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# the EPISCOPALIAN

DECEMBER 1960



THE REST ON THE FLIGHT INTO EGYPT by Gerard David, National Gallery of Art, Washington, D.C. (Mellon Collection)  
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# EPISCOPALIAN

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# TO KEEP CHRISTMAS

God is with us; this is what Christmas means. God is the Lord of all life; He is working out His purpose now in the events of history.


Looking at the world as it is today, can you believe this? Is this what you mean along with many other good but lesser things when you say Merry Christmas? I hope so. For then you will know the joy of Christmas, a deep joy which the circumstances of your life cannot destroy.

Christmas is more than a season of good will, a time when we think how desirable peace is, a time when we try to be somewhat more thoughtful and kind. It is, rather, a time when we celebrate the coming of Christ into the world; we see His life and death and resurrection as a pouring out of the spirit of God upon all men. God has entered His world. As He gave Himself in the coming of Christ, so He gives Himself now. He waits for us to turn to Him, to work with Him in His purpose for the world.

To keep Christmas is to see in Christ both our judgment and our hope. To keep Christmas is to accept that judgment and live freely and unafraid in that hope.

**ARTHUR LICHTENBERGER,**  
Presiding Bishop





# Visit to Bethlehem

*Bells in the tower of the Church of the Nativity are heard not only in the Judean hills but throughout the world as Christmas Eve services are broadcast from the church (right)*





by ERNEST L. HOMEWOOD  
photographed by GEORGE RODGER

I WENT TO SEE where Christ was born. It was a rough, odor-laden stable then. Now it is an elaborately decorated shrine — one of Jordan's prime tourist centers.

You stoop low to enter Bethlehem's main attraction, the Church of the Nativity. It is a big, rambling

building, looking more like a prison than a church. The main doorway is less than five feet high; none but a child can enter without stooping. According to local legend, it was built that way so that anyone entering the church would have to bow low in homage to Jesus.

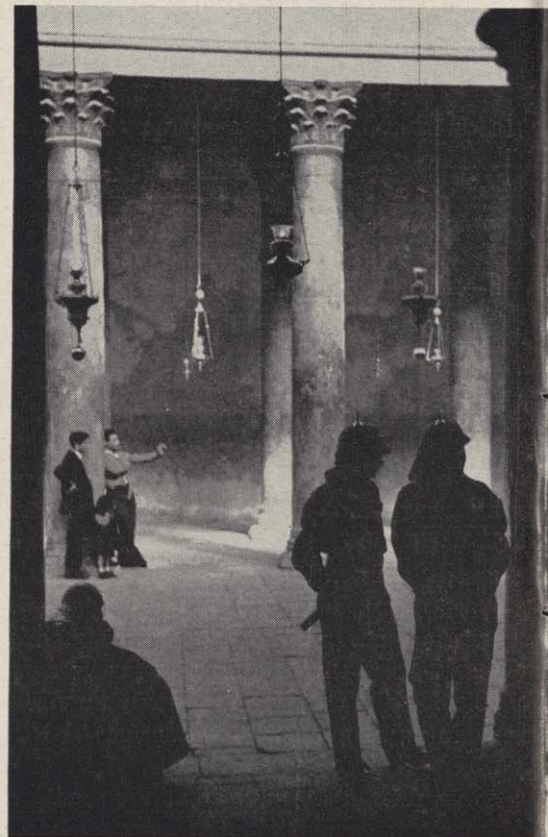
As you start across the seatless Greek Orthodox chapel inside the church, a dapper-looking Arab in Western dress offers a card. It has a cluster of pressed flowers arranged around a star. The inscription says that they are real flowers from Bethlehem.

*continued on page 8*





*Christmas visitors from many lands worship at the Church of the Nativity, on traditional site of Christ's birth.*







*Tourists mingle with pilgrims in Manger Square, outside the Church of the Nativity, on Christmas Eve. The Roman Catholic Patriarch of Jerusalem moves in procession to the church. He will sing midnight Mass at St. Catherine's Church, adjacent to the Church of the Nativity. In the quiet Judean hills, at a place known as Shepherds' Field less than a mile from Bethlehem, Protestants will gather. Hymns will be sung, then a whole sheep will be roasted and served with Arab bread—an ancient custom among the shepherds of Judea in the days of Christ.*

◀ *Greek Orthodox Christians (far left) march in Christmas Eve procession, and an Irish Roman Catholic monk (left, center) talks with a Jordanian policeman before Mass. Arab Legion soldiers (right), watching Christmas Eve crowds gather at the shrine, are an ever-present reminder of the tensions that surround the city today.*



## VISIT TO BETHLEHEM, continued

The card tells you that they are flowers placed on the holy manger at Christmas time. "Glory to God in the highest; Greetings from the Holy Land," it says. Then you turn the card over and read "The Oriental Souvenir Shop," followed by a long list of articles for sale.

There are several enterprising merchants handing out such cards all around you in the church.

From the Greek Orthodox chapel you pass through the Armenian chapel and on into the richly furnished Roman Catholic church where Mass is being celebrated. It is ten o'clock, and the service has been going on for almost an hour. People are coming and going continuously. Some are obviously devout Bethlehem residents, but most seem to be tourists. Few seem to pay much attention to the Mass; they are awed by the surroundings.

But the site that brought all these people to Bethlehem is down narrow, winding steps, below the altar. Visitors crowd around the spot where tradition holds that Jesus was born. A woman leans forward to kiss the silver star embedded in the marble floor. Others lay religious articles and bits of clothing on the spot to be blessed. There's a Latin inscription on the floor: *Hic De Virgine Maria Jesus Christus Natus Est* — Here Jesus Christ was born of the Virgin Mary.

Nearby, a visiting Roman Catholic cardinal celebrates an unscheduled Mass at an altar in the tiny but ornately tapestried manger chapel. It is on the spot where Mary is said to have laid the baby Jesus in the manger. The small underground grotto is heavy with incense and the smell of burning candles, and it is good to get outside again.

In the courtyard outside, beneath a crusader flag atop the bell tower, a group of Southern Baptists are singing Christmas carols. Their sounds seem incongruous under the hot morning sun, even in this appropriate place. One of the men gives a little talk and a prayer. "We're standing on holy ground," he says.

A woman aims her camera to record the memorable occasion for the folks back home. Two little girls, perched on a ledge, chatter and giggle.

You make your way back through the corridors and the chapel. A little priest collects alms, and lifts a trapdoor in the church floor to show you a section of the mosaic floor of the original church. He points out relics of the twelfth-century mosaics on the walls, and tells you that the present church was built by the Emperor Justinian between 527 and 565 A.D., replacing one that was destroyed by the Samaritans. The first church was built about 326 A.D. in the time of Constantine, and stood for two hundred years, you learn.

But history is forgotten once you are outside in the sun again. The merchants' agents are still there with their cards. Hawkers besiege you with picture postcards, postage-stamp collections, silken kerchiefs, olive-wood carvings and other assorted wares.

It is Sunday, and Bethlehem is crowded with sightseers from all over the world. There's a woman in Indian dress, a group of young people speaking Italian, and some prosperous-looking businessmen whose southern drawl immediately identifies them.

But local merchants say the hot, dusty city is like that every day. There were even more visitors a few years ago, they say, before all the trouble that came to their country and some of the neighboring states.

You make your way up Manger Square, past four or five bazaars, to John Tabash's Bethlehem Gift Store. His sign bears a Crusader Cross and a Bethlehem Star. He shows you his workshop where, on other days, three Arabs squat cross-legged at foot-high benches to turn out their beautiful mother-of-pearl rosaries, Bible covers, trinket boxes and jewelry. Because he is a Christian, Mr. Tabash gives his employees Sundays off. But he keeps his shop open.

A shabbily dressed boy off the street brings you a bottle of lemon-

ade. It seems as though he has received a signal from Mr. Tabash. You go into other bazaars, and they all extend the same hospitality. It's hot, and you enjoy the cold drinks, so you buy some souvenirs for your family.

Out on the square, the engine hoods of taxis and buses gape wide as drivers prepare for the eleven-mile trip back to Jerusalem.

You stop to look back at the historic city. Ancient olive trees frame the squat, flat-roofed buildings. The hills are burned down, but the white stone houses seem to beat off the sun.

The twin towers of the Church of the Nativity stand out in the distance, but all around minarets of Moslem mosques pierce the sky. And suddenly you realize that not everyone in the bustling city of twenty







*Before the partition of Palestine, Bethlehem was a town of fifteen thousand. Today it has a population of over eighty thousand—sixty thousand of whom are Palestinian refugees.*

thousand people worships the Christ who was born there.

On down the road the Shepherd's Fields are pointed out. You look closely and can see sheep out on the hillsides, and shepherds in long flowing robes and Arab headdress. They look like those in the Bible picture-books which tell of the angels appearing to the shepherds in these same places.

Down and down the road goes, for Bethlehem is a high city, almost 2,400 feet above sea level. It is a good road, but it twists and turns through the bald hills and you get a good view of the countryside. The hills over on the right are dotted with caves, and you can see dark-haired, long-robed children down in the valleys.

The children live in those caves, you learn, some of them all year

'round, others just in the hot summer months.

Over on the left is no-man's-land. From the nearby monastery, tough-looking Jordanian soldiers are keeping binoculars and guns trained on the narrow strip. And you know that equally tough Israeli troops are doing the same thing on the other side.

The tenseness of the situation presses itself against you. Even this road you are travelling is an aftermath of war. The old, time-worn road which thousands traveled to Bethlehem is over on the other side of this well-guarded border. War and the division of Palestine cut off Christ's birthplace from the Holy City of Jerusalem, and a new way had to be made.

This is Bethlehem of Judea at Christmas time in the twentieth century after Christ: the streamlined

cars and the panting old open-windowed buses outside the Nativity Church; the hawkers and merchants peddling their wares; the ever watchful eyes of armed soldiers as Christians make their once-a-year pilgrimage through the Mandelbaum Gate from Israel; the devout Muslims praying in the mosques five times a day; and the long, tiring rituals at the spot where things were so simple when He was born.

But you remember the shepherds in the fields, the bright Bethlehem stars that still shine in cloudless skies, and the bells of that prison-like church that will ring out the Christmas message for all to hear. You know that, for a while, there will be peace along the border.

And you are glad you came to see where Christ was born. You may not pass this way again. ◀



**A**ND IT CAME TO PASS in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

*And all went to be taxed, every one into his own city.*

*And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea; unto the city of David, which is called Bethlehem, because he was of the house and lineage of David;*

*To be taxed with Mary his espoused wife, being great with child.*

*And so it was, that, while they were there, the days were accomplished that she should be delivered.*

*And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

*And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*

*And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.*

*And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.*

*For unto you is born this day in the city of David a Savior, which is Christ the Lord.*

*And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

*And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.*

*Glory to God in the highest, and on earth peace, good will toward men.*

ST. LUKE, Chapter II, 1-14

## The Nativity—Past

# THEY THAT WATCH FOR THE MORNING

by Bo Giertz

### A Swedish writer recreates the discovery of the shepherds on Christmas

**T**HE winter's sun was going down behind the great bare limestone ridge in the west, where the road wound along the crest. The floor of the valley that sloped down into the desert already lay in blue shadow and the wind piped across it, shrill and cold. The olive trees seemed to be curling their leaves a little tighter and crouching their grey humpbacks as though they dreaded the chill of night. The sheep were still grazing eagerly on the green tufts that the autumn rains had lured forth among the stones. They too seemed to feel the threat of advancing night.

Only far in the east, away beyond the endless ridges of the desert and across the deep depression where the waters of the salt lake lay heavy and motionless, the mountains of Moab still glowed golden red. But then

the shadows climbed out of the depths and put out their brilliance as well and a dark-blue canopy rolled up from the east and wiped the last shimmer of red from the sky.

The shepherds looked mistrustfully at the small, fluffy clouds that came drifting across the crest on the cold wind. Was there going to be rain, perhaps? Was there at last going to be such a storm that even their masters up there in the town would understand that it was time now to bring the sheep in?

The shepherds actually wished that a storm of swirling snow might strike the houses that lay huddled up there on the hillside to the southeast, soft snow that would rise and rise till it reached the bedding that the farmers were even then unrolling on their earthen floors.

It was a dog's life being a shepherd, they had agreed

*Adapted from With My Own Eyes, By Bo Giertz, ©1960, George Allen & Unwin Ltd.*





that a thousand times. It was the last thing one should have taken up. To wander about all summer in the scorching heat, climbing like a goat along cliffs that burned when one touched them, and curling up like a dog among the stones, while the hyaenas laughed their evil laugh, never able to lay sling or club aside, always having to keep a watchful eye on all that moved, worrying and wondering the moment one of the animals was lost from view behind the wall of one of the gullies. . . .

And then these winter nights when the cold made you stiff and numb and you had to wait hour after hour for the first pale strip of dawn to appear over Nebo and Pisgah—'more than they that watch for the morning', as King David said in the psalm and as the pilgrims used to sing when they marched up to Jerusalem away across the hills there. Though *they* did not properly understand how one could long to see the sun again. . . .

King David understood that at any rate. That was

the strange thing about it, that he too had herded sheep in the desert. He had been thirsty and cold and had had to fight lions and bears. He had come straight from his flocks that time he challenged the Philistine. But could he really have been a proper shepherd, lousy like a dog and as hungry as a jackal? After all he was a farmer's son, and there was a deal of difference between that and being one of the poor devils who lived with the sheep in the country round Bethlehem.

It was strange that those heaps of smoke-blackened stones up there were David's city and that it was among those fallen walls that the king's family had its roots. And stranger still was what the prophet had said of this Bethlehem-Ephratah, which was so mean for one of the families of Judah, that one day a prince would come from it and be a shepherd for Israel.

They nodded. Yes—it was strange. But that would

continued





## THEY THAT WATCH

continued

be the Messiah, the Anointed. And when he came, everything would be different. That was like a gleam of light in the winter darkness, something to hope for, while one froze—wondering if one would live to see it.

They stopped talking and moved closer together where they sat against the wall of stones watching the darkness climbing up out of the gullies that gaped like cracks in the floor of the level valleys. Then the eldest of them got to his feet and gave their long, rolling call, a gurgling guttural sound that made the sheep raise their heads and peer through the semi-darkness. Then he cut the call off short and remained standing there, his face turned towards the last of the daylight.

"Look," he said, "have you ever seen . . ."

Slowly the others turned to the west. The last faint lustre of the evening sky made the heights stand out like a black silhouette. Up there on the skyline moved a company of travelers, tiny little figures clearly drawn against the sky.

There was nothing remarkable about that. These last few days they had almost tired of looking at all the wayfarers. Ever since the emperor had got this taxation business into his head, the whole world had been afoot, and people who had not been home for many years had suddenly turned up again to register and so avoid losing their civil rights. That these latecomers should appear was not remarkable, nor that they should be in a hurry, as they appeared to be, since darkness was falling swiftly.

The remarkable thing was that the *woman* should be riding, while the man strode along ahead pulling the donkey. One could see how he had tucked up his clothes and the forceful way he jabbed his stick into the ground. And the woman really was sitting on the saddle. There was no doubt there. Over the years they had seen a thousand such groups moving along the heights, but always it was the *man* who rode, while the woman walked behind with her bundle on her head or her child on her back.

"She must be pretty ill," said one of them.

The little group disappeared below the horizon just by Rachel's grave where the road to the town gates turned out of the highway that continued on towards Hebron and the south. The men had stopped speaking:

then slowly and reluctantly they got to their feet and began driving the sheep together for the night.

**T**HEY CAME UP THE HILLSIDE panting with eagerness and effort. They stumbled over the roots of the olive trees and bumped against stones, but they kept together and made their way by the starlight that glittered down through the scudding clouds. Many a night spent searching for sheep that had burst through the thorn hedge, or for an ewe that had got lost among the wilderness of stones, had taught them the art of moving in the dark.

That night it was something else that drove them, something the like of which they had never experienced. Their thoughts were in a ferment and when they spoke of it, the words came tumbling and stumbling like their feet.

It was too much all at once; the light that had been brighter than daylight and yet not daylight; the splendor that had penetrated right through them and made them feel the most miserable of sinners, just because it was so indescribably splendid.

And then He standing there speaking to them in a voice that was like all the consolation in the scriptures and all the promises of the High-promised put together, as sweet as the footsteps of the messenger who comes across the hills bringing good news, and full of the jubilation into which the mountains burst when the Lord comforts his people and takes pity on them in their distress.

He had announced the best, most joyful news there could be, that the Messiah had been born up there in David's city. At that moment the heavens were filled with the jubilation of the hosts, there was rushing and sparkle and singing, a brightness and resonance and splendor that no words could describe.

In so much that was beyond their comprehension there was one thing at least that they could understand. That was the sign that he had spoken of, the sign that God had given them as a seal on it all. It was that which they were now on their way to see: the child they were to find, newly born, swaddled and lying in a manger.

They reached the path that followed a long stone wall and after that it was easy to find their way. That



wall was the facing of one of the many terraces with fields that fringed the town, and it was in those fields that Ruth once gleaned, as it was written in the scriptures and as every child in Bethlehem had heard his father tell. She was a Moabite, Ruth, and yet she became King David's ancestral mother! That was strange. Did not the scriptures say that a man who was circumcised should never have intercourse with a foreign woman. But if the Messiah had been born that night of David's line, then that made him the Messiah of the unclean and the despised as well.

They had reached the big open space by the northeast corner of the town. The houses ahead of them lay dark and silent, but there was a light in one of the grottos in the rock, the flickering light of an oil lamp. That was most unusual.

The shepherds knew the grotto well. They had driven their animals in and out of it innumerable times. Ordinarily, the opening beneath that outcrop of rock was black and dark and the door in the semi-high stone wall kept shut. Now the door stood ajar and the light was falling through the gap.

They did not find the explanation till they stepped in under the vault of rock. There were people there that night, evidently poor wayfarers who had been turned out of the inn. They had lit an oil lamp which stood in a niche in the rock. The flame was scarcely more than a wan little globule at the very end of the lamp's beak, but it shone brightly enough for men with eyes accustomed to the dark.

**I**N A GLANCE they saw the whole scene: the pale face of the woman leaning back on the straw and looking at them with kindly eyes, the man straightening up from the wretched little bundle in which he had been rummaging, the animals in the corner looking at the light with big unfathomable eyes, and then the child, the sign that they had been promised they should see and which now lay there before their eyes.

Awkwardly they stood there looking. The baby lay tightly swaddled as all infants are, a little new-born human being, bedded on straw in the stone manger that was hewn out of the rock, right in under the roof on the left.

The woman was still regarding them with the same confident, good gaze. Stammering, they began to tell their story. It sounded so extraordinary and they could scarcely get it out, feeling that they were bound to be laughed at. But the woman nodded slowly as though she understood, and they felt encouraged and spoke more freely.

Then some strangers came in who seemed to be friends of the husband, and they told them as well all that they had heard that night. They were diffident no longer. They had recovered their initial enthusiasm. They saw great amazement on the others' faces, amazement but not derision. And the woman's eyes were wise and good.

They felt strangely at ease there. The damp straw,

the droppings on the floor, the smell of the animals and the chill from the night outside—it was their own poor world. And in the midst of all this poverty was the sign that had been promised them. Amazed and happy, with hushed voices and fumbling tenderness, they gathered round the manger.

"Just like one of us," said the eldest of them.

**T**HEN THEY HAD TO GO BACK to their animals. As they walked away between the big trees outside the grotto, they again thought of something strange. It was said that this was the place where Samuel held a sacrificial feast with Isai and his sons; that it was here he had poured oil over David's head and anointed him king. This, then, was where the glory of David's house had begun, and here it was that he who was to be the last and greatest of all the rulers on David's throne had been born that night.

So they praised God and they sang the prophet Micah's song about Bethlehem-Ephratah, the song that every child in Bethlehem knew by heart. And when their shrill, hoarse voices reached the part where it says:

'Therefore will he give them up,  
until the time that  
She which travaileth hath brought forth . . .'

they burst out into fresh praises. They considered themselves lucky in having been able to see what Isaiah had foretold: "For unto us a child is born, unto us a son is given": and most of all they praised God that he who should be called Wonderful Counsellor and Mighty God had come just as one of them, as poor and forgotten as the meanest of his brothers in Israel.





# What do we mean when we use that word Evangelism?

**"EVANGELISM,"** says Ceylonese theologian D. T. Niles, "is one beggar telling another beggar where food is to be found." This metaphor is entirely satisfactory. It says in simple terms that both parties are utterly dependent, and that evangelism is the sharing of a vital happy discovery.

From my own observations at the many conferences on evangelism that I have attended in America one would draw a quite different statement. "Evangelism," one would be likely to infer, "is one man trying to think of ways of persuading another man to join him in going on a diet."

The evangelist is not thinking that he has something the evangelized is eager to get. He is thinking rather that he has a discipline that would be a good thing for others as well. Unfortunately, the purpose is not to share but rather to persuade. It always comes down to "How can we get *them* to join us?"

The difference between these two notions plunges us at once into the question: "To what do we wish to convert people?"

At a World Council of Churches consultation last summer I quickly found that there are differences of opinion about the goal of evangelism. Americans tend to take for granted that the goal is to bring people, as individuals, into the Church, with its confession of faith, its sacraments, and its familiar pattern of parish life.

We are not very clear about how the desired effect is brought about through these means, but we do be-

lieve we want to develop "new men in Christ." We deal with individuals. Any social improvement, we believe, is a by-product of the conversion of a sufficiently large number of individuals to make reforms possible. But we do not think of evangelism as aiming directly at social reform.

There are, however, equally strong voices proclaiming that the right approach is social, not individual. The goal, these voices say, is to enlist men to contend with the social illnesses of our time.

Conversion to the Church has not produced any appreciable number of such men. Changed individuals do not mean a changed world. The trouble with the world is not merely the sum total of the trouble with individuals. We contend with "principalities and powers," blind forces that operate independently of the influences of persons. Evangelism, therefore, aims at converting men to the concept of the Kingdom of God. The parish, with its cumbersome machinery and obsolete routine, is irrelevant, they say.

That there is much to be said about the battle with principalities and powers cannot be denied. Neither, however, can I give up the idea that it is the converted individual within the traditional framework of the Church who is most likely to be the one to fight this battle well.

In any case we are trying to convert people to Christianity. Christianity is a peculiar religion and in all its peculiarities the individual seems to me to take precedence over society.



**CONSIDER FIRST** the areas in which Christianity is not unique, the points at which it is substantially the same as the "other great religions":

*First*, all religions are concerned with man's needs and problems in this world. In all of them we find some form of prayer for health, prayer for peace, prayer for social justice, prayer for other goals.

*Second*, all of them have room for those at the other extreme, who do not care at all about this world, who say that reality is beyond this life, and who devote themselves to becoming part of the envisioned ultimate reality. All have their mystics, their "cloistered orders."

*Third*, all stress the fact that man through sin has broken his relationship with God and must repent and be reconciled.

*Fourth*, all have their codes of ethics and virtues, their ways of pleasing God and getting along with one's neighbor.

**WHAT THEN** are the differentia of Christianity? They lie at three points, and the priority of the individual shows up at each point.

*The Lord is risen.* Unlike any other religion Christianity asserts that its Lord still lives and is momentarily accessible. Jesus is not a great but dead teacher. He lives and can be met by the individual. Therefore, the first distinguishing question to which the Christian must be able to answer yes, is "Have you met the Risen Lord?"

*The Holy Ghost has come.* God operates within the lives of men to make His glory visible in their affairs. The second distinguishing question is "Have you received the Holy Ghost?"

*The end has begun.* That is, the world has been redeemed and has begun to move toward the purpose for which it was created. God will complete what He has started. There will be a new heaven and a new earth. In this assurance the Christian already lives in the new and final era of history. He lives in an age that is not yet discernible but is guaranteed. The third distinguishing question is, "Has the end begun in you?"

If these are the distinguishing marks of the Christian, then certainly the purpose of evangelism is to bring the individual into an experience that will make him able to answer yes to all three questions.

This brings us right back to the church. The place where normally the Risen Lord may be met, the Holy Ghost received, and the eschatological life lived is inside the Christian community. The fact that the parish church as we presently know it usually lacks an image of itself as the arena in which these things happen is beside the point. Renewal, not rejection, of the Church is what is called for. I have to line up on the side that says we wish to convert people to Christ through the Church.

Logically, the next question is about the *means* by which the individual may be led to, or at least put in the way of, participation in the redeeming community. It seems reasonable to agree that there are various agencies of evangelism and that none is out of date.

**WE EPISCOPALIANS**, skeptical as we are about "revivalist" methods, cannot escape the fact that there are specially gifted persons who have the God-given power to get individual decisions by speaking to large crowds. Their gift must be recognized and used.

There are certain laymen also who have the ability to make Christianity relevant in the lives they lead with their friends and fellow-workers day in and day out. It is risky to say that all Christians can do this, but it is just as bad to overlook the fact that some certainly can. There are diversities of gifts. Some are teachers, some prophets, some—though only some—evangelists.

But every other consideration is dwarfed by the fact that the primary evangelizing agent is the congregation in its life as a Christian community—a community, that is, of those who have met the Risen Lord, who have received the Holy Ghost, and in whom the end has begun. No other power of attraction is even a close second to this one. It is here, though, that we meet up with campaigns of evangelism. Usually they either start as, or deteriorate into, those techniques of persuasion that should be deplored. If evangelism is one beggar telling another, than the parish must really be a place where food may be found, and the telling must be spontaneous, not cut and dried.

**THE LAST QUESTION** is, of course, "What do we do about it?" I see four aspects that we may well start to work on:

1. We can undertake to discover, train, and schedule a number of those people who have the special gifts needed for the mass approach.

2. We can provide helps for the articulate layman who is able to speak effectively about the bread of heaven to the other beggars with whom he lives.

3. We can develop understanding and support of those special organizations within the Church that are attempting to achieve rapport with various units of contemporary society, such as professional groups, labor unions, city planning commissions, welfare agencies, and so on.

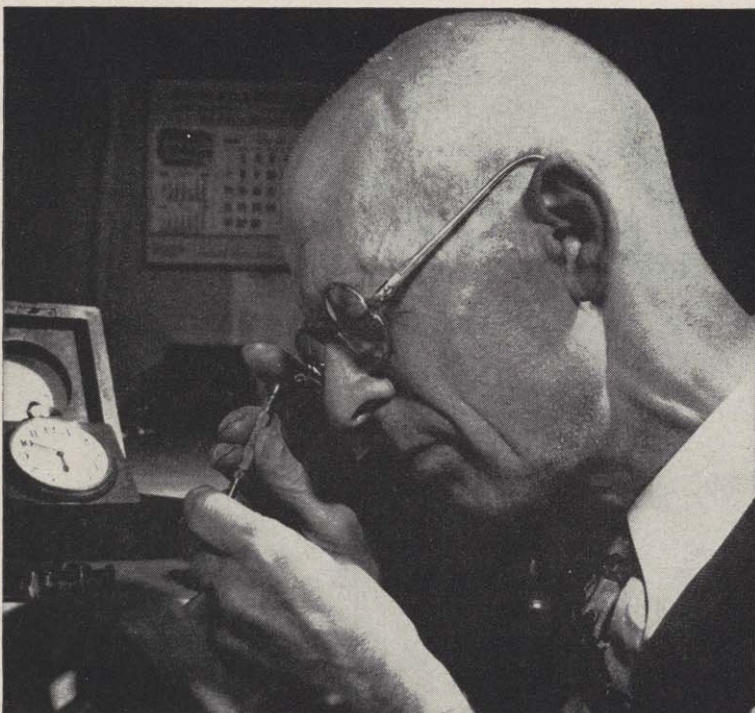
4. We can—and this is the big one—devote every resource and every energy to making the congregation aware of its function as the chief evangelizing agent. I offer no plan here; I only say this is the most important thing we have to do.

Here, it seems to me, is an outline of an evangelism in which the Church may well begin immediately to take action.



## When We Grow Old

In youth or middle age we may look forward to the “golden years” of retirement. But all that is gold may not glitter.



**NEXT MONTH** an important Conference on Aging will be held in Washington, D.C. Like the familiar White House Conferences on Youth, this meeting to consider problems of the aging will be attended by representatives of interested groups, including the Episcopal Church, from all over the United States.

This White House Conference on aging is not a “new” project on the part of the federal government; it is part of a series of studies which has been going on for more than a decade.

As in former phases of the work, the 1961 Conference is not called by the federal government with the intention of assuming primary responsibility for aging citizens. The purpose of the meeting is, rather, that of *co-ordinating* efforts of the federal government, state and local agencies, and older persons themselves—so that problems of the aging may be solved with as great a degree of efficiency as possible.

To date, our national attitudes on problems of the aging, particularly those of local and individual origin, have often suffered from somewhat of an “ostrich” view. We have refused to face certain aspects of the situation



with complete honesty, but have looked at the matter as we wished it might be. The White House Conference next month undoubtedly will help to correct these errors in our vision.

As one example of popular unreadiness to be realistic about that group which we euphemistically refer to as "senior citizens" (we rarely say "old people" any more), consider the perennial argument as to whether or not sixty-five years of age—or any other time selected—is fair to those who must leave their jobs when that birthday arrives.

This topic makes a favorite theme for speeches, articles, and letters to the editor, most of which take the view that there is no such thing as determining the moment when everyone should stop working at his lifetime vocation. Those who are opposed to the system as generally practiced contend that it brings misery to retirees, and that it is wasteful of talent so far as society is concerned.

**There is little doubt** that the case against enforced retirement is based on true situations, but using these situations as arguments is about as foolish as to say we are against winter because the weather is cold and disagreeable at that time of year. True, the weather can be extremely unenjoyable in winter—but winter comes anyway. And so does a time in the average life when a person ceases to be as useful as he was.

There are a few real geniuses who are impossible to replace immediately; as a matter of fact, industry recognizes this, and some companies keep their brain trust around on a consulting basis long after official retirement ages have been attained. But the average worker—and this applies to executive fields as well as others—can be dispensed with very easily in any area. The man of sixty-five who thinks he is irreplaceable is usually kidding himself; our economic system will not only function very well without him, it will probably improve under the stimulus of new blood.

This is an area in which retirees and those in the early years of aging can make a real contribution to the

problem of geriatrics which society is trying to solve.

As stated in one of the bulletins which have been written as preparation for the White House Conference (*Background Paper on Federal Organizations and Programs*), it is in the middle years "that conscious preparation for old age should begin . . . . Most [people at this time of life] arrive at a sort of plateau from which they can, or should, begin to look at the remaining period of life stretching ahead."

This challenge to newly retired persons, and to those who are getting ready to retire, gives them responsibility for adapting themselves to new ways of life. It requires that they adopt disciplined methods of living constructively, and earnestly seek means by which they can offer something else to society besides their past vocational contributions.

This need for responsibility of elder citizens *themselves* brings us to a second aspect of the senior-citizen situation which is often overlooked: namely, the *twofold* nature of the aging process as it now exists in this country.

Yes, there are two stages to the getting-old experience for most people nowadays: (1) a period of fairly active "retirement," and (2) a time of being so old that one is often incapacitated mentally, physically, or both. These two stages of our downhill journey from life sometimes coincide, but usually they come one after the other, with gradual transition between.

There is a difference, in other words, between the problems of the "aging" and those of the "aged." The fact of this duality is often ignored by society, causing much confusion as well as waste motion in handling the resultant problems.

**If the White House Conference** succeeds in clarifying these points, progress in the development of society's concern for "senior citizens" will be greatly accelerated. Instead of everyone concentrating on such questions as: How shall we entertain oldsters? and where shall we house them?, there will be an effort to edu-

cate the populace—especially those of us who are in the sixty-plus bracket—to a point where we face up to our own specific needs.

First, we must accept the fact that for most of us, retirement at sixty-five is here to stay. Cicero said, "Times change, and we change with them." He didn't say it would be nice if we changed; he said we *must* adapt ourselves to new eras. Those of us who are older, these days, can't sit around waiting for younger folk to come and ask our advice about how to run things; we have to retire, literally, from active participation in the workaday world. And this can be good, if we once face it—both for the world and for us.

Second, society as a whole must begin to differentiate more clearly between active retirement and inactive old age which is often marked by senility and other degrees of helplessness. In this area, newly retired men and women should realize that it is *their* responsibility—not that of society—to find ways of living usefully. The newly retired will have to give up many of the immature ideas that have prevailed in regard to their status—such as vacuous dreams about lolling around in some "perfect" climate, or fiddling with inconsequential hobbies. Trips to pleasant places and the pursuit of enjoyable occupations need not be given up; the point is that they should not become overriding goals in the lives of retirees.

Under improved ways of contributing to society, retirees will turn to adult-education opportunities, and to service areas, where they may offer real help to their churches and to their communities. They will make retirement more meaningful by developing new purposes in their lives. They will also find that there are ways in which an "aging" person can prepare himself for his later state, when he will be "aged."

This last task offers the greatest challenge of all to retirees. What are some of the ways in which a person can take specific responsibility for his later days?

First, he can make a will, and order

*continued on next page*



## THEOLOGICAL EDUCATION SUNDAY— JANUARY 22, 1961

**T**HEOLOGICAL Education Sunday emphasizes the fact that the education and training of men for the ministry is the responsibility of the whole Church. We must delegate much of that responsibility, of course, to the seminaries. They do the educating and training for us.

But the seminaries can do their work with the care and excellence demanded only with your interest and support. It is good and gratifying that so many in the Church have answered this need generously.

In hope now, that we shall all have a deepened sense of our own responsibility for the support of our seminaries and a lively interest in what they are doing.

Arthur Lichtenberger  
PRESIDING BISHOP

### DIRECTORY

Berkeley Divinity School, New Haven, Connecticut; Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia, Pennsylvania; Episcopal Theological School, Cambridge, Massachusetts; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisconsin; School of Theology of the University of the South, Sewanee, Tennessee; Seabury-Western Theological Seminary, Evanston, Illinois; Virginia Theological Seminary, Alexandria, Virginia.

In the January issue

**THE SEMINARIAN: a special report**

**Are We Really Too Materialistic?**

**OUR STAKE IN LANDS TO THE SOUTH**

**When We Grow Old**

*continued*

his finances so that someone else has access to his emergency funds when he is no longer able to take care of such matters. He can buy a cemetery lot, and make arrangements for a simple funeral. He can give up his driver's license before it is taken from him, and he can stop climbing ladders. He can keep himself well groomed, and make special efforts to be agreeable. He can get rid of some accumulated "things" that he doesn't need any more. He can eat and exercise sensibly. And, perhaps most important of all, he can take the initiative in looking for appropriate quarters where he may find shelter in his helpless years, if they come to him—so that he may some day leave the child-and-parent-centered home of our culture, and leave without acting like a martyr.

**Bringing attention** to the neglected areas of the old-age problem does not mean that the work on unneglected aspects of the situation should be relaxed. Society needs to continue its efforts toward the financing and housing of older citizens. It is not a matter of *either-or*: either the present way of dealing with old age, or a new approach. It is a matter of adding new concepts to those which already exist, and a matter of realization on the part of those who are "aging" that they can do a great deal for themselves, both in their present and later states.

This is a far cry from sitting back and pretending that "the best is yet to be." Longer life has been given to us as the gift of God. This can be a fine thing if we widen our horizons accordingly.

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from the Revolution in Paperbacks

# A Library for the Layman



# THE REVOLUTION IN PAPERBACKS:

THE major publishing phenomenon of our time is what *Publishers' Weekly*, a journal of the book trade, calls "the paperback explosion." It is changing the publishing and distributing practices, and also the reading habits, of the nation. It is making a great impact in school and college classrooms.

All these effects have only begun to manifest themselves. The process may go far toward breeding readers in what has been, proportional to our population, our scandalously non-reading nation.

Don't look for miracles on this front, however. The immediate gain is the immense, economically easy availability of a dazzling range of books to those already accustomed and eager to buy and read. Any enlargement of those reading ranks (and some is inevitable) is so much gravy.

Occasionally a voice is raised deploring shoddy trash in paperbacks. There is indeed the Devil's bad plenty of it. No one can understand the impact of paperback publishing who has seen only the indiscriminate welter of titles on racks in drugstores, airports, and railroad stations. To understand the boon of paper books you must see the comprehensive display in big bookstores or the selective displays in school or college shops.

The vast quantity of trash in paperbacks is deplorable but inevitable. Trash we have always with us. It claims its substantial portion in every art and every medium of distribution and communication. The trash problem is simply the trash problem—not the paperback problem.

What is meant by this revolution in paperbacks? A book trade survey made in September, 1960, estimates that 1965 will see a 25 per cent increase in sales of general hardbound adult books over 1958-59, and a 93 per cent increase in general paperbound adult books.

In 1959, hardbound religious books (excluding Bibles, Testaments, hymnals, and prayer books) sold 10 million copies. Paperbound religious books of the same class sold 42 million copies. Projected estimates for 1965 are for some 11 million and 60 million copies respectively: an expected expansion of approximately 11 per cent in hardbound religious books to 52 per cent in paperback religious books.

This shows where the business lies. The commercial religious publishers know it and are gearing their plans to it. So are some church-affiliated presses, but others drag their feet.

The vital difference between the paper and hardback operations is not the number of titles published, but the number of copies per title sold.

Here, precisely, is where the matter comes home for the churches. The church-affiliated press is not primarily a business venture but a missionary enterprise. Seizing the opportunities for distribution in paperback publication is an obligation upon it. That this is economically feasible is clearly demonstrated. It requires a more demanding editorial judgment and more skillful design and format than does the publication of hardbound titles cautiously published in small quantities as insurance against dead loss.



# TRASH AND TRIUMPH

by Edmund Fuller

As the commercial religious publishers have proved, a good hardbound list is the basis of a good paperback list. Much of hardbound publishing should have the paper reprint in view, quite apart from the question of original paper publications. I am not exhorting our Christian presses to abandon hardback books: I am exhorting them not to neglect the missionary opportunities in the paperbacks. Here is the challenge to editorial vision and creativity in church publishing.

THE primary purpose of this section is to acquaint readers with the diverse wealth of paperback books already available in the religious field. The editors augmented their own labors by inviting several distinguished persons to select moderately priced "shelves" in a variety of categories.

The lists that follow are samplers—by no means reflecting all that is available in paperbacks of religious subject matter or interest. These are personal selections, to a large degree.

Dr. Lewis' Christian Classics shelf is nicely diversified. It has not been confined to formal theology but is enriched by the fiction of Bunyan, the poetry of Dante (Miss Sayers' translation and notes are superb), and one might say, the poetry of St. Francis. Particularly, do not neglect Lewis' fine article on page 26 on the reading of the old books, which is the perfect companion to his list.

Father Middleton's good list for Church History has some valuable additional recommendations in his com-

mentary, such as *The Descent of the Dove*.

I am delighted at the internal scope of Canon Wedel's brief Theology Shelf, with its inclusion of Buber, and of Chesterton, who is being "rediscovered" in this country. There are other possibilities in this subject and it will expand rapidly.

J. B. Phillips' shelf for Bible study, but for his modesty, could well have included his own *Letters to Young Churches* (Macmillan 28, \$1.25), which is such a fine adjunct to study of the Epistles because of its translation into the modern vernacular.

Massey Shepherd, Jr., notes the slight relative expensiveness of the titles on his shelf on Worship. But his list is broad and sound. Who can complain at finding Evelyn Underhill's classic for \$1.75, or any of the other items for that matter?

I hope Harpers will make *The Way of a Pilgrim* available in Torchbooks soon. It would go so splendidly beside the Eastern Orthodox Prayer Manual in Princess Ileana's fine selection for Devotional reading. I rejoice to find Dorothy Sayers' *The Mind of the Maker* there.

To the editors' selection in apologetics, Plain Spoken Christianity, notwithstanding its extensive representation of C. S. Lewis, one is forced to add *Screwtape Letters* (Macmillan 14, 75¢).

Chad Walsh's Poetry Shelf is admirable. This, too, is an expanding field. With plays, the resources will certainly expand rapidly. Seabury should do its *Great Christian Plays* in paper. Let's ask for someone to give us

*The Man Born To Be King* and *The Emperor Constantine* (both by Dorothy Sayers), too. A wealth of nineteenth- and twentieth-century plays is available with the same power of showing us the currents of our times that Joseph Fletcher remarks about in his fiction selections.

Dr. Fletcher has moved boldly in the "arbitrary" (his term) problem of selecting ten novelists as Modern Prophets. Novels are indeed an aspect of "the abstract and brief chronicles of our time."

I would suggest four superb novels here, either specifically Christian or profoundly harmonious with the Christian vision:

*The Perfect Joy of St. Francis*. Felix Timmermans. Image D11. 85¢.

*The Cry and the Covenant*. Morton Thompson. NAL T1819. 75¢.

*Cry, the Beloved Country*. Alan Paton. Scribner SL 7. \$1.45.

*Too Late the Phalarope*. Alan Paton. NAL D1290. 50¢.

Finally, we may note three subject areas which are relatively, if not totally, bare in paperbacks. On Christian education I know only *The Christian Idea of Education* (edited by Edmund Fuller. Yale Y29. \$1.45). Also, the field of literary criticism, Christian in perspective, is sparse. Several good titles are in hardcover that may yet reach us. Also the ecumenical field is almost unrepresented here in the United States.

Try giving some of these shelves, or, even better, compiling your own, for Christmas. Above all, read well and promote better reading.



# LET'S REMEMBER HOW TO READ CREATIVELY

by Dorothy L. Sayers

READING being one of our principal occupations on long, dark evenings, I should like to explain what I mean by saying that it ought to be done creatively. (Here, by the way, I am on my own special ground, and shall take leave to speak with authority.)

Do not, I implore you, continue in that indolent and soul-destroying habit of picking up a book "to distract your mind" ("distract" is the word for it) or "to knock down time" (there is only too little time already, and it will knock us down soon enough). The only respectable reason for reading a book is that you want to know what is in it.

Do not choose your literature by the half-witted process of asking the young woman at the library for "a nice book" and inquiring anxiously of her, "Shall I like it?" Subscribe to a decently serious paper, read the reviews and order what you think will interest you. (Study the publishers' lists too, by all means, bearing in mind that the "blurb" is written to sell the book and is therefore not an expression of free criticism. Do not be too much put off either; many a good book has a sickening blurb.)

If the book, when obtained, does not interest you, ask yourself why; and have the elementary politeness to give yourself a sensible answer. Does the subject displease you?—and if so, is it by any chance one of those disquieting things that you "would rather not know about," though you really ought not to shirk it? Does the author's opinion conflict with some cherished opinion of your own?—if so, can you give

reasons for your own opinion? (Do try to avoid the criticism that begins: "We do not like to think" this, that or the other; it is often so painfully true that we do not like to think.)

Or is it that the author is ignorant, illogical or superficial? (Are you sure? Have you taken the trouble to verify his references? Can you support your own view from your reading or experience?) Or is his style dull, obscure, or ugly? Does he write bad English? If you think so, justify yourself by examples and be sure you know why they are bad.

If, on the other hand, the book does interest you, don't leave it at that. Go on and read other books bearing on the subject, and collect illuminating experience of your own; go out and *get* the experience. See whether, in view of what the books say, you can't and ought not to *do* something about it; make the books part of your life. And if the author's style appeals to you, do make a point of enjoying it. Get the feel of balance in a beautiful sentence, rejoice in the lovely appropriateness of the exact right word and thank your gods that the author had the wit and industry to choose that word, out of a whole dictionaryful of less adequate words, for the express purpose of pleasing you. Entertain yourself by finding other words yourself and discovering why they sound so feeble by comparison.

Pray get rid of the idea that books are each a separate thing, divided from one another and from life. Read each in the light of all the others, especially

in the light of books of another kind. Try and see—this is the most fascinating exercise of all—whether a statement in one book may not be a statement of the same experience which another book expresses in quite different terms. Try the experiment of putting a statement of one kind into the terms of another. Try especially putting statements made in old-fashioned language into modern terms. You will often find that things you have taken all your life for incomprehensible dogmas turn out to be perfectly intelligible observations of truth.

If the author mentions some other book in terms which make it seem important, whether he approves or refutes it, don't take his word for it: get the other book and read it, and judge for yourself. If he refers to something, or uses some word, which you don't understand, get a dictionary or work of reference and look it up. (Don't write and ask the author to explain; he is not required to be an encyclopedia, and you will only give him a poor idea of your industry and intelligence.) Especially, examine the *sources* of what he writes; to read Mr. Somebody's critical valuation of Milton's prose or his examination of the economic effects of the Peace Treaty is quite valueless if you have never read any Milton and do not know what the Peace Treaty actually said.

Discuss the books you read. If your husband or your wife is bored with your opinions (they very often are), persuade some friend to read the same books and talk them over. By discus-

Adapted from A War-Time Essay. ©1940, Victor Gollancz Ltd., London.



sion I mean discussion: not just saying, "Oh, I thought it was *frightfully* interesting, didn't you?" Nor do I mean exchanging gossip about the author's personality and private life and saying he must be a delightful (interesting, unpleasant, dangerous, irritating, fascinating, entertaining) person to know. (It is well to remember that the best of a writer's energies goes into his writing; he may not have much charm or virtue left over for private use. This does not invalidate his opinions; it merely means that he is likely

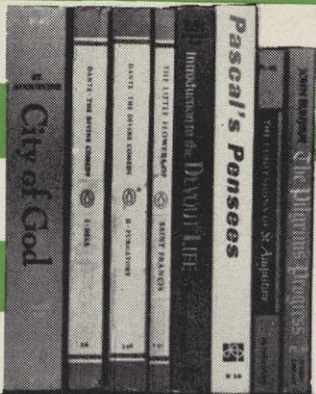
to be disappointing when encountered in person.) And do please realize that words are not just "talky-talk"—they are real and vital; they can change the face of the world. They are a form of action—"In the beginning was the Word . . . by Whom all things were made." Even the spate of futile words that pours out from the ephemeral press and the commercial-fiction-mongers has a real and terrible power; it can become a dope as dangerous as drugs or drink; it can pull down great empires and set the

neck of the people under the heel of tyranny. "For every idle word that ye speak ye shall render account at the day of judgment." I do not think that means that we shall have to pay a fine in a few million years' time for every occasion on which we said "dash it all" or indulged in a bit of harmless frivol; but I do think it was meant as an urgent warning against abusing or underrating the power of words, and that the judgment is eternal—that is, it is here and now.

CHRISTIAN CLASSICS

Selected by C. S. Lewis,

Professor of Medieval and Renaissance English Literature,  
University of Cambridge, England



1	The City of God, by St. Augustine (Doubleday) Dolphin Books d59	\$1.45	6	The Little Flowers of St. Francis, translated by Leo Sherley-Price	Penguin L46	.85
2	Confessions, by St. Augustine Dolphin Books d101	1.25			Penguin L91	.95
3	The Pilgrim's Progress, by John Bunyan Pocket Books PL53	.35	7	Introduction to the Devout Life, by Francis de Sales, translated by John K. Ryan	Image Books d12	.95
4	The Divine Comedy: I-Inferno, by Dante Alighieri, translated by Dorothy L. Sayers	Penguin L6 .95	8	Pensees, by Blaise Pascal (Dutton) Everyman d18	1.15	
5	The Divine Comedy: II-Purga- torio, by Dante Alighieri, translated				TOTAL	\$7.90



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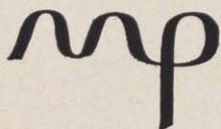
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## CHURCH HISTORY

Selected by A. Pierce Middleton,

Rector, St. Paul's Church,  
Brookfield Centre, Connecticut

9	Chapters in Church History, by Powel Mills Dawley	Seabury	\$1.75
10	A History of the English Church and People, by The Venerable Bede	Penguin Classics L42	.85
11	A Short History of the English Church, by Gordon Crosse	Morehouse-Barlow	.90
12	A Short History of the English Reformation, by Gordon Crosse	Morehouse-Barlow	1.00
13	An Outline History of the Episcopal Church, by Frank E. Wilson and E. R. Hardy	Morehouse-Barlow	.60
14	Oxford Apostles, by Geoffrey Faber	Penguin Classics A300	.95
TOTAL			\$6.05

A good over-all account of ecclesiastical history is Frank E. Wilson's *The Divine Commission* (Morehouse-Barlow, \$3). The first five centuries are covered in *Early Christianity*, by Roland H. Bainton (Van Nostrand Anvil Books, \$1.25). English Christianity before the year 731 is delightfully documented by The Venerable Bede's famous *A History of the English Church and People*. St. Bede (c. 673-735) was meticulous in collecting information and had a rare genius for sifting historical fact from hearsay and pious tradition. Two general works are *A Short History of the English Church* and *A Short History of the English Reformation*, both by Gordon Crosse. To this may be added Frank E. Wilson's *An Outline of the English Reformation* (Morehouse-Barlow, 75¢).

The Continental Reformation is represented by Roland H. Bainton's life of Martin Luther, *Here I Stand* (Abingdon Press Apex Books d1, \$1.75) and *John Calvin: the Man and His Ethics*, by Georgia Harkness (Abingdon Press Apex Books c2, \$1.50).


The Eastern Church and the culture in which it lived is brilliantly portrayed in Steven Runciman's *Byzantine Civilization* (MERIDIAN M23, \$1.45).

The Tractarian Movement in England, sometimes called the High Church movement, is dealt with by a character study of its leaders in *Oxford Apostles*, by Geoffrey Faber.

An unconventional and striking study of the Church as motivated by the activity of the Holy Spirit in history is Charles William's *Descent of the Dove* (Meridian LA5, \$1.35).

Two works on the genius and nature of Anglicanism are Gerald Ellison's *The Anglican Communion, Past and Present* (Seabury, \$2) and Stephen Neill's *Anglicanism* (Penguin Classics A421, 95¢).






## BIBLE STUDY

Selected by **J. B. Phillips**, author of *The New Testament in Modern English*, a modern-language translation

15	The Authority of the Bible, by C. H. Dodd	Harper Torchbook TB43	\$1.60
16	A Guide to Understanding the Bible, by Harry Emerson Fosdick	Harper Torchbook TB2	1.75
17	The Faith of the Bible, by J. E. Fison	Penguin Classics A408	.85
18	How the Bible Came to Us, by H. G. G. Herklots	(Oxford) Galaxy Books GB4	1.50
TOTAL			\$5.70

## THEOLOGY

Selected by **Theodore O. Wedel**, Canon of the Cathedral of SS. Peter and Paul, Washington, D. C.



19	The Existentialist Posture, by J. L. Shinn	(Association Press) Reflection Books 525	\$ .50
20	Orthodoxy, by G. K. Chesterton	(Doubleday) Image Books D84	.75
21	Prophetic Faith, by Martin Buber	Harper Torchbook TB73	1.60
22	Dogmatics in Outline, by Karl Barth	Harper Torchbook TB56	1.25
23	Anglicanism, by Stephen Neill	Penguin Books A421	1.25
TOTAL			\$5.35



# ON THE READING OF OLD BOOKS

by C. S. Lewis

THERE is a strange idea abroad that in every subject the ancient books should be read only by the professionals, and that the amateur should content himself with the modern books. Thus I have found as a tutor in English literature that if the average student wants to find out something about Platonism, the very last thing he thinks of doing is to take a translation of Plato off the library shelf and read the *Symposium*. He would read some dreary modern book ten times as long, all about "isms" and influences and only once in twelve pages telling what Plato actually said.

The error is rather an amiable one, for it springs from humility. The student is half afraid to meet one of the great philosophers face to face. He feels himself inadequate and thinks he will not understand him. But if he only knew, the great man, just because of his greatness, is much more intelligible than his modern commentator. The simplest student will be able to understand, if not all, yet a very great deal of what Plato said; but hardly anyone can understand some modern books on Platonism. It has always therefore been one of my main endeavors as a teacher to persuade the young that first-hand

knowledge is not only more worth acquiring than second-hand knowledge, but is usually much easier and more delightful to acquire.

This mistaken preference for the modern books and this shyness of the old ones is nowhere more rampant than in theology. Wherever you find a little study circle of Christian laity you can be almost certain that they are studying not St. Luke or St. Paul or St. Augustine or Thomas Aquinas or Hooker or Butler, but Berdyaev or Maritain or Niebuhr or Miss Sayers or even myself.

Now this seems to me topsy-turvy. Naturally, since I myself am a writer, I do not wish the ordinary reader to read no modern books. But if he must read only the new or only the old, I would advise him to read the old. And I would give him this advice precisely because he is an amateur and therefore much less protected than the expert against the dangers of an exclusive contemporary diet. A new book is still on its trial and the amateur is not in a position to judge it. It has to be tested against the great body of Christian thought down the ages and all its hidden implications (often unsuspected by the author himself) have to be

brought to light. Often it cannot be fully understood without the knowledge of a good many other modern books. If you join at eleven o'clock a conversation which began at eight you will often not see the real bearing of what is said.

The only safety is to have a standard of plain, central Christianity which puts the controversies of the moment in their proper perspective. Such a standard can be acquired only from the old books. It is a good rule, after reading a new book, never to allow yourself another new one till you have read an old one in between. If that is too much for you, you should at least read one old one to every three new ones.

Every age has its own outlook. It is specially good at seeing certain truths and specially liable to make certain mistakes. We all, therefore, need the books that will correct the characteristic mistakes of our own period. And that means the old books. All contemporary writers share to some extent the contemporary outlook—even those, like myself, who seem most opposed to it. Nothing strikes me more when I read the controversies of past ages than

*continued on page 29*

*Adapted from the Introduction to The Incarnation of the Word of God  
by St. Athanasius, translated by a religious of the C.S.M.V.*



## WORSHIP

*Selected by Massey H. Shepherd, Jr.*

Professor of Liturgics, Church Divinity  
School of the Pacific, Berkeley, California

- 24 Worship, by Evelyn Underhill  
*Harper Torchbooks* 10 \$1.75
- 25 An Approach to the Theology of the Sacraments, by Neville Clark  
*Studies in Biblical Theology No. 17*  
(Alec Allenson, Inc.) 1.75
- 26 Prayer Book Interleaves, by William Palmer Ladd  
*Seabury* 1.75
- 27 Essays on the Lord's Supper, by Oscar Cullmann and F. J. Leenhardt  
(John Knox Press) *Ecumenical Studies in Worship, No. 11* 1.75
- 28 The Day of Light: The Biblical and Liturgical Meaning of Sunday, by H. B. Porter *Seabury* 1.75
- TOTAL \$8.75

## DEVOTIONS

*Selected by Ileana,* Princess of Romania

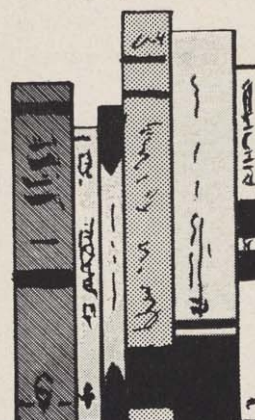
*It has not been easy to decide what to choose. Devotional books are so very personal. What one person may consider quite wonderful can leave another cold. I decided that, since I could not see into the mind of the reader, I would pick those books that I myself appreciate most. Devotion is more than an intellectual pastime; it must come from and answer to a deeper need.*

- 29 A Manual of Eastern Orthodox Prayers  
*Seabury* \$1.40
- 30 Poems of St. John of the Cross, translated by Roy Campbell  
*Penguin Books* L101 .85
- 31 The Mind of the Maker, by Dorothy Sayers  
*Meridian* LA2 1.35
- 32 Imitation of Christ, by Thomas à Kempis  
*Pocket Books* PL5 .35
- 33 The Golden Sequence, by Evelyn Underhill  
*Harper Torchbooks* TB68 1.25
- TOTAL \$5.25



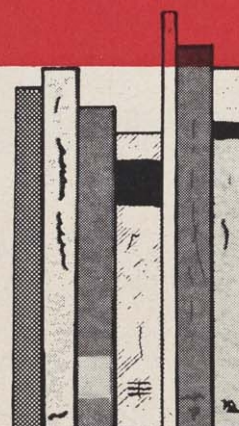
## PLAIN SPOKEN CHRISTIANITY *Selected by the Editors*

34	Mere Christianity, by C. S. Lewis	Macmillan Paperbacks 24	\$1.25
35	The Everlasting Man, by G. K. Chesterton	(Doubleday) Image D18	.85
36	God Our Contemporary, by J. B. Phillips	Macmillan Paperbacks	1.25
37	Out of the Silent Planet, by C. S. Lewis	Avon T410	.35
38	Christianity and the Social Order, by William Temple	Penguin A345	.95
39	Miracles (Abridged), by C. S. Lewis	(Association Press) Reflection 518	.50
TOTAL			\$5.15



## POETRY *Selected by Chad Walsh, Chairman, Department of English, Beloit College, Beloit, Wisconsin.*

40	Poetry: A Modern Guide to Its Understanding and Enjoyment, edited by Elizabeth Drew	(Dell) Laurel Books LC130	\$ .50
41	Rinehart Book of Verse, edited by Allan Swallow	Rinehart	.75
42	The Pocket Book of Modern Verse, edited by Oscar Williams	Washington Square Press w554	.50
43	The Mentor Book of Religious Verse, edited by Horace Gregory and Marya Zaturenska	New American Library MD189	.50
44	The Waste Land and Other Poems, by T. S. Eliot	(Harcourt, Brace) Harvest Book NO. 1	.95



45	Poems and Prose of Gerard Manley Hopkins, selected by W. H. Gardner	Penguin Poets D15	.95
46	The Metaphysical Poets, edited by Helen Gardner	Penguin Poets D38	.85
TOTAL			\$5.00



the fact that both sides were usually assuming without question a good deal which we should now absolutely deny. They thought that they were as completely opposed as two sides could be, but in fact they were all the time secretly united—united *with* each other and *against* earlier and later ages—by a great mass of common assumptions.

NONE of us can fully escape this blindness, but we shall certainly increase it, and weaken our guard against it, if we read only modern books. Where they are true they will give us truths which we half knew already. Where they are false they will aggravate the error with which we are already dangerously ill. The only palliative is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books.

Not, of course, that there is any magic about the past. People were no cleverer than they are now; they made as many mistakes as we. But not the *same* mistakes. They will not flatter us in the errors we are already committing; and their own errors, being now open and palpable, will not endanger us. Two heads are better than one, not because either is infallible, but because they are unlikely to go wrong in the same direction.

I myself was first led into reading the Christian classics, almost accidentally, as a result of my English studies. Some, such as Hooker, Herbert, Traherne, Taylor and Bunyan, I read because they are themselves great English writers; others, such as Boethius, St. Augustine, Thomas Aquinas and Dante, because they were "influences." George MacDonald I had found for myself at the age of sixteen and never wavered in my allegiance, though I tried for a long time to ignore his Christianity. They are, you will note, a mixed bag, representative of many churches, climates and ages. And that brings me to yet another reason for reading them.

The divisions of Christendom are undeniable and are by some of these writers most fiercely expressed. But if

any man is tempted to think—as one might be tempted who read only contemporaries—that "Christianity" is a word of so many meanings that it means nothing at all, he can learn beyond all doubt, by stepping out of his own century, that this is not so.

Measured against the ages "mere Christianity" turns out to be no insipid interdenominational transparency, but something positive, self-consistent, and inexhaustible. I know it, indeed, to my cost. In the days when I still hated Christianity, I learned to recognize, like some all-too-familiar smell, that almost unvarying *something* which met me, now in Puritan Bunyan, now in Anglican Hooker, now in Thomist Dante. It was there (honeyed and floral) in François de Sales; it was there (grave and homely) in Spenser and Walton; it was there (grim but manful) in Pascal and Johnson; there again with a mild, frightening, paradisaical flavor, in Vaughan, and Boehme and Traherne.

WE are all rightly distressed, and ashamed also, at the divisions of Christendom. But those who have always lived within the Christian fold may be too easily dispirited by them. They are bad, but such people do not know what it looks like from without. Seen from there, what is left intact despite all the divisions, still appears (as it truly is) an immensely formidable unity. I know, for I saw it; and well our enemies know it.

That unity any of us can find by going out of his own age. It is not enough, but it is more than you had thought till then. Once you are well soaked in it, if you then venture to speak, you will have an amusing experience. You will be thought a Papist when you are actually reproducing Bunyan, a pantheist when you are quoting Aquinas, and so forth. For you have now got on to the great level viaduct which crosses the ages and which looks so high from the valleys, so low from the mountains, so narrow compared with the swamps, and so broad compared with the sheep-tracks.

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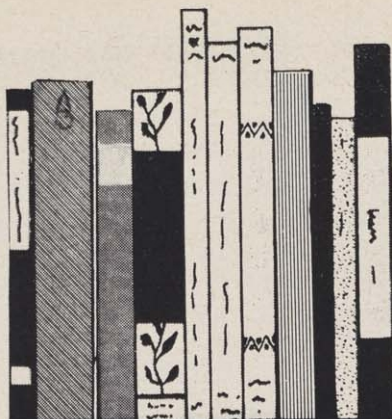
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## MODERN PROPHETS NOVELS

Selected by Joseph F. Fletcher

Professor of Christian Social Ethics,  
Episcopal Theological School,  
Cambridge, Mass.

SEEN through the eyes of artists, our human concerns are often brought into sharper focus and take on more meaning than scholars and philosophers can give them.

Here are ten novels, all by contemporary writers of wide popularity and true gifts of imagination and expression. Camus died in an auto wreck last year, Marquand and Shute quietly at home; but all of them wrote their books during our lifetime.

Selecting a "shelf" of modern prophets, "roughly seven dollars worth," means that the choices have had to be arbitrary. Equally exciting and important books mirroring modern life have to be left off the list. The ten in this list were chosen because they light up our successes and failures with personal faith, ideology, love, business careers, race relations, our one world, war and nihilism, and science and the future.

### 47 The Stranger by Albert Camus *Vintage* κ2 \$1.10

A scrutinizing portrait of personal faith in a man in North Africa for whom life was pointless and who commits a pointless murder. It shows us in depth what the experience of meaninglessness can be in our age of doubt and unfaith.

### 48 On the Road by Jack Kerouac *Signet* D-1619 .50

Another tale to illuminate lack of faith. It is laid in the United States, among the Beatniks, who are symptoms or symbols of us all, even if not yet numerically important. Disaffiliated and contemptuous of all society, whether radical or conservative, the Holy Barbarians race back and forth transcontinentally, explaining themselves to any and all who will listen. We must learn to listen.

### 49 Bread and Wine by Ignazio Silone *Signet* D-1514 .50

Ideology and its power struggle touch us all. This writer, a Christian socialist, describes how a man tries to arouse a complacent town against fascism, and how it brings about in a disturbing way two different forms of modern idealism—Christian and Communist. It is more realistic than Arthur Koestler's *Darkness at Noon* (*Signet*, 50¢) and Jean Paul Sartre's *Dirty Hands* (in *No Exit and Three other Plays*, *Vintage*, \$1.25).

### 50 The Heart of the Matter by Graham Greene *Compass* C-70 1.45

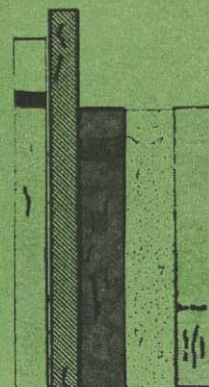
In this story of love in Africa, an English Roman Catholic novelist drives home the fact that Romanist phrases like "the Church teaches" and Protestant equivalents like "the Bible says" represent a dead language.



## A DRAMA SHELF

Selected by Edmund Fuller

- 57 Religious Drama I edited by Marvin Halverson  
Meridian LA 10 \$1.45
- 58 Religious Drama II edited by E. Martin Browne  
Meridian LA 20 1.45
- 59 Religious Drama III An Anthology of Modern  
Morality Plays edited by Marvin Halverson  
Meridian LA 27 1.45
- 60 Everyman and Medieval Miracle Plays edited by A. C.  
Cawley  
Everyman D 36 1.35
- 61 Book of Job as a Greek Tragedy by Horace M. Kallen  
Dramabooks D 19 1.25



Religious Drama I contains: *For the Time Being* by W. H. Auden; *The Firstborn* by Christopher Fry; *David* by D. H. Lawrence; *The Zeal of Thy House* by Dorothy L. Sayers; *The Bloody Tenet* by James Schevill.

Religious Drama II contains twenty-one medieval mystery and morality plays.

Religious Drama III contains: *The Last Word* by James Broughton; *The House by the Stable* by Charles Williams; *Grab and Grace* by Charles Williams; *Santa Claus* by e. e. cummings; *Let Man Live* by Par Lagerkvist; *It Should Happen to a Dog* by Wolf Mankowitz; *Billy Budd* by Louis O. Coxe and Robert Chapman; *The Gospel Witch* by Lyon Phelps.

### 51 Point of No Return by John P. Marquand

Bantam F1454

.50

There is a point at which so much fuel has been used up that a plane cannot turn back from a trans-oceanic flight. So with a man and his life. In this story about the gray-flannel world of business careers, Marquand highlights the foolish materialism that turns people into puppets.

### 52 The Enemy Camp by Jerome Weidman

Pocket Books cc79

.50

An almost surgical dissection of the way race divides and destroys friends and lovers—in this case, Jew and Gentile. Weidman's tale has all the impact of *Focus*, by Arthur Miller (Dell, 35¢), and less violence than the Negro-White story by Ralph Ellison, *The Invisible Man* (Signet, 50¢).

### 53 The Tribe That Lost Its Head

by Nicholas Monsarrat Pocket Books cc755

.75

With all the terror and false starts in the new African nations these days, this novel about colonialism and anti-White feeling is revealing. The author, who also wrote *The Cruel Sea* (Pocket Books, 50¢), has gone to the heart of the matter. It is a better novel than the more widely known *Ugly American*, by Lederer and Burdick (Crest, 50¢), more explanatory and less subtle than Graham Greene's *Quiet American* (Compass, 95¢). Nevertheless, *The Ugly American* and *The Quiet American* also make a fascinating pair of novels about the end of the White man's burden.

### 54 The Fountainhead by Ayn Rand

American Library r1468

.75

This is more than a business novel. Its architect

hero dramatizes the author's reactionary dog-eat-dog religion of "objectivism," such as she also promotes in her later novel *Atlas Shrugged* (Signet, 95¢). The book's fairly prevalent outlook replaces the Cross with the dollar sign. Calculation, self-interest, and pride are the way of life, instead of faith, self-sacrifice, and humility. This ideology, which enrages Communists and frightens neutralists, wants a return to "true capitalism" by throwing off altruism.

### 55 On the Beach by Nevil Shute

New American Library n1562

.50

The successful film of this one may lead many people to read the book, which as usual is much better. There may be room for argument as to the amount and persistence of lethal radioactive fallout from nuclear bombs, but the core of the story, war's modern nihilism, transcends the whole of the obstructionist debate.

### 56 Brave New World by Aldous Huxley

Bantam ACL

.35

There is an old saying from Roman times: "Who will guard us from our guardians?" Science, in the guise of psychology and communications, with all of the behavioral gimmicks such as subliminal advertising and televising, can equip a handful of powerful men to manipulate us like puppets. They can use all the new control drugs, and sonar and radar devices to feed us propaganda and watch us like Big Brother in George Orwell's *Nineteen Eighty-Four* (Signet, 85¢). The future is with science, but will it be good or evil science?

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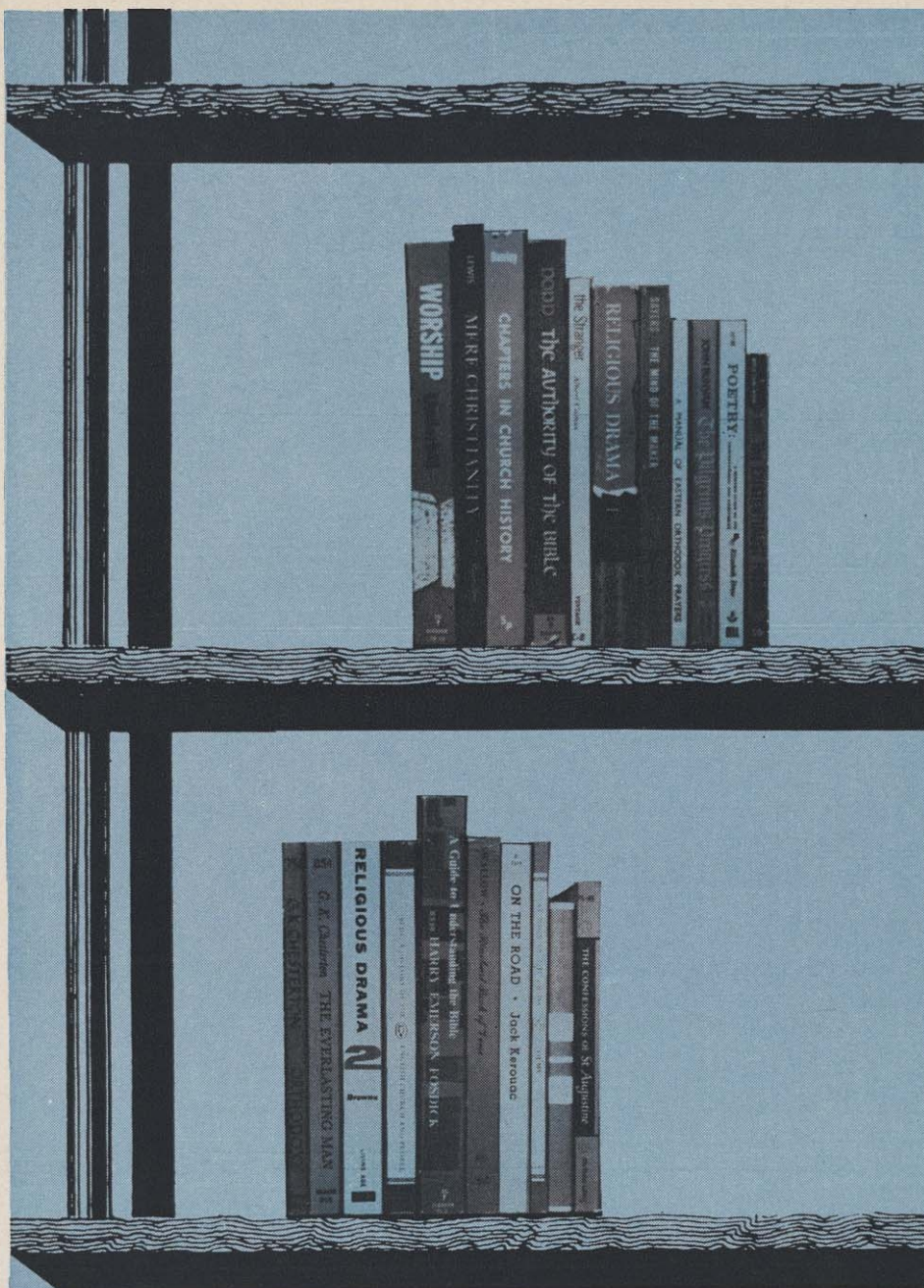
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## GENERAL SHELF I *Selected by the Editors*

3	The Pilgrim's Progress, by John Bunyan <i>Pocket Books</i> PL53	\$ .35	19	The Existentialist Posture, by J. L. Shinn <i>Association Press Reflection Books</i> 525	.50
15	The Authority of the Bible, by C. H. Dodd <i>Harper Torchbooks</i> TB43	1.60	9	Chapters in Church History, by Powel Mills Dawley <i>Seabury</i>	1.75
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40	Poetry: A Modern Guide to Its Understand- ing and Enjoyment, edited by Elizabeth Drew <i>Laurel (Dell)</i> LC130	.50	31	The Mind of the Maker, by Dorothy L. Sayers <i>Meridian</i> LA2	1.35
29	A Manual of Eastern Orthodox Prayers <i>Seabury</i>	1.40	<hr/> TOTAL \$13.00		

## GENERAL SHELF II *Selected by the Editors*

2	Confessions, by St. Augustine	Dolphin D101	\$1.25	20	Orthodoxy, by G. K. Chesterton		
16	A Guide to Understanding the Bible, by Harry Emerson Fosdick	Harper Torchbooks TB2	1.75		(Doubleday) Image Books D84	.75	
48	On the Road, by Jack Kerouac	Signet D1619	.50	10	A History of the English Church and People, by The Venerable Bede	Penguin Classics L42	.85
25	An Approach to the Theology of the Sacraments, by Neville Clark			35	The Everlasting Man, by G. K. Chesterton		
	Alec Allenson, Inc., Studies in Biblical Theology 17	1.75			(Doubleday) Image Books D18	.85	
41	Rinehart Book of Verse, edited by Allan Swallow	Rinehart	.75	58	Religious Drama II, edited by E. Martin Browne	Meridian LA20	1.45
30	Poems of St. John of the Cross, translated by Roy Campbell	Penguin L101	.85				

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## HISTORIC ACTIONS TAKEN IN SEARCH FOR CHRISTIAN UNITY

The whole Christian world is preparing this month for a celebration in which all will join—most on December 25; tens of millions on January 6. But this year, for the first time since the fourteenth century, a new element will be added to the festival of Christmas. This element is real hope for the eventual union of a tragically divided Christendom.

This hope was spurred this month and last by three important events in the life of the Christian Church: (1) the significant meetings between the Archbishop of Canterbury, traditional leader of the 40,000,000-member Anglican Communion, and leaders of the Eastern Orthodox Churches in Jerusalem and Istanbul, Turkey; (2) the historic meeting between the Anglican primate and Pope John XXIII in Rome December 2; and (3) the proposal for union of Episcopal, Presbyterian, Methodist, Congregational, and Evangelical and Reformed Churches in a "reformed and catholic" body suggested by the Rev. Eugene Carson Blake, Stated Clerk of the United Presbyterian General Assembly, in an address delivered December 4 at Grace Episcopal Cathedral, San Francisco.

The Anglican-Orthodox discussions held last month appeared to have been fruitful. Dr. Geoffrey Francis Fisher, primate of the Church of England, reported that he had found "a wonderful sense of Christian unity" in his visit in Jerusalem. Recalling conversations with the Ecumenical Patriarch, Athenagoras, during a stay in Istanbul, Dr. Fisher described the Orthodox leader as being "ready to go anywhere, including Rome, for talks on unity."

Before the Archbishop of Canterbury's meeting with Pope John, the Anglican leader made it clear that he was speaking of church *unity* and not church *union*. "I say deliberately 'unity,'" Dr. Fisher remarked, "for church union or reunion rests upon reconciliation of jurisdictions and authorities . . . but unity is of the spirit, and into that unity of discipleship and mutual love the Churches can enter . . . and are entering." The meeting between the two men was the first of its kind in history.

Reporting on the meeting, Rome correspondent John J. Casserly said, "There was a pervading aura of optimism that the unprecedented get-together would stimulate cooperation between all Christian Churches in a common crusade against religious indifference, materialism, and Communist atheism."

In San Francisco, just before the tenth anniversary meeting of the National Council of Churches this month, Presbyterian leader Blake proposed that the Presbyterians and the Episcopalians invite the Methodists and the United Church of Christ (Congregationalists and Evangelical and Reformed) "to form with us a plan of church union both catholic and reformed." This suggested communion would have: (1) "The traditional three-fold ministry in the apostolic succession"; (2) "the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene Creeds"; (3) "the two sacraments instituted by Christ, the Lord's Supper (or Holy Communion or Eucharist) and Baptism. These must be understood truly as Means of Grace by which God's grace and presence are made available to His people."

Dr. Blake suggested that decisions in any such body "should generally be made by ordered groups of men under the guidance of the Holy Spirit," and that "the responsible freedom of congregations" in calling ministers be protected. He also said that such a church "must find the way within its catholicity . . . a wide diversity of theological formulation . . . and a variety of worship and liturgy including worship that is non-liturgical."

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*continued*

### BAD NEIGHBOR POLICY—

Over twenty-seven million United States citizens suffer to some extent from discrimination in housing, it was estimated by the Ford Foundation's Fund for the Republic. In its recently published report, "Residence and Race," the organization stated that of this figure, some nineteen million are Negroes, Japanese, Chinese, and Filipinos; five million are Jewish; two and one-half million are Mexican-Americans, and one million are Puerto Ricans. To attack this situation, the report urges that: ✓ Citizen groups concerned with discrimination mobilize to effect changes in law and conduct. ✓ Communities create situations in which members of different racial groups can work together to solve common problems. ✓ The home-building industry expand the supply of housing, especially at lower price levels, to reduce competition for housing among racial groups.

### ISLAND CONFLICT—

Living under the warm Caribbean sun, the over two million inhabitants of Puerto Rico usually find plenty of time to talk of a number of things, including politics. For the past month, however, even the volatile Puerto Ricans have been outdoing themselves as the market places and sugarcane fields buzz with one of the biggest controversies to hit the island in decades. ● From Ponce, Puerto Rico's second city, a Roman Catholic bishop, the Rt. Rev. James E. McManus, had issued a series of pastoral letters forbidding Roman Catholics to vote for the political party of popular Governor Luis Munoz Marin, with whom the bishop had been feuding for years. Key points in the dispute were birth control, including sterilization, and religious education. The bishop charged that the governor took too secular a stand on these and other lesser issues. ● Shortly after Bishop McManus had read his first letter, the Rt. Rev. A. Ervine Swift, Episcopal Bishop of Puerto Rico, issued one of his own in which he strongly criticized the Roman Catholic hierarchy's stand. It is the responsibility of Christians to "support the legitimate government while belonging to a party of their choice and voting in accordance with their individual Christian conviction," Bishop Swift said. ● In an attempt to clarify the issue, *America*, Jesuit national Roman Catholic weekly in the U.S., stressed the fact that many Americans do not understand the Latin temperament, and that while Puerto Rico is U.S. soil it is not heir to "the Anglo-Saxon traditions of New England, but of the culture and traditions of New Spain." The episode ended for the time being when on November 8 the governor and his party were returned to office for the fourth time.

### WOMEN OF THE CROSS—

An age-old tradition may soon be broken in the Anglican Church of Canada if a proposed canon is approved allowing deaconesses to marry without vacating their offices. The worldwide order of Anglican women dedicated to lifelong service to the Church is charged with pastoral care over women and children. ☺ In the United States some eighty deaconesses are currently doing this work within the Episcopal Church. This year three new deaconesses were "set apart" (a term used by the order to mean consecration of one's life to God) by the solemn laying-on of hands of a bishop. The word "deaconess" comes from a Greek word translated as "I serve." ☺ The Order of Deaconess dates from ancient times. It was especially active in the Eastern Church, and the Order was well known in the Church by the fourth century. After falling into disuse during the Middle Ages, it was revived by the Church of England in 1861 and by the American Church in 1889.



**HELP FOR THE HOMELESS**—Dag Hammerskjold, Secretary General of the United Nations, paused from his busy diplomatic rounds recently to pay special tribute to the important role played by

### DRIVE WITH LOVE

Christians are being urged during the Christmas season to be careful at the punch bowl and to drive with love. In an attempt to hold down the increasingly gruesome holiday accident tolls on the nation's roadways, the National Safety Council has issued a special appeal to Christians to "translate our concepts into active love by remembering always the value placed by God on our and our fellow motorists' lives."

Christian churches in "awakening the world's conscience to the plight of homeless and nationless men, women and children." Eighty-three million dollars had been given or pledged by ninety-seven governments and countless individuals toward the success of the World Refugee Year which ended officially last June, he announced. Of this sum, five million came from eighty-eight international and national religious and other voluntary agencies. One of these agencies, the World Council of Churches' Division of Inter-Church Aid and Service

to Refugees, reported at a recent meeting in Buck Hill Falls, Pa., that nearly ten thousand refugees had been resettled under its auspices in the first nine months of 1960—over half of these in the United States. ● Episcopalians, through National Council, the Presiding Bishop's Fund for World Relief, and many diocesan programs, help support work with refugees.

**DIRECTIONS '61**—A new concept in religious programming was launched last month by ABC-TV in cooperation with representatives of Protestant, Roman Catholic and Jewish groups. With the aim of presenting the points of view on God, man, life, and death as seen through different religious faiths, the program, entitled "Directions '61," will run for a thirty-six-week period and is broadcast nationally at 1 P.M. EST every Sunday. ● The premiere on November 13 featured Helen Hayes, "the first lady of American theater," in a photographic essay on the birth of a child and an analysis of the Roman Catholic Church today. Future programs will, a representative of ABC-TV said, reflect the problems of religious groups as they strive to meet the changing American society made up largely of an "affluent," "status-seeking," "outer-directed" population.

**A FRESH LOOK AT WORSHIP**—A widespread crisis in the devotional life of modern man has been noted by Dr. Helge Bratgard of Gothenburg, Sweden. Addressing the Lutheran World Federation Commission on Theology in Germany, he called for a fresh approach to corporate worship, to relate it more organically to the personal lives of twentieth-century humankind. "The present-day churchgoer does not know which to choose—a bankrupt pietism or the high-church approach to worship," he continued. "Meanwhile, to the unchurched, contemporary worship seems irrelevant to daily life and fails to convey a concrete picture of the Church's life." ● In another quarter a Roman Catholic Benedictine priest, the Rev. Godfrey Diekman of St. John's Abbey, Collegeville, Minnesota, observing his own church, said: "The exaggerations and inconsistencies in the devotion to the Virgin Mary leads to neglect of the unique mediatorial and redemptive role of Christ, the one Mediator between God and man."

*continued on page 40*

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● Stepping out of its colonial garments, Nigeria recently joined the number of new independent African states. Located on the Atlantic coast in the southwestern part of the continent, the new nation, with a population of some thirty-four million, was formerly a British protectorate. In the capital city of Lagos for the celebration (SEE CUT) was Geoffrey Francis Fisher, Archbishop of Canterbury (*left*) who is seen chatting with Bishop W. A. W. Howells, of Lagos, and Princess Alexandra of Kent, who represented Queen Elizabeth II. In the background is the Archbishop of West Africa, J. L. C. Horstead.



Nigerian Independence Day

● THE REV. David Albert Works, founder and board chairman of the intercreedal North Conway Foundation for the study of alcoholism, will resign his post as rector of Christ Episcopal Church in Concord, N.H. to devote full time to the foundation. Mr. Works is chairman of the Christian Social Relations Department of Province II and a member of the National Council of Churches' Department of Social Welfare.

● AFTER a long day in the fields or workshop, a number of Anglicans in Malaya take up their duties as priests of the Church. Part of a program to alleviate the shortage of Anglican clergy in the Malayan church, the program of "worker priests" was made possible by the recent passage of a new canon, or





Christmas on the Moon?

church law. The men, who support themselves solely by their secular employment, undergo long training before ordination.

● A UNIQUE Episcopal group attached to the Washington Cathedral has selected a new administrator to direct its work. The Rev. Frederick H. Arterton will succeed the Rev. Theodore O. Wedel as warden of the College of Preachers, a postgraduate training unit for Episcopal clergymen which was founded in 1924. Influential in establishing intellectual trends in the life of the Church, the college has to date served some 3,000 priests. Prior to taking up his new duties, Dr. Arterton was associate warden of the College and a canon of the Cathedral.

● Mrs. John H. Foster of San Antonio, Texas, has been elected chairman of the National Council's General Division of Women's Work for the coming year. Mrs. Foster will serve at her new post through the next triennial meeting, slated for September 17, 1961, at Cob Hall, Detroit, Mich. The executive committee of the Division also selected Mrs. Paul F. Turner, of Wilmington, Del., to preside at the Detroit meeting and Mrs. John R. Newcomer, immediate past chairman, of Phoenix, Ariz., to be assistant presiding officer. The Division is governed by twenty-one women: one elected from each of the Church's provinces; eight women elected at large; the chairman; and one representative each from the Girls' Friendly Society, Episcopal Service for Youth, the Daughters of the King, and the Church Periodical Club.

● AS FAR AS anyone knows there are no United States Army, Navy, or Air Force chaplains planning Christmas services on the moon, but in about every conceivable corner of the earth, they are (SEE CUT).

On an island in the Far North, U.S. servicemen will be singing Christmas carols under the ice in Greenland.

There, a complete, atomproof military base, including a small chapel, has been constructed underground approximately 900 miles from the North Pole.

Among the Christian chaplains scattered throughout the world bringing the "good news" of Christ to soldiers, sailors, marines, and airmen will be at last count 106 full or part-time Episcopal priests working overseas or in the U.S., at military bases or veterans' hospitals.

● A TWENTY-NINE-YEAR-OLD Estonian sailor, who created a worldwide stir when he deserted Premier Khrushchev's ship *Baltika* while it was docked near the United Nations, will attend his first Christmas Eve services since childhood. Walking out while his "boss" was waving his shoe in the air and proclaiming the merits of Communism was a risky business for Viktor Jaanimets, but within a matter of days he found a home with a Lutheran family and friendship at a Lutheran church in New York City. Of his new life, he said: "I am free now and happily can attend church service."



Alan Paton

**A CRY FOR LOVE:** Prize-winning South African author and Anglican lay reader Alan Paton (*Cry, The Beloved Country; Too Late The Phalarope*) said during a recent stop-over in New York City that the "real enemy" of Christian progress in awakening Africa was not Communism or Islam, but pseudo-Christianity. This he defined as an attitude which "always prefers stability to change, elevates the law above justice, and serves expediency rather than love."

Racial segregation, or *apartheid*, as it is called in South Africa, is a clear indication, Mr. Paton told the communicants of St. James' Episcopal Church, New York City, that a large body of Christians are disobeying God's law of love. "One of the reasons for our great distress at the present moment is that we have been disobedient to this law."

In the United States to receive the 1960 Freedom House Award, Mr. Paton has long dedicated his life to educational and social work among the Africans. On several occasions he has been threatened with prison by the South African authorities for his activities contrary to the laws of *apartheid*.

Before boarding his plane for Geneva, Switzerland, where he conferred with leaders of the World Council of Churches on the South African situation, Mr. Paton said, "While a Church must be universal, it also has the duty to serve its people in their particular situations. A special task for the Church in Africa today is reconciliation of black and white Christians."



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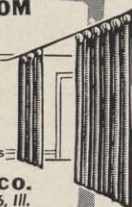
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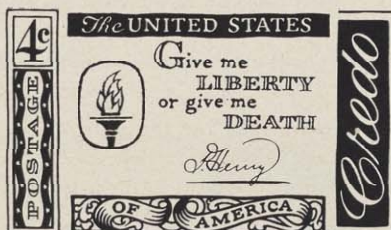


world  
scene

continued from page 37

**PITH HELMET**  
**PRIDE**—Christianity's greatest handicap in the East is the patronizing attitude of Westerners toward the people of those lands, declared a former Anglican bishop of Madras and the Church of South India's first moderator, the Rt. Rev. Michael Hollis. "Western missionary boards are sometimes the last refuge of colonialism, and thus Christianity is largely equated with everything Western," he told the annual meeting of the Anglican Church of Canada's Executive Council. "Too often, in the West, there is an unconscious assumption that God speaks to India only through London, New York, or Toronto."

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**UP IN SMOKE**—A number of Africans are smoking their way through the Old and New Testaments. Finding the thin, durable India paper used in Bibles to be excellent wrappings for roll-your-own cigarettes, racketeers in Nigeria and Ghana are flooding the United States with appeals for free Bibles and turning a tidy profit on the venture, the American Bible Society warns.

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## THINGS NEW & OLD

conducted by JOHN WALLACE SUTER

## FOR ONE LONG KNOWN AND LOVED

### Prayers for Christmas and Advent

O BLESSED LORD JESUS,

give us thankful hearts today for thee, our choicest gift, our dearest guest.

Let not our souls be busy inns that have no room for thee and thine, but quiet homes of prayer and praise where thou mayst find fit company; where the needful cares of life are wisely ordered and put away, and wide sweet spaces kept for thee; where holy thoughts pass up and down, and fervent longings watch and wait thy coming.

So when thou comest again, O blessed One, mayst thou find all things ready, and thy servants waiting for no new master, but for one long loved and known.

Even so come, Lord Jesus.

—"E. W." From A Book of Simple Prayers,  
published in Reading, England, 1893

O GOD,

of heavenly glory, Source of earthly peace and good will, may our Christmas be merry because touched with joy divine; through him who in his purity and love is born in our hearts today, thy Son Jesus Christ our Lord.

A Book Of Collects, by Pater and Filius, Morehouse Pub. Co., 1919.

O BLESSED JESUS,

who by the shining of a star didst manifest thyself to them that sought thee: Show thy heavenly light to us, and give us grace to follow until we find thee; finding, to rejoice in thee; and rejoicing, to present to thee ourselves, our souls and bodies, for thy service for evermore.

—E. Hawkins (1789-1882), in A Book Of School Worship, edited by Norman J. Bull. London. G. G. Harrap, 1954.

IT IS VERY MEET AND RIGHT

and our bounden duty, that we should at all times and in all places give thanks unto thee, Holy Lord, Almighty Father, Eternal God: because by the mystery of the Word made flesh, the light of thy brightness has shone anew upon the eyes of our mind; that, knowing God made visible, we might thereby be caught up to the invisible love.

—Gregorian Sacramentary, Translated by Evelyn Underhill in  
Eucharistic Prayers. Longmans, Green, 1939.

BELOVED IN CHRIST,

at this Christmastide let it be our care and delight to hear again the message of the angels, and in heart and mind to go even unto Bethlehem and see this thing which is to come to pass.

But first let us pray for the needs of the whole world; for peace on earth and goodwill among all the Lord's people; for unity and brotherhood within the Church he came to build.

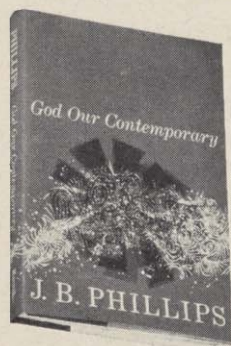
And because this would rejoice his heart, let us remember in his Name the poor and helpless, the cold and hungry, and the oppressed; the sick and them that mourn, the lonely and the unloved, the aged, and the very young; and all who know not the Lord Jesus.

Lastly, let us remember before God all those who rejoice with us in a greater light, whose hope was in the Word made flesh, and with whom in Christ we are one for evermore.

—Adapted from Prayers for the Christian Year,  
Church of Scotland. Oxford University Press, 1951.



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## Books for Children

### CHRISTMAS WITH GRANNIES

PSYCHOLOGISTS tell us that a mother plays a vital role in a child's life. But what do they say about grandmothers?

My grandmothers played important parts in the lives of my brothers, my sisters, and myself. And they had much to do with the celebration of our Christmases.

Our English grandmother was a storyteller. She didn't own many books, but she had sets of Scott, Pope, and Tennyson, and she read them. She read to us from Grimm's Fairy Tales, and we handled it so much that the faded blue binding fell apart.

When she celebrated Christmas, she took us with her to St. Augustine's, Santa Monica, Calif. In any year for a decade, two of the four of us children were in the Christmas pageant.

Our Philadelphia grandmother, also an Episcopalian, sent us books. She was not really interested in this chore herself; she had a clerk at Brentano's choose the books. She was more interested in croquet sets, rubber-tipped bows and arrows that looked professional, and sets of Me-Do underwear which we despised.

By Christmas afternoon, my brother Walter had shot one of his precious arrows into the heart of a palm tree on the front lawn. My brother Ronny had whacked me (mistakenly, he assured me) very hard on the shins with one of the new croquet mallets. And Mary was burying the underwear in the bottom drawer of her bureau. Ronny and I then turned to the box of books from Philadelphia. Louisa May Alcott, George MacDonald, Captain Marryat—we read them all, lying on a living room floor still littered with papers and string. Always, this was the real Christmas present of the lot.

The few religious books we had were beautiful and intelligent, and confirmed the impressions carefully nourished by our parents and grandmothers. And we saw without recognizing it at first that religious books for children should be written and illustrated with high purpose and as much talent as possible.

The following books, I feel, would fit

into this area of merit. I think my grandmothers—and the clerk at the bookstore—would approve.

#### For Very Young Children:

*Stories from the Old Testament: More Stories from the Old Testament: Stories from the New Testament*, by Piet Worm. (Sheed and Ward; \$3 each). A book resembling illuminated manuscripts, by a talented Dutch architect.

*Small Rain*, by Elizabeth Orton Jones; illustrated by Jesse Orton Jones. (Viking Press, \$2.) Bible verses illustrated.

*The Little Book About God*, by Lauren Ford. (Doubleday, \$2.) The story of Creation written by a noted religious artist for her little granddaughter.

*The Days of Christ's Coming*, by Dorothy Sayers, illustrated by Fritz Wegner. (Harper, \$1.50.) A little picture book by the late, great English writer of detective fiction and theology.

*The Peaceable Kingdom*, by Elizabeth Coatsworth; illustrated by Fritz Eichenburg. (Pantheon, \$2.75.) Three poems by a richly endowed writer and artist.

#### For Children 8 to 12:

*Ten Saints*, by Eleanor Farjeon; illustrated by Helen Sewell. (Walck, \$4.75.) A literate introduction to the communion of saints, by a much-loved English writer.

*David: Ruth: Moses: Joseph and His Brothers*, by Maud and Miska Petersham. (Macmillan, \$2 each.) Bible stories simply told with good color illustrations.

*The Lion, The Witch and the Wardrobe*, by C. S. Lewis. (Macmillan, \$3.) Fairy tale with Christian morality overtones which is not only palatable but enjoyable.

*The Princess and the Goblin*, by George MacDonald. (Looking Glass Library, \$1.50.) Magic and mystery in about equal parts.

*The Golden Bible Atlas*, by Samuel Terrien. (Golden Press, \$3.95.) A behind-the-scenes look at the worlds of the Old and New Testament. Thoroughly illustrated.

#### For the Teens:

*A Seed Shall Serve*, by Charlie May Simon. (Dutton, \$3.) Biography of a great Japanese Christian, Toyohiko Kagawa.

*The Story of the Bible*, by Walter Rus-



sell Bowie. (Abingdon Press, \$3.95.) Classic of indispensable use for Bible study.

*The Book of Books: The Book of Life.* Stories of the Old and New Testaments by Daniel Rops. (Kenedy, \$3.75 each.) Narrative account of the Bible by a French scholar.

ANNE PERKINS

*Come to Christmas:* A family book of praise and activities, by Anna Laura and Edward W. Gebhard, illustrated by Frances Johnston. 24 pp. New York, Abingdon Press. 75¢.

*Light the Candles:* a list for Christmas reading, by Maria Dalphin, revised by Anna Thaxter Eaton. Boston, Mass., The Horn Book, Inc. \$1.

These two paperback booklets are welcome additions to Christmas bibliographies. *Come to Christmas* is a charming and practical guide for families that wish to make their preparation for Christmas meaningful and fun. There are six chapters. Each one is devoted to suggestions for a particular week, beginning with Thanksgiving and ending with a chapter about the week following Christmas. Included are poems, stories, songs and customs, old and new, with references to sources of additional information. This little book is an excellently executed job and will fill a long-felt need not only for families but for church school teachers, godparents, and anyone else desirous of guiding the young in a spiritual preparation for the birth of our Lord.

*Light the Candles* is a carefully chosen and complete bibliography of reading for the Christmas season. It lists stories and poetry, songs and plays, books about customs and activities. The lists are divided into manageable sections according to subject matter. Each title is accompanied by a brief description. Not only should this book be in every parish library but would be invaluable to all who give books at Christmas.

*Boy of Ephesus: A story about a Roman boy and Saint Paul.* By Marian Waite Magoon. Illustrated by Avery Johnson. 149 pp. Longmans Green and Co. \$2.95.

This is a book with a special appeal for ten- and eleven-year-old boys. The central character is a Roman lad who has the interests and aspirations common to most boys, and adventures that any boy would enjoy. The story presents

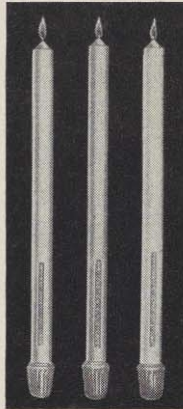
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an accurate picture of Roman life at the time of Saint Paul, and an intimate portrayal of an artisan-class Roman family. Although Saint Paul himself appears only a few times in the book, the impact of his personality is strong, and the impression one of spiritual magnitude. His influence is crucial to the plot, which concerns itself chiefly with this family's conversion to Christianity.

Since most children lack historical background on this era, there would be value in reading the story aloud to

them. There is enough action and conversation to make this an enjoyable task. *Boy of Ephesus* would be excellent supplementary material to the Seabury Fifth Grade course, "The Holy Fellowship."

There are far too few books for this age level that combine an accurate picture of Roman culture with the place and impact of the Christian movement in it. There are even fewer which are interesting tales in their own right. This book is both.

MARTHA MOSCRIP

## ANGLICAN CYCLE OF PRAYER

At the request of the Lambeth Conference, 1948, the Anglican Cycle of Prayer was prepared, "that the spiritual bond of prayer might be more widely extended between the dioceses of the Anglican Communion throughout the world." Each day the Church's work in a particular place is singled out to be remembered in the prayers of the Church throughout the world. The prayer cycle lends itself to parish, organization, or private prayer. It is commended to you by the bishops meeting at Lambeth in 1958.

## JANUARY

### Regional Churches of the Anglican Communion

- 1 **The Church of England:** Geoffrey Francis Fisher, Primate; Arthur Michael Ramsey, Primate
- 2 **The Church in Wales:** Alfred Edwin Morris, Archbishop
- 3 **The Church of Ireland:** James McCann, Primate; George Otto Simms, Primate
- 4 **The Episcopal Church in Scotland:** Thomas Hanny, C.R., Primum
- 5 **The Episcopal Church in the U.S.A.:** Arthur Lichtenberger, Presiding Bishop
- 6 **The Anglican Church of Canada:** Howard Hewlett Clark, Primate; Walter Foster Barfoot, Archbishop; William Lockridge Wright, Archbishop; Harold Eustace Sexton, Archbishop
- 7 **The Church of India, Pakistan, Burma and Ceylon:** Arabindo Nath Mukerjee, Metropolitan
- 8 **The Church of England in Australia and Tasmania:** Reginald Rowlands Gough, Primate; Reginald Charles Halse, Archbishop; Robert William Haines Moline, Archbishop; Frank Woods, Archbishop
- 9 **The Church of the Province of New Zealand:** vacant (Primate)
- 10 **The Church of the Province of South Africa:** Joost de Blank, Archbishop
- 11 **The Church of the Province of the West Indies:** Alan John Knight, Archbishop
- 12 **Chung Hua Sheng Kung Hui (Holy Catholic Church in China):** Robin Chien-tsun Chen, Chairman of House of Bishops
- 13 **Nippon Seikokai (Japan Holy Catholic Church):** Michael Hinsuke Yashiro, Presiding Bishop
- 14 **The Church of the Province of West Africa:** John Lawrence Cecil Horstead, Archbishop

- 15 **The Church of the Province of Central Africa:** William James Hughes, Archbishop
- 16 **The Jerusalem Archbishopric:** Angus Campbell MacInnes, Archbishop
- 17 **The Church of the Province of East Africa:** Leonard James Beecher, Archbishop

### Dioceses of the Anglican Communion

- 18 **Aberdeen and Orkney, Scotland:** Edward Frederick Easson.
- 19 **Accra, Ghana:** Reginald Richard Roseveare, S.S.M., Bishop; Ezra Douglas Martinson, Assistant
- 20 **Adelaide, Australia:** (Mount Gambier): Thomas Thornton Reed, Bishop; John Charles Vockler, Coadjutor
- 21 **Alabama, U.S.A.:** Charles Colcock Jones Carpenter, Bishop; George Mosley Murray, Coadjutor
- 22 **Alaska, U.S.A.:** William Jones Gordon, Jr., Bishop
- 23 **Albany, U.S.A.:** vacant (bishop); Allen W. Brown, Suffragan
- 24 **Algoma, Canada:** William Lockridge Wright, Archbishop
- 25 **Amritsar, India:** Kenneth Daniel Wilson Anand, Bishop
- 26 **Anking, China:** Robin Chien-tsun Chen, Chairman of House of Bishops
- 27 **Ankole-Kigezi, Uganda:** Kosiya Shalita, Bishop
- 28 **Antigua, West Indies:** Donald Rowland Knowles, Bishop
- 29 **The Arctic, Canada:** Donald Ben Marsh, Bishop
- 30 **Argentina, and Eastern S. America with the Falkland Islands:** Daniel Ivor Evans, Bishop
- 31 **Argyll and the Isles, Scotland:** Thomas Hannay, C.R., Primum

THE EPISCOPALIAN will publish the Cycle of Prayer for each month throughout the year.



## An Advent Dream



**W**ORD went around that on a certain day that the Christ was coming: not as a judge to be feared, but simply as Himself, to be met, seen, welcomed. Of course everyone wanted to greet Him, and all along the city streets people were hanging out flags and lanterns, and waiting at the corners.

I (and in the dream, this "I" is Everyman) stood with them, watching. Groups would appear far in the distance, and questions would rise out of the crowds: "Is this He?" But always when the group came near, they turned out to be jugglers and mountebanks, acrobats and blaring bands, dressed in bright costumes—gaudy, exciting, but not He.

At last I got tired of it, and decided to go and wait at the house of some rich friends of mine who lived in the country. Just as the sky was graying I reached their gate; but it was blocked by a huge thorn-tree, bristling its spikes at every angle, and with a trunk like an old, old oak, twisted and gnarled, enormous. I ducked and squirmed and dodged through somehow; and, once inside, asked my friends how it had come to be there.

"Oh," they said, "it grew from a seed that dropped out of your pocket one day—a seed from that thorn-tree in your yard. We've tried to stop it from growing, but we can't."

They were busy with their welcome, too, like the people in town—hanging Japanese lanterns and making everything look festive; looking along the paths and wondering when and how the Christ would come.

As for me, I looked at the thorn-tree.

There, at its center, in a place that had opened out among the thorns, was a Man. And in His hands were the bread and the wine.

How does He come?

He comes quietly, not with costumes and bands, noise and excitement; but silently, naturally, as a flower blooms.

He comes in a future that waits only for our moment of vision—a future that is always *now*, always *at hand*, waiting for us to raise our eyes to it.

He comes in the center of the thorn-tree of our lives, the tree of our desires and fears and prickly narrownesses, the tree that has its vigorous growth from the seed of our impulses, longings, hopes—the tree on which He is eternally crucified and crowned with thorns as long as there is a soul turned from Him.

At every moment, in every situation, He is *here*, He is *now*. And what He brings us is newness of life. "God does not punish," said Pierre Ceresole. "If He did, there would be no end to it. Instead He creates something new." The new things that we can do in spite of old mistakes, the unfulfilled possibilities and unsuspected freshness to be found in any situation and any person (even ourselves). These are what come to us when we look at Him who comes.

—MARY MORRISON

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SUNDAY 1 JANUARY

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## Letters

### Advice for J. Walter Tarp

...In answer to Bishop Sterling's article in THE EPISCOPALIAN, I am wondering if the communicants of the small country parishes and missions don't have a rebuttal to some of his remarks.

There is no question but that these people are conservative. For the most part, small country areas are innately conservative; and secondly, what with the coming and going of clergy of every stripe and of varying degrees of soon-vanishing enthusiasm for usually pretty wild schemes, the communicants are still in the parish after the priest or young deacon has left. The members of the little parish who have weathered many a storm have to consolidate themselves after each effort, and they still have to live together in the church and in the community. It is remarkable that the doors of these churches are open at all.

I am quite convinced that our training for the priesthood lacks an understanding of the missionary procedure that is necessary for the venture into the pastoral responsibility of a small mission or parish. There is only one way for this circle of failure to be broken, and that is for a priest of some maturity to stay in a small parish long enough to allow the community—as a whole—to accept him, and for the parishioners to know that he has the fortitude to back up his endeavors in behalf of a forward-looking program. But where is he?

This is not a failure on the part of the Bishops—bless them. They are knocking themselves out trying to find men to fill these small places, and the more rural the diocese, the less funds there are to support this work. The failure is in the lack of hardness of our

priests who have never been warned really what to expect, and who, when the pressure comes upon them—and it is a dreadful pressure in the hands of dubious and usually cynical communicants—find themselves broken-hearted after two or three years; and it is then that they are ready to move on to a more thriving field. But the communicants have expected this, and they are hurt again, too. If we are to do a holy work in small places, we are going to have to *love* and *forgive* through a period of at least ten years before a more healthy work can be done.

Judgment can be made in two directions, and for the most part it falls on the clergy.

This area of work is one of our most serious, and the least exciting as far as the world is concerned, and hard as the work may be, it is in this field that the strength of our Church should really be measured.

Thanks to Bishop Sterling for bringing the question to our attention.

THE REV. HENRY ROBBINS  
 St. John's Church, Shenandoah, Iowa

### Christmas Story

...Who was born on Christmas Day?

Baby Jesus, asleep in the hay  
 Some men followed a very bright star  
 They came from a distance afar  
 The men gave Him myrrh and gold  
 That's the story the Scriptures told  
 From Heaven came some Angels bright  
 To the Shepherds, a lovely sight  
 Go to Bethlehem, and see a Child  
 And His Mother, Mary mild  
 The happening is long since gone  
 The very day Christ was born  
 God sent His only Son to Earth  
 And Christmas Day is His birth

BOB NORTON (age 9)  
 Broomall, Pa.

Address letters to the Editor of THE EPISCOPALIAN, Box 199, Madison Square Station, New York 10, N.Y. Names will be withheld on request; however, all letters must be signed. No anonymous letters will be considered by the Editors for publication.

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## DECEMBER

- 21 St. Thomas the Apostle  
 24 Christmas Eve  
 25 Christmas Day  
 26 St. Stephen, Deacon and Martyr  
 27 St. John, Apostle and Evangelist  
 28-30 Association of Professional Women Church Workers, Provinces I, II, and III, Seabury House, Greenwich, Conn.  
 28 Holy Innocents

## JANUARY

- 1 Circumcision of Christ  
 6 The Epiphany  
 8 First Sunday in Epiphany: Church in Human Affairs Sunday  
 9-12 Southwest Regional Missions Clergy Conference, Amarillo, Tex.  
 10-11 Episcopal Theological Seminary of the Caribbean, Board of Trustees Meeting, San Juan, Puerto Rico.  
 12-20 Conference on the Total Ministry, National Council Unit on Church Vocations, Orleton House, London, Ohio  
 22 Theological Education Sunday  
 23-26 Brent Conference, General Commission on Chaplains and Military Personnel, Sheraton-Park Hotel, Washington, D.C. Subject: Military personnel and their work in the Church.  
 25 Conversion of St. Paul

## FEBRUARY

- 2 Purification of St. Mary the Virgin  
 15 Ash Wednesday

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PICTURE CREDITS: Pp. 4-9, George Rodger. Pp. 10-13, Don Bolognese. P. 16, National Committee on the Aging. P. 38, RNS. P. 39 (top), RNS; (bottom) Lensk. P. 48, R. A. Metzger.

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## Know Your Diocese

THAT BETHLEHEM of Pennsylvania and ancient Bethlehem of Judea share the same name is a rather gentle joke in nomenclature, for these two cities have about as much in common today as a blast furnace and a shepherd's campfire. Nevertheless, the steel-centered American city is proud of its name, as a stroll along the main street at this time of year will amply testify. And the diocese itself, with more than 27,000 Episcopalians, includes miles and miles of rolling, rock-studded farmland not unlike the hills of Judea.

Bethlehem Episcopalians point with justifiable pride to their program of education in Christian stewardship. Starting with mailing pieces and a basic statement in booklet form entitled "The Open Door," the program has been expanded during the last five years to include two much-distributed filmstrips, one of which is now being used throughout the Anglican Communion.

Leonard Hall, a residence for undergraduates attending Lehigh University, Bethlehem, is a successful experiment in recruitment for the ministry. Since its establishment in 1907, the Hall has offered inexpensive rooms and board to over two hundred pre-theological students who might otherwise not have been able to enter the priesthood.

Other diocesan institutions include the Church Home for Children at Jonestown and Camp Sterrett, situated on the Susquehanna River.



*A New Yorker by birth, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, received his higher education at Columbia University, Virginia Theological Seminary, and General Theological Seminary. His first twenty-four years of service to the Church were spent alternately in Virginia and New Jersey, beginning with three years as rector of Christ Church, Luray, Va., and four associated mountain missions in the Blue Ridge Archdeaconry. From the Blue Ridge he went on to serve St. Clement's Church, Hawthorne, N.J., for nine years and St. Mark's, Richmond, Va., for eight, before becoming Dean of Trinity Cathedral, Newark, N.J., in 1949.*

*The move to new territory came in 1953, when he was elected Bishop Coadjutor of the Diocese of Bethlehem. He succeeded the Rt. Rev. Frank W. Sterrett as Bishop the following year.*

*Bishop Warnecke is a member of the National Council, chairman of the Church's Department of Christian Social Relations and the committee on a new headquarters, and a member of the General Assembly of the National Council of Churches. An avid stamp-collector and hiker, he is married to the former Edith Grace Rhoads. The Warneckes have two children, one a clergyman in Virginia.*

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## FOR YOUR INFORMATION

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● THE COVER reproduces the painting of the Rest on the Flight into Egypt, by Gerard David. Created about 1509, it is one of some fifty of David's works still in existence. In it the Christ is shown with grapes, symbolic of the Holy Communion. In the background Joseph is beating chestnuts from a tree. The painting is in the National Gallery of Art. We are grateful to the editors of *Presbyterian Life* for the use of four-color plates on this Christmas cover.

● With this, our first Christmas issue, the editors of THE EPISCOPALIAN wish you, our readers, a blessed Christmas and a productive new year. We thank you for your support and for bearing with us through the first months of a new publication. The year 1961 is going to be a dramatic and decisive one in the life of the Church. We have exciting plans for sharing this year with you through thorough and lively coverage in 1961.

● At the start of this issue, you will be looking at several aspects of Christmas—present and past. On page 3, the Church's Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, talks about Christmas, present. Ernest L. Homewood, who makes a Visit to Bethlehem, page 4, is managing editor of *The United Church Observer*, published by the United Church of Canada. A young veteran of Canadian journalism, Mr. Homewood has twice won the Canadian Weekly Editor Trophy for editorial writing. The striking illustrations with the article are by Magnum photographer George Rodger.

In our look at Christmas past, *They That Watch for the Morning*, page 10, is taken from the recent book, *With My Own Eyes*, by Bo Giertz, Lutheran Bishop of Gothenburg, Sweden.

● What Do We Mean When We Use That Word "Evangelism"? (page 14) is a question that many lay persons have been asking. The writer, the Rev. Howard V. Harper, is executive director of the General Division of Laymen's Work in the Church's National Council. He is the author of *Days of All Faiths*, a compilation of articles from his nationally syndicated weekly newspaper column, and was co-founder and first president of the National Diocesan Press.

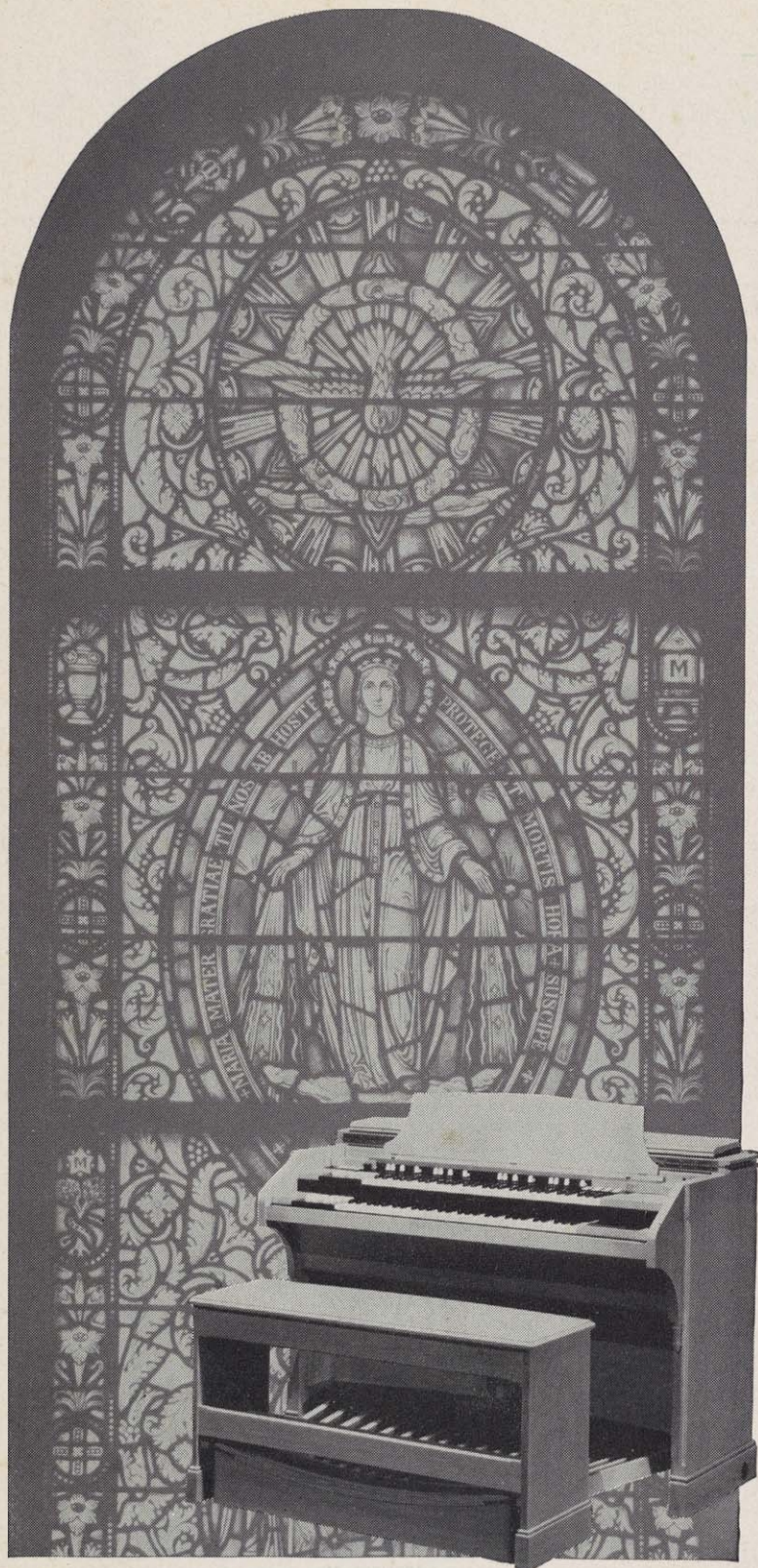
● Ada Campbell Rose, author of *When We Grow Old*, page 16, seems to have taken much of her own advice. In 1959, Mrs. Rose retired after twenty-one years as editor of *Jack and Jill*, the well-known children's magazine. Since then she has been active as a free-lance writer, lecturer, editorial consultant—and contributing editor of THE EPISCOPALIAN in charge of material for younger readers.

● In the past few years, a flood of inexpensive, soft-cover books has revolutionized America's reading habits. But do we know what this Revolution in Paperbacks has to offer us as Church people? In a special sixteen-page section beginning on page 19, which may be lifted right out of THE EPISCOPALIAN for future reference, we present A Library for the Layman selected by a team of distinguished authors and critics. In addition, Edmund Fuller, C. S. Lewis, and Dorothy Sayers have articles commenting on the Paperback Revolution and on reading in general.

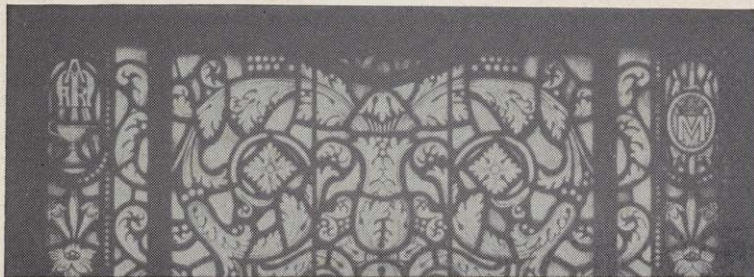
The idea for this Library for the Layman originated with THE EPISCOPALIAN's book editor, the Rev. Edward T. Dell, Jr.

● More than fifty parishes and missions in some thirty states are now subscribing to THE EPISCOPALIAN for all of their families at the special Parish Plan price of \$2 per subscription per year, payable quarterly. The \$2 Parish Plan is again available to churches, large or small, in 1961. Recent Parish Plan churches include: St. Christopher's Mission, Garner, N.C. (33 communicants); Trinity, Norton, Kan. (71), the Rev. J. E. Leach, priest-in-charge; St. Monica's Mission, Pensacola, Fla. (30); St. Andrew's, Petersburg, Alaska (35), the Rev. R. H. Chapman; St. Andrew's, Hanover, Mass. (396), the Rev. Robert L. Jones; St. Matthew's, Chatfield, Minn. (73), the Rev. E. L. Sheppard; St. John's, Washington, Ind. (52), the Rev. P. M. Dennis; St. John's, Fallbrook, Calif. (101), the Rev. Wayne W. Welch; St. John's, Swanton, Ohio (20); Church of the Holy Spirit, Lake Forest, Ill. (1,072), the Rev. George F. Tittman; Church of the Good Shepherd, Lakota, N.D. (26 communicants).





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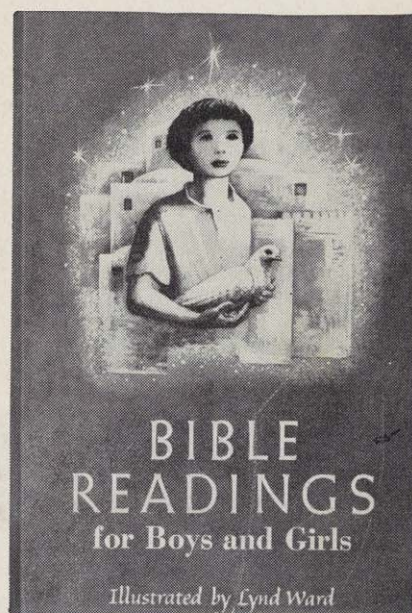
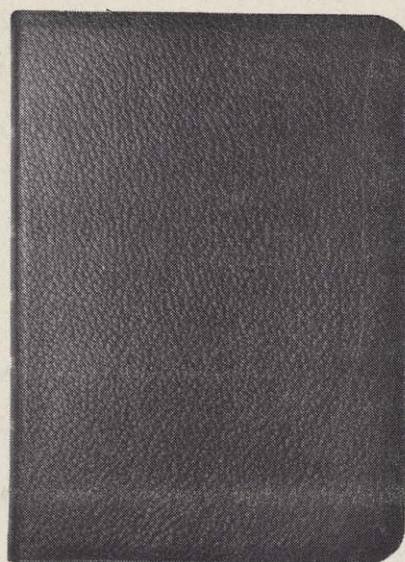
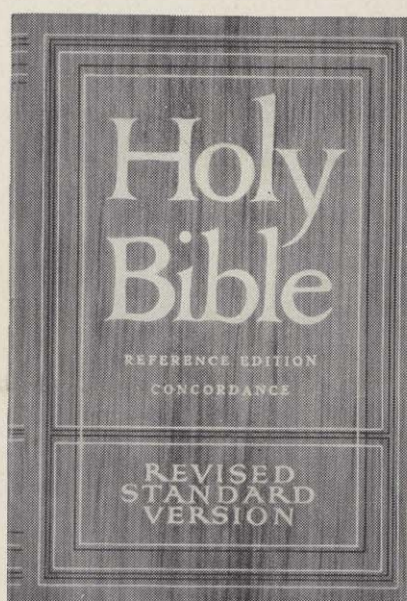
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