

June 2008 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

This month I have the joy of celebrating the 40th anniversary of my ordination to the Priesthood. I have already had many cards and letters from friends from every one of the places where God has called me to serve. Some of them have reminded me of people and events I had forgotten; others of wild or improbable happenings I remember only too well! You may be amused to share some of these memories.

My first position was as Assistant Priest in S Salvador's Church in a poor area of Edinburgh. This area contained the main prison for the East of Scotland, and my Rector and I were the Episcopalian chaplains to the prison. While I was still a Deacon, a prisoner who was about to be transferred to another prison asked me to hear his confession. Of course, I knew that a deacon could not give absolution, but I also knew that my rector was sick and that this prisoner was unlikely to go to confession in his new prison. So I heard his confession and at the end gave him absolution, saying: "Our Lord Jesus Christ . . . forgive thee all thy sins, and by his authority which is *about to be committed unto me*, I absolve thee from all thy sins." When I next saw the Bishop, I confessed what I had done, and he was kind enough to say he saw the dilemma I had been in. But then he added, with a twinkle in his eye. "Well, I suppose now I'll just have to ordain you priest, or that absolution will never take effect!"

After S Salvador's, I had the privilege of living for three years in what may be the most beautiful Cathedral Close in England, that of Salisbury Cathedral. As Chaplain and Lecturer in the Theological College there, I had the stimulating company of around a hundred men studying for the priesthood to whom I taught courses in New Testament and Moral Theology. I also was able to attend Evensong every day, sung by a superb boys' choir, often with a congregation

of just a few of us from the College and a handful of Canons' widows and other inhabitants of the Close. It was there I learned that worship is not about numbers or instant intelligibility, but about mystery and beauty and faithfulness. Crowds of tourists and visitors came through the Cathedral, and in my cassock I was often fair game for their interminable questions. I always tried to give a helpful answer, but for once I was silenced when a large American lady (who had no doubt just come from Stonehenge just up the road) said: "Is this Cathedral A.D. or B.C.?" Where did one begin?

The Bishop of Edinburgh asked me, after three years, to come back to Edinburgh and become Rector of S Michael & All Saints, the most Anglo-Catholic church in the diocese (and indeed in Scotland, I think). The church was the combination of All Saints, Tollcross and S Michael's, Hill Square, which had to be closed. This latter was among the five churches that Canon Colin Stephenson pinpointed in "Merrily on High" as being the most extreme papalist churches in Britain (the only ones that certain extreme clergymen would pronounce "sound")!

For most of my time at S Michael & All Saints, I was also Chaplain to the Edinburgh theatres for the Actors' Church Union. This meant that I visited the casts of shows and helped actors with any problems they had. About once a week I had a party for any who cared to come, and it was at one of them that I heard an actress say something to the Bishop of Moray, Ross & Caithness (who was staying with me for a few days). Someone else added that old joke "As the Actress said to the Bishop" and there was a sudden cheer from the other guests—for the first, and probably only, time it had been a real actress and a real bishop!

It was that same Bishop who a few years later asked me to become Provost (that is Dean) of his Cathedral in Inverness in the north of Scotland. The Cathedral is a beautiful 19th century red stone

building beside the river Ness, which flows out of Loch Ness, home of the famous Monster. I loved my time there and even began to learn Scottish Gaelic, still spoken by quite a lot of people in the Highlands and Islands of Scotland. Most Highlanders are called Mac Something, but Inverness had the unique problem that all three of its undertakers were called Fraser. It was hard to find out which one was dealing with a funeral, but the locals had solved the problem by christening them “Coffin John,” “Dave the Grave” and (the one who had wanted to open a crematorium but had been defeated by the ultra-puritan Free Presbyterian Church) “Barbecue Bill.”

While I was Provost of Inverness, my old friend John Satterthwaite, who was Bishop of Gibraltar, asked me to join his Diocese and, after experiencing the life of some Chaplaincies on the Continent, to become his Vicar-General. I went first to be Chaplain of the British Embassy in Ankara, Turkey and, after a year, to be Chaplain of the English Church in Stockholm, Sweden, which was also attached to the British Embassy. Both were fascinating jobs.

Turkey is a secular republic, though most of its people are nominally Muslim. No one, whether Islamic clergy or Christian priests, were allowed to wear clerical dress. (This explains some delightful pictures of Pope John XXIII in shirt and tie when he was Papal Nuncio in Turkey.) I was astonished to find that the capital, Ankara, was in what the New Testament calls Galatia, and that we were surrounded by Early Christian sites such as Cappadocia, Ephesus, Colosse and even Philadelphia! I once celebrated Mass in a T-shirt and shorts with a chunk of local bread and a little bottle of wine, high up in a ruined amphitheatre where no doubt Christians had been thrown to the lions. This was for a group of American sailors whom I was showing around. They were Christians and wanted a Mass, so, although it was technically illegal, I did it. It made me think about how often little groups of persecuted Christians

must have done the same right there in S Paul’s day.

Stockholm was a different experience altogether. The Church of Sweden, to which over 90% of Swedes belong, is very wealthy, all wages and costs being paid for by the State. But almost nobody goes to church—about 1 or 2 % of the population, I believe. The Anglican Church was a great mixture of people: diplomats from the British and American Embassies and other English-speaking Embassies; students and businessmen in Stockholm for a short time only; Brits and Americans who had married Swedes; English-speaking refugees from all over the world, particularly Africa; and of course several Swedes who preferred the English Liturgy to their own.

The Swedes are wonderfully democratic (with a small D!) and the heir to the throne, Princess Victoria, who was then a young girl, would sometimes be brought to church by her great-aunt, Princess Lilian, who was Welsh, without any particular fuss or ceremony apart from a bodyguard. The children in the Sunday School were often accompanied in their songs by one of the members of Abba, the singing group, whose child was a member. Unlike in the UK or USA, such famous people (including the King and Queen) could move around freely without any great fuss.

So after my “apprenticeship” in Turkey and Sweden, I went to London to be the Vicar-General of the Diocese of Gibraltar in Europe, and found myself responsible, under the Bishop, for about 250 churches, large and small, throughout Europe. From a Diocesan Office in Kensington and then in Westminster, with only five or six full-time staff, I administered the Church of England chaplaincies from Norway in the West to Turkey in the East, and from Russia in the North to Morocco in the South. (Yes, I know Turkey and Morocco are not in Europe, but somehow they had been added to our Diocese). During my time as Vicar-General (when I also had the exotic title of Archdeacon of Europe, I visited almost all of the chaplaincies, for

all sorts of reasons: to institute a new priest; to represent the Bishop when some special event was being celebrated; sometimes, sadly, to deliver a rocket to a Vestry (or a chaplain) who were behaving badly. And sometimes, of course, I went just because it was cold and rainy in London and lovely and warm in Spain!

After five years of this, the Bishop asked me to be Dean of the Cathedral of the Diocese, which is situated on the Rock of Gibraltar, that tiny British Colony at the extreme southern tip of Spain. I loved being there in a Mediterranean climate, though it was a little like time travel, and I sometimes felt I had gone back fifty years. Though it has only about 30,000 inhabitants, Gibraltar is a country in miniature, with a Governor sent by the Queen, a Prime Minister and Parliament locally elected, a Supreme Court, etc. Most of the people are Roman Catholic, and there is a Roman Catholic Bishop of Gibraltar and a dozen priests. My Cathedral had just three priests and ministered to a very small number of locals who were Anglican.

However, Gibraltar is a very important base for the Royal Navy, Army and Air Force, and there were always a lot of soldiers, sailors, marines and airmen around. Since most of these were (nominally at least) Anglican and had only one military chaplain to look after them, they were very much part of my ministry. Ships from the US Navy also called in to Gibraltar a lot. Though this added to the work, the military presence did have its advantages. Whenever I gave a dinner party at the Deanery, which was a big 18th century mansion which had formerly been the officers club for the Royal Engineers, I could ask a couple of dozen people to a sit-down dinner without having to worry about cooking, serving or washing up. This was all taken care of by four or five sailors whom I borrowed for the night.

Finally, the Bishop asked me to become Archdeacon of Italy & Malta, since we had had a bit of a crisis with the last one who had simultaneously gone back to Australia and over to Rome! I went to live in Milan, and for the next few years travelled the length and breadth of Italy while also running All Saints, Milan. Both duties I loved. In Milan, I became friendly with Cardinal Martini and many of the clergy of his Cathedral, who were very pro-Anglican. They have a different rite for the Mass, the Ambrosian Rite, and are very careful to call themselves Ambrosian Catholics rather than Roman Catholics, though they are, of course in full communion with Rome. So they could quite see the point of Anglo-Catholics, though (like me) they wished we were also in communion with Rome.

To be paid to travel to Rome, Venice and Florence, to say nothing of Tuscany, Umbria and Sicily seems too good to be true. But so I was, and I loved it all. However, the travel became more and more tedious, as new restrictions and security checks, etc. began to expand. So, after twelve years in the Diocese of Europe, I decided that I should be a parish priest again in what I called "a normal English parish." That I have come to S Clement's, Philadelphia, just proves that the Lord God has a good sense of humour!

But as usual, He was right and called me to where I am supposed to be, as He has done with all my other jobs. I hope to be able to serve the people of S Clement's as I have tried to do in Edinburgh, Salisbury, Inverness, Turkey, Sweden, London, Gibraltar and Italy.

As you can see, it has been a busy forty years!

Affectionately, your Rector & Friend,

Kalendar

June 2008 – *The Most Sacred Heart of Jesus.*

- 1 Su **Within the Octave of the Sacred Heart.** Pentecost III. *S Angela de Merici, V.* [Parish]
- 2 M Of the Octave. *S Marcellinus & his Comp., Mm.* [Increase of devotion to the Sacred Heart]
- 3 Tu Of the Octave. [For more visits to the Blessed Sacrament]
- 4 W *S Francis Caracciolo, C. Of the Octave.* [Catholic Renewal in the Religious Life]
- 5 Th *S Boniface, B.M. Of the Octave.* [The Church in Germany]
- 6 F Octave Day of the Sacred heart. *S Norbert, B.C. Abs.* [The Norbertines at Paoli]
- 7 Sa *S Robert of Newminster, Ab.* [Monks & Nuns of the Cistercian family]
- 8 Su **Pentecost IV.** [Parish]
- 9 M *S. Columba, Ab. Ss Primus & Felician, Mm.* [The Church in Scotland]
- 10 Tu *S Margaret, Q.W.* [Christian monarchs & those in civil authority]
- 11 W *S Barnabas, Ap.* [The Bishop & Diocese of Pennsylvania]
- 12 Th *S John of San Fagondez, C. Ss Basilides, Cyrinus, Nabor & Nazarius, Mm.* [The Servers' Guild]
- 13 F *S Antony of Padua, CD. Abs.* [Society of S Francis]
- 14 Sa *S. Basil the Great, BCD.* [Confraternity of the Blessed Sacrament]
- 15 Su **Pentecost V..** *S Vitus & his Comp., Mm.* [Parish]
- 16 M *Feria. Monthly Requiem..* [June Chantry List]
- 17 Tu *S. Botolph, Ab.* [Rowan, Archbishop of Canterbury]
- 18 W *S Ephræm the Syrian, Deacon, CD. Ss Mark & Marcellian, Mm.* [For the Syrian Church in the Levant & India]
- 19 Th *S John Neumann, B.C. S. Juliana Falconieri, V. S Gervase & Protase, Mm.* [The Archbishop & Diocese of Philadelphia]
- 20 F *S Silverius, PM. Abs.* [Pope Benedict XVI]
- 21 Sa *S. Aloysius Gonzaga, C.* [Work of the Church among young people]
- 22 Su **Solemnity of S John Baptist.** Pentecost VI. *S Alban, M.* [Parish]
- 23 M *Vigil. S Etheldreda, V.* [Society of Mary]
- 24 Tu **Nativity of S. John the Baptist.** [Parish]
- 25 W *S William, Ab. Of the Octave.* [S Gregory's Abbey, Three Rivers]
- 26 Th *Ss John & Paul, Mm Of the Octave.* [The Guild of All Souls]
- 27 F *BVM of Perpetual Succour. Of the Octave Abs.* [Living Rosary of Our Lady & S Dominic]
- 28 Sa *S Irenæus, BM Of the Octave. Vigil.* [Theological colleges & their students]
- 29 Su **Ss Peter & Paul, AppMm.** Pentecost VII.. [Parish]
- 30 M Commemoration of S Paul, Ap. *Of the Octave of S John Baptist.* [Parish of S Paul, Washington, DC]

Agenda:

- 1 June **Sunday in the Octave of the Sacred Heart. Summer Sunday Schedule begins:**
Matins, 7.30 a.m. Low Mass, 8.00 a.m. and High Mass 10.00 a.m.
- 10 June **Celebration of the 40th Anniversary of Ordination to the Priesthood of Canon Reid.** High
Mass, 7.00 p.m. with Dean Giles preaching. The Choir will sing the Schubert *Mass in G* with
orchestra and the Elgar *Ave Verum*. A Reception in the Parish Hall will follow. All are invited
to be present.
- 17 June Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]
- 22 June **Solemnity of the Nativity of S John the Baptist.** Low Mass, 8.00 a.m.; High Mass, 10.00
a.m.
- 29 June **Ss Peter & Paul, AppMm.** Low Mass, 8.00 a.m.; High Mass, 10.00 a.m.

New Tracts Available

Several new tracts have been reprinted and are now available for your devotional needs. They may be found on the Tract Racks in the Narthex or if you are at a distance, a donation of \$1.00 per tract will cover the cost of postage as well.

These additions to our collection are:

The Rosary of the Blessed Virgin Mary, The Society of Ss Peter & Paul, 1956.

**All Generations shall call me blessed: XV Devotions of Our Lady from
Anglican Writers of the XVII Century**, The Society of Ss Peter & Paul, 1933.

Music for the Month – June 2008

1st June, Within the Octave of the Sacred Heart::

Ordinary: *Francisco Guerrero*, Missa 'Simile est regnum cœlorum'

Organ: *Felix Mendelssohn*, Andante serioso e maestoso

Mendelssohn, Allegro vivace

8th June Pentecost IV:

Ordinary: *Hans Leo Hassler*, Missa Tertia

Organ: *Johann Sebastian Bach*, Prelude in G Major

Bach, Fugue in G Major

10th June, 40th Anniversary of Ordination Celebration of Canon Reid:

Ordinary: *Franz Schubert*, Mass in G (with orchestra)

Motet: *Sir Edward Elgar*, Ave verum

Canticle: *Sir Charles V. Stanford*, Te Deum in B-flat Major

Organ: *Elgar*, Sonata in G Major: Allegro

Elgar, Imperial March

15th June, Pentecost V:

Ordinary: *Pompeo Cannicciari*, Missa ad quatuor voces

Organ: *Alexandre Guilmant*, Sonata VIII: Andante

Guilmant, Sonata VIII: Scherzo

22nd June, Solemnity of the Nativity of S John Baptist:

Ordinary: *Clement Janequin*, Missa 'La Bataille'

Organ: *Jehan Alain*, Prelude & Fugue

Percy Whitlock, Scherzo

29th June, Ss Peter & Paul:

Ordinary: *Tomás Luis de Victoria*, Missa O Quam Gloriosum

Organ: *Jean Langlais*, Prelude & Fuguettes

Langlais, Fantaisie sur un theme norvégien

A New Organ for S. John's Chapel

S Clement's has just been given a 2 manual 13 rank (or voice) pipe organ that used to reside in the now-defunct Church of S Paul the Apostle in Baltimore, a mission church of the parish of Old S Paul's, Baltimore. Mr Baird Wickkiser, a very well-known organ technician from Baltimore, brought the availability of the instrument to Curt Mangel's attention and he and Peter Conte traveled there to examine the instrument. They were both very excited because the organ is just the right size for use in S John's Chapel to replace the present tracker instrument that is not a good fit for our liturgical requirements. In addition to the instrument being the right size it is also very historic due to the fact that it was built by the Moller Organ Company and was designed and voiced by one of the best artists in the history of organ building, Richard O. Whitelegg. Mr Whitelegg came to Moller in 1931 and brought their instruments to a pinnacle of quality and sound. He trained with the famous Willis family from Great Britain and is revered for his work. S Clement's new organ was built in 1933 at the best time of his tenure there and is virtually untouched. Many of Whitelegg's Moller organs are no longer in use due to misguided attempts to make a fashion statement. We are extremely fortunate to have found one of his elegant instruments intact and in excellent restorable condition. The labor for restoration and installation is being donated by several of our church members and they will be supervised by Curt Mangel, Curator of the Wanamaker Organ. Curt has reported the organ chambers could be built and the instrument restored with a budget of \$64,000. We ask our parishioners and friends to give generously to this exciting project that will be a gift to the superb musical and liturgical heritage we will pass on to the next generation.

S. Clement's and Its Connection with The Community of the Resurrection "The Mirfield Fathers"

Raymond Raynes, CR made his first visit to S Clement's, Philadelphia in 1953 but his visit was not the first to be made by a member of the Community of the Resurrection. S Clement's first contact with the Mirfield Fathers was probably as early as 1909 when Fr Paul Bull was in America lecturing at the General Theological Seminary in New York, and spent Christmas on two occasions at S Clement's. During the rectorship of Fr Charles Hutchison (1905-1920), both Walter Frere, CR and J. Neville Figgis, CR were guest preachers. Edmund Seyzinger, CR visited S Clement's in 1913 when he preached at Evensong on Easter Day. He had been invited that year to deliver the Church History Lectures during Lent at the Garrick Theatre. His topic was: Continuity, Doctrine and Present Day Power of the Anglican

Church. In 1926 he returned for a Preaching Mission. He wrote: "I began my preaching work at S Clement's, Philadelphia on January 23rd; it was planned that I should continue it for one week, but it was thought good to prolong it, so that I did not finish until last night, February 5th. S Clement's is a strong and well-established centre of Catholic life and it has fine traditions. The Cowley Fathers were in charge here for about 15 years, I think, from 1876 onwards, and their influence remains. The congregations have been large and my visit altogether happy. Two Sisterhoods have houses here—the All Saints' Sisters and the Sisters of the Holy Nativity (founded by Bishop Grafton). Rolland Severence whom I met in Italy last year is now on the staff here. It has been a delight to renew friendships I made here in 1913." When Fr

Seyzinger received news of the death of Cardinal Mercier he offered to say a Requiem Mass for him in S Clement's.

In 1923, Frederick Horn King, CR preached a Parochial Mission in S Clement's during the time of Fr Quin's death. Fr King had written from Canada to the brethren at Mirfield of his time in Philadelphia: "There was a delightful group of mothers, Dear old souls! I took them right into my heart at once, and I think they did the same to me. They came almost every night of the Mission, but on several nights they came officially with their white veils on and filled all the front pews. There were other good *live* guilds and societies which back up the Mission as well. Bruce Reddish was my assistant and did excellent work with the wealthy, cultured women and a few men in the mornings, and helpful in most every way. The Thanksgiving Service on the third Sunday night was a great event, a packed church, clouds of incense, a great procession, with stations at the Font, etc. of all those who had renewed their Baptismal vows—there must have been 300 at least—concluding with Benediction. It was a great service."

Other Mirfield Fathers followed including Fr Philip Speight, CR; Fr Harold Ellis, CR (Novice Guardian 1937-1944); and Fr Osmund Victor, CR who was Prior of the Community in South Africa. It seems the CR connection lapsed during the rectorships of Fathers Elwell, Hendricks, and FitzHugh. It wasn't until Fr Peter Laister's rectorship that Fr Augustine Hoey, CR was invited to preach in S Clement's between 1986 and 1987. In 1992 Fr Hoey returned to S Clement's to lead a School of Prayer assisted by other Priests and Religious. Since 2001, the connection has continued. Br William, CR who was Prior of the Mother House conducted a Quiet Day during Lent.

Br Steven Haws, CR (a former Vestryman and Server at S Clement's) conducted a Quiet Day sponsored by the Confraternity of the Blessed

Sacrament and has been an occasional preacher; his last visit was in November 2007 when he was invited to preach on S Clement's Day. Although there had been a period when no Mirfield Father or Brother had visited or preached in S Clement's, the fact is that for almost 100 years the Community of the Resurrection has had an association with the parish, which few parishes in the Episcopal Church can claim. (The connection between S Clement's and Community can be strengthened by a more formal link by becoming a Companion or Friend of CR.) Members of S Clement's can be assured of a warm welcome to the House of the Resurrection, Mirfield, West Yorkshire, should they find themselves in the UK. Two ordinands from S Clement's—Michael Greene and Michael Tuck—have recently trained for the Priesthood at the College of the Resurrection, Mirfield. There are scheduled retreats each year at Mirfield and at Hemingford Grey, CR's other retreat house near Huntingdon, Cambridgeshire.

There is no known record of the founder of CR visiting or preaching in S Clement's. Charles Gore made his first visit to America in 1887 to attend the Convention of the Brotherhood of S Andrew in Buffalo, New York. Gore did visit Philadelphia but his only preaching engagement was at the Church of the Holy Apostles, then located at 21st & Christian Streets, in South Philadelphia. Gore was still Superior of the Community of the Resurrection when it was located at Radley, Oxfordshire. In 1918 when he was Bishop of Oxford he was on a lecture tour of America preaching in Birmingham, Bridgeport, Boston, Chicago, Milwaukee, Cleveland, Albany, Detroit, Burlington, Elizabeth, NJ; New York, Washington, DC; Baltimore and Philadelphia, where he delivered his addresses and sermons at the Church of the Holy Trinity, Rittenhouse Square. He was the guest of Philip Rhineland, Bishop of the Diocese of Pennsylvania.

—Steven Haws, CR

The World Without God

an extract from *The Christian Universe* by The Rev'd Dr Eric Mascall

The point which I wish to make is this-that, compared with the historic faith of Christendom, the world which is offered to us by modern secularism is restricted, impoverished and quite incapable of satisfying our real needs and aspirations. To show this will not of course suffice to prove that the Christian view is true and the secularist view false. Nevertheless the point must be made, if only for the simple reason that most of our contemporaries have been bamboozled into assuming that the Christian view of the world is so dull and pointless that it is not worth investigating, while the secularist view is liberating and satisfying or at any rate offers solid value for cash down. The reasons for this are complex and mysterious. Most mysterious of all is the fact that many Christians themselves give the impression that their religion is dull and cramping. This is, I think, primarily due to their having themselves become more deeply infected with the circumambient secularist atmosphere than either they or other people recognize. If this is so, the suggestion which we have heard a good deal recently, that the reaction of Christians to secularism should be to make themselves completely secular, would seem to be like trying to cure an alcoholic with larger and larger doses of alcohol. In my second lecture I hope to show that many of our secularists are in fact pretty gloomy in their secularism. But now I want to ask you to consider the wonder and glory of human existence as orthodox Christianity conceives it.

First of all, its splendid range and richness. For secularism, each man's world is limited to that brief span that lies between the womb and the tomb and to that limited volume of space and its inhabitants with which he can have dealings in his lifetime. It does, of course, contain many objects worthy of our admiration and many opportunities

of experience which are enriching and fulfilling; no Christian should suppose that he is called upon to glorify God by expressing contempt for God's creation. Nevertheless, the world of a man's earthly life is both very limited and extremely fugitive. It is true that many of us are now dazzled by the prospect of travel in space, but we ought not to allow ourselves to be bemused by large distances. We are no doubt right to wonder at the human ingenuity, persistence and courage that has made these things possible, but how much, I wonder have we succumbed to the vulgar charms of novelty and size? We have, I suggest, just as much, and no more, real cause for admiration of our present-day cosmonauts as an earlier generation had for admiration of the great discoverers of the continent of America and the lands of the Far East. And if we are going to be deluded by figures, at least let us be honestly deluded. One hundred miles above the earth's surface is a very small distance in a universe in which the farthest visible objects are something like two thousand million light-years away (a light year, let us recall, is the distance that light travels in a year with a velocity of about 186,000 miles a second). We talk of "outer space," but it is very much *inner* space in which our cosmonauts travel, if indeed we are to use such pre-Copernican words as "outer" and "inner" at all.

In contrast, the world of human experience as the Christian sees it extends far beyond this earthly life into an infinite future of unending and unending bliss, in which, when the last remains of his self-centredness and obstinancy have been consumed, he will be taken up into the life and splendour of God himself. Indeed, even in this life he is offered a foretaste of that supreme glory. And the society which he enjoys, imperfectly here but in its fullness hereafter, is not just that of his

earthly contemporaries but that of all the servants of God who have lived upon this earth. Furthermore, he sees this material creation against the vaster and more stupendous background of a realm of pure spirits, and he sees the powers that compose the latter as ranged in a conflict in comparison with which the conflicts on our earthly planet are minute and transient in the extreme. And when he turns his mind again to the material realm of which, so far as his body is concerned, he is part, he sees it as destined not for sheer destruction or unending triviality but for a transformation beyond the wildest speculations of the scientific mind. That is to say, he sees both the material universe and human existence in the light of three great doctrines of the Christian Creed whose full implications he can as yet only begin to grasp—the Communion of Saints, the Resurrection of the Body, and the Life Everlasting. And the guarantee of all this he sees as given in the fact that, in one figure of human history, who was executed in Palestine on a trumped-up charge of sedition when Tiberius was Roman Emperor, the Creator and sustainer of the universe had joined human nature to himself and made it the medium of his own life, and in so doing had raised all human nature to undreamed-of glory and dignity. Thereafter, every man could, in the words of Frederick Rolfe, be “aware of his own unimportant high importance—perfectly conscious of being merely one of quintillion, one (though) for whom the Maker of the Stars had deigned to die the atrociously comic death reserved for criminal slaves.

Now if anyone says that he finds this difficult to believe, I shall respect his incredulity, though I shall try to resolve it. But if he says that it is too dull to interest him or too trivial to be worth

investigating, I shall be at a loss to imagine what in heaven or earth he would consider to be exciting or important.

May I finish this lecture by reading to you four stanzas from Mr John Betjeman’s poem “Christmas”:

And girls in slacks remember Dad,
 And oafish louts remember Mum,
 And sleepless children’s hearts are glad,
 And Christmas-morning bells say
 “Come!”
 Even to shining ones who dwell
 Safe in the Dorchester Hotel.

And is it true? And is it true,
 This most tremendous tale of all,
 Seen in a stained-glass window’s hue,
 A Baby in an ox’s stall?
 The Maker of the stars and sea
 Become a Child on earth for me?

And is it true? For if it is,
 No loving fingers tying strings
 Around those tissue fripperies,
 The sweet and silly Christmas things,
 Bath salts and inexpensive scent
 And hideous tie so kindly meant,

No love that in a family dwells,
 No caroling in frosty air,
 Nor all the steeple-shaking bells
 Can with this single Truth compare—
 That God was Man in Palestine
 And lives today in Bread and Wine.

And is it true? For if it is . . .