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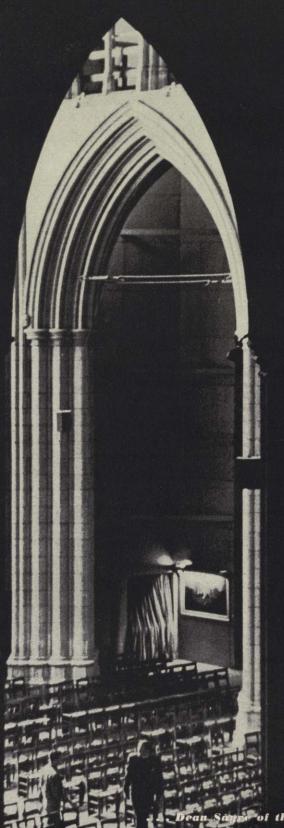
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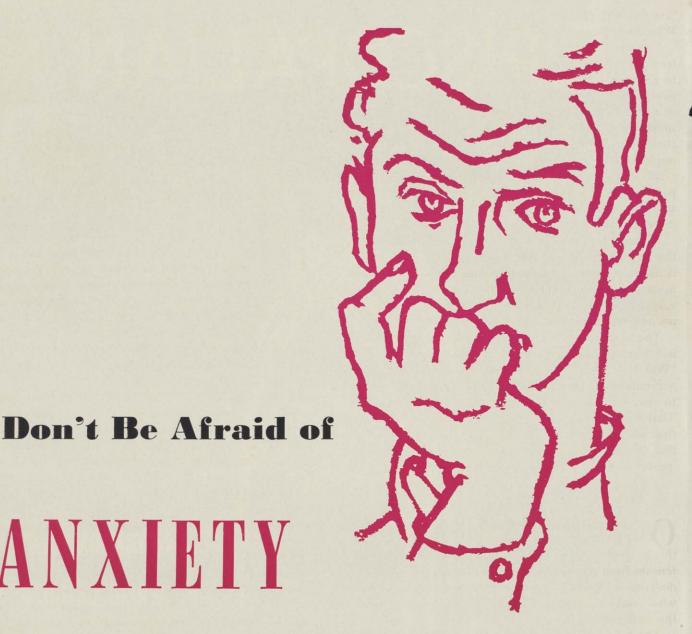
**AUGUST 1960** 



NIOBRARA POWWOW
AFRAID OF ANXIETY?
A TIMELY REPORT from Bishop Bayne
SUPPOSE... A question from Carlos P. Romulo
ELMER IS BACK

Dean Sayre of the Washington Cathedral (page 17)

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A misunderstanding of psychiatry has fed the illusion that a mature life is free from worry

By ROY W. FAIRCHILD

SOMETIMES I'm so jumpy that my family can't live with me. The slightest annoyance seems to upset me. My nervousness has eaten away any confidence I had in myself as a parent."

ANXIETY

So spoke one mother of two preschool youngsters in a church-sponsored discussion group for parents. Even though it may not be recognized as such, anxiety is not a stranger to the modern parent-mother or dad. Certainly we need no poets or prophets to remind us that this is an "age of anxiety." Nor to see that an anxious populace is grasping at social, as well as chemical, tranquilizers to ease its mental pain.

Do these desperate attempts at relief indicate that

we moderns are more tense than were past generations, more subject to the apprehensions of life than our grandparents? Perhaps so. But a sinister new element has entered the picture of late: a deadly fear of anxiety itself, as if it were clearly an enemy and not also a friend.

Seeking to escape the awareness of our inward uneasiness, we resort to mental tricks and artificial props to rid us prematurely of our mental pain. Who among us does not occasionally shut himself up in a world of the past which idealizes former achievements and relationships? We all complain about the demands on our time, but how much of our clamorous, busy life is an "escape from freedom" and its annoying apprehensions? Why do we fear our anxiety and tension?

Somehow in this psychologically oriented age, we troubled people turn inward to solve our problems and to discover ourselves. Lured on by the glittering promises of books on self-analysis, we have become absorbed in our search for "the real self." Taking our own emotional pulses every hour, on the hour, some of us become confused by the uneasiness we inevitably find. The unpleasant discovery seems to push further from us that "real self" for which we yearn. Disappointed with our performance in life, we scold ourselves with the question, "Why can't I meet all the upsets of my life with poise and maturity?"

A misunderstanding of psychiatry has fed the illusion that a mature life is free from anxiety. To be sure, neurotic reactions to anxiety which rob us of our confidence, can and should be reduced. Psychiatry is invaluable in the help it provides for understanding the unconscious causes of this kind of self-sabotage.

The yearning for a life free from all anxiety, however, is a utopian dream. One patient asked Sigmund Freud, "Will I ever have peace of mind and freedom from my nervousness?" Freud replied, "We can work together to remove your symptoms but not all of your anxiety. That is our lot as men." Unrest of spirit means at least that we are alive. Psychiatrist Karl Menninger opines that "a querulous search for a premature, permanent peace' seems . . . a thinly disguised wish to die."

Our all-too-human tendency is to run away from anxiety rather than to learn from it. Some of us do this by getting angry—a common way of pushing inner tension from our minds. In trying to escape, we may be dodging repentance; we may even be fleeing from God who would teach us something about our lives through this suffering.

The New Testament makes it clear that life in Christ means victory over anxiety in some real sense. How can this be, we wonder, when worries about children and failure and finances frequently stab us into sleepless nights or trap us within a pushful, overactive life that outruns our physical resources? There are cheap and easy answers to this question, but they are increasingly suspect to those who see in the Gospel an understanding of our depths. Christian faith contends that our anxiety (which may be viewed as temptation) may teach us something about who we are. We want this knowledge, but at the same time we deeply resist it.

At bottom, anxiety is a universal reaction which arises when we are torn from familiar moorings; when our values are threatened; when there is danger to our self-esteem. Changing jobs, getting married, becoming a parent, quarreling in the home, moving one's residence, losing a loved one—all these dislocations in our life leave us not quite knowing our place in the world. Our anxiety reflects a recognition that we are on the verge of losing an old, trusted self for one which is new

and untried; that we are facing a really new situation for which we find no ready solutions. In our depths we know that even a brilliant past, good health, or a sizable bank account is no paid-up insurance policy for handling this new unknown.

Spren Kierkegaard, the famous Danish philosopher, put the issue sharply: "To venture is to suffer anxiety but not to venture is to lose yourself." Surely there was anxiety in the decision of Abraham to leave a settled life and go on God's call into a situation where he would be a nobody and have nothing in order that a people be created from his offspring. So it is with all creating.

The more creativity a person has been given, the more anxiety he will be called upon to embrace. For creating involves traversing roads where no one has been before. Indeed, it may mean breaking with the status quo, the old patterns in one's self, one's family and society. Creating gives rise to feelings such as "I am alone. No one has done this before in just this way. Perhaps I am wrong or foolish." No wonder he who creates is uneasy.

Consider the plight of the modern mother, compelled to work out new patterns of family living. Rearing her children apart from the guidance of grandparents and relatives, she may feel both liberated and anxious. "I am never sure I am doing the right thing," says one. How should Mom and Dad deal with Johnny's temper tantrums or Mary's jealousy of her younger sister? What guidance can they offer their growing teen-ager in a high school where many seniors are married and others might as well be?

Modern parents have no always-true, precut answers and cannot find any even in the spate of volumes designed to steer them. Bracing themselves and attempting with other Christian parents to work out really creative solutions with their children is bound to flood their lives with anxiety. It would be easy to fall back on what their own parents had done or what the books say, if these things helped, but often they know that their situation calls for a new and creative action on their own. New trails must be broken in family living today.

Members of one family that decided to reject the restricted covenant and the racial discrimination of their neighborhood were plunged into worry and concern as they attempted to create a new pattern. "We discovered more venom and more good will in our neighborhood than we had ever dreamed existed there." When we break decisively with habitual surface living, anxiety is not far off.

Genuine creativity in any area of life always walks hand in hand with suffering. God knows that it is painful for us to break away from the familiar and to take a step forward into the unknown, but he reminds us: "Behold, I make all things new."

When we answer the call of God into the new, the untried, and into an arena of possible conflict, we are continued on next page

made apprehensive. This is because we want to cling to some identity of our own making. We want to create ourselves according to our own specification. "You shall be as gods," said the tempter in the Garden. In the Bible, when something other than the Living God is made the object of devotion, we see an illustration of idolatry—and we experience this daily.

We may hold to a certain picture of ourselves (as "real man" or "good mother" or "business leader") as if our life depended upon it rather than upon God. If the image that we have of ourselves breaks down under life's impact, anxiety may sweep over us. We are all at sea, and often, for the moment at least, meaning is drained from our existence. This is illustrated dramatically by the life of the beauty-contest winner who, when stricken by polio, said bitterly that it would be better to die than to be disfigured.

Have we never had our image of self as a rational person or as a "good Christian" so challenged that anxiety or hostility reverberates all through our being? Only when we find ourselves acting against all the expectations of what we thought we were, do we see how flimsy our poor self-knowledge is. It is then that we may come to know that the word of God to us is not ultimately "Know thyself" but, rather, "Thou hast searched me and known me, O God." We realize that what we really are is in His hands. These periods of dislocation and tension may force us to try on a new self-image for size and to heed more carefully the apostle's words—"Let no man think of himself more highly than he ought to think."

Are we trying to be someone we're not? It may be that we have turned our back upon God's intention for us by trying to emulate a person we have admired or envied or loved but can never be. We are better advised to appropriate the wisdom of Noah in Marc Connelly's *The Green Pastures:* "I knows I'se not much. But I'se all I got." Have we discovered painfully that we have but one talent instead of ten? Then let us use the one well.

Every adult comes to the end of himself in some area of his life, and wise he is if he finally realizes that he must revise the old pep-talk eventually.

They told him it couldn't be done;
With a smile he went right to it.
He tackled the thing that couldn't be done
And couldn't do it.

In the long run, facts, even the hard facts of one's limitations, can be one's friends. So it was with a British leader who was forced to change his notion of his ability and in so doing realized his creativity in his post-college years:

"My school and college career made it quite plain that I had no outstanding gifts. Academically, I was just second class, and in the world of games not more than third class. I tried many things and achieved no real success. And this was humiliating. I was tempted to waste emotion in envy of some of my contemporaries, and I might have said that I had a grudge against life, but I escaped.

"First of all, I had to get rid of a lot of conceit, and with it my self-chosen ambitions. I see now that they were ridiculous. But what then? It could not be that I was useless.

od must have some use of second- and third-class people and even for the 'also rans,' for he created them in such large numbers. And so I saw that if I would but submit to His guidance He would use me in some way, however inconspicuous. Once I had got to that point, my jealousy of others disappeared, and my eyes were opened to see the things I might do. My surrender was perhaps never complete, and I claim nothing for my life except that through ups and downs and through many failures it has been at least an effort to do the will of God. And the question of inferiority has just disappeared. I feel that I know a way of escape from that plague. . . .

"One thing more I would add. I came to see that it mattered only in secondary degree where I worked or along what special lines, but it mattered everything that I should learn to love other people. Doing that, I was delivered from self. Doing that, I was most definitely aware of the presence of God with me. And, of course, I found that opportunities to love other people were always present. No man need be out of a job in that calling."

It must be said, in all frankness, that not all anxiety is good; that there is much anxiety and fear in our lives which is destructive. So it is with worry about our past life and about our inherited physical characteristics. Worry can sap our energies, hamper abilities, and stifle the love we do have. As Jesus said, being anxious would not add an inch to our stature. When we are anxious or depressed or angry without apparent cause, or even in the face of outward success, it is surely the better part of wisdom to discuss our concerns with a trained clergyman and a psychiatrist.

Facing squarely our garden-variety concerns and sharing them with a trusted friend—or group—makes them tolerable. We often find light enough for next steps in this procedure. But we should pick that person or group carefully. Can he be counted upon to keep our confidences? Can he be sympathetic without himself sharing our fear-ridden perspective? Does he really try to understand what life seems like to us? Blessed is the church which finds such redemptive spirits in its fellowship.

Healthy families, too, have developed ways of helping their members, of giving first aid, when one of them feels tense or out of sorts. One mother mentioned that she liked to be among people when she was feeling blue. She added. "The family notices this, and they all pitch

continued on page 42

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# EPISCOPALIAN

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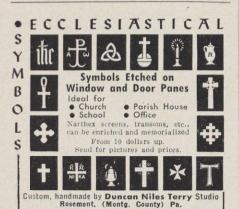
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## FOR YOUR

### **INFORMATION**

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THE COVER takes us to that hotbed of extra-session legislation and political intrigue, Washington, D.C., for a look at one of the famous buildings of the United States—the Washington Cathedral—and the man who is largely responsible for its operation, Dean Francis B. Sayre, Jr. In this striking photograph by David Hirsch, the Dean is just visible (lower right) in the current great nave of the structure.

The Washington Cathedral, sometimes called the "National Cathedral," is in actuality the seat of the Episcopal Bishop of Washington, the Rt. Rev. Angus Dun, under whom Dean Sayre serves. The Cathedral also is used for the installation of Presiding Bishops, the latest ceremony occurring in January of 1959, when the Rt. Rev. Arthur Lichtenberger formally took office. The Presiding Bishop also has an official seat in the Washington Cathedral.

Louis W. Cassels, the author of "To Witness in Washington," page 17, serves as an editor for United Press International in Washington. His articles on religion and other news stories appear regularly in hundreds of American newspapers. Mr. Cassels and his family live in suburban Bethesda, Md., where they are members of St. John's Church, Chevy Chase. Mr. Cassels is a vestryman and for several years has been a church school teacher.

What with troubles in Africa and Cuba, and Presidential elections less than three months away, Episcopalians and other Americans will probably share plenty of anxious moments in the weeks to come. Advice for these concerns and others closer to home comes from the Rev. Dr. Roy W. Fairchild, a Californian who is Professor of Christian Education at San Francisco Theological Seminary, and author of "Don't Be Afraid of Anxiety," page 2. Dr. Fairchild's ar-

ticle is reprinted, with permission, from Presbyterian Life.

"Niobrara Powwow," page 7, brings us the talents of two South Dakotans, William McK. Chapman of Wakpala and Ronald V. Perrin of Gettysburg. Mr. Chapman, the director of St. Elizabeth's School in Wakpala, is a veteran magazine editor and member of the Church Magazine Advisory Board. Mr. Perrin is a photographer now on assignment in the Dakotas. Both Mr. Chapman and Mr. Perrin have done editorial work for *Time* magazine. Mr. Chapman was also a *Life* editor and managing editor of *House and Garden*.

The Rt. Rev. Stephen F. Bayne, Jr., who writes the timely "We Must Keep Up with History" on page 13, is an American Episcopalian now serving in Britain as executive officer of the Anglican Communion. Bishop Bayne began his duties January 1 after twelve years as Bishop of Olympia in Washington State. His new responsibilities cover the some 330 dioceses of the Anglican Communion

Seventeen parishes and missions in a dozen different states have begun to send The Episcopalian to all their contributing families this past month under the \$2 Parish Plan rate. We will welcome these churches by name in the next issue when we have a little more room. Enjoy the rest of your summer. We'll see you again just after Labor Day.

In the Next Issue

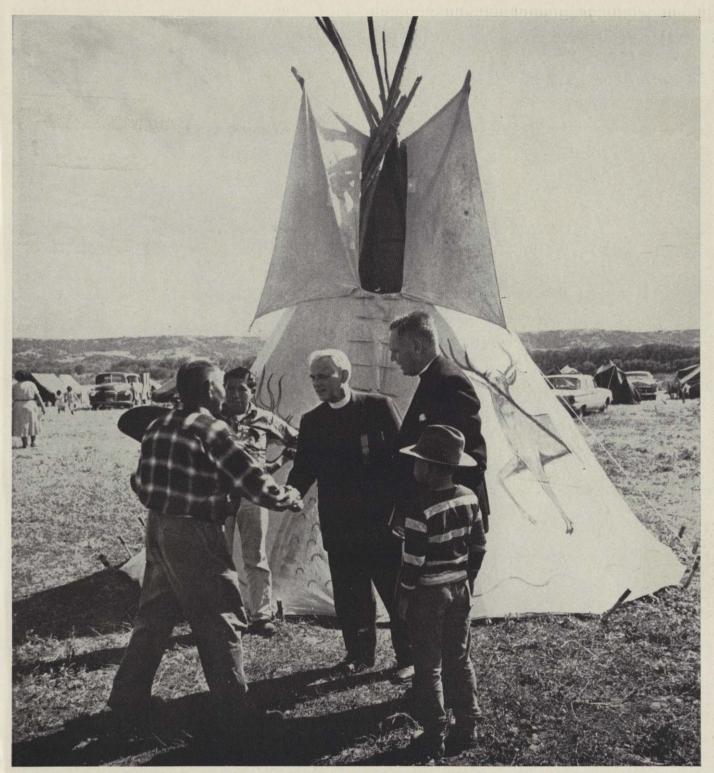
Money Can Be Beautiful

CHURCHMAN IN THE

WHITE HOUSE

Are You A Girl Who Can't Say No?

Northwest Padre



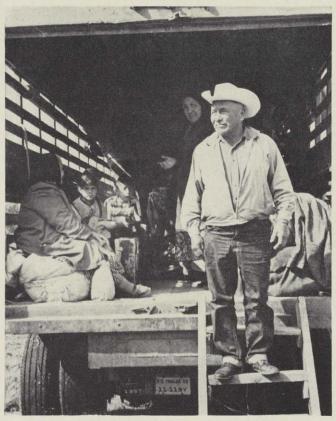
Ben Brave Eagle welcomes the Presiding Bishop to the 88th Niobrara Convocation. He and Norman Knox (background) prepared teepees for Presiding Bishop and Bishop Gesner of South Dakota (right).

# NIOBRARA POWWOW

By WILLIAM McK. CHAPMAN and RONALD V. PERRIN

COMING TOGETHER from all parts of South Dakota, more than 1,500 Indian Americans recently made camp on a high bluff above the Missouri River at Greenwood, South Dakota.

In the center of the plain they erected two large Sioux teepees. Then they pitched their own conventional tents and quietly and efficiently went about the business for text continued on page 10



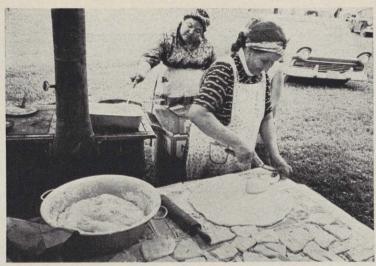
This year's meeting brought families from all corners of the Niobrara Deanery. The delegation from Pine Ridge Reservation (above) arrives by cattle truck.



The pilgrims quickly unloaded their camping equipment and set up their tents. Above, the Rev. Harold Luxon of Rosebud Reservation lends a hand.



Long since gone are the teepees with the buffalo-skin coverings. Today's families sleep in their pickup trucks or in conventional white tents. (A few check in at nearby motels).



Each year a different mission takes its turn as host to Convocation. Two women of the Church of the Holy Fellowship, host Church for this year's Convocation, prepare fry-bread (above), which is eaten instead of ordinary baked bread. Vincent Little Elk (at right) finds a four-foot pole the best approach to a boiling cauldron.





Hungry and appreciative appetites greeted the meals prepared by the women of Holy Fellowship Church. In earlier times, beeves were butchered on the spot and the meat distributed to the pilgrims, who cooked it over open fires beside their teepees. This year at Greenwood, as has been the custom in recent years, the host Church prepared and served meals for the visitors. Although some of the pilgrims did their own cooking, the community kitchens served three meals a day to close to 1,500 people.

For the Indian youngsters at right, the horizon will extend beyond the Missouri River, and further than the limited opportunities of their parents. Although the three Episcopal schools within the Niobrara district can accommodate only about 170 children, still their work of creating bridges to the outside world for their Indian boys and girls is extremely important. Hare School for Boys, named for the first Bishop of the Dakotas, has forty pupils; at St. Mary's School, Springfield, seventy girls are enrolled; in Wakpala, sixty boys and girls are studying at St. Elizabeth's School. It is primarily to the Indian schools that the Church looks for Christian leadership among the Indians and for candidates for Holy Orders. Special preparatory courses to enable Indians to study for the priesthood without attending seminary will be rivived, Bishop Gesner told Convocation.





### NIOBRARA POWWOW continued

The Presiding Bishop accepts traditional peace pipe, symbol of friendship. He was also presented with a Niobrara Cross, the "silver certificate" presented to each Indian when he is confirmed and to non-Indians whom the Dakotas wish to honor. The cross is a prized award among the Church's workers. The presence of the Presiding Bishop added a sense of importance and strength to the 88th Niobrara Convocation.

which they had travelled so far: to take counsel for the welfare of the Episcopal Church in the Niobrara Deanery. Thus, on June 17, began the 88th Niobrara Convocation—three days of prayer, worship, and business sessions conducted in much the same fashion as the first Convocation ninety years ago.

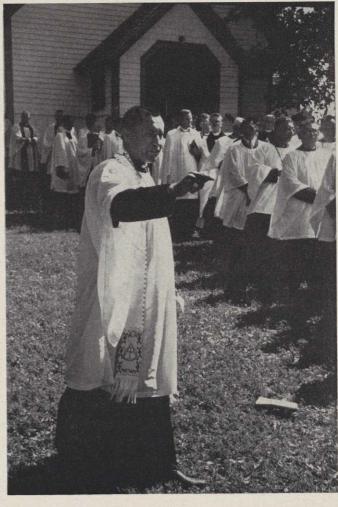
One of the teepees this year was reserved by the Indians for their Bishop, the Rt. Rev. Conrad H. Gesner of the Missionary District of South Dakota; the other for an honored guest, the Rt. Rev. Arthur Lichtenberger, their Presiding Bishop. The teepees were a reminder of earlier Convocations, when a thousand or more tall tents formed an immense circle on the South Dakota prairie. The Convocation of Niobrara originally filled the vacuum left by the outlawed Sun Dance, a yearly Sioux ritual that lasted for days and was climaxed by corporate prayer on behalf of all of the Great Dakota Nation of Sioux tribes, at sunrise.

Much tribal heritage was embodied in the early Convocations. As was the Indian custom, teepees were placed in a circle to give each person an equal position, with the central position of honor, formerly held by the chiefs, given to the clergy. Corporate prayer offered at Holy Communion found a Christian culmination, but still just as the sun rose.

Over the years, Niobrara Convocation has changed very little, although space no longer permits the great circle of tents. The Niobrara Convocation remains a rich experience in the life of the Dakota, one from which he derives strength and inspiration for the coming year and in which he finds again an acknowledgment of the Church's deep respect and appreciation of his Indian heritage.

\*\*Continued on page 12\*\*

In beaded stole, the Rev. Webster Two Hawks, in charge of host congregation, directs procession from Holy Fellowship Church before Morning Prayer.





"They are like the booths of the Old Testament," remarked Bishop Lichtenberger when he saw the temporary church built in Indian fashion with fresh branches roofing a rough framework. The Presid-

ing Bishop preached at the service of Morning Prayer on Sunday. He was impressed with the great dignity and depth of feeling of the meetings and the services.



Later that afternoon, the Presiding Bishop (center, left) confirmed twenty-six candidates, aided by Bishop Gesner (center, right). Not all of the confirmands

were Indians; two neighboring chapels, not within the all-Indian Niobrara Deanery, were presented several young people for confirmation.



The Rev. Charlie Marshall of Porcupine, South Dakota, is a perpetual deacon. He wears proudly the Niobrara Cross, made of silver with the seal of the Bishop of South Dakota in the center. "How shall we reach the full-blooded Indian," someone once asked a missionary. "Send him a full-blooded Christian," was the reply. The Dakota Nation is raising up its own full-blooded Christians to minister to its people, young and old, and Deacon Marshall is one of them.

continued

For others it symbolizes the significance of the Church's work among the Dakotas. It is a smaller missionary field today than in the early years of the West, but one that is as important as ever before. The Indian world is changing, but it is still his Church's concern to see that he has life and has it abundantly.

Many who were present at the 88th Niobrara Convocation felt that the event was an important turning point in Niobrara history. A spirit of renascence permeated the camp, as Bishop Gesner spoke with enthusiasm about the increased number of candidates for the ministry coming from among the Dakotas, as well as the recent en-

listment among them by the Church Army, which is doing strong work among those Indians who are making new homes away from their reservations.

Just as the Government is abolishing its former tactics of trying by every means to get the Indians off reservations, whether they wanted or were ready to go, so a once-strong attitude among some Episcopalians to abolish the Niobrara Convocation has lessened. Most now agree that developing and strengthening the Indian priesthood is to be desired, for, with the Government, the Church now sees that it will be several generations before most of the Dakotas will move into the mainstream of American life.

# WE MUST KEEP UP WITH HISTORY

In Africa today, history is being made at the rate of a century a year.

Is the Christian Church—yours and mine—prepared to face
the shock of national selfhood in Africa and elsewhere? asks Bishop Bayne.

by STEPHEN F. BAYNE, JR.

I had dinner this evening between Cape Town and Johannesburg in South Africa. Tomorrow afternoon I have appointments in my office in London. Tonight we will cover the whole of vast Africa in our racing jet flight—the high veldt, the endless brown plains, the green gloom of the jungle, the Nile valley, the desert—all this in a few disdainful hours. We will stop in Nairobi and Khartoum, but only long enough for the Comet to gulp kerosene. All of this exploding Africa in a night's swift flight.

This speed of travel, dramatic as it is to men of my age who can remember when—this speed is not nearly as important as another speed. That other speed, which is often referred to as "rapid social change," is enough to make your hair curl. A good while after my father was born, the

continued on next page

# We Must Keep Up with History continued

Great Powers met solemnly in Berlin to decide how Africa should be carved up to give everybody an imperial slice; this year the Africans met to decide how much longer to give the Great Powers before they get evacuated. In 1954, the first discussion was held about the possible future independence of Tanganyika. This year plans are now completed for self-government.

"Africa is in a hurry," said the Premier of Guinea a while ago. A missionary wise in African affairs summarized it this way: "History is being made at the rate of a century a year in Africa." Like the human embryo, which somehow squeezes the whole evolutionary history of mankind into a few short months, the new nations of Africa must leap over the centuries of slow growth and gradual assimilation of revolutionary new ideas and techniques which Europe and America had. They must leap over them, and still somehow find a way to master the lessons and be ready responsibly to face the tests that our world must now face.

What has taken the place of the old colonial rule in Asia and, now, Africa is not a very finished product usually. India fared better than most in that respect. Not all colonial powers have been as far-seeing as Britain has been in preparing for self-government; but it is a fair question whether any of the new nations is "ready" for independence. It's a bit like asking when anybody is "ready" for confirmation or

"adequately prepared" for marriage. The answer probably is "never." And certainly, in the far more complex problems of national life, the answer is not any surer. But the point is an academic one. In the torrent of new nationalism in our world. nobody is going to wait until somebody else decides he is ready to run his own affairs. A bad government of his own is infinitely preferable to the best government by somebody else. And the overpowering drive toward national selfhood proceeds at incredible and relentless speed.

In its wake come heartbreaking problems—problems of economic balance, of responsible political leadership, of the place of religious and ethnic minorities, of citizenship with its new social obligations, of education. These problems, too, come with breathless speed.

What about the new age of literacy, for example? This year twenty million people will read for the first time. Twenty million? Two hundred million, for all I know. You will see them in bookstores in India, in airports in Malaya, at news-stands in Kenya-all the countless new readers of earth, with a dazzling new window opened to the world of words. This is a revolution worth pondering. And one wonders what there is for them to read. The comic books out of China are pretty good, all about how democracy can work, and how to be a good citizen and inherit the fruits of the earth. There are also lots of copies of Mickey Spillane and Peyton Place, do-it-yourself books about how to stay happy though married, and such other products of the Western way of life.

With the irresistible speed of the sun, man is learning how to read. He is also learning how to seize and manipulate the power only white people used to have. He is discovering that freedom brings with it unexpected problems in the organizing of his society, to which Western democracy is only one answer (and perhaps not the answer for him). He is facing the fact that healthier babies mean too many mouths to feed on the present economic basis. He is confronted by his restless daughters who will no longer find their social security in a polygamous household. He is even looking with burning eyes at the inexhaustible cheap power which nuclear energy will give him, as coal and water gave power to his old masters. All these new challenges come to him, and to us, with the rush and tumult of a hurricane.

This is the dizzy, roaring world in which Christians of every race and allegiance must somehow set their course and keep it. So swiftly the world changes—so little time now to plan or prepare—that one is sometimes tempted to give it all up, in a spurious pietism, abandon hope of ever coping with the world, and cultivate one's own national, denominational, apocalyptic, or whatever garden.

If one is unwilling to face such retreat, then what thoughts ought one to have in the presence of this swiftly changing scene? My own reflections are three.

First, that the church generally must be prepared to adapt

and improvise far more readily and flexibly than we now are. Perhaps I am thinking most of all of our own church, with our leisurely, eighteenth-century, triennial Convention, with our relatively inflexible budgets and organization, with our caution about uncommitted funds and unauthorized changes in plan. How can any church in this century plan its missionary program three years in advance-at least in many overseas areas? We are lucky if we can see six weeks ahead. What is needed is a vastly greater willingness to make it possible for quick and sometimes unexpected decisions to be made, to meet the unexpected situations.

How wise it is, for example, that the Bishop in Korea is preparing for the training of his laity, so that the Church in Korea may be ready to face a day, when, perhaps quite suddenly, the burden of evangelism must fall almost entirely on the shoulders of the laity. How needful it is, in many areas of the Church's life overseas, that we proceed to train and ordain men in secular life in order that they may serve as "part-time priests."

No one is happy at the suggestion of a poorly trained priesthood or an uncommitted one. Yet the fact certainly is that in not a few places, the time is coming when the only priesthood may have to be that of nationals of the country, who are prepared to "live off the country," perhaps even to minister in secret to the Christian congregation. These are improvisations if you will—but they

continued on next page

### By CARLOS P. ROMULO



# SUPPOSE ...

SUPPOSE I were the President of the United States or the Premier of the Soviet Union. Suppose I received a report that a rocket was whizzing toward my country at an altitude so high that it was visible only to radar.

Suppose the report said this rocket had a hydrogen warhead. And suppose the report was that the rocket was to be dropped on Washington or Moscow, as a Pearl Harbor blow to wipe out the nerve center of the nation as part of a colossal scheme for international blackmail and conquest. And suppose I had five minutes to decide what to do, in this era of supersonic speed and Armageddon destruction. And suppose I knew reports could be mistaken, and radar misinterpreted?

I would, at the very least, be worried, terrified, stunned.

And five minutes later, I might not be thereneither I nor my capital.

-Carlos P. Romulo,
Philippine Ambassador to the United States
and former President of the
United Nations General Assembly,
as quoted in The Saturday Review

### We Must Keep Up with History continued

are precisely the kind of preparation for rapid social change which the Church must face.

Second, such flexibility is only wise or prudent when there is thoughtful and well-ordered and long-range planning in the background. This seems a contradiction of the first thought; actually it is an indispensable partner to it. If a new nation, say, is to close its doors to Western missionaries, we of the West and East alike must be prepared to cope with such a decision readily and promptly. But to be able to cope with an immediate emergency presupposes that we know where we want to be ten years from now, or twenty, or a hundred.

If our only questions of a mission field are how quickly it can be self-supporting, or how soon it can develop "Western" institutions and habits, or how swiftly it can grow up to be like a diocese at home, then we will be paralyzed in the face of the unexpected. For it is paralysis to demand of the future that it must go our way or else it will not go at all.

But if we put our minds to imagine what, in God's will, lies a century ahead for that field, then we can take the needful steps day by day with far more wisdom and in far better heart. I think much about this, for my first responsibility, in point of time, is to try to make just such long-range vision possible for our Anglican household. We have had so little of it, in our history. We have gone from year to year or, at most, decade to decade. Now suddenly history begins to run away from us. What do we see a generation ahead for China or Africa or South America? What ought we to see? How should we then plan, patiently and tirelessly, to build, so that we may be untroubled by the changes and chances of today or any tomor-

What is the Church to look like that we mean to build in South America? What will the layman of Africa, in A.D. 2010, need for his life in the Church? What is the long-range Christian answer to be to the aching questions of the East to which Communism offers such a plausible answer? What are our strategic plans to be for the winning of the soul of China for Christ? And how shall we so organize ourselves, in our scattered Anglican brotherhood, to use our strength aright in answering such questions as these? So much to do-so little time.

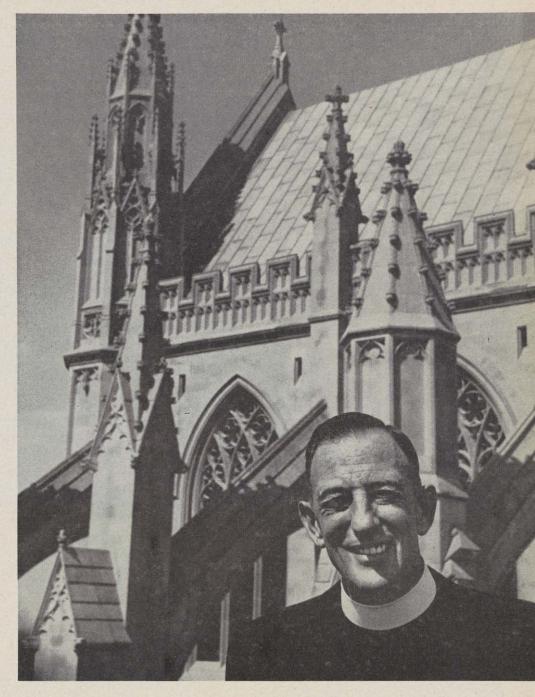
Third, even the most agile improvising and the most farseeing strategy means very little without the certainty that God reigns. He will not do our work for us. But where His Church is ready to move swiftly and freely, in obedience to the best dreams we have, He is quite able to take what we do and fulfill it according to His will. I remember how He took Peter, that inconstant failing soul, and made of him a rock. I remember, far more deeply, how He said on the Cross it is finished, when to all human wisdom it was not even started. I remember how often, where we men have been willing to offer the best we knew and the greatest strength we had, no matter how little it was, it was

enough. Like the loaves and fishes, God is able to take our ridiculous insufficiencies and feed a multitude with them.

He is able to do these things, however, only when we are willing to let Him. The deepest need of all is the need to offer our best to Him, for the mission of His Church in this worldthe best men, the best brains, the best strength we have. The real problems of the mission of the Church in our world are not problems of defective imagination or rigidity or pettiness. Those are problems and we must cope with them. But far more grave is our failure really to believe in the Church's mission, or give our best to it, or accept in our hearts and wills that God does reign and that He still is sending us and giving us what we need, in proportion as we are ready to use what he gives, in bold witness for Him.

the last analysis, Church is not ours but His. If we fail Him, I do not doubt but that He will get His work done, using whatever means He chooses. But, by the same token, it is also true that He will not fail His Church when we are obedient to Him, and put our highest and best at His service. We may well be mindful and impressed by the speed of social and political change in our world. It is also well that we remember how few months there were in His earthly ministry, remember how frighteningly quickly the world passed judgement on Him, remember the remorseless speed of the Passion and the Cross-remember these things and take courage that God reigns.

The growing prestige of the Washington Cathedral as a national institution is a source of profound gratification to the Very Rev. Francis B. Sayre, the forty-five-year-old former cowhand who has served as its Dean for the past ten years.



# To Witness in Washington

In a national election year, the Church's Washington Cathedral

-and its hard-working Dean-symbolize the

inescapable nearness of Church and State in our country's life

By LOUIS W. CASSELS

SHORTLY before 10 a.m., on a blustery Friday morning last March, a tall, craggy-faced clergyman arrived at the White House to keep an appointment with President Eisenhower and the Cabinet.

For the Very Rev. Francis Bowes Sayre, Jr., Dean of Washington Cathedral, the White House was not an awesomely unfamiliar continued on next page

### To Witness in Washington continued

place. He was born there. But on this morning he had no time for nostalgia. As Chairman of the U. S. Committee for Refugees, he had come to report to the government's leaders that America's contribution to the World Refugee Year was shamefully inadequate, and to plead for further action.

The Cabinet had many weighty problems to discuss, and the agenda-makers allotted Dean Sayre exactly six minutes to present his case. He used them effectively. By the time the six minutes were up, President Eisenhower's interest was keenly aroused. He started asking questions. The agenda went into the waste-basket, and the Cabinet spent forty-five minutes discussing refugees.

Before Dean Sayre left the White House, the President had agreed to release additional millions in federal funds for refugee relief. Within a week, he had sent a special message to Congress, urging enactment of legislation to admit thousands of refugees to this country above normal immigration quotas.

### A reminder to all in Washington

Dean Sayre's incursions into the citadels of government are not always so spectacularly successful. Like every clergyman, he has experienced his share of frustration and failure. But his batting average has been high enough to convince the capital's hard-boiled realists—the politicians, newspapermen, and lobbyists—that there is no better way to promote a good cause than to get the Dean of Washington Cathedral behind it.

This is, in part, a tribute to the personality and energy of Dean Sayre himself. But in larger measure—as he is the first to emphasize—it is a tribute to the institution he represents. The great Cathedral of the Diocese of Washington, which overlooks the capital city from the top of Mount St. Alban, has become so intimately involved in the official life of the capital city—so truly a "national" church—that its Dean, whoever he may be, is automatically assured a respectful hearing.

With its majestic Gothic spires towering 400 feet above the Potomac River, the Cathedral is a constant visual reminder to all who work in or visit Washington that the United States was conceived as "a nation under God."

But the Cathedral doesn't just stand there to be gawked at. Through a richly varied program, it reaches out into the community. With superb music and notable preaching, it attracts more than 130,000 worshippers to the 1,200 services conducted within it each year.

While nearly everyone is vaguely aware of its relationship to the Episcopal Church, the Cathedral has managed to transcend narrow denominationalism and to become what its charter pledged it to be—"a house

of prayer for all people." It is the place where national organizations like the YWCA, the Red Cross, and Rotary hold their religious services; where state societies and patriotic groups meet for inter-faith worship; where the whole nation pays tribute to its honored dead at state funerals and memorial services.

"A Cathedral can serve Christ and the Church in many ways," Dean Sayre said recently. "But I believe that the central and main service of Washington Cathedral is to be a liaison between Church and State. There is a tendency today to make a shibboleth of 'separation of Church and State.' But this distorts the meaning of the Constitution. The first amendment simply says that there is to be no legal preference for any one church. It does *not* say that we are a godless people.

"Actually, the relations between Church and State are daily constant and deep. The great public problems of our nation are decided by human beings—and most of these men, in Congress and in the executive branch of the government, are Christians. Far from resenting moral guidance from the Church, they want it and seek it, and they often complain about how little of it they really get."

In an era when religious bodies are fairly filling the air with resolutions and pronouncements on public issues, it may seem strange that government officials complain of a lack of moral guidance from the Church.

But Dean Sayre has learned from long experience in Washington what many other churchmen seem unable to realize: that you can't really communicate with a public official by standing off and shouting formal declarations at him.

"The Church is most effective when it approaches public officials in a sympathetic, pastoral way," says Dean Sayre. "It must recognize that these men are wrestling with enormously complex problems, and most of them are trying hard to do the right thing.

### The Church must speak out loud

"The Church's role is to clarify the moral issues involved, to help them see the principles that must be part of a Christian solution. And the Church must stand ready to support them, to help them through counseling, prayer, and sacraments to find the strength to follow the right path once they have seen it."

Dean Sayre practices what he preaches in this matter. Over the years, he has quietly built close personal relationships of a pastoral nature with an incredibly large number of people in Washington. The list includes cabinet officers, Supreme Court justices, senators, congressmen, high military officials, U. S. and foreign diplomats, scientists, newspaper reporters and columnists, career government officials and labor leaders. It

continued on page 22



It is never possible to predict, when you call at the Cathedral, whether you will find the tall Dean in splendid vestments leading a procession down the nave, or in dusty clericals standing atop a precarious ladder to watch the stonecarvers work on a new gargoyle. Here he chats with two students who climbed atop the Cathedral to view progress of work on the south transept.

Dean Sayre pauses to point out a special feature to visitors. Drawing more than 500,000 visitors a year, the Cathedral ranks with the White House, the Capitol, and the Washington Monument on the list of tourist priorities.

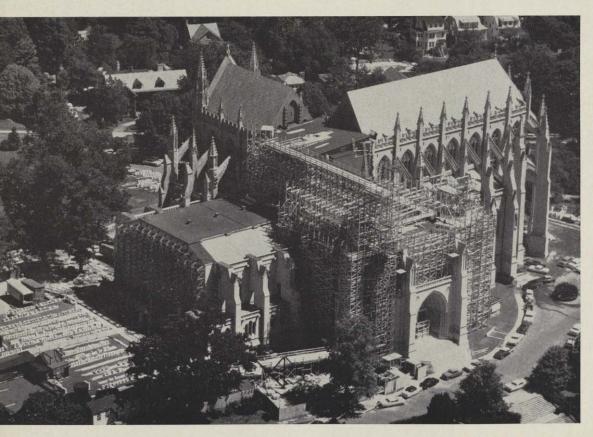


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When finished, the Washington Cathedral will be the sixth largest Gothic cathedral in the world. The Gloria in Excelsis tower (center) will crown the great crossing, and the nave will extend from the crossing to the twin-towered facade.

Money is now on hand to complete the south transept (shown crusted with scaffolding) and the base of the Gloria tower. This work, now in progress, will take four or five years. After that, construction probably will be suspended—as it has been several times in the past—until more funds are made available.



The great crossing of the Cathedral, where transepts, nave and choir will meet to form a cross, is paved with marble intricately inlaid in a design of crosses.



also includes a great many humble people whose names never get into the newspapers, but who are just as welcome in Dean Sayre's study.

Although he spends far more time in private counseling than in public exhortation, Dean Sayre recognizes that there are occasions when the Church must speak out loud on the record. When such an occasion seems to be at hand, the Dean mounts to his high carved-marble pulpit and says what he thinks his Lord would have him say—without mincing any words.

He was one of the first clergymen in America to lodge a forthright public protest against the demagogic excesses of the late Senator Joseph R. McCarthy, and he did so at a time when Senator McCarthy's power was at its zenith.

### A patrician with a rugged quality

If Dean Sayre is uniquely suited to serve on the frontier of Church-State relationships—and Washington is almost unanimously of the opinion that he is—his qualifications for this ministry can be traced both to heredity and to training.

He was born into a distinguished family of Christian statesmen. His grandfather, who is buried in the Cathedral, was President Woodrow Wilson. His father is the Hon. Francis B. Sayre, Sr., a devoted churchman who has served his country as Assistant Secretary of State, High Commissioner of the Philippines, and Representative on the United Nations Trusteeship Council.

The Dean is excessively weary of having biographers harp on the fact that he was born in the White House. But it is a fact that he was the central figure in the last such event to occur in the executive mansion, on January 17, 1915.

Two weeks later, he moved with his parents to Cambridge, Mass. His father was then Professor of Law at Harvard. Frank, Jr. attended Belmont Hill School and Williams College, where he majored in political science and from which he was graduated *cum laude* in 1937.

He had previously thought of a diplomatic career, but now felt drawn toward the ministry. He spent two years at Union Theological Seminary in New York, and transferred for his final year of study to the Episcopal Theological School at Cambridge, Mass.

He served briefly as an assistant at Christ Church, Cambridge, before World War II. After Pearl Harbor, he joined the Navy as a chaplain, and was assigned to the heavy cruiser *U.S.S. San Francisco* in the Pacific. During the two years that he was aboard as its "padre," the famous old *Frisco* engaged in one fierce battle after another, from Attu to Saipan.

Of this experience he says, "I decided that this was the way the Church should always be—not sitting off on the side as a separate little holy society, but involved in everything that happens to men." After he was released from the Navy in 1946, Mr. Sayre looked around for another kind of ministry in which he could carry out his conviction that "the Church belongs where people are." He went to Cleveland to serve as Industrial Chaplain for the Diocese of Ohio. After a year of visiting factories and union meetings, and calling at the homes of workers who had never suspected before that the Episcopal Church cared about them, he became rector of St. Paul's Church, in the heart of the East Cleveland industrial belt.

It took a while for his parishioners to warm up to a young rector who bore so unmistakably the imprint of a privileged background. But though Frank Sayre was—and still is—patrician in speech, manner, and appearance, he also has a rugged he-man quality that made him popular with the sailors on the *Frisco*, and which soon broke the ice with the industrial workers of East Cleveland.

This earthy masculinity is not a pose. It was acquired honestly during the year in which he served as a working cowboy on the Lazy K Bar ranch in Montana. He subsequently spent two summer vacations working on ranches in Texas. The cowpoke flavor is still there, all mixed up in his personality with the "Harvard a" and the silver spoon.

In 1950, after four years in Cleveland, he came to Washington as the fifth Dean of the Cathedral of St. Peter and St. Paul—the little-used but proper name for the National Cathedral.

He inherited from his predecessors—and doubtless will pass on—a number of weighty problems. One of them is finding money to continue construction of the unfinished third of the massive structure. Dean Sayre estimates that it will take about eighteen million dollars—at present prices—to complete the south transept, the Gloria in Excelsis tower, and the great nave which will make the Cathedral the sixth largest Gothic church in the world.

Dean Sayre works hard at making the Cathedral genuinely useful to the entire Episcopal Church. He is trying at the moment to raise money for the establishment of a College of Church Musicians to take its place alongside the already-famous College of Preachers, which has provided stimulating post-graduate study to more than half the clergy of the Church.

The Cathedral also houses, on its rolling fifty-nine-acre close, the headquarters of two Church-wide organizations, the Overseas Missionary Society and the Church Society of College Work. It is the site of three distinguished Church schools—Beauvoir Elementary School, St. Alban's School for Boys, and National Cathedral School for Girls—attended by more than a thousand students from all parts of the nation.

The only institution that rivals the Cathedral in Dean Sayre's affections is one which is housed in the handsome stone deanery about one hundred feet from the Bethlehem Chapel entrance. This is his family. It consists of a strikingly pretty wife, the former Harriet Taft Hart, who is the daughter of Admiral Thomas C. Hart, former Commander of the U.S. Asiatic fleet, and one-time Senator from Connecticut; two sons and two daughters ranging in age from three months to ten years; and an eighteen-year-old Siamese boy named Tri Davakul who is the son of an old friend of the Sayres and has lived with them for the past eight years while attending St. Alban's School; and a patient dog of ecumenical lineage, named Job.

### Preference for the work at hand

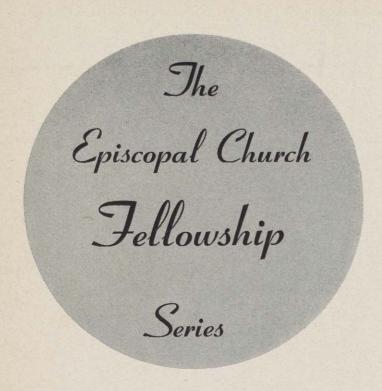
People who admire Dean Sayre, but do not know him very well, often wonder how long it will be before he is "promoted" to bishop. The prevalent belief that a clergyman has not fully "succeeded" in his career until he reaches the episcopate is one of his private crosses. He tries to tell people that he has only one ambition—to be a good Dean of Washington Cathedral—but only his closest friends realize that this is the simple truth.

Once when he firmly discouraged an attempt to place his name in nomination for election as bishop of a large diocese, a friend sent him a note. It concluded with a joshing limerick:

With election as bishop in sight
(Which some seek with all of their might)
For Dean Francis B. Sayre
No episcopal chair.
He would rather be Very than Right.

Although only one-third completed, Washington Cathedral is already fulfilling magnificently the role that its founders envisioned when the cornerstone was laid fifty-three years ago: "to witness to Christ in the nation's capital." Here Dean Sayre paces on the temporary roof of the Cathedral's nave (note the Washington Monument, just visible behind the Dean).





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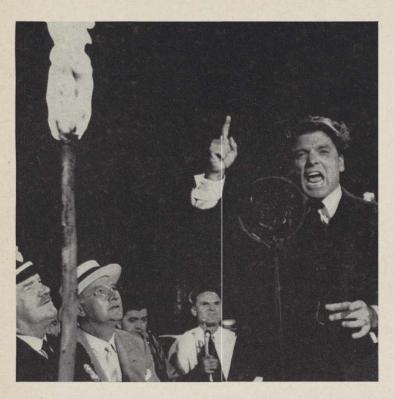
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MOVIES

# Elmer Gantry Is Back

WHEN Elmer Gantry was published some thirty years ago, author Sinclair Lewis was invited to a lynching: his own. In addition the novel was banned in Boston and both writer and work denounced from pulpits in all states of the Union. It is unlikely that the motion picture of the same name, released last month by United Artists, will cause such an outcry. This is partly because extreme fundamentalism is less of a force in religion than it once was, and partly because most of Lewis's sharper thrusts have been eliminated.

But, if the current version of Elmer has lost in shock value, it has gained in terms of dramatic art. After knocking down small-town America in Main Street, businessmen in Babbitt, and the medical profession in Arrowsmith, Lewis turned toward the American clergy with blood in his eye. Always a prodigious researcher, he moved into Kansas City, Missouri-called "Zenith" in book and film-and spent a year of Sundays taking copious notes on sermons, interviewing ministers of all denominations, and rustling through dusty church files. Unfortunately

what he produced was not a character by fictional standards but more of an aggregate monster, a grab bag made of black ecclesiastical cloth and filled with all the sins, hypocrisies, and peccadilloes uncovered during his intensive research.

The thunder, lightning, and hail that struck his shoulders after publication, he expected and, indeed, relished, but it all soon passed. What followed was a subtler and more persistent shower from his fellow men of letters. It is they who have prevailed. The man who became the first American writer to win the Nobel Prize had simply written a poor novel. Today *Elmer Gantry* is seldom taken seriously as a work of art.

In his later years, Sinclair Lewis seemed ready to admit this and, shortly before his death in Italy, told screenwriter Richard Brooks that there was much rewriting to be done. Brooks, a novelist as well as a screenwriter (*The Brick Foxhole, The Producer*), evidently took the advice, for in the film Elmer takes on added dimension, becomes a more full-bodied and believable character. The

fact that in the film he really "gets religion" could be just another upbeat Hollywood hearts and flowers ending, but under Brooks' able hand seems a credible conclusion.

Actor Burt Lancaster plays Elmer with a great deal of verve and sensitivity. As the yellow-shoed, jimdandy, backwoods vacuum cleaner salesman who finds that religion can be the greatest con game of them all, Lancaster seems acutely attuned to the lusts and dreams that drive Elmer into being what he is. There are times when watching him is an altogether moving experience.

Pretty Jean Simmons, on the other hand, seems uncomfortable in her role opposite Lancaster as Sister Sharon Falconer, leader of the revivalist group. She seems unable to decide if she is a devout young woman sure of the hand of the Lord, or an out and out charlatan.

In either case she seems miscast. When she tries to be spiritual she achieves only a superficial sweetness, and when she attempts to be a Bible Belt Cleopatra she appears more like a school girl sneaking a kiss at the senior prom.

The character George Babbitt, whom Lewis re-introduced in Elmer Gantry, is given a memorable and hilarious portrayal by Edward Andrews. The rest of the cast are old hands of stage and screen who know their jobs and do them well. Among them are Arthur Kennedy as the muckraking journalist, Dean Jagger as Sister Falconer's business manager, and Shirley Jones as the good girl whom Elmer turns into a bad one. Popular singer Patti Page also makes her debut as a dramatic actress in this film.

Special mention should be made of the above-average camera work that went into the shooting of "Elmer Gantry." For the congregations during the tent meeting scenes, the casting director has assembled some fascinating faces, hewn by time and trial. When the camera rests on these, a certain kind of magic occurs. This may be the first time that a motion picture can list among its assets the extras in the background.

—THOMAS LABAR

### Courage in the Changing City

Shepherd of the Streets: The Story of the Reverend James A. Gusweller and His Crusade on the New York West Side. By John Ehle. Illustrated, 239 pp. New York, William Sloane Associates. \$4.

When we applaud Father Gusweller and the congregation of St. Matthew and St. Timothy Episcopal Church for their courageous ministry in a Puerto Rican ghetto of New York, we are really applauding a lonely, prophetic Christian outburst against the steady deterioration of our huge urban centers.

The basic elements of the story have been outlined frequently in the press: shocking living conditions; humans forced into inhuman circumstances; exciting court battles against the slumlords; the pains and joys of a reviving congregation in an area largely deserted by the church. The book adds faces and life stories to the anonymous headlines.

In a sense, one wishes the anonymity had been better preserved; for the book has a painful and embarrassing zoological quality. No matter that some names have been changed; one still cannot, for example, read the story of Gloria-from a talkative, wide-eyed youngster sipping cocoa with the new rector to an adolescent, illegitimate pregnancy that forced her out of the Virgin's part in the Christmas play-without feeling like an intruder overhearing very personal matters. Even through the bars of a ghetto one should not be permitted to see what we see without at least being urged to bear part of the shame and responsibility.

It isn't easy to write about such very real and easily identifiable people without making them objects of morbid sympathy, and, ultimately, treating them not much differently than their landlords do.

Mr. Ehle never really succeeds in stirring much more than our sympathy; the reader is allowed to remain a complacent partner to the established regime. Yet this is still a valuable and precious and moving book, because it does show us a face of the church that is rarely seen—truly catholic and truly evangelical. Here is a congregation acting in the Name of Christ and in the power of His Spirit against the massive and venal cruelties that infect our cities. Let us pray for these people and their clergy and their oppressors, especially ourselves. —John J. Harman

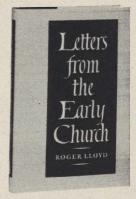
The Hell of It: A Devil's Guide to Tempting Americans, by Stephen Cole. New York, Doubleday. 95 pp. \$1.95.

There are merits in this brief book: it is well written and makes telling, satiric points about the American culture and way of life in the light of Christian moral theology. I think that the author (Stephen Cole is the pen name of a priest of the Diocese of South Florida) would have done well to acknowledge and discuss, in his Foreword, the fact of its derivation from C. S. Lewis's The Screwtape Letters, which is only mentioned casually on the jacket flap. Possibly he felt it was too obvious to need comment. To imitate such a work is a legitimate undertaking, but a risky one. The imitation is so total that I was distracted by it throughout, for, alas, in spite of its merits, neither in style nor cogency of thought is it any match for its model. The closeness of the imitation forces comparison to the disadvantage of this book.

The American emphasis reminds us that *The Screwtape Letters* struck at such basic human traits as to be universal; it is as pointed for Americans as for anyone. By emphasizing our national scene, Stephen Cole forces himself closer to surface considerations.

In justice to a book which is worth buying and reading, in these lectures of a Senior Tempter training young operatives for the United States, we are hit on some tender spots. Indictment of our continued on next page

A stirring recreation of the first years of Christianity—from the Day of Pentecost to the horrors of the first great persecution!



### LETTERS FROM THE EARLY CHURCH

by Roger Lloyd, Residentiary Canon and Diocesan Missioner of Winchester Cathedral, England

In this novel in letter form the author couples imagination with scholarship to fill in the gaps of New Testament narrative. Here are the untold stories as they must have happened: St. Peter's escape from Herod's prison . . . how Christianity looked to a young Roman patrician and how her faith met the supreme test in Nero's amphitheater . . . . Here we watch the Corinthians as they heard the first public reading of St. Peter's famous letter; . . . the martyrdom of St. James in Jerusalem; and the Church taking root in a Greek settlement on the Black Sea.

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### BOOKS continued

pervading mania for noise is carried directly into parish life, touching excessive multiplication of choirs and recreational programs. The cult of activism is criticized.

Among other topics: spectator living, marriage, what passes for popular religion, pseudo-authority and the decline of the real thing, and the cult of mediocrity. One of his best thrusts: "America isn't really a civilization; it's -EDMUND FULLER a market."

Free Speech in the Church, by Karl Rahner, S.J. New York, Sheed and Ward, 1959. 112 pp.

There are few of us non-Roman Catholics who have not ourselves made or left unchallenged the statement of the lack of freedom in the Roman Church. For us, Father Rahner's book opens our eyes to what is not only a right, but a duty of every layman-the full participation in the life of the Church and responsibility for her life in the world.

This book contains two essays: The first asks and answers the question whether there is a place for public opinion in the life of the Church. On what issues is the Church especially dependent upon the wisdom and the grace that has been given to the layman? What are the channels for the layman's free expression? These are timely questions, especially since the matter of the layman's authority in the Church is being discussed often in anticipation of the Ecumenical Council in Rome.

The second essay is entitled "The Prospect for Christianity" and considers in a general way whether at this "end of the modern age" Christianity is at its end. The good tidings which it is the duty of every Christian to proclaim sound like feeble half-hearted words in the face of historical realities. Are we not unconsciously admitting defeat?

To this question Father Rahner responds resoundingly that the eyes of faith do not see only according to external circumstances, that God's ways are not man's ways, that faith is the Impossible. The mission of the Church is given in grace. "Faith consists precisely in hoping against hope, in holding firm to something beyond human reason as the ground of all existence." In this age of transition the Church must

be prepared for a change in its external structure, for a change in the means of its influence, for new adaptations to a new world, and all this in the knowledge that in essence the Church as founded by Christ will not change to the end of time.

This book was written for Roman Catholics, but it deals with fundamental issues facing the whole Church. In fact, the mission of the Church today, as Father Rahner describes it, is so compelling that we can no longer afford to be divided Christians, and still be loyal to our calling. I think that the non-Catholic who reads this book will be grateful to the author for help in seeing our common task as laymen in Christ's Holy, Catholic, Apostolic Church.

-PAUL CHAPMAN

The World's Last Night, by C. S. Lewis. 113 pp. New York, Harcourt, Brace & Co. \$3.

This C. S. Lewis collection of seven articles will be classified as apologetics (we certainly need a more militant word). I hope I may be forgiven for feeling that most apologists are saying something like. "In this battle we have chosen our own special field and made up our own weapons: fight here and with these or yield!" If this is so, is it surprising that most of the apologists are read only by the converted?

Perhaps the excitement that many feel in reading Dr. Lewis, the apologist, derives from the fact that he jousts with the enemy on the enemy's field and with his opponent's weapons. This man's ability for asking embarrassing questions of the non-believer is delightful! And in the middle of my smug snickering I am suddenly aware that I have just sustained a nearly mortal wound in my own patent notions. This is not comfortable reading for anybody.

With Dr. Lewis' elucidation, prayer will here take on some new dimensions as a dear and dread necessity. Can it be that the "tool" we thought we used, really uses us as well? Or is prayer a "tool" at all?

In treating "obstinate belief," which many secularists regard as self-inflicted blindness in Christians, the author resorts again to a technique he has used often and well. "Look here," he seems to say, "you are all doing something very like this every day because our human condition requires it." We are reminded again that Christians do not do their believing in an argument but in a Person.

Russell Lynes has enlightened us about snobs, anti-snobs, and anti-snob snobs. Human nature being what it is, we know what the next crop will be. Where do we stop? Not only does the festering lily of the culturehound receive treatment in the chapter called "Lilies that Fester," but the antihypocrite non-believer as well.

"Work," said the late Dorothy Sayers, "is the way in which a man presents himself to God." Out of this seed the author moves with compassion into the spectacle of our present strange world of supply and demand. There are no moralistic panaceas offered. We can only ponder the question of whether full employment really justifies shoddy goods. Dr. Lewis also has some shrewd observations to make on what the attitude that produced "planned obsolescence" may have inspired in the artist.

It is almost twenty years since we first read, in The Screwtape Letters, about "Uncle" Screwtape, a senior devil whose address is somewhere in Hell's "Lowerarchy." Screwtape may claim all he likes that his experience was gained entirely in England, but this is belied by the discomforting accuracy of his most recent and insulting comments, aimed obviously at Americans. Nor does being reminded anew by Dr. Lewis that the devil is a liar add one jot to my comfort.

There is much more in this slim volume. For persons like Edmund Wilson, who seems to have thought that the Dead Sea Scrolls might scuttle Christianity, the author anticipates the non-believer who may have similar hopes pinned to the possible discoveries of space men. The final chapter, from which the book takes its title, sets the Christian heart in that climate where it belongs. What is easier to forget than the fact that this planet shares our mortality and that "His Everlasting Kingdom" lies on the other side of the wisdom of the Judge?-E. T. Dell, Jr.

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One of some fifty Okinawans employed at St. John's Craft Center, this craftsman has learned to operate a loom on which he can weave fine eight-harness tweeds, one of the products sold by the Center.

# Mail Order Mission

Has your family ever tried to live on five dollars
a week? In northern Okinawa, Episcopal families
were doing this until a missionary decided he would
help his people help themselves.

The average parish family at St. John's Church, in Nago, Okinawa, subsisted on about five dollars a week, in a land where prices are higher than in the United States, when the Rev. William A. Hio arrived in the little town.

A missionary's discretionary fund is never large. But seldom has a small por-



Mrs. Harry Woodbury (left) is a member of the English-speaking Ascension Guild. She comes to Nago from the American base on Okinawa to discuss new designs with Father Hio (second from left) and three members of the Okinawan committee.

tion of one drawn such interest as the money that Father Hio spent three years ago on cloth. With the cloth his parishioners began to make hand-sewn articles to sell to Americans stationed on the Far East island.

Part of the interest has come in the sense of achievement of some fifty men and women who now work full time producing hand-woven skirt lengths, baby blankets, pinafores, dolls, and similar

handcraft items. The work is their vocation.

Another return is evident in the catalog business now being done by the threeyear-old St. John's Craft Center. Mail orders are filled and sent on their way throughout the world. American department stores have inquired about importing the St. John's Craft Center creations. The store in the military area now does more than two thousand dollars' worth of business a month.

An additional benefit is to the committee of United States churchwomen on Okinawa who help with orders. This is an opportunity for them to witness to their faith while they are far from their homes.

The incalculable dividends are in the easing of the poverty for the communicants of St. John's, their children, and neighbors.

The Church is reaching them in many ways through Father Hio. His ministry involves carrying the Sacrament to the sick, preparing sermons, and counselling parishioners. It also includes adjusting the heddles of a loom for a new weaver.

A bell that formerly rang from a locomotive in Louisville, Kentucky, rings each morning at the church in Nago, Okinawa, to announce the beginning of the Holy Eucharist. The villagers who hear it know that the Church is concerned with all of their lives. This fact has been demonstrated in a tangible way in the St. John's Craft Center. And, as Father Hio says, "the example of this work has touched the hearts of many in Nago; many have been won to Christ through this witness to God's Love in the spirit of the Incar-

nation."



Craft Center. Dolls will be dressed in kimonos, with obis and tiny sandals.

continued on next page



Afflicted with cancer, John Higa is baptized by Father Hio. The rest of his family, already Christians, are members of St. John's Church. Two weeks later John Higa died, but because of their work at the Craft Center, the family's livelihood was not imperiled.

Mail Order Mission continued

Families like the Higas, working in their homes, make up a large part of the Craft Center operation. Daughter (right) sews kimonos, while Mrs. Higa works stuffing rag dolls. Little Naomi is cared for by her grandmother (left).





Growth of the parish of St. John in Nago has necessitated dividing the Church School into two sections. The older children meet on Friday evenings. Here the primary department earnestly learns a new hymn.

# Small Look at a Large Little Book

H ow can one say what the Prayer Book is without writing at least a small book? Many books, pamphlets, and essays have been written to answer the question, "What is it?" But in the space allotted to a column we can do no more than take a quick glance.

First, then, take a look at the Title Page, which says a good deal. Next, look at each of the *minor* title pages. Though these are not actually numbered, a little ingenuity will reveal them as being pages 65, 271, 343, 527, (575), and 585. There is also 601 as a kind of Appendix.

Looking at the material between these minor title pages, one is struck by the fact that this is more than a handbook for the clergy. It is a guide for the people. Moreover, it is more than a book to guide you while you are engaged in public worship, though it is indeed that too. It can be your companion as you make your way through life. If the layman asks, "What does this Book provide for me?" we may answer him very briefly this way:

The Church believes that the Bible is the word of God and has something to say to you (p. 542 at the top). It provides you with a reading scheme by which you may ponder a passage or two of Scripture every day (pp. x-xlv). It unfolds for your benefit a drama of seasons (Advent, Christmastide, etc.) As the earth in its annual journey spells out a drama of nature, so the Church year presents a sequence of its own. Around Christ, who is our Sun, we live our lives year after year; and as we yield our wills to His guiding we are held secure in the orbit set for us by our Creator (pp. 77-266).

Morning and Evening Prayer (pp. 3-34) stir us to offer up to Almighty

God the praises and prayers traditionally known as the Divine Office, wherein we may forget self for a while and fix our hearts and minds upon Him who made us in His likeness, pouring out to Him our love and adoration in response to His word.

Some mornings you will set off to Church with the special purpose of meeting God as revealed and self-given in and through the Sacrament of the Body and Blood of Christ, who "Did vouchsafe to yield up his soul by death upon the Cross for your salvation," and who is your "spiritual food and sustenance" (pp. 89, 87).

If you marry, you and your partner will enter upon the new relationship reverently, in God's Name and at His altar, in the presence of witnesses. In this ceremony the officiants are not the clergy but the bride and groom. You marry one another. The minister presides (pp. 300-304, 267-268).

Should a child be born to you, the Prayer Book provides not only a Thanksgiving (pp. 305-307), but a sacrament instituted by Christ whereby the child is "Born into" the spiritual family which is the Church of Christ, and receives the gift of the Holy Spirit.

Every family at some time experiences illness. Into this crisis the Church comes with its supportive voice of authority and its reminder of the ever-available companionship with the living Christ, friend of sufferers and sinners, giver of hope (pp. 308-323). The Prayer Book recognizes, as Jesus did, the interaction between body and soul. The Church seeks "wholeness" for its member—health for the body, sanctity for the soul. These two areas of a person's life interpenetrate. Indeed, peace of mind and physical

well-being are two parts of the single condition we call health. See the collect for St. Luke's Day (p. 253); and the sentence near the top of page 19 which includes the words, "all those who are any ways afflicted, or distressed, in mind, body, or estate."

When death occurs, the Prayer Book makes no attempt to avoid facing the fact or to pretend that grief is not bitter (pp. 317–319, 324–342, 268–269). The Church speaks to us in these times in the words of faith, making powerful affirmations. The Church is compassionate, yes. But its ancient wisdom knows that the only comfort that can really help in deep sorrow is comfort in the original meaning of that word: support, strength, reinforcement. The words of the Commendation (p. 319) are typical:

Depart, O Christian soul, out of this world, In the Name of God the Father Almighty who created thee. In the Name of Jesus Christ who redeemed thee. In the Name of the Holy Ghost who sanctifieth thee. May thy rest be this day in peace, and thy dwelling-place in the Paradise of God.

Through the ages and around the globe many thousands have gone to church with this Book, prayed its prayers, sung its praises to God, kept its silences, entered into its moods, fasted when it bade them fast and feasted when it called them to rejoice. They have drawn strength from the deep wells of its refreshing streams, and have gone to rest at night with its powerful words making melody in their hearts. And they have passed to that other rest, at the last, upheld by its assurance of the love of the Eternal One who is the Giver of Life.



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More About the South

... With the ... thesis ... that ... national pronouncements on race are out of order, I must disagree.

- 1. Many Northern parishes are in as painful a situation as those in the South.
- 2. The truth must be proclaimed by the Church as a whole, however difficult its application may be locally.
- 3. The quiet progress being made by the Church in the South would probably not be taking place, were there not pronouncements to strengthen its motion . . . almost any informed person would admit that school desegregation never would have occurred without legal pressure.
- 4. There are hundreds of Negro Churchmen in the South (Negroes are never included when people say "Southerners," apprently) for whom the forthright statements of the National Church and the less slow progress of some northern parishes are a ray of hope. Such hope may keep them loyal to a Church which for so long has treated them as second-class citizens. . . .

PAUL MOORE, JR.

Dean, Christ Church Cathedral

Indianapolis, Indiana

### Comment from Cuba

brilliant report on the Rev. John R. Purnell, the twenty-eight-year-old curate of the Episcopal Church of St. Matthew and St. Timothy in New York City. I congratulate you for that reporting and the pictures. Well, if . . . you Americans wish really to know who Fidel Castro is, just imagine that Fidel Castro is like the Rev. Mr. Purnell, and that Castro is doing here just the same thing that the Rev. Mr. Purnell does in New York City's upper West Side: they both turn on the Heat and Light.

RICARDO E. BARRIOS D. Florida, Camaguey, Cuba

P.S. I am the treasurer for the [Episcopal] Church of "La Anunciación" here.

### A Question of Faith

... We speak of Christianity as a Faith and so it is. But why do so many Episcopalians know next to nothing about their own faith? How can we expect the Church to march forward when Faith is pushed into the background and we hear little most of the time but racial matters, housing, etc.? Surely if the Episcopalian is to be active in these matters he must be grounded first in his faith. Otherwise, he takes these social problems

in the same manner he does the Community Chest, etc.; namely, say or do a little, and that is enough.

> W. FREEMAN GALPIN Syracuse, New York

### Thank You

. . . Hearty congratulations on The Episcopalian. St. Stephen's Church is just two-years old, now 138 communicants, and still meets in the Veterans Memorial Building. We are acutely aware of our need to know and be a part of the whole Anglican Communion, a vast outreach which encourages our new effort. We welcome The Episcopalian to fulfill this need for news and views of the entire Church.

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THE REV. ROBERT F. LIVINGSTON, M.D.

Vicar, St. Stephen's Church

Sebastopol, California

... Each year my wife and I have given to the young people in the parish who are graduating from high school some gift which will keep them in contact with the Church while in their first year at college.

For the two who have graduated this June we have chosen a year's subscription to THE EPISCOPALIAN as the gift. We both feel that this magazine will be of great value and interest to these young people.

... This could be a partial way to let them know that the Church and particularly their home parish stands ready to help and guide them whenever called upon.

> KARL J. REICH, RECTOR Trinity Church, Bryan, Ohio

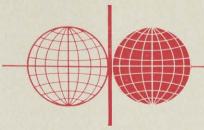
### Sundays in Summer

... I read with considerable interest the many fine articles that appeared in your June issue. The article, "Sundays Happen in Summertime, Too," . . . puzzles me, however. . . . There is the attitude seemingly implicit in the aforementioned article that one must apologize if one is caught attending church in the summertime or during a vacation trip. Now I realize that the author was probably trying to be tactful, but I think people would respect the Church more if it demanded that its communicants make every effort to be at God's altar every Sunday, at home or away, in this country or abroad. Is this not our "bounden duty" as described in the Prayer Book on page 291, "to worship God every Sunday in his Church?"

> JOHN BRICE Grand Prairie, Texas

Yes.

THE EPISCOPALIAN



# worldscene

CHAOTIC CONGO—United States authorities said that they have now ordered all American missionaries in the Congo to leave for their own safety. The newly opened United States Embassy in Leopoldville has announced that approximately half of the Americans in the former Belgian Congo had been evacuated and most of the others were out of danger. Reports from all areas described conditions as chaotic, with public transportation, mail and communications seriously disrupted, and food supplies uncertain. 

Meanwhile, conflicting reports continue to emanate from this seriously troubled area. One group of seventyfour missionaries and their families arrived in Ghana after rescue by helicopter from their posts at the mission station of Sona Imponga, about 150 miles west of Leopoldvillle. Congolese troops had forced some to lie on the ground, beaten them with rifle butts, and trampled on them. Witnesses said that when local Congolese remonstrated loudly with the soldiers, pointing out that the missionaries were American, one of the soldiers retorted: "American—so what. They're still white." the other hand, messages received by the American Mission Radio Center in Leopoldville said crowds prevented the landing of United States evacuation planes in several parts of Leopoldville and Kasai Provinces, to stop American missionaries from leaving their posts. Messages stressed that the crowds were not hostile, but simply wanted to head off the departure of men and women who had served them faithfully as doctors and teachers. The Reverend Joseph Van de Walle, Belgian Roman Catholic missionary who spent twenty years in the Congo, said recently that of the Congo's over thirteen and one half million inhabitants about five and one half million were Roman Catholics. Several dozen Protestant groups, including Presbyterians, Disciples of Christ, Baptists, the Salvation Army, and Adventists, have work in the Congo. According to 1959 statistics, forty-five mission societies are staffed by 2,608 missionaries and assisted by 645 ordained Congolese pastors. Adult members of the Protestant churches number more than 820,000, and the total of those under instruction for baptism is some 350,000.

WHAT HAPPENED TO MISSIONARY AMERICANS IN CONGO?—Based on reports by cable, radio, and telephone to mission board offices, the Department of State, and ham radio operators along the Atlantic seaboard, here are some of the reports about missionaries in the Congo. Personnel of the American Baptist Foreign Mission Society in Leopoldville and the Lower Congo all were reported safe; eight will remain in the Congo Disciples of Christ missionaries in the Equator province also were reported safe and staying on, although some wives and all thirty-four children of the group's ninety-six missionaries were evacuated. Fears were expressed in Capetown over the safety of fifteen missionaries, members of the Afrika Evangeliese Bond, who have not been heard from since the start of the rioting. The group includes seven married couples and one unmarried woman missionary The following report came from the first group of American and British refugees to reach Southern Rhodesia from Kamina, a railroad junction town in the central Congo. Some of the refugees, who had worked in missions as teachers, doctors, and nurses, told of Congolese villagers shouting, "get out," or "get going." However, others reported Africans weeping on roads as they saw whites driving away and beseeching, "Come back soon." Most of this group were Adventists, Southern continued on page 37



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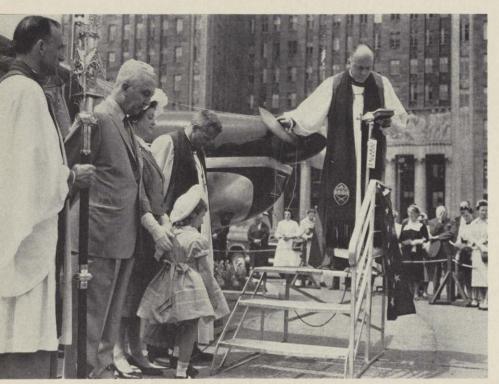
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"THE EPISCOPALIAN" Goes to Alaska—The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, blesses "The Episcopalian," a new Cessna 180 airplane given by the Churchwomen of the Diocese to the Missionary District of Alaska. Others in photo are (from left): the Rev. J. D. Mears, Bishop's Chaplain; Mayor Frank Sedita of Buffalo; Mrs. Albert Patterson of Lewiston, project chairman; Bishop Gordon of Alaska; and Miss Lori Washburn, who won "Name the Plane" contest.



NEW UNITED THANK OFFERING ALMS BASIN FOR ARIZONA CHURCHWOMEN—Four Arizonians admire craftsmanship of piece fashioned from silver given by women of diocese. From left are: Deaconess Marian Brown, whose work at Fort Defiance is supported by UTO gifts; Mrs. Ben Jose, women's leader at Good Shepherd Mission, Fort Defiance; Mrs. John Hoover, member of alms basin committee, and Mrs. W. A. Von Schoeler, United Thank Offering chairman for the Diocese of Arizona.

IN LINE OF DUTY-It isn't often that an airplane shows up in the main square of a major American city (see cut). Just that very thing happened earlier this year in Buffalo, N.Y., when the Episcopal Churchwomen of the Diocese of Western New York presented a new, \$15,000 Cessna 180 to the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska, for use in the Far North. The Women of the Diocese had planned to raise \$5,000 toward the purchase of such a plane, but the project caught on, and the full purchase price was received in gifts from every one of the seventy-eight parishes and missions in the Diocese. Bishop Gordon, a veteran pilot, flew the ship to Alaska. His guests on the flight were Mr. and Mrs. Albert M. Patterson of Lewiston, N.Y., who spent several weeks viewing Episcopal work. Mrs. Patterson was chairman of the plane project.

Ever contemplate the meaning of 100,000,000 pennies? They weigh 687,000 pounds; laid side by side they would stretch from Chicago to Miami, Fla. Last month the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, announced that the Bishop's Pence program of the Diocese had passed the hundred million penny mark. Started during the depression years by the late Bishop George Craig Stewart, the program encourages the saying of grace at meals and the giving of token offerings in the form of pennies. The million dollars received so far has been used within the diocese for everything from church extension to roof repairs for diocesan missions.

Baptized at a mining camp by the First Bishop of Montana, Daniel S. Tuttle, in 1870, Anthony Hughes French, 92, of Dillon, Montana, was confirmed recently by Montana's Seventh Bishop, the Rt. Rev. Chandler Sterling.

Old teaspoons, odd salt shakers, and bent and battered service plates—all of these played important roles in the recent creation of a beautiful United Thank Offering alms basin for the Diocese of Arizona. Two and a half years ago the Churchwomen of Arizona began a quiet collection of old silver for this purpose, and this year the basin was dedicated and first used. Fashioned by Phoenix silversmith Reese Vaughn, the basin is 18 inches in diameter. In the bed of the bowl is the seal of the Diocese of Arizona.

scene

Presbyterians, and members of the Congo Evangelistic Mission. From Brazzaville in former French Equatorial Africa comes word that an undisclosed number of Roman Catholic nuns, who suffered brutality at the hands of rioting soldiers in the Lower Congo, were safe there. The broadcast also said that Auxiliary Bishop Joseph Malula of Leopoldville, a Congolese national, prevented a major clash and bloodshed between Congo rebels and Belgian paratroops by his "great dignity and courage." When the two factions met, the bishop, dressed in white robes and red skullcap, intervened, telling the rebels to "go back to your camps." At the same time he told the Belgian troops, "Each side will have to make concessions." The British territory of Tanganyika sent word of the safe arrival of refugees, who were greeted on their arrival by Anglican missionaries and by Roman priests and nuns. Belonging to the first party of almost 500 refugees, the missionaries in the group will share accommodations in a specially built camp until arrangements are made to return them to their respective countries. Most Adventist male missionaries were remaining at their posts, despite authorization to leave when they consider withdrawal necessary. The group has in the Congo 123 ministers and sixty-three lay missionaries, many of them physicians and nurses. The cable added that the mission's property at Elisabethville was intact. Adventist adherents in the Congo total over 128,000.

INTENSIVE REFUGEE PROGRAMS MAY CONTINUE—At the formal close of the World Refugee Year at United Nations headquarters on June 30, Secretary General Dag Hammarskjold urged that the end of the Year be considered as a mere beginning of aid programs. The "satisfactory" cooperation of seventy countries and eleven territories during the past twelve months must continue and grow, he said. The United States Committee for Refugees estimated that Congress had appropriated some forty million dollars for U.N. refugee projects and that religious and civil groups had contributed sixty millions. But a statement by Charles E. Jordan, co-chairman of the International Committee for the World Refugee Year, declared that "the Year has not solved the refugee problem. Thousands still wait."

ECUMENICAL BIBLE READER?—A plan for solving the controversial problem about which version of the Bible should be read in public schools was outlined by a Jesuit editor before a national meeting of Protestant educators in New York recently. The Rev. Walter M. Abbott, S.J., suggested that a "certain number of Biblical scholars"-Protestants, [Roman] Catholic, and Jewish-work together for a "common Biblical Reader" containing only certain scriptural passages, which would be suitable for reading in public schools in states where the procedure is either mandatory or permissible. "This could be done soon," he said, "and therefore we could have a ready answer to the problem of what translation of the Bible should be used in the public schools." Father Abbott, an associate editor of America, national Roman Catholic weekly, addressed some one hundred delegates to the annual meeting of the National Council of Churches' Committee on Religion and Public Education. He emphasized that his proposed translation must be a "national venture" containing only "certain passages." Father Abbott, a strong advocate of a common English translation of the entire Bible for Protestants and Roman Catholics, said the Revised Standard Version of the Bible, published under National Council of Churches' auspices, was a "vast improvement" over the Roman Catholic Douay Version and the King James Version. He explained he was doubtful that Roman Catholics would agree to use the Revised Version. He explained that it was not a case of "being against it," but that Biblical scholars are "very much in favor of waiting" until the Confraternity of Christian Doctrine continued on next page



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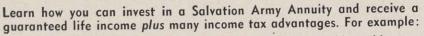
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(Roman Catholic) and the Oxford (Protestant) translations are completed, along with the Jewish translation of the Old Testament into English. These are expected to be finished in 1963, he said. The Jesuit further expressed the wish that a "common Biblical theology would develop," but he observed that it would "take a long time," perhaps twenty-five years.

CHRISTIAN? OR MERELY ANTI-COMMUNIST? - Dr. Alan Walker, superintendent of the Sydney Central Methodist Mission in Australia, told a meeting of his organization that in many ways the "Christian West" has ceased to be Christian and has become merely anti-Communist, and that "a great fear, rather than a great faith, was directing the West." As a result, he said, the West "has lost the initiative to Communism and is fumbling and stumbling in its policies. The increasing intensity of the arms race has merely deepened the obsession of the West with finding weapon-security. Setbacks such as the Summit failure and the 'defeat' in Japan will continue unless the West releases some of its imprisoned moral and spiritual resources by turning to its original Christian heritage."

GRATEFUL HEARTS IN CHILE—Assistance to the some 1,130,-000 people left homeless by recent earthquakes and tidal waves in Chile has come from church people throughout the world, according to the Rev. Theo A. Tschuy, director of Ayuda Christiana Evangelica, joint relief agency of Chilean Evangelical Churches, Lutheran World Relief, and Church World Service, the relief arm of most of the major American churches. Damage exceeding the equivalent of \$400,-000,000 included the destruction of one third of the 300 Protestant churches in the area with full-time pastors. Funds contributed by the world's Christians now total \$277,231, plus 1,500,000 pounds of relief supplies. This includes food, multi-vitamin tablets, anti-typhoid serum, penicillin, blankets, and cloth-Alessandri, in a message to Church World service in New York, declared that his country "shall always remember the kind and spontaneous gesture" of scene

American people in their quick assistance to victims in the South American nation.



# CHURCH'S OLDEST BISHOP DIES —The Rt. Rev. Edward Lambe Parsons retired Third Rishop of Cali-

sons, retired Third Bishop of California, died on July 19 at his home in San Francisco. He was 92 years old, and had served in the ministry for over 65 years.

Born in New York City, Bishop Parsons was graduated from Yale University, Union Theological Seminary, and the Episcopal Theological School at Cambridge, Mass. In 1895 he entered the priesthood, and the next year went to California, where he was rector of churches in Menlo Park, San Mateo, and Berkeley. He became Bishop Coadjutor of California in 1919, and served as Bishop from 1924 until his retirement in 1941.

Bishop Parsons was a former chairman of the Liturgical Commission and the Approaches to Unity Commission of General Convention. He was the author of several books, and had been Professor of Theology at the Church Divinity School of the Pacific.

In May, at his last public appearance (picture above), Bishop Parsons spoke at the fiftieth anniversary of the ordination of the Rev. Dr. Harold H. Kelley. The occasion was unique in that the Bishop had also preached at Dr. Kelley's ordination.

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II Cor. 1:23

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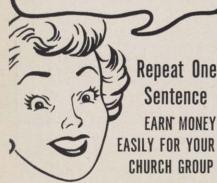
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### CALENDAR AND RADIO-TV SCHEDULE

### **AUGUST**

### 24 St. Bartholomew the Apostle

- 24–31 The Faith in the University, third national study conference sponsored by the National Canterbury Association and the Division of College Work, National Council. Oberlin College, Oberlin, Ohio. Open to students, teachers, administrators, clergy, and professional lay workers of the academic community.
- 26 Conference of Episcopal Men and Lay Readers of Province VI, Evergreen Conference Center, Evergreen, Colo.
- 29-Sept. 2 School of Church Music and Liturgics of the Seminary of the Southwest.
- 30-Sept. 2 Episcopal Pacifist Fellowship Annual Conference, Seabury House, Greenwich,
- 31–Sept. 4 Brotherhood of St. Andrew National Convention, University of the South, Sewanee, Tenn. Henry G. Sapp, P.O. Box 1636, Columbus, Ga., is president.

### SEPTEMBER

- 11–14 Fifth International Conference on Spiritual Healing, sponsored by the Order of St. Luke the Physician. St. Stephen's Episcopal Church, 10th St. above Chestnut, Philadelphia 7, Pa. Meetings, except the business sessions, are open to the public.
- 11–16 Institute for Adult Christian Education, L. L. Scaife Conference Center, Maple Spring, N.Y. Co-ordinator: the Rev. John T. Sanborn, St. James' Church, Batavia, N.Y.
- 17–20 National Conference on Citizenship Washington, D.C.
- 18–23 Institute in Adult Christian Education, Lassell House, Whitinsville, Mass. Coordinator: the Rev. Leon E. Cartmell, Lake Rd., Burnt Hills, N.Y.
- 20–23 National Conference of Deaconesses Annual Conference and Retreat, DeKoven Foundation, Racine, Wis. The Suffragan Bishop of Minnesota, Philip F. McNairy, will conduct the retreat.
- 21 St. Matthew, Apostle and Evangelist 21, 23, 24 Ember Days

- 27–29 Joint Commission on the Status and Training of Professional Church Women Workers, meeting at Seabury House, Greenwich, Conn.
- 29 St. Michael and all Angels

### **OCTOBER**

- 2-7 Institute in Adult Christian Education, Camp Capers, Kendle County, Waring, Tex. Coordinator: Miss Doroty Schemmer, P.O. Box 8116, San Antonio 12, Tex.
- 9-14 Institute in Adult Christian Education, DuBose Conference Center, Monteagle, Tenn. Co-ordinator: the Rev. W. Robert Insko, 900 Broadway, Nashville 3, Tenn.
- 11–13 National Council Meeting, Seabury House, Greenwich, Conn.

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# conducted by Henry Thomas Dolan

In your June column, you had a query from a reader who was distressed that a Catholic relative by marriage would not attend weddings, baptisms, confirmations, etc. with the family. You advised her that "as an Episcopalian you are as much a Catholic as she is," and indicated this should be explained to the relative. Now I have a Presbyterian relative newly married into the family, who, as a Protestant, will not attend our Episcopal services. What am I to say under these circumstances?

Please reread the June column, carefully. It did not suggest our June reader urge the Catholicity of the Anglican Communion to her Roman Catholic relative. It did suggest she think and speak of her relative as "Roman Catholic," not just "Catholic," and that she herself remember, not ignore, the very ancient and pre-Reformation origin of her own branch of Christendom. This column holds no brief whatever for arguing claims of religious superiority within a family. So to your Presbyterian or otherwise Protestant, Catholic (Roman, Old, Orthodox, Coptic, Anglican, Polish National, Apostolic), Jewish, Mohammedan, or Mormon relative, there is exactly one right thing to say: "Please come to the wedding, we'd love to have you."

When we address a clergyman as "Father," aren't we in direct violation of Our Lord's command, "Call no man your father upon the earth" (i.e., in a holy sense), "for one is your Father, which is in heaven." (Matthew 23:9)?

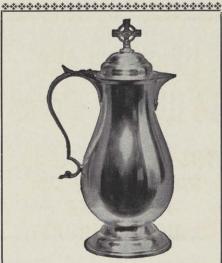
A If you insist on reading the text so literally, yes. But then also you must hold the Church wrong for nearly nine centuries in calling the bishops who were its first great systematic thinkers, writers, and teachers "the Church Fathers." You must hold the Book of Common Prayer flatly disobedient of Our Lord in its addressing the Bishop as "Reverend Father in God," in the services of confirmation, ordination of deacons, ordination of priests, and consecration of a bishop. And you must stop calling any professional or learned person "Doctor" or "Professor," or any person at all even plain "Mister" (master), since in the same passage

Our Lord enjoined use of the titles "Rabbi" (teacher, professor) and "Master." Few would agree with you in being this literal.

The men who have devoted their lives to study of the Bible are unanimous in holding the true meaning of the passage to be much deeper. Context is one of the best guides to meaning, and the context of this passage is that Our Lord was excoriating the Pharisees' denial of the Fatherhood of God. Some of them did set themselves up in the place of God, in virtual equality with Him, cultivated loyalties and allegiances to themselves, and thus bred both divisiveness and exclusiveness toward the generality of their fellow-men. Our Lord was concerned about this as a denial of His Heavenly Father's Fatherhood, and against use of these titles as its telltale.

On the face of the whole chapter of St. Matthew, it seems unlikely the text is to be taken at only literal meaning, because what Our Lord was indicating so scathingly was the mere outwardness and punctilious niceties of the Pharisees' behavior, whereas inwardness and the instincts, thoughts, and impulses of the heart, mind, and soul were His measure of true spirituality. Reading and obeying this injunction literally might well be exactly the kind of legalism He was condemning in the Pharisees, the kind of utterly impossible scrupulousness about external minutiae that St. Paul, as a Pharisee before his conversion, went almost out of his mind trying to come up to. On the very point in question, St. Paul (1 Cor. 4:15) called the Corinthians ". . . my beloved sons . . . for in Christ Jesus I have begotten you through the gospel." In response to this salutation, would they be disobeying Our Lord to write him as "Dear Father (in Jesus Christ) Paul"?

In the Christian usage of the Church, the word "Father" was originally the title of bishops. It then, by extension, was used toward confessors, "ghostly fathers," and now may be used toward all priests. It means "Father in God," or the person who has been the means of one's conversion, who has given one the new life in Jesus Christ. The important thing is not what one says, but what one is understood to mean by what one says. Most people would understand us to mean, "Father in Jesus Christ," and not to be denying the Fatherhood of God, when and if we use this form of address.



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ANXIETY continued from page 4

in so that we can clean up the housework and go out. Sometimes temporary distraction helps us bear tension. "Oh, it's not that bad, Daddy. Don't worry. Let's play ball," spoke up one youngster to his distraught parent. These things help, but sooner or later we must understand the meaning of our anxiety. Reading may help. Leslie D. Weatherhead's *Prescription for Anxiety* (Abingdon Press) and Randolph Miller's *Be Not Anxious* (Seabury Press) can give clues to understanding for despairing people.

f we come to terms with anxiety, the chances are much better that we can be creatively anxious about that which cries out for change in the world: those power blocs which could trigger massive world destruction; those pockets of pride in our communities which set themselves up as taste-makers for manners and morals; those elements in our midst (and in ourselves) which persist in seeing persons only as commodities, customers, or colors. If our anxiety for the Kingdom can keep us from turning our backs upon our suffering fellows, it has indeed been a good teacher.

But our learning is deeper still if anxiety serves to remind us that life in its depth cannot be handled by simple or complex know-how or know-what. The guilt we feel about our failure to be what we should be; the sodden meaninglessness of the daily round; our own inevitable death, which is not a question of "if" but "when"—all these God has acted to overcome in Jesus Christ. In Him we see that not everything of what we need for life is in our hands at all; nor can we organize it our way.

Our insistence upon a completely predictable, manageable life may be a practical expression of atheism, for the signature of the grace of God, C. S. Lewis reminds us, is surprise. If God can come to us in the surprises of our life, happy and shattering, we need not be afraid of anxiety. It can be a most eloquent teacher. And we can put up with it.

# Why Doesn't Somebody DO Something?

From earliest times, man has made the same complaint. "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" (PSALMS 10:1). This terrible inaction, this seeming indifference to wrong and suffering—it is the hardest fact of life; and we are still asking the same question about it, and finding no answer.

But if there is no answer, it may be because we are not asking the right question. In St. John's Gospel there is an incident which points toward such a possibility. At the Last Supper, during the long final talk that Jesus has with the disciples, one of them says, "Lord, how is it that thou wilt manifest thyself to us, and not unto the world?" (JOHN 14:22).

This is at the bottom of our eternal question: why hidest thou thyself? Mighty One of God, Messiah—why will You not be the King You are, rule the world, bring in the Kingdom and its righteousness? "Arise, O Lord; lift up thine hand." (PSALMS 10:12).

As so often in the Gospels, Jesus does not answer the question directly. But He does say, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23).

God does not act outwardly in our world, steering our history as we steer a car, shaping our society as we mow a lawn or clip a hedge, tidying our messes as we clean a house. He will not act upon us; instead, He acts within us, guiding, suggesting, loving, hoping. God acts inwardly in us; it is we who are to act outwardly, moving in the world as He moves in us.

Such knowledge is beyond us, however. Always we think, "Won't somebody do something?" And we do not realize, or want to realize, that the somebody is to be ourselves.

The Bible history of the People of the Lord traces an outward story of the growth that our insight must make in this matter. First stands the expectation that God will act directly; smite the sinner, sweep away the clouds, heal the wounds. Then, through centuries of frustration, grows the expectation that God will send a King and Saviour

to bring in His Kingdom.

But then the expected one, the Saviour, comes and says *No* to these hopes. It is not to be that way. While the world lasts, there will never be a great external setting-straight that everyone can see and be dazzled by. The setting-straight is to take place in the heart of man, only there. And there only when man opens himself to it.

"If a man love me"—this is the condition. If we will give to God the same kind of constant, focussed attention that we give to the people we love; if He is as real and inwardly present to us as they are: then we are opening to Him the inner world that is ourselves, and He can come in

This is the world in which God can act and rule; in which great changes can take place, the old can be swept away, can be fulfilled. A whole heart can be changed, and a familiar personality can put forth fresh flowers. The lives of the saints are full of this kind of action, the true action of God in the world, and His only permanent creation in it. Everything else comes and goes, blooms and dies—as George Herbert pointed out three hundred years ago, in his poem, *Virtue*:

Only a sweet and virtuous soul,

Like seasoned timber, never gives;

But though the whole world turn to coal,

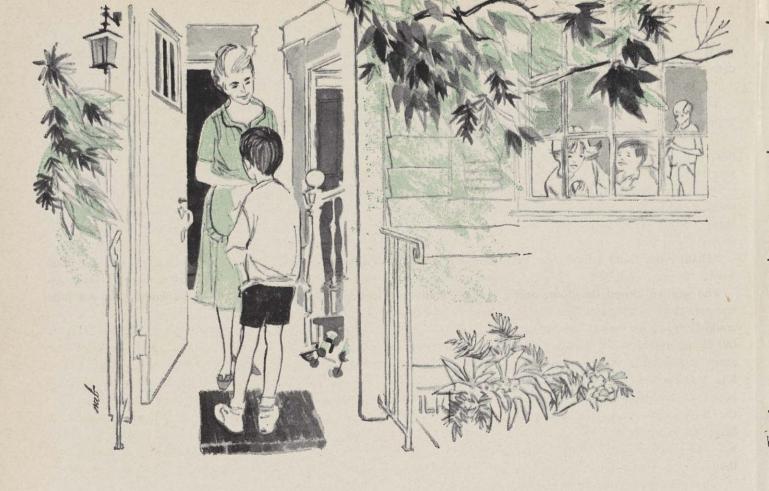
Then chiefly lives.

Radiating from this new inner world, as the lives of the saints also show us, comes action that changes the outer world. "May I be to the Almighty," says an ancient devotional work, "As his own right hand is to a man." Every day we live by and grow on some of the outer changes that these changed men, these right hands, have brought about.

Our freedoms and equalities are built on their work; the continuity of our culture depends on them and what they have left us—and on what we, in turn, do with it.

"Arise, Lord; lift up thine hand." He does, every day, all day—and this is how He does it.

-MARY MORRISON



# Sam the Census Taker

By FRANCES B. WATTS

**S**AMMY MARSHALL had a problem. He didn't have anyone to play with because he and his parents had just moved to a new neighborhood.

"I'd better do something about this," said Sammy to himself. He was good at solving problems for, like most boys, he had a lot of them.

Sammy now sat down on a box of unpacked books and thought out loud. "If we hadn't moved in the summertime I could make new friends at school," he observed.

"What did you say, Sammy?" called Mother, who was unpacking dishes in the kitchen.

"Nothing much," Sammy called back. He didn't want to bother his

mother about the problem. He continued his out-loud thinking.

"When I was outdoors watching the moving men I didn't see anyone my age," he remembered. "What if there are no children in this neighborhood?"

This was a terrible thought. This posed a question that called for an immediate answer. Sammy thought about it, and after a while he had an idea. He remembered that last spring his mother had been a census taker for the Government. She had gone to people's houses and asked questions. How many are there in your family? How many of them are children? Questions like that. Mother had written the answers down and had sent

the papers in to the Government.

"There you have it!" Sammy said now. "I'll take a census."

Sammy went to his room and scrambled around among the packing boxes. Finally he found a writing tablet and pencil. They were in a carton with his games and some marbles.

"I'm going out for a while," he called to his mother.

"All right," Mother replied.
"Come in pretty soon and I'll get some kind of lunch together."

Sammy decided to start at the brick house next door to his new home. He would work up that side of the street, then down the other side. When he rang the bell of the

brick house, a woman with gray hair came to the door.

"Yes, what is it?" she asked.

Sammy poised his pencil over the tablet and cleared his throat.

"I'm a census taker," he announced. "How many children do you have here?"

"I have three children," the woman said, "but they don't live here. They're all married and have moved away."

"Thank you," said Sammy, as he wrote "O" on his tablet.

The woman closed the door, and Sammy went to the next house. He couldn't reach the bell at that place, but he pounded on the screen door, and a teen-aged girl came to answer. She was holding a bottle of nail polish in one hand and blowing on the fingernails on her other hand. Sammy told her he was taking a census and asked if any children lived there.

"Just me, and you could hardly call me a *child*," the girl said. "So run along, Sonny. I'm busy."

Sammy hated to be called Sonny. "Teen-agers think they're so big," he muttered, as he stalked away.

No one was home at the next two houses, and that was the end of the block on Sammy's side. He felt discouraged, but he crossed the street to a big house on the other side and pushed the doorbell.

A cheerful-looking woman answered the door.

"Hello," she said.

"How do you do," said Sammy.
"I am taking a census. Do you have any children?"

The woman smiled. "I bet you belong to the family that just moved in across the street," she said.

"Yes," the boy replied. "I'm Sammy Marshall."

"I'm Mrs. Tolliver," the woman said. "We were away the day you moved in, and I'm glad you've come to call."

Sammy smiled. Mrs. Tolliver was very pleasant. But the important

question was still unanswered. "I'm taking a census," he reminded her. "Do you have any children?"

Mrs. Tolliver opened the door to its full width. "Come in and see," she said.

Sammy followed Mrs. Tolliver into the house, joyfully noticing the sounds of children's voices. Through the living room they went, and onto a large screened porch. And there was a big picnic-sort of table, with boys and girls ranged along the sides, eating hamburger sandwiches.

Mrs. Tolliver extended her hand toward the table. "Seven children, Mr. Census Taker," she said.

Sammy gasped as she went on.

"Meet our new neighbor, children. This is Sammy Marshall." Then she introduced the seven children. Sammy didn't catch all the names, but he was sure of one, which was Joe. Joe looked to be about his own age, and he had a big grin.

Mrs. Tolliver now asked Sammy to sit down and have some lunch with them. Sammy phoned to his mother, who was glad to know he had made some friends.

As the Tollivers and Sammy were eating lunch, Joe informed the guest that he was going out on his roller skates that afternoon.

"Do you skate?" he asked.

"I sure do," replied Sammy.

"Good," said Joe. "I'll show you where things are in the neighborhood. I'll show you the school, and the road to the woods, and our hideout."

Sammy was so pleased that he could hardly swallow his hamburger sandwich. Only an hour ago he had had no playmates. Now he had Joe, and Joe's brothers and sisters.

That night before he went to sleep, Sammy said to himself, "There you have it! When you need friends, the thing to do is to go find them."



# Know Your Diocese

It is hard to imagine two more disparate societies than the Episcopal Church and the State of Vermont. We think of Yankee puritanism, conservatism, and hearty individualism so characteristic of the industrious Vermonter. Anglicanism, on the other hand, is a symbol of spaciousness; its inclusiveness is a byword in Christendom. The Elizabethan grandeur of our



liturgical language seems incongruous in this place where tiny churches dot the fields and hills of a rural landscape.

Yet, the Episcopal Church has played an illustrious part in the state's history since the days of Ethan Allen, and in the past ten years, as the long downward trend has changed and Vermont begins to increase in population, only the Episcopalians and the Roman Catholics have grown in membership.

The Church's sons have been governors, representatives in the nation's capital, chief justices, and county and village leaders. The Rev. John W. Chapman, the Church's first worker in Alaska, was a Vermonter. Nine native or adopted sons of Vermont have become bishops of the Church, including Philander Chase, who lived at Bethel before becoming the great bishop of the Western frontier. The new Bishop of Olympia, the Rt. Rev. William F. Lewis, spent a boyhood in Woodstock, and the retired Sixth Bishop of Newark, the Rt. Rev. Benjamin M. Washburn, was born at Bethel.

Vermont's some 13,000 Episcopalians share a history dotted with martyrs, small bands of quietly persistent laypeople, and priests whose determination to build a Church eventually overcame the problems presented by an untried wilderness. Today's Episcopal Vermonter is a member of one of fifty-four widely scattered and largely isolated parishes and missions, and he is in the spiritual care of one of forty-seven clergy assisted by thirty lay readers. When he attends a diocesan meeting or conference, he goes to the impressively situated diocesan center on the banks of Lake Champlain at Rock Point, Burlington. Here, too, are the Rock Point School for Girls, a conference center for young people, and the Bishop's lovely home. If he was a delegate to the diocesan convention in May, he voted for Vermont's first major diocese-wide fund drive in many years, a drive which, it is hoped, will provide a new student center at the state university, a revolving loan fund, a fund for advance work, and a building for diocesan offices.

The Rt. Rev. Vedder Van Dyck, Bishop of Vermont, died on Aug. 2, at the age of seventy-one, just as this issue was going to press. Bishop Van Dyck was the fifth Bishop of Vermont in 109 years. A graduate of Columbia University, he earned his doctorate in Sacred Theology at New York's General Theological Seminary before beginning his ministry at St. Thomas' Church, Farmingdale, New York. After serving two more New York parishes, he became rector of one of Vermont's largest churches, St. Paul's Church, Burlington, and was elected to the episcopate seven years later in 1936.



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