *Toe Valley View* in North

Carolina is urging upon congressmen and Bill Graham a project to launch a super-reflective satellite at Christmas time as a sort of new Star of Bethlehem, a star of hope and a symbol of peace. It is inevitable, we suppose, that man's great advance will be thought of first in terms of war and second in terms of ballyhoo, and we have an uneasy vision of a future in which the shining sky will be littered with new constellations in the shape of beer cans and patent medicine bottles.

The Vatican radio said, "Far from convincing the people of the world of the just cause of the Bolshevik Revolution and the goal obtained in 40 years, the sputniks will stimulate them to close their ranks and unite all forces to defend themselves and repudiate false principles."

With the first part of that statement, all can agree. sputnik is certainly no argument for Communism—but neither is it the logical stimulus for uniting all forces and repudiating false principles. The need for those things already existed and was understood. If there is a religious message to sputnik, it would seem to be one more in a long series of historical events that reach back into Old Testament times in which God has used irreligious forces to advance His purposes. If nothing else, sputnik has humbled America, and it is always a good thing to be jolted out of complacency and a sense of personal, national, or racial superiority.

In the strange world of sputniklight, some viewpoints change in what appear to be constructive ways. A notable example is the firm declaration of the national commander of the Veterans of Foreign Wars that we must have federally subsidized higher education for young people gifted in science and technology. "It is absurd," he says, "when a crooner singing hill-billy songs earns 10 times the income of some of our best scientific minds."

In view of the record of anti-intellectualism of some veterans' organizations in the past, this statement leads to the conclusion that panic may be the beginning of wisdom.

There was talk of a new era when the bomb fell on Hiroshima and death-dealing achieved a new efficiency. Possibly that was the most significant event of our time — but only if, in fact, we and the Russians or somebody else does touch the button that launches the war of annihilation.

If, through the mercy of God, man is given wisdom to keep his hand off that button, then sputnik-launching is more truly the birthday of an era. For it will open to questing minds and gallant adventures of all nations a new realm of exploration, giving us a better knowledge of the universe, and perhaps new platforms on which, with His help, to do great works for His glory.

This is what matters — man's venture in God's universe — not whether a particular step forward is taken by a Russian or an American.

Bultmann— Friend or Foe?

Two articles in this issue afford interesting contrasts in ways of thinking about the meaning of the New Testament and the Gospel miracles for our time. Dr. Jules Moreau, in his article on "Bultmann—Critics' Critic" (see page 12), states the problem of conveying the essentials of the Gospel to a modern generation that inhabits an entirely different thought-world from that of the New Testament period. His article, perhaps, represents a deeper acquaintance with the issues currently faced by advanced students of the Bible and biblical theology than does the article by Dr. G. R. Elliott on "The Empty Tomb" (see page 15).

But Dr. Elliott's article may represent a deeper acquaintance with that modern American thought-world which Dr. Moreau speaks of as needing a "more relevant idiom." And his answer to the problem of communicating with that thought-world is radically different from Dr. Moreau's.

The two articles do not simply represent an either-or situation in the terms suggested by such labels as "fundamentalism" and "modernism." Nor is Dr. Bultmann's contribution to biblical criticism and biblical theology something that is to be judged in such terms.

Yet, the fact that there is a problem and an issue here is certainly easy to prove in 10 minutes of open and frank discussion (in the absence of the clergy) among the laity of your own parish church. What about the miraculous element in the Gospel? How many believe in it, how many do not? How about the three-layer universe in which the biblical writers seemed to believe—heaven above, earth in the middle, and hell below? Do laymen believe in such a universe, and if not, what do they mean when they say "heaven" or "hell"?

In every age, the Church has faced the problem of interpreting the cosmic events of the life, death, resurrection, and ascension of its Lord in terms of the physical and philosophical assumptions of that age. And in every age, this cosmic event has been an intrusive sort of thing, an unpredictable and unexplainable addition to the body of data about the nature of the universe.

One of the recent adaptations of the Gospel to the times was that which Dr. Moreau describes as the "shell and kernel" approach. This was the movement that sought to abolish the supernaturalism of the Gospel and to present Jesus simply as a great ethical teacher who stressed the fatherhood of God and the brotherhood of man, or as a social reformer in the tradition of some of the Old Testament prophets, whose great mission in life was to defend the poor against oppression by the rich. The catch phrase of

those who preached this kind of Gospel was to distinguish between the pure "religion of Jesus" and the superstitious "religion about Christ." An important part of Dr. Bultmann's contribution to biblical theology is his demolition of this stereotype.

The Jesus of the New Testament and of the Church's faith is a teacher, but far more than a teacher—an actor, a protagonist, a redeemer. He is not just a preacher, but the subject-matter of preaching. What Christians proclaim is not the ideas of a Palestinian reformer, but the Man Himself, and salvation in His name.

Indeed, if the Gospel record of His messianic role has mythologized Him, His ideas and teachings may well be equally mythologized. We have no record of what He actually taught, written by Himself and guaranteed by His own signature. The words put into His mouth could be the common coinage of the high-thinking men of the time, just as in modern times sayings attributed to great men may turn out actually to have been said by somebody else. The New Testament tells us first of a Saviour and second of His ethical precepts. There is no sound historical ground for accepting the one without the other.

What we know of the shape of the universe in the 20th century is, of course, very different from what was known in the first or second century. But there is a comparable gap between the scientific universe of the 19th century and that of the 20th century. A hundred years ago, the prevailing mood of science was one of closed-circle determinism. Matter was matter, everlasting and indestructible. Energy was energy, equally everlasting and indestructible. Theoretically, if any man could ever learn the exact status of all the matter and energy in the universe at any particular moment, he would be able to state with absolute finality what its next stage would be, and its next, from that moment onward forever.

Physical science makes no such claim today. It admits the existence of unknowables. It allows for a principle of indeterminacy. It knows of transfers of matter into energy and vice-versa and envisions the possibility that the whole created universe had a beginning and will have an end.

In the 19th century, to hold that mankind might be motivated by spiritual forces as well as mechanical ones was an act of faith undertaken in defiance of the available scientific evidence. Today, such a proposition is scientifically quite respectable.

An electron's position and velocity cannot both be known at the same time because the very act of observing an electron involves some change in the electron's state. The same thing is true of observing a man's moral behavior. The observation cannot be conclusive because it becomes a part of the pattern of man's moral behavior. A dead man is not a man. A man under clinical scrutiny is not a normal man.

There is something that most of us do not like about such words as "mythology" in reference to the

events the Gospel invites us to believe in as the grounds of our salvation. A myth means to us the story invented to explain an idea or a belief. But we believe that in the case of the Gospel the story—the happening on the human and material plane—came first and the ideas and beliefs were the result, not the cause, of the Gospel events.

We share with Dr. Bultmann and others the belief that the Resurrection is something more than the resuscitation of Jesus. The fact that a corpse came back to life, as patients on the operating table sometimes do amid the miracles of modern surgery, is not the "kerygma," the proclamation that turned the world upside down. Yet, as modern men—and just because we are modern men—we take our stand with the New Testament writers on the belief that this particular return to life would not be "kerygma" unless it were a fact of physics and chemistry and biology as well as a spiritual experience.

Is the fact of the Resurrection *proven*, as a physical-chemical-biological-historical fact? No, it is not. From the first century to the present, some have believed it and some have not. There is the matter of believing the witnesses. There is the matter of evaluating the impact of the event on those who did, and those who did not, believe in it. In the last resort, we believe in the Resurrection because we believe in the Church and in the work of the Holy Spirit in Church and Scripture.

Our cosmic geography is, as we all know well, quite different from that of the men who first proclaimed a risen and ascended Lord. Instead of thinking of the Ascension in terms of a geographical up, we may think of multidimensional space or other "mythologies" of our own day. But translating from one thought-world to another is, like translating from one language to another, by no means an impossibility. And the best translation is the one that adheres in essentials most closely to the original.

Biblical critics are not to be placed in categories of "good" and "bad" according to the degree to which they uphold or challenge our current methods of presenting the Gospel. The standard by which they must be judged is their accuracy and insight and competence within their own field.

Present-day Protestantism, under the impact of such men as Bultmann and other brilliant thinkers, is undergoing a radical reconsideration of its pre-suppositions and its propaganda. In spite of many departures from what most Anglicans would regard as theologically sound positions, the general trend is toward a renewed belief in the activity of God in history, in the Incarnation, in the redemptive mission of Jesus, in the reality of the Church as the spirit-bearing body of Christ, and in the sacraments as dynamic forces in the common life of the Church.

And, together with this powerful trend in a Catholic direction, there is a renewed vitality in the characteristic Protestant emphases in Christian thought

and life—on the importance of religion as experience, on personal surrender to God, on intellectual honesty and integrity, on the relationship of the whole man to the whole Christ, on the meaningfulness of divine judgment and redemption in the life of every man.

Episcopalians do not need to feel undue anxiety about the failure of such men to embrace the intellectual formulations, the "form of sound words" in which we are accustomed to express our faith. Their very insistence on rethinking religious problems through in their own vocabulary and in the thought-forms of their own time should throw new light on the great Christian truths.

There is an opposite danger of domesticating God, of thinking that we know all there is to know about His mighty acts when we have enshrined them in a Creed. Instead of working out our salvation with "fear and trembling" as St. Paul enjoined the Philip-pians, we may be tempted to rely on cozy formulas and familiar ceremonies.

"It is a fearful thing to fall into the hands of the living God," says the Epistle to the Hebrews. In reminding us of this fact, the great Protestant thinkers who today are speaking to us of judgment and redemption have much to enrich our spiritual lives even if we must oppose their willingness to detach the meaning of the redemptive event from the facts in which the first Christians found that meaning.

Thanks

We say "Thanks" to acknowledge that somebody has passed the toast. The clerk says, "Thank you" as a ritual word to accompany receipt of cash.

The same word, edged with irony, becomes a sneer at a world which does not recognize the speaker's right to special favors. Thanks may even be conscripted, as when mama says, "What do you say to grandma, Johnny?"

The modern world tends to limit warm and sincere thanks to situations in which, demonstrably, things are better than they were. Few hearts are stirred to thank God for a meal slightly below the family's norm in quantity or quality. The businessman does not often thank God for a year of comfortable living, if it is a year in which his profit margin drops.

But, as a wonderful prayer (Prayer Book, p. 591) tells us, what we should thank God for are just the common things of life: for being, reason, faculties, health, friends, clothing. And for such great gifts as the sending of God's Son to redeem us, God's patience, the help of the Holy Spirit.

Let us, who are more blessed in material things than any people in history, humbly give thanks to our Lord God.

CHURCH DIRECTORY

Traveling? The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, d; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
Sun 8, 9 HC, 10 MP, 11 15; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

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

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Weston H. Gillett, r; Rev. Francis McNaul
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga;
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

HOLY CROSS 123 N. E. 36 Street
Rev. Frank L. Titus, r; Rev. Wells Folsom
Sun 7:30, 9, 11, HC 12 & Daily; C Sat 5 & 7

ORLANDO, FLA.

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

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street
Rev. Russell K. Nakata, p-in-c
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdys: MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-5:30 & 7:30-8:30

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

EVANSTON, ILL.

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

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

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

DETROIT, MICH.

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

KANSAS CITY, MO.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

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

NEW YORK, N. Y.

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: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Daily 6. Church open daily for prayer.

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

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

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
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung); Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

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

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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

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

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

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeke, B.D.
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th), 10:15 Children's Service, 11 HC (1st & 3rd), MP (2nd & 4th)

PHILADELPHIA, PA.

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

RICHMOND, VA.

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

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankenship, bishop; Very Rev. E. P. Wroth, dean; Ven R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC

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a familiar figure. His home has been the cold, windswept street, his bed an unwelcome doorway. His pride has vanished, and with it self-respect. He has no money, no friends, no future. But he still has his love for his family.

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One day, Kathy's father will hold up his head as high as any man. He will have a job; he will take care of his family. Yet this miracle cannot come true without your help. Jesus, who has heard the prayers of little Kathy, wants to use *you* as His instrument for setting her father free. Your dollars make the healing work of the Mission possible; your dollars will help bring Kathy's father home again.

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