

THE LIVING CHURCH



"The Holy Nativity," a woodcarving at Christ Church, Middletown, N.J. "... and the angel appeared to Joseph" [p. 9].

AROUND & ABOUT

With the Editor

While we are still in the Advent season, and the Last Things are much on our minds if we are good liturgical Christians, have you been thinking about your own epitaph recently? Unto everything there is a season, and this is the season.

I'm looking for a gem of an epitaph that was often quoted in sermons some years ago. If you have it, please pass it along and share it with the rest of us. It was written on the tombstone of somebody — a baronet, I remember — who had built the church in which he is buried. It is said of him that it was his "singular praise to have done the best



things in the worst times, and to have hoped them in the most calamitous" — something like that.

The following are a few from my collection that either amuse, or edify, or admonish, or all three.

(1) Oliver Wendell Holmes, *père*, wrote this lovely epigram upon epitaphs, in 1851: "When fades at length our lingering day, / Who cares what pompous tombstones say? / Read on the hearts that love us still, / *Hic jacet* Joe, *Hic jacet* Bill."

(2) James Petigru died and was buried in Charleston, S.C. in 1863. His epitaph reads: "Unawed by opinion — Unseduced by flattery — Undismayed by disaster — He confronted life with antique courage — And death with Christian hope." Dr. Johnson rightly observes that "in lapidary inscriptions a man is not upon oath." But I cannot doubt that whoever composed that tribute to James Petigru knew whereof he spoke, and truthfully recorded it. It must be a source of endless satisfaction to James Petigru in heaven to realize that he is so honorably remembered upon earth.

(3) For that matter, Dr. Johnson himself wrote one of the noblest of epitaphs, and he might as well have been on oath when he wrote it. In his Latin epitaph for Oliver Goldsmith he said: "*Nullum quod tetigit non ornavit*" — "He touched nothing that he did not adorn." It would be hard to imagine a higher tribute to a creative artist than that. (Incidentally, Johnson thought it indecent to write an epitaph for a worthy soul in any language other than Latin, and one must say that when

Johnson himself uses it for that purpose, Latin is far and away the most lapidary of all languages; English can't touch it for that quality.)

(4) Something that was originally written by the Roman Manilius (first cent. A.D.) about somebody else (wasn't it Epicurus?) is inscribed on a statue of Ben Franklin somewhere — an eloquent and just tribute: *Eripuit caelo fulmen, mox sceptrum tyrannis* — "He snatched the thunderbolt from heaven, soon the sceptres from tyrants." It's a wonderfully neat recognition of both Franklin's consequential dabbling in electrodynamics and his career in politics.

(5) It isn't strictly an epitaph, and contrary to a general opinion it was not written into the decedent's last will and testament, but it merits mention among lovely epitaphs. Henry Mencken (*ob.* 1956) wrote it in *Smart Set* in 1921: "If, after I depart this vale, you ever remember me and have thought to please my ghost, forgive some sinner and wink your eye at some homely girl." On that evidence, who will say that the Baltimore Bad Boy was not a Christian at heart?

(6) This, on a tombstone in Newbury, England, dated 1742: "Tom Smith is dead, and here he lies, / Nobody laughs and nobody cries; / Where his soul's gone, or how it fares, / Nobody knows, and nobody cares." It could have been worse: nobody laughed.

(7) When Harry Truman was stepping down from power he recalled the inscription on somebody's marker in Tombstone, Arizona, and said he'd like to have the same thing said of him: "He done his damndest."

(8) Here's one written for a waiter, by David McCord: "By and by / God caught his eye." I tried it out on a waitress recently, whose eye I had caught by a lucky accident. She was not amused. I tried again, with my other waiter joke: "I was about to report you to the Missing Persons Bureau." She was still not amused. People have to be educated up to the Higher Humor.

(9) Eloquence is usually most sublime when least self-conscious. Major John Pitcairn was a British officer at the Battle of Bunker Hill. He was fatally wounded, and his epitaph tells us that he "was carried from the field to the boats on the back of his son who kissed him and returned to duty." It must have made death easier to know that he was leaving such a son.

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NEWS. Over 100 correspondents, at least one in each diocese, 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. THE LIVING CHURCH is a subscriber to Religious News Service.

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LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Thanks for Film Review

I want to thank Michael Hefner for his splendid review of the film *The Night of the Hunter* [TLC, Nov. 21]. I was particularly taken by his appreciation of my friend, Miss Lillian Gish's role in the film.

All of Miss Gish's admirers will be glad to know that she continues, most Sundays, to "brighten the corner" of the second pew center at St. Bartholomew's Church, New York City, where she is a much beloved parishioner and a "mother in Israel."

(The Very Rev.) STURGIS LEE RIDDLE

Dean Emeritus,
American Cathedral, Paris
St. Bartholomew's Church
New York City

Church a Hospital?

I am disappointed with an opinion expressed by David Carlton and his rector who tried to define the church ["What Is the Church?" TLC, Oct. 17]. I feel that his view of the institutional church as a "hospital for sick souls" is the kind of image that keeps my friends from wanting to join our church. Nobody wants to go to a hospital or to be told that they are incurably ill from

sin or whatever, unless they enjoy being a hypochondriac.

I would rather see the institutional church as a place where people get together to receive food and nourishment for their spiritual growth. It is true that healing takes place but so does our expression of the joy and freedom we share in feeling reconciled to God, to ourselves, and others. The holy eucharist is a thanksgiving — for a recovery. It is not a "treatment."

I really believe that seeing the church as a hospital for sick souls is implying that Christ's body is sick and inadequate. The message of Christianity is to tell people they are free and able to become the individuals God intended them to be. Because of Christ's work God has accepted us with all our imperfections and says we are "O.K." Why can't the church? Why must we continually hear that we are not "O.K."?

Betty Smith needs to hear that God loves and accepts you as you are. God loves and accepts the Wally Steins as they are. As Christians we are called to do the same, meeting God in ourselves and in others.

LOIS PRIDGEN

San Antonio, Texas

Premature Criticism?

One grows weary of an editorial policy which does little more than vent spleen or display pique. Dr. Morris' article "Quite a Hunk of Cash" [TLC, Nov. 21] does both and more. But it is inexcusable for quite a different reason. The author's stature as a churchman and the rightly honored emeritus rector of one of our cardinal parishes, a man of prominence, intellect and literary skill, makes such an article an exercise in pettiffoggery. Pushing pins into such an uncertainly launched balloon as

The Innkeeper Speaks

It is not easy now to run an inn.
It never was - and then the Romans came
With their strange ways and laws. Am I to blame
For their decrees? Am I accused of sin
Because I could not suddenly begin
To find sufficient space for those whose name
Must be enrolled right here at Bethlehem
Because the Romans said so? Those who win
Must be obeyed. The people came from far
Into this town; there was not room to sleep
Or feed them all. Out back among the sheep
And other beasts a child was born. A star,
'Tis said, shone down on him with wondrous light.
I would not know - it was a busy night.

Jane Winchenbach

"Venture in Mission" is not becoming to statesmanship. Either the venture is so ill conceived and therefore doomed to failure that it is beneath his notice or else it has merit and demands his support. If it is a "bummer" then Dr. Morris must be convicted of mere prattling and *THE LIVING CHURCH*, by association, is guilty of the same offense. If, however, the venture has merit and potential, then his obligation as a senior statesman of the church is to support it positively. Or so it seems to me.

If the campaign was about to be launched or if the monies were in hand ready to be spent then some critical questions might be germane. But neither is the case. The plan, though generally approved, is in its infancy. It needs nurture rather than pruning.

In his article Dr. Morris betrays some rather strange or dated ideas which may (in charity) have slipped his notice. He suggests that church leaders are not equipped to invest in real estate. If he means clergy then I agree heartily. But I cannot believe his view of the church leaders is so narrow. And as to that specific enterprise, real estate investment, even such a bucolic diocese as Milwaukee has church leaders who are extremely knowledgeable and profitable dealers in real estate.

To press him further, perhaps he sees the entire venture handled by fuzzy minded, well meaning clerics who will botch the job badly. I might agree, excepting that most clerics of that description are not likely to raise one million, let alone 96. If he views the church as "all the people" then we have every talent needed for whatever we may choose to do.

Dr. Morris betrays an easterner's view of the United States when he speaks of consolidating the dioceses of the western states. But, worse than that, he seems to lack understanding of the episcopate. If he has surrendered to the administrator concept of episcopacy, then he did not go far enough. With our piddling numbers the whole church could be managed by phone out of New York by the Presiding Bishop. The commitments of new churchmen and women could be tested by their willingness to travel to five or 10 regional centers for confirmation by a few assisting bishops, and ordinations could easily be done en masse at National Cathedral (if it was still needed) annually. But if he understands bishop to mean chief pastor and also to mean missionary (which is good American tradition) then it is difficult to understand his idea of consolidation.

He suffers further under the delusion that the various eleemosynary institutions, both public and private which he named, do whatever they do in the name of Jesus Christ. I applaud the efforts of these agencies and I support

them. But I do not confuse their humanitarian motivation with Christian evangelism and charity. I do not suggest that we can, as the church, support all schools and hospitals and social service organizations. But for lack of money and interest we have dropped too many Christian ministries over the years or handed them over to someone else.

Do let's stop shilly-shallying around. The church needs leadership desperately. If Dr. Morris or others who write for *THE LIVING CHURCH* love their church, let us benefit from their wisdom. Do not bore us with how you would not run the church. Tell us what you would do and how we might do it also.

(The Rev.) MURRAY L. TRELEASE
St. Paul's Church
Milwaukee, Wis.

Not "Hucksters"

Re Jerome Politzer's book review of *The New Charismatics* [TLC, Nov. 14]: I object to his use of the term hucksters for Kathryn Kuhlman, Oral Roberts and Pat Boone. I believe Pat Boone to be completely sincere in his

lay ministry. I regularly listen to Oral Roberts, have met him in person, and believe that the Holy Spirit is blessing his work. I received baptism in the Holy Spirit at the hands of Kathryn Kuhlman and have followed her life closely. The tremendous influence of her ministry leaves no doubt as to the participation of the Holy Spirit.

RAYMOND MUNDT, M.D.
Santa Clara, Calif.

Correction

Please correct an error in TLC of Oct. 24. In that issue the lay deputation from the Diocese of Eau Claire is shown to have voted both for and against the ordination of women. For the information of your readers, the lay deputies voted unanimously against women's ordination. The majority of the total Eau Claire deputation signed the conscience statement presented by the Diocese of Milwaukee after the result of the vote was made known to the House of Deputies. As a member of that lay deputation, I feel it my obligation to bring this to your attention.

MRS. ROBERT MAXWELL
Tomah, Wis.



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The Living Church

December 19, 1976
Advent 4

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OKLAHOMA

Texas Priest Elected Bishop

The Rev. Gerald N. McAllister was named Bishop of Oklahoma at a convention held Nov. 20, in Oklahoma City.

The election came on the 10th ballot. Others on the slate were the Rt. Rev. Frederick Putnam, the Rev. Nicholas Kouletsis, and the Rev. Pat Sanders.

Fr. McAllister, 53, has been rector of St. David's Church, San Antonio, since 1970. A graduate of Virginia Seminary, he is a member of the board of trustees of the Episcopal Seminary of the South West and the church's Executive Council.

He and his wife, Shirley Ann Litton, are the parents of four children.

Fr. McAllister will succeed the Rt. Rev. Chilton Powell upon the latter's retirement.

SUDAN

Church Inaugurated

The formal inauguration of the Episcopal Church of the Sudan took place in Juba, with the Archbishop of Canterbury present.

Formerly part of the Jerusalem Archbishopric, the new Anglican province has four dioceses: Juba (the Rt. Rev. Elinana Ngalamu); Omdurman (the Rt. Rev. Butrus Tia Shukai); Rumbek (the Rt. Rev. Benjamin Wani Yugusuk); and Yambia (the Rt. Rev. Yerimaya Kufuta Dotiro).

(The Jerusalem Archbishopric has become the Central Synod of the Episcopal Church in Jerusalem.)

Earlier, it had appeared that the Most Rev. Donald Coggan would not be

able to be in Sudan for the opening of the new province because of an outbreak of sickness, thought to be lassa fever. However, he and Mrs. Coggan made a one-day trip to Juba for the inauguration as a result of a personal appeal from President Jaafar el Nimeiry of the Sudan.

The Episcopal Church of the Sudan becomes the 25th independent national or regional church in the 46.7 million member Anglican Communion.

EVANGELISM

P.B.: Every Eucharist is "Charismatic"

People who say evangelism is "unimportant need to have their heads looked at," the retired Bishop of Coventry told those attending the third annual Renewal Conference held in Louisville. The meeting was sponsored by PEWSACTION, a coalition of Episcopal Church-related organizations.

The Rt. Rev. Cuthbert Bardsley, a leading evangelist in the Church of England, admonished the Episcopal Church for having little or no evangelistic effort. "We are not called to be a kind of holy huddle in retreat from the world," he said. "The Lord has called us to go into the world to make disciples."

His definition of mission, as outlined, was "not I working for God but God working through me."

Bishop Bardsley told Christians to serve society by doing various kinds of "ambulance work," and by leading in behalf of such things as improved wages, adequate housing, and social justice.

He was critical, however, of what he termed "activism and busyness" in the Episcopal Church. Gratitude, rather than duty is the "dynamic behind evangelism," he said.

Community, worship, prayer, and witnessing service, he stressed, are four ways through which the mission of God is expressed.

He drew applause with his remark that while the charismatic movement has done much to deepen the worship of God, charismatic Christians have all too often set themselves apart from the rest of the community.

Other speakers included the Rev. Everett L. Fullam, Darien, Conn., the Rev. Canon Michael Green, Oxford, England, the Rev. Charles Murphy, Nashville, and the Rev. John Howe, Fairfax, Va.

Conference coordinator was the Rev. Robert B. Hall of the Episcopal Center for Evangelism, Miami.

The Presiding Bishop addressed a conference session, celebrated at a morning eucharist, led a discussion period, and answered questions.

The Rt. Rev. John Allin thanked PEWSACTION members for being faithful to his pre-General Convention call to prayer. He warned against praying only in time of crisis.

During a discussion session, he was asked if the recently organized Trinity Episcopal School for the Ministry is an official seminary of the Episcopal Church. He replied that New York's General Seminary is the only seminary with the designation "official" in the Episcopal Church. Whether or not the new school is a "good seminary" will be determined, he said, "when people get around to calling parsons" from among its graduates.

Between lectures and meetings, there were sales and display booths to visit. There was much embracing as friends met, and people were seen administering the laying on of hands to each other in hotel corridors and at coffee breaks.

The service on the final day had been announced as a "gung ho charismatic eucharist." But the Presiding Bishop reminded those present that "every eucharist is charismatic."

MICHIGAN

Archdeacon Now a Bishop

With an overflow congregation in the Cathedral Church of St. Paul, Detroit, the Ven. Irving Mayson, 51, was consecrated Oct. 9, to serve as Suffragan Bishop of Michigan. He had been an archdeacon of the diocese since 1970.

Music for the service was provided by choirs from Detroit-area churches, trumpeters, and organist Huw Lewis.

Chief consecrator was the presiding Bishop, the Rt. Rev. John M. Allin. Co-consecrators were the Rt. Rev. H. Coleman McGehee, Jr., of Michigan, the Rt. Rev. Quintin E. Primo, Suffragan of

News Flash

As a protest to General Convention's action on the ordination of women to the priesthood and episcopate, members of St. Mary's Church, Denver, met Nov. 28 and voted 197-79 to secede from the Diocese of Colorado and PECUSA. A full story will be in TLC next week.

Chicago, and the Rt. Rev. Archie H. Crowley, retired Suffragan of Michigan.

The Rt. Rev. Richard S. Emrich, retired Bishop of Michigan, who preached, took for his text the words of Jesus: "As the Father has sent me, so send I you."

Several other bishops also attended the rites.

Mrs. Mayson, Heather and Michael Mayson, were element bearers at communion. Roland H. Mayson, the bishop's brother, read the Old Testament lesson.

Last year the Bishop of Michigan called for a suffragan, who in his opinion, he said, "ought to be black." A nominating committee worked for five months screening 25-30 eligible priests and presented a slate of five names to the electing convention last spring. Archdeacon Mayson's name was not on the list. He was nominated from the floor and elected on the second ballot.

Bishop Mayson is a graduate of St. Augustine's College and Bexley Hall.

CSMO

"In Beauty May I Walk"

The Navajo Episcopal Council (NEC) has been designated by Executive Council as the recipient of the 1976-77 Advent-to-Advent Church School Missionary Offering (CSMO).

Words from an ancient Navajo prayer, "In beauty may I walk. All day may I walk . . . ," is the theme of the offering.

The NEC was formed in 1974 as a representative group from Navajo congregations in the Dioceses of Utah, Arizona, and the Rio Grande, and is a full member of Coalition-14.

At General Convention, the first step toward making the NEC an Area Mission of the Episcopal Church was taken with the establishment of a one-year planning process with the Navajo and by ceding territory from the Utah and Arizona dioceses. Area Mission status would eventually entail election of a bishop.

CSMO materials developed by Navajo people include a poster, game sheets, a study guide, and a brochure for parents and other adults. The poster was designed by David R. Yanito.

CANADA

Foreign Mission Service May Be Extended 50%

A change in an overseas policy of the Anglican Church that would reverse the decline in the number of its foreign missionaries has been approved by the church's National Policy Committee.

It must also be approved by the fi-

nance committee and the National Executive Council.

The program, with a budget of \$79,000, would place five new missionaries in Africa, Asia, the Pacific, Latin America, and the Caribbean.

At present there are only nine Canadian Anglican missionaries supported by church mission funds, who are working overseas.

In contrast, there are 112 missionaries and their spouses serving abroad for the United Church of Canada; 37 missionaries for the Presbyterian Church in Canada; and 77 missionaries and their wives for the Baptist Churches (in Canada).

ENGLAND

R.C. Commission Rejects Major Points in Covenant

The ecumenical scene in England is confused. It became more confused when the Ecumenical Commission of the Roman Catholic Church of England and Wales recommended that the church should not covenant actively to seek visible unity with other Christian churches.

The commission's views were cited in a "Provisional Response" to the Ten Propositions published in January by the Churches' Unity Commission (CUC), which embraces all major branches of Christendom in England.

The Ten Propositions ask these churches to join in a covenant to seek visible unity and press for action, particularly about inter-communion, agreement on baptism, and mutual recognition of ministries.

Other members of the CUC are the Church of England, the Baptist Union of Great Britain and Ireland, the Con-

gregational Federation, the Methodist Church, the Churches of Christ, and the United Reformed Church.

In the case of the Roman Catholic Church, the bishops entrusted the drafting of a Provisional Response to the Ecumenical Commission with the idea that a definitive response can be offered in 1977, when the other churches make theirs.

In recommending that the church should not enter the proposed covenant, the commission said the reason was the fact that the church cannot accept Propositions 4, 5, and 6 — (4) "We agree to recognize, as from an accepted date, the communicant members in good standing of the other covenanting churches as true members of the body of Christ and welcome them to holy communion without condition"; (5) "We agree, that as from an accepted date, initiation in the covenanting church shall be by mutually acceptable rites"; and (6) "We agree to recognize, as from an accepted date, the ordained ministries of the other covenanting churches, as true ministries of Word and sacraments in the holy catholic church, and we agree that all subsequent ordinations to the ministries of the covenanting churches shall be according to a common ordinal which will properly incorporate the episcopal, presbyterial, and lay roles in ordination."

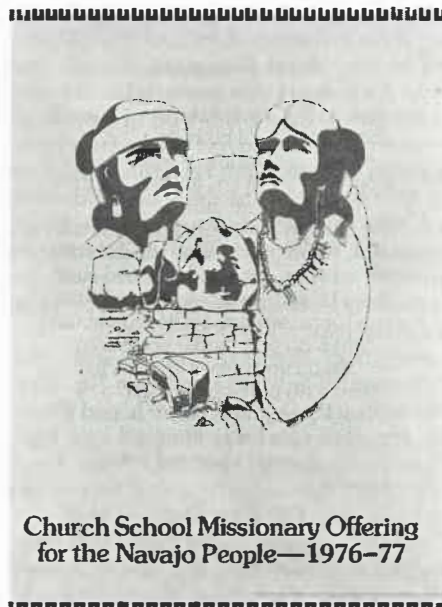
It was made clear that the commission did not propose that the Roman Catholic Church should break off ecumenical relations with the CUC. Instead, the commission said it looks forward to increasing collaboration "as partners in search for unity."

C of E Still Discusses Two Points

The Church of England has accepted in principle eight of the Ten Propositions for the covenant plan of visible unity with other church bodies in England.

Church authorities continue to study those on initiation (4) and mutual recognition of ministries (6), which are two of the three rejected by the Roman Catholic Ecumenical Commission.

Propositions accepted by the Church of England are: (1) "We reaffirm our belief that the visible unity in life and mission of all Christ's people is the will of God"; (2) "We therefore declare our willingness to join in a covenant actively to seek that visible unity"; (3) "We believe that this (united) church requires action both locally and nationally"; (4, 5, and 6) see above; (7) "We agree with the fellowship of the covenanting churches to respect the rights of conscience, and to continue to accord to all our members such freedom of thought and action as is consistent



Church School Missionary Offering for the Navajo People—1976-77

The CSMO poster.

with the visible unity of the church"; (8) "We agree to continue to give every possible encouragement to local ecumenical projects and to develop methods of decision-making in common"; (9) "We agree to explore such further steps as will be necessary to make more clearly visible the unity of all Christ's people"; and (10) "We agree to remain in close fellowship and consultation with all the churches represented in the Churches' Unity Commission."

The church's General Synod has asked the Unity Commission to clarify the procedure by which it envisions achievement of the mutual recognition of ministries (Proposition 5).

It has also requested clarification of how the covenanting churches should become "episcopally ordered in continuity with the historic episcopate."

CUC

The Unity Commission itself, in a message to participating churches, had noted at the time the Propositions were made public (the *Baptist Times* called them "crunch questions") that "it may take quite a little while for the churches to give definite answers to the propositions we have set down; but we hope that before too long some indication might be sent to us of the sort of answer your communion is likely to give."

More recently some observers have suggested that while the Church of England is deciding on its move, the covenant plan will be supported by the Baptist, Methodist, Moravian, and United Reformed Churches.

COURTS

Certain Hospitals Ordered to Permit Abortions

The New Jersey Supreme Court ruled in a 6-1 decision that non-sectarian non-profit hospitals may not refuse to allow abortions in their facilities.

The state's so-called "conscience law," the court said, was not applicable in this case. The law provides that doctors, nurses, and other medical personnel may refuse to perform abortions or sterilizations on religious grounds. Religious affiliated hospitals may refuse to allow abortions in their facilities.

Involved in the suit were hospitals in Bridgeton, Vineland, and Salem.

The suit had been filed by the New Jersey chapter of the American Civil Liberties Union on behalf of two women on welfare who wanted abortions and two staff doctors who wanted to perform them.

A Superior Court in Atlantic County supported the hospitals and dismissed

the charges against them. The state Supreme Court overturned the Superior Court ruling.

About 80 of the 141 hospitals in the New Jersey Hospital Association could be affected by the ruling.

ECUMENICAL RELATIONS

Prime Bishop Re-affirms Earlier Statement

Prime Bishop Thaddeus Zielinski of the Polish National Catholic Church has announced that "sacramental intercommunion" between the PNCC and the Episcopal Church "is terminated until a determination is made by our [1978] General Synod."

He thus re-affirmed what he had told *THE LIVING CHURCH* earlier [TLC, Oct. 31], namely, that the sacramental intercommunion which has long existed between the two churches will have to be discontinued (due to General Convention's action on women's ordination). In his earlier statement, he added that his church intends to retain "cordial relations" with the Episcopal Church.

Bishop Zielinski's one sentence announcement, issued in Scranton, Pa., followed a statement by the PNCC-Episcopal Church intercommunion commission which noted "tensions resulting from recent decisions of the governing bodies of the Episcopal Church and the Anglican Church of Canada authorizing the ordination of women to sacramental ministry."

The full text of the commission's statement, "A Message to our Beloved Primates," follows.

"Assembling as Anglicans and Polish National Catholics who have enjoyed the fuller life in Christ offered our churches by our intercommunion, we view with concern the tensions resulting from recent decisions of the governing bodies of the Episcopal Church and the Anglican Church of Canada authorizing the ordination of women to sacramental ministry. This Intercommunion Commission recognizes that no further work can be done on guidelines for this relationship until the Polish National Catholic Church determines through its constitutional processes its appropriate response to the actions in the Anglican Churches."

Signing the statement for the Episcopal Church were the Rt. Rev. David Reed, the Rt. Rev. Lloyd Gressle, the Rev. Thomas Russell, the Rev. Charles E. Long, and Dr. Peter Day; and for the Anglican Church of Canada, the Rt. Rev. Gordon Hill.

PNCC signers were the Rt. Rev. Anthony Rysz, the Rt. Rev. Joseph Nieminski, the Very Rev. Thomas Gnat, the Rev. Thaddeus Peplowski, and the Rev. Melvin Walczak.

BRIEFLY . . .

A \$1.7 million appeal has been launched to restore and preserve the west front of the 750-year-old **St. Andrew's Cathedral, Wells** (Diocese of Bath and Wells). The front has one of Europe's finest collections of medieval sculpture, but many of the statues now remaining out of the 500 which craftsmen originally made in native stone have lost limbs, faces, and heads. The problem is weathering, as the west front and statuary take the full force of Atlantic gales. Only a small portion of the damage was caused by troops of 17th century Oliver Cromwell, who used some statues for target practice. Prince Charles, heir to the British throne, is president of the Wells Cathedral Preservation Trust.

A film, *Sing Joyfully*, has been completed on **St. Thomas Choir School**, New York, whose students are in grades five through eight. Highlights are Britten's "Saint Nicholas Mass" and Faure's "Requiem."

Two chapels containing priceless frescoes and icons were gutted by fire in the 1,000-year-old **Greek Orthodox monastery of Meghistis Lavras** on Mount Athos, Greece. The monastery, oldest of 20 belonging to the Order of St. Basil of the Orthodox Eastern Church, is located on the slope of Ayion Oros (Holy Mountain).

Changes made by General Convention are included in the **Episcopal Eucharistic Lectionary** published by St. Mark's Church Lectionary Committee (Wichita, Kan.) The book will be ready in January.

In a Vatican Radio interview, Sen. **Edward M. Kennedy** said that he was committed to fighting abortion but that he did not think right-to-life advocates could muster enough support to win passage of a constitutional amendment outlawing abortion in the U.S. He also said he did not think such an amendment could be passed under the presidency of Jimmy Carter. Earlier, the senator and a nephew were received in private audience by Pope Paul.

THE JOSEPH OF THE CHRISTMAS STORY

*When you see the manger
scenes this Christmas,
remember Joseph who accepted
his dreams and the will of God.*

By JAMES B. SIMPSON

During Advent we think often of a great storm-of-the-soul experienced by a Jewish girl in Palestine long ago when she learned she was to be the mother of the Messiah.

The man to whom she was engaged to be married, Joseph by name, perhaps experienced no less storm-of-the-soul when he also learned of that extraordinary situation.

Whatever his original reactions may have been of anger, frustration, or bewilderment, the story recounted in St. Matthew's Gospel presents him as a decent, considerate person — a man of principle who wanted to save her "from exposure" — that is, embarrassment and scandal — and therefore "desired to have the marriage contract set aside quietly."

It is then that an angel appears to him in a dream. While Joseph sleeps, the angel gives him a six-fold message: (1) Do not be afraid. (2) The Holy Spirit is the father of Mary's child. (3) The baby will be a boy (which is more advance information than ordinary fathers have). (4) The name of the boy is to be Jesus. (5) The meaning of such a

name is "Savior" and it is chosen because the child's destiny is "to save his people from their sins."

Finally, the angel tells Joseph that what is happening to Mary is in fulfillment of what had been forecast years before — namely, that "a virgin will conceive and bear a son and he shall be called Emmanuel, a name which means 'God is with us.'"

As this story has been told over and over again, as Christmas comes and goes, Mary has been held up to us as an example of perfect obedience to the Lord's will for her. Yet we see that Joseph is every bit as obedient, faithful and trusting because, as the Scripture puts it, "rising from sleep, Joseph did as the angel had directed him." In other words, he did not have the marriage contract put aside but instead with great restraint and personal discipline he proceeded with their life together. And finally, Joseph followed the angel's direction and named the child Jesus.

That everything happened just as the angel said it would must have left Joseph with great faith in dreams and angels. Hence he may not have been too surprised when an angel again appeared to him "in a dream" and warned

him to "take the young child and his mother and flee into Egypt," the beginning of the drama in which the infant Christ was saved from the wicked King Herod's desire to kill all the infants born under or near the glorious star of Bethlehem.

These two dreams experienced by Joseph — the one before and the one after the birth of Jesus — are among the first recounted in the New Testament but they place the husband of Mary in a long line with great figures of the Old Testament whose dream life was dominated by the Lord.

The first dream reported in the Bible is found all the way back in the Book of Genesis. In it, one of the great old Jewish patriarchs, Jacob, sees "a ladder set up on the earth and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it . . ."

It is this scene of awesome beauty — angels ascending and descending — that God chooses for his announcement to Jacob that his destiny is to be the father of many nations of God-fearing people.

The lasting impressiveness of that dream is what prompted Jacob's reaction when he awakens. "Surely the Lord is in this place and I did not know it," he declares. ". . . How awesome is this place. This is none other than the house of God and this is the gate of heaven."

In these eloquent phrases we experience our initial introduction to man's capacity to dream. As the books of the Bible unfold, we learn that dreams do not always contain bright promises. Sometimes they trouble our sleep with symbolic warnings of fearful events.

Job, for instance, who was a man of many troubles, moodily recalls fitful

The Rev. James B. Simpson is rector of Christ Church, Middletown, N.J.

nights of unrest. He reproaches God thus: "When I say, my bed will comfort me, my couch will ease my complaint, then thou dost scare me with dreams and terrify me with visions . . ."

Later on, Elihu talking to Job about dreams, says, "For God speaks in one way, and in two, though man does not perceive it. In a dream, in a vision of the night, when deep sleep falls upon men, while they slumber on their beds, then he opens the ears of men and terrifies them with warnings, that he may turn man aside from his deed, and cut off pride from man. He keeps back his soul from the pit, his life from perishing by the sword."

What all of this may mean is a reaffirmation of God's power to speak to us through our subconscious minds while we are retreated from the world in our daily round of sleep.

We see God accomplishing a great deal through messages that he gives to men in their dreams — the start of the House of Jacob, the preparation for the birth of Christ, the protection of the Christ Child from earthly harm, and at least twice in the dreams of St. Paul.

Those interested in psychiatry and psychoanalysis are naturally interested in dreams; however, the same people often concur that telling one's dreams is a crashing bore. There is too much already out on the surface — part of the consciousness of life — to want to spend much time trying to make sense out of dreams.

And yet, there is something vital about dreams — they *are* trying to tell us something — and when we discover the exalted place that dreams hold in biblical literature, including the New Testament, we are more convinced than ever that the ability to dream can put us as closely in touch with the unseen forces that guide our lives as can our ability to see, smell, hear, touch and taste.

Do you remember your very first dream?

Do you recall how it seemed so real to you that you could *believe it* and, when you awoke, how you tried to tell your parents about it and they explained, "That was a dream!"

One child saw in his sleep a small purse for coins. It was brown leather with a picture of a castle printed on it. But instead of being full of coins it was full of spinach — perhaps a symbol for money. Three or four years old at the time, sleeping on a screened-in porch, he had a vivid impression of that brown-leather coin purse and spinach. When he awoke, it was gone. He looked all over the bed and under the bed but the purse had disappeared. He rushed into the room where the family was having breakfast and said he knew he had a coin purse full of spinach but he couldn't find it anywhere.

"Why, you've had a dream!" they said. "That was a dream!" At the time he didn't understand the meaning of the word — such a strange word "dream" — but he did sense that there was a power of imagining things that he wished were true.

As life went on, he found it was possible to dream things that we hoped were *not* true.

Only gradually, did he perceive the energy of the mind, taking over while we are asleep, to imagine pleasantries and absurdities, happinesses and tragedy. As Job's friend puts it, "God opens the ears of men and terrifies them with warnings, that he may turn man aside from his deed, and cut off pride from man. He keeps back his soul from the pit, his life from perishing by the sword."

It is as if there are two selves — which, indeed there are — our conscious self and our unconscious — that send us messages through our dream life. These two forces, like the two persons in each of us, are well described in one of Longfellow's poems:

"Ships that pass in the night and speak each to the other in passing,

Only a signal shows and a distant voice in the darkness;

So on the ocean of life we pass and speak one to another,

Only a look and a voice; then darkness again and a silence."

Another 19th century writer, Samuel Taylor Coleridge, sums up the ability of dreams to give us some of the insights that the biblical fathers experienced. "Often do the signs of great events stride on before the events," Coleridge writes, "and in today always walks tomorrow."

There is more that Coleridge says that seems to put a very positive interpretation of the worth of dreams, "A dwarf sees farther than the giant when he has the giant's shoulder to mount on."

In other words, we are dwarfs in our knowledge of the future but we can perceive some of it if we stand on the shoulders of our dreams. They have so much to tell us, whether they be dim perceptions of the future or the classic American dream of success and happiness.

If we realize our conflicts about life, about what we accept and what we resist accepting, we can obtain a good perspective on how we are going to react to whatever is in store for us in Christmastide and in 1977.

One researcher believes people dream in order to remain sane during their waking hours or, as he puts it, "Dreaming permits each and every one of us to be quietly and safely insane every night of our lives."

Dreams *are* bizarre and unbelievable. They may be God's way of giving us fantasies that compensate for the hard realities of life.

The fact is that everything that we do, including dreaming, is a part of what our Creator has given us the faculty to do and therefore it is blessed in his sight.

So look well to your dreams, lay them out before God in your prayers, ask him to help you interpret their hidden messages — and *remember that as the spiritual quality deepens in your waking life so will the serene, peaceful quality of your dreams*. And when you see manger scenes this Christmas, reproductions of the Holy Family at Bethlehem so long ago — on greeting cards, in great paintings, in shop windows, or on church lawns on Christmas Eve — when you see the Nativity scene, look to Joseph who dreamed and in accepting his dream, accepted the will of God. Look to Joseph who made sense out of the troubled sleep that preceded the first Christmas. Joseph is often the forgotten, faceless man in the whole cast of Christmas, yet, with the babe of Bethlehem, he has his own message of acceptance, faith — and transcendent glory!

Incarnation

About that night an aura shone
Unknown to any night before;
A stillness, like a breath indrawn,
Circled the earth from shore to shore.
And then - the rush of angel wings,
A blazing star that dimmed the rest,
While shepherds and the magi kings
Adored the child at Mary's breast:
Sleeping in infant peace that night
Eternity's immortal Light.

Kay Wissinger

“VENITE ADOREMUS”



Dr. Bristol

Using Christmas Hymns and Carols Effectively

By LEE HASTINGS BRISTOL, Jr.

What would Christmas be without its songs? Not even that tree decorated with tinsel and colored lights or those well-wrapped presents piled up underneath can put us in the mood of the season as quickly as some beloved Christmas hymn or carol. And yet isn't it true that many of us who arrange or plan services fail to use those seasonal hymns and carols as imaginatively as we could? Often I suspect we tend to take them for granted and focus our attention on anthems or other "special music."

To make effective use of hymns and carols at formal and informal Christmas services, it seems to me, we

should try to strike a proper balance between the familiar — imaginatively performed — and material that is less familiar but seems to have something special to say (hopefully some of it with our own dateline on it).

The Familiar: Certainly, no Christmas for us would be complete without such standbys as "O come, all ye faithful," "Hark! the herald angels sing," or "Silent night," but can't we make certain that we treat them in ways that will add freshness and variety? This came home to me at a service where auxiliary instruments (not organ) were used to accompany one stanza of a hymn, the choir and congregation sang another stanza without accompaniment, the organ was used on the third stanza with a glorious descant (some descants can be atrocious!) sung by treble voices, and organ and brasses accompanied the singing of the fourth and last stanza. *Carols for Choir*, volumes 1 and 2, the work of Reginald Jacques, John Rutter, and David Willcocks provide 100 arrangements you may find helpful in achieving a

fresh sound in Christmas music old or new, familiar or unfamiliar. Take a look at Arthur Hutchings' harmonization of *Silent Night* in the new *English Praise* supplement if you would like a slight variation from the monotony of just thirds and sixths throughout.

The use of free accompaniments on stanzas sung in unison provides a popular way of adding variety. It is wise, for safety's sake, to plan each free accompaniment ahead of time. If you wish to make up your own, sketch it out. You may wish to choose one from such a collection as Gerald H. Knight's *Accompaniments for Unison Hymn-Singing*, published by the Royal School of Church Music and featuring accompaniments by a number of 20th century musicians from John Birch to Peter White. There are similar books published here, including two by the late Tertius Noble, but by today's tempo practices, with all their passing notes, they seem difficult to play without dragging.

Alice Parker has recently published a helpful book called *Creative Hymn-Singing* in which she suggests a number of ways to add variety to your use of hymns and folk material. The principles she puts to work in that book could easily be put to work with Christmas hymns and carols, not just stanza by stanza but sometimes even line by line to add variety.

The American Way: In this Bicentennial year it may seem appropriate to remind ourselves of America's contribution to the world's Christmas song. "Away in a manger," "It came upon the midnight clear," "O little town of Bethlehem," and "We three kings of orient are" remind us that America has enriched Christmas music with some-

Dr. Bristol, president emeritus of Westminster Choir College, was formerly executive secretary of the Church's Music Commission and general editor of its hymn supplement More Hymns & Spiritual Songs. He is editor of the three-volume Bristol Collection of hymn-tune preludes (Harold Flammer).

thing more than “Rudolph the red-nosed reindeer” or “White Christmas.” But how about including such spirituals as “Go tell it on the mountain,” “Mary had a baby,” “Rise up, shepherd, and follow,” or some of the folk material from the Appalachian mountains rediscovered by John Jacob Niles and others? *The Second Penguin Book of Carols* edited by a talented English woman, Elizabeth Poston, contains a lot of usable American material which might be considered contemporary or new in the sense that nobody knew it before she dug it up!

The Less Familiar: Chances are, you are going to want to introduce some less familiar songs, here and there, to add variety — some of it to be sung by choir alone, some of it easy enough for everyone to learn quickly and sing together. The *Hymnal 1940* contains much fine Christmas music that is

seldom used, and *Hymnal Supplement II*, recently edited by our Standing Commission on Church Music offers a number of suggested alternate tunes to use with *Hymnal 1940* texts. Instead of singing “Gentle Mary laid her child” (Hymnal #37) to *Weimar*, why not sing that text to *Tempus Adest Floridum* (Hymnal #136), the familiar Swedish tune best known as the tune for “Good King Wenceslas”? “When Christ was born in Bethlehem” (Hymnal #112) can be sung effectively to *St. Magnus* (Hymnal #106), a tune by Henry Purcell’s contemporary Jeremiah Clarke.

The *Oxford Book of Carols* (available in paperback as well as hard cover) is still without peer, but I list at the end of this article a number of collections you may wish to examine and add to your library. I also suggest, in addition to the Alice Parker book mentioned above, that you get hold of *The English*

Carol by the eminent hymnologist Dr. Erik Routley, professor of church music at Westminster Choir College. The book, written with great charm and scholarship, helps put the whole field of Christmas hymns and carols in proper perspective.

Dr. Routley wrote me the other day, “I don’t think contemporary piety is light-hearted enough to produce real carols,” he said. “People are all uptight either about social concerns or about theological hygiene, and that’s not carol atmosphere.” There are, however, interesting new publications that contain excellent new old songs as well as some contemporary that deserve study.

You may wish to look into some of the new material coming out on the other side of the Atlantic, collections and hymnal supplements with unusual Christmas songs: the *Cambridge Hymnal*; *Cantate Domino* (World Council of Churches); *English Praise*, the new supplement to the *English Hymnal*; *Hymns & Songs*, the British Methodist supplement; *100 Hymns for Today*, popular supplement to *Hymns Ancient & Modern*; Donald Swann’s books *The Rope of Love* and *Sing Round the Year*; *26 Hymns* of F. Pratt Green; and the *University Carol Book*.

On our own side of the Atlantic, you may choose to look at the *Hymnal of the United Church of Christ* (it contains excellent hymns on the Incarnation); The *Hymn Book* of the Anglican Church of Canada and the United Church of Canada; *More Hymns & Spiritual Songs*, the General Convention-authorized collection published in 1971; *Sing for Joy*; *Sing of Life & Faith*; *We Sing of Life*; and *Westminster Praise*.

“Do-It-Yourself”: It is perhaps too late in the game to try composing your own music for this Christmas, but why not try setting to music a Christmas text you like for next year? It may be easier to do than you realize. I have been writing Christmas songs for years and found it a rewarding experience. Many people have tried setting the Christina Rossetti Christmas texts, but nobody seems to have captured musically the charm of “The shepherds had an angel.” There are several G. K. Chesterton Christmas texts that deserve music. Why not try your own hand at setting one or two?

In 1974, I had the great thrill of hearing one of my Christmas songs sung at Westminster Abbey: “My Master was so very poor” (*More Hymns & Spiritual Songs* #H-58). Last year, I heard my setting of William Blake’s “Little lamb, who made thee?” (*New Songs for the Junior Choir* #9) sung on the air. I heard it on my car radio and practically went off the road. And there was

Continued on page 15

Christmas

Dawn

Shepherds stumble down
Hallelujahed from sleeping
Wakening to birth

Father

Stables smell so sweet
Dung and hay a strange incense
Tall Joseph dozes

Child

Cool air rough blanket
What alien touchings for me
till another sleep?

Innkeeper

My problem is this
What should I charge that couple
For last night’s cow shed?

Mother

Bone and soul weary
Mary blesses her baby
with a breast and smiles

One

My son
My Word now gone
What have I done?
Oh why have you forsaken me?

J. Barrie Shepherd

EDITORIALS

Christmas Message 1976

Christians, awake, salute the happy morn . . ." These words by John Byrom begin Hymn 16 in our Hymnal, 1940. It has always interested me that the version of this hymn printed in the Church of England hymnal has the phrase "Christians awake" followed by an exclamation point! It is almost as if the words were being addressed to some sleeping Christians who have a need to be awakened in order to know the glory of the "happy morn" that is Christmas.

Sometimes the routine of life can cause us to fall asleep unexpectedly. Most of us know the experience of having missed something — part of a movie, a bit of conversation, some scenery on a journey, an occasional sermon — because we have dozed off. We know what it is to awaken suddenly, or to be awakened, only to find that we have missed something. We are usually sorry about this.

A recurring problem for Christians is that we become so busy with the routine of Christmas, both church related and otherwise, that we are in danger of dozing off from fatigue and missing altogether the real glory of that happy morn. We need to stay awake so we can receive the life-giving message of the Incarnation. We need to stay alert so that we can share it with those around us.

My bidding to you this Christmas is to be awake and to be awakeners.

My hope for you this Christmas is that it will be a happy morn for you in the deepest sense of that word.

My wish for you this Christmas is that the joy of this holy season will be known by you and shared by you.

(The Rt. Rev.) JOHN M. ALLIN
Presiding Bishop

The Saving Strangeness

Catholic Hans Küng and Protestant Albert Schweitzer are gigantic figures in 20th-century theology. The contrasts between their positions are many and obvious, but both, in their thinking about Jesus, are impressed by his *strangeness* to us.

Schweitzer concludes his great work, *The Quest of the Historical Jesus*, by saying that Jesus comes to us "as One unknown." He does come to us, however, in reality and in saving power.

In his most recent book, *On Being a Christian*, Küng writes: "Jesus is by no means merely an ecclesiastical figure. Sometimes he is even more popular outside the church than inside it. But, however popular he is, what is immediately evident — when we look at the real Jesus — is his *strangeness*."

Both Schweitzer and Küng are concerned to say that we cannot "know" Jesus in the way that we might "know" some other figure in history by reading what the books tell us about him: not even the canonical gospels. A classical scholar of the last generation said that whenever he read the poetry of Horace (65-8 B.C.) he felt the presence of Horace as a dear and delightful friend: he was a guest of Horace, and his host was offering him a choice cigar, urging him to pull his chair closer to the cheerful fire and savor a glass of some superb Falernian. This man could "feel" Horace personally in a way that we can never "feel" Jesus by reading the New Testament.

If Jesus comes to us at all it is somehow directly, rather than indirectly through his recorded words and works. Schweitzer declares — as one to whom Jesus has indeed come — that when this "One unknown" commands us to obey him, and we do so, we are then given the knowledge of Who He Is. We do not discover him; he discovers himself to us.

Perhaps one thing we can do here and now to honor Christ at his birthday season in 1976 is to hear once again what Christ's faithful witness to our century, Dr. Schweitzer, testifies:

"He comes to us as One unknown, without a name, as of old, by the lake-side, he came to those men who knew him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which he has to fulfil for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He Is."

Schweitzer was not the first to discover that way of knowing Who He Is — by simple obedience of his command. All of the joyful and triumphant saints from the beginning of this age of grace have discovered it in the same way.

There is a strangeness about Jesus as he appears to us in the gospel records and portraits, a strangeness so radical that it can only baffle and perplex — *until* we begin to obey what we believe to be his commands to us.

Then, and only then, does the sublime non-sense of his recorded words and works begin to make sense. Then, and only then, his Sermon on the Mount ceases to strike us as beautiful but insane idealism preached to a planet of sane realists, and begins to strike us as sanity preached to a planet of lunatics. "Blessed are the meek, for they shall inherit the earth" is beautiful non-sense, until we get down seriously to the business of trying to serve Jesus as our Master in the immediate tasks and responsibilities that God sets upon us from moment to moment. All of the strange dicta of the Galilean Stranger begin to make sense, and then to appear

not only as true but as the *only* truth, as we hearken obediently to his Voice within our souls.

Jesus began his career of redeeming strangeness at his very birth. All the circumstances of the holy nativity were strange. Later in the gospel story we meet him as a boy of twelve, in the Temple. What he said and did on that occasion was strange. Then, when he was about thirty he strangely received John's baptism for sinners. Almost everything he said or did from that point onward was what we should not have expected. It is all strange. From time to time, well meaning Christians try to write a biography of Jesus, trying to use the New Testament data so as to make Jesus humanly comprehensible to us. The only way that can be done is to alter the data, to tamper with the facts as recorded. The Jesus who is not humanly strange to us, to whom we can relate as our classicist friend related to Horace, is not the Jesus of history.

And he is not the Lord who can save us either. In his very strangeness lies, not our hermenevitic problem, but our hope for salvation. A Jesus we could readily understand because he "talks sense" to us and "is just one of us" we could put right into



our pocket; he could do nothing for us at all. Even our human benefactors all turn out to have been in some respects our superiors — hence in some degree strange to us. The greatest benefactors are never, personally, as comfortable to us as an old shoe.

The strangeness of Jesus is that of the visitor from a higher realm than ours, coming to us out of passionate love to lift us and redeem us. Irenaeus said in one of the first and greatest of Christian epigrams that Christ became what we are in order that he might make us what he is. Exactly. And when he comes to us where we are, to begin lifting us, everything about him is strange, and can be forbidding, even terrifying at the moment. It is only as we obey him — let him lift — that his strangeness wears off. Truth is always stranger than fiction, until we quit living fictionally and begin living truth.

Jesus was born to enable us to make that saving switch from comfortable fiction in our living to the strangeness of truth. And the strangest thing about the whole strange story is that it still turns out to be always and everywhere true. As St. John put it around the turn of the second century A.D., that to as many as receive him as their Master and King, with all his strangeness, he gives the power to become the sons and daughters of God.

Canticle of the Creatures

(Second Variation)

The angel hosts to Bethlehem turned;
Along the sky a strange star burned;
The flaming star of planets spinning
Dimmed at the Day Spring's bright beginning;
And myriad eyes in fold and byre
Gleamed suddenly with answering fire.
A trembling moved across the meadow,
Along the hills within the shadow
Of ancient trees in Lebanon.
The animals that holy dawn —
Creatures of house and field and barn,
Beasts of the mountain, wood and tarn,
Put by their fear, forgot their danger,
Came down to stand before the manger.
They heard the heralds in the sky,
They heard the Virgin's lullaby,
The Alleluias of the Kings
Rise with the shepherds' carolings.
Then all the beasts were moved to raise
Their canticle of love and praise,
And each brute tongue as it was able
Echoed the anthem in the stable.
No sound like this had ever risen
Since Being burst from Chaos' prison
When in the garden at the Word
The creatures woke and blessed their Lord.
What bleating, barking, baying, braying,
What yelping, snorting, grunting, neighing,
What lowing, mooing, mewing, purring,
What crowing, clucking, cackling, whirring,
What roaring, screaming, whining, growling,
What bellowing, blowing, hissing, howling,
What whistling, trilling, peeping, cheeping,
Arose beside the Baby sleeping.
Then Joseph spoke, "O Beasts, your din
Quite drowns the singing cherubin.
Be still, be still, before our Dear
Lest he should wake and weep in fear."
The beasts heard not. The Holy Child
Was all they saw. He stirred and smiled
And clapped his tiny hands with glee
In time to the cacophony.
The wolf and lamb together lay,
The ox and bear upon the hay;
Lion and calf and kid and leopard:
Safe folded — crouched beside their shepherd;
And warm within the Baby's grasp
Was coiled the jeweled and frigid asp.
Sudden his infant laughter brushed
Each brutish heart, the stable hushed,
The angel choirs now were mute —
Quiet the harp, the viol, the lute.
All things were still as when was heard
The echo of Creation's Word.
All things were fresh, all things new born
As in Creation's first bright morn.
Outside were cold and fear and pain
But here was Eden once again.
As when their Lord pronounced them good
So all the beasts before him stood
And looked upon the Lamb of God.

Miriam Denness Cooper

The Living Church

"VENITE ADOREMUS"

Continued from page 12

the time I went to a dinner party where Donald Swann of Flanders & Swann fame played his own setting of "The storke she rose on Christmas eve," a charming text first found on the fly-leaf of a 16th century prayer book. Not to be outdone, when I was later asked to play, I performed my own setting on the same text (*New Songs for the Junior Choir* #17), although I knew full well Donald Swann's — like many of his other carols — was better.

If you cannot find a Christmas text that "turns you on," why not commission a poet to write you one? I have commissioned the distinguished hymn-writer, F. Pratt Green, to write me several and did a whole book of songs based on the writings of a woman I never met but came to know through her writing and through the mail, the late Leslie Savage Clark. It was she who provided me with the text for "The little gray donkey" (*Let the Children Sing* #5). That song first appeared in *McCall's* magazine. When we received our checks, Mrs. Clark confessed she used hers for "a new hat and a weekend in Long Beach." Yes, you may find writing your own Christmas songs rewarding and fun.

The Format for Carol Services: The *Service of Nine Lessons and Carols* which came into being in England some years ago has certainly become an entrenched tradition in this country since 1950. In his book, *The English Carol*, Dr. Routley shows how this service has developed and changed over the years. In the appendices he traces the changes that have occurred. Certainly, you may wish to use your own ingenuity in fashioning such a service suited to the needs of your own church, but here's hoping you will see to it that all nine readers have done their homework ahead of time. It is instantly apparent when someone is reading his or her lesson for the first time just as it is apparent when a lesson has been learned and is thoroughly understood.

In the back of the *Oxford Book of Carols* you will find a suggested format for a freer type of carol service with readings from non-scriptural sources as well as the Bible. Using that outline as a springboard may help you arrive at a well-balanced free-form carol service your congregation will enjoy.

I have attended great cathedral services at midnight Christmas Eve where the congregation participated lustily in warm-up practice sessions beforehand. Such sessions "broke the ice" and provided a wonderful means of conditioning the atmosphere of that formal Gothic setting. And I have attended inspired carol services where people in the congregation actually used pots and

pans as percussion instruments! The opportunities are limitless to make the music of Christmas fresh, varied, and uplifting.

To make more effective use of Christmas hymns and carols may take a little digging, but your efforts may make your services musically the richer for it. Frank Colquhoun sounds an appropriate note in a prayer he has written for use before hymn singing:

"Almighty God, our heavenly Father, you have taught us to offer our praise in psalms and hymns and spiritual songs, to sing and make melody with all our hearts; bless to our use the hymns to be sung in this church, that they may bring enrichment to our worship, joy and strength to our lives, and even greater glory to your name; through Jesus Christ our Lord."

Books to Examine

1. *Accompaniments for Unison Hymn-Singing*; Royal School of Church Music.
2. *Cambridge Hymnal*; Cambridge University Press, 1967.
3. *Cantate Domino*; Bärenreiter, 1974
4. *Carols for Choirs I*; Oxford University Press, 1961.
5. *Carols for Choirs II*; Oxford University Press, 1970
6. *Creative Hymn-Singing*; Hinshaw Music, Inc., 1976.
7. *The English Carol*; Greenwood Press, 1973.
8. *English Praise*; Oxford University Press, 1975.
9. *Hymnal of the United Church of Christ*; United Church Press, 1974.
10. *Hymn Book of the Anglican Church of Canada and the United Church of Canada*, 1971.
11. *Hymns & Songs*; Methodist Publishing House (London), 1969.
12. *Let the Children Sing*; Abingdon Press, 1970.
13. *More Hymns & Spiritual Songs*; Walton Music Corporation, 1971.
14. *New Songs for the Junior Choir*; Concordia Publishing House, 1961.
15. *100 Hymns for Today*; William Clowes and Sons, 1969.
16. *Oxford Book of Carols*; Oxford University Press, 1928, 1964.
17. *The Rope of Love*; The Bodley Head, 1973.
18. *Second Penguin Book of Carols*; Penguin Books, Ltd., 1970.
19. *Sing for Joy*; Seabury Press, 1961.
20. *Sing of Life & Faith*; United Church Press (Beacon), 1969.
21. *Sing Round the year*; Galaxy Music Corporation, 1965.
22. *We Sing of Life*; Beacon Press, 1955.
23. *26 Hymns* (F. Pratt Green); Epworth Press, 1971.
24. *University Carol Book*; H. Freeman & Co., 1961.
25. *Westminster Praise*; Hinshaw Music, Inc., 1976.
26. *Wreath of Carols*; Scholastic Book Services, 1966.

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The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

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child care. Wed 11:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 9:30; Service & Ser 9 & 11 (HC 1S) Daily 10

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Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also
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6:45, EP 6; C Sat 5-6

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ATLANTA, GA.

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Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues
& Fri 7:30, 7:30. C Sat 5

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

KEY—Light face type denotes AM, black face PM; add, address; 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; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Sun B, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C. Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

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NEW YORK, N.Y.

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concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S

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8, 1:10 & 5:15; Holy Days 8. Church open daily B to 6. EP
Mon, Tues, Thurs, Fri & Sat 5:15

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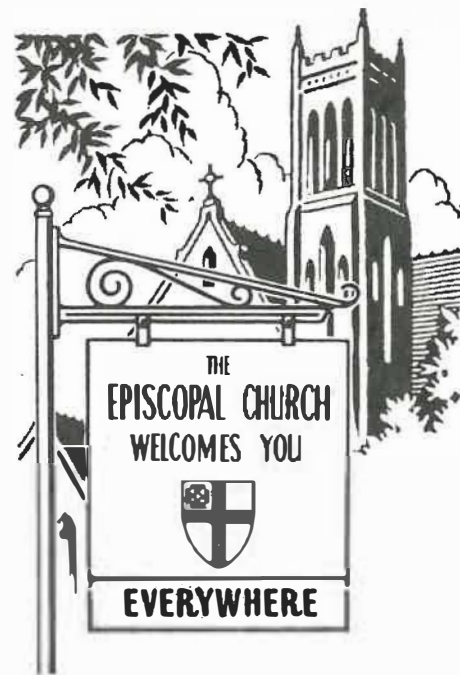
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10; C by appt

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46th St. between 6th and 7th Avenues
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Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri
5-6, Sat 2-3, 5-6, Sun 8:40-9.



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

ST. THOMAS 5th Avenue & 53rd Street
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the Rev. Samuel Bird, the Rev. Douglas Ousley, the
Rev. Leslie Lang
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HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
HC 5:30; Thurs OR 12:10; Church open daily to 9:30

TRINITY PARISH

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TRINITY CHURCH Broadway at Wall
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Sun B HC, 11 MP (1S HC)

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