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the EPISCOPALIAN

APRIL 1961

FIRST ANNIVERSARY ISSUE

Words for Today by
Arthur Lichtenberger
Stephen F. Bayne, Jr.
Charles H. Malik
Erle Stanley Gardner
Harry Golden
C. S. Lewis
Dorothy Sayers



The Fisher Years

A Special Report by
SAM WELLES

THE CHURCH IS
AN ORCHESTRA

What is
General
Convention?

*The Happiness
of Luis Flores*

When you Move

by Mary Moore Mason



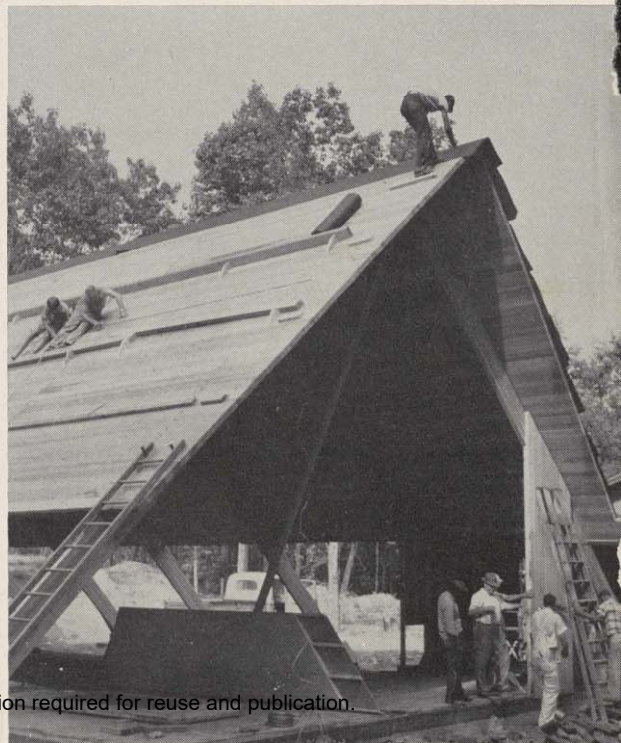
Phillip Perdue, real estate agent (left), and the Rev. Joseph W. Pinder, priest in charge of establishing the new mission, erect an announcement sign. The diocese purchased a ten-acre wooded site in January, 1960.

"Instant" Church

The Dioceses of Virginia and Southern Virginia have produced an economical church plant which can be set up and operating within a few weeks, at a cost of less than \$30,000.

AUGUST 10—Two days after the panels for the parish house are delivered, the exterior panels are erected and the roof trusses put in place. Just as soon as the panels were fixed, they were painted. Foundation walls had been completed, the plumbing roughed in and heating ducts installed under the floor of the church. The concrete floor for the parish house was poured on August 6; the church floor, a week later.

AUGUST 18—The roof is capped and closed in, and end panels are put in place. A crane was used to place the six A-shaped beams. The roof deck is 3-in. tongue-and-groove cedar, panelized in sections as installed, and attached to beams with lag screws.



THE BUILDING MATERIALS for the new “movable” church arrived at the site, on the outskirts of Richmond, Virginia, on August 8, 1960. On September 11, 1960—yes, 1960—the Church of the Redeemer was holding its first services. And this magic was accomplished at a cost of less than \$30,000.

The Dioceses of Virginia and Southern Virginia, separated by the James River, had realized that their old approach—waiting until a congregation had gathered and requested a priest-in-charge and a church—was outmoded.

They realized that they needed clergymen waiting to meet the needs of arriving residents. They needed church buildings which could be constructed rapidly; then, if necessary, taken down and moved to a new area when the original congregation had built a larger, permanent church.

So it was that the Rev. Joseph W. Pinder found himself surveying population growth in several areas of Chesterfield county. He discovered that the population had expanded from approximately 40,500 in 1950 to 65,500 in 1958. By 1970, the population is expected to stand at 92,000.

His next job was to set to work building a congregation and a church. He found out who his potential members were by a door-to-door survey of the area, conducted by laymen from the two dioceses.

Meanwhile, representatives were working with Richmond architect David Warren Hardwicke, and his father, L. T. Hardwicke, general contractor for the project.

By midsummer they had come up with a design that was easy to produce, functional, inexpensive, and attractive. The secret was A-shaped laminated beams anchored on concrete piers, and the use of manufactured panels, fir for the exterior, and mahogany for the interior.

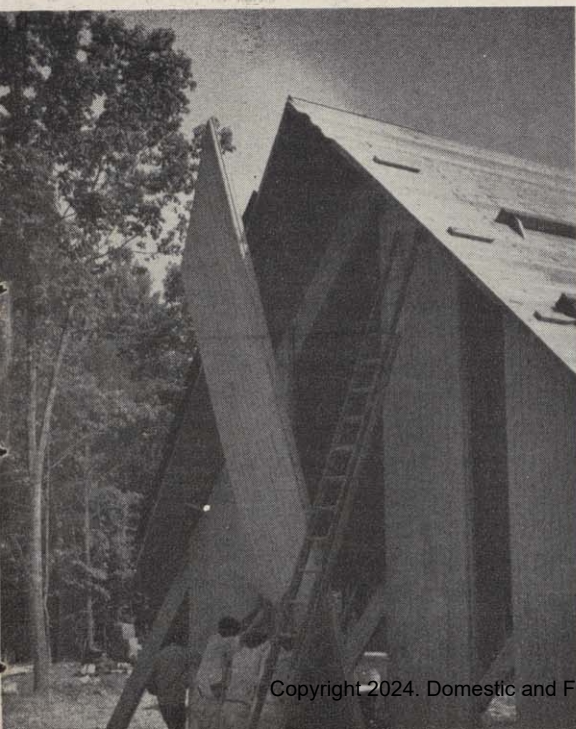
For economy's sake, the church and the parish hall are heated by separate warm air blowing systems. This way, when only one is in use, the other can be left unheated.

The exact future of the Church of the Redeemer building, now owned by the diocese and rented by the church, is unknown. Later, when another building is constructed on the large lot, the present structure can be taken down in a few days and moved to another area. Virginia hasn't seen the last of its movable, “instant” churches.

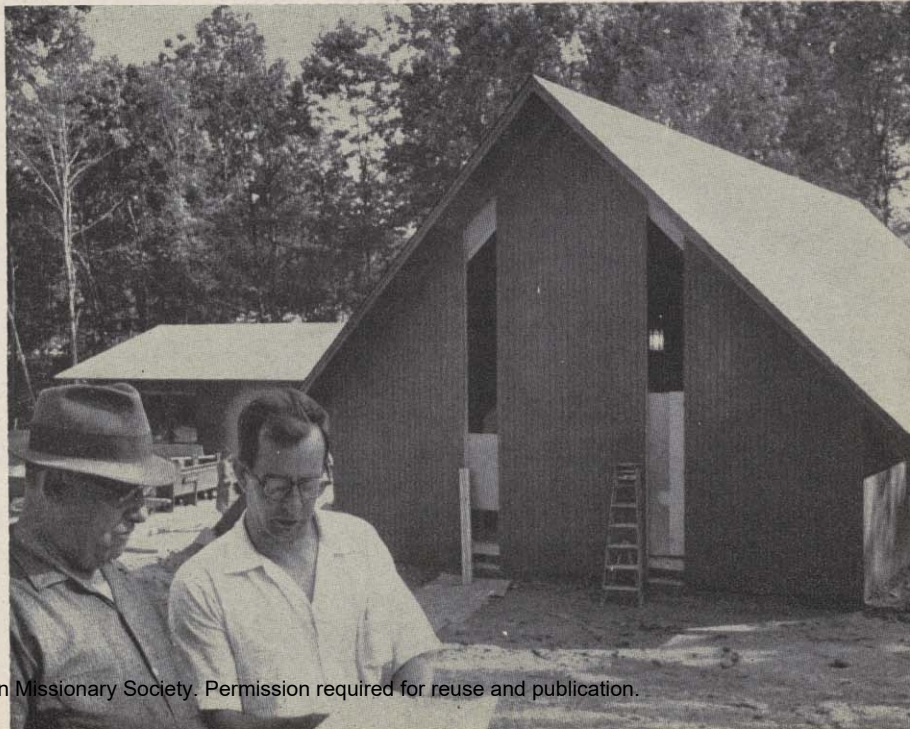
The diocese across the river seems prepared to follow Virginia's example. The Rt. Rev. David S. Rose, Suffragan Bishop of the Diocese of Southern Virginia, says, “We are already prepared to start a second such building in another fast growing area of the diocese . . . we predict and anticipate extensive use of the plan.”

Photo story continued on next page ►

AUGUST 18—The last panel on the north end goes into place. The remaining tall, slender openings were filled later with stained glass panels (see next page). The painting crew followed right on the heels of the construction workers.



SEPTEMBER 1—L. T. Hardwicke (left), general contractor, and the Rev. Joseph W. Pinder consult plans for the finished buildings. The success of the paint-as-you-go plan is attested to by the results you can see on the structure behind them. This type of building plan has also been successfully developed for church extension purposes by other dioceses, including Connecticut and Massachusetts.





SEPTEMBER 11—The first services were held in the new Church of the Redeemer. This picture, taken during choir practice, on September 15, shows the completed interior for which second-hand pews, lights,

and furniture were purchased. The nave and choir seat 248 persons. Walls are mahogany panels. The seven-room parish hall includes kitchen facilities and three classrooms, separated by folding partitions.

SEPTEMBER 10—A volunteer detail of the congregation had raked and prepared the lawn. One member brought a highway tank truck which sprays seed, fertilizer, and lime, all in one application of a solution from a pressurized tank.

OCTOBER 15—The completed church and parish house has grass up and a curved walk installed. The congregation now numbers 261 baptized persons, with seventy-nine family units, and a church-school enrollment of 105. As for the future of the structure, it may be kept and used by the congregation permanently, or taken down and moved to another area of population growth where a new church building is needed.



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Foreword by Robert H. Felix, M.D.

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FOR YOUR INFORMATION

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THE COVER is a bit out of the ordinary for THE EPISCOPALIAN this month. But we are feeling a bit out of the ordinary. We have now completed our first year of publication and are hopefully beginning our second. We hope we may serve you more effectively and more efficiently in the months to come. We are certainly planning to. But more about that on page 22.

WE ARE GRATEFUL to the Rt. Rev. David S. Rose, Suffragan Bishop of the Diocese of Southern Virginia, and the Rev. Joseph W. Pinder, priest-in-charge of the "Instant Church," page 2, for their help. The author is Mary Moore Mason, religious news editor of the *Richmond News Leader*.

THE REV. ROBERT F. GRAFE is the rector of St. Barnabas' Church, Portland, Oregon, and has spent most of his adult life in the northwestern part of the country. If the day should ever come when he, his wife, Ruth, and their children might even remotely consider leaving the great Northwest, we think they will be prepared. For Rector Grafe's suggestions to those Episcopalians who are moving or who will be sometime soon, see "When You Move," page 14.

A TRANSPLANTED YANKEE from Newton, Massachusetts, the Very Rev. Gray M. Blandy makes his home in Austin, Texas, where he is Dean of the Episcopal Theological School of the Southwest. He has held this post ever since the Church's youngest seminary opened its doors in 1952. Before that, Dean Blandy served parishes in the fast-growing Southwest.

HENRY L. MCCORKLE is the editor of THE EPISCOPALIAN, and a vestryman at Trinity Church, Swarthmore, Pennsylvania. Some random thoughts by the editor will be found on page 22.

HENRY THOMAS DOLAN is a contributing editor of THE EPISCOPALIAN, and a vestryman at St. Alban's Church, Newtown Square, Pennsylvania. Mr. Dolan is also a distinguished lawyer

from Philadelphia and the author of a new and exciting book, *The Divine Dimension*, from which "The Church Is an Orchestra," page 23, is taken.

WHEN ANYONE around the Episcopal Church's "world headquarters" at 281 Park Avenue South, New York, or anywhere else for that matter, wants to know the whereabouts of a particularly elusive fact, they usually write or find their way to the small, third-floor office of the Rev. Canon C. Rankin Barnes. For the past fourteen years, Canon Barnes has served as secretary to the Church's National Council; for fifteen years he has served as secretary to the House of Deputies in General Convention. His retirement from both posts this Spring will close—officially at least—a remarkable chapter in the history of the Episcopal Church.

ANOTHER MAN who knows his facts about the Episcopal Church is the Rev. Canon Walter H. Stowe, Historiographer of the Church and editor of the Church's *Historical Magazine*. Dr. Stowe lives in New Brunswick, New Jersey, where he is also rector of Christ Church. We thank Canons Barnes and Stowe for helping the editors with a selection of twelve notable General Conventions on page 29, and to Canon Barnes for his advice on our center-spread chart.



The Episcopal Review, monthly newspaper of the Diocese of Los Angeles, is one of the largest and strongest publications in the Episcopal Church. Its editor and business

manager for the past ten years, Robert C. Moriarty, was one of the wisest and ablest journalists in America. The Board and editors of THE EPISCOPALIAN, several of whom knew this brilliant layman, wish also to offer their thanks to God for the gift of this man to the Church. Mr. Moriarty died of cancer Feb. 13 at the age of sixty.

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Serving the Episcopal Church*

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THE FISHER YEARS

*"No one will ever replace William Temple,"
the religious world thought in 1944. But a gregarious,
former schoolmaster with a twinkle in his eye and
a love for people has made his years as
Archbishop of Canterbury among the most vital
in the entire history of the Anglican Communion.*

by Sam Welles

I WAS in wartime England in 1944 when William Temple died so unexpectedly, so tragically soon. His time as Archbishop of Canterbury, the senior leader of the worldwide Anglican Communion, lasted only two and a half years. Yet his influence in so many countries, among so many Christians and non-Christians alike, already seemed to be greater than that of any other archbishop in history.

When death struck only days after my seeing Dr. Temple in all the spiritual and intellectual vigor of his warmly radiant brilliance, I was but one of millions round the globe who felt that he was as nearly irreplaceable as any man ever is, and that in the next two difficult decades no one would be able to achieve what he could have done had he lived as long as his two predecessors as Primate.

A few weeks later Geoffrey Francis Fisher, then the Bishop of London, was named as ninety-ninth Archbishop of Canterbury and stood before the Christmas tree in his living room to say sadly: "My great regret is that there should be this vacancy to fill. I knew Dr. Temple for forty years, and I am not filling his place now; there is no man who could do that." Again, I was one of many who considered this a decided understatement.

Now, after more than a decade and a half, the Fisher era in the 1,364-year span of the See of Canterbury is drawing to a close. Next June 27, Dr. Arthur Michael Ramsey will be formally seated on St. Augustine's throne as the hundredth archbishop. Upon retiring next May 31, just after his seventy-fourth birthday, Dr. Fisher will take a life seat in Britain's House of Lords. His influence will still be felt, but his sixteen and a half years at the actual helm will come to an end.

It is time to assess both the man and his era. Both what he is and what he has done rate far higher than seemed

possible in those dark days of World War II.

First the man. It has been noted that someone suddenly thrust into a top post must either grow or swell—and swelling is all too easy amid all the pomp and circumstance that surround the Primate. For His Grace the Lord Archbishop of Canterbury is the first citizen of the British Commonwealth, coming directly after the royal family with precedence even over the Prime Minister. Hence I have never forgotten that, on the first occasion I had a long interview with His Grace, the first thing he did after my arrival was to take off his shoes. Padding into his bedroom in stocking feet, he soon returned wearing loose slippers. "If this is going on for a good while," Dr. Fisher explained, "I might as well be comfortable."

Few prelates indeed are so utterly relaxed and informal. There is no doubt about his brains; he took three first classes at Oxford. Equally, there is no doubt about the quiet depth of his faith. When I asked him how he had had his call to the ministry, the Archbishop explained: "Some can date that and some can't. I grew up in a Christian home and chose the life. It was never a foreign idea to me. But through my school and part of my university years I refused to commit myself. Halfway through university the moment of decision came, and it seemed entirely natural and right."

If his genuine humility began in his parents' home, it was doubtless strengthened in his own home. He calls his wife and his six sons his "seven assets." Dr. Fisher and his wife Rosamond (he calls her Roz) have clearly had a close and happy family life with their sons, all of them now grown.

The family *en masse* is quite a spectacle; as Mrs. Fisher observes, "One of our friends always says, 'You Fishers

are just like starlings. You all swoop down with a great clatter. Then you all swoop away.'” Ever since the sons struck out on their own, the parents have made their headquarters in a comfortable six-room apartment in 140-room Lambeth Palace, on the opposite bank of the Thames from the Houses of Parliament. Lambeth has been the official London residence of successive Archbishops of Canterbury since 1197.

All boys and no girls kept things especially active for the Archbishop from his early thirties to his middle sixties. When I asked how come the first four grandchildren were all girls, he said with a twinkle in his gray-blue eyes: “We simply decided to change sexes.”

While he was Bishop of Chester, one caller was charged by a boy on a tricycle shouting: “Get out of my way, get out of my way. I run everybody down.” And Mrs. Fisher tells of the time they visited Saint David’s in Wales with their son Humphrey, then about eight. The next oldest son, Charles, who was Humphrey’s special pal, could not come. At Saint David’s they were shown the bones of the saint; then later in the day, as they drove along the River Wye, saw a fisherman landing a large salmon. Said Humphrey: “I wonder if Charles would rather hear about the salmon or about the bones of Jesus’s saint.”

For decades Dr. Fisher was a devoted pipe smoker, until he stopped about 1950. I asked if it had been a real effort to stop, and he explained: “It just happened in the process of nature and not by grace. I must have oversmoked, for I simply lost the taste for it. The one drawback is that I seem to have put on a little weight since.”

Mrs. Fisher cut in, to say proudly: “He hasn’t put on any weight to speak of. He still wears the same full dress suit he got when we went to Chester in 1932. But when he gave up smoking it did make him a more difficult person than ever to buy a present for. We used to give him pipes and tobacco. Now we can’t even give those.” Luckily, he can still be given whodunits. His favorite mystery authors are Dorothy Sayers, Margery Allingham, and Agatha Christie in that order. He adds smilingly, “But in an emergency, I’ll sample almost any shocker.”

Dr. Fisher generally works seven days a week, from breakfast to bedtime, so three times a year he and his wife have foregathered with their well-filled calendars to block out a week or ten days when they accept only those appointments which are absolutely inescapable.

These are generally in February, May, and November. “Each time,” he says, “we go away to quiet corners we know about, not too far from London, so that if I do have an engagement during that time I can’t get out of, I can easily run up to it and return the same day. In the summer we generally take a rather longer holiday; then I get to the nearest thing I have to a hobby, which is to walk about on Exmoor with a long-handled sickle, swinging it to clear the moorland paths of encroaching gorse, brambles, and bracken. I love to keep the paths open.”

On his daily round the Archbishop must also tread many paths. To assess what he accomplished in his era as Primate, one must begin by listing some of his multifarious responsibilities. He is bishop of his own large diocese,

head of an even larger province, and the chief executive officer of his Church. Three times a year he presides over the week-long sessions of the Church Assembly. Between sessions he has dozens of decisions to make each day on his own, as well as personally approving every significant action taken by the Church of England.

He is in charge of his own Church’s vast missionary work around the globe, and since he is the ranking member of the whole Anglican Communion, his advice may be (and often is) sought by any of the autonomous branches. While he has no direct authority over these other Churches, his counsel carries weight.

In addition to all this, the Archbishop has regular and significant responsibilities toward the British royal family in general and the monarch in particular, toward the House of Lords and through it, the whole population of Britain, and toward the Prime Minister. Dr. Fisher could not—and did not—evade any of these responsibilities.

Any Archbishop of Canterbury is almost *ex officio* parish priest and religious counselor to the royal family. It takes a good deal of time and some rather special qualities. The late Bishop Bell of Chichester told me that Dr. Fisher handles this part of the job just about as well as any Primate ever did—and Bell was in an unrivaled position to judge, since he was personal chaplain to an official biographer of Archbishop Davidson of Canterbury, and has been himself an intimate of every Primate in the past sixty years.

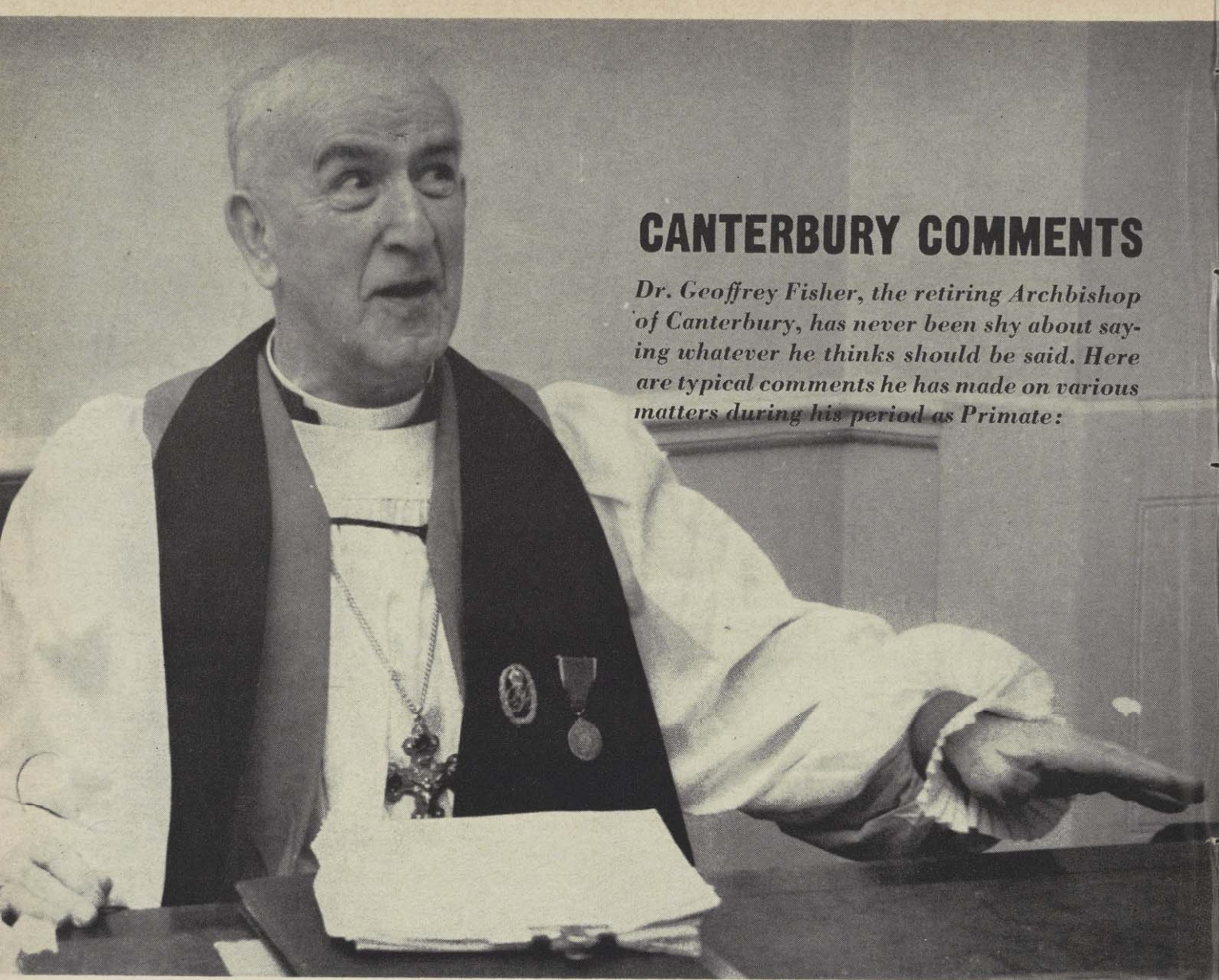
Dr. Fisher is unusually close to Queen Elizabeth and the whole royal family. This is not because he is a courtier as such, but because his tact, clear-headedness, friendliness, and efficiency become so obvious to anyone near him that he can forge strong links of understanding and trust. He sees the Queen quite regularly. Princess Margaret came to Lambeth for almost daily Communion for months after the death of her father. He married the Queen and crowned her. He baptizes and confirms the royal children. He buried King George VI and Queen Mary, and is counted on by the royal family for every conceivable priestly function.

The House of Lords has less power than in past centuries, but is still “the sober second thought” of Britain’s constitutional system. Canterbury, as the first citizen of the realm and the ranking peer after the royal dukes (who of course must stay out of political discussion), is expected to play a real part in the Lords’ debates. Every law must still be debated and approved by the House of Lords, and a great many laws have some religious or moral connotation. If a Primate failed to speak his mind on such matters, Britons would feel he was neglecting the Church’s plain duty.

Often they are highly controversial matters, and no Primate can possibly escape attack when he takes some stands—as when he challenged the British Government’s actions at Suez in 1956—but Dr. Fisher has been forthright on many difficult problems, and as a life peer after he retires can be expected to continue so.

Millions of Britons, for example, wanted to abolish capital punishment, but Dr. Fisher warned: “The death

continued on next page



CANTERBURY COMMENTS

Dr. Geoffrey Fisher, the retiring Archbishop of Canterbury, has never been shy about saying whatever he thinks should be said. Here are typical comments he has made on various matters during his period as Primate:

THE FISHER YEARS

continued

penalty is a witness to the sacredness of human life and to social order, and society today cannot afford to dispense with it altogether."

When millions of others complained about the high price of tea, Dr. Fisher observed: "For the first time the plantation workers are getting a decent wage. You should say, 'Thank God that the price of tea is going up.'"

The Prime Minister and the Archbishop of Canterbury must also work smoothly together, though the exact relations vary with the individuals concerned. All bishops and deans in England and Wales, and the holders of various other key offices in the Church, are appointed by the Prime Minister

acting on behalf of the Crown. But the Primate traditionally makes the recommendations for all these posts, and a strong and knowing Primate—which Dr. Fisher soon proved himself—generally gets his way.

For the Church truly to be the Church, a matter that presents special difficulties when it is established (as in England), its leader must have a moral and intellectual force that amply matches that of the nation's political leader. Otherwise, appointments to high religious posts rapidly tend to become second-rate. In a period when not too many first-raters are available, Dr. Fisher has effectively pushed them forward, as testified by the steady promotion of Dr. Ramsey, now his successor as Primate.

William Temple's great stature as a

theologian is something that neither Geoffrey Fisher nor any other Anglican of our times can match. But in two of Dr. Temple's deepest concerns—the continued progress of the Anglican Communion and the rapid spread of the ecumenical movement—Dr. Fisher has been a worthy successor indeed. Only one other Archbishop (Randall Davidson in 1908 and 1920) has ever chaired two Lambeth Conferences, and neither he nor any other Primate has globe-trotted one-tenth as much as Dr. Fisher.

He has been most active in the "coming-of-age" of Anglicanism in Asia and Africa. By his own tireless traveling, by sponsoring the Anglican Congress at Minneapolis in 1954, by appointing Bishop Stephen Bayne as Anglicanism's "executive officer," and

On Anglicans: *Perhaps we hold in our own fellowship more of the diverse elements, and live at closer quarters with them, than is the case in any other communion in Christendom.*

On the race question: *All men are equal in the sight of God and must be equal in Law. That means abolition of the color bar as an institutional instrument.*

On children: *One child is not enough, nor is two. Three would be all right, because then the children can out-vote the parents.*

On teaching: *Any fool can teach children of fourteen and upwards. I and many others have done it. But to teach young children requires insight, understanding, vision, and knowledge which far surpass that required where your pupil does half of the thing for himself.*

On communism: *A Christian cannot sacrifice anybody except himself, no matter what he seeks. A Communist can, and will, sacrifice any number of other people to obtain his ends, which is a consequence of the Communist denial of God.*

On dealing with Communists: *I have never known Christianity to say you can't have anything to do with godless people. We don't have to compromise our own beliefs or approve theirs. Our Lord was attacked a good deal for consorting with publicans and sinners.*

On the Middle East: *The Jew and the Arab belong to each other. They cannot get away from each other because they are bound together under God.*

On income tax: *It is always difficult for any reasonably honest man to be absolutely honest when it comes to income tax returns.*

On church unity: *Union of the Church will not come rapidly. We are all coming to realize that throughout ninety-five per cent of the Christian faith we agree that Jesus is God and Savior, incarnate in our human lives. But we have failed to read His message alike.*

On nuclear arms: *The worst the hydrogen bomb can do is to push us into the next world. The Christian hope is to go on quietly and faithfully with your job. Be sensible. Keep your heads. Use the gifts you have to the glory of God and for the good of your fellow men. This is the right answer to the hydrogen bomb—Christian love casts out fear.*

On the Lord's Prayer: *It says "Thy Kingdom come, on earth as it is in heaven," which must mean our working as hard as we can on this earth to bring the Kingdom.*

On movies: *It is very difficult to watch a religious film with undiluted joy.*

by many other actions, he has seen his era establish the best and warmest system of communications and sense of rapport our Communion has ever known. Not even William Temple made more friends, in his own Church or elsewhere.

Once when I asked him to compare schoolmaster-ing with bishop-ing, since they are the two fields to which he has devoted his entire adult life, he said firmly: "The heart of it all is God, one's self, and the people one is with. What a schoolmaster must learn above all else is to understand boys, to be scrupulously fair, and when necessary to be adamant. But in any walk of life a person must do his best to know and love God, and to know and love the people he is thrown with."

This he practices as well as preaches.

Dr. Henry P. Van Dusen, the eminent Presbyterian divine who is president of Union Seminary in New York City, told me of the time the Archbishop was his overnight guest: "The next morning he had only about half an hour after breakfast before he had to leave. I wanted to show him the seminary and Riverside Church. He stopped and spoke to every student we encountered. He didn't look at the seminary at all. So I said, 'Your Grace, surely you want to see the great Riverside Church?,' and took him over there. But he didn't see it either. He talked to the men there instead. It's people who interest him, not places."

The effect this attitude has had on the ecumenical movement must almost be seen to be believed. For years William Temple played a leading role in

laying the foundations for the World Council of Churches, then died before it could be fully organized. With all his energy, Dr. Fisher has carried on; the present stature of the World Council may well owe more to his efforts than those of any other individual. And human relations have been the key to his ecumenical contribution. As the man who holds the world's best-known spiritual office after the Pope, he is a world figure at a coronation, a conference, or wherever he goes. Since 1945, his dedicated desire to see religious brotherhood move forward has given this cause an impetus which no other leader has provided.

Long before his recent notable visit to the Ecumenical Patriarch and the Pope, I was struck by the forceful

continued on next page

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by THEODORE G. TAPPERT

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by KARL J. HERTZ

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ABOUT THE AUTHOR:



Sam Welles is the son, grandson, nephew, and brother of Episcopal priests. His late grandfather was Bishop of Milwaukee, and his brother is now Bishop of West Missouri. He himself has been a lay reader, and is a communicant of Christ Church, Pelham, New York. Ever since the sixth grade, when he started a school paper, he has had a passion for journalism. A graduate of Kent School and Princeton University, he was a Rhodes scholar at Oxford from 1935 to 1938. Since then he has been a journalist with Time Inc., except for a wartime leave when he served as assistant to Ambassador John G. Winant in London.

He has been a *Fortune* writer, a foreign correspondent in twenty-six countries, spent three years as *Time's* religion editor, met his wife on *Sports Illustrated* while covering a boxing scandal, and since 1957 has been a senior editor of *Life*, handling several departments including religion and parties. He has written one book (*Profile of Europe*), edited another (*Life's* volume on *The World's Great Religions*), and is now writing *The Story of the Episcopalians*, a book scheduled for publication next spring, which he hopes will eventually interest his three children (all under five) as strongly as its subject interests him.

THE FISHER YEARS

continued

beauty of his opening statement to the 1954 assembly of the World Council at Evanston:

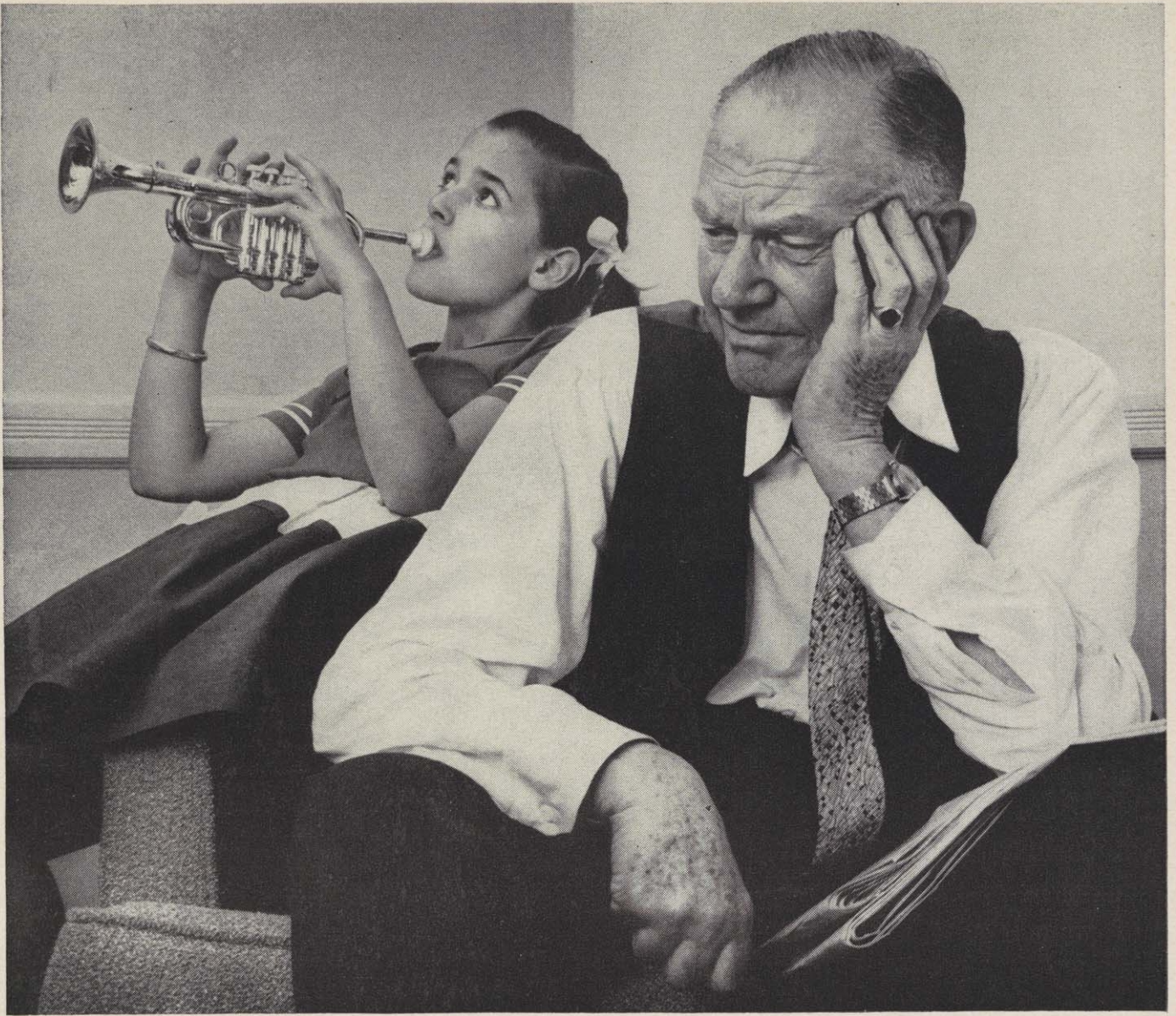
"Movements may be as formless as a shifting fog, as destructive as a stream of lava, as senseless as a panic-stricken mob, as regimented to evil ends as Nazism, as suicidal as the movements of the Gadarene swine. The ecumenical movement is a movement of free men all in one direction. It is a movement of churches toward their own center, a concentration of Christendom on Christ." I asked him when he had found time to phrase this so well, and with characteristic modesty he explained: "I wrote it on the ocean. There was no time even to think about it before I left England."

Now that the day has come when we can take an over-all look at his era, we can all be grateful for a man who has obviously been thinking, working, and praying very hard for a very long time.

How characteristic, again, was his foresight as he said when he resigned:

"I regarded it as essential to make it possible for my successor, without undue hurry, to be present at the third general assembly of the World Council of Churches in New Delhi from November 18 to December 6. In my judgment it is of the first importance that the new Archbishop of Canterbury should be present there, to take his place among the leaders of the other churches from all parts of the world in the work of the World Council, and at the same time to get firsthand knowledge of the Asian scene, to see something of the Church of India, Pakistan, and Burma and Ceylon, and to enter into the situation out of which came the plan and the scheme for church unions in North India, Pakistan, and Ceylon." He paused in his statement, then added: "I think my resignation has timed itself very conveniently." To which I would ask, Who timed it so sensibly and so deftly?

For Dr. Fisher's leave-taking is like the rest of him, the more impressive, the more you ponder it. In the mighty roster of Archbishops of Canterbury his rank will be with those who are deservedly well remembered.



“Because I was nervous—a ‘Grumpy Grandpa’—my doctor started me on Postum.”

“My grandchildren made me realize how irritable and nervous I was. ‘Gee, Grandpa’s grumpy!’ I heard them whispering. Was there something wrong with my nerves?

“The doctor didn’t think so. He asked if I’d been sleeping well. I hadn’t. Then he asked if I’d been drinking lots of coffee. I had. It seems many people can’t take the caffeine in coffee and I’m one of them. Change to Postum, the doctor advised. It’s 100% caffeine-free—can’t make you nervous or keep you awake.

“Did my grandchildren notice the difference? They certainly did. When you sleep well, when you’re not on edge, you have lots more patience. I’m sold on Postum—I like the way it makes me feel. You will too!”

Postum is 100% caffeine-free



Another fine product of General Foods



By ROBERT GRAFE

THE RECTOR was carrying a ladder when Jim Miller and his wife first came to St. Barnabas. It was a Saturday afternoon in late summer. The rector thought no one would be around and it would be a good chance to get some odd jobs done.

But the Millers had just moved—for the fourteenth time in sixteen years—and tomorrow was Sunday, and they had learned that any move was a good move if they went to church the very first Sunday they were in their new location. They went to church the first Sunday, and every Sunday until their next transfer. Then, wherever they were, they looked up the Church again, and went to church the first Sunday.

You and your family may be moving this year. About 200,000 Episcopal families will move this year. Some move on short notice, almost unknowingly; others, with time to prepare and adjust and plan. You may not move fourteen times in sixteen years, like Jim Miller and his family, but you will probably move several times in a lifetime.

Your move involves not only your physical belongings. Your spiritual self, too, is dislodged and plunked down in an unfamiliar place. With millions of Americans moving each year, from city to city and state to state, this is a problem of deep seriousness to the Christian and his Church.

Many transfer companies now furnish a client with a checklist of things to do—knowing such detail and care will assure a better relationship between client and company. So the Christian and the Church might use a similar procedure. The following are a few such practical suggestions:

- ✓ **Check with the church before you leave.** You may have notified the post office and magazine publishers, milkman and paperboy, but have you told your clergyman? A telephone call, a note, a drop-in at the parish office will leave a good feeling. And a

short prayer of thankfulness in the church building for the things you have received there will also bring a prayer that God may send someone else to take your place in the pew.

- ✓ **Be sure your pledge is current.** You have paid the gas company, the laundryman and garage. The church also has been operating on the knowledge that your pledge is a vital part of its budget. If you are a tither, then you already have set aside for the immediate period. If your giving is on a regular weekly or monthly basis, notify the office or treasurer of the effective date of your leaving.
- ✓ **Find where the nearest Episcopal church will be in your new community,** especially if you are moving into a metropolitan or suburban area. You may already have done this when arranging for your new house or apartment. But if you haven't, your present clergyman can give you names and addresses. And the yellow pages of the telephone directory often carry box ads or alphabetical listings for your guidance.
- ✓ **Be a "Jim Miller" family.** Drop by the church the first week. Most Episcopal churches are open during daylight hours. Find out when services are, the name of the clergyman, provisions for church school classes and babysitting. If the rector is carrying a ladder, he won't be embarrassed; he probably will give you the grand tour personally!
- ✓ **The first Sunday in your new location, be in church.** We go to church to worship God. You aren't with strangers—not if you are saying your prayers, singing the hymns, hearing the Scripture, learning from the sermon—you are with God, He whom you know, love, and adore.
- ✓ **Use your old offering envelopes.** Nothing else calls your presence to so many people's attention so quickly. Don't worry, they'll send you new ones!
- ✓ **Don't wait for the clergyman to call on you; call on him.** Chances are you will find him in the office any morning. Invite him to dinner; that's much better than just hoping he will "drop by" sometime. Friendship is a two-way obligation, and people need not drift or be lost if they would only initiate the contact.
- ✓ **Ask for something to do.** There is no better way of getting to know your fellow churchmen in a new parish than working with them. Don't be reluctant to tell what you have done previously, and don't be hesitant to take whatever needs to be done. Having a job means being needed, being of value, being known and recognized.
- ✓ **Be sure to attend to your letter of transfer.** This is secured from your previous parish and sent to the new parish as your credentials as a baptized, confirmed communicant in good standing. It also will pass on other vital information such as children's names and baptisms.
- ✓ **Expect your new parish to be different.** Buildings are different, furnishings are different, hymns and sermons are different, even administrative procedures are different. But this is the richness of the Christian life—God reaching out in so many ways to his many children.
- ✓ **Finally, write a note to your former parish, telling where you are and that you are settled.** Few things so gladden the heart of a priest as to know that someone who has been under his Christian care now is safely shepherded by another priest.

These things are listed to keep you and your family from being lost, inactive, or not found. Such simple procedures will mean that you have done everything you can to assure a safe and undamaged arrival. The care we give to our physical belongings should remind us to give just as much attention and care to our spiritual treasure. ◀



The Conference for Clergy of Mexico and Central America was attended by fifty persons, some of whom are pictured here, at the ten-year-old Episcopal Theological Seminary of the Southwest.

MORE THAN NEIGHBORS

by Gray M. Blandy

OUR SEMINARIES IN ACTION

THE VAST Latin territory which stretches south of the United States is separated from us by a gulf far wider than the winding border ribbon of the Rio Grande.

The breach is in communication. Differences in language, learning, and culture make a complex barrier between North and South. But the barrier is not impassable. A new crossing took place last summer in a transcultural experiment of the Episcopal Theological Seminary of the Southwest at Austin, Texas.

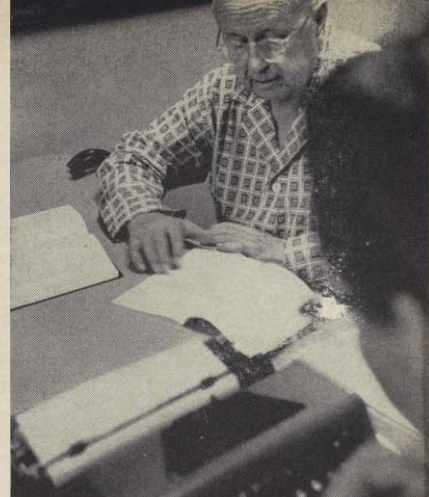
The occasion was a conference for clergy of Mexico, Central America, and Panama, sponsored by the seminary and the Lilly Endowment foundation.

To this first in-training conference came fifty persons, both clergy and laity. The clergy named the topics for discussion: biblical theology, homiletics, and pastoral theology. To these were added a course on Christianity and culture in Latin America as background for the others. The teaching duties were shared by members of the faculty of the seminary and visiting lecturers, including the Very Rev. José F. Gomez, dean of the cathedral at Mexico City.

The conference is another indication of the Episcopal Church's interest in the work of the Anglican Communion in Latin America. This can be seen in the creation of the jurisdiction of Central America

Continued on page 18

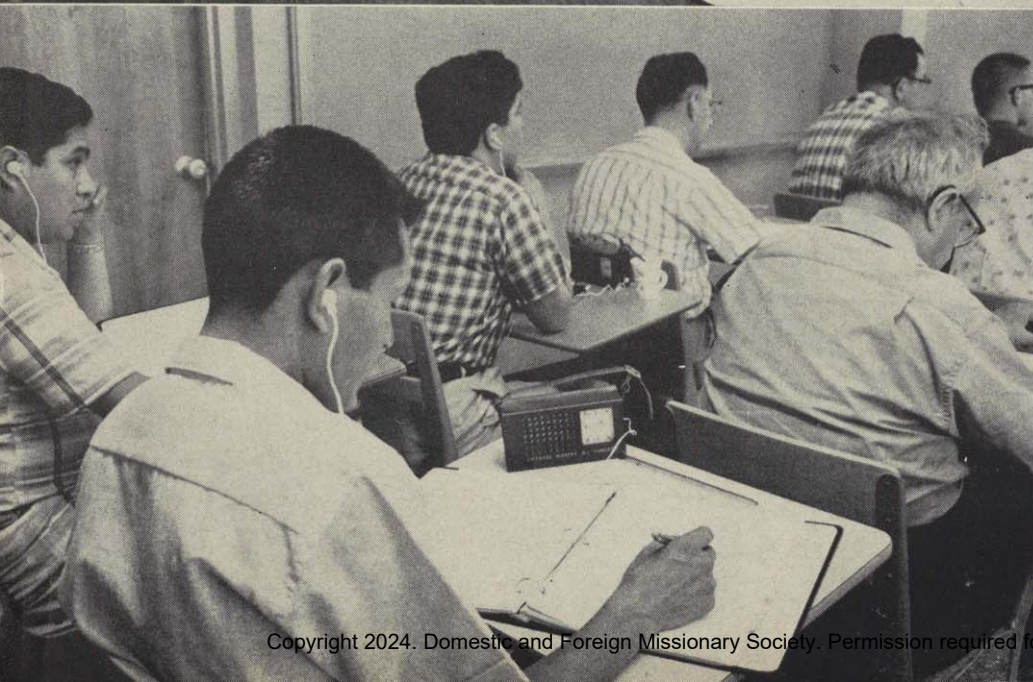
Leaders from North and Central America—
bound by their common faith—discuss
problems and opportunities they face together.



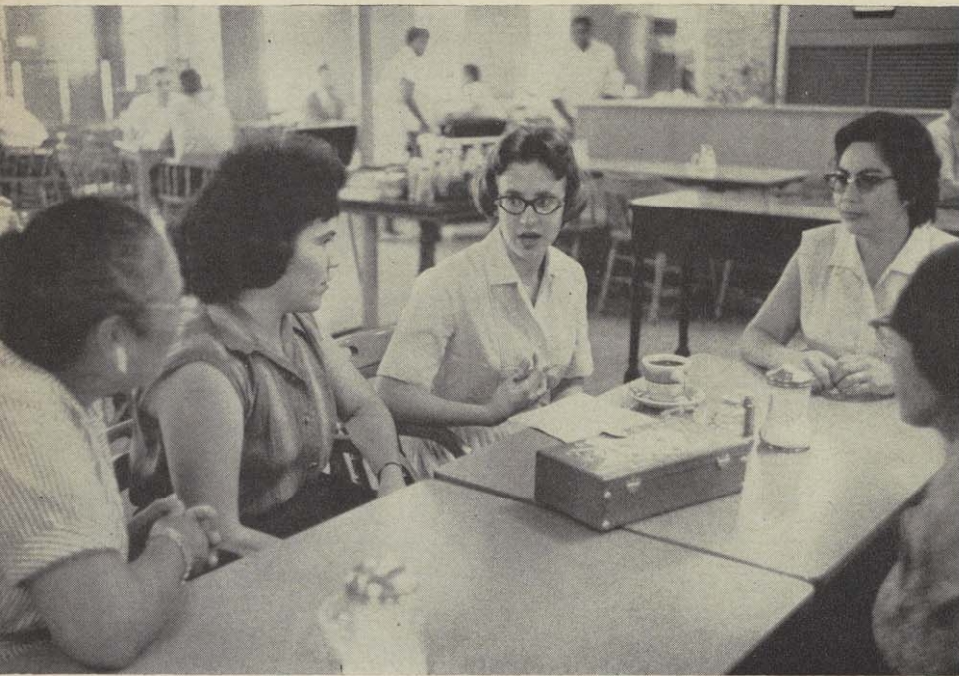
Archdeacon J. H. Townsend of Panama translates Lambeth report on "Marriage and the Family" into Spanish.



Mrs. Daniel A. Schofield of Austin, and former citizen of Peru, provides all-important simultaneous translations.



At left, a discussion panel includes (from left to right) Suffragan Bishop Earl Dicus of West Texas, Bishop Jose Saucedo of the Missionary District of Mexico, Jesse Petty of Bexley Hall, Gambier, Ohio, and the Rev. Francis Harrison of Costa Rica. Lower left, simultaneous translations are being used by those conferees who speak only Spanish.



At left, wives of conferees are interviewed by reporter Jean Brinkerhoff (center), of the Austin American-Statesman. (Right), Mrs. Theodore van Gelder of



Guadalajara, Mexico, takes notes during the conference. Her husband, an engineer from The Netherlands, is studying to be a perpetual deacon in Mexico.

continued

and the appointment of the Rt. Rev. David E. Richards as its bishop; in the creation of the newly formed Seminary of the Caribbean in Puerto Rico; and in a proposal to reactivate the Seminary of Mexico.

The resulting conference posed some elementary questions: Can the Church in one culture assist the work of the Church in another culture; and if so, how? What can be done to meet the problem of language differences? What teaching techniques are best suited for this work? What can be done about the lack of theological reference works in Spanish?

Lectures on pastoral counseling highlighted the difference in cultures. Such phrases as "depth counseling" and "crisis situation" have no exact equivalents in Spanish, partly because the role of the clergyman as counselor is only beginning to emerge in Latin culture.

The actual playing of such roles in one session—all the while requiring simultaneous translation—illustrated the cultural contrasts. Equally important, this particular session also demonstrated the difference between situations where pastoral counsel-

ing is possible, and where it is not possible.

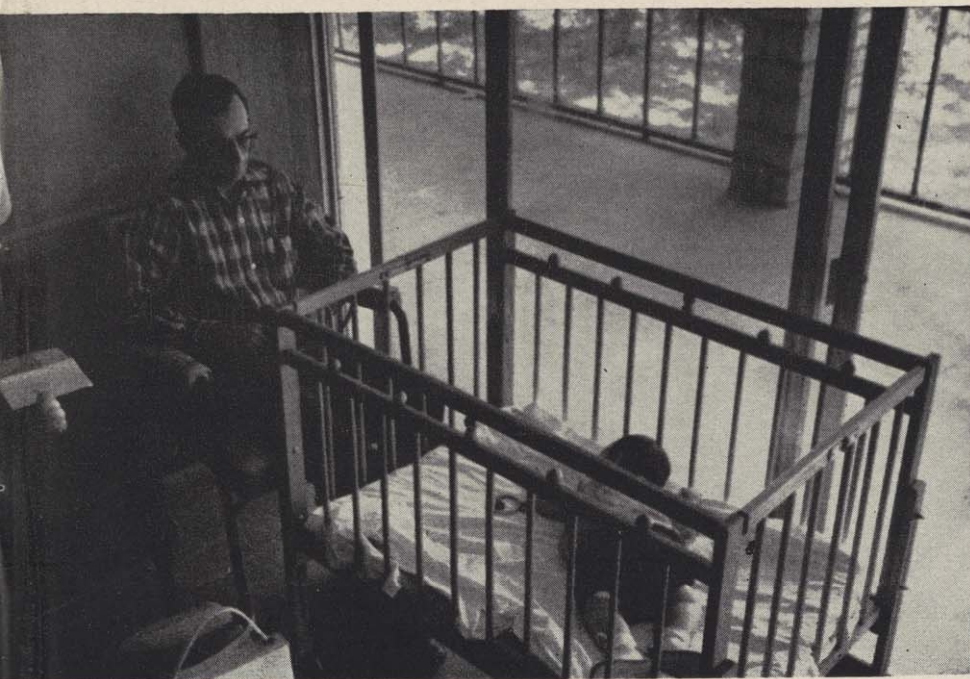
Elsewhere in the seminary, the mimeograph machine whirled six hours a day for the duration of the three-week training period. Lecture and study material was produced in Spanish, and bilingual conferees made their contributions to this work.

For example, Archdeacon J. H. Townsend of Panama and the Rev. José Vega of Phoenix, Arizona, translated a portion of the Lambeth Conference report on "Marriage and the Family." This full section will eventually be made available in printed form for distribution in the Church throughout Latin America.

Reference and study material for use in all the courses was reproduced in Spanish. It became increasingly evident that the Spanish-speaking world needs an expanded range of materials for theological training.

The conference caught the attention of Governor Price Daniel of Texas, who gave warm welcome to the visitors. The church people of Austin and Mayor Tom Miller welcomed them, too.

The visitors were entertained in the homes of



The Rev. Leonardo Romero of Matamoros, Mexico, substitutes as baby-sitter, while his wife goes on one of the shopping expeditions arranged for the wives of the conferees.

The Very Rev. Gray M. Blandy (right), dean of the host seminary and author of this article, chats with Jorge Martinez of Mexico, a student at the Church Divinity School of the Pacific.

Austin families, and shopping expeditions were arranged for the wives. The hosts were fluent in Spanish, and quickly put the visitors at their ease.

On one weekend, the conferees were guests in San Antonio, a city with a strong Latin American flavor. They had an opportunity to see some of the work of the Diocese of West Texas.

Discretion ruled out a visit to the Alamo, site of the massacre of its Texas defenders during the struggle for independence from Mexico. Yet a good-humored greeting became common among the visitors. It was "*Viva el Alamo!*" And another was "*Viva San Jacinto!*," referring to the final battle of the war, in 1836, near Houston where troops of General Sam Houston surprised and overwhelmed the legions of the Mexican general, Santa Ana.

This year, another transcultural effort will be made, to build on the work done at Austin. The site: Cuernavaca, Mexico. The time: mid-June.

It is hoped that the method and results of the Austin conference will be of enough value to encourage similar conferences in other areas of the overseas mission work of the Church.



Evangelism
is one beggar
telling another beggar
where food is to be found.
D. T. Niles

WORDS

We
Episcopalians
spend an extraordinary
amount of time explaining to
each other why things cannot be done.
J. Frank Machen

*And He was not at all like the
psychologist's picture of the
integrated, balanced, adjusted,
happily married, employed,
popular citizen. You can't really
"adjust" to your world if it says
you "have a devil" and ends by
nailing you up naked to a stake
of wood.*

C. S. Lewis

*Christ is God's idea of
what it is to be a man.*

HOUSE OF BISHOPS' PASTORAL LETTER, 1960

*We can share in
Christ's victory on one
condition: that we
also share in the cost.*

ARTHUR LICHTENBERGER

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

Stephen F. Bayne, Jr.

for Today

Persons who have studied law enforcement realize that we are getting dangerously close to the critical point where society requires too many police officers to enforce the law, too many penal institutions to provide incarceration and correction for those who have been apprehended while violating the law.

Erle Stanley Gardner

*... words are not just
"talky-talk"—they are real
and vital; they can change
the face of the world.*

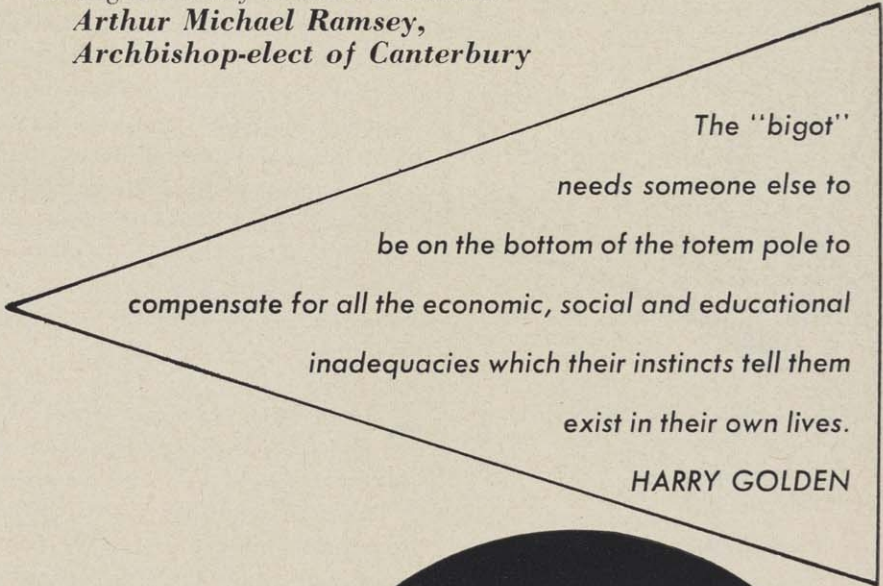
Dorothy Sayers

Yes, money talks. Money is power; and if we will have it so, our money can be a power for justice and righteousness, for friendship and good will, for the spread through all the world of the good news about God revealed by Jesus Christ.

Robert J. McCracken

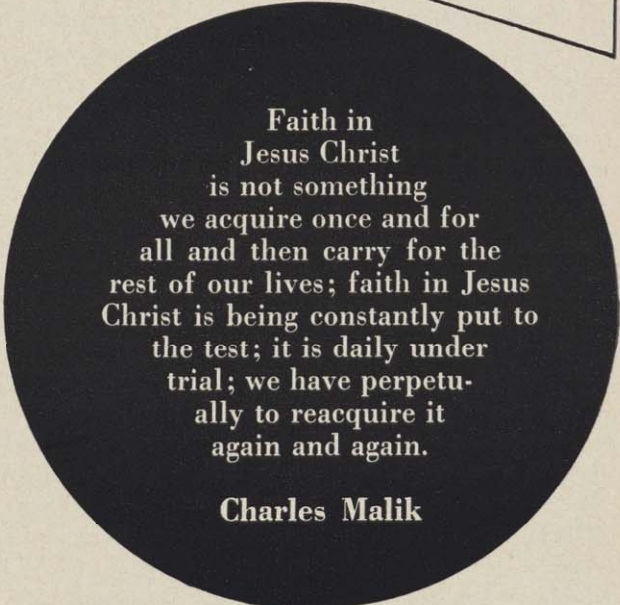
To a Christian, the motive of wanting to be free from destruction is not enough. There must be the motive of being free to use our own resources for the service of one another in a world community where the strong are ready to serve the weak.

*Arthur Michael Ramsey,
Archbishop-elect of Canterbury*



The "bigot"
needs someone else to
be on the bottom of the totem pole to
compensate for all the economic, social and educational
inadequacies which their instincts tell them
exist in their own lives.

HARRY GOLDEN

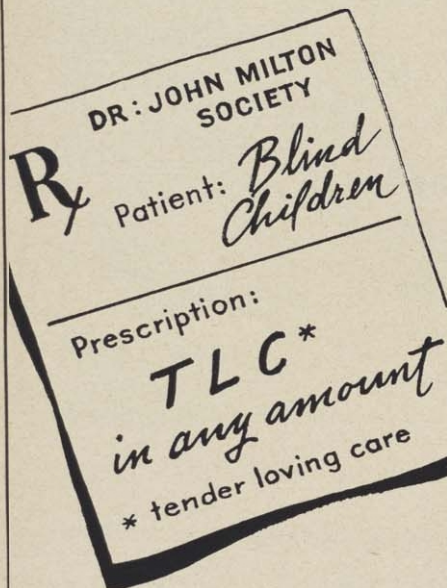


Faith in
Jesus Christ
is not something
we acquire once and for
all and then carry for the
rest of our lives; faith in Jesus
Christ is being constantly put to
the test; it is daily under
trial; we have perpetu-
ally to reacquire it
again and again.

Charles Malik



Youngsters at the Yokohama School for the Blind, the only Christian school for the blind in Japan.



These little waifs are blind . . . their physical world is dark. But your tender loving care can make their spiritual world bright and make their little faces smile—smile with a joy that comes from knowing that they are loved and wanted.

In the name of Jesus Christ who loved the children and opened the eyes of the blind, the JOHN MILTON SOCIETY is helping to feed, clothe, educate and care for blind children in 33 Christian schools in Africa, Asia, and the Middle East. But there are hundreds more blind and destitute children who need love and Christian care. Your contribution in ANY AMOUNT is desperately needed.

JOHN MILTON SOCIETY

Helen Keller, Honorary President
475 Riverside Drive, New York 27, N.Y.

In gratitude for my sight, I gladly enclose \$.... to help a blind child.

Name

Address

City Zone State

A Year with THE EPISCOPALIAN

ALL OF THE COMMENTS on the preceding two pages have appeared in THE EPISCOPALIAN during its first twelve months of publication. We are repeating them in this, our anniversary issue, because we think you, our present family of some 90,000 subscribers, will enjoy them for the first, if not the second, time.

We are grateful to you, our subscribers, for the hope, the faith, and the patience which have made this first year of THE EPISCOPALIAN possible. We are grateful for the hope that we would deliver a product worthy of your interest; for the faith in this hope which produced subscription orders; and for the patience when perhaps you didn't hear from us, or heard from us too often, or suffered other minor torments in the ordering, billing, delivery, and reading of the magazine.

We thank the General Convention, about which you will read in this and following issues, for authorizing our existence. We thank the bishops and priests of our Church for their encouragement and advice. We thank our more than 1,200 parish representatives for sending in thousands of subscription orders, and we thank the many thousands of persons who have subscribed individually. Personally, I would like to thank all of my fellow workers—business, circulation, and editorial—for the long hours and lasting care which are going into the magazine.

I guess what I am really trying to say is that THE EPISCOPALIAN is already becoming a magazine of, by, from, and for the whole Church. We know we have a distance to go, but we intend to move along, God willing, at a steady pace.

SO FAR THIS YEAR, our editorial product has been larger than it was last. We plan to keep this up through the rest of the year, with slightly smaller issues in July and August.

The actual publication of the magazine has been geared to a middle-of-the-month delivery date. We have done this because we want to supplement, not compete with, the ninety-four diocesan and district journals, most of which come out around the first of the month. We have found out that this schedule is not working because of ten- to twenty-day delays in delivery of THE EPISCOPALIAN.

For this reason we are gradually moving up our printing dates. If we are able to maintain this schedule, you will be receiving your copies at least two or three weeks earlier by the Fall.

In order to speed up and simplify the ordering, billing, and servicing of your subscription, we will be going into a new circulation system starting with the July issue. This semi-automatic card system will allow our present, small circulation department to handle your needs better and to provide more statistics needed for accounting and circulation control. We are setting this system up now, and will do our best not to goof while we are going from one to the other.

This year with the THE EPISCOPALIAN has been calm and crazy, exhilarating and exasperating, funny and frustrating, awesome and awkward. It's been educational, to say the least. I hope that this education will be turned into more service for more of you in the months ahead. —H.L.M.

The Church Is an Orchestra

by Henry Thomas Dolan

What is the Church? Are we in it or are we it? These perennial questions receive refreshing replies from Henry Thomas Dolan.

CONSIDER the radio or television set in the living room. Superficially, to the unaided eye, it is indistinguishable from a hundred thousand others of the same make and model in living rooms across the land. Yet any schoolboy of a moment's acquaintance with elementary physics will assure you that the wood and metal in it differ, though ever so microscopically, from their counterparts in every other set of the hundred thousand, and that your piece is exactly like no other. It possesses an absolute identity, its own. There it sits, silent, part of the furniture of an otherwise attractively furnished room. It is a dead thing.

Switch it on, tune it in, and suddenly this dead thing is alive with music of heart-wringing beauty. What of its own so carefully established identity now? It has submerged its identity, submerged it in a vast network of sending and receiving sets of every make and model all throbbing to the split second with the same strains of music

coming from somewhere in the heart of a continent. It has not completely lost its identity; it will stand forth in it again the moment we switch it silent once more.

What good is its identity to us or itself? The thing has usefulness only when it is tuned in to something greater than it could ever be, in which it must submerge its identity. It was made for that, not to be a more or less ugly article of furniture. But if it were never tuned in to the broadcast wave length, or if it were the only receiving set in existence, or if every receiving set operated on its own individual wave length unmatched in any other set, there is very little chance that it would find and bring to us anything as fine as this music.

These myriad bits of apparatus, sending and receiving, of every style, shape, and potential, all at once become

continued on next page



THE CHURCH IS AN ORCHESTRA

continued

bound together in one great whole. Though seemingly, in their particular immediate exteriors, remaining distinct and separate, thousands of them suddenly are at one under the fusing force of a power invisible, which the best human imaginations cannot fully account for. Perhaps they may answer for our figure of membership in the Church.

Something about this analogy seems to beckon onward, promising richer satisfaction around the next bend in the path. Suppose when we enter the living room we find the radio already playing and the glorious music cascading into the room. What thought does it bring to our minds, what words to our lips?

Do we say to ourselves or each other, "Why, there are Hans Schmidt, Bill Jones, Joe Travaglini, Stanislaus Zamkosky, and seventy-one other fellows scraping and blowing and pounding away at fiddles of every size and pitch, and horns of a dozen different shapes, and drums and a piano, in some hall in Chicago! How did it ever happen that they all got together and agreed on parts to play that harmonize so beautifully?"

We say nothing of the sort. We would not even ask, at least at first, "Is it the New York, or the London, or the Boston, or the Minneapolis?" nor, until later, bother to wonder who was conducting. We would be much more likely to say, only, "That's Beethoven, and just listen to it! I haven't heard it quite like that, ever before."

What do we mean, that *that* is Beethoven? Beethoven has been in his grave a hundred and thirty years. That is the music he wrote, we mean. Those are the sounds he imagined and wove into a texture of such transporting power and beauty. Of course the music is not the human being, the physical flesh and blood, the mortal man Ludwig van Beethoven. All that has been dust for over a century.

Yet no one can rightly say that these sounds are not Beethoven, for in a very real sense they are much more nearly the individual essence of the man than ever were the defective, mediocre flesh and blood he wore.

Some of the soul of every artist and craftsman inheres in his finished composition. What we mean, accurately, is that his music represents an expression of Beethoven's artistic will and imagination for other artists to perform and execute.

For our purpose, the point is that in a hall in Chicago, for one hour, seventy-five individuals, each of thoroughly undeniable identity, have surrendered themselves to the united doing of the will of a man dead and gone one hundred and thirty years. It was Beethoven who, so long ago, wrote down on paper: first violin, *legato*; French

horn, *diminuendo*. Now, in fact, seventy-five Schmidts and Joneses and Travaglinis and all the others are carrying out those instructions minutely, and in so doing are sublimely unconcerned whether anyone knows who they are at all. They have submerged their precious identities for the nonce, even lost them almost altogether, perhaps, and as they sit in their places concentrating on the exquisite touch demanded of fingers and lips, and the delicate, instantaneous coordination of eye and hand and lungs, the farthest thing from their thoughts is Schmidt or Jones or Travaglini. They, too, if they are thinking any articulate thought at all, must be saying to themselves, "This is Beethoven."

Does not the orchestra (or choir) seem a single, gigantic, animated, living instrument upon which the conductor plays as if the men were keys? A unity, intended for a particular purpose, to which its members submit their independent individualities, and upon which the conductor executes the will of the composer? And are there not nights when the fire and spirit of the composer, or of the conductor, or both, seem somehow breathed into the players, when they feel themselves being made to play better than they knew they could, being carried away by the music, taken outside themselves?

There are human endeavors in which a certain degree of submission of self yields a greater realization of potentialities, even those of self, than is possible in any other way. Conspicuously, this seems illustrated by musicians playing in *concert*. How close could any one of them come to this total effect by carrying the whole symphonic score, or even his single part, off to some corner and playing it through on his one instrument?

The prize to be won by the individual's self-effacement in the ensemble is, in the Church of Christ, incomparable.

THE CHURCH of Christ is like unto a symphony orchestra, and the members of the Church unto the players in that orchestra. A player in a symphony orchestra tunes his instrument and practices upon it daily. If he did not, his technique would swiftly become so ragged that it would be useless for him to attend rehearsal. The conscientious player in the orchestra turns up faithfully for each rehearsal. He would not otherwise expect to find his desk open to him at the time of concert, and he would not dream of being able to contribute anything at the great concerts of Christmas and Easter, if they were the only occasions of his appearing at all.

Arrived at rehearsal, he finds himself assigned to the fifth desk of a section. Though in fact he may be a better musician than the one at the first desk, he does not possess

himself of the first desk by physical force, in defiance of everyone. He knows that the way to the first desk is to play the fifth desk the best it is humanly possible to play it, and thus advance through the fourth and third and second to the first.

On his desk, he finds a part for his instrument. He does not cry that his part is a poor one, or a very difficult one, and that in another composition the part for his instrument is both easier and more prominent. This is the composition chosen by the conductor, and this is his part to play. He plays it as the composer wrote it. He does not insist upon playing so loudly as to be heard above all the others, or so softly as not to be heard at all, or in tempo faster or slower than his fellows on his right and left. He plays in time and in tune. In all this he is submitting his own will to the will of the composer, interpreted by the conductor.

He may be a composer in his own right and actually have composed music far superior to the slight matter in hand for this occasion; but neither does he, in sheer disgust, suddenly inject his own creation into the middle of the rehearsal, nor does he throw down his part and walk off, declaring that he prefers his own work. He does not attempt to improve the part assigned him by interpolating phrases of his own composing or yield to the wild impulse to improvise a passage, disjointedly. He does not wail that it is he who should have been chosen to play the solo part, though he be, in fact, a far finer and more capable performer than the soloist selected for the occasion.

In the Church of Christ, there are very few solo parts at all. Only at great intervals will you hear a prophetic voice crying in the wilderness. Most of the compositions are for full orchestra throughout; concertos are rare occurrences, not written except for artists of the stature of Saint Paul, Saint Augustine, Saint Francis, Thomas à Kempis, Saint Thomas Aquinas, or Brother Lawrence.

Some danger may lie even in our fifth-desk player being such a master of his instrument, if he allows sheer technical brilliance to take precedence over something more important. For it is better for the music and for him that he should be an inferior performer and play his part with feeling, so he catch the spirit of the piece and come into the finale with it pulsing to the tips of his fingers and toes, than to be a virtuoso and at the same desk turn in a part played to technical perfection, but dead and dry as dust. In the Church of Christ, the prevailing mood of most of the work is *con amore*.

No doubt it is sometimes tantalizing for a fifth-desk musician not to have the score for the entire orchestra in front of him and be able to watch and hear the full in-

continued on next page



wherein laymen give their testimony

Here, in the annual (May-June) Lay Witness Number of The Upper Room, men and women from the four corners of the earth bear witness for their faith.

Each year, in this one number, the preachers and pastors stand aside and only laymen speak. The meditations they contribute are among the most inspiring of all the year.

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THE CHURCH IS AN ORCHESTRA

continued

strumentation of the theme develop to its climax. Buried in the back row of a whole section, he may never actually hear the symphony he helps to perform as it was written to be heard, and he may go on for years or all his life, sawing away, catching only the tones of his own and a few other instruments nearest him. He may never know the theme of the piece, never hear it in its exquisite delicacy and full majesty, because that is not possible from within the orchestra.

But none of this entitles him to jump up from his place and run around to peep over the conductor's shoulder at the score or to lay aside his instrument altogether and go back into the auditorium to sit in passive esthetic or intellectual curiosity, merely listening for the theme to evolve.

It is equally unthinkable that a member of the Church of Christ be so intent on knowing the will of the composer as to fail the part of it given him to do. For the musician at his desk, it is necessary to hear and know only enough of the theme to play his part, small or great, as that part is meant to be played. To be concerned with more might very well hinder his execution of the part that is his proper responsibility.

It is not for the member of the Christian Church, any more than for the member of the orchestra, to demand to know the score, to insist upon hearing the great theme in all its sonorous soaring. In the Church of Christ, for virtuoso and tyro alike, the composition is difficult enough that his own part is very likely to be all he can handle, and more, if he read it aright.

The Church of Christ is a kind of orchestra, a concert of the wills of composer and members. It is not an accidental congregation of musicians, each twanging away at a tune of his own and doing his best to drown out his neighbor, though sometimes its members on earth make it sound like that. They are doing it very imperfectly, and some of them do not know what they are doing for what it is, but they are really trying to play a score not of their own composition. It is a score written in that other, timeless world which, we learned, transects our world of space and time.

There is no doubt of the composer of this symphony: it is called the will of God. Neither need there be any doubt who is the conductor of the concert: it is the composer Himself. It is not given to the members to know the full score of the work. Page by page, day by day, the parts given them unfold themselves, and each man in his place strives to play his part at sight and flawlessly, as the Heavenly Conductor directs. ◀

What is the General Convention?

by C. Rankin Barnes

THE SIXTIETH General Convention of the Protestant Episcopal Church in the United States of America to be held in Detroit in late September, 1961, will be the second to meet in the Motor City. The first was in 1919.

What is the General Convention? It is primarily an ecclesiastical synod, meeting every three years, the official legislature of that portion of the Anglican Communion in the United States of America. Its functions and procedures are carefully outlined in the Church's laws, published in a book called *Constitution and Canons*. The General Convention alone has the right to alter or revise the Book of Common Prayer; it alone may amend the Constitution; it alone may change the Canons.

One unique mark of the General Convention is that it is a bicameral legislature, in structure somewhat resembling the American Congress. Neither chamber may legislate by itself; hence each adopts resolutions beginning, *Resolved*, the House of . . . concurring, that. . . . This necessitates a constant interchange of official messages between the Houses.

Curiously, however, the House of Bishops is not quite as venerable as the General Convention. The latter, meeting first in 1785, consisted solely of priests

and laymen. The House of Bishops came into being four years later and included only Bishop Seabury and Bishop White.

As of this writing, the House has the largest membership in its history: 195 members. Of these, 103 are diocesan or missionary bishops, five are bishops coadjutor, twenty-five are suffragan bishops, and sixty-two are retired (this high percentage stems from the requirement that all clergymen must retire at age seventy-two). The Presiding Bishop is ex officio chairman of the House. For six years its secretary has been the Rev. Alexander M. Rodger, rector of St. Elizabeth's Church, Ridgewood, N.J.

Prior to 1919 the House of Bishops always met behind closed doors, but at that time its sessions were opened to the public. Occasional executive sessions are necessary for the consideration of confidential matters. Each member has a desk of his own, and these desks are always arranged in order of consecration with the senior bishops seated in front of the House.

The House of Deputies is a much larger chamber, now having a potential membership of 670. It is equally divided between clerical and lay deputies. The former must be priests. The latter must be adult, male

Continued on next page

continued

communicants of some parish or mission within the diocese or district they represent. Each diocese is entitled to four clerical deputies and four lay deputies; each missionary district is entitled to one clerical and one lay deputy, as is the Convocation of the American Churches in Europe. Although there are many changes in this House from one Convention to another, over half of the 1961 deputies served in 1958.

The president of the House must be a deputy. Since the Rev. Dr. Theodore O. Wedel, president of the House since 1952, recently retired as Warden of the College of Preachers, Washington, D.C., and is no longer a deputy, a successor must be elected by the House. The Rev. Dr. C. Rankin Barnes, secretary of the House since 1946, has similarly retired, effective April 30, 1961. Under the Canons, the Rev. Samuel N. Baxter, Jr., first assistant secretary, therefore becomes acting secretary. At 10:30 A.M. on Monday, September 18, it is his duty to call the roll of the House and serve as its chairman until it chooses one of its members, clerical or lay, as its president. Sometimes these elections are by acclamation; sometimes they require two or three ballots. The new secretary is ex officio editor of the Convention's *Journal* after adjournment.

During each General Convention there are several joint sessions of the two Houses, with the Presiding Bishop as chairman. These are intended for the reception of notable guests and for the receipt of important reports, such as that of the National Council. No legislative proposals whatsoever are introduced at joint sessions.

Since there is so long an interval between Conventions, much advance preparation of material is delegated to joint committees, composed of bishops and deputies only, or to joint commissions, composed of bishops and deputies plus outside specialists. The reports of these joint committees and commissions must be sent, prior to June 1 of the Convention year, to the secretary, who causes them to be printed and distributed to each bishop and deputy well in advance of the Convention. The resolutions accompanying these reports invariably stimulate pertinent discussion and eventual action in each House.

Most important of all is the Joint Committee on Program and Budget, whose recommendations this year will largely determine the General Church Program for the triennium 1962-1965. Interestingly, it is composed of six bishops, six priests, and twelve laymen. Its convener, the Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, has arranged for it to meet in Detroit for an entire week prior to the Convention. It

will review in great detail recommendations from the National Council as to items which should be included in the coming General Church Program and will hold public hearing during the Convention. Eventually it will present to the Convention in joint session a detailed plan for the next General Church Program.

Elections inevitably demand the Convention's attention. It must choose a treasurer for its own funds, eight members and the treasurer of the National Council, fifteen trustees of the General Theological Seminary, a registrar, an historiographer, and a recorder of ordinations.

Also held in Detroit during the period of the General Convention will be the Triennial Meeting of the Women of the Church. There are some 500 delegates from around the world who will attend this meeting, providing five women delegates from each diocese and missionary district.

They will arrive in time to attend the great opening service of the General Convention on the evening of Sunday, September 17, and will adjourn their meeting on September 29 to join the two Houses of General Convention for the reading of the bishops' Pastoral Letter. They are especially invited to attend the Convention's joint sessions and its mass meetings on the mission of the Church and ecumenical relations.

The outstanding event of the women's triennial meeting will

be the United Thank Offering presentation service, to be held early on the morning of Friday, September 22. In this celebration of the Holy Communion, the Presiding Bishop will be assisted by the Church's missionary bishops.

While the program for the women's triennial meeting is primarily educational and inspirational, time must be reserved for specific business matters. Among them, the meeting must decide on appropriations to be made from the United Thank Offering, elect eight members-at-large to the National Council's General Division of Women's Work, send to the General Convention its nominations of four women to serve on the National Council for the ensuing triennium, and make plans for carrying out the Church's program. Its presiding officer will be Mrs. Paul F. Turner of Wilmington, Delaware.

One pleasing feature of the arrangements for this year's General Convention Women's and Triennial meeting in Detroit is that the House of Bishops, the House of Deputies, and the Triennial will meet under one roof. The locale will be Detroit's huge Cobo Hall, opened in 1960, where there is room for the scores of exhibits and programs on many facets of the life of the Church that will be presented.

WHY NOT GO?

Sessions of Church's governing body—the General Convention—and the Triennial Meeting of the Women of the Church are open to the public. Episcopalians from all sections of the country will be especially welcomed. Why don't you plan to attend all or part of the September sessions in Detroit? Or send your rector to attend and report back to the parish? THE EPISCOPALIAN plans to do its part. See the May issue for details.

Notable Conventions

1785

First, held in Philadelphia, Pa., Sept. 27—Oct. 7. The Convention meets as a single house led by William White, later first Bishop of Pennsylvania, and then Presiding Bishop.

1789

Third, held in Philadelphia, July 28—Aug. 8, and Sept. 29—Oct. 16. This Convention adopts first American Prayer Book and the Church Constitution. First House of Bishops meets.

1811

Tenth, held in New Haven, Conn., May 21—24. This short session, highlighted by the first double consecration in the American Church, and Pastoral Letter on the importance of Confirmation, sparks a revival.

1820

Thirteenth, Philadelphia, May 16—24, Oct. 30—Nov. 3, 1821. After revival led by new Bishops Alexander Griswold and John Hobart, this Convention creates Domestic and Foreign Missionary Society.

1835

Eighteenth, Philadelphia, Aug. 19—Sept. 1. The great missionary Convention. Declares the Church is a missionary society, and creates the office of missionary bishop. The Church then moves into Midwest.

1865

Twenty-eighth, Philadelphia, Oct. 4—24. The breach in the Church is healed when bishops and deputies from four southern states are welcomed to their seats. The Church then expands westward.

1874

Thirty-first, New York, Oct. 7—Nov. 3. The climax to a bitter controversy within the Church about ways of worship. Actions taken here mark the coming of age of the Catholic tradition in the Church.

1886

Thirty-fifth, Chicago, Oct. 6—28. Adopts four points—Scripture, creeds, sacraments, and historic ministry as essential to any unity proposal. Declaration is now known as the Chicago-Lambeth Quadrilateral.

1892

Thirty-seventh, Baltimore, Oct. 5—25. First revision of the American Church's Book of Common Prayer is completed and approved at this Convention.

1910

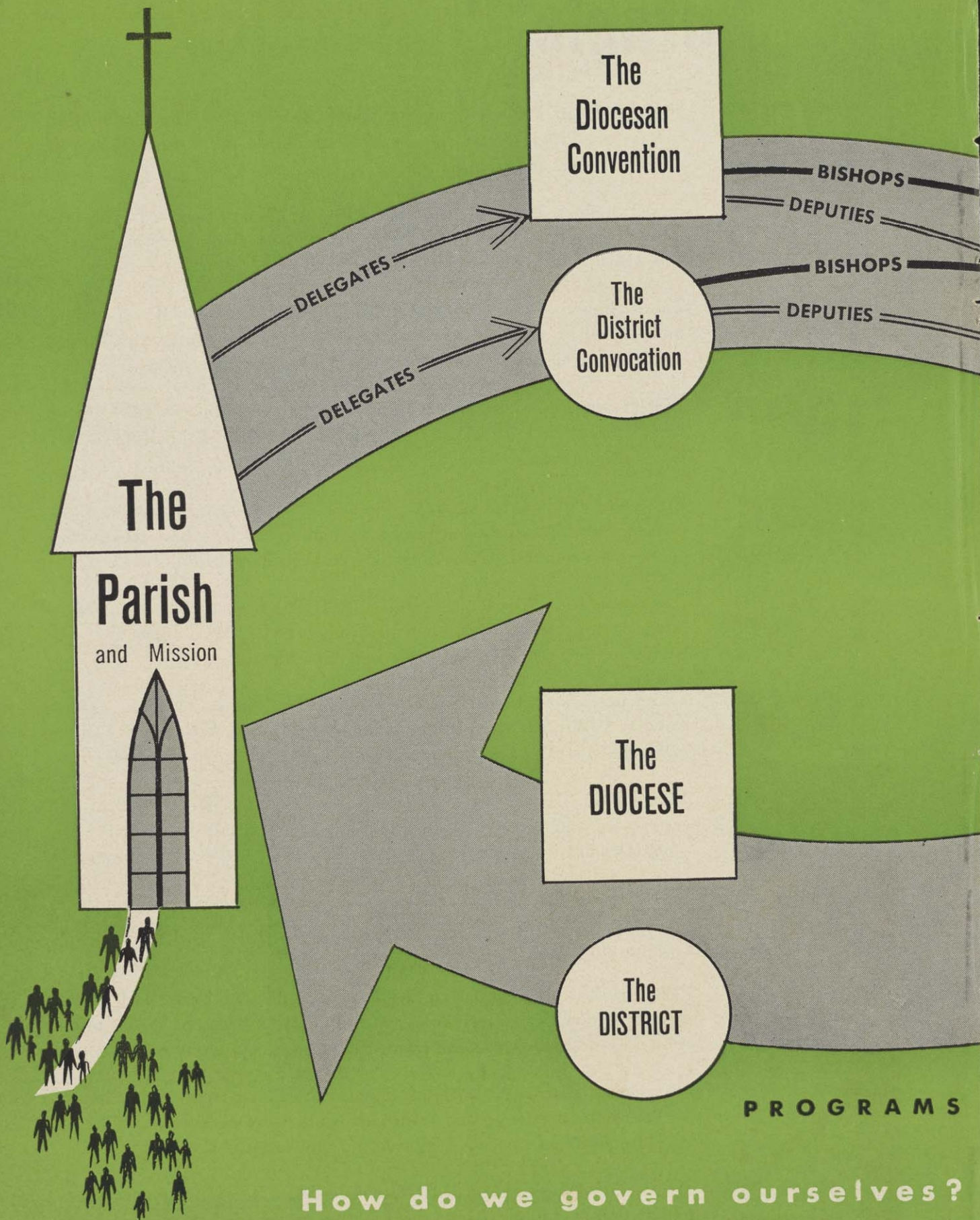
Forty-third, Cincinnati, Oct. 5—21. Discussion of Faith and Order records Church's pioneer role in ecumenical movement. Convention creates General Board of Religious Education for Sunday school work.

1919

Forty-sixth, Detroit, Oct. 8—24. The Convention prepares the Church for its opportunities in the twentieth century by making the office of Presiding Bishop elective, and creating the National Council.

1928

Forty-ninth, Washington, D.C., Oct. 10—25. After fifteen years of intensive study and drafting, the first major revision of the Book of Common Prayer is completed. We use this Book today.



How do we govern ourselves?



the EPISCOPALIAN

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APRIL, 1961

Convocation Notes

by the Rev. J. J. Hancock

THE CONGREGATION of the Church of the Saviour, Hanford, will always remember with great pride its privilege in serving as host to the fifty-first Convocation of the District of San Joaquin. It was held here in celebration of the fiftieth anniversary of the first services held in Hanford's present church edifice.

This was the historic Convocation which voted to petition our Church's National Convention for elevation to diocesan status.

Bishop Walters in his address to the Convocation spoke of the need for strengthening the Church in its missionary work overseas to combat atheistic and irreligious thinking, and to bring about greater understanding among races and peoples. To do this, he said, "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. 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."

Bishop Walters also called for greater unity among the various churches. He spoke of the need for strengthening civil liberties and of coping scientifically with mental disease and alcoholism.

Another highlight of Convocation was the address of the Rt. Rev. C. R. Haden, Bishop of Sacramento, at the Convocation banquet. Taking for his topic, "The Church is a Mission," Bishop Haden spoke first of the various strata of society to which the Church must address its message. The

influence of the Church upon humanity is far greater than the numbers of its members would indicate, he emphasized. Enumerating in order the factors which attract people, he listed the personality of the minister; the friendliness and outgoing attitude of the congregation; the accessibility of the church; the church-sponsored activities; the quality of the music; and finally, the denominational affiliation of the individual.

Bishop Haden, observing that the Episcopal Church has acquired a reputation of "exclusiveness," questioned whether the Church can continue to serve present day needs from this position. He urged a more encompassing program to attract all elements of the community.

He also spoke of the liturgical and ceremonial beauty of our services as points of great appeal. He stressed the great importance to all Christians of true knowledge and conviction relative to Christianity.

It was a memorable Convocation.



Bishop Walters and Clergy pause from making District history for picture taking.

District Calendar

- April 12-26 Modesto: Canon Bryan Green of Birmingham
- 16 A.M. Bishop at Reedley
P.M. Bishop at Sonora
- 21 First Children's Lenten Offering, Easter 1878
Mark Twain died 1910
- 23 Bishop at board meeting in midwest
- 30 Bishop at board meeting in N.Y.
- May 1 Consecration, first Missionary Bishop of Montana, Idaho and Utah (Tuttle) 1867
- 2-4 Synod of Province VIII at San Jose.
- 7 A.M. Bishop at Corcoran
P.M. Bishop at Woodlake
- 11 American Bible Society organized 1816
- 14 A.M. Bishop at St. Mary's, Fresno
P.M. Bishop at Lodi
- 21 A.M. Bishop at Lone Pine
P.M. Bishop at St. Timothy's

Bishop's Diary

FEBRUARY

- 3 Lodi
4 Merced, Madera, Lemoore
5 Lemoore, Visalia
7 Church Divinity School
8 Turlock, Modesto
12 Tracy, Manteca
13 Lodi
14 Terminous
15 Merced
16 Berkeley: CDSP Trustees
18 Merced, Fresno, Avenal
19 Avenal, Corcoran
22 San Jose: addressed men of convocation
23 Fresno
24 Berkeley: St. Margaret's board
25 Shafter
26 Oakdale

Convocation Offering

\$274.46 was sent to Bishop Ervine Swift at San Juan, Puerto Rico to assist with the training of his postulants for Holy Orders. Fifty Dollars of it was given for the work of All Saints' School, in the Virgin Islands. This was at the request of Mrs. Wright of Reedley who was impressed, on her recent visit there, by the good work the school is doing.

Bishop Swift wrote us of San Joaquin: "Bless you for such a magnificent offering for our work."

The Bishop's Page

Sumner Walters



Established in Truth

"Being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel."—from the Collect for St. Mark's Day, Apr. 25, and from the Epistle, Ephesians 4:14.

The great question for Christians to answer is "What do you believe?" In doing God's work our usefulness is measured by our ability to say, "This I believe," "This I know to be true."

In California, far more in southern California, are many unsettled thousands who think they have found something in certain "erroneous and strange doctrines" (to quote an expression in our ordination service.) But Christians believe that everything needed in religious experience, in a full and happy life, is to be found in the Scriptures. The faith, set forth in the Word of God, for us is sufficient and true.

"People need help." That is at the heart of Christian witness, whether overseas or to our nearest neighbor. People are not helped by having to listen to our doubts. But they appreciate

most deeply hearing, clearly and simply, the matters about which we are sure, the foundation principles of our life.

With all of our to-do about satellites, reaching to the Moon and Venus and beyond, with the increasing dangers of universal annihilation, man and his discoveries are just as puny as ever, measured by a thousand or ten thousand light years of distance. Man's need is as great as ever. God still reigns. Jesus Christ is still our Lord and Savior. We shall not be carried away with every blast of vain doctrine, but we must be established in the truth of the holy Gospel.

In this, the great Easter season of Christian faith, we can rekindle our certainties. "I do believe in God, my heavenly Father. I do believe in Jesus, the Son of God, my Savior. I do believe in God the holy Spirit, the giver of truth and life and love. I do believe in the continuance of personal life hereafter, and in those other doctrinal principles set forth in the Bible. So help me, God."

For a Parish Minister

BLESS O LORD, we pray thee, thy servant to whom the care of the souls of thy people in this parish is now to be committed. Pour out thy Holy Spirit upon him, and fit him to perform, with all faithfulness and diligence, the sacred duties with which he has been entrusted. Give to him the spirit of power, and of love, and of a sound judgment. Make his ministry to be the means of awakening the careless, of strengthening the faithful, of comforting the afflicted, and of edifying thy Church. Guard him against the snares of temptation, that he may be kept pure in heart and steadfast in the right way; and grant that at the last he may receive the crown of life, which thou hast promised to thy faithful ones; through Jesus Christ our Lord Amen.

—Church of Ireland (Episcopal)

Diocesan Advance Survey

AS OF FEB. 25, 1961

	PLEDGED	PAID
Arvin	\$ 1,500	\$ ———
Avenal	3,600	584.75
Bakersfield		
-St. Luke's	6,300	———
-St. Paul's	52,200	3,250.00
Bishop	———	———
Coalinga	———	50.00
Corcoran	2,520	———
Delano	5,940	2,310.00
Fresno		
-Cathedral	70,000	———
-St. Columba's	18,720	446.00
-St. Mary's	3,600	———
Hanford	———	———
Lemoore	1,800	700.00
Lindsay	6,300	846.00
Lodi	18,900	2,570.00
Lone Pine	6,300	1,050.00
Los Banos	8,100	3,150.00
Madera	9,000	1,166.66
Manteca	3,024	———
Mendota	900	350.00
Merced	18,000	2,000.00
Modesto	28,800	1,000.00
Oakdale	9,720	———
Porterville	10,000	550.00
Reedley	11,160	———
Ridgecrest	6,000	1,300.00
San Andreas	2,520	70.00
Selma	———	———
Shafter	2,700	700.00
Sonora	1,800	100.00
Stockton		
-St. Anne's	11,160	955.00
-St. John's	48,000	616.00
-St. Stephen's	5,940	———
Taft	1,800	190.00
Tracy	5,940	———
Tulare	8,100	———
Turlock	———	1,700.00
Visalia	28,080	2,300.00
	<u>\$418,424</u>	<u>27,954.41</u>
Individual gifts—'59-'60		11,117.00
Grand Total		<u>\$39,071.41</u>

● The Episcopal Young Churchmen of St. James' Cathedral, Fresno, conducted their second Festival of Lights Service in early February. Members portrayed outstanding figures in the history of the Church, while John Porter narrated the pageant, depicting the everlasting light of Christ. Dr. Janet Loring of the Fresno State College directed.

Pilgrimage to Easter

by the Rev. J. J. Hancock

BY OUR LENTEN observances, we have been commemorating our Lord's forty days of soul-searching and temptation in the wilderness. His determined journey toward His Crucifixion and Resurrection.

Lent summons all Christians to follow His example of "extraordinary acts and exercises of devotion," with fasting and abstention from worldly pleasures, as sacrificial offerings to God.

Thus, the general purpose of Lent is to make us (The Church) more ready to conquer history for Christ. (MATTHEW 28:19).

As a result of Jesus' "extraordinary acts and exercises of devotion," (Prayer Book, page 11), "angels came and ministered unto Him." (MATTHEW 4:11, LUKE 22:43).—Hence, one of the great spiritual rewards of keeping Lent is an increased sense of nearness to God, as a co-worker with Him together with all who are planning the worldwide triumph of Christ.

A sense of nearness to God "in Whom we live and move and have our being" (ACTS 17:28), is virtually synonymous with achieving personal spiritual salvation. As Jesus said, "The Kingdom of God is within you." (LUKE 17:21).

Conversely, a sense of remoteness from God is intellectually, morally, socially, psychologically, and spiritually hazardous for the individual and for civilization.

In asserting our Catholic faith in the Nicene Creed we say, "I look for the life of the world to come." This is not only to say that life has its right fulfillment for one's soul and *spiritual body* (that is, the body which is to be resurrected, according to I CORINTHIANS 15:44) in the Kingdom of Heaven in the hereafter. It testifies also to our present search for, and participation in that sort of existence and civilization which is like the Kingdom of Heaven; it testifies to our success in living now in the Spirit of the Resurrected Christ.

Now and evermore, may the eternal life of the Resurrected Christ, as administered to you in Holy Communion, preserve your body, spiritual body, and soul in His Spirit and Life, each day. Amen.

Provincial Synod To Meet

THE FORTY-SECOND Synod of the Province of the Pacific will be held this year at San Jose in the Diocese of California. The dates for the Synod this year are May 2-4, with the thirtieth meeting of the Episcopal Churchwomen of the Province set for the same time and place. This is the third time the Synod has met in San Jose, and the occasion for this invitation is the hundredth anniversary of Trinity Church. The parishes and missions in the Convocation of Santa Clara are helping to make this a memorable oc-

casion for delegates and visitors to the Synod. Principal speaker at the Synod will be the new vice-president of the National Council of the Church, Warren H. Turner, Jr.

Space for two hundred overnight visitors has been booked and may be obtained through the Housing Chairman, Mr. Carl Ward, 211 South First Street, San Jose. The President of the Province, the Rt. Rev. Sumner Walters, D.D., has set the first session of the Synod for 1:00 P.M. on Tuesday, May 2nd.

Growing Pains

"HIGH OVER the fog-covered San Joaquin Valley, a pilot checks his instruments, then speaks into the muffling oxygen mask: 'Lemoore tower . . . this is Navy jet 2372 over Los Banos VOR at three zero thousand feet.' Up through the heavy blanket that fills the Valley, from mountains to mountains, comes the reply, 'Navy jet 2372, this is Lemoore tower—you are cleared to TACAN; Lemoore—hold at two zero thousand feet until cleared for landing.'"

"By next year calls like this, filtering into the Lemoore Naval Air Station operation center, will be routine to the 100 or more Navy and Federal aviation authority flight controllers stationed at the Lemoore Base. From the top of the 10 story control tower, down through the radar packed air traffic control center, these men will be handling up to 800 plane movements a day from this \$100 million dollar master jet base." So read a lead story describing the Lemoore Naval Air Station, printed in *The Fresno News* of November 27, 1960.

It was the building of this fifty square mile Naval installation, largest Naval Air Base in the U.S., that prompted Bishop Sumner Walters of the District of San Joaquin, to establish a Mission church at Lemoore—Christ Church Mission, in 1957.

Since its organization, the Mission has experienced a steady growth, consistent with the growth of Lemoore, nearest community to the sprawling Naval installation, a scant five miles away. With a population of 2,400, according to the 1960 Census Report, Lemoore is predicted to grow to a city of 8,700 persons by 1965. This prediction, based upon government surveys, gave further impetus to the establishment of a Mission in Lemoore.

The growth predictions for Lemoore are bearing out. The Naval Air Station, at the same time—now over sixty percent completed, expects to have 2,500 men on base by July 1, 1961, and 5,000 by July 1, 1962. When the Base is completed in late 1961, the

fleet will have a truly modern shore facility—a Naval Air Station—specifically designed and built to provide a Master Jet Base in support of high performance jet aircraft, assigned to fleet units based in the San Francisco Bay Area.

Covering 19,000 acres and involving 11,000 additional acres of easement land, the Lemoore Naval Air Station is the largest of its kind in the world. The Station will require an ultimate investment of the government of \$100,000,000, will have an annual payroll of \$24,000,000 and eventually will bring 6,000 new residents to the County.

There are three distinct areas on the Base—operations, administration, and Capehart Housing. The Housing will consist of approximately 1,300 units, with educational and recreational areas provided. Off Base housing for an additional thousand or more families, is being provided in Lemoore, Armona, Hanford and other nearby communities.

Many of the men based at Lemoore and their families will be Episcopalians, or Christians in search of a Church home. Christ Church Mission, wisely established before the influx to the Air Station arrives, expects to provide the Church facilities needed to take care of the Episcopalians connected with the Base, as well as for any who may not be in the Church. The coming of Air Force families into the Mission each week points to the wisdom of Bishop Walters in establishing a Mission at Lemoore before the completion of the Jet Base.

The congregation of Christ Church Mission, realizing the great responsibility to both the resident members of the Mission and to the men based at Lemoore, has moved forward to meet the need before it arises. The purchase of a central four-acre building site and of a new vicarage has been carried out. The upward spiral of land prices in the area and scarcity of desirable building sites accelerated the finding and the purchase of land prior to the completion of final plans for the church. Unimproved land in the vicinity

of Lemoore is currently selling from \$4,000 to \$47,000 per acre.

The need for an Episcopal Church in Lemoore is of paramount importance. The present rented building, which serves as the Mission church, is inadequate in size for the expanding congregation and community. It is hoped that adequate finances may be raised to construct a building on the new church site during 1961.

Kings County, in which Lemoore is located, is rich in agricultural potential. The productive soil, warming sun and plentiful irrigation water combine to create this bounty. The County stands 25th in agricultural production, among the 30,070 counties of the nation.

But while Kings County has for some years been one of the richest agricultural areas in America, industry is growing to be of ever-increasing importance to the economy.

Petroleum, the County's industrial giant, has grown to an output of some 20,000,000 barrels annually, and petroleum refining is a major industry.

Kings County came into existence in 1893 when the huge area of Tulare County was broken up by State Legislature because of the problems of government in so large an area. In its 67 years of existence as the County of Kings, it has grown in population, agricultural and industrial importance. Now, the establishment of a military installation adds a new dimension to its growth pattern. The 1960 Census lists 49,384 County residents with thousands more to come in the 1960's.

The Episcopal Church is keeping stride. An established Parish in Hanford, and new Missions in Lemoore, Corcoran and Avenal, well located geographically over the four sections of the County, the work of the Church continues in its outreach to the citizens of individual community and of County alike—serving all who seek the Christian faith through the Episcopal Church. With God's help, the missionary outreach of the Church in the County of Kings will continue.

—HUGH MILLER

Parish News

St. Francis, Turlock

● During Lent, the Rev. Gerald Skillicorn gave six weekly lectures on "How to Pray." Ash Wednesday was observed with three services at which ashes were distributed. Weekly prayers for peace will continue.

● St. Francis Church had seventeen candidates for Confirmation, which was held jointly with St. Paul's Church, Modesto.

● At the January meeting of the St. Francis Auxiliary, the members divided themselves into guilds or groups for the various needs of the Church. Mrs. Blanche Morell is chairman of the Missionary Guild, and Mrs. Anne Skillicorn is chairman of Hospitality. Choral is headed by Mrs. Gertrude Julien, the organizer of the Group plan. Mrs. Lou Rodregndts is in charge of hospital work.

● On Shrove Tuesday, the traditional pancake supper was served by the Young Churchmen and was well attended by parish members. The E.Y.C. are buying prayer books with the receipts from the supper.

● Holy Unction services are being held weekly. A Prayer Group also meets every week with Mrs. Blanche Morell, chairman.

St. Mark's, Shafter

● Saturday, February 25, was the day

on which members of St. Mark's, Shafter, participated in the formal dedication of their new church. Bishop Sumner E. Walters officiated at the service, and preached the sermon. He was assisted by St. Mark's vicar, the Rev. Edward L. Key.

Other clergy participating in the service were: The Rev. Victor Hatfield, St. Paul's, Bakersfield; the Rev. Victor Rivera, Visalia; the Rev. Ralph Jeffs, Tulare; and the Rev. Gordon Scovell, Delano. Builder John Dalke and architects Eddy & Paynter also participated.

● Mrs. John Fuller, Jr., is the new president of the Women of St. Mark's. She will be assisted by Mrs. Don Donato, vice-president; Mrs. Roger Thuman, secretary; Mrs. Russel Kodet, treasurer; Mrs. Kenneth Cooper, publicity; and Mrs. Floyd Cooper, representative to the Bishop's Committee.

St. James' Cathedral, Fresno

● Thirteen girls were admitted to membership in the Cathedral Chapter of the Girls' Friendly Society on GFS Sunday.

They are Susan Baker, Patty Berggron, Betty Biggs, Katie Biggs, Shelly Castine, Linda Cearly, Ann Johnson, Christy Kenyon, Phoebe Lansing, Karen Massagli, Judy Reed, Sue Reed, and Barbara Sprigg. They were ad-

mitted by Dean Lee at the family worship service.

Following the 9:15 and 11 o'clock services, the girls served coffee for the congregation. The 60 members decorated the fireside room and narthex and sold cakes and other things.

Mrs. Grace Lee and Mrs. Erna Wentland are the Society sponsors.

● This year's Shrove Tuesday dinner at the cathedral marked Dean Harry B. Lee's seventh year in Fresno. The dinner was the undertaking of the four Cathedral youth groups, with each taking a part. The EYC members served and cleared the tables; with Bill Cheatham directing. The GFS tweenagers, assisted by Mrs. Lee, ran the dishwashing assembly line. The acolytes, under Walter McKinsey, took charge of ticket sales and all money. The red and white Valentine decorations were made by the Junior Choir members, helped by Mr. and Mrs. Allen Macy and Mrs. Vance Kindred. Some 350 people attended.

St. Matthias, Oakdale

● Upon reaching retirement age, the Rev. Arthur Beckwith of St. Matthias' Church, Oakdale, ended a decade of service on Easter Day. He will carry on the full work of the parish until his successor, Mr. Richard Henry graduates from the Church Divinity School of the Pacific in June. Mr. and Mrs. Beckwith will remain in Oakdale to be near their children who are also living here.

● The Oakdale Girl's Friendly Society has reached a new peak in membership under the able leadership of Mrs. Edward Zimmerman. Thirty girls are now attending the meetings, the largest group ever organized in the parish. The two guilds of St. Matthias' Church voted to reorganize to conform with the Division of Women's Work of the National Episcopal Church. Officers of the E.C.W. are: president, Mrs. Henry Landers; first vice-president, Mrs. W. G. Pimley; second vice-president, Mrs. Ted Feichtmeir; secretary, Mrs. Carl Taylor; and treasurer, Mrs. James Murtha.

● Miss Mary Susan Brown presented a hammered copper and silver plated baptismal bowl for use in St. Matthias Church.



St. Peter's, Arvin, has a new home . . .

• St. Columba's, Fresno

ALTHOUGH it has been in use for several months, St. Columba's new sanctuary area now is official. The various appointments of the new sanctuary were dedicated and consecrated by Bishop Sumner E. Walters at the 9:30 service on January 15th.

The new appointments include a new Altar; a large hanging wooden Cross over the Altar replacing a smaller metal standing Cross; office lights, the gift of Addison Baird, and a drapery over the rear window to eliminate glare, given by the Women of St. Columba's. A new Bishop's chair and a clergy chair—were the gifts of Mr. and Mrs. Harold Baker.

Bishop Walters preached at both the 9:30 and 11 AM services and attended the regular Sunday coffee hour.

The Rev. George Turney, the rector, and Robert Meyer, lay reader, assisted in the service of consecration.



Honors New Faculty

Graduate School in Christian Education gives tea for two new professors

TWO NEW faculty members were honored at a tea Sunday afternoon, January 22, by Saint Margaret's Episcopal Graduate School in Christian Education, Berkeley, California.

Miss Mary Alice Naden is assistant professor of Christian Education and junior field supervisor. She has a B.A. in sociology from the University of Washington, and attended Windham House receiving her M.A. from Columbia. Miss Naden came to St. Margaret's from Trinity Episcopal Church, Seattle, Washington, where she has been since 1956 as child evangelism supervisor in a special project and as director of religious education. From 1952 to 1956, she was director of religious education at the Church of the Holy Communion, South Orange, New Jersey.

Miss Mary Beth Downs, an assistant professor and senior field-work supervisor, received her B.A. in sociology

from the University of Washington, and attended Windham House, receiving an M.A. in Christian Education. She also holds a master's degree in business arts from the University of Chicago. She attended the Fall session of the William Temple College in Rugby, England.

Miss Downs has been director of Christian education at Trinity Episcopal Church, New Orleans, Louisiana, since 1954. She was a social worker with the American Red Cross in San Antonio, Texas, for three and one-half years and served in the Women's Army Corps in World War II.

Guests included board and committee members and faculty of St. Margaret's; Bay area clergy participating in the school's field work program and Berkeley Episcopal clergy. Local school alumnae, and the faculty of Church Divinity School of the Pacific, also attended.

• Theology for Everyman

WHEN THE NEW Archbishop of Canterbury (Dr. Ramsey) says of a new publication, "My gratitude for this book is very great," we sit up and take notice—and we are not disappointed. *Grace and Glory*, by Dr. E. L. Mascall, lecturer at Oxford University, should be on the bookshelf of every Episcopal priest, layman, laywoman. As modern as today, yet as timeless in theme as the writings of St. Augustine, it deals with the destiny of Man—your destiny, which is not contained within the limits of this present life. What lies ahead for Christians in that existence beyond the grave? Read this book and let Dr. Mascall reveal to you gleams of the shining life beyond. Price—\$2.25, published by Morehouse—Barlow, 14 E. 41st St., New York, New York. It is the 1961 Spring "Book-of-the-Season" selection of the Episcopal Book Club, Eureka Springs, Arkansas.

(EBC, incidentally, is doing a great service to the Episcopal Church in selecting the finest Christian literature for our reading. Write them for free copy of their delightful quarterly, *The Anglican Digest*). —HARRY LEIGH PINK

• A Church Is Born

St. Matthew's Episcopal Church in San Andreas had its start a few years ago when a handful of farseeing Episcopalians met in the Fire Hall in Murphys. Since then, regular Sunday services have been held at various locations throughout Calaveras County, including the Serbian Orthodox Church in Angels' Camp, the Seventh Day Adventist Church in Altavilla, the Gardella Mortuary Chapel in San Andreas.

Now, a beautiful and inspiring edifice built for the honor and glorification of God stands on Hillmont, above the town, as an "outward and visible sign of an inward and spiritual grace," and a symbol of the faith of those who planned and shared in its building.

On Easter morning, 247 worshipers gathered there to celebrate the Holy Eucharist. Following this ancient and impressive sacrifice, twenty-three persons of all ages were baptized—a living proof of the latent spiritual need long existing in this expanding community. To me, a laywoman, this seems the most important step toward building a christian life. Children baptized in infancy and accustomed to family prayer are given the opportunity to grow up unashamed to acknowledge our God.

I believe the influence for good St. Matthew's will have in our lives, especially in the lives of young people, is inestimable. —ELETHA MCSORLEY

Trinity, Lone Pine

► The men of Trinity Memorial, Lone Pine, provided members of the parish and their friends with a pancake supper on Shrove Tuesday. The supper was well attended, both by families within and outside the parish. The men really proved themselves at the kitchen range, and their meal was equal to any we have had.

► On Friday, February 17th, the Rev. Mr. Slocum held a service commemorating the World Day of Prayer. Members from other Lone Pine churches attended also.

► Wednesday evenings find a lively discussion springing from the Lenten study book, *Thanks Be to God*, by Robert Rodenmayer. The class meets for one hour only, from seven to eight, with choir practice following immediately after. The interest is so great that sometimes it is difficult to stop the discussion once it gets going.

► The Maundy Thursday evening Holy Eucharist will be an instructed one. This service will be an integral part of the Confirmation instruction.

► A Good Friday service of meditation and devotion is being planned by the rector.

► "A Journey in Faith" is the sub-



The Rev. Gordon Scovell presents thirty-five books for an Episcopal bookshelf to Mrs. Jane Kennedy, city librarian, from the Mission of the Redeemer, Delano.

ject for a ten-week discussion group being led by the vicar and his wife. A letter was sent out to each member of the congregation by the vicar early in February describing the group:

"What is the destination of this trip? For those who want to be confirmed, the *Journey* will culminate in the service of Confirmation on May 21st. For others who are already confirmed, the *Journey* will lead to a strengthening and a deepening of faith. For others who are not confirmed and have no desire to be confirmed, the *Journey* may answer some questions or open up new roads to be explored. In other words, this *Journey* is for everyone."



Camp San Joaquin, Senior High Conference, August 21-27, 1960

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President, Province of the Pacific

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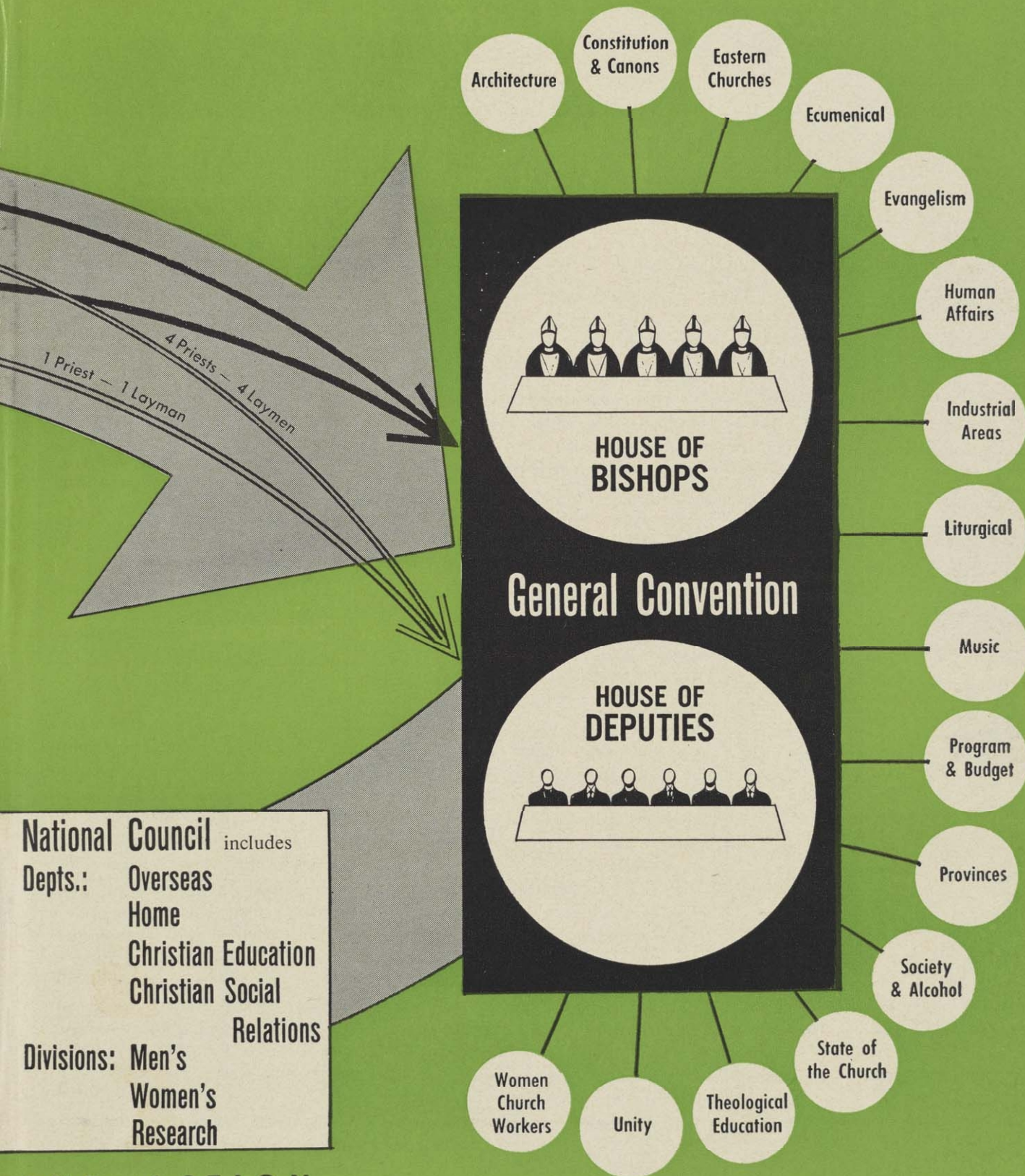
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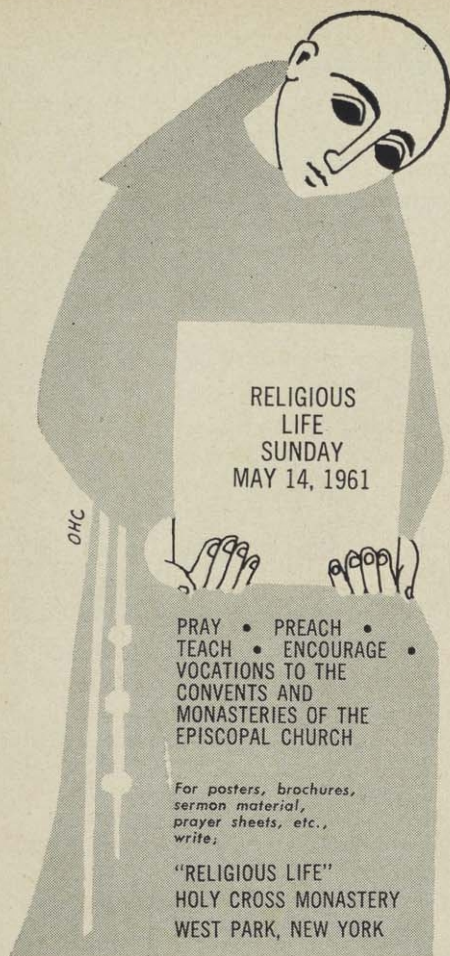
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- St. Luke's, 2671 Mt. Vernon Ave., the Rev. Gordon C. Ashbee, vicar, 2900 St. Mary's.
- BISHOP, St. Timothy's, Keough and Hobson Sts., Tel. 9861, the Rev. H. N. Tragitt, Jr., D. D., vicar.
- CAMP SAN JOAQUIN, Chapel of the Transfiguration, Sequoia 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.
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- 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.
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- 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.
- PORTERVILLE, St. John's, Thurman & D, Tel. SUNset 4-6080 (office), 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, vicar, Oak Street, Hillmont.
- SELMA, St. Luke's Mission, Lutheran Church, 2131 Stillman St., TW 6-2706, W. B. Chinn, seminarian, Reedley, ME 8-2424.
- SHAFTER, St. Mark's Mission, the Rev. Edward L. Key, vicar, Beech and State Sts., Pioneer 6-6457.
- SONORA, St. James', the Rev. R. J. Lintner, rector, Tel. JEFFERSON 2-7644, Box 575.
- STOCKTON, St. Anne's Church, 1020 Lincoln Rd., Tel. GR 7-0747, the Rev. J. C. Caley, rector.
- St. John the Evangelist's, the Rev. Peter N. A. Barker, rector, El Dorado & Miner, Tel. HO 6-6916.
- The Rev. Bertram E. Simmons, Chaplain, State Hospital, Tel. HO 4-1152.
- St. Stephen's Mission, Plymouth & Del Rio, Tel. HOward 5-8888, the Rev. Laurence S. Mann, vicar, 3005 Country Club Blvd.
- TAFT, St. Andrew's, the Rev. C. A. Sunderland, rector, 703 Fifth St., Tel. 5-2378.
- TERMINOUS, Emmanuel Chapel, Mrs. Ruth Harris, 465 N. Central, Stockton.
- TRACY, St. Mark's Mission, 415 West Emerson St., the Rev. Roger L. Strem, vicar, 1423 Wilson Ave., Tel. TERNinal 5-5788.
- TULARE, St. John's, 1505 E. Prosperity Ave., Box 217, Tel. MU 6-3487, the Rev. Ralph W. Jeffs, vicar, 776 E. San Joaquin St.
- TURLOCK, St. Francis', Pioneer and E. Main, Tel. MERCURY 2-0788, the Rev. Gerald A. Skillicorn, rector, 1424 Canal Drive.
- TWAIN HARTE, Mission of St. Michael and all Angels, Tel. JU 6-3509, the Rev. A. G. MacDonald, vicar, Box 606.
- WOODLAKE, the Rev. V. M. Rivera, Visalia.
- VISALIA, St. Paul's, Hall & Center Sts., Tel. REwood 4-5725, the Rev. V. M. Rivera, rector.
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COMMISSIONS AND COMMITTEES include



AND ACTION

A graphic summary



AFTER

ENDING THE FIRST HALF of the Christian year is the ten-day season of Ascensiontide, which begins with Ascension Day, the day of the Lord's separation from His disciples and His departure into heaven.

According to the Scriptures, this period, which might almost be called a span of nothingness, of marking time and waiting, lasted ten days, at the end of which time the desolate little group of bereaved disciples were suddenly overwhelmed by a power that catapulted them out to turn the world upside down.

So, ten days after Ascension, the Christian year changes. Up to this point it has to do only with the life of Jesus, from the preparation for His birth to the day of His departure. From here on the year relates to the life of the Church.

First comes Whitsunday, the birthday of the Church, the Sunday on which the Holy Ghost came upon the Apostles and with a violent compulsion welded them into a fearless, purposeful unit that stormed out to begin the evangelization of the world that is still going on. Here again we who speak English have our own name for the festival. Others use some form of the word Pentecost, because it was on the Jewish feast of Pentecost that the earthshaking event took place.

We Anglicans call it Whitsunday, and the following week Whitsuntide. There are various ideas about why we have our own terminology. One is that we are using the Anglo-Saxon word "whit," which means "spirit," and calling the day "Spirit Sunday."

Christianity is the only religion which worships a risen Lord. While other religions believe that God has entered the world to help man at various times, Christianity is the only religion which believes that God became man, and that He is involved in a continuing ministry in human history.

—D. T. Niles

Another, less appealing but probably more accurate, is that we are saying "White Sunday," and referring to the fact that in the northern countries the candidates who were traditionally prepared for baptism during Lent were presented in white robes on this day, whereas in the milder climates these groups could be baptized at Easter. Remember that baptisms were done outdoors in streams or lakes.

Last of all the seasons is Trinity, the only one named for a doctrine rather than an event. Beginning with Trinity Sunday, this season goes on until the next Advent, a matter of twenty-two to twenty-seven weeks.

It is a pity that many of us think of Trinity as just a characterless season, put in to fill out the year after we have run out of important things to commemorate. The sadly overlooked fact is that the long Trinity season symbolizes the long life of the Church under the guidance of the Holy Spirit, until the final Advent when Christ shall come again in His glory and time shall be no more.



APRIL 16 IS NATIONAL CHRISTIAN COLLEGE SUNDAY

Men of Hobart, Trinity, and Kenyon will take part in three services at 11:00 A.M. on this day to pay tribute to the ideal of Christian Education for a free America.

ST. PAUL'S CATHEDRAL Detroit

President Hirshson of Hobart will preach at this service.

NATIONAL CATHEDRAL Washington

President Jacobs of Trinity will preach at this service.

ST. JOHN THE DIVINE New York

President Lund of Kenyon will preach at this service.

HOBART COLLEGE

GENEVA, N. Y.

TRINITY COLLEGE

HARTFORD, CONN.

KENYON COLLEGE

GAMBIER, OHIO

Planning for the Family

by Martha Moscrip

EASTER

WHEN EASTER SUNDAY is past, many Episcopal parents begin to feel a spring letdown about their Christian education responsibilities. After all, the greatest festival of the year is over, isn't it? What can one do about the remaining rather uninteresting seasons? What *are* the remaining seasons? In any case there isn't time for much Bible reading, for children and adults both want to be out of doors.

Actually the first half of the Christian year is not yet over. A joyous season and a festival of first importance is yet to come. We now enter a period of time which begins with the season of Eastertide, includes Rogation Sunday, marks Ascension Day, and culminates in the celebration of the coming of the Holy Spirit which is the birthday of the Church at Whitsuntide.

Eastertide is a good season to concentrate on the nurturing and fostering of that sense of wonder and mystery that is the innate gift of every child. Most of the time parents are lucky if they just succeed in the negative job of not smothering this gift. With the exception of the Bible, the best poetry, and one or two other works of genius, books are not much help here.

In the spring of the year, however, adults themselves are more sensitive to the wonders of God's creation and the mystery of God the Creator than at other times. It is then, perhaps, that there is the possibility of seeing with the eyes of a child, of discovering with him the first dandelion's gold, the radiance of a dewy cobweb. Adults should remember that the stirrings of spring

are good because God causes them, particularly when small grubby hands and hastening feet bring a gift of fat earthworms.

Even the city child can look for the tiny perfect blossoms on the barberry bushes that precede the red berry everyone knows. When the maples are first mantled in green, look closely to see whether you are pointing out new leaves or the lovely chartreuse blossoms that many mistake for leaves.

In eagerness to encourage the scientific attitude, wonder is often forgotten. Why is the sky blue? Why are leaves green? Are these scientific questions expressing curiosity, or do they express a deeper need and a more universal question? Sometimes it is better to answer a question with the statement, "Because God planned it that way," than with a muddled and inaccurate scientific explanation.

If the young seeker wants more about the "how" of the plan, the nearest public library can help you find good answers together. There, also, can be found some of the really sensitive nature writers.

That famous storyteller, Thornton W. Burgess, knew how to nurture the child's sense of mystery and wonder, while increasing his sense of responsibility toward God's creation. At the same time he never deviated from the essential truths. Any adult whose childhood was enriched by Peter Rabbit and Old Mother West Wind's children will find the recently published Burgess autobiography rewarding reading.

Such a plan through Eastertide will lead naturally to Rogation Sunday.

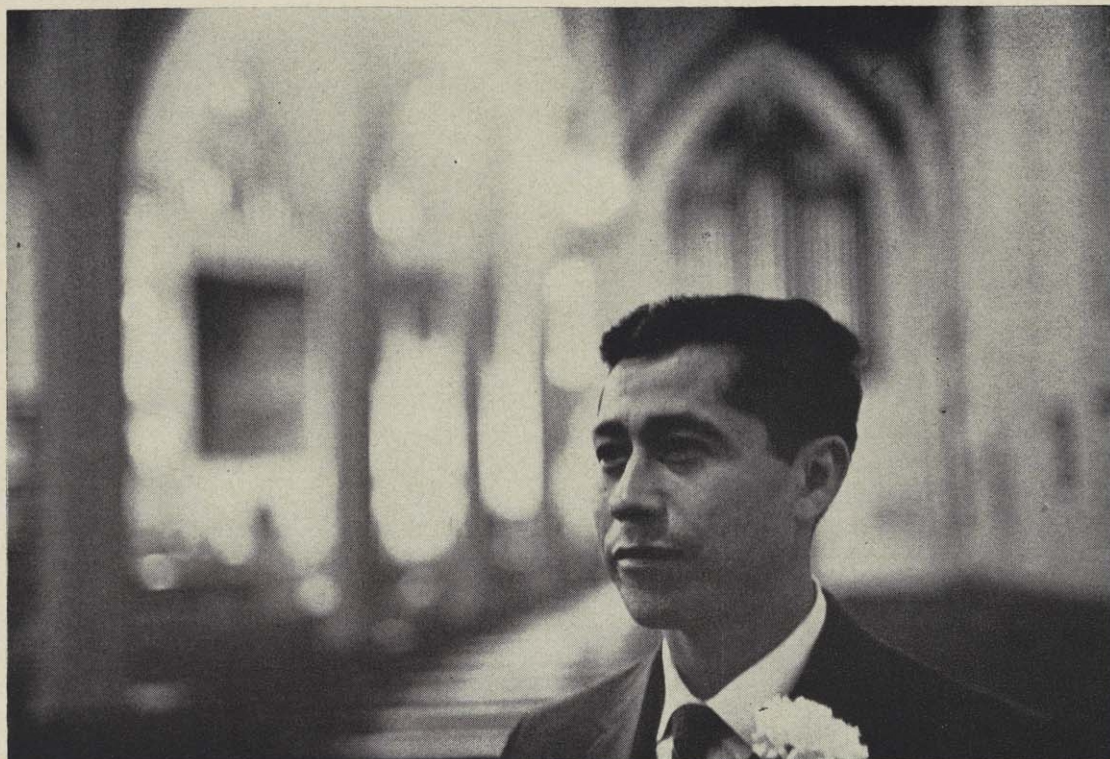
(Essentially a time set aside to ask God's blessing on the fields. Look up the English customs. They are fascinating.) Many church schools are reviving the custom of special outdoor processions and blessing of the land on this day. Families fortunate enough to have land of their own, however small, might like to walk their own boundaries, to give thanks, and to ask a blessing on whatever the plot is to produce, be it a bed of pansies for pleasure or wheat to feed the multitude.

Apartment dwellers could take a trip to explore the nearest city square or park, followed by a family service of thanksgiving at home and an opportunity for children to make a small indoor planting. Watching dried beans sprout between glass and wet blotting paper can be an unforgettable introduction to the miracle of growth.

Ascension Day occurs during the week. There are not always services arranged at a time when it is possible to take youngsters. Here is a time when grace at dinner can be expanded to include the Collect for the day, and a reading or telling of the story of the Ascension. This is also a good time to check on whether youngsters are familiar with the events that took place between the Resurrection and the Ascension. Many church school teachers have found children ignorant of these events. They would provide good Bible reading during Eastertide.

Finally comes the great birthday festival of Pentecost, or Whitsunday. In England this festival traditionally takes precedence over all others. Episcopalians, too, are beginning to realize the importance of special celebrations to mark the birthday of the Church and the coming of the Holy Spirit to the Apostles.

Many parishes now have special Whitsunday customs. At the family service a large birthday cake in the shape of a fish (symbol of the first Christian) is carried up the aisle and blessed. After the service the congregation assembles in the parish hall, the candle is lit, the Doxology is sung, and everyone shares a nibble of cake. If your parish does not follow this custom, it can easily be transferred to the home as a fitting close to Whitsunday dinner. So ends the first half of the Christian year. ◀



The Happiness of Luis Flores

by Elizabeth Valero

FROM THE TALLEST PEAK of the Peruvian Andes to the doorstep of New York's Episcopal Church of the Incarnation at Madison Avenue and Thirty-fifth Street is a distance of 3,750 miles. It took Luis Flores ten years to make the trip, but he isn't in the least sorry.

To see him in his spruce blue suit with a white carnation in his buttonhole, greeting newcomers and inviting them to sign the guest book, one might think he had been born and raised in the parish.

Actually he has been there only a few years, and in that

short time he has already started something of a small migration of his fellow Peruvians to the Church.

"Ever since I was a small boy, I dreamed of coming to New York," Luis explained while seated at a plastic-topped table in a Lexington Avenue coffee shop, eating blueberry pie and drinking coffee.

"I was a poor boy. I knew I had no future in my country. It is very hard for the son of a humble family to advance and get a good education in Peru. I was determined to come to the United States. I read every book and

magazine and pamphlet I could find about the United States, and everything I read convinced me I was right. But I didn't have money, not even enough to pay my passage."

Luis decided the only way for him to come to the United States was to join the merchant marine and work his way to New York.

"So I joined as soon as I finished high school," he said. Luis did a lot of sailing during his years in the merchant marine, but it was all to other South American ports.

"For ten years I was in the merchant marine, but we never came near the United States. I was about to give up, leave the merchant marine, go back to Lima, and resign myself. Only this time it would be worse. For it would be poverty without a dream. Then, when I had given up hope, I went to sea for the last time, and learned that the ship I was sailing on was headed for New York.

"I just couldn't believe it. When I stood on the deck of that ship and saw the New York skyline at last, I thought I must still be dreaming. Then I put my foot on the ground. The United States! You can't understand. You were born here. Maybe it doesn't mean so much to you."

Luis was determined not to sail out of New York harbor.

"I didn't want to wait ten more years," Luis said, "I got myself a room, and then I decided I should have a church. I began to look for one."

Since Luis knew almost no English, and had no friends to advise him, he began his search for a church by walking around the streets of New York and going inside those he found attractive.

One day, as he walked the streets looking for a church, Luis stopped at the Church of the Incarnation on Madison Avenue.

"I went in, and I liked the church. It was old and simple, and very beautiful. There was a man inside, sweeping the floors and dusting the pews. I told him about looking for a church. 'This is a nice church, friendly people, a good rector, why don't you come here?' he asked me. So I went, and I have been every Sunday ever since."

After Luis, baptized a Roman Catholic, had been going to the Church of the Incarnation a few weeks, he began to feel like an Episcopalian. "I soon began to love this church. I wanted to do something for the church where I felt so happy. But what could I do? I was poor. I couldn't speak much English. I didn't see how to help.

"So imagine my happiness when, one day, the head usher asked if I would like to be an usher. I'll never for-

get the first day I ushered. I was so proud. At last there was something I could do for the church."

After Luis had been an usher several months, he went to Dr. Bell, the rector, and explained that he wanted to be confirmed.

"I started going to confirmation classes right after Christmas, and just before Easter I was confirmed. That was the most wonderful day of my life. I was more excited than if I were going to be married. I invited my boss, Mr. Norman Freeman. Mr. Freeman is Jewish, but I told him if he didn't come I was going to quit. He said that wouldn't be necessary, he would be delighted to come. He did, and Mrs. Freeman came too."

So, in the presence of his Catholic and Jewish friends, and somewhat to the astonishment of the parishioners of the Church of the Incarnation—who had not known the faithful churchgoer and usher was not an Episcopalian—Luis Flores was confirmed.

"You cannot imagine my happiness," Luis said. "I didn't have any party after the confirmation the way we do in Lima. I didn't need one. It was so good to feel that I belong. I expect to be a member of the Church of the Incarnation the rest of my life, and I think I must be the happiest Episcopalian in the Church."

Luis' joy in his new church was so evident that his friends began asking what had happened to him.

"I would tell them," he said.

"Angela Rodriguez, a friend of my family, had three little boys. One Sunday Angela and her sons came to the church with me. Angela liked it and said the boys could come back."

About this time Dr. Bell told Luis he needed some boys to serve as acolytes, so Juan, who's ten years old, decided to try it.

"He thought it was magnificent. Thrilling," Luis said. "So he brought his older brother, Cesar, and he became an acolyte, too. Then they brought their little brother to church."

Luis wrote his mother in Lima often, giving glowing descriptions of his life in New York and his new church. So she didn't object at all when her son, Eduardo, decided to join Luis.

"It was no trouble to convince him," Luis says. "I just brought him to church, and he liked it so much he wanted to keep on coming. So he will be an Episcopalian. I have some other friends, Yugoslavs, who come with me sometimes. They like it too."



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FACING THE CHALLENGE—To carry forward the ever-growing work of the Church in the anxiety-filled year of 1961, the National Council of the Episcopal Church has adopted a current program which is expected to cost \$9,609,819. Based on income from dioceses and missionary districts, as well as from the United Thank Offering and trust funds, the annual program represents an increase of \$670,820 over last year's. The largest portion, approximately \$3,574,174, will go to overseas missionary districts where millions of people look to U.S. Episcopalians for food, shelter, medical care, and education. The second largest, \$2,225,350, will go to the Home Department, which administers work in domestic missionary districts. Other allocations were made in such areas as Christian Education, \$502,446; World Relief and Inter-church Aid, \$373,522; Christian Social Relations, \$227,650; and Research and Field Study, \$91,693. The total National Council program for 1961 will also serve four Church-related colleges in the South, the training of ministers for the deaf, and educational films.

NATIONAL COUNCIL ATTACKS BIAS—Recording its feelings in unmistakable terms, the National Council of the Episcopal Church passed a resolution at its annual meeting in Greenwich, Conn., declaring it "sinful" to set people of different races apart through restrictive clauses and political pressure in housing. The Council urged President John F. Kennedy to issue an executive order making housing in the U.S. equally available to all Americans regardless of race, color, or creed. The Church leaders unanimously adopted five "guiding principles" to clarify the Church's position on race. Following the first which called prejudice sinful, the other principles stated:

- ▶ That fellowship of man of all races in the Episcopal Church is valid and secure;
- ▶ That high standards must be maintained for all persons in every area of the Church's work, as to buildings, equipment, maintenance, personnel, and general policy;
- ▶ That free access to all institutions is "our ultimate goal for all our work";
- ▶ That, besides ensuring full participation in worship everywhere to members of all races, the Church "should also stand for fair and full access to education, housing, social and health services, and for full equal employment opportunities, without compromise, self-consciousness, or apology."

SCHOOL BATTLE LOOMS—President John F. Kennedy is under sharp attack from leaders of the Roman Catholic Church in the U.S. The issue: an administration bill now in Congress for \$2,298,000,000 in federal grants for elementary and secondary schools which does not include sectarian or private schools. At a recent meeting in Washington, D.C., all five of the U.S. cardinals, along with ten archbishops and bishops, drafted a "Roman Catholic Position" on the school-aid dispute calling for a vigorous fight against President Kennedy. The hierarchy was sitting as the administrative board of the National Catholic Welfare Conference, which normally meets during Easter Week. The meeting had been moved up in order to give the

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bishops time to plan their attack before the measure had gotten too far along in the halls of Congress. At the end of the meeting a four-point statement outlining their opposition had been agreed upon. It was perhaps summed up by a statement from Francis Cardinal Spellman of New York: "It is unthinkable that any American child be denied the federal funds allotted to other children which are necessary for his mental development because his parents choose for him a God-centered education." Protestant reaction was immediate. Dr. C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State, called the hierarchy's statement a "declaration of war on President Kennedy and a blatant threat to the Congress." Comment came just as quickly from the White House. During his news conference the same day as the hierarchy's statement, President Kennedy said, "There isn't any room for debate on that subject. It is prohibited by the Constitution and the Supreme Court has made that very clear. Therefore, there would be no possibility of our recommending it."



NIGHT FIRE—Flames soaring in the foggy sky in the early morning marked the end of seventy-year-old Christ Episcopal Church in Alameda, California. The fire started in the sacristy next to the altar. It was first noticed by a passer-by who turned in the alarm, and then notified the rector, the Rev. Wilfred Hodgkin. He and the church's curate, the Rev. John Schively, responded immediately, but were unable to do anything to hold off the spread of the flames. Plans are already under way by the rector, wardens, and vestry for the rebuilding of the church on the same site.

SOUP, SOAP, AND RELIGION—Christianity must compete with high-pressure advertising on radio and television if it is to reach the minds of modern men, said Sen. Vance Hartke of Indiana at the annual convention of National Religious Broadcasters in Washington, D.C., last month. "Americans today are bombarded with masterpieces of psychology, drama, and craftsmanship, just in the interest of selling a can of soup or a bar of soap. A forty-voice chorus sings the slogan while steam rises slowly and tantalizingly from the plate a master chef has prepared. It gets the message across—to sell a can of soup." He pointed out that the cost of one minute of such a program is usually greater than the year's budget for many religious program directors. The senator suggested that church leaders sponsor more programs that stimulate the intellect, and that they develop their techniques along with their competition. "When Christ taught," the senator remarked, "didn't He use the technique of His day to perfection?"

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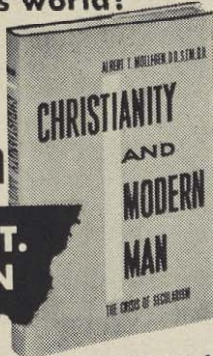
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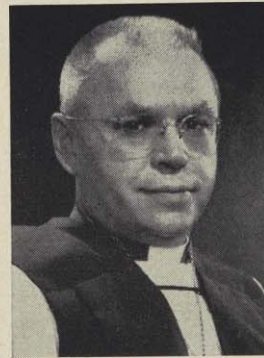
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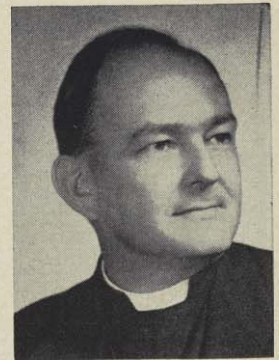
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Joseph Gillespie Armstrong



Edwin Burton Thayer



Gray Temple

CHANGES IN THE EPISCOPATE—Three new bishops

have been added to the Episcopate of the Protestant Episcopal Church and three bishops have been elevated to new positions since late last year. Of the six, four have been elected diocesan bishops, one a coadjutor, and one a suffragan. In chronological order of consecration or election, here are the bishops and their new areas of service.

● THE RT. REV. JOSEPH GILLESPIE ARMSTRONG was elected coadjutor of Pennsylvania on November 7, 1960. Serving before as suffragan of the diocese, he was consecrated a bishop in 1949. Before entering the episcopate, he served as rector of St. Mary's Church, Ardmore, Pennsylvania, and before that as rector of Christ Church, Georgetown, Washington, D.C., and Severn Parish, Waterbury, Maryland. Bishop Armstrong served in both the U.S. Army and the Marine Corps before entering General Theological Seminary. He was born in 1901.

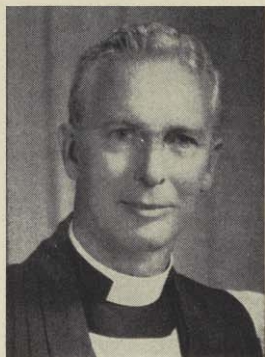
● THE RT. REV. EDWIN BURTON THAYER was consecrated a bishop on November 30, 1960, to serve as suffragan of Colorado. A graduate of Seabury-Western Theological Seminary, Bishop Thayer served as vicar of St. Ann's at Woodstock, Illinois, and St. Mary's at Crystal Lake, Illinois, and rector of Christ Church in Burlington, Iowa. After service as a U.S. Army chaplain he was rector of St. Luke's, Fort Collins, Colorado, and rector of the Church of the Ascension in Denver, Colorado. He was born in 1905.

● THE RT. REV. GRAY TEMPLE was consecrated on January 11, 1961, as the eleventh bishop of South Carolina. Born in 1913 in Lewiston, Maine, he is the son of a clergyman. After graduating from Virginia Theological Seminary he served as rector of Truro Church, Fairfax, Virginia; St. John's at Battleboro, North Carolina; Church of the Good Shepherd at Rocky Mount, North Carolina; St. Peter's at Charlotte, North Carolina; and Trinity Church in Columbia, South Carolina.

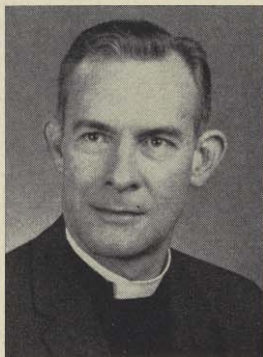
● THE RT. REV. ROBERT F. GIBSON, JR. succeeded the Rt. Rev. Frederick D. Goodwin of Virginia on January 25, 1961. Serving until then as coadjutor, and before that as suffragan of the diocese, Bishop Gibson was consecrated in 1949. He was born in Williamsport, Pennsylvania, in 1906, and was in business before entering the Episcopal ministry. For six years after his graduation from the Virginia Theological Seminary, he remained as an associate professor of Church history. In 1946, he went to Mexico as a missionary.

● THE RT. REV. HARVEY DEAN BUTTERFIELD was consecrated on February 8, 1961, as the sixth bishop of Vermont. Born in North Troy, Vermont, in 1908, Bishop Butterfield is a graduate of General Theological Seminary. He has served as rector of Church of the Good Shepherd, Rosemont, Pennsylvania; St. Luke's, Germantown, Pennsylvania; Trinity Church, Rutland, Vermont; and St. Paul's, Burlington, Vermont.

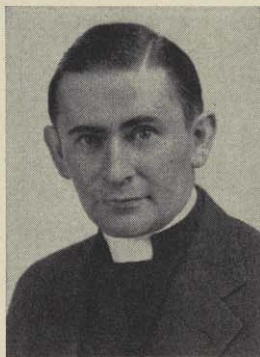
● THE RT. REV. ALLEN W. BROWN was enthroned as fifth bishop of Albany on February 22, 1961. He was consecrated a bishop in 1959



Robert F. Gibson, Jr.



Harvey Dean Butterfield



Allen W. Brown

and served as suffragan before his recent elevation. He was dean of All Saint's Cathedral in Albany for the six years prior to his election to the episcopate. Born in La Fargeville, New York, in 1908, he attended Philadelphia Divinity School. He has been the rector of St. John's Church, Richfield Springs, New York; St. Mark's, Malone, New York; and Christ Church in Hudson, New York.

MORE THAN MISSILES—A spiritual sense of purpose is more important than all the new weapons in the nation's arsenals, Gen. George H. Decker, U.S. Army Chief of Staff, told the annual Army Chaplains Conference. The general, in private life an active Episcopal layman, urged the chaplains to create a new awareness among servicemen of their national heritage. He repeated President Theodore Roosevelt's warning: "If we seek swollen, slothful ease, if we shrink from hard contests . . . then the bolder and stronger peoples will pass us by and win for themselves the domination of the world."

COLLECTION PLATES '60—Members of the Protestant Episcopal Church in the U.S.A. gave \$7,854,042 to the national and worldwide work of the Church last year. This was \$70,085 more than we had pledged, but \$197,425 less than the sum projected by the thirty-two members of the Church's National Council as necessary to carry out our worldwide Christian responsibilities. ● The six highest contributions came from the large urban dioceses of New York, \$494,117; Pennsylvania, \$386,289; Massachusetts, \$348,155; Connecticut, \$304,174; Michigan, \$265,716; and Los Angeles, \$261,416. Although New York led all others in funds raised, it fell below its estimated share of \$623,028. Nine other jurisdictions fell below their estimated shares. They were Vermont, Western Massachusetts, Albany, Long Island, Cuba, Western New York, Lexington, Montana, and Honolulu. Three dioceses pledged less than their share but by the end of the year had restored their gifts to the original sum estimated as their part of the Church's needs. These dioceses were Connecticut, \$304,174; Pennsylvania, \$386,289; and Pittsburgh, \$114,676. ● Twenty of the Church's dioceses and missionary districts gave more than their share. They were Massachusetts, New Jersey, Panama Canal Zone, Virgin Islands, Delaware, Erie, Harrisburg, Virginia, Alabama, Tennessee, Eau Claire, Fond du Lac, Milwaukee, Ohio, Southern Ohio, North Dakota, South Dakota, Western Kansas, Texas, and the American Convocation in Europe. Chief among these were Southern Ohio, which gave \$55,601 over its share of \$135,694; and Ohio, which gave \$37,549 over its share of \$198,451. All others met their commitments exactly.

continued on next page

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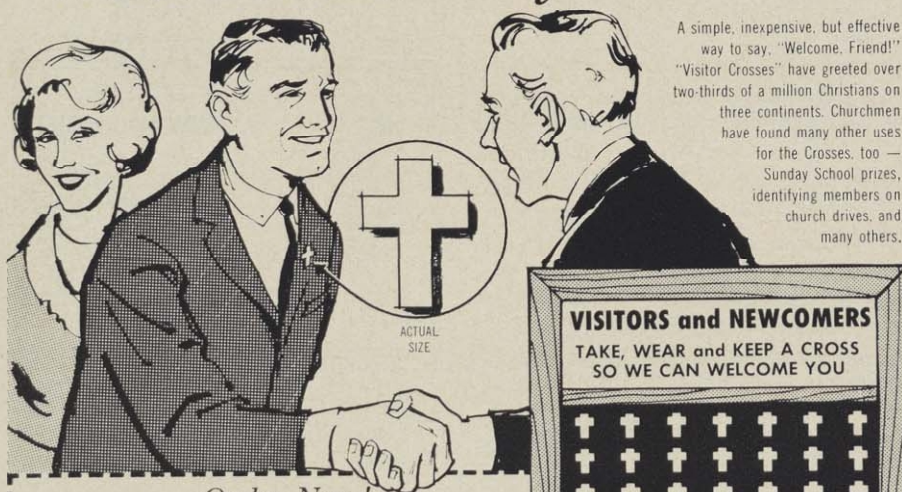
Berkeley Divinity School, New Haven, Connecticut; Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pennsylvania; Episcopal Theological School, Cambridge, Massachusetts; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisconsin; School of Theology of the University of the South, Sewanee, Tennessee; Seabury-Western Theological Seminary, Evanston, Illinois; Virginia Theological Seminary, Alexandria, Virginia.

continued

FOR CONTROL OF BIRTHS—

The National Council of Churches overwhelmingly approved the use of artificial birth control methods for responsible family planning at a recent meeting of its General Board in Syracuse, N.Y. Marking the first time a collective Protestant stand has been taken on this controversial issue, the statement declared: "Legislation or institutional practices which impair the exercise of moral and professional responsibilities by family-serving professions should be opposed." The document pointed out that "most of the Protestant churches hold contraception and periodic continence to be morally right when the motives are right." They believe that couples are free to use the gifts of science for conscientious family limitation, provided the means are mutually acceptable, noninjurious to health, and appropriate to the degree of effectiveness required." The general Protestant conviction, it said, is that motives, rather than method, form the primary issues, provided that the methods are limited to the prevention of conception. Of the thirty-three church bodies with more than 39 million members that make up the National Council of Churches, a number have already declared themselves in favor of birth control. The Episcopal Church is one of these. An example of the Episcopal position may be found in the Church's canon about Holy Matrimony, where the reasons for marriage are stated as being "for the purpose of mutual fellowship, encouragement and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society."

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ERY—The first letter "posted" at the new North Canaan, Conn., post office was addressed to God. At the dedication ceremony, the Rev. Francis A. Hale of St. Joseph's Roman Catholic Church gave the invocation in the form of a letter: "Dear God, We, your devoted children in Canaan lands of your vineyard, would send up this letter of prayer as the first letter from our stately new post office. You are ever and always in loving unending com-

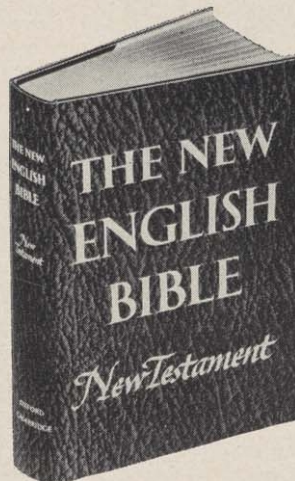
munication with us. And we pray that, passing through this beautiful building, our communications with our fellow men will bear something of that same love that unites you with us. Very truly yours, The people of North Canaan. Amen."

THE EIGHTH CRUSADE?—In the eleventh, twelfth, and thirteenth centuries it was not unusual for young men to leave their homes and fight in a foreign land under the banner of Christ. Seven crusades were fought in medieval times. There are signs that Christians are forming for what might be called the eighth crusade, again in foreign lands; still under the banner of Christ, but this time without bloodshed. ● In the United States, the Kennedy administration has set up a "peace corps" that will send young Americans to underdeveloped lands, another instance wherein federal authorities have followed the trail blazed decades ago by dedicated Christians. ● In West Germany, the Working Fellowship of Evangelical Churches has organized a "Bread for the World" campaign and has offered to recruit, train, and send out lay fraternal workers to serve young Christian churches in Asia and Africa. In a letter to Asian and African church leaders, the Fellowship explained that "many young Christians . . . have been asking us whether they might not serve in your church. These young people are not missionaries in the usual sense of the word; they are experts in diverse occupations: technicians, physicians, farmers, teachers, university instructors, craftsmen, and businessmen." ● The American Friends Service Committee, a Quaker organization, announced new program for young people to acquire on-the-job training in service work abroad. Called the Voluntary International Service Assignment, the program aims to attract recent college graduates or persons with equivalent background. Two such groups are already in training. One is headed for Tanganyika to improve agricultural conditions, and the other is bound for southern India to work and teach. ● In Brazil's raw new capital, Brasilia, ground will soon be broken for an institute to train Protes-

continued on next page

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By C. S. Mann

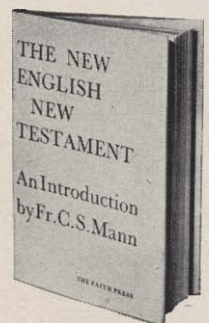
Note: Available in June

This introduction to the New English New Testament is being published simultaneously in England and America (Morehouse-Barlow Co.). The author, Dr. Christopher Stephen Mann is a noted Old Testament scholar and a member of the British Society for Old Testament study.

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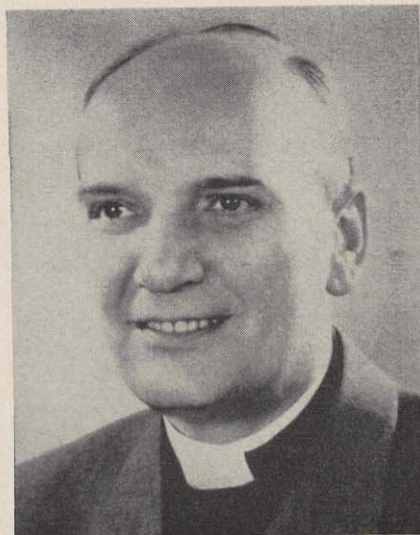
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tant laymen from all parts of South America. Built with funds provided by the women of the Presbyterian Church U.S. (Southern) and the United Presbyterian Church U.S.A., the school will provide social, economic, and religious education. ● In Wooster, Ohio, a Roman Catholic family have given up a comfortable home, financial security, and familiar surroundings to go to New Guinea where, without pay, they will teach and oversee the construction of a convent, church, school, and sawmill. William O'Loughlin, his wife Ruth, and their three sons are not worried. As he said, "Certainly there are times in a life when one kind of action is more opportune, and we just felt that now was the time for us to do something for God."

MR. SECRETARY

—A key post in the administrative work of the Episcopal Church will change hands on June 1. The Rev. Canon Charles M. Guilbert (see photograph), currently serving in the Diocese of California, will succeed the Rev. Canon C. Rankin Barnes as secretary of the Church's National Council. Elected by the Council upon the nomination of the Presiding Bishop, Canon Guilbert will move to New York from Berkeley where he is now rector of St. Clement's and an honorary canon of Grace Cathedral in San Francisco. He is now completing a three-year term as Eighth Province representative on the National Council, during which



Canon Charles M. Guilbert.

time he was chairman of the Council's General Division of Laymen's Work and a member of the Department of Promotion. A lifelong westerner, Canon Guilbert served various churches in Oregon before going to California in 1949. The retirement of Canon Barnes will remove a familiar and much loved personality from official Church life. He has served the Council for fourteen years. His resignation also applies to the House of Deputies of the Church's General Convention, where he served as secretary. He will be succeeded in that post by the Rev. Canon Samuel N. Baxter, Jr., who has been first assistant secretary since 1955. Canon Baxter has been rector of the Church of the Good Shepherd at Austin, Texas, since 1954.

MISSIONARY DEPARTURES—After furloughs in the United States, the following missionaries have left for their duties abroad:

The Rt. Rev. David E. Richards, S.T.D., Bishop of the Missionary District of Central America, returning to his post in San José, Costa Rica.

Mr. and Mrs. Edward J. Englerth with their young daughter, returning to their work at Cuttington College in Suacoco, Liberia.

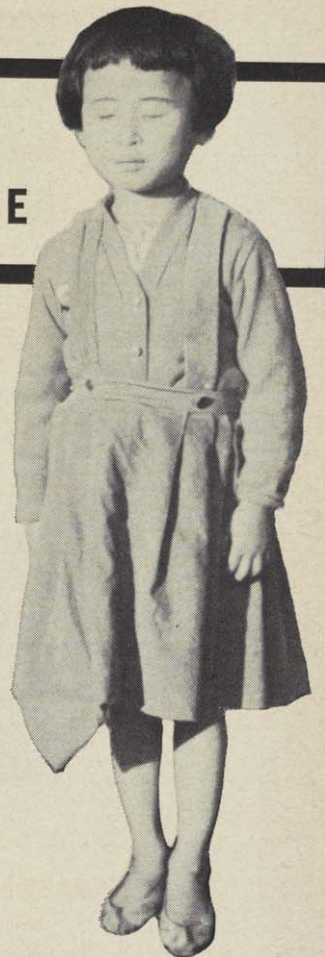
Mrs. Sara L. Merry, joining the Cuttington College staff in Liberia after having spent her first term in the field at the House of Bethany in Robertsport, Liberia.

John H. Gay, Ph.D., with Mrs. Gay and their young son and daughter, is returning to Cuttington College, where Dr. Gay is a member of the faculty.

The Rev. T. Hall Patrick has flown to Mexico to begin a new missionary assignment, after doing graduate work toward his doctorate at the University of Chicago. He formerly served at the Episcopal Theological Seminary in Haiti.

Under a unique arrangement reported in THE EPISCOPALIAN, November 1960, plans have been completed for the exchange of parishes for a year, starting late next October, between the Rev. David R. Covell, Jr., of St. Thomas' Church at Trenton, Mich., and the Rev. B. H. Peter Hawkins of St. Thomas the Apostle Church, Boston Road, London.

YUNG SUNI- SORCERER'S APPRENTICE



Yung Suni is a blind Korean girl whose mother died when she was only seven. Since blind children are not only considered a "drain" on a family's meagre food supply, but are also thought to have "second sight," her father took her to a sorcerer. He sold Yung Suni to this magician for 12,000 Hwan, (\$11.00 U. S.), to use her in fortune-telling.

She was so badly abused she ran away and was found stumbling blindly in a Chongju street. A kindly person took her by the hand and brought her to a CCF Home a few months ago and asked for help for the youngster. We crowded her in to the Home but she needs a sponsor to help her be properly clothed, fed and taught.

Indeed there are thousands of Yung Sunis in Korea and 42 other countries where CCF assists little friendless youngsters who are the innocent victims of blindness, hunger, disease and neglect. Each one of them needs a friend who will extend a hand of kindness and help. Like Yung Suni, who is a sweet and affectionate child, they can be "adopted." The cost of an "adoption" to the contributor is the same in all countries listed below—\$10.00 a month.

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Young Michael O'Malley, played by Philip Needs, waits for God to strike him dead as he attends services at a synagogue with a little Jewish girl, his "blood brother."

Of Mice and Children

by Malcolm Boyd

A HARD THING for adults to remember is that they should strive always to retain childlike qualities of character and perception, while resisting every temptation to be childish.

Hand in Hand, a tender, firmly realistic movie about two children, is intensely childlike and very seldom childish. It is a film which can be highly recommended for the whole family—but there must first be family preparation for it.

You see, this film concerns religious prejudice. It also concerns the love of God.

Rachel (played by Loretta Parry) is a young Jewish girl whose closest friend, Michael (portrayed by Philip Needs), is a young boy who is Roman Catholic. The discovery of prejudice, like a black nightmare suddenly holding sleep in its grip, shakes and nearly overwhelms their friendship.

The scene where young Michael

angrily accuses Rachel of having killed Christ cannot easily be forgotten. She insists that she has not done so; indeed, she says that she does not even know Him.

The two youngsters decide to prove whether God is going to punish them if they continue to be friends after discovering their religious difference. Each agrees to attend divine worship with the other in an effort to ascertain God's attitude toward them.

At the synagogue, Michael is terrified as the Jewish service unfolds. He is granted peace only when a rabbi kindly and thoughtfully hands him a prayer book containing a line from a psalm telling man not to fear, for God is merciful and living. The camera's revealing of the synagogue service, as it appears to a frightened young boy who does not understand, is terrifying and compassionate.

When Rachel accompanies young

Michael the next day to Mass, the music of the service, combined with the ceremonial before the altar and the sound of the Sanctus bells, causes her to become terribly frightened. But then she whispers to Michael that it's all right; she knows that the Lady (whose statue is not far from where they are kneeling) likes her.

There is a close scrape with tragedy when the youngsters go on the river and, caught up in their delight, capsize their raft just in sight of the rapids. But the ending is happy in a somewhat mysterious, pensive and satisfying way. Too, a rabbi (Derek Sydney) and a priest (John Gregson) are brought together because of the children in a profound and moving realization of the love of God.

One of the film's gentlest scenes depicts the two children as they give proper burial to a pet mouse. He is a Jewish mouse, says Rachel. No, asserts

Michael, he is a Roman Catholic mouse. Rachel dutifully cooperates with Michael as he gives the mouse a proper 'burial' according to his faith. Then, when Michael has gone, Rachael kneels down by the simple grave, says a Jewish prayer, and exclaims: "You're a Jewish mouse!"

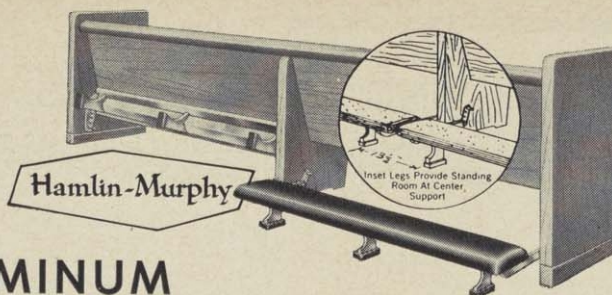
Such a film could be savagely wrong by just the wrong balance of a few minor facets of it. The balance, however, is good. If the movie is occasionally contrived and the young players stagey, the fault does not last long. The Helen Winston production, directed by Sidney Harmon, is not only charming; it has something very important to say. Children will enjoy it, but parents—most especially those who consciously or unconsciously educate their children to hold religious or racial prejudices—need badly to see the film.

All of us too easily forget the love of God. *Hand in Hand* is a touching and gently stern reminder.

THE OTHER DAY there was a notice in the press that President and Mrs. Kennedy had seen in Washington a highly praised movie from India. It is *The World of Apu*. Satyajit Ray has given us a trilogy of memorable films from his native India—*Pather Panchali*, *Aparajito*, and *The World of Apu*.

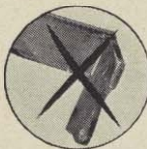
In this last of the three, a young Indian student suddenly and sharply awakens to life when he marries, only to be plunged into a lasting and black despair when his bride dies in childbirth. She has left a son, but Apu rejects him, going away and working as a laborer. He has destroyed the manuscript of the book which had at one time represented the meaning of his life. Years pass and Apu returns to find his son, an unruly, wild boy who feels unloved and yearns in his heart for his father.

A strong redemptive element enters into the film when the boy and the father accept each other, just at the moment when final rejection is imminent. This represents healing of old wounds and the beginning, for each of them, of a new life.



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THE LEAST that can be said about Eleanor Roosevelt is that she is one of the world's great human beings. Her latest book is rarely startling, but always rich in its philosophy of life. The wealth of human-interest information contained in *You Learn by Living* gives the reader a deeper insight into the events—and the personal attitudes—that have shaped her into the superb person she is.

Much of Eleanor Roosevelt's greatness comes from her discovery or re-discovery of the abiding and valid platitudes. Quite simply, she respects and likes the human race, and believes that in spite of everything it has a built-in dignity and importance. And she will not yield to any easy fatalism.

"In the long run," she insists, "we shape our lives and we shape ourselves." Like Thoreau, she is passionate about the need to be truly alive, to meet life not as a chore but as an adventure.

Mrs. Roosevelt has a quiet but excellent sense of humor, and the book contains its delightful moments of a lighter sort. Particularly memorable is her description of a luncheon with President Coolidge, in which he proved himself even more taciturn than the legends would make him out to be.

You Learn by Living, (211 pp. New York, Harper & Brothers. \$3.95) reveals a sturdy confidence that will power and determination can work miracles. The greatest enemy is fear, she asserts, and argues that it can be conquered only by staring it down. With each fear that is vanquished, there is new strength for meeting the next one.

Like Thoreau, Mrs. Roosevelt is concerned with time and the use we make of it. Thoreau said, "Time is the stream



The serenity and strength of Eleanor Roosevelt grow steadily more marked in her life.

I go a-fishing in." She says, "We have all the time there is." But she has specific rules for utilizing time—inner calm, concentration, routine. It gradually becomes clear how she has been able to do so much in one life. Her personality seems all of one piece, not torn into warring fragments.

She does not advocate, however, that one simply keep busy—there must be a sense of direction: "You not only want to know how to use your time, but that you have some use for it."

In her discussion of a mature person, Mrs. Roosevelt speaks like an ancient Greek. She puts self-knowledge first. This includes accepting one's own limitations and the ability to take criticism. She believes that maturity means constant growth and adjustment. "Readjustment is a kind of private revolution," she remarks epigrammatically, and goes on to suggest that even death becomes less frightening as one grows older: "It seems to

me that when people grow old, death gradually becomes part of the natural scheme of life."

One of man's greatest needs is to be needed, Mrs. Roosevelt states, but she adds that if anyone feels unneeded it is because he has shut his eyes to the desperate needs of mankind, and surrendered instead to maudlin self-pity.

Mrs. Roosevelt—a fellow Episcopalian—admits that she is fundamentally an optimist. "Affirmation rather than negation" is her slogan. Her book does not plumb agonized depths. She is no Augustine, no Pascal, or Kierkegaard. Her religion seems to be the plain belief in a loving God, a trust in Him, and a sense of obligation to practice love in daily life and responsibilities. It is as though this basic faith has been a natural thing for her, and she has gradually learned through her long life to obey the commandment, "Love thy neighbor as thyself."

The dark and tragic dimensions of Christianity find little expression in her book, but one will seldom find a book—or a life—more consonant with the conviction that God is, quite simply and literally, love.

—CHAD WALSH

Scientists in a Corner

SCIENCE PONDS RELIGION, edited by Harlow Shapley.

For a number of years now, groups of scientists, laymen, and assorted clergy have been assembling each summer on one of the Isles of Shoals off the coast of Maine for week-long conferences on religion in a scientific age. These Star Island conferences have produced a growing body of papers on religion written by well-known scientists representing a variety of scientific disciplines.

The eminent astronomer, Harlow Shapley, himself a participant in several of the Star Island conferences, has selected eighteen of these contributions for publication in a book entitled *Science Ponders Religion*. As the preface states, there is no particular significance in the order of the chapters in the book. Each one is largely independent of all the others. The unity comes from the fact that each is by a scientist so that, taken together, they

constitute a fairly representative view of the way religion looks to a majority of practicing scientists.

The most striking thing about the book (320 pp. New York, Appleton-Century-Crofts, \$5.00) is the uniform failure of these essays to come out with anything substantial in the way of religious knowledge. The authors are sincere, and their participation in the Star Island conferences indicates a real desire to recover some access to religious truth. Yet the only result of such searching inquiry by top flight scientific minds is at best a vague and formless religiosity.

Most Episcopalians reading this book will feel that it is a great pity that so much effort should have been expended for so little achieved. A recurring theme throughout the book is the emphatic rejection of dogmatism as contrary to the spirit of science. Yet one author after another, apparently unconscious of the contradiction involved, follows such a rejection of dogmatism with an emphatic and unconditional assertion of a new set of dogmas to which any religion acceptable to them must conform.

These new dogmas which govern and imprison the thinking of the majority of these authors are that God cannot be living and personal, the supernatural and transcendent must be rejected as illusory, there is no such thing as resurrection and eternal life, and that nothing is to be believed unless it can be tested and validated by methods comparable to those of the natural sciences. The Christian reader will recognize these assertions as the primary barrier in the way of any meaningful communication of Christian truth.

There are a few exceptions to this general character of the book. The essay by Barbour is an explicit attempt to make Christianity accessible to the scientific mind, and the ones by Kemble and Sabine strive to escape from the dogmatic prison in which most of the others are firmly trapped.

The real high point of the book for this reviewer is, however, the essay by Dobzhansky. Although not explicitly religious, it is written with a depth of understanding and a loftiness of vision

continued on next page

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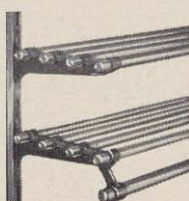
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which are the marks of true humility, and which lift it above the argumentative petulance, the scientific arrogance, and the religious naïveté which characterize the majority of these essays.

—WILLIAM G. POLLARD

Hard Look at Episcopalians

THE CHURCH ON THE URBAN FRONTIER by
G. Paul Musselman.

For seven years Mr. Musselman was director of a research project involving thirty urban-industrial Episcopal parishes. The aim of the project was to "forge out reproducible techniques whereby Christianity could be made more meaningful to people in our modern urban-industrial civilization." The aim of his book is to report to the Church some of the results and some of his "hunches." The publishers call it "provocative" and "controversial"; it certainly is.

Concerned that there are "100 million unchurched Americans," the majority rapidly being compressed into gigantic "strip cities," Mr. Musselman raises very appropriate questions, and suggests some answers. For example:

Is the parish obsolete (see THE EPISCOPALIAN, November 1960) for the job at hand? Parish architecture rejects, instead of attracting; parish machinery is outmoded and promotes preoccupation with the in-group; parish thinking prevents a fluid diocesan strategy; and the parish vestry is the "forgotten man" of an institution better designed for rural than urban living.

Why are clergy so ill-prepared by

seminaries for the urban ministry? Perhaps because "the church canons which regulate the training of our clergy are Victorian in origin, post-Civil War in structure, and pre-World War I in their outlook on the nature and problems of our culture."

Why is the Episcopal Church so casual about evangelism, while "the denominations are tooling up for their share of the 'population explosion'?" Because we ask people to accept an institution, rather than Christ; our evangelistic materials and techniques are aimed primarily at white Anglo-Saxons ("We . . . are forever taking out hunting licenses to shoot hens in our own backyard."); and we haven't used the motivational research tools of the hidden persuaders to find the approach people respond to.

Some of his hunches are keen: that we might have an outbreak of anticlericalism in America; that we need supra-parochial and supra-diocesan urban authorities, like interstate turnpike authorities, to minister to emerging strip cities; that for meeting people we need neutral ground, uncluttered with ecclesiastical paraphernalia.

Missing, however, is a visible theological position; and without this it is impossible to assess the full meaning of his criticisms and suggestions.

For example: is his thesis true, that many parishes are paralyzed by poor techniques in the face of economic and social change; or is the basic paralysis theological vagueness? He admits at one point that "underlying messy methods is often a messy theology"; but he doesn't suggest an unmessy theology.

Again, how do we evaluate the many interesting techniques he suggests as possibly being "reproducible"? Techniques have theological meaning and effect; they can't be used just because they are statistically successful.

Again, why be disturbed about our evangelism just because statistics show a declining position in a buyers' market? Favorable statistics might indicate, not more successful evangelism, but a more successful seduction of the church by the culture. We need a theological position to determine the difference.

It's the old problem of asking pri-

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marily sociological questions of what is primarily a theological entity. The answers are never complete or satisfying.

It's also the problem of research in a world of spirit, in which perhaps the most significant movements of grace are quite hidden from analysis; in which, indeed, the analysis itself, by destroying the hiddenness, and attempting to show the hand of God, might destroy the very movements which it desires to understand.

This is an extremely valuable book (136 pp. Greenwich, Seabury Press. \$3.25); and it deserves a companion volume treating the unanswered questions.

—JOHN J. HARMON

Teaching Tool

MARTHA, MARTHA by Patricia McGerr.

Much of the value of Biblical novels lies in the re-creation of the mores of the times, since there are few facts available about individual characters. In this imaginative story (276 pp. New York, P. J. Kenedy. \$3.95) Martha of Bethany is depicted as the eldest daughter in a motherless family, whose love for her sister, Mary, is outweighed by her sense of responsibility. Unyielding to the pleas of her relatives that an indiscretion of her sister's was really innocent, Martha invokes the Law, and forces Mary into a marriage that ends in disaster. They meet next at a wedding in Cana where Mary is now the notorious dancer from Magdala.

From this point the narrative follows chronological events in the life of Jesus with Martha either as participant or onlooker. She and Judas of Carioth

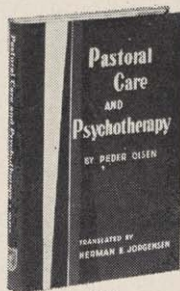
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The story goes at a good pace and the argument is provocative without becoming didactic. The book would be a good addition to a church library, as it is this reviewer's experience that effective teaching can take place through religious novels.

—MARGARET B. TIMS

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—E.T.D.

Solution to puzzle, page 53

J	A	N		A	D	V	E	N	T	
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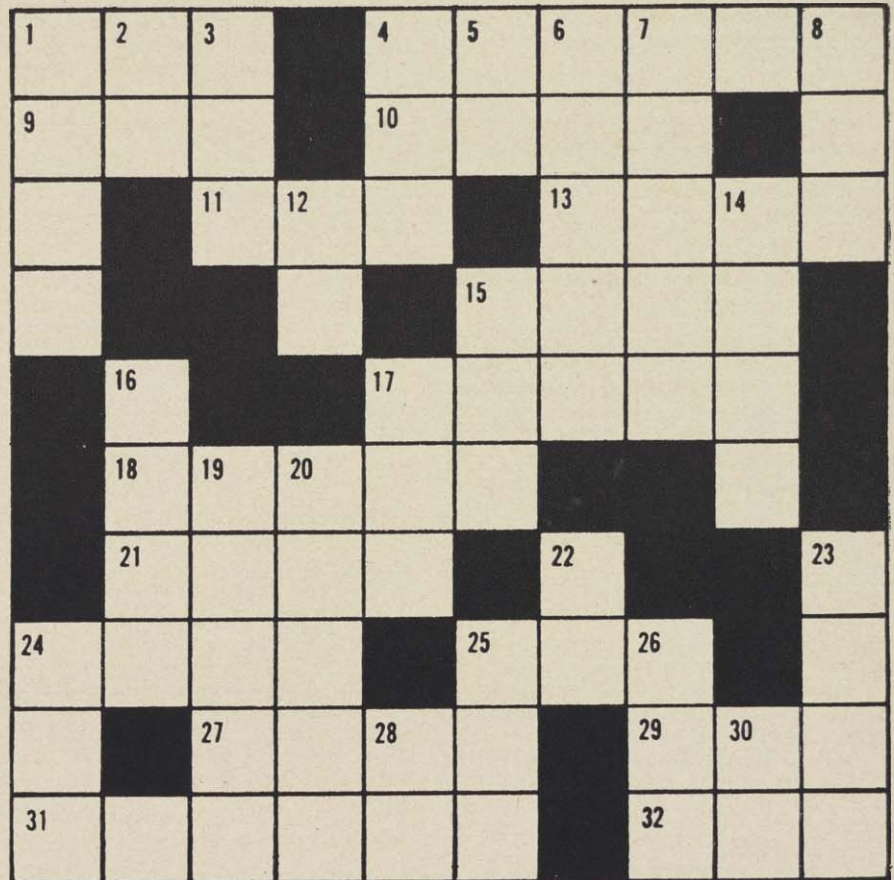
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Crossword Puzzle

Many of the words used in this puzzle are related to the calendar year, including the names or abbreviations for four of the months. Answers are on page 50.



DEFINITIONS

Across

- 1 First month (*abbr.*).
- 4 Season including four Sundays before Christmas.
- 9 United Service Organization (*abbr.*).
- 10 Metal money.
- 11 Tank.
- 13 Light wagon.
- 15 Front part of the head.
- 17 Small pastries.
- 18 Water animal.
- 21 Animal shelter.

- 24 A breed of dog (*colloq.*).
- 25 Opposite of cold.
- 27 Freedom from trouble.
- 29 Not well.
- 31 A cold season.
- 32 Fifth month.

Down

- 1 Sixth month.
- 2 To the same extent.
- 3 Eleventh month (*abbr.*).
- 4 Part of a play.
- 5 Note in the scale.
- 6 A kind of clergyman.
- 7 To act.

- 8 Tiny child.
- 12 Year of our Lord (*abbr.*).
- 14 To be at ease.
- 15 Opposite of near.
- 16 A garment.
- 17 A number.
- 19 A form of the verb "take."
- 20 Gift of food, drink, or entertainment.
- 22 Behold.
- 23 Seventh month.
- 24 Animal's foot.
- 25 Belonging to a female person.
- 26 Nickname for "Timothy."
- 28 Southeast (*abbr.*).
- 30 Note in the scale.

APRIL

- 18-20 National Council Meeting, Seabury House, Greenwich, Conn.
- 18-21 Province V Annual Seminar on Town and Country Church, Piqua, Ohio
- 24-28 Province IV College Work Conference
- 25 St. Mark the Evangelist
- 25-28 National Biannual Conference on the Church in Town and Country, Roanridge Farm, Parkville, Mo.
- 26-28 Province II Annual Conference for Episcopal Churchwomen

MAY

- 1 St. Philip and St. James, Apostles
- 5 May Fellowship Day
- 5-6 Special Seminar for Episcopalians in North American Study Conference on Church and Family Life, Green Lake, Wis.
- 5-7 Meeting of the Society of the Companions of the Holy Cross, Seabury House, Greenwich, Conn.
- 5-7 Provinces I and II Laity Training Conference, Barry House, Brant Lake, N.Y.
- 5-7 Province V Laity Training Conference, Procter Farms, London, Ohio

- 7 Church Periodical Club Sunday
- 12-14 Province IV Laity Training Conference, University of Georgia, Athens, Ga.
- 12-14 Province VI Laity Training Conference, Sioux Falls, S.D.
- 14 Religious Life Sunday
- 14 Youth Sunday
- 14-19 National Conference on Social Welfare, Minneapolis, Minn.
- 20 Armed Forces Day
- 22-25 National Council's Department of Christian Education, Advisory Committees, Seabury House, Greenwich, Conn.
- 26-28 Province VII Laity Training Conference, Amarillo, Tex.
- 29-June 2 Conference and retreat for Episcopalians in the military services stationed in Europe, North Africa, the Middle East, and the United Kingdom, Berchtesgaden, Germany.

JUNE

- 2-4 Province VIII Laity Training Conference, Pacific Grove, Calif.
- 5-8 Presiding Bishop's Conference on the Total Ministry (Second Session), Orleton House, London, Ohio

- 7-16 National Council's Overseas Department Conference on Outgoing Missionaries, Seabury House, Greenwich, Conn.

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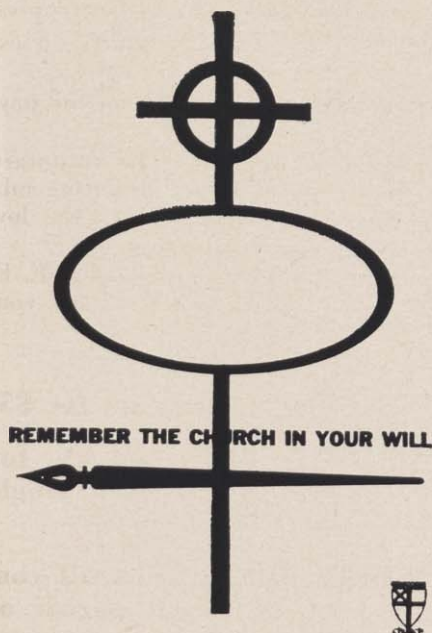
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Letters

KUDOS—

... Reading THE EPISCOPALIAN each month is like taking a "refresher course" in monthly installments. One is better for it.

Charles Bancroft
Philadelphia, Pa.

... As a teacher of a third-grade church school class, I want to thank you for the excellent pictures of the Episcopal Church in Mexico [February issue]. I found the magazine useful in explaining to my class just where their mite-box money will be going.

Mrs. Paul Chandler
New York, N.Y.

... The news item, "Speaking with Tongues," on page 36 of your February issue is fascinating. The Church has only recently reincorporated into its everyday work the ministry of healing, neglected to a point where it seemed the exclusive property of the Christian Scientists. If we are now beginning to look seriously at an area of religious experience long confined to the "Pentecostal" sects, we may be on the way toward restoring to our Church the full content of the apostolic Communion.

Anne Pomeroy
Chicago, Ill.

Thank you, thank you, thank you for your article on science in the March issue. People seem to want to believe that God waved a magic wand to create the world and that it was all a result of Divine Whim rather than Divine Law.

Gil Davies
Boise, Idaho

—AND BRICKBATS

... I find it shocking that our national magazine should report the affair in Scarsdale, N.Y. ("Worldscene," February). It is high time that we did something about the odious rule that allows a priest to excommunicate people. After all, we are a protestant church and it is time we left such medievalism behind.

David Anderson
Worcester, Mass.

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MAY

Dioceses of the Anglican Communion

- 1 **Exeter, England:** Robert Cecil Mortimer, Bishop; Wilfrid Arthur Edmund Westall (Crediton), Bishop; Norman Harry Clarke (Plymouth), Bishop.
- 2 **Florida, U.S.A.:** Edward Hamilton West, Bishop.
- 3 **Fond du Lac, U.S.A.:** William Hampton Brady, Bishop.
- 4 **Fredericton, Canada:** Alexander Henry O'Neil, Bishop.
- 5 **Fukien, China:** Michael Kwang-hsu Chang, Bishop; Moses Ping-hsi Hsieh, Assistant Bishop; Yu-ch'ang Liu, Assistant Bishop.
- 6 **Gambia and Rio Pongas:** St. John Surridge Pike, Bishop.
- 7 **George, South Africa:** John Hunter, Bishop.
- 8 **Georgia, U.S.A.:** Albert Rhett Stuart, Bishop.
- 9 **Gibraltar, Europe:** Stanley Albert Hallam Eley, Bishop.
- 10 **Gippsland, Australia:** David Arthur Garnsey, Bishop.
- 12 **Glasgow and Galloway, Scotland:** Francis Hamilton Moncrieff, Bishop.
- 13 **Gloucester, England:** Wilfrid Marcus Askwith, Bishop; Forbes Trevor Horan (Tewkesbury), Bishop; Augustine John Hodson, Assistant Bishop; Douglas Henry Crick, Assistant Bishop.

- 14 **Grafton, Australia:** Kenneth John Clements, Bishop.
- 15 **Grahamstown, South Africa:** Robert Selby Taylor, Bishop.
- 16 **Guiana, South America:** Alan John Knight, Archbishop.
- 17 **Guildford, England:** Vacant; Basil Montague Dale, Assistant Bishop.
- 18 **Haiti:** Charles Alfred Voegeli, Bishop.
- 19 **Harrisburg, U.S.A.:** John Thomas Heistand, Bishop; Earl Miller Honaman, Suffragan.
- 20 **Hereford, England:** Tom Longworth, Bishop; Edmund Willoughby Sara, Assistant Bishop.
- 22 **Hokkaido, Japan:** Paul Kazuyoshi Ueda, Bishop.
- 23 **Honan, China:** Francis Yu-shan Tseng, Bishop; David Chien-ye Cheng, Assistant Bishop.
- 24 **Hong Kong (Victoria):** Ronald Owen Hall, Bishop.
- 25 **Honolulu, U.S.A.:** Harry Sherbourne Kennedy, Bishop.
- 26 **Huron, Canada:** George Nasmith Luxton, Bishop; William Alfred Townshend, Assistant Bishop.
- 27 **Ibadan, West Africa:** Solomon Odunaiya Odutola, Bishop.
- 28 **Idaho, U.S.A.:** Norman L. Foote, Bishop.
- 29 **Indianapolis, U.S.A.:** John P. Craine, Bishop.
- 30 **Iowa, U.S.A.:** Gordon V. Smith, Bishop.
- 31 **Iran:** Vacant.

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Just Who Is Happy?

WHAT do the Beatitudes mean to us today? Anything at all? A deadly familiarity dulls them for some of us, so much so that we may find ourselves listening to them without hearing anything at all. We learn them parrotlike in church school, and think little about them from then on.

Then, too, the Beatitudes according to St. Matthew are spoken on a mountain. Both literally and figuratively, they occupy a height hard to reach.

But there is a way around this. We can go and listen as if for the first time, not climbing the mountain with St. Matthew, but standing on the plain with St. Luke. We can do this by listening to the unfamiliar words of one of the good modern translations.

"He . . . took his stand on a level piece of ground . . . Then, raising his eyes to rest on his disciples, Jesus said: Happy, you that are poor; for yours is the Kingdom of God. Happy, you that hunger now; for you shall be satisfied. Happy, you that weep now; for you shall laugh . . . But alas for you that are rich; for you have had your consolation. Alas for you that are filled now; for you shall hunger. Alas for you that laugh now; for you shall weep." (LUKE 6: 17-25; E. V. Rieu trans.)

The first thing we might feel if we were standing in that crowd is a great sense of shock. There are certain values that come naturally to us, now as then: it is good to have things, to be well-fed and gay; it is bad to be hungry and sad. Whether or not people define these matters in thought

or speech, they live their lives, "getting and spending," according to this set of values.

But here is someone who looks straight at the poor, the unhappy, the hungry, knowing at first hand what their troubles are—and tells them that *they* are the happy ones. As if to sharpen the picture, He adds that there is something ominous about being rich.

Standing in the crowd, we give Jesus our full, startled attention. What's so good about being poor? What's so bad about being rich? We always thought it was the other way around. Is He talking about physical poverty? Down with the rich, up with the poor? Revolution? Or could He be stating a general law of life that would apply to poverty and riches of all kinds: physical, mental, emotional, spiritual? If so, what are we to make of our own experience of life, which tells us emphatically that the poverty-stricken are not happy? It is very puzzling.

And so we are driven back to our original question: what's good about being poor; what's bad about being rich? Suddenly a picture comes to mind, of a mother feeding her baby. Anyone who has ever tried to feed a baby that is not hungry can imagine what Jesus means when He says, "Alas for you that are rich." The baby has all that he wants at the moment, and all our thoughts about vitamins and proper nutrition are worth nothing.

On the other hand, how easy it is to feed a hungry baby. Hunger is the indispensable other half of being fed; wanting is the other half of having.

This principle carries over into all areas of life. How can one teach music to a child whose head is full of basketball (or vice versa)? How can Jesus describe His Kingdom to people who are listening to other, nearer, voices? "Spiritual eating," William Law says, "is by the mouth of desire."

If God needs anything of us, it is desire, hunger. He wants to feed us, to give us all that we need and (if we only knew it) want; but we fill our lives and hearts full, and make ourselves unable to be aware of any other good things than the ones we already have. First of all, as the Beatitudes tell us, we must become empty: not letting our hearts find too easy a home, but keeping them ready for the good that is waiting to come to us.

*Under the branching spray of
sun-drenched lime,
The water lifts its voice, poor
patient fool,
Content to sing until the end
of time
The songs of absence in the
forest pool.
Content if one chance wanderer
will take
This shadowy abstraction for
a sign,
And offer up to love's own
sake,
The songs of absence, water-
drops for wine.**

—MARY MORRISON

*From *The Dividing of Time*, by Elizabeth Sewell, p. 249. Doubleday and Co., 1951.

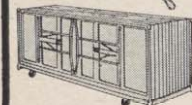
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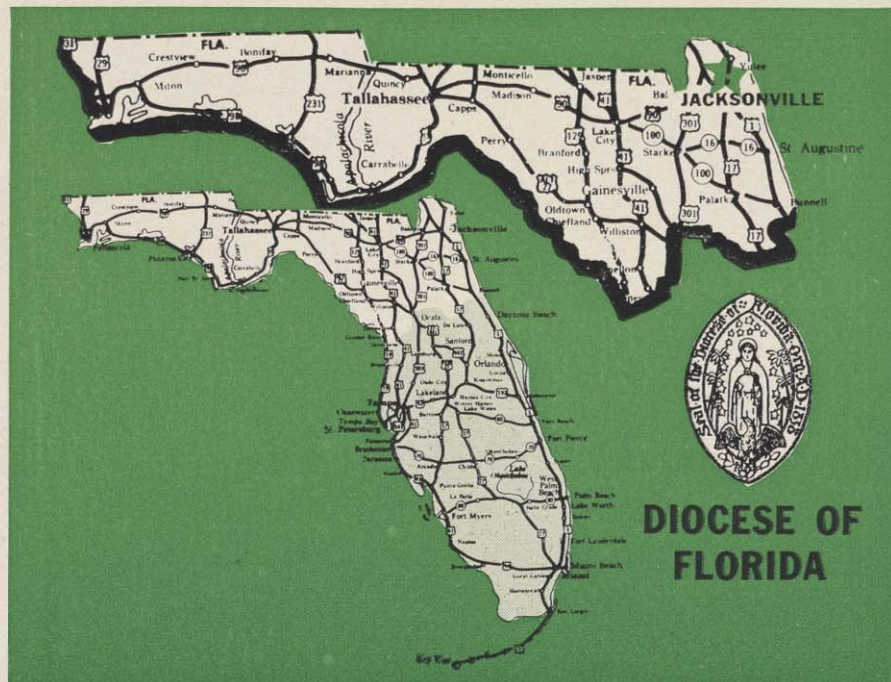
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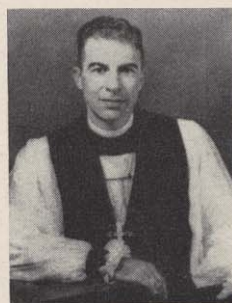
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Know Your Diocese

IN THIS DAY of roadside orange juice stands and alligator farms, it's somehow difficult to believe that not so long ago, Florida oranges grew wild, and the alligators, wild indeed. Episcopalians, who in the early nineteenth century brought the Church to a largely heathen territory, were all too familiar with these less lovely aspects of the nation's tropical state. They managed, however, to organize a Primary Convention in 1838, which resulted in the formation of the new diocese.

Some five decades later, the southern half of the state became a separate missionary district, and in 1922, the Diocese of South Florida. Today, the Diocese of Florida includes the wedge of Florida land supporting Georgia and Alabama, and approximately one-fourth of the peninsula. The 26,000 Episcopalians are in the care of eighty-three clergy and an impressive corps of lay readers—254 in all.

Besides the eighty-nine actual parishes and missions, the diocese maintains programs in the state prison and at the two north Florida mental institutions. Camp Weed, named after the diocese's dynamic third bishop, is widely hailed as a model children's camp and conference center, while Resthaven, in St. Augustine, cares for the aged. The diocese supports seven schools for young children, college-work programs at both the University of Florida and Florida State University, and helps maintain the University of the South.



Born in Birmingham, Alabama, the Rt. Rev. Hamilton West is no stranger to the South. After graduating from Birmingham Southern College and the Virginia Theological Seminary, he was ordained to the diaconate in June, 1931, and to the priesthood that same December. His early years were spent as a mission priest in Idaho, but soon he returned to more familiar territory as chaplain at the University of Florida. He was called from St. Paul's, Augusta, Georgia, to serve as Bishop Coadjutor of Florida in 1948, becoming bishop in 1956.

Bishop West is an ardent gardener and swimmer. He and Mrs. West have three children.

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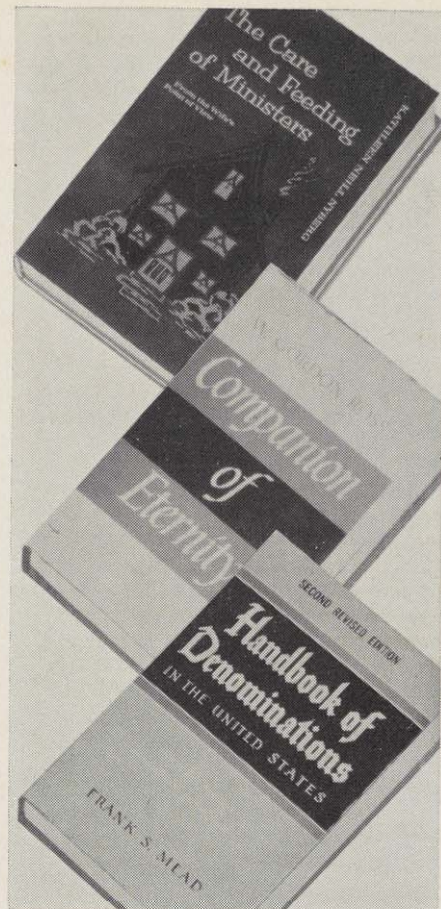
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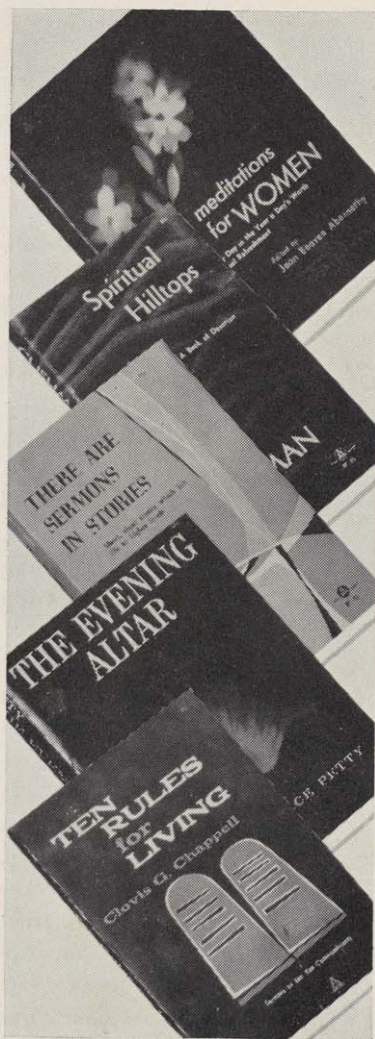
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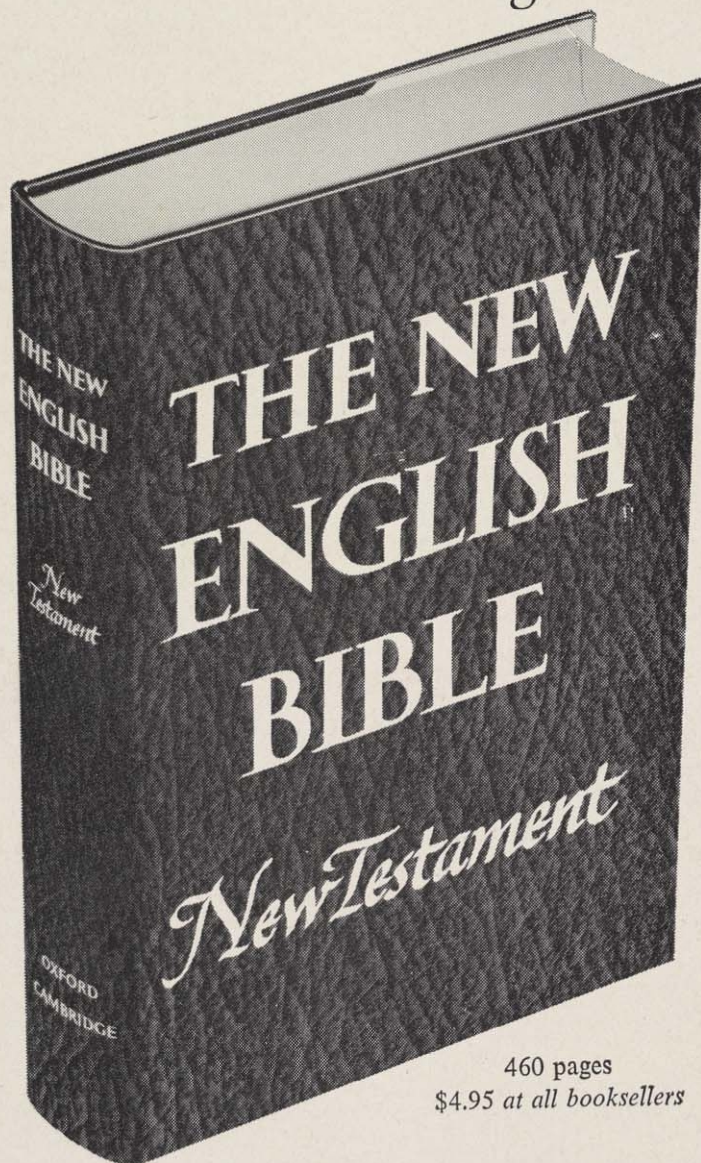
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