

Title: *The Episcopalian*, 1961

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the EPISCOPALIAN

MARCH 1961



A CROWN FOR THE KING

A CROWN FOR THE KING



AND SO PILATE, willing to content the people, released Barrabas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man! When the chief priests therefore and officers saw him, they cried out saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was more

afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, Crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And they bring him into the place of Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And it was the third hour, and they crucified him. And with him they crucify two thieves; the one on his right hand, and the other on his left. Then said Jesus, Father, forgive them; for they know not what they do. . . .

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be.

And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

continued on next page



*and they
crucified him*



*one of the soldiers
with a spear
pierced his side*

continued

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

And when Jesus had cried with a loud voice, he said,

Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

This account of the Passion is taken from the Dartmouth Bible abridgement of the Gospels. The Dartmouth Bible (edited by Chamberlain and Feldman, Houghton Mifflin, Boston 1950), is a selection of passages from the King James Version.



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THE CONTEMPORARY WOODCUTS for our cover and cover story, "A Crown for the King," are the work of Brooklyn, N.Y., artist Don Bolognese. In executing the scenes from the Passion of Christ, the artist has depicted Man in the act of crucifying the Saviour: crowning Him with sharp thorns; fixing His hands to the cross with hammer and nails; piercing the side of the already lifeless body. In his forceful work, Mr. Bolognese reminds us that each of us is a part of that dreadful work, that each of us by sin does indeed crucify his Lord.

WE HEARD that Bishop Hall, from New Hampshire, was heading for Western Kansas to visit Bishop Lewis and his fellow Episcopalians in this large missionary district. We sent along our photographer, David Hirsch, to make THE EPISCOPALIAN's camera see what the bishop saw during a week in the Church's "newest" jurisdiction (the Missionary District of Salina changed its name to Western Kansas by action of the House of Bishops in November of 1960). Meet some of the people of Western Kansas, beginning on page 28.

THE MAP of missionary districts in our February issue showed the Dioceses of Los Angeles and California as being among those that achieved diocesan status since 1900. We did not intend to put these two into the map's "grey zone." For the information of our readers, the Diocese of California (the Rt. Rev. James A. Pike, Bishop) was organized as a diocese in 1850. It comprises the central coastal region of the state. The Diocese of Los Angeles, the southern quarter of California, was organized in 1895; the Rt. Rev. F. Eric Bloy is Bishop.

continued on next page

WHO WILL WIN THE MINDS AND SOULS OF THE ASIAN PEOPLE?

Against the colorful and precarious panorama of Asia today, J. C. Pollock describes the continuing battle between Christianity and Communism. The author and his wife traveled 33,040 miles through 15 different countries (including India, Tibet, Laos, Indonesia, Burma, Japan), often on foot or in primitive canoes.

The author talked to high-ranking government officials (Nehru of India, U Nu of Burma), Princes and paupers, Christians and non-Christians alike. His account of their beliefs, their ancient ways of life, their political inclinations—and of those dedicated Christians who labor to bring the Gospel to these often forgotten people—makes a fascinating, fast-paced book.

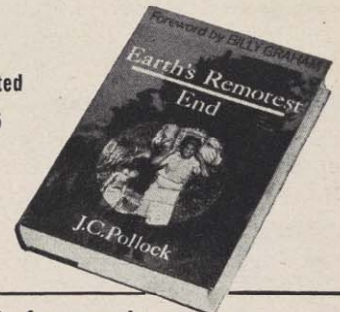
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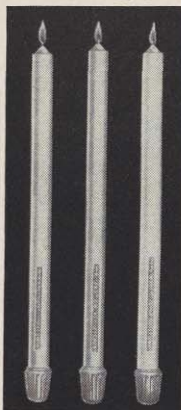
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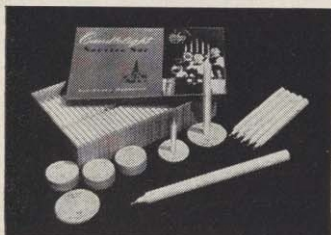
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"FLATLAND," page 14, is the second installment from Henry Thomas Dolan's recent book, *The Divine Dimension*, to be published in *THE EPISCOPALIAN*. Mr. Dolan is a lawyer, a leading Episcopal layman, and a contributing editor of this magazine.

THIS IS THE SECOND appearance in *THE EPISCOPALIAN* of Dorothy Gilson, author of "My Pagan Saint," page 11. Her first appearance was in the October issue, when she was the subject of the article, "Missionary Without Portfolio." Mrs. Gilson is the wife of the Rev. Charles P. Gilson, missionary to Taiwan.

A LAYMAN looks at the Church, and its attitude toward scientific discoveries, in the article on page 8, "Let's Get Out of Our Corner." The writer is Daniel Luzon Morris, a chemist who has alternated between research and teaching. He is presently head of the science department at Lakeside School, Seattle. Dr. Morris has published numerous papers on biochemistry, and one book, *Possibilities Unlimited: A Scientist's Approach to Christianity* (Harper's, 1952). An Episcopalian, he is a member of St. George's parish, Seattle, where he is choirmaster.

THE CHURCH MAGAZINE Advisory Board and the editors of *THE EPISCOPALIAN* are pleased to announce that this month, our twelfth in publication, has seen our regular paid subscription circulation pass the 83,000 mark. The magazine has thus become the largest national journal in the history of the Episcopal Church.

THIS IS HARDLY a time for prideful pause. We have many jobs to do in order to improve the quality of *THE EPISCOPALIAN* and its service to the Church. We must seek for new subscribing families, and for charter subscribers to renew. And we must be continually aware of the hard fact that this new summit reached is but a hillock; that the number of families now taking *THE EPISCOPALIAN* represents about 8 per cent of the total number of families in the Episcopal Church.

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*A Journal of Contemporary Christianity
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Vol. 126 No. 3

March 1961

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THE EPISCOPALIAN is a member of the
National Diocesan Press, the Associated
Church Press, and Religious News Service

THE EPISCOPALIAN, March, 1961, Vol. 126, No. 3. Published monthly by the Church Magazine Advisory Board, Box 199, Madison Sq. Station, New York 10, N.Y. Publication office, 50 Emmett St., Bristol, Conn. 30¢ a copy, \$3 a year; two years, \$5. Second class postage paid at Bristol, Conn. SUBSCRIPTION ORDERS and CHANGE OF ADDRESS should be sent to THE EPISCOPALIAN, Box 199, Madison Square Station, New York 10, N.Y. Allow 4 to 6 weeks for changes; include old address label and postal zone number. ADVERTISING AND BUSINESS OFFICES: 44 East 23rd Street, New York 10, N.Y. © Copyright 1961. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material.

Let's Get Out of Our Corner

An Episcopal scientist
tells his fellow Christians
not to be afraid
of the facts of life.

by Daniel Luzon Morris

WE CHRISTIANS have again and again—perhaps from the earliest days of the church—taken a stand before the gates of our own private religion, and tried to hold back the heathen hordes of fact. Our bravery has often been exemplary. We have brought down many of our opponents, and many of our own forces have fallen, willing martyrs to the cause.

Yet again and again, though armed with the sword of Scripture and protected by the breastplate of faith, we have found that the positions we were trying to defend were untenable. Through the centuries we have been forced back—back—back, into narrower and narrower quarters.

An early defender of the gates was St. Augustine of Hippo. He argued convincingly that there couldn't be people at the Antipodes (even if there was dry land there) because, if so, why didn't the Bible mention them?

In the Middle Ages some Christians sallied forth and took over a flat earth for God—for some reason forgetting or neglecting a fact Augustine had known—that the earth is round.

St. Augustine wasn't driven back during his lifetime; neither were the Crusaders. But with the voyages of Columbus, Magellan, and their successors, Augustine's position was lost, along with God's flat earth that stood on a pillar in the midst of the deep. It was inevitable, as soon as people began to travel widely, that the geographical bastions should fall. The discrepancies between confirmed accounts of eyewitnesses, and theories based on Scripture, were too great to be denied.

On astronomical assertions about the universe, the fight was hotter. Galileo lost his personal battle, but his campaign for truth was finally successful; and this victory swept the devout off one defense point after another. Once God's earth had been lowered to a place of equality among its sister planets, the defenders had no spirit left to resist its further demotion to a speck in the universe. The cold, lifeless laws of physics took the crystal spheres away from our angels and archangels.

A century ago, Darwin's brilliant encircling movement joined the field of biology to that of physics, outside our sacred ramparts. Still, even though evolution gave the control of man's body to law and chance, we could be sure that his *mind* would never be wrested from God's own determinative hand. Thought was an activity of the spirit, and its duplication by nonliving means was unthinkable—unthinkable until computers in the hands of the barbarians succeeded in performing many operations that we had thought sacrosanct.

Wearily we retreated again. We admitted that perhaps it is possible to do a lot of mindlike things with machines—just how many is still unknown.

Perhaps that particular battlement wasn't a terribly important one. We retired from it quietly, cutting our losses.

One thing we remain sure of, within our shrinking perimeter: the sacredness of life itself. Only God could create that. At one moment in the geological history of the world, there was only lifeless matter. Then God spoke, and life appeared. The living creatures He had made reproduced and evolved, under His loving hand, through stages of increasing complexity, into the living world we know, with man as its crown.

We may grant that these subsequent changes could have occurred under the influence of natural forces: cross-breeding, selection, environmental changes, and great breakthroughs resulting from a particularly happy mutation. But the first seed of life—that is God's, and His alone.

How long can we defend this strong-point? How strong is it really? And if we lose it, where do we go? Even now evidence is piling up that natural forces—forces our physics and chemistry can deal with—could have produced life in young Mother Earth's warm nutritious seas. Next week, or next year, the announcement may come that something apparently living has been produced in the laboratory from lifeless raw materials. Indeed, some such announcements have already been made.

Back—back—back into our corner. What will they leave us?

WHEN MY WIFE was a child, she was sometimes made to stand in a corner for being naughty. One day she realized that all she needed to do was walk out of her corner. It was a great day, one that she never forgot.

Isn't it time that we of the Church come out of our corner? The pressure of the secular and scientific world is not what keeps us in it; they couldn't care less whether we back up or come out. They have opposed us only when we have attacked them with wild words, phony arguments, and irresponsible prayers. In the warfare I have described, they didn't push us into the corner: we backed in. What we have been fighting is not their knowledge, but our own ignorance; not their bravery, but our own fear; not

their lack of faith, but our own false faith.

Whatever gave us the idea that God didn't approve of science? Why did we think that God had centered the universe on the earth, rather than on the sun—or on a galactic or metagalactic center? Who told us that the creation of man, or of mind, or of life, was a process outside of nature?

True, there are phrases in the Bible that, taken literally, seem to imply some of these things. But most of us, with our childhood, abandoned the literal acceptance of the entire Bible. St. Augustine himself, twenty years before he pooh-poohed the Australians, pointed out in a magnificent passage that the words of Genesis are intended to bring us knowledge as we are capable of assimilating that knowledge: that they contain, not one literal truth, but many layers of truth.

We took the greatest document in the world, and tried to use it for a cookbook.

THE STORY of creation in Genesis is a beautifully poetic account of God's creative powers in action. It is not a treatise on paleontology. The story of Adam and Eve is as poignant a tragedy now as

continued on next page



"Is this your trouble?"

© Saturday Review of Literature

when it was written. It contains truths about man and his relationship to God that must be discovered by every man who hopes to lead a fully human life.

In the Bible the relationship of man to God is presented in many ways. The historical books reveal the gradual unfolding of man's realization of the nature of God. The prophets develop the noble concept that God takes a hand in history itself—not necessarily miraculously, but in the contacts, peaceful or warlike, between individuals and nations. The poets show the place of wonder, of beauty, and of awe in the human-divine scheme.

In the Gospels we see the vindication of the historical wisdom of the Jews, with the appearance of God Himself on the human stage. And we read on, to the accounts of the wholly God-centered acts of the men who were first inspired by this Incarnation.

To oppose new discovery on the ground that it is unscriptural is like denying the material existence of skylarks because Shelley called them spirits; or like insisting that the dawn has hands because poets speak of "rosy-fingered" dawn. Yet intelligent Christians do just this kind of thing.

Let's take our thumb out of our mouth, step bravely out of our corner, and look about. Around us is the world that God created, and found good. It was He who made, not only this earth, but a sun-centered planetary universe. He created life, and

mind, and man—and the laws, physical and biological, that govern them. Moreover, He gave man the kind of mind that can discover those laws—that can strive to create life anew. This "scientific world" that some of us have resisted so fiercely is God's own world. When we study it as scientists we are letting Him speak to us, as He spoke to the Hebrew prophets.

Look again at the first section of the Book of Genesis. It describes the creation by God of everything that exists, and it concludes by saying that God finished up the job, and rested.

Are we still being too literal? *Has* God finished the job yet? All of our experience (to say nothing of the rest of the Bible) shows clearly that the seventh day hasn't yet come.

Creation is still going on. He is *still* making heaven and earth. He is *still* making man. And He has turned over to us a tiny share in the creative process. Every time one of us builds a house or a boat, or writes a poem or a sonata, or paints a picture, or propounds a scientific hypothesis, God, through us, is continuing to create heaven and earth.

If we can some day make a living cell from lifeless matter, or recover energy in almost limitless quantities through hydrogen fusion, we shall be taking our part in God's creative act. If we can conquer cancer and epilepsy and psychosis we shall be repeating, on a global scale, the miracle of the loaves and the fishes. If warfare can be abandoned as an instrument of national policy, we shall be carrying on His activity in the great movements of history.

When finally the hatred in men's hearts gives place to love, God will have completed the creation of Adam and Eve: the Adam and Eve who were to walk with Him in the Garden. Then the sixth day will be ended, and God can rest. ◀

Next to the capacity for receiving and giving love, the power of reason is as astonishing a gift as any that the rational and loving God has bestowed on us. There are not many better temples than the scholar's study and the scientist's laboratory.

Chad Walsh from *Behold the Glory*

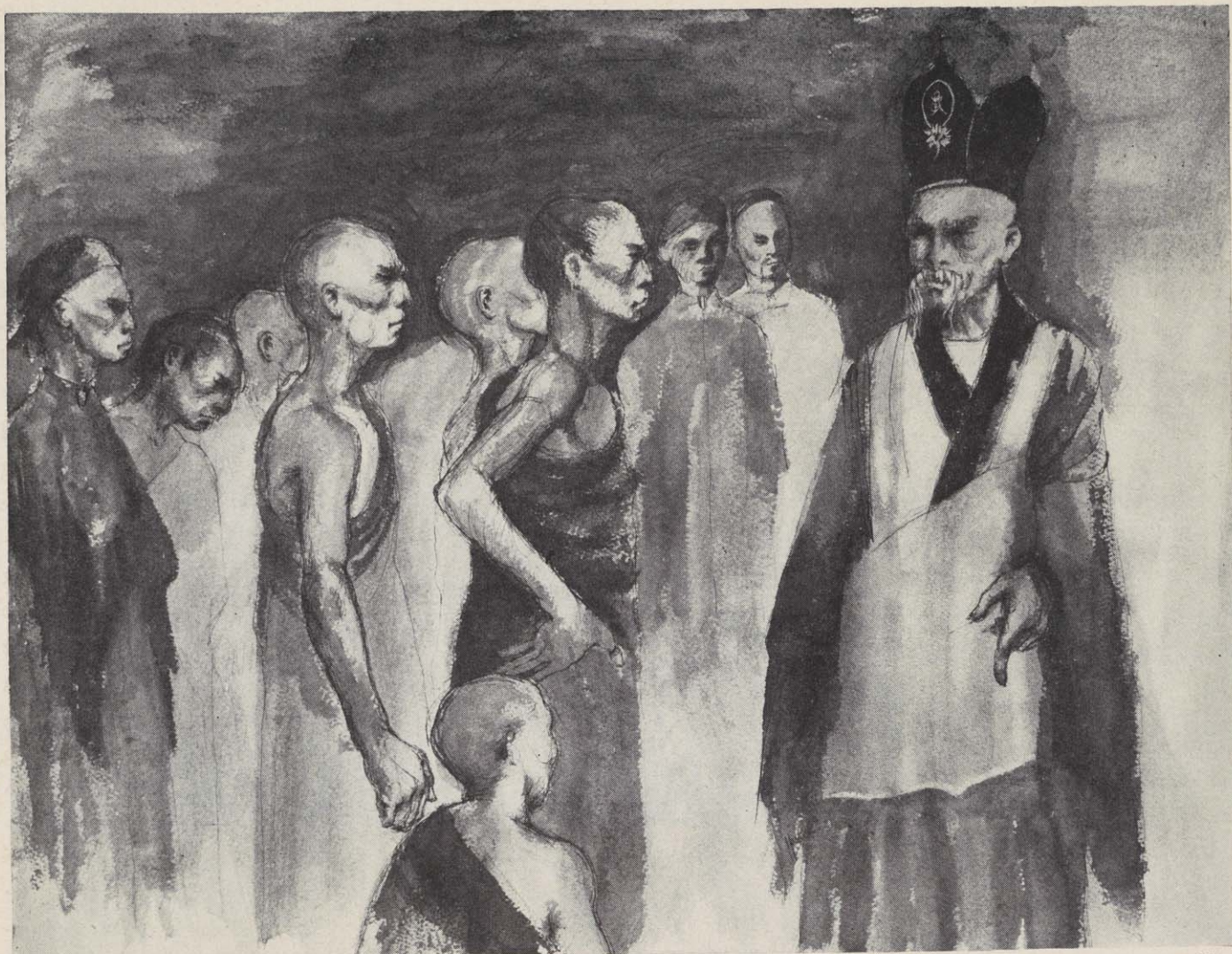


Illustration by Haskell Goldberg

MY PAGAN SAINT

Dorothy Jenks Gilson

THERE IS A PAGAN MARTYR who keeps coming back into my experience. I say "martyr," but he was more than that, for there was a Christlike quality to his life and death.

I first became acquainted with his story when teaching at St. Mary's School, Shanghai. My class was of seniors in middle school (high school), and the course was Christian Faith and Doctrine. This was a big subject for me to teach and for them to learn. There was no syllabus, no textbook, and I had to prepare, as I went along, two fifty-minute lectures a week from material at hand.

Among the most helpful material was Bishop Frank E. Wilson's *Faith and Practice*. In this book I first met my

pagan martyr, whose story helped to explain to my Chinese students the answer to the questions, "But why did Christ have to die? Couldn't He have done more by living? Why was His death necessary?"

To answer this question, Bishop Wilson had wisely chosen the story of a governor of Formosa of many, many years ago. It seems there had been a custom of sacrificing a human being once a year, in some pagan rite of propitiation. The governor thought it wrong to kill a person, so finally he assembled his people and tried to explain that human sacrifice was wrong, and that an animal would suffice.

Continued on next page

MY PAGAN SAINT *continued*



A temple in the countryside near Chiayi, Taiwan, contains the shrine of the "pagan saint." Here he is portrayed in red robes and head-dress, the costume he wore when he was sacrificed by his people.

A roar of protest went up from the people. The governor realized that the crowd was about to get out of control, and that anything might happen. So, with a commanding gesture, he silenced them. "Very well," he said, "I bow to your wishes for a human sacrifice. But, as your governor, I must insist upon making the choice of the victim myself. This will be done, and your victim will be ready, clothed in red, at the tree which is your usual place for this sacrifice, tomorrow at daybreak."

So the crowd dispersed, confident that their wishes would be carried out, as their governor was a just and honorable man, and would not promise what he could not fulfill.

When the people went to the tree next morning, there, as the governor had promised, was a man dressed in a red robe, with his face masked in a red cloth. Without delay the people killed their victim, and then removed the mask to see who he might be. They were filled with horror and remorse to see the features of their beloved governor. He had accomplished, by his willing death, what he had not been able to do while living. By sacrificing himself he had put an end to human sacrifice.

This story my students could understand. I was grateful to far-away Formosa for providing such a hero, and I was grateful to Bishop Wilson for having known the story and having included it in his book. Bishop Wilson had used the name "Gho" for the hero. In Taiwan (Formosa) the governor is known as "Wu Feng."

IN 1949 THE Communists took Shanghai, and heroes of the past were forgotten in the uncertainties of each day. After fifteen months of this life my husband and I were forced to leave Shanghai. We returned to the United States, and many events of missionary life were almost forgotten. Almost, but never completely, forgotten was the dream of returning to work among the Chinese people.

Then the dream became a reality, and we were on our way to Taiwan. Again there was teaching—this time adults: a doctor; several telephone-company people; officers of various branches of the Chinese military services, graduates of the English-language school, who wished to keep up and improve their knowledge of the language.

In our class, while studying the Gospel of St. Mark, it again became necessary to find a satisfactory way to explain the puzzling question—"Why did Jesus have to die?" A memory came to the surface of my mind, and I proceeded to tell the story of the martyred governor, which I had not thought about in over ten years.

As I told it, I was aware of almost breathless silence and suspense. I ended by saying, "I do not know if this is a true story or not." Almost as one person, the class gave the answer—"Yes! Yes! It is true. It did happen." One officer, Colonel Yu, added, "It happened near Chiayi."

Chiayi is one of the places to which we go three times each month. We stop at our church, which is in a rented Japanese-style house, for a visit with our Director of Christian Education, Miss Loh. On the third Sunday of each month we stay over the weekend, as my husband takes the service on that Sunday. Soon after we started going to Chiayi, we found a shortcut to the church by way of Wu Feng Road.

On one weekend trip to Chiayi, we took two guests with us, Mrs. Cheng and Mr. Tang. We had Saturday afternoon free, so Mrs. Cheng rented a car and we went sight-seeing, to a suspension bridge, a temple, and a lake. Then Mrs. Cheng asked the driver (in Chinese), "Haven't you any other famous or beautiful places for us to see?" He thought for a moment, and then in rapid Chinese suggested going to a place where someone had been put to death. This sounded rather gruesome to me; I had no interest in seeing such a place, but, to be polite, went along. The place was in the country, outside of Chiayi.

As we rode along, memory again prodded, so this time I asked, "Is it . . .?" and told the story, in Chinese. "Yes, yes, this is the person." Again I encountered excitement and interest that a foreigner should know about this particular person and place.

WHEN I THINK back to find a somewhat comparable experience to the one that followed, I think the nearest is being taken, in Canterbury Cathedral, to the spot where Thomas à Becket was slain, and being told about it as if it had happened yesterday.

But how different the scene. Here was a beautiful red temple, with ornate pillars and roof, in the quiet countryside. Inside were three shrines, side by side, and in one of them was a remarkable portrait of a man in a red robe and headdress. It was a strong face, and the burning eyes looked into mine as if to say—"You have forgotten me twice. Please remember me now—Wu Feng, the Governor of Formosa."

Later, we went to the big tree standing alone, and the monument beside

it, where Wu Feng was slain. Our driver remarked that everyone on Taiwan knew the story of Wu Feng. And many other people also know it—the story of a pagan written by a Christian bishop in a book many years ago, the book going into many printings, and being read by countless Christians.

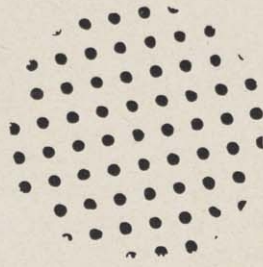
I felt a great sense of awe. This time I will not forget Wu Feng, for he has taught me even more than the necessity for self-sacrifice to achieve an ideal—he has taught me the undying value of a decision for righteousness.

Shakespeare wrote of the light of one small candle, "So shines a good deed in a naughty world." This is gross understatement, for we could say that through the years, and around the world, has gone the decision of one human being.

But not just one man, or one decision. Herein lies the awe, for such may be the fate of a decision I make, or you make. God grant that the far-reaching decisions that you and I make may be as compassionate, as unselfish, and as noble as the great decision of Wu Feng.



This monument to Wu Feng, the martyred governor of Formosa, marks the site of his execution. Mrs. Gilson (left) and Mrs. Cheng are standing by the monument.



FLAT

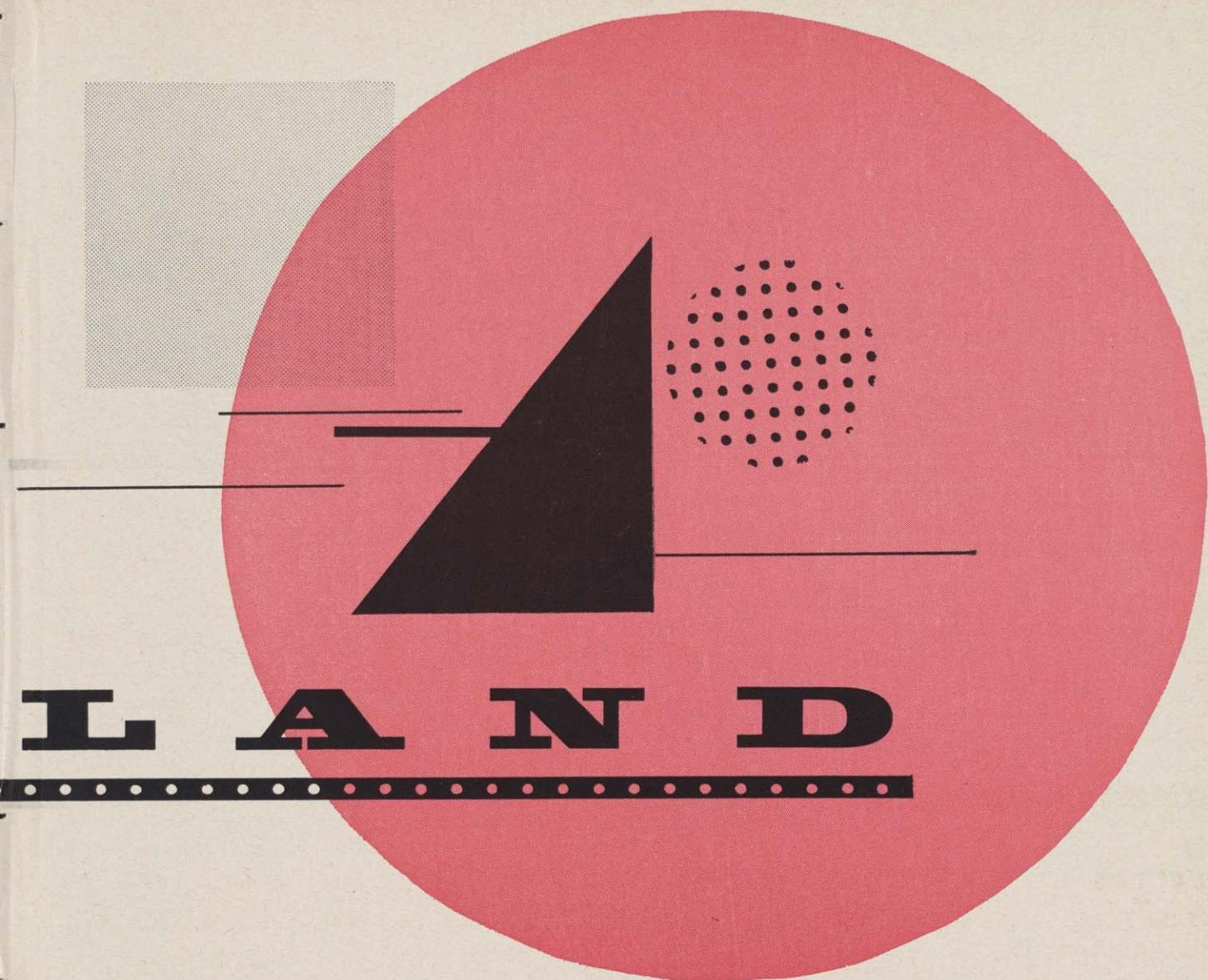
A LITTLE-KNOWN ENGLISH CLASSIC PROVIDES AN ENTRANCE
INTO THE "DIVINE DIMENSION" by HENRY THOMAS DOLAN

THE GENERALITY of the human race, pagan and Christian alike, during most of its recorded history, has testified to an indomitable conviction that the inmost essence of man, unlike his body, was not meant for death. Sceptics are wont to belittle this by calling it one of the pinnacles of the mountain range of human egotism, which may be an interesting comment but is no explanation, leaving unfaced entirely the question how humans happen to be that egotistic in the first place. This mute intimation of the indestructibility of what identifies him, the Christian gospel boldly states in the simplest, plainest, strongest words possible and tells man his soul is immortal.

Immortal means undying, and undying means living eternally, and that means living in a mode of being which we have said does not wait upon the end of our lives in time. It comes down to this: if our souls are immortal, somehow they inhabit eternity now while they are still in our bodies, and while yet our

bodies are enmeshed in the rotations and revolutions of the temporal cogwheels. Undeniably, however, our souls are also present in the here and now. How can my soul, the most intimate essence of me, the very I, be at once in time and eternity? Some axiomatic folk would say the question is its own answer: that is what the word "soul" means. There is an old and much neglected story, though, that may help. It is the story of Flatland.

Flatland was flat. So was everything and everybody in it. They were flatter than the proverbial pancake. Not only was the land perfectly flat, without hill, dale, valley, or mountain, but the people, animals, vegetation, houses, and buildings were just as flat, so flat that they had only two dimensions, length and breadth, no thickness, none whatever. Flatland was, to be quite downright about it, a mathematically perfect plane in space.



In the two-dimensional life of Flatland, everyone, no matter who his parents, was born a straight line. As the child awoke to his environment and showed signs of a mentality, the line he had for a body gradually split into two, joined at one end and with a tiny base at the other, so that at that stage of his development he was a very long, thin, acutely angled triangle. If he turned out to be stupid, or dull at his studies, his angle became fixed, and the lad found himself destined to be a soldier, policeman, fireman, janitor, laborer, or otherwise horny-handed son of toil.

If, year after year, his youthful mind continued to bud and blossom, his angle widened steadily, until, arriving at his majority and being able to stand firmly on his own base, he was seen to be a right triangle. All this time, of course, he and all the other animated plane geometry of this realm were moving about in their two-dimensional plane, but never out of it. In

fact, there was no such thing as "out of it" for them. They knew no other state of existence whatever. We must not neglect to mention the circumstance that the female sex developed no angle at all, not the slightest, remaining lines their whole lives long, and kept at home in scrupulous attention to tasks of the household.

▲ As a man's station in the community rose by material acquisition or his engaging in independent enterprise, his angle continued to spread, and if he became a well-established and reputable businessman, he would eventually find himself to have become an equilateral triangle. If fortune beckoned onward still to professional life or public office, even a greater change in his configuration might occur, and he would actually add a side and become a quadrilateral of one or another sort—parallelogram, trapezoid, or even a square. A square

continued on next page

was a man of considerable dignity and note in the community, and from that level of security and well-ordered living came the teller of our tale.

There were honors of many kinds to be won still above his position, and with each new honor won, each academic degree, each new and high office held, each award of merit for great service to the nation, the man added a side until he might become a figure too many-sided to be appraised at a glance. A university professor might have thirty-five sides, a bishop, fifty, a cardinal or prime minister, sixty or seventy-five. Etiquette made it a point of rudeness to walk up to one of these dignitaries and crassly finger his angle where two adjacent sides met, to form an estimate of his importance, so that the time came when these top men of the state, these innumerable-sided polygons, got to be called circles. They were nearly indistinguishable from circles, except on very close examination, but it was a title accorded them by courtesy only, because it was well understood in Flatland that there was no perfect circle among its inhabitants, and there never had been.

The adventure which befell A Square began one day when he was alone at home. There, in his own home, before his eyes suddenly appeared a figure that he recognized at once as a quite perfect circle. It had not come in through the door, the opening in the side of the inanimate quadrilateral which served as his house, because it was a circle larger in diameter than the width of the door.

A Square was a man of sturdy constitution, one not easily upset even by a sudden apparition, but he had a struggle for a minute to recover a solid hold on his senses. He was about to address it and inquire to what august personage he owed the honor of the unexpected visit, when he was for the second time in as many minutes thrown all of a heap by the fact that, while his eyes were fixed upon it unwaveringly, the circle decreased in diameter, still remaining perfect in conformation. An instant later it increased again, but to a diameter slightly greater than the one at which it had made its original appearance. Some few minutes passed in silence, then A Square recovered something like his normal composure and saw that the circle seemed to be expressing an attitude of tolerant amusement or indulgence. He was thus encouraged to ask it plainly who or what it might be.

"I am not a being of your world at all," said the circle, "I am a sphere, a being from another world of which you know nothing, a world of three dimensions."

"Three dimensions!" A Square exclaimed. "So I am out of my head after all, and I must be very ill to suffer such an hallucination."

"You are neither delirious nor insane, I assure you," said the circle. "I am the first of my kind to travel to your world of Flatland, and I appear in it, to your eyes, as a circle, a plane figure, because that is the only way in the constitution of your realm in which it is possible for me to appear. A circle is the projection that a sphere makes in a plane, and I appear as larger or smaller from time to time because it is within my

power to enter or leave your plane of existence, or to raise or lower myself in it. Look!" And the circle swift as a flash shrank into nothingness, leaving A Square entirely alone for a moment. Then just as suddenly it reappeared.

"Why have you appeared to me?" A Square finally got his voice and tongue to say.

"To tell you of my country, Spaceland," the circle answered, "the land where all bodies have length, breadth, and thickness—three dimensions."

"It is meaningless!" cried A Square. "There is no third dimension, it is physically and logically impossible that there should be! Oh, my poor wife and children that my mind should fail me in the prime of life, and I be destined for idiocy! What can have happened to me, to make me think I am conversing with such a being about such an unimaginable thing as a third dimension! My poor head feels as if it were being split open."

"Oh, come now," said the circle, "it is nothing as frightful as all that. I have come to increase your knowledge, and if you are stouthearted enough, I am willing to prove my case by taking you to Spaceland for a visit. You have nothing to lose by coming, since you already believe you have lost your reason."

So A Square submitted to the circle's power, and they journeyed to Spaceland, where for a few hours A Square saw prisms of every kind, and cones, and pyramids, and cylinders, and cubes, and spheres, large and small, moving about and carrying on commerce and arts and professions as did the plane figures in Flatland.

But it was with a difference; they did everything in a way and with results that A Square was even then able to recognize as indescribably but vastly enhanced and enriched, glorified somehow, compared with the same pursuits as carried on in a single plane of being. He amused himself inwardly by calculating for each body he saw approximately how it would appear if it should, like the sphere, visit Flatland, what projection it would make, what figure it would cut.

After some hours of the most delectable wonderment, he turned to his companion, the sphere, whom he now saw in all his rotundity and impressiveness, and in one breath tried to make amends for his disbelief and express his gratitude for such tremendous enlightenment. The sphere replied kindly:

"You are now able to realize how benighted your understanding was of other planes of reality than the only one you had ever known. But do not be dismayed, there are levels of existence far beneath Flatland that you have never seen. Let me take you to Lineland, the land of one dimension."

Thereupon they departed on another mysterious journey that brought them, how or when A Square could not tell, to a part of space where in the near distance before them they could see a straight line stretching out of sight in either direction. Along this line were rushing back and forth innumerable animated points, seeming to buzz with activity and energy. They could not deviate from the line by a hair's breadth, of course, because it was their entire world and the only frame

of life they knew. So they could not pass each other at all, but each tore up and down the line in the space he found clear before him.

■ At places of great congestion the sound of acrimonious wrangling rose, each point urging all those blocking his path in the direction he wished to go of the absolute necessity of his errand, and imploring them to go ahead of him toward his destination, even if they, as they said, had just as peremptory and compelling business in the other direction. Where occasionally a point found the line clear for a fair distance, he covered ground at lightning speed, as if he thought such a thing would never happen to him again in his life—like a Sunday-afternoon driver on an American highway, we might feel tempted to observe. Alas, his frantic haste was to no good purpose, for he invariably wound up in almost no time either in a head-on crash with a grimly determined point moving in the opposite direction, or behind a much more slowly moving one that firmly resisted his every exhortation to speed up.

"You see how limited an intelligence inhabits the land of one dimension," said the sphere to A Square, "if we can call it intelligence at all. But I can show you a state of mind more darkened still, if you wish to see it."

"I could not imagine anyone more enlightened than myself when you first came to me," said A Square, "but now I find it impossible to picture any form of life less enlightened than these mad points dashing this way and that their whole lives long and going almost nowhere."

"You must concede, however," his guide replied, "that as there is a land of three dimensions in which I live my life, and a land of two dimensions where you live yours, and a land of one dimension which we see before us, there should also be, in this ascending and descending scale of life, a land of no dimension."

▲ The land of no dimension was called Pointland, though it turned out to be hardly worthy of a name of any kind. As they drew near it, they saw it to consist of but a single point fixed immovably in outer space with nothing else whatever visible anywhere. Even as they approached, they could hear this solitary point singing to itself in a loud, buzzing, droning monotone.

"It is I, I am the only one, there is none other than I, I alone, the sole and only . . ." and on and on interminably.

"This is unbelievable wretchedness, indeed," said A Square, "and it is somehow even more pitiable that he is unable to realize how self-deceived he is. But now, Good Sphere, let us return to Spaceland, and from there go on."

The sphere looked at him blankly. "Wh--, what was that you just said?" it stammered weakly after a moment.

"I said," A Square repeated stoutly, "let us go on from Spaceland."

"On where? I do not understand you."

"Why, on to the land of four dimensions, naturally," our square said jauntily. "We certainly want to look in there, don't we?"

"There is no such thing as a fourth dimension!" bellowed the sphere. "There is no way in which such a thing can be, such a concept apprehended! You are uttering heresy, and my life would be in danger if the authorities found me even talking with anyone about it."

"Ah, good sphere, remember, that is what I said when you first told me of the third dimension. And you are the one who showed me how unenlightened I was. Now surely my teacher is capable of learning the lesson he himself taught? For if there were three dimensions where I thought there were only two, then for a certainty there are four, even if you see only three. If you do not know the way to the land of four dimensions, together we can find it easily, because it is surely in the other direction, beyond Spaceland, along the path we have descended to the land of one and of no dimensions, along which path I know, now, my own Flatland is to be found. What was it you called the path a moment ago? The Ascending and Descending Scale of Being, I believe? Come, good sir, let us be setting out, for what you have shown me convinces me beyond the slightest doubt that there are worlds of four, five, nine, and even fifteen or twenty-seven dimensions, and I would see them all."

"Blasphemer!" the sphere thundered at our unlucky square, and with a furious onrush seized him and hurled him away into space. He came to his senses at home in Flatland, but had a very short time at liberty, because upon his telling of his adventure he was taken into custody, tried, and convicted on a charge of making seditious utterances. He ended his days in prison, a martyr to a gospel that there were more than two dimensions.

■ The peculiar flavor of the myth, [C. S.] Lewis says, is that it evokes so vivid a visualization of the incidents it relates as to make the words by which the story is told of secondary or no importance. The imagery is so powerfully conjured up that the narrative becomes pictorial, almost photographic.

This characteristic Flatland exemplifies in great abundance, and it entitles its author to rank without challenge in the select literary circle of myth-makers. Its effect is more than a little jolting, like an electrical shock, and under the searing stroke of that suddenly released potential some intellectual complacency and pretension and condescension is burned away for good and all. This result makes it easy to give Flatland its stock interpretation as no more than a satire, however vitriolic, upon parochialism; a sermon against thinking in only two, or even three, dimensions; against thinking, in short, in only the way one has always been taught to think.

For this alone Flatland deserves rank among history's great utterances of the spirit of revolutionary thought. Its pictures etch the mind forever. It is of one piece with Abraham Lincoln's haunting cry to the Congress of December, 1862:

"The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we must think

continued on next page

anew, and act anew. We must disenthral ourselves."

▲ To disenthral one's self! All the agelong way from the ancient Germanic folkloke instilled in us in the nursery as fairy tales down to modern psychiatry and its parlance of repressions and inhibitions, we have testimony of the rigor human will, thought, and emotions can, by one evil means or another, fall victim to—an insidious, unfelt, unrealized paralysis. Like the passionate urgency Lincoln voiced to the men and women of 1862, Flatland is a challenge to the mind of man to achieve the most difficult feat he is ever called upon to perform, by sheer force of his own will to break a spell that binds him without his even feeling it, to tear himself free from fetters which his limbs have long since grown used to, and perhaps even to love.

The gospel also calls upon man to break out of a thralldom that enslaves him, but the thralldom the gospel warns of is one far more sinister and encompassing and fraught with peril far more dire than any mere habit of thought. The gospel cries out to man to rouse his drugged senses to the evil spell cast over him, not only some few times of crisis in his earthly existence, but each moment of each day of his life. It does more: it points him to the means of his shattering his enchant-

ment; it tells him there is a living part of him that extends into and partakes of the life of an eternal world superior to any enchantment.

The gospel, nevertheless, gives man no clear picture just how one part of him can be, quite sensibly to him, living in the world of sight and sound he knows so well, and another living part of him, of which he is much less conscious, simultaneously exist in a world that he cannot sensibly apprehend at all. This is a sore deficiency, for without some picture upon which to rest his thought, man is at a wretched loss to grasp the idea the least vaguely. No one will ever put it more pointedly than Dorothy Sayers in *The Mind of the Maker*: "To forbid the making of pictures about God would be to forbid thinking about God at all, for man is so made that he has no way to think except in pictures."

Flatland supplies us with the missing picture of how it may be that we stand with one leg, as it were, in each of two orders of reality as separate and disparate as time and eternity.

We are all multi-dimensional beings who find ourselves living in a two-dimensional world of space and time. Flatland is the plane of our life here on earth, but we are spheres in

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Flatland and have a dimension that reaches out beyond the confines of this realm. Our earthly lives and the bodies in which we live them are the circles we cut in this plane, but each of us in his everlasting, individual essence is his own sphere, a sphere now poised in the level of this plane and seen in the only way a sphere can be seen in a plane, as a circle. Circles our bodies may be, and they will vanish when we rise higher (or fall lower) from this plane, but our souls are spheres from a world of many more dimensions.

■ It might be more accurate to say that the figures we cut here are all only poor, misshapen ovals, not even perfect ellipses, and the three-dimensional projections of our distorted outlines are grossly lopsided spheroids, miserable egg-shaped affairs. Here, too, as in the story, only once in history has there appeared the One Perfect Circle.

We are as the sphere in Flatland; we are beings of a higher world who transect a lower world and appear as in it, but are never of it. We are travellers from a far country, and here is a night's lodging, but even in these earthly bones we know it is not our home.

With these pictures to help us, we can perhaps understand what has all this time been waiting to be said: the gospel tells

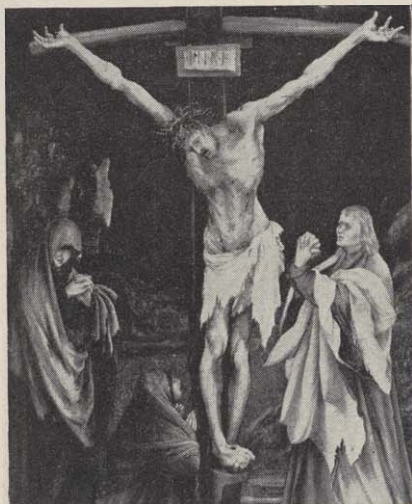
us that the circles of our earthly lives are, at every point of their circumference, in contact with, indeed are an integral part of a unit of full-dimensioned being extending into a realm of infinite resources of strength and power.

▲ It tells us that we have the power at will to draw down into the circles of our earthly lives all those infinite resources, to tap those spiritual reservoirs, which, at our bidding, will flow through us and all that we do.

It promises that, if we elect to do so, every act and fact of our lives, though outwardly perhaps the same, will be changed altogether and essentially so as to take on a kind of richness and glory.

It begs us not to live in meager content with the flat circles of the life of our bodies, but to see them and live them for what they truly are, part of the sphere of our souls' immortality, and to relate every act and fact of them to the governing principle of that higher realm, God's purpose for us and for all men.

It insists that there is another, higher, finer life that pervades, permeates, penetrates every person and fact of this life, by which every person and fact is meant to be translated, transmuted, transfused, transformed, transfigured. ◀



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What Is Our Stake in Latin America?

Current facts indicate that Latin America represents the greatest single missionary challenge in the history of our Church. But we must plan carefully and move with courage. One of the first steps we have taken is in South America.

"For years we have had nothing but words. Now we need actions." This is what the President of Panama said last month to the people of the United States of America in a network television broadcast. President Chiari could have been speaking for all of the twenty nations of Latin America.

Ever since 1941, when World War II struck the Western Hemisphere and interrupted the now-famed Good Neighbor Policy initiated by Franklin Delano Roosevelt, the ten republics of Central America and the Caribbean, and the ten republics of South America, have had relatively little help from their sister republic to the north in meeting tremendous social and economic problems.

Today, twenty years later, these countries have experienced more than a dozen major revolutions, have been swept by inflation and other economic ills, and are now collective possessors of the fastest-rising birth rate in the world. Half of their people are illiterate; most families live on the equivalent of less than \$1,000 a year in total income.

Like millions in Africa and Asia, these people now know that life can be better. They have been listening to promises and looking for results from other sections of the world, too.

But Latin America is not Africa, and is not Asia. The Latin American nations have had their independence anywhere from 50 to 150 years. And they have been tied together by an indivisible bond more than 450 years old in the New World—Christianity. This is the real difference between Latin America and other emerging continents.

As far as numbers are concerned, the Western Hemisphere contains the greatest single concentration of Christians in the world. Of North America's some 200 million people, around 180 millions would claim to be Christian. Of Latin America's 200 millions, approximately the same number—180 millions—would claim to be Christian. The United States of America, with more than 100 million adherents, has the largest Protestant population in the world; the United States of Brazil, with more than 55 million adherents claimed, has the largest Roman Catholic population in the world.

These figures are impressive but not very conclusive. The percentage of active church people in the U.S.A. is less than half the total claimed; in Latin America, the percentage is considerably less (*see next page*). We know that there is much to do in the U.S.A. about reaching nominal

Christians. But do we realize the extent of this same task in the lands to the south?

The Anglican Communion has been serving in the Americas for more than 350 years. Most of its work, of course, has been centered in Canada, the United States of America, and the British West Indies. But chaplains of the Church of England have been serving in Central and South America for more than a century, and U.S.A. Episcopalians today have around half of all their overseas mission operations located in Central and South America and the Caribbean. (*See map on page 24 for details.*)

But is this present service anywhere near enough? The bishops of the Anglican Communion, meeting at the Lambeth Conference in London in 1958, studied this question. And this, in part, is what they reported:

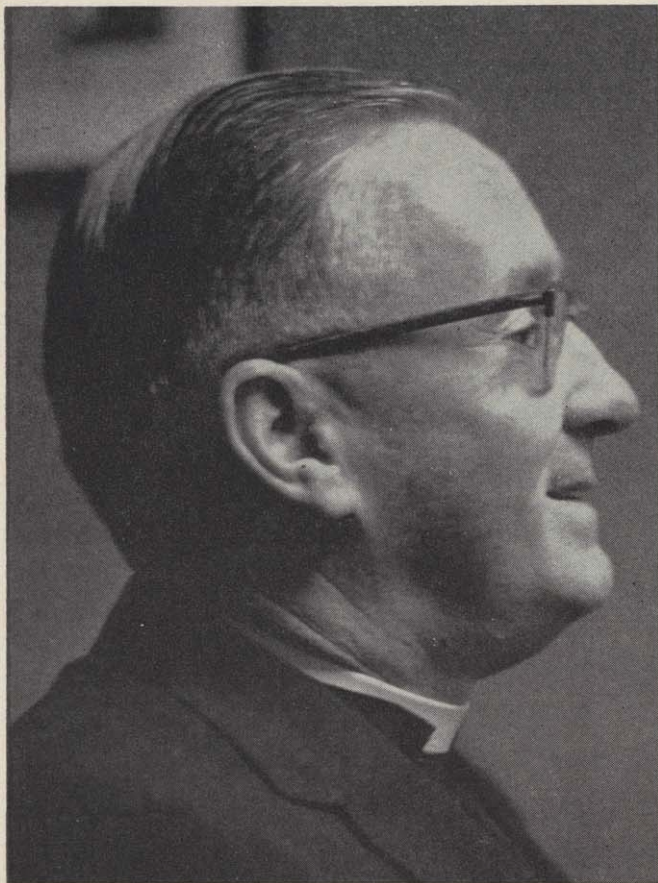
"So far as the Anglican Communion is concerned, South America is 'the neglected continent'. . . . In a few areas the Church is well established, but in most of the continent very little is being done. . . . Vast masses owe no definite allegiance to the Roman Catholic Church and are a prey to materialism or to distorted forms of the Christian faith.

"South America offers a challenge and opportunity to the Anglican Communion as a great field for evangelistic work. There is no reason why it should not strengthen and extend its work in the continent. There is every reason why it should assume larger responsibilities there."

Following the Lambeth report on South America, a committee of the Protestant Episcopal Church's National Council recommended that a survey be made of Anglican work in South America. At the same time, the executive officer of the Anglican Communion's Advisory Council on Missionary Strategy, Bishop Stephen F. Bayne, Jr., wrote to the leaders of all Anglican groups with work in the Americas, suggesting the survey and asking for their cooperation.

In December of 1959, the National Council of the Episcopal Church authorized the director of its Overseas Department, Bishop John B. Bentley, and Bishop R. Heber Gooden, of the Panama Canal Zone, to represent the Episcopal Church in making the survey. Bishop Bentley and Bishop Gooden visited all of the nations of South America last year and presented their report to the Church's National Council in October. On the following two pages, highlights from the report have been adapted to answer questions about the Church's mission in Latin America.

—THE EDITORS



The Rt. Rev. Reginald Heber Gooden was consecrated Bishop of the Missionary District of the Panama Canal Zone on May 8, 1945, at the age of thirty-five. The son of the Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles, he studied at the University of Madrid, Spain, and began his ministry in Cuba.

Venezuela to the Province of the West Indies. (Colombia and Panama are now in an Episcopal jurisdiction, the Missionary District of the Panama Canal Zone.)

At no time in the past hundred years of Anglican endeavor in this area were there more than two bishops or two dioceses or more than thirty clergymen. At present there are seventeen British clergy, three national clergy, one bishop, and approximately eight other foreign staff members at work in the area covered in the survey.

In Brazil, ecclesiastical jurisdiction is held by the Protestant Episcopal Church in the Districts of Central Brazil, Southern Brazil, and Southwestern Brazil. The Anglican bishop in Argentina is accredited to the Episcopal Church for the supervision of the established British chaplaincies in Brazil.

Q Are we Episcopalians really needed in South America?

A It seems so, particularly among the people of the middle class. There is a growing middle class all over Latin America, and this is providing a more liberal, freedom-loving, hospitable climate for non-Roman Christianity. Conversations with Protestant missionaries, both foreign and national, regarding their work, confirmed this. It was pleasing and yet somewhat surprising to hear Baptists, Presbyterians, Methodists, and other Protestant leaders say that Anglican churches, with their ritual and orders and traditions, should find ready acceptance, particularly among the middle class.

At a meeting with Protestant leaders in Lima, this was said, in one way or another, by each one present. It was agreed, also, that there was ample room for us all, and that any influence we could exert on Rome to bring about a genuine reformation within that great Church in Latin America would be eminently valuable, inasmuch as the non-Roman Catholics will never be able to do the job alone.

To describe a church which would be ideal for many in Latin America would be to describe the Episcopal Church and other branches of the Anglican Communion: a church that is both Catholic and Reformed; liberal and yet true to the essentials of the faith; democratic and apostolic; a Church in which the whole Bible is read and all the sacraments are administered; where the worship is dignified and beautiful, and is conducted in a building that looks like a church. Therefore Anglicanism appeals to the religious sensibilities and heritage of millions of Latin Americans who are already Episcopalians but who don't know it yet.

Q How did most of the Anglican work in South America begin?

A Faithful laymen, businessmen, and civil servants of the British government began many of the early Church centers one hundred years ago. Later the British government underwrote up to 50 per cent of the cost of founding and maintaining churches, hospitals, and burial grounds for British people and their friends in South America.

Thus consular chaplaincies were founded in many capital cities and other places where there was a sufficiently large British community. The laws of the various countries in South America obliged these chaplaincies to be registered as civil societies. This condition, plus the vague authority given to the Bishop of London over these churches in the early decades of Anglican work in South America, with the added difficulty of travel over an immense diocese, further strengthened a type of congregational administration which may be unique in the Anglican overseas field.

Q Where do we now have work in South America?

A The present Anglican bishop responsible for the vast jurisdiction comprising Argentina, Chile, Peru, Bolivia, Ecuador, Uruguay, and Paraguay is the Rt. Rev. Daniel Ivor Evans. At one time this Anglican jurisdiction included all the countries in South America except British Guiana. Not until 1898 was Bishop Stirling able to arrange for the transfer of Colombia (which then included Panama) and

Q Why should we bother with Latin America when our sister communion, the Roman Church, is so strong there?

A The Roman Catholic Church is nominally much

Director of the Overseas Department and First Vice President of the National Council of the Episcopal Church since 1948, the Rt. Rev. John B. Bentley was for the sixteen preceding years the Suffragan Bishop, then Bishop-in-charge, and then Bishop of the Missionary District of Alaska

stronger in Latin America than in the United States. In the minds of many North Americans, both Roman and non-Roman, about 85 per cent of the 190 million people in Latin America are "Catholic" (presumably devout), and the rest are Jews, Protestants, Masons, and Communists.

Such people would be amazed to know that in Montevideo, capital of Uruguay, there are newspapers that print the name of God in small letters. In new middle-class and upper-class residential districts, there are no churches.

In Colombia, where the Roman Church is strongest in Latin America, and where Protestant missionaries are sometimes persecuted, there is only one priest to every 5,000, as against a ratio of one priest to 700 of their membership in the U.S.A., one to 800 in Europe, and one to 1,500 in Africa.

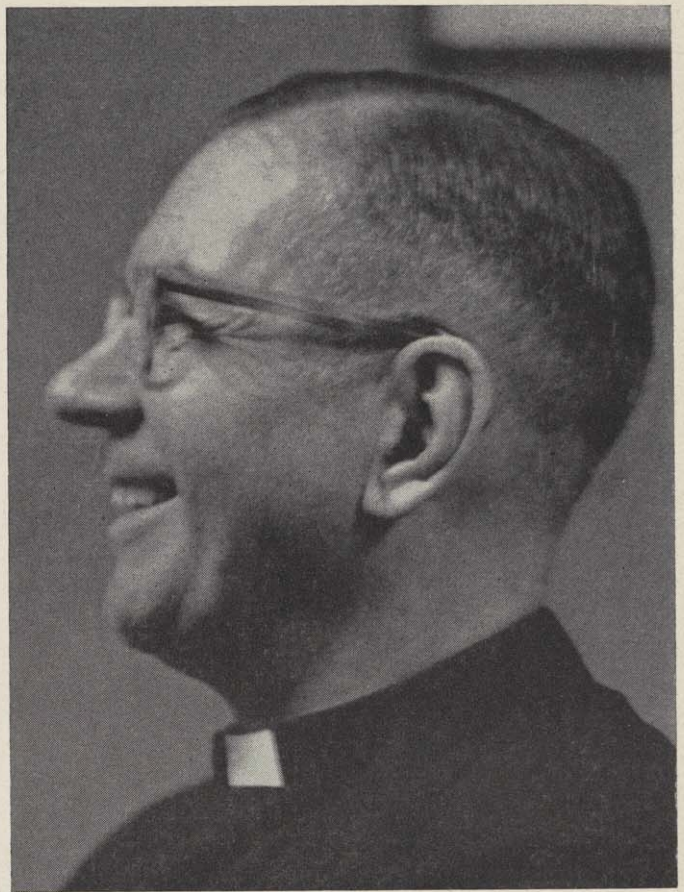
True, the proportion in these other countries refers to priests where Rome is in a minority position. The point is that the Roman Catholic "majority" in Latin America has long since become nominal.

We quote Time magazine, April 18, 1960: "Latin America is nominally Roman Catholic, but 'even by the most generous estimates,' says Maryknoll Father Albert Nevins, 'only about 10 per cent can be called practicing Catholics.'" This same article states that "out of a total population of 191 million, Latin America has only 6,131,000 Protestants."

Perhaps a little reading between the lines is in order here: 10 per cent of 191 million would give 19,100,000 "practicing Catholics." The 6,131,000 Protestants may not all be "practicing," but we can assume that most of them are. This means that there are only three times as many practicing Roman Catholics as non-Roman Catholics, and that for at least two-thirds of the population, the Church and her faith have little or no influence in Latin America.

Q What immediate needs are indicated?

- A
- (1) A priest for appointment to serve in Ecuador.
 - (2) A priest to assist in Lima, Peru.
 - (3) At least one resident priest to minister to our English-speaking churchmen in Bolivia.
 - (4) More transportation, such as Land-Rover-type cars, for the four Anglican clergy ministering in the Temuco area of southern Chile.
 - (5) Sufficient income to employ a priest for Montevideo, Uruguay.
 - (6) Sufficient support for the episcopate in the Diocese of Argentina and Eastern South America. A total of 1,037 pounds sterling, or less than \$3,000 a year, is regularly provided now for the bishop's salary.
 - (7) Sufficient support for Anglican clergy currently at work. An unmarried South American Mission Society appointee receives approximately \$600 a year. A married worker, with or without family, receives an annual income of \$1,200. There is no pension system provided.



Q What are the most important long-range needs?

A (1) Spanish-speaking work. The Anglican Communion is fifty to a hundred years late in developing work among the Spanish-speaking nations of Iberian descent, particularly in regard to the second, third, and fourth generations of Anglo-Argentines and Anglo-Chilenos, of whom there are many thousands.

(2) Theological education. If the Church is to live in these lands, it can survive only as it grows. It cannot grow unless it enlists and trains a national leadership. Missionaries appointed and sent out from the British Isles have done a splendid job, and, in some instances, an heroic one; but the Church must raise up in these lands men of the people who know the land, the language, the customs, and the traditions of the country.

For example, in the nations of Argentina, Bolivia, Chile, Paraguay, Peru, and Uruguay, the Rev. Ariel Dario Cristobal is the only national Anglican priest of Iberian descent at present devoting his full time to Spanish-speaking congregations.

He receives from the diocese a total of twenty dollars a month. This is all the Bishop can give toward this vital field in which the Church can have permanent roots and grow. In a map of Buenos Aires on which he marked his missions, Padre Cristobal wrote, "Here in this capital are six million Argentines and only one Anglican pastor working in Castilian in our Anglican communion. We need more priests for this work, transportation, Prayer Books, hymnals, and other Church printed materials in Spanish, and money to underwrite this work."

MISSIONARY DISTRICTS OF THE EPISCOPAL CHURCH



CHURCH OF ENGLAND
(holding mission from
See of Canterbury)

The Church in Latin

DISTRICT AND SEE CITY	BISHOP	ESTIMATED BAPTIZED CONSTITUENCY	DATE ESTAB.
Central Brazil Rio de Janeiro	Edmund K. Sherrill	5,000	1949
Southern Brazil Porto Alegre	Egmont M. Kriskche	20,000	1907
Southwestern Brazil Santa Maria	Plinio L. Simoes	15,000	1949
Central America San Jose, Costa Rica	David E. Richards	6,000	1956
Cuba Havana	A. Hugo Blankingship	68,000	1901
Dominican Republic Ciudad Trujillo	Paul A. Kellogg	3,000	1940
Haiti Port-au-Prince	C. Alfred Voegeli	32,000	1913
Mexico Mexico City	Jose G. Saucedo	6,000	1904
Panama Canal Zone Balboa, C. Z.	R. Heber Gooden	18,000	1919
Puerto Rico Santurce, P. R.	A. Ervine Swift	9,000	1901
Virgin Islands Santurce, P. R.	A. Ervine Swift	7,000	1947

**CHURCH OF THE PROVINCE OF THE
WEST INDIES (ANGLICAN)**

DIOCESE AND SEE CITY	BISHOP	ESTIMATED BAPTIZED CONSTITUENCY
Antigua Antigua	Donald R. Knowles	50,000
Barbados Barbados	Edward L. Evans	145,000
British Honduras Belize	Gerald H. Brooks	25,000
Guiana Georgetown, Br. Guiana	Alan J. Knight (Bishop of Guiana, Archbishop of the West Indies, and Metropolitan)	85,000
Jamaica Kingston	Percival W. Gibson	350,000
Nassau and the Bahamas Nassau	Spence Burton	17,000
Trinidad Port of Spain	Frank N. Chamberlain	150,000
Windward Islands St. Vincent, B.W.I.	Ronald N. Shapley	75,000
DIOCESE AND SEE CITY	BISHOP	ESTIMATED BAPTIZED CONSTITUENCY
Argentina and Eastern South America with the Falkland Islands Buenos Aires	Daniel Ivor Evans	11,000

Statistical sources:
Episcopal Church Annual 1961
Crockford's Clerical Directory 1959-1960

Total Episcopal and Anglican Church baptized
constituency estimated on basis of best
available figures: 1,097,000.



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America

THE RESURRECTION:

IT IS GENERALLY known by now that we are amidst another “great revival” of religion and of church-going—certainly in America, perhaps throughout the world. The consequences of a religious revival are very great indeed, but they are not incalculable.

First, a religious age or people recognizes God as Maker and Ruler of the universe. Man is not the ultimate master of his own fate; individually and socially, we are in higher hands. A religious man (or nation) is required to pray, to think, to toil, to put forth the best all-around human effort possible; but it is God who answers the prayer and fulfills the effort in His own way.

Second, in acknowledging the reign of God we know that He has set laws for the governance of His universe, laws applicable to the lives of all men and nations. For all that these laws seem inscrutable and sometimes even inoperative, we are required to discover and follow them.

Our nation is today more conscious of its dependence on God’s will and law than it has been in a long time. And this is a great gain. Said the Prophet Micah, “What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” That is indeed all religion requires, perhaps all it contributes, for practical life on earth, even for the good life and the making of the good society.

BUT THIS is not the message of Easter.

The message of Easter is incalculable. In contrast with “religion” as stated by Micah, the message of Easter is all but irrelevant to human behavior; it is even beyond human comprehension.

The message of Easter is the news of an event. It says that about 30 A.D. Jesus of Nazareth, after having been visibly killed and literally buried, rose from the dead.

You attend the funeral of a friend or acquaintance. He may have been a moral man, or may not. He may have been a Christian believer, or may not. But if it is a Christian funeral, the clergyman will probably say, “I am the resurrection and the life, said the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.”

Who can believe this of old Joe, good man or bad? Can he really rise from death? Can anybody? It not only seems incredible; to many it is incongruous, perhaps offensive. Surely it is more civilized, more human, more poetic even, to say simply, “Rest in peace,” the gentle peace of oblivion; “Fear no more the heat o’ the sun.”

The Easter message runs directly contrary to this civilized fatalism. It is the heart of Christian faith, and it says that Jesus Christ conquered death for all men. It is the culmination not only of Old Testa-

These reflections on Easter's meaning for us originally appeared as an editorial in Life magazine five years ago.

TRUTH WITHOUT TEST

ment hints, but of the Christmas message: that God became man so that men, their sins forgiven, might be with God.

This is the news that gave the gospel its name, "Good News." It is the message that, for some 1,900 years of human history, has caused bells to peal and thanks and praise to be sung. "Joy to the world!" "Christ is risen!"

WHAT THEN is the moral of this news? It is beyond moralization. Is this news helpful to men on earth; does it make them better-behaved, facilitate social justice, insure progress? Maybe. Christians think so. But the human utility of the Easter message is anything but self-evident. Much evil has been done in the name of this revelation. Not only that, but its promise of another world has made it easier for many good Christians, in the fashion of Buddhists, Hindus, and Mohammedans, to neglect the improvement of this one.

The Resurrection cannot be tamed or tethered by any utilitarian test. It is a vast watershed in history, or it is nothing. It cannot be tested for truth; it is the test of lesser truths. No light can be thrown on it; its own light blinds the investigator. It does not compel belief; it resists it. But once accepted as fact, it tells more about the universe, about history, and

about man's state and fate than all the mountains of other facts in the human accumulation.

In the light of this revelation the whole past glows with new meaning; the fierce old prophecies grow warm and new; and a famous Psalm of David, rewritten as a simple Christian hymn, expresses the personal meaning of God's love, which the Resurrection showed to be beyond measure:

*The King of love my shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.*

*Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid
And home rejoicing brought me.*

*In death's dark vale I fear no ill,
With Thee, dear Lord, beside me.
Thy rod and staff my comfort still,
Thy cross before to guide me.*

*And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.*



Bishop Hall thanks layman Milton Blakemore, who flew him on the first leg of his survey trip to Western Kansas.

Welcome to Western Kansas

Building the Church in the West



Strong Kansas headwinds make flying, and driving the district-owned autobuses, hard work. Bishop Hall used both plane and bus during his week-long trip.

The Episcopalian visits a missionary district through the eyes of a New England bishop.



A GIANT MISSILE stands on public view in the parking lot of a shopping center near Liberal, Kansas. In another part of the state, a hundred-year-old covered wagon marks the location of the Cimarron Crossing, a seven-mile stretch of plain free from quicksand, used by pioneers traveling westward in the 1860's.

These symbols of two different ages exemplify the tremendous change in transportation and communication in Western Kansas within one century.

To Episcopal Bishop Charles F. Hall of New Hampshire, one of eight bishops who visited one domestic and one foreign missionary district last year at the request of the Church's National Council, the missile dramatizes the need for an important change of attitude in districts like Western Kansas.

Isolation, like the covered wagon, is a word of the past. Not only must the whole Church know about the needs and problems of the District of Western Kansas, and the other missionary districts of the Church, but each church in each district ought to know more about its fellow churches.

Bishop Hall had visited Western Kansas before for Arnold Lewis' consecration as Missionary Bishop in February of 1956, but the weather was different that day. The procession leading to the cathedral in Salina had to contend with one of the worst blizzards in Kansas history.

This time, though, the bishop of New Hampshire had six nearly perfect days for his journey. He flew over arid Western Kansas, where he saw a new irrigation system, scattered oil wells, and distant whirlwinds kicking up dust through contour-plowed farm land. He was driven past wheat fields stretching as far as the eye could see—a flat scene punctuated by tall white grain towers.

He visited the stockyards where cattle are sold at auction, and the farms where cattle graze in open fields, as in the past, or are kept in scientifically controlled high-protein feeding areas, the modern system. He was taken through areas where oil pumps, like heavy mechanical seesaws, methodically draw up their quota of barrels per day.

One of Bishop Hall's first stops was "Pecusa," the new conference center of the district, built with the aid of funds from the national Church School Missionary Offering of 1958. (See bell and chapel above.)

He visited the Episcopal minister in each town on the

tour, and frequently stayed long enough to take part in a church service. In one day he confirmed a group of twenty-three in Liberal, preached in Cimarron, and ended up on famous Front Street in Dodge City. At Larned, the bishop and the local priest squeezed into a tiny granary elevator and ascended to the dusty room at the top of the bins where grain storage is controlled.

The most common phrase Bishop Hall heard was "You hurry back now." Everyone was this friendly, and very proud to show the bishop historical spots, some made famous by TV westerns; take him on a tour of their own churches; and describe their occupations, from the training of nationally famous sulky horses to the running of a rural electric company.

At the end of the survey trip the bishop of New Hampshire and the bishop of Western Kansas sat in Bishop Lewis' office in Salina and shared some observations.

"It is a young church," said Bishop Hall, "and there is an eagerness here in Kansas."

"You know, Tod," Bishop Lewis said, "if the domestic missionary district were treated in some ways like the foreign district, we would solve many of our problems. For example, we need a method for recruiting priests here, like the one for overseas service."

"None of your clergy in Western Kansas are from Kansas, are they?" asked Bishop Hall.

"Only two out of thirty are from west of the Mississippi."

"And you have to find more clergymen alert and able to understand the farmer's life. . . . Maybe there should be a traveling secretary from the National Council who visits all the domestic districts and keeps in touch with their needs, and acts as a liaison with the national Church."

"Maybe there should be more visits like this one? Or why not swap bishoprics for a term, so that a diocese can find out more about a missionary district. . . . Clergy, too. Let them have the experience of working in different worlds."

"No matter how rural you get, you still find TV antennas. Perhaps there would be less isolation if there were regular Episcopal television programs."

"No Eastern 'Te Deum' would get to the people out here, you know."

"Well, then, tell the story of Western Kansas to Western Kansas."

The friendly give and take went on. And another chapter in the building of the Church in the West was being written.

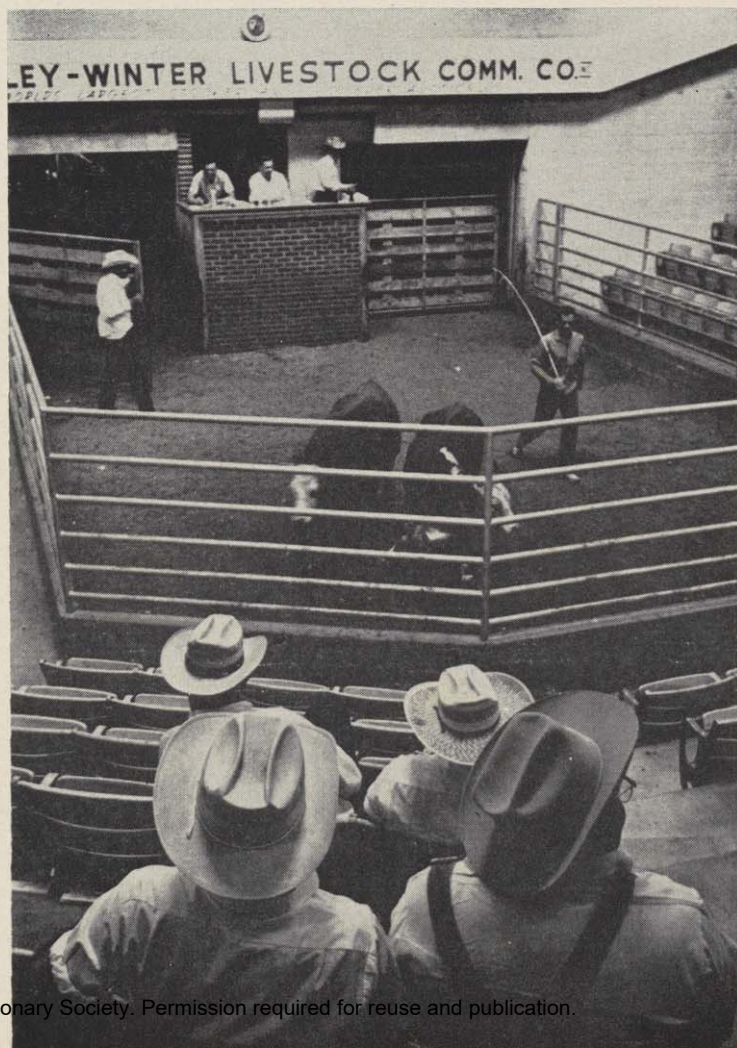


Bishop Hall photographs a confirmation class against the background of Mrs. E. W. Moore's home in Liberal. The bishop made his home back in New Hampshire.

Welcome to Western Kansas

continued

In Dodge City, Bishop Hall visits a livestock auction. The New England bishop enjoyed looking for the tiny gestures which indicated bids. Being from a dairy-minded state, he also was interested in learning about new, high-protein feeding methods being used in the region.





the EPISCOPALIAN

• The official organ of the Episcopal Church in the Missionary District of San Joaquin • The Rt. Rev. Sumner Walters, S.T.D., Bishop • Publication Office: Emmett St., Bristol, Connecticut • Editorial office: 1617 N. Hunter St., Stockton, California.

MARCH, 1961

The Bishop's Address, 1961

Given at Hanford, January 29



Sumner Walters

To the Church, in God the Father and the Lord Jesus Christ: Grace to you and peace. (1 Thess. 1:1)

The following bishops died during 1960:

Raymond Adams Heron, D.D., age 73, retired Bishop of Massachusetts, died January 22.

John Durham Wing, D.D., age 77, retired Bishop of South Florida, died February 29.

Robert Franklin Wilner, D.D., age 71, retired Suffragan Bishop of the Philippines, died March 24.

Thomas Neely Carruthers, D.D., age 60, Bishop of South Carolina, died June 12.

Douglass Henry Atwill, D.D., age 79, retired Missionary Bishop of North Dakota, died June 22.

Edward Lambe Parsons, D.D., age 92, retired Bishop of California, died July 18.

Vedder Van Dyck, S.T.D., age 71, Bishop of Vermont, died August 2.

Benjamin Tibbits Kemerer, D.D., age 84, retired Suffragan Bishop of Minnesota, died September 23.

Frederick Lehrle Barry, D.D., age 63, Bishop of Albany, died October 5.

During 1960 the following resident clergy have died:

The Very Rev. James Morrow Malloch, D.D., Dean Emeritus of St. James' Cathedral, died February 16 at Fresno.

The Rev. Norman Ellsworth Young, resigned, a communicant of St. Michael's, Ridgecrest, died June 5 at China Lake.

The Rev. Herbert I. Oberholtzer, retired, a communicant of St. Paul's, Bakersfield, died October 4.

The Rev. Joseph Edgar Livingston, vicar of St. Peter's, Arvin, died December 26 at Merced.

The following lay persons who occupied a special place in district or parish have died since last Convocation:

Alice Maud Ellison Vernon Sanford, widow of the first Bishop of San Joaquin.

Bakersfield, St. Luke's: Charles Elgar. St. Paul's: Ralph Lawson Patrick, brother of former rector.

Bishop: Dorrance Keough.

Cathedral: John Anderson, Laura Coote, Edna Hardman, former president of the District Woman's Auxiliary, Adoline Thornton.

Fresno, St. Columba's: Marie Pape.

Hanford: Dana Kleinke, Russell Taylor, Jennie Trew-hitt.

Modesto: William Falger, Myrtle Peil.

Sonora: Anna O. Lightner.

Tracy: Rosalie Dumelle Alcock.

Turlock: Ruth Cook, widow of a former chancellor.

O Almighty God, who has knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord, Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou has prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. Amen.

The Clergy

The Rev. Donald Lloyd Elkins was transferred to the Diocese of Olympia.

The Rev. Robert Carwyle Gould, rector of St. Luke's, Merced, was transferred to the Diocese of Oregon.

The Rev. Eugene Lee Harshman, vicar of St. Peter's, Arvin, was transferred to the Diocese of Olympia.

The Rev. Charles Leel, vicar of the Redeemer, Delano, was transferred to the Diocese of Oregon.

The Rev. Earl George Rankin, curate at St. John's, Stockton, was transferred to the Diocese of Oregon.

The Rev. Luther Williams, vicar of St. Luke's, Bakersfield, was transferred to the Diocese of Oregon.

The Rev. Harold Leroy Wilson, deacon at St. Thomas', Avenal, is studying for the priesthood at the Church Divinity School.

The Rev. Gordon Charles Ashbee, of the Diocese of Sacramento, accepted appointment to become vicar of St. Luke's, Bakersfield.

The Rev. James Cowin Caley of Coalinga became rector of St. Anne's, Stockton.

The Rev. Edward Augustus Groves, Jr., of the Diocese of Colorado, became the associate of St. Paul's, Modesto.

The Rev. Harry Leigh-Pink of the Diocese of Sacramento became the associate at St. Paul's, Bakersfield.

The Rev. Jack David Livingston, of the Diocese of California, became rector of St. Luke's, Merced.

The Rev. Joseph Edgar Livingston, of the Diocese of Los Angeles, became vicar of St. Peter's, Arvin.

The Rev. Andrew George MacDonald was made deacon and appointed minister of the Mission of St. Michael and All Angels, Twain Harte.

The Rev. Earl George Rankin, of the Diocese of Los Angeles, was appointed curate at St. John's, Stockton.

The Rev. Gordon Shelley Scovell, of the Diocese of Calgary, was appointed vicar of the Redeemer, Delano.

The Rev. Robert Frank Slocum was made deacon and appointed minister of Trinity Memorial, Lone Pine.

The Rev. George Gaines Swanson of the Diocese of California became rector of St. Philip's, Coalinga.

The Rev. Harold Benjamin Thelin of the Diocese of New York was appointed canon of St. James' Cathedral.

We give a hearty welcome to our new clergy and their families and we ask God's blessing and protection of them.

New Mission. The Mission of St. Michael and All Angels was started at Twain Harte by the Rev. Richard Linter of Sonora.

Parish Progress

Fresno, the Cathedral, the Very Rev. Harry Lee, dean, has completed a plant costing \$270,000, including the recently built Cathedral House for administration.

St. Columba's, the Rev. George Turney, rector, has reconstructed the sanctuary and greatly improved the landscaping.

Hanford, the Church of the Saviour, the Rev. John Hancock, rector, this year celebrates the fiftieth anniversary of the building of its church edifice.

St. Mary's, Fresno, the Rev. Wayne Parker, vicar, reports considerable debt reduction.

Los Banos, St. Alban's, the Rev. Walter Clarke, vicar, proudly applies for full parish status.

Manteca, St. Mary's, the Rev. John Wilcox, vicar, has dedicated a new church.

Mendota, All Saints' Mission, has been under the volunteer care of the Rev. William Richmond, to whom we owe much, succeeding Mrs. Jeanne Price's seven years of devoted service.

Modesto, the Rev. Charles Williams, rector, has had a remarkable reorganization of study and service groups.

Ridgecrest, St. Michael's, the Rev. Robert Harvey, vicar, has dedicated a church school addition and a new vicarage.

San Andreas, St. Matthew's, the Rev. Edward Murphy, vicar, has dedicated a new church.

Shafter, St. Mark's, the Rev. Edward Key, vicar, has completed a new church.

The following churches have had professionally directed canvasses: St. Luke's, Bakersfield; Epiphany, Corcoran; St. Columba's, Fresno; Christ Mission, Lemoore; Trinity, Lone Pine; Good Shepherd, Reedley; St. James', Sonora; and St. Mark's, Tracy.

Without exception, every church and its pastor has been facing special tasks courageously, but I must omit many, especially if they were named in last year's address! I value the affectionate, brotherly spirit of our clergy.

Spiritual Transformation

In the eight directed canvasses of 1960, as in the several dozens during the decade, the most wonderful result has been in the lives which have been redirected by their acceptance of the challenge of more sacrificial giving. I say this with certainty because I recall church after church, previously weak and struggling, now effective and fruitful because of the presence of a new group of zealous lay people, led by a tithing clergyman. Sometimes people become disheartened when they discover that religion, to be genuine, must cost. But the District of San Joaquin is going forward, far stronger than ever, because of the leadership of convinced and devoted laymen and women, following our ordained pastors and evangelists.

Some people do not like the inference in Malachi's question in the Old Testament, "Will a man rob God?" (3:8). But there is direction in Deuteronomy, "Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (8:18). For a person of Christian principle money should not be the most important thing in his personal life. Accordingly, generous giving for God's work, in the Church and outside it, becomes a normal and happy experience.

It should not be necessary for a congregation continuously to be straining to keep afloat or to keep the doors open. Some one has said that if every Episcopalian were put on social security and if every one tithed, our total giving to the Church would be double what it is now. When a parish is blessed by having an increasing number of responsible people, a worthy program is made possible, in worship, education, evangelism, and fellowship. I wish to give my thanks to Mr. Fred Wharton, fellow churchman, for the expert and zealous service he has given to churches all over the district, freeing them from the grip of their local depressions.

The Cathedral

We rejoice at the leadership which St. James' Cathedral has been giving the district. In 1944 the cathedral contributed \$1,700 for Church program and the Administration Fund; in 1960, \$15,000. For the Advance Fund for

diocesan endowment, divinity school construction, and a diocesan office building, the cathedral has accepted as its share \$70,000. The building of a cathedral church will also take place in due time.

As is widely the custom in jurisdictions as large in area as San Joaquin, our ordinations are usually in the church of the candidate's family and friends, or where he is to serve, rather than in the cathedral, in order to reach those who are chiefly concerned, most of whom could not come a long distance for the service. In all respects the cathedral authorities have been most gracious in extending hospitality to diocesan and other services and meetings. Mrs. Walters and I appreciate the friendliness of the cathedral clergy and membership on our visits from time to time.

In further following of general practice, like the large majority of Episcopal cathedrals in this country, St. James' Cathedral is an entirely self-supporting parish church. (One of the marks of a supposedly "true cathedral," like New York, Washington, and those of England, is that the chief source of support is a large endowment.)

St. James' Cathedral, without endowment, provides the bishop's cathedra, or official seat, and the symbols of episcopacy as a gift to the rest of us. What do the members get in return? Prestige, we trust, together with certain titles and the wearing of the purple. Personally I am so constantly aware of the importance of the Church's presbyters, deacons, and laity that I suppose I need to be reminded by a cathedral that our Church does attach serious and weighty meaning to the office of a bishop also. Accordingly I feel that St. James' Cathedral is an increasingly unifying and strengthening influence among all our churches under the leadership of Dean and Mrs. Lee and the staff, as we endeavor to be one body in Christ.

Camp San Joaquin

Our one diocesan institution is the camp. In 1960 there were thirteen camp sessions, 567 campers, of whom two-thirds were young people and children. After two years of delay, due mostly to the prior claim of the Advance Fund, we hope next summer to have a swimming pool—for one main reason, as far as I am concerned—for the sake of our young people. In addition to the paid staff we are particularly indebted to the many clergy, laymen and women who acted as directors and counselors. To my way of thinking, a week's teaching and oversight of our children and young people twenty-four hours a day are major contributions of service.

General Convention

For your information, let me give you the proposals of a special committee on its structure and organization:

To assemble annually instead of triennially, in order to meet the needs and opportunities of our era more immediately as they arise, even as the House of Bishops comes together annually.

To reduce the length from two weeks to one, to enable laymen to attend who could give that time but no more.

To reduce by 50 per cent the cumbersome size of the House of Deputies.

To elect deputies for four years rather than one, making for greater continuity.

To enable the legislative body to keep pace with the executive body more adequately.

To enable more cities to entertain General Convention, with the witness of the Church thereby expanded.

The resultant cost would not be very different from that of the present triennial.

Overseas

We need more workers, more interest, more support. It is not a question of either-or, Church extension at home *or* overseas. It must be both-and. Communists are missionaries with a great passion, even though they are on the wrong track. We are reminded over and over that propaganda and indoctrination in the long run are far more decisive than bombs.

In the words of the Christian statesman, Charles Malik of Lebanon, former president of the United Nations General Assembly, last June at Williamsburg: "The international communist movement wants to overthrow every existing government, regime, system, outlook, religion, and philosophy, and bring the whole world, all human thought, aspiration, action, and organization, under its absolute control. This is their declared, unchanged, and unchanging objective."

He went on to say, "The West does not want to be revolutionary, it does not want to shock and challenge; it is civilized, it is afraid lest it offend. Its trouble therefore may lie precisely in the fact that the content of its belief is very thin. For that which you really believe to be true and human and universal you will want to share with others, you cannot keep it under a bushel."

In propagating our faith overseas the Episcopal Church has not done so well. Out of 30,000 American missionaries now overseas, only 237 were sent out by the Episcopal Church.

Our mother Church of England, supposedly in a decline, has a rather better record. In Africa, for example, Anglican propagation has produced in the past hundred years thirty-eight dioceses with fifty-six bishops and almost three million baptized members. In the same period as a result of our efforts we have in Africa one bishop and 8,000 members. In all of our overseas and extracontinental districts for which the American Episcopal Church assumes responsibility, we have a total of only 256,000 members.

With noted and heroic exceptions in our overseas program over the years, still the Episcopal Church as a whole has not taken seriously our Lord's great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Charles Malik adds, "Will the future redeem the past? That depends on four things: on depth, on wisdom, on daring, and on leadership. In our own effort we may not achieve them. It is only as God wills that depth, wisdom,

daring, and leadership be granted the free world at this crucial hour in history, that the future will redeem the past."

Inter-Church Relations

This leads to our consideration prayerfully, I trust eagerly, of sincere plans for reunion. Each of our clergy, thanks to a personal friend not of this district, is receiving a copy of a book, *North India, Pakistan, Ceylon*, compiled by our Bishop Bayne, Executive Officer of the Anglican Communion. Such a high degree of unanimity prevailed at the Lambeth Conference in 1958, as some of you remember my reporting, that I devoutly pray that in the coming year or two the six or seven negotiating religious bodies, including the Anglican, will achieve the organic union into one church which has been so carefully planned for North India, Pakistan and Ceylon.

If only more of us could envision the meaning of our belief in the Holy Catholic Church. If we could only realize the greatness of the Universal Church which is many times larger than even the great Anglican Communion's fifty million members. If we could sense the need, the urgency, for united witness in the face of destructive, undermining forces in most of the world.

This, in large part, is what is back of the recommendation of Dr. Blake, executive head of the United Presbyterian Church, warmly endorsed by Bishop Pike. Let us remember that in such an organic consolidation the Episcopal Church would not lose or give up anything which you or I regard as precious. But in a legal, scriptural, Christian fashion we would find a way to share our ministries, our worship, our faith, our service.

Racial Unity

Bishop Reeves, the exiled Bishop of Johannesburg, who for six weeks in 1958 sat directly in front of me at the Lambeth Conference, has said, "In a deep sense there is no color problem in this contemporary world. Everywhere in the world the race problem is a white problem in the sense that all over the world the white people . . . are faced with emergent black, brown, and yellow people who vastly outnumber them and who today are clamoring for a full share in the heritage and riches of the human race. Church people need to remember that the Church is set in the midst of human society to carry on Christ's redeeming work, and not just to busy itself with a mass of ecclesiastical odds and ends."

Let us pray that our leaders of government may continuously have the guidance of God in meeting the crucial issues involved in dealing with people of different races and cultures, whether in this country or abroad. This is one of the many clear examples of how true religion must be concerned not only with personal salvation but with saving all people on the face of the whole earth.

Civil Liberties

Religious freedom is the guardian of all true freedom. The

Church has a right to preach the Word of God and to proclaim the will of God.

As Albert Einstein once testified, long after the universities and newspapers had capitulated to Hitler it was the church that still stood for freedom of speech and principle. To give up freedom for security is, in the end, to have neither freedom or security.

As we remember with approval the great English tradition, symbolized by the speeches in Hyde Park, and as we acknowledge the protection of our own constitutional Bill of Rights, we cannot forget the very great meaning of Voltaire's famous quotation, "I do not agree with a word you say but I will defend to the death your right to say it."

Tragically, there are subversive, partly hidden, totalitarian forces in this country which do not believe this. They like to dub "communistic" much that is done in behalf of racial brotherhood or economic justice. The ridiculous charges about the National Council of Churches, for example, which crept into the Air Force Manual, are illustrations of the misrepresentation which is carried on. Hearings are held in which inconclusive and unsupported evidence is often accepted as proof, contrary to the basic principles of any court of law in this land. This kind of procedure is un-American, even like the Communists, in its dishonesty and disregard for the due process and orderly procedure. As Chief Justice Hughes once said, "When we lose the right to differ, we lose the right to be free."

Alcoholism

In the United States there are five million alcoholics; in California every fourteenth person is an alcoholic. At Dallas in November the House of Bishops spent a whole day studying the problem, which I regard as one of the greatest of our time. We are aware of the hazard of drunken drivers, who are a major cause of death and destruction, a matter of concern to all of us. It is interesting that in *The New Yorker* there are fewer jokes than formerly on alcohol.

It is the right thing for us to have a nonjudgmental attitude toward alcoholics and their families. Their lives are precious. The goal is restoration from degradation. And a Christian will not be guilty of offering one drop to one who cannot take it, especially when he is making an earnest effort to be cured.

It is well to look objectively at the wider picture, to be on guard concerning the example we set for others. It may be observed that social drinking is not social unless it makes the participants more acceptable to each other. Most heavy drinkers think they are in perfect control of the situation. Alcohol, we note, is one of the chemical comforters or tranquilizers.

Cain asked God, "Am I my brother's keeper?" Many centuries later St. Paul wrote the Corinthians, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I COR. 8:13). I hope that all of us will consider intemperance in its true meaning. We like to associate alcoholic beverages with gracious living, prestige and success, and possibly

hangovers and confusion after a stupid evening. The consequences, however, may be such that there must be total abstinence, for ourselves or for the sake of those who look to us. By the grace of God, Alcoholics Anonymous has saved 200,000.

District Survey

For one year, beginning in June, the national director of our General Division of Research and Survey, Dr. Joseph G. Moore, will with his staff give this district such a going-over as most of us have never dreamed of. If knowledge is power, in 1962 we should be full to overflowing with both. Because we are still a missionary district, thousands of dollars of this service will be given us for nothing. I hope that all the clergy and their parish committees will give their full cooperation and assistance.

Preaching Mission

From April 12 to 26 the greatest living Anglican preaching missionary, Canon Bryan Green of Birmingham, will be in Modesto by invitation of the Rector and vestry of St. Paul's Church and the local Council of Churches. I hope that some people from all of our churches will make the trip to Modesto once or oftener during that time. It would be a great thing if our larger churches or groups of churches would charter buses to take part in this witness of Episcopalians' faith. I plan to be present as often as possible. This can be a contagious experience, challenging many hundreds to take a stand for Christ and His Church. I congratulate those who had the vision to invite Bryan Green, who has addressed many thousands in missions at our New York and San Francisco cathedrals and on every continent of Christendom. Let us all pray for God's richest blessing on such a venture. As Bishop Slattery once said, "No one finds Christ till he has brought some one else to him." And Canon Green once taught me the purpose of our ministry, to give people an awareness of the living God in Christ as absolute demand and complete Savior.

Lenten Offering

As you have heard, during 1961 San Joaquin is to receive from the children's mite box offering approximately a hundred thousand dollars. As I understand it, this is to be used mainly to help acquire sites for new churches in strategic locations. We are grateful indeed. May this gesture of national interest and approval be an encouragement to our own efforts toward diocesan independent status.

Advance Fund

The financial report will show that we now have certificates signed by the vestries of thirty-two churches totaling over \$416,000. As the money comes in, 45 per cent will be segregated for our pledge to the Divinity School building fund; 41 per cent for the diocesan endowment fund; 14 per cent for a diocesan office building to be built in Fresno at a later date. The first \$5,000 has been sent to CDSP. The endowment money will be turned over to the District

Investment Trust, 50 per cent for investment and 50 per cent for revolving fund loans to mission churches.

To quote the official commentary on the Canons of the general Church, the principal reason for an endowment fund in applying for diocesan status is "that the Church in each diocese be relieved of assessments for the bishop's salary." By 1962 the income from the investments and loans should equal or exceed the bishop's present salary. Since the national Church has had to pay nothing on the bishop's salary for a number of years, it simply means that by 1962 we shall be completely free of assistance from the National Council. I believe our budget sheets make it clear to our clergy and delegates.

Let me request that the churches keep up their annual payments, preferably monthly, for the sake of the several purposes of our Advance Fund. Our custom is to credit to each church not only what it pays on its Advance pledge but also occasional individual gifts which come from interested lay people.

Special Leadership

1960 ended with a considerably larger number of lay leaders, men and women, than we have had before. Of our district-wide organizations Mr. Meday, Director of Laymen's Work, and Mrs. Knutson, President of the Episcopal Churchwomen, deserve special recognition. Among the events during the year the laymen had many gatherings, as the churchwomen, conferences at camp, as well as in the valley.

The Department of Christian Education carries us forward each year, giving us the advantage of the leadership of its component divisions, church school, visual aids, college work, to mention a few. The summer service project at Emmanuel Chapel, Terminous, Mrs. T. C. Harris, missionary, brings picked young people from other parts of the United States to work with the children and families of the mostly Spanish-speaking people who live there. Mrs. Harris also is our college worker at the University of the Pacific, where the Episcopal students are the third largest group in the church identification of the students. Canon Thelin is our part-time college chaplain at Fresno State College, the Rev. Harry Leigh-Pink at Bakersfield College, and Miss Alice Rouleau at the College of the Sequoias.

Eighteen years ago the great Archbishop Temple said, "This world can be saved from political chaos and collapse by one thing only, and that is worship. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to open the heart to the love of God, to devote the will to the purpose of God." Also, let us remember that definition of the Gospel in six words: "We are not alone. God cares."

Now to him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing, to the only God, our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen. (JUDE 24-25)

News From St. Paul's, Bakersfield

• While the spacious new building units at St. Paul's, Bakersfield, progressed steadily toward completion, the parish carried on a full schedule with what patience it could muster. In January the outer walls, tile roofs, and glazing were complete, inside plastering was under way, and heating and cooling equipment was installed.

• On Theological Education Sunday, St. Paul's welcomed back one of its own members when Mr. Gerald L. Jones, Jr., spoke. Confirmed in the parish in 1957, he later entered the Church Divinity School of the Pacific under the sponsorship of St. Luke's, Bakersfield. Mr. Jones spoke from the pulpit on the aims and needs of the seminary.

• Epiphany season was highlighted by the EYC Feast of Lights service. The impressive program was directed by the Rev. Harry Leigh-Pink who wrote an original script for the service.

Young people taking part were Don Ferguson, Julia Blair, Maureen Bailey, Lynn Stickles, John Frazer, Frank Carson, Deborah Huntington, Nancy Lupient, Sally Lupient, Peter Leigh-Pink, Susan Beal, Martie McCullen, Charles Bailey, Gail Hammond, Karen Kramer, Candy Stickles, Dick Jewell, John Anderson, Steve Surbeck, Bob Bitner, Brien Smith, and Randy Smith. Adults participating included Betty Sherman, Mary Cornell, Ralph Cornell, and the Rev. Mr. Leigh-Pink.

• Elected to the vestry for three-year terms at the annual parish meeting were Cecil Bailey, Robert J. Newell, and Walter Smith. Retiring were Joseph M. Thomas, senior warden; Dr. Richard C. Dickmann, and John M. Wheeler. Carry-over members are Richard C. Maddux, Clark H. Surbeck, John R. Wilder, Dr. Roland M. Adams, Dr. Robert W. Huntington, Jr., and J. Russell Kennedy.

Dr. David J. Evans, Dr. Robert W. Huntington, Jr., Robert J. Newell, Joseph M. Thomas, Clark H. Surbeck, and John R. Wilder were named as delegates to the District Convocation. Alternates chosen were Cecil Bailey, Richard C. Maddux, Harvey Thornton, and Mrs. Joseph M. Thomas.

For the Isolated

Gracious heavenly Father, thou constant companion of all men everywhere, bless, we pray thee all those who are deprived of the ministration of thy Church. Heal those who are in pain, comfort those who are lonely, arouse those who are indifferent, and grant that by the power and presence of thy Holy Spirit they may have part with thee in the building up of thy kingdom and hold fast the blessed hope of everlasting life; through Jesus Christ our Lord. *Amen.*



Bishop Walters stands with the Rev. and Mrs. Gordon Scovell of Delano after baptizing their baby on Nov. 27.

St. Francis, Turlock

All Christmas services at St. Francis Church were well attended. The children had their Advent wreaths and the lighting of candles. During Christmas week, the Rev. and Mrs. Gerald A. Skillicorn entertained members of the parish at an open house.

The attendance at the annual parish dinner was so good that not all could be seated at once. Following the dinner, the members went into the church to pray for the confirmation class to be presented to the bishop in February.

At the business meeting, presided over by the rector, reports for the year were accepted. The following were elected to the vestry: Richard Clark, Fred Tamimi, George Marks, and Bert Morgan. Dr. Wesley Anderson was appointed senior warden, Mrs. Gilbert McCorkle, secretary to the vestry, and Mr. Roland Ramsey, treasurer. Delegates to Convocation appointed were Mr. and Mrs. Roland Ramsey and Miss Corinne Cook.

A group of women who in 1933 reorganized the guild from which grew the present church were honored at the dinner: Mesdames Albert Julien, E. B. Leduc, Samuel Hackett, R. V. Meikle, Paul Shimmon, and Foster Ivy. Mrs. Milton Olson, who is completing her sixteenth year as church treasurer, and Mrs. John Orth, first choir mother, also were guests of honor.

The parish has begun praying for the peace and reconciliation of the nations in the world every Tuesday.



The confirmation class at St. Peter's, Arvin, on December 11. Left to right are Bishop Walters, Douglas Cheek, Mr. and Mrs. Al Pistoresi, Mr. and Mrs. Melvin Sabovich, and the late Rev. Joseph Edgar Livingston.

Cathedral News

● Dr. Harry Jones was appointed Senior Warden of St. James' Cathedral Chapter by Dean Harry B. Lee.

The newly elected members of the cathedral chapter, to serve terms of three years, are Gilbert Caswell, Tom Flammang, John Paul, and Eric Roby.

Others continuing their terms of office are Charles Hanby, Ed Hudson, Joseph King, Tom Nelson, Dr. Richard Ransom, Frank Smith, L. Whitman.

James Barnum, Burr Brown, Dr. James Hollingsworth, and C. Sam Johnson are retiring after their terms.

● The three Episcopal churches in Fresno joined forces to hold a dance in January for the benefit of the Camp San Joaquin pool funds.

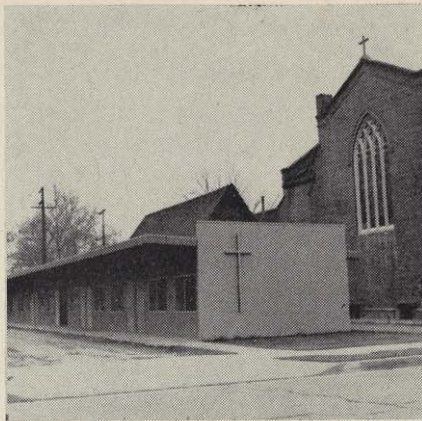
A midnight supper followed the affair. The dance raised about \$350 to add to the \$1,500 already obtained.

"June in January" was the theme carried out in a flower-bedecked Sanford Hall where some 200 gathered.

As a result of the enthusiastic response, the event is now scheduled to become an annual affair.

● The Rev. Edward E. Murphy of St. Matthew's Mission in San Andreas spoke to the Women of St. James' Cathedral at their January meeting.

The Fresno women were represented at the convocation by Mrs. Meda Peck, Mrs. Erna Wentland, Miss Sara Strother, Mrs. Beth Pollard, Mrs. Anne Ransom, and Mrs. Joan Sworder.



The new ten-room education building of the Church of the Saviour, Hanford, was built at a cost of \$18,500.

St. John's, Stockton

St. Petroc's Guild, under Mrs. Harold Hawes, has obtained the pictures of fourteen of St. John's former clergy.

Among them are the first rector, the Rev. Orlando Harriman, who founded St. John's in 1850, and the Rt. Rev. William Ingraham Kip, first Episcopal Bishop of California, 1853-1893.

The picture of Mr. Harriman was obtained by Mr. Thomas Louttit, a parishioner, from Mr. Roland Harriman of New York. The picture of Bishop Kip was given by his granddaughter, Mrs. Carroll E. B. Peeke of San Francisco.

To date several pictures are missing, including that of the Rev. John T. Bryan, 1900-1901, of whom only a news photo is available. Any one having any is requested to contact St. John's.

Bishop's Diary

JANUARY

- 1 Merced
- 2 Sutter Creek: Bishop and Mrs. Porter
- 3 Lodi
- 4 San Andreas
- 7 Merced
- 8 Selma, Visalia, Hanford
- 9 Fresno, Merced
- 11 Fresno, Merced
- 15 Fresno, St. Columba's
- 19 Oakland: Northern California Council of Churches, annual meeting
- 21 Merced, Madera
- 22 Arvin, Bakersfield (interview)
- 25 Univ. of Pacific: celebrated Communion
- 29 Cathedral, Hanford
- 30-31 Hanford

District Calendar

- Mar. 13 Trinity Church, New York City, opened, 1698
- 19 A.M. Bishop at St. Columba's
- P.M. Bishop at Turlock
- 26 A.M. Bishop at Cathedral
- P.M. Bishop at Madera
- 27-30 Bishop at Porterville
- 31 Bishop at San Andreas
- Apr. 2 P.M. Bishop at St. Anne's
- 9 A.M. Bishop at St. Paul's, Bakersfield
- P.M. Bishop at St. Luke's
- 12 Canon Bryan Green at Stockton
- 13-26 Canon Green at Modesto



The district Women's Conference was held at Camp San Joaquin, August 14 through 19, 1960.

DIRECTORY OF SAN JOAQUIN

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

District Office

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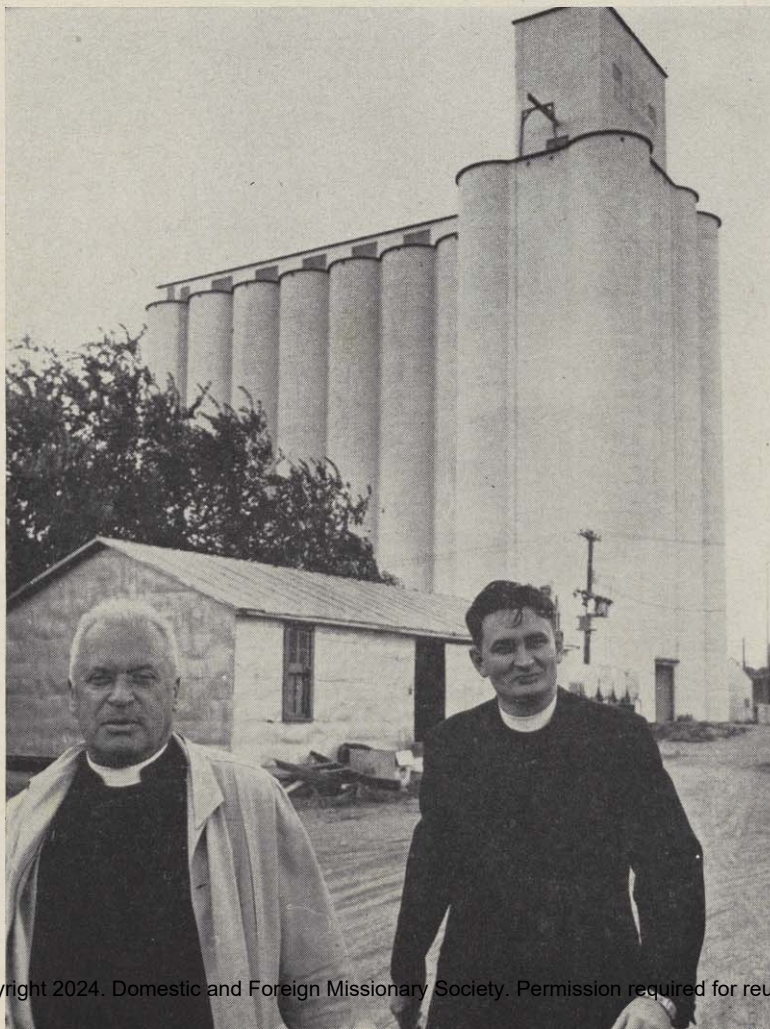
Laymen's Work: H. Henry Meday

- ARVIN, St. Peter's, Hill and Grapevine, Tel. SPring 4-2795, Box 625.
- ATWATER Mission, *the Rev. J. D. Livingston*, priest-in-charge.
- AVENAL, St. Thomas', 7th & San Joaquin.
- BAKERSFIELD, St. Paul's, 2216 17th St., Tel. FAirview 5-5875, *the Rev. Victor R. Hatfield*, rector, 2433 Alder, *the Rev. Harry Leigh-Pink*, assistant, 3016 Sunset Ave.
- St. Luke's, 2671 Mt. Vernon Ave., *the Rev. Gordon C. Ashbee*, vicar, 2900 St. Mary's.
- BISHOP, St. Timothy's, Keough and Hobson Sts., Tel. 9861, *the Rev. H. N. Tragitt, Jr., D. D.*, vicar.
- CAMP SAN JOAQUIN, Chapel of the Transfiguration, Sequoia National Forest. Supt., *Thomas G. Nelson*, 650 Vassar Ave., Fresno 4.
- COALINGA, St. Philip's, Coalinga and Monroe, Box 212. Tel. WElls 5-1886, *the Rev. George G. Swanson*, rector.
- CORCORAN, Mission of the Epiphany, Hannah & Dairy Aves., *the Rev. R. L. Swanson*, vicar, Box 552, 1012 Letts Ave., WYman 2-3517.
- DELANO, Mission of the Redeemer, 1725 11th Ave., Tel. 3356, *the Rev. Gordon Scovell*.
- EXETER Mission, *the Rev. V. M. Rivera*, priest-in-charge.
- FRESNO, St. James' Cathedral, Dakota and Cedar, Tel. BA 2-3721, *the Very Rev. H. B. Lee*, dean, 623 W. Michigan, *the Rev. Canon Harold B. Thelin*, *the Rev. Canon E. A. Shapland*, *the Rev. Canon L. A. Wood*.
- St. Columba's Church, 5073 Palm Avenue, Tel. BA 9-4343, *the Rev. George R. Turney*, rector.
- St. Mary's Mission, 5004 E. Lewis Ave., Tel. CLinton 1-7732, *the Rev. Wayne Parker*, vicar.
- HANFORD, Church of the Saviour, 11th and Douty, Tel. LUDlow 4-7706. Box 417, *the Rev. John J. Hancock*, rector, 1631 N. Harris.
- LEMOORE, Christ Church Mission, Alpha Club, *the Rev. J. H. Miller*, vicar, Box 215, Tel. WALnut 4-5067.
- LINDSAY, St. James', Hermosa & Orange, Tel. 2-3712, *the Rev. B. Stanley Moore*, vicar, 546 E. Hermosa.
- LODI, St. John the Baptist's, Locust & Lee, Tel. ENdicott 9-4620, *the Rev. John T. Raymond*, rector, 1200 Locust St.
- LONE PINE, Trinity Memorial, Locust and Lakeview, Box 116, Tel. 4791, *the Rev. R. F. Slocum*, vicar.
- LOS BANOS, St. Alban's Mission, Illinois and West L., Tel. 2812, *the Rev. W. M. Clarke, Jr.*, vicar, 1526 4th St.
- MADERA, Trinity, 224 N. A. St., Tel. ORchard 4-8040, *the Rev. W. L. Richmond*, rector, 533 E. Central Ave., Box 1168, *the Rev. Canon Chester C. Hill*, rector emeritus, 318 E. 4th St.
- MANTECA, St. Mary's Mission, Cottage and Louise Aves., *the Rev. J. M. Wilcox*, vicar, 452 Cowell Ave., Tel. TA 3-3665.
- MENDOTA, All Saints', 1616 P St., Tel. OLiver 5-4774, *the Rev. W. L. Richmond*, priest-in-charge.
- MERCED, St. Luke's, 2030 M St., Tel. RANdolph 2-1888, *the Rev. Jack D. Livingston*, rector, Box 681.
- Castle AFB, *Chaplain N. F. Lang, Th.D.*, Capt. USAF, 1555 Redwood Ave., Atwater, Tel. GR 7-0747.
- MODESTO, St. Paul's, *the Rev. C. W. Williams*, rector, *the Rev. Edward A. Groves*, associate rector, 1707 I St., Tel. LAMbert 2-1265.
- OAKDALE, St. Matthias', 1st Ave. and F St., Box 637, Tel. VICTORIA 7-2983, *the Rev. Arthur Beckwith*, rector.
- PORTERVILLE, St. John's, Thurman & D, Tel. SUNset 4-6080 (office), 4-2432 (home), *the Rev. John Atkinson*, rector.
- REEDLEY, Good Shepherd, Box 203, Tel. MELrose 8-2424, *the Rev. Max L. Drake*, rector.
- RIDGECREST, St. Michael's Mission, Drummond Dr. and Sanders Ave., Tel. 8-3516, *the Rev. Robert M. Harvey*, vicar, 200 Drummond Dr., Ridgecrest, Tel. 8-3511.
- ROSAMOND, Holy Cross Mission, 2872 Diamond, cor. Locust, *W. G. Schroeder*, lay reader.
- SAN ANDREAS, St. Matthew's Mission, Tel. SK 4-3639, *the Rev. Edward E. Murphy*, III, Oak Street, Hillmont.
- SELMA, St. Luke's Mission, Lutheran Church, 2131 Stillman St., TW 6-3945. TW 6-2706, *the Rev. M. L. Drake*, Reedley, ME 8-2424.
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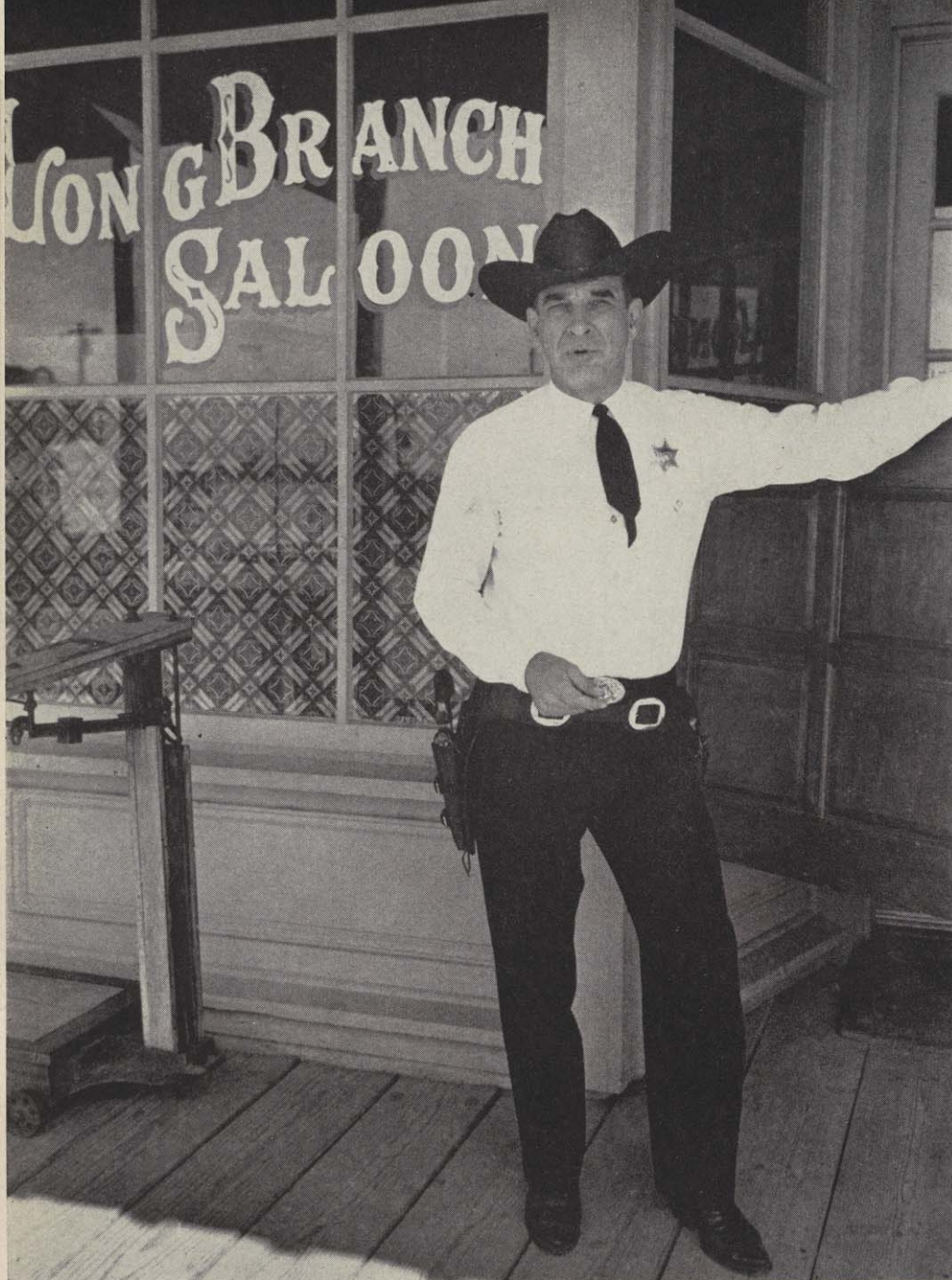


— its people and places

e a photographic record of his entire trip for use



One of the high spots of Bishop Hall's visit to Western Kansas was a trip through, and to the top of, a granary. At the top (above), with the Rev. Donald Pierce of Kinsley, the manager of the granary, and Bishop Lewis, he examines the view on a windy day. At left, the bishop gets a good idea of how tall these storage bins really are, as seen behind Bishop Lewis and Father Pierce.



—its people and places

Raymond K. House (left), the Marshal in Dodge City, greets Bishop Hall in front of the replica of the Long Branch Saloon on Front Street. The famed Boot Hill, often referred to in Gunsmoke and other TV westerns, and a museum are also part of the reconstruction.

The Episcopal Church auto-buses are becoming well-known traveling landmarks in Western Kansas. Driving through the typical Western Kansas town of Kinsley (below), Bishop Lewis is recognized.

Welcome to Western Kansas continued



— the Church at work

The visitors are shown through St. John's Episcopal Church (at right) in Great Bend, by its rector, the Rev. John P. Gorsuch. This handsome contemporary church is not far from the frontier-town atmosphere of Dodge City, where Bishop Hall and Bishop Lewis visit St. Cornelius'. Its rector is the Rev. R. W. Treder, shown below.





Bishop Hall attends a banquet (left) given in his honor by the vestry of St. Andrew's Church, in Liberal. The small city of Liberal, named after a man who was liberal with his



water supply, is a growing rival to Dodge City. After a supper (right) in the community of Cimarron, a young lady overcomes her awe and approaches Bishop Hall.

Western Kansas

continued

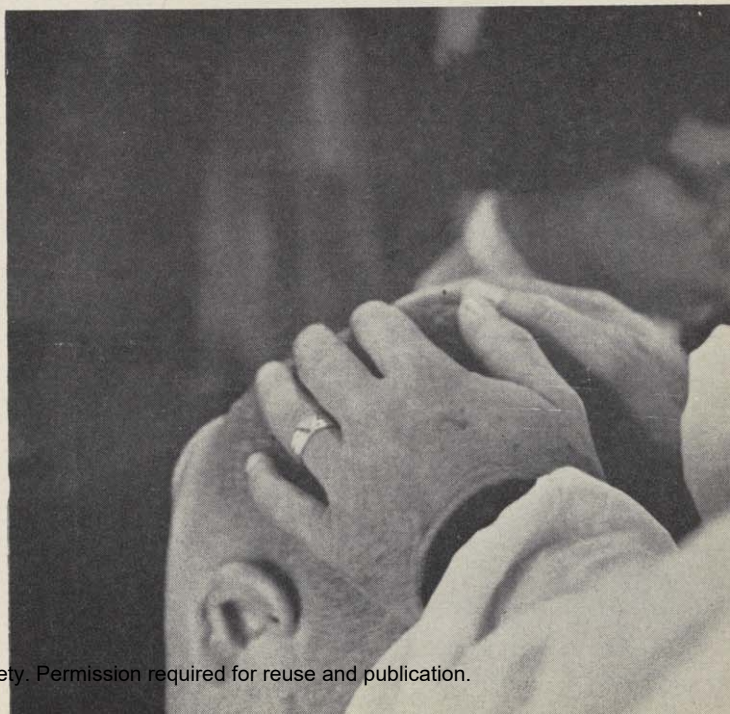
Bishop Hall sits in on a discussion group meeting in Great Bend. With him are (from left to right) Mr. Jack Kritz of Russell, Mrs. Earl Moses, Jr., of Great Bend, the Ven. W. S. Anthony of Salina, and Mrs. John Shahan of Larned.





The growing town of Liberal has a growing church. Here, Bishop Hall confirms members of a sizable class at St. Andrew's Church, in Liberal.

— the Church at work





— the Cathedral

◀ As a fitting climax to the trip, Bishop Hall is taken on a tour by Dean Frederic W. Litchman, of Christ Cathedral in Salina. This interesting old stone structure was consecrated in 1907.

— the Visitor

Trim, cheerful Bishop Hall is a native of New Brunswick, Canada, and the son of a clergyman. Now fifty-three years old, he has been Bishop of New Hampshire since 1948. At the time of his election as Bishop Coadjutor, Dr. Hall was rector of St. Paul's Church in Concord, New Hampshire. Bishop Hall has been active in innumerable community activities in addition to his diocesan responsibilities. He has been a member of the board of directors of the New Hampshire YMCA, and of the New Hampshire Bible Society, as well as a member of the Advisory Council of World Federalists. He was at one time the chairman of the Joint Committee on Alcoholism of the General Convention of the Episcopal Church.



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NEW HORIZONS IN UNITY—

Unnoticed by most of the busy world, an Anglican priest walked quietly into the Vatican recently and delivered to Pope John XXIII a message from the next Archbishop of Canterbury and Primate of the Church of England, Dr. Arthur Michael Ramsey. The news carried by the Rev. John Colin Stephenson, administrator of the Anglican shrine of Our Lady of Walsingham in Norfolk, England, was that Dr. Ramsey intends to develop the rapport between the Anglican and Roman Catholic churches begun in December when the retiring Archbishop, Dr. Geoffrey Francis Fisher, paid a history-making visit to the Vatican. ● Full intercommunion between the Protestant Episcopal Church in the U.S.A. and three overseas Churches which split from the Roman Catholic Church at around the turn of the century will be recommended to the Church's General Convention in September. Dr. Charles D. Kean of Washington, D.C., secretary of Convention's Joint Commission on Approaches to Unity, said the group will urge "mutual recognition and reciprocity" with the Philippine Independent Church, the Spanish Reformed Church, and the Lusitanian Church in Portugal. This would mean that clergymen of each church would be permitted to celebrate Holy Communion at each others' altars, and members of each body could receive the sacraments from the others' clergy. In his report Dr. Kean scored divided Christendom as a "scandal" hindering its influence throughout the world. ● Eloquent appeals to work and pray for Christian unity were voiced by some two thousand worshippers attending the eight-day Chair of Unity Octave at the National Shrine of the Immaculate Conception in Washington, D.C. "A united Christendom is an imperative today to meet the barbaric force that threatens civilization," declared the Very Rev. Angelus Delahunt at the opening service. ● In Providence, R.I., an associate editor of *America*, a national Roman Catholic weekly, stated that a clarification by the Second Vatican Council of the authority of bishops in relation to the supremacy of the Pope may be a step toward Christian unity. He observed that the "whole mentality" of the Roman Catholic Church toward other churches has changed, leading to serious conversations. ● The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, speaking in Chicago, warned that any possible merger of his Church with three other Protestant bodies in the U.S. is a "number of years away." While endorsing the idea of launching merger negotiations, the Presiding Bishop said, "Certainly if it came about, it wouldn't be accomplished in a short time. It would depend on the form in which the invitation came." He continued by saying that "generally speaking" the denominations are closer together on dogma than on unification of their ministries from bishops on down. "There isn't an Anglican anywhere, I am quite sure," he said, "that would enter into negotiations if it meant losing the episcopacy."

END OF AN EPOCH—

U.S. Protestants can no longer consider themselves members of "the national religion," according to a leading clergyman-editor in Chicago, Illinois. Dr. Martin E. Marty, an associate editor of *Christian Century*, an undenominational weekly, said recently that the inauguration of the country's first Roman Catholic President symbolized a new phase of Protestantism as a "creative minority in a pluralistic society." ● In his article, the Lutheran pastor

THE VICTORY OF EASTER

"I, a stranger and afraid in a world I never made." How accurately that expresses the mind of modern man. This is the sickness of our time: a sense of meaninglessness and futility, of fear and hopelessness. As one man wrote when he learned suddenly that his life was threatened by a serious disease, "I found myself at the margin of existence; I looked back at my life and found it singularly meaningless; I looked ahead and was seized with fear."

What does Christianity have to say to this? More specifically, what is it that we hear in church on Easter Day? Very surprising words, when you come to think of it, for people living in this world of tribulation and perplexity: words of joy and certainty. The word of Easter is not simply the promise of a life that will be given us beyond the grave, but the assurance that new life is at hand now, new life that death cannot destroy.

Easter is the celebration of a victory won; God's victory which is ours in Christ, the present Living Lord. This is the victory we inherit, this is the gift of God to us in Christ. When we accept this gift, then we are no longer strangers and afraid in this world. We are at home here, for this is God's world. This is what it means to be risen with Christ now!

ARTHUR LICHTENBERGER
Presiding Bishop

broke the last 1,600 years into two phases of Christian history, and stated that we are now entering a third phase. The first, beginning with the Peace of Augsburg in 1555, he labeled the epoch of "dissent." At this date a millennium of church supremacy over secular government was ended, and each prince tended to influence the religion of his state. The second epoch began with the American Revolution in 1775. During this phase, which he calls "voluntaryism," the Protestant movement was cut loose from dependence on the state and entered a period of vital evangelical expansion and service to society. ● The new period now being entered he terms "pluralism," and urges all Protestants to learn to live in a more complex society and to "unleash positive forms of Protestant action in ways not thought possible before." ● Meanwhile, in a front-page editorial, *Osservatore Romano*, Vatican City newspaper, hailed President John F. Kennedy's attitude as in line with Pope John XXIII's in viewing the state as a protector and "not a suppressor of the human person." ● From the Episcopal Cathedral in Washington, D.C., came the words of Dr. James I. McCord, president of Princeton Theological Seminary, who told a gathering of national Protestant leaders that a "new kind of man is emerging in the world, a man ready to affirm his common humanity with men everywhere and to make common cause in building peace."

TO HONOR ST. PATRICK—The Roman Catholic hierarchy in Ireland have announced the celebration of a Patrician Year, beginning March 17, to commemorate the fifteen-hundredth anniversary of St. Patrick's death. No less an occasion, however, will be an extensive review of the fervent missionary life which has been Ireland's greatest monument to her apostle. Following Patrick's example of zeal, Irish missionaries during the Dark Ages spread far and wide, playing a major role in bringing the Faith to Britain and Northern Europe, while at home great centers of learning flowered in Irish monasteries in an era of ignorance and barbarity. In modern times Ireland has probably sent out more men and women as Roman missionaries than any other

continued on next page



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nation except Spain. ● In the Latin Calendar, St. Patrick is honored as the Patron of Ireland. He is also given a special place in the Prayer Book of the Church of Ireland, a member of the Anglican Communion tracing her episcopal line directly back to Patrick. Most other Anglican churches honor him, too, and accordingly, there is a proposal before the U.S. Episcopal Church for inclusion of St. Patrick's Day in the new calendar suggested by the Liturgical Commission. St. Patrick, who was born in Britain in 389, was the grandson of a priest in the English church. The center of his evangelistic work for the Church of Ireland was in what is now Northern Ireland. His grave, marked PATRIC, is in the graveyard of the Anglican Cathedral of Down in County Down, twenty miles south of Belfast in Northern Ireland.

THE GOOD NEWS RIDES THE TROLLEY—In West Berlin, the streetcar conductors and motormen not only collect fares and ring bells. Since 1949 they have also been spreading the word of God. During the last few years the Protestant trolleyman have made stops in other



West German cities, dotting not only their vehicles but street-corner advertising pillars, waiting rooms, hospitals, schools, and prisons with their posters. Currently the campaign is spreading to other parts of Europe, including some of the continent's major metropolises. In the above picture Heinrich Brosholm, founder of the service, puts up the 500,000th poster in this campaign to carry the Good News directly to the public.

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DEATH PENALTY

—In Harrisburg the state legislature is considering, and may by now have passed, a measure outlawing the death penalty in Pennsylvania. Behind this proposal are years of work by church people, chief among them being communicants of the Episcopal Church in that state. All five of the Protestant Episcopal dioceses in Pennsylvania have voted in conventions to work toward the abolishment of capital punishment. On Monday nights when condemned men go to the electric chair, at least thirteen Episcopal churches in the Philadelphia area have been open for prayer vigils. Governor David Lawrence and the state Board of Pardons know that in the weeks preceding an execution they can expect to be asked for stays from still more Episcopalians. The all-out war against the electric chair in Pennsylvania is backed by Christians from all walks of life. On a nationwide basis, the National Council's Department of Christian Social Relations has recently sent to all bishops of the Church a twenty-page report urging the abolition of the death sentence. In 1958 the Church's General Convention, meeting in Miami, Florida, put the entire Church on record as opposed to capital punishment.

CENSORSHIP UPHELD

—The last "oyez, oyez, oyez" had barely died in the red-draped room, when five of the nine justices of the U.S. Supreme Court handed down a decision that startled many observers. In a sharp reversal of its normal trend over the past few years, the court delivered a sizable victory to the forces of censorship. The case before the high tribunal was brought by a Chicago film exhibitor who had been denied a license for his refusal to allow the local censor to view his film. The court ruled that it is constitutional for a local censor to require a film exhibitor or distributor to show his film to him before releasing it to the public. The unexpected decision came only after a sharp division within the court. Speaking for the majority, Associate Justice Tom C. Clark said: "The challenge here is to the censor's basic authority. It has never been held that liberty of speech is absolute, nor has it been suggested that all previous restraints on freedom of speech are invalid." Voicing the majority dissent, *continued on next page*

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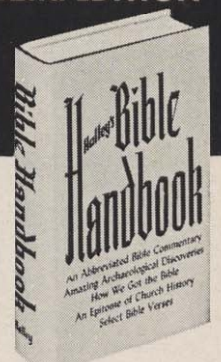
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Chief Justice Earl Warren said, "The decision presents a real danger of eventual censorship for every form of communication, be it newspapers, books, magazines, television, radio, or public speeches."

MISSIONARY DEPARTURES

The following missionaries have left since the first of the year to begin or to resume their assignments:

Mr. and Mrs. Jordan G. Holtam and their two children, returning after furlough in the United States to Liberia, where Mr. Holtam heads the agricultural program at Cuttington College.

The Rev. William L. Sanderson, Jr., and his family, leaving for the Panama Canal Zone to begin a missionary assignment that will probably take Chaplain Sanderson eventually to Baranquilla, Colombia.

David R. Mears, newly appointed, going out to Cuttington College in Liberia to assist in the agricultural program.

Mr. and Mrs. Eugene K. Fenninger and their three children, going to the Panama Canal Zone. Newly appointed, Mr. Fenninger will serve for the present as mission treasurer in Ancon.

Mrs. Clover Jean Ward has returned to Fairbanks, Alaska, after furlough, to resume her duties as secretary and treasurer in the office of the Rt. Rev. William Jones Gordon, Jr., Bishop of the Missionary District of Alaska.

Miss Gertrude Summers, who has been on furlough in this country, has sailed from San Francisco to return to her missionary duties at St. Agnes School in Kyoto, Japan.

The Rev. and Mrs. Oliver T. Chapin and their two children went by air from New York to Liberia, where Mr. Chapin, a newly appointed missionary, will be on the staff of Cuttington College and Divinity School.

A new missionary assigned to the Missionary District of Southern Brazil, the Rev. John G. Ellsworth, has gone there with his wife and two small sons, sailing from New Orleans.

Assigned to work in Viet-Nam for the Diocese of Singapore, the Rev. Walden Pell, II, and Mrs. Pell have sailed from Seattle to Saigon.

In the Light of Golgotha

PUBLISHERS seem to see Lent as an opportunity for a "fresh look" at the Cross. The Cross is what it has always been; it is our situation that is different. The most needful, and rare, quality of Lenten books is a relevance to our daily situation. Profound, thoughtful abstractions we have in plenty; profound observations about our present daily life made in the light of Golgotha are at a premium.

Thanks Be to God by Robert N. Rodenmayer (Harper, \$2.50) is a rich reward for our reading time. Its richness consists in very contemporary and everyday illustrations masterfully interwoven with wonderfully clarified and apt Bible narratives. There are many piercing moments of pastoral wisdom in Dr. Rodenmayer's fresh and alive prose. The scheme of the book is supplied by the great Prayer of General Thanksgiving from the Book of Common Prayer. Each chapter begins rather quietly in contemplation of the words of the prayer, but rises to a kind of burning intensity that demands a response of action in life's common affairs. This book will be reread in other seasons with profit, and for this reviewer Chapter VI will become a well-worn favorite.

Pastor Loyal E. Golf is a working Lutheran minister in North Dakota with a wife and two small children. I mention his family because in *The Cross and Crises* (Augsburg, \$1.75) he skillfully blends his own not unusual family crises with the Epistles of Peter, adding a fine collection of contemporary poetry to the recipe. In less expert hands such elements could become merely hash. Here they are immensely relevant and helpful. Pastor Golf has given us something very near the ideal Lenten book.

Those who are prepared to do something major about their prayer life

will find excellent practical help in Canon Reginald Cant's *Heart in Pilgrimage, A Study in Christian Prayer* (Harper, \$2.50). It is not for the half-hearted. The book does not reach out with either compelling wit or persuasion to make a praying Christian out of the reader. It does offer quiet, profound, and authoritative instruction in the life of prayer for those who really want it. This is not to say that it is dull or dry or academic. Lent will make an appropriate season for beginning a better prayer life, but this is a handbook for a purpose that ought to stretch into years.

We turn from the Canon and Chancellor of Westminster on prayer to the Bishop of Brechin on the Passion according to St. Mark. Bishop Eric Graham's *Waymarks of the Passion* (Longmans, cloth, \$1.75; paper, 95¢) is the Bishop of London's book for Lent. As we might expect, this is a scholarly and enlightening study, particularly on the dangers of religion divorced from a living Lord, or the erroneous view of the passive, gentle Jesus. It is, however, a disappointing book in that both St. Mark and his Gospel stay imprisoned within the internal life and concerns of the sanctuary. The forthright and practical Mark speaks in neither the street, the kitchen, nor the local factory.

Dom Hubert Van Zeller (Order of St. Benedict, Downside Abbey, England) has combined in a brief and practical book, *Approach to Calvary* (Sheed and Ward, \$2.95), a rich meditation on the traditional fourteen Stations of the Cross and our daily-life problems.

Seven Words to the Cross (John Knox Press, \$2.00) is a unique and thoughtful consideration of seven words which were or might have been spoken to Jesus on the Cross. The Rev. Robert

F. Jones, a Presbyterian, has given us something different, but only occasionally does it have crucial relevance to our true daily condition.

Howard G. Hageman, in *We Call This Friday Good* (Muhlenberg, \$1.50), has written an interesting and workmanlike set of meditations on the seven words from the Cross. While it has moments of inspiration, insight, and depth, it is marred by a tendency to "summit pronouncements," moments of cosiness, and overuse of the rhetorical question. If these can be ignored, the nuggets will make reading the Rev. Mr. Hageman worth while.

—E.T.D.

Pas de Deux

AN AMERICAN DIALOGUE by Robert McAfee Brown and Gustave Weigel, S.J.

FACING PROTESTANT-ROMAN CATHOLIC TENSIONS. Wayne Cowan, Editor.

The recent visit of the Archbishop of Canterbury to the Pope dramatized to a surprised world that something is really happening as a result of the ecumenical movement. It also gave rise to fantastic speculations about a speedy reunion of the Roman Catholic and Anglican churches. The average reader can find no better book for evaluating the slow progress that has taken place than the joint volume by Robert Brown, Presbyterian professor of theology at Union Theological Seminary, and Gustave Weigel, Jesuit professor of ecclesiology at Woodstock College in Maryland (216 pp. Garden City, Doubleday, \$2.95). Both present penetrating, occasionally humorous, highly critical yet appreciative descriptions of how a Protestant looks at Catholicism and how a Catholic looks at Protestantism.

Father Weigel has had the more difficult assignment because he insists
continued on next page

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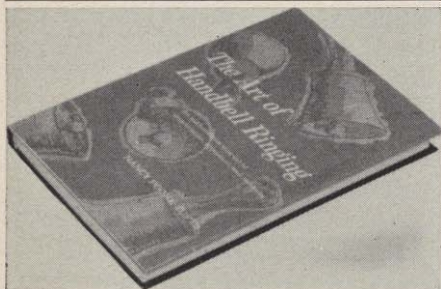
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Books continued

on including everything from Anglo-Catholicism to Mormonism under the heading "Protestant."

"There cannot be a Catholic Protestant Church. If I am not wrong, the Protestant principle and the Catholic contradict each other totally. They cannot coexist in the same man or in the same religious fellowship." Anglicans who value both their Catholic and Protestant heritages will have difficulty with that statement. As a next step in dialogue it would be interesting to have an Anglican and Father Weigel discuss this point.

The second book (125 pp. Association Press, New York. \$2.50), written by fourteen contributors, tends to focus on specifically divisive issues such as birth control and church-state relations. Here can be heard the voices of distinguished theologians, the sputtering of Protestants and secularists, and the indignation of Catholics.

Professor Brown in an afterword makes some suggestions for future dialogue. His rules will be increasingly discussed and (let us hope) used.

"Each partner must believe that the other is speaking in good faith; must have a clear understanding of his own faith; must strive for a clearer understanding of the faith of the other.

"This implies his willingness to interpret the faith of the other in its best light and a continual willingness to revise his understanding of the faith of the other.

"Each partner must also accept responsibility in humility and penitence for what his group has done, and is doing, to foster and perpetuate division.

"Each must forthrightly face the issues which cause separation, and those which create solidarity, recognizing all the while that such dialogues must be offered up to God."

—WILLIAM J. WOLF

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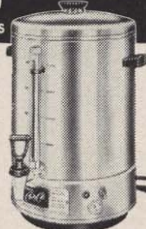
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one volume (249 pp., The Society for Promoting Christian Knowledge: London, \$2.25) the proposed plans for church union on the island of Ceylon and in North India and Pakistan; the suggestions for modification offered by the bishops of the Anglican Communion when they met in Lambeth in 1958; and the changes that have been made in the plans since then.

In his proposal for church union in our own country (January EPISCOPALIAN, p. 41), Dr. Eugene Carson Blake suggested that the basis for union here might follow the general pattern of the above plan, plus that of the Church of South India (which came into existence in 1947 through the union of Anglican, Congregational, Methodist, and Presbyterian churches). As a result of Dr. Blake's proposal, it is almost certain that the General Convention of our Church, at its meeting in Detroit next September, will have to decide whether our Church will enter into negotiations with one or more of our sister churches, looking toward organic unity in this country. Therefore, this book is *must* reading for all bishops and deputies to General Convention, as well as for anyone who wishes to be abreast of signal events in the ecumenical movement.

—GARDINER M. DAY

Note: This book may be secured in this country through the Seabury Press, Greenwich, Connecticut.

Roots of Doubt—and Faith

RELIGION AND THE RISE OF SCEPTICISM by
Franklin L. Baumer

Franklin L. Baumer, professor of history at Yale University, has written an extremely valuable study of the roots of conflict of doubt and faith. The book encompasses the beginnings of modern science, the Enlightenment, the French Revolution, and the nineteenth century. He sees the twentieth century as "one of the great sceptical epochs of history," and perceives a spiritual longing which may lead to a new age of belief. He terms this a "layman's religion," which he feels will be expressed in myth and symbol, and will be "a creative combination of scepticism and religion." (308 pp., New York, Harcourt Brace & Co. \$5.95.)

—OWEN C. THOMAS
continued on next page

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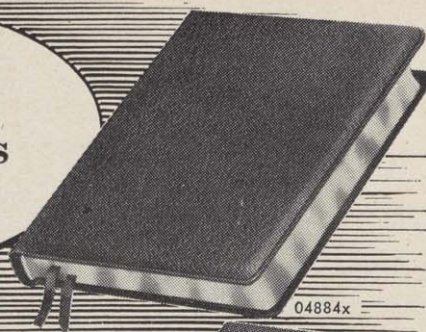
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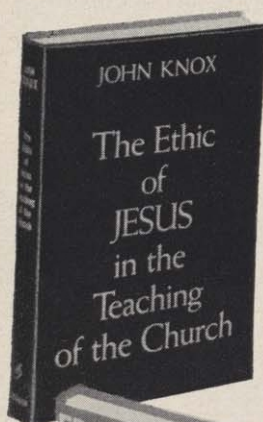
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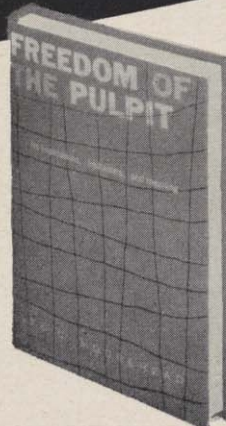
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This is a good book, and we shall not have trouble in persuading the majority to read it. It will probably appeal to most in a cloth binding (266 pp. New York, Morehouse-Barlow, cloth bound, \$3.00, paperbound, \$2.25). If it is used with groups, the leader should study the *Leader's Guide* carefully, accept its suggestions, but leave the manual itself at home. *The Rough Years* should not be taught like an academic course. Either give it as a novel to be discussed later, or give it just for the fun of reading and let them discuss it later if they wish.

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—DORA P. CHAPLIN

Protestant Philosophies

PROTESTANT THOUGHT AND NATURAL SCIENCE
by John Dillenberger.

Professor Dillenberger, a teacher of theology and history at Drew University, has accurately titled this book. It is concerned almost exclusively with Protestant thought. Anglicans will be grateful to him for a fascinating and readable exposition of many of the religious issues which have arisen since mankind began to look to Nature as a source of truth.

This reviewer was disappointed that so scholarly a work in the science-and-religion field does not even mention the philosophical system of Thomas Aquinas. Aristotle is given a minor role, to be sure, but always as a villain!

The author's treatment of biblical literalism is of great value. It is pointed out that, having abandoned the Roman philosophy, Protestantism's last line of defense was biblical infallibility; but that biblical *literalism* of the kind that moderns find troublesome was not so much a Reformation product as a later development.

—W. E. DANFORTH



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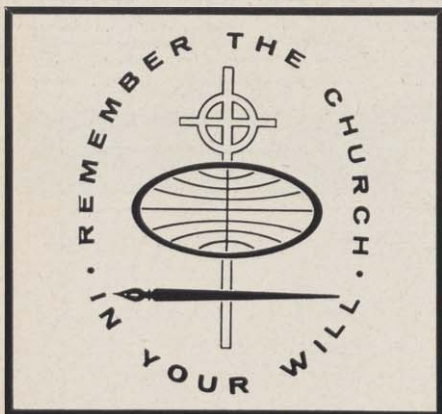
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THINGS NEW & OLD

conducted by JOHN WALLACE SUTER

The "Little Songs"

THIS COLUMN is interested in the thoughts that occupy the minds of the people in the pews during public worship. The Book of Common Prayer is designed for laymen. After all, the Church consists almost entirely of lay people; we have very few clergymen.

Anything the Prayer Book presents to the layman to be used by him in worship interests us. We want to know how it strikes him; whether it helps him to enter into the mood of worship; how he would describe that mood; what parts of the Prayer Book appeal to him most, what parts least. If what we write here elicits response (and already a bit of this has taken place), perhaps a kind of dialogue will emerge. In a magazine published only once a month, any give-and-take has to be rather slow—like a game of tennis between beginners. But even beginners sometimes place their shots well. The point is to keep the ball going across the net.

And this reminds us that athletic games have a certain point of contact with the Prayer Book in the matter of old-fashioned language. In tennis the word "let" has the same meaning that it has in the Collect for the Fourth Sunday in Advent ("hindered"). And in football the word "interfere," meaning to go ahead of with the purpose of helping, corresponds to the word "prevent" in the Collect for Trinity Seventeen.

Let's talk about canticles. A canticle is literally a "little song." In the Prayer Book the canticles are songs of praise said or sung before or after readings from the Bible. From early Church times they have been sprinkled among Scripture readings to express our joy in the treasures of Holy Writ. They also relieve what might become the monotony of too much sitting and listening. Our Prayer Book calls them canticles, or hymns, or psalms, following its custom of using as many synonyms as possible to refer to the same thing.

Theoretically this is all very fine. But something has gone wrong. The canticles receive an enormous amount of inattention. They make, as Father Tumbleweed puts it, "a successful appeal to our apathy."

Several plans have been proposed to restore our enjoyment of these poems. One is to put all of them in one place (between Morning and Evening Prayer?), number them (as in a little Hymnal), and have the minister say, "Let us sing—or say—Canticle Number Five," giving him the right to choose any canticle at any time, and an opportunity to exercise his liturgical ingenuity and sense of fitness. Such a scheme would remove the present necessity of always, or very nearly always, using the Venite (page 9). The last three times we attended Morning Prayer in church we took a look, we

of Joy

hope unobtrusively, at the other pew-occupants during the Venite. Their lips were moving with the right words, which they knew by heart, but they were absent-mindedly examining the stained-glass windows, the rector, their own fingernails, and each other.

We do not recommend substituting just *any* canticle, selecting it at random. If the Venite is not to be used, we should select in its place a canticle which performs the same function: *i.e.*, to help the people change their mood from one of penitence-and-pardon to one of joyfully worshipping the Lord in the beauty of holiness. Psalm 100 does this (page 15), and so do Psalms 67 and 103 (pp. 28-29).

Another remedy suggested is to read the two Scripture lessons in sequence, with no canticle between them, introducing this double reading with a moment of silence followed by a *very* brief explanation of how the two lessons are connected in thought.

Questions for the future: What is wrong about the Te Deum as printed in the Prayer Book (pp. 10-11), and what can we do about it?

*O come, let us sing
unto the Lord;
let us heartily rejoice
in the strength of
our salvation.*

THE VENITE

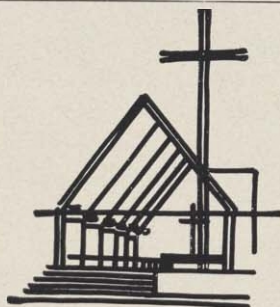
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Pilate's Truth or God's Truth?

“WHAT IS TRUTH?” Pilate asked Jesus; and, as Bacon notes in his “Essay on Truth,” did not wait for an answer. No wonder. A man in Pilate’s position, required to spend most of his life hearing all sides of many problems, might easily lose hope of ever finding any real answer to this question.

Truth in human affairs takes a lot of waiting for, now as then. Like glass, it shatters itself into the countless fragments of our individual points of view. Like light, it bends as it goes through the distorting medium of our fears, hopes, and desires. Like a tennis ball, it bounces back and forth between pro and con so fast that our eyes refuse to follow. Like quicksilver, it slides away in all directions when we try to put a finger on it. It changes shape in its journeys from speaker to speaker. Sometimes, in pot-and-kettle conversations where the disputes are great and the speakers are angry, it seems to vanish altogether. Truth in human affairs is hard to come by, and often not available. Are we to despair, like Pilate? What are we to do?

Jesus, as always, helps us to find our way through this situation. In one of the Gospels (LUKE 12: 13-45) we are told of a time when He was speaking to a crowd, and someone called out of it, “Master, speak to my brother, that he divide the inheritance with me.”

A family squabble over money, probably involving injustice, resentment, envy, anger—where could truth be harder to find than here? Anyone can imagine the arguments that would be called forth by an attempt to settle this.

Jesus by-passes the immediate problem. As so often, he answers with a question: “Man, who made me a judge or a divider over you?” Truth is not available in the intricacies of that tangle. But Jesus knows where it is to be found; and turning to the crowd, He says to them, and to the man, and to us, “Take heed and beware of covetousness.”

“Covetousness”—that word speaks to the heart of the problem, which is the heart of the man who is caught in it. Angered as he is, and suffering injustice, as he thinks, he is not likely to pause and look inside himself; but

if he can be still long enough to feel the inward pressure of his external situation, he will know he is in love with possessions, and so in bondage.

That is the truth of his situation; and it is to be found at one place only—inside, at that one tender point where the outer circumstance presses, demanding inner growth toward freedom. “Lo, thou requirest truth in the inward parts.” (PSALM 51: 6). It was required of Him; it is required of us.

At exactly those moments when it seems most unnecessary and indeed impossible—when all our trouble seems to be outside us, in the pressure of complex events and combinations of personalities—this truth in the inward parts is most urgently needed, for it is our only hope. We may fight our way to outward victory over the outer problem, or settle down into resentful submission to it; but none of this solves anything, because it does not touch our center. But if we will stop and look inside, stilling our desperate thoughts in order to listen to our feelings, we shall hear a voice finding a central word for us, as it found a word for the covetous man.

“Beware of anger—hate—lust—fear—pride—dishonesty—laziness—prejudice.” There is a word for what is at the heart of each of our tangles; and until we find it, our search for truth asks Pilate’s empty question.

But when we do find it, then we know the truth, God’s truth about ourselves, and it will make us free—free and ready to turn outward again, painfully and laboriously beginning to build the outer truth, new and fresh, on the rock foundation of this inner truth. Truth creates truth, and so the Kingdom grows.

—MARY MORRISON

SEND, we beseech thee, Almighty God, thy Holy Spirit into our hearts, that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who with thee and the same Holy Spirit liveth and reigneth, one God, world without end. Amen.

(Book of Common Prayer, page 183.)



Between takes, members of the cast of *Exodus* investigated some of the features of Israel. Here actor Sal Mineo talks with a priest of the Coptic Church, an ancient Christian body existing in the Near East and parts of Africa.

From War, Perception

by Malcolm Boyd

A FREE NATION can be born only out of violence, bloodshed and grief, a Jewish patriot exclaims in the movie adaptation of Leon Uris' best-selling novel *Exodus*. The film documents the presence of these elements in the creation of the state of Israel.

Exodus manages to tell its story on the basis of a few key persons' experiences while at the same time filling the screen with massive crowd scenes and chronicling a complicated political development of our times.

Certainly, *Exodus* does not always succeed in effectively holding such diverse elements in proper tension. Probably its most memorable scenes concern events rather than persons. Interestingly, its most moving portrayals are those of characters of secondary importance. The film is undoubtedly too long, yet strangely often it seems less a book adaptation than an original work created for the screen.

A "big" movie is supposed to have its own counterpart of the *Ben-Hur* chariot race; that is, a central scene of overpowering impact. The counterpart in *Exodus* is the brilliantly directed attack upon the fortress, as ex-

citing a bit of movie-making as one is likely to see this year.

Deeply intertwined in propaganda, the movie tells a thrilling story of historical and political significance. "I want to stand up and cry 'murder,'" a young Jewish political leader in the movie exclaims as he stands grieving over the open grave of two friends who have been senselessly slain. The young political leader is saying that he wants the world to know about such senseless deaths and to share in his grief sufficiently to shout out, too, against prejudice and war. Indeed, men cannot any longer simply speak or write of peace. Ours is an age of visual presentation, of TV, movies, and other visual arts. In order to preach peace it is necessary to *show* the cruelty, irony, and waste of war.

The stars of the film, Paul Newman and Eva Marie Saint, are reliable performers. He is a young Jewish patriot of Israel, she a young woman from Indiana who learned her Bible in a Presbyterian church. Yes, boy gets girl—or, rather, man gets woman, for, in addition to the older couple portrayed by Newman and Miss Saint, there is a

young couple in the film sensitively portrayed by Sal Mineo and Jill Haworth. Each emerges a major player. For the younger lovers, there is no formula romance, but tragedy. Lee J. Cobb is a Jewish leader, Ralph Richardson a British general, Peter Lawford a young and anti-Semitic British army officer.

Otto Preminger's *Exodus* is one of the important movies of 1961. It fills the screen with contrasting violence and tenderness, offers suspense and giant action, and confronts its audience with the necessity to think.

ONE OF THE FINEST foreign films in several years comes to us from Italy. It is Roberto Rossellini's *General Della Rovere*.

A spiritual wreck of a man—a cheat, liar and impostor—is captured by Nazi police in Italy during World War II. This man (portrayed by Vittorio De Sica) is offered an alternative to a sure hard punishment. The Nazis want him to enter a military prison and to impersonate there the famed General Della Rovere. The purpose of this

continued on next page

charade is to trap anyone in the prison trying to make contact with General Della Rovere—and the Nazis want contact with the Italian underground.

The man has not had any sense of meaning in his life ("Why," he asks an Italian who has been tortured by the Nazis and brought to his prison cell, "why would a man suffer for the sake of other men?").

It becomes necessary for the Nazi police to subject him to torture, too, for the sake of appearances. As a result of his impersonation of a man of character and what this comes to mean to him—and, too, because of the experience of intense suffering which is a part of this—he becomes spiritually and humanly a victor over the dark forces that dehumanize men. He emerges a hero.

When he dies, he has, in fact, chosen to give his life, and for a cause in which he has come to believe. As General Della Rovere, he speaks to a half-dozen other men who, with him, are facing a Nazi firing squad. He exhorts them to die as men, not losing sight of their purpose nor failing to believe in the mercy and love of God. *General Della Rovere* is a major work of art on film. It is a very rare motion picture marked in conception, portrayal, and direction by greatness. ◀

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Letters

Veiled Indignation

"The Holiness of Hats," by Eleanor M. Lewis (January issue), sounded like the opening shot on a theological Fort Sumter. Aside from the questions the late Emily Post would have asked about having gloves and no hat, just let us say that the hair-do's of modern women are as disconcerting as their hats. So, please, let us have no controversy about the Crowning Glory of Woman and the real Glory of God.

JAY POWELL SHORT
Albany, N.Y.

In England ladies are not required to wear hats—it went out with the last war.

(Mrs.) WINIFRED LOVERING
HOLMAN
Lexington, Mass.

The woman with the Kleenex on her head rates an A for effort, and a D for foresight.

(Mrs.) MARNIE M. SICKLER
Parma Heights, Ohio

...As an owner and wearer of a many-flowered hat, I feel it my bounden duty to reply to your recent article.

Decorative hats (not mere wisps of veiling) done in good taste can be compared to a church with stained glass windows or a festive Eucharist resplendent with fine vestments—or a cake with frosting, if you like. The decorative touches are not necessary, but they appeal to the aesthetic sense which is, indeed, a part of the whole man.

Although I believe his attention would be focused on the many far more important changes that have occurred since his time, I, too, wish St. Paul could be in my church some Sunday—if only to see the hats.

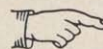
(Mrs.) HELEN F. FOLLIS
Seattle, Wash.

Money is scarce in seminary and cannot be spent on hats. Consequently, our dear, young minister's wife has some very deep scars, inflicted by the older women of the parish.

(Mrs.) JO-ANN GATES
Cookeville, Tenn.

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EDWARD H. MAITLEN
Eaton, Ind.

I know it is an inconvenience and a nuisance at times. That is precisely why I think head coverings should be! I hope that covering the head will not be just one of many so-called little things to be dropped one by one until even bothering to attend church on Sunday will not be important.

(MRS.) AUDREY TIERNAN
San Jose, Calif.

... Thanks for the article on women's hats in church. It's time someone took a shot at the lingering fetish of female vanity of the head in church.

How about men who stay away from church on country weekends on the excuse that to "dress" for church is just too much trouble? Maybe St. Paul would be distressed to realize that his endorsement of polite social usage of the first century had been so applied in the twentieth as to divert attention from those aspects of religion with which he was chiefly concerned.

ELIZABETH IRVIN
San Francisco, Calif.

For the person who is caught short and must attend church hatless, I do think there should be available at the entrance of a church in clear view a number of little beanies or nicely folded veils for those who feel, as I do, obliged to wear a hat.

(MRS.) EVELYN V. DICEY
Jamaica Plains, Mass.

... From the size of some of the purses one sees today, there should be enough room in them for a veil.

Name withheld by request

What a tempest in a hatbox. Methinks the lady does distract too easily.

GAIL EATON
New York, N.Y.

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APRIL

Dioceses of the Anglican Communion

- 3 **Colorado, U.S.A.:** Joseph Summerville Minnis, Bishop.
- 4 **Connecticut, U.S.A.:** Walter Henry Gray, Bishop; John H. Esquirel, Suffragan.
- 5 **Connor, Ireland:** Robert Cyril Hamilton Glover Elliot, Bishop.
- 6 **Cork, Cloyne and Ross, Ireland:** Richard Gordon Perdue, Bishop.
- 7 **Coventry, England:** Cuthbert Killick Norman Bardsley, Bishop; John David McKie, Assistant Bishop.
- 8 **Cuba:** Alexander Hugo Blankingship, Bishop.
- 9 **Dacca, E. Pakistan:** James Douglas Blair, Bishop.
- 10 **Dallas, U.S.A.:** Charles Avery Mason, Bishop; John Joseph Meakin Harte, Suffragan.
- 11 **Damaraland, Southwest Africa:** Robert Herbert Mize, Bishop.
- 12 **Delaware, U.S.A.:** J. Brooke Mosley, Bishop.
- 13 **Delhi, India:** Frederick Robert Willis, Bishop.
- 14 **Derby, England:** Geoffrey Francis Allen, Bishop; George Sinkler, Assistant Bishop.
- 15 **Derry and Raphoe, Ireland:** Charles John Tyndall, Bishop.
- 16 **Dominican Republic:** Paul Axtell Kellogg, Bishop.
- 17 **Down and Dromore, Ireland:** Frederick Julian Mitchell, Bishop.
- 18 **Dublin and Glendalough, and Kildare, Ireland:** George Otto Simms, Archbishop.
- 19 **Dunedin, New Zealand:** Allen Howard Johnston, Bishop.
- 20 **Durham, England:** Maurice Henry Harland, Bishop; Mervyn Armstrong (Jarrow), Bishop.
- 21 **East Carolina, U.S.A.:** Thomas Henry Wright, Bishop.
- 22 **Eastern Oregon, U.S.A.:** Lane Wickham Barton, Bishop.
- 23 **Eastern Szechwan, China:** Fu-chu Tsai, Bishop.
- 24 **Easton, U.S.A.:** Allen Jerome Miller, Bishop.
- 25 **Eau Claire, U.S.A.:** William W. Horstick, Bishop.
- 26 **Edinburgh, Scotland:** Kenneth Charles Harman Warner, Bishop.
- 27 **Edmonton, Canada:** Howard Hewlett Clark, Primate.
- 28 **Egypt and Libya:** Vacant.
- 29 **Ely, England:** Noel Baring Hudson, Bishop; Gordon John Walsh, Assistant Bishop.
- 30 **Erie, U.S.A.:** William Crittenden, Bishop.

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- 12 One Great Hour of Sharing
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- 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
- 7-9 Province III Laity Training Con-
ference, Roslyn Conference Cen-
ter, Richmond, Va.
- 18-20 National Council Meeting, Sea-
bury House, Greenwich, Conn.
- 24-28 Province IV College Work Con-
ference
- 26-28 Province II Annual Conference for
Episcopal Churchwomen

MAY

- 5-7 Provinces I and II Laity Training
Conference, Barry House, Brant
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- 5-7 Province V Laity Training Con-
ference, Procter Farms, London,
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- 7 Church Periodical Club Sunday

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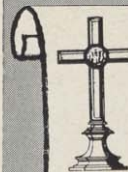
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Later, Bishop Chase served as Presiding Bishop for ten years, setting the tone, perhaps, for a diocese with outstandingly national as well as international concern for the world-wide church. The Diocese of Southern Ohio (organized as a separate diocese ten years after the Civil War ended) automatically shares the total income from its parishes and missions for the Church's program fifty-fifty with the National Council.

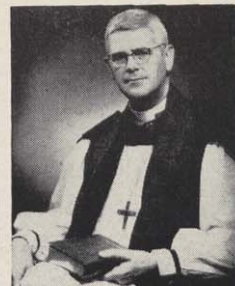
To keep its people informed first-hand of the work of the Church overseas, the diocese recently sent its Archdeacon, the Ven. David Thornberry, to visit in, talk with, and photograph in slides and sound movies all overseas missionary districts. Honolulu and the Dominican Republic were the only two for which visits could not be planned. Future projects include a series of similar studies.

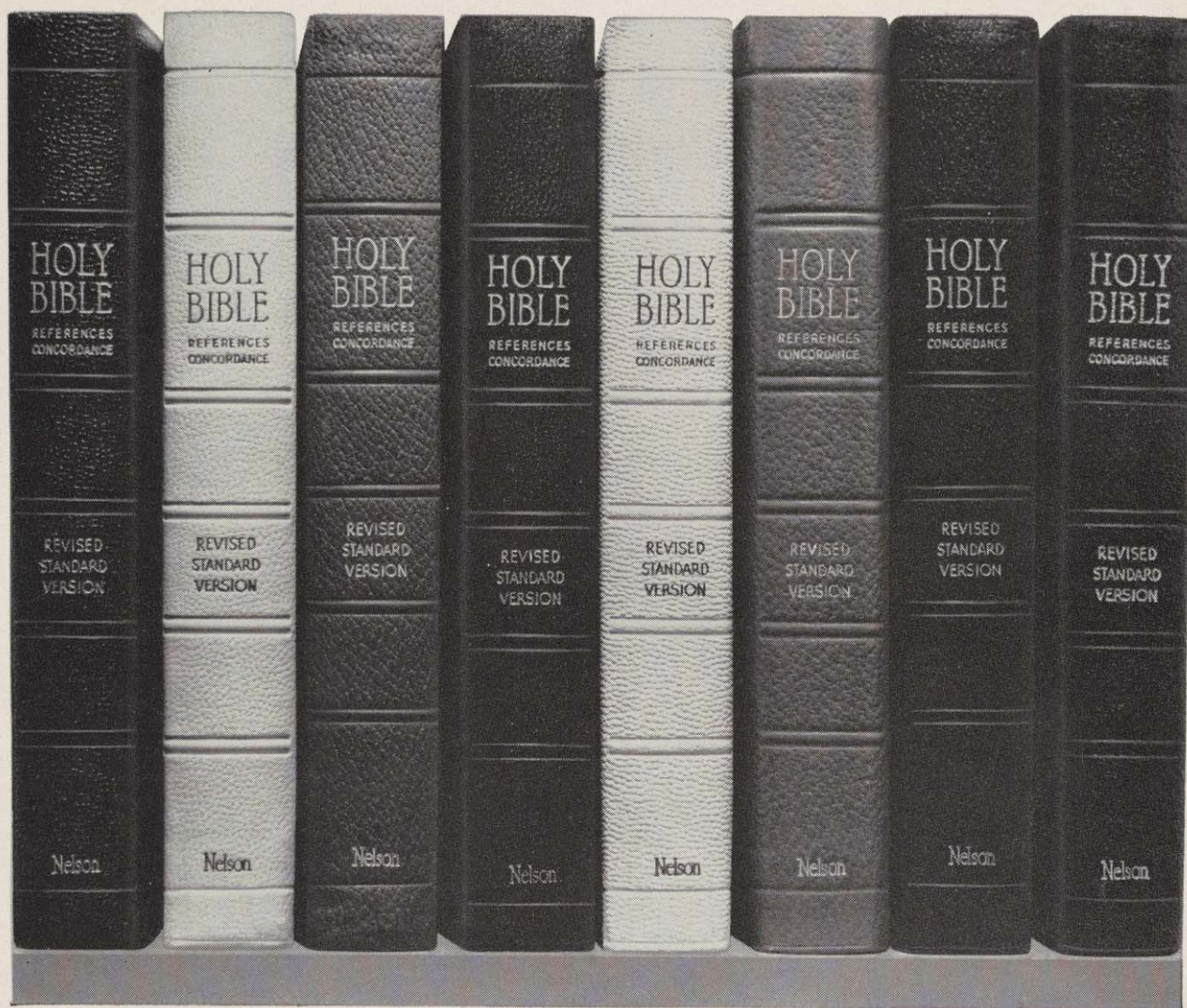
Episcopalians in the Diocese of Southern Ohio should be granted a world-wide round of applause when summer comes, for it was in the diocese-supported Children's Hospital Research Foundation in Cincinnati that the life-saving Sabin Polio Vaccine was developed.

More directly, Southern Ohioans are responsible for one of the Church's most progressive programs in dealing with the problem of the inner-city parish—churches in changing urban communities. Since almost 90 per cent of Southern Ohio's 44,000 baptized members live in three urban centers (Cincinnati, Dayton, and Columbus), the diocese has necessarily concentrated on this dilemma.

The consecration of the Rt. Rev. Roger W. Blanchard on November 11, 1958, was the first in the Diocese of Southern Ohio in eighteen years.

After several months as bishop coadjutor, he became the diocesan bishop in May, 1959, on the retirement of his predecessor, the Rt. Rev. Henry W. Hobson. Bishop Blanchard, a star athlete and nationally known football player at Boston University, went on to graduate from Episcopal Theological School, Cambridge, Mass., in 1936. After this he served as rector of Calvary Church, Columbus, Mo.; rector of St. Peter's, Beverly, Mass.; and assistant at St. Stephen's, Lynn, Mass. For six years he was Executive Secretary of National Council's Division of College Work, and later he became dean of St. John's Cathedral, Jacksonville, Fla. Bishop Blanchard is married to the former Patricia Goodwillie. They have three children: a boy and girl in college, and another son in high school.





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