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# the EPISCOPALIAN

JUNE 1960

CURATE on a CRUSADE



LAY READER on a MISSION

STEPHEN F. BAYNE, JR., on WORK




C. S. LEWIS on EROS

*SUNDAYS HAPPEN IN SUMMERTIME, TOO (page 11)*







*After trying unsuccessfully to convince a public utilities company official to restore heat and light, the Rev. John Purnell uses a wrench on the stricken building's gas and electricity meters. "I warned him that I would go back to the buildings and break the locks," he later said. "I did it because I don't see how the city could leave forty families to suffer in a cold, dark house because the landlord is a scofflaw."*

# A Crusading Curate Turns On





# the Heat — and Light

Photographed by Dirck Halstead

Text by Shelby M. Howatt

TWO hundred Puerto Ricans on New York City's upper West Side huddled five and six in a room without heat or electricity for over thirty bitterly cold hours this past Spring.

The Health and Buildings department said the problem was not in their jurisdiction. Public utilities workers said

that until the landlord paid his bill, they could do nothing. The landlord could not be found. And so the twenty-eight-year-old curate of the Episcopal Church of St. Matthew and St. Timothy, the Rev. John R. Purnell, restored the services by smashing locks on the gas meter valve and fuse box with a hacksaw, hammer, and wrench.

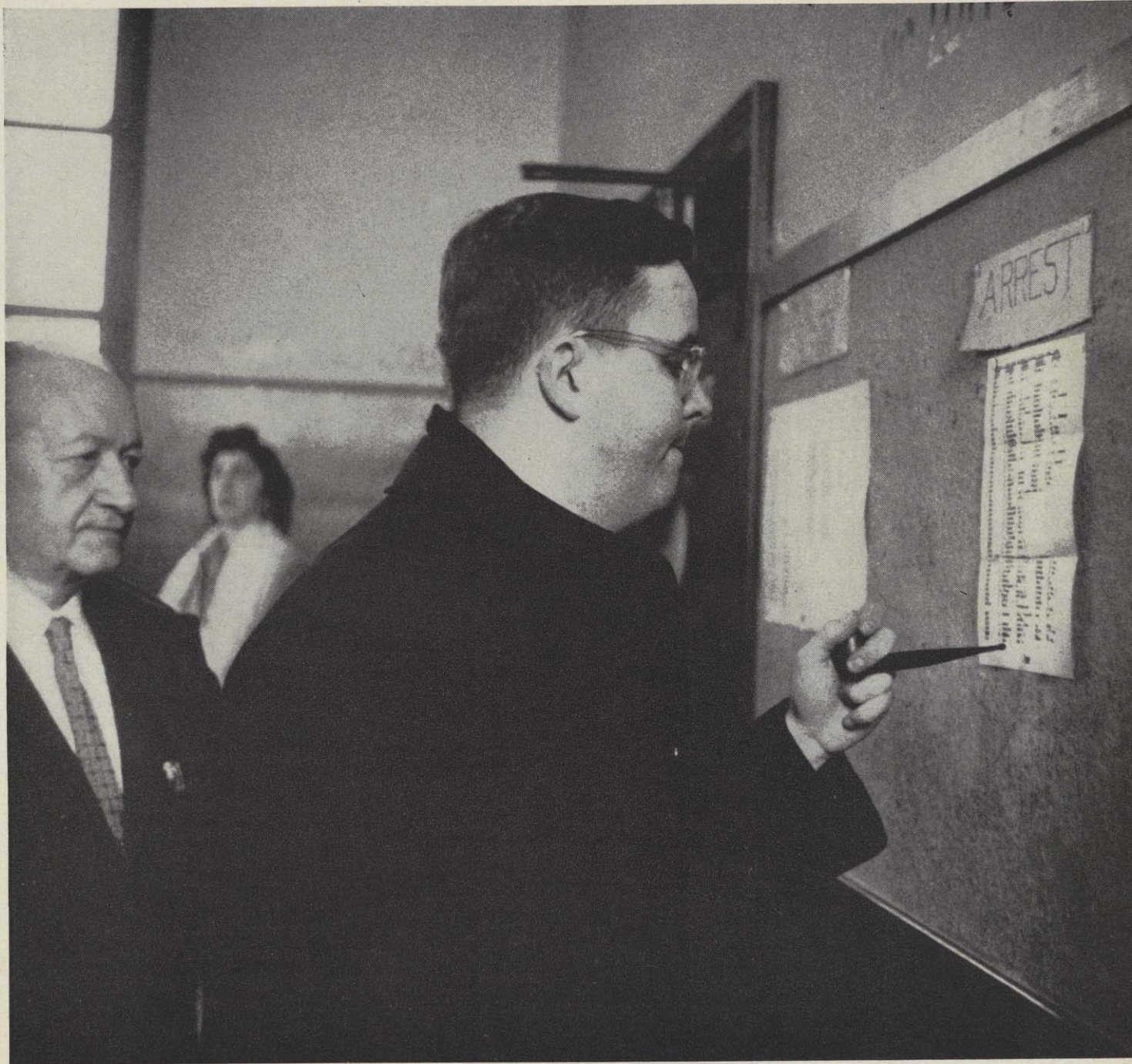




*BEFORE* he went to court, Father Purnell armed himself with long lists of other grievances. Mrs. Olga Gonzales (center), surrounded by her many children, complained about leaking pipes and garbage stacked several feet high in the hallways. "And why are the rats allowed to bite my children?" she asked. When Father Purnell came to the West Eighty-fourth Street parish two years ago, such questions (and whatever answers could be found) were already a part of the church's routine. The Rev. James A. Gusweller, priest-in-charge since 1956, had found his would-be parishioners living under an all-pervasive system of exploitation and graft. At

the bottom of the social scale, confused by the complexities of a new life and language, the Puerto Ricans were bewildered rather than outraged at the terrible overcrowding, the exorbitant rents. "Why must we live so poor?" they asked. The young priest made it his business to find out. He discovered that the "slum lords," as owners and managers of the deteriorating brownstones are called, often make as much money from a year's rent as the building itself is worth. He learned that building inspectors accept regular pay-offs, that proven violations of housing codes are punished by small fines and smaller threat. For weeks, he studied housing laws and Rent Com-





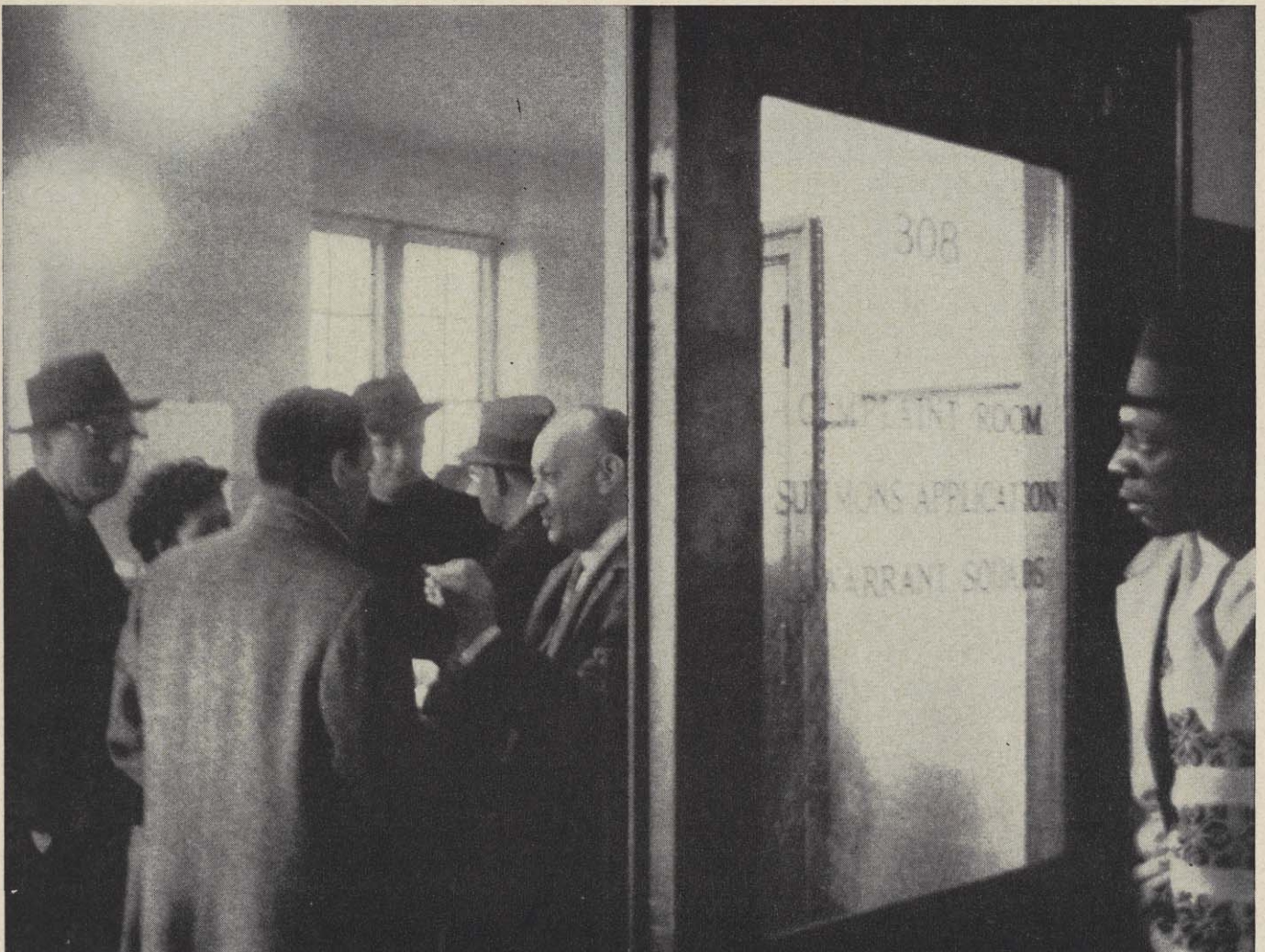
mission regulations and forms. Then he felt ready. His housing clinic in the church offices opened the summer of 1956. At first, the Puerto Ricans were skeptical. Such powerful and wealthy men would never listen; they didn't dare complain. But a few months later, with Father Gusweller's dynamic backing, the Puerto Ricans on the upper West Side did complain. Open war against the slum lords began when a man named Hoffman refused to turn on the furnace of a run-down brownstone housing two hundred tenants. He ignored all appeals, despite the fact that children were suffering from exposure during the freezing December nights. Father Gus-

weller put his shoulder to the padlocked furnace-room door and, as the frightened occupants looked on, stoked the furnace himself. The next day, he and twenty-five tenants appealed the case at Magistrate's Court. Four hours later, with the judge's severe warnings still echoing in his ears and his name plastered across the front page of almost every newspaper in town, Hoffman turned the heat in the building up to almost tropical heights. The word spread rapidly around the neighborhood. "Some of our kind have gone to court—and won." Father Purnell, rapidly scanning the court docket (above), was fairly certain they would continue to win.





*TALK before the court convened was heated. Reporter Woody Klein of the New York World Telegram and Sun (above, left) hears one of the landlords threatening eviction of all forty families involved for alleged non-payment of rent. One of the tenants who came as a witness (below, right) watches the battle of tongues before joining his fellow tenants in a solid block behind Father Purnell in court (above, right).*



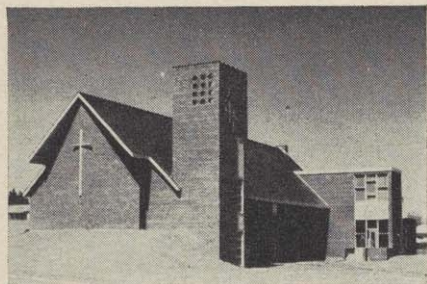


*THE hearing was a hands-down victory for Father Purnell and his flock. The judge, besides leveling heavy fines on the buildings' owners and ordering immediate payment of the gas and light bill, recommended a proceeding in the N. Y. Supreme Court to dissolve the corporation owning the building entirely. As a direct result of testimony given by Father Purnell and supported by his several dozen witnesses, the slum lords were called back several times in the following weeks to answer charges of multiple-dwelling law violations and rat infestation charges. And finally, the State Rent Commission overruled any talk of eviction by reducing rents in the defendants' buildings to \$1.00 per room per month until all necessary repairs are made. Father Purnell's action was cheered by each and every one of the church's parishioners after Sunday services. Father Gusweller can testify that it was not always this way. Like most parishes in changing neighborhoods, the Church of St. Matthew and St. Timothy has had its trials. Occasionally, old wounds still ache. But somehow, the battles for safe, decent housing have accomplished much more than their immediate purpose. The struggles together within the parish for a common cause are pulling language and color barriers down one by one. More than being Puerto Rican or non-Puerto Rican, new parishioner or old parishioner, these people are neighbors.* ◀





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## FOR YOUR INFORMATION

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THE cover takes us to one of the world's great natural wonders, and a most beautiful outdoor "chapel": Grand Canyon National Park, Arizona, and the "Shrine of the Ages." In recent years Grand Canyon and nearly thirty other national parks have provided services of worship for summer visitors led by volunteer seminarians and college students. The volunteers, who come from the Episcopal Church and several other communions, also hold down full-time park jobs. Pages 12 and 13 contain further information about summer services for travelers.

**Speaking of summer,** THE EPISCOPALIAN will be on full schedule all year 'round and will have both July and August issues this year, as do most national magazines. Have a grand vacation. Remember that the Church is near you somewhere every day in the year. And please drive with care.

**Circulation continues** to grow steadily even after the exciting spurt in late March and April. We welcome our new colleagues—the parish representatives. We are grateful to all of you who have declared your willingness to serve the Church by working with us. If we are to make THE EPISCOPALIAN an extension of the Church into the home like the parish bulletin and the diocesan journal, you will do most to make it possible. We are counting on you.

**Thank you** for the scores of commendatory letters which we have received so far from every part of the nation. And thank you also for the thousands of words of advice (most positive, some otherwise), which we have studied. With no full-time secretaries, we have been a bit hard

put to return your kindnesses. You'll be hearing from us yet.

**We are honored** once more to announce additional charter members of the Parish Plan. These churches have subscribed for *all* of their contributing families at \$2.00 per family subscription per year. The magazines are all delivered directly to the homes. The churches include: Ascension, Bradford, Pa. (the Rev. Alanson C. Davis, rector), 410 communicants; St. Uriel the Archangel, Sea Girt, N. J. (the Rev. Canon Raymond H. Miller, rector), 856 communicants; St. Augustine, Danville, Ind. (the Rev. Canon Reese F. Thornton, priest-in-charge), 62 communicants; Good Shepherd, St. Louis, Mo. (the Rev. Claudius Miller, rector), 131 communicants; St. John, Marlin, Tex., (the Rev. Philip M. P. Leach, rector), 212 communicants; St. Paul, Federal Point, Fla. (the Rev. James H. Taylor), 51 communicants; St. Paul, Claremore, Okla., (the Rev. E. H. Eckel), 72 communicants.

**For those of you** who would like to know more about the difficult inner-city ministry of clergy like the Rev. John Purnell, page 2, we recommend the reading of *Shepherd of the Streets* by *continued on page 10*

### ► In the Next Issue

*The Bishop: Called To Be Leader*

HALF A WORLD TO HOME

C. S. LEWIS ON CHARITY

Rally Day with Drums



the

# EPISCOPALIAN

*A Journal of Contemporary Christianity  
Serving the Episcopal Church*

*Published by the Church Magazine Advisory Board upon authority of the General Convention of the Protestant Episcopal Church in the United States of America*

continuing

**FORTH** and

**The Spirit of Missions**

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You are also invited to take a copy of the July-August number of *The Upper Room* with you on your vacation, so that you may continue uninterrupted use of this daily devotional guide during the vacation season. If you do not have a standing (group) order or personal subscription, send in your order now to start with the July-August number. Ten or more copies to one address, 7¢ per copy. Individual yearly subscriptions \$1, three years \$2.

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## For Your Information

*continued from page 8*

John Ehle (William Sloane Associates, New York, \$4.).

Our World at Work, page 14, is the work of a busy American bishop now serving in an important new post abroad. He is, of course, the Rt. Rev. Stephen F. Bayne, Jr., first executive officer of the Anglican Communion and bishop-in-charge of Episcopal churches in Europe. Bishop Bayne began his new assignments in January after serving for thirteen years as Bishop of Olympia, Washington.

C. S. Lewis, the great Anglican writer, appears in our pages with the third of his Four Loves—Eros—on page 26. This article is part of a book, *The Four Loves*, which will be published in July by Harcourt Brace and Company.

Dorothy Boyle Huyck, shown below at right with husband Earl and daughters Heather Ann and Holly, is a graduate of Carleton College. She worked for the Department of State for five years before the arrival of Heather Ann. Her husband was assistant professor of sociology at



the University of Colorado last year and is now in the office of the Secretary of the Department of Health, Education and Welfare in Washington, D.C. The family are great camping enthusiasts, as one can tell from reading the article on the next page. Dorothy and Earl are communicants at St. Mary's, Arlington, Va., but at present more frequently attend all Saints Church in Chevy Chase, Md.



# *Sundays Happen in Summertime, Too*

**Do you look for a church or chapel when you are away on vacation?**

**This family does—with enlightening, and often amusing results.**

“**I** THINK we’re in the company of a dead churchmouse,” my husband whispered, eyeing a none-too-remote shadowed form on the floor. We’d made a mid-week journey along a backroad and had entered a pew in a rustic, ancient Anglican chapel in Northern Ontario, a place of quiet dignity and, apparently, an even quieter churchmouse. Finishing our meditations somewhat rapidly, we gathered up the baby, whose wanderings toward the altar threatened an encounter with the animal, and chalked up the experience as a new one among our visits to churches away from home.

Like many other mobile Episcopalians, we have followed the familiar red, white, and blue signs to churches and missions near highways from coast to coast. We’ve found that a certain continuity of religious experience proceeds from attending Holy Communion or Morning Prayer in parishes of every description. And this is not just a matter of being comforted in a strange location by a

by DOROTHY BOYLE HUYCK



*Bruton Parish church in Williamsburg, Va., attracts tourists all year through. Completed about 1715, it is the oldest Episcopal church in continuous use in the United States. Its bell heralded repeal of the Stamp Act, Cornwallis' surrender at Yorktown, and peace with the British in 1783.*



## Sundays

## Happen in Summertime,

Too continued

familiar liturgy. This feeling of continuity flows from a continuing realization of the Holy Spirit's presence "at all times and in all places" where Christians gather to worship.

We've learned not to be apologetic about taking our youngsters into new Sunday schools and church nurseries as we travel. Our not-overly-pious offspring have consistently been welcomed and their religious training in our home parish subtly but distinctly enriched by their participation in services and classes elsewhere.

In some instances, of course, church schools are not open during the summer tourist season and parents may be reluctant to take small children to regular church services. We've debated this point on various occasions and generally decided to attend as a family.

Consequently there must be several rectors and a lay reader or two at widely distant points across the country who vividly recall a small girl who persisted in Indian warbling at strategic points during the sermon. Our apologies on such occasions were usually answered by something like: "I long ago learned to preach over the voices of small children, and, besides, we're always delighted to have visitors."

Supplied with a favorite doll or pencil and paper, and interested by new surroundings, almost any young tourist can be taken to church and happily accepted by clergy and congregation alike. The presence of young children admittedly may distract parents somewhat—such as the service through which our youngest persisted in lying quietly but totally prone on the cold, stone floor of the Cathedral of St. John the Divine—but in most instances these distractions are balanced by the real joy of worshipping together as a family.

We suspect that children accustomed to one form of service at home may well enjoy visiting churches where the liturgy is varied. Thus, a child who normally attends "Sunday Mass" will be interested in participating in the quiet beauty of Morning Prayer, and the youngster accustomed to Morning Prayer will find the choral Eucharist celebrated elsewhere an impressive service.

A discussion of incense which, in effect, introduced our five-year-old to the rich variations in liturgical worship in the Anglican Communion, grew out of her frank remark, "I like to visit Granddaddy's church—it smells so pretty." As our travels have taken us to other parishes where the order of service differs from our own, we find her comments indicate growing awareness of this rich breadth of worship and an increasing appreciation of it.

### Worship Services Planned for National Parks

This summer, college and seminary volunteers will carry on a program of interdenominational worship services and church school classes in the following national park areas:

#### Big Bend National Park

Texas

#### Black Hills Area

South Dakota

#### Blue Ridge Parkway

North Carolina

#### Bryce Canyon National Park

Utah

#### Crater Lake National Park

Oregon

#### Death Valley National

#### Monument

California

#### Devils Postpile National

#### Monument

California

#### Everglades National Park

Florida

#### Glacier National Park

Montana

#### Grand Canyon National Park

(North Rim), Arizona

#### Grand Canyon National Park

(South Rim), Arizona

#### Grand Teton National Park

Wyoming

#### Isle Royale National Park

Michigan

#### King's Canyon National Park

California

#### Lassen Volcanic National Park

California

#### Mesa Verde National Park

Colorado

#### Mount Hood National Forest

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#### Mount McKinley National Park

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#### Mount Rainier National Park

Washington

#### Mount Rushmore National

#### Memorial

South Dakota

#### Olympic National Park

Washington

#### Oregon Caves National

#### Monument

Oregon

#### Rocky Mountain National Park

Colorado

#### Sequoia National Park

California

#### Shadow Mountain National

#### Recreation Area

Colorado

#### Shenandoah National Park

Virginia

#### Yellowstone National Park

Wyoming

#### Yosemite National Park

California

#### Zion National Park

Utah



The family with an established pattern of churchgoing away from home may on an occasional Sunday find the usual *The Episcopal Church Welcomes You* sign noticeably absent. A Pennsylvania region well populated by Mennonites or Brethren, the predominately Mormon towns of Utah, or those areas where the Episcopal church has yet to establish congregations provide opportunities for worshipping with other Christians and for on-the-spot study of comparative religion. The welcome extended to vacationing families is scarcely confined to Episcopal churches; parents and children alike will find joining in prayer with those of other communions a rewarding experience.

Loving the byways better than the super highways, our family not infrequently finds itself totally remote from a church of any description on Sunday mornings. Then, too, it's not always possible to co-ordinate travel time-tables with scheduled worship services at the nearest church.

On one such occasion, we were exploring the north rim of the Grand Canyon when we suddenly realized we'd missed a service of the National Parks Ministry only a few miles away. Gathering the children around, we took the Prayer Book from the glove department of the car. Our private devotions that day centered around the Benedicite, a canticle wonderfully appropriate for travelers. We sang it to the accompaniment of wind-blown pines, albeit with greater joy than harmony.

That glove compartment Prayer Book has provided us with a considerable variety of services in improvised "chapels." Not the least of these was Evening Prayer read by a lantern beside a quiet lake in Canada, complete with a colorful display of northern lights as a backdrop for our worship.

Finally, may we assure fellow tourists who would like to share our searches that today's church mice are few and far between. You will have to look far afield to find them as we did in Ontario. Vacation visits to most churches and missions offer instead a very real sense of discovery and spiritual refreshment. ◀

### Here are a few of the many Episcopal churches and chapels that attract summer travelers

**ARIZONA:** At historic Fort Defiance, about thirty miles from Gallup, N.M., on Route 68, the Church of the Good Shepherd's program for the Navajo includes a home for children attending public school, community recreation, and a summer service project for college students.

**CALIFORNIA:** A church on wheels is in the Paso-Robles fields at the junction of US 101 and State Route 41, about thirty miles north of San Luis Obispo. Another church on wheels, known as St. Christopher's Wayside Cathedral, is in the Los Angeles area (for further information write to Diocese of Los Angeles, 617 West 4th Street, Los Angeles 17, Calif.).

Hundreds of visitors are attracted each summer to the outdoor chapel at Camp Porter, Tahoe City. On Route 89, fourteen miles south of US 40, Camp Porter is the conference center of the Diocese of Sacramento.

Camp San Joaquin, in Sequoia National Park, is the San Joaquin Missionary District's conference center. For directions to get there, write to District Office, 1617 North Hunter St., Stockton 4, Calif.

**IDAHO:** A rural church and community center at isolated Salmon, Idaho, provides services for visitors to Salmon National Forest. It is on US 93.

On Payette Lake, in the heart of the Rockies, the Missionary District of Idaho maintains a conference center. Open in summer, it is at McCall, on Route 15, about eighty miles north of Boise.

From the pier at Coeur d'Alene, on US 10, a boat carries visitors to the Coeur d'Alene conference center of the Spokane Missionary District (which includes northern Idaho). The cost is nominal, and the round trip can be made in one day.

**KENTUCKY:** The point where Kentucky, Tennessee, and Virginia meet falls within the field training area for seminarians of the Theological School of Kentucky. In charge of the mountain missions in Bell, Harlan, and Somerset Counties is the Rev. F. W. Kephart, 131 Edgewood Street, Middlesboro (on US 25E) who can provide further information.

**MINNESOTA:** At Naytahwaush, in Minnesota's lake region, is Samuel Memorial Mission. It is reached from Mahanomen (on US 59) by driving east sixteen miles, then south about four miles to Naytahwaush.

The only church in a small Sioux community, the Bishop Whipple Memorial Mission (St. Cornelia's Church) lies about two miles southeast across the Minnesota River from Morton (on US 71).

**WASHINGTON STATE:** Ephrata, a brand-new city in the Columbia River Basin, near the Grand Coulee Dam, was open country only ten years ago. St. John's Church, Ephrata (State Routes 7 and 116), was made possible by the Church School Missionary Offering of 1956.

**WISCONSIN:** Church of the Holy Apostles, Oneida, is the oldest of the Church's Indian missions and the first church consecrated in the Northwest Territory (1873). It is a few miles west of Green Bay on Route 54.

**WYOMING:** The chapel at Ethete uses Indian symbolism in its decoration and is known as Our Father's House. Part of St. Michael's Mission to the Arapaho tribe, it is situated a few miles from Wind River on a side road. From Riverton, it can be reached from US 26 just beyond Kinnear.





# Our World At Work

by STEPHEN F. BAYNE, Jr.

*If we Christians are to serve continents in revolution, we must give our best at the start. Part of our preparation for this effort is an understanding of work and its worth to others as well as ourselves.*

THE symbol for half the world is the man with the balancing rod. He is the symbol of much, perhaps most, of the world's struggle for a better life. He is ubiquitous in Asia, the spry, lithe, little man (or woman, for there is not much to choose here), traveling along the side of the road with the bamboo rod on his shoulder,

balanced by its burdens before and behind.

Sometimes the burdens are great baskets of fruit, sometimes loads of fish, sometimes wood or gravel or sacks of cement. They are not light loads; most of us Western men could hardly lift them. Yet the burden bearers sashay down the road nimbly



enough. Indeed the rod—the badge of their servitude—is a loved and cherished possession, and when the bearers stop for a drink or a breath or a sleep, they do not fail to rub their rod and staff with affectionate concern and no little pride.

I think it is this last which most affronts the American. That there should be such toil, and that a man must sometime needs be a pack animal, may be a harsh necessity. But that a man should seem even proud of the emblem of this toil—that a man should make a friend of this symbolic enemy of his manly dignity—this causes this American, at any rate, to think twice about work and what God thinks of it and what men should think of it and do about it.

**It isn't simply a matter of hard work.** Hard work hurts nobody, and there is little danger of our Western way of life being ground to powder under the weight of such menial, daily toil. Indeed, there must be a sort of satisfaction about the vast amount of manual labor which is most of the world's everyday diet. There are few joys in life greater than that of having a measurable task—one with a beginning and an end—which it is possible to finish at the end of the day, and possible to see in its finished form, and possible to judge with some measure of comparative justice.

These elements are precisely what is lacking from much of our Western work. We have found machines to do the easily measurable tasks, and in so doing have left for ourselves the most intangible and immeasurable responsibilities, until the besetting problem of our half of the world is how to go to bed at night and not lie awake wondering what one really has accomplished, if anything, and what it was worth. Callouses are better than ulcers. The man with the balancing rod has it all over us, in this respect, and we know it.

**Nor is it simply a matter of Western luxuriousness** in having the machinery which liberates the men from

menial labor. Such luxuriousness indeed we have, in increasing measure. But all too often it has meant the fobbing-off of men into unimportant and unproductive occupations, easier, no doubt, than the immemorial daily toil once was, but again lacking in the immemorial satisfactions. While it is true that, in most of the world, manpower is wastefully poured out, there is still an abiding sense of person-to-person usefulness, and of usefulness to the society which depends, however wastefully, on the work of many men's hands for its existence.

It is difficult for Westerners—Americans particularly—to communicate with Orientals about work. For that matter, there is not a little difficulty in Westerners communicating with one another about it. The fear of putting a man out of work, of supplanting his honest toil with a soulless machine, is not unknown even in our sophisticated, technical society; and it is far better known in Europe.

In Asia and Africa, this fear is still so remote, because of the technological lag, as to be negligible. Yet in Asia and Africa one sees most clearly the persistence of ancient stereotypes of the inescapable burden of toil and the inescapable collision of those stereotypes with the newer ones of emancipation from such drudgery altogether. This collision, with all its religious and social and philosophical side effects, is worth a moment's thought.

**Our American sense of shock** at the symbolic man with the balancing rod is a complicated thing. Part of it is the moral confusion any thinking Westerner discovers when he encounters the pay scales of most of the Orient. Americans, for example, grow rapturous about the "marvelous shopping" to be done in Hong Kong. And it is marvelous. Hong Kong is the best place in the world, my sailor son told me, "to go broke saving money." Clothing is incredibly inexpensive, and made-to-order suits are done with incredible speed. Of course this delights tourists. But anybody out of kindergarten soon discovers the gi-

gantic mountain of poverty which supports this glittering bazaar. The swift and inexpensive tailoring is only possible because men are willing to work fifteen hours a day for about two dollars (U. S.) a day. Willing? They would die without it. It is the only promise and hope they know.

Is it then a Christian witness *not* to buy? Should Christians protest against this kind of exploitation? It is not rather a means of distributing the opportunity to eat and sleep as widely as possible in that teeming city?

These are some of the questions which any moral judgment must sift, and, as I say, no thoughtful American fails to ask them of himself. As in Hong Kong, so in Japan, where I watched girls tying trout flies for a dollar and twenty cents per ten hour day. So in Singapore, so in India, so in most of the burgeoning and straining economies of the East.

**Christians of the West must cope** with this, and cope with it with far greater thoughtfulness than simply to delight or grumble at the cheap foreign products which invade American markets. This is far more than merely a financial problem to be solved by adjustments in tariff walls or whatever. It is a problem in the value of human life and work. This is why I say the man with the balancing rod is both symbol and affront to us.

The two questions—one economic, one theological—are inescapably connected. They are almost two sides of the same coin. A theology, a philosophy of life, breeds a certain attitude toward all human activities and their values, such as work. And therefore, the search for a new attitude toward human values must at least be accompanied by, or reflect, a changed theology as well.

This is part of the spiritual problem of the Orient (and not only the Orient), I think. At this point in history, the new nations are fighting with tremendous and moving energy for a greater dignity and grace for their people among all the nations of the world. Often they seem to be waging

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# Our World at Work

*continued*

that fight unaware that one cannot put new wine into old wineskins. There must be a new faith to support and uphold a new manner of life.

**Work is an example of this.** You will not change a pattern of work. You will not move from a culture in which human labor is a cheap and expendable commodity into a new culture which puts human values above mere horsepower unless you also move from a theology that is content with human cheapness and degradation to another one that is impatient of anything except the highest and the best for man.

Obviously this is not all there is to the problem. A human society is an intensely complicated thing, and it will not be changed overnight simply because a lot of people get converted to a new faith.

The cheapness of human labor goes along with a bountiful supply of it, and therefore problems of over-population are inescapably connected with problems of work. The highly competitive nature of our world economy decrees in its turn that this is a buyers' market, and therefore those who

would compete successfully must be prepared to pay a price for that success. The whole texture of a society, the way we are educated and what we are educated for, affects profoundly the manner of our life. It would be idle to expect to transform a work pattern in a day and still leave the men and women who have grown up within that work pattern unchanged. The remaking of so basic a social pattern as that of work must involve almost unimaginable complications in every other field of life.

Nevertheless, you cannot pour new wine into old wineskins. You cannot make bricks without straw. And in this present case, the bricks needed for the social and economic order so ardently wished for and fought for cannot be made without the tough fibres of a new faith, to give cohesiveness and strength.

Here the Westerner must walk warily. It is easy for us, out of the richness of our own economic society, to pity the underdeveloped nations of the world, to say to them that they should release men and women from this grinding bondage to menial work which could be done so much more easily and efficiently by machines. Of course it can; and of course we have gone a long way in the achieving of such freedom for our own peoples; and of course others know it.

But of what possible usefulness is it to say to the Orient: "You should be like America or England." Starting where they are, they could not be. They ought not be. We do not help them merely by pitying them for not having what we have, after the centuries of our industrial revolution. Indeed, we should hope that they may have much more than we, by profiting from our mistakes and our sins. Our motto must be "Silver and gold have I none, but what I have I give thee. In the name of Jesus of Nazareth. . ."

**The central missionary task** in the "underdeveloped" continents must have a lot to do with work and its meaning. The missionary American—clerical or lay—has a much more complicated witness to bear than sim-

ply airy generalities about what it is like in the U.S.A., or what it sometimes will be like in Heaven.

He must bear witness, first of all, to the Christian doctrine of man, and of work, in order to help lay the foundation for the new society which will arise in those continents, willy-nilly. If this society is to gain from the older ones, and to build a better life for people set free from the ancient pain and hazards of life, it must have the best we have at the start. That best is the deep faith in Creation and the Incarnate God which has given us in the West the only wisdom we have about the size and value of a human being.

But the missionary American must do more than this. He must also identify himself and his Church fully with the new societies. If he is to avoid seeming to preach Westernisms to them from outside or to steer clear of the danger of pure irrelevance, he must be willing to stick with his people in mind and heart as well as body.

**New solutions must be found,** new ways improvised, if the new societies are to be successful and bring what they promise of freedom and the pursuit of happiness. Here is where the missionary American can only play his true part, to the degree to which he will make his own the practical, day-by-day problems with which his people are wrestling.

Over-population, the use of the land, literacy, wage scales, technical education, the place of women in polygamous societies, leadership training—these and the like are the focal points for missionary witness.

What a blessing it is to travel through these troubled areas of the world and find so many men and women representing us as missionaries who are not only devoted and holy people, but are as well thoughtful people, fully identified with their societies, who are making their own the many extraordinarily complex and strangely moving problems of peoples who are leaping the centuries in these brief and turbulent years of our time.





*Episcopal lay reader Robert Sharp, with his son Richard pumping water for him, cleans up at the well after some heavy work remodeling an abandoned schoolhouse into a church in Tonganoxie, Kansas*

## Lay Reader on a Mission

photographed by DAVID HIRSCH

**M**R. Robert Sharp is a young lawyer and lay reader at St. Michael and All Angels Episcopal Church in Mission, Kansas, a suburb of Kansas City. In the Fall of 1958, he inquired about the possibility of establishing a new mission in the town of Tonganoxie, forty miles west of Mission. The Rt. Rev. Edward Turner, Bishop of Kansas, gave his approval. Bob Sharp, using diocesan funds, bought at auction an old stone schoolhouse on the outskirts of Tonganoxie.

About this time, the old diocesan building containing the bishop's chapel at Topeka was being torn down. So, again with the bishop's approval, Bob Sharp and some of the other lay readers from St. Michael's took a large truck to Topeka, where they loaded it up

*continued on next page*

*Bob Sharp drives eighty miles every Sunday to lead the services at the new mission church of St. Raphael in Tonganoxie (shown above).*





## *The lay reader's job includes more than just reading a service*

### THE LAY READER *continued*

with the pews, the altar, and other furnishings for the new mission. For several weeks, Bob and the others worked every Saturday, turning the old schoolhouse into a charming country church.

Ten hours a day, five days a week, Bob practices law. He feels that the emotional counseling sometimes involved in his law work happily complements his visitation work as a lay reader. He is a member of the Board of Managers of the Y.M.C.A. and an assistant district commissioner for the Boy Scouts. Bob studies constantly, trying to learn more about doctrine, church history, and administration. And he manages to find time for his wife and their four children.

The tradition of a layman coming forth from the congregation to read lessons is traceable back to the earliest services of the Christian Church. But a lay reader can do a great deal more. His work generally lies in three areas: first, his own parish; second, diocesan missions and inadequately staffed parishes; third, places not yet reached by the Church.

There are specific do's and don'ts for a lay reader. He may: read Morning and Evening Prayer; read the offices of instruction, the litany and the penitential office, the order for the visitation of the sick, burial offices, and authorized prayers.

He cannot: celebrate the Holy Communion; perform the marriage ceremony; administer unction to the sick; pronounce absolution or priestly benediction; preach an original sermon unless specially licensed by his bishop.

Beyond this lies a range of jobs which may include a complete program of parish activities. In this category are included: training acolytes; leading in worship and teaching in the church school; instructing candidates for confirmation; visiting parishioners; working with the young married group; corresponding with shut-ins and parishioners in the armed services; directing young people's fellowship projects; and participating in community projects.

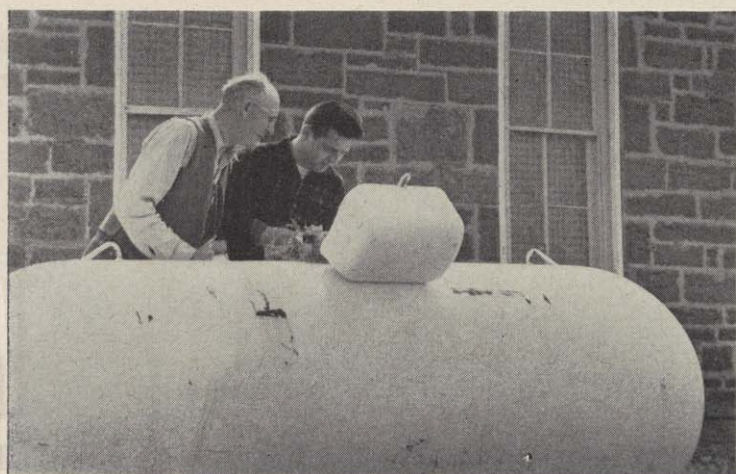


*Young organist Keith Gottschall (right) confers with Bob about the music for the service.*





*Robert Sharp helps install new kneeling benches in St. Raphael's new mission church in Tonganoxie, with some of the congregation.*



*Bob and Boyd Lewis, a Tonganoxie parishioner (left), discuss maintenance problems while taking a breather from repair work and chores.*



*Bob dons his cassock and surplice to lead the worship. As lay reader, he may not wear priestly vestments nor clerical collar.*



## THE LAY READER *continued*

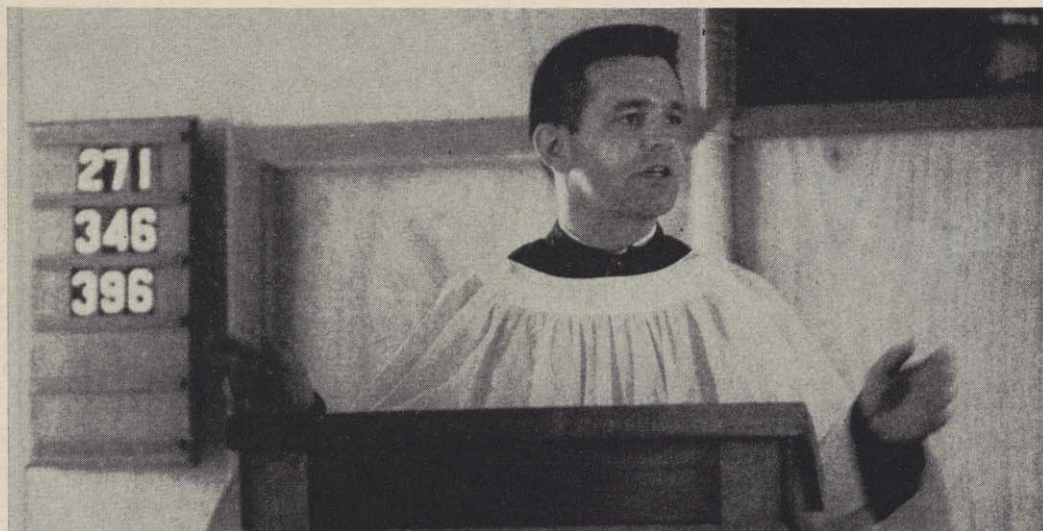
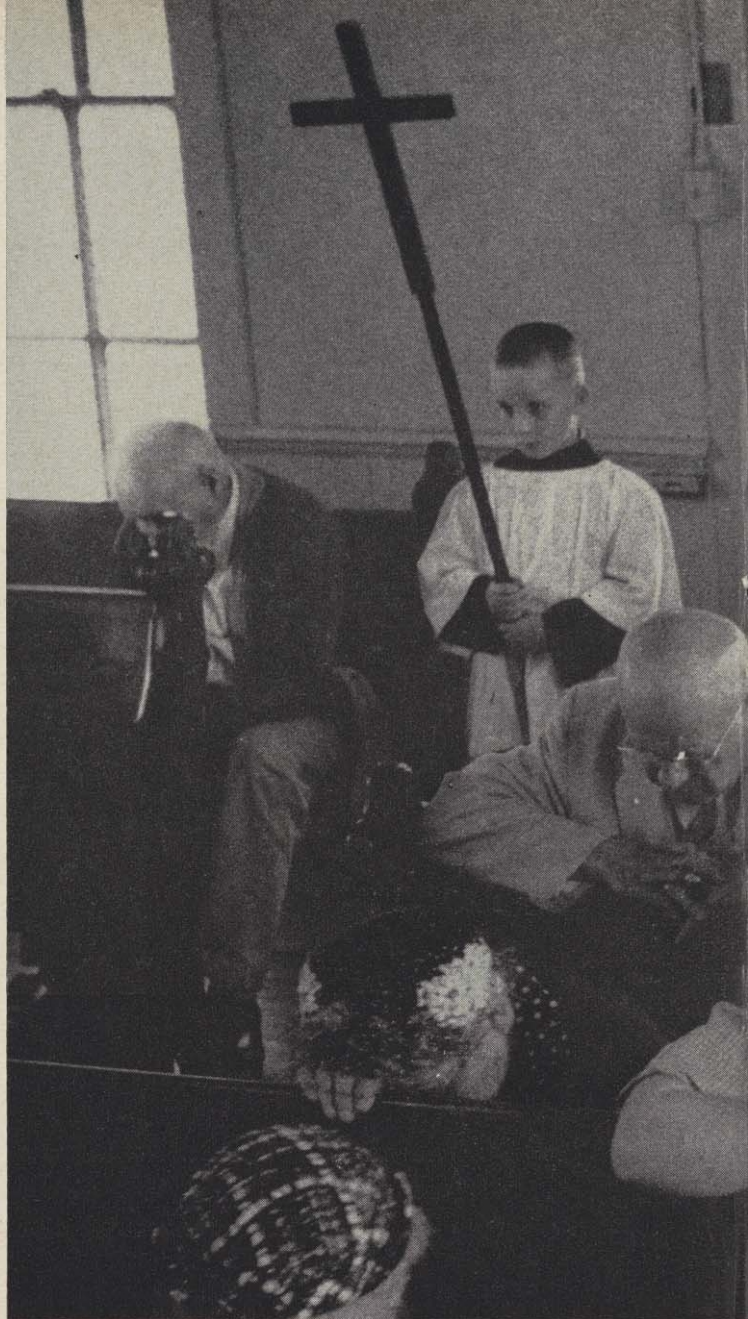
Robert Sharp is one of some fifteen licensed lay readers at St. Michael and All Angels, a parish of more than 1,400 communicants in Mission, Kansas, where the Rev. Laurence Spencer is rector. In the past eight years this group has either begun or revived six mission operations and is about to begin another. This fine record is no accident—it is the product of an imaginative program created by Father Spencer. For it takes more than a list of do's and don'ts to bring into being a group of lay readers with initiative and dedication.

It began when the Rev. Laurence Spencer was sent to the suburban area of Mission, Kansas to organize a new congregation. This was in the fall of 1946. Father Spencer met with twenty-seven people in a small dance studio above an ice-cream store to organize the mission. Less than two years later, the mission attained parish status.

Having himself helped to build a thriving parish out of a handful of people meeting in a dance studio, Father Spencer knows what should be done, and how to do it. He has transferred this knowledge to his lay readers. The principle he uses is simple—Give people the opportunity to work.

“The growth and service of St. Michael's, as well as the missions in smaller communities, is due,” Father Spencer says, “to something I learned in the early stages of establishing the parish—never underestimate the intelligence of the laity and their willingness and readiness to do the work that God has given all of us to do.”

In 1952, when a few families in Edwardsville, a small town near Kansas City, petitioned for a mission, Father Spencer offered the services of his lay readers. The men held services in the basement of the local fire station for several months, until the Rev. Charles R. Tyner, a retired priest, came to Edwardsville to take over for them.



*Bob preaches prepared addresses that have been approved by his rector and the bishop. Before he can deliver an original sermon, he must be specially licensed to do so.*





*Lay Reader Robert Sharp kneels at the back of the church for the closing prayer. Now that he has trained acolytes, Bob no longer has to balance the cross in one hand and juggle his prayer book in the other.*



*Bob and a few members of the congregation share an informal coffee hour outside the church after the service. He later does parish calling.*



## THE LAY READER *continued*

This mission, St. Martin's-in-the-Fields, now has a full-time priest, the Rev. Harold S. Strickland. They have about 125 communicants, a church, and a rectory.

A typical Sunday now sees St. Michael's readers headed off in all directions. Robert Sharp will be at St. Raphael's in Tonganoxie. Dr. Robert Cavitt is at St.

Luke's in Shawnee; Robert Murdock, at the Sharon-Lane Nursing Home in Shawnee, and Warren Vaughn, at St. Andrew's in Paola. In addition, the Rev. John Bostwick, a former lay reader now a deacon (*see page 8*), will be holding services at Grace Church in Wetmore, and at St. Thomas' in Holton, a round trip of two hundred miles.

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**CALLING:** *Sociable visiting with a farmer-parishioner helps lay reader Robert Sharp keep in touch with local problems and builds the kind of fellowship necessary to church growth.*

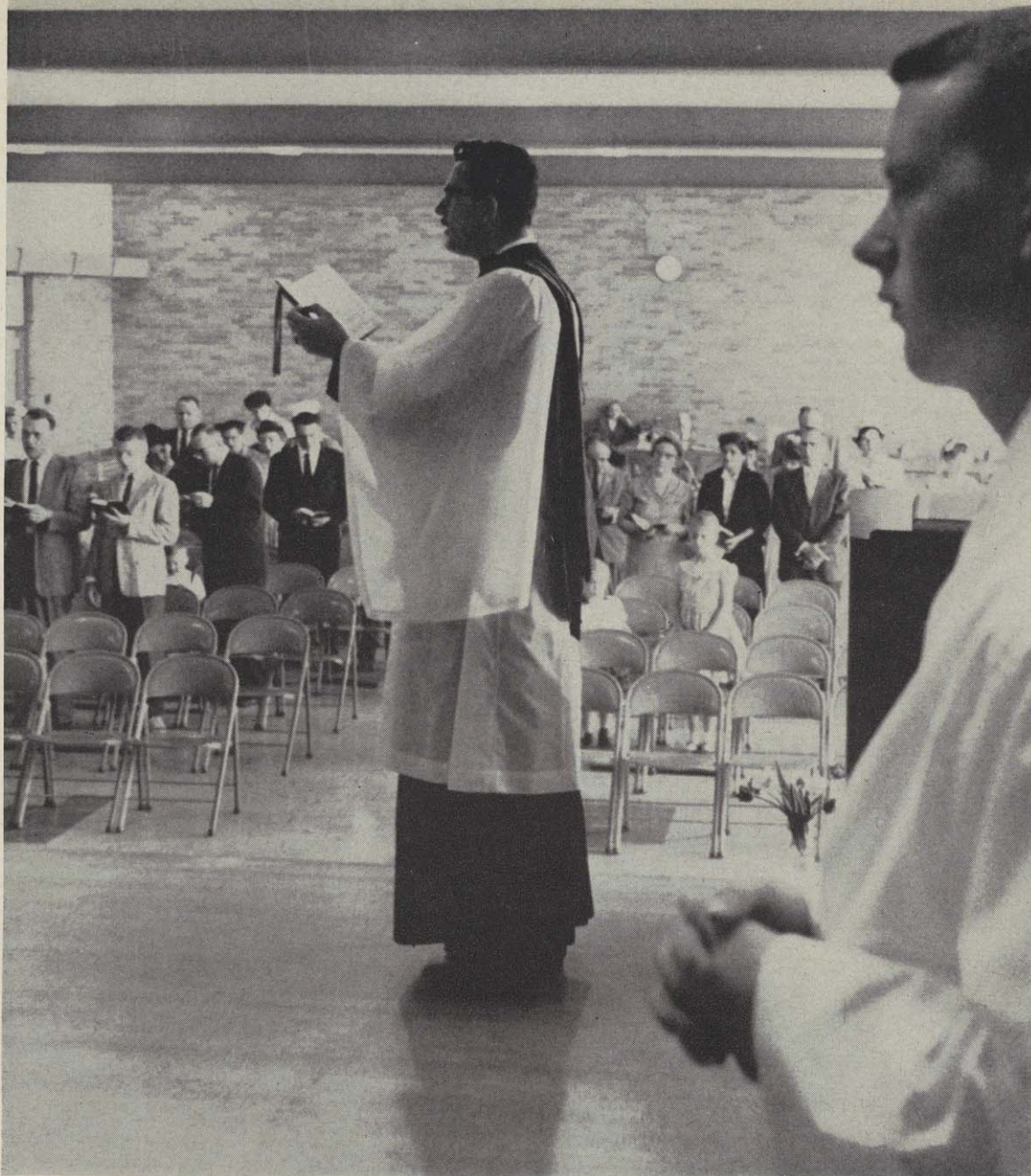


**PLANNING:** *Warren Vaughn (standing) discusses needs for extending mission operations further.*



**STUDY:** *Father Spencer (left) meets weekly with lay readers for a study course based on the Seabury Series books.*





**WORSHIP:** *Dr. Robert F. Cavitt reads Morning Prayer at Hocker Grove Junior High, where he recently helped organize St. Luke's Mission.*



**VISITING:** *Robert Murdock makes calls at the Sharon-Lane Nursing Home in Shawnee, Kansas. His work here includes holding regular services for the residents, as well as visiting bed-ridden patients.*





*Former lay reader John Bostwick now baptizes regularly, since his ordination to the diaconate in 1958. Three lay readers from the St. Michael's group are now in the priesthood. Three acolytes and five other lay readers are planning to study for the Holy Orders or are already candidates. Deacon Bostwick expects to remain a perpetual deacon.*

## THE LAY READER continued



*In 1954, John Bostwick, then a lay reader at St. Michael's, asked if some lay readers from the parish could keep open St. Thomas' Mission at Holton. For about a year they took turns going there each Sunday, a roundtrip of 170 miles. Later, for reasons of continuity, John took full responsibility. In 1958, he also reopened a mission at Wetmore, fifteen miles north of Holton. He is shown here with some of his Holton congregation, one of whom says, "If John Bostwick can drive 200 miles to lead services here, certainly I can walk the four blocks to church and worship with him."*

THE EPISCOPALIAN



## *the ministry of the lay reader often leads to more intensive service*

Many organizations at St. Michael's augment the work of the lay readers. The parish operates a successful gift shop and bookstore. All profits are used to buy altar appointments, vestments, prayer and hymn books to equip the missions. The Men of St. Michael's set aside a sizable amount of their annual funds for this same purpose, as do the Episcopal Churchwomen of St. Michael's. The women also work on kits of altar appointments and linens for lay readers who are establishing new missions.

There is a definite education program for lay readers. In most places, a priest, when he thinks a layman properly trained, can ask the bishop to issue a lay reader's license; and this was so in the Diocese of Kansas until recently. Now, however, every lay reader in the diocese must pass a written and oral test of his knowledge of the Bible, the Guide for Lay Readers, and the six Sea-

bury Series books: *The Holy Scriptures*, *Chapters in Church History*, *The Faith of the Church*, *The Worship of the Church*, *Christian Living*, and *The Episcopal Church and Its Work*.

Many Episcopal bishops face a clergy shortage, as well as a shortage of funds to place priests in smaller missions. Even when there is a priest, he is likely to be right out of seminary, and may move on in two or three years. Often people in these mission parishes become discouraged and remain inactive. A sense of permanence can sometimes be retained by a lay reader.

Billy Sunday once said, "The Episcopal Church is a sleeping giant—if it ever wakes up, look out." But who is sleeping? "When all of the clergy wake up to the tremendous manpower in their laymen, then the sleeping giant will indeed be wide awake and going places to preach the Gospel," says Father Spencer.



*Deacon Bostwick (left), Father Spencer (center), and the lay readers at St. Michael and All Angels (with Robert Sharp at the far left of the group) symbolize the successful teamwork possible between clergy who are willing to delegate responsibility and laymen who are willing to take it.*





# EROS

by C. S. Lewis

*This is the month when romance reigns.*

*But do we really understand this kind of love?*

By **Eros** I mean of course that state which we call "being in love"; or, if you prefer, that kind of love which lovers are "in." Some readers may have been surprised when earlier, I described Affection as the love in which our experience seems to come closest to that of the animals. Surely, it might be asked, our sexual functions bring us equally close? This is quite true as regards human sexuality in general. But I am not going to be concerned with human sexuality simply as such. Sexuality makes part of our subject only when it becomes an ingredient in the complex state of "being in love."

That sexual experience can occur without Eros, without being "in love," and that Eros includes other things besides sexual activity, I take for granted. The carnal or animally sexual element within Eros, I intend (following an old usage) to call Venus. And I mean by Venus what is sexual not in some cryptic or rarefied sense—such as a depth-psychologist might explore—but in a perfectly obvious sense; what is known to be sexual by those who experience it; what could be proved to be sexual by the simplest observations.

Venus may exist without Eros or as part of Eros. Let me hasten to add that I make the distinction simply in order to limit our inquiry, and without any moral implications. I am not at all subscribing to the popular idea that it is



the absence or presence of Eros which makes the act of Venus "impure" or "pure," degraded or fine, unlawful or lawful. If all who lay together without being in the state of Eros were abominable, we all come of tainted stock. Most of our ancestors were married off in early youth to partners chosen by their parents on grounds that had nothing to do with Eros. They went to the act with no other "fuel," so to speak, than plain animal desire. And they did right; honest Christian husbands and wives, obeying their fathers and mothers, discharging to one another their "marriage debt," and bringing up families in the fear of the Lord.

Conversely, this act, done under the influence of a soaring and iridescent Eros which reduces the role of the senses to a minor consideration, may yet be plain adultery, may involve breaking a wife's heart, deceiving a husband, betraying a friend, polluting hospitality, and deserting your children. It has not pleased God that the distinction between a sin and a duty should turn on fine feelings. This act, like any other, is justified (or not) by far more prosaic and definable criteria; by the keeping or breaking of promises, by justice or injustice, by charity or selfishness, by obedience or disobedience. My treatment rules out mere sexuality—sexuality without Eros—on grounds that have nothing to do with morals; because it is irrelevant to our purpose.

To the evolutionist, Eros (the human variation) will be something that grows out of Venus, a late complication and development of the immemorial biological impulse. We must not assume, however, that this is necessarily what happens within the consciousness of the individual. There may be those who have first felt mere sexual appetite for a woman and then gone on, at a later stage, to "fall in love with her." But I doubt if this is at all common. Very often what comes first is simply a delighted preoccupation with the Beloved—a general, unspecified preoccupation with her in her totality.

### It is certainly hard to explain

A man in this state really hasn't leisure to think of sex. He is too busy thinking of a person. The fact that she is a woman is far less important than the fact that she is herself. He is full of desire, but the desire may not be sexually toned. If you asked him what he wanted, the true reply would often be, "To go on thinking of her." He is love's contemplative. And when, at a later stage, the explicitly sexual element awakes, he will not feel that this had all along been the root of the whole matter. He is more likely to feel that the incoming tide of Eros, having demolished many sand-castles and made islands of many rocks, has now at last with a triumphant

seventh wave flooded this part of his nature also—the little pool of ordinary sexuality which was there on his beach before the tide came in. Eros enters him like an invader, taking over and reorganizing, one by one, the institutions of a conquered country. It may have taken over many others before it reaches the sex in him. And it will reorganize that too.

Eros makes a man really want (not a woman but) one particular woman. In some mysterious but quite indisputable fashion the lover desires the Beloved herself, not the pleasure she can give. No lover in the world ever sought the embraces of the woman he loved as the result of a calculation, however unconscious, that they would be more pleasurable than those of any other woman. If he raised the question he would, no doubt, expect that this would be so. But to raise it would be to step outside the world of Eros altogether.

The reader will notice that Eros thus wonderfully transforms what is *par excellence* a Need-pleasure into the most Appreciative of all pleasures. It is the nature of a Need-pleasure to show us the object solely in relation to our need, even our momentary need. But in Eros, a Need, at its most intense, sees the object most intensely as a thing admirable in herself, important far beyond her relation to the lover's need.

If we had not all experienced this, if we were mere logicians, we might boggle at the conception of desiring a human being, as distinct from desiring any pleasure, comfort, or service that human being can give. And it is certainly hard to explain. Lovers themselves are trying to express part of it (not much) when they say they would like to "eat" one another. Milton has expressed more when he fancies angelic creatures with bodies made of light who can achieve total interpenetration instead of our mere embraces. Charles Williams has said something of it in the words, "Love you? I *am* you."

Without Eros, sexual desire, like every other desire, is simply a fact about ourselves. Within Eros it is about the Beloved. It becomes almost a mode of perception, entirely a mode of expression. It feels objective; something outside us, in the real world. That is why Eros, though the king of pleasures, always (at his height) has the air of regarding pleasure as a by-product. To think about it would plunge us back in ourselves, in our own nervous system. It would kill Eros, as you can "kill" the finest mountain prospect by locating it all in your own retina and optic nerves. Anyway, whose pleasure? For one of the first things Eros does is to obliterate the distinction between giving and receiving.

Hitherto I have been trying merely to describe, not to evaluate. But certain moral questions now inevitably

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arise, and I must not conceal my own view of them. It is submitted rather than asserted, and of course open to correction by better men, better lovers, and better Christians.

### What obstacle to the spiritual life?

It has been widely held in the past, and is perhaps held by many unsophisticated people today, that the spiritual danger of Eros arises almost entirely from the carnal element within it; that Eros is "noblest" or "purest" when Venus is reduced to the minimum. The older moral theologians certainly seem to have thought that the danger we chiefly had to guard against in marriage was that of a soul-destroying surrender to the senses.

It will be noticed, however, that this is not the Scriptural approach. St. Paul, dissuading his converts from marriage, says nothing about that side of the matter except to discourage prolonged abstinence from Venus (I CORINTHIANS VII, 5). What he fears is preoccupation, the need of constantly "pleasing"—that is, considering—one's partner, the multiple distractions of domesticity. It is marriage itself, not the marriage bed, that will be likely to hinder us from waiting uninterruptedly on God.

If I may trust my own experience, it is (within marriage as without) the practical and prudential cares of this world, and even the smallest and most prosaic of those cares, that are the great distraction. The gnat-like cloud of petty anxieties and decisions about the conduct of the next hour have interfered with my prayers more often than any passion or appetite whatever. The great,

permanent temptation of marriage is not to sensuality but (quite bluntly) to avarice.

With all proper respect to the medieval guides, I cannot help remembering that they were all celibates, and probably did not know what Eros does to our sexuality; how, far from aggravating, he reduces the nagging and addictive character of mere appetite. And that, not simply by satisfying it. Eros, without diminishing desire, makes abstinence easier. He tends, no doubt, to preoccupation with the Beloved which can indeed be an obstacle to the spiritual life; but not chiefly a sensual preoccupation.

The real spiritual danger in Eros as a whole lies, I believe, elsewhere. For the moment, I want to speak of the danger which at present, in my opinion, especially haunts the act of love. This is a subject on which I disagree, not with the human race (far from it), but with many of its gravest spokesmen. I believe we are all being encouraged to take Venus too seriously; at any rate, with a wrong kind of seriousness. All my life a ludicrous and portentous solemnization of sex has been going on.

A young man to whom I had described as "pornographic" a novel that he much admired, replied with genuine bewilderment, "Pornographic? But how can it be? It treats the whole thing so seriously"—as if a long face were a sort of moral disinfectant. Our advertisements, at their sexiest, paint the whole business in terms of the rapt, the intense, the swoony-devout; seldom a hint of gaiety. And the psychologists have so bedevilled us with the infinite importance of complete sexual adjustment and the all but impossibility of achieving it, that I could believe some young couples now go to it





with the complete works of Freud, Krafft-Ebing, Havelock Ellis, and Dr. Stopes spread out on bed-tables all round them. Cheery old Ovid, who never either ignored a mole-hill or made a mountain of it, would be more to the point. We have reached the stage at which nothing is more needed than a roar of old-fashioned laughter.

But, it will be replied, the thing *is* serious. Yes; quadruply so. First, theologically, because this is the body's share in marriage which, by God's choice, is the mystical image of the union between God and Man. Secondly, what I will venture to call a sub-Christian, or Pagan, or natural, sacrament, as our human participation in, and exposition of, the natural forces of life and fertility—the marriage of Sky-Father and Earth-Mother. Thirdly, as the moral level, in view of the obligations involved and the incalculable momentousness of being a parent and ancestor. Finally it has (sometimes, not always) a great emotional seriousness in the minds of the participants.

But eating is also serious; theologically, as the vehicle of the Blessed Sacrament; ethically, in view of our duty to feed the hungry; socially, because the table is from time immemorial the place for talk; medically, as all dyspeptics know. Yet we do not bring blue looks to dinner nor behave there as if we were in church. And it is *gourmets*, not saints, who come nearest to doing so. Animals are always serious about food.

### One twitch of Venus

We must not be totally serious about Venus. It is not for nothing that every language and literature in the world is full of jokes about sex. Many of them may be dull or disgusting, and nearly all of them are old. But

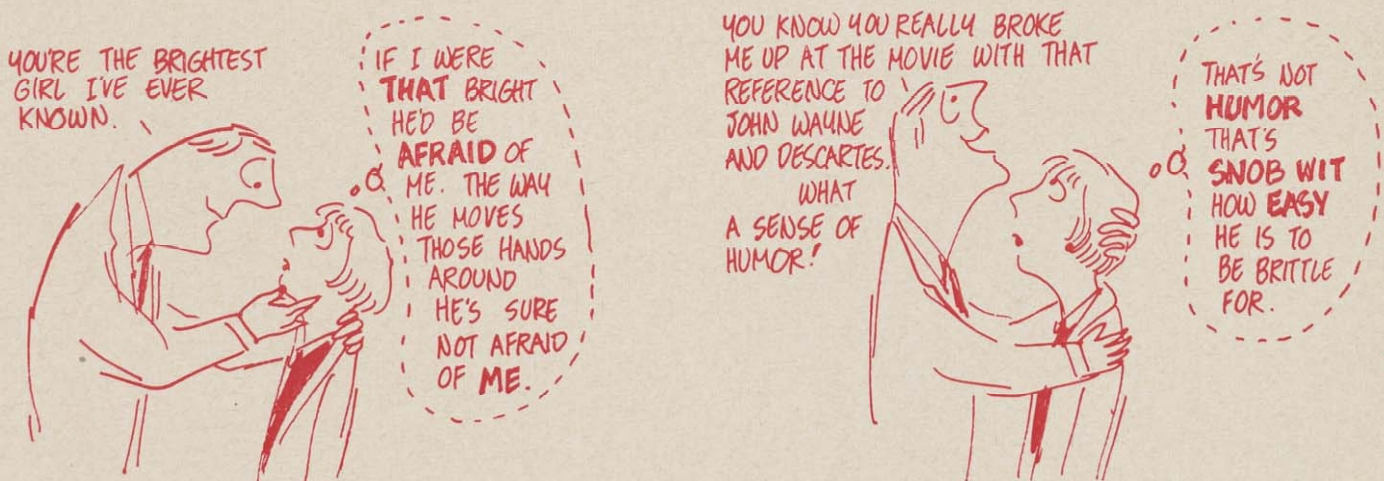
we must insist that they embody an attitude to Venus which in the long run endangers the Christian life far less than a reverential gravity. We must not attempt to find an absolute in the flesh. Banish play and laughter from the bed of love and you may let in a false goddess. The mass of the people are perfectly right in their conviction that Venus is a partly comic spirit.

Venus herself will have a terrible revenge if we take her (occasional) seriousness at its face value. She herself is a mocking, mischievous spirit, far more elf than deity, and makes game of us. When all external circumstances are fittest for her service she will leave one or both the lovers totally indisposed for it. When every overt act is impossible and even glances cannot be exchanged—in trains, in shops, and at interminable parties—she will assail them with all her force. An hour later, when time and place agree, she will have mysteriously withdrawn; perhaps from only one of them. What a potholer this must raise—what resentments, self-pities, suspicions, wounded vanities, and all the current chatter about “frustration”—in those who have defied her! But sensible lovers laugh. It is all part of the game; a game of catch-as-catch-can, and the escapes and tumbles and head-on collisions are to be treated as a romp.

For I can hardly help regarding it as one of God's jokes that a passion so soaring, so apparently transcendent, as Eros, should thus be linked in incongruous symbiosis with a bodily appetite which, like any other appetite, tactlessly reveals its connections with such mundane factors as weather, health, diet, circulation, and digestion.

In Eros at times we seem to be flying; Venus gives us the sudden twitch that reminds us we are really captive

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balloons. It is a continual demonstration of the truth that we are composite creatures, rational animals, akin on one side to the angels, on the other to tomcats. It is a bad thing not to be able to take a joke. Worse, not to take a divine joke; made, I grant you, at our expense, but also (who doubts it?) for our endless benefit.

### The body pathetically, absurdly beautiful

Man has held three views of his body. First there is that of those ascetic Pagans who called it the prison or the "tomb" of the soul, and of Christians like Fisher to whom it was a "sack of dung," food for worms, filthy, shameful, a source of nothing but temptation to bad men and humiliation to good ones. Then there are the Neo-Pagans (they seldom know Greek), the nudists, and the sufferers from Dark Gods, to whom the body is glorious. Thirdly we have the view which St. Francis expressed by calling his body "Brother Ass." All three may be—I am not sure—defensible; but St. Francis for my money.

Ass is exquisitely right because no one in his senses can either revere or hate a donkey. It is a useful, sturdy, lazy, obstinate, patient, lovable, and infuriating beast; deserving now the stick and now a carrot; both pathetically and absurdly beautiful. So the body. There's no living with it till we recognize that one of its functions in our lives is to play the part of buffoon. Until some theory has sophisticated them, every man, woman, and child in the world knows this.

The fact that we have bodies is the oldest joke there is. Eros (like death, figure-drawing, and the study of medicine) may at moments cause us to take it with total seriousness. The error consists in concluding that

Eros should always do so and permanently abolish the joke. But this is not what happens. The very faces of all the happy lovers we know make it clear. Lovers, unless their love is very short-lived, again and again feel an element not only of comedy, not only of play, but even of buffoonery, in the body's expression of Eros. And the body would frustrate us if this were not so.

There is indeed at certain moments a high poetry in the flesh itself; but also, by your leave, an irreducible element of obstinate and ludicrous un-poetry. Far better plant it foresquare within the drama of Eros as comic relief than pretend you haven't noticed it.

This refusal to be quite immersed—this recollection of the levity even when, for the moment, only the gravity is displayed—is especially relevant to a certain attitude which Venus, in her intensity, evokes from most (I believe, not all) pairs of lovers. This act can invite the man to an extreme, though short-lived, masterfulness, to the dominance of a conqueror or a captor, and the woman to a correspondingly extreme abjection and surrender. Hence the roughness, even fierceness, of some erotic play; the "lover's pinch which hurts and is desired." How should a sane couple think of this or a Christian couple permit it?

I think it is harmless and wholesome on one condition. We must recognise that we have here to do with what I called "the Pagan sacrament" in sex.

### In love we are not merely ourselves

In Friendship, as we noticed, each participant stands for precisely himself—the contingent individual he is. But in the act of love we are not merely ourselves. We

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I LOVE YOU, DOROTHY.

WHAT TERRIBLY POOR JUDGMENT.

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are also representatives. It is here no impoverishment but an enrichment to be aware that forces older and less personal than we work through us. In us all the masculinity and femininity of the world, all that is assailable and responsive, are momentarily focused. The man does play the Sky-Father and the woman the Earth-Mother; he does play Form, and she Matter.

A woman who accepted as literally her own this extreme self-surrender would be an idolatress offering to a man what belongs only to God. And a man would have to be the coxcomb of all coxcombs, and indeed a blasphemer, if he arrogated to himself, as the mere person he is, the sort of sovereignty to which Venus for a moment exalts him. But what cannot lawfully be yielded or claimed can be lawfully enacted. Outside this ritual or drama he and she are two immortal souls, two free-born adults, two citizens.

#### A very different coronation

As nature crowns man in that brief action, so the Christian law has crowned him in the permanent relationship of marriage, bestowing—or should I say, inflicting?—a certain “headship” on him. This is a very different coronation. And as we could easily take the natural mystery too seriously, so we might take the Christian mystery not seriously enough.

Christian writers (notably Milton) have sometimes spoken of the husband’s headship with a complacency to make the blood run cold. We must go back to our Bibles. The husband is the Head of the wife just in so far as he is to her what Christ is to the Church. He is to love her as Christ loved the Church—read on—*And gave his life for her* (EPHESIANS V, 25). This headship, then, is most fully embodied not in the husband we should all wish to be but in him whose marriage is most like a crucifixion; whose wife receives most and gives least, is most unworthy of him, is—in her own mere nature—least lovable. For the Church has no beauty but what the Bridegroom gives her; he does not find, but makes, her lovely.

The chrism of this terrible coronation is to be seen not in the joys of any man’s marriage but in its sorrows, in the sickness and sufferings of a good wife or the faults of a bad one, in his unwearying (never paraded) care or his inexhaustible forgiveness. Forgiveness, not acquiescence. As Christ sees in the flawed, proud, fanatical, or lukewarm Church on earth that Bride who will one day be without spot or wrinkle, and labors to produce the latter, so the husband whose headship is Christ-like (and he is allowed no other sort) never despairs.

The sternest feminist need not grudge my sex the crown offered to it either in the Pagan or in the Christian mystery. For the one is of paper and the other of

thorns. The real danger is not that husbands may grasp the latter too eagerly; but that they will allow or compel their wives to usurp it.

#### Eros does not aim at happiness

From Venus, the carnal ingredients within Eros, I now turn to Eros as a whole. Here we shall see the same pattern repeated. As Venus within Eros does not really aim at pleasure, so Eros does not aim at happiness. We may think he does, but when he is brought to the test it proves otherwise.

Everyone knows that it is useless to try to separate lovers by proving to them that their marriage will be an unhappy one. This is not only because they will disbelieve you. They usually will, no doubt. But even if they believed, they would not be dissuaded. For it is the very mark of Eros that when he is in us we had rather share unhappiness with the Beloved than be happy on any other terms.

Even if the two lovers are mature and experienced people who know that broken hearts heal in the end and can clearly foresee that, if they once steeled themselves to go through the present agony of parting, they would almost certainly be happier, ten years hence, than marriage is at all likely to make them—even then, they would not part. Even when it becomes clear beyond all evasion that marriage with the Beloved cannot possibly lead to happiness—when it cannot even profess to offer any other life than that of tending an incurable invalid, of hopeless poverty, of exile, or of disgrace—Eros never hesitates to say, “Better this than parting. Better to be miserable with her than happy without her. Let our hearts break provided they break together.” If the voice within us does not say this, it is not the voice of Eros.

This is the grandeur and terror of love. ◀

THIS is the third in a series of four articles by Dr. Lewis on the Loves of Man. Part IV—Charity will appear in the July EPISCOPALIAN. The articles are part of his forthcoming book, THE FOUR LOVES, which will be published in July by Harcourt Brace and Company.

THE EDITORS





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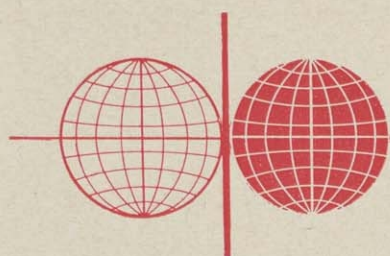
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# The Church in the Space Age

**WHAT ARE THE MAJOR ISSUES** facing Christianity in the 1960's? Earlier this year the editors of *The Episcopalian* began to search for answers to this question. We sent out a questionnaire to the clergy of the Episcopal Church asking fifteen questions on the life and work of the Church in today's world.

To date we have received more than 4,000 completed questionnaires. The answers have been candid, forthright in language, diverse in opinion; often disagreeing on specific issues, but always unified by a deep concern for the problems and opportunities of the Church.

Following is the first of several special reports based on this survey. This report summarizes answers to the specific question: "What would you name as the three or four most important issues facing the Church in the coming decade?"

The world with which the Church must work in the coming decade is a world of rapid change and grave tensions—social, political, economic, personal.

The clergy name such world-wide challenges to the spirit of Christianity as the threat of nuclear war, the beginning of the space age, the conflict between Communism and democratic societies, the explosive growth of population, the shifting pattern of relations between ethnic and economic groups.

There is concern with the materialistic value systems of our time, the decay of personal morality, the lack of a sense of meaning in life; and such social consequences as the deterioration of family life, marital discord, problems of young people, alcoholism, social and ethical conformity, conflicts between Christian beliefs and secular practice.

**THE SENSE OF MISSION**—The Church today must regain its sense of mission. This, in the collective opinion of the clergy, is the greatest single issue we face.

This need is voiced in many different ways: "To become what we already are, a ministry to all sorts and conditions of men"; "Rousing ourselves from apathy and complacency"; "Recapturing our roles of priesthood and prophecy"; "Converting and reconverting us all to Christ"; "Not becoming engulfed and anesthetized by the vulgarity and purposelessness of our affluent society."

What is our mission task today? First, it is

*geographic*, especially in the Church's mission to Latin America, Africa and the Orient; and, within the United States, to the people surrounding the inner-city parish and to the mobile population in the suburbs. Second, it is *socio-economic*, in demands for widening the Church's population base by full acceptance of racial minorities and underprivileged people. Third, and most important, it is *spiritual*, in that our task is "the cure of souls, as against mere ministering to large numbers of people," by "making it clear that there is a radical distinction between 'successful therapy' and Christian salvation."

The mission, it is emphasized, is not only to foreign lands or to non-Episcopalians in the United States. It is also, and to a very important extent, a mission to many who are already members of the Church—particularly the converts, the young people, and all Episcopalians who see the Church as simply their own parish. The present rapid growth in Church membership, many clergy indicate, may be an impediment rather than a help to real Christianity.

**THE MINISTRY OF THE LAITY**—The question of the lay person's role in the life of the Church was widely recognized as critically important. "We must bring about the true apostolate of the laity." "We must develop the Christian witness in all areas of life—on the job, in the home, in leisure activities, and in politics, as well as at worship services." The role of the Episcopalian as a lay evangelist for his faith in every area of his life is, in the minds of the clergy, one of the greatest needs of the Church.

**STEWARDSHIP**—The importance of stewardship is stressed in almost every reply. It is emphasized, however, that stewardship is not purely a matter of sharing one's money with the Church. Tithing, while often mentioned (and in some parishes desperately needed) is rarely mentioned alone. Much more frequent is a definition of Christian stewardship as giving one's time and one's talents, as well as one's financial resources, to Christ.

**WITHIN THE CHURCH**—Many comments deal with the Church itself and its own internal problems—its worship, doctrine, and discipline; its organizational structure; its stereotype in the popular mind, and its own image of itself.

There are repeated attacks on parochialism,  
*continued on next page*



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*continued*

complacency, apathy, and self-satisfaction. There is repeated emphasis on the point that to represent Episcopalians as solely people of better-than-average income, education and social standing does not fit the facts that the Church today is not "an upper-class club," and that it will default on its mission if it pretends to be.

Greatest stress is placed on the need for Christian education in the broadest sense of the term—instruction in the faith for both young people and adults, both before and after confirmation—and on the need for improving rapport between the clergy and the laity.

There is also much concern with the problem of how to agree on the essentials of our faith. In this area occur such problems as theological divisions within the Church, changing the Church's name, revising the Book of Common Prayer, improving the diocesan and provincial structure, making General Convention more representative, improving relations between priest and vestry, defining the function of the episcopate, and revising the divorce canon and applying it uniformly.

The liturgical movement, not only within the Church but also throughout Christendom, arouses a great deal of interest. This is seen as the major development in the area of worship.

**RELATIONS WITH OTHER CHURCHES**—Relations with other Christian groups is a matter of considerable concern, and considerable difference of opinion, among the clergy. There is widespread agreement on the desirability of reinforcing the unity of the Church with the world-wide Anglican Communion.

On the whole ecumenical movement, however, there are widely differing views. Many of the clergy show a willingness to explore any avenue toward the reunion of Christendom. Others protest against "surrendering our unique apostolicity in union schemes" or "selling out our Catholic heritage to pan-Protestantism." Others, while reluctant to accept ecumenicity in general, express interest in reunion with specific Christian groups such as the Orthodox, Romans, or Methodists.

**CHRISTIAN'S DILEMMA**—British Anglican missionary Hannah Stanton, arrested last March in Pretoria, South Africa by the government "in the interest of public safety," was ordered deported to England. Miss Stanton, and the Rev. Mark Nye, head of the Pretoria Anglican Mission, were among more than 230 opponents of South Africa's racial policies jailed at that time. ● Opposition has arisen to plans of the Diocese of North Carolina to desegregate Camp Cheshire Junior, boys' camp at Wade Mecum, from the vestry of the Church of the Good Shepherd in Raleigh and James Cheshire, of Hillsboro, son of the late bishop for whom the camp was named. In a resolution, the vestry opposed "now and for the foreseeable future" desegregation of this and all other youth camps in the state. ● The Rev. Edwin Adinya, African Anglican clergyman from Mombasa, Kenya, just arrived in Belfast, Ireland, for a year's duty as assistant to the rector of St. Peter's Church. His appointment to the fashionable suburban Church of Ireland parish, where there is a strong feeling against the South African government's apartheid policy, has been welcomed by the 650 parish families. ● The Rev. Philip Gresham, rector of Christ Episcopal Church in Martinsville, Va., who favors non-segregated church services, resigned "irrevocably" from his pastorate because of long-standing differences with his vestry over the question. Bishop William H. Marmion of Roanoke, head of the Diocese of Southwestern Virginia, accepted his resignation, adding: "As for myself, I deeply regret that the situation is such that he can no longer effectively minister there." ● Oklahoma's Governor J.



Howard Edmondson has appointed twenty-six people to a bi-racial human relations committee to help bring racial harmony to the state. ● Among those on the committee, which will recommend courses of action, are Bishop Chilton Powell of Oklahoma, the president of the Oklahoma City Council of Churches, a rabbi, and two Negro pastors. Local Negro leaders halted, for a "reasonable" time, plans for sit-in demonstrations at downtown department store lunch counters which refuse service to Negroes, and pledged "good faith" to the governor for creating the committee. ● The Department of Christian Social Relations of the Diocese of Texas recently called on members of its 141 churches and missions to consider their responsibility as Christians and take "appropriate action" concerning sit-ins. "Stop being suspicious of one another and open lines of communications by a willingness to discuss the subject even with those who disagree."



**NEW DIRECTOR FOR CHURCH'S HOME MISSION WORK**—Just two years ago, the Rt. Rev. Daniel Corrigan made Episcopal Church history when he was elected Bishop of Quincy and Suffragan Bishop of Colorado by diocesan conventions meeting on the same day. The tall, energetic Suffragan of Colorado now has a new post. He was recently appointed Director of the Home Department, the domestic mission arm of the Episcopal Church's National Council. The National Council is the executive body which directs the domestic and world-wide work of the

whole Church between triennial meetings of the Church's governing body, the General Convention.

Bishop Corrigan, who served parishes in Wisconsin, Maryland, and Minnesota before coming to Colorado, will be in charge of work done in missionary districts in the continental United States and the armed forces. Also under his care will be work among college students, racial minorities, and the deaf.

**BUSINESS ON SUNDAY?**—In an action to be watched with interest, the United States Supreme Court has agreed to hand down a definitive ruling to determine whether legislation curtailing business activities on Sunday is constitutional. Opponents contend that Sunday legislation violates separation of Church and State by trying to enforce, through civil law, what is essentially religious observance. They object to laws that now permit some businesses to operate on Sunday, while prohibiting others.

● A great majority of American churches frown on Sunday commercial activities. While many so-called "blue laws" were enacted under Protestant influence, the Roman Catholic Church also wants stricter enforcement of Sunday laws in some states.

**SWING TO THE SOUTH**—Top officials of National Catholic Welfare Conference met in Caracas, Venezuela, and Bogotá, Colombia, with local Caritas officials to examine overall relief activities in ten South American countries where the NCWC functions and to consider possible expansion to other areas of need. ● St. Joseph's College, in Philadelphia, Pa., will open an Institute of Latin American Studies in September. It is described as the first four-year undergraduate program of its kind in

continued on page 38

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## Where Help Means Hope

THE United States is not the only nation with an ailing coal industry. In Japan, a major and probably permanent depression in the coal industry has recently left thousands of unemployed miners in its wake. These uniquely modern-day "refugees," people displaced by modern technological progress and Japan's changing economy, have no immediate hope for re-employment; it may be years before any full-scale vocational training program gets under way. Meanwhile, isolated from the towns and villages, the poverty-stricken miners and their families—some 70,000 in all—live in a drab world of their own.

Since last fall, Christians in the United States and Japan have joined together in government, church, business, and private groups to help meet the need. Contri-

butions from the Episcopal Church have been made through the Presiding Bishop's Fund for World Relief, a fund which for twenty years has provided individual Episcopalians with a channel for personal giving to relieve suffering overseas. Through Church World Service in the United States and Japan, our dollars have helped supply the hungry with food from U.S. Government stockpiles, and the sick with some medical care. Although results have been gratifying, the Rev. Donald Bitsberger, an Episcopal clergyman who is associate director of Japan Church World Service, points out that at best, relief work like this is "bargaining for time. But until more permanent solutions can be found," he says, "few things are more basic than hope itself." With our help, this hope is still alive.



*An open sewer and slag-choked ground where no grass will grow make up the only playground these children know. When school is over, they return to barracks and the one room their entire family calls home. A bitterly cold winter has kept them indoors for days at a time.*



*Children of northern Kyushu, one of the areas hardest hit by mine shut-downs, had not tasted milk for many months when Japan Church World Service began its relief program. Since then, they have devoured bales of crackers and many tons of powdered milk.*

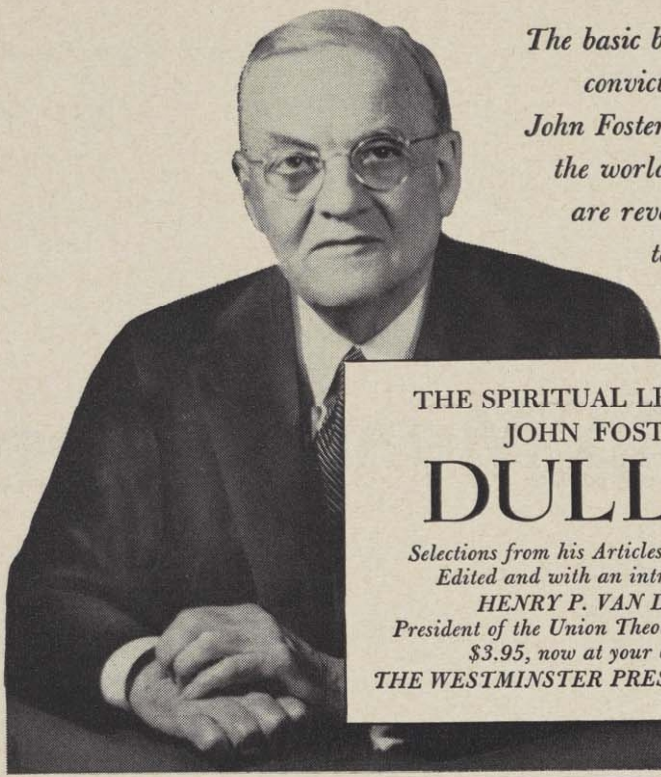


continued from page 35

the U. S. ● Three Irish Redemptionist priests have left Dublin to establish the first Irish mission in Brazil. ● The National Catholic Welfare Conference has announced the establishment of a Latin America Bureau in Washington, D.C. Msgr. Paul F. Tanner, NCWC general secretary, says: "This pontifical Commission has invited the hierarchies of various nations of the world as an act of Christian solidarity to cooperate in the papal program for Latin America. The hierarchy of the United States responds wholeheartedly to this invitation."

**FROM WEAKNESS, STRENGTH**—Religious instruction for retarded children is being stepped up by Christian and Jewish groups throughout the United States, a field representative for the National Association for Retarded Children reported recently in Des Moines, Iowa. ● Allan R. Menefee of Minneapolis, Minn., said that "increasing numbers of children who might have been overlooked in past years now are making their first Communion as a result of religious instruction." "Only ten years ago," he said, "we knew of no Bible or catechism classes held especially for retarded children. Now there are hundreds of them. One of the strengths of the mentally retarded child is his religious faith. It expresses his own worth as a human being and gives him identity in his love for others."

● Mr. Menefee added that there is a great need for more training for clergymen in this specialized field. He pointed out that religious leaders and organizations now are providing good basic literature for instruction of retarded children of all ages. Among those doing this, he said, are the National Council of Churches' department of weekday religious education, the National Educational Association, and the Union of American Hebrew Congregations.



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# Inquiry:

a question and answer column

conducted by Henry Thomas Dolan

**Q. A Catholic who has married into our family will not attend any of our religious services — weddings, confirmations, or baptisms. Should we continue sending her invitations when these occasions arise?**

**A.** Extend the invitation, unfailingly. Be sure you extend it in sincere love and affection, without any hint of your distress over the previous ones unaccepted. You might ask her husband, who is genuinely in love with her, to deliver the invitation in your name.

*"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win:  
We drew a circle that took him in."*\*

Make allowance for the fact that your relative is probably acting in obedience to the strict injunction of her pastor. The discretion to permit or prohibit attendance at religious services of other branches varies widely among Roman Catholic clergy. And don't forget to remember that neither you nor she caused this trouble—it was caused four hundred years before either of you were born. You just happen to be caught up in it. But you must keep on inviting her, even though she cannot or will not accept, ever.

Incidentally, why not think and speak of her as a *Roman Catholic*? As an Episcopalian, you are as much a Catholic as she is, maybe more. This is a fact some of us try to emphasize, some of us want to ignore, but none should forget.

**Q. Where do we get the word "parish," and what does it mean, literally?**

**A.** *Parish* is a modification of the Old French *paroisse*, and literally means "the house in the neighborhood." And who is my neighbor? (see LUKE 10:29).

The word was originally one of geographical meaning, and still is in Louisiana, the one state of the Union

deriving its law from French roots, where a parish is what anywhere else we would call a county—a geographical or political unit.

The Old French *paroisse* goes back to the Greek root *para* meaning beside, or next to; a root we see also in such words as *parallel* and *comparable*, plus the Greek *oikos*, or house. Thus parish literally means "the house next door," and strongly connotes both the literal meaning of "neighbor," and the idea that every parish is charged with a Christian concern for the secular community in which it stands.

**Q. What is a curate?**

**A.** Originally, anyone who has the cure or curacy—i.e., spiritual charge or care of souls. All parish clergy were curates, in the original sense, a sense preserved in the French, where *Monsieur le curé* means simply the priest of the parish. Nowadays, we use the word strictly to signify a priest appointed assistant to the rector of a parish. Usually, the curate holds his appointment at the rector's pleasure.

**Q. I'm a first-term vestryman, and I hear older vestrymen talking about putting church funds into "non-legal investments." They sound and act as if this were something perfectly upright, and not breaking the law at all. Can you explain?**

**A.** "Non-legal" doesn't mean "illegal" with reference to investment of trust funds. "Legal investments" in almost all states means a classification of securities declared by law to be proper investments for trustees to make of the funds in their charge. They are investments marked out for maximum security, absolutely minimum risk. Naturally, by the same token, their yield is comparatively low.

Some persons when they leave their money in trust, as for the church, expressly make the trust, deed, or will state that the trustees are not to be limited to this class of extremely safe

but somewhat less fruitful investment. Some state laws also say that the directors of non-profit corporations (which vestrymen are) generally are not restricted to legal investments for corporation funds, though in every other respect directors have the responsibilities of trustees. When funds are in either of these ways set a little more at liberty, they can be invested in stocks or bonds or mortgages of entirely excellent standing as investments, though they would not meet the stringent tests of legal investments. This broader range of securities comes to be called "non-legals," to distinguish them from "legals." But this does not make them "illegal," as long as they are carefully chosen, and are not wild-cat oil or gold-strike "stocks."

**Q. What do we mean by "see city," when we speak of a particular bishop or diocese?**

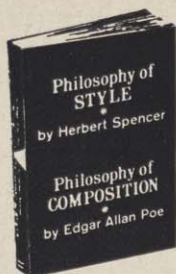
**A.** From ancient times, the official chair or throne was one of the most important symbols of authority to go with the office of bishop. It still is. Look inside the chancel area of your own parish church or others you may visit this summer. You will almost never find a chancel in a parish church without a chair of state carved or otherwise embellished with a mitre or crossed keys. The Latin for "chair" is *sedes*, which passed into Old French as *sied* or *sie*. The Old French, in turn, passed into Middle English as "see." A bishop's see city is the community where his official chair of diocesan authority is located.

In the Latin, there eventually developed a specific term for the official chair of episcopal authority, *cathedra*, to distinguish it from just any old chair, *sedes*. Hence the phrase *ex cathedra*, to signify an authoritative pronouncement; hence also "cathedral," for the church in which the *cathedra* was kept.

People generally seem to think of authority as exercised from chairs, an association we can see at work in other instances, e.g., "county seat," a clear reference to "sitting" or "session" of the county court.

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# Books

Conducted by EDWARD T. DELL

## That Population Problem

**The Population Explosion and Christian Responsibility.** By Richard M. Fagley. 260 pp. New York: Oxford University Press. \$4.25.

The population "explosion" exploded loud and clear last winter when the Draper Committee, appointed by President Eisenhower, reported to Congress on foreign aid. They recommended that we help countries wanting to stem the tide of over-population.

Right away the American hierarchy of the Roman Catholic Church blasted the report, and President Eisenhower said it was not a proper political or governmental matter and that no public funds would be used for that purpose. Since then Vice-President Nixon has declared himself in favor of helping when help is requested, as a matter of policy. Senator Kennedy, of course, took President Eisenhower's position.

The next forty years may see a population increase equal to the total we have reached in the past 100,000 years. The whole question of "fertility control" faces us urgently. It is obviously a matter of social, political, and religious importance.

If we are wrong about the magnitude of the problem we will be making a mortal mistake. If there really is a population bomb ticking away and we ignore it, it will blow us all up. The horde-nightmare will come true.

Some say we needn't worry. On Palm Sunday Pope John XXIII pleaded for larger families, to swell the population on earth and in heaven. "Don't be afraid," he said. The Communists argue that controlling population is a "capitalist trick" to keep the rich rich. Others are not so sure. As early as 1956 the World Council of Churches' Central Committee met in Hungary and planned a serious study of the population and family-limitation questions. In 1958 in Sweden they again expressed their

concern, and in 1959 the plan was carried out in Oxford. The study-session's secretary was Richard Fagley.

Out of his fifteen years of leadership in international and ecumenical affairs, Dr. Fagley has focussed on fertility control as the Number One problem of modern world society. He calls his book "a tract for the times." A lot of people these days have red faces, confessing that they have been guilty of ignoring the population problem in the mistaken belief that only "neo-Malthusians" took it seriously. This attitude simply will not any longer fit the grim facts in some underdeveloped areas of the world, nor does it do justice even to the living-space question in rich economies like ours in America. It's a false security that leads us to compare our low birth rate to India's high one. What counts is the *population*, which balances the birth rate with the death rate. America is actually growing at a faster rate, simply because we have better medicine and sanitation.

Dr. Fagley's book falls into two parts. First it traces the actual population pressures throughout the world, showing what the pressures cause in the way of economic and political dangers. Then the longer part of the book surveys the opinions and official stands of religious bodies on the subject of birth control: Christian, Buddhist, Jewish, Hindu, and Muslim.

It makes plain that the most conservative and backward-looking influences in policy-making on this score are religious. Among Christians birth control is at least in formal theory allowed, but there is no agreement as to lawful means. This may be due in part to the lack of any clear guidance in the Bible. Orthodoxy favors abstinence, Romanism favors rhythm, Protestantism is permissive. This section of the book is of very



great value because it offers a uniquely comprehensive picture of religious opinion right across the world scene.

Too little attention is paid to Japan's impressive success in holding population to a standstill by sterilization and abortion, as well as by contraception. Unfortunately, the author handles his subject in such a way that birth control may appear to comfortable Americans not as a personal and family problem for all people, but as a social problem only in far-off and "backward" places. This leads to the politically chauvinistic fallacy of "too many Asians." Dr. Fagley might have shown more sharply, too, that mankind is possibly on the verge of passing from voluntary to involuntary control, just as we did in immunization against disease.

Here is a book which states clearly that in Western Christianity there is an evolving consensus favorable to fertility control. This is indeed a tract for the times, and a significant, revealing one. —JOSEPH FLETCHER

**Thy Will Be Done: The Autobiography of an Episcopal Minister by Arthur Wilson. 213 pp. The Dial Press, N.Y. 1960 \$3.95**

This is a book which could so easily have slipped into self-justification and sentimentality, but it never does. Arthur Wilson is in his seventies now, and he presents the facts of his life quietly, humbly, with an almost startled attitude that anything good could have come out of it. It is this quality that makes Mr. Wilson's work so moving. He has no pretenses—he has known failure and desolation, and he is deeply grateful for the chance to return to his vocation this late in his life.

Arthur Wilson had always wanted to be a priest. He went to Nashotah

Seminary in Wisconsin, married, and began his ministry in a small town. He had no spectacular success and many moments of failure both in his parish and in his marriage. There were seven years in Danville, Illinois, however, where things went very well. Ultimately he had a call to a more fashionable parish in Tennessee. He left Danville with misgiving, to face an experience which wrecked both his ministry and his marriage.

At the time the book opens he has finally come to a dilapidated mission on the outskirts of Cincinnati. His sense of failure is almost at the panic point, and there is nothing to work with in a material way. Furthermore, these are the depression years, and his charges are Negroes who are suspicious of any white man. What happens as a consequence of his presence seems a small miracle. But Arthur Wilson's life is further complicated, because here he really falls in love. His is no easy conscience. He knows that he cannot remarry and still remain in the priesthood. The struggle to reach a decision wastes him physically and spiritually. But he does remarry, and he and his second wife have a precarious time financially in California where they settle. Yet there is no whining, no attempt to renege on the burden of also supporting the first wife. Unexpectedly, she dies, and the way is clear for Mr. Wilson to go back to the ministry he loves.

The really vivid portion of the book describes his return to the Cincinnati suburb on a visit, and his amazement when he realizes how much he meant to the people there, and what he set in motion.

As I said earlier, this is a book utterly without pretense, without self-dramatization, and its very simplicity of tone makes it a testament to all that Arthur Wilson is and believes. It is an absorbing record of an unworldly man whose life is centered in God. —EVA WALSH



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by Martha Moscrip

**W**HAT has happened to the summer custom of reading aloud with the family gathered around? Who can remember the close of evening in a summer cottage with the family taking turns reading from a good book? Or the creation of high adventure through reading on an otherwise dull, rainy afternoon in July?

Teachers say, "Your children really should read this summer. If you can't get them to read, read aloud to them." Parents come to rectors and church school faculty in June asking, "Can you give me a list of religious books for my child? If he has to read this summer, it might as well supplement his Sunday school work."

With the emphasis that secular educators are putting on reading, and the realization by parents of the limitations of the best church school, the demand for books "about" religion is becoming greater all the time. How grim and determined it all sounds. There can be joy in reading, and it *should* be a happy experience.

What do parents hope will happen if they take home a list of religious books? First of all, they want their children to acquire a greater knowledge of Biblical content. There are a few attractively illustrated, faithfully extracted collections of stories from

the Bible. The best of these manage to convey a feeling for the life and environment of the peoples in the Old and New Testaments. The Maude and Miska Petersham books, Pelagie Doane's books, the beautiful *The Lord Is My Shepherd* are examples of these.

Let's not neglect the source of all these stories. Many people do. Carefully selected stories from the Bible (not verses or passages)—the Creation, Jonah and the whale, the adventures of Joseph and Moses, the Christmas story, the Easter account, and many of the parables—all are wonderful. Read in the family circle with time for questions and answers (not lengthy sermons about obscure points) they can be most rewarding. Even if your answers are inadequate, they can reflect the attitude you wish to pass on. Some of the contemporary translations are best for a young audience, but do read the Psalms in the lovely music of the King James translation.

The acquiring of knowledge about religion is a very limited aspiration, however. Books can bring about deep and subtle changes, nourishing the sense of the mystic and holy awe that is in every child. They can offer him examples of heroism, courage and Christian humility with which he may

identify deeply. In later years he may not know where his love of goodness came from, but it will be there.

Many books in this category are not thought of particularly as religious books. All of them have Christian implications, many of them are established children's classics, and they are full of the excitement and the pleasure of adventure. Because they are well written by skilled authors, they are excellent for reading aloud.

An example of the kind of book that we are least apt to think of as religious is the "Little House" series by Laura Ingalls Wilder. These books have become classics in our time. The well-worn public library copies of this series are evidence of their popularity. Mrs. Wilder's books describe in story fashion, with great vividness and accuracy, her life in the Old West from childhood to marriage.

These books belong on our list because, without sentimentality and with a good deal of humor, they present a picture of an American pioneer family who are Christians. Through all this series one never loses sight of the closeness of this family circle whose center was the heavenly Father. Here too are outstanding examples of courage, fortitude and humility.



There is another kind of book whose importance on a list of religious reading we sometimes pass over. Indeed, many people fail to understand their place on any list, and pass them off as—just fairy tales. To be sure, these stories are not historical, concerned as they often are with people and places that do not exist in the physical world. They bear a relation to the great myths of the past and to the classic allegory.

Books like these have many Christian implications. Their effect is on the inner life: almost never an immediate effect, but often a long-term one. One summer vacation my family read together T. H. White's humorous and delightful account of King Arthur's boyhood, *The Sword and The Stone*. The youngest member involved was only seven, but remained fascinated, though I was sure she would forget pretty thoroughly.



**T**HEN later, at fourteen, when she read it for school, her reaction was, "Why, I've been here before." Not "I've read this before"; she was saying rather, "I experienced this long ago." This is precisely how many parents feel when they read George MacDonald's *Princess and the Goblin* to their own seven-year-olds. After many years, they come again upon a part of their lives found long ago and never quite lost.

MacDonald's two books, *The Princess and The Goblin* and *The Princess and Curdie* present obedience as an integral part of the Law of Love. In both these books, love is the great gift, but knowledge and faith are hard-learned, hard-earned and courageously won. Here is the dedication mixed with human frailty that we think of in connection with saints and knights. Here also is adventure, excitement, mystery and wonder—raw material surely for the dreams behind creative action.

More recently there has been a series published that will surely prove to be classics in the years to come—the Narnia series, seven children's

books written by C. S. Lewis. Again, they are Religious only by subtle implication. These stories of children who find adventure in another time and world move at a fast pace. If the reader can slow down enough, he will find, to his amazement, that the themes are theological, and include allegories on redemption, baptism and heaven.

Adults may sometimes be so caught up in these stories that they miss the implications altogether. On the other hand, children may be sensitive to the significance immediately. If they are not, it is better to let them discover it for themselves, without help from well-meaning but often clumsy and disillusioned adults.

As with all the classics, the appeal of these stories is not limited to a particular age group. In one church library the children sometimes have trouble getting the next one in the series because some adult has taken it out. One of the church school teachers used portions of them in a seventh-grade class and had really exciting discussions as a result. A fifth-grade Girl Scout troop read a chapter from one during camp rest-hour—and the college-age assistant leader stayed up until midnight to finish the book.

Children's books encompass a world of hope carried in a vehicle of make-believe. Our children know the story is make-believe even while they are children. Their hope lasts until it becomes unfashionable beyond the high tariff walls of the grown-up world. Then hope and faith and value turn out to be only make-believe and are cast aside with how many secret tears we can only guess.

Perhaps these books for our children offer us an opportunity to rediscover the wonder and joy and hope that can be part of our living. Corporate reading just might be the way to a simplicity that we mistook for mere naïveté in the disillusionment of growing up. To re-enter this shining world on equal terms with our children, without condescension, may lay the kind of groundwork needed if their future is to be less cynical and jaded than our own has become.

What will it be for your child and

you? Will your summer trip include a ticket to Narnia from the back yard? Will the whole family choose a time-capsule vacation that travels back to the Bible, or only as far as the Old West? Will George MacDonald be your guide in the land of the goblins? Wherever you go on land or sea or "out of this world," may you have a good journey and make many new friends.

### Recommended for Children for Summer Reading

By Laura Ingalls Wilder: *The Little House in the Big Woods*; *The Little House on the Prairie*; *Farmer Boy*; *On the Banks of Plum Creek*; *By the Shores of Silver Lake*; *The Long Winter*; *Little Town on the Prairie*; *These Happy Golden Years*. Published by Harper at \$2.95 each.

By Dorothy Canfield Fisher: *Understood Betsy*. Grosset, \$1.50.

By Frances Hodgson Burnett: *The Secret Garden*. Lippincott, \$3.50.

By Rudyard Kipling: *Captains Courageous*. Doubleday (rev. ed.), \$2.50; Bantam paperback, \$.35. *Puck of Pook's Hill*. Doubleday, \$2.75. *Reveries and Fairies*. Doubleday, \$.35.

By Charles Kingsley: *Water Babies*. Dutton, \$2.75.

By Kenneth Grahame: *The Wind in the Willows*. Scribners, \$2.75.

By Robert Lawson: *Rabbit Hill*. Viking, \$3.00.

By J. R. R. Tolkien: *The Hobbit*. Houghton, \$3.95.

By C. S. Lewis: *The Lion, the Witch and the Wardrobe*; *Prince Caspian*; *The Horse and His Boy*. Macmillan, \$3.00 each. *The Magician's Nephew*; *The Voyage of the Dawn Treader*; *The Silver Chair*; *The Last Battle*. Macmillan, \$2.75 each.

By George MacDonald: *The Princess and Curdie*; *The Princess and the Goblin*; *Back of the North Wind*. Macmillan, \$2.75 each.



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## books in brief

**FIT TO BE TIED** by Charles E. Batten and Donald E. McLean. 124 pp. Greenwich, Seabury Press, paper, \$1.50. Since it is fairly widely accepted as fact that the majority of parents have abdicated their role as teachers of their children about matters of sex, love, and marriage, the authors are here proposing a tested plan for the local church to step into the gap and possibly to bridge it. Dr. Batten teaches pastoral theology at Episcopal Theological School in Cambridge, and Dr. McLean is a pediatrician practicing in Winchester, Mass. The well-nigh universal enthusiasm of parents, teen-agers, and leaders of youth in response to this program so far should commend this useful volume to the attention of the whole Church.

**WHO IS THIS?** by Mary Crawford. Illustrations by Antony Lewis. 95 pp. New York, Morehouse-Barlow, \$2.10. The author of this slender volume, subtitled "The Story of Jesus of Nazareth," combines the four evangelists with grace and simplicity into a simple, unadorned narrative. The drawings are very good indeed. It ought to be enough to say that this book may be chosen as a gift for any age—but give yourself the treat of reading it first.

**MARTIN BUBER: JEWISH EXISTENTIALIST** by Malcolm L. Diamond. 240 pp. New York, Oxford University Press, \$4.50. A great many of us by this time will have heard of the "I-Thou" and the "I-It" relationship and vaguely recall that it was formulated by a man called Buber. Not having heard of this great German-Jewish genius, however, will detract not at all from the pleasure of reading the exceptionally well written critical study of him by an assistant professor of religion at Princeton.

**FAITHFUL WITNESSES:** Records of Early Christian Martyrs. Edward Rochie Hardie, editor. 80 pp. New York, Association Press, paper, \$1.00. A very brief view of the world of the martyrs through their own records. Explanatory notes by the editor, who is Professor of Church History at Berkeley Divinity School, New Haven, Conn.





# Hidden birds of the Bible

by Ada Campbell Rose

*Hidden in each of the sentences below is the name of a bird which is mentioned in the Bible. For example, the word eagle may be seen in the first sentence. Can you find the other eight birds' names? As a clue in each case, a biblical reference is given where you will find the bird mentioned. For answers see page 48.*

- 1 David's friendship with Jonathan shines—yea gleams—with trustworthy affection. (Hidden in II SAMUEL 1, 23.)
- 2 This bird sailed over the sea from the ark. (Look for him in GENESIS 8, 8.)
- 3 It was prophesied that this creature would nest and gather under her shadow little fledglings. (Search for her in ISAIAH 34, 15.)
- 4 According to ancient Hebrew laws, wanton eating of certain birds was prohibited. (You'll find one in DEUTERONOMY 14, 16.)
- 5 Does this bird fly with awkward movements or by wise guidance? (Check in JOB 39, 26.)
- 6 The nest is where a mother bird gathers her brood together. (Try LUKE 13, 34.)
- 7 A long-winged bird, darting from the barn's wall, owes much to its swift flight. (From PROVERBS 26, 2.)
- 8 This dignified, wading bird likes to rest or keep quiet by standing on one leg. (In JEREMIAH 8, 7.)
- 9 Sometimes pink and sometimes white in color, you may see this long-legged bird flap away if you scare her on her nest. (See LEVITICUS 11, 19.)



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## Calendar of Events

### JUNE

- 12 **Trinity Sunday**
- 12-18 Province II Finger Lakes Adult Education Conference, Colleges of the Senecas, Geneva, N.Y.
- 16-19 Province IV Laymen's Conference, University of the South, Sewanee, Tenn.
- 19-24 Summer School of Religious Education for Youth of Province IV (Sewanee). Voorhees Jr. College, Denmark, S.C. Subject: "Youth's Problem of Choice."
- 20-24 Conference for military chaplains of the Eastern Area and Veterans' Administration chaplains, Seabury House, Greenwich, Conn.
- 24 **St. John Baptist**
- 29 **St. Peter the Apostle**

### JULY

- 4 **Independence Day**
- 10-15 Institute for Adult Christian Education, Indiana University, Bloomington, Ill.
- 10-15 Summer School of Religious Education for clergy, laymen, and laywomen of Province IV (Sewanee). Okolona College, Okolona, Miss. Subject: "The Christian Family."
- 10-16 National Convention of Church Workers Among the Deaf, Evergreen Conference Center, Evergreen, Colo.
- 12-21 Tenth Sewanee Conference on Church Music, Dubose Conference Center, Monteagle, Tenn.
- 25 **St. James the Apostle**

### AUGUST

- 1-6 Short Music School, Province VI (Northwest). Evergreen Conference Center, Evergreen, Colo.
- 6 **The Transfiguration of Christ**
- 8-20 Long Music School, Province of the Northwest (VI), Evergreen Conference Center, Evergreen, Colo.

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## Letters

... I wish to add my words of congratulation to THE EPISCOPALIAN; I have been delighted and inspired by the contents of the first issues.

It is my opinion that we have not had an official church publication which spoke to lay people in the world they live in. Our other magazines, though of good quality, present well what is to me the "Churchiness" of religion. This of course has its place and value.

... An increasing number of my brethren, in addition to many concerned laymen, are beginning to realize that much of what the church says and does from within the confines of its ecclesiastical shell, is irrelevant. Perhaps it's not so much what the church has been saying that is irrelevant, but the way it presents, or has presented what it does to the People of God. Your magazine with its excellent articles on pertinent problems, its descriptions of the lives of outstanding clergy and laymen, and not least important its creative photography, has begun to break through this shell.

The vitality of any man's faith is in direct proportion to that man's ability to interpret the historic Faith into terms which speak to his life, where he leads it. Your magazine does speak to life as I see it, in terms that are relevant, without destroying what you seek to present. I regard the publication of this magazine as another hopeful indication of what we all know to be true but often have difficulty expressing—that the "faith once delivered to the saints" is just as vital in the 20th century as it was in the 2nd.

THE REV. HAROLD A. HOPKINS, JR., RECTOR  
Saint Andrew's Episcopal Church  
Millinocket, Maine.

... How disappointing! Just FORTH with color. Could we have something but low church in every issue.

No signature  
New York, New York

**Note:** This is the first and the last comment we will run without a signature. We would like to hear from you but we would like to know who you are too. If you are speaking on a controversial issue, we will withhold your signature if requested.

... THE MEMBERS AND STAFF OF THE GENERAL DEPARTMENT OF WOMEN'S WORK IN SESSION AT SEABURY HOUSE SEND TO YOU OUR CONGRATULATIONS AND APPRECIATION OF THE EPISCOPALIAN.

GEORGIA NEWCOMBER, CHAIRMAN

... In THE EPISCOPALIAN you say, DO something about TV (*When Are We Going To DO Something about TV?* by David Susskind, April, 1960). All right, but HOW? I agree with everything you say in your article, but have never known whom to write to express appreciation or irritation. It seems to me it would help if there were some central authority

to whom we could express ourselves about any program.

LILLIAN LONG  
Marion, Alabama

• An older and considerably larger colleague in the magazine business, TV Guide, has recently provided a good answer to this question. Send your TV brickbats and bouquets to whatever program you wish, care of: TV Guide Viewer Service, Box 800, Radnor, Pa. The editors of TV Guide will send your comments to the people directly responsible for the programs that concern you.

... A feeling of disappointment nudged me as I began reading the first issue of THE EPISCOPALIAN. ... On page 12 you give us a picture of the Presiding Bishop—a lovely, understanding, spiritual face. Need he be nameless? Because it seemed to me I might be overcritical, I asked ten different Episcopalians who the Presiding Bishop is. This was the score: four did not know and were frank to say so; three gave me wrong answers; three knew. It seems to me that an education opportunity was missed by not giving the bishop his name.

I try to remind myself that being somewhat beyond the mid-century mark that perhaps I am old fashioned. But need reverence and respect be another casualty of our times? To me it is profoundly shocking to find the vogue for first name calling extended to the ministry of the Episcopal Church. The Rev. Robert W. Castle may believe in first name calling but I am sure he is not pleased to find himself in his holy order repeatedly addressed as "Bob". ... Something so infinitely dear can be lost if we fail to recognize our clergy as ministers of Christ and do not, therefore, give them the respect and reverence that Holy Orders require. First name calling will never do.

JANE RIGHTOR  
Flushing, New York

• First, you are right. We should have put the name of our Presiding Bishop, Arthur Lichtenberger, with the article. Second, hundreds of Episcopal clergy are called by their Christian names. This need not lower our respect for those in Holy Orders. We will continue to print first names when they are being used.

... For the last six months I have been compiling a list of Episcopalians who are radio amateurs with the end in view of increasing the direct communication between the missions and the "folks at home." Thus far we have the names of about forty "hams" from Liberia to Alaska. Perhaps you might put a request in your columns for hams to send me their calls so we can get this going ...

Thanks for any help you can give ...  
THE REV. CAMERON HARRIOT KL7DDW  
St. Elizabeth's Church  
Ketchikan, Alaska

Answers to quiz For Younger Readers  
on page 45: Eagle, Dove, Owl, Swan,  
Hawk, Hen, Swallow, Stork, Heron.



## A Yes-and-No Answer

SOME of us carve out careers these days, and most of us work away at jobs. But who has a vocation?

The word "vocation" means primarily "call." The Bible is full of stories of calls and the responses to them. Underlying them all is the thought that man's life is not a series of random happenings. Some shaping idea went into our making, and what we are has a fulfillment to be found in some work that is waiting for us in this world.

Perhaps the best vocation story of all is that of our Lord's baptism and temptation, for in it the call to a vocation is realized with a completeness that can guide us toward a better understanding of our own place in life.

*And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him; and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.*

All of us are capable, in some small measure, of a moment like this, in which we are given a true sense of the self that God created us to be. The world opens to us, and behind it we see the shaping power that makes it and us, and hopes continually for its fulfillment and ours. A girl writing her first "A" theme, or teaching her first practice kindergarten class, or meeting a young man, may know this moment. A boy perfecting a tennis shot, or repairing a car, or painting a picture, may know it. The possibilities are almost endless—as many as there are individuals.

It is a moment of power, when we know what we can do and might be. We must pray for the vision and energy that will enable us to say Yes to our call as Jesus did to His.

But that is only half of the picture. St. Mark's account continues: *And immediately the spirit driveth him into the wilderness.* There are questions to be asked and answered. What are we

going to do with this newly-felt power? And, even more important, *how* are we going to do what we do? Any power is a temptation—it can be used wrongly.

In the wilderness, Satan offers Jesus three ways of using His power. If we generalize them, we can see how they apply to our own powers and possibilities and choices.

Jesus is hungry, and Satan says, *Command that these stones be made bread.* Are we going to use our power first and foremost for physical comfort and personal gain—things that should be at most only a secondary aim?

Then Satan takes Jesus up and sets Him on a pinnacle of the temple (it would be hard to imagine a more conspicuous spot, where more people would see and be awed) and says, *Cast thyself down: angels shall bear thee up.* Are we going to use our gifts to impress and overawe people?

Then Satan shows Jesus all the kingdoms of the world and says, *All these things will I give thee if thou wilt fall down and worship me.* Are we going to worship power for its own sake? Are we going to use our powers to gain ourselves more power?

This half of the picture is the time of testing, when we see how we might go astray. We must pray for the clarity that will enable us to say No to life's temptations, as Jesus did.

We can find our work in life, and our life in work, only in this way. For if we answer a dull No to the Call, we are left with nothing more than a job to do. If we answer a thoughtless Yes to the Temptation, we set ourselves out on the sharp path of careerism. We must say both the Yes and the No with all our hearts, as Jesus did, developing our possibilities to the fullest, and denying the wrong uses of them. In this balance lies all the difference between a job or career—and a vocation.

—MARY MORRISON

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church life

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By

SAMUEL M.

SHOEMAKER



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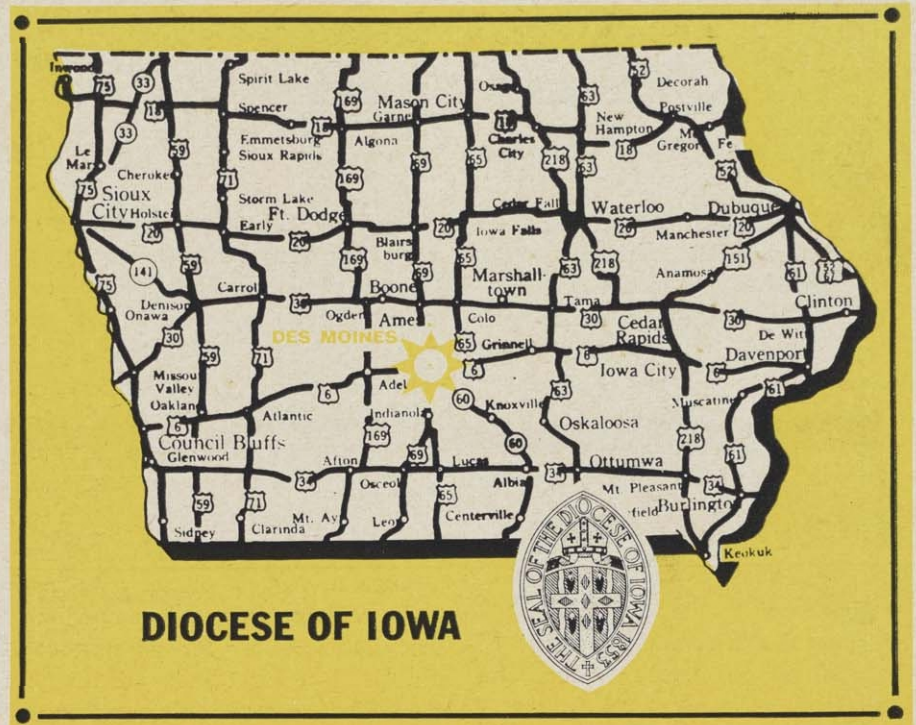
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**Know Your Diocese**



SOME Indian scout, looking over an expanse of green fields many generations ago, started a powerful rumor. He said (with admiration, we presume) "Iowa," or, "this is the place." Then he told his friends about it, and soon the word got around that Iowa was, indeed, quite a place—to live the good life. More than two and one-half million Iowans later, the place is quilted with fields of grain and corn. In fact, Iowans feed one out of ten of their fellow Americans.

Six bishops and one hundred and eighty years after its founding, the Diocese of Iowa is still proving that the state is a wonderful place—to build a church. The pony, prayerbook, and priest kind of ministry has evolved into a diocese of sixty-eight parishes and missions served by fifty-two clergy and 136 lay readers. The past decade has seen a twenty-six per cent increase in communicant strength and seventy-two per cent growth in church school enrollment.

Such expansion of Church membership is never accidental. More and more people flock to Iowa each year, in the first place. But beyond this, the one out of every hundred Iowans who is an Episcopalian seems determined to draw his neighbors into the Church too. During the centennial celebration, for example, the Episcopal Men of Iowa undertook a visitation evangelism plan. To reach the most people the fastest, the campaign began with a series of twelve display ads in the Iowa Sunday papers, discussing questions frequently aimed at the Church.

When the 108th annual convention met last month in the see city, Des Moines, it became clear that Iowa is at that happy junction where the demand is greater than the supply. Land for church sites and funds for building were the delegates' chief concern.

*SINCE the Rt Rev. Gordon V. Smith was elected to the episcopate a decade ago, the baptized membership of the Church in Iowa has climbed to over 20,000, an increase of thirty-three per cent.*

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*Bishop Smith represents the Sixth Province on the National Council and serves as chairman of its Christian Education Department. A graduate of Kalamazoo College and General Theological Seminary, he is a board member of several educational institutions and a member of the National Conference of Christians and Jews. He is married to the former Leona Hollister; they have two children.*







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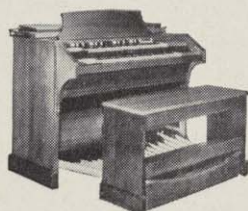
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