

Title: *The Episcopalian*, 1961

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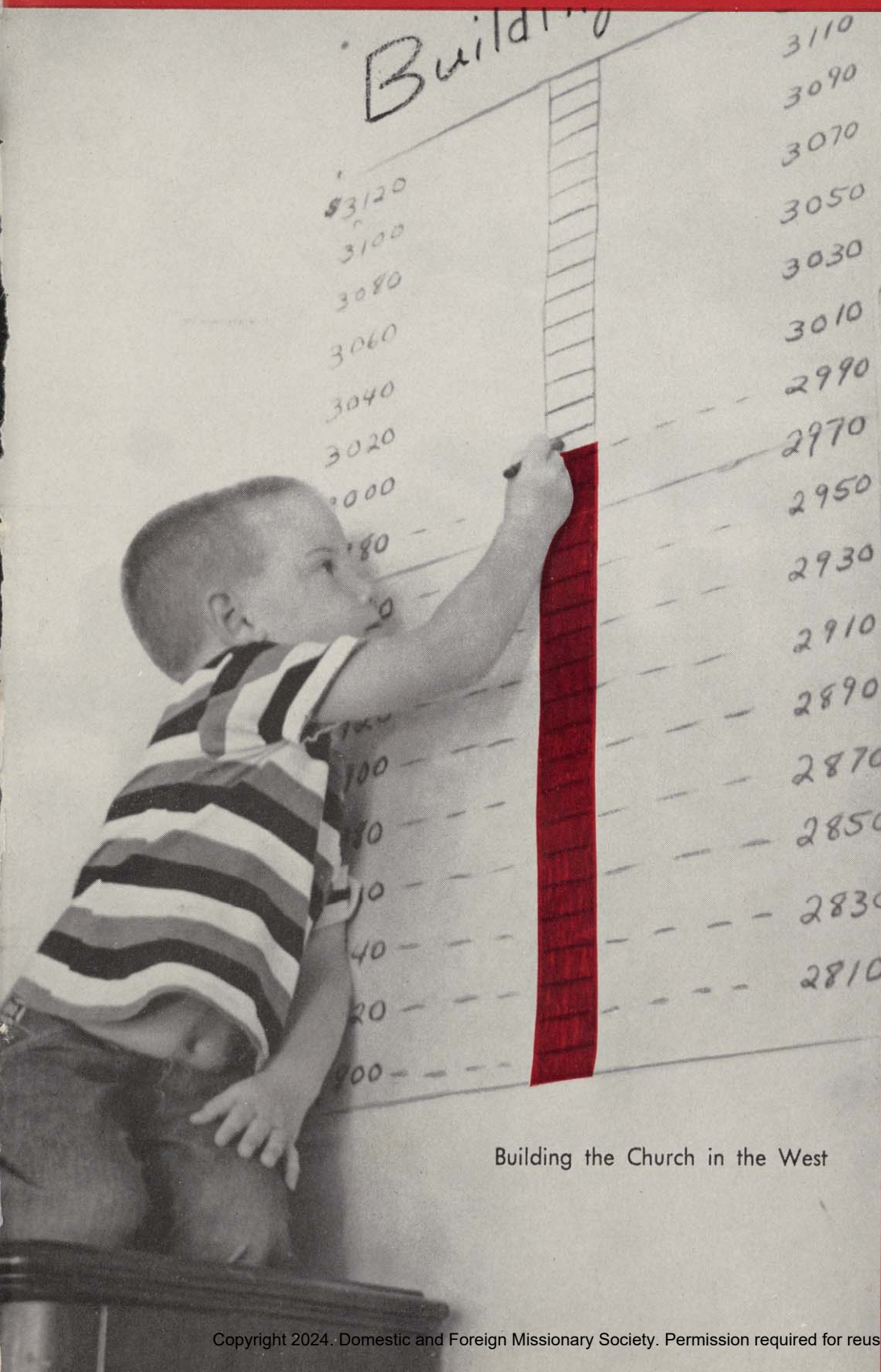
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the EPISCOPALIAN

FEBRUARY 1961



HIS MISSION
IS MEXICO
FROM DISTRICT
TO DIOCESE
DO WE KNOW
HOW TO PRAY?
WHAT IS
THE GOOD NEWS

Building the Church in the West



THE RECITATION

THE DIVERSION *ready get set*

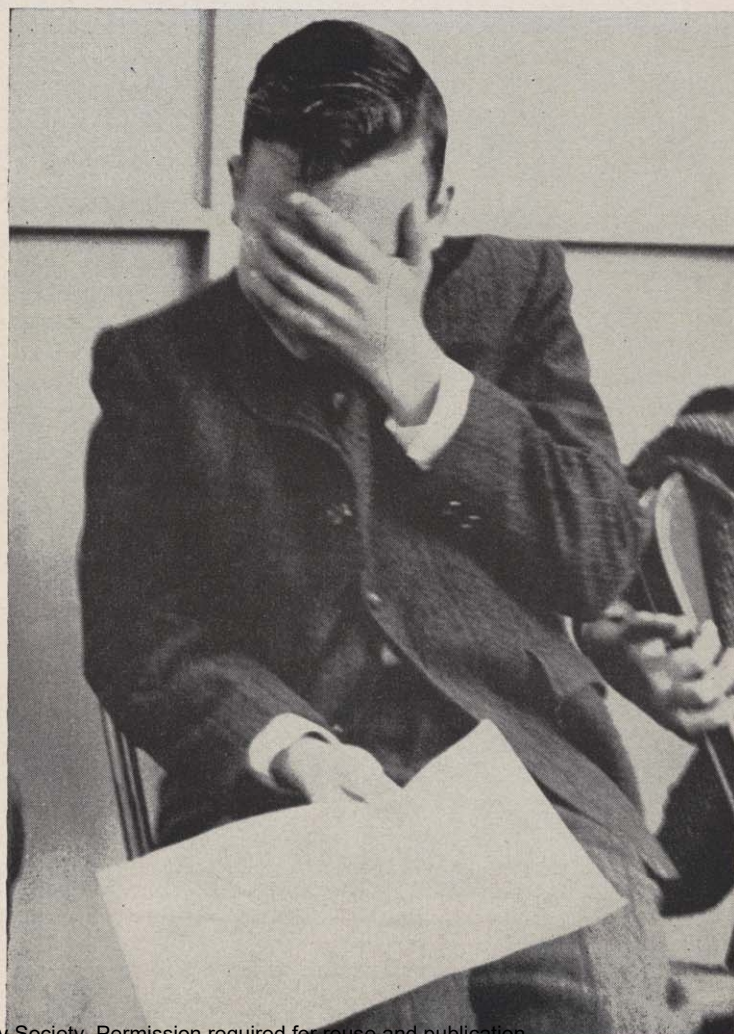


"The Reluctant Scholar"

A Church School Drama
in three pages

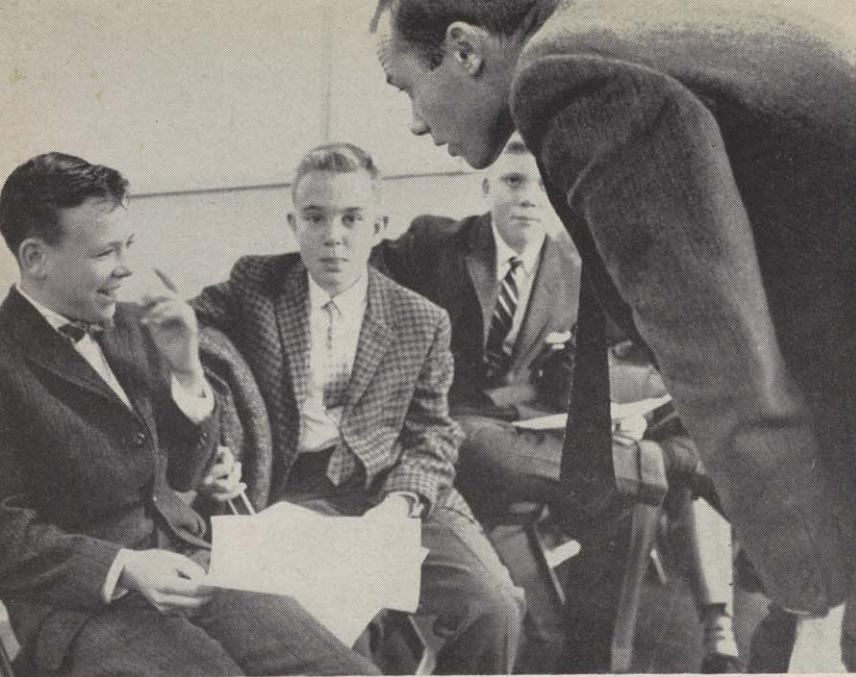


go CAUGHT!



FEBRUARY, 1961

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THE RECKONING...



THE RECONCILIATION.



(For a formal introduction to our scholar and teacher, see page 56).



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His Mission Is Mexico

*In a country
and startling
Episcopal leader
yesterday become*



WHO WOULD GUESS that he is the Bishop of Mexico as José Guadalupe Saucedo swings down from an old-style railroad coach and mounts a waiting horse for the trip into the mountains? By Mexican law he is forbidden to wear a clerical collar in public. His youthful appearance and self-effacing manner easily allow him to pass unnoticed in a crowd. But in spite of his appearance, those who greet him know and love this man as their leader.

What does the Episcopal Bishop of Mexico do in a typical

week? It is a hectic seven days. In addition to the usual meetings and appointments, there are the unusual demands imposed on the leader of a small minority group in an indifferent or even hostile society. How do we educate our children? How do we safeguard church property? How can we inspire small scattered groups of Episcopalians to fulfill their redemptive role in this society? These are but a few of the hard questions with which 36-year-old Bishop Saucedo must contend.

MONDAY: Men from St. Paul's Church, La Colonia, in the State of Mexico, show their bishop (center) how they are progressing with the church plant. The men are standing on the roof of the church's new parish hall, built with gifts from the women of the Diocese of Maryland.

*of quiet ways
changes, a young
is helping
tomorrow*

TEXT AND PHOTOGRAPHS
BY DAVID B. REED



CONTINUED

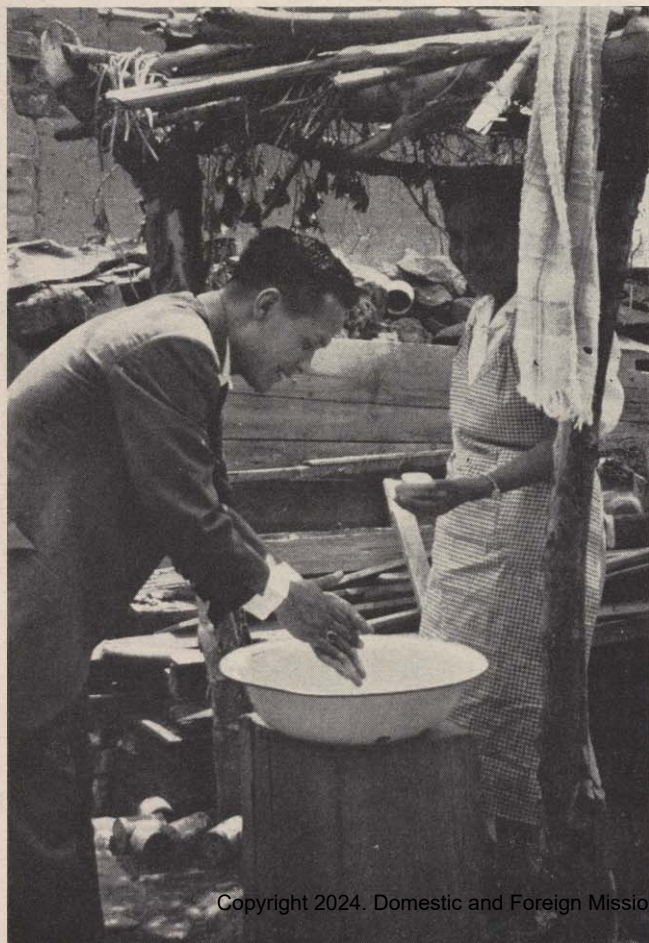
Sometimes his week is of special significance—for example, the Bishop's homecoming. He was returning to the first Episcopal Church he had ever seen, where he had spent his earliest years. He was coming back among people whose way of life had changed very little since he was a boy, or since his grandfather had been a boy.

It is in these rural people that the strength and stability of the Mexican Episcopal Church is to be found. Their lifelong loyalty to the Church is impressive to the *norteamer-*

cano who is accustomed to seeing friends and relatives switch from church to church. The degree to which the Mexican Episcopalian is willing to sacrifice for the Church from what little he has is humbling to those who talk about sacrificial giving in a society of over-abundance. With crumbling adobe church buildings, and seldom any parish hall, these people show that the Church is people—God's people whose lives are bound together by the Holy Spirit through the sacraments and the word of God.



TUESDAY: Clergy in the Mexico City area meet once a month. Bishop Saucedo attends this session at the rectory in Xolox Reyes.



WEDNESDAY: Bishop Saucedo prepares for luncheon at the home of church members in the town of Xochitenco (pronounced shokeetenko). He had spent the morning in municipal offices clarifying ownership of land where an earthquake had destroyed the Episcopal Church. Proper surrender of the land years ago to the Mexican government now guarantees the Episcopal Church's right to rebuild despite local interference.

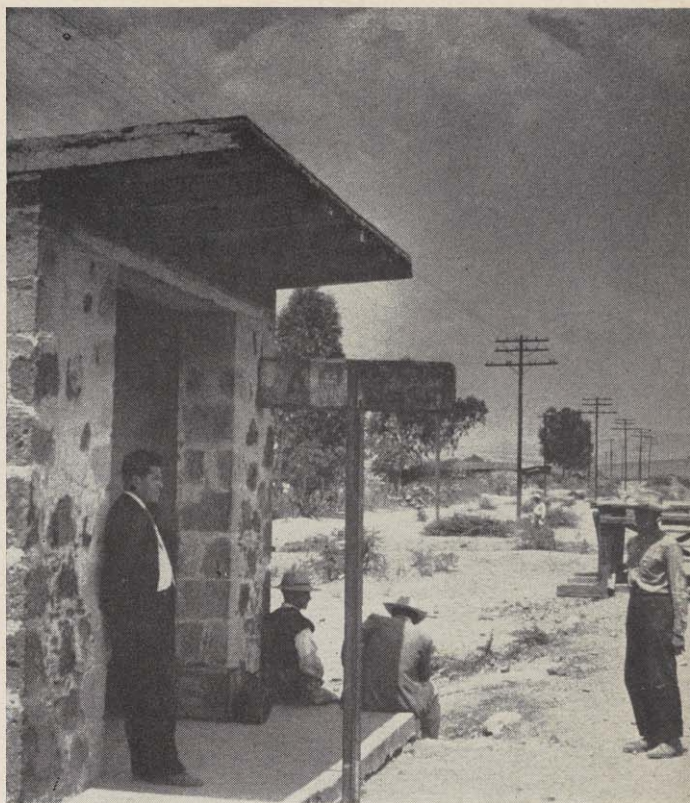
The Mexican Episcopal Church has had a difficult life

THE Mexican Episcopal Church has existed through a hundred stormy years. It was born of the revolutionary spirit that brought Mexico independence and effectively broke the temporal power of its long-established state church. For half a century the *Inglesia Episcopal Mejicana*, known then as the Church of Jesus, struggled to keep alive. It was often encouraged by assistance from the north, but too often disappointed. With the creation of the Missionary District of Mexico in 1904, and, twenty-seven years later, by the election of its first Mexican bishop, stability and direction for this church were finally achieved.

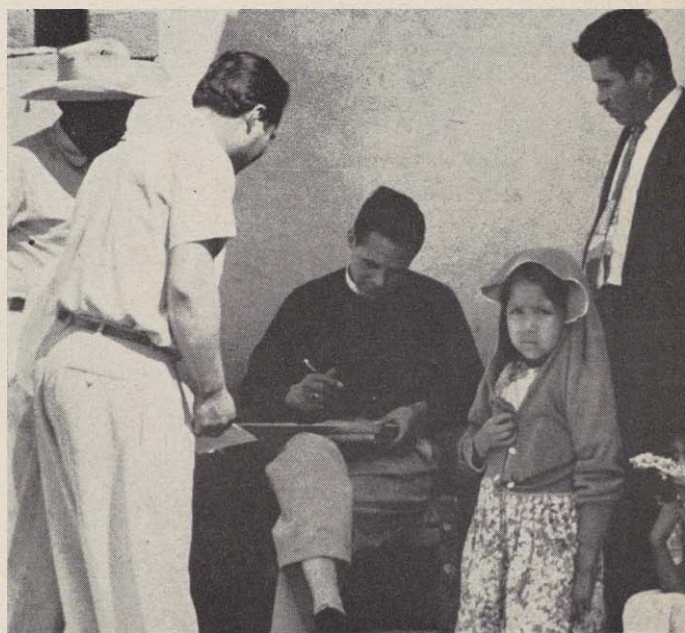
Historically this has been a rural church, ministering in scattered areas where the first priests of *La Iglesia de Jesus* went on evangelistic missions. Today it faces the challenge of an industrialized society that is rapidly moving to the cities. It is a church preoccupied with education, a church that is only beginning to realize the full dimension of its social responsibilities. Like Mexico itself, the Episcopal Church is undergoing a transitional process. It can emerge from this period as a strong and completely relevant witnessing community, or it can sink into total obscurity. What the final outcome will be depends largely on the Church's leadership at home and the understanding and support it receives from Episcopalians everywhere.

Leadership rests entirely in the hands of Mexicans—bishop, priests, and laity. United States missionary personnel serve the Mexican Church by teaching and ministering to the large Anglo-American community scattered over the country. There are thirty-eight Mexican priests today, several of whom studied at seminaries in the United States. All of these national priests have participated recently in clergy conferences directed at broadening horizons of the Church's life. Gradually more second- and third-generation Episcopalians are to be found taking their places in Mexico's growing middle class, often as a result of the emphasis on education within the Church in the past. These, too, contribute to the increasingly competent leadership of the Church today.

How much responsibility for the future growth of the Mexican Church rests with Episcopalians from the United States? That is harder to evaluate. Greater sensitivity and understanding will be required of Episcopalians who travel and live in Mexico. For financial resources the North American Church is sure to be called upon often, particularly for capital funds. But this giving must never make unnecessary the Mexican Episcopalian's personal stewardship. The delicate balance required in such a program of support for a younger church is a critical responsibility of the whole Episcopal Church both north and south of the Rio Grande.



THURSDAY: Lay reader Sr. Reuben Ramirez waits for Bishop Saucedo to visit his congregation at La Estancia, a full day's ride by bus and train from Mexico City. The railroad station itself is a three-mile walk from town.



FRIDAY: After services of Holy Communion and confirmation at La Estancia, Bishop Saucedo fills in the church records as lay reader Ramirez and some of the members of the parish watch.

CONTINUED



SATURDAY: After a short train trip from La Estancia, Bishop Saucedo is greeted by laymen with horses for the journey to the parish of El Divino Pastor, Santa Ana, in the region where the bishop was born. The bishop will spend the night at a nearby farm.



Today's children: tomorrow's hope

THE Church in Mexico is acutely conscious of the need for education and Christian training of its young people. But restrictive government laws prevent the Church from running schools with any kind of religious instruction. The Church's answer to this has been a system of eight hostels, or *internados*, where children live in a Christian community while they attend government-operated schools established in large centers. By this method children from rural areas have just as great an opportunity to fulfill their potentialities for the Church and society as those in major cities. One of the finest examples of this in the Church's history is Bishop Saucedo, who himself lived in an *internado* for practically all of his school years.

Santa Ana lay leader Sr. Castro is host to the bishop. Sr. Castro is an important man in the region because he has a small, gasoline-powered corn mill on his farm which grinds the grain for that staple of the Mexican diet, the tortilla.



Facing fields and mountainsides he used to walk over as a boy, Bishop Saucedo discusses crops and markets with farmer Sr. Margarito Garcia. Then he waits as burros laden with sisal for rope-making pick their way over the rocky trail toward the railroad station.

SUNDAY: *Bishop Saucedo speaks informally with confirmands and other members of the Santa Ana church. The building itself was erected almost a century ago by a French priest who helped begin La Iglesia de Jesus, predecessor to the present Mexican Episcopal Church. After services, a fiesta for all Episcopal families in the area was held at a nearby farmhouse to celebrate the bishop's coming.*



*prayer is private
as well as corporate
and there are definite
do's and don'ts about
prayer, many of them
supplied by Jesus Himself*

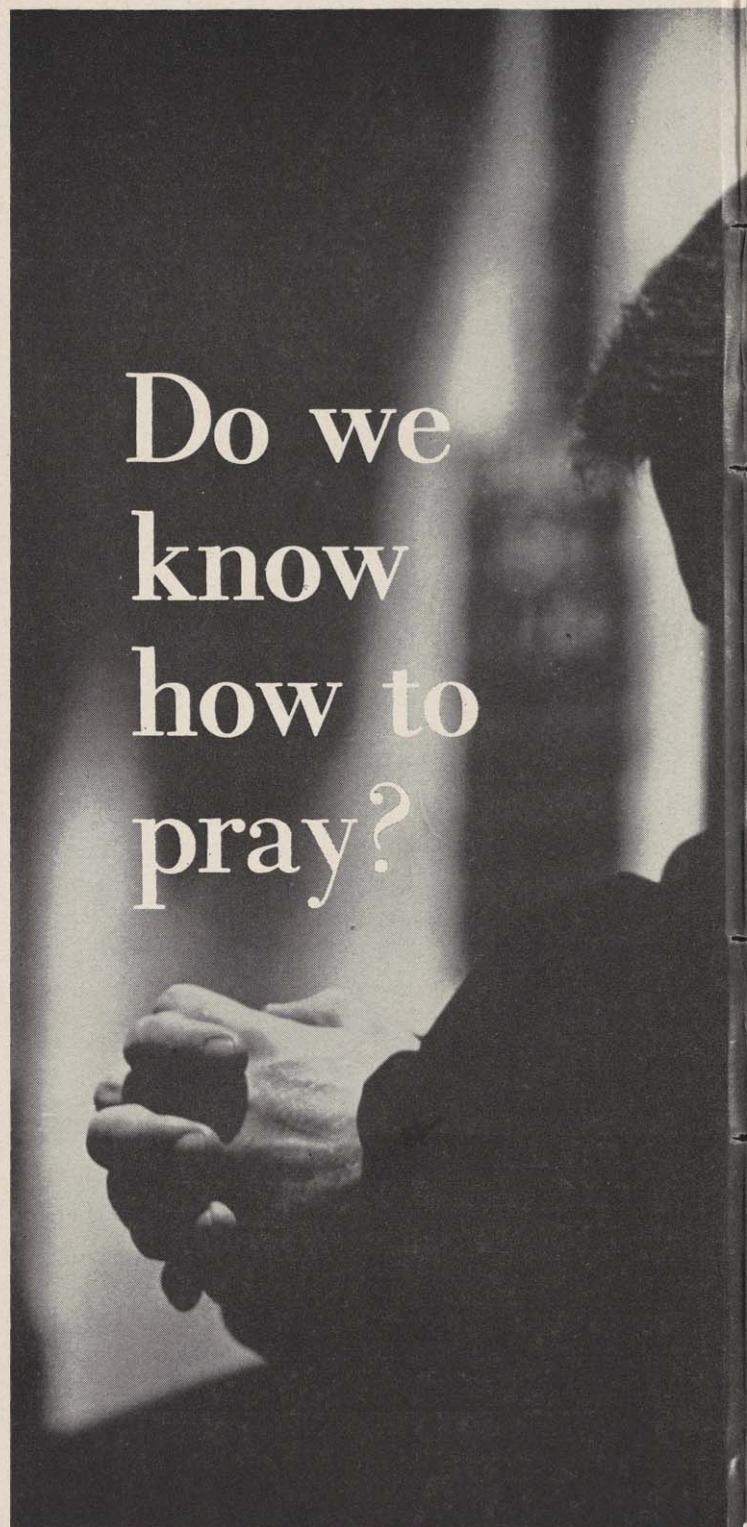
by Louis W. Cassels

A COLLEGE PROFESSOR paused to examine the titles on display in the tract rack of his Episcopal church. He visibly recoiled from one little green-and-white pamphlet which he found in a prominent spot. "This," he remarked to a companion, "is carrying the 'how to' craze too far."

The pamphlet was entitled *Instructions in the Life of Prayer*.

Many sensitive and intelligent laymen share the professor's distaste for any pamphlet, book or article which suggests that there are techniques in prayer.

They love the beautiful and majestic formal prayers which we use in public worship. But they feel



that private prayer should be unstudied and unrehearsed, a spontaneous outpouring of the heart to God.

Spiritual directors agree that spontaneous prayer has great value, and that it is appropriate for any time, place or circumstance.

But from the time of Jesus until now, they have also insisted that there are rules to be learned and

disciplines to be practiced in prayer. When his disciples said, "Teach us to pray," our Lord did not respond with a lecture on spontaneity. He gave very explicit and practical advice, including a model prayer.

Over the centuries, hundreds of saints and scholars have contributed to a massive literature on prayer. One of the best recent additions is *Prayer and Personal Religion* by the Very Rev. John B. Coburn, Dean of the Episcopal Theological School, Cambridge, Mass. (Westminster Press, Philadelphia, \$1).

Outlined below are seven specific suggestions which have been commended by many Christians through the ages:

Pray each day at the same time. No matter how many spontaneous prayers you may offer during the course of the day, you should also have a fixed, regular time for private prayer. Treat it as the most important appointment of your day, and don't let anything intrude upon it or crowd it out. Some people pray best early in the morning, before they are involved in the day's activities. Others prefer to pray before retiring at night. The important thing is to pick a time you can call your own, and stick to it every day.

It is helpful to have a regular place, as well as a regular time, for prayer. It may be any place you find convenient, so long as it affords complete privacy. Jesus recommended a closet. In the modern home or apartment, that might be translated into a bedroom or bathroom. Lock the door if possible. Your ability to concentrate on your prayers is directly related to your assurance that no one will see, overhear, or interrupt you.

The posture you assume in prayer does not matter to God, but it may make a great difference to you. You can stand, sit, kneel or lie down to pray. Kneeling is a physical act of humility which helps many people to prepare psychologically for prayer. An uncomfortable position may be a distraction, but one that is too comfortable—for example, lying in bed—is likely to lead to drowsiness rather than concentration.

Prepare for prayer with a brief period of devotional reading. This helps you to make the transition from the hectic world of daily routine to the quiet mood of prayer. It enables you to focus your attention on God, which is both the precondition and the purpose of prayer.

The Bible is the supreme devotional book. Many experienced Christians begin their prayers by reading a psalm or a chapter from the New Testament. Other classics of devotional literature include the *Confessions* of St. Augustine and *The Imitation of Christ*. Two of the best modern devotional books are *Daily Strength for Daily Needs* by Mary Wilder Tileston (Grosset & Dunlap, New York) and *A Diary of Readings* by John Baillie (Scribners, New York). In the tract racks of most Episcopal churches, you will find excellent devotional booklets published by Forward Movement Publications (412 Sycamore St., Cincinnati 2, Ohio), including the quarterly compilations of daily readings entitled *Forward Day by Day*.

Pray as long as you need to or want to— and no longer. Jesus warned that long-windedness is not a virtue in prayer, and the model prayer He gave to His disciples has only sixty-seven words. Until you are far advanced in the spiritual life, you may find it difficult to sustain a genuine mood of prayer for longer than five or ten minutes at a stretch. It is better to pray briefly and regularly than to indulge in marathon prayers one day and then "skip" several days.

Pray whether you "feel like it" or not. It is your will, not your fleeting emotions, which you offer to God in prayer. Even the greatest saints go through frequent "dry periods" when they do not feel the least bit prayerful. But they keep on praying.

Do not be ashamed to offer "selfish" prayers, or to seek God's help in "little" things. Jesus included in His model prayer a petition for bread, which is about as mundane a request as you can make. But you shouldn't let personal petitions dominate your prayer. They are likely to do so un-

continued on next page

less you deliberately practice other kinds.

What other kinds? Spiritual directors have identified four—intercession, confession, thanksgiving, and adoration.

Intercession has been described as “loving your neighbor on your knees.” This is the prayer in which we seek God’s help for other people. It is important to avoid vague and meaningless generalities (“Please bless the poor and sick”) and to pray for the specific needs of specific individuals. Some people feel that it is unnecessary and even presumptuous to call God’s attention to problems which He surely knows about or to seek His blessing for people whom He already loves more than we can. But our Lord explicitly commanded us to pray for others, including those who hate, despise, and mistreat us.

Christians who have practiced intercessory prayer are absolutely certain of its efficacy. It goes without saying, of course, that intercessory prayers for others, like petitionary prayers for ourselves, must always be offered in the spirit of Christ: a sincere desire that “not my will, but thine, be done.”

Confession is the prayer in which we acknowledge our sins and accept God’s forgiveness of them. Here again, it is better to be specific whenever possible, remembering, however, that we have doubtless offended in many ways that we do not recall or recognize. In confession we humbly and contritely admit that we have become separated from God by our own sinfulness, and we open our lives to the healing, reconciling, restoring, uplifting grace of Him who loves us in spite of what we are.

Thanksgiving means counting your blessings. As in the case of intercession and confession, it is always better to be specific—to thank God sincerely for particular good things in your life. The true spirit of thanksgiving also accepts the adversities of life, and sees even in them the merciful if sometimes mysterious hand of a loving Father.

Adoration is considered the highest form of prayer. It means lifting up your heart to God and saying in whatever words you find most meaningful that you acknowledge Him to be worthy of your utmost love and obedience. The Lord’s Prayer begins with a simple expression of adoration: “Our Father which art in heaven, hallowed be thy name, thy kingdom

TO KEEP A TRUE LENT

IS this a fast, to keep
The larder lean,
And clean
From fat of veals and sheep?

IS it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

IS it to fast an hour,
Or ragg’d go
Or show
A downcast look, and sour?

NO; ’tis a fast, to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

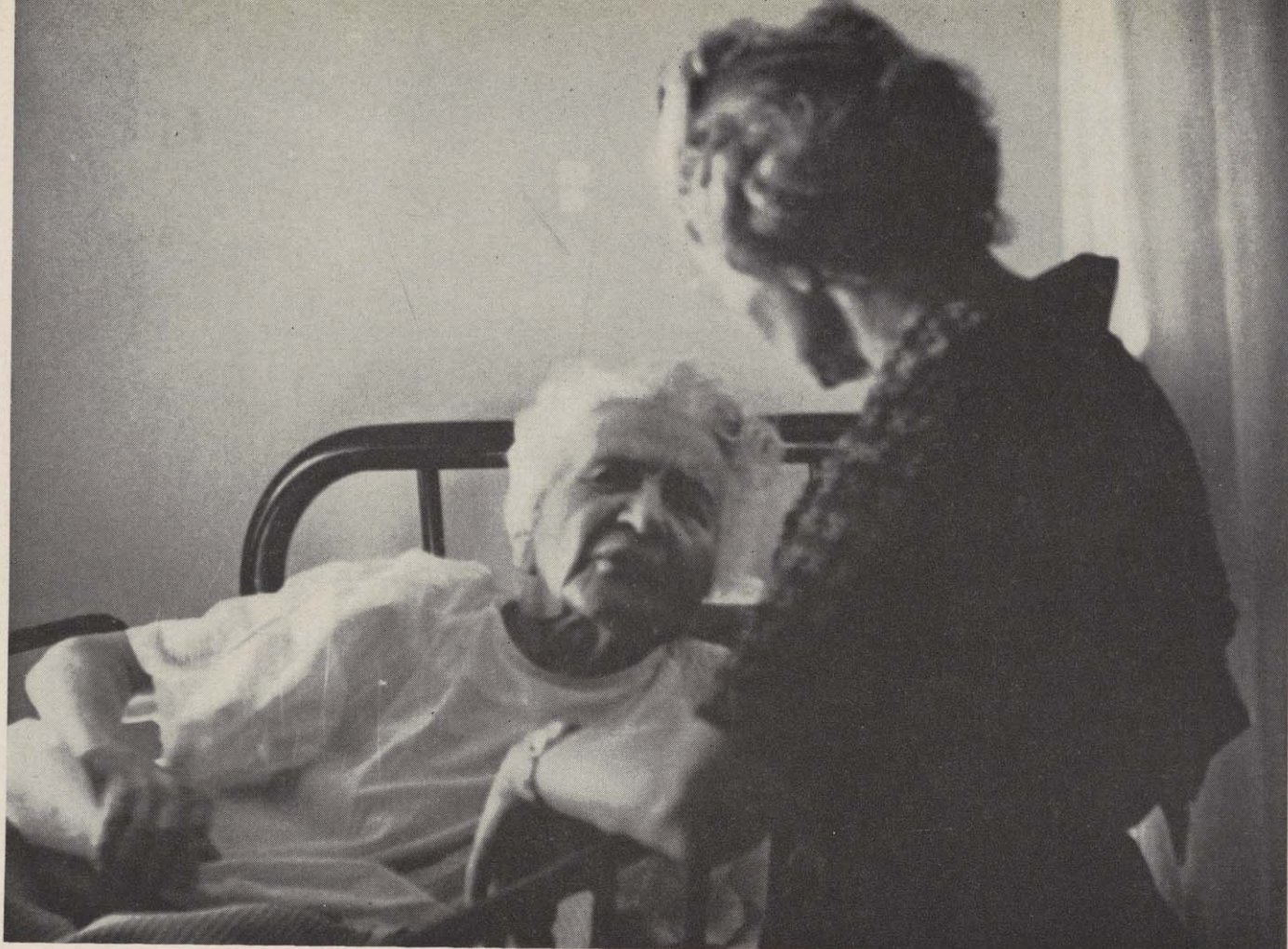
IT is to fast from strife,
From old debate
And hate;
To circumcise thy life.

TO show a heart grief-rent;
To starve thy sin,
Not bin;

AND that’s to keep thy Lent.

ROBERT HERRICK (1591–1674)

come, thy will be done . . . ” You will find many other beautiful and majestic prayers of adoration in the Psalms and in the Book of Common Prayer. The *Te Deum*, the *Benedictus* canticles, the *Jubilate Deo*, and especially the *Gloria in Excelsis* are hymns of adoration which we can call our own, or use for models, in private prayer. ◀



Jane Falke's hospital calls are appreciated by patients, many of whom have no other visitors. As church worker in charge of St. Alban's Mission, Yerington, Nevada, Jane calls also regularly on the forty member families.



Jane gets around the area in her Volkswagen. United Thank Offering funds provided the money for the car.

Building the Church in the West

WOMAN AT WORK —WATCH OUT!

by Thomas M. Magruder

"**M**y animals are a lot of company and a big protection, but not much help as a general rule. When I fell off a ladder in the parish hall and cracked some ribs, they didn't help a bit. My cat walked on me as I lay on the floor, and the dogs licked my face. After a few minutes of

that, I decided that I wasn't mortally wounded, and got up to finish decorating the hall for our Whitsunday celebration."

This was just another day in Jane Falke's life at St. Alban's Mission.

continued on next page



Jane Falke

Jane Falke of Yerington, Nevada, is one of 455 professional women churchworkers in the Episcopal Church.

Each of these women, in order to qualify for membership in the Association of Professional Women Church Workers, must complete a two-year program in a church training school or seminary, or have an equivalent amount of training and experience. Miss Falke herself is a graduate of St. Margaret's House, Berkeley, California.

Once qualified, a woman may be employed in any one of a variety of jobs by a parish, diocese, or department of the Church's National Council. Missionary work, Christian education, and college work are only a few of the possible areas. Jane's work as a home missionary illustrates one important field which women churchworkers can enter.

Woman at Work continued

Her job demands of her most of the chores associated with the rector of a medium-sized parish. Once a month, a priest travels ninety miles from Reno to celebrate the Holy Communion.

On other Sundays, Jane and lay reader Arnold Martin, vice-principal and teacher in the local school, conduct Morning Prayer. The bell, rung by a rope hanging through the ceiling, calls the congregation to worship, the organist takes her place at the little pump organ, the crucifer stands ready with the wooden processional cross, and the service begins.

The ringing of the bell every night at seven o'clock for Evening Prayer tells the town that the Church is there with its message. Often there is no visible congregation, but as Jane observes, "There are some you can't see." Sometimes a woman, an old man, or a tourist will be present, and as often as not, if the door is open, a dog or a cat.

Besides her duties within the sanctuary, Jane instructs candidates for Baptism and confirmation, superintends the church school, directs the women's work, and conducts meetings of the mission council. She calls on the people in their homes, visits at the hospital and the jail, conducts the annual Every Member Canvass and the vacation Bible school, and puts out the church bulletin.

In addition, during the past three years, she has cleared scrub willows off three lots, chopped piles and piles of kindling, planted and tended a flower garden, helped wage a successful war against the houses of prostitution in the county, found homes for several dogs, collected tons of rummage, transported children to church for various and sundry activities, pulled a million weeds, and painted the three rooms in which she lives.

The Yerington area has a population of 1,713; the town is surrounded by ranches. Most of the people work at the Anaconda Company copper mine three miles from the town limits; 1,087 live in a company-operated housing area, Weed Heights, complete with swimming pools, bowling alleys, and a golf course, but no church. Jane ministers to these people as well as to the townspeople and ranchers from the surrounding area.

Like many other churches in this country, St. Alban's has a building too small for its congregation, and a set of plans for a new and larger structure. Already the people have put a lot of work into getting ready for the new church, and Jane is right in the midst of it. She is not afraid to try anything that has to be done, from decorating for Whitsunday to digging trenches for a new sewer line.

So far, no job has been too large for Jane and her people. Plans for the new church included moving the old building from its corner site to an adjacent lot, leaving the corner clear for the new building. It made an ideal location, but moving the old church meant a big job. The movers wanted a thousand dollars for the job. The mission's bank account was like most small-church accounts—very small. A building fund was begun, with a chart to show the fund's progress. With the first gift of five dollars,



Whether it's digging foundations, planting grass, or clearing scrub, Jane pitches right in.



Inspecting the results of some of the work are Jane and the author, who is known to the congregation as Father Tom.

a red line was colored in to show the amount. It grew fast, and before long, the first thousand had been collected. "I remember George, a boy in the church school," Jane says. "He stood looking at that chart. Finally he said, 'Gosh, it sure works; I'll have to make me one of those charts.'"

With money in hand, the congregation went to see the movers again. They were told that the chimney and fireplace would have to come down. With the warden, Frank Helfert, supervising, Jane hauled the bricks away. Next, they had to take off the foundation boards; Jane and Mr. Helfert managed that too. In the meantime, she and others had been clearing the adjacent lot, pouring forms for the concrete foundation, digging trenches for the water and sewer lines, and moving a garage out of the way. And the building was moved.

By then, the building fund was down to only five dollars, which was hardly enough for the new church. The drive for money went on. Last summer the fund topped \$3,000, and recently another \$3,000 was received from the Home Department of National Council. With this much on hand, St. Alban's has been able to borrow enough to start building. The dedication has been set for Easter, 1961, and, if the past record holds true, Jane and her colleagues will make it.

Jane has quite a few other jobs along with the building project. Like any minister, she deals mostly with people—sick people, well people, those in trouble, those who are hungry or lonely or have problems, or people who just enjoy sitting and talking for a while. Making calls almost

continued on next page

Woman at Work continued

every day, Jane has no trouble getting to see all forty families in the mission quite often.

One place she especially enjoys visiting is the hospital. Jane tries to see all of the patients every day. Amazing as it may seem, many sick people have no one to visit them. Their days are long and lonely. A visit from Jane can change their whole outlook, and cheer up their day beyond measure.

Jane also carries a normal load of counseling with church members, or others, who have questions or problems, ranging from a young person wondering what college he should attend, to a parent whose daughter is unmarried and about to become a mother. Jane always has time in her schedule for anyone who wants to consult her.

Since Yerington is on the main highway between Reno and Las Vegas, many people come to the church needing a meal or a place to stay for the night. Jane has many stories to tell about these visitors.

"There was the old couple, both over seventy, who came just in time for our service of evening prayer. When I announced the hymn, *Abide With Me*, the man enthusiastically offered to have his wife play the organ, but she pleaded that she was just too tired, so we sang without the music. Afterwards, we fixed up a bed in the hall, using a mattress from rummage collected for the annual sale. They were grateful for a bed, such as it was, and the woman said, 'And, Honey, in the morning you won't have any trouble.' I thought to myself, 'Well, we'll see.'

"In the morning, much to my surprise, she was right. There was no trouble at all. I wanted to give them break-



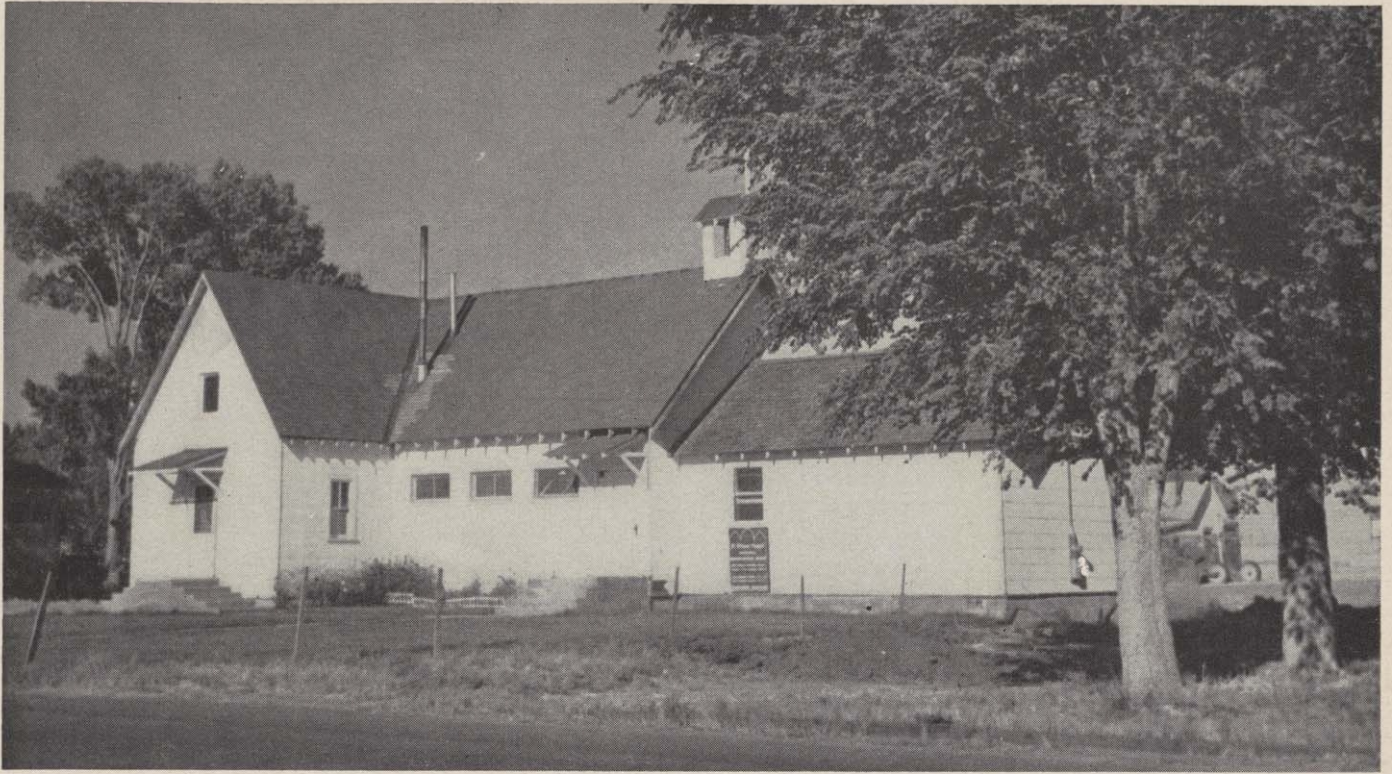
Hobbies are put to use at St. Alban's. Parishioner Dorothea Damon entertains the church school children with her handmade marionettes. She also teaches the youngsters how to manipulate the strings, so that they can give shows for each other.



When the congregation bought an Episcopal Church flag recently, Jane showed it to the church school classes and explained the meaning of the various parts of the design.



The children's interest extends to the annual carnival, when all hands are put to work. The younger parishioners seem to find the refreshment stand especially attractive.



The present church building was moved a year ago to a new site (above) to make room for a larger church to house the growing congregation. Jane and the congregation hope to have the new church ready for dedication by Easter Day.



For everyone at St. Albans, building the new church has meant hard work, as well as much satisfaction. For Jane Falke, this work has always come second. Her first job is the pastoral care of her flock. Here she leaves the hospital with Mrs. Thomas Magruder, wife of the author, after visiting with patients.

fast, but they wouldn't hear of it, so I gave them a little money. As they left, they kept turning around to wave and call to me, 'Thank you, thank you. We'll always remember our night in the church. We'll never forget you. Goodbye, Dearie.' "

Another time, Jane took in a "poor old crippled man" for a couple of meals while he was in town "putting out the gospel," as he said. His pockets were bulging with soiled and tattered tracts. She asked if he had any family, and he replied, "No, only me, and sometimes I'm too much."

Yerington is growing; so is the rest of Nevada. In fact, it is the fastest-growing state in the country. Among the residents, more than six out of every ten have no church affiliation at all. This means a big job to be done in Yerington and the rest of Nevada. Jane Falke and her congregation are doing their best to get that job done. ◀

What Is the “Good News”?

*Why are we Christians? Why has an obscure event
years ago changed the tides
contributing editor Henry Thomas Dolan*

AT A TIME we call nineteen hundred years ago, there transpired in Galilee and Judaea certain events that to all the world called Western have ever since been known as the gospel. It is a word that means, quite literally, “good news.”

The men and women who first used that word to describe those events used it as a word of their common speech, with every sense of relief, immediacy, and personal rejoicing that those two words in modern English connote.

To these downtrodden, sorrowful, and depressed folk of a weary, hopeless time two thousand years ago, the news was so good as to be galvanizing. Without being able to account for the action even to themselves, the first small band of them threw prosperous businesses and assured livelihoods to the winds to wander about nomadically at the heels of a man who spoke to them much of the time in riddles, and was himself an enigma of enigmas.

More, he was so plainly dead set on walking into the worst kind of trouble with a most iron-handed and tyrannical political authority and military conqueror that any child or fool could see where he was bringing himself and taking them. When the inevitable had happened, and this man had been executed as a common criminal, and the little band had scattered in terror, the riddles began to answer themselves.

Then the realization of what the good news meant and who had been its bearer overwhelmed them so powerfully that these ordinary, insignificant little people became impelled, at the well-counted and very certain cost of personal martyrdom, to carry the glad tidings to the far edges of the known world. They found in themselves a drive that accomplished this task in fifty years, a feat that today, from the same point of departure to the same goals, would be stupendous, if possible at all.

The men and women they were able to convince of the good news and the way of life and thought it revealed developed a gladness of heart and sunniness of disposition which others soon recognized as characteristic of them. The gladsome light that seemed to shine from the faces and lives of these simple, uneducated, working-class people, and, indeed, in some strange way to transform them, disclosing in their humble persons undreamt-of capabilities and potentialities, almost immediately brought to their ranks, across wide social and cultural gulfs, the best minds of their time.

What was the good news that wrought such astonishing metamorphoses in individual lives in that long-bygone day, that set by the ears as solidly entrenched an empire and civilization as this world has ever seen, that ran like wildfire through one of the most complex and highly developed secular cultures of all human history? What is the good news that, after long searching of heart and pondering, we are compelled to declare capable in the here and now of working the same alchemy upon the disillusioned, sick-at-heart world of this day? The good news then is the good news now. It is one and the same; it is this:

This life is not the end of all being for any man or woman. The Creator of all life and of the physical world we see and feel, by His own initiative each day anew, puts it within the power of the very least of us, if we choose it, to begin in this life and to perfect in some other the realization of an individual, personal destiny surpassing the wildest dreams of the human imagination.

Not only has He supplied us with the means of surmounting the barriers that otherwise would surely keep us from that destiny, He has taught us a way to make those very barriers defeat themselves and serve instead to help us

of Christianity?

*that "happened" two thousand
of history? In a brilliant new series
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by Henry Thomas Dolan

toward that goal. Ever so long ago, it was so much more simply and beautifully said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (JOHN 3:16).

All this is up-to-the-minute news, because it has come to pass only within the last few hours.

ALL THAT happened nineteen hundred years ago, someone says, and what is supposed to be electrifying about a fact out of ancient history?

Pray tarry a minute, my impatient scoffer, and let us consider.

What is a day? What is a year? A day is the time it takes the earth to make one rotation on its axis, any school child can answer, and a year is the time it takes the earth to complete one revolution about the sun. So the event we are talking about took place nineteen hundred of these revolutions ago. Of course it did, but only then? Is that all? What is this time that we are measuring out and back so confidently?

Let us imagine ourselves removed from the earth to a point in the heavens from which in a single sweep of the eye we can take in our entire solar system. From where we stand, the sun, we may say, appears to be a sphere ten feet in diameter, a glowing, fiery ball. Our earth, on that scale, is a sphere in diameter only one inch. But where is it? What? A fifth of a mile away? Supposing that we can identify it at all; a one-inch sphere at a fifth of a mile distance can appear even in the night-blackness of outer space as scarcely more than a mere point of light. And now we

may expect to see it circle about this central ball of fire in an orbit two-fifths of a mile in diameter.

But we are disappointed, because it seems to be immovable. Why do we not see it rotate and revolve in its two motions, one on its axis, the other around the sun? Because we have not been at this vantage point long enough. Then how long must we cool our heels here in order to see these works show some life? Any school child can answer: only wait one day, and you will see that distant point of light turn once upon itself. If you watch for one year, you will have seen that same point of light swing in a tremendous circle away from and back to the precise position it now occupies. Is this as fast as these bodies really move, and was it for this slow-motion show that we came all this way? Does it all move no faster than the table model planetariums we build in our schoolrooms?

Even the human, finite mind, it seems, rebels at the snail's pace of such celestial dynamics. Now, if even the human, finite intelligence grows impatient at not so very greatly altered a view of its own habitat, what are we to conclude concerning the divine, creative intelligence that fashioned each of these bodies and set it in its ordered place? Must the Almighty God sit for one mortal day, or one mortal year, to have this earth complete one or the other of its motions? It is inconceivable.

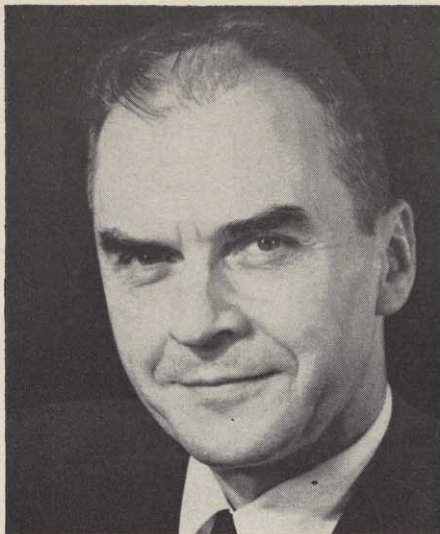
What then is the speed of these movements? As soon as we once so much as imagine the earth making one of its rotations or revolutions faster than at the rate we call a day or a year, to that degree we have, for the twinkling of an eye, abandoned the time scheme we have lived by all our lives and all our history. When we go to the movies and look at that one of the newsreels in the title-frames of which

continued on next page

WHEN he is not practicing law in a Philadelphia courtroom or walking through the mountains of Pennsylvania and Vermont searching for rare birds, Henry Thomas Dolan is most likely to be found busily furthering the work of the Episcopal Church through the many national and diocesan committees and commissions on which he serves. He is also a licensed lay reader.

Recently he has found time for one other enterprise, that of completing a book being published this month by Morehouse-Barlow under the title *The Divine Dimension*. Sections from *The Divine Dimension* will appear in article form in *THE EPISCOPALIAN* beginning with this issue. Although this is Mr. Dolan's first full-length book, he has contributed articles to Episcopal and legal journals, and is one of the contributing editors of this magazine.

In addition to his interest in the feathered kingdom, Henry and his wife, Alice, also collect the writings of famous and little-known English authors, whose works line the shelves of their pre-Revolutionary stone home, built on the side of a hill near Newtown Square, Pennsylvania. The Dolans are members of St. Alban's Church, Newtown Square, where Mr. Dolan has been rector's warden and vestryman.



What Is the "Good News"? *continued*

we see the terrestrial globe rotating in front of us, we are abandoning our own time scheme right then, without realizing it, because, as represented, that globe is rotating at the rate of about a week per minute.

WHERE does our sense of time come from? It derives from some source that makes us all, essentially, agree in our individual perception of it without the wide variations to be expected if it were, for each person, one of the functions of his individual mentality, such as imagination or inventiveness. Is there not somewhere in the universe an absolute measure of time from which we all take our idea of it, and which will confirm our common observations? There is none. You will search in vain; nowhere in the universe will you find any absolute measure of what constitutes a day or a year. The measure we hold in common is one purely relative to us as human beings.

Time as we humans know it is nothing more than a characteristic of, or the

quality of, the blood and tissue of which we are made. It is from the kind of bodies we possess that we have our sense of time. We have bodies that will endure threescore and ten trips around the sun, more or less, and a year is one-threescore-and-tenth of the total quality of the fabric issued us for this stage of our journey. But of whatever may be the absolute speed of planetary movement in the solar system, our bodies tell us nothing.

Look at the spaniel, snoring on the hearth rug. Time is a different thing even for him, because his blood and tissue are different from ours. Do you think for a moment that at age eleven he will lay himself down for the last time, feeling that his life is being cut off short? On the contrary, he will know himself to have come to the end of a long, full, happy, well spent life. Our day may be a week for him, our month a year. That is why he greets you so rapturously when you return from no more than a five-minute absence, and why he sleeps twenty times or more between sunrise and sunset.

The late Lecomte du Noüy developed scientific proof that our human sense

of time is in the blood and bone of the body we inhabit. His painstaking researches comparing the rate at which human tissue restores itself in wounds of patients young and old demonstrated conclusively that, both physiologically and psychologically, time flows four times faster for a man of fifty than for a child of ten. The same wound heals itself in one day of the child's life, but takes four days of the man's life.

Here we come upon one fact that is quite certain: of whatever God made our bodies, He did not make them of His own substance. Then He is somehow above, beyond, outside, and utterly free from the sense of time that is part of them. By a line of reasoning that admits the deficiencies of the very powers we reason with, we thus come to discern that God, in His infinitude and eternity, must by logical necessity be free of the slavery to clock and calendar in which we work out the span of our mortal days. We do not know how such a thing may be, but we have been told, and now see it to be true of necessity, that in the mind of God, our past, our present, and our future are

continued on page 44

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DISTRICT *into* DIOCESE

How does one of the Church's missionary districts reach independent status? Here is the story of fast-growing San Joaquin, which in 1961 plans to become a diocese

by ELIZABETH BUSSING

SOMETHING IS HAPPENING in the western United States as impressive—if not so spectacular—as the historic Gold Rush that brought floods of pioneers into California and Nevada over a century ago. Today, as more and more people move into the Pacific states, population in that area is growing more than twice as fast as in the rest of the country.

It is in the West, too, that the Episcopal Church is growing fastest. Moreover, the rate of growth in Church membership is much higher than the growth rate for the western population as a whole. The Province of the Pacific, for example, has experienced a 66 per cent increase in communicants over the past ten years, while the population rose only 39 per cent.

The marks of rapid Church expansion are evident all through the Far West. Established congregations are adding new members, new missions are being opened, new churches are being built. And there is another mark of growth: the missionary districts of the Church in the West are drawing closer to the point where they can cease to be financially dependent on the whole Church and can assume diocesan status.

What is a missionary district? There are ten missionary districts in the continental United States, all of them in the West (see map, pages 30-31). The difference between a mission-

ary district and a diocese is roughly similar to the difference between a mission and a parish. The simplest distinction is a financial distinction: unlike a diocese, which to a greater or lesser extent provides the funds for its own support, a missionary district is the financial responsibility of the whole Church.

There are other differences between a diocese and a missionary district. A diocese chooses its bishop in diocesan convention, while a missionary bishop is chosen by the House of Bishops. A diocese sends eight deputies to General Convention; a missionary district sends only two.

During the 1950's three of the Church's missionary districts attained diocesan status: New Mexico and Southwest Texas in 1952, Northwest Texas in 1958, Arizona in 1959. This year, the District of San Joaquin is expected to make this important transition.

How does a district become a diocese? The procedure, which is carefully defined by the laws of the Church, requires study and affirmation both by representatives of the district itself and by representatives of the whole Church.

First, the clergy and laity of the district, meeting in convocation, must make the decision to assume diocesan status. A special convocation must affirm this decision. Then the matter

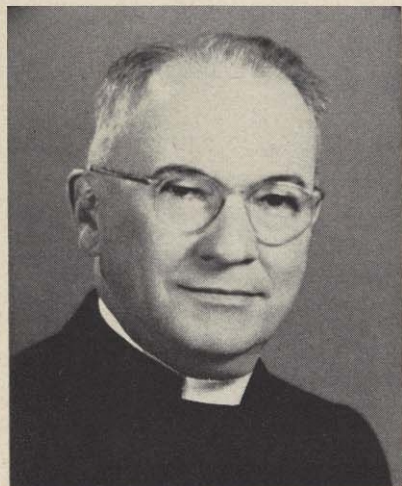
goes to the Church's General Convention. The district is required to prove that it can provide for the support of its bishop, and that it has at least six parishes and six resident priests. The district's petition must be approved by a majority of both the House of Deputies and the House of Bishops. If approval is given, the district may, if it wishes, immediately seat six deputies in addition to the two it already has.

THE Missionary District of San Joaquin, which at the 1961 General Convention will petition to assume diocesan status, is a good case history of how this procedure works in the actual life of the Church.

Geographically, San Joaquin comprises over 55,000 square miles, one-third of the State of California. Half of the district is mountains; half is a plains region, in the valley of the San Joaquin River. Tourists know San Joaquin as the site of Yosemite National Park.

The economic development of San Joaquin began with the Gold Rush. Since then the region has become one of the most fertile agricultural areas of the nation, producing cotton, fruits, vegetables, wines, and livestock. In recent years light industry and manufacturing have come into the area, as have two major military establishments.

continued on next page



Bishop Walters

District into Diocese *continued*

The Church came early to this area, although Episcopalians were only a minority group among the first settlers. In 1848 the first Episcopal service was held in a hotel in Stockton. In Sonora, now the museum area of the Gold Rush period, St. James' parish has the State's oldest church in continuous use—a hundred-year-old carpenter-Gothic building.

But such reminders of the frontier past are only one facet of the District of San Joaquin. Today the area is still a frontier, and the missionary program of the Church serves contemporary pioneers who come to live in the new military installations, on farms, or near growing industry.

The new church at Murphys, in the historic gold country, was organized four years ago by an energetic young clergyman. Ten people met first in the Adventist church and later in a funeral parlor. Today a church edifice has been completed and a hundred parishioners attend on the average Sunday. Ten years ago the Church of St. Francis, Turlock, was celebrating the Holy Communion in the upper room of an office building; today the active congregation has a pretty church flanked by garden, Sunday school rooms and recreation halls.

Two huge military installations are presenting special pastoral problems. One of these, near Lemoore, is the largest naval jet base in America. The other dates from 1944, when the federal government enclosed over 1,400

square miles of the Mojave Desert as a Naval Ordnance Test Station where physicists, chemists, engineers, and mechanics work together to develop and test military weapons. Business followed the military, and now 20,000 people live at Indian Wells Valley—14,000 on the base and 6,000 outside it.

Another challenge to the Church in the San Joaquin Valley is the seasonal influx of farm laborers. Agriculture in the Valley depends at harvest time on migrant workers. Some are American citizens who follow crop harvests around the country; others are Mexicans. Although the farm economy cannot operate without this source of labor, the workers pose grave problems of health, housing, education, and welfare. The Church has several missions to the migrants, but the bishop is the first to say that results have been disappointing.

SAN JOAQUIN has been a missionary district since 1910. In recent years, it has been one of the fastest-growing jurisdictions in the Church. Since 1950 its population has increased 23 per cent; the number of Episcopal communicants has risen 73 per cent.

But growth has not always been the district's hallmark. Only sixteen years ago, when the present Missionary Bishop, the Rt. Rev. Sumner F. D. Walters, accepted the call to San Joaquin, another priest had declined the episcopacy because he believed that the district was hopeless and should be abandoned. At that time San Joaquin contained only 13 clergy, 3,100 communicants and 4,500 baptized persons; 21 church buildings, and 20 parish halls and rectories. There were only eight self-supporting parishes.

Today, most of these statistics have tripled. Eighteen new missions have been established; eleven former missions have attained parish status. There are now 37 parish clergy; about 10,000 communicants and 15,000 baptized persons; and 120 buildings belonging to the Church.

By another important yardstick—giving to the Church—growth has been even greater. Contributions by San Joaquin congregations are ten times as much as in 1944.

With this record of Church expansion, it was clearly only a matter of time until the district decided to apply for diocesan status. In fact, if one looks at the district's recent financial figures, it might seem that the decision could have been taken sooner. San Joaquin has not been financially dependent on the national Church for several years. Last year, for example, San Joaquin sent \$33,000 to the national Church, and received \$15,000. And the amount spent by the district on its own work has greatly exceeded the amount it has received from outside. In the fifty years of the district's existence, the national Church has allocated to it, altogether, about one million dollars. By contrast, in the sixteen years of Bishop Walters' tenure, the district has spent two and a half million on building new missions.

The cost of expanding its mission is, in large part, the reason why San Joaquin has delayed making the transition from district to diocese. To become a diocese, a district must raise an endowment fund large enough to guarantee the support of its bishop out of interest on the endowment. While San Joaquin has for several years been paying its bishop's salary, it has done so out of its current income. The need to raise money for strengthening existing parishes and missions, and for founding new missions, seemed more urgent than establishing an endowment fund.

Finally, however, the District of San Joaquin determined to raise the funds needed to make it the Diocese of San Joaquin. Five years later, as a result of remarkably effective cooperation between clergy and laity, the goal seems to be in sight.

ONCE the decision to establish the Diocesan Advance Fund had been taken, a group of fifty laymen from all parts of the district went into action.

They visited every parish and mission, conferring with vestries and bishop's committees (a bishop's, or mission, committee is the governing body in a mission, as the vestry is in a parish). They explained the campaign for funds to secure diocesan status.

This thorough campaign of lay visitation produced a ground swell of enthusiasm throughout the district. At the latest count, a total of \$350,000 (\$150,000 in cash, the rest pledges) had been contributed. And not only has enough money been given to ensure financial autonomy for San Joaquin, but \$50,000 has been raised for building offices in Fresno, the see city, and in 1959 \$163,000 was pledged to the capital fund for enlarging the Church Divinity School of the Pacific.

Of the many factors contributing to the success of San Joaquin's drive to complete its Diocesan Advance Fund, one of the most notable is the enthusiasm and initiative of the laymen working in the drive. Active lay participation in the life of the Church is not an unusual phenomenon in the district; in fact, Bishop Walters has consistently emphasized the importance of a positive, dynamic ministry of the laity.

As part of the program for developing the lay ministry, each year a group of laymen meet for several days at the district's Camp Joaquin in the Sierras. Last summer the group made a radical study of the layman's role in the Church.

A special training session for lay readers is held each year at the Cathedral in Fresno. The men are instructed in the doctrines, spiritual practices, and public services of the Church, as well as in speech; but they must pass an exacting examination before the Bishop will license them. As a result, they feel privileged to be a part of the ministry of the laity. First and foremost, these men are trained to be evangelists.

Bishop Walters' attitude about evangelism is a vital factor in the Church's growth in the district since he has been its chief pastor. It has also been a source of difficulties, however,

for his conception of the religion to be evangelized differs from that of the average churchgoer in the area.

The conservative Protestantism of the early settlers frequently survives today. As one San Joaquin clergyman describes it, "They are good people, but they define goodness in terms of how one acts. If a person avoids cards, liquor, and going to ball games on Sunday, he's a good Christian."

Bishop Walters emphasizes a different kind of responsibility. While agreeing that good ethical conduct is an essential by-product of Christian faith, he does not believe it is the end and aim. In his address to the district convocation in 1960, Bishop Walters pointed out that "evangelism purposes to bring to each person an experience of God through Christ. It brings the gift of loving concern for the other person's highest welfare, and is strong because it proceeds from deep personal faith."

RAPID GROWTH and change in the District of San Joaquin complicate Bishop Sumner Walters' task, yet he seems to administer the work of the Church with a minimum of overhead. His office is at his home, in Stockton; he averages 3,000 miles a month as he drives his car around the district.

He is President of the Province of the Pacific, which includes six dioceses and six missionary districts on the mainland, as well as the Districts of Alaska, Hawaii, and the Philippines, and president of the board of the Church Divinity School of the Pacific. Before coming to San Joaquin in 1944, Bishop Walters served parishes in California, Missouri and Kansas. A native of New Jersey, he is a graduate of Princeton University and General Theological Seminary. He and his wife, the former Evelyn Nelson Turpin of Macon, Georgia, have two children: a daughter, Mary Ann, and a son, Sumner, Jr., now an associate secretary of the Department of Christian Education of the National Council. Mrs. Walters is a national leader in Episcopal women's work.



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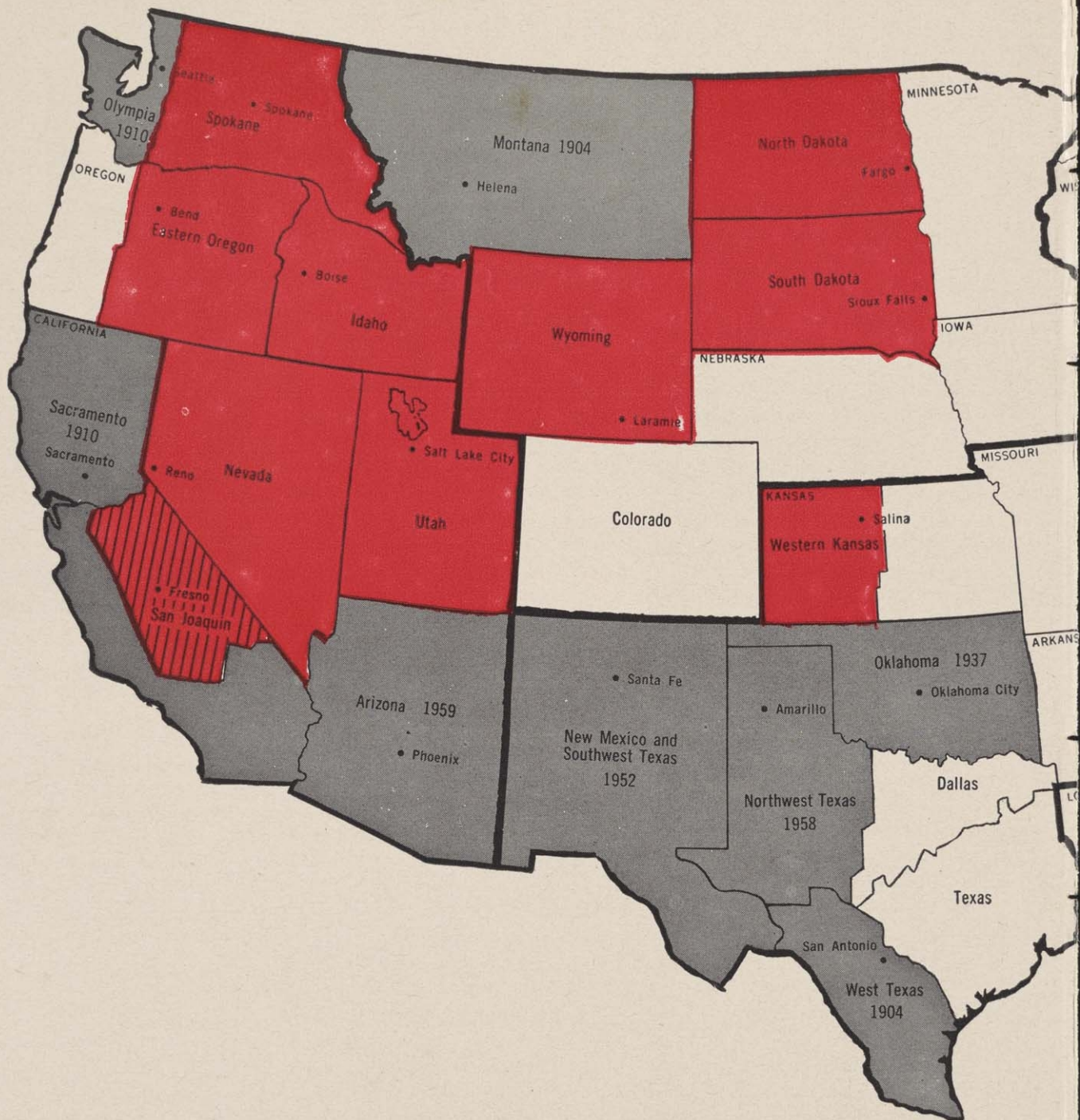
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The Western Missions

District	Bishop	See City	Communicants	Established
1. Eastern Oregon	Lane Wickham Barton	Bend	4,430	1907
2. Idaho	Norman Landon Foote	Boise	4,697	1907
3. Nevada	William Godsell Wright	Reno	3,157	1907
4. North Dakota	Richard Runkel Emery	Fargo	3,689	1883
5. San Joaquin	Sumner F. D. Walters	Fresno	8,879	1910



the EPISCOPALIAN

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FEBRUARY, 1961

Lee Window Dedicated

THE VERY REV. HARRY B. LEE, dean of St. James' Episcopal Cathedral, was honored by members of the congregation with the presentation of a chancel rose window for the cathedral.

The surprise presentation was made on the third Sunday in Advent during the 11 o'clock service when James Barnum, senior warden of the Cathedral Chapter, made the announcement.

A scroll containing this inscription was read by Mr. Barnum: "We dedicate the chancel rose window to our spiritual leader, our dean, and our friend, Harry Beekman Lee, in grateful recognition of his dedicated service to his church, his inspired leadership, and his great love so freely given to the members of the Cathedral congregation." The names of those who gave the window were included on the scroll.

Taken completely by surprise at the time of the announcement, Dean Lee said, "Nothing which has ever happened to me has touched me so deeply. I am grateful to you for this expression of your loyalty and friendship. Thank you so very much."

The Harry B. Lee window is being placed directly over the altar in the sanctuary. It is in the form of a twelve-petal rose with the Greek letters standing for the name of Christ, Chi Rho, in the center. In the petals are the symbols of the twelve apostles, and the circle around the rose, symbolizing eternity, is red to signify the blood of the martyrs.

It is expected that the faceted glass window, now being completed at the Cummings Studios in San Francisco, will be installed in January.

Central Deanery Holds Meeting

THE ANNUAL fall meeting of the Central Deanery, consisting of all members of congregations in the area, was held at St. James Cathedral, Fresno, Sunday, Dec. 4. The Rev. J. J. Hancock on Hanford, dean of the Central Deanery, presided.

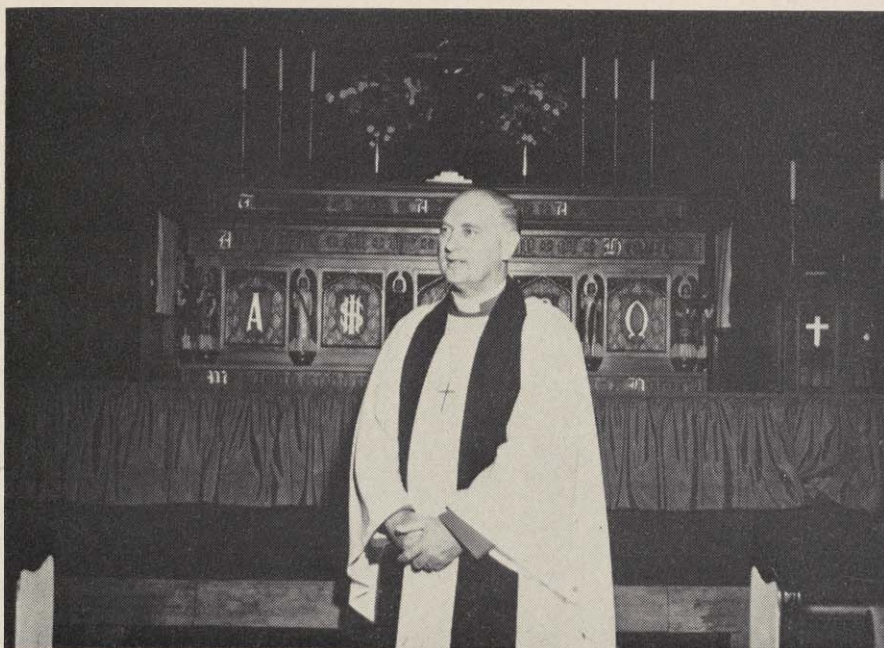
The meeting started at three-thirty in the afternoon with a forum on "The Doctrine of Salvation and the Soul's Emotional, Mental, and Social Health." The Rev. Harry B. Lee, dean of the cathedral, spoke from a theological standpoint; Dr. Norman Henderson, clinical psychologist of Fresno, on the psychological aspects; and Kings County Welfare Director Henry Rible of Hanford, on the sociological.

Following a dinner served by the Episcopal churchwomen of the Cathedral, the Very Rev. Harry B. Lee spoke on "Diocesan Status, Its Meaning and Advantages."

A consideration of Christian stewardship—"The Christian's Task of Furthering the Conversion of the World by Worshipping, Witnessing, Sacrificing, and Giving"—was a major part of the program. Leaders were the Rev. Max Drake of Reedley, Mr. Donald Barnhouse and Mr. Charles Iden, of St. Paul's Church, Visalia.

Other participants included the Rev. Wayne Parker of St. Mary's Church, Fresno; the Rev. Canon Thelin of the Cathedral; the Rev. J. H. Miller of Lemoore; the Rev. George Swanson of Coalinga; and Messrs. Robert Carter and George Wood, of St. Columba's Church, Fresno.

Don't miss "District into Diocese," on San Joaquin, p. 27.



The Very Rev. Harry B. Lee, dean of St. James' Episcopal Cathedral.

Joseph Edgar Livingston

WITH GREAT SORROW we record the death of the vicar of St. Peter's Mission, Arvin, on the evening of St. Stephen's Day, Dec. 26, 1960, at Merced. Driving a short distance with his brother, the rector of St. Luke's Merced, their car was hit by a train, resulting in serious injury to the latter, as well as in death to the former.

We give our deep sympathy to his wife, Aline, their two lovely little girls, his mother and brothers. Mr. Livingston was deeply appreciated and admired by his parishioners, who felt so fortunate to have a man of his experience and ability as their pastor. May God bless him in the new life which he has entered and may light perpetual shine upon him. May the love of God sustain and comfort all those to whom he was dear.

Norman Ellsworth Young

THE REV. NORMAN ELLSWORTH YOUNG, head of the English department and director of athletics at Burroughs High School, Ridgecrest, Calif., died June 5th in China Lake. He suffered an internal hemorrhage and collapsed on the steps of the station chapel at the U.S. Naval Ordnance Test Station at China Lake.

Mr. Young was born in Detroit, Michigan, in 1907. He was a graduate of Pacific University and the University of Oregon, and was ordained to the priesthood in 1944. From 1943 to 1945 Mr. Young was vicar of St. James' Church, Lindsay, and St. John's Church, Tulare. He was rector of St. John's Church, Lodi, from 1945 to 1948 and from 1949 to 1950 he was locum tenens at St. Michael's Church, China Lake. Mr. Young frequently served as a supply priest in Ridgecrest, Lone Pine and Bishop.

Surviving are his wife, Helen, a son, and a daughter.

District Calendar

- Feb. 19 A.M. Bishop at Lemoore
P.M. Bishop at Avenal
26 A.M. Bishop at Lindsay
P.M. Bishop at Oakdale
Mar. 5 A.M. Bishop at Los Banos
P.M. Bishop at St. Stephen's,
Stockton
12 A.M. Bishop at Ridgecrest
P.M. Bishop at Tulare

The Bishop's Page

Sumner Walters



Forty Days, Two Triangles

MORE PEOPLE attend church on the Sundays of Lent than they do on those of the other seasons of the Christian Year. The commemoration of Jesus' forty days of preparation in the wilderness deals with real problems and needs.

The season starts with the story of the temptations: to our Lord to break his fast, to seek fame miraculously and selfishly, to grasp at personal power. Here we have "the world, the flesh and the devil." This is one triangle.

The other triangle is the ancient Christian answer to the above: prayer, fasting, almsgiving. These spiritual duties deal with the obstacles which confronted Jesus as he made ready for his life work.

As a student of human nature, our Lord would understand immediately our modern parallels for the satisfaction of physical appetite: the "you" appeal of advertising, catering to all kinds of craving of the flesh; many people's love of fame or notoriety; love of personal power, whether on the

part of a tyrant, or a dictatorial member of a family or of a parish. Such displays of human selfishness have been evident in every generation of man.

The satisfactions promised to Jesus by Satan—bread, notoriety, personal power—are of the lower order of the joys of life. The rewards for observing the three notable duties—self-mastery, fellowship with God, the sacrificial spirit—are infinitely higher in value, but less well understood or sought after. Still these are the main subject matter of a good Lent.

Which of the two triangles has the ascendancy in our life? Indulgence, vanity, wilfulness, or self-control, Godliness, the generous heart? Consciously or unconsciously, large numbers of people seek the Church to find the way to the better life, to discover the way of salvation. That is the principal reason for greater church attendance during the forty days. "Seek and ye shall find. Knock and it shall be opened unto you."

A Missionary Thanksgiving

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth; we give thee most humble and hearty thanks for the revelation of thyself in thy Son Jesus Christ; for the commission to thy Church to proclaim the Gospel to every creature; for the apostles who, in obedience to thy will, carried the Gospel throughout the world; for those who have gone to the ends of the earth to bring light to them that dwell in darkness and in the shadow of death; for the innumerable company who now praise thy Name out of every kindred and nation and tongue. To thee be ascribed the praise of their faith for ever and ever. *Amen.*

Diocesan Advance Survey

AS OF DEC. 30, 1960

	PLEGDED	PAID
Arvin	\$ 1,500	\$ ———
Avenal	3,600	580.75
Bakersfield		
-St. Luke's	6,300	———
-St. Paul's	52,200	3,000.00
Corcoran	2,520	———
Delano	5,940	1,980.00
Fresno		
-Cathedral	70,000	———
-St. Columba's	18,720	196.00
-St. Mary's	3,600	———
Lemoore	1,800	600.00
Lindsay	6,300	636.00
Lodi	18,900	2,160.00
Lone Pine	6,300	1,050.00
Los Banos	8,100	2,800.00
Madera	9,000	1,000.00
Manteca	3,024	———
Mendota	900	300.00
Merced	18,000	1,500.00
Modesto	28,800	1,000.00
Oakdale	9,720	———
Porterville	———	500.00
Reedley	11,160	———
Ridgecrest	6,000	1,000.00
San Andreas	2,520	50.00
Shafter	2,700	550.00
Stockton		
-St. Anne's	11,160	955.00
-St. John's	48,000	———
-St. Stephen's	5,940	———
Taft	1,800	190.00
Tracy	5,940	———
Tulare	8,100	———
Visalia	28,080	1,700.00
	\$406,624	21,747.75
Individual gifts—		
1960		9,501.00
		31,248.75
Individual gifts—		
1959		1,700.00
Grand Total		\$32,948.75

● \$5,000 of the pledge of \$163,000 to the Church Divinity School of the Pacific has been sent this year.

● Additional gifts to the Advance Fund have been received from Mr. and Mrs. Walter F. Willmette in memory of Martha Louis Porter; and from Mrs. Erma Robinson in memory of her mother Lucilla Cramer.

THE DIOCESE OF SAN JOAQUIN

Why Diocesan Status?

MESSAGE No. 2

WITHOUT REPEATING what I wrote to you recently, let me add a few thoughts to those previous ones.

It is my earnest hope that our Convocation in January will vote to apply for recognition of the Missionary District of San Joaquin as an independent Diocese. Let us keep these points in mind:

There are ten missionary districts: Eastern Oregon, Idaho, Nevada, North Dakota, South Dakota, Salina (western Kansas), Spokane, Utah, Wyoming, San Joaquin. After 50 years as a district, ours has grown in numerical and financial strength to a point where we are more ready than any other district to take upon ourselves the full responsibility for our overhead expenses and for assisting our mission vicars' salaries and travel cost.

The Episcopal Church is a "connectional Church," not one where each congregation is an independent law to itself. The Bible is our final doctrinal authority and General Convention is our final legal authority. All parts of the national Church are responsible to one another and for one another. Learned, devoted, generous representatives (clerical and lay "deputies") to General Convention from every state and diocese or district, together with the bishops, have the government of the Episcopal Church.

We are deeply grateful for all the hundreds of thousands of dollars which the whole Church for five decades has given and sent to help

with the growth of San Joaquin. Our own giving to the Church's total national program has increased from \$3,000 in 1944 to almost \$30,000 in 1960.

This year our assistance from the national Church is about \$15,000. If General Convention grants diocesan status to us, it means that beginning with 1962 we will absorb that amount in the budget provided by our own giving. Half or more of this \$15,000 will come from endowment fund income. At present, about \$8,000 is produced by the \$190,000+ now in hand. Another \$150,000 is guaranteed from the pledges made in the 1959 campaign for this purpose, for the Divinity School and for a diocesan office building.

This fall, by National Council appointment, I have visited several mission fields. I wish you also could see the work done by hundreds of our finest clergy and lay workers among the 94 Indian missions in South Dakota (humble, plain little chapels); among the mountain and city mission churches in Puerto Rico (where our Church is in the front rank in the cause of ecclesiastical and patriotic freedom); among the dozens of mission churches in many parts of Alaska, remote, isolated.

To me, the need for releasing San Joaquin's aid from the national treasury to work that should be extended in fields like those mentioned above, is ONE of the BIGGEST REASONS for DIOCESAN INDEPENDENCE!

Summer Walters



The Rev. Robert Harvey, who presented Robert F. Slocum to Bishop Walters for ordination to the priesthood, is shown changing the new priest's stole. The Rev. Charles Sunderland of Taft, the preacher at the service, is at the left; Dr. H. N. Tragitt of Bishop, Litanist, is at the right. Also participating, but not shown, were the Rev. Edward Key of Shafter and the Rev. Gordon Scovell of Delano.

Ordination at Lone Pine

For the first time in its history, on Dec. 10 Trinity Memorial, Lone Pine, was the scene of an ordination. Robert F. Slocum, who came to Trinity last summer, was presented to Bishop Walters for ordination by the Rev. Robert M. Harvey of Ridgecrest. Fr. Harvey has been serving Trinity as priest-in-charge for the past year.

Mrs. Dorothy Slocum, wife of the ordinand, was guest organist. The sermon was preached by the Rev. Charles Sunderland of Taft. Dr. H. N. Tragitt of St. Timothy's, Bishop, said the Litany, while the Epistle and Gospel were read by the Rev. Gordon Scovell of Delano and the Rev. Edward L. Key of Shafter, respectively.

Following the service a reception, given by the women of Trinity, was held for the new priest, his wife, and their guests, in the parish hall.

Cathedral Youth

Ten little "ducks" from the Cathedral journeyed out one wet November Saturday with Canon Harold B. Thelin and bus driver Claude Hurst.

The group sailed in the bus to Reedley's Good Shepherd Church, on to Dinuba for lunch, then to St. Paul's in Visalia, and St. John's in Tulare, leaving a trail of sprayed cars behind.

They had to spend most of the day in the bus, but got out to visit each church. The trip was a reward for outstanding summer church attendance.

Dean Lee admitted six boys to membership in the Cathedral acolyte group at services in December: Bill Barrick, Roger Falk, Bobby Fargeson, Stephen Guertin, Jimmy Gurnard, and Steven Wentland. They are under the direction of Walter McKinsey and Tom Flammang.

Bishop's Diary

DECEMBER

- 2 San Francisco: Northern California Council of Churches
- 4 Sonora, Stockton
- 5 Fresno
- 7-8 San Francisco: National Council of Churches
- 9 Fresno, Bakersfield
- 10 Lone Pine: ordained the Rev. Robert F. Slocum
- 11 Arvin, Bakersfield

- 12 Bakersfield: luncheon with clergy wives of Southern Deanery
- 16-17 Coalinga
- 18 Coalinga, Avenal, Hanford, Fresno
- 19 Fresno
- 20 Twain Harte: ordained the Rev. Andrew G. MacDonald
- 25 Stockton
- 26-27 Merced
- 30 Los Angeles: Burial Office for the Rev. Joseph E. Livingston

St. Paul's, Bakersfield

New Associate Rector

► Arriving in St. Paul's Parish, Bakersfield, in time to participate in Christmas activities was the Rev. Harry Leigh-Pink, the new associate rector. He and the rector, Rev. Victor R. Hatfield are well known to each other, having served together in the Diocese of Sacramento.

Mr. Leigh-Pink came to St. Paul's from Grass Valley, where he had been rector of Emmanuel Church since 1956.

A native of England, he was educated at Wycliffe College and the University of Toronto. He served as editor of *The Canadian Churchman* for two years before going to Grand Rapids, Michigan, to become canon of St. Mark's Cathedral.

Before going to Grass Valley, he was chaplain of the Navy Family Chapel, Long Beach; rector of All Saints' Church, Long Beach; and chaplain and superintendent of Seamen's Church Institute, Los Angeles.

Prior to entering the ministry, Mr. Leigh-Pink was a newspaperman and author of mystery novels and short stories.

With him in Bakersfield are his wife, Dorothy, and children, Peter, 15; Robin, 11; Phyllis, 6; and Janet, 3. The family is at home in the church's rectory at 3016 Sunset Avenue, which the Hatfields vacated when they moved to 2433 Alder Street.

The rector thanked the Rev. Frederick E. Stillwell for his assistance on many occasions in the interim period.



The Rev. Harry Leigh-Pink, new associate rector, St. Paul's, Bakersfield.



Girls Friendly Society Halloween party in Visalia (at left) is enjoyed by Mrs. John Williamson, the Rev. Victor Rivera, Mrs. Bud Ericson, Miss Winnie Manoogian, and



Marcia Black. Table decorations were made by the girls. At right is a backyard cook-out held by the Visalia group in October.

The former vicar of St. Michael's China Lake, is continuing his assistance at services.

► The traditional Christmas Eve candlelight communion at St. Paul's filled the church to capacity. Christmas music was sung by St. Paul's choir, under direction of Louise Tiffany Evans with Mary Cornell as organist. The church was beautifully decorated by the Altar Guild, of which Mrs. Ruth Galloway is director.

Only the children were hampered by lack of facilities because of the building program now under way. The rector expressed regret that the church school was forced to forego the traditional festival and pageant. Instead, the pupils gathered in the church for carols and films. Food was contributed for the church's missions to the migrants.

► At their December meeting in the church, the rector installed the officers for 1961 of the Women of St. Paul's. For the second consecutive year Mrs. Clark Surbeck was made president. Other officers are Mrs. Ray Blair, first vice-president; Mrs. David Evans, second vice-president; Miss Elizabeth Hammond, secretary; Mrs. Julia Carson, treasurer; and Mrs. A. M. Tuttle, historian.

► The Rev. Frederick A. Schilling, Ph.D., former rector of St. Paul's returned for his fourth annual Bible Seminar in late November. This series,

which has proved popular through the years, drew an attendance of five clergymen from the Diocese of Arizona, four from the Diocese of Los Angeles, and twelve from San Joaquin.

Dr. Schilling, now rector of St. Jude's, Burbank, lectured on "The Lord, the Lord's Prayer, and the Lord's People."

On each of the first two days, those attending were guests of Mrs. Hatfield for a tea at the rectory. Meals during the conference were prepared and served by a committee from St. Timothy's Guild, with Mrs. Rose Parry as chairman.

Three churches joined to welcome Bishop Walters for evening confirmation services at St. Paul's in December. The church was filled for the presentation of candidates by the Rev. Mr. Hatfield for St. Paul's, the Rev. Gordon C. Ashbee for St. Luke's Mission, Bakersfield, and the Rev. C. A. Sunderland for St. Andrew's Parish, Taft.

The adult class from St. Paul's included: Mr. and Mrs. Kelsey J. Adams, Mrs. Doris E. Clegg, Mr. Frederick W. Flitcraft, Mr. Giles S. Flitcraft, Miss Lucile Isabel Hallet, Miss Deborah Ann Johnson, Mr. Carlyle Johnson, Miss Judith Anne LeFlore, Miss Martha Sue McCullen, Mrs. Eleanor G. Osell, Mrs. Barbara L. Pease, Mr. and Mrs. Richard S. Perry.

Following the service, a reception was held in the church offices, with refreshments furnished by the Women of St. Paul's.

Joint Confirmation at Cathedral

Bishop Sumner Walters confirmed a group of eighty at St. James' Cathedral on the fourth Sunday in Advent. Candidates were from the Cathedral, St. Columba's, and St. Mary's all of Fresno; Trinity Church, Madera; St. Luke's Merced; and All Saints, Mendota.

At the service, the Bishop spoke of his recent visits to the Church's missionary areas in Alaska, North Dakota, and Puerto Rico.

Participating clergy were Dean Harry B. Lee, Canon Harold B. Thelin, George Turney, Wayne Parker, and William Richmond. Following the service, a reception was held in the Fireside Room.

Convocation To Meet

The annual Convocation and Episcopal Churchwomen's Meeting of the Episcopal Missionary District of San Joaquin was held at the Church of the Saviour, Hanford, on January 29-31, 1961.

According to the Rev. J. J. Hancock, rector, the occasion marked the fiftieth anniversary of the first service held in the present church building.

It was expected that this Convocation would vote to change the status of San Joaquin from a missionary district to a diocese subject to the approval of the General Convention.



The Rev. Corwin Calavan chats with a part of the conference group at the family camp. (This picture was inadvertently left out of the January issue—our apologies—Ed.)

Camp San Joaquin provides facilities for a busy summer schedule of district camp groups and conferences.



St. Paul's, Visalia, Comes of Age

By Elwyn Peterson, Vestryman

WEBSTER HAS in a few words stated the theme of this message when he defines growth as the "gradual development toward maturity." Surely this has been the story of St. Paul's, Visalia.

Those who work in agriculture or in gardens know that, while growing is a natural phenomenon of nature, we first must have the preparation—the timing and the planning. As with the seed, we should work in fertile fields for maximum results; and with man, growth is stimulated when we deal with the intelligent and receptive mind and heart.

My text is from the third chapter of First Corinthians. St. Paul says: "After all, who is Paul? Who is Apollos? I may have done the planting and Apollos the watering, but it was God who made the seed grow. The planter and the waterer are nothing compared with him who gives life to the seed. Planter and waterer are alike insignificant, though each shall be rewarded according to his particular work."

We too must remember that, while each of us has been and will be rewarded for our individual efforts in the growth of St. Paul's, Visalia, the great motivating force and the ultimate rewards are in the hands of our Lord. Our growth in communicants and in physical plant over the years has in part been the measure of the sacrificial giving and devotion of each in his own way, to the glory of

God and the extension of His kingdom on earth.

Episcopal services were held here in Visalia more than eighty years ago, and in 1879 the Rev. D. O. Kelley began conducting services regularly. The first church building was on North Church Street; later it was moved to Center and Encina. In 1910 the parish house was built, while the Rev. Lee Wood was Vicar, and later the rectory was sold and moved from the property.

Current Growth

The current period of growth began in 1944, when Bishop Walters was consecrated and 1945, when a recently ordained priest named Victor M. Rivera, and his wife Barbara, accepted the call to St. Paul's. Here in 1945 begins what I would term an unparalleled record of progress in the entire District—a spiritual growth that cannot be measured in terms of men, women, children, or plant and material. This is a dynamic and living strength giving us a closer communion with each other and with our faith.

However, since we must have some comparative values and statistics, the record shows that we have increased in communicants from 151 in 1945 to almost 600 with our confirmation class of November. This represents an increase of almost 300%.

A comparative measure of this growth can be more easily seen in the growth of the District as a whole from 3,500 to almost 9,000 in the same period, or almost 160%. And

we should take pride, not falsely, in the progress of the entire District as well, which shortly will accomplish its great aim of becoming a diocese, self-supporting and able to take its proper place in the ever-growing importance of the San Joaquin Valley.

Obviously many of those who make up our roster of communicants are somewhat new to St. Paul's (you can't gain 300% without a lot of new faces), so perhaps we should recall a bit more of our history.

Early Growing Pains

Having served a number of years as your vestryman, I have become most familiar with the financial history of our operation. I recall working as an assistant to Ed Anderson, Canvass Chairman, on my first Every Member Canvass when the total budget was \$4,000. That included all salaries, if you wondered whether anyone was being paid.

With rare exceptions, in those days all giving to the church was purely token giving, and no one had even a remote conception of sacrificial pledging. You can imagine the challenge it was to consider the building of the present sanctuary and moving the parish hall to this location. To the then old-timers, to raise \$35,000 in three years for building, and increase the budget, were impossibilities. But it was moved, seconded, and carried that we should start building. We already had the site.

In those days, this parish hall was used for everything but the actual

services, Mr. Rivera's office was about the size of a phone booth, and if anyone came for counsel or advice there was practically no privacy. Any group larger than four needed a shoehorn to get behind the gas heater that was always in the way!

In 1949 we built the first section of the sanctuary, with many members contributing their time and special talents to the job. I am sure the faint-hearted could never have stood the shock of a general contract, and Fr. Vic became a kind of general superintendent, assisted by such professionals as Larry Lyles and Henry White.

Soon it was evident that we had more growing pains. The ladies had no meeting place, toilet facilities were almost nil (and still are), and people were still being put into Mr. Rivera's office with a shoehorn. The vestry, again working with a representative building committee, decided to conduct another building campaign at the same time the old pledges were expiring.

On Our Own

Our first drive was assisted professionally, and that gave us the key for the second effort, which we conducted ourselves. Our banking experience had been excellent and the bank gave us a new loan based on the old repayment schedule.

In 1952 the guild room was completed, two offices built, and the church was extended to the west by twenty five feet, together with a beautiful brick cloister that connects the sanctuary to

the offices. Out in the courtyard you can still see the cement walkway to what was originally the entrance to the church.

By 1955 we had increased our communicant strength almost 150% and with this came the post-war rush of children of church school age. Once more the challenge, the faith, and the response from the parishioners of St. Paul's.

Dream Come True

We now have on our north boundary the Sunday school wing in memory of Henry White, who as junior warden assisted in the supervision and construction of the building. In it are a choir loft and classrooms of a size suitable to larger classes. Now we are close to the realization of many dreams. It seems almost incredible—growth from less than \$4,000 in annual giving to our present over-all annual dollar outlay for budget and capital of \$80,000 is indeed a milestone.

In closing, again a quotation from St. Paul, "In this work, we work with God, and that means that you are a field under God's cultivation, or, if you like, a house being built to his plan. I, like an architect who knows his job, by the grace God has given me, lay the foundation; someone else builds upon it. I say only this, let the builder be careful how he builds! The foundation is laid already, and no one can lay another, for it is Jesus Christ himself."

News from the Cathedral Clubs

George Winther was elected **Cana Club** president at the Christmas party of the Cathedral married couples club. Assisting him in 1961 will be Art Smith, vice-president, and Ralph Brown, treasurer.

The party started at the Cathedral with dinner, then adjourned via the Dean's Wagon to the William Cheatham's for caroling.

At the **Men's Club** December meeting, those in attendance were given a behind-the-scenes look at our country's Distant Early Warning system.

Speakers from the telephone company, a direct phone line to a Strategic Air Command base at Colorado Springs, and illuminated maps made the program a complete presentation of the DEW line.

The men heard how the Air Force that day had been alerted about Russian subs in the Atlantic, bombers over Siberia, and unidentified American planes over Canada; and how the reports were checked out.

Mrs. Willetta Eichorn was installed as president of the **Cathedral Club** at the December meeting. Other officers are Mrs. Emilie Druey, vice-president; Mrs. Emily Lagerquist, secretary; and Miss Gertrude Shipp, treasurer.

The members of this organization for business and professional women recently acquired equipment for the Fireside Room fireplace.



Girls' Friendly Society junior camp at Camp San Joaquin, August 7-13, 1960.

DIRECTORY OF SAN JOAQUIN

The Rt. Rev. Sumner Walters, M.A., S.T.M., S.T.D., *Bishop*
President, Province of the Pacific

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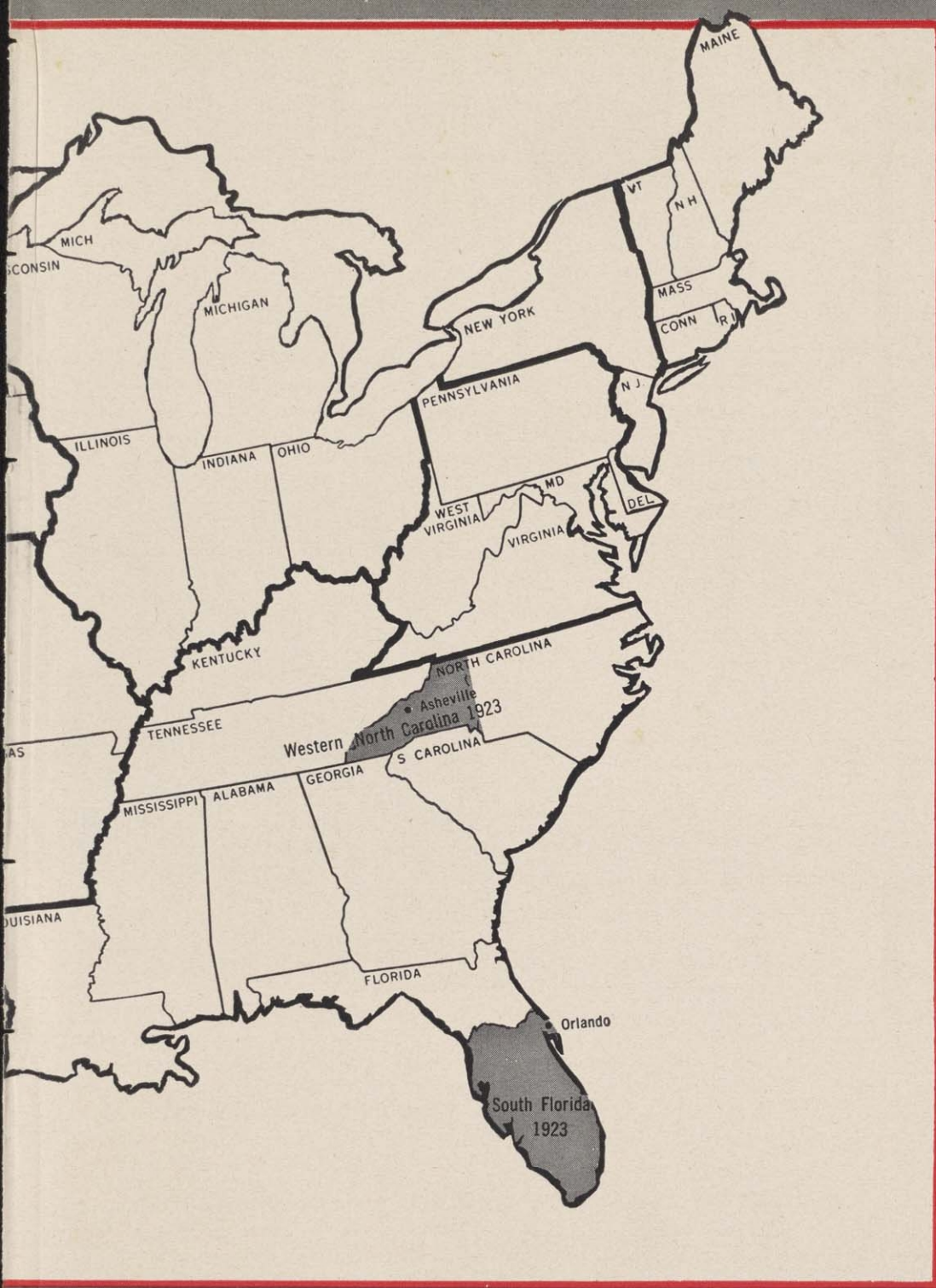
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LEGEND



MISSIONARY DISTRICTS



MISSIONARY DISTRICTS
ACHIEVING
DIOCESAN STATUS
BETWEEN 1900 AND 1960



PLANNING FOR DIOCESAN
STATUS IN 1961
(SAN JOAQUIN)

onary Districts

District	Bishop	See City	Communicants	Established
6. South Dakota	Conrad Herbert Gesner	Sioux Falls	11,500	1883
7. Spokane	Russell Sturgis Hubbard	Spokane	10,767	1892
8. Utah	Richard Simpson Watson	Salt Lake City	3,328	1907
9. Western Kansas	Arnold Meredith Lewis	Salina	3,115	1901
10. Wyoming	James Wilson Hunter	Laramie	8,038	1907

Statistical Source: Episcopal Church Annual 1961

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CHANGE IN MANHATTAN SKYLINE—

Final plans for the twelve-story, \$4,917,400 new national headquarters of the Protestant Episcopal Church (see photograph of artist's sketch) have been approved by the Housing Committee of the Church's National Council.

Scheduled for occupancy late in 1962, the building will house the National Council and related agencies in nine floors containing some 101,680 square feet of usable floor space. The top floor will contain an apartment for the Presiding Bishop and the first two floors will include a chapel, an Episcopal information center, and the Seabury Press bookstore. Now working in three separate locations in New York City and Greenwich, Connecticut, some 300 officers and staff employed by the National Council will be able to operate more efficiently when all are housed in the new building.

Before demolition begins on the site, located near the United Nations, on the northwest corner of Second Avenue at East 43rd Street, the Council is assisting residential tenants in relocating. Speaking of the structure which he designed to be contemporary and to suggest the ecclesiastical traditions of the Episcopal Church, architect Frederick J. Woodbridge said, "The whole effect will be crisp and strong."

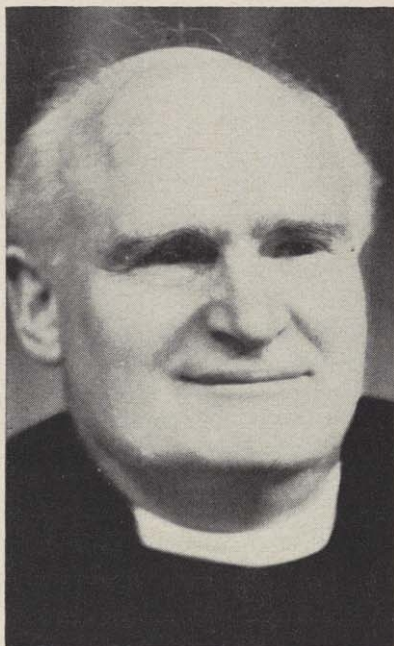


WHEN IS A CHRISTIAN NOT A CHRISTIAN?—

Fashionable Scarsdale, N.Y., received a shock several weeks ago when its local Episcopal rector denied Holy Communion to those in his parish who had participated in an act of anti-Semitism at a nearby country club during the Christmas holidays. Word reached the Rev. George F. Kempself, Jr., of the Church of St. James the Less that a young man, selected as an escort by a girl who was making her debut at the club's annual Holly Ball, had been denied entrance by the club's governors. The youth, born of Jewish parentage and later converted to Christianity, is a member of Father Kempself's parish. After several days of careful thought and prayer, Father Kempself took his action, stating that those of his parishioners who had been involved had committed a "sin against God." He told his congregation that "anyone who has in any way, by word or in thought or in deed, acquiesced with this position of the club is no longer welcome to receive Holy Communion at this altar—at God's altar—in this parish until such time as he has worked out his own peace with God in his own way." Before the day was out, Father Kempself received the strong backing of his bishop, the Rt. Rev. Horace W. B. Donegan of New York who said, "Discrimination in whatever form it

expresses itself should be repugnant to all of us children of God . . ." In addition to this, the Presiding Bishop of the Episcopal Church, the Rt. Rev. Arthur Lichtenberger, stated publicly that Father Kempzell was "absolutely correct in his action. This was a fine thing to do. We support his position fully." Two weeks after Father Kempzell's action, the governors of the country club announced that in the future all guests would be welcome regardless of race or religion.

GOOD-BYE, YOUR GRACE—Telegrams of warm praise last month flooded the London office of an ex-schoolmaster who had announced his retirement as the leader of the forty-million-member Anglican Communion. Dr. Geoffrey Francis Fisher, ninety-ninth Archbishop of Canterbury, will step down from his high position on May 31, 1961. For the rest of his life the seventy-four year-old bishop will hold



NAMED to succeed Geoffrey Francis Fisher as primate of the Church of England and titular head of the worldwide Anglican Communion is the Most Rev. Arthur Michael Ramsey, Archbishop of York. Dr. Ramsey will be the one hundredth Archbishop of Canterbury. In his new office, he is expected to pursue with equal conviction Dr. Fisher's efforts toward Christian unity. During his long career, Dr. Ramsey has been noted as a scholar, an author of books on theology, and a churchman of great activity. Educated at Magdalene College, Cambridge University, he was ordained in 1929. Twenty-three years later he was consecrated Bishop of Durham; four years after that, in 1952, he was elevated to the See of York, the second highest post in the Church of England. Dr. Ramsey's

formal election will follow elaborate procedures established over the life of the 1,600-year-old Canterbury See. Queen Elizabeth nominates the new Archbishop of Canterbury on the recommendation of Prime Minister Macmillan. A document naming Dr. Ramsey is addressed to the Greater Chapter of Canterbury Cathedral by the Crown Office. Within twelve days after its issue, the election is carried out by the twenty-four-member chapter, consisting of the Dean of Canterbury, the four residentiary canons, and the honorary canons. The name of the elected is then certified to the sovereign, and a patent certifying the royal assent is issued, making the election official.

a peerage and a seat in the House of Lords. Behind him are sixteen years of memorable events in which he played a chief role as a primate of the Holy Catholic Church. Through the recent meeting with Pope John XXIII in the Vatican, royal coronations and weddings, and frequent gestures toward Christian unity, Dr. Fisher has displayed boldness, vigor and a refreshing originality of thought. Also a man of candor and wit, he often shocked more staid members of the clergy by riding a bicycle to official functions. Upon announcing his retirement, he likened his feeling to that of a matador leaving the bull ring. Born at Higham-on-the-Hill in central England, Dr. Fisher was the son of a local parish priest. After attending Marlborough College and Exeter, Oxford, he

continued on next page



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was ordained in 1913. He left the headmastership of Repton School to become Bishop of Chester. Later he became Bishop of London. From this post he was called to become Archbishop of Canterbury. Married since 1917, Dr. Fisher is the father of six sons.

ACCENT ON THE AGING: The Episcopal Church was represented at the important White House Conference on Aging held in Washington, D. C., January 9-12, by five official delegates. More than two hundred other Episcopalians participated in the meetings.

The White House Conference was a huge undertaking, attended by 2,800 delegates. The purpose was, through fact-finding and open discussion, to arrive at recommendations which might be acted upon by the Congress, as well as by delegates after they return home.

In order to make the conference effective in spite of its great size, study groups were assigned to different problems of aging. These groups reported to larger sections which, in turn, made recommendations to the final plenary sessions. Subjects considered were: health and medical care (including rehabilitation), social services, family life, housing, education, the role and training of professional personnel, recreation, religion, research in gerontology, and organizations concerned with aging.

A final report on the conference, to be issued soon, should be valuable to everyone concerned with the problems of our sixteen million citizens over sixty-five years of age. Meanwhile, the meetings themselves demonstrated an admirable determination on the part of participants to face squarely the current situation of our aging population. It was especially recommended, in the summary of findings, that local communities should immediately create committees on aging. Such needs as housing, protection against inflation, and research in gerontology were also emphasized. A strong recommendation that medical care for the aging be placed under the Social Security system was brought in by the income-maintenance study groups. In addition to these specifics, considerable opinion against fixed retirement ages was expressed.

As stated by the Rev. Herbert C. Lazenby of New York, chairman of the Episcopal delegation, "The time has come for action in the field of aging. Parishes must see their responsibility more in terms of (1) allowing aging persons a continuing place in the congregation, (2) providing opportunity for older adults to continue their spiritual development and (3) finding a religious faith that helps answer the basic needs of being wanted and needed.

"Independent living for older adults must be encouraged, with parishes spearheading community projects such as homemaker services, counselling and referral agencies, and 'mobile meals' that enable older adults to remain independent."

—Ada Campbell Rose.

(Lay persons who share the official Church concern for ministry of and to the aging may obtain information by writing to the National Council, 281 Fourth Avenue, New York 10, New York.)

FIDEL'S LOST CHILDREN—As Premier Fidel Castro's

beard gets longer, speeches get angrier, and regime gets harsher, more and more Cubans slip past his patrol boats and set out in every conceivable type of craft across the straits of Florida toward Miami, U.S.A.

● Arriving at the rate of 1,300 per week, they wander lost and jobless up and down Biscayne Boulevard and the city's lesser streets, not knowing what to do next now that they have achieved their dash for freedom. Some 95,000 of them now inhabit greater Miami, many of whom are skilled artisans or professional people. ● In the midst of this turmoil strides a former Episcopal missionary to Cuba who knew many of

these unfortunate people in sunnier days. Layman Paul Tate, acting on an emergency appointment from the Church's National Council to serve as its official representative in the Florida refugee crisis, works in cooperation with Church World Service, the international-welfare arm of the National Council of Churches. His first objective is to find shelter, food and employment for the refugees, and then later to help those who wish to resettle in other parts of the country. Working with Mr. Tate are the Rt. Rev. Henry Irving Louttit, Bishop of South Florida, and the Rev. Frank Titus, dean of the Miami Convocation. Their task is not a simple one, for, as Miami Mayor Robert High warned recently, "The Cuban community here has reached the saturation point."

WOMEN'S RIGHTS—Following in the footsteps of Susan B. Anthony, ten women of Vestal, N.Y., charged the masculine redoubt of the incorporation meeting of St. Andrew's Episcopal Mission recently. The object of their wrath was a N.Y. State law established in colonial times which states in part that "Only men of full age . . . shall be allowed to vote" at parish or incorporation meetings. Dressed in home-made suffragette costumes and carrying signs—one of which read "Name One Man Who Has Had a Baby," the women at first meant the action as a joke, but later grew more serious about their exclusion. Firing off a telegram to Governor Nelson A. Rockefeller, they termed the law "a silly, antiquated piece of legislation." The Rev. W. Kilmer Sites, vicar of the mission, commenting on the campaign of which his wife, Elizabeth, is the leader, said quietly, "We had better do it. We all have to live at home."



ANGEL FOR THE ARTS—A young and controversial playwright, considered by many as one of the best new talents to appear in a number of years, recently called on the churches to assume the role of patrons of the arts. ● Edward Albee, author of the off-Broadway drama, *The Zoo Story*, was joined in his plea by Jack C. Richardson, author of *The Prodigal*, a twentieth-century drama of the biblical story of the prodigal son, and Ruth St. Denis and Margaret Fisk Taylor, both noted exponents of the religious dance. Appearing at two day-long conferences—one on the drama and one on the dance—sponsored by the National Council of Churches' Department of Worship and the Arts, the group emphasized that there must be no strings attached—that the artists working with churches should, while dealing with religious subjects, be left free to express themselves as they saw fit. It was observed that in the medieval era a system of Church patronage of the arts worked to the advantage of both without turning artists into "hacks." ● Miss St. Dennis urged churches to launch a dance workshop, stressing the need of "a place in this commercial world for art

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continued

forms that are wholesome, sane, beautiful and full of joy." Mr. Albee told the group of church leaders, among them the Rev. Edward N. West, Canon of the Cathedral of St. John the Divine, that the most useful and immediate aid churches could render was making their facilities available to young playwrights and producers.

SPEAKING WITH TONGUES—A practice debated by church leaders throughout the history of Christianity recently received the attention of Episcopalians in the Midwest. A set of rules to guide communicants in his diocese who have begun to "speak with tongues" has been handed down by the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago. Known also as "spiritual speaking" or "glossalalia," the religious manifestation involves the use of words believed to be inspired by the Holy Spirit, but unintelligible to the speaker and hearers except through equally inspired interpretation. The practice of tongues serves chiefly as a vehicle of praise to God and edification of believers, and was listed by Saint Paul (I COR.: 12) as among the gifts of the Holy Spirit. Bishop Burrill mailed a twelve-page report by a special commission to all diocesan clergy, noting that at least one parish had members "speaking in tongues." The report recommended that the practice "in no way intrude itself into the regular worship and work of the church so as to disturb the order and peace thereof"; that those engaged in it avoid giving offense to other church members "either by exalting themselves or by suggesting that others seek this gift as a mark of spiritual superiority"; that vigilance be exercised against "dangers of irrationality and emotional excess"; that persons experiencing this gift consult regularly with their pastors; and that groups exercising it under clerical auspices report regularly to the bishop on their activities.

RC DJ—When teen-agers in Troy, New York, flip on their radio switches Saturday mornings lately, they don't get a cool daddy spinning rock n' roll records, but they do get a very hip disk jockey who, between platters, is apt to talk about anything from hotrods to God. A thirty-year-old vice-principal of a Roman Catholic high school, the Rev. Paul F. Engel, considers his half-hour program an attempt to "raise the level of teen-age appreciation of music." Although there are two other Roman Catholic priests in the Midwest who play and analyze jazz for adult audiences, Father Engel's program is the only one that aims for the school-age boys and girls. A trumpet player himself when he was a student, Father Engel considers the main purpose of his program to be an effort to relate the best of popular music to spiritual values.

MIXED BLESSINGS—South Africa's government was evidently taken by surprise when the two largest bodies of the nation's Dutch Reformed Church joined Anglicans and other Protestants in open criticism of the *apartheid* policy of racial segregation. The religious leaders made their views known through a series of revolutionary resolutions against racial segregation adopted by the week-long World Council of Churches' conference in Johannesburg recently. Reports from Premier Hendrik F. Verwoerd's official press indicate that, following the initial shock, strong measures may be undertaken. One typical newspaper story called for intervention of the "highest lay authority" in halting further attacks on the government. Until their recent action, the leaders of that nation's largest Christian denomination had remained silent on *apartheid*. In a statement issued to clarify their position, Dutch Reformed churchmen declared they could find no moral grounds for racial segregation in its present form, but took notice of the many problems facing the government.

TOWARD RACIAL EQUALITY—A series of proposals, described by *The New York Times* as “one of the most forthright attacks on racism ever mounted by a group of churchmen,” was considered by an Episcopal group at Williamsburg, Va., last month. The proposals were contained in a working paper prepared by the Rev. McRae Werth, associate rector at St. Andrew’s Church in Wilmington, Del. Delegates attending the first annual meeting of the 1,500-member Episcopal Society for Cultural and Racial Unity were asked to: resign “forthwith” from any racially exclusive church institutions to which they now belong; decline (if an ordained minister) to baptize, confirm, and celebrate the Holy Communion wherever segregation is practiced; eschew the “immoral” practice of sending sons and daughters to segregated church schools; picket or organize sit-in demonstrations whenever a bishop or priest of the Church visits such an institution; withhold Church funds from segregated institutions; encourage frequent dialogue between people of different races.

FAITH IN ACTION—For those who would like to clarify their understanding of the Christian faith, a new television series has been created by the National Broadcasting Company with the advice of the National Council of Churches. Entitled “Theology Today,” the fifteen-minute programs will appear on Eastern Time Zone sets every Sunday morning at 8:15 a.m. Attempting to present theology in terms relevant to present-day living, the series will feature interviews with outstanding authorities in one phase or another of theological reference.

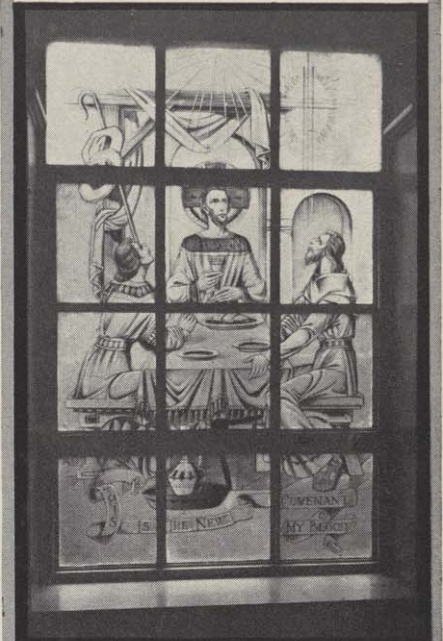
● Already aired was a program entitled “The Meaning of Existentialism” with Dr. Paul Holmer of the Yale Divinity School. During the future months such topics will be seen as “The Meaning of Man,” with Professor Stanley Hopper of Drew University; “Some Problems for Contemporary Christianity,” with Dr. Roger Shinn of Union Theological Seminary in New York City; and “The Meaning of Revelation,” with Dr. Robert McAfee Brown of Union Theological Seminary.

GETTING READY FOR GENERAL CONVENTION—Launching plans for the 1961 General Convention of the Episcopal Church to be held in Detroit next September, the Very Rev. Irwin C. Johnson, honorary canon of St. Paul’s Cathedral, Detroit, and general chairman of the Committee on Arrangements, has appointed three Michigan Episcopalians to help him prepare for more than 20,000 expected visitors to the triennial meeting of the Church’s governing body. The Rev. F. Plummer Whipple, vicar of St. Alfred’s Mission, Lake Orion, will serve as convention manager. An executive with General Motors before entering the priesthood, Father Whipple will be in charge of the day-to-day operations at Cobo Hall, site of the convention. The Rev. John E. Lee, rector of St. Mark’s Church in Detroit, will serve as Chairman Johnson’s clerical assistant, and Brig. Gen. Frederick S. Strong, Jr. (USA, Ret.) as his lay assistant.

PROTESTANT LAG—Protestantism has “ground to a standstill in America,” an Episcopal clergyman told the Alumni Ministers Conference at Union Theological Seminary in New York City recently. The Rev. G. Paul Musselman, currently serving as the executive director of the National Council of Churches’ department of evangelism, told the group that evangelism needed to be redirected toward “getting churches into the real battle for a new world.” He continued by saying, “Christians have to do more than hurl anathemas at government and industry. They have got to get inside government and industry and contribute to their advancement along constructive Christian lines.”

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Books

conducted by Edward T. Dell

A Faith for My Family

GROWING UP IN CHRIST: FAMILY LIFE AND FAMILY RELIGION, by Frances Wilkinson. 149 pp., paperbound. Greenwich, Seabury Press. \$1.75 (if ordered in lots of twenty or more, \$1.25 a copy).

Parents are frequently told during sermons and addresses, in articles, and in pastoral conversations, that the heart of religion is in the home. Many are willing to give assent to this statement, but until now there have been few books to hand them when they say, "But tell me exactly what you mean. And show me how to start."

Mrs. Wilkinson's excellent book does both. She tells us why Christianity must have deep roots in the home, and she describes, in a practical but winsome manner, how the roots penetrate deeply into the soil, and how parents help the young tree to grow stronger. The author has four children and, before one has read a dozen pages, one knows that the book describes faithfully the struggle and the joy of raising them in the Church. The ivory tower has never been more distant. You will be thankful for a writer who has helped her children to face life as it is in today's topsy-turvy world, and who does not underestimate the difficulties, or ignore the privileges.

Frances Wilkinson's idea is that Christian education is prepared for in the early days of married life, before the child is born, when the home is built in readiness for the family. "Home" here does not necessarily mean the building of a house, but is referring to the deeper aspects of family life: "We can only train God's children if He Himself reigns in our lives and in our home."

She says later that there is no time at which it is impossible for the Grace of God to break through into our

lives when we surrender willingly to Him. I am particularly glad that she makes this point, for many parents stand outside the life of the Church because they think they are "not good enough" to come in, or because they think the Church is for perfect people.

Throughout the book we see the relationship of married life to the bringing up of children. This makes it an excellent gift to those about to be married, as well as to parents already on the job.

When you buy the book you will see that there are fine chapters on prayer (acknowledging the difficulty of our busy-ness and of finding time); on Worship with the Church; using the Bible; facing life. In regard to the latter, an example of the realistic tone is the discussion, on page 129, of questions the child will ask about the Devil. "It is no good telling a child that he is a soldier unless you are willing to define the enemy," says the author firmly.

About once in every ten years or so I get really excited about a book. I regard *Growing Up in Christ* as a treasure, and we may indeed be thankful that it has been written.

—DORA P. CHAPLIN

FAMILY STORY, by Philip F. McNairy. 138 pp. Greenwich, Seabury Press. \$2.

Family Story is divided into two parts. In the first, "The Family and Religious Truth," Bishop McNairy, by analogy from ordinary domestic experiences, explains some of the most difficult theological concepts, such as Atonement, Redemption, Incarnation, and the Trinity. Original Sin, for example, he explains in terms of the self-centered infant who "naturally"

insists that his needs be met and that life revolve around him. Only Love can make us realize how destructive and "unnatural" to adult lives a continuation of this nursery mentality can be. The author clarifies the concept of Grace through an illustration of an orphan boy adopted into a home of loving parents, though he had done nothing himself to earn this place.

The second section, "The Family Rediscovered Religion," deals with such basic problems as brotherhood, propaganda, the meaning of success, preparation for and happiness in marriage. The "solution" to all of the problems presented, of course, is God. But since in His mercy God has given us the freedom to reject Him, we must willingly choose His Love over our desires for lesser goals. The necessary condition for making this choice, the author says, is the realization of our need, of our inability to "go it alone."

Bishop McNairy writes in the preface that this book is not for the clergy or informed churchmen but for the interested nonbeliever. He has succeeded in this purpose and is probably right that the book would be most useful to questing and questioning doubters. However, the relatively uninformed adult churchman might well find many of these chapters informative. At the least, he would recall ideas dimly known but forgotten in the pressure of daily life. Indeed, this book can be of value to any reader: it reminds him that the heart and head of family life is our Father and the Father of our Lord, Jesus Christ.

—LEE ALEXANDER

ROXIE ALEXANDER

For Those Who Seek God

THE FAR SPENT NIGHT, by Edward N. West. 128 pp. Greenwich, Seabury Press. \$2.50.

SEEKING GOD, by Bruno S. James. 128 pp. New York, Harper & Bros. \$2.50.

The distance between Morningside Heights in New York City and the slums of Naples is very great, even in the jet age, just as the mental distance

in our cramped minds between the Sees of Rome and Canterbury may be very great. But these two authors are colleagues, indeed they are brothers, in that company that makes human distances of any measure irrelevant.

Canon West speaks to sinners inside the Church and out. He writes for people like Nicholas Devize in Fry's *The Lady's Not for Burning*: "Who isn't [lost]? The best thing we can do is to make wherever we're lost in look as much like home as we can."

If we haven't ears to hear, as Jesus was forever saying we hadn't, *The Far Spent Night* will sensitize the ears we do have. The style and vocabulary of the Canon Sacrist of the Cathedral of St. John the Divine are mellow and stately, but there are also sudden shifts and turns that stagger the heart, as on p. 79: "The Redeemer whom we pray to come is the Redeemer whom we already know . . . When men last saw that outstretched arm it was bound to a cross, and the splendor of the Church's Advent theology lies in the very fact that the hand which created all things is the hand which will end all things; and you can trust that hand, because it has a nail hole in it."

Those sinners who have come to more than a temporary awareness of their lostness and the futility of their lives will find sensible and practical help in *Seeking God*. This is a brief book by a mission priest of the Roman Catholic discipline working in the slums of Naples. His book is for those who know they are ready to begin the task stated in the title. It is not for those who want a womb of mysticism in which to hide.

The startling thing about Father James's book is its homely practicality. It is a welcome change to find the most sublime spiritual goals of our lives

discussed at the level of washing the breakfast dishes. The background and details of the religious life in the Roman Catholic Church are certainly present in this book, and they may seem somewhat alien to "protestant" readers; but they are not the primary subject. The real matter of the book reveals clearly that the problems and solutions of any attempt to live our lives as followers of the Lord Jesus Christ are the same regardless of our denominational name tags.

—E.T.D.

Prayer

STAMMERER'S TONGUE, A BOOK OF PRAYERS FOR THE INFANT CHRISTIAN, by David Head. 106 pp. New York, The Macmillan Co. \$2.50.

Those who have copies of *He Sent Leanness*, by the same author, will need no encouragement to get copies of this latest by the Rev. David Head. The frontier (if there is one) between humor and religion is too seldom explored.

This is a book of wry delights that continually amuse but also leave the reader with a healthy discomfort about the sincerity and depth of his prayer life. If it is true that the first adult day in our lives is the one on which we have the first real laugh at ourselves, then *Stammerer's Tongue* could be the aid we need to cross the threshold of spiritual maturity.

This volume is more serious in some ways than the preceding one and a bit marred by a few British obscurities, but its atmosphere is nonetheless a delightful blend of frankness and solemn gaiety, as in the prayer "before breakfast cereal" (p. 8), "Lord, make me crisp and always ready to serve," or the one for washday: "Save me from dullness, as well as from dirt. Add brightness to whiteness."

This book and its predecessor are a great deal more than winsome cleverness. They both deserve re-reading. Mr. Head demonstrates that the most profound truths of life are examined most clearly in simplicity and humor,

continued on next page



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Books continued

a lesson virtually unknown among religious writers. —E.T.D.

THE LORD'S PRAYER: AN EXPOSITION FOR TODAY, by W. R. Matthews. 59 pp. New York, Morehouse-Barlow Co. Paper, 85¢.

OUR HEAVENLY FATHER: SERMONS ON THE LORD'S PRAYER, by Helmut Thielicke. Translated by John W. Doberstein. 157 pp. New York, Harper and Brothers. \$3.

WHEN YE PRAY, SAY OUR FATHER: A DEVOTIONAL STUDY OF THE LORD'S PRAYER, by Charles Francis Whiston. Boston, Pilgrim Press. Paper, \$1.35.

Here are three books on a common subject which lay people may read to their profit without fear of repetitious thinking, should they elect to use all three. Any one of them will stir the reader to question whether his praying of the Lord's Prayer has meaning or is a glib recital of familiar words.

In sixteen short essays, which originally appeared in a London newspaper, Dean Matthews of St. Paul's discusses man's need to worship, how people begin to pray, and the meaning and current pertinence of the petitions of the Lord's Prayer. His approach is direct, his writing clear and concise. He reminds us that "we pray as members of a fellowship" and that the New Testament's emphasis is always what God is doing.

Sermons frequently lose much of their effectiveness when put into cold print. Not so these of Dr. Thielicke, preached to worshipping congregations in wartime Stuttgart. Their style is intimate and graphic, and one feels that they speak to the needs of people, including ourselves.

Dr. Whiston's study, for individual and prayer-group use, turns us to Jesus for the "pattern of His life and of His praying." The illustrations are simple and telling. One of the book's great values is in teaching us how to use our Lord's Prayer in many paraphrased forms for special needs and intercessions. But Dr. Whiston warns: "Unless knowledge about praying pass over into actual praying, it is vain—more than that, it is sin."

—STELLA GOOSTRAY

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Parents and Children

THIRTY YEARS AGO the National Council's Department of Christian Education published "Ideals for Christian Parents"—a card with ten sentences. Of these, the six we like best are:

"We desire to grow in fellowship with God, and to share that fellowship with our children.

"We desire to be honest in our dealings with each other, our children, and all people.

"We desire to face fearlessly all intellectual problems, and to answer our children's questions truthfully and constructively.

"We desire to seek counsel from persons and books on problems that are beyond our ability to solve alone.

"We desire to cultivate for ourselves and our children friendships with all sorts and conditions of men, knowing that only in this way can God's family come true.

"We desire to encourage in our children the fullest development of their personalities, that each may be the best he can be, unlimited by our preconceived ambitions."

How does this sound to parents a generation later? Quaint? Utopian? Two recent books give us a glimpse of current thinking on the subject.

In Leslie Weatherhead's *A Private House of Prayer* we find:

We thank thee, O Lord, for all homes where the liberty of mutual love and mutual respect abound, where none seeks to dominate another, where the atmosphere of encouragement draws out the best that each can render, where there are no unkind words or silences, where gaiety and good humor lighten every task, and where Thy name is revered and Thy cause upheld.

Save us, we pray thee, from such an entanglement in the complexities of life that we lose our simplicity of spirit, our sense of wonder, our joy in homely things. Let no wealth of possession, or learning of mind, or pride of soul, take away our taste for simple pleasures or make the song of a bird or humble fire-side fellowship boring. Keep our hearts childlike, that the gates of the kingdom, closed to the merely clever and the conceited, may be opened unto us always.

And from the pen of Charles S. Martin, Headmaster of St. Alban's School for Boys, Washington, D.C., we have:

Deliver us, good Lord, from the excessive demands of business and social life that limit family relationships; from the insensitivity and harshness of judgment that prevent understanding; from domineering ways and selfish imposition of our will; from softness and indulgence mistaken for love. Bless us with wise and understanding hearts, that we may demand neither too much nor too little; and grant us such a measure of love that we may nurture our children to that fullness of manhood and womanhood which Thou hast purposed for them; through Jesus Christ our Lord.



by J. A. Rickard

AFTER many years of war, two American Indian tribes made peace with each other. This story tells how a meeting was arranged for this treaty of peace.

One of the tribes decided to show friendship to the other tribe by paying a visit to its people. So the men, women, and children of the first tribe made ready for a journey to the place where their enemies were living.

Tents and camp belongings were packed for travel. Ponies were loaded with gifts. Soon the line of people and pack animals was moving over the prairie. Young men on horseback dashed along and ran races with one another. Old men rode more slowly, talking as they went. Boys made the air sound with laughter, as they slipped off their ponies to shoot arrows at trees and other targets. The women moved along silently.

When they came in sight of the other Indians' village they stopped at a small stream. They washed off the dust of travel, put on their best clothes, and paint-

ed their faces. Everyone, from the oldest to the youngest, did something to make himself look better.

At last everyone was ready. A few of the men went ahead, carrying the presents. Then someone asked, "What if these other persons do not believe we are coming in peace? What if they think we mean to harm them?"

"What if they attack us when we come near?" asked someone else.

A silence fell on the people, and they stopped, afraid to go farther. Then their chief stood before them and said, "We have come in good faith and I know a way of showing that we have only peace in mind. Let us go near them singing."

He began walking toward the other Indians' village, singing a cheerful song. Those who followed him took up the song, and all sang it as they drew near to the village.

The other Indians met them and welcomed them, and after that the two tribes became friends.

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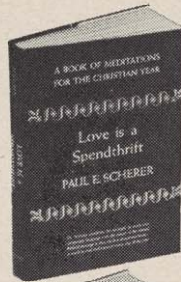
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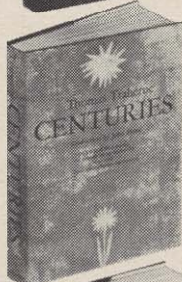
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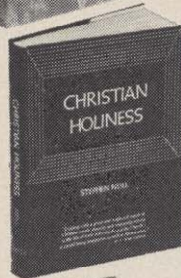
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What Is the "Good News"?

continued from page 24

all one. There is no "when" with God, just as there is no "where"; there is only some unimaginable kind of infinite "here" and eternal "now."

Suddenly, as with the focusing of some lens of the mind, an idea that was foggy and blurred has become clear, clear with a piercing clarity. If God is outside and beyond time, then He must be unchanging, because change means difference in a thing or person from one time to another. Change is a phenomenon which can occur only in a world of time. If all human time—prehistoric, recorded, and ages yet to be—are at once and eternally present with God, then any act that God Himself ever performed in human time and history is one that in His own nature is being eternally performed, because the nature of God is eternal and unchanging.

WE ARE ON the threshold of a concept of surpassing meaning and implication. If we have correctly traced the relation of God to our world of time, what we have said means no less than that Jesus is born anew to us this instant night, and every other night of all time. It means that on some Calvary in the vast, boundless realms of His own Being, He died for us this very afternoon, and every other afternoon from before all worlds to all eternity—not figuratively or fancifully, but *actually*, if we will but for one moment slough off our habit of thinking by dates and hours.

People are heard to say that Christians should act as if every day were Christmas; that the Christian spirit is the one of fellowship felt on that day by everyone observing the feast. Right and admirable as the injunction may be, it is but a wan, weak, subjunctive mood of the resounding truth; every day of the year *is* Christmas.

Now in one part of the world we actually find Christians observing a custom that, though it relates to Easter rather than Christmas, might indicate a real grasp of this stupendous fact. Throughout Eastern Christendom the face-to-face greeting spoken at Easter is not the pale, abstract reference to the

feast day that we Western Christians use—"Happy Easter!"—but the direct, simple, factual statement, "Christ is risen!," uttered with feeling it is humanly impossible to put into our Western salutation.

A man lately returned from Athens described the waning minutes of Easter Even as a time when the populace of the city gathers silently in the street before the cathedral, like a crowd waiting for some anticipated news. As the stroke of midnight falls, he says, the bishop comes out of the door facing the crowd, holds aloft his lighted candle, and in the hush cries, "Christ is risen!" The roar of jubilee answering that cry, this quite startled informant relates, would make any American Fourth of July look third rate.

The Eastern Christians are acting as we would expect people to act who believed that what they were celebrating on Easter had happened that very morning. If that is indeed what they are thinking, we might very well follow their example, for *they are right*.

Men saw those things happen before their eyes at a "time" we call nineteen hundred years ago, but only because that was the "time" chosen by God for them, and for us through them, first to hear and learn of events that had always been so and will always be so, because they are facts about Him.

The orbit of earthly time was at that point intersected by a brief arc of the divine nature, and mankind became conscious then of something that had never had a beginning and will never have an ending. There "never was" and there "never will be" a "time" with God when the events we know as the gospel were not or will not be happening as part of His changeless Being.

AT FIRST it may be nothing but distressing to contemplate the possibility that the suffering and sacrifice of Calvary might be, for the Christ of God, ever present and eternally endured. Instinct and sensibility of every degree from the crudest to the finest seem either to recoil in horror or impel toward rescue. At the last it does not cease to be distressing, but then we perceive that the kind and quality of reaction called for is not the physical

and material; it is that which reaches into the sphere where the action itself takes place, the spiritual and eternal where God dwells, where the souls of men may attain, and where, for them, He gives Himself utterly each moment of our time.

He Himself forbade His followers to resist His arrest, and at the execution neither those of them present nor His mother seem to have been moved to impale themselves on the Roman spears in any vain attempt at rescue. Their attitude, however sorrowful, would seem to be one of assent, heart-wrung without a doubt, but nevertheless assent. An air of imperative necessity and acknowledged inevitability seems to brood over the scene.

We need not for a single breath quarrel with the language of the Book of Common Prayer, "who made there (by his one oblation of himself *once offered*) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. . . ." "Once" is a term without meaning except toward our world of time. There cannot be a "twice" or a "thrice" in an eternal order of being where time does not exist.

That sentence of the Prayer Book is not about the eternal nature of God at all; it is about the revelation, in time, of that nature through its incarnation in Jesus of Nazareth. What it is saying is that, dimly and gropingly as it is vouchsafed to us to see any tiny particle of the purpose of God in His creation, that purpose would not be advanced by the happening again on earth of His Incarnation and Crucifixion. The Nature revealed by that life and death would be no better revealed by a repetition of that revelation, and the saving action of the Cross, forever being performed in eternity, was complete in its one earthly offering, or it would not be complete in ten thousand.

Least of all should this be understood to mean that God does only suffer an unceasing anguish like to the riving of the human spirit in mortal agony. No man presumes to know the fullness of God's nature, but we have been shown enough to be sure that in the unvaulted immensities of that Being there is room and to spare for infinite and prodigal creativity, for craftsman-

continued on next page

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What Is the "Good News"?

continued from page 45

ship microscopically refined and prodigiously differentiated, for setting and holding to their courses galaxies of galaxies.

There is room as well for actions almost the very opposite of that awesome grandeur and riotous lavishness, for joy and gladness heart-warming and soul-filling, for hospitality unbounded, for tender care of a single sparrow.

What this does mean is that God is an enduring act of love. It means that His love, so great as to make Him willing, were it possible, to negate Himself and do a thing impossible for Himself, to *die*, is constant from before all worlds. It means that when this love itself entered our time scheme, it took to our eyes the form of the most vital, virile, splendid manhood the world has ever seen thrown away against odds an idiot could see to be insuperable. It means that the gospel is not just another historical occurrence, something just as well discovered through archeological excavations thousands of years after the event. It means that the gospel is news as nothing else on the face of the earth is news, that its action has not ceased to happen because we have ceased to see it happen, or because we saw it happen for only three years, or three hours, "once upon a time," nineteen hundred years ago.

The Carpenter Prayer

*Lord Jesus, who at the last
through wood and nails purchased
man's whole salvation, wield
well thy tools in this thy
workshop of the world, that we
who come rough-hewn may here be
fashioned to a true beauty by
thy hand. We ask it in thy
gracious name. Amen*

—the Rev. Harry Leigh-Pink



After a spirited sheep-shearing contest, Paddy Carmondy (Robert Mitchum) relaxes in the kitchen of hotel in the "out-back" country of Australia as his wife (Deborah Kerr) and two other women (Dina Merrill, Glynis Johns) peel potatoes. They all appear in the Warner Brothers lively family film of the "down-under" country entitled *The Sundowners*

Films for Families

by Malcolm Boyd

NEVER before has there been so much talk about achieving security, about finding one's roots in an impermanent and shifting life. How refreshing, then, to see *The Sundowners*. This ingratiating new film tells about an Australian family who achieve joy and fulfillment without either any heavy discussion about roots or any appreciable sign of material security.

The Sundowners is all the more refreshing because it has nothing to do with our current cinematic fascination with evil. *These* people are all good (well, very nearly, if certain quite human excesses can be understood and forgiven).

Their traveling around the vast Australian hinterland is seen against a vividly colored background of great plains and far horizons. We also witness on the screen a rather

poetic statement about a certain kind of life and, indeed, an attitude toward the meaning of life.

The wife and mother, played by Deborah Kerr, is a triumphant example of a woman who possesses the saving graces of humor, grit, and unself-consciousness. Any American woman of 1961 who may be immersed in self-pity and contemplating a visit to the divorce courts, because of some real or imagined hurt, had best see Miss Kerr's performance before going ahead with any plans. The character she portrays is long suffering, but crowned with joy, humility, and patience.

The family stays together, is Miss Kerr's dictum in the film. She is wise enough to acknowledge to herself that her good husband is not perfect, but she intends to hold together her good marriage to her good husband.

Not that she hasn't provocation to change love into reproachful, cold, and unforgiving spite, growing out of despair. But Miss Kerr simply does not ever despair.

Robert Mitchum plays her husband, who does not wish to settle down anywhere for more than a short time. Accompanied by his wife and teen-age son, he wants to keep on the move, accepting whatever short-term work is offered to him. He is a sundowner—a person whose home is where the sun goes down.

An Englishman rumored to be of high estate, played by Peter Ustinov, joins the family for some of the fun, and Glynis Johns is on hand as a barmaid who likes him. Altogether, *The Sundowners*—produced and directed by one of Hollywood's ablest craftsmen, Fred Zinnemann—is short

continued on next page

Films for Families *continued*

on social significance and long on good performances, family entertainment and stirring scenery.

ONE of the best of the new foreign films—bearing a haunting portrayal of the overwhelming tragedy of war—has come to the U.S. from Soviet Russia as part of a cultural exchange program. It is entitled *Ballad of a Soldier*.

A young Soviet soldier (played by Vladimir Ivashov), fighting on the front in the last war, suddenly becomes a hero and is granted a few days' leave to go home to see his mother. The film primarily concerns his journey home and the events that delay it. He is a kind of Everyman who sets out to achieve a clear objective, only to become delayed and frustrated by the pressure of human daily life.

The soldier meets and falls in love with a young girl (portrayed by Shanna Prokhorenko). They spend a few innocent hours together, only to be separated forever in a railroad station. Finally the soldier reaches his home, but with just a few moments left to him before he must return to the front.

His mother, seeing him, runs down a dirt road toward him as he also runs to her. As they embrace, we see silent close-ups of their faces, caught by the camera in a rare revelation of love and sadness. He speaks and says, "I have only a few moments. Let's talk." But still they are silent, for they understand that communication is more deeply feeling and experiencing than saying. When the soldier breaks away, he returns to the front to die.

Directed by Grigori Chukhrai, the film is a moving indictment of war and a call for peace among men. The photography is free of the stereotyped Hollywood slickness and artificiality that make so many U.S. films lifeless. There is, in *Ballad of a Soldier*, an absence of movie clichés. The story is tender, its message a hard one. *Ballad of a Soldier* is an unpretentious work of fine cinematic art.

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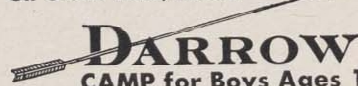
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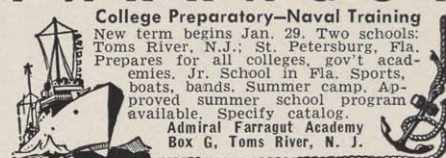
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Letters

To take time

... Life for those past seventy can be, and for some of us is, pleasant. But this new experience can only be enjoyed by those who have developed enough maturity to "accept those things that cannot be changed," while retaining enough flexibility to "change those things which can be changed" and, acquired the "wisdom to differentiate the one from the other."

Retirement is the time of no responsibilities. If we let ourselves, we are "as free as a feather in the winds of the Lord." It is not up to us to change the world or anyone in it, at least by our own power. Almost like angels we watch the world about us, rejoicing in others' success, sorrowing at others' failure, yet knowing that it is written in the law of life that each generation must strive to settle its own problems. Sometimes we are mightily tempted to step in, but that is safe only when we know we are "channels of the Lord." Now we have time to "practice the presence" of God. Because we recognize our own incapability, it is now easier to surrender completely, to take time to listen. All who enjoy the meditation time, know the inflowing strength and joy.

This does not mean that we lose interest in the world. Active retirement days are definitely not just a period of preparation for horrible years of helplessness. The things that were suggested [in "When We Grow Old, November"]—making a will, arranging finances for an emergency, arranging a simple funeral, and even disposing of useless "things"—should have been done long ago.

... Retirement age should not be taken up with gloomy "preparations." It should be full of interests. ... If one is to live a good life one must keep alive one's interest in people, things, and events, but not try to force one's will upon them.

If [you] find [you] cannot climb the mountain as [you] once loved to do, then don't, and don't worry about

it. Instead take a stroll through the meadow.

If we live long enough, we cannot prevent our bodies from deteriorating, but barring brain disease, the best assurance we have for old age is not in "preparing for it" but in developing the habit of living the fullest life we can in the present. When we are alone and our friends have grown too few and younger people are too busy to call, we know we can have always with us the Greatest Friend in the World. Our very uselessness, of itself, proves that only by the Grace of God do we have what we have. The Kingdom of Heaven, after all, is within. Then we will not have to worry about "trying to be pleasant"; God will take care of that.

MARGARET HEMENWAY
Dayton, Ohio

... Re "Is the Parish Obsolete?" (November, 1960): This could have been contemplated, written and published only by Episcopalians. WE EPISCOPALIANS SPEND AN EXTRAORDINARY AMOUNT OF TIME EXPLAINING TO EACH OTHER WHY THINGS CANNOT BE DONE.

THE REV. J. FRANK MACHEN
Buena Vista, Va.

... We were pleasingly surprised to find a cut of our building on the cover of your November issue and included in the article "Churches of the Space Age."

Not only has the building been recognized for its unique design, but we have found it most satisfactory during the year and a half of its use. The worshipfulness of the inner atmosphere has remained always warm and inviting, and the practical side of upkeep and heating has been a revelation. We grow ever more grateful to our architect, Edward D. Dart, for his accomplishment.

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The Great Reversal

At the heart of the Gospels is a turn of thought, a reversal so deep and elemental that it is like curling the flow of a river back upon itself. This reversal stands out, sharply delineated and brightly lighted, in the incident surrounding the parable of the Good Samaritan. (LUKE 10: 25–37)

You remember that a lawyer engages Jesus in a dialogue, concluding with the statement about loving one's neighbor as oneself. Then the lawyer asks, "And who is my neighbor?"

In answer, Jesus tells the story of the man lying wounded by the roadside, ignored by two passers-by, and finally cared for by a Samaritan traveler. He concludes characteristically, by asking a question: "Which of these three, thinkest thou, was neighbor unto him that fell among thieves?"

As we read this, suddenly we begin to feel as if we were looking at one of those optical-illusion drawings which seem at first to be a staircase going down, and then somehow, as we gaze, turn themselves inside out and become a staircase going up. *Who is my neighbor?—was neighbor unto him:* something has happened between these two phrases, some shift of attitude has taken place. The question is no longer "Who is my neighbor?" but "Who am I a neighbor to?" Or, closer still to the center of the thought, the situation might be expressed like this: "Don't worry about *having* neighbors; *be* one."

Stated in this way, the thought is deceptively simple. Actually, it represents the most profound, most difficult shift in attitude possible to human beings. We are selves: focal centers of consciousness, each one of which cannot help seeing itself as the center of the universe. Life keeps hinting to us that this is not so, and gradually we come to think that we

have learned our lesson; but deep down in us the old idea prevails. We look at other people as *other*—as objects to be categorized as neighbor or not-neighbor, according to how they behave to us; not as fellow centers of consciousness. We look at things as objects to be used for our benefit. Deep down inside us that first-born self sits, an emperor, an oriental despot, who demands that the universe serve him. Life must come to him on its knees, bringing gifts; people must adapt to him, and even in a sense crawl before him.

This despotic center of ours, invisible though it may be to us, shows in everything we do, every attitude we take. Jesus saw it clearly, and fought it wherever he found it. He told the lawyer not to wait for the world to relate itself to him, but to enter into relationship with it. He told the disciples what "glory" is: not sitting and getting, but serving and giving. "Which is the greater, one who sits, or one who serves? . . . But I am among you as one who serves." (LUKE 22: 27)

He said of life itself that it does not consist in having things flow toward your center, but in your center flowing out toward them. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." (LUKE 17: 33) To sum it up, St. Paul thought it appropriate to the heart of the Christian message to say, "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." (ACTS 20: 35) Or as one translation puts it, more bluntly: "It is better to give than get."

Yes—we must pull that oriental despot off his throne in that dark room where all the facts grovel, all the faces smirk, all the gifts rot away. We must bring him out into the good sunlight and put him to work. We must use our *self* for what it was meant to be, a happy servant, a center of action and relationship: a center flowing outward, not a leech sucking at the universe.

*Awake, my sleeper, to the sun,
A worker in the morning town,
And leave the popped pickthank where he lies;
The fences of the light are down,
All but the briskest riders thrown,
And worlds hang on the trees."*

*from THE COLLECTED POEMS OF DYLAN THOMAS
New York, New Directions, 1953.*

—MARY MORRISON

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the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

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Mary Frances King, Huntingtown, Maryland—"I have been unfortunate in having to be in the hospital twice since I have had a policy with you. However, I have been very well pleased with the way you have settled my claim each time. A sincere thank you to DeMoss Associates."

Mr. & Mrs. Robert W. Nelson, Leicester, Massachusetts—"We certainly appreciate your promptness in approving this claim and sending a check. We had long searched for this type of policy which would be adequate yet within our means. We thank the Lord for leading us to your ad."

Mr. James B. Diggins, Flint, Michigan—"I do appreciate the check, and the good service rendered by your company in our

sickness. It was purely a coincident that Mrs. Diggins entered the hospital on the very day that our policy went into effect. I was very glad that I had made application, and had been accepted by your company, because the check was really needed. Thanks again for all your consideration."

Rev. Hugh Thompson, Buffalo, New York—"We do appreciate greatly your service to us during our recent illness. The claim was taken care of so efficiently and quickly that we were able to take care of everything. It is very gratifying to be a member of an insurance company with Christian standards."

Mrs. Singne C. Gabrielson, Minneapolis, Minnesota—"Thank you so very much for your check which helped me a good deal. I appreciate very much the nice way you handled my case." (2nd claim) "Thank you so very much for my check received two days ago. I am very well pleased with the way you have taken care of me. I am glad that I took out this hospitalization with you. God bless you as you carry on."

Mr. Fred G. Wilman, Tilton, New Hampshire—"It was less than a month after receiving our policy that it became necessary for Mrs. Wilman to have surgical treatment at the hospital. I thank you for your prompt settlement of my claim. I will be glad to recommend your Gold Star Plan."

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FEBRUARY

- 2 Purification of St. Mary the Virgin
- 6-10 Churchmen's Washington Seminar, Hotel Congressional, Washington, D.C. Subject: Your Government and You.
- 10-12 Province II Annual Vocational Conference for College-Age Girls, Seabury House, Greenwich, Conn.
- 12 Race Relations Sunday
Lincoln's Birthday
- 13-16 General Division of Women's Work Board Meeting, Seabury House, Greenwich, Conn.
- 15 Ash Wednesday
- 17 World Day of Prayer
- 17-19 Meeting of General Divisions of Laymen's Work and Women's Work, Seabury House, Greenwich, Conn.
- 22 Laymen's Sunday, Brotherhood of St. Andrew
Washington's Birthday
- 22, 24, 25 Ember Days
- 24 St. Matthias the Apostle
- 25-26 Women's Vocational Conference, Duke University, Durham, N.C. Write: The Rev. John Paul Carter, The Plains, Fauquier County, Va.

MARCH

- 10-12 Northwest Texas Diocesan Convention, St. Matthew's Church, Pampas
- 19 Passion Sunday
- 25 The Annunciation of the blessed Virgin Mary
- 26 Palm Sunday
- 30 Maundy Thursday
- 31 Good Friday

APRIL

- 1 Easter Even
- 2 Easter Day
- 3 Easter Monday
- 4 Easter Tuesday

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At the request of the Lambeth Conference, 1948, the Anglican Cycle of Prayer was prepared, "that the spiritual bond of prayer might be more widely extended between the dioceses of the Anglican Communion throughout the world." Each day the Church's work in a particular place is singled out to be remembered in the prayers of the Church throughout the world. The prayer cycle lends itself to parish, organization, or private prayer. It is commended to you by the bishops meeting at Lambeth in 1958.

MARCH

Dioceses of the Anglican Communion

- 1 **Brisbane, Australia:** Reginald Charles Halse, Archbishop; Horace Henry Dixon, Coadjutor; Wilfrid John Hudson, Assistant Bishop.
- 2 **Bristol, England:** Oliver Stratford Tomkins, Bishop; Edward James Keymer Roberts (Malmesbury), Bishop.
- 3 **British Columbia, Canada:** Harold Eustace Sexton, Archbishop.
- 4 **British Honduras, Central America:** Gerald Henry Brooks, Bishop.
- 5 **Bunbury, Australia:** Ralph Gordon Hawkins, Bishop.
- 6 **Calcutta, India & Pakistan:** Arabindo Nath Mukerjee, Metropolitan; John Richardson (Nicobar Island), Bishop; William Arthur Partridge (Nandyal), Bishop.
- 7 **Caledonia, Canada:** Eric George Munn, Bishop.
- 8 **Calgary, Canada:** George Reginald Calvert, Bishop.
- 9 **California:** James Albert Pike, Bishop; George Richard Millard, Suffragan.
- 10 **Canberra & Goulburn, Australia:** Ernest Henry Burgmann, Bishop; Robert Gordon Arthur, Coadjutor.
- 11 **Canterbury, England:** Geoffrey Francis Fisher, Archbishop; John Taylor Hughes (Croydon), Bishop; Lewis Evan Meredith (Dover) Bishop; Stanley Woodley Betts (Maidston), Bishop; Denis Bartlett Hall, Assistant Bishop; Alfred Carey Wollaston Rose, Assistant Bishop.
- 12 **Cape Town, South Africa:** Joost de Blank, Archbishop; Roy Walter Frederick Cowdry, Assistant Bishop.
- 13 **Cariboo, Canada:** Ralph Stanley Dean, Bishop.
- 14 **Carlisle, England:** Thomas Bloomer, Bishop; Sydney Cyril Bulley (Penrith), Bishop.
- 15 **Carpentaria, Australia:** Seering John Matthews, Bishop.
- 16 **Cashel and Emly, Waterford & Lismore, Ireland:** William Cecil de Pauley, Bishop.
- 17 **Central America:** David E. Richards, Bishop.
- 18 **Central Brazil:** Edmund Knox Sherrill, Bishop.
- 19 **Central New York:** Walter Maydole Higley, Bishop.
- 20 **Central Tanganyika, East Africa:** Alfred Stanway, Bishop; Yohana Omari, Assistant Bishop; Maxwell Lester Wiggins, Assistant Bishop.
- 21 **Chekiang, China:** Kwang-hsun Ting, Bishop.
- 22 **Chelmsford, England:** Sherard Falkner Allison, Bishop; William Frank Percival Chadwick (Barking), Bishop; Frederick Dudley Vaughan Narborough (Colchester), Bishop.
- 23 **Chester, England:** Gerald Alexander Ellison, Bishop; David Henry Saunders-Davis (Stockport), Bishop.
- 24 **Chicago:** Gerald Francis Burrill, Bishop; Charles Larrabee Street, Suffragan.
- 25 **Chichester, England:** Roger Plumpton Wilson, Bishop; James Herbert Lloyd Morrell (Lewes), Bishop.
- 26 **Chota Nagpur, India:** Sadanand Abinash Bishram Dilbar Hans, Bishop.
- 27 **Christ Church, New Zealand:** Alwyn Keith Warren, Bishop.
- 28 **Clogher, Ireland:** Alan Alexander Buchanan, Bishop.
- 29 **Colombo, Ceylon:** Archibald Rollo Graham-Campbell, Bishop.

THE EPISCOPALIAN will publish the Cycle of Prayer for each month throughout the year.

the EPISCOPALIAN

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THE COVER this month takes us to the Missionary District of Nevada and the small town of Yerington, where young Episcopalian Bill Crawford records the progress of the St. Alban's Mission building fund. Yerington's St. Alban's has no regular vicar yet, but the mission is active, growing, and building under the direction of missionary Miss Jane Falke. For more about Miss Falke and her efforts to help build the Church in the West, see page 17.

AUTHOR of the cover story on Nevada's Miss Falke is the Rev. Thomas M. Magruder, secretary and administrative assistant to the Bishop of Nevada, the Rt. Rev. William G. Wright. He is responsible to the bishop for the church in Yerington, and travels the ninety miles from Reno to Yerington at least once a month to celebrate the Holy Communion.

The Reluctant Scholar (page 2) is, of course, almost every boy who ever went to Sunday school. Our contemporary version is a handsome lad by the name of Billy Vineyard who attends church school at Grace Parish, Silver Spring, Maryland (the Rev. H. W. Lamb, Jr., rector). Photographer Dirk Halstead was at Grace Church on another assignment for THE EPISCOPALIAN when he saw and recorded this vivid little drama familiar to all parents and teachers. The teacher is Virginia Seminarian Phil Turner, who left the United States recently for service in Africa.

BEING CHIEF SHEPHERD to a scattered flock of some 6,000 in a large nation is no easy task. We take a look at a fellow Episcopalian who is doing just this job in *His Mission Is Mexico*, page 8. The author and photographer of this story about Bishop Saucedo of Mexico is the Rev. David B. Reed, an Oklahoman who has served the Church

in Latin America for the past decade as a missionary in Costa Rica, the Panama Canal Zone, and Colombia, and, since 1958, as an officer in the Overseas Department of the Episcopal Church's National Council.

WE WELCOME three old friends to our editorial columns this issue. Louis W. Cassels of Washington, D.C., author of *Do We Know How To Pray?*, page 14, is a vestryman and church school teacher at St. John's, Chevy Chase, Maryland, and an editor for United Press International.

ELIZABETH BUSSING, author of the article on San Joaquin's busy Episcopalians, *From District to Diocese*, page 27, is THE EPISCOPALIAN's contributing editor from the West Coast. Mrs. Bussing helps produce stories from the West, in addition to writing. She makes her home in San Francisco, where she is active in the Diocese of California.

HENRY THOMAS DOLAN, author of *What Is the "Good News" of Christianity?*, page 22, is our contributing editor in charge of the Inquiry column. More about the versatile Mr. Dolan will be found on page 24.

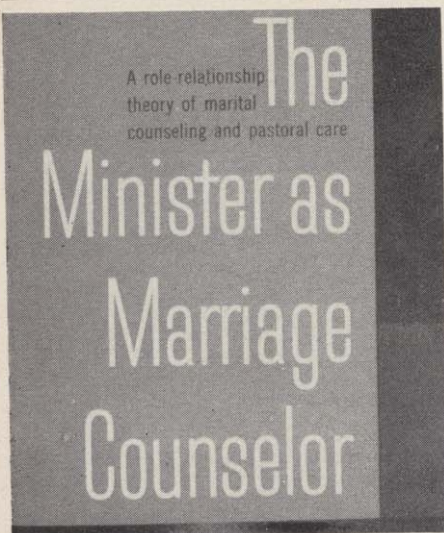
OUR opening book reviewer this month is Dr. Dora Chaplin, columnist, author, and assistant professor of pastoral theology at General Theological Seminary.

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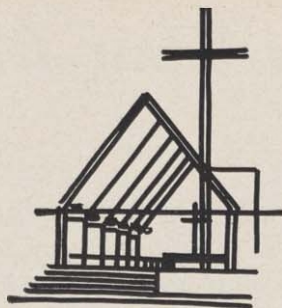
- **A Crown for the King**
- **My Pagan Saint**
- **Bishop's-Eye View**
- **What Is Our Stake in Latin America?**

Our film reviewer is the Rev. Malcolm Boyd, another columnist and author, who is also chaplain to students at St. Paul's House, Fort Collins, Colorado.

THE BOARD AND EDITORS of THE EPISCOPALIAN are pleased to announce that more than 80,000 families are now receiving the magazine regularly in their homes. Again we are deeply grateful for the interest shown in the magazine, and for the fine help we have had from all sections of the Church. We are working hard to serve you more efficiently and effectively in the months to come. And some of you will be hearing from us soon. We want to find out some of your specific reactions to the magazine so far.

SPEAKING OF GROWTH, two of the original members of THE EPISCOPALIAN's editorial staff have added to their own personal staffs recently. Contributing editor Shelby Moorman Howatt gave birth to Shelby Todd Howatt on Christmas morn, 1960. At latest reckoning, mother, daughter, and husband, John, are getting to know each other better at home in New York City.

Exactly three days later, assistant editor Allison Stevens became Mrs. John Blaine Flege in a ceremony performed by the Rt. Rev. C. Alfred Voegeli, Bishop of Haiti. The groom is on the surgical staff of the Cincinnati, Ohio, General Hospital. Both Mrs. Howatt and Mrs. Flege are to be felicitated, as well as John and John. Both editors will continue to serve as contributors to THE EPISCOPALIAN.



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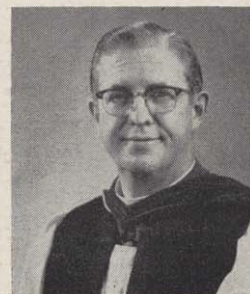
FROM the Pacific to the mighty Cas-
cades, from California on the south to
the Columbia River and the State of
Washington on the north, the Diocese
of Oregon ministers to some 25,000
Episcopalians. Seventy-one parishes
and missions are dotted throughout
this large area, which contains some
million and a half people. In addition,
state universities in Eugene, Corvallis,
and Portland are served by chaplains;
three hospitals are maintained by the
Church; and clergy serve as chaplains
at the state hospital in Salem and at
the Chemawa Indian School. The dio-
cese also maintains two camp and con-
ference centers, one in the north, the
other in the south, and conducts a
private school in Portland.

Methodist circuit riders originally
brought Christianity to this far-off land
150 years ago. They were followed
closely by pioneer Episcopalians whose
first missions, in southern Oregon and
on the Willamette River farther north,
observed their hundredth anniversaries
recently.

The rapid growth of the diocese
required an \$800,000 diocesan development program in 1960. Money was raised
for the building and development of the two conference centers; the purchase
of land to establish new missions; for low-cost or interest-free loans to deserving
parishes and missions; for a proposed center for the care of the elderly; for
college work, and for the Church Divinity School of the Pacific in Berkeley,
California. The program was oversubscribed by more than \$150,000.

Four years ago, the Rt. Rev. Benjamin D. Dagwell retired after serving as
bishop of the diocese for twenty-two years. He was succeeded by the Rt. Rev.
James W. F. Carman, who had come from Phoenix, Arizona, in 1955 to serve
as bishop coadjutor.

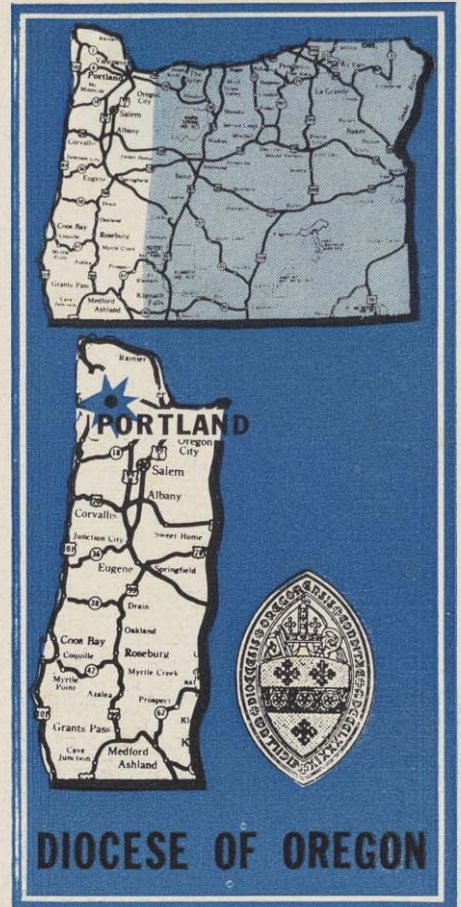
*BISHOP CARMAN was born in Denver, Colorado. A graduate of Carleton Col-
lege and of Seabury Divinity School, he was ordained to the diaconate in 1929,
and to the priesthood a year later. That same year he married Phyllis Churchill.*



*He was rector of St. Luke's, Denver, from 1930 to 1934,
then moved to Pueblo, Colorado, to become rector of
the Church of the Ascension, where he served for ten
years. In 1946 he went to Phoenix as dean of Trinity
Cathedral, a position which he held until accepting the
call to Oregon. In 1947 he was elected to membership
in the National Council, where he served until 1952.*

*Bishop and Mrs. Carman have a son, daughter, and
three grandchildren. The Rev. Charles C. Carman,
their son, was recently ordained to the priesthood and*

now serves two missions in northern Texas.



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