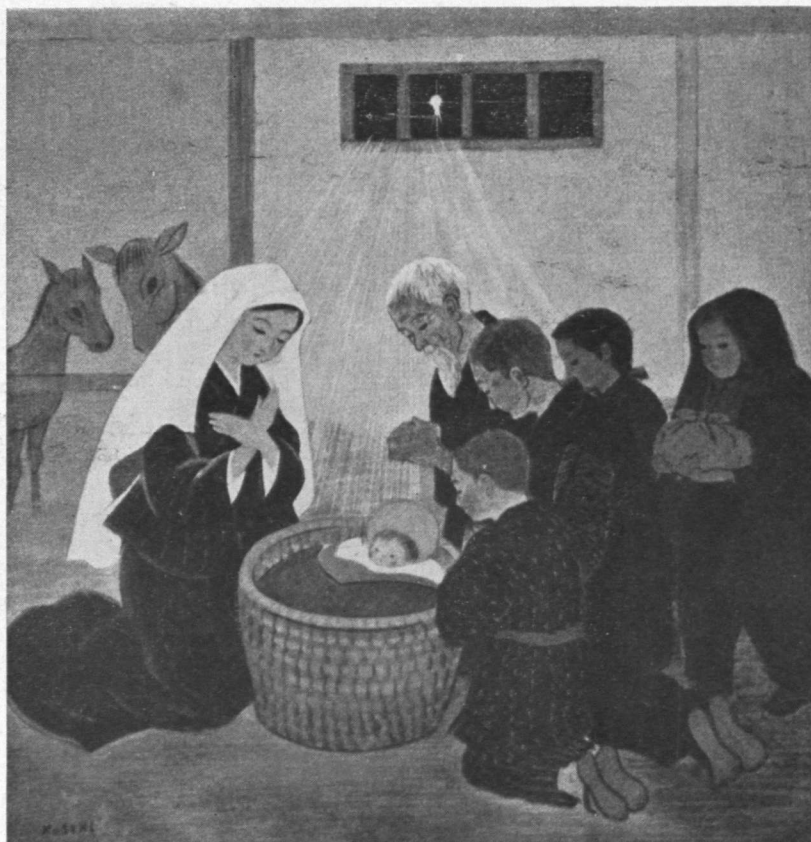


The **WITNESS**

DECEMBER 24, 1959

10¢



CHILD OF LIGHT

JAPANESE Christmas card which was published by the committee on world literacy and Christian literature of the National Council of Churches

A Christmas Message by Bishop Pardue

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In Leading Churches

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Morning Prayer, Holy Communion
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Evening Prayer, 5.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, 11:10, 12:10; Noon
day ex. Sat. 12:10.
Noted for boy choir; great *veredos*
and windows.

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HOLY TRINITY
PARIS, FRANCE
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Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

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Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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Holy Days 11; Thursday, 5:30 p.m.

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SAN ANTONIO, TEXAS
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The Rev. George N. Taylor, Associate
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Wednesday and Holy Days 7 and
10 A.M. Holy Eucharist
Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

SERVICES

In Leading Churches

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The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

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976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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WASHINGTON, D. C.
The Rev. John T. Golding, Rector
The Rev. Walter J. Marshfield
The Rev. Robert F. Evans
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11:00 a.m. Service and Sermon;
11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
Adults.
Tuesday: 10:00 a.m., Holy Communion.
Thursdays and Holy Days: Holy Com-
munion - 7:30 a.m., 12:15 p.m.
or 5:45 p.m. as announced.

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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Indorsement of Family Planning Reaffirmed by Council

★ The National Council reaffirmed its indorsement of family planning, at the meeting held in Milwaukee. Approval was given to the 600-word statement that quoted the Church canon and the resolutions of the last Lambeth Conference.

After presentation by Bishop Warnecke of Bethlehem and chairman of the department of Christian Social Relations, Bishop Gordon V. Smith of Iowa declared;

"This issue has become a political football. The Church has stated its position and passage of this statement would merely add fuel to the controversy. It's nothing but an answer to political pressure."

But the Rev. Gardiner M. Day of Cambridge, Mass. saw "real value in the statement, inasmuch as many people know little of what the Lambeth report contains.

"It also answers the question in the minds of many on whether the Episcopal Church has an attitude on the issue," he said.

Will of Church

Stephen F. Bayne Jr. of Olympia, also urged passage of the statement, "not because we are interested in entering a political controversy, but because the controversy is thrust upon us."

"If we did not now express the mind and will of the Church we would be remaining silent at

a time when we ought not to," Bishop Bayne declared.

The bishop added that Episcopalians should not permit the impression to grow that only one body, the Roman Catholic Church, has a system of moral theology on the subject. He said the Episcopalian principles contained "sounder moral theology, which takes seriously the population explosion and proposes intelligent Christian action."

The statement itself noted that "Recent controversy has served to obscure with political debate profound differences among Christians concerning the nature and purposes of human sexuality and the family."

The statement quoted canon 17, which defines the purpose of marriage as "mutual fellowship, encouragement and understanding, for the procreation (if it may be) of children, and their physical and spiritual nature, for the safeguarding and benefit of society."

It also affirmed support of the Lambeth resolutions condemning "the sins of self-indulgence and sensuality," and declaring that the responsibility for deciding upon the number of children "has been laid by God upon consciences of parents everywhere . . ."

"The National Council, recognizing the Church's responsibility for the physical, social and mental as well as the spiritual well being of individuals and families, urges members of the

Church as citizens to press through their governments and through social, educational and international agencies, for measures aimed at relieving problems of population growth, particularly in areas of acute overpopulation," the statement said.

It urged study in parishes of a Lambeth report of family planning, by which is meant "an extension of the responsible use of science into the realms of procreation, within the permissible range of Christian ethics, in the immediate interest of the family, and the more remote but no less real interest of society at large.

"As a means to the exercise of responsibility in procreation it is to be distinguished from other means by which the birth rate and size of the family are reduced."

Presiding Bishop's View

Prior to the action by the Council, Presiding Bishop Arthur Lichtenberger told reporters that he thought birth control information in underdeveloped countries was a legitimate concern of our government.

"If the government of our country is legitimately concerned with the health and welfare of people in other countries, then birth control information is its legitimate concern also."

Bishop Lichtenberger added that such assistance should be given only if requested, and it should not be made a condition of foreign aid. He said he doubted that non-government agencies are able to handle a project on a vast scale.

"If our government was asked

to lend assistance which would prevent floods in India, it could not refuse. I don't see how it can refuse in respond to a request of this type either," he said.

Stewardship Training

A \$20,000 stewardship training program was approved by the Council. Under the program laymen trained as stewardship leaders will canvass parishioners to discuss their giving of time, talents and money to the Church.

Conducted for about a year on an experimental basis the program has been described as making a "significant impact" on the Church.

The council authorized a \$7,500 two-year study of the role of the laity and clergy. It also adopted a proposal for an exchange between two clergymen of the Episcopal Church and the Church of England.

Musselman Resigns

The Rev. Paul Musselman, head of urban work of the National Council, has resigned in order to head the new department of evangelism of the National Council of Churches.

Ministry to Deaf

The Council passed the following resolution for Church Workers among the deaf.

Resolved, that the National Council allocate the sum of \$17,368 from the clergy sustentation fund to underwrite basic salaries of \$4,000; for housing; eight cents per mile for the first 1000 miles in any given month; and four cents per miles in excess of 1000 miles per month for all clergy working with the deaf. Such an arrangement to begin as of January 1, 1960.

Bishop Warnecke of Bethlehem, as chairman of the committee on housing, reported that architects had already been employed to draw floor layouts for the new national headquarters to be built in New York. He



BISHOP WARNECKE

hopes to be able to report the securing of a site at the meeting of the Council in the spring.

Council Reorganization

The Council unanimously approved by voice vote the following resolution presented by Warren H. Turner Jr., vice president of the Council and chief executive assistant to the Presiding Bishop:

Resolved, that the National Council adopts as its own the following objectives of the recommended program:

- To provide a means for evaluating officer positions based on the demands, responsibility, and contribution of each position rather than the characteristics or performance of that position's incumbent.

- To provide similar levels of compensation for similar positions.

- To provide an over-all level of compensation that will enable officers to accept an appointment with the National Council without making a serious financial sacrifice.

- To provide a range of compensation for positions that will enable the Council to recognize different qualifications that persons bring to the position or to recognize the accomplishments and contributions of those

who make a career serving the Council.

- To provide the Council with a consistent system for administering and controlling salary payments. And be it further resolved, that the National Council directs the department of finance to complete the plan of salary adjustment and administration within the range \$6,200 to \$15,975 proposed in the aforementioned memorandum report.

LETTER TO JESUS IS RETURNED

★ Nine-year-old Susan Long thought it would be nice to write Jesus a letter "because most people forget about his birthday" and think only about Santa Claus and presents.

So the youngster, daughter of the Rev. Frederick Long, rector of Christ Church in Belleville, N. J., sat down and wrote it. Her father put 34 cents postage on the letter "to see how far it would go" and Susan addressed it to "the Baby Jesus, Bethlehem."

The letter, written by Susan, read: "Dear Jesus: I am writing to you instead of Santa because you are what Christmas is. I would like to say before we all forget, happy birthday and thank you for the present of you. Love, Susan, Laurie, Lynda, Kim, and Chris Lon."

"Next time maybe she'll try a Polaris missile," said Mr. Long after the letter was sent back officially stamped: "Returned for Better Address." He said Susan had originally intended to send the letter to Heaven but decided on Bethlehem at his suggestion. He thought it would get to the Holy Land, he said.

NEW CATHEDRAL IN ATLANTA

★ Demolition of the present cathedral in Atlanta has begun to make way for a new Cathedral of St. Philip.

The Holy Thorn of Glastonbury

Rich In Ancient Folklore

By Geoffrey Humphrys

★ Just before Christmas, the Vicar of Glastonbury will cut sprigs of the Holy Thorn and send them to Her Majesty the Queen. By so doing he will be continuing an ancient custom which dates back to Stuart times.

The Holy Thorn of Glastonbury has a long and varied history. This year, as at Christmas for several centuries past, the people of the local township and visitors will look to see if the famous hawthorn is in blossom on Christmas day. According to the legend "it blossoms at Christmas, mindful of our Lord."

This phenomenal tree has inspired a great deal of comment and observation through the ages. Countless legends and stories are connected with it, but the fact is that contrary to the normal seasonal growth of hawthorns, it really does flower at Christmas-time.

It is said that the original Holy Thorn sprang from a staff brought to England by Joseph of Arimathea. He landed on Glastonbury Tor in A.D. 37, when engaged in tin trading between Palestine and Cornwall. Before leaving the Holy Land he cut his staff from the same tree that the Roman soldiers used to provide Christ's tormenting crown of thorns.

Exhausted by the long sea journey, Joseph came from the boat and climbed a grassy hill. After a while he leaned heavily on his staff and murmured to his companions, "We are weary all."

Today the hill which lies in the shadow of Glastonbury Tor is still known as Wearyall Hill. According to the legend it was here that Joseph left his staff

to burgeon as a symbol of the sacrifice made by Jesus Christ. It took root and grew into the Holy Thorn which regularly blossoms at Christmastide.

Earliest Record

The earliest known mention of the Holy Thorn actually blossoming at Christmas appears in a letter written by Dr. Layton in 1535. He was sent to Somersetshire by Thomas Cromwell, chief adviser to Henry VII. Prior to this, in 1520, there is reference to the Thorn breaking into fresh leaf but not blossom, by Richard Pyerson in his *Life of Joseph of Arimathea*.

By the time of Elizabeth I the tree had grown a double trunk. A fanatic then cut down the biggest of the two trunks, and by all accounts, would have done the same to the other had not some of the chippings flown into his eyes and blinded him.

The cut trunk was separated from the root except for a little of the bark which stuck to the rest of the body. Even so it lay above ground for thirty years and each Christmas-time continued to produce blossom. After this the lopped-off trunk was taken away and thrown into a ditch. On the following Christmas it blossomed as before. A year later it mysteriously disappeared and nothing more was ever heard of it.

The remaining trunk, however, continued to flourish and preserve the perennial miracle. It was as big as the body of a man, but the bark was so deeply cut with the names of its numerous visitors, that it is surprising that the sap ever flowed to the widespread boughs and branches. That it did so is evident from the amount of cut-

tings traded by Bristol merchants to all parts of the world.

In each case where the cuttings flourished the blossom appeared at Christmastime. But strangely enough this only applies to cuttings taken from the tree. Many attempts have been made to raise the Thorn from seed. Several of them have been successful, but in each case the seed trees have reverted to the normal type, blossoming in spring and not at Christmas.

Cuttings Planted

The second trunk remained standing until it was cut down during a rebellion in Charles II's time. By then, however, faithful believers in the Thorn's origin had planted cutting in various secret places.

Five examples still exist in the grounds of Glastonbury Abbey and St. John's churchyard. Another rests in Washington Cathedral, and cuttings were sent to various parts of Britain, particularly Orcop and Kings-thorne in Herefordshire, and Quainton in Buckinghamshire.

The Orcop thorn is still the scene of twelfth Night revelry. Watch is kept with lanterns and blazing torches on Old Christmas Eve, January 5, when many still think it is the correct day for the Holy Thorn to blossom.

The blossom of the thorn may not reach its full maturity by December 25, but according to the old calendar Christmas Day fell on January 6, and over a period of hundreds of years the Holy Thorn has not failed to blossom by this later date.

The vexed question regarding on which of these two days the blossom should appear actually started a riot in 1753. Indignation had been roused by the changing of the date, and at Quainton, two thousand people went with lantern and candles on the night of December 24 to examine their Holy Thorn tree.

As the blossom buds did not

appear it was agreed by all that December 25 could not be the right Christmas Day. The crowd became so violent that the ministers of the neighboring villages, in order to appease them, announced that Old Christmas Day should be kept holy as before.

The legend of the Glastonbury Thorn cannot be historically authenticated. Horticultural experts have established that this species of hawthorn is a native of warmer climes, which accounts for it blossoming in winter as well as spring.

It is generally accepted that it was probably introduced from Syria many centuries ago, most likely by a pilgrim. Whether this was Joseph of Arimathea

or not will perhaps never be known, but the legend serves as a vivid reminder of the mocking crown of thorns placed on the head of Christ.

Today there is a Holy Thorn tree in the original place, for a cutting was planted on Wearyall Hill with great ceremony by the mayor of Glastonbury in 1951, and it is now a sturdy little tree.

So the legend will continue, and although few may believe the old Somerset superstition—"Never pick Holy Thorn on Christmas Eve when you hear the buds cracking or you will receive a curse"—most people will be richer for the reminder of the true significance of Christmas.

New York Elects Wetmore Suffragan At Lively Convention

★ Canon James S. Wetmore of the New York Cathedral was elected suffragan bishop of New York at a special convention on December 15th. He is 44 and a Canadian who became director of education in the diocese in 1953. He was elected on the 7th ballot. Five clergymen were nominated, four by the nominating committee; the Rev. John Bell, the Rev. Albert Chambers, the Rev. Dillard Brown and Canon Wetmore. Nominated from the floor was Archdeacon John Burgess of Massachusetts.

In nominating speeches, which took all the forenoon, several speakers, referring to Brown and Burgess, both Negroes, said it was high time for the Church to live up to its declarations about brotherhood, but that no Negro should be elected merely on racial grounds but only if highly qualified.

The "high" "low" issue entered into the election since Bell is a low churchman and Chambers a high churchman.

After his election Canon Wetmore told reporters that he had been elected because he was a "central churchman."

"This election clearly shows," he said, "that old party lines have begun to fade and that there prevails in this diocese a force which is creating a new unity — one fashioned out of a catholicism on the one hand which has less patience with the exclusiveness of party or the limitations of outward practise, and on the other hand an evangelism which is based on a high doctrine of the Church."

The fact that two Negroes were among the five nominated caused considerable warmth in speeches.

The Rev. Robert Griswold told the delegates that such an election would be a "world-wide witness" and that it was absurd to say "the Church is not ready for a Negro bishop." He also rebuked those who said, "he would never be received in certain places."

At this point Bishop Donegan

interrupted the speaker to say sternly that if elected, "a Negro suffragan would share all episcopal ministrations with Bishop Boynton and me."

At the present time Negroes constitute between a third to a fourth of the total membership in the diocese.

CONTRACT SIGNED FOR REACTOR

★ Presiding Bishop Arthur Lichtenberger signed a contract on December 15th with an American manufacturer for the nuclear reactor which is to be given to St. Paul's University, Tokyo, for scientific purposes.

Attending the ceremony in New York was Bishop Peabody of Central New York who was the head of the committee that raised the necessary \$360,000.

The Presiding Bishop stated that "the theological basis for this gift is to be found in the doctrine of creation. Nuclear energy is part of God's created world. As his people we are concerned with the whole of God's creation. Here are great benefits that can be made to many people."

CHRISTMAS

WE HAVE a lot of Christian Christmas cards and in other years we have pictured one of them in a big ad. There were a lot of coupons in the ad for you to fill out as gift subscriptions. But space is tight, as we say in this business, so this year we are asking you to write out your list and send it to The Witness, Tunkhannock, Pa. We will then start the subscriptions with the Christmas number and send a card announcing the gift. If you want to send a check at \$4 each, fine; or if you prefer we will bill. A gift to a friend is, naturally, also a gift to The Witness.

Christmas Begins With Christ In You

By Austin Pardue

Bishop of Pittsburgh

CHRIST did not come to earth, he did not live and die, for some vague entity like "the human race" or "mankind." He came, he lived, he died and arose for individuals—that is, for you and me as persons. You are unique, so deeply special in God's sight that the mould was broken after you were made. No one else on earth has finger prints exactly like yours.

To be sure, Christ on occasion spoke to thousands of people; nevertheless, his earthly ministry was directed to individuals. He dealt with people one by one; he commanded the shepherd to leave the whole flock and seek the single sheep that was lost.

Christianity is a religion of double involvement. First, the individual is involved in Christ—"we dwell in him, and he in us," as the Communion service expresses it. Christ is the vine and the individual is the branch, as St. John phrases it. But each person is not only involved in Christ; he is also involved, through Christ, in the lives of every one else, particularly the weak, the helpless, and the troubled. One who dwells in Christ does "all such good works as he has prepared for us to walk in," as the Communion service affirms; he feeds the flock of Christ, to quote St. John again. To put it briefly, if you don't love others, Christ hasn't saved you; you are still lost. To be truly involved in Christ is to be involved in the life of your neighbor.

Importance of Individual

ON THE positive side, every individual is important because of the unique contributions he can make to human welfare, to the sum-total of good in the world. On the negative side, every individual is significant because of the mischief he can create, because of what he can add to the sum-total of evil on this planet. Indeed, until Christianity reaches down and transforms an individual, that person is a potential danger to the world; like a time-bomb that can explode at any moment, he is liable to erupt like a tragedy-causing volcano, spreading the malignant lava of his influence all over the landscape.

Knowing the great significance of the individual, and knowing, too, how individuals vary in personality and temperament, our Lord uses a variety of methods and processes to save people. The Gospels make it clear that Christ was so versatile in his approach that he never healed

two persons in precisely the same manner. He took people as they were and in each instance chose the treatment that best suited the individual. Similarly, he employs a variety of means to draw people to him — some are converted through the sacraments, some through evangelistic preaching, others through Bible-reading, and still others through prayer-groups, intellectual rationalizations, and healing-techniques. I am sure that the only spiritual method Christ would criticize is the one which appeared to lay claim to exclusive power of salvation method.

Fruits Of The Spirit

AWARE that the real test of a religion is the fruit it produces in human behavior, spiritual teachers have time and again produced lists of sins to be avoided and corresponding virtues to be adopted. For centuries, as an example, the Church has warned against the so-called Seven Deadly Sins (pride, gluttony, sloth, envy, anger, lust, and avarice); at the same time the Church encouraged the cultivation of the Sevenfold Gifts of Thy Holy Spirit (wisdom, understanding, counsel, ghostly strength, knowledge, godliness, and holy fear). Later Christianity took over the Four Cardinal Virtues from Plato (fortitude, temperance, prudence, justice); adding them to the Three Theological Virtues (faith, hope, and charity). Incidentally, it is interesting to note that moralists outside the Christian tradition have also compiled catalogues of virtues; Confucius, as an illustration, proclaimed that all the noblest qualities in human behavior could be summed up under three: wisdom, compassion, and courage.

A Personal List

FROM the various lists of the finest "fruits of the spirit" which have been provided by the Church, the Bible, the Prayer Book—not to mention the philosophers—I have combined an adaptation of my own. I claim no originality for this arrangement; it is made up of the old lists but in a language attempting to be more suitable for the present generation. My list includes:

- Worship (the outcome of which is Joy)
- Faith
- Love

- Fearlessness (courage)
- Wisdom (guidance)
- Objectivity (truth and repentance)
- Mastery (over body and mind, emotions and will)

The seeds for all of these qualities are already ours; God has planted them in us. No man could ever be fearless, as an example, unless God had previously placed the seed of fearlessness

in him. It is not necessary, in other words, for an individual to create those gifts within himself; they are already there, awaiting the opportunity for growth and development. We have received the germ of these gifts and graces through prevenient grace in Baptism, Confirmation, Holy Communion, and in many other ways. The problem is not for a person to acquire new qualities, but rather to realize and to augment the qualities which have been implanted by God himself.

The Word Was Made Flesh And Dwelt Among Us

By Thomas Bloomer
The Bishop of Carlisle

FOR a great many people, Christmas means little more than hustle and bustle, feasting and fun, gifts and greetings — a bright interval in a dull time of the year characterized by general benevolence and sometimes so hectic that many sympathise with the expression "Thank goodness, it's all over!"

I am not going to write in general about Christmas, however, but go straight to the question "What does Christmas mean?" We say in our religious conventional way that it means the birth of Jesus Christ, but I want to declare bluntly that we can never understand the significance of Christmas if we merely think of the birth of Christ as the beginning of his existence.

He existed before his birth, existed from the beginning, from eternity, as God and in God. He is the Eternal Word of God and Christmas means what St. John said — "In the beginning was the Word and the Word was with God and the Word was God . . . The Word was made flesh and dwelt among us."

That is the Incarnation. It is not easy to grasp and it is a terrific thing to believe. Let me try presenting it by an illustration, far from perfect. Words are means by which we express ourselves. Something in me wants to be conveyed to you. I convey it by a word. God wanted to convey something of himself to men and he made his Word to live in the flesh. He spoke in the language of life—a language all could understand. The Word became flesh; the divine inhabited the human; God became man.

Jesus Christ was truly God and without ceasing to be divine was truly man. That is the funda-

mental meaning of Christmas; it is what the New Testament teaches and what the Church proclaims it to be.

Some, indeed many, ask what is the significance of this; has it any relevance to our world today, anything of value for people like us?

First, I would emphasize that the coming of Jesus Christ represents God coming into the world seeking man—God taking the initiative in search of man.

Here is, I think a distinctive feature of the Christian religion. Other religions invariably represent man searching for God. Here is God seeking to make himself known to man, revealing in flesh his mind and will and character.

Irrelevant View

IT IS most important to emphasize this truth of God seeking man, for there are people who argue that all religion is subjective feeling. They maintain that the craving for God is the craving for consolation and safety in a hard world, that the loving Father we believe in, is only a projection of our subconscious mind, reflecting our childish cry for protection.

The argument has value in regard to some religions, but against Christianity, it is completely irrelevant, once we see that the Christian religion is the revelation, not of man crying to God, but of God taking the initiative in making himself known to man.

The Gospel is the story of God in action. God loved the world. God sent his Son into the world. God gave his Son for the world. God raised him from the dead. God received him into heaven.

God offers through him and in him the way of life for men and nations.

People sometimes say, as they contemplate the evil and suffering of the world, "Why doesn't God do something about it?" The truth is that God has done something about it. It is now up to us. What are we doing in response to what God has done?

The Incarnation shows us God in action, God showing to man what he is like. But the Incarnation shows more than this. It reveals what man is like, tells man his true nature and destiny.

God has honored human nature by taking it upon himself and, in the man Christ Jesus has shown the sacredness of human personality and the intrinsic value of each individual soul.

"What is man?" is the most important question before the world today, for the future of this world, not to mention our eternal destiny, will be determined by the answer men give to this question.

There is a mighty struggle going on in the world—it is primarily an ideological struggle, a struggle between two ideas about man or conceptions of man—man as a material being, a creature of time, and man as a spiritual being, a child of God.

According to one conception—"The state is the divine idea . . . all the worth which man possesses he possesses through the state." Man is a servant of the state without intrinsic value. The state is all, man is nothing by himself.

By the Incarnation, Jesus Christ proclaimed the sacredness of human personality and the value of man as a soul destined for eternity.

Contrasting these conceptions of man, we may say that the state exists for man, not man for the state. This is not to say that man has not duties to the state and must submit to proper controls for the sake of the state. This view of man as a spiritual being, a child of God, is sealed by the Incarnation. I see these two conceptions of man struggling for supremacy across the world on a colossal scale.

Yes, it's jolly to sit round the table or fire with friends and loved ones at Christmas, to romp with children and send greetings of goodwill and good wishes all round, but what does Christmas really mean?—Nothing less than hearing the voice of angels, the voice of heaven, the voice that proclaims the Word which tells us what God is and also what, or rather, who man is.

True Destiny

THE Word was made flesh and dwelt among us and we beheld his glory. In him and in his kingdom is our true destiny. Do we accept the view of man as a child of God? If we do, the only way by which I know we can preserve it in the world, is by living it, living as children of God. The only effective answer to a materialistic way of life is to be what we are in the intention of God.

There is something more to be said. Man cannot by himself achieve his true destiny for, although a child of God, he is in the grip of evil. He cannot free himself from sin in himself and around him. He needs to be liberated from this bondage and someone from outside, as it were, must come in and do for him what he cannot do for himself.

Jesus Christ came down to lift us up. He is our Deliverer, our Redeemer, our Saviour and the Cross is the measure and the cost of his redeeming love. The majesty and the mystery and the glory and the love of God are focused on the Cross.

Down to Earth

At Christmas, the children's hymn speaks to all of us—

I love to hear the story
Which angel voices tell,
How once the King of Glory
Came down on earth to dwell.
I am both weak and sinful
But this I surely know,
The Lord came down to save
me
Because He loved me so.

There is one other thought that I would mention. It is not easy to express it adequately, for it is at the very heart of personal religion.

It is what I may daringly describe as the incarnation going on day by day, that is, the birth and growth of Jesus Christ in the hearts of men and women.

St. Paul wrote: "I live, yet not I but Christ liveth in me." "I pray that Christ may dwell in your hearts by faith." The indwelling Christ is a reality, experienced and testified by millions of men and women.

Consider this quotation from William Temple's *Christus Veritas*.

"The most seductive and the deadliest of all temptations that come to man is the temptation

to suppose that by himself he can achieve his destiny. It is false. Man can only be all that he is destined to be when God indwells him. Of this truth, the Incarnation is the expression, and Holy Communion the perpetual reassertion."

There are few people who have not felt at some time like the person who wrote, "Oh that a man would arise in me, that the man that I am might cease to be."

Jake and The Christmas Vision

By Hugh McCandless

Rector of the Epiphany, New York

ONCE there was a New England village where the people decided to have a community Manger Scene, with live animals. There was a little garage with wide doors that stood at the fork of the road, and that would be their stable. They arranged to get a donkey from the big house on the hill, and the sheep from a gentleman farmer, and of course the ox would be Mr. Winslow's Jake, whom all the children loved because he was so gentle. Some of the children suggested their baby brothers for the central Figure, but their mothers said Certainly Not. Sometimes mothers are much too conservative. So they got a large doll, and wrapped it in swaddling clothes.

Jake felt awfully honored and proud, but he was very humble, and he only hoped he would play his part adequately. The whole Third Grade came over in the afternoon of Christmas Eve to fix him up, which made him happy, but he was crushed at what they did to him. In the first place, they tied ribbons on his tail. Every child brought a ribbon, and every ribbon was a different color. But the worst was when they used "Mother's Pride" stove polish on his horns and his hooves. "Mother's Pride" does a dandy job, on stoves anyway, but it smells like anything and animals' noses are very sensitive. Poor old Jake felt like a perfect fool as he walked over to the garage.

He felt worse when he got there. The sheep looked as if they had been washed in pink detergent, beautiful and dignified. And instead of the donkey being shaggy and brown, he was the handsomest little thing you ever saw, a nice dark gray, curried until he shone, and he had Fiebing's

A "man" can arise in each of us. Christmas means that. Jesus Christ is waiting to manifest himself in the lives of his followers.

What is needed to make the Christian religion really convincing and compelling in the world today is for Christians to manifest Christ in daily life. His Word can and must become flesh and blood in us, in our homes, in society and in all human relationships.

Improved Hoof Dressing on his feet, Acclaimed by the Equestrian World for Over Eighty Years. Jake had lived a very quiet life, not going out in society, but every animal with hooves knows that that is the only thing a well dressed quadruped should have on his feet. He would have felt worse except that Bucephalus the donkey was such a nice little fellow. Bucephalus flipped Jake a carrot with a smile, and when he saw a tear in Jake's big eye he went right over and kissed him. And when a beaten up old stray cat crept into the manger for warmth, Bucephalus nosed him gently out and pushed him onto some soft hay. Still Jake felt awful every time he smelled the stove polish.

Babe In The Manger

MIDNIGHT came, and suddenly all the animals felt themselves gently to their knees. And they were all talking the human language! Jake found himself saying, "I'm just a silly awkward boob, and my appearance will ruin the whole Manger Scene." And Bucephalus was replying, "Oh, no, Jake! You're so big and young and strong. And what a fine voice you have when you speak the human language — not whiney, like mine. Oh, no, Jake! You are a great addition."

Just then, a little hand reached up out of the Manger, and stroked Bucephalus' long soft ear. "Jake!" whispered Bucephalus. "This is a miracle we are seeing! It's not a doll any more, but a Baby! Oh Jake, the Baby is blue with cold!" And it was true. It was the Babe, and the little swaddling clothes he had on were not enough for an unheated New England garage. "I'll breathe on him," said Jake, and that was a wonderful idea, for as everyone knows, no animal has a warmer or sweeter breath than cattle do.

Story told at the family service at the Church
of the Epiphany, New York.

"Jake," shouted Bucephalus, "how wonderful it is to have you here! You are the Man of the Hour. We'd be simply sunk without you." "Oh, shucks," said Jake modestly, "It'd be better to have my sister Daisy here. She knows more about babies than I do." Nevertheless, he breathed and breathed and breathed, and soon the Baby was a nice pink color. It is usually so easy to breathe that we forget all about it; but when you have to remember to breathe, it becomes very hard work, and Jake got very tired. But he was very happy, and he forgot all about how he looked.

There were some little knocks at the door, and the sheep looked frightened. "Keep your shirt on," said the cat; "We just have a better Mouse-trap for the Devil, and the whole world is beating a path to our door." Some clever crows and foxes got the door open, and in came the field mice and the moles, the hedgehogs and the bears looking very sleepy, and all the other animals to kneel at the Manger. Some objected to letting the skunks in, but Bucephalus said they looked just like acolytes, in their black and white; and the cat simply reminded them that this was a low-church crowd, and no incense, please. All the animals took their turn very nicely, and when even the little fleas came in, the other animals resisted the impulse to scratch because it wouldn't seem very friendly.

All the time, out on the bay, they heard a great choir of voices, singing "O all ye whales, and all that move in the deep waters, praise ye the Lord; praise him and magnify him forever." And out on the neighboring farms, the dogs called up to the sky, "O all ye fowls of the air, bless ye the Lord; praise him and magnify him for ever." And the proud and haughty hawks and eagles, circling up there in the dark sky, called down to the moles and mice, "Blessed are the meek, for they shall inherit the earth." And

Bucephalus said to Jake, "Blessed are the pure in heart, for they shall see God." And Jake and the cat and the skunks all turned to the donkey, who had been so compassionate and encouraging, and said all together, "Blessed are the merciful, for they shall obtain mercy."

In the morning, before sunrise, Mr. Winslow came over to see if the animals were all right. When he came in, he saw all the animals standing close to each other to keep each other warm. "I swan," he said to his dog, "Sometimes I think animals are better Christians than people are. It looks like John Milton's poem: 'And all about the Courtly Stable, Bright-harnest Angels sit in order serviceable.'"

Then he saw that the doll's head was raised, as if in giving a blessing. "Someone was here last night," he said. It's uncanny, but somehow it ain't distasteful. I wonder who was here? Well, I reckon I'll never know, this side of the grave."

Well, I reckon he never will know who was there; not this side of the grave.

Talking It Over

W. B. Spofford, Sr.

THE REV. LOUISE W. PITT JR., the rector of All Saints, Brookline, Mass., came up with an idea a year ago which we pick up from the diocesan magazine of Massachusetts. He informs the editor that he sent his Christmas cards after Christmas.

"It is a way to relieve the panic of December; it is liturgically proper; and the cards are more appreciated after the rush," he writes.

The slip which Mr. Pitt encloses with his cards reads as follows: "This remembrance is not, as you may think, belated. It is coming in the Christmas season, 'the twelve days of Christmas,' December 25 to January 6. Some of us are resisting the business world's assault on the Church year—the way it pushes Christmas back to Thanksgiving. Advent is for quiet preparation; Christmas day is the celebration of God's gift to man; and for twelve days thereafter we communicate our joy and gratitude to others."

A good idea. Just one correction. Christmas has not been pushed back by business to Thanksgiving but now to Halloween—pardon me, All Saints.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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50 copies for \$2.50

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THE WITNESS

Tunkhannock

— Pennsylvania



A Visit With Nick (Saint That Is)

By Henry H. Wiesbauer

Chaplain at State Hospital, Westboro, Mass.

Like the poor,
 "Ins" and "outs" are with us still,
 Even during these days of "unprecedented prosperity".
 (That's an "in" term used in the worship of The Bitch Goddess.)
 If you're not "in", then you're not with it.
 And if you're not with it, then you're square. You're out.

Social scientists mention "ins" and "outs" too.
 Our associations? Grandstands, umpires, cokes, and peanuts.
 Oh, yeah: franks, too. "With everything".
 We play it cool.
 We're beat, Nick.
 Some of our dis-ease rubs off on the egg-heads.
 They become "objective".
 And so cold — not just cool — that they prove objectionable.

Eventually the gnawing question is,
 "Who's calling who, what, and why?"
 When questions like this begin knocking on our split-levels,
 Selective inattention is the answer.
 When The Voice says, "Behold, I stand at the door and knock . . ."
 Just flip the TV switch.
 The only knocking you'll hear then
 Will punctuate the care-less grammar:
 " . . . like a cigarette should".

"The Four Last Things"?
 Oh, those are the tough ones on our lists:
 Gifts for the people who "have everything".
 Continuous spinnings of "Silent Night" on one turntable,
 Fighting it out with chipmunks' chatter on another down the street,
 Played on The Merchants' Association's p.a. systems,
 Scratching even in stereo.
 The Wisdom from on high goes unheeded
 As fall-out sprinkles our tinsel and us,
 And the jet lines in the twilight sky
 Remind those who look up and still can see,
 Of a Finger spelling out judgment on an ancient wall.

Hark! a thrilling Voice is sounding:
 From The Advent Lessons
 With the bang of planes breaking the sound barrier,
 He that cometh to judge our earth calls to "ins" and "outs",
 One in their need to stop playing it cool,
 And one in their need to pray Emmanuel to come
 And ransom captive "Xmas" and the four weeks before
 Once a "little Lent".

Shoppers, awake!



Adventide 1959

CHRISTMAS ON THE BACK WARD OF THE COSMOS



By William B. Spofford Jr.

Supervisory Chaplain, Massachusetts General Hospital

BEDLAM, bed'lam, n. (Corrupted from Bethlehem, the name of a religious house in London, afterwards converted into a hospital for the insane. A mad-house, a place appropriated for lunatics; hence, any scene of wild uproar and madness.) . . . Consolidated Webster Reference Dictionary, 1947.

Freudian ethic . . . Population boom;
Driven by sex in a
 Too crowded room.
Fission and fusion and powers atomic,
Sadness, tranquillized, becomes
 Hilariously comic.

So hey nonny nonny and 'ring that bell' . . .
Don't ask for whom it tolls, man:
It's no death knell!

Berlin partition . . . Taiwan straits;
Give us this day
 Our daily hates;
Separate but equal and arpartheid . . .
"Don't bother me, I'm just
 Along for the ride."

So hey nonny nonny and 'a small dividend' —
Don't ring that bell loudly, man:
It's not the end!

Sputnicks and Thors . . . Luna and Mars;
Propulsion to space and the
 Farthermost stars.
Conquest of distance at jet-propelled pace
Curtains the lines
 Grooved on my face.

So hey nonny nonny and carol it loud —
Why is the bell-ringer, man,
Draped in a shroud?

So 'prosit' and 'skoal', 'salud' and 'cheers' —
Frivolous talk smothering
 Lachrymose fears;
A 'blanket for Linus' and 'hair of the dog':
Is there no light to
 Dispel this fog?

So hey nonny nonny and 'one for the road' —
You ring for a feast, man?
Please, don't be crude!

BETH'LE-HEM (beth'le.em; -hem), n. (Heb. Bethlehem, the house of food.) 1. A town in Judea, birthplace of Jesus. 2. A bedlam, or lunatic asylum.



Don Large

What Do You Want For Christmas

THOUGH the thoughtfulness of an interested friend, I now possess a Diners' Club card. And I must confess that I enjoy its advantages. Not only can I buy sumptuous dinners, but also exotic geegaws, automobiles, and trips around the world. And at least as far as the here-and-now is concerned, nothing costs me a penny. I can enjoy it all today, and then pay off my debt at some date in the comfortably remote future.

At the same time, this magic card of mine leaves me vaguely uneasy. Despite its open-sesame touch, I'm forced to face the fact that payment for the truly abiding values of life can never be deferred without immortal risk. I'm left sadly feeling that, since we are blithely charging so many of our current obligations off to the future, "cash on the barrel head" has become a forgotten virtue.

This unhappy situation reminds one of the cartoon of an old-fashioned gentleman timidly asking the waiter at the conclusion of dinner, "Do you accept cash here?"

The Lord accepts only cash—or at least the committed pledge of sacrificial love to be promptly paid for, if only as a generous thanksgiving for blessings which can never be fully paid for.

No one needs a Diners' Club card for admission to the Lord's Supper. In fact, such a card would be utterly useless. A true communion with Christ includes the hard cash of grateful love freely offered and gladly arrived at.

Recently an intensive survey was conducted

amongst a representative cross-section of Americans. The poll simply asked them what they wanted most, and what they would therefore sacrifice most to get. The eye-opening results were tabulated as follows:

- New car
- New house
- New clothes
- Permanent peace
- House furnishings

What a nakedly revealing estimate of where our hearts really dwell! Not a word about the Church as the historical Body of Christ—and "peace on earth among men of good will" just barely makes the grade. And yet one is obviously impossible without the other. Instead, however, top priority is given to those fleeting things for which Diners' Club cards are issued. And down near the bottom of the list is one of the abiding things whose cost cannot be charged off to the future.

There was a philosopher back in the 1920's who—in the light of the dark responsibilities of the subsequent 40 years or so—said something which now sounds all too bitterly fitting. He said that a truly selfish man would have lived on credit until 1914, the year the bills began to come in. Then he would have made a graceful exit, flinging over his shoulder the flip words, "Charge it, please!"

Admittedly, love cannot be bought. But the degree of our devotion to the things that matter can be indicated by how much we're willing to give of our selves and of our substance. In fact, there's no other way to show it.

In short, the Church cannot live on token payments now, followed perhaps by deferred payments then—not even by courtesy of the Diners' Club!

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

A Church, A School by Ralph McGill.
Abingdon. \$2.00

Ralph McGill stands in a strategic position today and is doing a notable job there. As editor of the Atlanta Constitution in Georgia, he writes hard-hitting editorials damning the preacher of hate that have done and are doing so much to bring into disrepute the ideals and democratic

convictions of the old South. In addition to his newspaper work, he writes regularly a syndicated column published nationally.

This book is a collection of his daily columns in the Constitution and begins with the editorial which won for him a Pulitzer Prize. It is wholesome reading for Northerners and Southerners alike.

Summit Roundup; Profiles of 21 World Leaders. By William H. Stringer. Longmans, Green. \$4.50

The author here is the representative of the Christian Science Monitor in Washington and has served this famous and able journal in many capacities and many countries. He has distilled here much of his long experience at home and abroad in 21 interesting sketches of national

leaders. To each of them he put two questions: "What is your country's essential role in world affairs?" and "What is the most encouraging development now under way in your country?"

Nothing new is revealed in the questions and answers, but each sketch has points of interest and some of them reveal as much about the beliefs and presuppositions of the author and his journal as they do of the world leader interviewed.

The Story Of American-Soviet Relations, 1917-59 by Harry F. Ward. National Council of American-Soviet Friendship. \$5.00

You may well be warned, before you read this most important pamphlet, that it has dynamic power and may cause explosions in a reader's mind and conscience. Dr. Spofford, the Witness's Managing Editor, has given a good description of its contents in his *Talking It Over* in the issue of December 10th. I have ventured to suggest that it has explosive possibilities because it gives you an impressive array of facts, with meticulous proofs that they are facts, which the average U. S. citizen never heard of in all his reading on the subject of American-Soviet relations. The reason, of course, is that this particular line of facts, which Dr. Ward records here, reflects little credit on American policy-makers, so the big circulation popular newspapers and magazines omitted to mention them.

Beginning with the military intervention by western powers, including the U.S., in Russia in the early days of the Soviets, leading to active support of one after another Czarist general or admiral, the story of American - Soviet relations is rehearsed through the ups and downs of the later years into the present cold war era.

Parts of the story are sad, some of it is bad—for both the U.S. and Russia—much of it is thrilling and makes one proud of our political leadership. And you, gentle reader, better get this little book and read it,—for your mind's enlightenment and your soul's good.

Protestant Thought from Rousseau to Ritschl by Karl Barth. Harpers, \$7.00

Karl Barth is probably the most influential theologian of the present day. His fame rests upon two books, chiefly: his commentary on Romans, and his *Dogmatic Theology*—the latter a vast work not yet finished. Many persons have been influenced by his thought, without, perhaps,

having heard his name. For a whole generation he has stood for the "Neo-Orthodoxy" which has spread throughout the Protestant world, and has even influenced Roman Catholic and Eastern Orthodox theologians. Many preachers in all the Churches have shared his views, in greater or less degree. His critics have emphasized his neglect of historical studies and his non-historical presentation of the Christian faith, as if it were a purely theological or philosophical system.

In the present book he shows his skill as a historian, and reviews the development of Protestant thought since the eighteenth century. His characters are chiefly German, and the thought is almost purely continental. English theology or philosophy (Hobbes) is secondary and consequential. American is limited to the Declaration of Independence. The book should be called by a more limited name. But it is wide-ranging, within its own territory. Art, music, literature, philosophy, politics, invention, science—all are part of the tremendous shift from the "Age of Absolutism" (which he designates the eighteenth century) to the

present. He has little sympathy, however, for movements aside from theological and philosophical, and at the core of his presentation is the same old rigidly "biblical" understanding of the Christian religion that one finds in all his writings.

—Frederick C. Grant

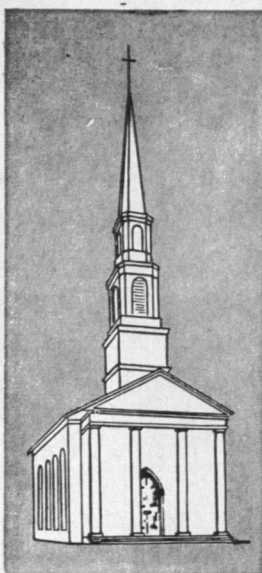
SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

Bishops and Rectors will want copies to give to men considering the ministry. Highly recommended by Bishop Banyard of New Jersey and the Rev. Burke Rivers, rector of St. Stephen's, Wilkes-Barre, Pa.

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UNION WITH METHODISTS IS DISCUSSED

★ Unofficial grass roots conferences on Church union by local Episcopal and Methodist representatives were seen as making fertile the ground for further approaches to unity of the two denominations.

Two bishops, one from each of the Church bodies, expressed this belief after co-hosting a three-day conference in Newport, R. I. of clergymen and laymen from both denominations to discuss intercommunion. They were Bishop John S. Higgins of Rhode Island and Methodist Bishop John Wesley Lord of Boston.

Attended by ten clergymen and ten laymen from each group, the conferees met for "prayer and study" aimed at a better understanding of their respective Churches and at fostering "a continuing fellowship of understanding" between Methodist churches in Rhode Island and nearby Massachusetts and Connecticut with Episcopal churches in Rhode Island.

The conferees agreed to ask Bishop Higgins and Bishop Lord to appoint an executive committee of two clergymen and two laymen from each denomination to plan for continuation of the local talks.

Bishop Coadjutor Robert F. Gibson, Jr. of Virginia, chairman of the Episcopal commission, and Bishop Frederick B. Newell of New York, head of the Methodist commission, were among resource leaders at the Newport conference.

INSTALLATION OF BISHOP LEWIS

★ Bishop Lewis will be installed as bishop of Olympia on January 6th at St. Mark's Cathedral, Seattle, by Presiding Bishop Arthur Lichtenberger.

Bishop Bayne will preach his final sermon as diocesan at a

special service held at the cathedral on December 27th. The clergy will make up the choir.

SEABURY - WESTERN STARTS APARTMENT

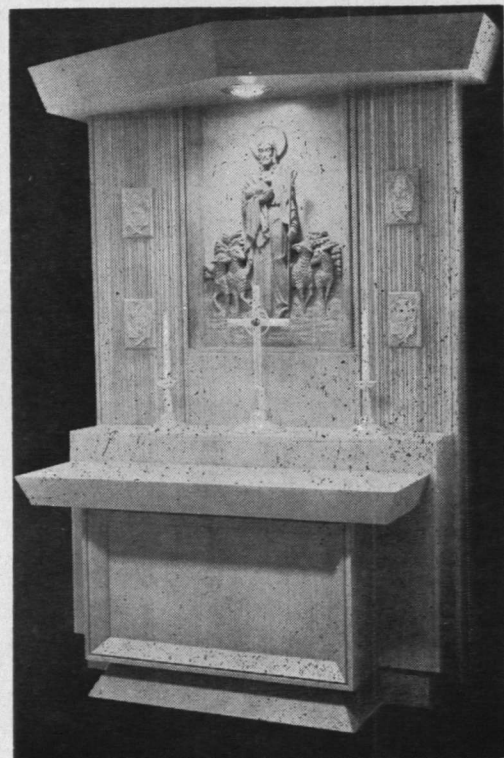
★ Construction has begun on an apartment building at Seabury - Western Seminary, to house married students and their families. It will cost \$260,000 and will have twenty apartments.

RELIGIOUS FREEDOM IN SPAIN

★ President Eisenhower promised to give "thoughtful consideration", when in Spain, to a letter from a Spanish Baptist leader protesting the lack of religious freedom in that nation.

The letter reached the President through the Rev. Louie D. Newton of Atlanta, Ga., former president of the Southern Baptist Convention.

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NEW WORLD COUNCIL HEADQUARTERS

★ Plans for the new \$2,500,000 headquarters of the World Council of Churches in Geneva call for a modern structure with 275 offices and a centrally-located chapel, library and meeting room for 200 to 400 persons.

Details of the headquarters were announced at the annual meeting of the Friends of the World Council by Bishop Henry Knox Sherrill. He is chairman of the international committee in charge of fund-raising efforts.

A proposed second wing "to be constructed if and when need should arise" would contain an additional 169 offices.

Cash and pledges totaling \$6,600,000 have already been received, including about \$1,000,000 from the U.S., Bishop Sherrill said. The total includes donations from foundations and individuals as well as from the 11 member Churches in more than 50 countries. Of the \$6,600,000 still to be raised, the bishop said, a half million is being sought in America.

Addressing some 200 persons at the meeting, Daniel T. Niles of Jaffna, Ceylon, general secretary of the East Asia Christian Conference, asserted that Christianity is a Western religion because "a large majority of those who bear the name of Christ live in the West."

Even though a varying percentage of these people "are not actively identified with Christian work or witness," he declared, the world believes that Christianity is a Western religion and "you've got to accept responsibility for it, for yourself and for your fellows."

Niles, principal of Jaffna Central College and pastor of St. Peter's Methodist church, stressed the "importance, somehow, of finding our Christian



CHARLES P. TAFT

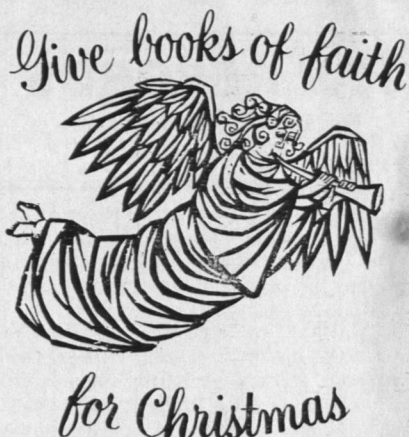
faith rooted in the historical Jesus."

On the basis of his observations in frequent visits to America over the last 19 years, he expressed his belief that "more and more of the Christian faith, even among those who believe, are becoming indifferent toward the Jesus of history."

"If in the Western world our Christian faith is to find its real truth in Jesus of Nazareth," Niles stated, "it will do so only as it comes back to proclamation and teaching from the pulpit," where, he added, "it is strangely absent."

Presiding at the meeting was Charles P. Taft, Episcopalian of Cincinnati. The invocation was given by Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America and a world council president.

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By Lewis M. Kirby Jr.
Record Editor

The Sound of Christmas: Fred Waring and the Pennsylvanians. Capitol T1260 \$3.98. Stereo Capitol ST1260 \$4.98

Christmas music in the lighter vein. Over thirty carols, both sacred and secular, are skillfully woven together in one long, delightful medley. In addition to the Waring chorus and orchestra, there are several carols sung by a children's choir from East Stroudsburg, Pennsylvania, and others played by the Hand Bell Ringers of the First Presbyterian Church of Staten Island, N.Y.

I am especially pleased that Mr. Waring has included so many of the carols written by the Rev. Alfred Burt who, before his recent death, had started a custom in his family of writing one new carol each year. These are wonderfully fresh compositions. They are entirely within the spirit of the carol as a folk production. Unless my guess is wrong, they are destined to take their place among those carols which have become "traditional." An earlier recording of these Christmas songs (Columbia CL 1051) is now out of print. Our indebtedness to Mr. Waring is thus doubled.

Good recorded sound by Capitol.

Joy to the World! — The Roger Wagner Chorale. Capitol P 8353 \$4.98. Stereo Capitol SP 8353 \$5.98

Surely this is one of the most delightful of the many available albums of Christmas music. Included are all of best known carols as well

as some which are not quite so familiar.

Where lies the delight in this album? Certainly not in the selections chosen, for these same carols can be found in other places as well. No, the delightful quality lies in the arrangements by Mr. Wagner in collaboration with Salli Terri. From *Joy to the World* with its blazing trumpets to the *Coventry Carol* with its delicate solo string obligatto, every carol is performed with style and taste.

The Wagner Chorale again proves itself to be one of the leading musical organizations in the world. The tonal quality of their singing is unsurpassed; their diction is magnificent.

Capitol's recording is excellent. In all respects, this is a disc to own.

Christmas at Symphony Hall: Berj Zamkochian, organist. Gregorian M-101 \$4.98. Stereo S-201 \$5.98

The newest release of the Gregorian Institute of America features the young organist Berj Zamochian. Mr. Zamochian is organist for the Boston Symphony, choirmaster-organist of St. Theresa's Roman Catholic

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Rev. C. Kilmer Meyers, S.T.D., Vicar; The Rev. M. J. Young, P.-in-C.
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ST. CHRISTOPHER'S CHAPEL

48 Henry St.
The Rev. C. Kilmer Myers, S. T. D., Vicar; The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30

Church in West Roxbury, Massachusetts, and instructor of music at Regis College, Weston, Massachusetts.

This disc contains the standard carols, performed on the Aeolian-Skinner organ in the "home hall" of the Boston Symphony. This is not, by far, the largest Skinner organ, but it has plenty of the sound which has made the Boston firm famous.

Each of the carols is stated first in its simplest form and then follows one or several variations which, I presume, are by Mr. Zamochian.

Summing up: a tasteful Christmas bouquet for those who prefer their carols without words. Well recorded.

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-BACKFIRE-

Cora M. Lever

Churchwoman of Brattleboro, Vt.

I feel that there is one simple way that the Church can inspire and strengthen the faith of the lonely, the sick, the aging, and the blind. It is to have another Episcopal record of familiar general hymns with usual tunes, as older people are very irritated by new tunes for the hymns they have loved and sung in church for many years. These hymns should be sung by an adult church choir with special emphasis on enunciation of words so that they can be followed and understood without a hymnbook thus being helpful to the sick in bed at home and nursing homes and the blind. These hymns should be hymns of praise and joy and sung with spirit. The records of favorite Protestant hymns on the market are melancholy and sung with sentimentality such as *Lead Kindly Light* and *Now the Day is Over*. I should like hymns like *Oft in Danger*, *Oft in Woe*, *Fight the Good Fight*, *When Morning Gilds the Skies*, and *Jesus the Very Thought of Thee*, *Lead us, Heavenly Father*, *Lead us*.

There is one canticle that is not on any record, *The Benedicite*. I wish it might be on this record in the shortened form in the musical setting which is mentioned in *The Witness*, November 26, in the article by the Rev. Mr. Schmidgall on the work of the music commission of the Church. I was very much interested in the article as my husband and I use the records of the commission and also of the cathedral at least

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every week. We have found them very inspiring and devotional.

James D. Davis

Layman of New York City

Evangelism apparently has suddenly become a matter of much concern among Episcopalians, as witness your report (12/4) by the commission of General Convention and the two articles on the subject by the Rev. Arthur Walmsley. It is clear from the report, based largely on a questionnaire sent to the dioceses, that there is no clear idea what evangelism really means. Until we know it is not likely that our Church will be very evangelical.

Mr. Walmsley has offered us, as your heading says, "sharp and penetrating questions" and it is to be hoped that what he has written will be widely discussed. As things now stand, I seriously doubt if many parishes will act upon his suggestions. I am familiar with the programs of a number of parishes and missions, and the only evangelism I have ever seen consists of the clergy making calls with the hope that those called upon will return the visit by attending church—at least once.

There are parishes that are "vital centers in which the day to day life of people makes contact with the Gospel", to quote Walmsley. And

your challenging series on What's Going On Here has told the story of a number of them. I hope you can tell us about others.

Richard F. Shaw

Layman of San Francisco

You will be doing a real service if you can give us an authoritative article on this fallout business, as you say you plan to do. I have not seen elsewhere the facts—if they are facts—which were quoted in Talking It Over from an address by Dr. Linus Pauling. That address should have been on the front page of every newspaper in the country, but I never saw even any mention of the speech, let alone any quotations from it.

Lucile W. Gordon

Churchwoman of Philadelphia

I was rather shocked by the title of the article by the Rev. James H. Clark — "Churchmanship: Who Cares?" but I calmed down after reading the article. Being in my late sixties, and all my life an Episcopalian, I have always thought Churchmanship to be a very important thing. Probably I am behind the times, as I am sure others must be.

If the old words "high", "low", "evangelical", "Prayer Book" are out of date in describing churchmanship, why not bring us up to date?

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