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# THE EPISCOPALIAN

ADVENT

DECEMBER 1963





# Canterbury on Rome:

When Hugh Kay, assistant editor of London's Catholic Herald, requested an interview with the Archbishop of Canterbury, the reply was enthusiastic and affirmative.

In this interview, the first of its kind accorded Roman Catholic publication, the Most Rev. and Rt. Hon. Arthur Michael Ramsey, one-hundredth Archbishop of Canterbury, answers Mr. Kay's questions on Anglicanism's view of the second Vatican Council and on Roman Catholic-Anglican ecumenical action. The interview took place before the opening of the current Vatican Council session, and it is used with the permission of the Catholic Herald.



**Kay:** Some non-Roman Catholics, though sympathetic, feel that little will come out of the Vatican Council in terms of reunion? How does your Grace feel about it?

**Dr. Ramsey:** I am too much of a realist to expect any fundamental alterations in doctrine, or any change in the fundamental relation of the Roman Church to other churches. That is to say, the Papal claim to infallible teaching authority will obviously continue.

But I have a number of hopes about what may emerge from the Council, and the first of them is that there may be a real facing by the Roman Church of some of the pleas raised by other Christians against policies which offend their consciences.

## MARRIAGE

A good example of this is the question of mixed marriages, where some of the procedures and demands are very painful to Anglicans. I am thinking, of course, of the invitation to the future husband or wife to abandon the Anglican faith, and the insistence that the children of the marriage must be brought up as Roman Catholics.

Another thing that hurts us very much is the principle that converts to the Roman Church should be baptized again, albeit conditionally,

as this is a reflection on Anglican Baptism—which, in fact, you recognize in theory.

Thirdly, while I do not expect any radical alteration of the actual content, I ardently hope that in matters of dogma and doctrine, there will be a redistribution of emphasis, a rearrangement of the proportions, so to speak.

It would be very hopeful, for example, if the Council were to affirm the authority of the bishops, and enhance their position collectively; or if it were to develop more fully the value of Scripture and the Fathers as against the system of scholastic theology.

Above all, I do hope the Council will refrain from the definition of fresh dogmas, which, by their novelty, would intensify division.

## AUTHORITY

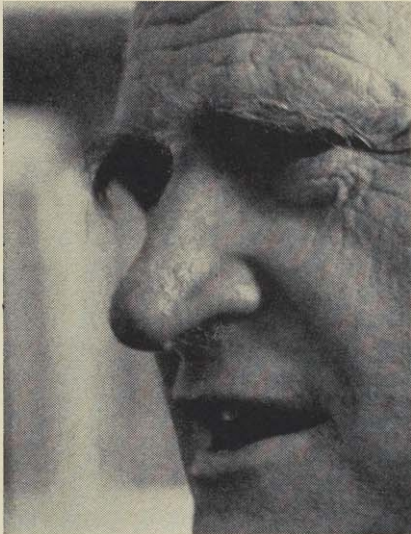
**Kay:** At present the indications are that major definitions are unlikely. But what do you think is the fundamental difference between us? Is it the doctrine of infallibility pure and simple, or the whole concept of authority, or questions about the very nature and location of the Church?

**Dr. Ramsey:** Well, take the nature of authority. Ecclesiastical authority, as Anglicans see it, is something diffused in the whole testimony of the conscience of the Church, rather than concentrated in a particular organ.

This is the real crux—the definition and limits of the Church on earth. We see ourselves as a true part of the Holy Catholic Church, and we view the Eastern Orthodox Churches in the same way. What we cannot accept is the identification of the Roman obedience *simpliciter*



# an historic interview



with the Holy Catholic Church on earth.

I very much appreciated Pope Pius XII's attitude towards non-Roman Christians in his encyclical, *Mystici Corporis Christi*. Cardinal Bea has put it in the form that baptized Christians outside the Roman dispensation are members of the Church, but not in the fullest sense. This comes part of the way towards meeting us.

And I would like to see the Vatican Council underlining more positively the significance of those who, in virtue of Baptism, are members of the Holy Catholic Church.

Putting it another way, I would like to see the Council giving more weight to us as members of the Church through Baptism alone, instead of regarding us as baptized Christians living in the penumbra of the Church.

You see, I regard myself as a true hierarch in a true hierarchy within the Church of Christ.

**Kay:** Does your Grace feel that, as a result of ecumenical movements of this century, there has been a narrowing of the doctrinal gaps between the various Christian bodies?

**Dr. Ramsey:** A good deal of doctrinal synthesis has been taking place in the last few decades. Everywhere you go, you encounter surprising crosscurrents, with Roman Catholic and non-Roman Christians saying the same things, at least in effect. Quite a lot of differences between us turn largely on terminology, too.

Considerable headway has been made in the nonepiscopal churches' appreciation of what Anglicans mean by Catholic Church Order—ideas like apostolic succession and sacramental order.

**Kay:** If I may interrupt there, what about the Church of South India (which combines Anglican, Presbyterian, and Nonconformists elements, and has yielded one of the few "Presbyterian bishops," Dr. Lesslie Newbigin)? Do all those members whose disposition was formerly Presbyterian now accept episcopal authority and function?

**Dr. Ramsey:** It would be more accurate to say that they are living by it, if not actually defining it.

Incidentally, I would point out that there are variations of theological interpretation in your church, too; for instance, there are different interpretations of infallibility, aren't there?

**Kay:** I would prefer the word "emphasis" to "interpretation" in that context, but it is certainly true that many Roman Catholics have only recently awakened to the full implications of the share of the "college" of bishops in the over-all



authority and infallibility of the church.

But, while on the subject of coming together and saying the same things, I would be grateful for your Grace's views on the possibilities of Anglicans and Roman Catholics working together. There is obviously a growth of fellowship between us, but could we not do more together in the way of joint social action, and joint public approaches to moral questions?

**Dr. Ramsey:** I think we most certainly could. I would envisage consultations between Anglicans, Roman Catholics, and the Free Churches in various localities to thrash out joint statements on what needs to be said imperatively in such matters.

This would be very suitable at times when big national questions crop up. Indeed, we should be able to make a habit of it—leaders of the various churches deciding on what they can say collectively. There are many issues on which our views would be substantially identical.

## WORK

**Kay:** What steps would your Grace advise for a more organized dialogue between our two churches in this country?

**Dr. Ramsey:** Oh, a great deal more theological discussion in a





## CANTERBURY ON ROME

number of localities. These should not be confined to top level theologians.

I would like them to occur on less highbrow levels, too. Apart from anything else, it would bring about more mutual acquaintance among the rank and file members of the churches, talking in common sense terms about their beliefs, and coming to know better what the various churches stand for.

## UNBELIEF

**Kay: Could Anglicans and Roman Catholics work together in the intellectual apostolate to the unbeliever?**

**Dr. Ramsey:** This is a most interesting question. At a time when the very existence of religion and belief in God is in peril, in an age of skepticism, it would be a splendid thing for Christians to come together in a really great effort in the field of apologetics.

In big towns, there could be a center for public lectures on the fundamentals of belief, in which both Anglicans and Roman Catholics could take part. The same thing could be done on radio and television. And even apart from the intrinsic value of this encounter with unbelief, the mere fact of our being united in such work would bring the cause of Christian reunion considerably forward.

The important thing is that we should be combining in work, and not just discussing. Another idea might be to produce a magazine, dealing with apologetics, in which Anglicans and Roman Catholics could take their share.

The sight of such joint action would of itself enhance the impact of Christianity on an unbelieving society.

**Kay: What, in Roman Catholic belief and attitudes, does the Anglican find most irritating? What sort of image do we project?**

**Dr. Ramsey:** I think I would select the tendency of some Roman Catholics to rub in, contemptuously, their conviction that they are the Church and we are not. It is an attitude to which converts are more prone than cradle Catholics.

Then there is the question of the immense pressure brought to bear in cases of mixed marriage, to which I have referred, and it is also very saddening to us that Roman Catholics will not join with us in public prayer.

**Kay: Is your Grace disturbed about the position of Protestants in predominantly Roman Catholic countries?**

**Dr. Ramsey:** Yes, non-Roman Catholics are certainly worried about the position of their brethren in countries where the overwhelming majority are of the Roman faith.

What bothers them most, I think, is the angle that their religion is somehow bound up with disloyalty to the State.

**Kay: Relations are good in the Republic of Ireland, of course.**

**Dr. Ramsey:** Yes, but Ireland is a special case. There is, after all, quite a strong minority of non-Roman Catholics there, and the



Irish are used to the idea because of the traditional link with England and the fact that they have had an established non-Roman church on their soil. Moreover, the Irishman has the grace of humor, and this makes a lot of difference.

**Kay: When Roman Catholics insist that they cannot compromise on doctrine, what does the Anglican feel? Is his position that no man can claim absolute certainty of anything, and that we are all still searching for the truth? Would you sympathize with the view, once expressed in an ecumenical meeting by a Protestant theologian, that Roman intransigence helps other Christians to reappraise their own position at greater depth?**

## SECONDARY

**Dr. Ramsey:** I don't blame anyone for holding to his belief tenaciously, if he believes it conscientiously. I am, however, critical of a system which does not take more account of religious experience outside of it. It's the dogma I join issue with, not the man.

Moreover, with regard to the last part of your question, I certainly appreciate depth every bit as much as width.

But, while appreciating the tenacity of the Roman Catholic, I feel that the Roman Church errs in not discriminating between doctrines of greater and lesser importance. Anglicans distinguish much more than Roman theology does.

For instance, I have no difficulty in saying that the Incarnation is necessary to salvation. But I do jib at the Assumption. Both these doctrines are apparently put on the same level by Roman Catholics, and that is what I find unacceptable.

We are touching here on a characteristic difference between Romans and Anglicans. For you, every item in the dogmatic system is essential. For us, some of these items are inferential and secondary.

**Kay: Would your Grace agree that absolute certainty in matters of faith is possible and necessary? That**





the true Church must be a teaching Church? That there must be an infallible source of teaching somewhere? Would you say that, in this sense, the Church of England is a teaching church?

**Dr. Ramsey:** I regard faith as a convinced hold on something which is, none the less, very mysterious, and may be too big for precise definition in our limited human vocabulary. Holding your faith in personal depth is one thing; a slick dogmatic assertion of it is quite another.

A man of deep faith will have his own struggles with very real doubt, but will continue to hold on with conviction notwithstanding those struggles. Almost any faith worthy of the name must endure that test.

What I reject is a slick faith, held with dogmatic certainty, without that wrestling. I mean the attitude of the man who sees himself as a "just soul."

Certainly the Church of England is a teaching church, but I would say that, while the truth is infallible, no form of it in words is infallible, because human language, even though inspired, is inadequate to convey the greatest truths.

in the next issue of  
THE  
**EPISCOPALIAN**

- a special report on Theological Education
- Design for Independence: The Church in Mexico
- The Episcopate Today by Massey H. Shepherd, Jr.
- For Adults Only

This is a characteristically Anglican position, to assert that there has been no infallible organ of truth in history. We teach the Creed, of course, but we believe that the words, as words, do not adequately contain the truth. In other words, the Anglican would say that the Church can err in the mode of presentation.

**Kay:** Roman Catholics, while earnestly desiring to enter more fully into the Anglican mind, find it hard to understand how Anglicans can accept differences within their own ranks on matters of major importance. How, for instance, could you define the Church of England's teaching on the Real Presence and Holy Communion? Or the nature of ordination?

**Dr. Ramsey:** Yes, I am sure that this must be baffling to a Roman Catholic mind. But the answer lies in what I have already said about the distinction we make between the fundamental and secondary dogmas and doctrines, and between the truth and the expression of it.

For instance, Anglicans agree that, in the Eucharist, Christ is spiritually present, and feeds us with His body and blood. They don't all agree on an intelligible definition of it.

**Kay:** Is there not a contradiction between presence and feeding with His body and blood?

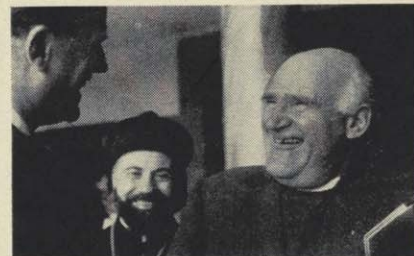
**Dr. Ramsey:** No, because we are not dealing with our Lord's body and blood as they were on earth, but with Christ risen and glorious—in other words, with a glorified body.

The difficulty arises when it comes to a philosophical definition of Christ's presence in the Eucharist. After all, it is true to say, is it not, that Roman Catholics themselves explain the Mass in diverse ways, that theologians have their particular theories? It seems to me that the definition of the Council of Trent left a number of loose ends which have been tied up in different patterns.

## ORTHODOX

**Kay:** Do you think of the sacred minister at the altar as one who is essentially a sacrificing priest?

**Dr. Ramsey:** This is the sort of vocabulary that does not come naturally to Anglicans, partly because it is bound up with medieval abuses. We think in terms of a common sacrifice, of which he is the minister, taking part in an offering that is the offering of the whole Church. This is a typical Anglican statement.



**Kay:** How do you regard the Orthodox Churches?

**Dr. Ramsey:** That they have an equal claim with Rome to direct continuity with the ancient, undivided Church. I say the same of the Church of England, of course, but I can understand Roman Catholics rejecting this, because of all the turmoil of the Reformation. It is more difficult for me to understand why they should reject the Orthodox claim.

For the most part, the Eastern churches hold the same doctrines as you do, but, from our point of view, they are in a better position because they have not proclaimed additional doctrines like the Immaculate Conception and Papal Infallibility.

## A THORN

Notice, I do not say the Assumption, because the Orthodox think instead of the *Dormitio*. For instance, I have seen mosaics of the ninth, tenth, eleventh, and twelfth centuries depicting Our Blessed Lady dying, with her soul being taken to heaven by angels, but not her body.

No, taking it all in all, I see the Orthodox assertion as a salutary thorn in the flesh of the Papal claim.

The Russian Church, by the way, has in the main the same religion and theology as you, but you will realize that her position in the ecumenical movement is colored by the Russian government's hostility to Rome.



# LETTERS

## UNDERSTANDING THE BIBLE

I have read Dr. Fuller's article, "Understanding the Bible Today," with interest but not without some concern. One readily admits that we must bring our ideas of the universe up to date and also that there are elements in the Bible that are closer to legend than historical fact. However, where do we stop with our demythologizing or, to use an older word, debunking of the Scriptures. The author says the saying, "I am the way, the truth, and the life" (JOHN 14:6), is not to be assumed as having been said by Jesus, but that they are words put into His mouth by a Christian believer. According to the New Testament, Jesus used the phrase "I am" on many occasions. If He did not say the words, what becomes of the Jesus *kerygma* or proclamation. Do not His words and deeds stand or fall together? I have read that the U.S. Government is looking for a new use for the empty Alcatraz prison. Maybe we should put our theological scholars in there until they come up with a more positive understanding of the Scriptures that will restore the grip, the fire, and power of the Bible and its religion.

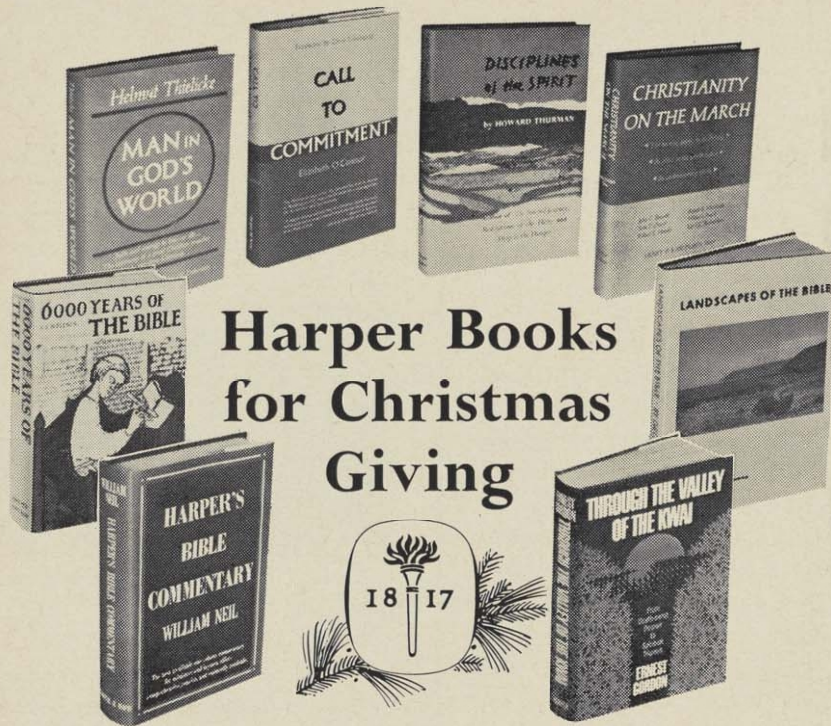
THE REV. MELVIN ABSON  
Geneva, N.Y.

The article on "Understanding the Bible Today" by Reginald H. Fuller in the October issue of THE EPISCOPALIAN is outstanding. I am overjoyed to find such clarity and scholarship combined in a popular magazine. The implicit emphasis on the Bible as a history book . . . and not a record of man's religion needs to be brought home to modern man again and again. Mr. Fuller clears the air for a better understanding of the task of interpreting events today. . . .

Mr. Fuller is not radical enough in associating the Church with the secularization of society. . . . We will very soon need to go beyond Mr. Fuller's position. But in the meantime it is essential that this exposition become part of the layman's (and parish clergy's) way of thinking about Holy Scripture.

THE REV. ROBBINS WINSLOW, JR.  
Passaic, N.J.

Continued on page 51



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## FOR YOUR INFORMATION

Our cover this month is from the Philippines. It is an original design which appears on a 1963 Christmas card printed by the Committee on World Literacy and Christian Literature—better known as Lit-Lit. One of two winners selected from 122 entries by artists from nineteen countries, the painting is the work of a young Filipino, **Gallardo Arabejo**. Mr. Arabejo explained that he was inspired by Christian Christmas pageants he had observed in the Philippines.

On page 11 is a Christmas message from the Rt. Rev. **Arthur Lichtenberger**, Presiding Bishop of the Episcopal Church. The Portuguese translation was provided by the Rev. Julio Pedro Seelig of General Seminary, New York, and Miss Carman Wolff, who is also the subject of a major report in "Worldscene," page 36.

**Christopher Martin**, who contributed "BEGINNINGS AT IONA," page 22, is the son of a Church of England priest. Mr. Martin is our London correspondent, and an editor of the independent Anglican monthly, *Prism*.

"THE CHRISTIAN YEAR CALENDAR," pages 28-29, is what we hope will be a year-round Christmas gift to our subscribers. The calendar was designed by **Teasdale Barney**, a free-lance illustrator from Connecticut who specializes in architectural renderings.

"WHAT WE THINK CHRISTMAS IS," page 48, originally appeared in *McCall's* magazine. It was not until after THE EPISCOPALIAN decided that (1) our editors agree whole-heartedly; and (2) it could not be said better, that the author of the essay was identified. As suspected, these warm and magic words belong to one of the directors of THE EPISCOPALIAN, **Margaret Cousins**. One of America's foremost writers and editors, Miss Cousins is a former managing editor of *Good Housekeeping* and *McCall's* and is now serving as a senior book editor at Doubleday and Co.

Texan **Robert Short**, author of "PEANUTS: A THEOLOGY FOR TODAY," page 12, is a young Methodist minister currently taking graduate studies in Christianity and the arts at the University of Chicago. Mr. Short's article is part of a projected book on *Peanuts*.



continuing

**FORTH** and

The Spirit of Missions

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# THE EPISCOPALIAN

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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A NEW GUINEA Christian describes Advent this way: "At Advent, we should try the key to our heart's door. It may have gathered rust. If so, this is the time to oil it, in order that the heart's door may open more easily when the Lord Jesus wants to enter at Christmastime."

The "oiling of the heart's door" at Advent in a family most often settles in the children. Not because the customs cannot have even greater significance for adults, but because of the ability of children to sense, if not understand, the mystery of the climax of the preparation—Christmas Eve.

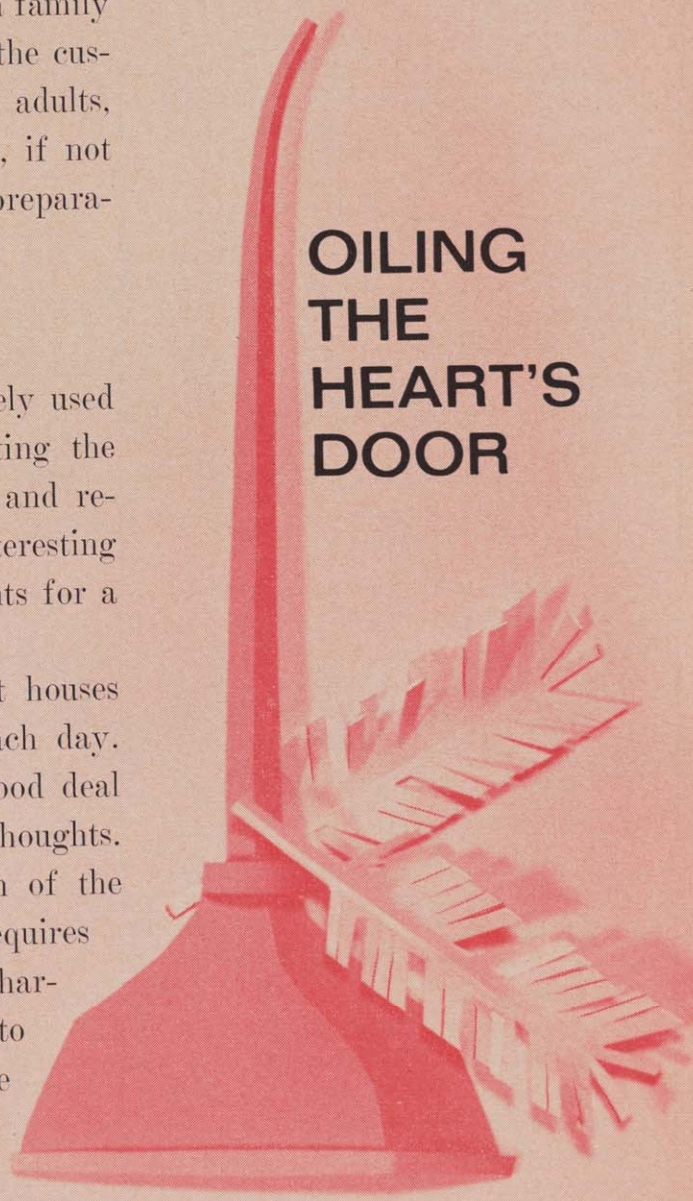
### ADVENT CUSTOMS

The Advent wreath is probably the most widely used representation of the season's message. Lighting the Advent candles on each of the four Sundays and retelling the Gospel for the day produces interesting results. Often in rewording the Biblical accounts for a child the adult comes to a new insight.

Even adults are fascinated by the Advent houses with the windows and doors to be opened each day. The legends behind the windows provide a good deal of the "rust remover" by jogging dormant thoughts.

Ultimately, though, prayerful consideration of the real meaning of Christmas is what Advent requires of each of us. Whether we reach it through sharing a family preparation with outward signs to remind us of our purpose or through reflective moments snatched from our busy days, the important thing is that our "heart's door" swing gently and easily open when Christ requires to come in.

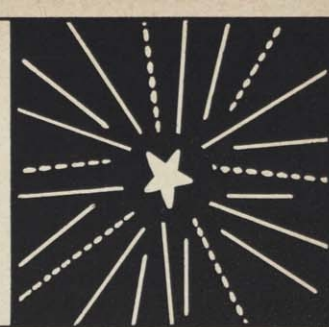
## OILING THE HEART'S DOOR



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BY HEATHER A. MODEN





## *News and the Good News*

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

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

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

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

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

ARTHUR LICHTENBERGER

É um dia quente e úmido em meados de setembro. Meu telefone toca. É o homem que veio ver se eu já tenho pronta a mensagem de Natal, de modo que ela possa ser lida em tempo. Ele pede desculpas por vir tão cedo, mas eu digo a ele que compreendo.

Então eu começo.

Mas os meus primeiros pensamentos sobre as boas Novas do Natal estão misturados com as notícias do dia—uma bomba estoura em uma igreja e a morte de muitas crianças de cor—a abertura da Assembléia Geral das Nações Unidas—uma necessidade urgente de haver no Senado uma maioria de votos a favor da retificação do Tratado de Provas Nucleares. Quais serão as manchetes do mês de dezembro e que tem a ver todas estas notícias com as Boas Novas que vamos cantar no Natal?

Antes de tudo, isto: A alegria, a segurança e a energia que o Natal traz consigo, não surgem de fora das circunstâncias das nossas vidas ou dos acontecimentos do nosso tempo. Tudo isto está profundamente enraizado neste poderoso fato: "E o Verbo se fez carne e habitou entre nós." A alegria do Natal é encontrada no amor que Deus manifestou em Jesus Cristo.

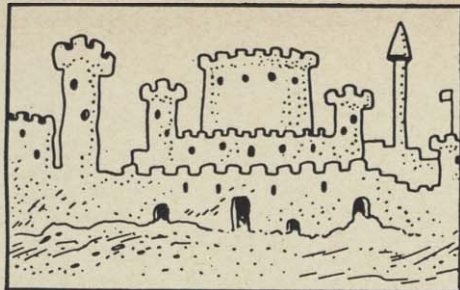
E nós, que celebramos esta vinda com tanto júbilo, estamos neste mundo presente, aqui e agora.

Nós não podemos viver a realidade no Natal, assim como os outros acontecimentos das nossas vidas, como se fossem compartimentos separados, porque tudo isto faz parte do mesmo drama, pois em Jesus Cristo, Deus veio ao mundo, para que nos fôssemos até Ele. Quando nós adoramos a Cristo, o rei recém nascido, nós não estamos nos refugiando dos problemas e das dores do mundo, nós nos elevamos a nós e ao mundo, exatamente como ele é, a Deus em Cristo.

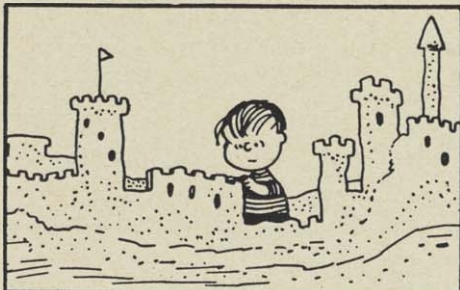
A celebração do Natal é pois uma saudação que fazemos a Cristo, o Senhor da vida, tanto em nossa devoção como em nosso trabalho.



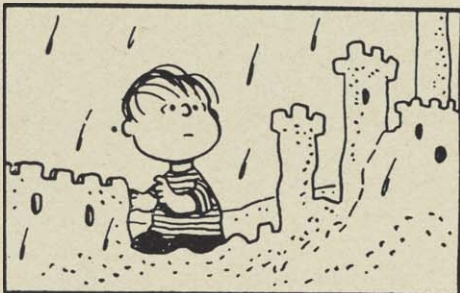
"Every one then who  
ears these words of mine  
and does them will be  
like a wise man who built  
his house upon the rock;



and the rain fell, and  
the floods came, and the  
winds blew and beat  
upon the house, but it did  
not fall, because it had  
been founded on the rock.



And every one who  
hears these words of  
mine and does not  
do them will be like a  
foolish man who built  
his house upon the sand;



and the rain fell, and  
the floods came, and  
the winds blew and beat  
against that house,



and it fell; and  
great was the fall of it."  
—MATTHEW 7:24-27



## Peanuts: a

WHEN Linus, that blanket-carrying character in *Peanuts*, discovers that his "own sister" wishes he'd "never been born," "the theological implications alone are staggering!" There are plenty of "lessons" to be learned throughout *Peanuts*, but most of us are not always sure what these lessons are. Lucy has characterized this predicament, after practically using a magnifying glass to read a book of stories: "No matter how hard I try, I can't read between the lines!" Most of these lessons are basically theological in nature. This commentary is not an attempt to prove or demonstrate that Charles Schulz, the creator of *Peanuts*, had these ideas—or anything remotely close to them—in mind when he did his cartoons. Any resemblance between our contentions and Schulz's intentions is purely hypothetical.

The basis for a Christian criticism of art is the same as the Christian criticism of anything—witness. The job of the Christian art critic—pro or amateur—is not so much to tell us what the artist is "saying" as it is to tell us what the artist has said to *him*—and why. It may be that the critic's vision of the work of art coincides precisely with the artist's vision. Then again, it may not.

Take, for instance, the following bit of dialogue between an artist and a critic in *Peanuts*:

*Lucy*: I've decided to go into political cartooning. I'm going to *ridicule* everything!

*Charlie Brown*: I understand, Lucy. By the use of ridicule you hope to point up our faults in government, and thus improve our way of life.

*Lucy*: No, I just want to *ridicule* everything!

Even though the question of the artist's intentions is irrelevant to our present purposes, every reader is free to judge the truth of our observations for himself. As Linus has wisely pointed out, "religion is a very touchy subject." If there be those who love *Peanuts*, but can't stand religion, or vice versa, we'd hate to spoil either for anybody.

There seem to be certain theological motifs which run throughout *Peanuts* and appear with almost clockwork regularity. The most frequent of these themes concerns the human side of the divine-human encounter, best described as the doctrine of Original Sin. T. S. Eliot has said about his work, "I doubt whether what I am saying can convey much to anyone for whom the doctrine of Original Sin is not a very real and tremendous thing." The same statement is surely true of *Peanuts*.

Charlie Brown, with his t-shirt of thorns and his globelike head, can represent a sort of comic, microcosmic, twentieth-century Everyman. All his troubles

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# theology for today

somehow seem to be tied up with his origin, that he is an heir to original or "birth sin," as it is called in the Book of Common Prayer.

It is also obvious, and true to the nature of Original Sin that Charlie Brown's "trouble" is not moralistic nor dependent on anything he has done wrong. Rather it lies deeper in the motive or origin behind everything he does. The trouble stems not from what he has done, but quite literally from who he is:



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Original Sin means that originally, in every individual, human nature just isn't what it ought to be. It's simply not in man's nature to come on the scene worshipping God or with built-in faith. For this reason, it's not enough for a man to be born only once in a lifetime; he's got to be born twice—or "born again" as Christ put it. This is why genuine change in human action and attitudes is so extremely rare apart from this radical break-through in human nature. In *Peanuts*, this view of human nature is expressed in the following way—and at least once a year:



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Lucy's "bonded work" ends up looking more what the Reformers called "the bondage of the will." Indeed, if she had been around, St. Paul undoubtedly would have found a real sympathizer in Lucy when he said in Romans, "I can will what is right, but I cannot do it."



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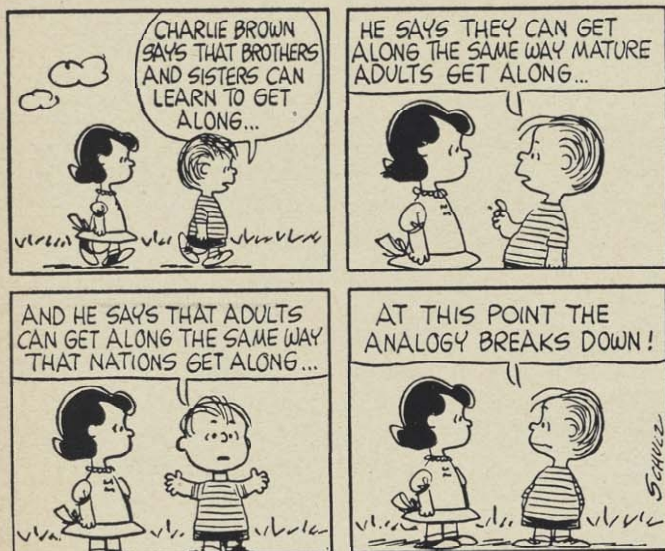
In the same passage, Paul goes on to say, "For I delight in the law of God, in my inmost self, but I see within me another law at war with the law of my mind and making me captive to this law of sin which dwells within me." Lucy also sees this "war" taking place—sees it so clearly, as a matter of fact, that she can out-Paul Paul by drawing a two-sided heart on the fence for her brother's edification:



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This view of human nature expressed by the children of *Peanuts* almost forms a light and comic counterpart to the same view terrifyingly dramatized by the children in William Golding's *Lord of the Flies*. We seem to be more willing to learn from the equivocal honesty of youngsters. However cruel this honesty may be, there are far-reaching implications for all of mankind, as Linus indicates in the following conversation with Lucy:



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*Peanuts* has been called a "child's garden of reverses." This is so because it not only is concerned with sin, but also with the inevitable wages of sin, which is spiritual death—in one form or another. Again, "sin" is not to be moralistically understood here, rather it is simply the worshiping of, or having an ultimate concern for, that which is not God—which, of course, can include anything. All of the characters in *Peanuts* have this type of "tragic flaw," which inevitably spells doom for them.

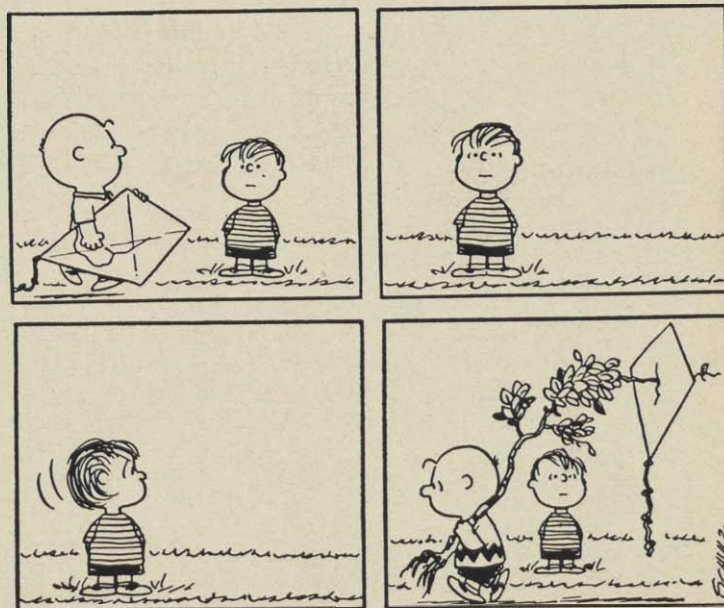
Even Lucy, the last of the great rugged individualists and an incurable optimist, is reduced to nothing before the absolute dedication of her heart's desire, Schroeder, to his piano. Schroeder, in turn, has been known to die a thousand deaths in forgetting the birthday of his idol, Beethoven. Charlie Brown, whose heart is constantly set on winning, has yet to win *anything*—whether friends, baseball games, or kite-flying contests (always between Charlie and the kite).

Perhaps the most vulnerable of all the cast is the sensitive Linus, who has trammled up his heart in his blanket (with which, no doubt, he would like to cover a multitude of sins). But even the "portable security" of Linus' blanket is subject to the precariousness and ambiguities of existence. Snoopy, Lucy, and Linus' "blanket-hating grandma" remain constant threats. All these struggles are most profound spiritual struggles in which the outcome actually means being lost or saved. Witness the following scene:



This dreadful "sickness unto death" which inevitably accompanies sin does not always wait for the collapse of particular idols. It more often rises to the surface of consciousness as a type of nameless anxiety or fear of everything, making it infinitely more horrible and impossible to deal with. Charlie Brown has allowed that the one particular location in which he always feels himself to be out of place is—"the world."

The author of Ecclesiastes has told us that all of man's hopes and dreams and efforts—apart from his fear of God—are, as he puts it, "vanity and a striving after wind." All of Charlie Brown's hopes, dreams, and efforts seem to be vanity and a quite literal "striving after wind." They are all summed up in his kites, none of which has he ever quite gotten off the ground. Why? Because they always meet with the inevitable barrier of the tree.



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The tree, traditionally, has been used as a literary and Biblical representation for the cross or crucifixion. Quite obviously this symbol can be extended to the death of hopes, dreams, and efforts. Charlie Brown's kites meet with every kind of tree imaginable: tiny miniature trees placed outside Violet's doll houses, the Christmas tree Schroeder is trying to bring home, the innocent little sapling Linus and Lucy have just planted. In a desperate effort to fly a single kite, Charlie Brown once tried flying four kites at one time, but each became hung on a separate tree.

The tree, which both Charlie Brown and the Christian first meet as an arch enemy, however, has the transforming power to become a central support and refuge in time of trouble. Listen to Lucy, as she explains trees to Linus, who also has had frequent run-ins with them himself:

"Trees have many uses, Linus. They prevent erosion, their wood is used to build beautiful houses, they provide shade from the sun, protection from the rain. And [as she observes Charlie Brown sorrowfully leaning against a tree] when life gets too hard, they are very good to lean against."

But if the central tone or keynote in *Peanuts* is "good grief," where is the redemptive aspect that makes grief good? What is the element which transforms the tree from foe to friend? As we might expect, it is Snoopy for whom, as a dog, the tree is always a friend. Snoopy is certainly more "lowly" than the others, and at the same time maintains an outward distinction, perhaps representing an infinite inward difference.

As the hound of heaven, Snoopy's job seems to be to "afflict the comfortable and to comfort the afflicted." He comes like a thief in the night to snatch away the false security of Linus' blanket. Yet when Linus is on the verge of "a nervous breakdown" because Lucy has hidden his blanket for two weeks by burying it, Snoopy is the one who finds it for him. Obviously Lucy didn't remember Eliot's advice in *The Wasteland* to "keep the Dog far hence, that's friend to men/Or with his nails he'll dig it up again."

Many critics have understood this "Dog" to be Christ, but we would be reluctant to give that name to Snoopy. At best he can probably be seen as "a little Christ," a Christian. He possesses a few more foibles, "character traits" as he refers to them, than we would expect of divinity. But when Charlie Brown falls on the ice and can't get up, it is Snoopy who pushes his helpless friend home. He is a "peculiar dog," as Charlie Brown says of him, which sounds a bit like a New Testament reference to Christians—"a peculiar people, zealous of good works."

The discussions within the *Peanuts* patch often revolve around Santa Claus and Linus' imaginary "Great Pumpkin." The "Pumpkin" is going to "bring toys to all



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## Peanuts

the good little boys and girls" every year at Halloween time—but thus far has failed to show up. Frequently these conversations take on theological proportions, and Charlie Brown replies, "I refuse to get involved in a theological discussion," when he's asked if he thinks Santa Claus really exists. Linus admits he has "been guilty of heresy" when the "Great Pumpkin" fails to show up for the fourth consecutive year.

The classic Advent experience in *Peanuts* occurs when "the expected one" appears, but is actually not the one expected. For Snoopy, like Christ, must know how it feels to show up in an obscure little plot of ground, as only a rather miserable token of the one expected.



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Snoopy frequently undergoes other humiliating experiences, not the least of which is remarkably similar to the following passage in the Gospel of John:

*Peter said to Him, "You shall never wash my feet." Jesus answered, "If I do not wash you, you have no part in me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head."*



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The dog is used often in the Bible and literature as a symbol for faith—and it is a good symbol. For man must become as a dog before he can become a Christian. He must take on the dog's watchfulness, his lowliness of obedience, his service to others, and loyalty at the feet of his master.

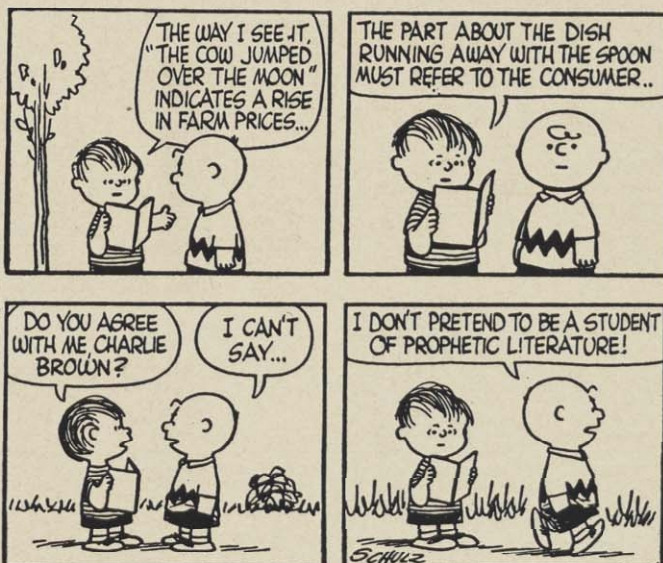
Snoopy knows this lowliness also means beatitude. It means being one of the elect, one of the lucky ones—as he here observes:



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These are just a few of the theological themes we see running through *Peanuts*. There are many more. By this time the reader will either want to seek his own interpretations as he tries his hand at "reading between the lines," or else forget the entire enterprise and simply enjoy *Peanuts* and its vital humor.

Christians are notoriously prone to see "sermons in stones and good in everything." Usually they can't help it; the particular glasses they wear necessitate this kind of vision. We still don't have the foggiest idea about Schulz's own intentions relative to his cartoons. He probably feels very much like good ol' Charlie Brown when confronted with a question of literary interpretation:



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Whether or not Charles Schulz pretends to be a student of prophetic literature, and regardless of his intentions, his daily gift of the world of *Peanuts* is both prophetic and greatly entertaining.



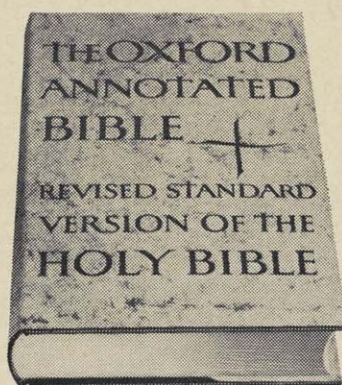
Again  
this  
Christmas  
the finest gifts  
come from  
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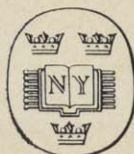
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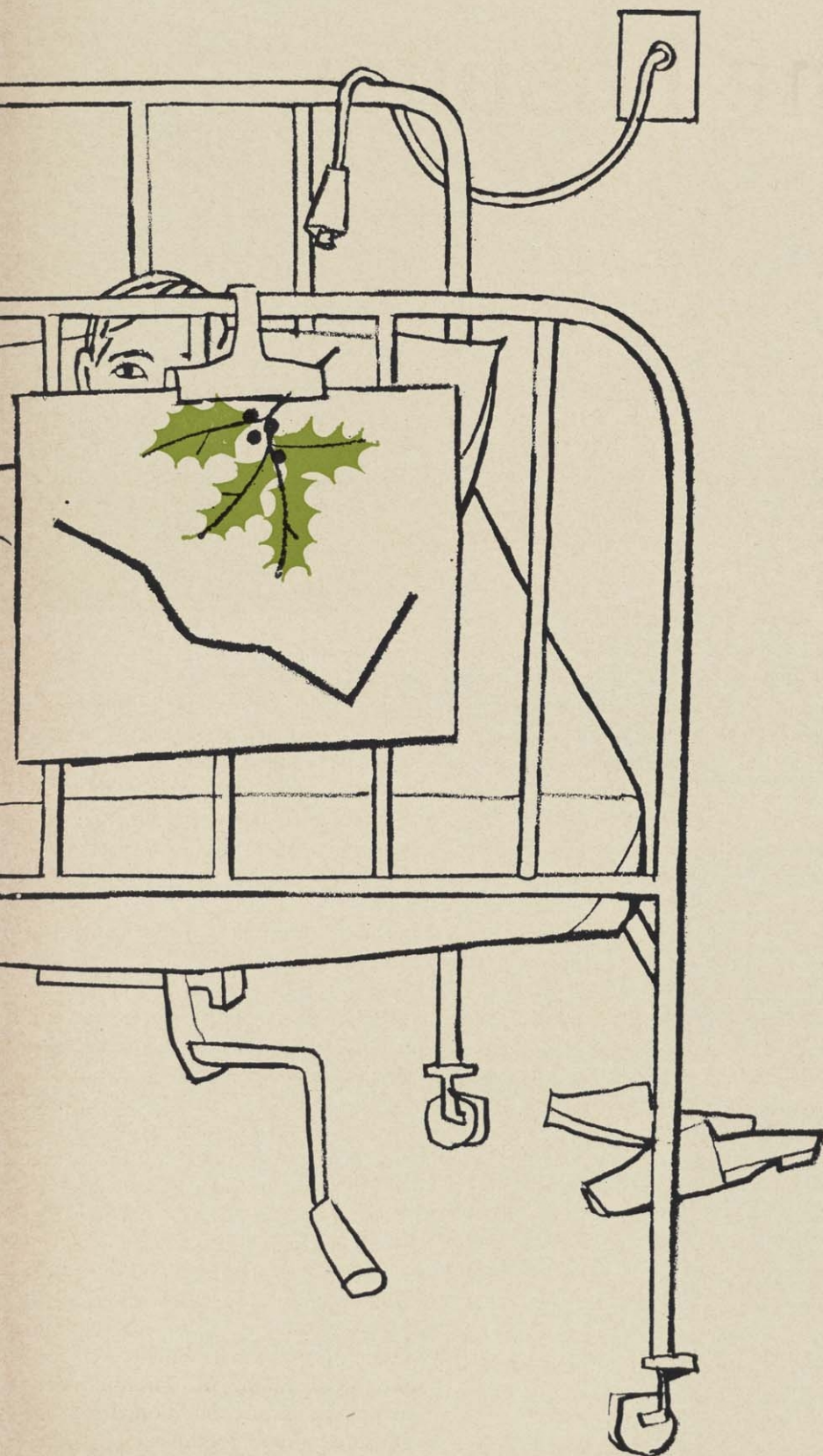
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*The Christmas spirit descends on a large metropolitan hospital.*



LIKE OTHER hospitals over the country, St. Luke's in Kansas City, Missouri, is a modern complex dedicated to saving lives. Comprising 441 beds; 900 doctors, nurses, and other professionals; and a school of nursing that has graduated some 1000 since its founding, the Episcopal institution is a leading medical center in Kansas City, and one of the largest privately owned hospitals in the state.

In most of the fifty-two weeks of the year, women in starched white uniforms move purposefully down the long, gleaming, unadorned corridors; muted public-address speakers call doctors for emergencies; and nurses' aides, Red Cross gray ladies, and the churchwomen of St. Luke's auxiliary go quietly about their tasks. Often a group of visiting physicians will stop by to observe some of the staff's advanced work in surgery, obstetrics, gynecology, pathology, radiology, or orthopedics.

But during the weeks just before Christmas, new sights and sounds begin to mingle with those of the regular routine. Garlands of spruce and pine appear in the halls. Holly wreaths with bright red bows decorate the doorways. Christmas trees take their places at the nurses' stations, and a boys' choir from St. Andrew's Episcopal Church sings softly from room to room. Every now and then one of the gray ladies gets into the act, as she wanders down the corridors twanging carols on an old-fashioned zither.



# Holly in the hospital

As one suburban woman said after being pulled away from the warmth of her family by sudden illness and finding herself at St. Luke's on Christmas Eve: "I was among the sick and helpless, but I was buoyed up by the Christmas spirit in the hospital. I began to relax. I wondered how much of this spirit was present all over the earth. I went to sleep unaided."

Reaction from other patients is similar, for the hospital makes a special effort to make the holidays as joyful as possible for those in its care. In many ways responsible for St. Luke's Christmas spirit is the Rev. William N. Beachy, the hospital's chaplain. This thin, balding Episcopal priest helps guide the various organizations of women who volunteer to deck the halls and rooms, and he arranges for the choir which serenades the patients. In addition he carries on his regular duties, which during Christmastide are, he says, the same as any other time, only more so.

Normally Chaplain Beachy begins his day at 7 A.M., when he takes Communion to the rooms of the Episcopal patients. By 7:30 A.M. he is usually in the small first-floor chapel where he says the morning office and offers prayers for the sick. After breakfast he spends an hour at his desk checking the admission list for new arrivals, writing letters to worried relatives, and—since the majority of St. Luke's patients are most often not Episcopalians—informing

the clergy of other churches that one of their flock is in the hospital. By 9 A.M. of an average day he has begun his rounds, which before nightfall will have taken him along a seven-mile route to the bedside of each St. Luke's patient.

"Christmas simply intensifies this routine," comments Chaplain Beachy, "because morale is at its lowest ebb during the holiday season."

Whatever the problem, Chaplain Beachy is likely to know the answer. He has spent a number of Christmases at St. Luke's, first as a physician, and then as a clergyman. After graduating from medical school, he served as a staff physician at the hospital from 1950 to 1953. Then, deciding that health was a thing of the soul as well as the body, he entered seminary and was ordained a priest of the church. Following a period of service in the parish ministry, he returned to St. Luke's some three years ago as its chaplain.

Being a physician as well as a chaplain, he is better able to understand the patients on several levels. Just knowing the nature of the illness, for instance, enables him to know how to approach a newly ad-

mitted person. On the chaplain's rounds one day, a patient wanted to talk about everything from the Apostles' Creed to his appendix. Another simply asked for the chaplain's blessing. A third told him how she baked a cake, and another wanted a little help in adjusting her hospital bed. Chaplain Beachy remembers with amusement one crusty old gentleman who, having had the television set turned on for him, rasped, "Well, I'm glad to see the chaplain's good for something."

There are quite a few former and present patients at St. Luke's who would be happy to agree that Chaplain Beachy is good for a number of things. For instance, he thinks he has been of special help in dealing with what he dubs "the grinding halt syndrome." By this he means that, when normally busy and self-reliant people fall ill, they quickly realize that they have lost the ability to plan for themselves. This can cause serious anxiety feelings, which only complicate the physical illnesses which brought them to the hospital in the first place. Chaplain Beachy tries to explain to such people that they have never been the captains of their fate, but have always been, as they are now, in the hands of God.

Another problem, or, as Chaplain Beachy asserts, really a theological misunderstanding, is the subconscious sense of guilt many people experience upon falling ill. Twentieth-century man is so conditioned by the glowing faces in toothpaste, cigarette,

BY THOMAS G. LABAR



## Holly in the Hospital

and soap advertisements that he tends to think sickness is reprehensible. The chaplain reminds these patients that sickness is as much a part of life as health. It is just another phase of existence, just another experience among the many with which a person must cope.

As a member of the International

Order of St. Luke, the well-known Christian organization dedicated to spiritual healing, Chaplain Beachy is a firm believer in the power of prayer to cure the sick. He is also a strong advocate of frank discussions on the reality of God. He has found that many people never face the meaning of their lives until they are

confined to a hospital bed. Scores enter as agnostics or nominal members and leave as convinced Christians. One successful businessman told him after a few weeks at St. Luke's: "Jesus has become real to me for the first time."

Whatever a patient's problems are, they seem to grow more acute with the coming of Christmas. People feel all the more lonely and anxious when isolated from their familiar worlds during the festive season. That is why the chaplain and staff at St. Luke's go out of their way to change the regular routine as much as possible.

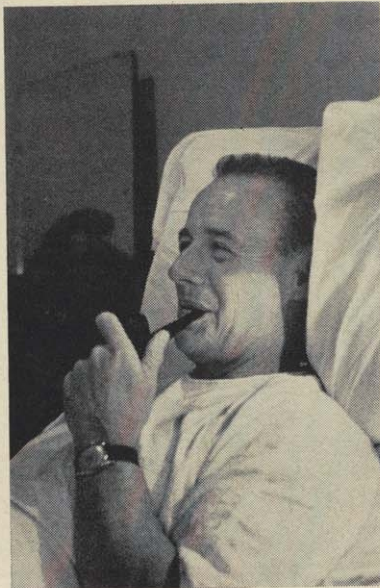
No one knows exactly when this tradition began. St. Luke's was founded by the Episcopal Church in 1882 to care for the sick of all faiths, with twelve beds scattered over two floors of a downtown store building. Forty years ago it was moved to its present location on the south side of town; since then bits and pieces have been added to the annual celebration.

The present-day staff's devotion to Nativity customs at St. Luke's was put to the test a few years ago when the city was overwhelmed by a blizzard. Those on duty, of course, remained beyond their regular hours. What was surprising was the number of off-duty personnel and volunteer workers who managed to struggle through deep drifts so they could be on hand during St. Luke's traditional Christmas activities.

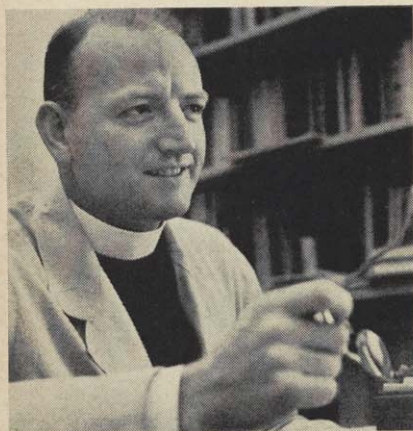
Chaplain Beachy was one of these. Bidding good-by to his wife Catherine and their three children (Catherine Anne, Billy, and Nancy, ranging in age from nine to three years) after an early morning exchange of presents, he set off for the hospital. Halfway there his car skidded into a drift; he was stuck for several hours until a street crew came along, dug him out, and sent him on his way. Uncomfortable as he was in near-zero temperatures, he found one sizable plus in the incident. That was the "knighting" he received from his young son, Billy, who later told his class that his father had spent Christmas Day fighting with "a great white lizard."



*Especially at Christmas, St. Luke's knows that "care" remembers both spirit and body.*



*One result is the good-humored face of patient Peter Schwartz.*



*William N. Beachy, chaplain at St. Luke's, was once a staff physician.*



*Those who volunteer to share the season's cheer with patients are well rewarded.*



There is every indication that St. Luke's, Kansas City, will continue its special efforts this coming December 25. If so, every elective medical and surgical activity will be scheduled for another time. All patients able to be moved will be taken home in ambulances for the day. For those who stay, napkins will bear the imprint of old St. Nicholas himself, and grapefruit will be holiday-red with a big cherry in the middle, looking, said one former patient, "like an ornament from a Christmas tree." News of a few newborn Christmas babies is bound to be reported, and the delicate strains of "O Little Town of Bethlehem" and other familiar carols will creep through the open doors. Later, friends and relatives will arrive, bearing gaily wrapped packages, and the glad crackle of gift paper will animate the halls.

A new idea was recently added by the local Brotherhood of St. Andrew, led by layman Robert Staples. For some time Chaplain Beachy had worried about out-of-town patients who sometimes went for days without a visit from friends and relatives. At his suggestion, the members of the Brotherhood of St. Andrew agreed to form teams of two for paying weekly visits to these people. Along with general bull sessions, they offer their new friends such services as making purchases for them, or running small errands. This Christmas they will be on hand to increase the atmosphere of good will.

Spending Christmas in a large metropolitan hospital can never be as happy an experience as spending it at home. But, thanks to the staffs of places like St. Luke's, it can be a time to remember with some pleasure. In fact, some of the hospital personnel feel so strongly about it that they volunteer again and again for duty that day. Perhaps one nurses' aide spoke for them all when she told Chaplain Beachy she preferred to work on December 25. "I have no family of my own," she explained, "and here people need me. It means so much to them, and to me, too. It's the best way of celebrating Christmas that I know." ◀



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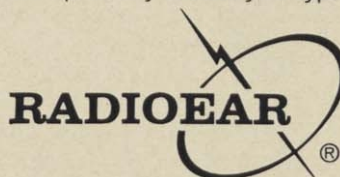
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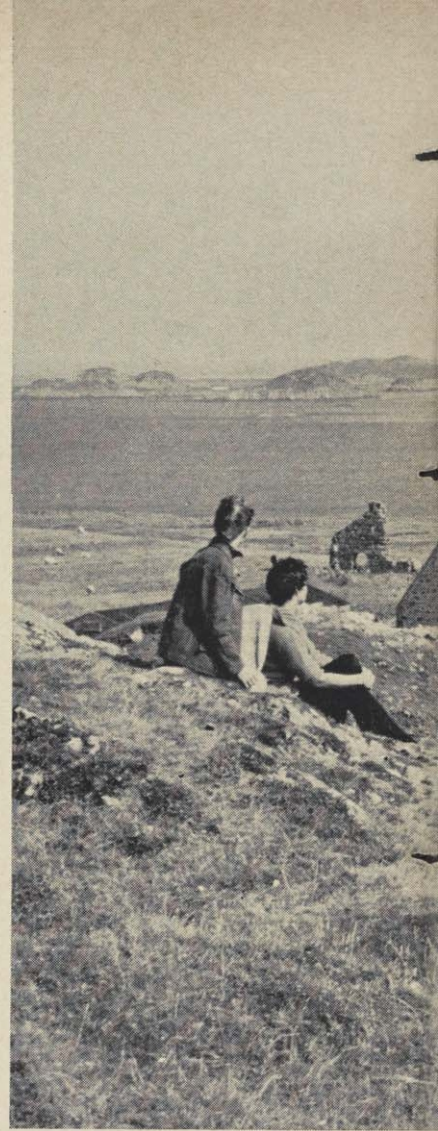
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*Visitors examine the abbey's ancient Celtic cross.*

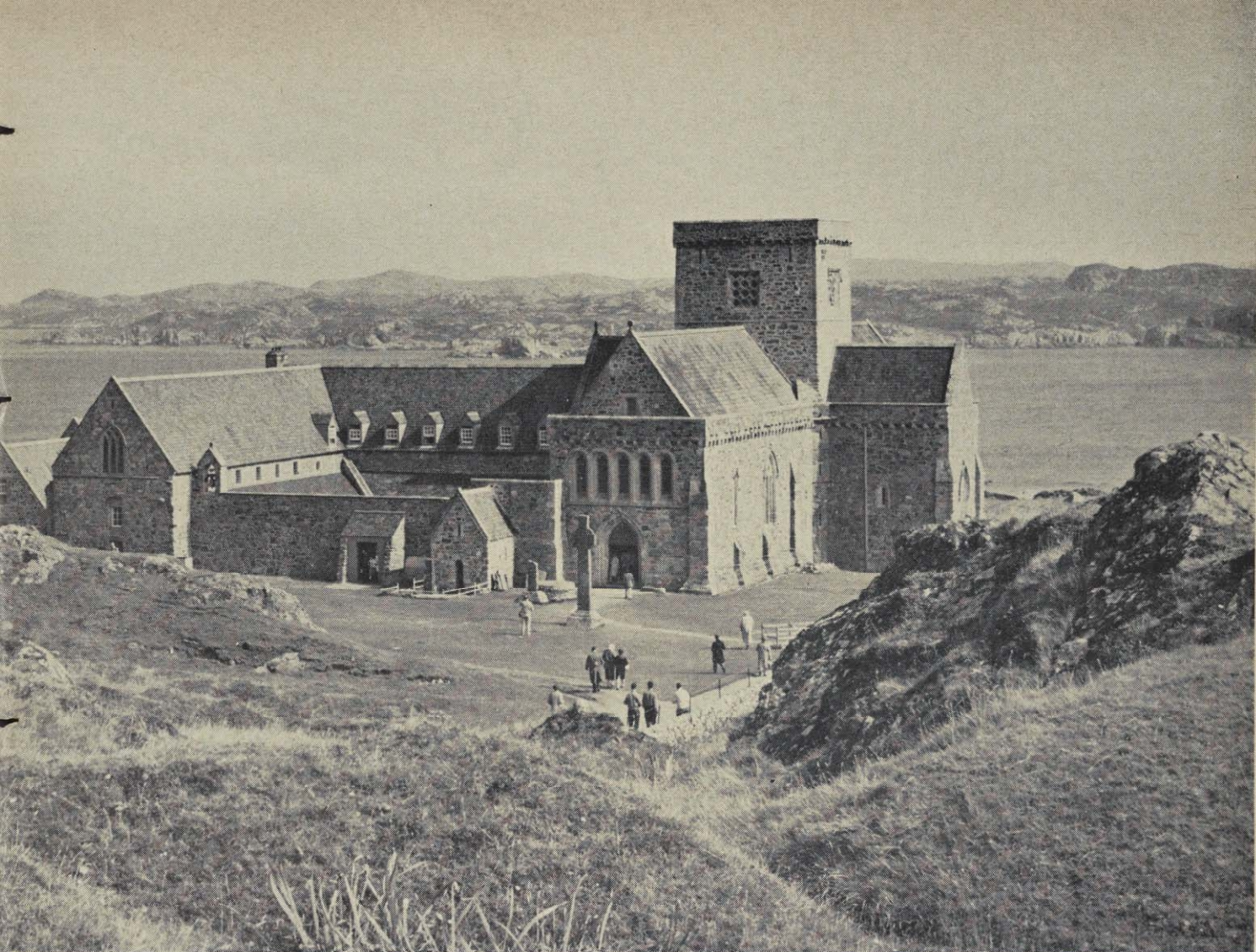


We think of the Episcopal Church as being Anglican, or English-based. But let's not forget the Irish and the Scots.

## *Beginnings at Iona*







*This historic Iona cathedral (some of its ancient stonework is shown below) dates back to the thirteenth century.*

ONE of the major underlying issues that has long faced the member churches of the Anglican Communion has been the very title. "Anglican" smacks of England. In large measure the Anglican Communion has spread across the world in the wake of the British Empire, but unlike the Union Jack, the church has taken permanent root.

To be sure, most Anglicans, whether they are American Episcopalians or West African churchmen, are only marginally discomforted by their "imperialist" origins. Yet even that discomfort is exaggerated. For in truth the roots of the Anglican Communion lie not just in England, but go a thousand years further back into the history of the Church in northwest Europe.

Indeed 1963 has been celebrated in the British Isles (and there is no other sufficiently comprehensive term) as the Columban Year. This is not to rejoice at the 470th anniversary of Columbus's exploits, but to commemorate an event a millennium earlier—the arrival on the coast of Scotland of the Irish saint, Columba, in 563.

Christianity, as far as we know, reached England with the Romans. The recently uncovered chapel at Lullingstone, twenty miles southeast of London, dates back to the third century and provides the earliest example of a domestic Christian chapel in Britain. Yet the new religion, which, after all, also followed in the footsteps of empire, did not effectively survive that empire's collapse. In-



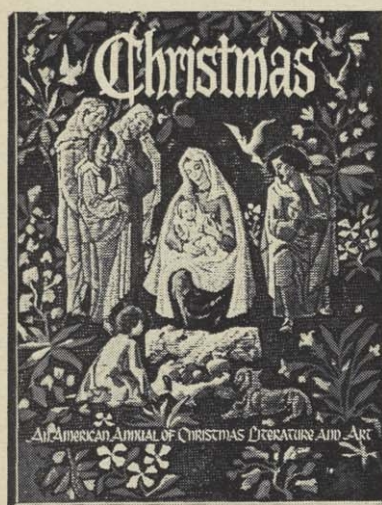
*Stops for prayer are frequent during the annual Community Week pilgrimage.*

BY CHRISTOPHER MARTIN



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*Re-enacting Columba's arrival in 563,  
"monks" land at Iona and receive the blessing*

stead, it was driven by the pagan  
invaders from Scandinavia westwards  
into the mountains and, beyond  
there, across the sea to Ireland.  
There, in the dark ages of the fifth  
and sixth centuries Christianity flowered.  
The famed, illuminated *Book  
of Kells* is the witness to the high  
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"land of the saints."

It was from Ireland that Columba,  
with twelve disciples, set forth in his  
*curragh* (small ship) northwards to-  
wards the Hebrides. The Scandina-  
vian invaders had overrun the whole  
eastern side of Britain, their forays  
leading them round the north of Scot-  
land to the outer isles of the north-  
west. Further south, their incursions  
were more sporadic. It was in this  
area that St. Columba landed.

Iona is about a mile wide and two  
miles long. It lies off the most west-  
erly tip of Mull, the stolid island that  
guards the approaches to the Great  
Glen, and so commands entry to  
Scotland from the West. On Iona,  
with its one rocky hill scarcely top-  
ping 200 feet, the party beached its  
craft. Nearly fifty miles from the  
mainland, on the edges of the known  
world, they set about establishing  
their community.





of the Most Rev. Francis Moncrieff (left),  
Primate of the Episcopal Church in Scotland.

St. Columba lived to see, a generation later, the first extension of his pioneer mission, as his disciples worked their way across Scotland to establish another island base in Lindisfarne, off the Northumbrian coast. The Lindisfarne Gospels are second in interest only to the *Book of Kells* itself, and the work done there on what is now commonly called Holy Island had, in turn, its missionary effect. It was in Jarrow, across the Tyne from Newcastle, that the Venerable Bede, writing in the eighth century, could at last in comparative security pen the history of Christianity in Britain.

By that time the Celtic missionaries from the West and North had spread the Gospel down far enough to meet the successors of St. Augustine, who, thirty-four years after Columba, had in 597 landed in Thanet, the island off the mainland of Kent, bringing Christianity "back" to England at the behest of Pope Gregory the Great.

The formal unification of the church in Britain was compacted at the Synod of Whitby in 663. If the dispute to be decided was the date of Easter, what was achieved was the

*Continued on page 26*

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## *Beginnings at Iona*

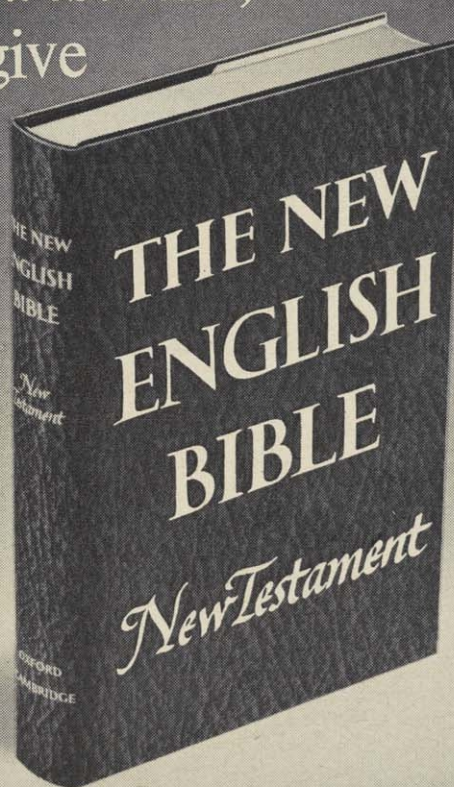
amalgamation of the Celtic and the second Roman missions to Britain. For two and a half centuries the Celtic church had developed in effective isolation from the influence of Rome and, in that period, had already laid the seeds of distinctiveness which found full expression in the Reformation nearly a thousand years later.

The Church of England has certainly provided the main mission force for the Anglican Communion in the last 300 years. Yet American Episcopalians will never forget that they owe their own origins as an autonomous church to the Episcopal Church in Scotland. Any visitor to the cathedral at Aberdeen will be amply reminded that it was from there that Bishop Seabury came to be consecrated as the first bishop of the Protestant Episcopal Church.

Thus the roots of Anglicanism lie far back in the development of Christianity in northwest Europe. When the Archbishop of Canterbury attended celebrations at Iona in June, he was well able to talk of the "multitude of the isles" which have contributed to the spread of the Christian Gospel. At that celebration, pilgrims from Ireland, Scotland, and Northumbria watched the arrival of a replica of St. Columba's *curragh* and followed in the footsteps of its twelve stout oarsmen in their ancient garb, as they wound their way along the recently excavated road to the antique Celtic cross that stands sentinel beside the abbey.

The stones of this historical abbey have today been rebuilt for a new purpose by the Iona Community of the Church of Scotland (Presbyterian) under the leadership of Dr. George Macleod. To remember that, as we attended the anniversary Eucharist there, was to be made very conscious that Anglicanism is no self-sufficient brand of Christianity, but a transient part of the Church catholic whose mission to preach the Gospel to every creature is still far from being accomplished 1,400 years after St. Columba's journey. ◀

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*in the spirit  
of Christmas,*  
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# The Christian Year

**T**HREE YEARS AGO, with some curiosity, we published the first of our Christian Year calendars. What began as an experiment has now become a tradition. Each year we work to improve the calendar's appearance and readability, and each year it finds a place on more and more church bulletin boards, in more and more Sunday school classrooms, and in more and more homes.

The calendar has the definite purpose of showing us all the Church Year, with the seasons appropriately colored. It is, indeed, a graphic reminder that Christianity is no Sunday-only matter.

Thus, we begin by wishing you all a Happy New Year four weeks before Christmas. This is when our Christian Year actually begins, with the season of Advent—a four-Sunday period of preparation for Christmas.

**Advent** has, as any New Year should, three aspects: past, present, and future. It looks backward to the historical fact of Christ's coming, and prepares for the commemoration of that event. It looks into our hearts today and prepares us for His continuous coming in our lives. It looks forward to His second coming and sets our gaze on the end for which all Creation is designed. The chief figure of Advent is John the Baptist, who came to prepare the way for the Lord.

Advent always begins on the Sunday nearest St. Andrew's Day, November 30, not because it has any relation to St. Andrew, but because this timing makes a season of our Sundays before Christmas. This coming Christian Year, however, there is no St. Andrew's Day. It falls on the last day of the 1962-63 Christian Year, and comes again two days after the end of the 1963-64 year. The 1964-65 year will begin on November 29, the First Sunday in Advent, and St. Andrew's Day will follow on November 30, just as the Prayer Book prescribes.

Probably most people think of **Christmas** as a day, in spite of the revival of the song about the "Twelve Days of Christmas." Christmas is a season—a lost season. In our commercial culture Christmas decorations go up and Christmas music begins to be played around Thanksgiving. The result is that we have our Christmas during Advent and consequently lose both seasons. Christmas is psychologically ended by the time December 25 arrives, and the twelve-day period originally set aside for the commemoration of the Lord's birth sinks into a post-holiday vacuum.

The third season of the Christian Year is **Epiphany**, which begins January 6. This commemorates the first anyone became aware that Jesus was a universal, not an exclusively Judaistic, Saviour. We call the occasion of this recognition Epiphany or "showing," by which we mean His manifestation to the Gentiles. As symbols of the first Gentiles to grasp the Lord's world-wide significance we use the Magi, the "Wise Men" who came from the East following a star.

Sometimes you will hear Epiphany called "Old Christmas." This is because for many years, in the East, Epiphany included the Nativity. Most Eastern Orthodox Churches still celebrate Christmas Day on January 7.

The Christian Year divides into two main sections, almost equal in length. The first half, **Advent** through **Ascensiontide**, deals with the life of our Lord. **Advent** prepares for His coming; **Christmas** commemorates His birth; **Epiphany** celebrates the recognition of Jesus as the universal Saviour; **Pre-Lent** prepares for **Lent**, which remembers His forty-day fast in the wilderness and His passion and death during **Passiontide**; **Easter** deals not only with His Resurrection, but also with the forty days He spent with His disciples afterward; **Ascensiontide** commemorates His physical return to Heaven.

Ten days after Ascension, the second half of the Year begins with **Whitsuntide** or Pentecost, which marks the beginning of the Christian Church. The Year then proceeds into the long **Trinity** season (about twenty-six weeks), which is the only season named for a doctrine. In Trinity we are symbolizing the long period of the Church's life under the guidance of the Holy Ghost, leading up to that final Advent when time shall cease.

Adjusting to the Christian Year needn't be too confusing. Most of us are already accommodating two or three different annual cycles. Besides the civil year that begins January 1, the United States Government and many businessmen have a fiscal year that begins July 1. All youngsters have a school year.

Up until about two hundred years ago the matter was further complicated by the fact that New Year's Day was not January 1, but March 25. There was a certain logic in this, too. March is the beginning of spring, when nature starts a new year. In addition, nations were "Christian" in those times, and March 25 was the day of the Annunciation, when Mary was told of the coming of her Baby, and God's New Creation at that moment changed from hope to reality.



# THE CHRISTIAN YEAR

## 1963-1964

A SPECIAL  
CHURCH CALENDAR

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SUN MON TUE WED THU FRI SAT  
**ADVENT**

1 1st SUNDAY IN ADVENT	2	3	4	5	6	7
8 2d SUNDAY IN ADVENT	9	10	11	12	13	14
15 3d SUNDAY IN ADVENT	16	17	18 EMBER DAY	19	20 EMBER DAY	21 ST. THOMAS EMBER DAY
22 4th SUNDAY IN ADVENT	23	24				

**CHRISTMASTIDE**

			25 CHRISTMAS	26 ST. STEPHEN	27 ST. JOHN EVANGELIST	28 HOLY INNOCENTS
29 1st SUNDAY AFTER CHRISTMAS	30	31	1 CIRCUMCISION	2	3	4

5 2d SUNDAY AFTER CHRISTMAS						
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**EPIPHANY**

	6 EPIPHANY	7	8	9	10	11
12 1st SUNDAY AFTER EPIPHANY	13	14	15	16	17	18
19 2d SUNDAY AFTER EPIPHANY	20	21	22	23	24	25 ST. PAUL

**PRE-LENT**

26 SEPTUAGESIMA	27	28	29	30	31	1
2	3	4	5	6	7	8

SUN MON TUE WED THU FRI SAT  
**ASCENSIONTIDE**

				7 ASCENSION DAY	8	9
10 SUNDAY AFTER ASCENSION	11	12	13	14	15	16

**WHITESUNTIDE**

17 WHITSUNDAY	18 WHIT MONDAY	19 WHIT TUESDAY	20 EMBER DAY	21	22 EMBER DAY	23 EMBER DAY
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**TRINITY**

24 TRINITY SUNDAY	25	26	27	28	29	30
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31 1st SUNDAY AFTER TRINITY	1	2	3	4	5	6
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7 2d SUNDAY AFTER TRINITY	8	9	10	11 ST. BARNABAS	12	13
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14 3d SUNDAY AFTER TRINITY	15	16	17	18	19	20
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21 4th SUNDAY AFTER TRINITY	22	23	24 ST. JOHN BAPTIST	25	26	27
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28 5th SUNDAY AFTER TRINITY	29 ST. PETER	30	1	2	3	4 INDEPENDENCE DAY
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5 6th SUNDAY AFTER TRINITY	6	7	8	9	10	11
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12 7th SUNDAY AFTER TRINITY	13	14	15	16	17	18
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19 8th SUNDAY AFTER TRINITY	20	21	22	23	24	25 ST. JAMES
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26 9th SUNDAY AFTER TRINITY	27	28	29	30	31	1
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FEBRUARY  
MARCH  
APRIL  
MAY

SEVENTH SUNDAY		PURIFICATION				
9	10	11				
QUINQUAGESIMA						
LENT						
			12	13	14	15
			ASH WEDNESDAY			
16	17	18	19	20	21	22
1st SUNDAY IN LENT			EMBER DAY		EMBER DAY	EMBER DAY
23	24	25	26	27	28	29
2d SUNDAY IN LENT	ST. MATTHIAS					
1	2	3	4	5	6	7
3d SUNDAY IN LENT						
8	9	10	11	12	13	14
4th SUNDAY IN LENT						
PASSIONTIDE						
15	16	17	18	19	20	21
PASSION SUNDAY						
22	23	24	25	26	27	28
PALM SUNDAY				MAUNDY THURSDAY	GOOD FRIDAY	
EASTERTIDE						
29	30	31	1	2	3	4
EASTER DAY	EASTER MONDAY	EASTER TUESDAY				
5	6	7	8	9	10	11
1st SUNDAY AFTER EASTER	ANNUNCIATION					
12	13	14	15	16	17	18
2d SUNDAY AFTER EASTER						
19	20	21	22	23	24	25
3d SUNDAY AFTER EASTER						ST. MARK
26	27	28	29	30	1	2
4th SUNDAY AFTER EASTER					ST. PHILIP and ST. JAMES	
3	4	5	6			
ROGATION SUNDAY	ROGATION DAY	ROGATION DAY	ROGATION DAY			

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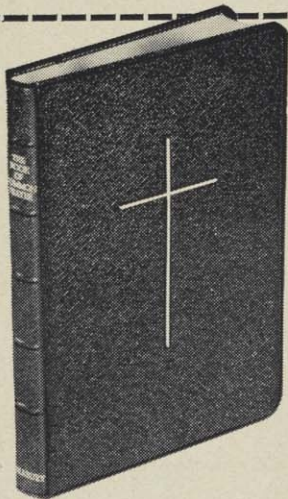
9	10	11	12	13	14	15
11th SUNDAY AFTER TRINITY						
16	17	18	19	20	21	22
12th SUNDAY AFTER TRINITY						
23	24	25	26	27	28	29
13th SUNDAY AFTER TRINITY	SAINT BARTHOLOMEW					
30	31	1	2	3	4	5
14th SUNDAY AFTER TRINITY						
6	7	8	9	10	11	12
15th SUNDAY AFTER TRINITY						
13	14	15	16	17	18	19
16th SUNDAY AFTER TRINITY			EMBER DAY		EMBER DAY	EMBER DAY
20	21	22	23	24	25	26
17th SUNDAY AFTER TRINITY	ST. MATTHEW					
27	28	29	30	1	2	3
18th SUNDAY AFTER TRINITY		ST. MICHAEL and ALL ANGELS				
4	5	6	7	8	9	10
19th SUNDAY AFTER TRINITY						
11	12	13	14	15	16	17
20th SUNDAY AFTER TRINITY						
18	19	20	21	22	23	24
ST. LUKE						
25	26	27	28	29	30	31
22d SUNDAY AFTER TRINITY			ST. SIMON and ST. JUDE			
1	2	3	4	5	6	7
ALL SAINTS						
8	9	10	11	12	13	14
24th SUNDAY AFTER TRINITY						
15	16	17	18	19	20	21
25th SUNDAY AFTER TRINITY						
22	23	24	25	26	27	28
SUNDAY NEXT BEFORE ADVENT				THANKSGIVING		

AUGUS  
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# THE SACRAMENTS OF UNITY

*What should Holy Baptism and Holy Communion say to us today as we Christians grope for understanding among ourselves?*

ARE THE sacraments guideposts along the road of Christian reunion, or are they a series of rugged roadblocks obstructing the path? Often enough, they seem to be the latter. In certain other areas of Church life, the divisions of Christendom can be bridged. Union in the sacraments, however, is of a different order. The sacraments require a spiritual intimacy which cannot be traded, bargained for, or placed on loan.

Anglican theologians are convinced that in the long run the sacraments will provide keys for the re-establishment of the visible unity of Christ's Church. In the Chicago-Lambeth Quadrilateral, which is a list of essential features of a whole and universal catholicity, the third article concerns the sacraments: "The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him."

This means that any reunion agreements to which Anglicans are a party must safeguard the unique position of these two most sacred rites. It also means much more than that. The Quadrilateral demonstrates the Anglican conviction that all Christians must, for their own sakes, find union in the sacraments if they are to find any permanent union worthy of Christianity.

## Baptism and Unity

The overwhelming majority of Christians practice Baptism, in a careful and reverent manner, as the rite of admission to the Church. It is recognized everywhere as the normal means of affiliation with the community of Christian believers. Yet Baptism

has not always been understood in the ecumenical and catholic context implied by the great Anglican pronouncements on Christian unity. When we seek such an understanding, however, our understanding both of the sacrament and of Christian unity is increased and deepened.

Many religions, including Judaism, have had "baptisms" or religious washings. Christian Baptism is differentiated from other such rites by the use of words which express its specifically Christian meaning and intention. Christian Baptism is "in the name of the Father, and of the Son, and of the Holy Ghost" (MATTHEW 28:19). These words are not an arbitrary or legalistic formula. On the contrary, they express in brief form the character and purpose of the sacramental action. As we shall see, they have a very close connection with Christian unity.

## Members of a Family

Holy Baptism is "in the name of the Father" because it is pre-eminently a sacrament of God's fatherhood. If we consider our Lord's own Baptism as recounted near the beginning of the first three Gospels, it is the revelation of the Father's relation to Jesus Christ (MATTHEW 3:13-17; MARK 1:9-11; LUKE 3:21-22; and indirectly, JOHN 1:29-34). We bring our children to the font in order that they, through Christ, may also be taken and owned by His Father. Those baptized are received as Christ's adopted brothers and sisters, who can call His Father "our Father." In other words, we are accepted by God not as isolated creatures, but as fellow-heirs with Christ and with one another, as God's own holy family.



*When the Episcopal Church talks about Christian unity, it stands on four fundamentals of the faith—the Holy Scriptures, the creeds, the sacraments, and the episcopate—as expressed in the famed Chicago-Lambeth Quadrilateral (see August issue). This month we present the third in a series of articles by distinguished Episcopal theologians on these four foundation stones.*



## THE SACRAMENTS OF UNITY

Baptism is also "in the name of the Son" because it is as sharers in Christ's sonship that we are adopted by the Father. We follow Christ into Baptism in order to be made participators in what He is, members of His Body. Because He unites Himself with all of His members, we are tied not only to Him but to one another, as the limbs of a body are related to each other, as well as to their head (I CORINTHIANS 12; EPHESIANS 4).

Third, we are baptized "in the name of the Holy Ghost." Consider Jesus' own Baptism. His followers saw impressive significance in the descent of the Spirit upon Jesus. He was "anointed" by the Holy Spirit (LUKE 4:16-21; ACTS 4:27; 10:38). It is sufficient to note, without going into the complexities of this idea as it developed in the Old Testament, that anointing expressed to the Jews *priestly and royal status*. "Messiah" means "anointed one." If "anointed one" is translated into Greek, the equivalent word is "Christ." As it is applied to Jesus, this title indicates that He is our King and High Priest. In Baptism we are christened, or made Christians, in the fellowship of the Holy Spirit. When we share in Christ's mystic anointing, we are made a royal and priestly people, citizens of His heavenly city. We become a living temple in which the Spirit dwells (EPHESIANS 2:18-22; I PETER 2:5, 9).

### How Big Is the Family?

All this makes it evident that Baptism is not merely a sacrament for administering Grace to this or that particular individual. It is a sacrament for gathering us all to the Father, through the Son, in the fellowship of His life-giving spirit. It is the sacrament by which the Church is constituted as God's family, as the Body of Christ, and as the living temple of the Holy Ghost. To see the Christian Church as the assembly of the baptized is to see it precisely in its sacramental unity. The very rite by which we become Christians in the first place is the rite which commits us to other Christians as brethren of one household, as fellow members of the Body, and as fellow citizens of the kingdom. In Holy Baptism, God has already given us a badge of Christian unity. This is not a matter for dispute among different sections of Christendom, but one where we all need a deeper understanding. We need to grasp, and be grasped by, the unity to which baptized people are already pledged.

Finally, Baptism is administered on faith. We call on a Father whom the world does not recognize; we follow a Lord who was executed as a criminal; we are anointed as citizens of a kingdom that is often in conflict with the kingdoms of this world. Baptism points not only to the theoretical unity of doctrine, but also to the vivid personal unity of men and women and children who are risking their lives together. In some periods of history, and in certain areas of the world, Baptism is both dangerous and costly. In these times and places its meaning becomes most clear. Christians of the apostolic age

joyously and proudly acclaimed their triumphant Lord:

*Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests* (REVELATION 5:9, 10).

### Is Baptism Enough?

This brief discussion of Baptism certainly leaves some unanswered questions. Does not the full action of the Holy Spirit within a human person presuppose some conscious human response and co-operation? Does not membership in the fullness of the Church imply some act of recognition by a sufficiently qualified official of the Church? It is in order to supply some answer to these and similar questions that our church emphasizes confirmation. Confirmation is important not because Baptism itself is incomplete, but rather because Baptism is so complete, so full, that it overflows, as it were, into a second rite.

Confirmation provides the opportunity for those baptized in infancy to make, at a later point in their lives, a conscious act of informed commitment. It is the occasion for the bishop, the spiritual father of the Christian community, to welcome each individual into the fullest membership of the Church. Above all, it is the solemn invocation of the Holy Spirit on each of us. Anglicans believe that these are matters of importance and value.

Other parts of Christendom have handled confirmation somewhat differently, but this need not be a bar to ecumenical relationships. The Philippine Independent Church, for instance, has quite different confirmation customs, yet our two churches are in full communion with each other. I have seen a Philippine bishop baptize and immediately confirm a small baby. This seems to be in logical obedience to our Lord's command to bring little children unto Him. I wonder whether many American Episcopalian children would not benefit from earlier confirmation. Differences of opinion on this topic, however, should not be obstacles to Christian reunion.

### What Happens to Sins?

Another purpose of Baptism is the forgiveness of sins. In ancient times, when the Gospel was first preached, the Church assumed that when a convert was baptized his sins would be washed away, and he would sin no more. As the Church grew and became responsible for a large community of believers, it would have been hypocritical and immoral to retain the assumption that people do not usually sin after Baptism.

In fact, they usually do. Hence the Church needed new procedures to restore baptismal forgiveness to those who had sinned after Baptism. Accordingly, it developed various penitential rites. Thus, Lent is an annual season for repentance for sins; the general confessions and absolutions in our public services, and prayers for forgiveness in the Litany and elsewhere, also serve this purpose. In addition the church has always provided the







## THE SACRAMENTS OF UNITY

opportunity for individuals to make private confessions to a priest and to receive individual counsel and absolution.

Consider holy matrimony. The present breakdown of monogamy in nominally Christian societies calls us to do some new and vigorous thinking on this subject. However we may define it, Christian marriage has its roots in Baptism. Its rules find their sanction in the baptismal vows; its ideals find their justification in the sanctity of the baptized body (I CORINTHIANS 3:16-17; 6:15-20; EPHESIANS 5:25-33).

Episcopalians often speak of certain other rites as sacraments, including confirmation, absolution, the solemnization of matrimony. Some other Christians prefer other terminology. It is neither the purpose of the Chicago-Lambeth Quadrilateral, nor of the present article, to discuss the definition of the number of the sacraments. The purpose rather is to affirm the central place of Baptism and of the Eucharist or Lord's Supper. These two sacraments point the way to unity, both between differing Christians and between differing strands of Christian thought.

### Battle Over the Banquet

Holy Communion, like Holy Baptism, is held in high honor in almost all Christian bodies. Unlike Baptism, however, the manner and frequency of its administration, and the interpretation of its meaning, have differed so widely that it is sometimes difficult to be sure that it is the same rite.

Dispute over this sacrament began in western Europe during the Middle Ages, long before the Reformation. Latin-speaking theologians debated about the exact man-

ner of Christ's presence in the consecrated bread and wine. They eventually formulated a careful definition in harmony with the prevailing outlook and best philosophy of the times. This particular formulation is known as the *doctrine of transubstantiation*. Those who did not accept it were considered disloyal and destructive members of the Christian community and were subjected to various penalties, including death.

At the time of the Reformation, psychopathic heresy hunts based on a doctrinal formula were rightly denounced as intolerable. Some of the Reformers then formulated their own definitions which they attempted to impose on their followers. Others reacted by relegating Holy Communion to a place of relative unimportance—still evident in much of American Protestantism.

The traditional Anglican view, which the Quadrilateral supports, is that the importance of the sacrament should be stressed, but without any legally imposed definition of its precise manner of operation. Theologians of other churches, both Roman Catholic and Protestant, have sometimes called this view superficial, and an effort to avoid serious issues. In some cases, such criticism has perhaps been justified. As we shall see later, there is also a more positive and affirmative side to the Anglican position.

Today no responsible leader—Roman Catholic or Protestant—wishes again to drag Christendom through the old bloodstained battlefields of history. Yet we cannot secure Christian unity without some measure of agreement about the most sacred act of Christian worship. How can we make a new start in this matter?

### Are Sacraments Separated?

Many scholars today believe the medieval theologians made their mistake in considering the doctrine of the sacraments as an appendage to the basic structure of Christian theology. It is not correct to say that we have one thing called the doctrine of the Holy Trinity and another separate item called the doctrine of Holy Baptism. The doctrine of Baptism is, rather, the application and personal implementation of trinitarian faith.

Is this not true also of the Eucharist? Because we believe that God has made us His children, and brothers and sisters of one another, we gather as His family at His holy table to receive the heavenly bread of His unending day.

God the Son has taken the flesh and blood of our humanity for His own, consecrated it in a perfect sacrifice, and raised it up in victory over sin and death. We seek, therefore, to be nourished and sustained by this glorified humanity, so that we may live and serve as members of His body—as His hands and His feet in His world.

The Holy Spirit unites us to Christ and to one another. Therefore, we come together to give concrete expression to the sacred work of prayer and sacrifice which the Spirit seeks to carry out in us.

*The Rev. Dr. Harry Boone Porter, Jr., was appointed to a new professorship in liturgics at General Theological Seminary, New York, in 1961 after an extensive lecture and conference tour in Asia under the auspices of the Overseas Department of the church. From 1954 to 1960, Dr. Porter occupied the chair of ecclesiastical history at Nashotah House in Wisconsin.*

*Born in Louisville, Kentucky, in 1923, he is a graduate of St. Paul's School, Concord, New Hampshire. His college career at Yale was interrupted by World War II, during which he saw action as a staff sergeant in the Southwest Pacific. After graduating from Yale in 1947, Dr. Porter attended Berkeley Divinity School, New Haven, Connecticut, and earned an S.T.B. degree in 1950; he was ordained deacon in the same year. During two years spent at General Seminary in New York as fellow and tutor he earned an S.T.M. degree. He received a doctorate in philosophy from Oxford University in 1954.*



*Dr. Porter is the author of *The Day of Light*, a study of the Biblical and liturgical meaning of Sunday. He is married to the former Violet Monser of Oneonta, New York. The Porters have two sons and three daughters.*



Eucharistic worship is not something external or incidental to what we are as Christians. To the contrary, it is the articulate expression in worship of the baptized life. *The Holy Eucharist is the distinctive worship which baptized people properly offer to the Triune God.* In the Holy Communion we, as His children, offer the sacrifice of thanksgiving to our heavenly Father. This is done through Jesus Christ, for it is at His command, in commemoration of Him, by means of His body and blood, on the basis of His atoning work. This is done in the fellowship of the Holy Ghost, who has made us part of the anointed family of God in Baptism and confirmation and during our lives as members of the Church.

We Christians can hope for a unity in our understanding of the Eucharist if we return to our unity in the Gospel, expressed in the basic creeds of Christianity. Sacramental doctrine ought not to be based on anything else. Here we can see the underlying unity of the Quadrilateral. It is the Biblical faith, conveyed by the apostolic ministry and summarized in the creeds, which is the basis of our understanding of the sacraments.

### Foundations Are Not Enough

Unity in the trinitarian faith should be the foundation for unity in the Eucharist, but foundations are intended to be built upon. If we Anglicans believe that the Eucharist has central importance in the Church's life, then the life of the Episcopal Church should give clear evidence of this. We are in no position to ask others to share beliefs which we ourselves do not always take seriously. This is a practical, concrete matter for any church member, any church family, and any parish.

It is evident, in the Book of Common Prayer, that Morning and Evening Prayer are intended to be brief daily services for use throughout the week and throughout the year. Those persons who recite them daily know how valuable they are. It is also evident that Holy Communion is intended to be the principal public service on Sundays and other holy days.

All the usual appurtenances of the main service are assigned by the rubrics to Holy Communion—hymns, parish announcements, special intercessions, the offering, the sermon. The reasons for this emphasis on the Eucharist are to be found precisely in what we have been considering: this is the Christ-centered service, the distinctive service for those who are members of His Body, the service which reflects most vividly the nature of the God whom we worship. What does this imply for us as responsible communicants? What does it imply for our parishes and missions?

It is sometimes said that the Eucharist cannot be the main service on Sunday because people do not understand it. Where this is true, let teachers and preachers remedy the defect. As this article has attempted to demonstrate, however, no great degree of intellectual understanding is really necessary. People should not be invited to the altar rail because they have certain theo-

retical ideas about the sacrament, but because they believe that Jesus Christ is the Son of God. We put our lips to the chalice because He has spoken to us and said, "If any man thirst, let him come unto me and drink" (JOHN 7:37). The best way to foster Eucharistic worship is to practice it and then to commend it to others through the conviction of our own personal experience.

Let us adopt such ceremonial, music, and the like, as are needed to make the Holy Communion meaningful in our age. Our smugness and self-satisfaction about existing customs are no longer in order. Only the church willing to set its face towards the future can be a major factor in ecumenical relations. The local parish renders a most important service to the cause of Christian reunion when it makes a visible effort to relate its worship to contemporary needs and interests. As the one service instituted by our Lord, the Eucharist is the one form of public worship which can best hope to find ecumenical acceptance in a reunited Christendom.

### The Simple Action

The importance of the Eucharist will not be vindicated today by appeals to antiquity, tradition, or theological correctness. Its validity lies rather in the fact that here and now men and women—young and old—can meet their Lord in the breaking of bread. In this simple but sacred act, He does come to us and accept us. As He has given His body and shed His blood for us, so He takes us, our lives and our labors, and unites us to His own perfect sacrifice, and presents us to His Father.

In a world where much of life is confused and nameless, He comes to recognize each of us as His own. In a world where much of our work is impersonal and meaningless, He comes to receive whatever we are able to offer in His name. In a world where much is futile and pointless, He comes to lead us to an eternal destiny. The Eucharist is not merely what we think or what we say, but what He does.

Perhaps a massive bomb will fall on us tomorrow, or perhaps we will live to receive radiograms from great-grandchildren born upon the planet Venus. The Eucharist remains as God's pledge that "neither death, nor life . . . nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

### Some Recent Books on the Sacraments

- |                    |   |
|--------------------|---|
| T. S. Garrett      | <i>Christian Worship; An Introductory Outline</i> (Oxford, \$3.50). |
| Martin E. Marty    | <i>Baptism</i> (Fortress, \$1.00).                                  |
| C. E. Pocknee      | <i>The Rites of Christian Initiation</i> (Canterbury, \$1.35).      |
| Nathan Wright, Jr. | <i>One Bread, One Body</i> (Seabury, \$3.75).                       |



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## CHRISTIAN EDUCATION: DIRECTOR FROM THE DISTAFF SIDE



The appointment of Miss Carman St. John Wolff as director of the Episcopal National Council's Department of Christian Education marks a "first" in the Council's forty-four-year history: never before has a woman been named to direct a Council department. Named successor to the Rev. Dr. David R. Hunter (see page 38), Miss Wolff has served for two years as associate director of Christian Education. In her new post, she will direct a staff of some thirty persons—the largest number of any in the Episcopal National Council. • The tall, trim, forty-two-year-old churchwoman brings to her new assignment a rich and varied

background, including missionary service in China and Brazil. After graduating *magna cum laude* from Western College in Oxford, Ohio, she completed advanced studies for an M.A. degree at Columbia University and at General and Union Theological Seminaries. During her stay in New York, she lived at Windham House, the Episcopal Church's graduate training center for women. • As a teacher of religion and English at St. Hilda's School in Wuchang, China, between 1946 and 1950, she lived under both the Nationalist and Communist governments. Her next mission assignment was in Brazil, where from 1951-1959 she led the churchwomen's program in the three Brazilian districts. For three years during that period, she was codirector for Christian education of the entire *Igreja Episcopal Brasileira*, the Episcopal Church in Brazil. In 1959, she became associate secretary for overseas Christian education in the church's National Council, serving as a liaison between the U.S.A. department and its counterparts in missionary districts overseas. In 1961, she was named the department's associate director. • Succeeding Miss Wolff as associate director is the Rev. Robert C. Martin, Jr., who has for three years served as administrator of the church's advance adult-education program. Prior to joining the National Council staff, Mr. Martin was rector of St. Luke's Church, Marietta, Ohio, and vicar of St. Christopher's Church in Fairborn, Ohio; he also served as chairman of Christian education for the Diocese of Southern Ohio. Mr. Martin, who served as a combat pilot and instructor in the U.S. Air Force, was graduated from Harvard University and the Episcopal Theological School. At Harvard he held the Teschemacher Fellowship in philosophy and the classics from 1946 to 1948, and again in 1950-51. He and Mrs. Martin, the former Louise E. Stadler, have three children.

## THE NATIONAL COUNCIL OF CHURCHES: STRUCTURAL SURGERY?

A key issue at the National Council of Churches' triennial General Assembly—meeting December 1-7 in Philadelphia, with some 5,000 delegates and visitors expected—will be a plan to streamline the structure of the interchurch body. Meeting October 17-18 in New York City, the Council's policy-making General Board unanimously voted on suggestions for the principal outlines of a sweeping reorganization, based on research which included the advice of professional management consultants. • At the core of the proposal is a new grouping



of the major units within the National Council. At present there are four divisions, two general departments, two commissions, and seven administrative offices. Under the new plan, the grouping would be simplified into five divisions and three administrative offices. The tentative structure also envisions combining the programs of the United Church Women, United Church Men, ecumenical youth work, councils of churches, and faith and order studies within a single Division of Ecumenical Development. Another major change involves the joining of the programs of Church World Service and the Division of Foreign Missions into a new Division of Overseas Ministries. If the Philadelphia delegates agree to the proposed revisions, the new constitution will become effective on January 1, 1965.

#### EPISCOPAL NATIONAL COUNCIL MEETS IN CINCINNATI

Race relations, church-school literature, and the forthcoming New York World's Fair were major agenda items at the recent Episcopal National Council meeting in Cincinnati, Ohio. • After hearing a report in which Dr. Robert W. Spike, director of the National Council of Churches' Commission on Religion and Race, urged denominations to "reassess their priorities" in efforts to counter racial strife, the Episcopal leaders voted an appropriation of \$17,500 in support of the race commission's work. The thirty-two-member council also endorsed a resolution which grew out of criticism that church educational materials have tended to reflect pleasant, white suburban living without acknowledging the situation of inner-city children living in poverty. • Lively debate accompanied a resolution to appropriate as much as \$15,000 for Episcopal participation in the Protestant and Orthodox Church Center at the 1964 World's Fair. Hugh C. Laughlin, a leading layman from Toledo, Ohio, and chairman of the General Division of Laymen's work, contended that the church's capital funds could be used in areas of greater need. Supporting the project, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, said that "it is shortsighted for the church to spend as much as \$50,000 for General Convention exhibits for our own people" when "the church stands to gain more by letting non-Episcopalians know what our church is like." The National Council, which has approved a \$5,000 appropriation in 1962, authorized an additional \$5,000 in 1963 and "up to an additional \$5,000 in 1964." Pledges totaling \$48,000 have also been authorized by the Dioceses of South Florida, Long Island, New York, and Newark.

#### DR. CHARLES KEAN, CHURCH UNITY LEADER, DIES

The Rev. Charles Duell Kean, fifty-three-year-old rector of Epiphany Church, Washington, D.C., and secretary of General Convention's Joint Commission on Approaches to Unity, died suddenly of a heart attack on October 16. A prolific and distinguished author, he wrote such books as *When You Preach*; *Christian Faith and Pastoral Care*; *God's Word to His People*; and *The Road to Reunion*, an outstanding treatment of the subject of unity. Dr. Kean was born in West Point, New York, in 1910, and was graduated from Brown University in 1930. Between 1929-1934, he worked as a reporter for the Providence, Rhode Island, *Journal*. He then entered General Theological Seminary, from which he was graduated in 1937. He was ordained to the priesthood in 1938. • Dr. Kean, who became rector of the Washington church in 1954, previously served as rector of Grace Church, Kirkwood, Missouri, and vicar of St. Barnabas' Church, Springfield, Massachusetts. Many times a deputy to General Convention, he also served as a member of the divisions of Curriculum Development and Adult Education of the church's National Council. Dr. Kean was an associate professor at George Washington University, editor-at-large of *The Christian Century*, and a member of the board of trustees of General Theological Seminary. He is survived by his wife, Jean Kromer Kean, and three children.

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## EPISCOPAL EDUCATION LEADER NAMED TO INTERCHURCH POST

The Rev. Dr. David R. Hunter, director of the Department of Christian Education of the Episcopal Church's National Council since 1952, has been named associate general secretary of the National Council of Churches. In his new assignment, Dr. Hunter will hold the second highest office in the council, ranking after its general secretary, Dr. R. H. Edwin Espy. Dr. Hunter "will be, in effect, the co-ordinator—on behalf of the general secretary—of work done under all major program units of the council," says Dr. Espy. • During his eleven years as director of the Episcopal Church's national education department, Dr. Hunter helped innovate a number of programs, including parish life conferences and laboratories on the Church and group life, which have spread across denominational lines to become internationally known. A milestone in his career as a Christian educator was the publication of a new church-school curriculum—formerly called the Seabury Series and now known as The Church's Teaching Series—which constituted a radical departure from previous curriculum materials. The basic "theology and methodology" of this new program is explained in Dr. Hunter's book, *Christian Education as Engagement*, published this year by Seabury Press. • A native of Pittsburgh, Pennsylvania, Dr. Hunter came to the Episcopal Church from the Congregational-Christian Church. He was ordained an Episcopal priest in 1940, during his association with the Episcopal Theological School, Cambridge, Massachusetts, as a lecturer in pastoral care. Dr. Hunter, a graduate of Westminster College, New Wilmington, Pennsylvania, holds a Bachelor of Divinity degree from Union Theological Seminary and a doctorate in education from Harvard University. After serving as rector of Trinity Church, Bridgewater, Massachusetts, and the Church of the Holy Spirit, in Mattapan, Massachusetts, he was president of the Episcopal Church's Seabury Press from 1952-1957 and is still vice-chairman of its board. He is a member of the board of the Institute of Advanced Pastoral Studies, Bloomfield Hills, Michigan, and of the Episcopal Church's National Training Laboratories; he is also program chairman of the World Council of Christian Education and Sunday School Association. Since 1961 Dr. Hunter, who is a specialist in hospital ministry and a pioneer in clinical training programs for theological students, has been chairman of the National Council of Churches' Commission on General Christian Education.

## SAM SHOEMAKER, NOTED AUTHOR AND EVANGELIST, DIES

The Rev. Canon Samuel Moor Shoemaker, whose dynamic and versatile career as an Episcopal priest earned him national esteem, died on October 31 at the age of sixty-nine. Dr. Shoemaker, who retired in 1961 after ten years of service as rector of Calvary Church, Pittsburgh, had previously served for twenty-seven years as rector of Calvary Church, New York City. A vigorous spokesman for evangelism as a high-priority concern of the Church, Dr. Shoemaker conducted a number of preaching missions, and was an early and ardent supporter of the unity movement. In 1935, during one of his many counseling sessions, his conversation with a troubled alcoholic helped initiate the world-wide Alcoholics Anonymous movement. In addition to his outstanding service as both priest and missionary, he wrote twenty-eight books, including *Beginning Your Ministry*, *How To Become a Christian*, and *By the Power of God*. Born in Baltimore, Maryland, Dr. Shoemaker attended Princeton University and Union and General Theological Seminaries, and held honorary degrees from Berkeley Divinity School and Virginia Seminary. He is survived by his wife, the former Helen Dominick Smith, and two daughters.





At a height of 670 feet above downtown Washington, the highest stone in the nation's capital is about to be placed on the final pinnacle of the fourteenth-century Gothic tower of the Washington Cathedral, marking completion of the center section of the cathedral. Some \$16 million are still needed to complete the western side. To the left is the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, and to the right, Richard T. Feller, Clerk of the Works.

## THE LADIES TAKE THE LEAD

For all the attention now being given to Church-sponsored efforts to combat racial discrimination, one of the more significant—and one of the earliest—interchurch efforts has gone largely unnoticed. Though unspotlighted, "Assignment: Race"—an interdenominational project begun two years ago by the United Church Women—has scored some heartening gains. ● According to Miss Carrie E. Meares, project director, "The first emphasis was to bring about full participation of all persons, regardless of race, in local councils of church women." As a result, Miss Meares says, white and Negro church women achieved positive progress even in high-tension areas. In one Southern city, she says, "During the very first week when conferences were held with store management. . . eight Negroes were hired by business concerns never before employing them." In a southwestern border city, Negro and white women were successful in their efforts to integrate restaurants. "Next," Miss Meares continues, "the city adopted an antidiscrimination ordinance. In another section, committees on housing, employment, community information, and public accommodation have been formed. This is the sort of pattern emerging." ● When "Assignment: Race" was started, it asked for—and got—the active participation of nearly all the major women's denominational groups. Church women throughout the nation have been co-operating with civic committees, councils of churches, and other interfaith groups. In their homes, they are working for civil rights legislation through "write-ins." ● The United Church Women's project was initially launched on a three-year basis, with a budget goal of \$100,000. A recent grant of \$22,000 from the Jacob R. Schiff Charitable Trust pushed the total budget a bit over the top. Contributions to the "Assignment: Race" program include \$66,000 from the Field Foundation, Inc.; \$2,000 each from a midwestern churchwoman and the Women's Guild of the Evangelical and Reformed Church; \$200 from the Women's Home and Foreign Missionary Society of the African Methodist Episcopal Zion Church; and \$8,000 from a United Church Women leader in a Deep South state.

Continued on page 42

## We're Sorry!



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by O. Fielding Clarke

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## *The Fathers Make Their Moves*

—ROME, ITALY

The second session of the Vatican Council, in its opening weeks, has made two points quite clear.

First, it is now obvious, to even the most pessimistic, that this Council will accomplish truly substantial reforms in the Roman Catholic Church. They will not be as sweeping as non-Roman Christians, or Roman Catholic liberals like the Rev. Hans Küng, would desire. But they will be far more than token gestures of renewal. And these reforms are being undertaken in a sincere desire to narrow the gulf between Roman Catholics and the "separated brethren," as we are now called.

Second, it has become clear that the vast task which the Council has cut out for itself cannot be accomplished speedily. Theological debate is not a process which lends itself readily to American ideas of efficient dispatch of business. Without stifling freedom of discussion—which it has been very solicitous to preserve—the Council apparently cannot act quickly on the complex and controversial issues which face it. Bishops like to talk.

Council Fathers are now beginning to realize that it will take at least three or four more annual sessions to clean up the Council's agenda. That means that the bishops will be coming to Rome each fall through 1966 or 1967.

Although this prospect does not dismay church officials, least of all Pope Paul VI, it may have a serious effect on public opinion, which hitherto has been overwhelmingly favorable to the Council among Roman and non-Roman Christians as well.

"People will decide that the Council isn't really important, that it will never accomplish anything," moaned one eminent Roman Catholic ecumenicist from

the United States. "I'm afraid that we're going to suffer from a severe disappointment reaction when people find out that it's going to take years to get all of these things debated and voted upon."

Although such a public reaction might be understandable, it would be quite unfair. Non-Roman observers at the Council, including journalists who are covering it, are virtually unanimous in their feeling that the Council Fathers have actually done quite a lot already at this session.

They have virtually completed work on a liturgical reform document which alone would have justified the calling of the Council.

This "schema," as it is known in the Council's jargon, authorizes the introduction of modern languages in the celebration of the Mass and in the administration of such rites as weddings, funerals, baptisms, and confirmations. It gives bishops broad discretionary powers to allow priests and religious to say their daily prayers in their own tongue rather than Latin. It eliminates many medieval accretions to the Mass and other sacraments, and attempts to get back to the practice of the early Church. Studying the detailed reforms which the Council Fathers have approved by overwhelming majorities, one Episcopalian realized, with a start of wonder, that the Fathers are really doing now for Roman Catholic liturgy what the English reformers did for Anglican worship five centuries ago.

A Roman Catholic scholar with wide ecumenical contacts confirmed this impression by remarking that the Mass, when all of the reforms authorized by the Council are finally put into effect, will bear a remarkable resemblance to the service of Holy Communion in the

Book of Common Prayer. One of the points of resemblance, by way of illustration: the Council Fathers have voted to restore an ancient "prayer of the faithful" at the start of the Mass. It reads strikingly like our "prayer for the whole state of Christ's Church."

The liturgical reforms are the only ones which seem likely to finish the tortuous parliamentary course which leads to final Council approval at this session. But the Fathers have also approved in principle another far-reaching schema on the nature of the Church, which will be voted on in more detail at next year's session.

The schema on the Church is distinguished by three things.

It is the first Council declaration in history dealing with the role of the laity. What it says about the layman's vital role in, and responsibility for, the basic mission of the Church is substantially what the Episcopal Church and other non-Roman bodies have been saying in recent years in their strong emphasis on the ministry of the laity. One measure of how much of a revolution in attitudes has already been achieved at this Council is the fact that neither the Council Fathers nor the non-Roman observers seemed shocked when the schema blandly used that good old Protestant phrase, "the priesthood of all believers." Yet those were fighting words in the days of Martin Luther, and even more recently.

The document also authorizes the restoration of a permanent diaconate, as an order of ordained clergy below the priesthood, and would permit deacons to be married men. This reform is enormously popular with missionary bishops in Asia, Africa, and Latin America, where there is an acute shortage of priests. Some conservatives, like



New York's Cardinal Spellman, worried out loud that the whole tradition of clerical celibacy might be undermined. There are liberals who privately agree with this diagnosis, but do not consider it an occasion for alarm.

Finally, and in the long run most important of all, the schema establishes the principle that all bishops, as successors to the original apostles, share with the Pope, as a matter of right rather than Papal sufferance, in the responsibility for the teaching and government of the whole church. This doctrine that bishops constitute a "college" and, as such, have real powers outside their own dioceses is intended to provide the theological basis for the more practical reforms in church administration provided in another schema on the episcopacy, which is also on the agenda for debate at the current session. The latter schema would decentralize the government of the church by vesting broad discretionary powers in national conferences of bishops, and would break the Roman Curia's iron grip on bureaucratic powers by setting up a sort of "senate" of bishops, representing all parts of the world, to advise and consult with the Pope in Rome.

From the viewpoint of non-Romans, the chief significance of the "college of bishops" doctrine is that it *seems* to move away from extreme emphasis on the primacy and infallibility of the Pope and in the general direction of regarding the Pope as the head of a world-wide episcopal body which is guided by the Holy Spirit into all Christian truth.

But it must be emphasized that the schema does not, by any means, go as far in this direction as non-Romans would wish. It still maintains—indeed, in the opinion of some Fathers, harps upon entirely too insistently—the primacy and personal infallibility of the Pope.

In short, it is not a revolutionary change in Roman teaching to make possible the early reunion of Christendom. But it *is* an earnest indication that Roman Catholic leaders recognize the difficulties which other Christians have with the whole concept of the Papacy, and that these leaders are willing—even eager—to make such adjustments as they feel they can make in good conscience to reduce this obstacle to unity.

The schema opens a door that has been tightly shut for centuries. Where the door will lead, only the future can tell.

—LOUIS CASSELS

# MISERY ENOUGH TO BREAK YOUR HEART

Su-Jen doesn't laugh or sing the way little girls should. But then she really doesn't have much to be happy about.

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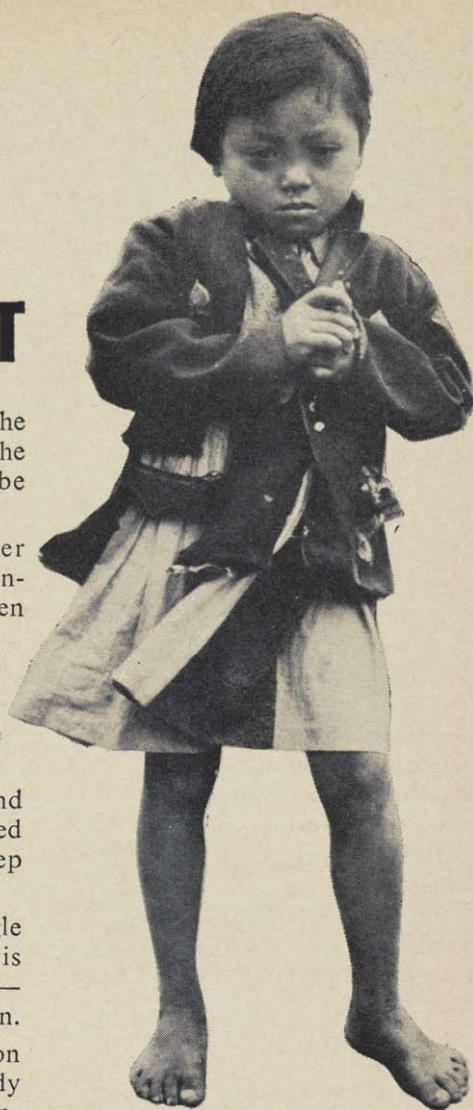
She has never had a dress that wasn't torn, or a bright ribbon in her hair, and she cries when village kids laugh at her ragged clothing.

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## EPISCOPAL NATIONAL COUNCIL: CHANGES IN OCTOBER

Four members of the Episcopal Church's National Council—all of whom have completed maximum service of two three-year terms—have retired from their Council posts. They are the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, Pennsylvania; the Rev. Raymond T. Ferris, of Nashville, Tennessee; the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee; and the Rt. Rev. John E. Hines, Bishop of Texas. The successor to Bishop Warnecke as chairman of the Department of Christian Social Relations has not yet been named, but the three remaining National Council membership posts have been filled. Mr. Prime F. Osborne, a layman from Jackson, Tennessee, will succeed Dr. Ferris as a member of the Overseas Department; the Rev. Canon Charles Howard Perry, of Northern California, is the successor to Bishop Hallock as chairman of the Promotion Department; and the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, will succeed Bishop Hines as chairman of the Home Department. The Rev. Birney W. Smith, Jr., rector of St. Augustine's Church, Kansas City, Missouri, will succeed Bishop Hines as provincial representative to the Council from Province VII. • A number of changes within the staff of the church's National Council were also announced during the quarterly meeting held recently in Cincinnati. Heading the list of resignations—also announced in the November issue of *THE EPISCOPALIAN*—was that of the Rt. Rev. John B. Bentley, who will retire as head of the Overseas Department next October. On November 1, 1964, the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, will succeed Bishop Bentley as head of the church's overseas missionary operation. • Six resignations came from the Department of Christian Education. The Rev. Milton R. LeRoy, executive director of the Unit of Overseas Christian Education, has resigned to teach at St. Margaret's House, Berkeley, California; Miss Emma Lou Benignus, associate secretary of the Adult Division, to join the staff of the Institute for Advanced Pastoral Studies, Bloomfield, Michigan; Miss Jane Buchanan, editor of the Children's Division, to become a free-lance writer; the Rev. William J. Coulter, associate secretary of Leadership Training, to direct training for the Church Army; and the Rev. L. Maxwell Brown, also a Leadership Training associate secretary, to accept a parish in Waukesha, Wisconsin. The Rev. Herschel O. Halbert, Jr., who served as associate secretary for the now-completed Small Church-School Curriculum Project, will become associate secretary of the Division of Christian Citizenship. • The Rev. Dr. Harold Bassage's two-year assignment as associate secretary in the Adult Division of Christian Education was extended. New National Council appointments also include: the Rev. Alton H. Stivers, as associate secretary in the College and University Division, Home Department; Mr. Carroll Greene, Jr., as associate secretary in the Division of Christian Citizenship; and Mr. Richard Lee Good and Mr. John Aubrey Chandler, as youth associates in the Youth Division, Department of Christian Education.



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# Overseas Roundup

**PHILIPPINES**—The former president of Silliman University, the Philippines, has been named president of the new church-related Trinity College in Quezon City, the Philippines. He is Dr. Arthur L. Carson, a sixty-eight-year-old native of Pennsylvania whose distinguished background also includes service as a missionary in China and, most recently, as a Church World Service director in the Philippines. Dr. Carson is a graduate of Pennsylvania State College and has a Ph.D. in rural education from Cornell University. His career as head of Silliman spanned the period from 1939 to 1953—a time covering the prewar days, the postwar reconstruction years, and ending with the point at which Silliman was ready to offer its presidency to a Filipino. Dr. Carson, who will assume his new duties on January 1, 1964, has expressed his delight over Trinity's record enrollment—1,800 students—this fall. Acquired last spring with funds provided by the Episcopal Church in the U.S.A., the institution is now owned jointly by the Episcopal Missionary District of the Philippines and the Philippine Independent Church. During its earlier history as a secular school, known as Capitol City College, its top enrollment was 1,500 students.

**PUERTO RICO**—A young man named Mickey N. Taylor arrived at the cathedral in San Juan recently to initiate an Episcopal "Peace Corps" program for youth. Mr. Taylor is the eighth member to report for duty in the church-sponsored project, which is called Volunteers for Mission. So enthusiastically has the new program been received, reports the Episcopal National Council, that some one hundred inquiries have been received from young people thus far. Some of the youthful volunteers will be matched up with requests for their aid which have come from more than twenty different sources, in such divergent places as Mexico and Malaysia.

**HONDURAS**—Sugar cane, sweet corn, avocados, mamie apples, bananas, rice and a vivid abundance of other cropfoods overflowed the altar of little Holy Trinity Church in La Ceiba early this fall as the communicants celebrated the harvest festival. Now a regular item on the parish calendar, the unique Communion service is held to thank God for seedtime and the harvest yield.

**ZULULAND**—Separated by thousands of miles of prairie, ocean, and jungle, Oklahoma and the Diocese of Zululand and Swaziland are becoming acquainted through person-to-person contact, provided by the Rev. Don W. Griswold and his family. Sponsored by VOOM—Volunteer Oklahoma Overseas Missionary program—the Griswolds left Tulsa earlier this year to live in Eshowe, a coastal city on the Indian Ocean. The thirty-three-year-old Episcopal priest recently wrote that he and his family have found a house some 1,700 feet above sea level. A far cry from their residence in Tulsa, the Griswolds' new quarters overlook a yard full of tangerines, passion fruit—and monkeys.

**NICARAGUA**—Soon to be completed is an Episcopal Church-sponsored clinic on Corn Island in the Pearl Lagoon. Because it has a floating ambulance—a boat called the *Santa Fe*—the clinic will be able to serve patients in such outposts as Monkey Point, Bluefields, and Puerto Cabezas.

**PHILIPPINES**—The Rev. Richard C. Hall, a professor at St. Andrew's Seminary in Quezon City, does double duty as a chaplain to naval personnel and their families at nearby Subic Bay. One Sunday, when he was unable to be at Subic Bay, his resourceful congregation took matters into their own hands: they simply moved their services to the H.M.S. *Tiger*, a British ship anchored offshore. The Anglican chaplain was glad to welcome the temporarily shepherdless flock aboard for the Holy Communion. Such measures are rarely necessary, however, since three faculty priests from St. Andrew's regularly minister to military personnel stationed at Subic Bay, Sangley Point, and Clark Field.

## FAMILY MEMO

*The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all of their families at the low cost of \$2 per family per year.*

Endorsement of THE EPISCOPALIAN, and commendation of the Parish Plan, is expressed by the Bishop of Connecticut, the Rt. Rev. Walter H. Gray, in a statement to fellow members of the Episcopal Church. Noting that the Church's official national magazine already is reaching many homes in the diocese, Bishop Gray expresses his "earnest hope that before long it will become a source of information and inspiration for all families in our diocese.

"Believing as I do that Episcopalians will respond with new devotion and commitment as they become increasingly aware of the challenging task of the Church, I commend the Parish Every Family Plan to our clergy and vestries and desire that it be given prayerful consideration by each church and mission as plans are made for a vital ministry in 1964."

Laymen have rolled up their sleeves to encourage adoption of the Parish Plan by more churches everywhere. The National Division of Laymen's Work, headed by Hugh Laughlin of Toledo, Ohio, decided at its annual meeting at Gambier, Ohio, this Fall to help spread news of the Parish Plan. Visits will be made to parish clergy to explain the benefits of regular communication about the whole Church to every family.

Current facts about the Parish Plan: Two dioceses—Pennsylvania and West Texas—are tied for the largest number of individual Parish Plan churches—21 each.

Pennsylvania, with 6,800, has more families receiving THE EPISCOPALIAN through the Parish Plan than any other diocese.

The Diocese of Kentucky has the largest percentage of communicant families receiving Parish Plan subscriptions of any diocese. Diocese and parish shared the cost on a 50-50 basis this year.

The number of Parish Plan churches passed the 600 mark in October, not including the churches in diocesan plans in Louisiana and San Joaquin.



# The Unwelcome Miracle

Paris Leary has written a deeply earnest, quite entertaining book. *The Innocent Curate* (Doubleday, \$3.95) is a serious tale of redemption. Its impact is greater for its façade of flippant, up-to-date impiety. Its real message, sadly obvious in most religious fiction, is subtle enough to test the sophisticated reader, and enriched enough by cosmopolitan wit to keep the attention of hardened worldlings. It will provide diversion for the bored veteran of religious fiction, and will undoubtedly be called "sacrilegious" by some.

The publishers have done a misguided thing in disclosing on the dust cover the key event of the story, much like letting us in beforehand on the secret of *Psycho*. In this brief sketch we will not compound their error.

The story has its setting in upstate New York, in a fictional city stocked with status seekers, end-of-the-line aristocrats, and slightly sidetracked academics. The Episcopal parish of St. Clement, in all its cultural establishmentarianism, becomes a scene of collision, warfare, and resurrection involving Christ and Satan behind the scenes, and an assortment of symbolic, occasionally overcaricatured, but sadly recognizable human beings on stage.

The plot hinges on an improbable happening for which the author has seen to it we are wholly unprepared. The reader may take his time sipping the first half of the work, but he should be prepared to sit up late to take the second half in one gulp. After the scene

on the steps leading up from the country club bar, the book is not put down easily. Amid cleverly annotated worldliness and sin, mercilessly exposed malice, meanness, and silent panic—in all that is humiliatingly familiar—this embarrassing and unwelcome miracle takes place.

In our current pilgrimage of rediscovery, however, we must ask with the utmost sensitivity how useful it is today to describe God as using a "sacred gimmick." Is this the true pattern of His providence as the Gospel reveals it, or does this only titillate a credulous ghost-faith which feeds hungrily on romantic notions? How will our age learn to discern God in the humdrum if it is taught to expect Him only in the unusual?

Certainly we must affirm clearly that God Himself wonderfully entered the created order in Jesus of Nazareth. This was a thing of quietness, however, unrecognized at the time because it was all done so completely on our terms. And, for all the "signs" in the life of Jesus, did He not, on a whole view, do His work among us so much as a man that no one knew Him for what He really was—until the third day? The innocent curate is an amiable, bewildered object of supernatural intrusion; he is innocently good, but passive. Is this the Christ-pattern of voluntary sacrifice, of suffering deliberately chosen and willingly accepted?

This outlook stresses the Gospel in Christmas rather than Good Friday,

in the Manger rather than on the Cross, in the event of Incarnation rather than the act of Atonement, in sacramental miracle rather than recreated persons.

The book is troubling—probably beyond its actual weight. But it is none the less a work of competent artistry and genuine moral passion.

—G. F. TITTMANN

## Soft Collar Ministers

In the current talk about the renewal of the Church, the role of the laity is getting a lot of attention. Here are three books that discuss "ministry" as something wider than the activity of ordained ministers. The authors agree that the laity, as the people of God, is the Church. They believe that the Church's mission can be fulfilled only when both clergy and laymen join in making known the Gospel of Jesus Christ. All these books have good bibliographies including source materials by representative theologians of all major traditions of Christendom.

Dr. Alden D. Kelley, professor of Christian apologetics and ethics, Kenyon College, says his book, *The People of God* (Seabury, \$3.00), is a study in the doctrine of the laity. It is based on a series of addresses given at the Virginia Theological Seminary. Dr. Kelley states that the layman's ministry is "the common privilege of all Christians . . . through faith and Baptism, to be and act as ministers of God's saving purpose in the Church, and in the world



according to the gift of the Spirit which each has received." He carefully examines the scriptural, theological, and historical basis for this doctrine, its current status and possibilities applied to Church-world relationships, the ministry of ordained clergy, and the ministry of women. He does not equivocate on the provocative question of admitting women to full participation in the life of the Church including the ordained ministry, but thinks it impossible now to say what form it should take. Dr. Kelley favors the admission of women to the House of Deputies of General Convention as logical and theologically justified. All four of his thought-stirring chapters raise questions which are vital to clergy and laity.

The author of *The Rebirth of the Laity* (Abingdon, \$3.50) writes primarily for the layman, but hopes the clergy will "also take [his] point of view seriously." Dr. Howard Grimes, professor of Christian Education, Perkins School of Theology, Southern Methodist University, Dallas, puts the doctrine of the laity as the people of God in Biblical and historical perspective. He discusses the functional meaning of the doctrine for clergy and laymen and women gathered in the fellowship of the Church, and as the Church in the world. The author describes Christian vocation, witness, and service in our complex society; suggests methods for training the layman for his ministry; and reviews some of the new patterns in current church life.

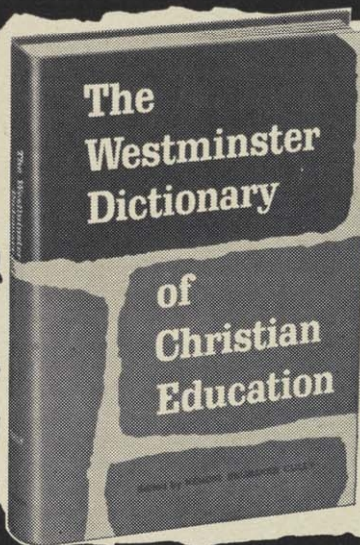
Definitely designed for the layman, *The Ministry of the Laity* (Westminster, \$2.50) is by the Rev. Francis O. Ayres, the director of the Parishfield Community, a training academy for laymen near Detroit, Michigan. The author believes that the first step in the renewal of the Church is to help all laymen know they are ministers. In this compact book he speaks directly to them in everyday language, illustrating the layman's ministry by familiar situations.

In Part I, each chapter begins with a short, direct statement: "You are a Minister; You are Called; You are Free; You are Sent; You are Rich." In Part II, a "style of life" is sketched for those who want to fulfill their ministry of being and doing what God wants them to be and do. The author examines five elements of this life: affirmation, awareness, responsibility, sharing Christ's sufferings, and secret discipline.

—STELLA GOOSTRAY

Continued on page 46

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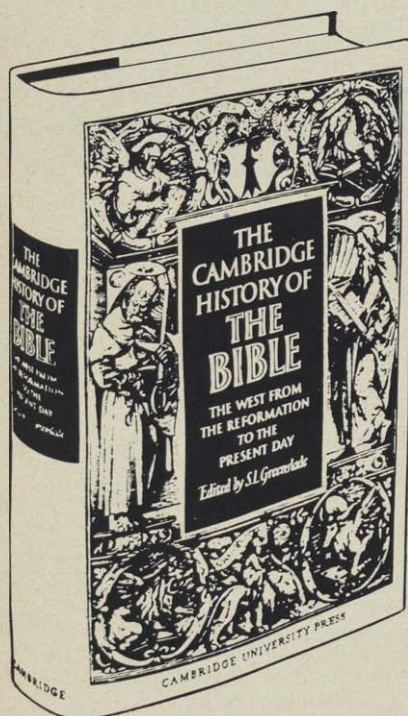
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## BOOKS

### Two for Advent

Two books are available that are particularly appropriate for the Advent season. *Pete and the Manger Men* (Fortress, \$2.50) is a children's Christmas story that will help prepare any family for Christmas. The book is as German as the tinsel tree, as full of fun and simple wisdom as a folk tale, and as truly in the spirit of Christmas as the second chapter of St. Luke. It will delight the heart of any nine to twelve year old who reads it himself, and it is also fine for reading aloud. Children will probably scramble to sit next to the reader to see the charming and colorful illustrations by Marie Marcks. This book is more than a story, more than a collection of stories. It is a special experience.

*Advent Day by Day* (Augsburg, 45¢) by Gisela Harupa is a pamphlet of suggestions for celebrating this important season. There are too many such publications that are dull. This one is refreshingly different. Simple without being sentimental, it is written for German mothers, whose problems may not always be those of harassed suburban matrons, but it manages nevertheless to speak quietly to the spiritual life of any mother, while making concrete and interesting suggestions for the observance of Advent in the home.  
—M.C.M.

ELEANOR ROOSEVELT'S CHRISTMAS BOOK, (Dodd, Mead, \$6.00).

STORIES OF CHRIST AND CHRISTMAS, Edward Wagenknecht, editor (McKay, \$6.95).

Christmas stories are always sentimental. These two collections are no exception. Both maintain a high level of quality; the Roosevelt volume is the more classical and includes a fine selection of poetry and several charming carols with an international flavor. Wagenknecht's volume more consciously hews to the Christ-in-Christmas theme. Both are fine in their own way and make refreshing reading on a timeless theme.  
—E.T.D.

THE QUESTION OF TAX EXEMPTION FOR CHURCHES, by Andrew D. Tanner (National Conference of Christians and Jews, 35¢).

An explosive basic issue in the continuing Church-State discussion is briefly explored in this somewhat hastily assembled pamphlet. The evidence of tax-exemption abuses by churches is a serious problem whose dimensions call for discussion and reform.  
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# Greatest Story Retold

BY MALCOLM BOYD

**B**RIGHT lights pierced the shadows of the night. It was past midnight as I walked in front of an immense temple and down a street in Jerusalem. It was the last night of shooting on the Hollywood set of George Stevens' production, *The Greatest Story Ever Told*.

Shooting outdoors would continue until 7 A.M. Accordingly, we broke for lunch at midnight when a buffet meal was served on a dusty street underneath the stars and moon. The movie had been in production for some ten months, and in preparation for more than four years. Its script is the work of the poet Carl Sandburg, of screenwriter James Lee Barrett, and of George Stevens. Its investment represents well over ten million dollars.

Max von Sydow, the gifted Swedish actor who has appeared in the memorable films of Ingmar Bergman, portrays



Reviewer Boyd stands before the winding, cobblestoned replica of the Via Dolorosa, "the Way of Sadness," over which Jesus carried the cross to Calvary.

Jesus Christ in the Stevens production. Von Sydow heads a cast which includes such well-known names as Charlton Heston, Dorothy McGuire, John Wayne, Roddy McDowall, Van Heflin, Sal Mineo, Shelley Winters, Ed Wynn, Claude Rains, Jose Ferrer, Sidney Poitier, Pat Boone, and others. I sat alongside the set with Mrs. von Sydow as we watched filming of one of the movie's final scenes.

Roman and Herodian soldiers stood above a milling Jerusalem crowd waiting for Jesus to be brought to them. Suddenly a door opened and he was shoved out into their midst.

George Stevens' voice cut into the action. "You're here for mischief and fun," he told the actors. "You're miserable, sadistic people. You're the people he came to save. So laugh at him. You know you shouldn't laugh. You know it's cruel. So you be cruel. It's your night for sport."

Max von Sydow's sensitive face

looked out over the crowd as a crown of thorns was planted on his head and a robe placed over his shoulders. An insult was shouted from the crowd. It was greeted by a restless, mounting laughter as an actor portraying a Roman soldier shoved von Sydow down several stairs into the crowd. The other soldiers followed, pushing and jostling von Sydow as the mob roared with amusement.

George Stevens is one of the most respected directors in the film world. In *The Greatest Story Ever Told* he is not only director, but also producer and cowriter; he has supervised every detail of camerawork and will, of course, do his own film editing. This gives him a unique opportunity to make the kind of film he wants.

Tentatively scheduled for release through United Artists Corporation in the fall of 1964, *The Greatest Story Ever Told* is to be regarded with interest and anticipation.



The scale model for the set, showing the Temple of Jerusalem and adjoining streets, is examined by Chaplain Boyd.





# What we think

Christmas is celebration; and celebration is instinct in the heart. With gift and feast, with scarlet ribbon and fresh green bough, with merriment and the sound of music, we commend the day—oasis in the long, long landscape of the commonplace. Through how many centuries, through how many threatening circumstances, has Christmas been celebrated since that cry came ringing down the ages, “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 Saviour, which is Christ the Lord.”

Christmas is celebration, but the traditions that cluster sweetly around the day have significance only if they translate the heart's intention—the yearning of the human spirit to encompass and express faith and hope and love. Without this intention, the gift is bare, and the celebration a touch of tinsel, and the time without meaning. As these attributes, exemplifying the divine spark in mankind, informed the first Christmas and have survived the onslaughts of relentless time, so do they shine untarnished in this present Year of Our Lord.

Faith and hope and love, which cannot be bought or sold or bartered but only given away, are the wellsprings, firm and deep, of Christmas celebration. These are the gifts without price, the ornaments incapable of imitation, discovered only within oneself and therefore unique. They are not always easy to come by; but they are in unlimited supply, ever in the province of all.





# Christmas is...

This Christmas, mend a quarrel. Seek out a forgotten friend. Dismiss suspicion, and replace it with trust. Write a love letter. Share some treasure. Give a soft answer. Encourage youth. Manifest your loyalty in word and deed. Keep a promise. Find the time. Forgo a grudge. Forgive an enemy. Listen. Apologize if you were wrong. Try to understand. Flout envy. Examine your demands on others. Think first of someone else. Appreciate. Be kind; be gentle. Laugh a little. Laugh a little more. Deserve confidence. Take up arms against malice. Decry complacency. Express your gratitude. Go to church. Welcome a stranger. Gladden the heart of a child. Take pleasure in the beauty and wonder of the earth. Speak your love. Speak it again. Speak it still once again.

These are but inklings of a vast category; a mere scratching of the surface. They are simple things; you have heard them all before; but their influence has never been measured.

Christmas is celebration, and there is no celebration that compares with the realization of its true meaning—with the sudden stirring of the heart that has extended itself toward the core of life. Then, only then, is it possible to grasp the significance of that first Christmas—to savor in the inward ear the wild, sweet music of the angel choir; to envision the star-struck sky, and glimpse, behind the eyelids, the ray of light that fell athwart a darkened path and changed the world.

—THE EDITORS

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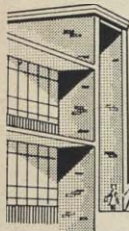


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## LETTERS

Continued from page 6

... Your heading for the article, "Understanding the Bible Today," says, "The articles may be controversial to some." This is the understatement of the year, if not the decade. This article, harmless enough, although certainly "controversial" for the specialist, is spotted with statements and points of view which are at best uncertainties and which can easily be disastrously confusing to laymen whose understanding of Biblical criticism is elementary, to say the least. . . .

This sort of half-digested (or at least half-presented) Biblical theology is certainly not something I am about to recommend to the people of this parish. . . .

THE REV. ROBERT V. LANCASTER  
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RAMON L. MATEU  
New York, N.Y.

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Continued on page 53





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## Have and Have Not

*This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.*

The Church of the Redeemer, Fort Washakie, Wyoming, located on the Wind River Indian Reservation, needs a collection of church music and anthems for the junior and adult choirs. If you can help, please write to the Rev. James W. Kellett, Shoshone Indian Mission, P.O. Box 175, Fort Washakie, Wyo.

The Rev. S. N. McCain, Jr., rector of the Church of the Epiphany, 65 Park St., Newport, N.H., offers a 9½ by 11 in. King James Version of the

Bible to any church that can use it.

St. Catherine's Episcopal Church, Marietta, Georgia, has need of furnishings for church and Sunday school use. A small organ at a reasonable price is also needed. Please write to the Rev. William McClelland, Box 248, Roswell, Ga.

St. Paul's Church, Altus, Oklahoma, would like to have a 16mm sound movie projector for use in the Sunday school program. If you have one which could be donated, please write to the Rev. James L. Mahan, Box 604, Altus, Okla.

*If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.*

## THE EPISCOCATS



Walter Chandoha

*"Quick, the scotch tape! The Star of Bethlehem is loose again."*



DECEMBER

- 1 First Sunday in Advent
- 1-7 National Council of the Churches of Christ, Triennial Assembly, Philadelphia, Pa.
- 1-8 Universal Bible Week.
- 8 Second Sunday in Advent
- 8-20 Meeting of the World Council of Churches' Division of World Mission and Evangelism, in Mexico.
- 10 Annual meeting of the Friends of the World Council of Churches; sponsored by the U. S. Conference of the W.C.C., New York, N. Y.
- 10-12 National Council of the Protestant Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 15 Third Sunday in Advent
- 18, 20 Ember Days
- 21 St. Thomas the Apostle
- 21 Ember Day
- 22 Fourth Sunday in Advent
- 25 Christmas Day
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 27-29 Overseas Student Conference, Seabury House, Greenwich, Conn.
- 27- Jan. 2 Nineteenth Ecumenical Student Conference on the Christian World Mission. Sponsored by the World Student Christian Federation. Athens, Ohio.
- 28 The Holy Innocents
- 29 First Sunday after Christmas
- 29-31 Association of Professional Women Church Workers, annual meeting, Seabury House, Greenwich, Conn.

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

PICTURE CREDITS—Eve Arnold (Magnum): 24-25. British Travel Association: 22, 23. Burkart: 54. Thomas LaBar: 20. Religious News Service: 4 (top), 36. Stewart Bros., Inc.: 39. World Council of Churches: 5 (right), 23 (right).

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# Know Your Diocese

The Diocese of Quincy covers that part of western Illinois which lies west of the Illinois River and LaSalle County, and south of Whiteside and Lee Counties, and includes 10,922 square miles with a total population of 758,515. There are eighteen counties in the diocese with seven parishes and thirteen missions. The Rt. Rev. Francis Lickfield, Bishop of Quincy, and nineteen priests, assisted by twenty-five lay readers, serve 4,249 communicants (5,736 baptized persons).

Originally designated as the "military tract" adjoining Indian territory to the north where Blackhawk was chief, the Diocese of Quincy came into being along with the Diocese of Springfield, both created out of the Diocese of Illinois in 1877.

The Rt. Rev. Alexander Burgess, former president of General Convention's House of Deputies, was elected to be the first bishop, beginning his episcopate in 1878 and continuing until he was eighty-two years old in 1901. During his episcopate the diocese grew from 1,100 communicants to 3,065.

Energetic men like pioneering Bishops Jackson Kemper, Philander Chase, Leonidas Polk, and the Nashes of Massachusetts drew the church's attention to the need for missionary work along the whole expanding frontier, in small communities as well as in the larger settlements. An address made by Bishop Burgess before the diocesan convention of 1893 indicates that he foresaw in some measure, the present industrial complexes of Moline, Rock Island, Galesburg, Peoria, and Quincy.

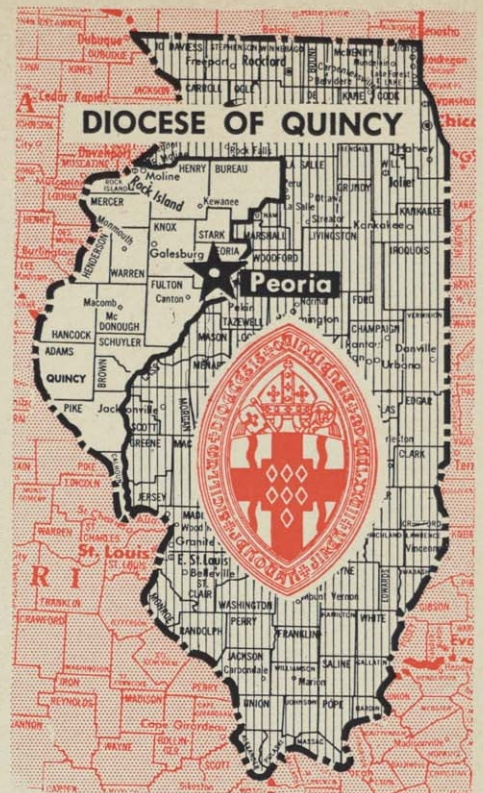
The Episcopal Church is indebted to the Rt. Rev. Frederick W. Taylor, second Bishop of Quincy, for his work on the article of the church's constitution which provides for the provincial system. During the tenure of the Rt. Rev. M. Edward Fawcett from 1904 to 1935, the diocese established an endowment for the episcopate.

During the depression debts piled up, churches were closed, and the shrinkage of funds curtailed all work. Although there was some opposition in the House of Bishops to the election of a new bishop in 1936, the Rt. Rev. William L. Essex did become the fourth Bishop of Quincy. He began the task of paying off debts, which was accomplished in less than two years. Bishop Essex continued as rector of St. Paul's Church, Peoria, as well as bishop, until 1948, when financial advances enabled him to devote full time to the episcopate.

Since World War II, the quickened pace of urbanization and industrialization has caught up with the parts of the diocese which were once rural and dependent on river traffic. Expansion and missionary opportunity is on every side, and a spirit of urgency is in the air. To bring the diocese up to date, Bishop Lickfield has asked for a revision of the constitution and canons to make them adaptable to the radically changed character of the diocese and to aid reorganization for a more efficient work in a mass culture.

Parish day schools are being established, and a survey of the diocese's population and its potential need for new churches is being made by the National Council's General Division of Research and Field Study. Stewardship and evangelism programs have been initiated by Bishop Lickfield with the avowed goal of doubling communicant strength in five years.

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The cathedral was at Quincy until this year, when more centrally located St. Paul's Church, Peoria, became the cathedral. The new cathedral, described by some as "the Coventry Cathedral of America," symbolizes the future to be faced with confidence and faith.

The diocese intertwines the evangelical and catholic traditions of its founders and is—as the Rt. Rev. John Hobart, famed early Bishop of New York, suggested—thoroughly catholic at the altar and thoroughly evangelical in the pulpit.



*The Rt. Rev. Francis W. Lickfield, Bishop of Quincy, was born in Philadelphia, Pennsylvania, on February 9, 1908. He received his college degree at Temple University, and was graduated from the Philadelphia Divinity School in 1933, which awarded him an honorary doctorate in 1959.*

*Ordained to the diaconate in June and to the priesthood in December of 1933, Bishop Lickfield served churches in New York, Pennsylvania, and Wisconsin before becoming rector of the Church of the Redeemer, Chicago, Illinois, in 1948. From this parish he was elected to be Bishop of Quincy in May, 1958. He was consecrated on September 20, 1958.*

*Bishop Lickfield was married in 1934 to Miss Josephine Mondello; they have two children. In 1960 Bishop Lickfield was elected president of the American Church Union, and he is actively concerned with Christian unity efforts. He created the Missioners of St. Paul, which was organized to assist the bishop in intercessions and to further worthy projects and missionary efforts in the diocese. Bishop Lickfield also created the Order of St. Paul, which awards a medal each year to a layman or priest who has rendered outstanding service to diocesan life.*





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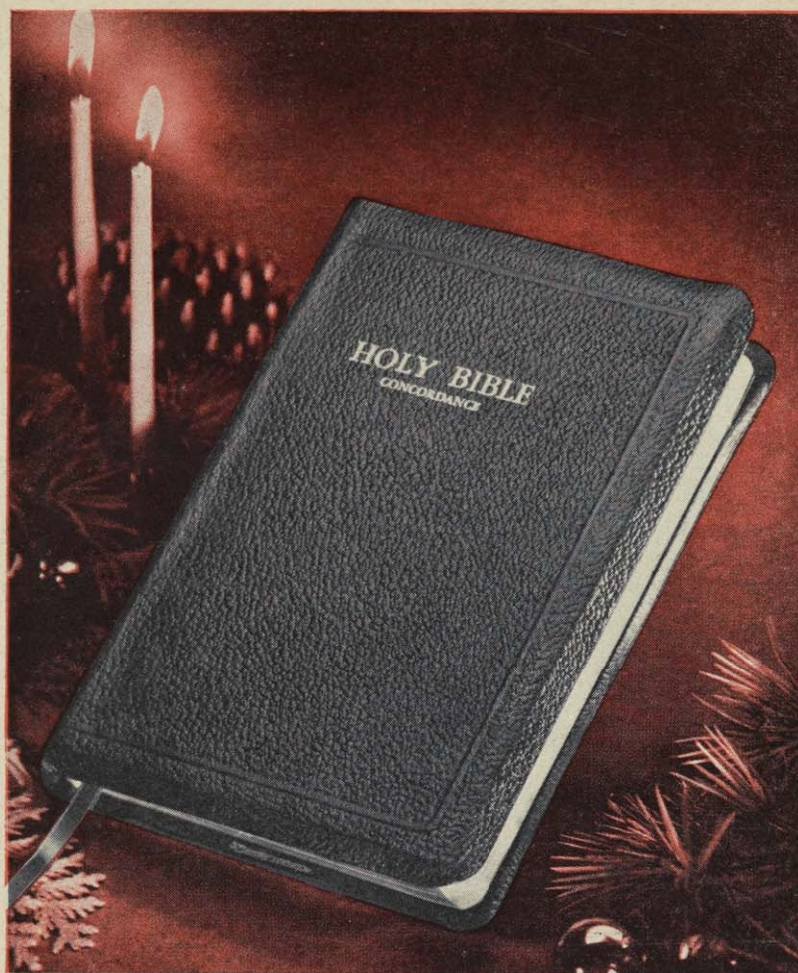
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