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the EPISCOPALIAN

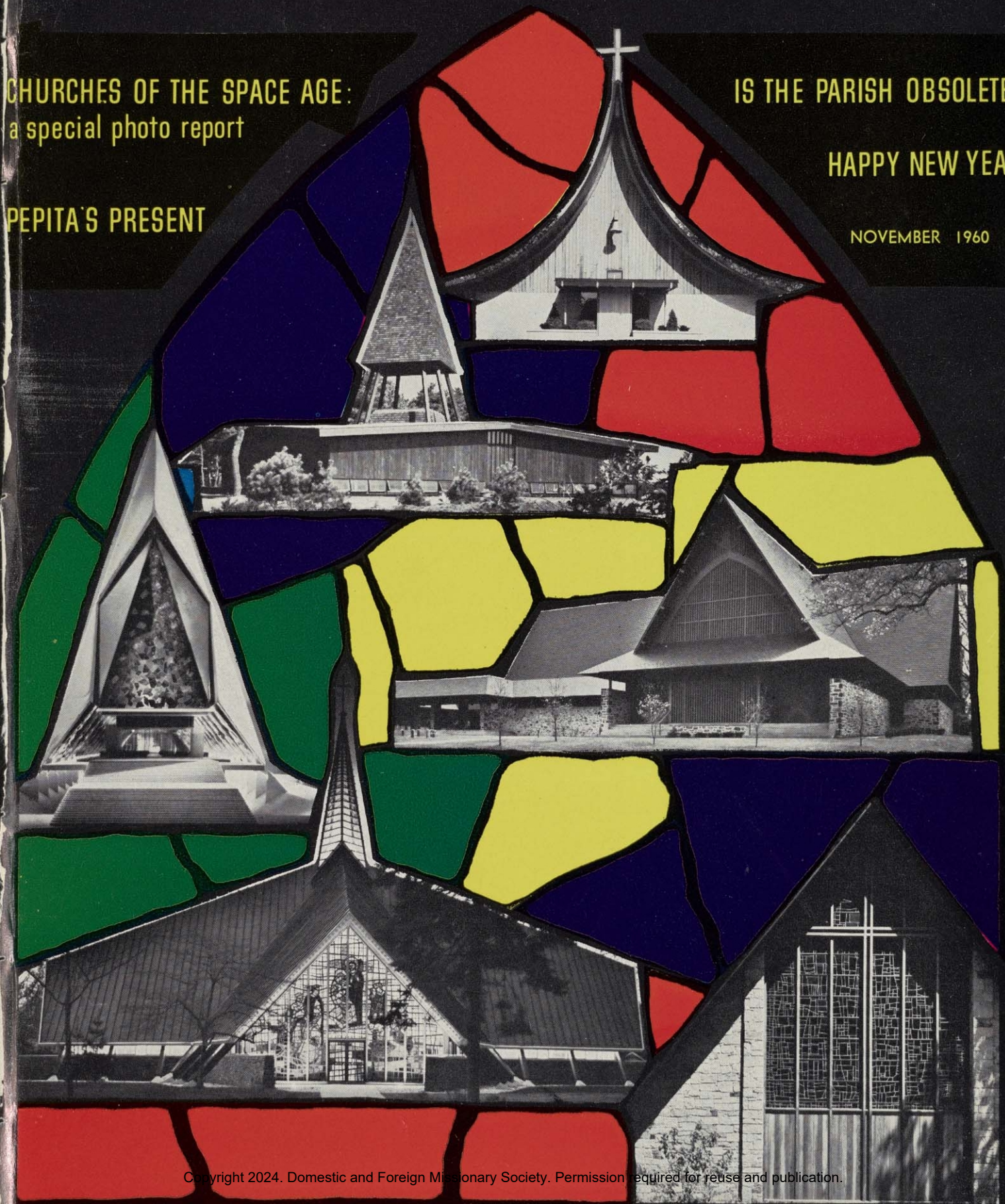
CHURCHES OF THE SPACE AGE:
a special photo report

IS THE PARISH OBSOLETE?

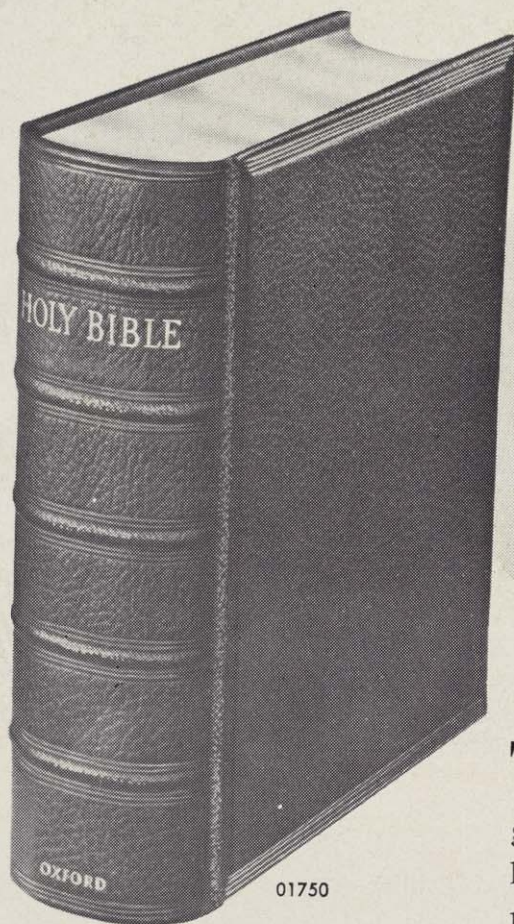
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Clergymen wait outside door of church for service commemorating the detailed restoration to its pre-Revolutionary condition.

Almost Three Centuries Young

One of America's colonial shrines receives a fresh lease on life

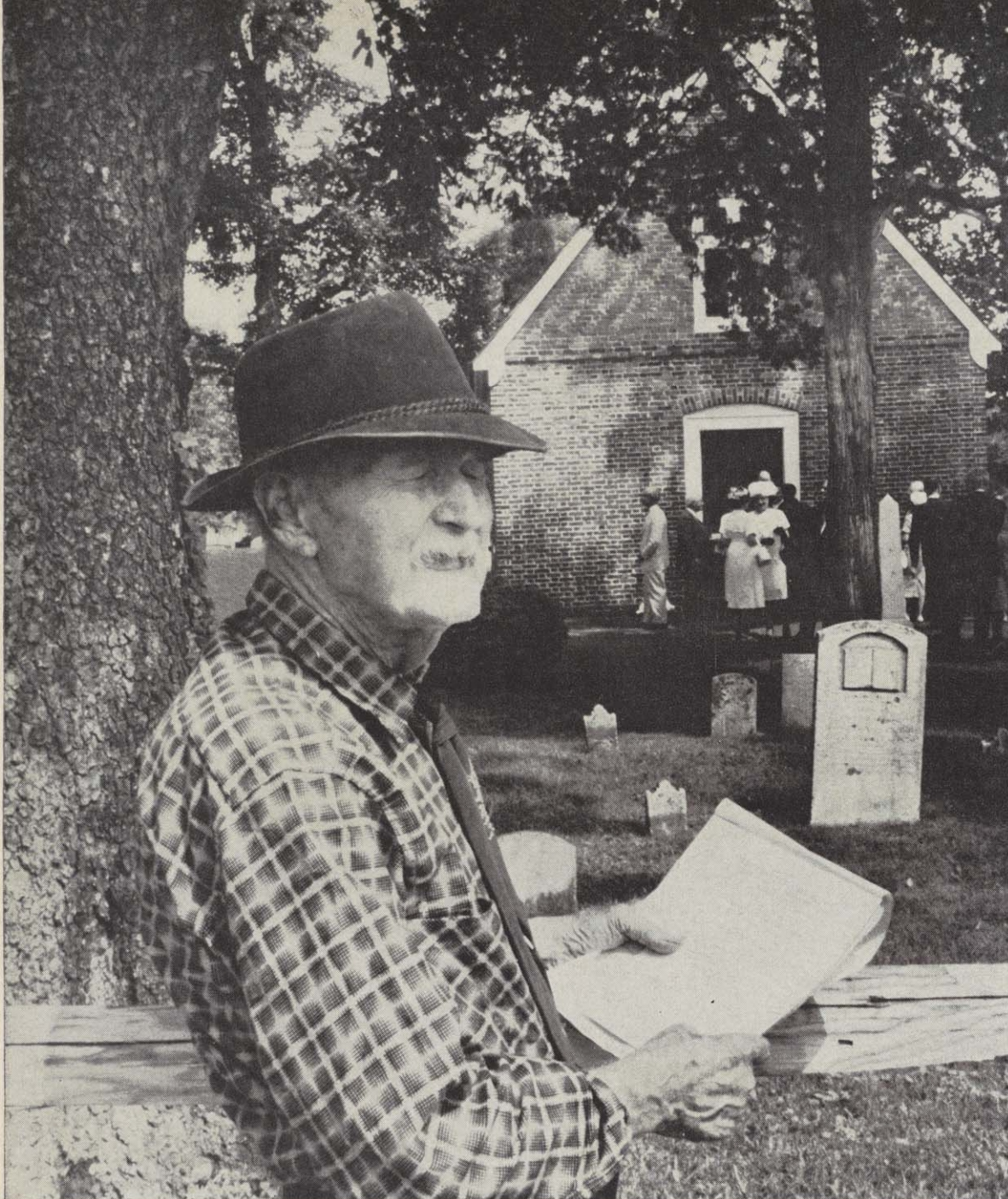
by **THOMAS LABAR and DIRCK HALSTEAD**

GATHERING shells from the sea, the hearts of yellow pines, and wax from the bees, colonists around the year 1675 built a graceful little Anglican church on Maryland's Eastern Shore. Since that time Old Trinity has never ceased to be an active house of worship. Early in its life Queen Anne of England sent among other gifts, "a cushion of cloth for ye pulpit." Today, despite its age, the small church stands as fresh as it was nearly three centuries ago. For this its forty-four communicants thank two latter-day benefactors, Colonel and Mrs. E. W. Garbisch, whose efforts in memory of her parents, the late automobile manufacturer W. P. Chrysler and his wife Della, restored the church to its seventeenth-century beauty. One day recently the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, joined friends of Old Trinity in a service marking the little church's complete restoration.

continued on next page



With simple grace Old Trinity rests amid its historic grave-stones marking the burial place of many colonial Americans.



Oldtime Maryland storekeeper and member of the parish, eighty-nine-year-old S. H. Jones stands in the sun after the ceremony, soaking in warmth and remembering many, many things about years now past.

A holiday atmosphere fills the air as people come from up and down Maryland's Eastern Shore to help the communicants of Old Trinity celebrate the renewed church. Striped tents snap in the soft breeze while the murmur of voices floats off into the grove of sycamores, wild cherries and Irish yew beside the little church. Six years were required by the Garbisches to check on each item of material and design. At one time they flew to England to consult an authority on seventeenth-century church architecture. Crushed oyster shells were used in the mortar as was the practice in that early period.



Boy and Girl Scouts prepare to help with the day's festivities.



Seated in black walnut pews rubbed to a gloss with beeswax, parishioners attend services. The Rev. Canon Edward West from the Cathedral of St. John the Divine in New York City delivered the address.



The Rt. Rev. Allen J. Miller, Bishop of Easton and Rector of Old Trinity (above left), talks with a guest after officiating at service. Above, right, the Presiding Bishop looks over historic churchyard as Gov. J. Millard Tawes of Maryland (center) asks Colonel and Mrs. Garbisch about one of the many points of interest surrounding the old church.



“Because I was nervous to my fingertips,
my doctor started me on Postum.”

“You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn’t sleeping very well, but I hadn’t realized how unsteady I’d become. Time to see the doctor, I told myself.

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November 1960

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• THE COVER design by Ed Fortuna places the shapes of the Space Age in the tradition pattern of the arched, Gothic, stained-glass window. With one exception, all of these buildings are new Episcopal churches. Starting at the top and moving counter-clockwise, the structures are: St. Augustine's, Gary, Ind.; St. James the Fisherman, Wellfleet, Mass.; Air Force Academy, Colorado Springs, Colo.; Christ Chapel, Episcopal Academy, Overbrook, Pa.; St. George's, Durham, N. H. (lower right), and the Church of the Redeemer, Baltimore.

• INFORMATION about most of these buildings will be found in a photo report on Churches of the Space Age, beginning on page 13. Compiler of this intriguing material is our own David Hirsch. Mr. Hirsch, in addition to being staff photographer for THE EPISCOPALIAN, is an architectural photographer with work in such publications as the *Architectural Record* and *The New York Times Magazine*. We also thank Mildred Smirtz of the *Architectural Record* and Mary Jane Lightbown of the *Architectural Forum* for their assistance in this report.

• SPEAKING of photographers, this issue marks the return to our pages


of Dirck Halstead, who shot the wonderful set of pictures on New York's crusading curate, the Rev. John Purnell, in June. Mr. Halstead, who works out of Washington, D.C., journeyed to an entirely different kind of setting—Maryland's Eastern Shore—for the pictures you will see (or have already seen) beginning on page 3. His colleague on the story is Thomas LaBar of New York, a contributing editor who this month joins our staff as an assistant editor.

In this crazy, mixed-up world of ours, being interrupted is just ordinary operating procedure every day of the week for most of us. And it can be most exasperating at times, too. On page 10, Franklin Clark Fry sheds some old—and new—insight On Being Interrupted. Dr. Fry speaks from experience. One of America's most distinguished and busy Christian leaders, he is president of the 1,800,000-member United Lutheran Church, president of the 60,000,000-member Lutheran World Federation, and chairman of the Central Committee of the World Council of Churches. Dr. Fry's article is from a valuable book entitled, *In the Unity of the Faith*, recently published by the Christian Education Press, Philadelphia, Pa. (\$3).

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Is the Parish Obsolete?, page 23, is a provocative title for a provocative article by one of the nation's leading authorities on the urban field, G. Paul Musselman. A priest of the Church, Mr. Musselman has served parishes in New York, Pennsylvania, and Michigan, and has recently been executive secretary of the division of urban-industrial Church work of the Episcopal Church's National Council. He is now secretary of evangelism for the National Council of Churches. His article is from his new book, *The Church on the Urban Frontier*, published last month by the Seabury Press, Greenwich, Conn. (\$3.25).

THE eloquent photograph with the Musselman article is of the Church of the Advocate in Philadelphia. This huge, inner-city plant in reality is far from obsolete, however. It is part of the Diocese of Pennsylvania's inner-city program under the direction of the Rev. George W. Davison.

Another provocative article is *Why Is the Church Always Asking for Money?*, page 28. Author Louis W. Cassels, United Press International editor and religion writer, is a vestryman and canvasser at St. John's Church, Chevy Chase, Md.



● CREDITS for the drawings accompanying the article by Massey H. Shepherd, Jr., in the October EPISCOPALIAN were inadvertently omitted. Credit belongs to Charles Scribner's Sons, New York for the five small drawings, which appeared originally in *Symbolism In Liturgical Art*, by Appleton and Bridges, copyright © 1959 LeRoy H. Appleton, Stephen Bridges and Maurice Lavanoux. The Seven Doves, on page 68, is from *Sign Language of Our Faith*, Morehouse-Barlow Co., New York.

● SOME fifty pilot parishes and missions are now taking THE EPISCOPALIAN for all of their contributing families under the two-dollar-a-year Parish Plan. We will report on the Parish Plan next month in this column.

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On Being **INTERR**

Do constant interruptions bother you?

*Then take some advice from the most-interrupted
man in history—Jesus Christ.*

HOW often we complain about being interrupted. And in the main, how right we are. I suppose, if we were required to choose only one word to describe the wild confusion in which this generation has lived, “interruptions” is what it would be—irritatingly, wearily everywhere.

Every one of us likes to flatter himself that he is steering his own course, governing his own life. But before any of us knows it, along comes a major cataclysm or a private call to break in on personal plans, to force one to serve someone else’s convenience or benefit—and we are tempted to pity ourselves.

Did you ever think of Jesus? Surprising and even jarring as it may sound, the truth is that our Lord was the most interrupted person who ever lived. Looking at Him does many wholesome things for us. One of them is that it should surely make us calmer. As we reflect reverently upon Him, we will find ourselves becoming less resentful and annoyed.

Does it come as a shock to hear me assert that Jesus was the most interrupted person who ever lived? Well, see for yourself. It was vividly, almost disturbingly, true. The marvel about Him was that He remained so divinely serene through it all. There is a healthy lesson for us who believe in Him.

Look at this incident involving Jairus. Christ was in the midst of life-giving instruction. Who knows, it might have ranked with the Sermon on the Mount. Yet right in the heart of it, without even a “pardon me,” in burst Jairus.

“While He was thus speaking to them, behold, a

ruler came in and knelt before Him, saying, ‘My daughter has just died; but come and lay your hand on her, and she will live.’ And Jesus rose and followed him, with His disciples.”

That was interruption number one. As if that were not enough, a second almost tumbled over its heels. If the Lord had been like us, it would have been enough to make him seethe in frustration.

In an instant, as the crowd which had been listening placidly began to boil ahead into an excited procession and every heart and muscle was intent only to hurry to the afflicted home, suddenly there came a second distraction, quite as unprovoked. This time a trembling hand was thrust out from the throng. A woman who was diseased and ashamed furtively stretched out her finger tips and barely touched the hem of His garment.

Certainly nothing could have the right to delay the Healer now. Nothing should detain Him from a dying child. But once again, He pauses. The deep, wonderful, everlasting truth is that when a hand of need is stretched out to anyone else, it may seem like an interruption. To Jesus it was always the touch of God. What fascinates me further is that these two interruptions are little more than random cuttings out of Jesus’ entire life. They are simply tiny instances of what happened to Him every day and almost every hour. In all history, has there ever been anyone who was so much the slave of interruptions? Gloriously, not their slave, but their master.

Recall with me another night very early in Jesus’ ministry when another ruler, Nicodemus, intruded on His rest. If he had not, we would never have heard:

UPT ED

by FRANKLIN CLARK FRY

"For God so loved the world that he gave his only Son" (JOHN 3:16).

Think of the day when Jesus had attracted a congregation around Him in the house of a friend. People crowded so close, and filled the room so full, that no one else could squeeze in. The matchless Saviour was feeding souls lavishly then, too, when suddenly the roof opened up and a paralyzed man was let down. That abrupt act punctuated one of Jesus' priceless sentences right in its middle. Yet to this day mankind thrills to the words, "Man, your sins are forgiven you" (LUKE 5:20).

The feeding of the five thousand was an equally exasperating interruption which robbed the Master of well-earned quiet in the country. Even in the Garden of Gethsemane, Jesus delayed the solemn act of His arrest by restoring something as trivial as an ear that was cut off. In the Upper Room, He postponed the very institution of the Holy Communion to wash His disciples' feet. On the Cross, even there, we see Him putting aside His anguish to pray forgiveness for those who nailed His hands, to comfort a repentant robber, and to provide for His forlorn mother who watched Him die.

Actually, the whole of the earthly life of Jesus taken together was the hugest interruption of all time. It was all one great, deeply shadowed break in the glory which He had with the Father before the world was, from which He descended when He was born, and to which He returned only after He had risen.

There is a new, transfiguring light that needs to be

shed into our minds and hearts too. Disappointments—is that what we are tempted to call our interruptions? God give us the grace instead to change the "d" to a capital "H" to see them for what they really are—"His appointments."

Three simple guiding ideas are worth keeping in mind. Every time you are tempted to be exasperated, repeat them to yourself, and they will help to steady you.

The first is this: The very frequency and extent of your interruptions, like Christ's, may well be the measure of the valuableness of your life. Reflect for an instant. His days would never have been so twisted away from the neat patterns that He had planned for them if He had not possessed such sympathy and magnetism. No more will ours be.

Only people who are full of help and strength are bombarded with other men's needs. At their highest, the interruptions which we chafe at are the credentials of how indispensable we are. As surely as you brim with usefulness, that is when they will cut in. The greatest condemnation that anyone can incur, the supreme danger to beware of, is to be let comfortably alone.

I know an old woman who is a glowing example that interruptions are a tribute. You would think that she was living in an eddy off of the stream of life, but no sooner does she settle herself in her cozy apartment for a quiet week or month than invariably a call comes to minister to another, to care for some invalid, or to give joy to the bereaved, or even to be a happy companion of the young. (There are plenty of old women in the same apartment house who are never disturbed.) The demands on her are a deserved compliment to her spirit.

The second reminder is no less searching and stirring—at least to me. It is this: All of this gush of interruptions, from the volcanic ones to the merely nagging ones, only proves, when all is said and done, that you are human. Suppose someone were to ask you what the distinguishing mark of a human being is, what would you say?

I know the answer that the biologists would give. Speaking only of the body of man, they would point unhesitatingly to its adaptability. Sobering and humiliating as it is, there is just nothing else in which our physical powers excel the lower animals'.

Run over the catalog and you will hang your head. Men do not compare with the elephant in strength, nor with the greyhound in speed. Insects out-jump us and fish out-swim us. When it comes only to bare living, just stretching out a monotonous existence, the alligator is clean out of our class; it can survive without a thought or a deed of kindness for five hundred years.

Yes, flexibility and adaptability are the distinctive excellence of man; ability to live in the tropics or at the Poles, beneath the sea or high in the air, deep down or on a mountain summit. So, just as emphatically, it ought to be with our spirits.

There is nothing sadder nor more to be guarded against than arthritis of personality. We just do not dare

continued on next page

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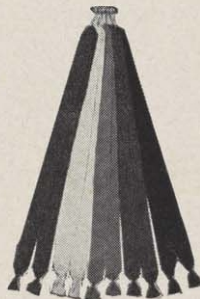
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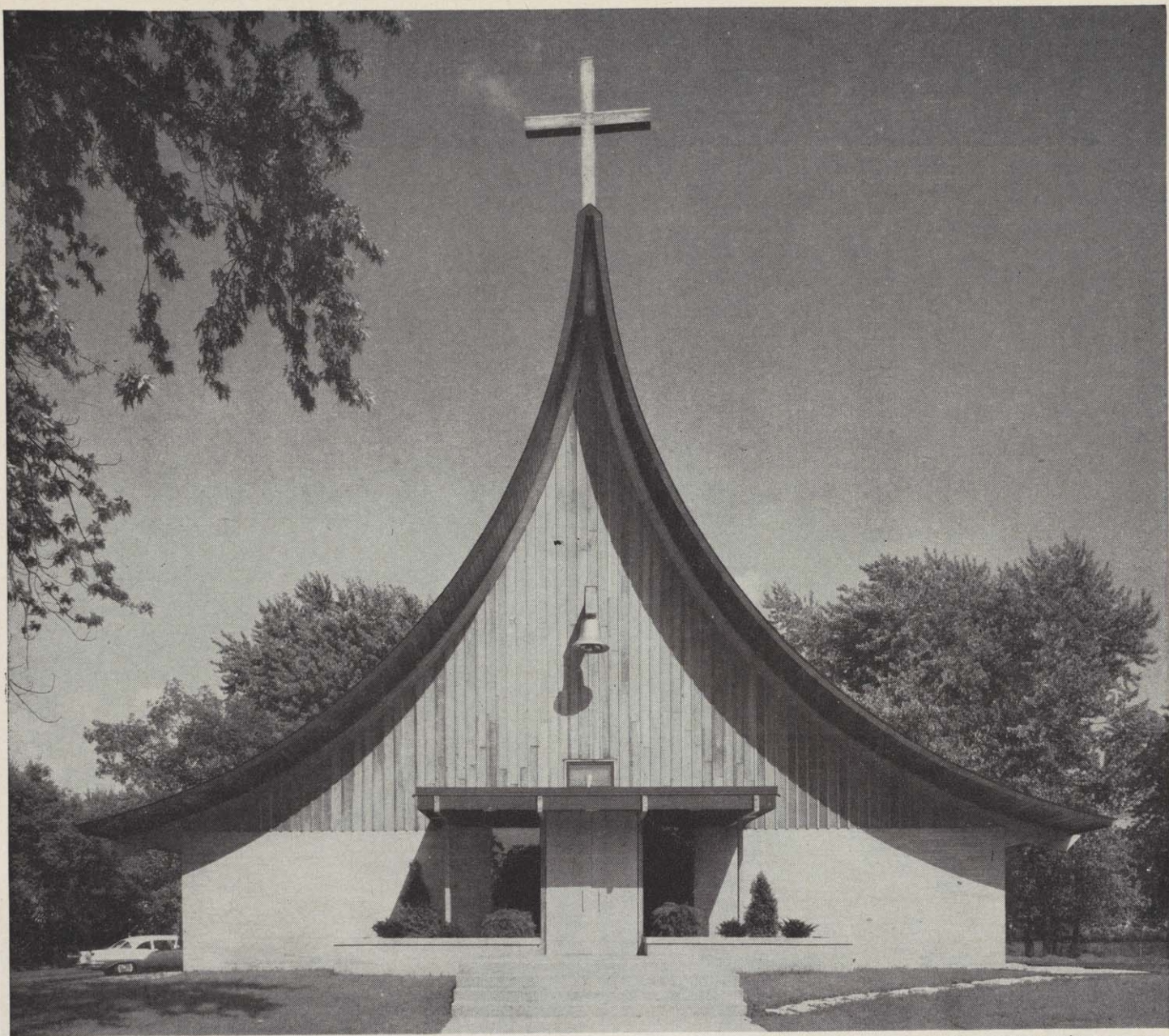
to become frozen in the joints of our emotions any more than of our hands. Whenever a man instinctively becomes provoked at every break in his routine, he has begun to slip. Once we start to react as if the schedule is sacred instead of the new duty, it is a sign of senility at any age; it is a proof that we are growing fossilized. And remember, things become fossils only after they are dead.

Yet the greatest blessing of all that we get from our annoying and sometimes bruising interruptions is the third: They teach reliance on God. More than that, they are apt to compel it. Reluctant as we often are to admit it, the reason you and I like to organize our lives so snugly and show signs of becoming irritated when any crack appears in our routine does not do great credit to ourselves. It is because we like to delude ourselves that we can handle whatever comes. We are constantly trying to bring life down into a compass that we can manage.

That, more than anything else, is why we react as we do against any sudden change. It disrupts our complacency. It makes us shaky and timid. It threatens to carry us out beyond our depth. The shattering truth is that that is exactly where we ought to be. That is where we receive the most awesome blessing. There we meet God.

After all, is it not a piece of colossal egotism to think that life must always fit itself into our ways? That would make us bigger. Is it not stupid to think that the world must accommodate itself to our comfort? We are here not to be comfortable but to do and to grow. Our noblest growth comes when we cast ourselves on the Lord. This is the supreme and final benefit of interruptions.

The next time, Christian, you are tempted to rebel and pout when life breaks in on you, remember Jesus Christ. Thank God for the proof that you are valuable, that He keeps you flexible, that He points you to himself.



ST. AUGUSTINE'S, GARY, IND.

A look at St. Augustine's sweepingly curved roof explains why Edward Dart, the architect, received an award from the National Conference on Church Architecture. New techniques in laminating wood permitted this unusual shape.

a special photo report on

Churches of the Space Age

In many contemporary buildings, communities and architects are trying to be more than just "modern"

by **DAVID L. HIRSCH**

"Suppose," wrote Le Corbusier, the leading architect of Europe, "that your walls rise toward heaven in such a way that I am moved. I perceive your intention. Your mood has been gentle, brutal, charming, or noble. The stones you have erected tell me so. . . . That is architecture."

Le Corbusier represents the new architecture of the

Space Age. It is an architecture scaled to human proportions—an architecture with feeling. The examples on these pages show their designers' sensitivity to the religious needs of the communities the structures serve. Some of the new churches have a quality of simplicity and warmth; some are boldly dramatic. All

continued on next page



ST. GEORGE'S, SEATTLE, WASH.

continued

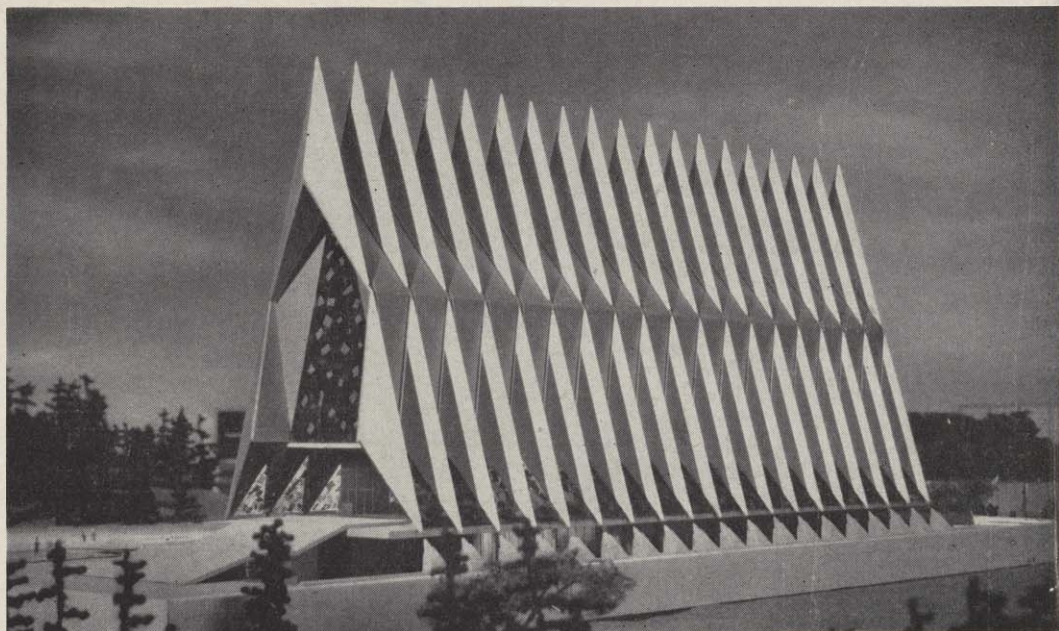
give a strong indication that the Space Age will be particularly suited to church architecture.

God willing, this era is only in its infancy. The many new materials, our ever-widening technology, the new feeling for decoration and symbolism in design have been only barely explored. Hopefully, the churches of the future will express Christianity in their own individual manner, with a rebirth of the spirit that created the Gothic.

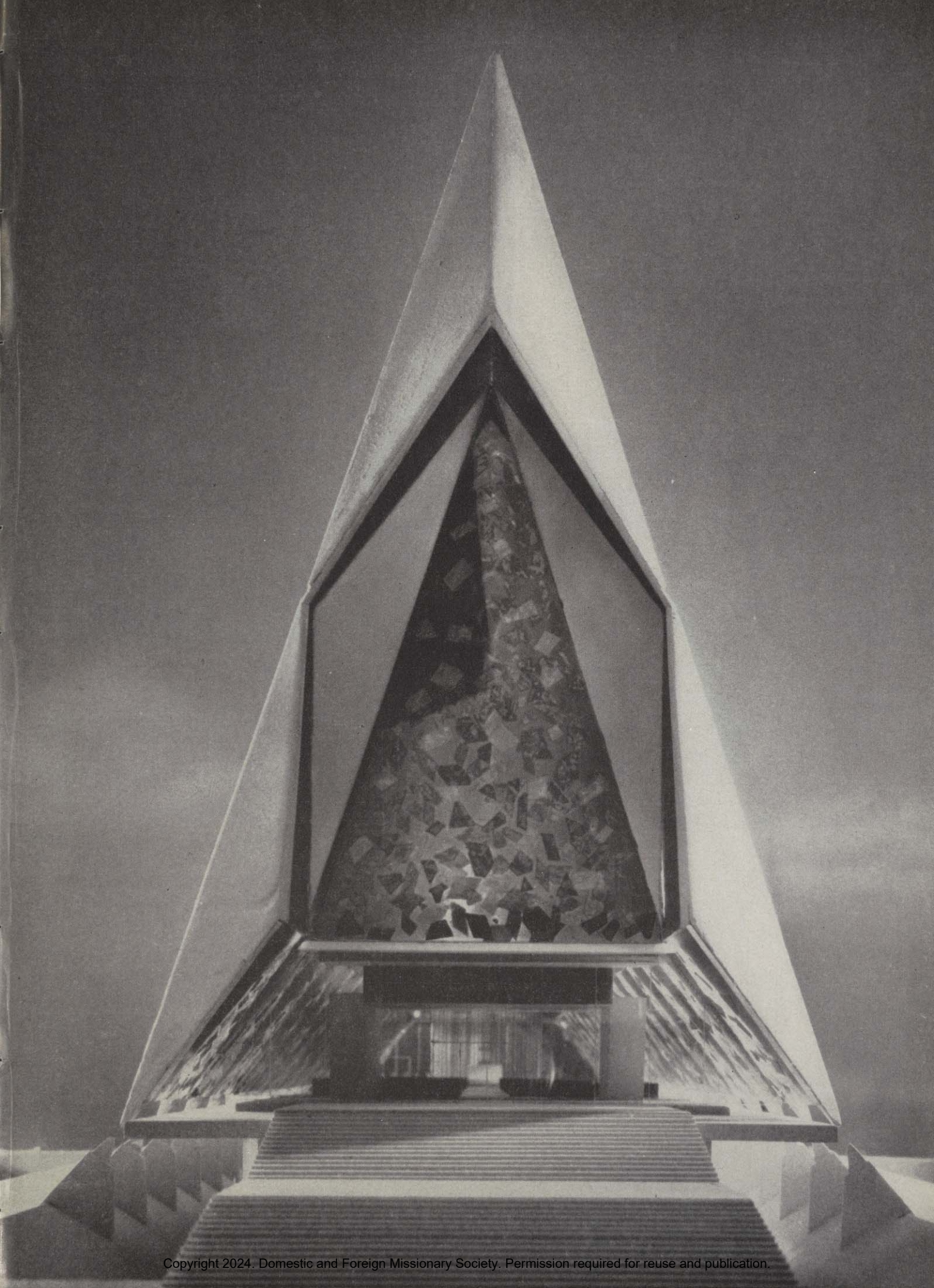
To create the church with the appropriate spiritual and material qualities is the responsibility of both the parish and the architect. The parish helps the architect best by understanding itself—the way it worships, the possible changes in future habits of worship. As Marvin Halverson says in *Religious Buildings for Today*: "If the local church fulfills its responsibility of developing a clear conception of itself, its nature and its function, the truly imaginative architect will draw upon all his talents." ◀

The paramount concern of the architect is that the congregation feel at home in the church. At St. George's the architects, Grant, Copeland and Chervenak of Seattle, used the new circular style of design to suit the need for a greater feeling of participation and unity. The priest and the congregation together face and surround the altar. The six-sided design of the altar is repeated in the skylight, which also draws attention to the central part of the church.

The four-sided folded aluminum shapes of this "chapel of the air," as Architectural Forum describes it, will form a startling silhouette against the Rocky Mountains. The multi-colored glass set between the tetrahedrons will admit light of varying colors and define the shape of the spires. Walter Netsch and Gordon Bunshaft of Skidmore, Owings, and Merrill are the designers. The chapel, subject of much controversy because of its unusual design, is now under construction. Another view appears at right.

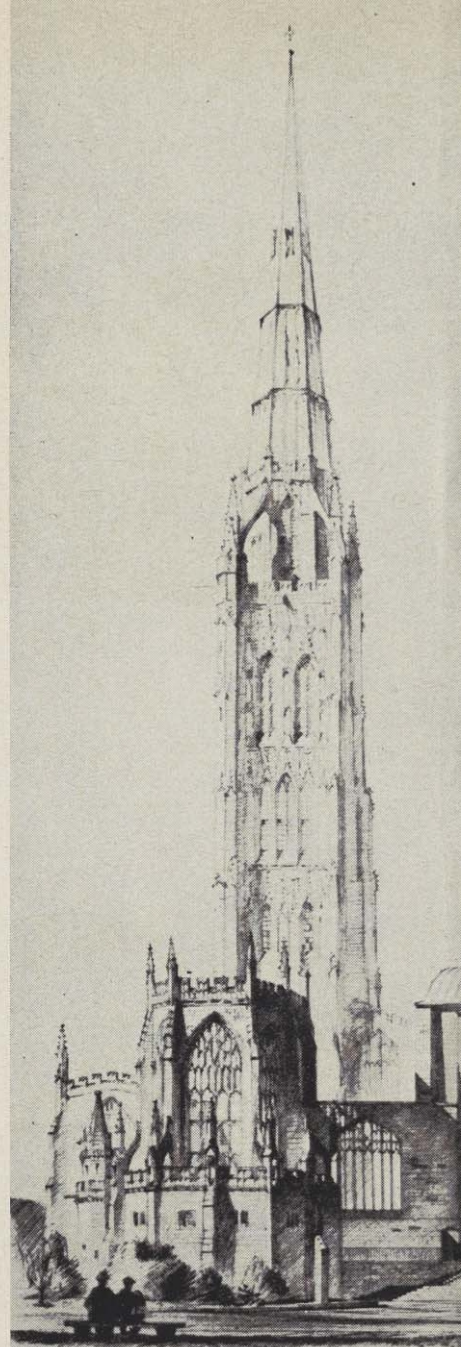


U.S. AIR FORCE ACADEMY CHAPEL, COLORADO SPRINGS, COLO.



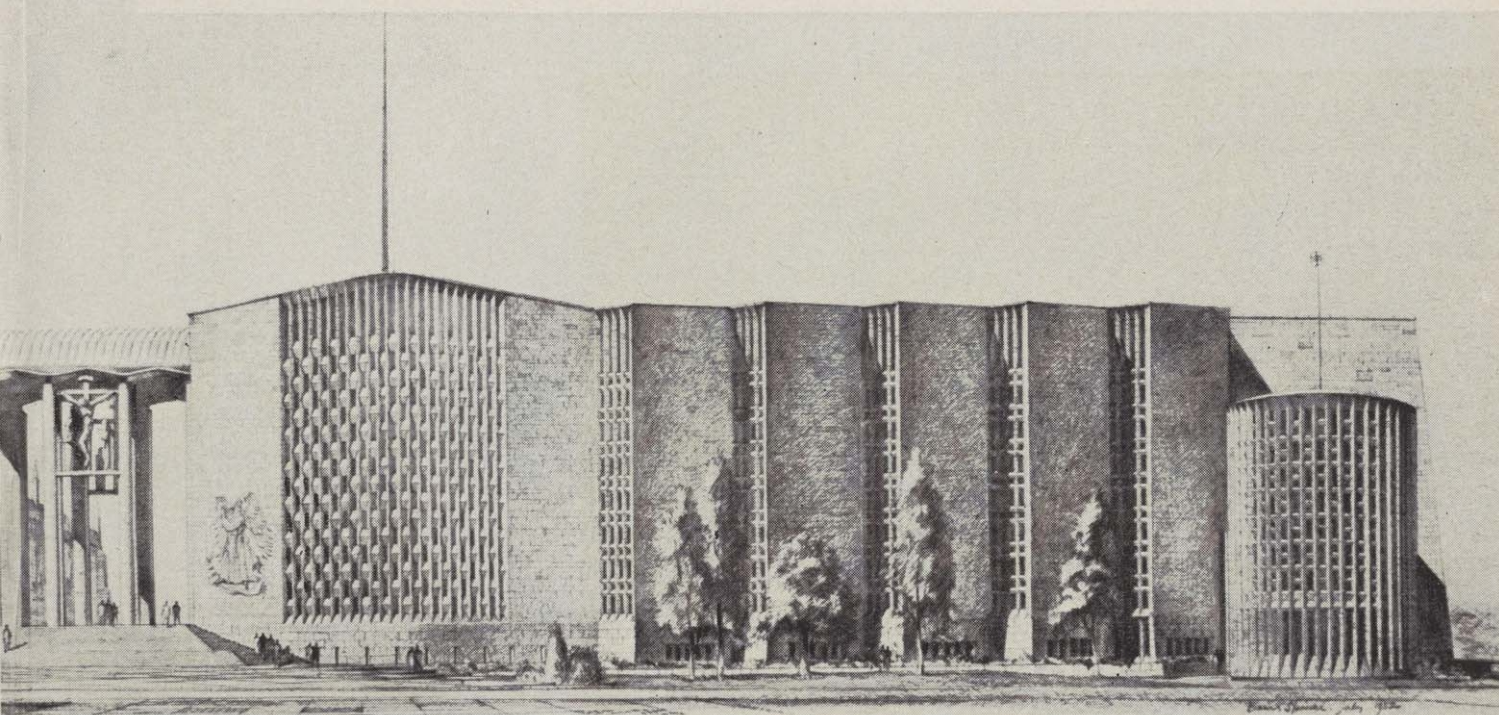
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The difference between a cathedral and a church, as Basil Spence, architect of the new Coventry Cathedral, says, is that the cathedral "must speak all the time, even when there is no sermon to be heard or anthem to be listened to." The new Coventry speaks through its many symbols, some inspired by the ruins of the old cathedral, "a relic of faith during Britain's darkest hour," others newly inspired. As the visitor to the new cathedral moves toward the altar, he views, one at a time, five pairs of windows on opposite sides of the nave. On the right is the perfect, which is God; on the left is the human, "imperfect in its reflection, as man is always striving for perfection." From the altar, the visitor can look back and see all the windows, with the symbols and colors representing all of life, human and divine.



COVENTRY CATHEDRAL, COVENTRY, ENGLAND

"I hope to have stained-glass designs representing the saints in infancy, and the windows will be carried out in the clear pure colors of birth and innocence," says Coventry architect Basil Spence. "People entering the cathedral first will see no other windows apart from this one, but their eyes should be drawn toward the altar."



Basil Spence, scholar of the architecture of the past, kept the bombed-out cathedral and its tower as a symbol of a faith that did not falter during the war, and had the new cathedral built in a contemporary style applying "what I thought to be the underlying principles of our own native [Gothic] architecture."



Detail of entrance to the Cathedral (left) shows new construction at right and bombed ruin of the old cathedral at left.



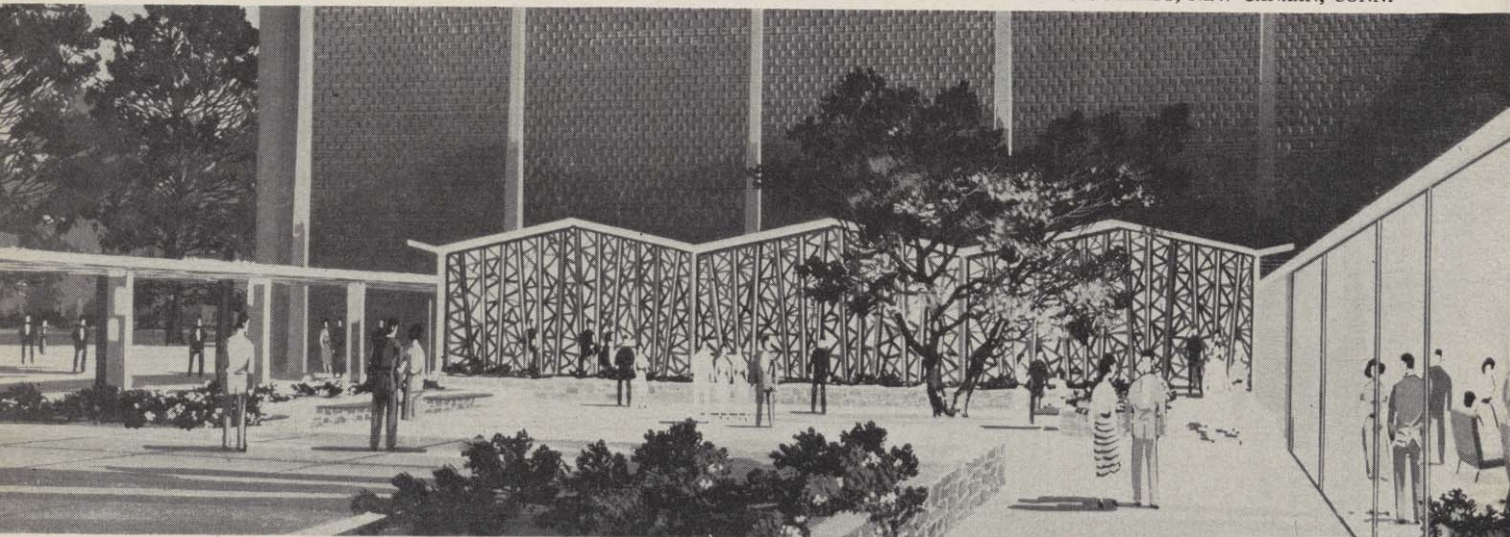
ST. JAMES THE FISHERMAN, WELFLEET, MASS.

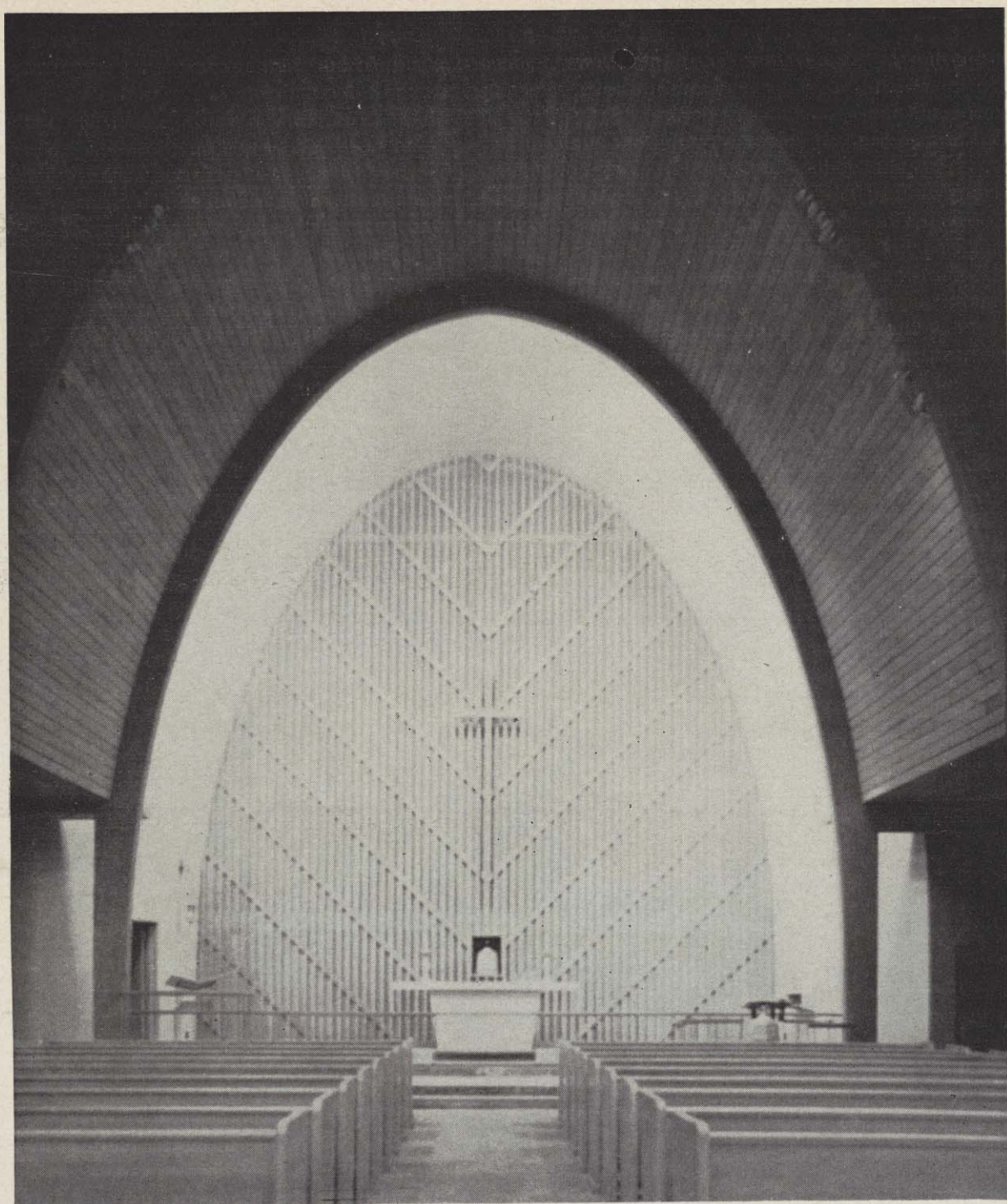
Used primarily in the summer, this Cape Cod church is built of wood. The use of exterior wood—spruce boards with creosote finish; the pine-cone-like shape and covering of the bell tower, and the gentle slope of the roof hardly disturb the natural setting of a pine-covered hill. The baptismal font, a chiseled, scallop-shaped wooden shell painted gold, is the emblem of St. James the Fisherman, and also the symbol of the fishing village of Wellfleet.

continued

Plain glass can be functional when used in the sliding doors or large windows of a parish house—especially if they open onto a private court like this one at St. Mark's. In the chapel, architects Sherwood, Mills and Smith used chipped glass of varied colors with cement joints.

ST. MARK'S, NEW CANAAN, CONN.





ST. ELIZABETH'S, BURIEN, WASH.

The few materials used in St. Elizabeth's create a simple interior shape. The architects, Durham, Anderson, and Freed, used a circular window above the nave that follows the shape of the arch. During the day the diffused light through this window draws attention to the altar, while at night it works in reverse and defines the circular form on the exterior of the church.



CHURCH OF THE REDEEMER, BALTIMORE, MD.

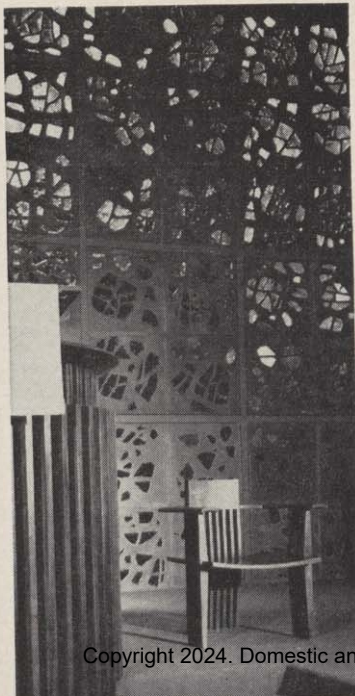
Balluschi, the brilliant American church architect, stresses that the most important stimulation to the architect's creative sense should come from his own experience with the congregation in church, for here only is he made intuitively aware of the essence of the service and the congregation's unique needs.

continued



CHURCH OF THE REDEEMER, BALTIMORE

Pietro Balluschi, in association with Rogers, Taliaferro and Lamb, designed the addition to a hundred-year-old church to blend with the older, existing building. No less important than the over-all design is the care for details and the use of materials. In the courtyard entrance is a varied use of wood—as a structural arch setting the essential design of the church; as vertical strips in the windows; as plain dark surface to demarcate the entrance doors; and as diagonal strips in the side panels. Complementary planning governed the interior, including the bishop's chair and the lectern (below).



"The thoughtful architect will appraise the spirit which moved other ages, so that he may himself recapture such spirit, not by imitating, but by truly understanding it."

—Pietro Balluschi

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GREENWICH, CONNECTICUT



by G. Paul Musselman

Is the Parish Obsolete?

One of America's foremost church planners takes a hard look at one of our most hallowed institutions

Is the parish obsolete? Some think it is. Their reasons run about as follows:

The colossal capital cost of providing parish buildings for America's population explosion is going to tie up so much cash that programs must suffer and the overseas missionary venture be starved.

There are, to be sure, all sorts of optimistic reports about the great sums being spent on new church buildings. Yet it would appear that not enough is being spent. One analyst claims that despite the boom in church

building in 1958, three times as many new churches should have been built to care adequately for America's growing population needs.

Any well managed enterprise must constantly analyze and evaluate its capital investment. The Church is no exception. Some think, and I am one of them, that although we want to buy the proper tools for the missionary endeavor in expanding America, we need to take a good, hard look at the whole matter of capital costs.

continued on next page

Adapted from The Church on the Urban Frontier, by G. Paul Musselman Copyright © 1960 Seabury Press.

For instance, I am convinced that the Episcopal Church is over-building, generally speaking, in the suburban areas. This does not mean that, under the present scheme, we have all the churches we need in the suburban area; but it does mean that we are inclined to invest a great deal of money in a type of building that gets us into all sorts of trouble as far as program is concerned.

Extensive sections of suburbia are likely to be "mortgage manor." And I am told by many suburban parsons in newly developed areas that people paying off mortgages on their own homes are reluctant—and understandably so—to become members of a parish that has assumed a mortgage obligation on a large and expensive building. This, I am also told, is one reason why many people retain membership in the old church downtown, even though this membership and attendance be largely on a token basis.

There is one myth that needs exploding—namely, the drawing power of massive church architecture. We know—and by "we" in this case I mean many of my colleagues in the urban program field—that there comes a point in the growth of a city when the large church building has an inbuilt rejection factor. And this is true not only of the "mortgage manor" districts but in the older areas as well.

We do not know as yet too much about that whole subject of how churches attract people, but we do know with fair certainty that people are not attracted, to any appreciable degree, to a particular church because of its massive architecture.

Then I am a bit alarmed when I see what is going on in the building of parish houses. Plans for parish houses and churches in new areas are generally adopted with two suppositions in mind:

That the neighborhood will remain substantially as it is now. Yet the one thing we know for certain about American neighborhoods in

this period of urbanization and rapid change is the fact that no neighborhood remains static for long. Parish houses and churches that may be fairly serviceable for a neighborhood as presently constituted may be quite unsuitable for the same neighborhood a quarter of a century from now.

The other supposition is that our present philosophy of Christian education will remain fundamentally unchanged. At the moment our Christian education procedures roughly parallel those of a school system, and we design our parish education buildings with the typical school building in mind.

I am sufficiently unsure about this planning to raise a question or two: Will the philosophy of Christian education shift more than it has already to the group and home unit? And if so, will the rooms in parish houses then need to be classrooms (as so many are now), or will they need to be designed on the plan of the living room in a home? I have some good friends—they know much more about Christian education than I do—who are of the latter opinion. Furthermore, in all our planning we are duty bound to keep in mind that the whole parish organizational setup is under serious question.

Before leaving this subject I want to say, on the positive side, that what we look forward to are more multi-purpose buildings at more conservative expenditure. Littering up the landscape with expensive Gothic is no answer to the missionary task of Christianizing America. I am happy to see more congregations adopting a more functional style of architecture for their new buildings.

The most serious criticism, in my judgment, is the one based on the fact that the parish today has become too cumbersome a piece of machinery. Even the smallest sort of parish now has an organizational and administrative structure of bewildering complexity. So much energy, cash, and spiritual push can be chewed up in keeping its machinery going that very little remains for the total missionary thrust.

Another criticism takes the position that, because of its rather fixed

obligations, the parish today presents a view of Christianity which is not really characteristic. It looks like an institution, sounds like an institution, and keeps busy like an institution; it doesn't look like a fellowship, nor does it feel like one.

Because of all this criticism and these many conflicting views, we need to take a hard look at today's parish and the strategic role it ought to play in the Church's mission to our contemporary, urban, industrial world.

I don't suppose there is an urban church executive today who has not at one time or another tried to figure out some alternative to what we call "the parish" and what is called in Protestantism "the local church."

Some experiments have been made. In our research program, for instance, the Church of the Advent in Cincinnati had several years of a test ministry, the clergyman and his wife living in an old, low-cost apartment house. Many valued insights were gained, but it was, after all, an extension of the parish rather than a substitute for it.

There are some apartment-house chaplaincies in Europe. About these I know little beyond having heard mention of them. For a long time one of the wealthiest churches in America has had under consideration the possibility of initiating and subsidizing a straight-out apartment-house ministry in which the total operation of the Christian fellowship is carried out in the apartment of the parson. So far the fly in the ointment has been that apartment-house managers do not want to get caught in what they are afraid might be an annoyingly sectarian operation. But the dream persists.

The New Testament concludes without any mention of the parish or parish priest, just as the Old Testament closes without any mention of the synagogue or the rabbi. Here I know there will be some little question about whether there were not a few synagogues in Old Testament times; but by and large the generalization is true. For its first formative period in the apostolic and the post-apostolic period, the parish was not

the basic unit. It was "the church in Corinth."

I was rather startled to see how relatively modern is the origin of the parish as far as Anglicanism is concerned. But time is not the particular pleading here. The point of what I am saying is that in Anglicanism the diocese is basic.

If I read and interpret my history aright, I think that from the New Testament times the diocese has been the basic unit and the parish as it emerged has been the diocese "writ small." That, it would seem to me, is what we really mean to be in Anglicanism. And yet, practically, haven't we reversed the whole procedure? Isn't the diocese really the parish "writ large"?

What difference does that make? It makes a big difference in the matter of flexible strategy, a basic need in mobile America. One of America's largest Protestant denominations, noted for the fierceness with which it has guarded congregational autonomy, has had under discussion for several years some means whereby the local church can be made more answerable to area organization. The reason for this is practical and functional, and not theological at all.

Here is an old church that has long since outlived its usefulness. Its people are literally "hugging themselves to death." The neighborhood needs a youth program and a more vigorous attempt at evangelizing the children. Yet the diocese is helpless because the parish will have none of it. And so the church is represented in this neighborhood by people with no concept of mission, people who are thoroughly in-group-minded. The local church is to them a club.

I know I am treading on some ecclesiastical corns, but I think some way should be provided for the diocese to step in and salvage this unsanctified situation. Or take the case of a parish which decides to move, to abandon a neighborhood. There is nothing the diocese can do, unless it is called upon to put up funds, and decides to use that as a lever in the situation. To be sure, the neighboring parishes in the locale must give consent to the new estab-

lishment, but even at that, what is to stop this parish running away from its task?

These are questions that many denominations are facing. This is the penalty Protestantism is paying for its fierce congregational orientation. In certain respects we may not think of ourselves either as Protestant or congregational, but our problem is the same because fundamentally, the local parish is pretty much a law unto itself.

Now take the matter of strategy. When he has a breakthrough, a military commander exploits it. When the enemy line cracks, he throws in men and material to exploit and enlarge the breakthrough. If he keeps hammering away at an enemy line and it doesn't yield, he withdraws or takes up a holding position; but he doesn't continue to waste men and material in the unpromising situation. The failure to observe this military rule is one reason why trench warfare lasted so long during World War I.

This is the sort of thinking we ought to be doing in relation to our mission. For there is a question in many minds whether the Church is not preoccupied with missions rather than with "mission." We seem to think that if we plant enough missions, we are being missionary. And yet that may not be the strategic thing to do, at all.

A mission is a local congregation where, for an agreed time and under agreed circumstances, the Church is offered to the community for it to accept or reject. This is the philosophy and practice of some of the denominations whose missionary work is growing most rapidly. They do not feel themselves under any obligation to maintain marginal missions in neighborhoods which refuse to respond. Even Jesus, you remember, withdrew from the locale because "He could do no mighty work there."

Some bishops start missions without any clear agreement as to what is supposed to happen. Several of the most rapidly growing missionary denominations in America, however,

go through extended preliminaries before doing so, including a period of indoctrination for the local congregation-to-be, the signing of contracts between the mission board and the local people, including provision for specified financial participation and periodic evaluation so that if a neighborhood does not want X Brand of Christianity and refuses to respond to it the missionary board moves out and tries some other more promising situation.

I know this opens the way for missionary malpractice and can be found to be theologically objectionable. But, practically speaking, if the population growth is not going to drown us in colossal capital costs and unwieldy parish machinery, I think that the Episcopal Church must examine its philosophy of missions in terms of "mission."

I also think that there are some urban locations from which we must move. There are places where we are in the wrong location, or where we have an awkward and impossible building, or both. I am very glad to see that the Diocese of Chicago closed down what for a while was a promising local research center in order to plan re-entry into the neighborhood in a different location and under different circumstances.

Much of our missionary strategy is merely a matter of subsidizing failure. We keep underwriting little missions which often are nothing more than sectarian gestures with no immediate thought of the missionary adventure. At the same time we too often penalize success by clamping down with a big apportionment on parishes that have only just begun to grow. Unlike the military commander who backs up the breakthrough with more men and material, we are prone to penalize the breakthrough.

Perhaps the House Church movement, about which we have heard so much lately, is basically an attempt to do something about the forbidding and awkward structure of the parish.

I believe there is going to be much

continued on next page



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development in that line, although I hasten to say that I shudder to see what the trends are in some cases. At least we have some experimentation, and that is most sadly needed.

I am very grateful to the Diocese of New York for its realistic facing of the costs of the mission of the Church in New York City. They are facing objectively the colossal cost of meeting the spiritual needs created by urban redevelopment. Their philosophy seems to be predicated upon the parish continuing to function as it has in the past, but I hope they will work out, as they go along, some criteria for effective parish operation.

I believe the parish is the enlistment point and training ground for people whom God will use to bring His new world into being. I believe that it is at once an organization and a fellowship. I believe that we should think of ourselves in the Episcopal Church as a multiple-outlet organization with more than 6,000 local outlets. And I think that every local parish or mission, be it large or small, should consider itself representative of the total Church and should strategically act that way.

I am not ready to abandon the parish, for I do not know what else can work in its place. But I am convinced that we must give up our essentially rural concept of the parish. America is no longer rural; there are one million less people on farms than there were a decade ago. So let us take a good look at the evidence in our parish life and role today as a result of urban thinking.

(1) The rural parish was built and sustained on a barter economy; the parson was paid in goods—chickens, potatoes, or whatever. This barter economy survives in our urban parishes as the parish bazaar, and in Roman parishes as bingo.

(2) The rural work week was fixed and built on a common pattern of routines. Despite the fact that people today are employed in a variety of work-time patterns, our parish

programs are nailed down to fixed hours of worship and times of meeting.

(3) Because of a poverty of cultural resources, the rural parish often had to supply the lack. Urban parish programs often continue in this pattern, utterly oblivious of the fact that around the corner there are a museum, library, and other cultural advantages. Moreover, when this rural pattern is transplanted to the city or suburb, it imposes additional activity on an already active neighborhood—does one need wonder why neighborhoods get fed up with parish life?

(4) Because of circumstance the rural parish very often had to provide a social welfare program. Today urban parishes continue this pattern and even attempt to compete with the community's organized health and welfare services, instead of supporting, complementing, and enriching them.

(5) The rural parish assumed—and rightly so—that its members were permanently settled in the community. Apparently the urban parish continues this same assumption with respect to its members, if we are to judge the matter on the basis of the way city churches are built.

I raise these points not to belittle the rural parish, for I am mighty grateful to the rural church in which I received my early Christian nurture. I raise them because the Church's major mission today is to evangelize and redeem urban America. And the Church is not going to get far with that mission if it continues to hold to the essentially rural concept of the parish.

I am sure the parish of the future is going to have much less organization than it has now. It is going to have more *ad hoc* activities. It is going to have some short-term operations that do not commit people to long programs. It is going to be able to take up various issues on the spot. It may have continuing study groups of various sorts, but its energies will be directed towards changing and redeeming people and society, not harnessing them to a rigid struc-

ture or keeping a cumbersome piece of machinery going.

I am sure that one reason that so many people moving to Florida or California refuse to have anything to do with the Church is because they have been tired out by the multiplicity of its activities. They do not recoil from Christianity, but from the clumsy machinery with which organization-Christianity surrounds itself.

Further, I believe that we had better look a little more realistically at the size of our parishes. More than 85 per cent of all Episcopal parishes and missions have under 500 communicants. In the Urban-Industrial Division we began a study of a hundred of America's largest parishes. Although this study is not yet completed, I think I can predict that much of the future will go to the larger parishes.

Our whole concept of the one-man parish needs serious examination. It may well be that the larger parish with multiple ministries, giving an enriched, more varied program at a lower cost, will supplant it. For instance, in one city I know, there are six Episcopal churches with seven clergy. In a nearby town there is one Episcopal church with three ministers that has 20 per cent more communicants than all the six churches mentioned.

In this one church there are 40 per cent more children in the church school than in the six parishes put together. The per-capita cost of the big church, with its beautiful music and its variety of resources, is less than the six smaller churches. No wonder this parish serves better each year the total mission of the Church—which, after all, is the most important task of every parish program.

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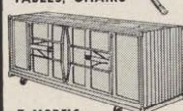
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WHY *is the Church* *always asking for* MONEY?

Some strong words about an embarrassing subject

by Louis W. Cassels

YOU'VE probably heard about the husband who complained that his wife was always nagging him for money.

"What does she do with it?" inquired a sympathetic friend.

"I don't know," he said. "I never give her any."

This venerable story is worth recalling at Every Member Canvass time. It provides a good perspective from which to answer the familiar protest that the Church always has its hand out.

Yes, the Church does find it necessary to make frequent and fervent appeals for money. It is driven into this begging role by the stinginess of many of its members.

Those are harsh words. And they are used deliberately. It is time for some candid speaking about the way Americans support their churches.

We like to think of ourselves as an enormously generous people, pouring forth our treasure open-handedly for all good causes, and particularly for religious causes. This flattering self-image is regrettably fostered by many national church

organizations which feel compelled to inject a "success" note into their annual statistical reports.

These organizations regularly proclaim that contributions have risen to "a new all-time high." They rarely point out that the increase in contributions during this preceding year was *less* than might have been expected on the basis of normal growth in population and national income.

Our Lord made it crystal clear, in the parable of the widow's mite, that there is only one standard by which the generosity of a gift can be judged: what *proportion* of the giver's total wealth does it represent?

When this yardstick is applied to the sums which Americans give to their churches, the results are pretty shocking.

If you add up all contributions to all U.S. religious organizations—including churches, synagogues, and all of their related educational, charitable and missionary enterprises—the total comes to about \$3,250,000,000 a year.

It sounds like a lot of money until

you compare it with total personal income, *after taxes*, of \$340,000,000,000. Then you discover, by a little arithmetic, that we are giving *only nine-tenths of one per cent* of our disposable personal income to churches and church-sponsored philanthropies.

This figure would be less discouraging if it represented progress, however modest, over our past giving standards. But historical comparisons show that the proportion of our income given to churches has actually tended to shrink as our national wealth has grown.

Back in 1930, when the country was plunging into the worst depression in its history, and when no one professed to see any signs of great religious fervor in the land, Americans gave 1.17 per cent of their disposable personal income to religious organizations. In 1950, they gave an even 1 per cent. Now we're down to 0.9 per cent.

Evidently, if we are experiencing a "religious revival," it has not reached the pocketbook level.

At this point, someone may pro-

test that you can't judge a nation's—or an individual's—devotion to God by such a crass material measure as the amount of money given to the Church.

Can't you? Jesus seemed to think you could. He said that where a man's treasure is, there will his heart be also. The clear implication is that you can tell pretty clearly, by the way a person spends his money, the relative values which he attaches to various things.

We Americans spend, on an average per capita basis, about 5 cents a day for religious purposes.

We spend 9 cents a day for tobacco, 15 cents for alcohol, 22 cents for recreation, 58 cents for transportation, 59 cents for taxes, and \$1.12 for food.

And on this money, which we devote so overwhelmingly to our own personal comfort, we piously proclaim that it is "in God we trust."

Let's bring this thing a little closer to home. So far we've been talking about Americans as a whole. What about Episcopalians? How do we stack up in our giving?

It is pertinent here to recall another statement of Our Lord (who had a good deal more to say about stewardship than some of His present-day ministers consider appropriate and tasteful). He said that much would be expected from those to whom much was given.

The Episcopal Church is *not*, as popular caricature contends, a rich man's club. We have, thank God, some poor people in our midst. But it is true that on the whole our membership is drawn from the middle and upper economic brackets. The average family income of Episcopalians, if not the highest of any religious group in America, is certainly among the two or three highest.

In 1958—the latest year for which detailed figures have been published—contributions to the Episcopal Church for all purposes, including local congregational expenses, diocesan and other domestic benevolences and our overseas mission, averaged \$59.58 per member.

We fell somewhat *below* the national average for all Protestant churches, which was \$64.57 per member.

Most humiliating of all is the comparison of Episcopal giving with the standards that prevail in some of the smaller groups, whose membership is generally far less privileged economically than ours, but who traditionally place a heavy emphasis on tithing.

The Seventh Day Adventists, for example, contributed \$251.87 per member; the Free Methodists \$254.95; and the General Conference Mennonites, \$188.35.

You don't have to look very hard to see the effects of tight-fisted giving habits on church programs. In every part of our Church, the work of Christ's Kingdom is proceeding today at a snail's pace, precisely because there is not enough money to finance a fraction of the things that we know we ought to be doing. The ravages of financial starvation are particularly evident in our overseas mission work (see *THE EPISCOPALIAN*, October issue, page 51). They can also be seen in our seminaries, which are having to turn away students for lack of facilities at the very time that our Church is suffering a severe shortage of clergymen. They are felt in virtually every local church, where repairs are being postponed, hymnal orders reduced, youth activities curtailed and other petty economies undertaken to balance an ever-precarious parish budget.

How does all this apply to you personally? That's a question you will have to answer in the privacy of your own conscience. Perhaps you already belong to the faithful minority of Church members who *do* give, thoughtfully and systematically, on the basis of a tithe or some other meaningful proportion of their income. If so, you can see from the dismal figures above how urgently the Church needs your substantial pledge.

Perhaps, on the other hand, you have thought that it was enough to be an "average giver." If so, you now know why the Church is always asking for money.

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The Christian Year

(As the Christian Year progresses, further information on the seasons will be carried in THE EPISCOPALIAN. The calendar on the next two pages may easily be removed and kept for year-round use.)

IT MAY BE a bit startling to have someone wish you a Happy New Year four weeks before Christmas (see page 35) but this is when the Christian Year actually begins. It needn't be so terribly confusing. Most of us are already accommodating two or three different annual cycles in our minds and lives.

Besides the civil year that begins on January 1, the United States Government and many businessmen have a fiscal year that begins July 1. All youngsters have a school year, and every family knows that for all practical purposes a new year begins in September when, vacations over, everyone settles down to work again.

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

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

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

The Christian year begins with the season of Advent, which is a four-Sunday period of preparation for Christmas. Advent has, as any New Year should, three aspects: past, present, and future. It looks backward to the historical fact of Christ's coming, and prepares for the commemoration of that event. It looks into our hearts today and prepares us for His continuous coming in our contemporary lives. It looks forward to His second coming and sets our gaze on the end for which all Creation is designed.

Advent always begins on the Sunday nearest St. Andrew's Day, November 30, not because it has any relation to St. Andrew, but because this timing makes a season of our Sundays before Christmas. The chief figure of Advent is John the Baptist, who came to prepare the way for the Lord.

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

The third season of the Christian Year is Epiphany, which begins January 6. This commemorates the first time anyone became aware that Jesus was a universal, not an exclusively Judaistic, Saviour. We call the occasion of this recognition Epiphany or "showing," by which we mean His manifestation to the Gentiles. As symbols of the first Gentiles to grasp the Lord's world-wide significance we use the Magi, the "Wise Men" who came from the East following a star. We place them at the earliest possible time—they saw the star months ahead and arrived within a few days of His birth.

Sometimes you will hear Epiphany called "Old Christmas." This is because for many years, in the East, Epiphany included the Nativity. Most Eastern Orthodox Churches still celebrate Christmas Day on January 6.

DECEMBER 1960 NOVEMBER

ADVENT

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
FIRST SUNDAY 27 IN ADVENT	28	29	30 St. Andrew	1	2	3
SECOND SUNDAY IN ADVENT 4 11	5 12	6 13	7 14	8 15	9 16	10 17
THIRD SUNDAY IN ADVENT 18	19	20	21 St. Thomas	22	23	24 Christmas Eve
FOURTH SUNDAY						

CHRISTMASTIDE

1961

25 CHRISTMAS	26 St. Stephen	27 St. John Evangelist	28 Holy Innocents	29	30	31
1 Circumcision	2	3	4	5		

EPIPHANY

JANUARY

					6 EPIPHANY	7
8 FIRST SUNDAY AFTER EPIPHANY	9	10	11	12	13	14
15 SECOND SUNDAY AFTER EPIPHANY	16	17	18	19	20	21
22 THIRD SUNDAY AFTER EPIPHANY	23	24	25 St. Paul	26	27	28

PRE-LENT

FEBRUARY

29 SEPTUAGESIMA	30	31	1	2 PURIFICATION	3	4
5 SEXAGESIMA	6	7	8	9	10	11
12 QUINQUAGESIMA	13	14				

THE CHRISTIAN YEAR

1960-1961

A Special Church Calendar

The twelve months are found on the outside margins.

WHITSUNTIDE

21 WHITSUNDAY (PENTECOST)	22 Whit Monday	23 Whit Tuesday	24 Ember Wednesday	25	26 Ember Friday	27 Ember Saturday
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TRINITY

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 TRINITY SUNDAY	29	30	31	1	2	3
4 TRINITY FIRST	5	6	7	8	9	10
11 TRINITY SECOND	12	13 St. Barnabas	14	15	16	17
18 TRINITY THIRD	19	20	21	22	23	24 St. John Baptist
25 TRINITY FOURTH	26	27	28	29 St. Peter	30	1 JULY
2 TRINITY FIFTH	3	4 INDEPENDENCE DAY	5	6	7	8
9 TRINITY SIXTH	10	11	12	13	14	15
16 TRINITY SEVENTH	17	18	19	20	21	22
23 TRINITY EIGHTH	24	25 St. James	26	27	28	29
30	31	1	2	3	4	5

JUNE

JULY

AUGUST

MARCH				15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18

	19	20	21	22	23	24	25
	26	27	28	29	30	31	1

APRIL	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	1	2	3	4	5	6
MAY	7	8	9	10			

				11	12	13
	14	15	16	17	18	19
	20					

6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	1	2

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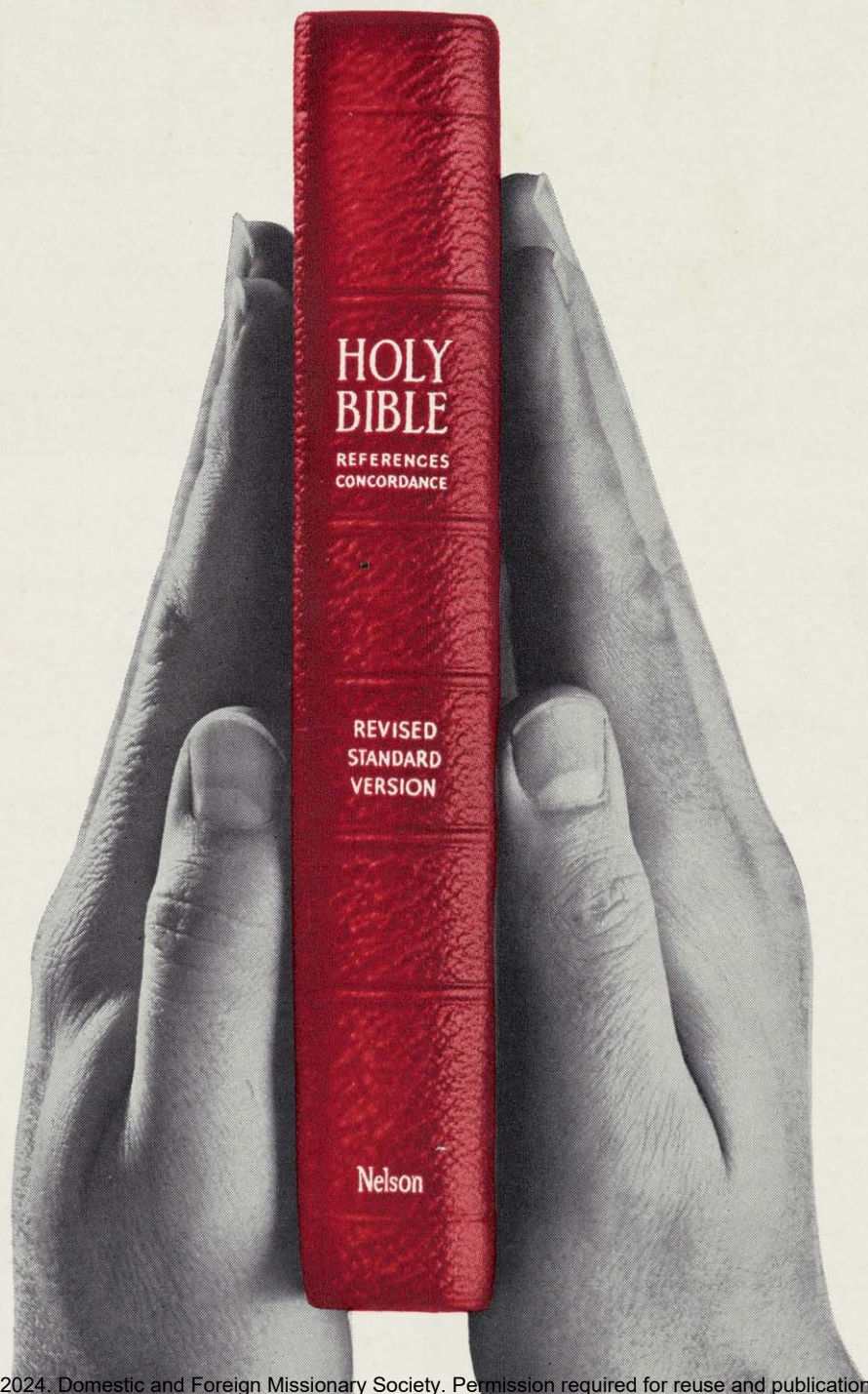
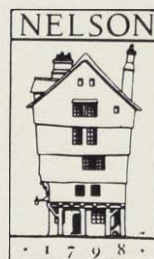
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HAPPY NEW YEAR



*This may seem a bit premature, but it really isn't
for Christians. Here are some suggestions for family recognition of
the Advent, Christmas, and Epiphany seasons.*

by Martha Moscrip

WHEN do you say Happy New Year?

On the morning of January 1, 1961, parents and children all over the United States will be saying Happy New Year to one another. Though they may not be aware of it, they are celebrating an ancient Roman holiday—the beginning of the New Year according to the Roman calendar of 46 B.C., amended by Pope Gregory in 1582. The Romans dedicated this day and the following month to the god Janus.

Anyone who has taught in a school enrolling a number of Jewish pupils knows that many of our citizens wished each other a Happy New Year on September 22—Rosh Hashana, when the Jewish year began.

How many of us Episcopalians say Happy New Year to our families on the first Sunday in Advent? This would be a simple and effective way to mark the beginning of the Church year in the home.

Teachers of Jewish children cannot fail to be impressed with their home observance of religious dates, and with the way in which it draws them into the heart of their faith. It is a lesson in religious education that we all might learn. Celebrating special occasions of the Church Year in the home is a pattern every family can

follow, and one that will enrich and reinforce the church school lessons of our children, no matter what curriculum a particular parish is following.

It should be easy to start new family customs of this sort. Children love to celebrate any date. Many parents make special occasions of the patriotic and other secular holidays.

There is some danger, perhaps, in encouraging the outward and visible signs of the major dates of the Church Year, to the elimination of the inward significance. Like all of us, however, children need the outward signs to help them find out that there is anything inside. If we keep in mind that the Church Year does not follow the four seasons, but is a way of dramatizing for us, and involving us in, the mighty acts of God and the life of Christ, the youngsters will not miss the point.

Roswell Moore, in the June, 1960, issue of *Findings*, has an article on the Church Year and Christian Education which every parent should read. In it he says: "The Church Year is like a gear system which transmits meaning from God's life to ours and carries our life into the stream of what God is doing." Parents can work the clutch in this system so that the gears mesh for their children.

How to begin? Every home might well own a Church Calendar that

continued on next page



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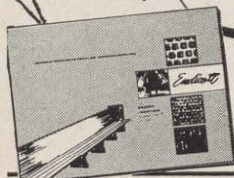
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continued

marks the special days and observances for the current year. (*This issue of THE EPISCOPALIAN provides one for the new Church Year on pages 32 and 33.*) Children like to follow calendars—to mark off days before coming events, and circle special days to watch for. If a child of six or older has a worship center in his room, he will enjoy changing it to conform with the liturgical colors and learn that these are symbols of what the Church teaches at a particular season. There is a place to incorporate the appropriate collect for the day in the Forms of Prayer to be used in Families on page 587 of the Prayer Book. If family prayers are not your custom, the collect for the day could be said on very special occasions with grace at meals.

This year the first Sunday in Advent falls on November 27. The beginning of the Church Year is a good time to start establishing some family customs in connection with it. The Advent calendars that small children love, the Advent wreath, and the Christmas crèche are three devices that many families have found useful. Advent calendars can be purchased in almost any bookstore. They mark the days before Christmas by opening a little door each day on a picture—preferably a religious picture. Fairies and elves are cute, but add to the secularization of Christmas.

Advent wreaths can be made at home: a wreath of greenery on a frame, with five candles attached, one for each week of the Advent season, and one more for Christmas Eve. One candle is lighted, with prayer, the first Sunday, two the second Sunday, and so on until all five are lighted on Christmas Eve.

Some families set up their crèche on Advent Sunday, and add a figure each day or week through the season

until the Babe is placed in the manger on Christmas Eve. (Be sure, however, to save the Wise Men to add on the Feast of the Epiphany January 6). A crèche and appropriate figures can be bought anywhere from dime store to jewelry store, but any kindergarten teacher can testify to the value and fun which arise when children make their own. The materials for such an undertaking need be no more complicated than cardboard, paste and paper; or wood for the stable and clay or papier-mâché for the figures—depending on the age of the child.

Advent is also a time to help children make plans for giving at Christmastide. Small children find joy, and grow in loving, when they make some of their own gifts—provided Mother and the recipients can forget about perfection in execution. Older children need to be guided toward giving thought and time to whatever charitable projects are theirs at this season.

As for Christmas, let us be sure that, whatever our customs, our children understand that the Birth of our Lord is the source and reason for all of them. The family that includes a small birthday cake in its Christmas celebration is thinking of this. The family who on Christmas Eve read the Gospel according to Saint Luke 2:1, while setting up the crèche to follow the story, have the right idea. The family that attends an early Christmas celebration together before opening presents is putting first things first.

Many family customs are practiced at Christmas. Many people are now beginning to mark the season of Advent at home. But Epiphany is not so generally celebrated. If your parish marks this date with a Feast of Lights, and you attend together, then you are fortunate in having a ready-made custom to follow.

Many families must have instructive and worthwhile ways to mark these and other seasons. We would welcome letters telling us about them. What do you do in your family to prepare for Holy Week and Easter? or to mark the days of Lent? Write to MARTHA MOSCRIP, BOX 199, MADISON SQUARE STATION, NEW YORK 10, N.Y.

Perhaps January 6 is the day you take down your Christmas decorations. If so, add the Wise Men to your crèche, leaving it up while you are removing all other decorations.

Another Epiphany season suggestion is to make a large cardboard pie with a tissue paper top. Inside place small objects that are symbols of the season. These are tied to ribbons that come outside and lead to each place at the table. As a person pulls on his ribbon and collects his symbol, he can tell the story it represents. The number 3, a camel, or a piece of "gold" might represent the Wise Men; a "dove," Baptism; a scroll, Jesus at the Temple.

If you are near a church book store, look in it for books and other material to assist you. A list of books that might be helpful follow. May your family be strengthened by its religious observances at home this New Year.

Come to Christmas by Anna Laura and Edward W. Gebhard. Abingdon Press, Nashville 2, Tenn. 75¢.

A family book of praise, prayer and activities for Advent, Christmas and Epiphany.

Light the Candles by Marcia Dalphin, revised by Anne Thaxter Eaton. The Horn Book, Inc., 585 Boylston St., Boston 16, Mass. \$1.

An excellent listing of Christmas stories, poems, carols, plays, games and books on Christmas crafts.

A Year Book of Religious Customs by Christian Chaundler. London, A. R. Mowbray—Morehouse-Barlow, New York.

An account of religious and secular customs practiced in England. Contains many interesting ideas we might adapt for our own use.

Action Through the Christian Year by Gladys Quist. Greenwich, Conn., Seabury Press. 50¢.

This is a vacation church school course but contains many good suggestions for home celebrations.

My Book of The Church's Year by Enid M. Chadwick, A. R. Mowbray and Co. Ltd., London—Morehouse-Barlow, New York.

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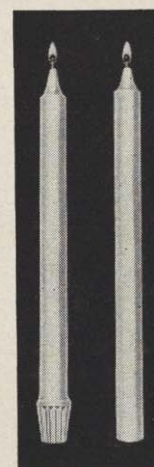
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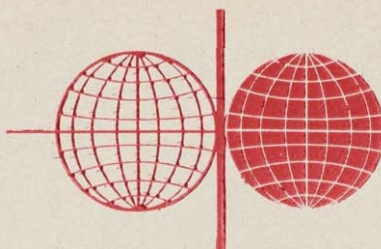
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worldscene

SPECIAL COMMITTEE CALLS FOR REAPPRAISAL OF CHURCH'S OVERSEAS MISSION

"The world is moving faster than the Episcopal Church," a special committee told the National Council of the Church last month. Reporting after an intensive two-year study, the Committee of Conference on Overseas Missions headed by the Rt. Rev. Walter H. Gray, Bishop of Connecticut, issued a statement calling on the Church for a vigorous reappraisal of its work abroad.

In line with this they recommended the establishment of a permanent advisory council to "think ahead" for action in the mission field.

They found the Church's record overseas inadequate to the needs and poor by comparison with other groups. Of the approximately 30,000 American missionaries serving in 1958, less than 1 per cent were Episcopalians. In the United States Episcopalians gave for overseas work only an average of \$1.20 a year per communicant, whereas the average American Christian gave more than twice as much for this kind of work during the same period.

To correct this, the committee recommended a fourteen-point program designed to bring about a greater awareness of missionary needs at home, a better-trained missionary clergy, strengthening of existing missionary work, and expansion into new fields and areas overseas.

Among the proposals was a suggestion to "commission laymen to propagate the gospel overseas." Another was to end the practice of calling overseas areas of service "missionary districts" and in the future refer to them as dioceses. Along with this, it was suggested that missionary areas be moved toward autonomy as swiftly as possible. Special studies were urged for Spanish-speaking parts of the world and for the scattered Chinese populations in southeastern Asia. The work of the Church in Liberia, it was suggested, might be merged with the Anglican Province of West Africa.

"We cannot slow down the world even if we would," the report stated, "but we can and must speed up the Church."

HEALING HANDS—This country's 350,000 ministers naturally encounter many more cases of mental illness than do the nation's 11,000 psychiatrists, according to Dr. Clarence J. Rowe, a psychiatrist who is chairman of the Academy of Religion and Mental Health's chapter in St. Paul, Minnesota. It is important on one hand, he said, that the clergyman recognize emotional illness and know how to handle the person and refer him to help. On the other hand it is just as important he continued, that "the psychiatrist understand a person's religious convictions. If the psychiatrist tries to get a patient to transgress his conscience, the problem only gets worse. Both scientists and clergymen can learn by trading experiences," he added. In Philadelphia a meeting sponsored by the Order of St. Luke the Physician, a group dedicated to the ministry of spiritual healing, saw an increasing demand from church people for spiritual healing missions and for ministers with some clinical training. In addition, increased respect and co-operation among physicians, psychiatrists, psychologists, and ministers in treating illnesses and tensions was stressed by the conference, which this year was attended by twenty-nine medical people, eighty-five clergymen and 656 interested lay persons. ♦ A Chicago minister, the Rev. Leopold Bernhard of the United Lutheran Church in America, told the conference that many doctors who were once "pretty hard-boiled about religion" are now coming around to belief in the miracle of prayer.

THIRD WAVE—Future generations may think of themselves primarily as Episcopalians, Baptists, or Roman Catholics, instead of Americans,

Frenchmen, or Russians, predicted the noted British historian, Arnold J. Toynbee. Foreseeing the doom of the present nation-state alignment, Dr. Toynbee wrote in the American Council for Judaism's publication *Issues*, that we are at the dawning of a "third age" of human history which could be called the Age of Diasporas (scattered communities). In this new age people will live in religious communities, he stated, which will be part of a world encompassing, politically unified, non-monopolistic association.

STEPS TOWARD UNITY—Plans are now complete for a world-wide gathering of Christians next year in New Delhi, India. Meeting in St. Andrews, Scotland, where the modern ecumenical movement was born fifty years ago, the ninety-member Central Committee of the World Council of Churches considered a number of proposals that will be placed before its Third Assembly at New Delhi in November, 1961. Among the proposals are:

- ▶ Integration of the World Council with the International Missionary Council, founded in St. Andrews in 1910 as the major forerunner of the World Council, established formally in 1948.
- ▶ Clarification of the bases for membership in the world body.
- ▶ Enlargement of the role of the Faith and Order Commission, another pioneering group in the movement toward unity, to provide consultative services to churches considering union.
- ▶ Acceptance of a report on proselytism and religious liberty which called for respect for other churches and charity toward their shortcomings; recognition of the right of mature individuals to change their church allegiance; and help to weak churches rather than the establishment of competing missions.
- ▶ Launching of emergency and long-term aid to Africa.

In addition the Protestant, Anglican, and Orthodox leaders admitted eight new member churches, discussed the issue of intercommunion raised by the recent Ecumenical Youth Assembly in Lausanne, Switzerland, and received a message from the Patriarch of the Orthodox Church of Moscow and All Russia which declared that "Christian oneness of mind" could lessen the possibility of nuclear war.

Remarks at the meeting included those of the Rt. Rev. Angus Dun, Bishop of Washington, who said that while church leaders have expressed unity in top level ecumenical gatherings, this has not been brought home at the local level. He said of the multiplicity of churches on the local level, "We have a whole apparatus which keeps producing divided churches which force people to live in separation." Bishop Dun called upon church leaders to "set before the churches in the broadest terms some outline of the goal we seek." Speaking in Riedböhringen, Germany, Cardinal Augustin Bea, secretary of the Vatican's new Secretariat for Christian Unity, advocated intensified conversation between the Roman Catholic Church and other Christians. In Chicago the Evangelical, American and United Evangelical Lutheran churches merged into one body, the two-million-plus-member American Lutheran Church.

THE EXPLODING CONTINENT—Despite the somber news from Africa during the past few months, there is much cause for hope, a delegation of churchmen found after a visit to the troubled continent. They based their optimism not on material things but on the Christian education and spirit of many of the new national leaders emerging to take responsible positions. Reporting to the World Council of Churches Division of Inter-Church Aid and Service to Refugees in St. Andrews, Scotland, the delegation complained that accounts in the press had concentrated on the "spectacular and violent aspects of the scene." One of the things overlooked in "distorted" reports of the Congolese situation, they declared, was "the solid, vigorous leadership and the intelligence and integrity of a man like Kasavubu." President Joseph Kasavubu, the Congo's chief of state,

continued on page 44



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The American Episcopate

The 108th meeting of the House of Bishops of the Protestant Episcopal Church in the United States of America is being held from November 12 through the 17 in Dallas, Tex. Some 125 bishops—approximately two thirds of the American episcopate—are expected to be present.

Defined as all living bishops of the Protestant Episcopal Church in the United States of America, the American episcopate stands today at a total strength of 193 bishops.

The episcopate was established in this country during the troubled period following the American Revolutionary War. The first four bishops had to travel to the British Isles for consecration. The number of bishops rose to five, when in the year 1792 the Rt. Rev. Thomas J. Claggett of Maryland became the first American bishop consecrated on his own native soil.

From the hands of those five early bishops, the apostolic succession has been passed down to the present, when the latest bishop, the Rt. Rev. Robert Lionne De Witt, a suffragan bishop of Michigan, was consecrated on October 27, 1960.

Leading the House of Bishops is the Rt. Rev. Arthur Lichtenberger, Presiding Bishop. With him in national office are the Rt. Rev. John Boyd Bentley, Vice-President of the National Council of the Church and director of the Overseas Department, and the Rt. Rev. Daniel Corrigan, director of the National Council's Home Department.

The Rt. Rev. Stephen F. Bayne, former Bishop of Olympia, is in a unique and significant post overseas. Since January he has been in London serving as executive officer of the Anglican Communion.

Of the other bishops in the American Church, 129 serve in dioceses and missionary districts, fifty-six are retired, and four have resigned.

Among the 129 bishops active in the dioceses and missionary districts of the Church, seventy-four are diocesan bishops, ten head domestic missionary districts, and fourteen head overseas missionary districts. Aiding them are twenty-six suffragan bishops, twenty-five in large U.S. dioceses and one in the Philippine Islands. The others include five bishops coadjutor, who have the right of succession upon the death or retirement of their bishops (*see THE EPISCOPALIAN, July issue, for a special story on The Bishop*).

When the opening gavel falls in the Great Hall of St. Matthew's Cathedral in Dallas, the bishops will begin consideration of reports from their sixteen standing committees dealing with measures important to the life of the Church.

One of the major items of business will be planning the forthcoming General Convention next September in Detroit, when the House of Bishops will assume its role as one house in the bicameral governing body of the Church.

Some matters are reserved exclusively to the House of Bishops. Although the House is not expected to do so at Dallas, it has in times past created new missionary districts. The election of missionary bishops for these new districts is solely within the domain of the House of Bishops.

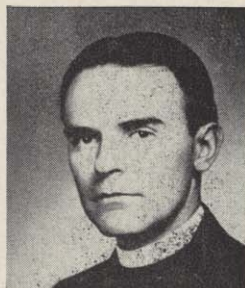
At one point during their meeting this month, the bishops will hear the solemn reading of the necrology listing nine of their number who have died since their last meeting in Cooperstown one year ago. They will also welcome the nine new bishops (*see photographs*) who have been consecrated during 1960.

It is coincidental that the number of the deceased and the number of the newly consecrated is the same. Six of the deceased were retired bishops. Five of the new bishops are suffragans, indicating the rapid growth being experienced in many of the dioceses.

One thing that will in all probability be discussed in the informal gathering between business sessions is the continued growth of the episcopate. At least four, and possibly six, new bishops are expected to be elected or consecrated in the near future.

THE NEW BISHOPS

—THEIR DIOCESES AND
CONSECRATION DATES



George Richard Millard
Suffragan Bishop of California
February 2, 1960



William Godsell Wright
Missionary Bishop of Nevada
February 4, 1960



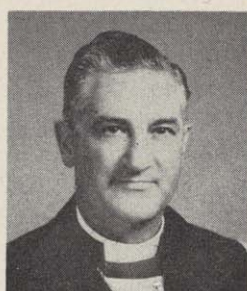
Charles Ellsworth Bennison
Bishop of Western Michigan
February 24, 1960



Paul Axtell Kellogg
Missionary Bishop, Dominican
Republic, March 9, 1960



James Stuart Wetmore
Suffragan Bishop of New York
March 25, 1960



Ivor Ira Curtis
Suffragan Bishop of Los Angeles
April 29, 1960



Samuel Blackwell Chilton
Suffragan Bishop of Virginia
May 12, 1960



Thomas A. Fraser Jr.
Bishop Coadjutor of North
Carolina, May 13, 1960



Robert Lionne De Witt
Suffragan Bishop of Michigan
October 27, 1960

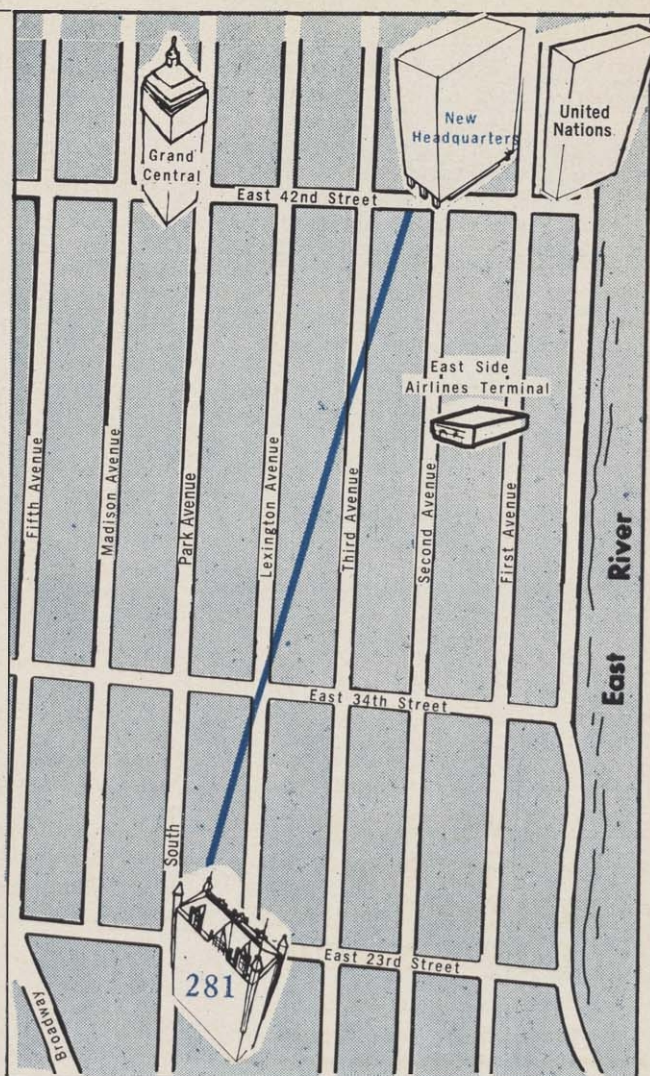
Church's National Agencies to Move

Construction will begin next year on a new headquarters for the Episcopal Church. To be situated at East 43rd Street and Second Avenue, two blocks from the United Nations, in New York City, the building is to consist of twelve to fourteen stories and is to be of contemporary design. Office space will be provided for some 300 officers and staff employees of the Church's National Council who are at present in three separate locations in New York City and Greenwich, Conn. In addition, the new building will house a number of agencies affiliated with the Episcopal Church.

A prominent feature of the new structure will be a two-story chapel at street level. An information center on the life and work of the Church is also planned.

The present headquarters building at 281 Park Avenue South has been occupied since January 1, 1954. It has long been inadequate in space for the National Council, the administrative arm of the Church's governing body, General Convention.

In announcing the new site, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem and chairman of the Council's Committee on Housing, emphasized that "... we are building for the future in the growing center of this great city."



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SPEAKING at Trinity Episcopal Church in New York City, Judge Leonard P. Moore of the United States Court of Appeals told an assembly of lawyers and clergy that when members of the legal profession practice true Christian principles they raise the law above the "standards of the market place." Judge Moore made his address at the fifth service for the legal profession held each year at the old church at the head of Wall Street in the heart of the nation's financial district. The purpose of the service is to invoke God's blessing on the courts. It is based on the ancient ceremonies held in Westminster Abbey, London, for the royal courts of justice.

● Two Anglican clergymen—one English, one North American—recently exchanged parishes for a year's time under a new plan announced by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, and the Archbishop of Canterbury. Known as the Wates-Seabury Plan of clergy interchange, the project provides for exchanges between the two nations of clergymen fully qualified to represent the life of one Church within the other and to act as "useful, informal ambassadors of good will from their own people." ● The first representatives are the Rev. Timothy O. Pickering from the Diocese of Ohio and the Rev. Oswald S. Sills from the Diocese of Portsmouth. Mr. Pickering assumed his duties last September at Lee-on-Solent. Mr. Sills traveled to St. Michael's-in-the-Hills, Toledo.

● A number of young Anglican couples from Perth, Australia, have embarked on a new adventure in Christian living. Forming themselves into four caravans they are touring the wild reaches of Western Australia in an attempt to bring the faith to groups of Australian bushmen. Archdeacon E. C. King, director of the committee heading the project, said that the caravan couples would live on or near the primitive reserves.

● In recognition of his service to the radio and television ministry of the Episcopal Church, William "Bill" Shipley received a special award of merit from the Church's National Council. Mr. Shipley is vestryman and lay reader of St. Stephen's in Ridgefield, Conn.

● If any of the jockeys, handlers, touts, or other members of the turf crowd should wander into the barroom of the Los Alamitos Race Track in Long Beach, Calif., some Sunday morning, they would most likely receive the shock of their lives. But so far the Rev. Carl Roessler and his congregation have been able to meet once a week in the unusual surroundings without undue interruptions from either man or beast. Confessing that it was a rather odd situation, Pastor Roessler of the United Lutheran Church in America said it was better than no place at all to begin a new congregation. Since the congregation was founded, he said, more than one hundred families in the surrounding suburban neighborhoods have expressed interest.

● The newest high school in Modesto, Calif., is named the "Grace M. Davis High School" after a woman who never sits still. Teacher, vice-principal, textbook writer, lecturer and active laywoman at St.

Paul's Episcopal Church, Miss Davis recently attended the dedication of the new school.

● "I tell them that experiments have proved that they can go farther on Christian gas," chuckled the Rev. J. Paul Driscoll, pastor of the Mid-City Baptist Church in New Orleans, La. He was speaking of his 2,500-member congregation's latest enterprise: a church-owned gas station. "We were operating eight buses for our high school and Sunday school," he explained. "We needed four more and figured the profits from the station would pay for them."

● Episcopalians in metropolitan St. Louis and a teaching order of Roman Catholic nuns have, in a variation on the old Missouri theme of horse trading, recently exchanged two large estates in a move designed to answer pressing needs for both. For the six-acre Frank C. Thompson estate located in outlying Webster Groves, the Episcopal Diocese of Missouri received title to a property in the heart of a fast growing suburban complex just outside the city. The Sisters of Loretto, who administer Webster College, a Roman Catholic school for women, will use the Thompson estate, which is adjacent to their campus, as an arts center. The Diocese of Missouri will take both the name of Thompson House (the late Frank C. Thompson was an active Episcopal churchman and philanthropist) and its purpose as a lay-training center to the new location, which is felt to be more vitally situated for such work. They will unite there with the St. Louis Presbytery of the United Presbyterian Church in jointly administering the new Thompson House.

● A Congregational minister, the Rev. Robert C. Batchelder, has joined two Episcopal priests, the Rev. Hugh C. White and the Rev. Scott I. Paradise, at the Detroit Industrial Mission, an experiment in inner city mission work. They are



IN the village of Deenabandapuram in Southern India, a former member of the Communist Party (holding illustrated script) teaches an old man how to read the Bible in the Tamil language. The man, whose name must be withheld, was once a propaganda writer for the Communist cause. He now uses his talents in writing Christian tracts and plays and in walking from village to village teaching the people to read. His change of heart was effected by a remarkable priest in the Church of South India, the Rev. Joseph Johns, who can usually be found working alongside his parishioners in the rice paddies. Several dedicated Communists have been converted by Mr. Johns. As one put it: "The Communists talk, Mr. Johns does."

working under the authorization of the Rt. Rev. Richard S. Emrich, Bishop of Michigan, who told them that their prime mission is to "bridge the gap between modern industry and the Christian Church."

● An Episcopal priest who has spent most of his fifty-three years serving on the plains of Kansas will be consecrated bishop late this month to serve in South Africa as Bishop of Damaraland. The Rev. Robert H. Mize, Jr., son of the Rt. Rev. Robert Herbert Mize, late Episcopal Missionary Bishop of Salina, Kan., was ordained in 1932 and in 1945 founded the St. Francis Boys' Homes in Kansas. He was on leave from his post as director of the schools to serve on the staff of the Cathedral in Capetown, South Africa, when the Most Rev. Joost de Blank, Archbishop of South Africa and Metropolitan of the Church of the Province of South Africa, announced his unusual decision. Father Mize's election is not without precedent,

however. Since the 1880's, three other Episcopal priests of American dioceses have been elected to the Episcopate in other member Churches of the Anglican Communion.

● The National Council's Overseas Department has announced the following departures of mission personnel:

▶ Dr. Eleanor D. Mason left New York City to return to her station in Bombay, India.

▶ The Rev. William L. Ziadie and Mrs. Ziadie left the United States for their station in Cristobal, Panama Canal Zone. Also travelling to the Canal Zone were Mr. Samuel Walden, Mrs. Walden and their three children.

▶ Mr. William C. Councell and Mrs. Councell departed for Manila where he will assume his new duties as administrative assistant to the Rt. Rev. Lyman C. Ogilby, Bishop of the Missionary District of the Philippines.

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world

continued from page 39

scene

is a staunch Christian who received his training in a mission school. Christians, the delegation went on to say, must aid in the job of nation-building and "must diligently and rapidly raise up African leaders in the Church and place full responsibility on their hands." • In a recent interview, another African leader of Christian background, Julius Nyerere, the thirty-eight-year-old political head of the new East African nation of Tanganyika, asserted that his people needed more than bricks and mortar. "Give us well qualified teachers and doctors and let them make their Christian impact felt within the state institutions," he said.



BISHOP OF ALBANY DIES—The Rt. Rev. Frederick L. Barry, Bishop of Albany, died of cancer on October 5 at the age of sixty-three.

As President of the Church's Second Province, Bishop Barry was host to the meeting of the House of Bishops at Cooperstown a year ago. Since 1957 he represented the Second Province (eight dioceses and six missionary districts) on the National Council of the Church.

Bishop Barry was born in Brooklyn, N.Y., and was graduated from St. Stephen's (now Bard) College and General Theological Seminary. He was ordained to the priesthood in 1925, and served churches in Brooklyn and Hollis, N.Y., Bridgeport, Conn., and Evanston, Ill. In 1945 he was elected Bishop Coadjutor of Albany. He became Bishop of Albany in 1950.

Bishop Barry held honorary degrees from Hobart College, Nashotah House, St. Lawrence University, and General Theological Seminary of which he was a trustee.

THE PACKHORSE BISHOP—For the first time in Australian history, an Anglican commission is considering declaring a saint. Claims for the canonization of John Oliver Feetham, former Bishop of North Queensland, who died in 1947, are currently under investigation by a special commission. • Known as the "Packhorse Bishop" by his fellow clergymen and as "Feet" by his beloved Australian

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bushmen, he travelled the remote inland areas of the continent for thirty-seven years with surplice, cassock, hymnals, and altar vessels in his saddle bags. In his dedication to those who looked to him for guidance, he often went without comfort and necessities. At one time he went into serious personal debt to supply funds for a school. Able to see the lighter side, however, he at another time, in a tiny tropical village allowed the children to "cut" church school because it was wild-pig-hunting season. To cover the vast areas, he often had to swim crocodile-filled rivers and hitch rides on railroad hand-cars. Once he even signed on a tramp steamer as a cook to get from one place to another. But no matter how rough things became—he was several times on the point of death from lack of food and water—some relief always appeared in time.

Although "not sure" if Bishop Feetham can be declared a saint, Archbishop Reginald Charles Halse of Brisbane noted that the Church had commemorated as martyrs twelve missionaries murdered by invading troops during World War II. The general issue of canonization was discussed several times during the 1958 Lambeth Conference by the archbishops and bishops of the world-wide Anglican Communion, but no conclusions were reached.

FACTS AND FIGURES—

Religious and other non-profit relief agencies in this country have distributed since 1950 nine billion pounds of U.S. surplus food, valued at one billion dollars, to some 90,000,000 needy people in eighty-two countries, it was reported at a Food-For-Peace conference in Washington, D.C. In Columbus, Ohio 158 lay business managers of Protestant churches voted to study the possibility of establishing a national office and a national publication to coordinate their growing profession. The United States has fewer clergymen than it has bartenders, according to the Census Bureau. There are 193,467 bartenders and only 167,471 clergymen. Another Census Bureau figure shows the largest number of working mothers ever reported. Nearly three million mothers with children under twelve years of age hold full time employment.

Church construction for the first seven months of 1961 reached a cost of \$563,000,000, a nine per cent increase over the same period in 1959, U.S. Government statistics show.

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Our Gray Flannel Morality

The Operators, by Frank Gibney. 284 pp. New York, Harper & Bros. \$3.95.

It is often said that Americans are unique because, among other things, they engage in frantic self-examination. Whether it has any of the true fruits of repentance is another matter. They love to look at themselves in the mirrors of culture analysts, using even the most candid and unclouded reflectors. To prove it there has been in the last decade a long and popular string of salty works such as Whyte's *Organization Man*, Keats' *Crack in the Picture Window* and *The Insolent Chariots*, Packard's *Status Seekers*, Mills' *Power Elite*, Harrington's *Life in the Crystal Palace*, Lynes' *Tastemakers*, and Marty's *New Shape of American Religion*.

Now we have a camera study aimed not at our shoddiness, but at our crookedness. Gibney, a former foreign correspondent and news magazine editor, at present a staff writer for *Life*, describes us as increasingly a people of gray-flannel morality in a Genial Society that tolerates any amount of both personal and public cheating and stealing. Where Norman Jaspán's *Thief in the White Collar* pinpoints the scandal of our business embezzlers, this book spreads the circle of shame to include millions of "respectable" Americans from the fly-by-night frauds to pillars of the community.

Here, with reasonable economy and brevity, is a chapter and verse documentation of the fraud, payola, business plunder, tax evasion, expense-account swindling, and "operator" attitudes that by and large meet only a complacent tolerance in circles high and low.

For those Episcopalians who are middle class, college graduated, and upper income, perhaps the most

needling chapter is the one on the "gray area" of morals, entitled "Euphoria on the Tab," in which Gibney dissects the widespread cheating Americans perpetrate through "deductible expenditures" to avoid taxation, raising the costs and thus the prices of things by padding the swindle sheet (old-fashioned people might still call it the expense account), and generally stretching the facts to fit the insatiable demands of an affluent culture.

There are also sections dealing with sales frauds, advertising chicanery, health and food exploitation, investment tricks, malfeasance in public office, and a host of other forms of almost-respectable roguery. All of this works to somebody's profit, says Gibney, for the reason given by the con man: "You can't cheat an honest man." The larceny in the victim gives purpose to the crook. The author insists that republics do and must live by virtue, and therefore our fat, gray-flannel morality will be the death of us.

In the final chapter Gibney accuses Crane Brinton (in his *History of Western Morals*) of being complacent about this soft or creeping crime, and argues that since Anglo-Saxon morality has never been a double one, allowing in the public domain what it forbids in private relations, the result of this easy ethics will be the subversion of government and the demoralization of the country.

The author finds the Charles Van Doren story to be symptomatic of the way we rig even the truth itself. His closing attempt to relate the moral issue to theology is not altogether convincing but it is at least suggestive. For example: "The [Roman] Catholic Operator's conscience is least bothered when he is rifling the public till; the Protestant Oper-

ator's conscience is least bothered when he is fleeing private investors."

—JOSEPH FLETCHER

The Big Ward, by Jacoba van Velde. 120 pp. New York, Simon & Schuster. \$3.

In this fine book the realities of Life are pitted against the illusions of Love, and Life wins. The implacable and dark fatalism that pervades the book is lighted only by rare episodes of warmth and beauty during the few moments when the author allows herself to describe human relationships of love and trust.

The story is simple enough, and written in a poised quiet style which is intensely moving because it is so completely lacking in bombast and hyperbole. It concerns an elderly woman and her daughter. When a stroke makes an invalid of the mother, she is forced to abandon her apartment and enter a nursing home.

There she spends a few desperate months, her misery brightened only slightly by the brief visits of her daughter. In the end she dies, afraid and hopeless. The entire story concerns this episode in the nursing home. *The Big Ward* is there—a room where the sickest spend their last days, and to which each woman is, in effect, sentenced. We get it all with a patient's-eye view—the damp bathrooms, bad tempers, and frightening boredom. A wonder it is that such a narrow scene and such a dull routine can have such dramatic interest.

The novel is pervaded by a sense of tragedy—a feeling that the disappointments and trials of life are little enough preparation for the agony of death. On this harsh stage the characters feebly attempt to establish human relationships, but they are constantly thwarted by the grim forces of life which only separate people. "Are you still here? . . . the bell rang a long time ago." Thus, a nurse interrupts the visit of mother and daughter.

These forces of separation (of evil?) are sometimes in the guise of officialdom, occasionally work through the family, but more often are truly satanic, since they reflect circumstances beyond human con-

trol. One by one the heartbreaking tale of each elderly inmate is paraded—a period of early happiness inevitably followed by ruin and despair, all resulting from the action of domineering parents, of hostile relations, ill health, or sudden death.

Not one person has been left with hope, equanimity, or comfort. The author, Miss van Velde, makes it exceedingly clear that Christianity gives no relief to her concept of a hostile world. In fact, almost her only reference to religion is a description of her profound horror at the Passion story: "If God does that to His only Son, what can I, a stranger, expect?" Similarly, the most bitter and sick invalid in the home owes her misery to the rigid Calvinist principles of her parents, who forbade her one love affair on religious grounds.

Miss van Velde has managed to take a simple common situation and bring it into epic perspective. We cannot read the story without quailing at the enormity of the problem facing us in the care of the aged infirm. And the author seems to say that if there is a solution to the problem at all, it can only be effected through the intimate honest relationships of two or three persons who are willing to carry one another's burdens.

No amount of statistics and official literature can ever carry the impact of this book. Reading this as a doctor, I am painfully aware of its truth, and unaware of a solution. For those who must deal with these situations, professionally or in their family lives, this book is recommended—and whom does that leave out? W. BRADFORD PATTERSON

The Humbler Creation, by Pamela Hansford Johnson. 346 pp. New York; Harcourt, Brace and Company. \$4.50.

The timeless figure of priest, a great public and private image cast by the man in his vocation, has impelled tellers of tales from time immemorial. Such a character is the prototype of man himself, a little lower than the angels, answerable to the three eternal questions: What is man's responsibility to God, to

continued on next page

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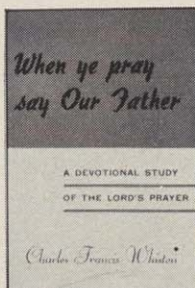
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Books *continued*

society, and last, but most difficult, what is his responsibility to himself? In *The Humbler Creation* Pamela Hansford Johnson confronts us with this figure in the person of the Rev. Maurice Fisher, vicar of a contemporary London parish that was once rich and fashionable.

In his middle forties the vicar finds himself noisily surrounded by a cold, vain, self-martyred wife who is too beautiful; an aging mother-in-law; a widowed sister-in-law pursuing a selfish love affair; and two unruly, adolescent nephews.

In his parish, appropriately named St. Lawrence's, which runs the gamut of all sorts and conditions, his work is both aided and hampered by the real devotion of his impetuous young curate, a voluble vestry, a strong irreverent organist, and powerful but irrelevant superiors in the archdeacon and the bishop.

Miss Johnson creates these three-dimensional individuals so completely that each step of the development is credible, and each minute action proceeds deftly in Maurice Fisher's dilemma, when he inevitably discovers an intuitive, quiet woman whom he dearly loves. While there is no word of sentimentality to Miss Johnson's quick, perceptive style, the scenes are so presented that all the senses react, and one recalls them with intense integrity of feeling.

The great question is not, will vicar run off with woman? But, how do I, Maurice, priest and man, make choices? How do I answer the question of my God-given responsibility to myself? In the final pages, deep in the reality of the spiritual life, the reader believes in the choice which has been presented intimately, realistically, and which satisfies every corner of his mind.

While the triangle provides the engaging tale, the growth of the inward light, the "daily increase in the Holy Spirit," is the final achievement. The strength of *The Humbler Creation* lies in the emergence of the whole man, Maurice Fisher, priest.

—INGEBORG LINCOLN LORENZ

continued on next page

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Fashions in Church Furnishings,
by Peter F. Anson. New York,
Macmillan. \$10.

Peter Anson is well qualified to give us this book. His interest in church furnishings goes back over more than half a century, including the two years when he was an architectural student in London. From 1910 to 1924 he was an oblate brother of the Benedictine Community on Caldey Island, which, while originally an Anglican order, went to the Roman fold, with its abbot and most of his monks, in the spring of 1913.

Upon returning to secular life, Peter Anson chose writing and drawing as his profession. This is his twenty-seventh book. Now in his seventieth year, Mr. Anson has drawn upon his voluminous knowledge and files of ecclesiastical decor in the preparation of this fascinating study.

The particular hundred years he has explored is a most interesting century, since it embraces that period beginning with the Tractarian movement and concluding with the liturgical movement, which began during the second World War. It was in this period that so many of our American Episcopal parishes were building churches and parish houses and it is intriguing to discover the fascinating correlation between these buildings and their social and cultural environment.

Students of church architecture will be pleased with the comprehensiveness of Mr. Anson's scholarship. Generous space is devoted to most of the great names associated with the various phases of early, middle, and late Victorian fashion—Butterfield, Bodley, and Bentley; Carpenter and Comper; Pearson and the three Pugins; Sedding, Street, and the four Scotts; the Warham Guild, the Alcuin Club and the Society of SS. Peter and Paul, and, of course, the famed Percy Dearmer.

The author has that rare and kindly knack of treating each style in the fairer light of its own times, rather than in the less sympathetic mood of today, when Victoriana is often embarrassingly out of vogue.

continued on next page

JUNG IN KWAN'S TOTAL ASSETS

A discarded hat—a man's ragged suit—a look of hunger. These are all that 10-year-old Jung In Kwan has in the world.

Father and mother living? Jung In Kwan's father was killed in an avalanche. His mother died in a dynamite blast. He is alone.

Visible means of support? Well, Jung In Kwan does have a job of sorts. It is begging for food scraps to fill his gnawing stomach.

Any references? Yes, Jung In Kwan can refer you to several thousand orphans on the streets of Seoul. They are in the same business. They can tell you about his experience in aching hunger—lonely nights—frost-bitten hands and feet. They can tell you of closed doors—indifferent crowds—dying friends.

Prospects for the future? Almost certain death for Jung In Kwan and many of his friends. Unless—unless a friendly hand sends help. One can "adopt" such a boy or girl by sending \$10 a month to the Christian Children's Fund. This opens a door to one of the 91 CCF-affiliated orphanages in Korea. Such support lets in a hungry child. Indeed, any gift, large or small, from an American heart and pocket can save the life of a little boy or girl.

The cake Jung In Kwan is eating was given to him by a CCF worker who later admitted him to a CCF orphanage school. He no longer will be one of the unhappy half of the world's children. For every other child in the world goes to bed hungry every night. Communism's strongest ally is hunger. While most of us worry about excess weight, children starve because of the lack of a couple of pennies' worth of rice.

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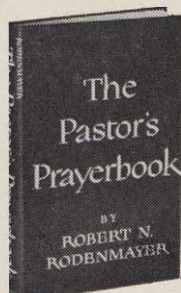
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Books *continued*

Much of Mr. Anson's keen perception is no doubt due to the enormous amount of research involved. Because of a dearth of other source material, he was obliged to rely upon contemporary architectural periodicals, as well as diocesan and parochial journals.

The author's familiarity with the subtle nuances of churchmanship leads him to make statements which will probably be confusing to the average layman. For instance, he describes one parish as being "high church without being in the least Anglo-Catholic." Similarly confusing is the inexact use of the tired words 'ritual' and 'ceremonial,' sometime used to mean one thing, sometimes another, and sometimes as synonyms, which of course they are not. But these are minor criticisms and do not detract from the value of the book.

His own objective conclusion is that fashions change and are changing and that each style must be appraised in the complete setting of its own times: good taste and enlightened ideas are never static things. It is for each age to make its own contributions.

Peter Anson's fine line drawings, together with many sharp photographs and a smooth-flowing, whimsical text, make this a most readable and unusual book. It should prove of especial interest and value to architects and diocesan advisory committees. An excellent bibliography included in the appendix adds considerable worth to this resource.

—THOMAS H. LEHMAN

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Letters

Special Issues

... You are to be congratulated for your special issue on the Life and work of the Church of October.

However, in the article entitled "Our Church away from Home" there are some . . . mis-statements under the section "Pacific Islands."

Guam's economic life is a Government economy based on the military installations within the territory and not agriculture as reported. Secondly, the language of the native is Chamorran and the religion of the native is Roman Catholic. Neither one of the last two are reported. . . .

I speak with some authority on this subject for I was the first resident civilian priest within the Territory of Guam serving there from 1957 to 1960. I was privileged to initiate the formal work of our Church on Guam.

RICHARD H. BAKER
St. Peter's Episcopal Church
Westfield, New York

... Hearty congratulations upon the excellence of the October number!

It is encouraging to see . . . our Church showing new signs of life and concern, of which this issue is a conspicuous example.

KENNETH D. LONGSDORF
English Department
Franklin and Marshall College
Lancaster, Pa.

... I have just read your October Special Issue on the Church. For all the important information it presents, there is one glaring omission. Nowhere do I find a mention of our religious orders, not even among the vital statistics. Yet theirs is the most vital work of the Church, the work of prayer, without which there would be no accomplishments, no facts and figures to list. (I do see a picture of Sister Esther Mary on page 55, but not even the name of her order is given.) You ought to devote an entire Special Issue to them!

DOROTHY R. SCHNEIDER
Monson, Mass.

● Sister Esther Mary is a member of the Society of the Transfiguration, which is engaged in mission and teaching work in Ohio, California, Hawaii, and Japan, as well as Puerto Rico.

Inquirer Answered

... Vide Inquirer in September THE EPISCOPALIAN, I too am proud of being a part of the Catholic Church (since 1904) and that we Anglican Catholics do not arrogate to ourselves the astonishing privilege of changing an adjective to a noun.

The Mormon Church, Jehovah's Witnesses, *et al*, found throughout the world, therefore to be considered universal, are also catholic.

ORVIL A. WILLIAMSON
Albany, N.Y.

For the Whole Church

... The children in the family were so pleased to find a story for them in your last issue, making them feel THE EPISCOPALIAN is partly theirs, too. . . .

HELEN CARSON SHOEMAKE
Modesto, Calif.

Toward Understanding

... Several months have elapsed since we Japanese were obliged to recall the invitation to the President of America to much regret . . . I think many people in the world have still [little] knowledge of Japanese things. To understand well and know each other, I suggest that you have a group or society investigating Japanese affairs and customs to which I will furnish some materials regularly. Right understanding through this means is the best way of promoting good friendship between America and Japan.

I am an Episcopalian.

JAMES T. TANAKA
6, Higashi-1-chome
Harima-cho, Abeno-ku
Osaka, Japan

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PEPITAS

A Christmas pantomime for children

by MARY PEACOCK

This story is based on a Mexican legend which depicts the origin of the Christmas poinsettia, or "flower of the Holy Night." It is read by a narrator, who may be an adult or an older child. The action is done *in pantomime* on a stage, or the scenes can be arranged in a doorway. The narrator stands at the center, in front of the stage, as the story begins.

THE CAST

Pepita a Mexican girl

Pedro

Sancho two village boys

Maria

Juanita two village girls

Three or more choir boys

NOTE:

Additional cast members may be used, if desired, to fill in as passers-by, or parishioners in the church. A children's choir may be used at the conclusion of the story to sing a carol.

Present

(Narrator:)

It is Christmas Eve in a little Mexican village. Stars shine brightly in the sky, and in the eyes of joyous children—for this is a happy, holy night. Soon everyone will be hurrying to the church, each taking a gift for the Christ Child. But there is one child in the village who is not happy.

(The narrator moves to one side, revealing the stage, on which Pepita stands alone. Narrator continues:)

Little Pepita is sad, for she has no gift to take to the Holy Child—no treasure to share with him.

(Enter Pedro and Sancho, who approach Pepita. Narrator resumes:)

Two of the village boys pause to speak to her. "Ah, Pepita," calls Pedro, "see what I am taking to the church tonight. Is it not beautiful?" And he holds out a polished stone that glistens like a rosy jewel.

(Pedro displays his gift to Pepita, who leans to look at it. Narrator resumes:)

"It is lovely," Pepita nods.
"And see what I have," Sancho says proudly. "My favorite dove. Is it not soft and white?"

(Sancho holds out a small white cotton bird as narrator continues:)

Pepita touches the dove gently. "White as a snowflake . . . soft as a cloud," she murmurs.

"And you, Pepita," Pedro asks, "what will you take to the Holy Child?"

"I do not know," she answers.

(Pepita hangs her head, and turns away. Narrator resumes:)

"It is a pity Pepita is so poor," Pedro remarks to Sancho, as the two boys go on their way.

(Exit the two boys. Enter Maria and Juanita, as narrator says:)

Now two of the village girls have come. Juanita and Maria are dressed in their finest clothes, and each is bearing a gift. They pause when they see Pepita, and Maria greets her. "Oh, Pepita, have you not yet started for the church?"

"You had better hurry or you will be late," Juanita warns her.

"See, I am taking my golden necklace to the Christ Child," Maria says, displaying a gleaming chain.

"And I have baked a sweet cake to leave before the altar for Him," Juanita adds. "What are you taking, Pepita?" Again Pepita bows her head in shame. "I have no gift," she says sadly.

(Maria tosses her head as she turns away and starts off stage. Narrator resumes:)

"Poor Pepita, that is too bad. You cannot come to the church without a gift, you know," Juanita adds.

(Juanita turns and the two girls exit. Pepita moves to center stage for this part of the action. Narrator continues:)

Pepita watches her friends go, then she falls to her knees, folds her hands, and says a little prayer.

"Dear Lord Jesus," Pepita prays, "I have nothing to bring to you . . . no gift to lay at the altar. But I do love you, and my heart is yours forever." Pepita raises her head. "I must take something!" she whispers to herself.

(Pepita arises from kneeling position and starts to scoop up bits of greenery from stage floor. Narrator says:)

"I know . . . I will pick some of this grass here by the roadside, and pretend it is beautiful flowers." And filling her hands with weeds, Pepita hurries away.

(Pepita exits. Narrator moves back to center stage. Curtain may be closed to cover stage while props are arranged. A small altar is placed toward one side. Soft music is heard. Narrator resumes:)

In the village church, the organ plays softly as the congregation enters. Now the choir boys are taking their places.

continued

(Narrator steps to side as before. Several children in choir robes take places on far side of altar. Narrator says:)

Soon the aisles will be filled with gift-givers. They are coming now—one by one—to the altar.

(As each child is announced, he enters, presents his gift, and exits. Narrator speaks slowly:)

See—there is Pedro, with his precious stone And here is Sancho, carrying his white dove And is this not Maria, bringing her golden chain . . . ? And this is Juanita, with her little sweet cake But wait here is Pepita, with her armful of weeds . . . dear little Pepita, in her ragged dress. Now she kneels at the altar and places her poor offering beside the richer ones.

(Narrator moves to center quickly, to facilitate substitution of flowers for weeds. Narrator continues:)

Pepita would not like the other worshippers to see what she has brought, for if they did, she would be quite ashamed.

(Narrator resumes place at side. On stage where Pepita laid the weeds, there is a bunch of bright red flowers. Narrator says:)

But Pepita is surprised. For, as she rises from her knees, she sees that something strange and wonderful has happened. The ugly weeds have blossomed into crimson flowers, and a voice as sweet as an angel's song is saying: "There is no treasure so precious as the gift of love—for, with love, even the poorest gift becomes a treasure." And Pepita claps her hands with joy, as the music swells into a happy song, a holy song of Christmas.

(All characters may be assembled on stage as choir sings a carol.)



The Prayer Book Is a Living Book

ONE of the best loved books in the world is our Book of Common Prayer. Then why do people keep suggesting ways of changing it? Why not leave it alone?

ENGLISH words have a way of changing their meaning. Putting it more exactly, we use a given word, over the years, in a way that makes its meaning change. "Success" was used for a long time to mean "results, whether good or bad." You could have either good success or bad success. Then people began using it exclusively for results that are desirable, and after a while the word came to have only that meaning. Today we are doing much the same thing to the word "luck." It used to be neutral (either good or bad); but gradually we are making it refer exclusively to what is beneficial, as when we say, "Did you have any luck?" It would surprise you if, having asked that, the person addressed replied, "Yes, a great deal: all of it bad."

In the Prayer Book we still carry over a good many words which today mean something different from the meaning they had when they were first put into the Book. In a number of cases this does not really matter. The fact that a word is old-fashioned, or used in a way that has long since been discarded, is of no great consequence if the listener (or reader) is able to grasp the intended meaning. Perhaps the word is just quaint. To some ears it may have an added charm because it is almost obsolete. We doubt if anybody objects to "verily," for example, though we would never use it in conversation or in writing a letter.

It is an altogether different matter when a word has turned a somersault and now means the opposite of what it meant when it was written. To continue to use such a word is to abandon practically all hope of having the hearer catch the point. To say the least, it is misleading. Of course there are specially trained hearers, the initiated, who have been taught to say to themselves, whenever they hear *prevent*, "The speaker really means the opposite." But do we publish the Prayer

Book for an exclusive inner circle? Are we a secret society, or promoters of the gospel?

The Prayer Book's remarkable Preface, with which every member of the Church should make himself familiar, states the case well in its concluding words: "Earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

The Prayer Book must speak to, and for, people who are living in some particular "age" or "time." These words, "age" and "time," cannot be defined mathematically. We often speak in terms of centuries. There may be said to have been a nineteenth-century outlook, or way of looking at life. Perhaps we are developing a twentieth-century intellectual climate. But changes in outlook do not always fit neatly into periods of a hundred years. The tempo of change is now slow, now fast; and no one will dispute the claim that today we live in a fast-moving social order. This fact will make it likely that within the current century the Prayer Book will be revised twice: in 1928, and sometime after 1970. Whatever the second date, the fact is that studies are now going on which look toward another revision.

Prayer Book users are eager that this treasury of devotion, as it is called, shall not become a museum-piece. It must remain true to its purpose: to express the devotions and aspirations of its users within the context of the human situation in which they are living their lives. Churchpeople do not worship the Book; they *use* the Book as an aid in worshipping God, who is Spirit. The Prayer Book is an instrument. As such, it must be both timeless and timely. It should declare the eternal truths of the unchanging God, in words which are meaningful to the worshipper. The language must have dignity and beauty, but most of all it must have power. When beauty of style is combined with clarity of expression and depth of insight, the result is Prayer Book language at its best.

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GOTTSCHALK
METAL SPONGES

Inquiry:

a question and answer column

conducted by Henry Thomas Dolan

Q Is there any way to tell just by looking whether a clergyman is an Episcopalian or from some other branch of the church?

A Not for certain. This is what makes it interesting. The distinguishing mark of clerical dress in the Episcopal Church is said to be having one or another item of apparel, suit, hat, rabat vest, or even socks, in one or another shade of gray, instead of black. But then your man may cross you up by (a) wearing black entirely except for his collar (b) dressing like the veriest layman.

Also we have to reckon with the style sometimes called "Virginia clericals," consisting of a plain gray or dark suit, ordinary white lay shirt, and black knitted tie.

More than articles of dress, every variation of which can be found in almost every other branch, it is a certain attitude and bearing that distinguishes an Episcopal clergyman. This is almost indefinable, and may take years of practice to recognize, but it develops into a reliable guide for the observant lay person. There is only one sure way of knowing, however. When in doubt, ask the gentleman.

Q Why is it that so many people insist on eating fish on Friday?

A They don't. Many Christians refrain from eating meat on Fridays, in keeping with the traditional form of abstinence, but cheese or eggs or a vegetable salad is just as acceptable as fish.

Fasting—the limiting of the amount of food one eats—is enjoined by both Bible and Prayer Book. Abstinence—doing without something that is enjoyable and good in itself—is one of the most ancient disciplines of the Church.

The days of fasting and abstinence

are listed on page xxx of the Book of Common Prayer. Included among them are: "All the Fridays of the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts."

Fridays are set aside by the Church for special acts of self-discipline to commemorate the day on which Christ gave up His life for us. The manner of abstinence is not spelled out for us in the Prayer Book, but many generations of Christians have found the simple giving up of flesh-meat, and particularly the unity of doing so together, to be an excellent measure of abstinence.

Our Lord fasted that he might be strong in time of temptation. Fasting and abstinence are disciplines so that we may learn self-discipline, the better to serve our Lord.

Q Why is the symbol of the fish used so much in our churches?

A The fish is one of the most ancient symbols of Christianity, and it is legendary that when the Church went underground in the early centuries, Christians identified themselves to one another by the use of this symbol. The letters of the Greek word for fish, "ichthus," are said to form an acrostic for the phrase, "Jesus Christ Son of God, Saviour," though it seems to be an open question whether the acrostic gave rise to the symbol, or the symbol to the acrostic. In altar ornamentation, the fish is used to this day.

The fish is also one of the earliest symbols for Baptism, for the Holy Eucharist, and for our Lord Himself. In the times and the climates of the early Church when Baptism was administered by total immersion, Tertullian writes of the newly baptized as the little fish swimming off after the Fish, our Lord, in the first instant of their second birth in the waters of Baptism.

Let's Give Thanks Like The Pilgrims

KAREN awoke on Thanksgiving morning to see that a thick blanket of snow covered everything outdoors. "Why does snow make everything so quiet?" she asked her older sister, Debbie.

"It doesn't seem to make you quiet," said Debbie, pulling the blanket up over her head.

"You can't sleep much longer," said Karen, "because we're going to church this morning. I wish we could walk there, in the snow, and give thanks just like the Pilgrims."

"Oh, brother," Debbie sighed. "Your school work has really 'sent' you. Walk to church? Not me!"

Just then their father's voice came from the foot of the stairway. "Rise and shine, girls," he called. "Today we go to church, then meet the rest of the family at Grandmother's for Thanksgiving dinner."

As the two girls and their parents ate breakfast that morning, Karen chattered on about the Pilgrims. She told how the Indians had given corn to the settlers, and had shown them how to plant the kernels. They had taught the Pilgrims how to get sap from the sugar-maple trees. Pilgrim children had gone with the Indians to pick cranberries in the marshes. "Do you know what the Indians brought to the first Thanksgiving dinner?" Karen asked finally. "A deerskin full of popped popcorn."

"Gee," said Daddy, "this is interesting. But let's get organized for the day. You girls help Mother wash the dishes, while I back the car out of the garage and warm up the engine."

It seemed that Daddy had no more than gone out when they heard him return to the back door. "Of all things," he said, stamping off his shoes as he came into the kitchen. "I left the parking lights on last night, and the battery is dead. I'll call the garage."

"But the garage won't be open, will it?" asked Karen. "This is a holiday. Now maybe we can walk to church!"

"Oh, no!" cried Debbie.

"The Pilgrims did," Karen declared, putting on her galoshes.

Daddy started to put on his overshoes. "I believe it would be fun to walk to church in the snow," he told the family.

Mother asked, "How will we get our dish of salad to church, and then to Grandmother's?"

"Put it in big paper shopping bag," Karen suggested. "I'll be glad—I'll be thankful to carry it."

"Oh, you and your ideas," fumed Debbie.

The trip to church was made quite safely, and after the service Karen carried the bag containing the salad as the family walked a mile and a quarter to Grandmother's house. When they arrived, Karen handed the bag to her grandfather, took off her cap and mittens, then hung her coat in the closet. She began removing her galoshes in the good-smelling kitchen. "Grandfather, did you shoot the turkey with a bow and arrow, the way the Pilgrims did?"

"I'm afraid not," laughed Grandfather. "This turkey was bagged at the supermarket."

Karen placed her galoshes by the kitchen door. "Our feet scrunched all the way through the snow," she said.

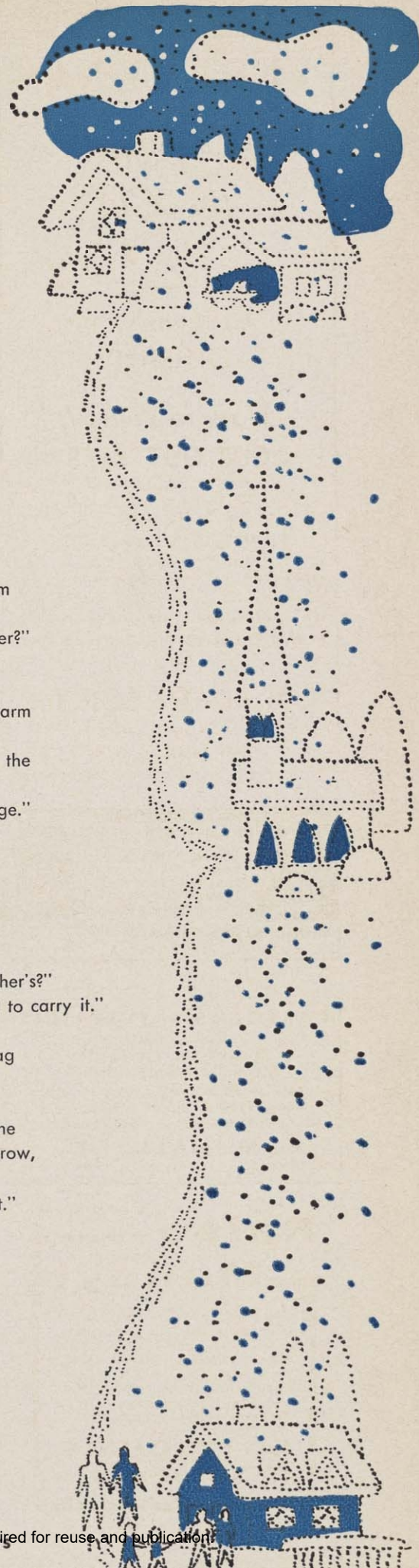
"Scrunched through the snow? You mean you walked all the way?" Grandfather asked. "Why didn't you call me? I would have come for you."

Mother spoke up. "It was Karen's idea to walk," she said, "and I think it was a good idea. It was fun walking and I felt thankful that all of us could walk."

In a little while the family sat down to dinner. "Karen," Grandfather said, "will you say grace?"

Karen bowed her head and so did everyone else as she said, "We thank God for this food, and I'm thankful that Daddy forgot to turn off the parking lights so that we walked just like the Pilgrims. Amen."

by Letha M. Fly



When we fall flat on our faces

MOST of us can do pretty well when things go well; but as soon as life cracks at the surface and shows us some of its under side, we crack and show our under side too. Good insights—we forget them. Love of peace—we lose it. Sober action—we discard it. If we are attempting something new, for which we have great hopes, those hopes disintegrate at the first sign of failure. It is depressing to realize how quickly and easily (how unconsciously, almost) we can, at the slightest test, lose sight of the things that we like to think we stand for.

We can find some comfort in the Gospels. Jesus' disciples did this kind of thing too; and, like us, not once, but many times. They leave anything to follow Jesus, but are terrified at being caught out on the lake in a sudden wind-storm; they try to heal an epileptic boy and are all upset by their failure; they fall away from the high moment of the Last Supper into a squabble over which of them is the greatest. And finally, when Jesus is arrested, they all run away in the night, to the immediate physical safety that is what they most want at the moment.

Jesus had a word for this loss of larger purpose—apparently a difficult one to translate, because no two translators handle it in the same way. "All ye shall [and here Jesus used the word] because of me this night," He says at the Last Supper. But what is the word? "Be offended," says the King James version; "Fall away," says the Revised Standard Version. The literal meaning of the Greek is "caused to stumble."

"All ye shall be caused to stumble because of me this night." The phrase calls up a picture. Each of us can see himself right in the center of it, walking along a path, stubbing his toe on a rock, falling flat on his face in the dust, getting his knees skinned and his nose bruised—and perhaps his ego too. This excruciating event is what Jesus promises the disciples as the final act of their apprenticeship.

Simon Peter thinks that it will not happen to *him*. "Although all shall be caused to stumble, yet will not I." But Jesus assures him that he will.

In other words, discipleship confers no immunity. Peter was not promised (and neither are we) that we

are going to be better than other people, walking through the world in a state of perfection, with our heads high, and never a stumble or a stubbed toe. No—we are going to fall flat on our faces as often as everyone else: maybe more often and more spectacularly, because our aims and hopes are higher. We are walking a rough road, uphill, and not very well paved. This is the path we travel when we choose to follow Jesus.

In fact, who knows? This painful stumbling may be part of the process, part of our way to the goal we have chosen. One of the accounts, that of St. Luke, has more than a hint in that direction. In it Jesus says: "Simon, Simon, behold, Satan demanded to have you [all—the Greek pronoun is plural], that he might sift you [all] as wheat; but I have prayed for you [the pronoun is singular] that your strength may not fail; and when you have turned again, strengthen your brethren."

We shall all fall and fail; we shall all go off in wrong directions; but Jesus told Simon Peter, and tells us, that there is nothing final about that. Each one of us can pick himself up and go on; or if, like Simon Peter, we have been going in the wrong direction, we can turn around and head in the right one.

From this point of view, finding out one's mistakes or admitting wrong actions to oneself can be one of the happiest experiences in the world. What were we afraid of, we ask ourselves. There was no need to hide this in any mental closet. Everyone has stumbled, but that is not the point. The point is to stop and look and straighten out one's path.

When we have done this, we can, like Simon Peter, strengthen our brethren, because we have been through the whole process and know, firsthand, that Jesus' message to us, His Good News, is not built on the faint hope of human righteousness, but securely on the ever present possibility of human repentance; that in all the shifting unrealities of human "righteousness" and human "judgment" what counts most is simply the ability to pick oneself up and travel on.

—MARY MORRISON

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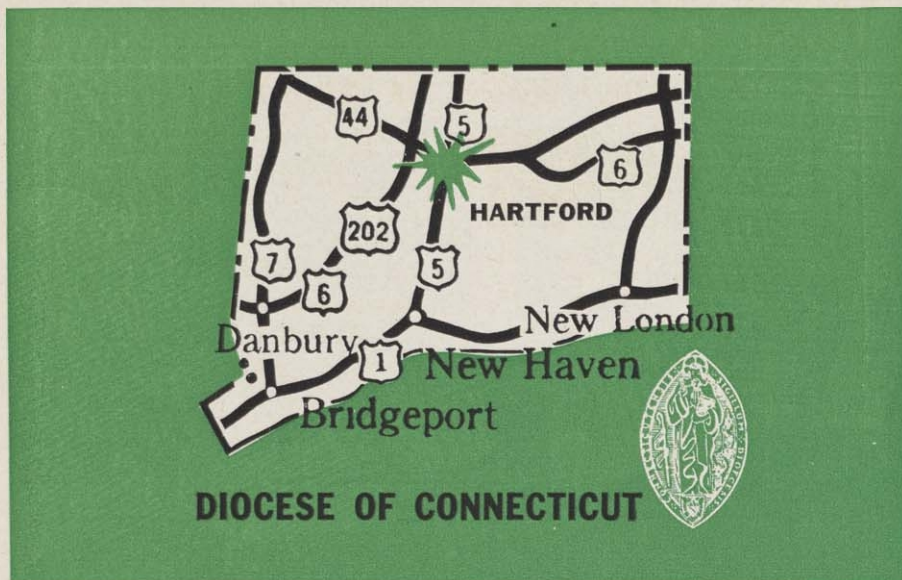
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Know Your Diocese

THE OLDEST diocese in the Church, with its green, ivied steeples, yellowed documents, and quaint, white buildings reverberates today with the very latest in space age transportation. But if two of Connecticut's key industries are aircraft and nuclear submarines, the diocese nevertheless retains certain elements that have characterized New England for generations. Long-standing veneration for education reflects itself in the award-winning modern chapel at the University of Connecticut, full-time work at Yale and other colleges and universities, and over 31,000 students studying at Trinity College and numerous church-affiliated preparatory schools. Traditional New England practicality went into the planning of three new missions which have chapels that can be dismantled and re-erected in other high-growth locations if necessary.

Historically a Congregationalist state, Connecticut now has almost as many Episcopalians as Congregationalists, with some 130,000 baptized members. One hundred and ninety-three parishes and missions and a cathedral in the see city of Hartford are served by more than 250 clergy, making Connecticut one of the Church's five largest dioceses in terms of number of clergy, baptized members, communicants, and congregations.

Connecticut's burgeoning population is destined to affect drastically church membership in the near future. With a prospective 25 per cent increase in the next nine years, Connecticut's eye must remain necessarily peeled to the future and to an even larger missionary program.



● *JUST* twenty years ago this month, the Rt. Rev. Walter H. Gray was elected to the episcopate. Connecticut has been preparing for the anniversary celebration all summer. Bishop Gray, a Virginian by birth and a member of the Virginia Bar Association, can actually claim a longer term of allegiance to his adopted state. After graduation from the Virginia Theological Seminary in 1928, he served as assistant at St. John's Church, Hartford, for four years. A five-year sojourn as dean of the Pro-Cathedral of the Nativity in Bethlehem, Pa., completed his out-of-Connecticut service to the Church, for in 1937 he was installed as dean of the Hartford Cathedral and, three years later, was consecrated Suffragan Bishop of Connecticut. In 1945 he became Bishop Coadjutor, and in 1951, Bishop of Connecticut.

For the past seven years, Bishop Gray has been the First Province representative on the National Council, as a member of the Christian Education Department. President of New Haven's Berkeley Divinity School, St. Margaret's School, the Church Scholarship Society, and the Church Missions Publishing Company, he is the author of two books and the editor of Pan Anglican magazine. Bishop Gray married the former Virginia Hutchinson in 1933. The Grays have two children.

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- 10-11 In Service Training Conference for Town-Country Ministry, Purdue University, Lafayette, Ind.
- 12-17 House of Bishops Meeting, Dallas, Tex.
- 14-18 Provincial Secretaries for College Work Meeting, New York Diocesan Center, Tuxedo Park, N.Y.
- 15-17 Conference on Episcopal Church Work Among Chinese in the U.S., San Francisco; National Council Division of Racial Minorities
- 15-17 Seminar on the United Nations, Christian Social Relations Department, National Council, 281 Park Avenue South, New York 10, N.Y.
- 18-20 Symposium on Christian Existentialism, sponsored by Canterbury Associations, Province I
- 24 Thanksgiving
- 27 First Sunday in Advent
Advent Corporate Communion for Men and Boys of the Episcopal Church
- 28-Dec. 2 College Clergy Conference, San Francisco

29-Dec. 1 In Service Training Conference for Town-Country Ministry, University of Minnesota, St. Paul

30 St. Andrew the Apostle

DECEMBER

- 1-3 National Council Meeting, St. Paul's Cathedral, Los Angeles
- 4-9 National Council of Churches Assembly, San Francisco
- 11 3rd Sunday in Advent—Bible Sunday
- 4-7 Institute in Adult Christian Education, Bishop Louttit Conference Center, Avon Park, Fla. Co-ordinator: the Rev. A. Rees Hay, P.O. Box 597, Winter Park, Fla.
- 9-10 Conference of Seminary Missionary Society Officers (East Coast), Seabury House, Greenwich, Conn.
- 21 St. Thomas the Apostle
- 24 Christmas Eve
- 25 Christmas Day
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 28-30 Association of Professional Women Church Workers, Provinces I,

II, and III, Seabury House, Greenwich, Conn.

28 Holy Innocents

JANUARY

- 1 Circumcision of Christ
- 6 The Epiphany
- 9-12 Southwest Regional Missions Clergy Conference, Amarillo, Tex.
- 10-11 Episcopal Theological Seminary of the Caribbean, Board of Trustees Meeting, San Juan, Puerto Rico.

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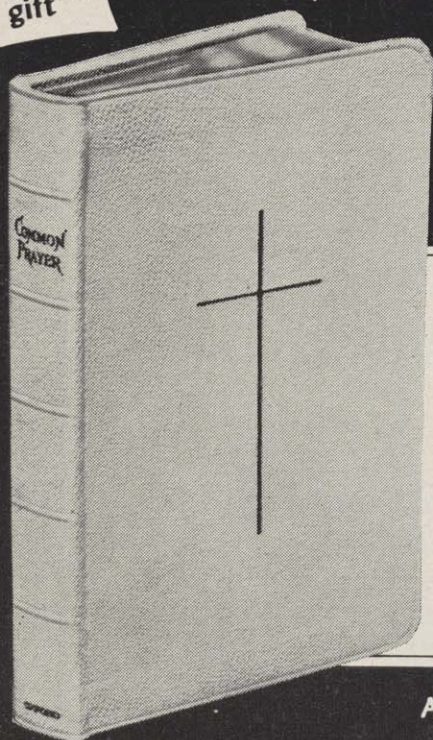
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