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BOOKS

Refreshing Breeze

This World and Prayer. By Sister Edna Mary, C.S.A. London: S.P.C.K. New York: Morehouse-Barlow. Pp. 85. Paper, \$1.50.

More and more sincere Churchpeople are coming to depend increasingly upon corporate worship as a substitute for private prayer. They do this either because the demands of contemporary life leave so little time for prayer, or because, in the time they can save for prayer, they find themselves with "nothing to say." Consequently, many of them feel ashamed to pray in times of personal crisis. Chapters 1, 3 and 6 of Sister Mary's *This World and Prayer* are particularly helpful in this respect. Many readers will do well to follow the author's advice (on page 6) on the order in which the six chapters of the book may be read.

Perhaps this little book's greatest value is that it is *not* a "manual" of prayer. It certainly should not be consigned to what Dr. George McLeod calls "bankrupt corner" in the library. Here is a book by a writer who lives in and speaks to the "here and now."

Many a prayer group might find this little book a refreshing breeze. It is definitely different.

(The Very Rev.) HENRY N. HANCOCK

In a False Fog, Power

Christian Poetry. By Elizabeth Jennings. Hawthorn: Vol. 118, 20th Century Encyclopedia of Catholicism. Pp. 120. \$3.50.

Garlands for Christmas. Selected by Chad Walsh. Macmillan. Pp. 128. Paper, 95¢.

American Christmas. Edited by Webster Schott and Robert J. Myers. Hallmark Cards. Pp. 75. \$2.95.

This Land Is Mine. Edited by Al Hine. Lippincott. Pp. 244. \$4.95.

Though poetry is rarely included among the useful arts, it would not be difficult to prove that it is indeed the most potent and truly practical means of communication, employed in the lowest propaganda as well as in the highest service of all. No one capable of hearing is immune from its power, though a multiplicity of confusing definitions and a fog of false mystery have obscured this simple truth.

Elizabeth Jennings in *Christian Poetry* presents a sound and unpretentious definition of Christian poetry as distinct from versified religious propaganda and secular poems which merely happen to be

by identifiably Christian writers. This, coupled with a concise survey of the major English and American "Christian" poets from the Anglo-Saxons to T. S. Eliot and W. H. Auden, makes a useful introduction to an important subject. Though the book is addressed primarily to Roman Catholics, the poets are selected according to their merits as poets rather than any formal orthodoxy. A few minor inaccuracies and oversimplifications (perhaps inevitable in a work of this sort) do not affect the merit of the critical views or the general estimates of the poets included.

Two anthologies of Christmas poems illuminate, within their chosen limits, Miss Jennings' definitions. Each presents nearly 50 poems by as many authors, a wide range of sentiment and mood, and many poems hard to find elsewhere. There is little duplication (only two poems are to be found in both). The Rev. Chad Walsh's paperback anthology *Garlands for Christmas*, with preface and brief notes on the poets, ranges from the 15th-century Scot, William Dunbar, to Robert Pack, the youngest American poet represented. Messrs. Schott and Myers in their handsome red-bound volume, *American Christmas*, confine themselves to American poets from the past century and a half (dates are given but no preface or notes), but have an equally wide range of tone and treatment of Christmas themes.

Another anthology, *This Land Is Mine*, is devoted to the illumination of American history. Almost exclusively secular, it carries diversity of subject, style, and treatment almost too far, from the subtle and complex to the simplest and least sophisticated of verses. Since the emphasis is on the simple and popular and since the editor has included notes on many of the specified historical references it can be recommended for young people from junior high school up.

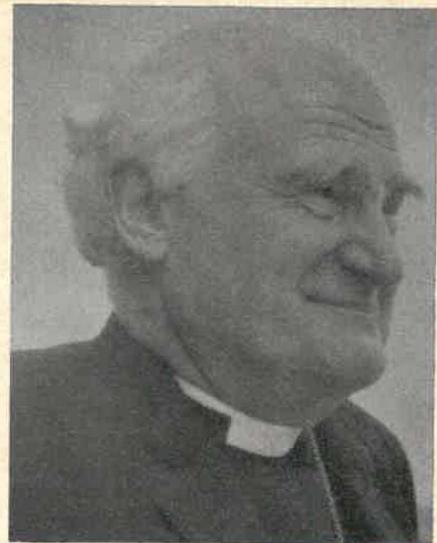
THOMAS R. DALE

To Breed or Not to Breed

Peter and Caesar. By E. A. Goerner. Herder & Herder. Pp. 282. \$5.95.

The first half of E. A. Goerner's *Peter and Caesar* is a discerning and well documented analysis of the history of the relationship between Church and state. It examines the literature of the conflict between pope and emperor, and between the pope and national kings. Representative authors are chosen, such as Giles of Rome, Marsilius of Padua, John of Paris, and Cardinal Bellarmine, to bring out the various and contending ideologies of a thousand year controversy.

Emerging from this analysis of past presuppositions, programs, and political philosophies, the writer then zeros in on the contemporary state of the issue between Peter and Caesar in today's United



Archbishop Ramsey
speaks out on a
crucial issue in
Christian Thought

Sacred and Secular

*A Study in the
Otherworldly and
This-worldly Aspects of
Christianity*

by ARTHUR MICHAEL
RAMSEY

Archbishop of Canterbury

One of the most important, powerful, and revered spokesmen of all Christendom voices the Christian's task in achieving a balance between attachment to this world and a hunger for the other world.

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THE GRAIL

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States. He isolates two trends in the Roman obedience, first one that he describes as "a statistical escape from history" in which lip-service is to be paid at the moment to the historic American doctrine of separation of Church and state until Roman Catholics constitute a majority.

When this happens then it is to be expected that the Roman religion will become "the most favored" cult and its moral views will then be incarnated in law, its liturgy regarded as the official form of Christianity, its school system and its welfare agencies supported by the tax payer, and a *de facto* established Church recognized. This "statistical escape" simply means, then, that the Roman Catholics will breed themselves into the necessary majority. This viewpoint has relevance for an understanding of the Roman attitude in matters of planned parenthood and makes it easier to understand the failures of the Vatican Council in this domain of ethics.

However, Professor Goerner finds another attitude among liberal Roman Catholics who do not wish to repeat the history of the old struggle between Church and state. This position he calls "historicism," on the theory that history has produced the democratic state. The democratic state assumes pluralism, that is the existence of associations and societies which it does not control, and that live within it in freedom, and which do not attempt to command the state. In this order of political life Caesar and Peter can live together in peace and harmony. The democratic State is a constitutional State, and Peter must recognize and respect this constitution as the foundation of public life and not seek to alter it by breeding a majority and then claiming the state as a subordinate arm of the Church.

The author's own thesis rests upon the realization that the Christianizing and spiritualization of the secular order does not involve the type of control known as clericalism but rather rests upon the moral and spiritual life of the laity who are involved at the same time, without radical dualism, in the structures and institutions of both nature and grace.

This brief review cannot do justice to the wealth of scholarship, the profundity of historical perspective, and the spiritual vision with which this book is written.

(The Rev.) WILFORD O. CROSS

Risks, Choices, and Confidants

The Adventure of Living. By Paul Tournier. Harper & Row. Pp. 243. \$3.75.

Secrets. By Paul Tournier. John Knox Press. Pp. 63. \$2.

The newest volume of Dr. Paul Tournier, the remarkable Swiss Christian

physician of bodies, emotions, and souls, compresses into small space a wealth of wisdom and insight into reality. Its broad title, *The Adventures of Living*, is an apt one.

Reality is the keynote of this book, written by a man who is himself a surpassing realist. He knows life as only a man who lives it can; he knows man as only one who knows and is in charity with himself can know his fellows. He knows the real nature of life—its dualities, its perplexing paradoxes, and its unnecessary dichotomies—so well that he really can explain the difference between a life of success and making a success of life.

Here is help for the conscientious Christian—or non-Christian—who wants to live a life of meaning and purpose. But this is no book for the get-spiritually-rich-quick hunter after gimmicks and shortcuts and unequivocal answers to querulous questions. There are no methods outlined here. There are no universal answers to personal problems, since the book is concerned with and addressed to each person, not to categories of people. It is a very part of the adventure of living that life never offers guarantees—and Dr. Tournier does not offer any.

The book is divided into three sections: The Adventure, The Risk, and The Choice. Risk and choice are the essence of all adventures, and of the adventure of living—risk that involves the real possibility of failure; choice that involves commitment without waiting for final and certain answers, unmistakable guidance.

The first section describes the nature of adventure and propounds the existence of an instinct for adventure, peculiar to man and in polarity with his animal instinct for security, survival. It is in his instinct for adventure, says Dr. Tournier, that man is made in the image of God, the great Adventurer, the Creator. (Creation, even in man's limited experience of it, is adventure.) In this section the author discusses the meaning of work (a subject most theologians hesitate to tackle), and the necessity and nature of commitment.

In the second section, he goes into the lessons of success and failure, and begins to show his belief in his own overlapping vocations of religion and psychology, and their contemporary character.

The final section takes up the matter of vocation, and that of divine guidance, the meaning of life, the vocation, the adventure, of old age.

Throughout the book, Dr. Tournier pleads for the realization that life is one adventure, and that the schism between sacred and secular is not only artificial but harmful, taking away the effectiveness and the adventure of both areas of life.

Simply written, this is a profound book, and should be taken in small, leisurely doses.

Continued on page 20

The Living Church

Volume 151 Established 1878 Number 22

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THINGS TO COME

November

- 28. Advent Sunday
- 30. St. Andrew

December

- 5. Second Sunday in Advent
- 12. Third Sunday in Advent
- 15. Ember Day
- 17. Ember Day
- 18. Ember day
- 19. Fourth Sunday in Advent

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

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

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THE SECULAR CITY

A CELEBRATION OF ITS LIBERTIES AND AN INVITATION TO ITS DISCIPLINE

by Harvey Cox

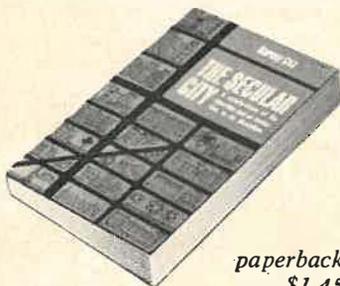
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LETTERS

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

Chapter and Verse

The editorial on "Pure-Gospel Americanism" [L.C., November 7th] states that "it was implicit in the minds of the founding fathers that unless the Lord build the national house—its political and social and economic structures . . . they labor but in vain who build it."

Yea verily. And explicit also, for no less than old Ben Franklin, then in his 82d year, told the constitutional convention, addressing Washington in the chair: "I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe, that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel."

It was surely in the mind of the editorial writer but here are chapter and verse.

(The Rev.) HALLEY GATES
Vicar, St. George's Church

Redfield, S. D.

Pro Card-Burners

Referring to your editorial, "The Price of Dissent." I write in defense of the men who burned their draft cards in protest against national conscription.

America is supposed to be a land of freedom. Where is the freedom when every young man is forced to register his life with government for any kind of service at all, either combatant or non-combatant? The very fact that a service is forced makes it an enslavement. Men volunteer for that in which they truly believe, they do not have to be conscripted. And, considering that national conscription is primarily for military purposes, to obtain men to be sent to places 10,000 miles from home, to kill and devastate another country, and themselves be killed or, worse, physically or mentally mutilated for life, makes conscription more than enslavement, it makes it fiendishly evil and insane.

You slander the young men who burn their draft cards or protest in similar ways, intimating they are a type of irresponsible ingrates "refusing to defend the society which nurtured them." Many people recognize that they are prepared, at a good cost to themselves, to defend the true freedom and purity of that society by refusing to submit to an evil dictatorship which considers military control and warfare as a defense. They know, and want to proclaim to the world, a better defense.

You mention young men burning draft cards, etc., "for kicks." Evidently you have never read or heard statements made by these men explaining their act. I know some

who have a highly spiritual Christian faith and commitment. Others, not professed Christians, have high ideals. All are of the very highest intellectual and moral caliber. No one of intelligence risks years of imprisonment merely "for kicks."

You mention some draft protester using the word "jerk" applied to American soldiers in Vietnam. This may have been used by a mixed up adolescent, incapable of understanding or being deeply committed to anything. It is certainly not language generally used among draft protesters. In fact, people not even in complete sympathy with the protesters have remarked that the name calling and offensive language is on the part of the war supporters picketing at street meetings and other gatherings.

I suggest you get to know some of these young men; or attend a war protest meeting, engage in discussion, and find out for yourself the caliber of the people.

JANET McMILLAN

Newark, N. J.

Editor's comment: About that "better defense" of freedom than the military, we do wish that somebody would tell us just what it is and just how a nation makes it work against an aggressor who uses guns.

Clarification Requested

In the controversy concerning these "new theologians" who deny the Virgin Birth, I feel that the greatest need at the present is for a clarification of just what it is that they believe. I have requested such clarification from several, and none is willing to get down to what in the vernacular are called "the facts of life." As I see it the situation is as follows:

- (A) Jesus of Nazareth was born.
- (B) If He was born, then He was born either
 - (1) the way other babies are born, or
 - (2) the way St. Luke says He was born.
- (C) If He was born in manner (2), then He was the incarnate Son of God.
- (D) If He was born in manner (1), then He was the illegitimate son of Joseph or some other and unknown man, and the whole basis of the Christian religion is false.

I call on all "new theologians" to quit beating around the bush.

EDWARD GUY FRANCIS
Ormond Beach, Fla.

Catholic Evangelical League

Interested readers in your editorial, "Evangelical Catholicism" [L.C., October 24th], and your feature article therein on the same subject, may like to know that there is in the American Episcopal Church an organization called the Catholic Evangelical League. It is the only organization of national and international scope, so far as I know, to combine both terms, Catholic and Evangelical, in its name.

More detailed information about the Catholic Evangelical League may be gleaned from its listing in the *Episcopal Church Annual* or from its secretary, Mrs. W. W. Deats, 740 West 110th St., Los Angeles, Calif., 90044.

Founder of the Catholic Evangelical

League is the Rev. R. L. Jones, Jr., a priest of this Church. HERBERT J. MAINWARING
International President
Wollaston, Mass.

Living in New York

In reply to the editorial about clergy salaries at 815 Second Avenue, I wish to challenge the far too frequently recalled claim about living expenses in New York. I have made a careful study of the situation over several years and the facts are that nothing costs more in New York except housing, transportation and entertainment (including "dining out"). The first two are provided amply for all Executive Council officers as for all clergy and the third is optional. The Church at large should not be hoodwinked by this moth-eaten and undemonstrable tale about living expenses in New York.

(The Rev.) FREDERICK M. MORRIS
Rector, St. Thomas Church
New York City

The Word "Protestant"

In regard to the item "For Ecumenicity's Sake" [L.C., October 24th], I will offer no brief for a *Protestant* Council but for *Protestant Episcopal* I refer all protesters to the *Vestry Book*, Antrim Parish, Halifax Co., Va.: "Halifax, Va., Aug. 2, 1787, We whose names are underwritten do profess and declare we will be conformable to the doctrine, discipline and worship of the Protestant Episcopal Church. Jno Coleman, Wm. Terry, Michael Roberts, Armistead Watlington, Wm. Thompson, Sr., Geo. Carrington and Edmund King." That affirmation of loyalty was made over two years before the Philadelphia, Pa., Convention of October, 1789. If the inclusion of the word Protestant was necessary to hold together our Church at a time when it sorely suffered, and I feel it must have so done, let us not lightly discard it.

N. H. WOODING, M.D.
Lay Reader, diocese of Southern Virginia
Halifax, Va.

Looks for Reply

The seven questions raised concerning the Church Pension Fund in the article, "Information Please" [L.C., November 14th], are indeed provocative, and I look forward with considerable interest to a reply from the Trustees of the Fund.

(The Rev.) ROBERT E. SAVAGE
Rector, Christ Church
Waukegan, Ill.

The Lasting Influence

The Apostle Paul speaks to our time in regard to the so called "New Morality," the "New Theology," and the "God is Dead" movement. The Third Chapter of Second Timothy reads as if it had been written today. It is amazing how these seventeen brief verses can strengthen shocked, discouraged, depressed Churchmen. Twenty years from now few persons will be reading and quoting Tillich, Bonhoefer, Bultmann, Robinson or Pike, but have no doubt the Holy Scriptures will still be read, pondered, and believed.

(The Rev.) JAMES BRICE CLARK
Rector, St. Barnabas Church
Omaha, Neb.

November 28, 1965

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Before

AFTERWARDS

© by author, 1965

Bombs. Flames. And only charred beams
spanned the space
Where Wren had built that lovely church, St. James.
Bleak rubble glugged up the ruined nave.
Disaster. Damage. And despair.
But see!

The ruins stand redeemed,
Built new. Tall pillars shoulder up the ceiling arch;
Sheen-polished pews and radiant glass
Are here. A bomb-killed church has been re-born.
If architects, with plaster, glass and stone
Can work the miracle of *that to this*,
How much more He, the Architect of worlds,
Can rebuild sin-bombed, rubble-cluttered lives
To harmony and beauty He designs.

ELVA MCALLASTER

BOMBED RUINS: LONDON

© by author, 1965

Still gaunt and ghostly stand the shattered walls.
In crevices above the portal grow lank weeds.
The roofless nave stands open to the sky,
To beating rain,
To snow and wind and hail.
Remembrancer of screaming birds of war
Poor wounded prey
Poor lacerated flesh.
But yet no corpse.
Not yet.
Shall these, Ezekiel, shall these shattered bones
Arise alive?

ELVA MCALLASTER

After



St. Alban's Church, Halborn, London, England

The Living Church

The Living Church

November 28, 1965
First Sunday in Advent

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

VATICAN COUNCIL

Clash on Indulgences Erupts

In an apostolic exhortation addressed to bishops throughout the world, Pope Paul VI admonished them that the faithful would have to be "gently persuaded to accept changes" brought about by the Second Vatican Council. "Inertia and over-enthusiasm will both need moderating," he told the bishops. "Innovations will have to be kept within the limits laid down by authority. There must be established a spirit of trust in the Church's pastors and complete obedience, which is the expression of love for the Church and at the same time a certain guarantee of unity and success." He added: "The blessings of the council do not depend so much on the vast range of problems that have been broached as on the thoroughness and the practical approach that has marked their examinations and will influence the years to come."

The Pope stressed that "more than ever before, the Church must be backed by open social witness, such as springs from the religious (monastic) life, and by the aid that can be offered (by the religious orders) to the diocesan clergy in the apostolate."

He expressed also the hope that as a result of the council's work the laity might have a larger role in the Church's apostolate.

Indulgence Issue Raised

Something of a last-minute clash erupted in the council, quite unexpectedly, over the issue of indulgences, when a 92-page document prepared by the Sacred Penitentiary (the tribunal that controls indulgences) was distributed to council fathers. By an indulgence is meant the remission in whole or part of the temporal punishment due to sin, provided the sin has already been forgiven. According to Roman Catholic teaching, the power of granting indulgences is founded in the "power of the keys" which Christ gave to St. Peter and his successors the popes. Indulgences are drawn from the Church's treasury of merits, and above all from the infinite merits gained by Christ. A number of council fathers and experts have objected to the document on various grounds. Although this document is generally progressive in tone, the feeling of its critics

generally is that if the council were to accept it as it stands the effect would be merely to codify a system which needs basic re-thinking.

One expert who joined in the discussion noted that the concept of indulgences is one of the sorest subjects in the dialogue with Protestants in its implication that "bishops and the Pope have some sort of power over Christ" and can "draw checks on the bank account of merit."

Atheism

In a 30,000-word draft on "The Church in the Modern World" which is now being redrafted for final approval by the council, the faithful are exhorted to reprove atheism but to love the atheist. The text now under discussion declares: "The Church, although it completely rejects atheism, sincerely professes that all men, believers and nonbelievers, are called upon to work for human progress. This working together cannot be done without a sincere dialogue [between Roman Catholics and nonbelievers] although this must be prudent."

Although more than 400 conservative prelates have pressed for an explicit condemnation of communism or Marxism in connection with the discussion of atheism, the new text remains silent on this point.

ECUMENICAL

Historic Step

In a historic ecumenical step about 4,000 Episcopalians, Roman Catholics, and Protestants of the Kansas City area worshiped side by side, held hands, and conducted prayer together as part of the Festival of Faith in the Kansas City municipal auditorium.

It was the first time that the Metropolitan Kansas City Council of Churches and the Kansas City-St. Joseph Roman Catholic diocese united as sponsors, even though Roman Catholic clergy attended the festival sponsored by the council last year.

Leading in the reading of scriptures and devotionals were Bishop Welles of West Missouri and Msgr. Richard Schumacher, vicar general of the Kansas City-St. Joseph Roman Catholic diocese.

Hymn singing by all present was another unique feature of the Christian

witness. One of the hymns was "A Mighty Fortress Is Our God," a hymn written by Martin Luther.

Episcopal, Roman Catholic, and Protestant clergy administered the service. "We Christians must gratefully cherish and cultivate the Spirit-given unity that we already possess," Bishop Welles said. "Unity in Christ is unity in one body and one Spirit and one Baptism. Our goal must include some form of institutional unity."

Although with Baptism people call themselves Christians and accept each other as brothers, Bishop Welles said, "We do not yet enjoy table fellowship together. And we shall continue to be less than complete, effective Christians, because all of us, Roman Catholics, Orthodox, Protestants, Anglicans, are incomplete without each other, without unity at the Lord's table."

During the service the participants crossed arms and clasped hands. Ushers of the various Churches accepted donations for ecumenical affairs of the coming year. Co-chairmen were the Very Rev. Donald R. Woodard, dean of Grace and



Holy Trinity Cathedral, and the Rev. Alfred B. Fellows, secretary of the ecumenical commission of the Kansas City-St. Joseph Roman Catholic diocese.

SOUTH AFRICA

School Situation

A native South African—an Anglican church warden and school teacher who for several years has tried to enroll one of his three children into white Church schools—said in Capetown he has given up "in despair" all hope of succeeding.

J. S. Thomas has made three attempts to get his children accepted by white schools to test the "sincerity" of the Anglican position that racial discrimination in Church schools is indefensible. He said he had abandoned plans to have

his daughter, Rona, 9, enrolled in the all-white Anglican Herschel School for Girls. Another daughter, 13-year-old Nora, was denied acceptance in the same school earlier this year on grounds that she failed the entrance examination.

Mr. Thomas said he had changed his mind because "as a member of the (Anglican) Church I am too despondent to continue. I am convinced that the Anglican Church in South Africa is not prepared to admit non-whites to any private school under its control. I am disillusioned and disappointed."

Under South Africa's Group Areas Act, a non-white student cannot be accepted automatically by a white school, even a Church-related institution, without a government permit. [RNS]

NEWARK

Social Relations Conference

An unusual feature of an Episcopal social relations conference in Newark, N. J., was a panel discussion by five poor people who told of their fears and frustrations and concluded that the poor themselves must have a major voice in anti-poverty programs designed to help them. Other speakers later expressed similar views.

The panel discussion took place at the annual meeting of the Newark diocese's Christian social relations department, whose theme was "Poverty and the Christian Conscience."

Panel moderator was John Bell, chairman of the Jersey City Congress of Racial Equality and a neighborhood center director in the Jersey City anti-poverty program. The Negro leader told clergy and laymen at the conference that "nobody knows how to deal with poverty like those who are poor."

Other comments from panelists included the following:

"Don't kick the poor because they are poor, because sometimes they have much to say to you."

"You set up a program designed for men, but you haven't the slightest idea what my needs are, let alone my wants."

"We (the poor) are a very suspicious people; we have been let down by all organizations—political, social, fraternal and, yes, even some of the Churches."

"For all that the people know that set up this (anti-poverty) program, the poor might like to be poor . . . maybe we would like to be just left alone, some of us."

In summing up the panel, Suffragan Bishop George E. Rath of Newark said the discussion "brought us face-to-face with reality." The Rev. Reinhart B. Gutmann, executive secretary of the Episcopal national division of community services, urged that the poor have a major role in planning and running anti-poverty programs. "The day for paternalism is past," he said. The poor must

have a role "not merely to satisfy their ego, but because . . . they have a knowledge of themselves not generally shared by the middle class, even by those who call themselves social workers." There must be a major redistribution of power in American society, he said, and this is not likely to happen until the poor become organized and demand a larger share of authority.

Fr. Gutmann also contended that the Churches, in spite of their traditional concern for the downtrodden, have not really identified with them. Instead, he said, the Churches have been hampered by assumptions that social inequality follows some divine pattern, or that basic human dignity depends on the amount of work a person does. [RNS]

WESTERN NORTH CAROLINA

In Honor of

The \$100,000 hospital wing at Deerfield Home near Asheville, N. C., has been opened and dedicated by Bishop Henry of Western North Carolina.

The new 16-bed wing has been named in honor of the late Rev. James Y. Perry who resigned last spring as executive secretary to become director of Appalachia South, Inc. Mr. Perry died before he could assume his new duties [L.C., July 4th].



The Rev. Robert D. McFarland, vicar of St. Michael's Church, Issaquah, Wash., has been appointed area director of Church World Service and Relief Administrator for West Pakistan. Mr. McFarland became vicar of St. Michael's in August of 1960. Prior to service in the Issaquah church, he held positions in India and had served Mercer Island's Emmanuel Church.

AUSTRALIA

Amid Demonstrations

The Most Rev. Hugh R. Gough, Archbishop of Sydney and Primate of Australia, left recently for Southeast Asia amid noisy demonstrations against Australian policy in Vietnam. Representatives of various women's organizations carrying banners and posters condemning the Vietnam war on religious grounds picketed the Sydney airport as Dr. Gough's plane prepared for take-off.

Dr. Gough was scheduled to spend three weeks visiting Australian soldiers in Southeast Asia, including South Vietnam. Later he was to visit Singapore and Malaysia, where he planned to confer with Anglican clergy. At a news conference before departure, Dr. Gough said the Australian government was trying to bring peace and happiness to the Vietnamese people. [RNS]

SEMINARIES

Ecumenical Venture

For the first time in local history, a Roman Catholic seminary has united with a non-Roman seminary to offer a course for academic credit. The two institutions are Seabury-Western Theological Seminary, Evanston, Ill., and Bellarmine School of Theology, North Aurora, Ill., Jesuit adjunct to Loyola University.

The seminaries are jointly conducting an ecumenical seminar in contemporary theology. The two-hour class meets Monday evenings, alternating between the two institutions. Instructors are the Rev. J. V. L. Casserley, professor of philosophy at Seabury-Western, and the Rev. John A. Hardon, S.J., theology professor at Bellarmine and an instructor at Western Michigan University.

The seminar, limited to senior and graduate students, deals with contemporary theologians Karl Barth, Paul Tillich, and Rudolph Bultmann. The Very Rev. Charles U. Harris, dean of Seabury-Western, said the fall quarter course probably would be continued throughout the year if the initial venture proves fruitful. [RNS]

CALIFORNIA

On Rhodesia

The statement of Ian Smith, premier of newly independent Rhodesia, that its white government has "struck a blow for the preservation of justice, civilization and Christianity" in severing ties with Britain has drawn a blunt rebuttal from the diocese of California.

"As Christians we reject this definition of Christian action," said the Rt. Rev. Richard Millard, Suffragan Bishop of California, in a telegram to other bishops

and Church officials in the Eighth Province, urging them to join him in asking the Rt. Rev. John E. Hines, Presiding Bishop, to protest the Rhodesian government statement.

The telegram was jointly signed by Mrs. Burnett Britton of San Francisco, chairman of the division of world affairs in the diocese. At the same time Bishop Millard and Mrs. Britton wired Bishop Hines urging him to issue a statement refuting Premier Smith's statement "and establishing the Christian position" in the Rhodesian crisis.

Bishop Millard also cabled a message of support and prayer to the Rt. Rev. Kenneth J. F. Skelton, Anglican Bishop of the diocese of Matabeleland in Rhodesia, with which the diocese of California is in "companionship relationship."

Meanwhile, in a message to all Episcopal clergymen in the diocese of California, diocesan officials urged local parishes and missions to support protests against the Rhodesian action.

OLD CATHOLICS

Concordats Achieved

In a precedent-setting trip to the Old Catholic Congress in Vienna late in September, three bishops representing their respective Churches traveled together. Bishop Lauriston L. Scaife of Western New York; the Rt. Rev. Thaddeus F. Zielinski, Bishop of the Buffalo-Pittsburgh diocese of the Polish National Catholic Church; and the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church, were present at the congress, during which concordats were achieved between the Old Catholic Church and the Philippine Independent Church.

On their return to Buffalo in October, Bishops Scaife and Zielinski expressed joy at the forward step in ecumenical relations evidenced by the concordats. They also were impressed by the encouraging growth of the Old Catholic Church, mentioning particularly the increasing numbers of young people in the Austrian Church.

More than 400 delegates from 14 countries attended the congress. Largest delegations came from Austria, Switzerland, Holland and Germany.

MINNESOTA

Center Dedicated

The Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, on October 30th dedicated the Archdeacon Gilfillan Center at Bemidji, Minn., the first child care agency in that state established by Episcopal Community Services, Inc. Representatives of Bemidji, the surrounding area, the reservations, the Executive Council, the board of Episcopal Com-

munity Services, Inc., and state officials attended the ceremony.

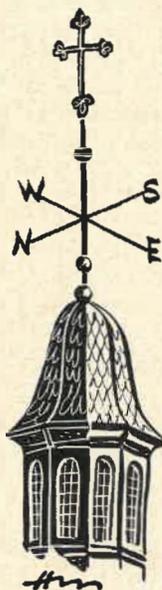
The center was constructed last summer, with funds from the United Thank Offering of the Episcopal Churchwomen and the Episcopal Advance Fund of the diocese of Minnesota. It consists of three cottages and an administration building. Further capital construction and operating costs will be met by contributions, endowment income, and per diem fees paid by the agencies requesting the service.

INDIA

Union Discussions

The General Assembly of the United Church of Northern India (UCNI) has approved a plan of union involving seven Protestant Churches in north India. The plan now will be submitted to 26 regional Church councils for approval before the end of the year.

Churches participating in the negotiations, in addition to the UCNI, are: The (Anglican) Church of India, Pakistan, Burma, and Ceylon; the Methodist Church of Southern Asia; the Methodist



Church of North India; the Baptist Church; the Church of the Brethren; and the Disciples of Christ. The Methodist Church also has approved the plan.

The United Church itself is a union of Presbyterians, the American Evangelical Church, the Congregational Churches in Bengal, and the Moravian Brethren. [EPS]

SCOTLAND

"A Godly Admonition"

The Rt. Rev. James Pike, Bishop of California, on November 10th stopped one of his priests from apologizing to the Rt. Rev. Kennedy Carey, Anglican Bishop of Edinburgh, Scotland.

The dispute arose when the Rev. John Tirrell, of Palo Alto, Calif., accepted the job of assistant at St. Giles Cathedral, which belongs to the Presbyterian Church of Scotland. Bishop Carey banned the Rev. Mr. Tirrell from taking part in services in his diocese unless Mr. Tirrell first admitted Bishop Carey's ultimate jurisdiction over him and refrained from giving the sacraments.

Mr. Tirrell said he had been ordained to the office and work of a priest in a Church of God to be a faithful dispenser of the Word of God and His Holy Sacraments. He said he could not in conscience accept Bishop Carey's offer.

Bishop Pike, who is on a sabbatical at Cambridge University, said he considered Mr. Tirrell still under his jurisdiction as Bishop of California. Acting as his bishop, he said, he had decided to take action.

"Although I would be quite agreeable to Mr. Tirrell saying any kind of friendly and reconciling words, I have issued to him a 'Godly admonition' forbidding him to apologize," Bishop Pike said.

SOUTHWESTERN VIRGINIA

Operation Headstart

by the Rev. J. F. LOWE, JR.

"I spent the rest of the afternoon meditating upon what I had seen, and crying." This was the response of one of the 13 college student volunteers working in the Wise County, Va., Operation Headstart program this past summer. Together with two Episcopal college chaplains, the Rev. R. Baldwin Lloyd, of VPI, and the Rev. Charles McNeer, of Bristol area colleges, these newcomers to the war on poverty learned through experience what it means to be poor in Appalachia. These students, although most attend colleges in southwestern Virginia, were from as far north as New Hampshire and as far south as Florida. The nine girls moved into the parish house of All Saints' Church, Norton, Va., the three boys and the two chaplains into the rectory of St. Anthony's Roman Catholic Church next door. Each day they visited homes, helped with the school children, offered their musical or athletic or artistic talents, and became personally involved in the lives of the poor of Wise County. Before the Headstart program began, the college student underwent an orientation which consisted of reading and study. Seminars were held with representatives of the welfare department, U.S. Department of Agriculture, and various industries in the area. After the six week program was over the volunteers had learned from their own community life together, from the Headstart program itself, and from their own experiences with the children and families in the county. They learned, too, what the mission in the area could be. It was sum-

marized in their own words: "The Church's mission in this area ought to be to continue to bring in outside resources to the area to educate the people to the ways and means of overcoming their own problems. . . . It should be one of active love and concern," rather than recruitment and paternalistic charity.

"The other America" is not limited to the continental United States. The tragic conditions of poverty, squalor and illiteracy are the constant companions of the people of Ecuador. This was the assessment of the situation after a two month MRI visit by the Rev. Robert Hunt and Mrs. Hunt of Clifton Forge, Va. In its last diocesan council the diocese of Southwestern Virginia entered into a companion relationship with the Episcopal Church in Ecuador. The visit by Spanish speaking Fr. Hunt during the months of August and September has given some direction for the relationship. Speaking at the fall meetings of the four convocations, he pinpointed an urgent need for vocational training among the adult males in the country. There are available jobs for skilled workers, but only through training can the large poverty-stricken population acquire such skills. Such training would also give to the men involved a sense of personal identity and worth now lacking. This would require assistance in the form of automobile engines, tool and die sets, and other types of tooling for training purposes. "These, rather than parish houses, books, altar appointments and the like, are what is direly needed," Fr. Hunt pointed out with a sense of urgency in his voice. What can we receive from them—"A deepening sense of what St. Paul meant when he said, 'It is more blessed to give than to receive,'" he replied.

SCHOOLS

Trinity Expands

A new 25-story building, to be called Trinity Towers, is being planned by Trinity School in New York City. The high-rise complex will adjoin the gymnasium of the present school, which is 257 years old and the city's oldest continuously operated educational plant.

Now at the stage of detailed architectural planning, the first two stories will hold classrooms and laboratories, a chapel-auditorium, and a swimming pool. The top 23 floors will contain 184 apartments.

Mr. Glover Johnson, chairman of the



school trustees' standing committee, said that Trinity would prefer building the educational addition without the apartments. But, he said, the project was approved by the city on the condition that living space be provided in the urban renewal areas. Twenty square blocks are being razed and rebuilt in the area.

Trinity School plans to invest two million dollars in the school portion of the new structure and will set up a corporation which would be eligible for state funds to complete the four million dollar apartment tower.

Trinity has an enrollment of 443 boys in grades one to twelve, about half of the students are Episcopalians. However, students of all religious backgrounds are accepted, said the Rev. H. David Sox, school chaplain. [RNS]

ENGLAND

Consecrations

Roman Catholic, Methodist, Baptist, Congregational, and Church of Christ representatives attended the consecration of the newly-appointed suffragan bishops in the centuries-old Anglican cathedral in Chester, England.

The ceremony was performed by the Archbishop of York, Dr. F. Donald Coggan, carrying out the first consecration in the northern province of the Church of England since 1946. It also was believed to have been the first occasion on which two new suffragan bishops were consecrated together on the same day.

Consecrated were the Ven. Gordon Strutt as Suffragan Bishop of Stockport, and the Rev. Canon Eric Mercer as Suffragan Bishop of Birkenhead. Bishop Strutt succeeded Bishop Saunders-Davies, who retired in September, but Bishop Mercer is the first Bishop of Birkenhead as the suffragan see was created only this year. [RNS]

ALBANY

New Church Home

A new \$250,000 Church home for aged women will be constructed in Troy, N. Y. Due to be completed in 1966, the two-story brick building will house between 16 and 19 well aged women.

The Church home board, headed by the Rev. Robert L. Seekins, Jr., rector of Trinity Church, Lansingburgh, and dean of the rural deanery of Troy in the diocese of Albany, has lifetime commitments with seven women at the present time, three of whom are residents of local nursing homes. In accordance with the home's present policy, other women will be admitted on monthly boarding basis after the home is opened.

Several vacancies also will be kept to accommodate Troy women who cannot



afford to pay for boarding privileges. The home, established in 1854, has received considerable endowment and gift support from St. Paul's Church in Troy since that time.

MICHIGAN

Rejection of Christ?

The annual convention of the diocese of Michigan was held October 29th at the Masonic Temple in Detroit, Mich. Delegates heard an address by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, who said: "If American Christians don't come to grips with the Gospel soon, increasingly men of good will will not only reject the Church, but much more important, they will reject Jesus Christ and Him whom He came to earth to reveal."

In the business session, the convention:

- ✓ Adopted a budget of \$891,856, of which \$843,856 will be apportioned to parishes and missions of the diocese, including \$365,933 for the general Church;

- ✓ Agreed to help underwrite a joint Roman Catholic-Protestant office on race relations at an estimated expense of \$1,000 to \$2,000. Presbyterians and other denominations of the Detroit Council of Churches also are expected to support the office, which is to be opened shortly;

- ✓ Approved the recommendation of the MRI committee that \$96,210 be raised voluntarily among parishes and missions in the next three years for specified projects in the diocese of Zambia, Central Africa;

- ✓ Voted to fill various offices and passed a number of revisions in the constitution and canons, including one authorizing deaconesses to vote with the clergy in any vote by orders; and

- ✓ Admitted the Church of the Nativity, Birmingham, a former mission, into union with the convention, and also St. Alban's, Bay City, the latter being a merger of the former Grace parish and St. John's mission congregations.

YOUNG PEOPLE

Unity Discussion

"Worshipin' with Other Folks" was the theme of an ecumenical youth conference sponsored by the diocese of Milwaukee and held early in November at Christ Church, Whitefish Bay, Wis. Attending were 160 Episcopalians of high school age, 15 young Roman Catholics and ten young Methodists. The main speaker was the Rev. Arthur A. Vogel, Ph.D., professor of apologetics and dogmatic theology at Nashotah House. Other

Continued on page 19

At the Thought of the Birth of
the Saviour, the Lips of Christians
are Moved Instinctively to Song

the first christmas carol

HAPPY CHRISTMAS!"—how we love the sound of those words, the lilt in them, the ring of them! Welcome, ten times welcome, the blessed, joyful Season which brings the warm benediction of God upon every household in the land! Christmas strengthens family ties, brings the wanderer back to the fireside, kindles in the hearts of the lonely glowing memories of the past, while the love of the Blessed Virgin for Jesus ennoble every mother's love for the children in her home. Even the atheists—poor, blind, starved souls that they are—catch the spirit of the Season, are moved to smile and wish each other well, while at the thought of the Birth of the Saviour the lips of Christians instinctively are moved to song!

I am one of those who love Christmas cards. I love to see them flooding into the mailbox, flooding all over the floor, hung on strings and festooned above the fireplace, the windows, and the doors. I love the stable scenes, the manger, the startled shepherds, the angel-choir—even the Wise Men arriving by mail several weeks before they should! Yes, I actually have a soft spot for ye old stagecoach, and ye old 1870 train, while I delight in ye old Christmas carollers, muffled in overcoats and scarves, some singing and some playing instruments, one supporting a lantern on a pole while the light streams across the snow. You know those cards, don't you, for I see you smiling—we all love to sing carols at Christmastide! And the thought comes to mind, which was the very first Christmas hymn of joy and praise? Who composed it, framed its words, first sang it, and to what audience?

Was it "O Come, All Ye Faithful?" That's from the 18th Century. "While Shepherds Watched?" Nahum Tate wrote it in 1700. Was it the German carol "I Know a Rose Tree Springing Forth from an Ancient Root?" That dates from 1599.

There's the Latin hymn "He Whom Joyous Shepherds Praised"—1410. St. Germanus' hymn "A Great and Mighty Wonder"—no, 8th Century. The monk Prudentius sang "Of The Father's Love Begotten," back in the 5th Century, and since the Episcopal Church hymn book can't carry us back much further than that we are driven into the Anglican Book of Common Prayer and find the magnificent *Te Deum* set like a gleaming jewel

in Morning Prayer.

"Thou art the King of Glory, O Christ!

Thou art the Everlasting Son of the Father . . .

. . . When thou tookest upon Thee to deliver man,

Thou didst humble thyself to be born of a Virgin!"

Surely this is the first Christmas Carol, song without compare! It is believed to be the joint composition of St. Ambrose and St. Augustine; but if so it is from the 4th Century.

Ah, we say, we have it now—of course, the song of the Angel Choristers on the night the Christ was born! "*Glory to God in the Highest, on earth Peace to men of Goodwill!*"

Wrong again. Right there in Morning Prayer is the song called "The Benedictus," an extract from the Gospel of St. Luke, sung by Zacharias the priest after the birth of his son John, appointed by God to be the herald of the Messiah: "*Blessed be the Lord God of Israel, For He hath visited and redeemed his people!*"

Matchless the language! Glorious the message! Hark to the joy of it—

"The Dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death,

And to guide our feet into the Way of Peace!"

Surely this is the first Christmas carol, chanted months before the Birth of the Redeemer, in the humble home of the holy priest in the mountain city of Hebron!

But wait. Even before that, a song was sung in this same house at Hebron, a song from the lips of the Virgin Mother-to-be, a song of praise about the miracle of the Holy Child within her body.

Mary sang—

*"My soul doth magnify the Lord!
And my spirit hath rejoiced in God
my Saviour!"*

*For He hath regarded the lowliness
of his handmaiden;*

*For behold, from henceforth, all
generations shall call me blessed,*

For He that is mighty hath magnified me

And holy is His name! . . ."

Sung before the birth of the Christ, yes! But sung in expectation of the greatest event in the history of mankind! Here is the first great Christmas hymn, composed by the Lord's own mother. It is the Hymn of the Divine Incarnation, and should be sung at every Christmas Service—strange that the Church has neglected to do this!—for it is full of significant teaching.

It insists that God "hath showed strength with his arm, He hath scattered the proud in the imagination of their hearts, He hath put down the mighty from their seat, and hath exalted the humble and meek! He hath filled the hungry with good things—the rich he hath sent empty away!"

What does all this mean? It means that at Christmastide God calls us to humility, to be childlike again, pure in heart, simple in motive, eager to learn. God invites us to become small in our own eyes, that He may reveal to us something great in His. "Except ye become as little children, ye shall not enter into the Kingdom of Heaven."

In every age, since that first Christmas night, men have received God's gracious invitation to enter the stable. First they must bend their stiff necks; the stable has a low-beamed door.

This Christmas is no exception. Here are three modern men to whom God's call has come. The first doesn't even hear it—his ears are filled with the din of the stock exchange, his eyes glued to a list of his latest investments. "Bethlehem?" That means only one thing to this man—steel!

The second man pauses. His intellectual curiosity is aroused. But he hugs a man-made heresy to his breast—miracles don't happen, *they just-don't-happen*. Once he believed they did, but that belief has vanished in the smog of Materialism this past ten years. He can believe that the son of a poor carpenter could be born in a smelly stable, but never a Son of God. What nonsense!

The third man comes hurrying, making anxious inquiries. If the news he has heard is true, this is the Greatest Good News that ever came to mankind! He *must* find that stable—can this be the place? Asking anybody, everybody, he is fairly stuttering with excitement when he buttonholes the second man.

The second man scoffs at him—"Really, my dear fellow!"—but curiosity makes him suddenly elbow the third man aside, and with a grimace of disgust duck his head and push through the stable doorway. He almost falls headlong over the kneeling shepherds, who take no notice of him whatever. Such idiots! He pokes them, prods them, asks what goes on here, but no one answers. He stares about in the lamplight and all he sees is a carpenter's sack of tools, a donkey munching in a corner, a tired man in worn clothes

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by the Rev. Harry Leigh-Pink

Renewal and Reform *for what?*

by the Rev. A. Theodore Eastman

Executive Secretary, Overseas Mission Society, Washington, D. C.

Protestant Churches and Reform Today. Edited by William J. Wolf. Seabury. Pp. 156. \$3.95.

Theology for Renewal. By Karl Rahner, S.J. Sheed & Ward. Pp. 183. \$4.

Education for Renewal. By David J. Ernsberger. Westminster. Pp. 174. \$4.50.

Religion, Revolution and Reform. Edited by William V. D'Antonio and Frederick B. Pike. Frederick A. Praeger. Pp. 276. \$5.95.

The most exciting themes—hence the hottest words—in Church circles today are *renewal* and *reform*. That four books, chosen from an avalanche of similar works with similar titles for review here, should each bear at least one of the magic words is evidence of the tremendous interest in what has been called “the new reformation.”

The reason for the current upheaval is basically twofold: (1) Decades of biblical study and criticism have led both theologians and ordinary Christians, into a new, more radical understanding of the Gospel and the Church into whose hands it has been placed. (2) The end of an era of Christian predominance in the Western world and the disappearance of (Christian) colonial prestige in the East has given more play to rising ideological alternatives, religious and non-religious.

The Church finds itself on the defensive. In and through it all the restless prodding of the Holy Spirit drives 20th-century Christians to seek to understand what is happening, to interpret their discoveries to the Church and the world and to regroup for a new set of circumstances.

Beneath the surface of the search, however, are troublesome, nagging questions: Why all the agony and anguish? Why the

nearly neurotic self-criticism? Why the shaking-up of such a comfortable, potentially escapist institution as the Church?

In short, renewal and reform—for what? It is good to keep this fundamental query before us as we delve into the four volumes under review.

Protestant Churches and Reform Today is a symposium in response to the general spirit of reform in the Roman Catholic Communion and particularly to the invitation of Fr. Hans Küng for similar Protestant reappraisal. The editor, the Rev. William J. Wolf, raises two searching questions at the outset. Will Rome outdistance the “reformed” Churches in reform? And by what process do the Protestant Churches, who have no parallel to the Vatican Council, reform themselves? Even though Methodist, Baptist, United Church of Christ, Presbyterian, and Lutheran theologians take long, hard looks at the need for reform in their own churches (and an Episcopalian avoids his own Church’s problems by tackling “an ecumenical theology of mission and ministry”), Dr. Wolf’s opening queries are left dangling at the end.

To this reviewer the most exciting contributions are made by Colin W. Williams (Australian Methodist), Lewis S. Mudge (Presbyterian), and Daisuke Kitagawa (Episcopalian). All of them come down hard on the need for the Church to pay much closer attention to its posture in and toward the world. At the end of his essay Dr. Kitagawa asks, “What then is the mission of the Church, and how can it be fulfilled?” (p. 22). Later Dr. Williams answers: “The task of the Church is to be in the midst of change, seeking by word, deed, and presence to witness to Christ the Lord, who alone is the future and who alone can make all things new” (p. 108). But even at best none of the analysts is fully clear about *how* the Church may be freed from self-

preoccupation in order to fulfill its task.

It is a jarring experience to read the six essays and then to be hit between the eyes with Daniel J. O’Hanlon’s frank, piercing, but charitable epilogue. The Jesuit theologian is obviously not impressed with all the Protestant offerings. Neither would he be, I think, with the enthusiasms of this review. The reader is challenged to match his own reactions with those of this keen catholic critic.

Theology for Renewal, by Karl Rahner, S.J., has the ring of a collection of essays previously published separately. The somewhat misleading title veils the fact that all the essays are limited to various facets of the Church’s ministry, from the lay apostolate to the episcopacy. Scholars, teachers, and students of theology are subjects for examination, as well as parish priests and the elusive office or deacon.

Billed on the dust jacket as a theologian’s theologian who can reach the average reader, Fr. Rahner communicates better in some chapters than in others. The most lucid and illuminating study, entitled “Men in Church,” deals with the Roman Catholic version of the universal problem of making the Church more masculine in its appeal. While he gives a series of helpful, pragmatic suggestions, I was surprised that he missed the most crucial point of all (a point examined thoroughly in the next volume under scrutiny in this article—*Education for Renewal*.) Perhaps the reason so many men aren’t interested in the Church is



because the Church is so little interested in the ministry they have through their “secular” vocations.

The last chapter of Fr. Rahner’s book, “The Layman and the Religious Life,” embroiders the same problem. Though primarily concerned with the place and function of “secular institutes,” semi-monastic orders for laymen who work in the world, the wider theme of genuine lay apostolate is woven in and out of the piece. One wishes Fr. Rahner would have broadened the issue here. For it is through the apostolate of the laity that the renewal of the Church really comes to bear on the world.

Education for Renewal by David J. Ernsberger sets out its position in the

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In the "desert island" game, played strictly according to Hoyle, we select the one book we would take into exile if necessity thus stripped us down. (My own choice, which probably involves cheating a bit, would be one of those composites wherein the Bible and the Prayer Book are bound up within one set of covers.) We all play the game from time to time in its various non-purist forms because we know that a person is rich in proportion to the number of things he can let alone, and "desert island" is a good device for estimating the

grace will become not merely superfluous but actually distracting. Symbols and images do finally come to stand in the way of clear sight.

On the positive side the game reaffirmed the primacy of Liturgy—Eucharist and Office—as not only the first spiritual essential but the one which will never pass away on this side of the grave. After it has accomplished its beginning work of bringing reality and translating reality—as it were from outside of us—it remains reality itself, in which we engage. Deprived of this we would be utter-

tional reading in the world, and the finest way to read it is in the context of the Eucharist and the daily offices of Morning and Evening Prayer. The lectionary's assignment of psalms and lessons not only gives selectivity—the Bible does not lend itself equally to devotional reading—but also during at least half the year the Church's mind is impressed on the chosen passages. Interpretive and guiding overtones are written in for us, as it were.

If we can legitimately separate liturgy and reading, however, I fondly imagine that given these two ways of bringing reality to me and me to reality I could manage spiritually. Perhaps I am wrong, and would speedily find myself floundering without certain other basic ingredients of my accustomed cult, but I would be willing to try a desert island some day with only Omar's provisions—a loaf of bread, a jug of wine, and a book of verses. It might indeed prove to be paradise.

Rumination of this sort leads naturally into trying to select the particular books for devotional reading that would be "musts" on any satisfactory list. I do have some ideas about this bibliography, but one man's meat is so often another's poison that it is impossible to dogmatize on the subject. St. Augustine's *Confessions* may be fine for me, but leave you cold. The same, or the reverse, might well be the situation in regard to *The Imitation of Christ*. *The Cloud of Unknowing* is always on my bedside table, whereas Kelly's *Testament of Devotion* might be more at home on yours. So also it would be, surely, with Fenélon, Grou, de Caussade, St. Teresa, or St. Francis de Sales.

The point that stands out sharpest in the above illustrative enumeration is the classic nature of books for true spiritual reading. There are indeed good modern productions in this line—Evelyn Underhill and Olive Wyon come immediately to mind, along with the above-mentioned Kelly—but the entire list, ancient and modern, cannot possibly be a long one because a true spiritual gem is a million-to-one shot. Before a book can speak *cor ad cor* two considerations have to be satisfied: its author must have probed reality on deep levels, and he must have expressed his personal knowledge in such a way that truth is conveyed. Either one of these abilities is extremely rare; their combination in one person is almost nonexistent. Such a person has successfully solved the fundamental, two-sided, human problem—to know truth and to communicate truth—and few there be who achieve that. Hence the wise course is to stay with the classics, and with just a chosen few of them.

Once we have decided on our choices we should make sure to do some reading therein every day. To facilitate this we will be well advised to keep one of our

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DEVOTIONAL

READING

by the Rev. Gale D. Webbe

Rector, Church of the Incarnation, Highlands, N. C.

measure of selfhood, independent of external props, we have so far attained.

Playing its solitaire the other day with a view to discovering the means of grace I might be able to lose without irreparable loss I concluded I could manage without music, preaching, retreats, stations of the cross, stained glass, statuary, benediction, and a host of other beloved and gracious things. I am delighted I used to have them all, and thankful I still have a lot of them, but none of them looms as essential any more. Some day, probably, all of these and many other means of

ly lost, and speedily would become like the beasts that perish.

After liturgy the second most important means of grace, for me, seemed to be devotional reading. It ranked as such as far into the future as sight can see, for surely I shall always be unable to take in reality raw. Some spiritual mother must always digest, or at least cook, it for me.

Obviously I may be combining "first" and "second" here, because liturgy does include spiritual reading on the highest possible level. The Bible is the best devo-



by Martha J. Prince



At Christmastide

CHILDREN'S BOOKS

Something to Read

New Christmas books, Bible stories, books in almost any field of interest and suitable for giving to children are in plentiful supply again this year.

In attempting to suggest titles which might interest LIVING CHURCH readers who are hunting for children's Christmas gifts, I am only scratching the surface of the stacks of new books available.

Two anthologies of Christmas stories, *The World's Christmas* and *Merry Christmas to You*, ought to wear well. Of the two, *Merry Christmas to You* has more stories for young children, as well as many that would appeal to all ages. Its 26 stories include European folk tales, one by Hans Christian Anderson, and some about Christmas customs in other lands. *The World's Christmas*, which is edited by Olive Wyon, has similar ones, but more are for older readers, and some are by no means merry. Its stories come from a broader range of countries, some in Africa and Asia.

Another anthology is the 35th issue of *Christmas, An American Annual of Christmas Literature and Art*. It is in the



from *Merry Christmas to You* by W. Harper, drawings by F. Rocker. Published by Dutton & Co.

form of a large picture magazine, and this year contains articles on Christmas themes in Steuben glass pieces, in stamps, and in the works of Bach. There are also poems, recipes, carols, etc.

An attractive little 25¢ book for tiny children is *I Like Christmas*. It leads from the ways we celebrate to what we celebrate, the birth of Jesus. Two books tell of quite different American Christmases. In *Turkey for Christmas*, Marguerite de Angeli, tells of a year in her girlhood when it looked as if there wouldn't be much of a celebration, and how there was after all. Candida Palmer's *Snow Storm before Christmas* tells the adventures of two Philadelphia boys of today in buying their gifts. Only by the illustrations do we know that they are Negro.

Children might enjoy putting together Penguin's *A Christmas Manger*, a punch-out book by John Harwood. The pages are of sturdy cardboard and there are instructions, but young children would probably need help. The figures look like a medieval German version of the Nativity.

Christmas Decorations for You to Make contains ideas and patterns for making a number of attractive decora-



tions for the tree and the home. The author and illustrator, Susan Purdy, takes you step by step through each process, with pictures, and warns of some pitfalls. Some items are at a six year old level, while many might be tricky for the average adult. If you are interested in this, rush right down to your corner bookstore, because Christmas day is much too late. Then you will have to make another trip to the art supply store for colored tissue, paints, styrofoam, etc.

Another seasonal type of gift is the 1966 *Calendar for Children*, a large illustrated calendar full of information, both pertinent and impertinent. To make it his own, the child is provided with stickers with which to mark his birthday, vacations, "tooth out," and such important events.

An appropriate little gift (50¢) would be a Christmas greeting with *The Story of Christmas* or *The Three Wise Men* enclosed. Little People's Paperbacks does the whole package.

This leads us into consideration of Bible stories in general. There are a great many new editions of individual Bible stories, at all price ranges and for all age groups. If you feel that children aren't learning enough about the Bible, this is a way to help remedy the situation.

Three series of Bible stories in paperback form are the Little People's Paperbacks, Arch Books, and Dove Books. All are intended to be read to young children. The Little People's Paperbacks have little text and are done in very striking modern art. New titles are *The Generous Vinegrower*, *The Three Wise Men*, done with torn paper pictures on a background of maps, and *Psalm 8 from the Voices of Children*. *Psalm 8* is done with finger paintings, and includes a musical setting. It can also be bought in a birthday card.

The Dove and Arch books are larger

and sturdier, with appealing illustrations which are somewhat more conventional than those in the Little People's Paperbacks. There are a number of titles in each series. Two of the Arch books are *Eight Bags of Gold*, about the Parable of the Talents, and *The Great Surprise*, which is the story of Zacchaeus climbing up a tree to see Jesus. These are both in verse and are full of humor.

Among the Dove books are *The Baptism of Jesus*, *Jesus and the Cripple*, *Elijah and the Fire from Heaven*, and *Paul Becomes an Apostle*. The story of Jesus' baptism starts back with Moses, and likens baptism to Passover.

Turning to hard cover books, *In the Beginning* is the story of creation as illustrated by children of many countries. Each phrase from Genesis has an appropriate picture alongside, and the result is quite attractive. Another book which is largely pictures is *The Lord is My Shepherd*, in which each verse of the Psalm as illustrated, by Tony Palazzo, with an animal picture.

A book of Good Tidings is a tiny little book by Joan Walsh Anglund. On each page is a brief Bible quotation and one of Miss Anglund's famous little drawings.

Shadrach, Meshach, and Abednego is also a picture book, with the story straight out of the King James Version of Daniel. I was surprised at how well this went over with young children. In this case archaic but impressive language seems to add to the effect of the story.

David and Goliath tells only the one incident in David's life, but it is well told by Beatrice Shenk de Regniers with pictures by Richard M. Powers. *A Boy with a Song*, on the other hand, tells all about David except the story of Goliath! The latter is one of a series of hardcover books (\$1.45 each) for young children from John Knox Press. Other Biblical books in this series include three books about Jesus for different age levels from 2 to about 8. The first, *Who Is Jesus?*, is mostly pictures and explains Jesus' love in terms of mother's and father's. The next, *God Sent His Son*, tells some simple stories about Jesus, and the third, *When I Think of Jesus*, is on a slightly deeper level again. In the same series is *He Has Done Marvelous Things*, which explains God's role as creator, judge, and redeemer through Biblical quotations, mainly from the Psalms.

For a real Bible student, there is the *Junior Bible Encyclopedia*, by Geoffrey Palmer. It is a small volume, full of drawings, photos, and descriptions of people, places, customs, items in use, flora and fauna of the Bible, and also definitions of unfamiliar words in the King James Version. *Know Your Bible*, by Mary Alice Jones, tells the story of the Bible in chronological form. It is designed to be read through, whereas the encyclopedia would be preferable for hunting up specific facts.

Listen! and Help Tell the Story is an anthology of stories and verses in which the child can participate. The chapters are in increasing order of difficulty, from "finger plays" through action verses and stories, to poems with a refrain or chorus for the child to recite. Some are familiar and others original material. This, of course, would be good for work with a group.

Elephants are big this year. *How Come Elephants?* is really a book about how little children ask questions. In trying to answer the persistent questions, the author tells some facts and fancies about elephants, but the book may be more appreciated by adults than children. In *The Adventure*, Kendy wants to find out what an adventure is. In looking he meets an elephant, a giraffe, and other animals. Of course, there is always Laurent de Brunhoff's Babar, and this year *Babar Comes to America*. If you don't know him, Babar is the king of the elephants, whose native language is French. He pays us a state visit, seeing famous points of interest throughout the country.

The Elephant on Ice is one of the first children's books issued by Seabury Press (other than their Sunday School mate-



© 1965 by Berson from *Elephant on Ice* by J. P. Wood. Published by Seabury Press.

rials). This elephant is like people, and he turns up asleep in a barn and is invited to visit the family. Ice skating on four sleds is only one of his accomplishments.

As for other animals, Seabury has kangaroos, in Charlotte Steiner's *I'd Rather Stay with You*. This is about a baby kangaroo who doesn't want to leave mother's pouch. It seems designed for the small child who is afraid to leave mother and try new things. A cat and mouse story is *Raminagrobis and the*

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The Coming God

An excellent way to put oneself in the right mood and mind for Advent is to read reflectively through the hymns for this season in the Church's hymnal. The great Advent hymns are too few; but these few are great.

Note the verb tense which predominates. "Come, thou long expected Jesus." "O come, O come, Emmanuel." "Awake, Jerusalem, arise!" "On Jordan's bank the Baptist's cry announces that the Lord is nigh." It is as if one stood in the time and place of old Simeon in the temple, waiting for the Christ to come. The mood is that of longing and waiting for the Sun of righteousness to rise with healing in His wings and to shatter the present gloom. But this is Advent, 1965 A.D. The anguished prayers of Simeon and God's remnant of old have been answered; Christ has come; the Lord has visited and redeemed His people. Does it make sense, then, to think, speak, sing, and pray futuristically concerning the coming of Christ?

The answer to this apparently simple question is the paradox which is the very substance of the Christian faith. He who once came in great humility is He who now comes in manifold ways to His people and who will come at the end in His glorious majesty. It is true that He came, in the form in which Simeon saw Him in His mother's arms as an infant; and that was a once-for-all coming that will never recur. But though it was the only coming of Christ of that particular kind — His coming to be born as man into the human family in time and space, it was not His only coming. The late Charles Williams noted that Christ's coming in the flesh "was historic in order that it might always be contemporary; it is contemporary because it was certainly historic." (*He Came Down from Heaven*, p. 13.)

The God of the Christian revelation is He who unceasingly comes. He is no dussrully remote, eternally static Absolute; He is the living God, who acts, who works, and who — from man's viewpoint — *comes*. Christ is God projecting Himself into His creation to save what would otherwise perish and to reclaim what would otherwise be lost. When Christ came as a figure in history He "came to stay." He so united humanity and human history to Himself that they are forever inseparably united to Him. Hence He is man's eternal Contemporary — and Companion.

But this union between Christ and His people is invisible to men, so men can easily forget it, and do. Therefore Christ must keep coming, keep manifesting himself, to them in such ways as will open their eyes to His great redemption, His loving demands, His demanding love. He comes in the Sacraments to those who meet Him in these appointed ways. He comes in other ways to souls totally ignorant of the Sacraments but who are open to Him and hungry for Him. Who can guess or prescribe how the coming God will come? The times, ways, places are of His choosing. But ever

since His first coming in great humility His faithful ones have been able to recognize Him in His every self-manifestation. If ever He ceases to come, in His healing judgment and mercy and grace, humanity will be done for indeed.

So we still have the tense right when we sing:
 O come, O come, Emmanuel
 And ransom captive Israel,
 Who mourns in lonely exile here
 Until the Son of God appear.

First Sunday in Advent

"Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem: behold thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass . . ." [Zech. 9.9]

"Behold thy King!"—It is as prophesied.

The Man bestride a colt rides in to die
 Upon a lonely tree; while crowds still cry
 "Hosanna" to the One *sin* crucified.

Divinity goes by them unespied,
 Despite the tossing palms across the sky.

Tomorrow's dawn it will be—"Crucify!"

From those same lips that hail Him—"Zion's Pride!"

"Behold the King!"—It is the trumpet-call,

With which the Christian's Year begins;

The silver note to signal us from all

The works of darkness, and from ancient sins.

And once again I hear His clear Foot-Fall

Above the world's confusions and its dins!

JOSEPH FORSTER HOGBEN

When a Doctrine Needs to Die

What the Roman Catholic Church will do about its doctrine of indulgences is for that body itself to decide; but all Christians who long for the reunion of Christ's people have a right to be concerned and to pray that their Roman brethren will be guided aright. It is clear that the demand for a radical and uncompromising scrutiny of the doctrine is growing within the Roman Communion itself.

Briefly stated, the doctrine holds that a penitent sinner may secure a remission of the temporal punishment due to his sin by the performance of some acceptable act (it may be a donation of money to the Church), in return for which the Church may draw upon the accumulated treasury of merit achieved by Christ and His saints. John, the sinner, gets himself in debt by his sin. He could be required to work off the debt by seven years of hard labor. But Christ has mercifully empowered His vicar on earth, the Pope, to draw at his discretion upon the surplus of merit whatever may

be needed to balance the poor man's account and put him even with the boards again.

The practice of granting such "indulgences" is rooted in the early Christian penitential system, in which a sinner was commonly required to carry out a long and severe penance *before* he was absolved. The Christian impulse to mercy led to the mitigation of penances. The penitent might be asked to perform some pious act in lieu of the severe penance. This could reduce his temporal punishment, or penance, by a specified period, say, 60 days; hence it was a 60-day indulgence. Such was the beginning, and mercy was the motive.

What the doctrine developed into is too big a subject for summary review here. But it is recognized by many of the best minds in the Roman Catholic Church that, in the words of John Cogley, Vatican correspondent of the *New York Times*, "the doctrine [of indulgences] is so generally misunderstood . . . that it is hopeless to try to salvage it. The practice leads to religious superstition, a crass bank-account notion of the spiritual life, and a continuation of the woeful concept of God as a vindictive judge."

In justice, non-Roman Christians must recognize that since the reforms of the Council of Trent in the 16th century there is no longer any basis for accusing the Roman Church of running a racket in the administration of indulgences. But the basic doctrine behind the practice is gravely faulty; or so most Christians believe. At best, it obscures the truth of the Gospel that the grace of the Lord Jesus Christ is all-sufficient, and alone sufficient, for the forgiveness of sins and the healing of sinners. The Roman Catholic believes that truth no less than other Christians, but he has in his Church an outmoded penitential practice which needs to be laid to rest.

Any living body of Christians, after all, outgrows some doctrines and practices, and often disposes of them by simply dropping them from current teaching and observance. Episcopalians looking for examples in their own case may turn to the Articles of Religion and find a number of reverently preserved mummies. Any doctrine will die if allowed to die. Or its truth may find another form. This is probably the appointed end for indulgences.

NEWS

Continued from page 12

speakers were a Methodist minister, a United Church of Christ minister, a Roman Catholic nun and a Greek Orthodox priest. All of the speakers addressed their remarks to a book by the late Charles D. Kean, *The Meaning of the Quadrilateral*.

The nun, Sister Suzanne, O.P., in her address asked how many Christians have ever lost a night's sleep over "our unhappy divisions" and scored the apathy and indifference of Christians to the sin of disunity. The other speakers asserted that ignorance is a great barrier to unity.

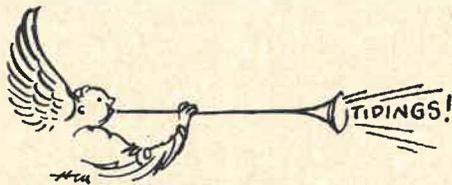
"Most people are not concerned about church unity because they are not really concerned about religion," Dr. Vogel said. "They feel that there is no use spilling any blood over the issue if all they get out of religion is something to satisfy their personal need." But Jesus taught that "unless Christians are one in the Father, they can never convince the world that He, Christ, was who He was," he argued; hence it follows that "disunity is a denial that Christ was the Son of God."

CALIFORNIA

Dr. Kelley Dies

The Rev. Dr. Harold H. Kelley, the retired head of the Seaman's Church Institute of New York, died November 2d in Berkeley, Calif., at the age of 82. He had been living in Berkeley since his retirement in 1948.

As head of the Seaman's Institute, Dr. Kelley directed the charitable institution through the hard years of the depression and through the hectic time of war. Working at the Institute's 13-story dormi-



tory building at 25 South Street, Dr. Kelley supervised the distribution of food and clothing to needy merchant mariners. In addition, the home provided medical attention, recreation, and lodgings to seamen who, particularly during the depression years, often found themselves "on the beach."

Dr. Kelley went to the Institute after 15 years of experience at similar charitable hostels in San Francisco and Los Angeles. Before that, after being graduated from the University of California and the Church Divinity School of the Pacific, he was a missionary in Alaska, and the rector of several churches in the west.

In recognition of his aid to foreign seamen during World War II, Dr. Kelley was appointed an officer of the Order of Orange Nassau by Queen Wilhelmina of the Netherlands, an honorary officer of the British Empire by King George VI, and received the Danish King Christian X Medal of Liberations.

Since his retirement, Dr. Kelley had been serving as an associate at St. Mark's Church in Berkeley.

COLLEGES

Dr. Hirshson to Retire

The Rev. Dr. Louis M. Hirshson, president of Hobart and William Smith Colleges, Geneva, N. Y., for the past 10 years, will retire June 30, 1966, Mr. Merle A.

Gulick, chairman of the board of trustees of the colleges, has announced.

Dr. Hirshson, who went to the colleges in July, 1956, requested retirement, saying it was time to "turn the reins over to someone else." He was 65 on March 12th. Mr. Gulick, mentioning that the retirement was Dr. Hirshson's personal decision, said the board members felt they must respect it. He added that the "trustees are sorry to see the president's tenure of office come to a close." Expressing appreciation for himself and his fellow board members, he spoke of "Dr. Hirshson's selfless dedication above and beyond the call of duty to further the interests of the colleges." The board chairman pointed out that "under Dr. Hirshson's dynamic leadership the colleges have witnessed their greatest growth, and have initiated many projects more ambitious and important than any attempted heretofore in their history."

Born in Boston, Mass., Dr. Hirshson attended public schools in Somerville, Mass., and was graduated from Harvard in 1922. After working for a year as a salesman, he decided to study for the priesthood. After preparing privately he was ordained a deacon in 1925 and to the priesthood in 1926. He served churches in Maumee, Ohio and Sewickley, Pa., and was dean of Christ Church Cathedral, Hartford, Conn., for 10 years before he went to Hobart and William Smith.

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BOOKS

Continued from page 4

Secrets is a gem of a little book by the Swiss physician who has become a source of solid wisdom regarding the relationship of persons, Dr. Paul Tournier. Dr. Tournier combines here, as in all his books and lectures, the insights of a truly professional psychotherapist (no glib generalizations from him, no irritating jargon), a well-trained physician, and a committed and self-giving pastoral Christian, as well as a man of rare perception.

Secrets, says Dr. Tournier, are necessary to becoming an individual. This is a refreshing statement in this age when so many insist on immediate self-disclosure and "confrontation" at a drop of a hat on a conference-room floor. After the necessity of having secrets, then, comes the necessity of the free disclosure of secrets to a chosen confidant (the operative words being "free" and "chosen"). This is the means by which the individual becomes even more—he becomes a person.

After posing this proposition of the two-stage action of becoming a person by withdrawal and disclosure, the author discusses this process as it is seen in the relationship of patient and doctor, of husband and wife, and he makes a passing comment on the failure of most of the Churches to recognize and make the most of the process.

Finally, the author poses yet a third stage of human development, which takes place, however, throughout the other two stages, rather than at the end of them. This third stage is the having of secrets from God (which is, of course, a matter of God's respect for man's freedom, not His lack of knowledge) and the free giving of self in the disclosure to God which is prayer and meditation. Man's dialogue with God, he says, is a matter of God's self-revelation—giving His secrets to men and to man—and man's self-revelation to God in confession and all the other aspects of the life of prayer and communion.

But so to summarize such a book is to risk depriving a reader of its many insights into the perplexities of life. This is only the theme of the book. Its variations both document and apply its case. And Dr. Tournier, by the way, makes a very knowing and wise answer to the proponents of the "new" sexual morality, the answer of a psychotherapist as well as that of a devout Christian.

CHRISTINE FLEMING HEFFNER

In Humanism, Spirit

The Secular Promise. By Martin Jarrett-Kerr. Fortress. Pp. 224 with bibliography and index. Pp. 224. \$3.25.

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Secular Promise, from the pen of a distinguished British religious, Fr. Martin Jarrett-Kerr of the Community of the Resurrection. It argues ably that the Church should accept the challenge presented by other religions and cultures—ethnic faiths and secular philosophies—and should do so in deeper loyalty to the Gospel than is the case when the Church appears to be the handmaiden of Western political, economic, and cultural aggression.

The Secular Promise is to Fr. Jarrett-Kerr precisely the natural Christianity which is to be discerned in anti-thetical movements, the operation of the Holy Spirit in contemporary humanist thought in which the author has read widely and wisely. Much of the literature drawn upon for illustration will be unfamiliar to American readers, but this does not lessen the total impact of the argument; indeed, the very range of insights from various disciplines which Fr. Jarrett-Kerr investigates serves his purpose of asking his Christian brethren to understand what secularism is before attacking it.

This is a thoughtful book, carefully written, in the interest of a deeper theological understanding of secularism.
(The Rev. Canon) FRANK V. H. CARTHY

History Popularized

Age of Faith. By Anne Fremantle and the Editors of **Time-Life Books**. Time-Life Books: Vol. 3, Great Ages of Man series. Pp. 192. \$3.95.

Age of Faith presents a most attractive history and characterization of the Middle Ages in words and pictures. As is true of all such books produced by the publishers of *Life* magazine, the resources of a large and efficient organization have been employed.

In addition, Leonard Krieger of the University of Chicago was enlisted as consultant editor and Robert Lopez of Yale was called upon for a brief introduction. All of this impressive organization is in the background. That which confronts the reader, stimulating interest and feeding the hunger for knowledge, is a group of brief, well written historical essays by Anne Fremantle and a series of colorful, impressive picture essays, the latter complementing and enhancing the former.

Age of Faith, which might be characterized as the popularization of a subject often treated in multi-volume histories, should appeal to those who have but the slightest acquaintance with the European Middle Ages. It should be useful as an introduction for persons from high-school age to old age. But the book must also have some appeal to those who are considered scholars and experts, persons who will rejoice in the authors' lively style in telling the story and in the photographic

Continued on page 23

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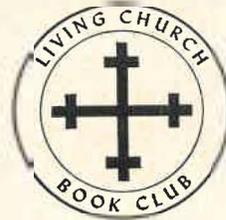




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bending over a young mother resting upon a bed of coarse blankets, and a new-born infant, snugly wrapped, laid of all places in a feed-trough full of hay.

This shabby little outfit the setting for a Visitation from the Mighty God? Utterly, utterly absurd! Here he is living in a day when the scientists are conquering the earth, reaching out to grasp and master the moon, confident that within a few years they will have created life in test-tubes—and these blundering fools from the pasturelands think that they have found a Framer of Worlds in a fodder-box!

Oho, says the third man, rubbing his hands, inside at last! God's miracle has happened? How grand, how simply grand! Look at these shepherds—never did he see happier men! And this carpenter in the worn clothes, who beckons to him so eagerly, now here is a kindred spirit! What a wonderful face he has, so full of kindness! How his brown eyes shine! He is pointing to the Baby! What a beautiful Child—and just like the angel told the shepherds—lying in a manger! What a perfectly splendid idea, that the Very Bread of Heaven to men on earth should have been put at once in an eating-place! Hooray!

Oh, what a place to be in, the humble man tells himself! How lucky he is to be here, how blessed! What a night this is—what a night of nights! He wants to sing, and sing he does! "Glory to God in the highest!" That's it! Sing! Sing!

Yes, the humble, the teachable, are never baffled by God's miracles. They see all life as miraculous. Their own bodies are miracles to them; the human hand and the things it can do; the human eye, the speed and flexibility of it, the range of its operation, the marvel of sight! And the soul within, that which pities and laughs and cries—miracle of miracles, the soul, link with the Divine One!

The humble accept the doctrine of the Virgin Birth of Jesus without reservation. Why, surely this was the very best way for God to visit his people, not as conqueror come to over-awe or terrify but as a little child, because a little child is irresistible, winning all hearts.

"He hath scattered the proud . . . put down the mighty . . . exalted the humble," while those rich in their own eyes, but poor in God's, go away *empty*.

Mary, Mother of Jesus, Blessed by God, your words are true. We thank you for the first hymn of Christmas.

Surely you, Mary, who heard your kinswoman Elizabeth greet you as "the Mother of my Lord," surely you who sang your hymn then and there at Hebron, after the Birth of God's Son sang it softly once again in the stable. . . . Our Lord's first carol, and his loveliest lullaby.

BOOKS

Continued from page 21

reproductions, such as those of Chartres and of the walled town of Carcassonne.

There are disappointing omissions in the text, the result of the very summary nature of the essays. Innocent III is mentioned in two chapters but nowhere comes into focus for the reader. The treatment of Thomas Aquinas is inadequate, presenting him in a rather peculiar light. Worship, and in particular the mass of the Roman Rite, does not receive the attention which is due to it in any serious characterization of the period. This is certainly to be regretted, for this is on the whole a "delectable" and satisfying book.

(The Rev.) J. E. BOOTY, Ph.D.



Cistercian Monastery, Casamari, Italy. Photo, from *Age of Faith*, by David Lees.

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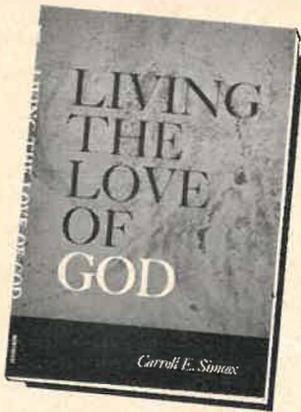
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which for many years has been a source book for students of this kind of music. Miss Poston states that Vaughan Williams, who edited the Oxford Book, had decided his earlier work needed revision and asked her to assist. His death prevented him from developing his plans.

There is an excellent short introduction outlining the steps that have led to the modern interest in and use of the carols. There also is provided a brief instruction on "The Carols in Performance," with notes on the history and background of the carols. Adequate indices are provided.

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(The Rev.) JOHN W. NORRIS, STD

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CHILDREN'S BOOKS

Continued from page 17

Mice, a new version, by Harold Bergson, of an old French tale, with delightful 18th century style drawings by Mr. Bergson. Period drawings by Janina Domanska also enhance the story of *Master of the Royal Cats*, by Jerzy Laskowski, which is set in ancient Egypt.

Fanciful animals are grown in *The Animal Garden*, which is done by Ogden Nash in his hilarious poetry. Two children are longing for pets, but their parents have allergies. Along comes a little man with seeds for an animal garden, where plants with real names, like pussy-willows and cowslips, sprout appropriate beasts. Pictures are by Hilary Knight.



from *The Animal Garden* by Ogden Nash, drawings by Hilary Knight, published by Evans and Co.

Another favorite children's author is Lois Lenski. *We Live in the North* is quite different from the Lenski books for young children with which I was familiar. It is part of her Roundabout America series and is for the 8-12 age group. This one tells three separate stories about Michigan families: Polish auto workers, cherry pickers, and Christmas tree farmers. There is no attempt to "pretty up" the hardships of the people's lives, particularly those of the cherry picking family. The stories seem to me very well done for this age group, but Miss Lenski's familiar illustrations are a bit too juvenile looking.

Among Seabury offerings are two for older children, *Kate and the Apple Tree* and *The Golden Swan*. The first is for girls, having to do with Kate's efforts to get a favorite apple tree moved out of the path of a new highway. *The Golden Swan* is a typical adventure tale set in the English Civil War period.

One suggestion for children from 10 up is *Albert Schweitzer*, a Biography for Boys and Girls. The author, M. Z. Thomas, goes below the surface of the man and makes him seem very human. He makes a particular point of Schweitzer's difficulties as a youth, in scholarship as well as in social life.

Two books of current interest are on the civil rights struggle. One which I

would recommend is *The Empty Schoolhouse*, about a 10 year old Negro girl's experience when the Roman Catholic schools in New Orleans were integrated. It makes its point in a relatively calm tone, and the characters seem real. The other one, *Where Were You That Year?* is much more militant. Written for teen agers, it is about a Seattle coed who goes to Mississippi to help with the "freedom vote." It is certainly an absorbing story which could have come from the daily paper, but be prepared for a teen ager all fired up to straighten out the south.

A Father Reads to His Children sounds as if it should go with the books for little children. The good thing about this anthology is it isn't a book for pre-school children, although some of the selections would be enjoyed by the little ones. We tend to think of reading aloud as something to do only until the children can read for themselves. These selections, from authors like Hawthorne, Kipling, and Steinbeck, as well as from Shakespeare and the Bible, might keep alive an interest in reading aloud in both fathers (or mothers, for that matter) and children.

Lullabies and Night Songs is another volume with a deceptively babyish-sounding title. It is delightful for all ages, including adults. Illustrated by Maurice Sendak, it contains some old favorites, some familiar verses set to new music by Alec Wilder, and a few with words by William Engvik, the editor. All of the arrangements are interesting, and some of the songs are hilarious. The only warning on this one might be that much of the music is not simple.

This list, of course, covers only a few of the new books available. If you feel that nothing on it sounds up to the caliber of Tom Sawyer, you may very well be right. The children's classics are always being reprinted. I am sure, however, that many of these titles, and many of the thousands of other books for children in all fields of human interest, would be welcome under the tree on Christmas morning.

Books Mentioned in This Article

Age levels indicated, which are rough at best, mean the age at which the book can be understood, not necessarily read by the child.

Christmas

MERRY CHRISTMAS TO YOU. Edited by Wilhelmina Harper. Ill. by Fermin Rucker. Age 4 up. Dutton. \$4.50.

CHRISTMAS, AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART. Augsburg. Paper. \$1.50; library edition, \$3.50.

I LIKE CHRISTMAS. By Eve Ronke. Ill. by Betsy J. Roosen. Ages 2-6. Guild Press. 25¢.

TURKEY FOR CHRISTMAS. Written and ill. by Marguerite de Angeli. Ages 8-14. Westminster. \$2.95.

SNOW STORM BEFORE CHRISTMAS. By Candida Palmer. Ill. by H. Tom Hall. Ages 6-10. Lippincott. \$2.75.

A CHRISTMAS MANGER. By John Harwood. Penguin. 95¢.

CHRISTMAS DECORATIONS FOR YOU TO MAKE. Written and ill. by Susan Purdy. Age 6 up. Lippincott. \$3.95.

1966 CALENDAR FOR CHILDREN. Written and ill. by Ruthven Tremain. Macmillan. \$1.95.

Continued on page 29

Letter from London

The relationship between the Church of England and the kingdom of England is to be looked at yet again. Statisticians are losing count of the number of times this has happened but at least it must be recognized (a) that the problem is particularly complex and (b) there is a dogged determination to get it sorted out.

Reasons for such dogged determination are in fact increasing because it is quite clear that reunion talks with other Churches in the UK will not bear their final fruit until something is done about establishment.

Dr. Ramsey has remarked that this ecumenical context is of real importance but he is also quite emphatic that the efforts to find the solution of the Church/State relationship are entirely justified and necessary within the life of the Church of England itself. Having said that, however, he went on to point out that it would be idle to expect that the historic free Church attitude of dislike of the establishment was ended. It was not. It still persisted in the hearts and minds, but he thought it striking that among Presbyterians and Congregationalists there was a readiness to think about and discuss the Church and state question with complete freshness, not letting their minds be dominated by their own experiences from 1662 onwards.

The decision to reopen this question has grown from the disappointment which was felt at the Howick Commission on crown appointments. The Church Assembly decided that rather than legislate the feeble suggestions of that commission, it would be wiser to deal with the whole question within its greater context. It is probable that the new commission will be concerned with such questions as the meaning today of the Royal Prerogative, the role of Church to parliament and the role of parliament, and the question of what sort of relation between Church and state was best adapted for the Church's moral witness to the country and the world.



An exciting opportunity for consultations, conferences and other get togethers is going to be provided in unusual surroundings when a projected residential center comes into being at Windsor Castle. To be called St. George's House, it already has a council which includes Prince Philip, the Dean of Windsor (the Very Rev. Robin Woods), and the canons, together with representative Knights of the Garter and some top English industrialists and bankers. Other famous names on the council are: the Marquess of Salisbury, the Earl of Scarborough, Earl Alexander of Tunis, Field Marshal Viscount Slim and Field Marshal Sir

Gerald Templer. The Rev. A. Kingsley Lloyd, secretary of the Central Finance Board of the Methodist Church is also a member.

The house will be situated in the Cloisters, Windsor Castle, which the Dean and Canons of Windsor have made available for conversion into a conference center, with twenty-five bedrooms and good sitting rooms. The intentions are to invite leading laymen in positions of responsibility to gather at weekend consultations



and discussions with Churchmen and to hold courses for the clergy. It will provide a forum where leaders of the nation's life can discuss their problems in the light of informed Christian opinion.

St. George's, with its 600-year-old association between the dean and canons, representing the clergy, and the Knights of the Garter, representing the laity, is ideally suited to fill this role. Though the chapel uses the forms of worship of the Church of England, the gatherings, whether clerical or lay, will not be confined to that Church, and some will be specifically arranged on an inter-Church and inter-religious basis.

The cost of the building repairs and the establishment of St. George's House will amount to more than £300,000, a large proportion of which has already been met in response to a private appeal.

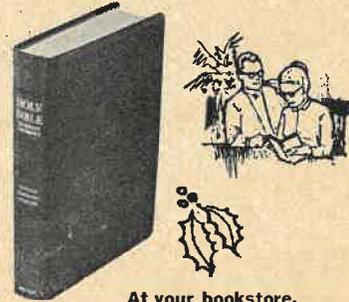


One would not have expected the major development in English motorways to have had an ecclesiastical significance. Such, however, is unfortunately proving the case. Thefts from churches, which have increased all over the country, are showing a marked upward swing along the motorways. The records of the Ecclesiastical Insurance Office (an organization which, though closely related to the Church, is commercial in its basis) show

Continued on page 33

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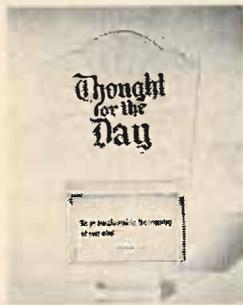
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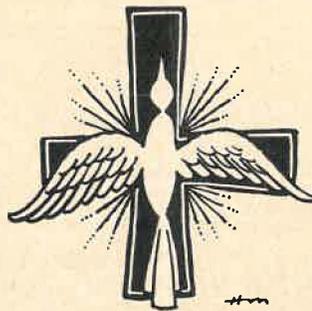
RENEWAL AND REFORM

Continued from page 14

very first sentence of the first chapter. "The predominant and prevailing pattern of adult education in the Church today is essentially irrelevant to the true mission of the Church." (p. 13). The next 157 well-written pages are then devoted to a pungent analysis of the Church's failure to educate for mission and to practical suggestions for reversing the situation.

David Ernsberger, a Presbyterian pastor with wide knowledge of renewal movements in the Church in America and Europe, can be as sharp a critic of the institutional Church as any ecclesiastical sociologist today. But unlike many, he is not yet ready to give up on the parish as an instrument of new life. He calls for stripping away the irrelevant and orienting the local church toward its true task.

The most creative suggestion in the book involves what the author calls "concern groups." These are small discussion groups erected along vocational, interest, neighborhood, or employment lines. Their purpose is to help Christians understand who they are, what is going on in their world, and what their specific ministry is



meant to be. But let the author make his point for himself:

"The Church is of immense value as servant to the world in simply providing opportunities for reflective thinking and the exchange of significant ideas and feelings, inasmuch as this kind of vital conversation is so often crowded out both at work and at home by daily crises and deadlines, and by escapist small talk that skirts encounters with life's deeper issues. In forming concern cells the Church is fostering the kind of serious two-way conversation that ought to be occurring around the family table, the company lunchroom table, and in political and civic groups of various sorts, but which unfortunately is often woefully lacking" (p. 105).

Religion, Revolution and Reform, edited by William V. D'Antonio and Frederick B. Pike, is probably the most important book of the four. It is important because it is an attempt to examine seriously the changes taking place in a

major area of revolution today, Latin America, because the issues it raises are real, because it has brought together a panel of experts covering a whole range of scholarly pursuits, because two of the contributors Eduardo Frei Montalva and Emilio Máspero, are among two of the most creative political organizers in the region. The former is now president of Chile.

Although all of the contributors are not identified by religious affiliation, those who are are Roman Catholic. That they should be so is appropriate, for what Rome does in Latin America is of ultimate importance to the region's future. Significantly, the essayists, progressives and realists all, are nearly universal in their criticism of the Roman Church's past and its present position. As for the future, the introduction puts it succinctly:

"In the opinion of the editors, if the Church in Latin America commits itself clearly, unequivocally, and immediately, to the attainment of social pluralism, then religion has some chance of being a factor in social change. Otherwise, religion will have virtually no role to play" (p. 15).

For non-Roman Catholic readers there is a fascinating chapter on "Protestantism and Culture Change in Brazil and Chile" by the sociologist-anthropologist Emilio Willems. He suggests "that the conversion to Protestantism, especially to its sectarian varieties, constitutes one of the many ways in which hostility and rebellion against a decaying social structure may be expressed" (p. 103).

The responsibility of the Church in Latin America today is brilliantly summed up in the final chapter by co-editor William V. D'Antonio of Notre Dame University. At the core of his summary is a reasoned plea for intelligent population control which he sees as "a problem that must be solved if anything else is to be solved" (p. 255).

The book closes with this ringing cry:

"Never before has the Church had such an opportunity to make practical Christ's dictum of love. For now it can be seen that man works out his salvation through helping his fellow man to develop his potential in this life. This is a much more lofty vision of man than the Communists can offer. But it will take great leadership to make this vision a belief that will sustain the wealthy and the poor alike through the perilous years ahead" (p. 265).

Each of these four volumes stands well alone and is worth reading. But there is great value in reading them—or any other cross-section of renewal and reform literature—in series. Taken together, they show us how many doubts and perplexities all Christians have in common. They show us, too, how far we all have to go in effectively recovering a quality of life which will enable us better to fulfill our mission in the world, which, after all, is the purpose of renewal and reform.

CHILDREN'S BOOKS

Continued from page 26

Bible Stories and Related Books

Little People's Paperbacks (George Pfaum, Inc. Ages 4-10. 35¢. In greeting cards, 50¢. Christmas five-pack in slipcase, \$1.75): God Made the World, How the Animals Got Their Names, They Disobeyed, God's Big Promise, The Story of Christmas, The Little Grain of Wheat, The Easter Lamb, The Good Samaritan, The Generous Vinegrower, The Three Wise Men, Psalm 8 from the Voices of Children and others.

Dove Books. (Macmillan. Ages 4-10. 59¢): Balaam and His Ass, Zacchaeus the Publican, David, The Lamb of God, Jonas, Jesus by the Lake, The Man Born Blind, Jesus and the Cripple, Noah, Elijah and the Fire from Heaven, The Baptism of Jesus, Paul Becomes an Apostle.

Arch Books. (Concordia. Ages 4-10. 35¢): The Baby Born in a Stable, Jon and the Little Lost Lamb, The Story of Noah's Ark, The Little Boat that Almost Sank, The World God Made, The Boy with a Sling, The Good Samaritan, The Boy Who Ran Away, The Great Surprise, Eight Bags of Gold, The Rich Fool, Little Benjamin and the First Christmas.

IN THE BEGINNING. Ages 6 up. Thomas Nelson & Sons. \$3.50.

THE LORD IS MY SHEPHERD. Ill. by Tony Palazzo. Walck. \$3.75.

A BOOK OF GOOD TIDINGS. Written and ill. by Joan Walsh Anglund. Ages 3-8. Harcourt, Brace. \$1.95.

SHADRACH, MESHACH, AND ABEDNEGO. Ill. by Paul Galdone. Ages 4-10. McGraw Hill. \$2.75.

DAVID AND GOLIATH. By Beatrice Schenk de Regniers. Ill. by Richard M. Powers. Ages 6-10. Viking. \$3.75.

John Knox Press Series (\$1.45 each):

For 2-year-olds, by Florence Schulz: FAMILIES AND FRIENDS, ill. by Tom O'Sullivan. I AM ANDREW, ill. by Lucy and John Hawkinson. WHO IS JESUS? ill. by Eleanor Mill.

For 3- and 4-year-olds, by Pauline Palmer Meek: ALL DAY LONG, ill. by Kelly Oechsli. KNOCK! KNOCK! ill. by Richard Powers. GOD SENT HIS SON, ill. by Jo Polseno. WHO IS DEBBIE? ill. by June Goldsborough.

For kindergarten children to 8-year-olds. By Dorothy Westlake Andrews: A BOY WITH A SONG, ill. by Alex Kenné. HE HAS DONE MARVELOUS THINGS! ill. by David K. Stone. WHEN I THINK OF JESUS, ill. by Elizabeth Dauber.

JUNIOR BIBLE ENCYCLOPEDIA. By Geoffrey Palmer. Age 8 up. World. \$2.95.

KNOW YOUR BIBLE. By Mary Alice Jones. Ill. by Seymour Fleishman. Age 10 up. Rand McNally. \$1.95.

General Subjects

(starting with youngest age group)

LISTEN! AND HELP TELL THE STORY. By Bernice Wells Carlson. Ill. by Burmah Burriss. Ages 2-8. Abingdon. \$3.95.

HOW COME ELEPHANTS? Written and ill. by Marc Simont. Ages 3-6. Harper & Row. \$2.50.

THE ADVENTURE. Written and ill. by Hobe Hays. Ages 3-5. Westminster. \$3.25.

BABAR COMES TO AMERICA. Written and ill. by Laurent de Brunhoff. Ages 4-8. Random House. \$3.95.

THE ELEPHANT ON ICE. By James Playsted Wood. Ill. by Harold Berson. Ages 4-10. Seabury. \$3.

I'D RATHER STAY WITH YOU. Written and ill. by Charlotte Steiner. Ages 2-4. Seabury. \$2.75.

RAMINAGROBIS AND THE MICE. Written and ill. by Harold Berson. Ages 4-7. Seabury. \$2.50.

MASTER OF THE ROYAL CATS. By Jerzy Laskowski. Ill. by Janina Domanska. Ages 4-9. Seabury. \$3.50.

WE LIVE IN THE NORTH. Written and ill. by Lois Lenski. Ages 8-12. Lippincott. \$3.75.

KATE AND THE APPLE TREE. By Nan Hayden Agle. Ill. by Velma Ilsey. Ages 8-11. Seabury. \$3.

THE GOLDEN SWAN. By James Playsted Wood. Ill. by Kathleen Elgin. Ages 10-14. Seabury. \$3.50.

ALBERT SCHWEITZER. By M. Z. Thomas. Ill. by Werner Kulle. Age 10 up. John Knox. \$2.50.

THE EMPTY SCHOOLHOUSE. By Natalie Savage Carlson. Ill. by John Kaufman. Ages 8-12. Harper & Row. \$3.50.

WHERE WERE YOU THAT YEAR? By Margaret Pitcairn Strachan. Age 12 up. Washburn. \$3.75.

A FATHER READS TO HIS CHILDREN. By Orville Prescott. Ages 6-14. Dutton. \$5.95.

LULLABIES AND NIGHT SONGS. Edited by Wm. Engvik, music by Alec Wilder, pictures by Maurice Sendak. Age 4 up. Harper & Row. \$6.95.

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DEVOTIONAL READING

Continued from page 15

books at our bedside, another on the endtable beside our favorite chair, and still another at our prayer desk or in our quiet corner. Thus the midnight moments, the odd moments, the vacant moments, and the times when we are dry in meditation are provided against. By simply picking up and reading, we can move immediately into another world and have that world enter into us.

The secular reading and study we all must somehow accomplish is essential, is good, and yet is one more strand in the cable binding us to things temporal. By it our standards and judgments are conformed to this world only—we are more tied to earth by necessary and worthy affairs than we are by evil influences. Devotional reading, far from being one more overwhelming chore to be somehow accomplished, is the antidote to all that. A spiritual classic leads us to think with eternity once again. We begin read-

they thought and wrote in keeping. Their words and phrases speak literally, allegorically, symbolically, and anagogically all at once because they saw reality on all its planes simultaneously and could not refrain from expressing it that way. As we read them, noting how they make familiar fact glow with the most startling overtones of meaning, we are guided and trained to think in the same manner.

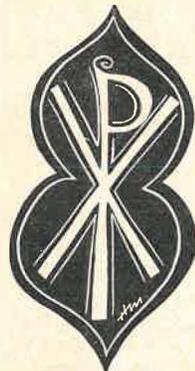
We are, that is to say, if we read the classics in the way they were written. This is not "a chapter a day." Horizontal extent is never the goal. Nor is merely *slow* reading, although slow reading closes in on the point. Certainly "speed reading" is an absolute waste of time in this field. That skill should be observed for the writing that deserves the treatment.

Spiritual reading must be done as in a creative situation, where the reader is an alert respondent. The author labored to have something to say and to say it. He packed his sentences full and running over, so that his every word deserves pondering both for what it is in itself and for what it connotes. We must read not so much slowly as deeply, with much underlining, circling, and marking of the page. We must immerse ourselves until the reality in the words has awakened reality in our hearts.

Then we will want to go back and start over again, whereupon we will note with astonishment that our previous understanding was only on a surface level. We hadn't really seen what was said, after all.

This is why a few books will suffice. The same spiritual classic can easily be read a dozen different times, yielding a dozen new veins of treasure—all of which were there all the time, patiently waiting for the reader's eyes to open. It bears repeating that our eyes open, our comprehension develops, in large part because in the spiritual reading itself we are exposed to the thought processes of true maturity and hence begin to absorb them.

In one over-used word, spiritual reading is done prayerfully, with the prayer being more the end result than the beginning attitude. Indeed the whole art of mental prayer began with spiritual reading, and for many souls ends that way. In truly devotional reading we are making a meditation after the classic form of reading . . . thinking . . . praying. The reading sparks the thinking, and the thinking calls forth the praying, so spontaneously that we do not usually notice the inevitable sequence. The written words are a true means of grace. Reality called them into being, and reality resides in them. When our flint meets that steel a spark flies, kindling a fire. We lift our eyes from the page and stare unseeing. Our minds begin churning. Speedily our penitence, praise, thanksgiving, wonder, desire and adoration begin rising. In the beginning the word was with God, and now, because of the word, we are.



ing it, and almost immediately its light shines in our darkness. True values seep back into us. We realize we had been wandering in a barren and dry land, thirsty, restless, gasping for air. We see that the dust kicked up by daily duty had cut off the long view. The spiritual classic, coming straight and clear from the mountain top, brings a wind from home. It recalls us to the real. Our whole mood changes. We are refreshed beyond words.

This is so, not merely because of the matter that it brings to our souls but also because of the manner in which this is done. The manner, the style, of a spiritual classic is at one with reality just as its content is. The writers listened so closely to the music of the spheres that they became attuned to fine expression. Because they lived down at the heart of reality,

AROUND THE CHURCH

The Rt. Rev. **Chandler W. Sterling**, Bishop of Montana, was elected **president** of the **American Church Union** at a meeting in New York City on October 19th and 20th. At a banquet on October 19th the annual Keble awards were presented to outstanding Churchmen, including the Rt. Rev. Henry I. Louttit, Bishop of south Florida.

The trustees of the **General Theological Seminary** have announced the appointment of **Leonard F. Raver, S.M.D.**, as **director of music** to succeed the late Dr. Ray F. Brown. At present, Dr. Raver is university organist and associate professor of music at Pennsylvania State University. He holds a bachelor of music degree from the University of Puget Sound and a master of music degree from Syracuse University. He received his doctorate from the School of Sacred Music of Union Theological Seminary.

For the 40th consecutive year **Washington Cathedral** will distribute its annual selection of religious Christmas cards to more than 150,000 families throughout the world. The project began in 1926, "in response to requests from Christian families for cards that reflected the true spirit of Christmas." This year the cathedral's Christmas card department has prepared a selection of 10 cards which include religious paintings, a wood carving, a reproduction of an illuminated page from a rare religious book, and pictures and drawings of the cathedral.

The Rev. **Ernest A. Harding, D.D.**, rector of Christ Church in Philadelphia, was elected president of the **Evangelical Education Society** at the 103d annual meeting of the society, in Philadelphia. Other officers elected were: William B. McIlwaine III, of Philadelphia, reelected as treasurer; the Rev. Charles H. Long, D.D., of Philadelphia, reelected as general secretary, and J. Horace Churchman, Lafayette Hills, reelected as counsel. George T. Guernsey III, of St. Louis, was elected vice-president.

Seabury - Western Theological Seminary, Evanston, Ill., has been named as one of 13 outstanding seminaries of all churches for its contribution to race relations by the National Institute of Race and Religion, Inc., Indianapolis, Ind. In a letter to the Very Rev. Charles U. Harris, dean and president of Seabury-Western, the Rev. Mario William Shaw, O.S.B., coördinator of the institute, said: "Your theological school, along with twelve others, stood head and shoulders above the rest in its program of education for life in an integrated society."



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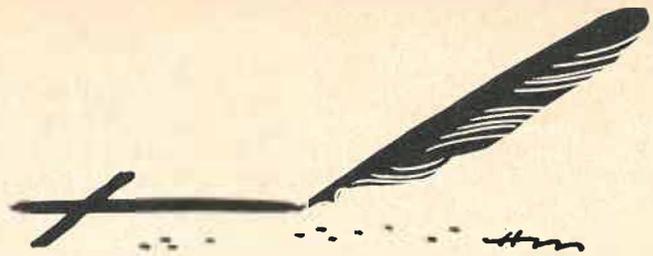
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Advent Letters to a Young Churchman—I

by the Rev. William Goddard

Rector, St. John's Church, Minneapolis, Minn.

How very good to hear from you, specially since you set us both a task.

Quite a while ago I learned that correspondence based on congeniality alone does not long endure.

And it's splendid to know that you revolt against the "gloomy doctrines of the medieval church." I'm all for it. Judging from some of the lilies and languors in the poetry section of our [church] school literary magazine, I was afraid that young people were going in for a new decadence: Beardsley with a Beatle beat. But you reassure me, with your sturdy reaction against Death, Judgment, Hell and Heaven. The Advent wreath is really much nicer, with all those attractive seasonal greeting cards.

Yet the real purpose of the Church's work is most reliably to be found in the liturgy. You remember, the very word liturgy means work. And we get out of it what we put into it—the work of understanding it and the work of implementing it.

So in the Prayer Book itself we find the reflection of the development of the Advent season—its first purpose one of liturgical rather than penitential preparation for Christmas, and its second theme that of preparation for the second coming of Christ at the end of time. The collect, based on the epistle, is a kind of universal chiaroscuro. All the light and shade comes into play. In it we pray for grace to cast off darkness and to put on light. The present moment is contrasted with the last day. Life is described as mortal, yet immortal. God relates to our condition both in great humility and in glorious majesty.

Anglicanism has made this a seasonal collect so that its great theme will be

repeated day after day in preparation for Christmas. What a tone it could give to all our Christmas preparation!

Chiaroscuro, the distribution of light and shade, is vital to the vision. So the Christmas tree growing out of the Advent wreath can speak to the mind and heart of the endlessness of God's love encircling us and the symmetry of the evergreen pointing us to heaven—yet standing over against that is the conviction that God never deals with us only in a general but always also in a particular way. He comes to us in His marvellous bounty of nature but in this alone we shall never receive Him into our true selves. Self must speak to self. So the glorious majesty is wrapped up in a little Christmas parcel of swaddling clothes; great humility indeed.

So is not Advent a kind of statute of limitations, delineating the narrow way? Death is in the midst of life. Brightness will always be shaped by shadow. When we set up a Santa Claus as our reflection or self-image, we are doomed to disappointment. But there is a more positive way to think of it. Because of the shadow one can see the light. Death makes my life precious. Or as a half-forgotten poem puts it, I know I cannot live until I die. The coming of the Christ is the great event, not only to the Christian, but to everyone. It is the paramount source of joy because in this event death equals resurrection. Jesus comes to us as the Baby in the Manger AND as the Christus Rex.

I do hope you will be here in time to serve at midnight. It's such a wonderful selfish joy to have my "old boys" around me at the altar!

(To be continued)

LETTER FROM LONDON

Continued from page 27

that there have been more than 1,000 breaking and entering theft offences at churches in the last six months. In addition there have been 150 thefts of pairs of candlesticks and 170 thefts of lead from church roofs. The lead thefts are running at over three times what they were in 1963.



Perhaps all the signs of the reaction of Englishmen to religion are not as gloomy as the last paragraph implies. It seems that of the 650 million or so Christmas cards that will be sent in this country in



a few weeks' time a far higher proportion have a religious basis than has been the case for some years. It would be a quite astounding thing if the secularization and commercialization that has happened over Christmas in recent years were to be reversed. One of London's biggest stores, Selfridges, confirm the trend. "Religious cards," they say, "are certainly more popular. Older people have always bought them, of course, but now more youngsters do so too. They seem to have a serious side, despite all that is written about them."

There seems to be some doubt about whether Pope Paul will come to England for the opening of the new 12 million dollar Roman Catholic cathedral in Liverpool in May 1967. It seems that all sorts of matters of protocol will have to be untangled before an official invitation can go to the Holy Father. Dr. Beck, Roman Catholic Archbishop of Liverpool, said that it would be easier for the Pope to open a cathedral in a Roman Catholic country such as Ireland or Brazil. And the Pope did not seem to have any protocol problems during his recent New York visit.

Dr. Beck also announced the appointment of a 29 year old director for the commemorative festival which will celebrate the cathedral's opening. The festival will portray kingship leading up to the theme of Christ the King and it will be expressed in music, dancing, words and all the elements of the theatre. The new director, Mr. W. Harpe, has confessed himself an agnostic.

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THE LIVING CHURCH

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The Rev. R. Frederick Green, former rector of the Parish of Bulawayo West, and curate at St. John's Cathedral, Southern Rhodesia, Africa, is rector of the Church of the Redeemer, Watertown, N. Y. Address: 263 E. Main St. (13601).

The Rev. Arthur Harrington, former priest in charge of St. James', Pulaski, and Grace Church, Mexico, N. Y., is rector of Calvary Church, Homer, N. Y. Address: 12 Phelps Dr. (13077).

The Rev. William S. Kingman, former curate at All Saints', Rochester, N. Y., is rector of St. John's, Wellsville, N. Y.

The Rev. Orloff L. Lake, Jr., former vicar of Holy Nativity, Clarendon Hills, Ill., is rector of St. Edward's, Joliet, Ill.

The Rev. A. Harrison Lee III, former metropolitan and education secretary of the United Society for Christian Literature, London, England, is rector of St. Luke's, Denison, Texas. Address: Box 603 (75021).

The Rev. George A. Magoon, former chaplain and teacher at St. Mary's School, Littleton, and priest in charge of the Church of the Messiah, Bethlehem, N. H., is curate at St. Paul's, Syracuse, N. Y. Address: 409 Sedgwick Dr.

The Rev. J. Colin Mainer, former rector of the Church of Our Saviour, Chicago, Ill., is canon residentiary at the Cathedral of St. James, Chicago, Ill. Address: 625 Deming Pl. (60614).

The Rev. James P. Metzger, former assistant at St. Edward's, Columbus, Ohio, is rector of the Church of the Incarnation, Penfield, N. Y.

The Rev. Thomas W. Murray, former rector of St. John's, Wellsville, N. Y., is rector of Grace Church, Scottsville, N. Y.

The Rev. Kenneth H. Okkerse, rector of Good Shepherd Parish, Allegan, Mich., will be rector of the Church of the Redeemer, West Bethesda, Md. Address December 1st: 5998 Benalder Rd., Fairway Hills, Washington, D. C. 20016.

The Rev. William N. Penfield, former rector of the Church of the Good Shepherd, Hartford, Conn., is executive director of the Episcopal Metropolitan Mission, Hartford, Conn. This is an association of eight parishes. Address: Trinity Parish House, 120 Sigourney St. (06105).

The Rev. Frank L. Titus, former rector of Holy Cross, Miami, Fla., is rector of Calvary Church, Indian Rocks Beach, Fla. Address: Box 308 (33535).

The Rev. Warren R. Ward, former rector of St. Stephen's, Providence, R. I., is hospital chaplain for the diocese of Rhode Island. Address: 201 Hoffman Ave., Cranston, R. I. 02910.

The Rev. Douglas E. Wolfe, former director of the resident program at St. Leonard's House, Chicago, Ill., is vicar of Holy Apostles', Wauconda, Ill.

Ordinations

Deacons

Rochester—Jeremy G. Hole, for the Bishop of New Hampshire, curate at Christ Church, Pittsford, N. Y., address, 38 Lincoln Ave.

Church Army

Cadet Vincent Stafford Hodge, recent graduate of the Church Army School, New York, N. Y., is working under the department of missions, diocese of Virginia, at St. Paul's Mission, West Point, and Grace Church Mission, Miller's Tavern. Address: Box 134, West Point, Va.

Armed Forces

The Rev. William D. Boyd, Lt. Com., USNR, has been appointed commanding officer of the NR Composite Co. 5-6, University of Virginia, Charlottesville, Va. He is rector of St. Thomas', Orange, St. Paul's, Raccoon Ford, and Emmanuel Church, Rapidan, Va.

Chap. (Lt.) Christopher B. Young, CHC, USN, Staff, Destroyer Division 12, FPO, San Francisco, Calif.

Retirement

The Rev. John de Boer Cummings, rector of Trinity Church, Redlands, Calif., will retire January 30, 1966. He will leave that same day on a five months' cruise around the world.

The Rev. Harold J. Hamilton, former vicar of St. Barnabas' Mission, Richland Center, Wis., retired on October 20th. Address: 204 N. Matteson St., Apt. 1, Bronson, Mich. 49028.

New Addresses

The Rev. Robert Ayers (on sabbatical leave), 8 Munchen 23, Kunigundestrass 41a, West Germany.

The Rev. Karl G. Layer, assistant editor of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

Renunciations

On November 4th, the Rt. Rev. Walter Maydole Higley, Bishop of Central New York, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry of this Church, made in writing by Harvey Guthrie. This action is taken for causes which do not affect his moral character.

On November 1st, the Rt. Rev. William R. Moody, Bishop of Lexington, acting with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry of this Church, made in writing by David Bennet Bronson. This action is taken at his own request and for causes which do not affect his moral character.

DEATHS

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

The Rev. Canon Robert Radclyffe Carmichael rector emeritus of St. John's Church, North Adams, Mass., died October 9th, in North Adams. He was 73.

He was born in Worcester, Mass., attended schools there, receiving the B.A. degree from Clark University in 1912; he also attended the Episcopal Theological Seminary and graduate school of Harvard University, Cambridge, Mass. He was ordained to the priesthood in 1916, and spent several years as a missionary priest in the diocese of Western Massachusetts. He was an army chaplain during World War I.

Canon Carmichael served Grace Church, Providence, R. I., from 1925 to 1939; and All Saints' Church, Worcester, Mass., from 1939 to 1941. He was rector of St. John's Church, North Adams, from 1943 until 1956, when he retired. He was named honorary canon of Christ Church Cathedral, Springfield, Mass., in 1950.

Canon Carmichael was active in all areas of the Church, serving on numerous committees and boards. During his retirement he was interim rector of several churches, and each winter he served as supply rector of St. Andrew's Church, Interlachen, Fla.

He is survived by his wife, the former Margaret Nichols; one daughter, three sons, eight grandchildren, and several cousins.

The Rev. John Linker Saunders, retired priest of the diocese of Pennsylvania, died November 10th, in Mooresville, N. C., at the age of 89.

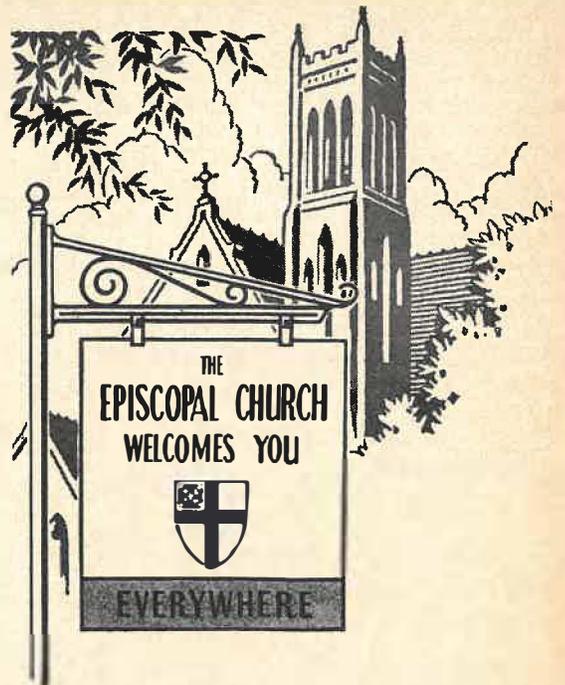
He studied privately for Holy Orders, then later attended the University of North Carolina, and the Virginia Theological Seminary. He served churches in Washington, D. C. and in Maryland; and was rector of the Church of St. Jude and the Nativity, Philadelphia from 1925 until his retirement in 1946. He was married to the former Ellen Vera Hanson, who preceded him in death.

The Rev. Mr. Saunders was the author of several publications, among which is *Arrest, Trial and Crucifixion of Jesus Christ from a Legal Viewpoint*. He was canonically resident in the diocese of Pennsylvania, but had made his home in Iredeil County, N. C., where he was born.

There are no immediate survivors.

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4:30-5:30, 6:30-7:30

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HD 9; C Fri & Sat 5-5:25

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HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

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ST. LUKE'S 2nd & Woodford
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7:30; C Sat 4:30

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

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

ASCENSION 1133 N. LaSalle Street

Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

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

EVANSTON, ILL.

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Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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5:30, Wed 10, Sat 9

DETROIT, MICH.

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Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-am
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

NEW YORK, N. Y.

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Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

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8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45.
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Thurs HC & LOH 12 & 6; HD HC 12

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Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10:30, Cho Hu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues

Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION 115 East 74th St.

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

ST. THOMAS 5th Avenue & 53d Street

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

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

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION Broadway & 155th St.

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

ST. LUKE'S CHAPEL 487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

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

Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets

Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.

Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

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

Rev. Walter F. Hendricks, Jr., r
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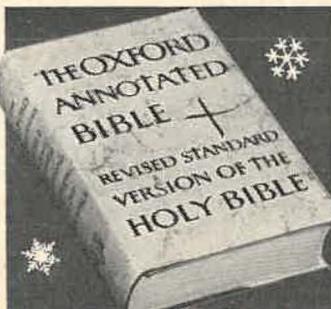
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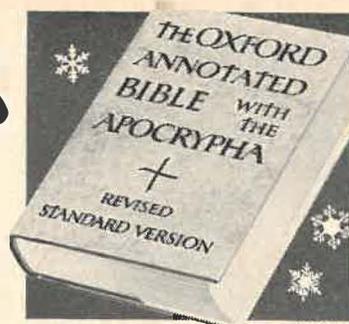
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