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# THE EPISCOPALIAN

*April 1963*

*Chancel Drama: A special report*

*Holy Week in the Holy City*

*Will We Find God in Outer Space?*





# Holy Week

JESUS spent the last week of His earthly life at Jerusalem or in nearby Bethany. From the summit of the Mount of Olives He looked at the city with the splendor of the Temple of Herod, still building before Him, and He wept. Later, at the foot of the Mount He entered Gethsemane, with its gnarled old olive trees—then as now—in the garden, the scene of His betrayal.

To be sure, the city has changed over the centuries. The town which Jesus knew was destroyed by the Romans in 70 A.D. The walls have been rebuilt and damaged and rebuilt by Romans, Persians, Byzantine Greeks, Arabs, crusaders, and Turks. Even now these walls are scarred by the shelling of 1948-1949, during the war between Israel and the Arab States.

As they now stand, the walls of the rectangle which is the old city

*The route over which Jesus carried his cross to Calvary is the narrow, winding street called "The Way of Sadness."*





# in the Holy City

represent the work of Suleiman the Magnificent, completed by him in 1542. But there are remains of the Jerusalem in which our Lord walked. The lowest courses of the walls at the southeast corner are of Herodian construction — massive blocks of stone still fitting together perfectly without mortar after more than 1,900 years.

The Kidron brook, contained nowadays within a concrete channel, still flows beneath the eastern wall. Nearby are tombs which our Lord would have passed, tombs belonging to high priestly families whose names are clearly preserved on them in Hebrew.

## Through the Rubbish to the Past

Within the city, tops of ancient arches can be seen just at street level, because the present town is constructed on the ruins and rubbish of its predecessors. Going down some thirty steps at the Convent of the Sisters of Sion, one finds preserved the massive Roman pavingstones of the courtyard of the Fortress Antonia which adjoined the Temple on the north. This is almost certainly the Pavement (*Gabbatha*) where our Lord stood before Pilate (JOHN 19:13). Scratched into the huge squares are the symbols of games played by soldiers of the garrison. One of these was known as the "game of the king." Here it was that a prisoner king was arrayed in a scarlet robe and crowned with a

wreath of thorns to add amusing realism.

Eastward, about 200 yards toward the Gate of St. Stephen, also called *Bab Sitti Maryam* (Gate of the Lady Mary), at the seminary of the White Fathers, the pool of Bethesda is being excavated. Its outline and five porches are clearly visible. Here our Lord healed a man (JOHN 5:2-9). The excavators here have uncovered the remains of a crusader church and, farther down, two superimposed Byzantine basilicas. On this street, too, begins the *Via Dolorosa*, the Way of the Cross, which passes under the Ecce Homo arch, once thought to have been contemporary with the time of Christ, but now identified as one of the many arches which Hadrian constructed to his own glory about 135 A.D.

Having traced some of the sites of the first Holy Week, it will be easier to follow the observances of this Holy Week. It is not possible to participate in all of the services of the various Christian churches from Palm Sunday onward, even in those years when the Eastern and Western dates for Easter do not coincide. Jerusalem is crowded enough for each separate observance, but when the seasons coincide, as they do in 1963, the city teems indescribably.

Besides attending daily services in

the Collegiate Church of St. George the Martyr, the cathedral of the Most Rev. Campbell MacInnes, archbishop in Jerusalem, the Anglican community customarily makes three pilgrimages in commemoration of the incidents of the Passion.

On Palm Sunday afternoon, a congregation assembles at the ruined crusader castle in Bethany. This ruin has no religious significance but is a convenient landmark. From its tower can be seen the Orthodox church marking the place where Martha went out to meet our Lord (JOHN 11:20). Nearby, below the tower, is the traditional tomb of Lazarus (JOHN 11:34-44). After prayers and Scripture reading, the ascent of the Mount of Olives is begun on its eastern slope. This is the old road, not much more than a path now. Stations are made, one where there is a clear view looking down on the lower Jordan valley and the Dead Sea, 3,000 feet below.

The sweep of the eye also takes in the mountains beyond, the hills of Moab. Next comes the "place where two ways met" (MARK 11:4). As the archbishop reads this verse, children gather, and a man appears leading a donkey, not a strange coincidence in this land where donkeys are still the common burden bearers.

On to the top of the Mount the procession moves, passing through the village of Et-Tur, now completely Moslem. Once it was called Bethphage. As we cross the village and

BY JOHN D. ZIMMERMAN

*At this time of year, the thoughts of all Christians  
turn to Jerusalem. Here is a fascinating account . . .*





## ... of Christians—Anglican, Armenian, Coptic, Orthodox, Roman—during the days before Easter

approach the brow of the hill westward, the glistening gold of the Dome of the Rock comes in sight. In imagination, the Temple must have looked something like this, and even more impressive. The Temple area occupies about one-fourth of the whole space encompassed by the walls.

As the archbishop reads, "And when he was come near, he beheld the city, and wept over it" (LUKE 19:41), we want to weep, too, for it is a divided city in 1963—divided by barbed wire and a barren stretch of no-man's-land. As we gaze west in the afternoon light, we can look beyond the walls and see another country. The old city where we are is in Jordan; the new city is in Israel. But we live with this division daily, so we put the thought aside and stand very quietly looking at "Jerusalem the golden." The old, brown walls take on a golden sheen in the reflecting sunlight.

### Bus No. 6 to Mount of Olives

Far below, on the new Jerusalem-Bethany-Jericho road, comes the Latin procession led by their patriarch (Roman Catholics are called Latins in the Holy Land; the "catholics" of the country are the Orthodox). Pilgrims of many nations are in this procession; there are palms and banners. The whole effect makes one pause and ask: was it like this, those centuries ago? And a sound comes up the hillside from that procession, a chanting: "Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Again we wonder what century this is.

After minutes of silence, the congregation breaks up to return to the

present. It is the twentieth century again, as we board the number 6 bus of the Mount of Olives line of the Jerusalem Transport Company.

### Thursday Night: Torches and Silence

Maundy Thursday brings the second devotional walk, to commemorate the Last Supper and the beginning of the Passion. Leaving St. George's, the congregation makes its way down the Nablus Road, enters the old city by the Damascus Gate, and passes through the narrow, cobbled lanes of the Suq. Shops are closed and shuttered now. Then we go on to St. Mark's Syrian Church, the traditional site of the home of John Mark. It is not possible to go to the Cenacle, the accepted scene of the Supper, for it is "on the other side."

The group is welcomed by the Syrian bishop with his black, turban-

like headgear, and we crowd into the little church. From a shelf a great book of the Gospels is produced, and the story of this night is read in Syriac, a language closely resembling the Aramaic of Palestine in our Lord's time. Moving outside to the courtyard, we hear the Gospel read in English; but whatever the language, the meaning is clear: "This is my body; this is my blood." Through the darkened, narrow ways we move to the Dung Gate, with several stops for prayers and Scripture. Outside the walls another pause is made on the path descending to the Kidron (JOHN 17:20-26).

It has been suggested that this walk be made in silence, and no one is in the mood for light conversation. Faces, lighted by the lamp held up for the reader, are conscious of the drama of this night. Lights appear here and there out of the darkness as other groups of serious, silent pilgrims trace this route to tragedy and redemption.

Onward now, we cross the Kidron, there again reading (JOHN 18:1-2). Then begins the climb past the old Jewish tombs which looked upon our Lord and His apostles as they came this way so long ago. On up the slope of the Mount of Olives to Gethsemane, and entering the precincts of the Russian Church of St. Mary Magdalene, we stand in the courtyard while our narrator reads (MARK 14:32-42). After prayers, the story of the betrayal is read (JOHN 18:3-12), and the archbishop's blessing is given in dismissal.

In silence we look again on the city, now reflected in the light of the full moon. Visits are made to the church, and many will stop in the Latin Church of All Nations with its bare Rock of the Agony starkly protruding from the otherwise beautifully marbled floor. Outside are the old olive trees. Here is the place

### GOOD FRIDAY OFFERING

*Holy Week and the Holy Land are inseparable in the Christian heart and mind. Thus Episcopalians each year welcome the Good Friday Offering as an opportunity to share in the Church's work in the areas mentioned in this article and throughout the Middle East. The Good Friday Offering helps support historic Anglican dioceses with Biblical names—Jordan, Lebanon and Syria, Egypt and Libya; educational facilities, including St. George's Theological College in Jerusalem; and special work of the Eastern Orthodox Churches, including St. Sergius Theological Institute in Paris.*





*A Syrian Orthodox service of Holy Eucharist is celebrated on Maundy Thursday with impressive Eastern pageantry and beauty.*

where the final decision was made for our Redemption, "not my will, but thine, be done" (LUKE 22:42).

### **Chewing Gum and the Way of the Cross**

On Good Friday at 6:00 A.M. there is a devotional walk along the *Via Dolorosa*, the Way of Sadness, beginning outside the Sisters of Sion and continuing to the Church of the Holy Sepulchre. There is no significance to the hour; it is set early to avoid the crowds which will later throng the Way of the Cross, singing and praying in a multitude of tongues. Before noon, the Franciscans make the Stations of the Cross, dramatizing the reality by carrying a full-sized cross. But at whatever hour, even at 6:00 A.M., the service takes place along the narrow streets with business as usual being transacted on either side. Shops are open, wares are displayed: fruit and vegetables, carcasses of sheep and goats, sugary Arab sweetmeats, and American chewing gum. Bedouin women sit in the pathway itself offering eggs and chickens. It is not their concern;

they are Moslems who reject the Crucifixion. Yet, surprisingly enough, the Virgin Birth is a tenet of their faith. Perhaps, in time, they who accept His birth will come to accept His salvation.

For us, the Three Hours' service later in the day cannot be unreal. We have walked in His steps. Soon we will be able to say, "He is risen!" The Orthodox have the right emphasis: to them the shrine of Calvary and the Tomb is not the Church of the Holy Sepulchre, but the Church of the Resurrection.

### **With the Orthodox**

The Orthodox ceremonies of Holy Week are pageantry personified. The story is not only read; it is chanted and enacted. The guiding theme is the Passion according to St. John (JOHN 12-19). The Saturday before Palm Sunday is called Lazarus Saturday. Processions to the tomb of Lazarus in Bethany commemorate the raising of Lazarus from the dead (JOHN 11) and the anointing of the Lord in the house of Mary and Martha and their brother (JOHN 12:1-

11). Palm Sunday passes quietly for the Orthodox without any symbolical entry into the city. Children bring palm branches to the churches to be blessed—whole fronds which have been separated and then braided with ribbons and flowers.

The activities of Holy Week for the Eastern Orthodox really begin on Maundy Thursday. The important symbolical event for them is the washing of the disciples' feet (JOHN 13). Four such foot-washing services are held during the day, and the Anglican archbishop is an honored guest at all of them.

### **Thrones and Washed Feet**

The Greek ceremony is first, and takes place in the *Parvis* (courtyard) of the Church of the Holy Sepulchre. A platform, erected in the center, has on it the patriarch's throne and chairs for twelve bishops. The participants assemble near the door of the church in copes of red and gold, contrasting with the somber black of the ecclesiastical veils. A deacon carries a common water jar filled with roses. Two "apostles" detach themselves



## Holy Week in the Holy City

from the others and go to meet him, for he is the "man bearing a pitcher of water" (MARK 14:13; LUKE 22:10). Then the two join the others again, and all move solemnly to the platform. The patriarch is assisted in removing his richly brocaded vestments; he stands in his cassock and is girded with a towel. A ewer and basin of Palestinian brass are brought, and the washing begins. In mime Peter makes his objections and submits. It is like a medieval mystery play. All the while, the Gospel of St. John is being chanted in Greek by a priest.

Gethsemane is also portrayed. The patriarch and three bishops move to the steps, where the patriarch prays while the apostles recline in feigned sleep. Then the procession moves off toward the patriarchate, the patriarch carrying the bunch of roses and blessing the people.

They make their way with the assistance of the police, for the congregation is packed and wedged tightly. A woman faints and must be hoisted on the shoulders of the crowd to be removed. Bleachers have been erected on roof tops round about; people are massed as far as can be seen in any direction. Men and women surge towards the platform, police are brushed aside, handkerchiefs are thrust and fingers are dipped into the water of the washing. There are little incidents, too; an apostle who is not satisfied with the drying of his foot pulls out a bright handkerchief to wipe it.

### With the Copts

We move on to the Coptic Cathedral of St. Anthony (the desert saint of Egypt), going by way of a tiny stairway and passing the little chapels of St. Michael and of the Four Beasts of the Apocalypse. The service is in progress at the altar, but that does not prevent our being greeted by several of the clergy and with ruffles and flourishes by the Coptic School's drum and bugle corps. The church is packed, men on one side, women on the other, but places are found. No sooner are we seated than there is another explosion from the drum

corps, and the Governor of Jerusalem, a Moslem, is ushered in. This is Christian worship entirely unfamiliar to us. The customs seem casual, the music sounds oriental, and when a priest finishes his part of the service, he moves aside and removes his vestments then and there.

Presently we are escorted outside and are dismissed with another fanfare of bugles. The Coptic bishop washes the feet of each person in the congregation, a procedure which takes several hours.

### With the Armenians

The Armenian service in the Cathedral of St. James is more formal in some ways. It seems familiar since the copes and miters are Western in style, but the pointed black silk veils of the clergy soon remind us that we are in a church of the East.

A great blue damask curtain hides the altar. The choir appears and begins the singing of the Gospel; acolytes with censers stand at either side of the chancel. The curtain is drawn, and the symbolic action begins. The Armenian patriarch is divested behind the altar, then takes his place kneeling as the "apostles" come forward one by one for the foot washing. The altar is ablaze with the lights from fifteen gradines, each with

candlesticks, candelabra, and vases of artificial flowers.

Just before the service concludes, the Anglican archbishop is arrayed in cope and a tall miter and is escorted to the altar where he reads the Gospel (JOHN 13:1-17) in English.

### St. John in Syriac

The final ceremony is held at the Syrian Church of St. Mark where our Maundy Thursday devotional walk began. The patriarchal vicar, Abuna Boulos (Father Paul), acts the part of our Lord, and the choir of men and boys are the apostles. The only exception is that another priest takes the part of St. Peter. The symbolism and actions are approximately those of the Greeks and Armenians, limited here by the small size of the church.

Finally, the apostles wash the feet of the vicar, who then resumes his vestments, is escorted to the altar, and placed in a chair which is lifted on the shoulders of the apostles. In this somewhat precarious position, the vicar chants the discourse of our Lord (JOHN 14-17)—in Syriac, of course. Understanding or not, we are drawn closer to the meaning—this is how it must have sounded originally—and we remember: "Let not your heart be troubled"; "Greater love



*A Palm Sunday procession of Roman Catholics begins at Bethany and moves along the Bethany-Jericho road toward St. Stephen's Gate in the walls of old Jerusalem.*



hath no man than this"; "I have overcome the world."

On Good Friday, the Orthodox have their services in the Church of the Holy Sepulchre, with processions to and from Calvary, culminating in the solemnity of the "Burial of Christ." Saturday is the Ceremony of the Holy Fire, in which all the Orthodox communities participate. Numbers of people begin to gather the night before, carrying bundles of candles. By morning every inch of space is taken, but others try to push their way into the courtyard and the narrow ways leading to it. With this multitude there is silence. Then the fire is brought from the Tomb, candles are lighted one from another, and there is frenzied shouting. It is a religious exercise, but it is difficult to distinguish from a riot.

One last devotion before Easter is the Search for the Body of Christ, conducted by the Ethiopians on the roof of the Holy Sepulchre. Here is another form of worship unknown to the West. A procession goes round and round a fairly small area; the chanting is African, as are the tomtoms, bells, and metal sistra. Copes and turbans gleam in the paschal moon, as the officiants are escorted under embroidered parasols. It is a joyful service, for they know that the body will not be found.

### The Sound of Easter

Soon after midnight the bells of the Holy Sepulchre will ring out: tones clashing and reverberating against houses and city walls, finally bursting out to echo eastward against the Mount of Olives.

The sound rolls south over Gehenna (Akeldama, the Field of Blood), and on to the Hill of Evil Counsel, the traditional place where Judas received his silver.

The sound travels northward over the road from Nazareth, a road traveled by the Virgin Mary and St. Joseph on their way to Bethlehem.

The sound goes westward over Israel, which knows not its Messiah. And in the city the cry goes forth. "Christos anasté," exult the Greeks. "Maseekh Qaam," the Arab Christians respond—"Christ is risen!"

# LETTERS

## DAKOTA KIN

"The American Indian: Tragedy and Hope" by Thomas LaBar [March] is excellent and strikes at the heart of the problem.

It was the privilege of Mrs. Dennis and me to be layworkers at Cannon Ball, North Dakota, during 1926-27. Even at that time many felt the Indians should just have handouts. We disagreed with that program.

Never in our experience have we witnessed such faith and trust in God. This witness helped the writer to offer himself for the ordained ministry.

In the passing years I have spoken many times on the Indians to church groups and others.

I am very happy to say that I am kin to the Dakotas. This was given to me in a tipi after a night of prayer for a sick man. I witnessed that night God's healing of the sick.

THE REV. PETER M. DENNIS  
Washington, Ind.

## BLACK MUSLIMS

That was a splendid article on the Black Muslims that you carried in your February issue. Though I had seen a television piece on this movement some time ago, the program did not have nearly the depth that your article has. Also, your piece presented the situation to us as Christians.

JOSEPH B. MARTIN  
Director of Promotion  
Diocese of New York

## STOPOVER AT DOGURA

"Opportunity in Oceania" in your January issue took me back in time to 1943 when my storm-damaged PT 110

put into Dogura on the northern coast of New Guinea. We were painfully en route from Buna to our repair base in Milne Bay. Thanks largely to the crew of a small Australian coastal vessel, we were made welcome to this lovely spot. It was an altogether startling setting. Over the preceding year or so, in the Solomon Islands as well as in New Guinea, we'd adopted a fairly calloused attitude towards the primitive natives. But at Dogura there

in the next issue of

## THE EPISCOPALIAN

- He Paints the City
- Highway Holiday
- Jesus, the Master

was a most refreshing change. . . The setting of the cathedral itself at Dogura is an eye-rewarding memory to me. This all was truly a Church-created oasis of civilization, which we gather has since spread its influence in that part of the world. I have never heard any singing more beautiful than that done in a service at the cathedral.

Mind you, my boat crew (I was skipper) had not even been near members of the opposite sex for more than a year. I recall how a native warden, who looked very much like "the Old One" on page 25 of your January issue, solemnly preceded a group of

*Continued on page 55*

## Have and Have Not

*This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.*

The congregation of St. Jude, Kingfisher, Oklahoma, is in need of a lecture Bible, kneelers for clergy and acolytes, a small processional cross,

tracts on all subjects and a tract rack. John Vornholt, lay vicar of the new mission, also would like copies of newspaper advertisements written locally for use in promoting inquirers' classes. If you can help, please contact him at 1211 Leslie Lane, Norman, Okla.

*If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia 3, Pa.*



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This month's cover photo—taken by **David Hirsch** during a performance of *The Play of Daniel*, sponsored by Christ Church, Cambridge, Massachusetts—points up the growing trend toward bringing drama back into the Church. Although our vivid scene may startle some twentieth-century viewers, it was ordinary fare to our ancestors when first presented 800 years ago.

"HOLY WEEK IN THE HOLY CITY," page 2, comes to us from Jerusalem, Jordan. The author, the Rev. **John D. Zimmerman**, is American chaplain on the staff of the Anglican Archbishop in Jerusalem, and a teacher at St. George's Theological School.

During this season, the Holy Land fills the hearts and minds of Christians everywhere. For this reason, Episcopalians welcome the Good Friday Offering, since 1889 an annual opportunity for all Anglicans to share in the Church's work in the Holy Land and the Middle East.

In "MASKS IN THE CHANCEL," page 14, **Stanhope S. Browne** and **Henry E. Putsch** chronicle the fascinating past and present of religious drama. Both members of the St. Paul's Players, Chestnut Hill, Pennsylvania, they draw on their own experience to help those interested in using this versatile form of communication within the Church.

Mr. Browne, a young attorney, acts as producer of the St. Paul's group and further serves his parish as treasurer. He is also a director of the Greater Philadelphia Council of Churches.

Mr. Putsch, professional director of the Players, is a 1955 graduate of Yale, has studied at Union Theological Seminary, and is currently working toward a Ph.D. in English. He teaches English and dramatics at the Chestnut Hill Academy and runs a summer workshop in the performing arts.

"AFTER THE ENVELOPES, WHAT?" by the Rev. **Edward C. Rutland**, page 21, offers thoughts on the privileges of stewardship. The author is rector of Epiphany Church, Independence, Kansas, and a writer whose credits include several magazine articles and one book, *These Holy Mysteries*.



continuing  
**FORTH and**  
The Spirit of Missions

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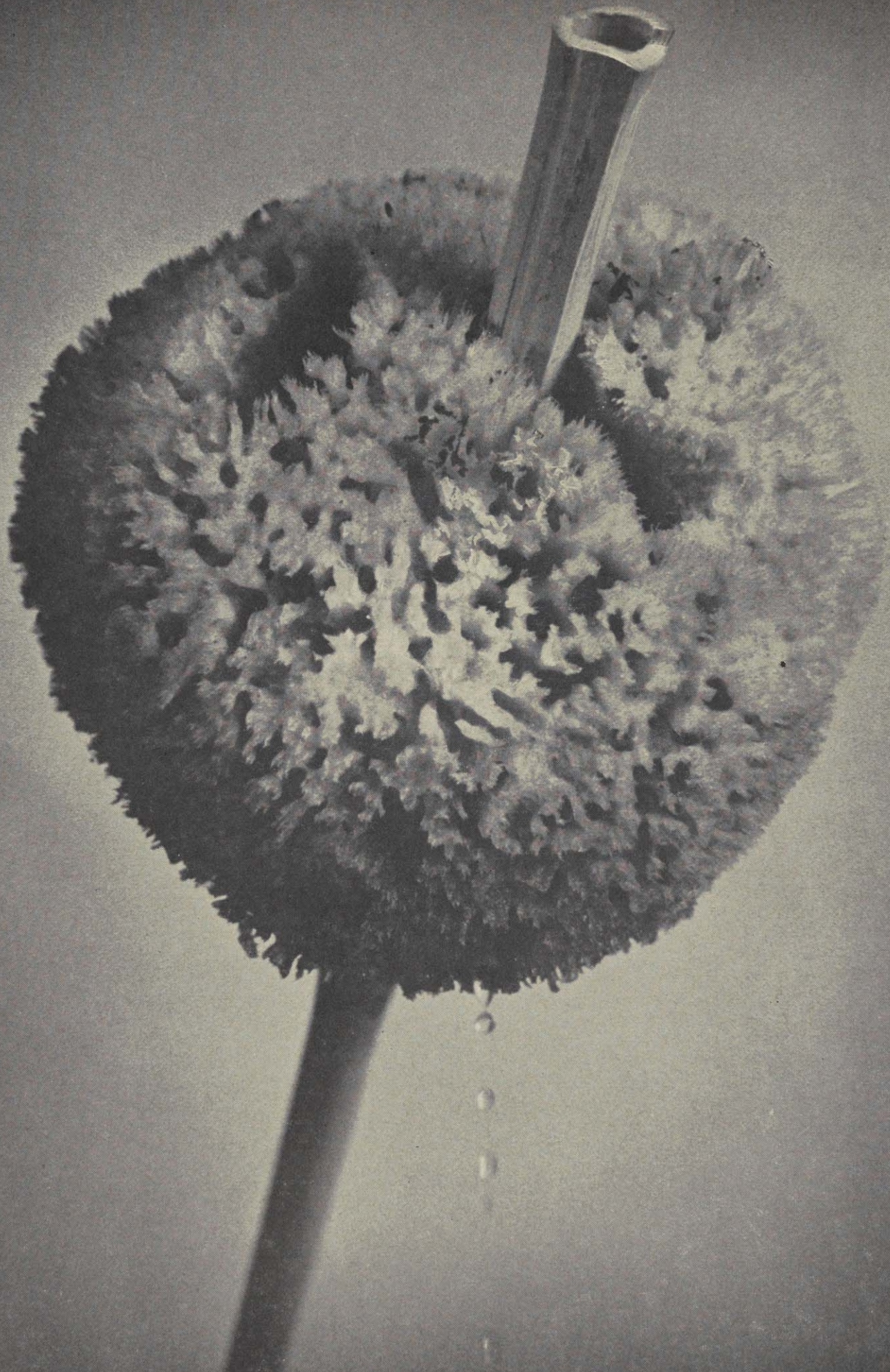
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# "I thirst"

**TWO WORDS SPOKEN FROM THE CROSS SAY ELOQUENTLY AND HONESTLY  
THAT CHRISTIANITY IS THE WORLD'S MOST MATERIALISTIC RELIGION**

IF CHRIST uttered a purely selfish pair of words on the cross, undoubtedly they are "I thirst." At first glance the words stand out oddly. They are not concerned with Christ's relationship toward others or toward God. The relationship is now Christ with Himself, or Christ with His own body. The words are direct, urgent, earthy.

Of course, the words can be allegorized into something other than their plain meaning. In His teachings Christ Himself had used "thirst" as a symbol for spiritual longing, the desire for salvation. Perhaps on the cross the simple words have a metaphorical meaning: "I yearn for God" or "I long for heaven."

Perhaps. But let me suggest that we should not be too quick and eager to find a "spiritual" meaning in the two curt words. It is dangerous for a Christian to become too spiritual; he may end up by being more spiritual than the Son of God. He may in fact become as spiritual as the devil himself.

False spirituality gets between us and Christ more easily than earthly crudeness. In our heart of hearts, we do not want to believe that He was *fully incarnate*. We prefer to think of Him as God at a masquerade ball: God condescending to go through the motions of being man, so as to put us at our ease, but God still immune to

the common trials and torments of mankind. In fact, God wearing a human mask which He can put aside when it grows wearisome.

But the Christian affirmation is totally different from this. It agrees that this was God, the eternal Second Person of the Trinity. It says that the eternal Christ, fellow of God the Father and God the Holy Spirit in the mystery of the Trinity, is the same Christ who was born as a little baby, was weaned and probably spanked; learned to talk and walk and read and write. This same Christ had the nervous system of you and me—the same nerves that can make of the human body a pleasure palace or a torture chamber. When He walked a long distance, He was tired; when He had nothing to eat, He was hungry; when nails were driven into His hands and feet, they hurt, and the wounds bled.

Jesus Christ was not God in a human mask, but God made man. He was as fully man as He was fully God. He is at one and the same moment the clearest revelation of God and the only complete revelation of what a man is meant to be. And what a man is meant to be is a thing of flesh and blood and bone and central nervous system, as well

as eternal spirit. We are what God made us. He made us hybrids, not angels.

Why, then, do we hesitate to take the words, "I thirst," at their simple face value? Isn't it for the same reason that a great deal of religious art shows Christ as a pale, effeminate young man, whose physical reality seems a temporary make-believe? Isn't it for the same reasons that our minds like to visualize the Sermon on the Mount, the Resurrection, the Ascension, but not the bloody events between the trial and the final three hours at the Place of a Skull?

When Archbishop Temple said that Christianity is the most materialistic of all religions, he must have had something like this in mind. Compared to Buddhism or Platonic thought, Christianity is a crude and vulgar faith. It believes that being washed in water and that eating bread and drinking wine are somehow a part of salvation. It takes a natural relationship like marriage and elevates it into a sacramental covenant. It says the physical universe is not a momentary illusion but the solid—and *good*—creation of a God who has given this particular globe to us as the theater in which the drama of our salvation can be worked out.

Christ Himself, in His ethical teaching, says very little about deli-

**BY CHAD WALSH**



## "I THIRST"

cate states of spiritual awareness, but very much about feeding the hungry and clothing the naked. When Oriental thinkers accuse the Western world of being "materialistic," they are not always thinking of T.V. sets, oversized cars, and thick beefsteaks. Our very religion is one that in the spiritual eyes of the East must seem preoccupied with grossly tangible, material things.

The Christian viewing the reality of the material world should rejoice, saying that this is the way God made things and what God made is good. The Jewish religion and Christianity at its truest both take this path. If I weigh 170 pounds and have the body of an animal, a body that will age and die, this is not in itself evil. I am to confront God as a hybrid of body and spirit. If I am saved, I am saved in my totality, the spirit wed to the animal. Something of this sort is confirmed by the doctrine of the resurrection of the body. Even in heaven, we are not permitted to be pure spirits. Our physical reality—transformed, no doubt, beyond our imagining and made appropriate to the new realm of existence—is still ours.

The possession of a body means that we are hostage to every kind of cruel chance. Tyrants may torment us in the torture chamber; cancer may strike; the body with its limited strength may put bounds to the work that the spirit can accomplish; the body with its animal desires may get out of hand and come into frontal conflict with the goals of the spirit. It would be much simpler if each of us were an unalloyed spirit. In that case, we would never need to say—as Christ said—"I thirst."

But it happens that this is not the way God chose to construct humans. Perhaps angels are pure spirit. We are not. Evidently it seemed to God—and who are we to argue with Him—that it was best for man to be a working partnership of body and spirit.

If the body is a limiting factor upon the spirit, and at times its sullen enemy, it is also a check on

the spirit when the latter turns bad. The devil, as I have said, is presumably all spirit. The story has it that he is an angel who went bad. Spirit, when it turns bad, can be completely bad. It can be bad with 100 per cent efficiency. A human being cannot.

The worst tyrant, the most dreadful human monster, driven by a fanatic and perverted ideology, still has to take time out to eat and sleep. He cannot do evil twenty-four hours a day. He must often fall asleep, desperately reviewing the evil plans he has not had the energy to carry out. The built-in urges of his body may sometimes save him from the worst desires of his twisted spirit. Thus Brother Ass, as St. Francis affectionately called his faithful body, puts as many limits on evil as on untiring good. If it keeps us from being as gods, it also prevents us from being completely successful devils.

Those words, "I thirst," open up vistas of understanding. They are first of all the simple assurance that God was not playing a game with us when Christ came. Christ was God fully entering into the human condition and paying the price of that condition. God was not like some wealthy visitor from the right side of the tracks who schedules a brief tour through the slums to distribute Christmas baskets. He made His home in the slums and endured everything—the inadequate food, the dirt, the bugs, the daily humiliations that the poor suffer. This is part of what is implied when Christ said, "I thirst." It was the sign and seal of a genuine *incarnation*. This Jesus Christ is very God, become very man.

**B**ut the words "I thirst" point beyond this. They point to the whole Christian understanding of man in relation to man. We do not come to know one another as pure spirits. The most profound relationship that a man and woman can have is also the most physical. When friends meet together, they shake

hands, they share food and drink. When you remember someone you know, his physical appearance is inseparably merged in your mind with the intangible memory of his character and personality. If you have ever had the experience of first meeting someone over the telephone, you only half knew him until, later, your physical eyes had looked at his physical face. God has so constructed us that our knowledge of each other is as much a thing of sight, hearing, and touch, as of a spiritual or psychological sixth sense.

If our knowledge of one another is of this sort, it is equally true that the Christian life is of the same hybrid sort. I grant that certain Christians are peculiarly called to a spiritual concentration and specialization—to a secluded life of incessant prayer and worship. There is a diversity of gifts. But the ordinary and right road for most Christians is the familiar one: to live in the combined world of spirit and matter and to make no sharp distinction between the physical and the spiritual needs of themselves and others. Those missionaries who have preached sermons on Sunday and built hospitals and introduced new agricultural methods on Monday have grasped the meaning of this. Obedient to the Christ who was a hybrid of body and spirit like us, they have tried to serve the total needs of each man.

The Christian way of life leads a man to solitary prayer, granted, and to that corporate prayer that we call worship; but it leads him just as surely to do something about the slums five blocks away or the family five thousand miles across the sea. It gives him an uneasy conscience when elderly people must choose between bankruptcy or inadequate medical care. It makes him see in any hungry child's face the face of a starving Jesus.

A large part of the Christian life is therefore concerned with the simplest, most down-to-earth things. No one Christian can do everything, but the Christian world as a whole is judged, and rightly judged, by the tangible fruits of its faith. Outsiders ask: are Christians doing anything so that the poor will eat more? So



that everyone will have the medical care he needs? So that all will be educated? So that racial segregation in the South and residential restrictions in the North will cease to separate men? So that the world as a whole will not be hopelessly divided into those who go to sleep with a full stomach and those who take hunger to bed with them? So that the ultimate enemy of matter, the hydrogen bomb, will not destroy the bodies that God Himself created?

The Christian life is sacramental. By this I do not mean that the Christian spends all his time meditating upon the two or seven sacraments. I mean that in the traditional sacraments the Christian finds the luminous clue to the kingdom of God. When he eats or when he makes it possible for others to eat, it is an echo of that Last Supper and its constant re-enactment in the sacrament of Holy Communion. When he does anything to keep his own body well or to heal others, it is as though the healing touch of Christ Himself were all but visible. When he votes money to build schools, he is giving sight to the blind and ears to the deaf.

In all these things he is carrying on the work of the supreme Sacrament, Jesus Christ, who took the most ordinary realities of everyday life and showed how they could be channels of the spirit. The final goal—and perhaps this would be the kingdom of God—is a world in which everything and every relation

is a sacramental hint and reflection of the God who made all things, and made them good.

This is a planet that God has given us in trust. Man has "dominion" over it. But this is a delegated dominion, not outright ownership. This dominion carries special responsibilities. The good master is not the ruthless exploiter, but the man who knows the nature of what he holds in trust, loves it, respects it. The get-rich-quick lumberman who denudes a whole mountain side and leaves it to erosion is the threefold enemy of God, nature, and his fellow men. The legislator who listens to the billboard lobby and refuses to ban enormous signs along the most beautiful highways is laughing in Christ's face. The man who needlessly pollutes rivers, or plants crops where only grass should grow, is a callous steward of the trust he has received from God.

This planet is a do-it-yourself kit, straight from the hands of God. But to use it rightly we must understand it. Nature has her own laws; we can co-operate with them, or defy them at our peril. Nature is a good friend when you love her and appreciate her mode of existence; she is a stubborn enemy when abused and misused. The good steward is the one who studies nature and loves his way into an understanding of her, so the two can work together. The good steward is also the man who sees the future as vividly as the present, who knows that the men and women of the twenty-fifth century will need natural resources and beauty. We are all trustees in a double sense—trustees of the physical planet, obligated always to learn its laws and adapt ourselves to them, and trustees for the babies who will be born when this green planet has forgotten our passing names.

All of this means that work is near the center of the Christian life. It is not merely a brutal, practical necessity, forced upon the individual for his survival. It is a means by which he can be faithful to his multiple stewardship—his obligations to the natural world, to his present neighbors, to those unseen fellow pilgrims who will one day bless or curse him; and his obligations to the

Lord who appointed him a steward.

To put it another way, the full meaning of "I thirst" underlines the fact that the Christian life is not a special compartment in the day's twenty-four hours. One does not set aside a special hour a day to be a Christian. The Christian's job is not mainly to do special and queer things, but to do much the same things as everyone else, but do them with a particular goal and in a special spirit. A Christian or an atheist plows a field or washes dishes in much the same manner. But if there is a difference, it is that the Christian ought to do the work as part of his stewardship; he works in loving relationship to God, his fellows, and the planet on which we live.

**T**hank God that we worship a God who became man. Thank God that this man could say, "I thirst." These two words are our final assurance that He was—and is—one of us. He fully entered into our condition. He is no stranger. He is linked to us by inseparable bonds of spirit and of body.

Thank God that Christ taught us a faith true to our double nature as spirits married to bodies. He does not call upon us to deny our animal reality. He asks only that we let Him glorify it by sacramentalizing it, so that food and drink and the love of man and wife all become effective tokens of God's reality and acts of thanksgiving to the God who made us thus.

Thank God that we are not called upon to flee the world, but to love it, to work in it, to find in it everywhere—in trees and in faces—the half-hidden signature of God.

Thank God that He has prepared an eternity for us in which the very bodies we now have are caught up in His glory, transmuted, and made fit for His everlasting presence.

But most of all, thank God that His love carried Him to the ultimate extremes—the scourge, the nails, the cross. Thank God that God thirsts for us.

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### CHAD WALSH . . .

*... has so many varied achievements to his credit that the casual observer might classify him as a "Jack-of-all-trades." Contrary to that popular image, he is master of a number of them. Chairman of the English Department at Beloit College, Beloit, Wis., and an Episcopal priest who assists at St. Paul's, Beloit, he also is the author of fifteen books, a skilled linguist, and a widely respected poet and literary critic.*

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# Masks in the Chancel

## REDISCOVERING THE AGE-OLD RELATIONSHIP BETWEEN CHURCH AND THEATER

“GOD is guilty!” shouts a group of Philadelphia Episcopalians. Bearded King Belshazzar strides up the aisle of a church in Massachusetts demanding a feast be laid before him. A Los Angeles congregation cries, “Crucify Him, crucify Him.”

All these voices come from actors playing roles in the chancels of Episcopal churches. Theirs is only a small part of a new sound being heard in parishes across the nation as today’s churchmen reknit, after centuries of alienation, the ancient ties between religion and drama.

Commenting on this development, the Rev. Sidney Lanier, recently appointed to a special ministry in the New York theater community, said, “The current resurgence of drama in evidence throughout the Church is one of many signs of the urgent need concerned Christians feel to explore and communicate the Gospel in words relevant today. Drama helps by involving us emotionally, quickening our imagination, deepening our comprehension.”

The most important, and indeed most exciting, outlet for the Church’s renewed interest in drama is an art form both very old and very new. Known as chancel drama, these plays are staged even within the sanctuaries of churches. This gives them the advantage of bringing life’s problems as portrayed by the playwright into spiritual focus in the intimate, immediate, and heightened context of the altar; or, as one parishioner put it, “transferring the raw experience of the streets into a communion of man’s struggle.”

### Mob Scene in the Congregation

Skilled dramatists are writing plays suitable for such settings. Talented amateurs are devoting their evenings and week ends to expressing the depth of their Christian feelings and breadth of artistic range as actors, directors, and technicians. In some cases, professional theater people have been recruited for the production.

In the Philadelphia area alone, where the authors live, at least three Episcopal churches have permanently organized groups producing chancel drama: St. Paul’s Players of Chestnut Hill, Parish Players in Paoli, and Holy Trinity Drama Group, West Chester. St. Paul’s

players staged *The Sign of Jonah*, a contemporary German drama by Guenter Rutenborn, which explores the nature of evil. St. George’s Church, New York, saw *The Play of Daniel*, directed by Noah Greenberg, produced in all its thirteenth-century glory of color and music with the help of the New York *Pro Musica* Group. Los Angeles’ St. Athanasius Church presented Harold Basage’s *On the Eve of Holy Week*, which casts the congregation in the role of the angry mob demanding Christ’s crucifixion.

In large-city parishes, in and near cities like St. Louis, Missouri, and Washington, D.C., Episcopalians have created their own chancel drama cycle fashioned after medieval English examples such as the York and Chester cathedral cycles. New York City, being the theater hub of the nation, is experiencing lively activity in this field. *The New York Times* frequently lists in a single issue several chancel productions, such as those presented at St. George’s in Manhattan.

Chancel drama is more than a big city phenomenon, however. In Moravia, New York, St. Matthew’s enacted Dorothy L. Sayers’ *The Man Born to Be King*, a cycle of twelve plays. St. John’s in McLean, Virginia, offers a variation on the theme: dance drama performed before the altar of the church.

### A New Trend

Nor is this surge of creative activity limited to the Episcopal Church. Robert E. Huldshiner, writing for *The National Lutheran*, states, “As I write these lines, I know of people in at least six Lutheran churches who are memorizing their lines for an imminent performance.”

A few big-city or large suburban congregations have even hired religious education experts whose main emphasis is on religious drama. A Methodist troupe, the Bishop’s Company of San Diego, California, has several professional acting groups continuously on tour, usually for one-night stands, doing any one of several plays from a large repertoire which the company has adapted to chancel performances. Undoubtedly, this widespread

*At right is a scene from Murder in the Cathedral, T. S. Eliot’s classic, pioneering play for performance in a church.*

BY HENRY E. PUTSCH AND STANHOPE S. BROWNE

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## MASKS IN THE CHANCEL

and serious activity throughout the country indicates a new trend toward using drama in the churches.

One extremely important aspect of the church drama being performed is the great emphasis placed on artistic and technical excellence. In many artistic and intellectual circles, churches suffer a too well deserved reputation for bad taste in art. For too long Christians have thought good intentions or the excuse that "it keeps the young marrieds busy" was reason enough to sponsor a play. The result has been any number of moth-eaten angels or ill-wrought productions of Gilbert and Sullivan in drafty parish halls. That we have finally come to realize that neither is God glorified nor His children enriched by sloppy or banal drama is demonstrated by the amount of high-level professional training, discussion, and organization churchmen are devoting to religious drama.

The theological schools have been in the vanguard of the movement. Groups of students, as an extracurricular activity, have undertaken the performance of religious plays in the chapels of the divinity schools. More significantly, several leading seminaries have developed departments of religious drama. Union Theological Seminary in New York first inaugurated "The Program in Religious Drama" in 1956. The school awards a master's degree in religious education for those majoring in drama and has a playwright in residence. The San Francisco Theological Seminary is "one-up" on Union, for it has a full-fledged professional acting company in residence.

### Religion on Broadway

In 1955, the National Council of Churches formed a Department of Worship and the Arts and, as part of this, has organized a Commission on Drama, with Mr. Marvin P. Halverson in charge. The department has stated that its task is to help the Church bring together those persons "competent in the arts and concerned with their present developments and their cultural significance."

This revival is not a one-way street. Not only is the Church becoming increasingly aware of the drama, but contemporary theater is concerning itself with themes and subjects which are basically religious. Currently playing to packed houses is the drama, *A Man for All Seasons*, written by Robert Bolt and concerned with the life of Sir Thomas More, whose struggle with Henry VIII is church history. Recent Broadway seasons have seen a veritable parade of dramas with religious themes where once mostly drawing-room comedies and musicals abounded. Some examples are Jean Anouilh's *Becket*, Archibald MacLeish's *J.B.*, Graham Greene's *The Potting Shed*, Arthur Miller's *The Crucible*, Gian Carlo Menotti's *The Saint of Bleeker Street*, Paddy Chayefsky's *Gideon*, Robert Bolt's *A Man for All Seasons*, and some of the works of Tennessee Williams and Bertold Brecht.

In addition to these obvious instances, many churchmen insist that there are many current plays which, al-



though on the surface seeming to deal solely with secular topics, often on the seamy side, are really about deeply spiritual questions. For illustrations, they point to Samuel Beckett's *Waiting for Godot* and Arthur Miller's *Death of a Salesman* as biting comments on the godless world of this century.

That this rapprochement has finally come about is a delight to many leaders of both worlds. The brilliant film maker, Ingmar Bergman, has commented: "Art lost its basic creative drive the moment it was separated from worship."

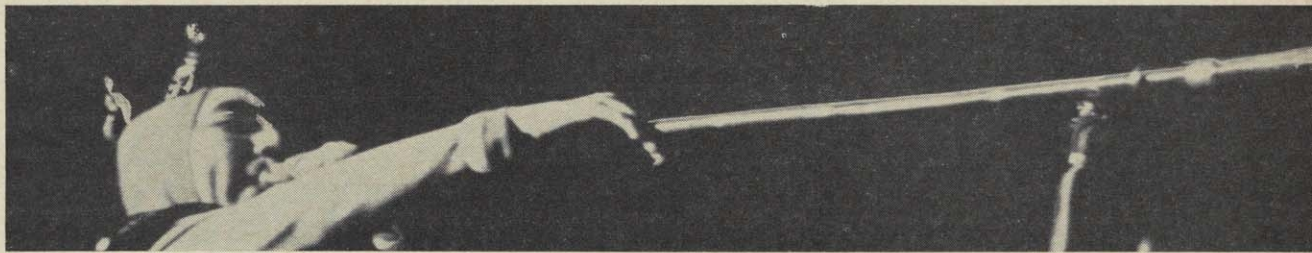
The Rev. Tom Driver of Union Theological Seminary, New York, has said: "The function of art is to stimulate the imagination. . . Minds that are not imaginative are indeed stony ground for the Gospel. . . The artistic task is of crucial importance to the church, because persons who are not responding with freshness and immediacy to the world about them are spiritually dead."

### The Greeks Started It

All of this activity seems new. But, of course, it is the revival and rediscovery of a union which long ago existed between religion and the theater. In fact, drama originated within religion. Theater in our western civilization may be traced to the early Greek rituals of worship and drama. On the liturgical side, the responsive reading of minister and congregation appears to be a direct descendant of the Greek chorus, which chanted responsively to its priest on the stage.

Modern theater, as we know it, came to birth in the





medieval cathedrals as an expansion of the reading of the Gospel at the Mass for Easter day. Out of this grew the three types of medieval Christian plays: the miracle, mystery, and morality plays. The first two originated in the ninth century as the priests themselves, in the chancels of their churches, enacted the miracles of the saints and stories from the Bible.

Because of overflow audiences and conservative bishops, these playlets were moved first to the steps of the church, where lay actors took over the tasks of production while the priests continued to write material. As the plays expanded, they were finally moved to the streets of the medieval towns.

The mystery plays were enactments of the familiar stories of the Bible and were written as a series of playlets covering the whole range of events from the creation of the world to the Last Judgment. Many towns had their own versions of these stories. On the day of the performance, the stage for each of the plays in a cycle would be set up on a separate cart. Actors for each individual play would usually come from the same guild.

#### The Earliest One-Day Stands

Early in the morning the first cart would start out; its play would customarily portray the creation. There was no hesitancy in having an actor play God himself. Thus *The Creation of the Heavenly Beings*, first play of the York Cycle, once performed by the Tanners' Guild, begins:



*The striking scenes above, from The Play of Daniel and (upper right) Murder in the Cathedral, help show why Churchmen are becoming increasingly aware of the drama as a means of examining religious questions. The process works two ways: long scornful of using religion as a theme for their art, playwrights are rediscovering this challenge.*



## MASKS IN THE CHANCEL

*Ego sum alpha et O, Vita, Via,  
Veritas, Primus et Novissimus.  
I am gracious and great, God  
without a beginning;  
I am Maker unmade, and all might  
is in me.  
I am life and way unto weal winning  
I am foremost and first; as I bid  
shall it be.<sup>1</sup>*

This play done, its cart would move on to the next square, where another audience was waiting. The cart bearing Act Two would roll up to replace the first cart. Late at night the last cart, carrying the entire Last Judgment, would finish its journey through the town.

These mystery plays have an archaic charm, but they also have a surprising freshness and earthy vitality. Their speech is that of the common man. One of the shepherds of Bethlehem, tending sheep before the angels came, says of his wife:

*When she wets her whistle she can  
outing the choir at pater noster.  
She is as great as a whale,  
She has a gallon of gall. . . .  
I would I had run till I lost her.<sup>2</sup>*

These lines are from the Wakefield Cycle, which recently drew large audiences to its revival in London.

The productions often had startling stage effects. Evil spirits would come on stage in gaudy reptilian forms and colors, or would appear as great horned animals.

<sup>1</sup> *The York Nativity Cycle*, published in 1952 by the Society for Promoting Christian Knowledge.

<sup>2</sup> © 1958 by the World Publishing Company, from *The Play of the Shepherds*, published in *Religious Drama 2*, edited by E. Martin Browne, a Living Age Book, published by Meridian Books, the World Publishing Company, Cleveland and New York.



Thor, with Angels, by Christopher Fry, is one of a score of plays dramatizing events which are important parts of Christendom's heritage.

Gilded wigs and changing masks were other manifestations of the imaginative fervor of these medieval artists.

By the fourteenth century the popularity of allegory in secular literature gave rise to the morality plays. Instead of recounting specific Biblical events of the lives of saints, these plays taught a message. Characters were abstract, allegorical figures: Love, Beauty, Good Deeds, Faith, and the like. The most famous and probably the best of these plays was *Everyman*, which tells the story of a rich man called by death. Deserted by his mistress, his friends, his relatives, and his worldly possessions, he is finally redeemed through his weak good deeds as bolstered by his faith.

### Enter Puritan Protest

About 400 years ago, however, all of these plays began to go into a decline. Queen Elizabeth I banned many religious plays in her attempt to squelch the pageantry connected with the Roman Church. More important, the Puritan tradition set itself not only against theater in the church, but against the theater everywhere.

Nonetheless, some religious drama survived. The most famous example is the Passion Play at Oberammergau in Bavaria. It is given every ten years, in accordance with the traditional story that the town promised to give the play in return for deliverance from a plague. Then, too, some churches continued to use Christmas pageants and similar presentations. Yet, by and large, churchman and dramatist trod separate paths.

How and when, after so many centuries, did this current revival start? Marvin Halverson points to the Rt. Rev. Angus Bell, later Bishop of Chichester, who, as Dean of Canterbury Cathedral, asked John Masefield to write a nativity play. The result, *The Coming of Christ*, was set to music by Gustav Holst and was presented in the cathedral at Whitsuntide in 1928. The movement was given much greater impetus in 1935, when T. S. Eliot's *Murder in the Cathedral* was presented in Canterbury Cathedral, under the direction of E. Martin Browne. Many feel that this brilliant play is perhaps the best of those inspired by the current interest in religious drama.

### The Drama and the Church

Gerard Irvine, writing for the Anglican publication *Prism*, says, "In the last twenty years there has been a revival of religious drama in England. . . . Roman Catholics indeed have labored with success to take the Church into the theater. It has remained for Anglicans to do the opposite and take the theater into the Church."

The movement crossed the Atlantic when Christopher Fry's *A Sleep of Prisoners* was brought to the United States in 1952. A company of professional actors toured the country, giving the play in large city churches and in the chapels of some of our leading universities.



From these vantage points the idea leapt from parish to parish across the United States. Our own introduction came when the Bishop's Company visited St. Paul's and dramatized in our chancel a version of Alan Paton's *Cry, the Beloved Country*. Their impressive work stimulated some of the younger members of our parish to cajole and challenge the young adult group into producing our own drama, which turned out to be the classic morality play *Everyman*.

The rewards of even moderate attempts in this field

are immense; they are within the reach of every parish. Such creative activity depends upon a number of like-minded people who are willing to study and work together.

If more churches undertake programs of religious drama and if more playwrights are inspired to explore this form of expression, one result may be a significant enriching of our culture. Far beyond that, the revival of religious drama has untold possibilities as a factor in the current reawakening of the Church.

## Chancel Drama: How to get started.



FOR full information concerning the content, production, and cost of plays suitable for chancel and other types of church drama, we have found several sources most valuable. The Commission on Drama of the National Council of Churches, 475 Riverside Drive, N.Y. 27, N.Y., publishes a booklet entitled *Plays for the Church*. The Religious Drama Society of Great Britain, through its U.S. agent, Baker's Plays, 100 Summer Street, Boston, Mass., publishes an informative magazine called *Christian Drama*. Among the many helpful books on the subject that can be found by poking around in your local library or bookstore, the paperback series entitled *Religious Drama*, Vols. I, II, and III (Meridian, LA 10, \$1.55; LA 20, \$1.45; LA 27, \$1.55), is a must. It is published by Meridian Books, 17 Union Square, N.Y.C.

In starting a venture in religious drama a core group of keenly interested people, who will spark the progress of the venture step by step, is necessary. Such a group may include only two or three at first, but it can develop into a committee which decides policy, examines the needs of the play, and becomes a liaison between the church administration and the acting group. This drama committee should include the rector or his representative.

Evaluation of a play should be based on two questions: (1) is the *theology* of the play, stated or implied, sound, and (2) is the play of sufficient dramatic and literary merit to warrant the effort? In other words, the play must be *both* good religion and good drama.

Among the guideposts are these points: Is the play based on a human struggle in which the audience can become involved? Are the characters, language, and issues real ones?

Avoid pedantic propaganda plays which are mostly academic discussions attempting the obvious answers. Avoid, too, those plays which are leftovers from a time when the Christian message was presented in an oversentimentalized, unrealistic fashion. Instead, choose plays which re-create the human struggle and involve the emotions and imagination of the audience in it.

### Three Types of Chancel Drama

Our group found that plays suitable for the chancel fall into three types. First, there are dramas that visualize and illustrate Biblical or historical events which have molded the Christian faith and tradition into its present shape. Among these are Christopher Fry's *Thor, with Angels*, James Schevill's *The Bloody Tenet*, and T. S. Eliot's *Murder in the Cathedral*.

Second, there is a body of plays specifically Christian in subject matter and concerned with things of the spirit, such as Dorothy Sayers' *The Zeal of Thy House*, Coxe and Chapman's *Billy Budd*, and Felicia Komai's adaptation of *Cry, the Beloved Country*.

Third, there is a vast body of plays, some of them from the commercial theater, which pose problems for Christians to ponder. Along with those mentioned earlier, a few examples are Jean Paul Sartre's *No Exit*, Thornton Wilder's *Our Town*, and George Bernard Shaw's *Major Barbara*.

### Chancel versus Auditorium

After your play is chosen, the next question is whether to work in a chancel setting or on the stage of an auditorium. Each has too many advantages and disadvantages to list here. While the chancel drama is more intimate, immediate, and heightened in effect and implication, many worthy plays simply do not fit in the chancel for reasons of production or subject matter. The auditorium allows more freedom, but loses the unique flavor of the work and invites direct comparison with secular amateur theater.

Once this decision is made, the committee on drama must think through various ways of presentation. There are three basic methods: (1) an interpretive *reading* of the play (as on radio) with the actors on seats under a spotlight or against a lighted backdrop with their scripts on music stands, (2) a performance by actors working in costume, but with no other theater trappings, and



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(3) a full-scale dramatic production which attempts to create fully the illusion of theater in the setting of the church.

A neighboring group in our area uses the second method, and even builds its work into the sermon time of a morning worship service. Our St. Paul's Players create a fully realized drama in the sanctuary. We install a portable dimmer-board and a complete lighting system from the drama department of the director's school, and we build sets in the chancel which are organically related to the architecture.

### It Takes Talent

The next step is to find competent specialists in the different areas of production and to gather a group of actors. We begin by announcing tryouts or "readings" to our own parish. If we do not find talent enough for all parts and jobs, we go outside. We are delighted to find how "ecumenical" we have become in this way. So far our group includes actors from other Protestant churches, Roman Catholics, and Jews.

The committee must realize the importance of three positions in the production organization. The *director* is the single most important individual in the production. He is responsible for the vision of the play—he chooses and trains the actors and sees to it that his interpretation of the play is realized in physical terms by the production staff.

It is strongly recommended that an experienced director be secured. Just as choir directors must have special training, so also must the persons primarily responsible for directing plays. There are other advantages to bringing in a director from outside the parish, since he must establish fairly rigid discipline among the actors and evaluate their personalities and motivations objectively. Such a person also frequently brings new ideas to the chancel stage.

The *production manager* follows up every physical aspect of the production. He co-ordinates set building, lighting, costumes, make-up, sound effects, and properties. It is vitally important that the director and produc-

tion manager work well together, since the former must impart his artistic vision of the play to the latter, who in turn must be able to bring that vision to physical realization without constant supervision.

The final member of the triumvirate is the *producer*, on whom rests the ultimate responsibility for making the play a reality. Sometimes the whole drama committee serves this role. The producer names the director, the production manager, and most of the staff (but *not* the actors). His direct responsibilities include finances, publicity, ticket sales (if any), scheduling, royalties and other legal matters, programs, and ushers.

He is also the one to whom everyone naturally turns if something is going wrong—an actor is skipping rehearsals; the production manager does not have enough manpower at his disposal; the parish kitchen committee has been finding too many dirty coffee cups in the parish house. For these reasons it is essential that, unlike the director, the producer be someone intimately connected with the parish.

### Professionals versus Amateurs

Some consideration should be given to going outside the parish for one or two of the lead actors. Semiprofessional talent might welcome the change of pace that chancel drama affords, and their experience and discipline will serve as a model for the others in the cast. We have been fortunate in having a radio and television announcer take leads in two of our plays, and his work has been an inspiration to the rest of us.

### Drama and Discs

The rising level of interest in chancel drama may be measured somewhat by the attention which the recording companies have been paying of late to the original medieval versions and to modern re-creations provided by contemporary playwrights.

Benjamin Britten, one of England's most distinguished composers, has set the Chester cathedral mystery play, *Noye's Fludde* (Noah's Flood), to music that may be played and sung by a few adults and a large cast of children (London, 4697, \$4.95; stereo OS-25331, \$5.95). Musically the work is in the modern idiom, with all the dramatic spice of the thirteenth-century adaptation of the Bible narrative still present.

A group of scholars and artists at Cambridge University has done a twelve-hour history of drama in England from its beginnings in the ninth century until 1580, via the B.B.C. This history has become available in the U.S. through four albums of long-play recordings.

The most relevant and interesting of these are the first two volumes (Spoken word SW A-11 and SW-12, \$29.75 each album). The professional, modernized performances follow composite texts translated into modern English. These two volumes will provide a superb survey of earliest English drama for any church group considering chancel drama, and it will transport a discussion group to a time in our history when Christianity was a way of life and not largely a weekend activity. ◀



*A play exploring the nature of evil, The Sign of Jonah belongs to the growing body of contemporary religious dramas.*



## After the envelopes, what?



*Is  
fund-raising  
in your parish  
an annual  
autumnal  
irritant?  
If so,  
perhaps it is  
because you  
talk about  
stewardship then,  
and only then.*

ISN'T it odd how the thought of money becomes displeasing when we think of it as "church money"? To many people "stewardship" suggests an unpleasant, seasonal campaign concerning an irritating part of our church life. For too many of us stewardship is a euphemism for "Brace yourself; a canvass committee is planning to ring your doorbell to ask for a larger contribution."

Many churchfolk feel this way precisely because this is the way the subject of stewardship has been presented to them. Such inadequate presentations create defensiveness and misunderstandings, and then cram and cramp the Church's work into the confines of puny, unimaginative, and timid budgets. The stewardship program of a parish is more than a money-raising campaign. Or it should be. It is a way to provide the Church's people with a vision of what they can and should be doing to make the Church strong and effective and worthy to be called the Body of Christ.

I have often heard it said that one of the nice things about Episcopalians is that they don't talk about money in church, but I have never known a parish where this was strictly true. It isn't that Episcopalians don't talk about money; they simply talk about it apologetically. The idea that

it is unseemly to speak of cash in sacred surroundings is a dangerous yarn. It is corrosive to the Christian faith; it misrepresents our beliefs and undermines our sense of responsibility.

We are a sacramental church. We know that commonplace things have spiritual dimension, value, and effect. Bread, wine, water, and the arts of liturgy and architecture are easily recognized as having holy value. In our hearts we know that anything or any situation that might either help or hurt the children of God is of religious significance and worthy of Christian scrutiny. Nothing is so commonplace or so dirty or so bad that it cannot be redeemed and put to godly use.

It is theological nonsense, therefore, to assign an unholy taint to money as something unworthy of earnest consideration by churchfolk while they are gathered before the altar of God.

Matters of stewardship are matters of grace and sin, of redemption and creativity. They can and should be presented to a congregation with the same devout earnestness as matters of Scripture and sacraments. A financial canvass often falls short of full effectiveness because the monetary appeal is presented as something beneath more holy concerns. Many



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## *After the Envelopes, What?*

canvasses flounder because they are conducted apologetically and half-heartedly. This is also the unfortunate mistake of many clergymen. Once a year, painfully, they preach reluctantly about "money matters" when they should be speaking often, and with glad, captivating enthusiasm about creative and sacramental stewardship.

If we think sacramentally, we can speak of money matters without apology. The American economic system in which our church operates is a monetary system. Its basic commodity, money, is a regular part of nearly everyone's workday and has unlimited sacramental potentialities. Worldly cash is no more out of place in Christ's holy Church than worldly sinners are. Through both the Holy Spirit can do its good work.

Like the recurrent themes of faith, hope, and love, personal commitment in terms of one's time, talents, and treasure is a proper ingredient in every one of the Church's seasons. Whenever we speak of man's eucharistic response to God, or of man's duty to man, we are speaking of stewardship. To speak of stewardship only as a prelude to an every-member canvass does violence to the whole doctrine of sacrifice and self-offering, and weakens the appeal for financial participation.

The time to speak of stewardship is *not* pledge time. Pledge time is the time to speak of pledges. This can be done in a very straightforward way if the basis has been laid during the preceding months of the church year. Most people, knowing what is expected of them, appreciate a straightforward approach when pledge time comes. One serious fault in an indirect, apologetic canvass is that it really does not give the children of God much credit for wanting to do what is responsible and right. But they need to know ahead of time what is going on. They have a right

to know. A canvass conducted as though it were an autumnal irritant sometimes seems glib, and does not win gladsome support. In presentation and results it is sub-Christian.

Now is the time to let the congregation know what is going on, how money is being spent, what goals and problems lie ahead. If a detailed report from the treasurer is not desirable, an informative letter from the rector, wardens, and vestry may be sent out in the springtime to strengthen the parish's practice of stewardship during the summer months. These actions can lay a proper and natural foundation for next autumn's canvass.

Some parishes follow the practice of calling a special, nonlegislative parish meeting and supper in the springtime for review and planning by the members of the parish. This provides a means of sharing hopes and goals so that the entire constituency has opportunity to participate in the formulation of parish objectives before being asked to underwrite them. Experience in such parishes has shown that this springtime parish meeting transforms the "they who ask for money" into the "we who are trying to do some worthwhile things."

A year-round stewardship program, of which an every-member canvass is a climactic part, gives us as Christians repeated opportunity to do something we do every time we worship Almighty God: to state our loyalty, renew our commitment, and to be strengthened in our participation in the Body of Christ. The facts of finances in our time make it unavoidable for us to ask of ourselves more money. But what should be our chief aim is not more cash, but greater earnestness of devotion. We should be ashamed if our loyalty and sincerity are so tenuous that we fail to act imaginatively and creatively in our stewardship of money. ◀



**T**HE Russians, I am told, report that they have not found God in outer space. On the other hand, a good many people in many different times and countries claim to have found God, or been found by God, here on earth.

The conclusion some want us to draw from these data is that God does not exist. As a corollary, those who think they have met Him on earth were suffering from a delusion.

But other conclusions might be drawn:

1. We have not yet gone far enough in space. There had been ships on the Atlantic for a good time before America was discovered.

2. God does exist but is locally confined to this planet.

3. The Russians did find God in space without knowing it, because they lacked the requisite apparatus for detecting Him.

4. God does exist but is not an object either located in a particular part of space nor diffused, as we once thought "ether" was, throughout space.

The first two conclusions do not interest me. The sort of religion for which they could be a defense would be a religion for savages. The belief in a local deity who can be contained in a particular temple, island, or grove. That, in fact, seems to be the sort of religion about which the Russians—or some Russians, and a good many people in the West—are being irreligious. It is not in the least disquieting that no astronauts have discovered a god of that sort. The really disquieting thing would be if they had.

The third and fourth conclusions are the ones for my money.

Looking for God—or Heaven—by exploring space is like reading or seeing all Shakespeare's plays in the hope that you will find Shakespeare in one of them. Shakespeare is in one sense present at every moment in every play. But he is never present in the same way as Falstaff or Lady Macbeth. Nor is he diffused through the play like a gas.

### A Play Without an Author

If there were an idiot who thought plays existed on their own, without an author (not to mention actors, producer, manager, stagehands, and what not), our belief in Shakespeare would not be much affected by his saying, quite truly, that he had

studied the plays and never found Shakespeare in them.

The rest of us, in varying degrees according to our perceptiveness, "found Shakespeare" in the plays. But it is a quite different sort of "finding" from anything our poor friend has in mind.

Now, of course, this is only an analogy. I am not suggesting at all that the existence of God is as easily established as the existence of Shakespeare. My point is that, if God does exist, He is related to the universe more as an author is related to a play than as one object in the universe is related to another.

If God created the universe, He created space-time, which is to the universe as the meter is to a poem or the key is to music. To look for Him as one item within the framework which He Himself invented is nonsensical.

If God exists, mere movement in space will never bring you any nearer to Him or any farther from Him than you are at this very moment. You can neither reach Him nor avoid Him by traveling to Alpha Centauri. A fish is no more, and no less, in the sea after it has swum a thousand miles than it was when it set out.

### Narcotics and the Hunter

How, then, it may be asked, can we either reach or avoid Him?

The avoiding, in many times and places, has proved so difficult that a very large part of the human race has failed to achieve it. But in our own time and place it is extremely easy. Avoid silence, avoid solitude, avoid any train of thought that leads off the beaten track. Concentrate on money, sex, status, health, and (above all) on your own grievances. Keep the radio on. Live in a crowd. Use plenty of sedation. If you must read books, select them very carefully. But you'd be safer to stick to the newspapers. You'll find the advertisements helpful, especially those with a sexy or a snobbish appeal.

About reaching God, I am a far less reliable guide. That is because I never had the experience of looking for God. It was the other way round; He was the hunter (or so it seemed to me) and I was the deer. He stalked me like a redskin, took unerring aim, and fired. And I am very thankful that that is how the first (conscious) meeting occurred. It forearms one against subsequent fears that the whole thing was only wish fulfillment. Something one didn't wish for can hardly be that.

## ONWARD CHRISTIAN SPACEMEN

**Will we "find" God in outer space? What about life on far-off planets? The noted Anglican author comments on these and other questions pertinent to Space Age Christians.**

Reprinted from the February, 1963, issue of *Show, the Magazine of the Arts*.





## ONWARD, CHRISTIAN SPACEMEN

But it is significant that this long-evaded encounter happened at a time when I was making a serious effort to obey my conscience. No doubt it was a far less serious effort than I supposed, but it was the most serious I had made for a long time.

### A Thin Film on the Surface

One of the first results of such an effort is to bring your picture of yourself down to something nearer life-size. And presently you begin to wonder whether you are yet, in any full sense, a person at all; whether you are entitled to call yourself "I" (it is a sacred name). In that way, the process is like being psychoanalyzed, only cheaper—I mean, in dollars. In some other ways it may be more costly. You find that what you called "yourself" is only a thin film on the surface of an unsounded and dangerous sea. But not merely dangerous. Radiant things, delights and inspirations, come to the surface as well as snarling resentments and nagging lusts.

One's ordinary self is, then, a mere façade. There's a huge area out of sight behind it.

And then, if one listens to the physicists, one discovers that the same is true of all the things around us. These tables and chairs, this magazine, the trees, clouds,

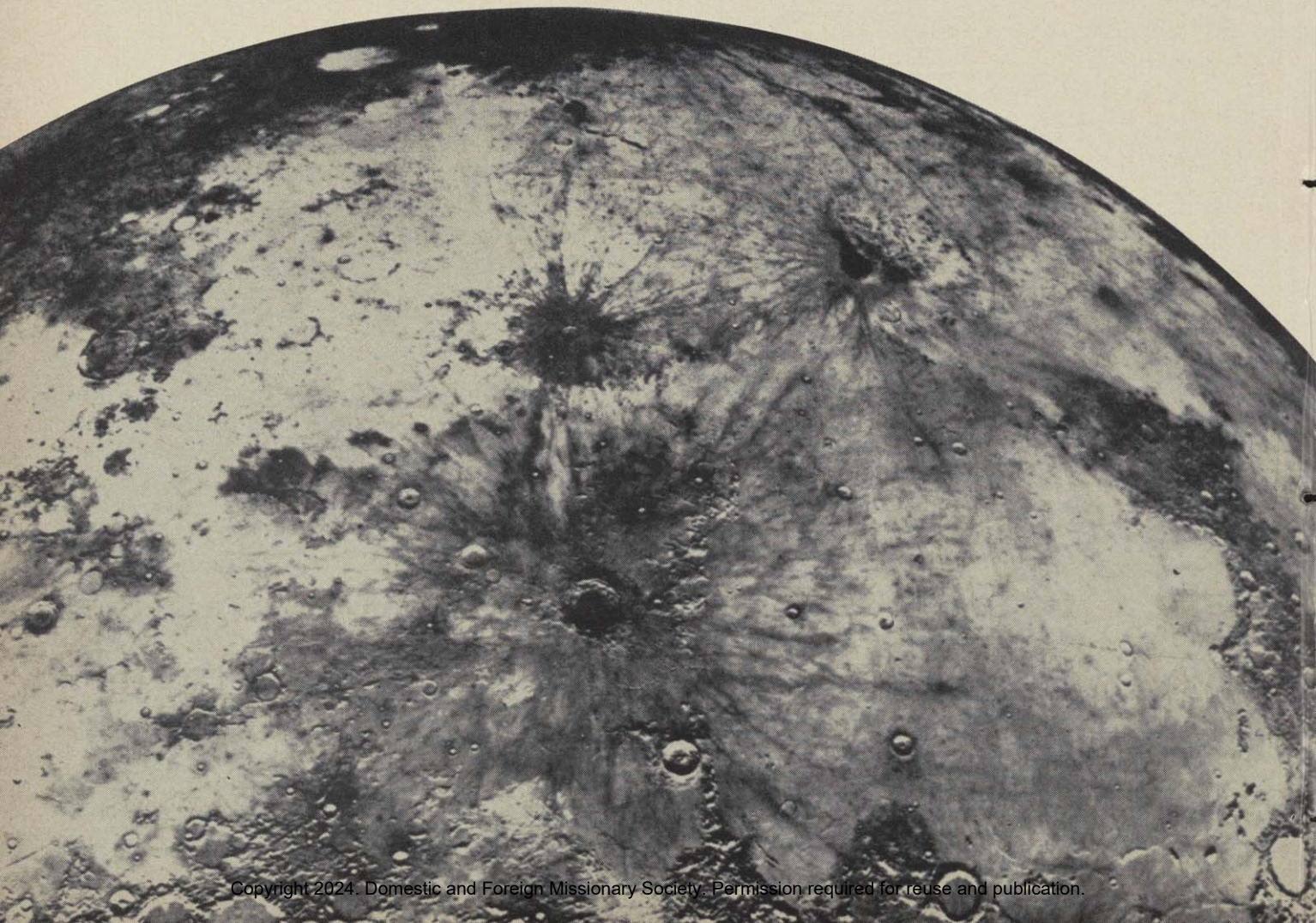
and mountains are façades. Poke (scientifically) into them and you find the unimaginable structure of the atom. That is, in the long run, you find mathematical formulas.

There are you (whatever "you" means) sitting reading. Out there (whatever "there" means) is a white page with black marks on it. And both are façades. Behind both lies—well, Whatever-it-is.

The psychologists, and the theologians, though they use different symbols, equally use symbols when they try to probe the depth behind the façade called "you." That is, they can't really say, "It is this," but they can say, "It is in some way like this."

And the physicists, trying to probe behind the other façade of matter, can give you only mathematics. And the mathematics may be true about the reality, but it can hardly be the reality itself, any more than contour lines are real mountains.

I am not in the least blaming either set of experts for this state of affairs. They make progress. They are always discovering things. If governments make a bad use of the psychologists' discoveries, the experts are not to blame. The point, however, is that every fresh discovery, far from dissipating, deepens the mystery.





Presently, if you are a person of a certain sort, if you are one who has to believe that all things which exist must have unity, it will seem to you irresistibly probable that what lies ultimately behind the one facade also lies ultimately behind the other. And then—again, if you are that sort of person—you may come to be convinced that your contact with that mystery in the area you call yourself is a good deal closer than your contact through what you call matter. For in the one case I, the ordinary, conscious I, am continuous with the unknown depth.

And after that, you may come to believe (some do) that that voice—like all the rest, I must speak symbolically—that voice which speaks is your conscience. But in some of your intensest joys it is sometimes so obstinately silent, sometimes so easily silenced, and then again at other times so loud and emphatic. It is in fact the closest contact you have with mystery; and therefore finally to be trusted, obeyed, feared, and desired more than all other things. But still, if you are a different sort of person, you will not come to this conclusion.

### No Hunting and No Flying

I hope everyone sees how this is related to the astronomical question from which we started. The process I have been sketching may equally well occur, or fail to occur, wherever you happen to be. I don't mean that all religious and all irreligious people have either taken this step or refused to take it. Once religion and its opposite are in the world—and they have both been in it for a very long time—the majority in both camps will be simply conformists. Their belief or disbelief will result from their upbringing and from the prevailing tone of the circles they live in. They will have done no hunting for God and no flying from God on their own. But if no minorities who did these things on their own existed,

I presume that the conforming majorities would not exist either. (Don't imagine I'm despising these majorities. I am sure the one contains better Christians than I am; the other, nobler atheists than I was.)

Space travel really has nothing to do with the matter. To some, God is discoverable everywhere; to others, nowhere. Those who do not find Him on earth are unlikely to find Him in space. (Hang it all, we're in space already; every year we go a huge circular tour in space.) But send a saint up in a spaceship and he'll find God in space as he found God on earth. Much depends on the seeing eye.

And this is especially confirmed by my own religion, which is Christianity. When I said a while ago that it was nonsensical to look for God as one item within His own work, the universe, some readers may have wanted to protest. They wanted to say, "But surely, according to Christianity, that is just what did once happen? Surely the central doctrine is that God became man and walked about among other men in Palestine? If that is not appearing as an item in His own work, what is it?"

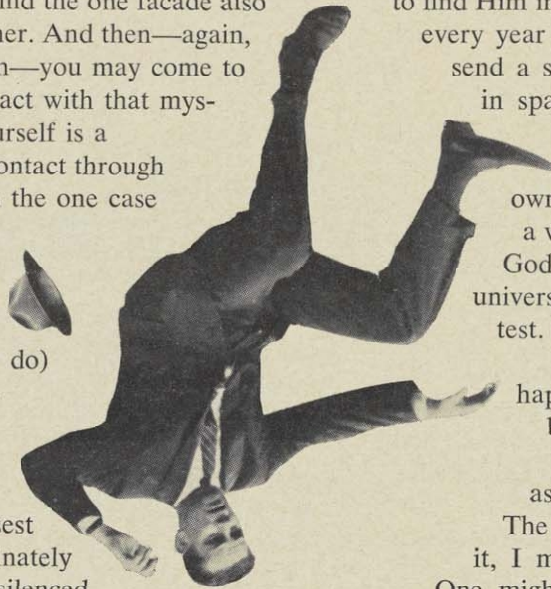
The objection is much to the point. To meet it, I must readjust my old analogy of the play.

One might imagine a play in which the dramatist introduced himself as a character into his own play and was pelted off the stage as an impudent impostor by the other characters. It might be a rather good play; if I had any talent for the theater, I'd try my hand at writing it. But since (as far as I know) such a play doesn't exist, we had better change to a narrative work, a story into which the author puts himself as one of the characters.

### A Life Outside Our Life

We have a real instance of this in Dante's *Divine Comedy*. Dante is (1) the muse outside the poem who is inventing the whole thing and (2) a character inside the poem, whom the other characters meet and with whom they hold conversations. Where the analogy breaks down is that everything the poem contains is merely imaginary in that the characters have no free will. They (the characters) can say to Dante only what Dante (the poet) has decided to put into their mouths. I do not think we humans are related to God in that way. I think God can make things which not only—like a poet's or novelist's characters—seem to have a partially independent life, but really have it.

But the analogy furnishes a crude model of the Incarnation in two respects: (1) Dante the poet and Dante the character are in a sense one, but in another sense two. This is a faint and far-off suggestion of what theologians mean by the "union of the two natures" (divine and human) in Christ. (2) The other people in the poem meet and see and hear Dante; but they have not even the faintest suspicion that he is making the whole world





## ONWARD, CHRISTIAN SPACEMEN

in which they exist, and has a life of his own, outside it, independent of it.

### Instruments of Recognition

It is the second point which is most relevant. For the Christian story is that Christ was perceived to be God by very few people indeed; perhaps, for a time only by St. Peter, who would also, and for the same reason, have found God in space. For Christ said to Peter, "Flesh and blood have not taught you this." The methods of science do not discover facts of that order.

The fact that we have not found God in space does not, then, bother me in the least. Nor am I much concerned about the "space race" between America and Russia. The more money, time, skill, and zeal they both spend on that rivalry, the less, we may hope, they will have to spend on armaments. Great powers might be more usefully, but are seldom less dangerously, employed than in fabricating costly objects and flinging them, as you might say, overboard. Good luck to it! It is an excellent way of letting off steam.

But there are three ways in which space travel will bother me if it reaches the stage for which most people are hoping.

### Good-By Lovers' Moon

The first is merely sentimental, or perhaps aesthetic. No moonlit night will ever be the same to me again if, as I look up at that pale disc, I must think, "Yes: up there to the left is the Russian area, and over there to the right is the American bit. And up at the top is the place which is now threatening to produce a crisis." The immemorial Moon—the Moon of the myths, the poets, the lovers—will have been taken from us forever. Part of our mind, a huge mass of our emotional wealth, will have gone. Artemis, Diana, the silver planet belonged in that fashion to all humanity; he who first reaches it steals something from us all.

Secondly, a more practical issue will arise when, if ever, we discover rational creatures on other planets. I think myself, this is a very remote contingency. The balance of probability is against life on any other planet of the solar system. We shall hardly find it nearer than the stars. And even if we reach the moon we shall be no nearer to stellar travel than the first man who paddled across a river was to crossing the Pacific.

This thought is welcome to me because, to be frank, I have no pleasure in looking forward to a meeting be-

tween humanity and any alien rational species. I observe how the white man has hitherto treated the black, and how, even among civilized men, the stronger have treated the weaker. If we encounter in the depth of space a race, however innocent and amiable, which is technologically weaker than ourselves, I do not doubt that the same revolting story will be repeated. We shall enslave, deceive, exploit, or exterminate; at the very least we shall corrupt it with our vices and infect it with our diseases.

We are not fit yet to visit other worlds. We have filled our own with massacre, torture, syphilis, famine, dust bowls, and with all that is hideous to ear or eye. Must we go on to infect new realms?

Of course, we might find a species stronger than ourselves. In that case we shall have met, if not God, at least God's judgment in space. But once more the detecting apparatus will be inadequate. We shall think it just our bad luck if righteous creatures rightly destroy those who come to reduce them to misery.

### Spacemen: Good or Bad?

It was in part these reflections that first moved me to make my own small contributions to science fiction. In those days, writers in that genre almost automatically represented the inhabitants of other worlds as monsters and the terrestrial invaders as good. Since then the opposite setup has become fairly common. If I could believe that I had in any degree contributed to this change, I should be a proud man.

The same problem, by the way, is beginning to threaten us as regards the dolphins. I don't think it has yet been proved that they are rational. But if they are, we have no more right to enslave them than to enslave our fellow men. And some of us will continue to say this, but we shall be mocked.

The third thing is this. Some people are troubled, and others are delighted, at the idea of finding not one, but perhaps innumerable rational species scattered about the universe. In both cases the emotion arises from a belief that such discoveries would be fatal to Christian theology. For it will be said that theology connects the Incarnation of God with the Fall and Redemption of man. And this would seem to attribute to our species and to our little planet a central position in cosmic history which is not credible if rationally inhabited planets are to be had by the million.

Older readers will, with me, notice the vast change



in astronomical speculation which this view involves. When we were boys, all astronomers, so far as I know impressed upon us the antecedent improbabilities of life in any part of the universe whatever. It was not thought unlikely that this earth was the solitary exception to a universal reign of the inorganic. Now Professor Hoyle and many with him say that in so vast a universe life must have occurred in times and places without number. The interesting thing is that I have heard both these estimates used as arguments against Christianity.

Now it seems to me that we must find out more than we can at present know—which is nothing—about hypothetical rational species before we can say what theological corollaries or difficulties their discovery would raise.

We might, for example, find a race which was, like us, rational, but, unlike us, innocent—no wars nor any other wickedness among them; all peace and good fellowship. I don't think any Christian would be puzzled to find that they knew no story of an Incarnation or Redemption, and might even find our story hard to understand or accept if we told it to them. There would have been no Redemption in such a world because it would not have needed redeeming. "They that are whole

need not the physician." The sheep that has never strayed need not be sought for. We should have much to learn from such people and nothing to teach them. If we were wise, we should fall at their feet. But probably, we should be unable to "take it." We'd find some reason for exterminating them.

### Redemption in an Alien Mode

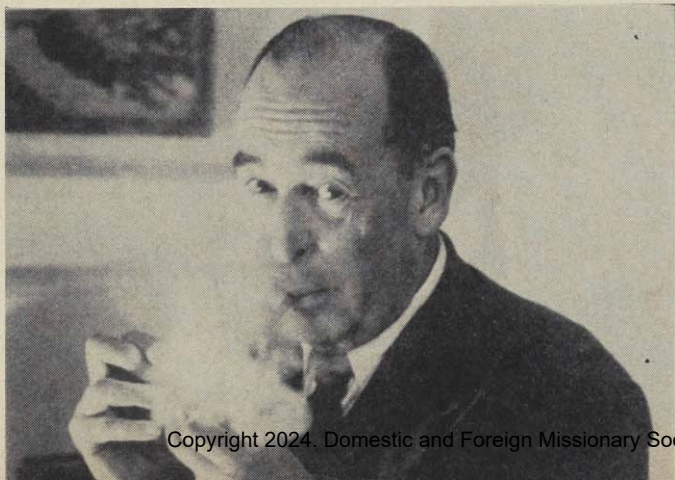
Again, we might find a race which, like ours, contained both good and bad. And we might find that for them, as for us, something had been done: that at some point in their history some great interference for the better, believed by some of them to be supernatural, had been recorded, and that its effects, though often impeded and perverted, were still alive among them. It need not, as far as I can see, have conformed to the pattern of Incarnation, Passion, Death, and Resurrection. God may have other ways—how should I be able to imagine them—of redeeming a lost world. And Redemption in that alien mode might not be easily recognizable by our missionaries, let alone by our atheists.

We might meet a species which, like us, needed Redemption but had not been given it. But would this fundamentally be more of a difficulty than any Christian's first meeting with a new tribe of savages? It would be our duty to preach the Gospel to them. For if they are rational, capable both of sin and repentance, they are our brethren, whatever they look like. Would this spreading of the Gospel from earth, through man, imply a pre-eminence for earth and man? Not in any real sense. If a thing is to begin at all, it must begin at some particular time and place; and any time and place raises the question, "Why just then and just there?" One can conceive an extraterrestrial development of Christianity so brilliant that earth's place in the story might sink to that of a prologue.

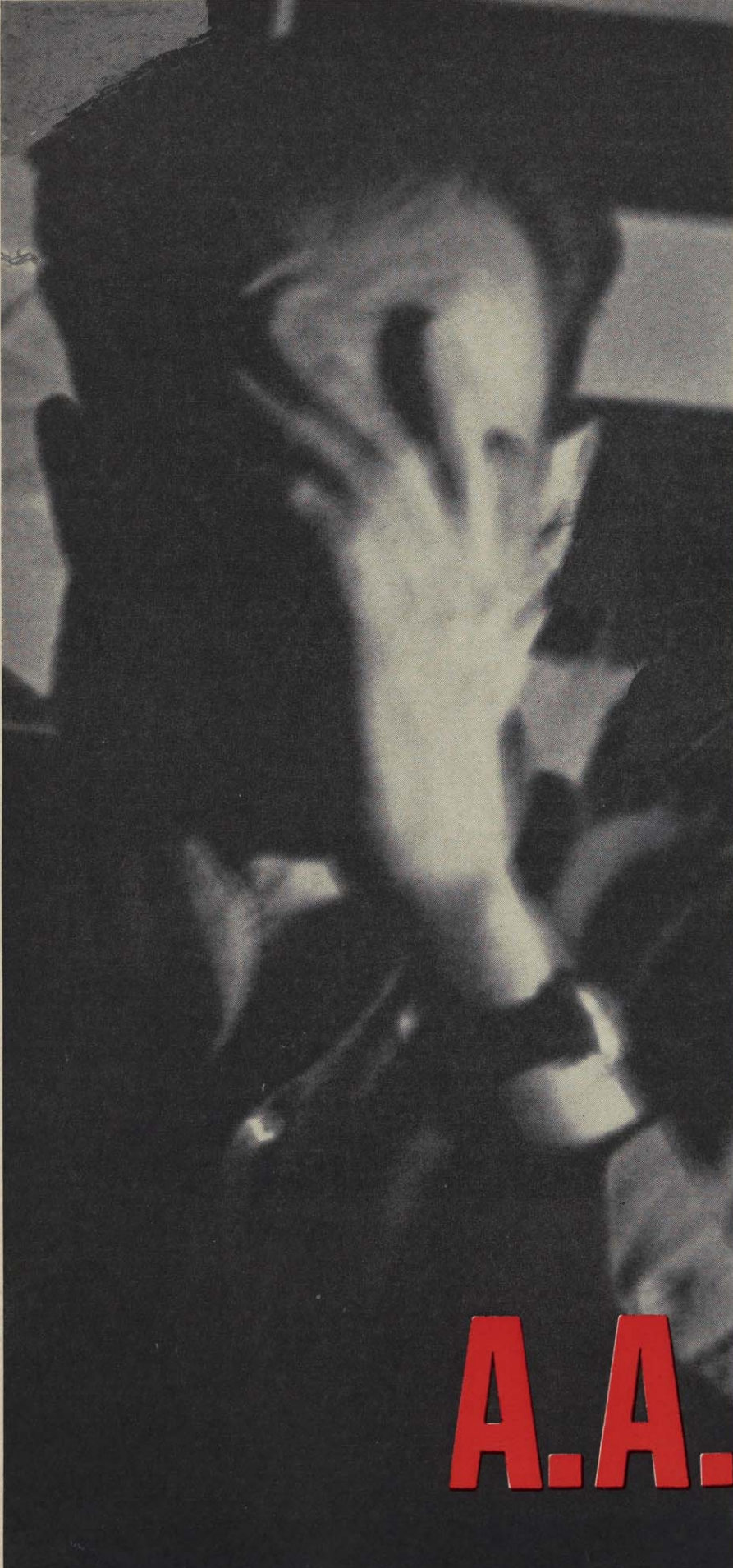
Finally, we might find a race which was strictly diabolical—no tiniest spark left in them from which any goodness could ever be coaxed into the feeblest glow; all of them incurably perverted through and through. What then? We Christians had always been told that there were creatures like that in existence. True, we thought they were all incorporeal spirits. A minor readjustment thus becomes necessary.

But all this is in the realm of fantastic speculation. We are trying to cross a bridge, not only before we come to it, but even before we know there is a river that needs bridging.

**People who have heard of C. S. Lewis usually associate his name with the devil, a fact that Dr. Lewis accepts with impatient good humor. Although the diabolical *Screwtape Letters* is the most popular of his more than thirty books, three of his earlier ones are novels about rocketry, space travel, and Christianity. Dr. Lewis occupies the chair of Medieval and Renaissance English literature at Magdalen College, Cambridge, England.**







## A NEW WAY TO HELP

ONE day last year, a West Texas Episcopalian heard there was to be a retreat at a nearby diocesan center. Deciding this was just what he needed, he packed a week-end bag, kissed his wife good-by, climbed into the family car, and was soon winding his way up the country road to the camp. Within half an hour he was winding his way right back down again: he had been refused admittance.

Even though his good intentions had been frustrated, the Texan was neither hurt nor angry. The sole reason he was *persona non grata* at the retreat was that he had never been a drunk.

In West Texas, few Episcopalians are likely to repeat this mistake. For even if the general public does not know the names of those who attend, most people here have heard of the new retreats for recovered alcoholics being conducted by the Episcopal Diocese of West Texas.

Aside from some of the staff, all of the thirty-five to forty persons attending these gatherings are members of Alcoholics Anonymous or of Al-Anon, the companion fellowship for the nonalcoholic families of alcoholics. Held three or four times a year, the unusual meetings are attracting more people every time and proving to be remarkably helpful. Some churchmen even venture to call them one of the first major breakthroughs

# A.A. PLUS

BY THOMAS LABAR



## ALCOHOLICS IS BEING TRIED IN WEST TEXAS

in work with alcoholics since the formation of A.A. over a quarter of a century ago.

"The retreats serve as a sort of bridge between A.A. and the church," explains Father W., who, although well known among his fellow Texans as a recovered alcoholic, wishes his name withheld for the sake of A.A. anonymity. Originator of the idea, the lean, bronzed Episcopal priest goes on to say in a slight Texas drawl that the retreats serve as a transition from the coffee pot to the chalice, referring to the fact that A.A. meetings always have a pot of strong, hot coffee on hand.

For many recovered alcoholics, such a transition is vital, asserts Father W. After they are back on their feet, these people find they need more than A.A. can give them as a reason for staying sane, sober, and well. During this time of self-doubt, the alcoholic needs to have the Church enter or re-enter his life.

The West Texas effort to help meet this need is not limited to the retreats alone. The work also goes on in individual parishes, many of which have thrown open their doors to A.A. chapters, and in other local groups interested in the problem.

Although they make casual fun of their malady, recovered alcoholics know it is no joke. To an increasing degree their fellow countrymen know that it isn't either, for informed public opinion is coming to realize that alcoholism, along with heart disease and cancer, is one of the nation's chief health problems. At last count, it was estimated that there are well over four million alcoholics in the United States. This means that at least twenty million nonalcoholics—wives, husbands, children, relatives, and employers—are also deeply involved with the disease.

Scientists now agree that the alcoholic, unlike the normal drinker, has an uncontrollable craving for alcohol. Blasting earlier notions which laid

the cause to moral weakness, they have labeled alcoholism as a progressive disease which, if left untreated, grows more virulent year by year, driving its victims further and further from the normal world, and deeper into despair which has only two outlets: insanity or death.

The experts have yet to agree as to the cause of alcoholism, if indeed any single cause exists. Some consider it a basic, physical flaw which makes the alcoholic succumb while other drinkers maintain the ability to control their appetites. Others look upon it as an environmental misfortune; still others hold with psychological theory and point to scientific surveys which indicate a certain amount of immaturity, oversensitivity, and shyness common to alcoholics' characters. Those working directly with alcoholics tend to credit a combination of all three as the cause of alcoholism. The important thing to them is the cure, and that is to stop drinking.

This, authorities now conclude, is something an alcoholic cannot do by himself. An interesting but little-known fact is that the Episcopal Church played an indirect but important role in finding a way to help alcoholics stop drinking.

It all began in 1935 at Calvary Episcopal Church in New York City, when Bill A., a Wall Street stockbroker and a chronic alcoholic, in desperation consulted the rector, the Rev. Samuel M. Shoemaker. The two men talked long into the night, with Dr. Shoemaker suggesting steps that might help the distraught man.

A short time later Bill A. was in Akron, Ohio, on business and felt himself reaching a crisis point in his drinking. After thumbing through a telephone book in the hotel lobby, he called a local Episcopal church. The rector who answered guided him to a surgeon who also had an alcoholic problem. Finding much in common, the two men became fast friends, often discussing Dr. Shoemaker's

ideas for spiritual rejuvenation and adding some of their own. Eventually these evolved into the now-famous twelve steps of A.A. Through the propitious meeting, the first chapter of Alcoholics Anonymous sprang into being in Akron.

There is no way of determining how many lives A.A. has saved since its beginning. In little more than one generation, the organization has grown from its two founding members to some 300,000 participants belonging to 8,615 local groups located in more than eighty countries. Of the 5,875 A.A. groups in the U.S., scores now meet in Episcopal churches.

Along with co-operating with A.A. in every way possible, the Episcopal Church has consistently led its sister churches in the unending battle against this disease. In 1958, the church's General Convention passed a resolution calling for a formal program in the field. Currently, the Division of Church and Community Studies of the church's National Council is conducting a number of studies on the subject, as well as holding provincial conferences to facilitate the flow of information between dioceses.

Approximately forty dioceses of the church have formed committees on alcoholism. Four of these are affiliated with rehabilitation centers for alcoholics, and many more co-operate with local community projects. The Diocese of Western Massachusetts sponsors retreats for recovered alcoholics and their spouses. Organized and conducted, for the most part, by priests who are themselves recovered alcoholics, the Western Massachusetts retreats are held as a series of Quiet Days.

Local efforts have a way of spreading far beyond a single community. In West Texas, for example, the diocesan committee was instrumental in persuading the state government to establish the Texas Commission on Alcoholism, which in turn sponsors



## A.A. PLUS

the now-famous Annual Institute on Alcoholic Studies, which brings experts from all parts of the country to Austin to exchange information.

One of the prime movers within his diocese and the church for new and imaginative ways of working with alcoholics, Father W. gains his ardor and insight from his own long struggle up and out of the hell of drunkenness. The son of a wealthy Southern textile family, he started to drink at college. After marriage, he made an attempt to return to the soil by buying a ranch in west Texas. But his drinking continued until sometimes he would find himself plowing the same row over and over.

One day, the local Episcopal priest dropped by the ranch house, but the young rancher was not interested in religion and was in fact a bit hostile toward the cleric. Later, however, when the rancher turned over his pickup truck in a drunken spree and drew a gun on the state troopers who came to investigate, he was ready to admit that he was a sick man. Seeking out the priest, he was directed to A.A., and eventually was confirmed in the Episcopal Church. Still later, after what he describes as a "miracle at the Communion rail," Jim W. was ordained a priest.

Father W. subsequently divided his energy between his duties as a parish priest and work with alcoholics. His problems were many. Although five of A.A.'s twelve steps specifically mention God as the source of all strength, A.A. remains of necessity a nonsectarian fellowship. Whenever he tried to speak of the Church to his fellow A.A. friends, he would be answered with story after story of hurt and humiliation.

Father W. remembers one girl who told him that several months after joining A.A., she stopped by a church of the persuasion in which she had been raised. They were having a thanksgiving service. Each member of the congregation was supposed to stand up and state publicly what he or she was thankful for. When the young lady's turn came, she rose and, with tears streaming

down her cheeks, thanked the Lord for her precious sobriety. There was a ripple of muffled talk along the pews, and then one of the elders walked over to her and asked her please to leave.

When he finally hit upon the idea of a retreat for recovered alcoholics and their families only, Father W. found that at last he had found a way of introducing his A.A. companions to the Church without fear or nervousness. The first thing they see and smell upon entering the door of the retreat center is an urn of steaming coffee. Then they are engulfed in a sea of chatter. Next to coffee, the thing an alcoholic likes best is talk, says Father W. "I don't know why," he says, shaking his head; "maybe it's because we're all so glad to still be alive, and the sound of our voices proves it to us. I don't really know why, but we do, and that's how we open every retreat, just drinking coffee and talking. After a while, everyone feels a little easier."

Supper at 6 P.M. is followed by an opening talk by the retreat leader, who usually begins to develop a Biblical theme which he carries forward throughout the week end. After Evening Prayer, the lights go out until the rising bell at 7 A.M. Saturday morning. From this time until noon, the rule of silence obtains.

The beginning of the second day also marks the time when the retreat leader and chaplain are available during unscheduled activity periods for private conferences with those who have special problems they want to discuss. Many will need this service, for at 7:30 A.M. the recovered alcoholics face their second trauma of the retreat: Holy Communion. So fearful of all forms of alcohol are they that many do not trust themselves to sip from the chalice.

Father W. is able to persuade most of them that this is the one exception they can make in safety, by pointing out that, as the celebrant, he must drink what is left in the chalice. "I always tell them," he says, "that if any ex-drunk was going to fall off the wagon because of Holy Communion, it would be I." But he doesn't push too hard. For those

who still fear the chalice, he recommends either intinction or taking the wafer alone, or he reads the service for the sick on page 323 of the Book of Common Prayer, which grants absolution to one who has not received the elements.

At 8:15 breakfast is served, with one person reading aloud during the meal. The literary fare chosen for these occasions ranges far and wide, from the prophetic words of the Bible to the lighter comments from *O Ye Jigs and Juleps*. With a half-hour break for coffee, the morning is given over to the second talk by the retreat leader. After lunch, the rule of silence is lifted, and the retreat members gather for bull sessions or go fishing or hiking. By 3 P.M. they are back for a standard A.A. meeting for the recovered alcoholics, and an Al-Anon meeting for their spouses.

After supper, the retreat leader makes his final talk, usually summing up the theme of the retreat. Evening Prayer is then read. Sunday morning also begins with the rising bell at 7 A.M., followed by Holy Communion. There is less confusion this time, and the members go calmly to breakfast and to the end of the retreat with the feeling of having accomplished a wholeness they had not experienced for many bitter years.

But Father W. points out that the relationship between the Church and the recovered alcoholics is not a one-way street. In his opinion, the Church has as much to gain from them as they have to gain from the Church. There is something special about a person who has descended into the pit and has returned, he claims. Such a person takes a spiritual approach to life. Of course, there are exceptions, he says. A drunken bore who joins A.A. and sobers up sometimes becomes just a dry bore. But for the most part, a serious change takes place in a recovered alcoholic.

As one Episcopal clergyman said after serving at one of Father W.'s retreats, "It seems the Lord picks the broken to use. I'd like to have a church full of recovered alcoholics. I wish I could see the Holy Spirit working in my own congregation as I have here this week end." ◀



# Jesus as leader

## JESUS: MAN AND MASTER

### Part 4

*What are the qualities of a leader? In our time leadership is ordinarily equated with power, strength, control. Jesus, however, challenged these usual concepts of leadership: He chose to be "as a Servant"; He endured an agonizing death rather than accept the temporal authority that might so easily have been accorded Him. In this, the fourth in a series of five articles on Jesus: Man and Master, contributing editor Mary Morrison guides us into some reflections on Jesus as Leader. Quotations are from the New English Bible, and from the Revised Standard Version where noted. The symbolic figure appearing in the illustrations is used to represent Jesus.*



"WHO's going to get us out of this mess?" It is a good question, now and always—one that people have been asking ever since they began gathering in groups.

The question was never sharper than in Jesus' day. Palestine was then an occupied country and a restless one, its people stirred by the memory of their long-standing Covenant with God: "I will be your God, and you shall be my people" (LEVITICUS 26:12).

Once they had experienced the fulfillment of this promise in the great days of David. Through all the years of frustration, political bondage, and even exile that followed, they had never forgotten. Some day God's kingdom would come to them again, and His Anointed One, the Messiah, would save and deliver them. Out of their different situations in the long Hebrew history of calamity, the prophets—Isaiah, Jeremiah, Ezekiel, Micah—had spoken forth this continuing hope; and Psalms, the Hebrew songbook, had praised the coming king.

The worse things became, the higher the hope grew; surely the Messiah would come to keep God's promise. First-century Palestine, chafing under Roman occupation and feeling all through its social, intellectual, and religious structure the pressures of an alien way of life and a pagan civilization, provided such a period of expectation.

The Gospels hint now and then at this situation—so continually explosive that Jesus found it necessary to warn his disciples. "Then, if anyone says to you, 'Look, here is the Messiah,' or, 'There he is,' do not believe it. Impostors will come claiming to be messiahs or prophets, and they will produce great signs and wonders to mislead even God's chosen, if such a thing were possible" (MATTHEW 24:23-24).



## Jesus as leader

During the ministry of John the Baptist, "The people were on the tiptoe of expectation, all wondering about John, whether perhaps he was the Messiah" (LUKE 3:15). And when Jesus became famous, John himself sent his disciples to ask, "Are you the one who is to come, or are we to expect some other?" (LUKE 7:19). Though there seems to have been no certainty what particular person would be the Messiah, it is clear that the Messiah was eagerly expected in the *now* of that first-century tension.

When John's disciples come with their question, Jesus has an answer ready for them. "Go and tell John what you have seen and heard: how the blind recover their sight, the lame walk, the lepers are clean, the deaf hear, the dead are raised to life, the poor are hearing the good news—and happy is the man who does not find me a stumbling-block" (LUKE 7:22-23).

What kind of answer is that? The question seems to call for a clear-cut "Yes" or "No," but the only definite thing about this reply is that it flatly refuses to be definite. All it does is raise more questions. Is it an answer at all? And if so, what kind? What does it say, if anything, about Jesus' attitude toward this expectation of a Messiah? Did he consider himself this particular kind of Coming One, the political deliverer whom they expected? Did he consider himself the Messiah at all?

### Search for an Answer

To begin finding answers to these questions—perhaps some of the most important that we can ask of the Gospels and their central character—we must go back to the two great experiences with which the public ministry of Jesus begins: the Baptism and the Temptations.

The Baptism shows us Jesus being told of his sonship to this God of the Covenant, this Ruler of a Chosen People. If a king has a son, the son also is called to rule, lead, and care for the people of the kingdom. The call to messiahship is certainly an important part of Jesus' experience at this moment.

In the desert we find him exploring this. What does it mean to be Messiah? It does not mean working primarily for the satisfaction of people's physical needs: "Man cannot live on bread alone." Nor does it mean dazzling them with magical proofs or taking them along dramatically risky roads to greatness: "You are not to put the Lord your God to the test." Most of all, it does not mean assuming temporal, political power, for that is the power of darkness; it belongs to the devil and can be had only by serving him. But: "You shall do homage to the Lord your God and worship him alone" (MATTHEW 4:1-11).

These choices close off all the customary ways of power. If one cannot gain political domination, how is one to rule? If one cannot use either material or miraculous means of freeing people from bondage and suffering, how are they to be freed? At this moment



*"If anyone wants to be first, he must make him-*

self last." of call to leadership, there seems no way open to be a leader.

But there is another concept of leadership in the Hebrew tradition, a thread woven inconspicuously through the fabric of the Old Testament, and now and then showing its color clearly, as in ISAIAH 53 or PSALM 22. It is the idea of greatness and power, not as qualities which sit on high, commanding respect and service, but as qualities which sustain, support, and serve. It is the secret of God's greatness and of all the true greatness which stems from Him: "Underneath are the everlasting arms" (DEUTERONOMY 33:27).

This concept is revolutionary in the most literal sense of the word. Human values have not yet done more than to begin the complete turning upside-down that it demands. "Whoever exalts himself will be humbled; and whoever humbles himself will be exalted" (MATTHEW 23:12). We tend to see this as a threat of punishment, but it is not; it is a simple statement of the fact as Jesus saw it.

He put it even more clearly to his disciples. "In the world, kings lord it over their subjects; and those in authority are called their country's 'Benefactors.' Not so with you: on the contrary, the highest among you must bear himself like the youngest, the chief of you like a servant. For who is greater—the one who sits at table or the servant who waits on him? Surely the one who sits at table. Yet here am I among you like a servant" (LUKE 22:25-27).

In the light of this saying, the messiahship as Jesus saw it begins to look very different from the messiahship of first-century Jewish hope and belief.

### The Awful Choice

What is Jesus to do? How is he to fill the place of this long-expected king without getting caught in the atmos-





*self last of all and servant of all" (Mark 9:35).*

phere of expectation that surrounds it? How is he to keep the false hope from exploding into false realization, into the kind of contentious kingship and violent seizure of power that would only prolong and intensify the struggle at the age-old level of hate and destruction? How is he to remake the concept of messiahship in the minds of his followers so that they will stop asking him for the deliverance he cannot give, and be ready to take the salvation he has to offer?

It seems a challenge too great to accept; and yet he is King, Messiah, Saviour, and must not deny the role.

How Jesus met and handled this continuing crisis is perhaps the clearest demonstration in the Gospels that he was not victim of his fate, but master of it, from beginning to end.

To begin with, he makes no claim of messiahship; nowhere in the Gospels of Matthew, Mark, or Luke does he do so. And when people ask him if he is the Messiah, he gives an enigmatic answer. He does not encourage the false concept; but neither does he refuse the title, however much it may mean one thing to him and another to those who are applying it to him. He tries to force his hearers to rethink the whole matter, hoping that they will be willing and able to do so. "Happy is the man who does not find me a stumbling-block"—the man who is not so fixed in his ideas and hopes that he cannot see and be won over to the new Messiah, the king who does not sit on a throne, but heals the sick and preaches good news to the poor.

And when he asks the disciples for their own insight in the matter, and Peter says, "You are the Messiah," what does he do then? First, he tells them that this insight comes from God, not men. Second, he orders them not to tell anyone: they are not to use the term publicly until experience and thought have fully explained it to them.

Then the real work starts: "From that time Jesus began to make it clear to his disciples that he had to go to Jerusalem, and there to suffer much from the elders, chief priests, and lawyers; to be put to death and to be raised again on the third day" (MATTHEW 16:21). How right Jesus was to caution the disciples to silence is shown by the reaction to this: "Peter took him by the arm and began to rebuke him: 'Heaven forbid!' he said. 'No, Lord, this shall never happen to you.'" Power and success, not suffering and death, are the royal road of the Messiah.

Jesus is used to this kind of thinking. He has met it before, in the desert, and he finds the same origin for it here as he did there. He says to Peter, "Away with you, Satan; you are a stumbling-block to me. You think as men think, not as God thinks" (MATTHEW 16:22-23).

### Everything Is Possible

Peter and the other disciples still have everything to learn about the true use of God's power. And no wonder: of the twelve whom Jesus appointed to be with him, one (nicknamed ironically and hopefully, "Rock") was eager, but impulsive and unstable; two were hot-tempered enough to be nicknamed "Sons of Thunder"; one was a traitor; and one was a member of the Zealot party, a group much like the Algerian O.A.S. of today. It is amazing that Jesus ever expected them to learn any part of the central truth of life and power. Here, as in other matters, he must have felt that "to God everything is possible" (MARK 10:27).

And so they all go toward Jerusalem, he with his concept of messiahship, his disciples with theirs. At the last minute he makes one more attempt to clear their minds. "He went on to tell them a parable, because he was now close to Jerusalem, and they thought the reign of God might dawn at any moment" (LUKE 19:11). It is easy to imagine what they expected: a mighty blaze of power from heaven; a great uprising of the whole city, which would clear it of outsiders and sinners; the throne of David empty, waiting for their leader: everything falling into place, and God's kingdom coming at last.

But the story Jesus tells them is nothing like this; it is about a nobleman who went away, entrusting money to his servants to trade with until he came back—the parable from which our word "talent" has come, with its underlying idea of gifts given us which we must use well. As a parable of how and when the kingdom will come, nothing could be further from the intense expectation of that moment; how close it is to the idea that Jesus held, the rest of his Kingly Progress tells.

In this expectant setting, nothing could possibly be more potentially dangerous to Jesus' own intention than the entrance into Jerusalem, the city of the Temple, the center of the Jewish faith, the seat of the kingdom of David in old times. How is Jesus to make a kingly entrance, on the one hand—and on the other avoid touching off all the outward train of circumstance that could so easily attend it: war, uprising, violence?



# Jesus as leader

He falls back, as so often, on the Old Testament, acting out a verse from one of the prophets to state his case silently and dramatically. "Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on an ass" (ZECHARIAH 9:9). Old Testament kings rode horses to battle; if they came in peace, they came as Jesus did, riding on an ass.

Clearly the message given is received, for there is no violence. The crowd of people who have been accompanying Jesus lay green branches along his path and cry out, "Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David!" (MARK 11:9-10). And that is all.

But one of the accounts hints at a hope of something that never occurred. "When he came in sight of the city, he wept over it and said, 'If only you had known, on this great day, the way that leads to peace! But no; it is hidden from your sight. For a time will come upon you, when your enemies will . . . not leave you one stone standing on another, because you did not recognize God's moment when it came'" (LUKE 19:41-44).

Jesus can accomplish the almost impossible task of making a royal entry into an occupied city without stirring up violence. But to stir up a great response to his visitation of peace and healing is beyond even him, for it must come spontaneously out of the hearts of his hearers. He can be king only over those who can hear his good news of peace; but who is hearing it?

No one, seemingly. The time in Jerusalem is full of tension and argument, sharpening division, and increasing danger. Up to now the question has been whether the messiahship as Jesus sees it will be swallowed up in the concept held by the people who support him. Now the question is whether or not the whole idea will sink without trace, and his messiahship be lost forever under a current of opposition that is beginning to run high.

What is a rejected leader, a lost Saviour to do? How is he to behave? What can he do to save, if not himself, at least his message, the truth for which he is willing to die?

## The Unexpected

Surprisingly, Jesus becomes more aggressive, rather than less. He makes a dramatic statement, couched more in action than words, about the degradation of the Temple in the busy commercial city that Jerusalem has become. To all attempts of the religious leaders, first to make him declare himself, and then to catch him by trick questions, he replies by showing up their specious and self-saving line of thought on all important matters.

He goes still further: he tells them what he thinks of them in words so strong and devastating as to dispose forever of the "gentle Jesus" image. "Alas, alas for you, lawyers and Pharisees, hypocrites that you are! You shut the door of the kingdom of Heaven in men's

faces; you do not enter yourselves, and when others are entering, you stop them. . . . You travel over sea and land to win one convert; and when you have won him you make him twice as fit for hell as you are yourselves" (MATTHEW 23:13-15).

When he is alone with his followers he tries to prepare them for the hard time to come. The many parables in this portion of the account all seem to group around the single question of what to do when the master is away. "Watch," he tells them. Be awake—be alert—do your work—be ready; and "by standing firm you will win true life for yourselves" (LUKE 21:19).

He fills their last meal together with all the overtones of deliverance which he is offering to them and the world—the open door into a new Promised Land of the heart. They follow him to Gethsemane and dimly, half-dreaming, while they are "asleep, worn out by grief," are aware of him as he undergoes his own human struggle with the catastrophe ahead, and comes out of it victorious and ready to endure anything.

He is arrested and brought first before the Jewish leaders, then the Roman governor. The charge in both hearings is the same, though stated differently: in both it hangs on the question of leadership. "Are you the Messiah?" the high priest asks—do you claim to be the Anointed One, God's chosen king? Pilate asks, "Are you the king of the Jews?"—are you a claimant to the throne, a potential threat to Roman power?

The circumstances of the trial are only peripheral; Jesus himself is central. He endures; he stands within the situation, doing nothing either to aggravate or minimize it; he neither defends nor condemns himself.

And so the process continues inevitably, taking him to the moment when he is lifted up in disgrace, alone, with taunting voices down below crying, "Let the Messiah, the king of Israel, come down now from the cross. If we see that, we shall believe" (MARK 15:32). By any ordinary standards, when has a leader ever been more lost? And by any ordinary standards, who could be more lost than the followers of such a leader?

But he is not lost. They are not lost. The hardest part of the Gospel account for us today to understand and accept is what follows. We tend to rebel against the accumulation of incredible detail. But behind all this detail the great facts stand: something happened; somehow these lost followers found their lost leader—not a dream or a ghost or a spiritualized memory, but a living reality.

Into their sadness and defeat and unbelief He comes, giving them insight into His truth and promising them His power—power not to rule and overbear, but to create, sustain, and heal: the newly understood power of the kingdom of God.

Isaiah had seen the pattern long before—the triumph of the Suffering Servant.

*"He shall see the fruit of the travail of his soul and be satisfied;*

*By his knowledge shall the righteous one, my servant, make many to be accounted righteous"* (ISAIAH 53:11).



# THE FACT OF EASTER

Easter tells us quite clearly that the Christian Church is founded not on an idea, but on a Person. We do not go to church on Easter Day to affirm our conviction that death is not the end of life. Worship is not made of this, and surely this is not the substance of the Christian faith. At Easter we are confronted not with an idea, but with a fact: the fact of the Lord Jesus Christ who died for us and who "rose again to become goodness in us."

Here then, as we sing so often, in Jesus Christ is the Church's one foundation. In Him, God took action to bring us all back to himself and to reconcile us to one another. Through His life and death and resurrection Christ has opened for us the gate of everlasting life which means that He has opened up new possibilities of life now.

But a gate leads nowhere for us unless we walk through it. The fact of Christ means nothing in our lives unless we have some understanding of what the fact means and respond to it. Easter then, when we celebrate it as Christian people, is a festival as wide as all creation and as personal as my own thoughts and desires. What God did in Jesus Christ He did for the whole created order; He was reconciling the *world* to Himself. Here is the focus and center of all our attention: "Maker and Redeemer, life and health of all." But then I realize this was for me, that Christ lived and died and rose again to open up new possibilities of life for me. And so the only response that has any meaning is my own personal commitment of faith: "My Lord and my God." This is the way out of self-centeredness and the narrow and constricted way that leads to death. This is the way that turns us from ourselves toward the world. This is the way that leads to eternal life now.

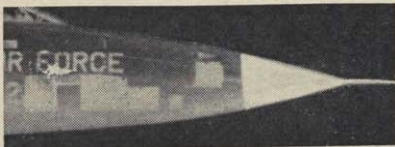
—Arthur Lichtenberger, Presiding Bishop





Emancipated politically by World War I, economically by World War II, and domestically by mass production and the assembly line, women have still emerged as second-class citizens, whatever their intellectual equipment. While their minds are steadily honed by ever-increasing academic requirements in mass education, society continues to be guided by tradition in establishing their role, and no pattern has evolved to make use of their talents.

#### MARGARET COUSINS



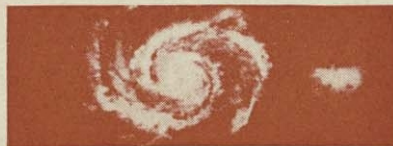
Christians, like Christ, are realists. They talk about sin because they call a spade a spade. They admit failure. Contemporary man does not. He prefers to be like the man fishing off the end of the pier. When asked if he had caught anything, he replied, "No; but I think I created a climate of interest among the fishes." Christians admit failure; they call it sin.

#### GEORGE E. REINDORP

*Baptism is perhaps the most neglected and profaned sacrament of the Church. No sacrament is more significant and yet treated as less significant. No sacrament is more concretely political and social, and yet regarded as more merely private and personal. No sacrament more than Baptism encompasses so specifically the contemporary issues which divide and cause hostilities among men. Yet no sacrament is thought to be more remote from such issues.*

*Baptism is the assurance—accepted, enacted, verified, and represented by Christians—of the unity of all men in Christ. . . the Church, as the baptized community, is called to be the image of all mankind, the one and intimate community of God.*

#### WILLIAM STRINGFELLOW



*The problem is not whether we can produce enough progress for everybody, but what kind of progress we want to produce.*

#### HARLAN CLEVELAND

## WORDS FOR TODAY

We are not supposed to make men and women "religious." They are already religious up to their eyebrows—with bad, mistaken, insufficient, and half-true religion. We are here to tell them the Gospel, the great Good News, of how God Himself has come into human futility to show us true purpose, into human guilt to bring final pardon, into lonely, human frights to prove that we are deathlessly loved by One who has the final authority.

#### GEORGE F. TITTMANN



*We cannot today consider ourselves Christians if all we know of the Christian Gospel is the Creeds, a few prayers, and hymns. God has always met man in the hour of his deepest need with strength and purpose and hope; but unless we have sought to understand how God has spoken to us through the ages, we will not know how to hear Him speak in this age.*

#### CHARLES H. PERRY



*One of my teachers in theological school used to say that Robinson Crusoe could not be a Christian until he had found his man Friday. What he meant, of course, is that when one is a Christian, one is thereby involved with other people. The world for the Christian is not God and himself, but God, his neighbor, and himself.*

**ARTHUR LICHTENBERGER**



It requires real work to connect the eternal Gospel to this passing age. Yet if we think religion is the heart of the matter, and not merely one of the tasty and nutritious slices we can cut from the rich fruitcake of twentieth-century American civilization, we must link it tellingly to our times. Ethics and morality tend to topple right over when not firmly based on a God who judges men by their individual acts and personal responsibility.

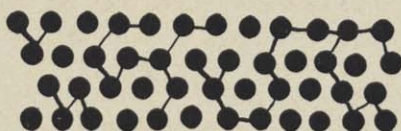
**SAM WELLES**



## ATOM

*There can be no artificial division between the sacred and the secular. The churches, if they are the expressions of the purpose and the will of God, cannot be limited, as some would declare, to special fields of worship. . . . Once we have the conviction that there is a saving gospel, then that gospel must be extended and applied to every aspect of life. The gospel has to do with international relations, with peace or war, with the atom bomb, with economic conditions, with family life, for nothing human can be alien to the love of God in Christ. The church cannot be simply a reflection of the prejudices, opinions, and standards of contemporary society. For the church has the task of being the light of the world.*

**HENRY KNOX SHERRILL**



*If freedom is to survive in the world, we in the English-speaking world must make it our business to export it to the people of every land.*

**ARTHUR M. RAMSEY**

The fundamental problem of nuclear weapons is how man can be saved from himself. And the only answer to that is, as it has been for two thousand years of Western history, and however irrelevant it may sound to us now, that "there is none other Name under heaven given to man, in whom, and through whom, we may receive health and salvation, save only the Name of our Lord Jesus Christ." This is hard teaching for modern man caught up in the illusion of his own self-mastery, but it is just as true as it ever was.

**WILLIAM G. POLLARD**



Jesus Christ does not just want us to profess and to proclaim Him as Lord. We are meant to be His disciples, His followers, not just His advertising experts and His partisans who—when they are off duty—live their own lives as other men do. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Do we take up our cross, or are we anxious only to find a place and opportunity to get rid of it?

**MARTIN NIEMOELLER**

FROM THE EPISCOPALIAN  
APRIL 1962–MARCH 1963



# *three years with* The Episcopalian

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IT HAS often been said of marriage that reaching the first anniversary is the most difficult goal for a young couple. In the magazine publishing business—particularly in the church field—it can be said that reaching the first 100,000 in circulation is the most difficult goal for a young publication.

We are happy to report to you that last month THE EPISCOPALIAN's regular circulation passed the 100,000 mark. This is the first time in the Episcopal Church's history that a publication has reached so many families on a regular basis. We are grateful to our bishops, rectors, and vestries, our diocesan and parish representatives, and to our readers, old and new, for their continued patience, enthusiasm, and support of the church's national monthly magazine. We still have a long way to go to serve all of the church's families, but we are encouraged by your increasing response to our service so far. We have now tripled our circulation in our first three years.

The two keys to the magazine's growth have been the loyalty of individual subscribers, and the increased interest in the Parish Every Family Plan. Last year at this time we reported to you that almost 200 parishes and missions were sending THE EPISCOPALIAN to all of their pledging families at the special rate of \$2 per family per year.

Today this number has more than doubled. With more than a hundred churches on diocesan plans in San Joaquin and Louisiana, this means that more than 600 congregations are now using the Parish Plan idea all the way from Alaska and Hawaii to Puerto Rico. An additional hundred churches are now using the new Vestry Plan for their elected lay leadership.

Editorially, the past year has been an exciting one, judging from the increased volume of mail and comment. We are happy to receive your expressions of commendation—and condemnation—because they help us to produce a better product.

Readers were especially interested in our series on the Church and communism, the memoirs of former Presiding Bishop Henry Knox Sherrill, the deeply personal *A Grief Observed*, and the highly humorous excerpts from *O Ye Jigs and Juleps*, which later became a runaway best seller and is still on the "top ten" listings.

Our two eighty-page special issues on the state of the church (October and November), with extra printings, each reached more than 110,000 Episcopal families, and are still being used and quoted today.

Single articles firing the most discussion—pro and con—included Margaret Cousins's on the American woman (July); William Pollard's on nuclear warfare (August); Ernest Vanderburgh's on funeral customs (Au-

gust); Chandler Sterling's on Church and State (September); and Jeannie Willis's on Black Muslims (February). The special reports before and after the Vatican Council sessions (September and January) also received much comment both in and out of the Episcopal Church. And by far and away our most popular overseas mission feature has been the recently concluded series on the Anglican Communion by Howard A. Johnson, shortly to be published as part of a vigorous new book.

In future months we are planning to bring you a wide range of articles on such subjects as alcoholism, our basic beliefs, church colleges, the day-school revolution, evangelism, our ministry to the aging, the National Council of Churches, separation of Church and State, speaking in tongues, the unity movement, and the vestry. We will bring you exclusive coverage of the two most important Church events scheduled for 1963: the Second Anglican Congress at Toronto, Canada, in August, and the continuation of the Second Vatican Council this Fall. And we hope to keep you informed of the month-by-month progress of the Church at home and abroad, and of interesting persons who are a part of this progress.

In this era of communication satellites, international radio and television networks, high-speed presses, reconnaissance flights, and electronic telescopes, the world seems to have more access to more information about more things than ever before. Yet, in the area which concerns all of us directly, the Church of Jesus Christ in the world today, there seems to be more widespread ignorance than ever before.

This is true in part because the Church is not as important as it used to be in the lives of people. It is true in part because the new gods of science and technology and the old gods of power and politics seem more fitted to this vast communications system. And it is true because the Church itself has failed to utilize properly even the most basic forms of communication available today.

It is our firm belief that many of the problems now within the Church can and will be overcome, God willing, with the recovery of our once-great channels of communication in drama, music, and the graphic arts. We on THE EPISCOPALIAN are dedicated to one simple proposition; that information about the Church must be transmitted directly into the homes of all those who make up the Church. And we believe that the place to start is with such basic carriers as a parish bulletin, a diocesan publication, and a national magazine. Although we are only a part of this basic system, we will continue to do our best to make this one fraction worthy of the trust placed in us, and worthy of the Master we serve.

—H.L.M.





## PRESIDING BISHOP TO RESTRICT ACTIVITIES

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church since 1958, has announced in a letter to the bishops of the church that he must limit his appointments because of a disability.

This is not a resignation. Bishop Lichtenberger is not a sick man. He will continue to discharge all the responsibilities of his office as titular head of the church, as chairman of its House of Bishops and as president and chief executive officer of the National Council. Bishop Lichtenberger's letter follows in part:

"It has been brought to my attention recently that a number of people are concerned about my health. I do have a disability which I had hoped might be corrected by surgery before it became very noticeable. With this in mind, I told . . . the presidents of the Provinces about my situation at the last meeting of the House of Bishops. . . . However, it seems clear to me that I should be quite frank and open about this now. . . .

"The first symptoms appeared in a very mild form in 1960; these have increased gradually but not sufficiently to warrant surgery now. The prognosis is quite uncertain; there is no way of predicting how rapidly the disability will increase, or whether it will remain as it is at present.

"Most affected is my speech. I have a compulsion to rush headlong and to slur my words; it's quite difficult, therefore, for me to read the service or to speak in public. I am hoping to find a way around or through this, but very reluctantly, I must for the next few months, at any rate, assign the consecrations to other bishops and cancel all speaking engagements. I regret this exceedingly and I have hesitated to do this until it became quite evident that it was necessary and wise.

"Should I under these circumstances resign my office? I have given this much thought and I have prayed about it. I hope I have come to a right decision. If a presiding bishop is elected between sessions of General Convention he shall . . . 'serve until the next General Convention.' While it is likely that a man so elected by the House of Bishops would be elected again at General Convention and his election be confirmed by the House of Deputies, he would until Convention continue in his diocese and thus work under great difficulties.

"I believe, therefore, that I should carry on until the General Convention of 1964 when a successor could be elected in the usual way. I can continue my pastoral responsibilities; I can do my work as president of the National Council; I can preside at meetings of the House of Bishops. I plan to attend the session of the Anglican Congress next summer. It may be that this disability will reach a plateau, and when I have learned to live with it . . . I shall be under no handicap and could continue until 1967. . . . I do think, as I have said, that I can go on until 1964. If at any time I find that I cannot, I shall, of course, resign.

"Let me assure you that I am not a sick man. This is not due to the pressure of work. This could not have been foreseen in 1958.

"I regret very much that I cannot, for the time being, do all that I should be doing as presiding bishop, but I rejoice that I am still able to be of service to our Lord in His Church. I know you will pray that God will give me patience and a right judgment in the days to come."

## THAT FRIGHTENING WORD

Because many believe it is synonymous with revivalism or a rigid formula of salvation, the word "evangelism" frightens off the average churchgoer, said the United Church of Canada's Dr. Homer R. Lane,

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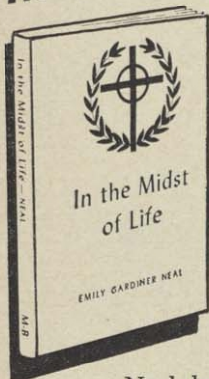
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*"Emily Gardiner Neal's IN THE MIDST OF LIFE recounts the earnest pilgrimage of her husband in quest of spiritual healing, his glad sharing in the sacramental life of the Church, an extended earthly life and a peaceful passing into the larger life; and for his widow, a vivid realization of the Communion of Saints. There is no let-down after the author's earlier books on healing because this book triumphantly shares the winning of a variety of spiritual treasures."*

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# worldscene continued

in Toronto. The positive way to attack the task "with freshness and bite" is to proclaim the good news of God and His purpose in Christ, he added. ● As Dr. Lane spoke, just such a program was under way 1,000 miles to the southeast. A month-long, evangelistic campaign by the Episcopal Diocese of South Florida reached some 84,000 persons, with 10,000 signing "Rule of Life" cards pledging to deepen their spiritual activities. The "Crusade of Faith," which included a series of five-night preaching missions in twelve cities of the diocese, marked the Episcopal Church's first large venture in mass evangelism in the U.S.A.

● Suffragan Bishop James L. Duncan, the crusade's co-ordinator, said that as a result of the campaign the Episcopal Church in that part of the nation has broken out of its cocoon. "The public image of the Episcopal Church has been changed," he said. "We're no longer thought of as the rich man's church or the church of the upper-middle class, but as the church for all the people with the full, historic Christian faith." ● In addition to those signing pledge cards, more than 5,000 persons asked for detailed information about the Episcopal Church, 900 inquired about confirmation, 300 asked for Baptism, and three men offered themselves for the ministry. Bishop Duncan declared that the crusade also changed the average Episcopalian's view of his church, and "fulfilled all our expectations . . . we learned a great deal." He went on to add, "Episcopalians are no longer afraid of evangelism."

## IN SEARCH OF WHOLENESS



On July 12-26, some 500 leading Anglican, Protestant, and Orthodox theologians will gather on the campus of McGill University, Montreal, Canada, for the Fourth World Conference on Faith and Order sponsored by the World Council of Churches. Considered by many churchmen as one of the most significant meetings of the mid-twentieth century, the conference will deal with obstacles and opportunities in Christian unity. ● Reports from Great Britain note that Anglicans, Presbyterians, and

Methodists are making significant progress in their talks about Christian unity. In the U.S.A., Orthodox leaders have formed a fifteen-man council to work toward a single united U.S. Orthodox Church. ● With eyes on the next meeting of the Vatican Council this fall Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, declared that the Roman Catholic Church has come to the end of its "purely monological and self-centered" period and has entered into an honest dialogue with other churches. In a letter sent to all Roman Catholic bishops, Pope John XXIII announced that when they come together on September 8, they will remain in session "until the work is completed." Later, talking with the Rev. Leslie Davison, president of the Methodist Conference of Great Britain, the pontiff agreed that the "days of quarreling" are over, and the "days of love must begin."

## NATIONAL PROGRAM VOTED FOR CHURCH

A 1963 operating program to cost \$11,265,337 has been voted by the church's National Council. This represents an increase of almost 10 per cent over last year. The 1963 program is based on income of \$9,998,003 expected from dioceses and missionary districts; \$404,334 from the United Thank Offering; \$700,000 from trust funds; and \$163,000 from other sources. Although increased \$897,320 over 1962, the scheduled program cost still does not come up to the figure proposed by General Convention for this year. As a result, some new work will have to be shelved. No current operations will be curtailed, however. ● Of 1963's appropriations for national and world-wide work, \$4,450,015

*Continued on page 42*



# Episcopalians and the National Council of Churches

The hottest debate during the 1961 General Convention of the Episcopal Church erupted over the question of Episcopal membership in the National Council of Churches. At the time, more than fifteen resolutions, pro and con, were brought into the Convention and referred to the House of Deputies' Committee on Ecumenical Relations.

The committee hearing on the question, though decorously conducted, masked a welter of strong emotions on the subject. Loudest among the complaints was the contention that the N.C.C. claimed to speak for its member denominations when making pronouncements. Others did not like the way representatives to the N.C.C. were chosen; suspected "communist" leanings in the interchurch organization; or found some of its publications distasteful.

Counter arguments by other Convention deputies made at least one thing clear. There was serious misunderstanding not only of what the National Council of Churches does but of what it says. There were those who blamed the press for distorting things, at the same time admitting that changes and improvements might be made in the Council's organization. A few thought Episcopalians should pull out of the group until we were more clear about its character and purposes, but the majority seemed to think that changes might better be made in the N.C.C. by continuing membership, with efforts on the part of Episcopal delegates to make corrections from within.

The upshot of the matter was, as is usual in General Convention, a resolution. The resultant, much-amended document, while it was generally favorable to the National Council of Churches, nevertheless called for study of the whole matter and a report to the next General Convention in 1964 on the questions raised in Detroit.

The job of studying the "Structure, Program, and Finances of the N.C.C.C.U.S.A." was handed to the Convention's Joint Commission on Ecumenical Relations headed by the Bishop of Delaware, the Rt. Rev. J. Brooke Mosley. The commission appointed a special subcommittee of five, including two clergy and three lay persons. They have worked for a year, had four extended meetings, and have now made their report to the joint commission.

Following its meeting on February 7-8, 1963, held in Washington, D.C., the Joint Commission on Ecumenical Relations released a preliminary report summarizing the findings of their special committee.

On the controversial matter of "pronouncements" made by the National Council of Churches, the committee came out strongly, stating the conviction that the N.C.C. had not only the right but the duty to speak a word *to*, but not *for*, the member churches.

Those who defended the Council in Detroit claimed that it had never made pronouncements *for* the churches. Detractors were saying that if N.C.C. didn't speak for the churches, it ought to make it clear that it wasn't. The commission's committee laid down three "principles" that it thinks should guide the National Council of Churches in the "pronouncements" matter. It said:

"Pronouncements, when made, ought to have as their purpose the opening up of issues about which Christian people ought to be concerned." Second, "these pronouncements should be so phrased as not to bring into question the Christian commitment of those who do not agree." Third, they "... may be directed properly to any area of life, but ... should avoid the impression that they offer the only specific solutions to problems that must be decided by statesmen or others in specialized fields of competence."

In response to the complaint that the Episcopal Church had been represented in the Council by either clergy or "professional church workers," rather than laymen, the committee had some suggestions to offer. It recommended that the councils of the eight provinces of the Episcopal Church submit lists of names in each category (bishop, priest, and lay) as candidates for the General Assembly of the N.C.C., the Council's general, deliberative body. From these the Joint Commission could choose the final candidates which are elected by the National Council of the Episcopal Church. The joint commission indicates that it has already followed this procedure in the selection of representatives for the next General Assembly of the N.C.C., which will meet in December, 1963. The committee further suggested that Episcopal Church representatives serving on the general board of the N.C.C. be chosen keeping both clergy-lay and geographical-area balances in mind.

In the remainder of its report the special committee offered findings that ought to ease some of the fears that were expressed by detractors of the National Council of Churches. It said that in the matter of some controversial background materials published by departments of the N.C.C., safeguards had been adopted that would prevent a recurrence of incidents that some have found distasteful in the past.

The most forceful section of the report was obviously an answer for those who had charged that the Council was "red." Not only did the special committee find that the Council's public stand against communism was "continuing and irrevocable," but it also said, after consulting with the House Un-American Activities Committee and the F.B.I., that it could find no evidence of any Communist taint in the N.C.C. It went further to characterize purveyors of such unfounded rumors as "irresponsible."

The committee further "strongly recommended" that the Episcopal Church stay in the National Council of Churches as a full, participating member. It backed this suggestion by a lengthy report of its researches into the value of this association to Episcopalians.

The special committee's report to Convention's Joint Commission on Ecumenical Relations completes the first step of the Episcopal Church's formal study of the National Council of Churches. The full report of the joint commission to the General Convention is now being prepared for final approval early next year. After this, it will be released for discussion throughout the church.



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will go for Overseas Department operations; \$2,907,193 for the Home Department; \$573,197 for Christian Education; \$282,729 for Christian Social Relations; \$206,091 for the General Division of Women's Work; \$63,500 for the General Division of Laymen's Work; \$343,220 for World Relief and Interchurch Aid; \$500,000 for revolving loan funds and grants; \$60,000 for the American Church Building Fund; and the rest to other areas. ● In 1962, Episcopalians dispersed \$662,000 for World Relief and Interchurch Aid, \$400,000 coming from national program funds, and the rest from the Presiding Bishop's Fund for World Relief. Payments included \$99,650 to the World Council of Churches, largely for refugee aid and resettlement; \$154,700 to Church World Service, mainly for relief; \$164,539 to the Anglican Communion for support of many of its far-flung programs; \$87,659 to the Wider Episcopal Fellowship, which includes the Old Catholic Churches, the Spanish Reformed Church, the Lusitanian Church in Portugal, and the Philippine Independent Church; and \$92,216 for other refugee relief and resettlement programs.

### FREEDOM IS A ROAD

A proposed "Charter of Religious Freedom" for all peoples has been approved unanimously by the fourteen-member United Nations Sub-commission on Prevention of Discrimination and Protection of Minorities. The charter, containing a number of principles dealing with freedom of religious belief in many fields, will be forwarded to the U.N. Commission on Human Rights and, if approved there, to the General Assembly. In part, it calls upon all governments to "grant freedom to practice or not to practice one's religion or belief, according to the dictates of one's conscience, publicly or privately." ● Two prominent Episcopalians—Clifford P. Morehouse, president of the church's House of Deputies, and Dr. J. V. Langmead Casserley, professor of apologetics at Seabury-Western Theological Seminary, Evanston, Illinois—participated in a New York symposium on freedom and authority: their role in the Church. The purpose of the meeting was to explore the relation between the individual conscience and the authority of a church. The general consensus was that without some authority there could be no true freedom. ● A significant announcement from Rome by Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, reveals that the Vatican Council fathers will be asked when they meet this fall to proclaim the Roman Catholic Church's belief in freedom of conscience and worship for every individual as he chooses, without interference. "One should always," he said, "understand another man's point of view."

### PRESIDING BISHOP BACKS DOMESTIC PEACE CORPS

Presiding Bishop Arthur Lichtenberger of the Episcopal Church has sent a telegram to the U.S. Congress urging the establishment of the administration's proposed domestic peace corps, as being "in keeping with the Church's belief in human welfare as a priority for our whole nation."

● New opportunities for the training and employment of youths, the bishop said, deserve nonpartisan support in Congress. "The alarming rise in the school dropout rate, the present inability to provide jobs for young high-school graduates, and the perennial pressure of juvenile delinquency all demand quick and energetic action," the message continued. "It is not too strong to say that the mounting problem of idle youth constitutes a moral demand upon the financial resources of the nation." ● Bishop Lichtenberger observed that formation of a peace, conservation, or urban service corps in this country "will stimulate our citizens to a renewed dedication to voluntary service in the welfare of their own communities." In conclusion, he said, "I would hope that many members of our United States churches will welcome the necessary legislative actions to improve the situation of young persons."

*Continued on page 44*



# Overseas Roundup

**GUAM**—In the wake of last year's typhoon, Episcopalians on the tiny Pacific island are, with the help of \$40,000 recently voted by the church's National Council, determinedly pushing forward completion of a secondary school building and erecting a Quonset building to replace one which was damaged.

**HAITI**—The church affairs of some 13,000 baptized Episcopalians in Haiti will soon be directed from new headquarters. A two-building district office has just been purchased in that Caribbean republic.

**COLOMBIA**—A unique experiment in education was assured long life recently when Christ Church, Alexandria, Virginia, sent a full-time teacher to Barranquilla in northern Colombia. Last summer, a group of volunteer Episcopal youths began a school for both children and adults as a part of the church's assault on ignorance in this 50 per cent illiterate country. It worked well but was doomed for lack of funds until the U.S. parish came to the rescue.

**ALASKA**—Trapper David Salmon has left the icy streams of the Black River country to become the first Athabascan Indian ordained to the Episcopal priesthood. Missionary work began with this tribe a hundred years ago.

**EUROPE**—At their forthcoming conference in Berchtesgaden, Germany, Episcopal chaplains serving with U.S. forces in Europe will get a preview of the soon-to-be-released Armed Forces Edition of the Book of Common Prayer. The pocket-sized, lightweight volume is designed for easy use by Episcopalians in uniform.

**VIRGIN ISLANDS**—Of the two new Episcopal schools in the Virgin Islands financed in part by \$151,000 from the 1962 Church School Missionary Offering and partially by \$48,000 voted by the church's National Council, one has just been completed and the other is in the final stage of construction.

**OKINAWA**—With the help of \$8,000 from American Episcopalians, a new chapel and rectory will be built at the leprosarium sponsored by the church in this Asian outpost.

**PANAMA**—When Latin Americans notice the Rt. Rev. Reginald H. Gooden's collar, they often ask the Episcopal Bishop of the Panama Canal Zone, "Es Ud. Sacerdote Catolico?" ("Are you a Catholic priest?") His reply is always "Si, pero no romano." ("Yes, but not Roman.") After he explains what he means, they often say, as did one businessman, "I have been an Episcopalian all my life without knowing it." Bishop Gooden used this anecdote in a letter last month to illustrate that, although Latin America is nominally 97 per cent Roman Catholic, only 10 to 25 per cent of the population are practicing members, according to the Vatican's own estimate. He goes on to say, "There is a spiritual vacuum in South America which the Anglican Church must help to fill."

**PHILIPPINES**—Work is now in progress in Upi, Cotobato, on the island of Mindanao, to rebuild the boys' dormitory and the girls' dormitory at St. Francis High School. So many students are now attending from other towns and villages that the original structures have become inadequate.

**MEXICO**—La Iglesia Episcopal Mexicana is undergoing an intensive, year-long study designed to break many old patterns and launch a co-ordinated plan for all Episcopal churches in Mexico. So far, at least two states, Guerrero and Morelos, have reported on this significant action by the Mexican Church.

**HAWAII**—Fighting termites is the problem of St. Mark's Mission in Honolulu. The parish has received a grant of \$8,000 from National Council to rebuild a parish house and school damaged by the pests.



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# worldscene

continued

● Shortly after Bishop Lichtenberger's message, the church's National Council, at its winter meeting at Greenwich, Connecticut, passed two resolutions, one calling on Congress to create a national voluntary youth corps, and the other asking the nation's legislature to found a national conservation corps. The first, the resolution stated, is needed to guide young people away from juvenile delinquency. The second would be useful, asserted the church leaders, "to meet critical needs in such fields as mental health, migratory labor, redevelopment in depressed areas, and assistance to American Indians."

## NUCLEAR ETHICS

Twenty-one scientists, theologians, and philosophers from the U.S.A., Europe, India, and Japan recently held a four-day symposium in Chicago on ethical problems created by man's spread of nuclear radiation. The moderator of the meeting, the Rev. Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies and priest-in-charge of St. Alban's Episcopal Chapel, Clinton, Tennessee, urged that the two international communities of science and religion work to bridge national boundaries and use nuclear energy for the "maintenance of civilized life on this planet." The Rev. Felix A. Morlion, rector of the Roman Catholic International University of Social Studies in Italy, said such a bridge was essential if moral and theological issues of nuclear radiation are to be understood, because, currently, churchmen lack specific data on the potential effect on human life and therefore cannot make a "judgment." ● Dr. Joshua R. Chandran, principal of United Theological College, Bangalore, India, pointed out that the decision about the use of a particular scientific discovery is not a scientific decision, but an ethical one. "Even apart from war we are told by scientists that the carrying on of tests has serious hazards for human life," he said. Anglican Bishop Robert C. Mortimer of Exeter, England, asserted that the nuclear scientist "must submit to certain limitations on his freedom to experiment."

## SOVIETS ATTACK BAPTISM AS "UNHEALTHY"



In the latest phase of its current all-out attack upon religion, the U.S.S.R. has solemnly warned that Baptism is a "health menace" and a "senseless and dangerous rite." The weekly, pro-atheist broadcast of Radio Moscow reported in all seriousness that "thousands" of babies died of pneumonia following christening ceremonies and that "weak hearts" and "weak lungs" in adults had been traced to Baptism in early years. Life expectancy in the

time of the czars, the commentator said, was only thirty-two years because religion was widespread and Baptism was administered to almost all Russians. But during the Communist regime it has risen to sixty-nine years because, he proudly reasoned, fewer Baptisms take place.

## NEW URBAN PROGRAM CHARTED BY EPISCOPAL CHURCH

Fifteen diocesan bishops, their suffragans, deans, archdeacons, and key clergy and lay persons will assemble in San Francisco, California, May 15-17 for a work-study conference on new programs for the inner city. In addition to the delegates, the meeting, which will be chaired by the Rt. Rev. Richard S. Emrich, Bishop of Michigan, will draw theologians,



philosophers, and church and government authorities on urban work. Two similar conferences have already been held—at Chicago under the chairmanship of the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, and at New York under the chairmanship of the Rt. Rev. John E. Hines, Bishop of Texas. ● The three conferences are in response to the call of the church's General Convention for a reappraisal of the church's role in the inner city, and are bringing forth, according to the Rt. Rev. Daniel Corrigan, director of the Home Department of the Episcopal National Council, "a whole, new, fresh, and imaginative approach to the church's work in urban centers." Represented at the San Francisco meeting will be the dioceses and districts of Olympia, Oregon, California, Los Angeles, Northern California, Fond du Lac, Dallas, Texas, South Florida, and San Joaquin. Special guests of the conference will be bishops from Brazil, Japan, Hawaii, and Alaska.

#### ANGLICANS AND METHODISTS MOVE CLOSER TO UNITY IN ENGLAND

Full communion between the Church of England and the Methodist Church in England and Wales has been proposed by a panel of leaders from both bodies. A product of seven years of discussion by eleven Anglican and twelve Methodist churchmen, the report lists intercommunion as part of the first stage of a two-stage advance to complete union. Other elements in stage one would be bishops for the Methodists, who, unlike their U.S. brethren, have never had an episcopate, and the complete separation of the Anglican Church from the English state. Stage two, complete and final union, would come about only after an undefined period of time during which the two churches would be expected to "co-operate and grow together by consultation, common action, and common devotion at all levels." ● The report is considered to be of the greatest importance; however, both churches must approve its proposals in separate conferences before it can go into effect. All the Anglican leaders and eight of the Methodist leaders approved the report, whereas four Methodists turned in a minority opinion, stating that the scheme would lead to divisions within both churches and thus have a divisive instead of unifying effect on British Christendom. Disagreeing with them, the Rt. Rev. H. J. Carpenter, Bishop of Oxford and chairman of the Anglican representatives at the talks, commented, "I think the first stage of the scheme may last for ten, twenty, or perhaps thirty years before we are ready for the final stage of complete union in one Church."

#### CHURCH STUDIES SCHOOL AID PROBLEM

A special commission of the Episcopal Church has published a study booklet on Church, state, and education. Although the church's governing body, the General Convention, resolved in 1961 that "we stand unalterable against the use of federal or state funds for the support of private, parochial, or sectarian schools," the commission was instructed not to take this as "foreclosing discussion," but to study the subject in the light of the current debate on the matter in the country as a whole. ● On the issue of school prayers, some members of the commission hope that the line will be drawn clearly by the Supreme Court, making permissible not only teaching about religion, but some of the "non-sectarian" devotional practices which have been common in public schools in many parts of the country. The commission recommended that the Episcopal Church not support any of the constitutional amendments currently before Congress dealing with the issue. Some members believe that "released time" education still provides a promising means of countering the secularism of public school programs.

#### FOR THOSE WHO HUNGER

During the U.N.'s World Freedom from Hunger Week in late March, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, called on the council's 201 member churches to step up their programs to aid the hungry, and to support the programs of local and national councils of churches to this end. "The fact that more than half



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## worldscene continued

of the people of the world are living on a diet below the accepted standards of nutrition needed for maintaining full health is an indictment of those nations which have more than enough . . . and a challenge to Christian conscience," he asserted. ● A record goal of \$16,846,140 has been set for the fifteenth annual One Great Hour of Sharing appeal of Protestant and Orthodox churches in this country for their relief and rehabilitation programs abroad. Church World Service, which conducts the appeal on behalf of the participating churches, reported that the 1963 goal is an increase of about \$1.6 million over last year. More than 94,000 churches around the U.S. planned to participate in the interdenominational appeal on March 24, and the rest will set dates convenient to their congregations. ● Church World Service shipped overseas food, clothing, blankets, and medical supplies valued at a record \$34,650,000 in 1962. This included 493 million pounds of U.S. surplus farm products distributed to twenty-five nations in the Middle East, Africa, Asia, and the Mediterranean area. A total of 5,800,000 lbs. of clothing, blankets, and shoes was also sent by this agency, and, through its Interchurch Medical Assistance program, drugs and food supplements valued at \$800,000 were shipped. An additional 3,500,000 lbs. of foodstuffs were sent overseas by C.W.S. through its agricultural arm, the Christian Rural Overseas Program (CROP).

### VOLUNTEERS FOR MISSION

The second and third members of the Episcopal Church's new Peace-Corps-type organization, known as Volunteers for Mission, have recently gone overseas. Miss Carol Wesel, a communicant of St. Michael's Church, Albany, New York, will put her skills as a physical therapist to work at St. Vincent's Home for Children in Port-au-Prince, Haiti. A graduate of Russell Sage College, Troy, New York, and the Albany Medical College, the twenty-three-year-old New Yorker is the second member of the program. The pioneer is Lawrence Robbins of Los Angeles, California, who is directing youth work in Bluefields, Nicaragua. ● The third volunteer to go overseas is twenty-two-year-old Patricia Murray of Cambridge, Massachusetts, who will teach conversational English and lead recreational activities for youth at the community center sponsored by St. Andrew's Episcopal Church in Yokkaichi, Japan. She joined the church's program after graduating from Radcliffe College and completing a rigorous, twelve-week study course at a U.S. Peace Corps training school.

### TELEVISIOS AND MANUBALLISTULAE



Keeping pace with the times, the Vatican has brought its Latin dictionary up to date, adding a number of jet-set words to the ancient tongue. Among them are such entries as "Europae Marcatus Communita" for Common Market, "visradiis agens" for radioactivity, "via atomica" for nuclear force, "televisio" for television, and "manuballistula" for pistol.

### IN PERSON

► The Rev. William H. Crawford, Jr., editor of Seabury Press, has resigned to become first editor of the new Living Church Book Club, a service of the Church Literature Foundation. As editor, Mr. Crawford's chief responsibility will be to make the final selections of titles to be distributed by the club to its subscribers.

► Ronald Barnes has been appointed carillonneur for the Washington Episcopal Cathedral. His job will be to handle the fifty-three bells, ranging from fifteen lbs. to 24,000 lbs., now being cast in England.

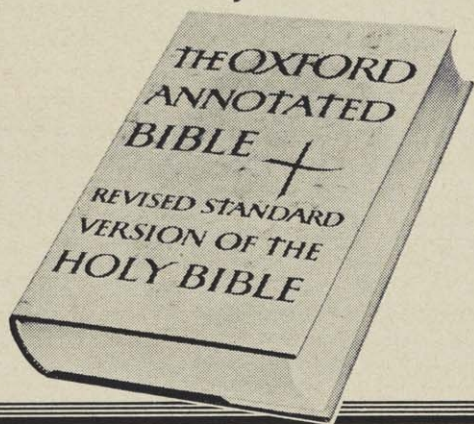


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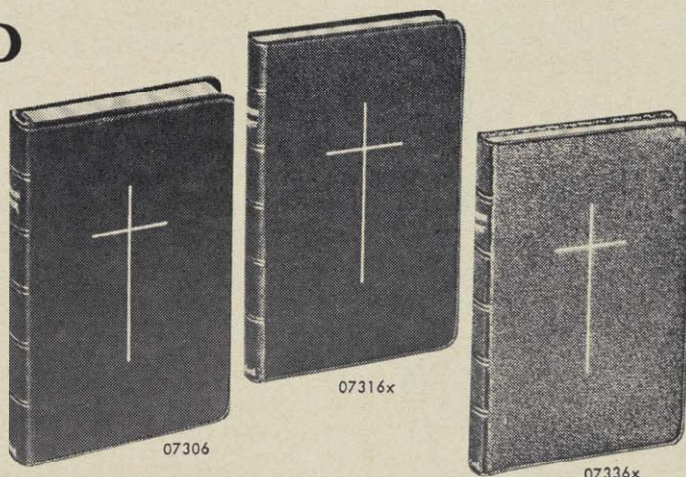
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# God and Heredity

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Dr. Isaac Asimov succeeds, in the less than 200 pages of *The Genetic Code* (Signet Science Library, 60¢), in guiding those not trained in science through the series of discoveries in molecular biology which have opened up our present understanding of the mechanism of heredity.

A skillful teacher, who knows that comprehension depends on relating the unfamiliar to the familiar, Dr. Asimov inevitably devotes the greater part of the book to constructing a frame of reference. This consists of the basic concepts of genetics and chemistry as they are relevant to the nature of the genes and to the functions of nucleic acids and proteins in transmitting inherited information from cell to cell and from parent to offspring.

Technical terms—and a large number are needed before real communication can begin—are carefully explained and have accompanying phonetic aids to pronunciation. There is also a good index.

Dr. Asimov presents the facts, and in the last six pages permits himself some reasonable speculations about the experimental control which we can expect increasingly to be able to exert on living systems. Among these are the possibilities of producing insulin without depending on the pancreas of a living animal, of repairing damaged hearts or kidneys, and of preventing cancer. Genic analysis could provide a basis for removing deleterious genes and encouraging desirable ones in the

human population. The concluding speculations are bound to lead Christians to ask themselves some searching questions.

Perhaps massive genic analysis of the population will eventually give us the information that will lead to working out the physical basis for mental disease. We might even work out the gene combinations for such things as high intelligence, artistic creativity, and for all the things that are the essence of humanity in its highest and most idealized form.

Will the day come, then, when we can reach the ultimate goal of directing our own evolution intelligently and purposefully toward the development of a better and more advanced form of human life?

When we try to grapple with the implications of the fact that man can expect to be able mightily to affect his own race, we must ask what we ought to do with these powers. It is, of course, no new thing for man to discover new powers. Every new power is a new opportunity: either for us to yield to the oldest of temptations, to be as gods and use the power with confidence in our own supremacy; or to seek to use it responsibly, as a gift of God. Only as we reaffirm that "it is He that hath made us, and not we ourselves," shall we enter into these opportunities knowing that we shall be judged by how we use them: selfishly, in the spirit of pride; or humbly, in the spirit of compassion, justice, and love.

It is good that information, accurate and up-to-date, about the new knowledge that scientists are gathering should be made available to a wide public. There is an intrinsic beauty and simplicity about the means by which ge-

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Contributing reviewers  
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## Control

netic continuity is sustained, which calls for a new *Benedicite*.

We should not be afraid of the new powers which science is conferring upon us. The possibility of controlling human heredity is for the Christian no different in significance from any other gift of God. It is simply a gift, to be used under the guidance of His Spirit.

—CHARITY WAYMOUTH

## Strangers Among Us

"Homosexuality" and some of the less elegant labels associated with it are, more often than not, dirty words in the vocabulary of the average person. Against such an attitude, largely based on prejudice, limited and perhaps unfortunate experience, or lack of accurate knowledge, Dr. Alfred A. Gross's book, *Strangers Among Us* (Public Affairs Press, \$5.00), stands as a corrective. It points out that, while homosexuality is a condition, the homosexual himself is a person. As such, he should be no less an object of Christian concern than any other person.

But what kind of person is he, and what makes him that way? Whatever it is that makes him what he is lies beyond the reach of the homosexual himself, and is something with which he is unable to cope without—and often even with—competent help. This fact should silence those who profess to know what should be done about it.

That our society is hostile to the homosexual is obvious. And the hostility is not only evidenced, but is implemented by the penal laws that specifically affect him. They are not always enforced, except when offensive activity becomes known, but the fact

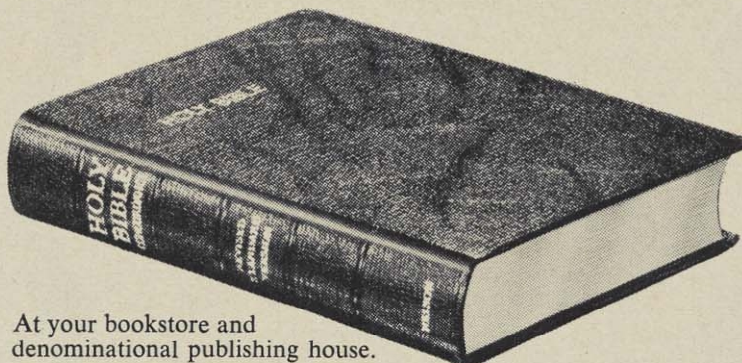
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of their existence creates hazards that can lead beyond conflict into tragedy.

Granted, society should not be asked to put up with the menace of those who would sexually assault other people, or even with the pathetic effrontery of the so-called "fairy." It should, nevertheless, recognize the fact that "there are homosexuals and homosexuals." The truth is that the great majority do not fall into either of these categories.

The ordinary homosexual is a human being whose surface need of a libido object, for reasons not yet very well understood, differs from that of most other human beings. For this he is made to suffer from society's "dislike of the unlike." And the "dislike" too often expresses itself in ways that only aggravate, and never solve, the problems associated with the "unlike." Dr. Gross suggests that the homosexual be considered as a member of the human race whose characteristics, in spite of being unlike, are rarely more, and frequently less, reprehensible than those of many another less disliked member of the same race.

Dr. Gross also suggests some reforms. In these he reiterates the considerations brought forth in *The Wolfenden Report*, now in book form (Stein & Day, \$5.95), and in the model criminal code suggested by the American Law Institute. It would be too lengthy to go into them here except to say that both would remove private sexual commerce between two consenting adults from the jurisdiction of the criminal courts. Unless other parties are in some way damaged, problems involved in situations of this kind are moral rather than legal and are therefore pastoral or psychological rather than judicial. And they are and should be kept private.

There are two omissions in the book, and this seems to me to be regrettable. No consideration is given to lesbianism, or female homosexuality. And a bibliography, beyond the references given in the acknowledgments, text, and notes, would have been most helpful. But perhaps what the author has given us is enough for one volume.

A fair consideration of what Dr. Gross has given us in this book may help in guiding our thinking toward the eventual discovery of the answers, meanwhile nudging our consciences into a more intelligent and kindly disposed attitude toward a considerable number of our misunderstood and much maligned brethren.—BENJAMIN PRIEST

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THE WHOLE WORLD'S IN HIS HAND, by Grace Nies Fletcher (E. P. Dutton & Co., \$4.50).

As simple and sure as its wonderful title, this little book is one woman's attempt to tell "the milkman from Kansas" what the World Council of Churches is all about. Stressing people more than details, Mrs. Fletcher has produced a deceptively simple account that should lure the average pew-warmer into a new awareness of his own personal share in the world-wide advance of the Christian mission.

—B.G.K.

CHRISTIAN ART THROUGH THE AGES, by Katherine Morrison McClinton (Macmillan, \$6.50).

Here is a warm and lively exploration of the complicated field of Christian art beginning with the earliest sepulchral forms. The author carries the fascinated reader through the intricacies of the major art periods and finally into the daring experimentation of contemporary church art, showing its relationship to liturgical renewal. The author writes well and has produced an enjoyable as well as instructive book. Her choice of illustrations and a detailed bibliography and index are particularly useful.

—THOMAS H. LEHMAN

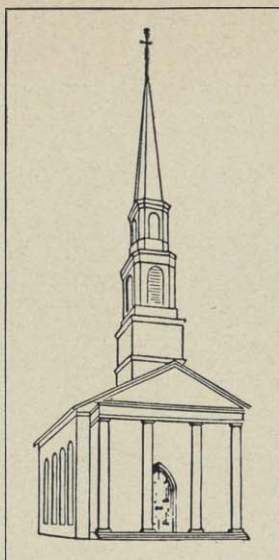
THOMAS CRANMER, by Jasper Ridley (Oxford, \$5.60).

This book presents a full and engaging portrait of one of the most important, and certainly one of the most ambiguous, personalities of the English reformation. The author advances two fresh conclusions on the measure of the man. The first is that Cranmer's last-minute refusal to be reconciled to Rome—after six recantations of heresy—was "out of disgust with a church which was prepared to burn a repentant heretic," and not because he saw that the jig was finally up, anyway. The second is that his weakness—so heartily criticized for so long—was the enabling factor which put Cranmer into positions where his strengths could be most effectively employed.

—DAVID SIEGENTHALER

THE UNEXPECTED MESSIAH, by Elizabeth Pool (Ives Washburn, \$5.00).

Fact, "as modern scholars see it," and fancy are joined to retell the story of the Messiah who came and acted as He did, rather than as the Jews expected. The story of Moses begins with the five background chapters. The author's purpose—and she sustains it throughout—is to show that the binding



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A *lenten* reminder—put a small amount away each week to give to the Episcopal Korean mission.

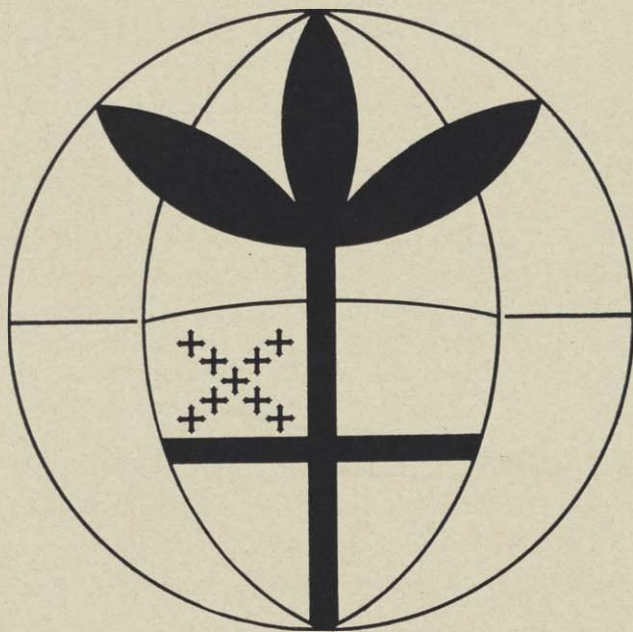


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## BOOKS

theme of the Judaeo-Christian story is love. The stories are vividly told, with imaginative, detailed settings and dialogues that are meaningful to teenagers. —STELLA GOOSTRAY

**ANXIETY: A CONDITION OF MODERN MAN,** by Heiri Steiner and Jean Gebser (Dell, 95¢, Paperback).

*Anxiety* is volume 2 of a new series from Dell called "Visuals," which deal with universally important subjects, integrating the skillful use of four-color illustrations with adequate text. This volume explores the sources, experiences, and uses of the anxieties experienced by us all. The book has the virtue of examining the many ways used in our culture to master the anxieties we are increasingly called upon to face or forced to run from. This little book is an excellent teaching aid and contains a comprehensive bibliography. —EDWARD A. TULIS

**REINHOLD NIEBUHR: A PROPHETIC VOICE IN OUR TIME: ESSAYS IN TRIBUTE,** by Paul Tillich, John C. Bennett, and Hans J. Morgenthau. Edited by Harold R. Landon (Seabury Press, \$2.00).

This is a compilation of three papers, together with the discussion that followed them, given at a colloquium in honor of Niebuhr at the New York cathedral in 1961. A brief response by Dr. Niebuhr is appended. Tillich addresses himself to Niebuhr's view of sin and grace; Bennett, to his contribution to social ethics; and Morgenthau (professor of political science at the University of Chicago), to his influence in American political life and thought. The essays are worthy of their distinguished authors, and the discussion, which amounts to almost one-third of the book, is lively and fascinating. —OWEN C. THOMAS

**THE CHURCH OF ENGLAND,** by Edward William Watson (Oxford, \$1.40).

This admirable survey of English Church history from Anglo-Saxon days to the present is really a commentary rather than a narrative: it aims at distinguishing the temper and the movement of opinion and action rather than at outlining a story. It does this so well that its small bulk contains an extraordinary amount of learning. Hence it is not for the beginner. The gold in this ore is only to be extracted by readers already familiar with the story of the church. It is highly recommended. —A. PIERCE MIDDLETON





*Surprise attack on Aqaba, led by Lawrence (Peter O'Toole) and Ali (Omar Sharif), proves turning point of desert war.*

## Lawrence: Life and Legend *by Malcolm Boyd*

**L**AURENCE of Arabia is the most important single film in years.

In a context marked by unprecedented mobility in location and action, there emerges so profound a study in depth of a man's character that his soul is bared before our very eyes.

Rarely is a study of this depth realized on film. That it should be achieved in a motion picture which is so overpowering in its conception that it dwarfs other mere "spectaculars," is an occasion for plaudits.

Whatever else he may or may not do in films, Peter O'Toole as Lawrence of Arabia has given us one of the unforgettable screen characterizations of all time. He has caught the ambiguities of the man Lawrence and resisted the temptation to try resolving them. Lawrence remains a mystery for the ages, as he must. But O'Toole has succeeded in making us know the man and the

ambiguities and feel an enormous sympathy with him.

Other performances in the film are superb. Alec Guinness plays wonderfully the desert prince who is, in one moment, altogether a warrior-idealist and, in another moment, altogether a diplomat-king who misses no political trick. And each moment is an honest one.

Anthony Quinn will long be remembered for his vital, earthy role as a desert warrior chieftain. Jack Hawkins so expertly plays a military general who has learned to be a chessman that one almost overlooks the brilliant subtleties of his performance. Arthur Kennedy manages to steal his scenes as a rapacious and expert newspaper reporter from Chicago; Claude Rains makes a vivid impression as a diplomat; José Ferrer is the masochist-sadist Turkish military man who subjects Lawrence to

torture; and Anthony Quayle, as Colonel Brighton, is every well-meaning, ordinary man who becomes terribly hurt when he finds out—as he must—how the machinery of politics is run.

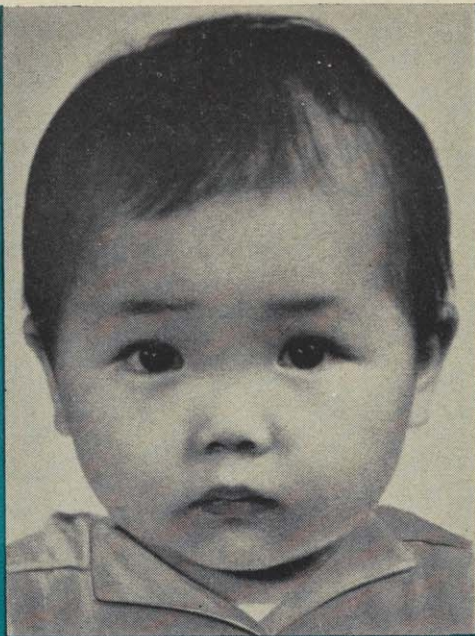
Omar Sharif must be singled out for special commendation. As Ali, who learns both to love and despise Lawrence, he becomes in a single American film an important new screen personality.

Thus David Lean, the director, and Sam Spiegel, the producer, have succeeded in their first collaboration since *The Bridge on the River Kwai*. Many other persons should be mentioned for honors: Robert Bolt, the scenarist; John Box, production designer; Fred A. Young, cinematographer; and Maurice Jarre, who composed the finest score for a film in years.

The film depicts the genius of Lawrence, awakened in his confrontation



# WHY DON'T I HAVE A MOTHER ?



石  
光  
琪

(Her name means "Pretty")

We may never have an answer for little Kuang Ch'i. She was found abandoned in the yard of a Children's Home in Formosa (Taiwan), bundled in rags -- hungry -- cold -- crying. Perhaps her parents were desperately poor. Or maybe her mother couldn't bear to see her slowly starve.

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## MOVIES

with the desert. His encounters with the natural forces of the desert, burn deeply, no doubt indelibly, into his body, his mind, and his soul. He can never again be the man he was before he met the desert; yet he must live out the years of his life.

But what life is it? Does he know who he is? Has Lawrence met Lawrence? This is the question posed by this motion picture and, of course, there is no easy answer to it.

But there are indications which point the way toward an answer. He had been flamboyant and he had postured; he had become the "hero" he wished, in a sense, to become. Yet there were the two sides to his nature, always at war with each other; while playing the hero, and even passionately believing in what he was doing as the hero, he was yet able to discern the ultimate folly and emptiness of the "hero" role and, indeed, of any role.

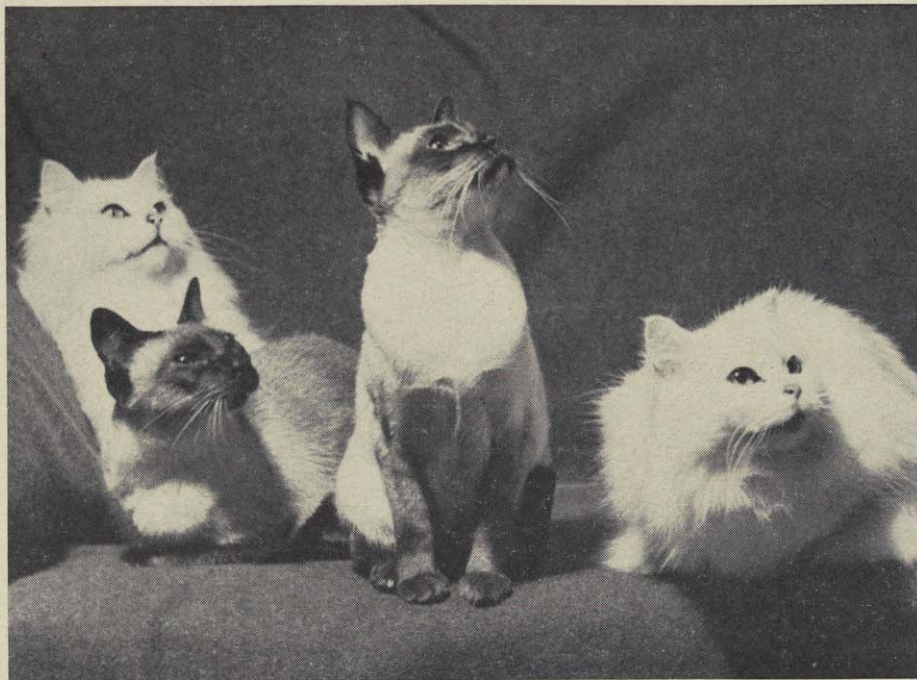
This is precisely what he was later trying to escape: the confines of a role. He was trying to be a person, an honest, ordinary human being. But the general had told him he could never be ordinary, for he was "extraordinary." Lawrence's search for the nature and ground of humanness itself, in a culture and system of increasing dehumanization, is what the public has always grasped as the terrible bond between himself and Lawrence. This is the ultimate reason for the eternal fascination and mystery of the legend of Lawrence.



Shakespearean actor Peter O'Toole has first major film role in movie based on Lawrence's *Seven Pillars of Wisdom*.



# THE EPISCOCATS



Mrs. D. Wemys

*"And I want to give especial thanks to the good ladies who served the Lenten lunches."*

## LETTERS

*Continued from page 7*

girls from the settlement who came to an informal evening party the Ausies gave for our crew. They sang for us a couple of hours, then went home, with this gentleman just as solemnly shepherding the whole group.

All in all, it is a pleasant memory, now refreshed by the article, to carry with one about a time and part of the world that was otherwise full of death and foreboding. We wish our brethren out there well.

PAT MUNROE  
Potomac, Md.

## ONE SOWS, AND ANOTHER REAPS

The last sentence of the article, "Miracle at Midnight," in your February issue, is all that should be published in an official Church periodical. The Pollyanna-ish tenor of most of the article seems to imply that if enough of us pray hard enough we can "whomp up" a miracle. This is not true.

While we are free to *hope* that our prayers will be answered according to our wishes, we have no right to *expect* individual miracles for each of us. People may pray that the life of a loved

one may be spared, as it was in this case, but in many cases it is not.

WALTER G. BELT  
Newport, Ore.

The officials of the Jacksonville Blood Bank were very moved by the wonderful story in the February, 1963, issue of THE EPISCOPALIAN entitled "Miracle at Midnight" by Esther Lee Carter.

It is the Blood Bank's intention to circulate 3,000 copies to donors and chairmen of their reserve accounts as well as to the doctors and hospital staffs in the area served by the Jacksonville Blood Bank.

WILLIAM E. SCHEU  
Jacksonville, Fla.

## SAMPLE FOR A SEARCHER

I was very much pleased with the February issue of THE EPISCOPALIAN sent to me on request.

I am not a member of the Episcopal Church. . . However, I am very much in sympathy with the policies and beliefs of the Episcopal Church, and am seriously entertaining the thought of becoming an Episcopalian.

I should be so happy if you would enter my subscription to THE EPISCO-

## FAMILY MEMO

*The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all of their families at the low cost of \$2 per family per year.*

## "Do-It-Yourself" Spirit

The "do-it-yourself" spirit that has contributed so much to the growth of THE EPISCOPALIAN is exemplified by the response of diocesans to the need for diocesan leadership in promoting the Parish Plan. Diocesan representatives now are serving in 32 dioceses, and an effort to secure diocesan leadership in all others is being made. Recent appointments include: Delaware—the Rev. Canon James G. Birney; Arkansas—the Rev. Charles S. May; Kansas—Mrs. James Winn; Oklahoma—the Rev. Charles E. Wilcox; Arizona—Dean George Selway; New Hampshire—the Ven. Donald H. Lyons; Long Island—the Rev. David J. Williams; Atlanta—Mr. Hinton F. Longino; Albany—the Rev. William Romer; Olympia—the Rev. Don Hevenor; and Oregon—the Rev. Robert Grafe.

## Group Plan Discontinued

Because of growing interest in the Parish Every Family Plan, the special \$3 introductory offer to THE EPISCOPALIAN, known as the Group Plan, has been discontinued as of March 31, 1963. Originally offered in 1960 for groups of 25 or more subscriptions on a single list, the Group Plan was extended for two years beyond its scheduled closing date of March, 1961.

## Action on Long Island

Long Island is the first diocese to plan a diocesan-wide roll call on the Parish Plan. It was initiated by the Rev. David J. Williams, secretary of the diocese, who was recently named by the Rt. Rev. James P. DeWolfe as the magazine's diocesan representative.

"The Parish Plan certainly would aid the Church, at long last, to have communication with its whole family," said Father Williams in a letter to all parish clergy advising them to expect a telephone call near the close of Lent.

Father Williams has enlisted the aid of the Brotherhood of St. Andrew, which has 30 active chapters in the diocese. Robert Bruce of Levittown, L.I., heads the group of volunteers who will call rectors and vicars to determine their interest in adopting the Parish Plan. There are 175 parishes with 76,000 communicants in this growing diocese.



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## LETTERS

PALIAN. . . and I should like to encourage you in your most worthy and Christian work.

PAUL ANDERS  
*San Dimas, Calif.*

## CORRECTION

On page 58 of the February issue, February 3 is listed as the Third Sunday after Epiphany. Should be Fourth Sunday. Am I correct?

THE REV. CHARLES V. NAUGLE  
*Macungie, Pa.*

*Yes. Our error.—ED*

## HAPPY TALK

I am indeed fortunate to have received a gift subscription to THE EPISCOPALIAN this past Christmas. It was my first introduction to this magazine, but after seeing the first two issues this year, I look forward to continuing my subscription in the future. I am glad to know that such an intelligent and well-edited magazine is officially published by the Episcopal Church.

RUTH HOLMAN  
*New York, N.Y.*

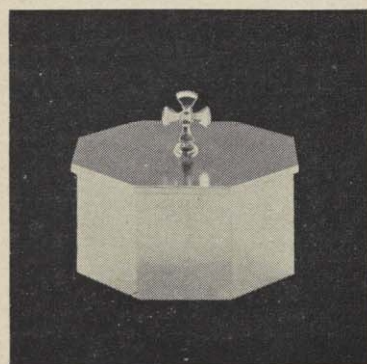
## GRACIAS, SEÑOR

After reading articles like "The Black Muslims," I could not let it pass without writing you to thank you for such a wonderful magazine.

I found "The Christmas Club with Year Round Benefits" [Dec. 1962] so splendid that I would like to reprint it, this time in Spanish for the benefit of our Spanish congregation [at the Chapel of the Intercession, Trinity Parish, New York].

The Episcopal Church is becoming so strong in the Spanish-speaking population that I suggest a Spanish section for articles like the ones mentioned before, and also for "Meditations."

RAMON L. MATEU  
*New York, N.Y.*



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# Seven Stanzas at Easter

*Make no mistake: if He rose at all  
it was as His body;  
if the cell's dissolution did not reverse, the molecules  
re-knit, the amino-acids rekindle,  
the Church will fall.*

*It was not as the flowers,  
each soft Spring recurrent;  
it was not as His Spirit in the mouths and fuddled  
eyes of the eleven apostles;  
it was as His flesh: ours.*

*The same hinged thumbs and toes,  
the same valved heart  
that—pierced—died, withered, paused, and then  
regathered out of Enduring Might  
new strength to enclose.*

*Let us not mock God with metaphor,  
analogy, side-stepping transcendence;  
making of the event a parable, a sign painted in the  
faded credulity of earlier ages:  
let us walk through the door.*

*The stone is rolled back, not papier-mâché,  
not a stone in a story,  
but the vast rock of materiality that in the slow  
grinding of time will eclipse for each of us  
the wide light of day.*

*And if we will have an angel at the tomb,  
make it a real angel,  
weighty with Max Planck's quanta, vivid with hair,  
opaque in the dawn light, robed in real linen  
spun on a definite loom.*

*Let us not seek to make it less monstrous,  
for our own convenience, our own sense of beauty,  
lest, awakened in one unthinkable hour, we are  
embarrassed by the miracle,  
and crushed by remonstrance.*

JOHN UPDIKE

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## CALENDAR OF PRAYER—MAY

Dioceses of the Anglican Communion and Their Bishops

- 1 **Exeter, England:** Robert Cecil Mortimer, *Bishop*; Wilfrid Arthur Edmund Westall (Creditor), *Bishop*; Wilfrid Guy Sanderson (Plymouth), *Bishop*.
- 2 **Florida, U.S.A.:** Hamilton West, *Bishop*. (College work; Christian education [Rev. Neil Gray]; work with deaf [James Williamson]; stewardship education [Duncan Burn].)
- 3 **Fond du Lac, U.S.A.:** William Hampton Brady, *Bishop*. (Church of Holy Apostles, Oneida [Rev. Harold Goetz, Rev. Nelson Skinner].)
- 4 **Fort Hall, East Africa:** Obadiah Kariuki, *Bishop*.
- 5 **Fredericton, Canada:** Alexander Henry O'Neil, *Bishop*.
- 6 **Fukien, China:** Michael Kwang-hsu Chang, *Bishop*; Moses Ping-hsi Hsieh, *Assistant Bishop*; Yu-ch'ang Liu, *Assistant Bishop*.
- 7 **Gambia and Rio Pongas:** St. John Surridge Pike, *Bishop*.
- 8 **George, South Africa:** John Hunter, *Bishop*.
- 9 **Georgia, U.S.A.:** Albert Rhett Stuart, *Bishop*. (Clergy and people of diocese.)
- 10 **Gibraltar, Europe:** Stanley Albert Hallam Eley, *Bishop*.
- 11 **Gippsland, Australia:** David Arthur Garnsey, *Bishop*.
- 12 **Glasgow and Galloway, Scotland:** Francis Hamilton Moncrieff, *Primus*.
- 13 **Gloucester, England:** Vacant; Forbes Trevor Horan (Tewkesbury), *Bishop*; Douglas Henry Crick, *Assistant Bishop*.
- 14 **Grafton, Australia:** Robert Gordon Arthur, *Bishop*.
- 15 **Grahamstown, South Africa:** Robert Selby Taylor, *Bishop*.
- 16 **Guiana, South America:** Alan John Knight, *Archbishop*.
- 17 **Guildford, England:** George Edmund Reindorp, *Bishop*; Basil Montague Dale, *Assistant Bishop*; Francis Featherstonhaugh Johnston, *Assistant Bishop*.
- 18 **Haiti:** Charles Alfred Voegeli, *Bishop*. (St. Peter's School [Rev. Henry Burrows]; Lay Leaders' Training Center [Rev. Carlyle Spitz]; Holy Trinity School, St. Vincent's School for Handicapped Children, Foyer Notre Dame [Sisters of St. Margaret]; Haitian priests and lay workers.)
- 19 **Harrisburg, U.S.A.:** John Thomas Heistand, *Bishop*; Earl Miller Honaman, *Suffragan*. (Continuation and growth of missions and mission circuits of diocese.)
- 20 **Hereford, England:** Mark Allin Hodson, *Bishop*; Edmund Willoughby Sara, *Assistant Bishop*.
- 21 **Hokkaido, Japan:** Paul Kazuyoshi Ueda, *Bishop*.
- 22 **Honan, China:** Francis Yu-shan Tseng, *Bishop*; David Chien-ye Cheng, *Assistant Bishop*.
- 23 **Hong Kong (Victoria):** Ronald Owen Hall, *Bishop*.
- 24 **Honolulu, U.S.A.:** Harry S. Kennedy, *Bishop*; Charles Packard Gilson (Taiwan), *Suffragan*. (Iolani School for Boys; St. Andrew's Priory for Girls; Hawaii Preparatory Academy; work on Guam [St. John-the-Divine, vicar and family].)
- 25 **Huron, Canada:** George Nasmith Luxton, *Bishop*; Harold G. F. Appleyard (Georgian Bay), *Bishop*; William Alfred Townshend, *Suffragan*.
- 26 **Ibadan, West Africa:** Solomon Odunaiya Odutola, *Bishop*.
- 27 **Idaho, U.S.A.:** Norman L. Foote, *Bishop*. (St. Luke's Hospital; Good Shepherd Mission [among Indians].)
- 28 **Iowa, U.S.A.:** Gordon V. Smith, *Bishop*. (Work among Indians; town and country churches; college work.)
- 29 **Indianapolis, U.S.A.:** John P. Craine, *Bishop*. (Episcopal Community Services [Rev. Peter Moore, James Thurston]; Waycross [Mr. and Mrs. James Mara]; Episcopal Homes for the Aging [Mrs. Daisy Held]; college work; urban mission.)
- 30 **Iran:** Hassan Barnaba Dehqani-Tafti, *Bishop*.
- 31 **Jamaica, West Indies:** Percival William Gibson, *Bishop*; John Cyril Emerson Swaby (Kingston), *Bishop*; Benjamin Noel Young Vaughan (Mandeville), *Bishop*.

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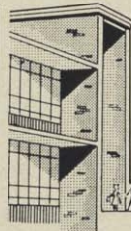


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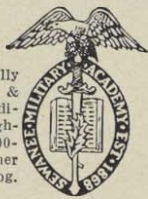


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### MILITARY ACADEMIES

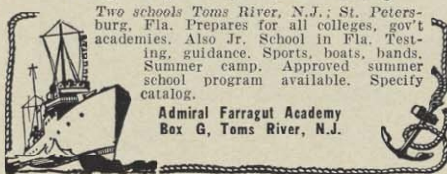
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## CALENDAR

### APRIL

- 7 Palm Sunday
- 11 Maundy Thursday
- 12 Good Friday
- 14 Easter Day
- 15 Easter Monday
- 15-18 Annual meeting, National Commission on College Work. Sponsored by Division of College Work for members and staff, Radnor Conference Center, Radnor, Pa.
- 16 Easter Tuesday
- 18-19 National Assembly Planning Committee. Sponsored by the Girls' Friendly Society, U.S.A., for appointed members of national committee, Oberlin, Ohio
- 19-21 Provincial Conference, Province VI. Sponsored by General Division of Women's Work and General Division of Laymen's Work for Diocesan Episcopal Churchwomen presidents and Diocesan Laymen's Work chairmen, Sioux Falls, S.D.
- 22-24 North American Consultation on Faith and Order. Sponsored by the Department of Faith and Order Studies of the National Council of Churches in consultation with the World Council of Churches, Buck Hill Falls, Pa.
- 22-25 Training Conference. Sponsored by the Armed Forces Division for Diocesan Armed Forces chairmen west of the Mississippi River, Roan Ridge, Mo.
- 25 St. Mark the Evangelist
- 26-29 General Division of Women's Work meeting, Seabury House, Greenwich, Conn.
- 28 National Christian College Day
- 29 Formal dedication of the new Episcopal Church Center, 815 Second Avenue, New York, N.Y.
- 29- Conference for Episcopal chaplains and military families, sponsored by Armed Forces Division, Berchtesgaden, Germany.
- 30- National Council, Greenwich, May 2 Conn.

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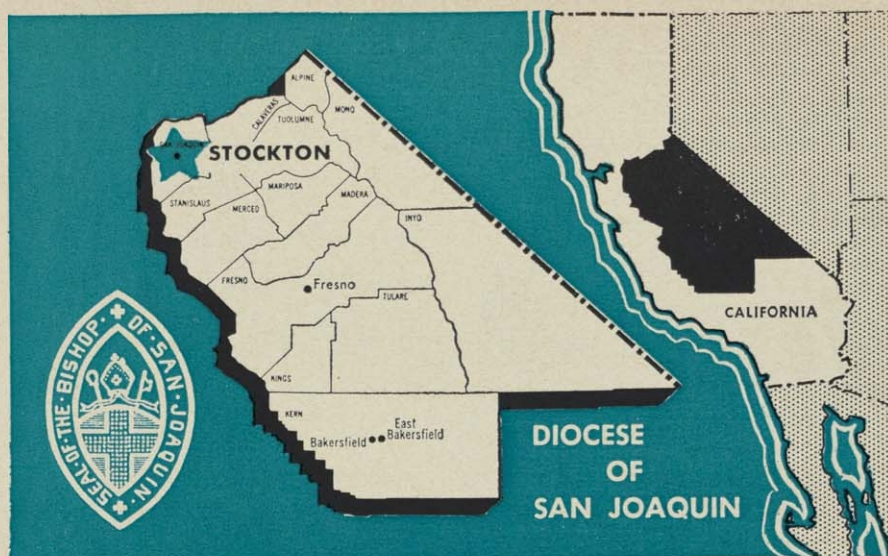
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# Know Your Diocese



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On a trip around the Diocese of San Joaquin, you will find the continental United States' highest mountain, Mt. Whitney; the lowest area, Death Valley; the largest tree, General Sherman Sequoia; the oldest tree, the 4,500-year-old Bristle Pine; and four of the richest agricultural counties in the nation. Within the diocese are three national parks: Yosemite, Kings Canyon, and Sequoia. Camp San Joaquin in Kings Canyon Park is the site of boys', girls', and family camps, as well as a center for youth and adult conferences.

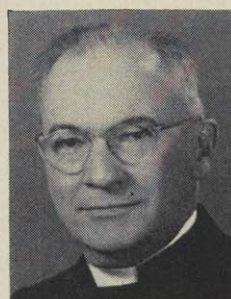
In 1911, San Joaquin was separated from the Diocese of California and organized as a missionary district, becoming a diocese on November 4, 1961. In 1910, there were four parishes, eleven missions, and seventeen resident and two nonresident priests serving 1,560 communicants. At the close of 1962, records show forty-one parishes and organized missions, fifty-seven clergy, and eighty-four layreaders ministering to 16,654 baptized persons, including 10,177 communicants.

In 1944, when Bishop Walters became second Bishop of the Missionary District of San Joaquin, many considered the district to have no promise of growth and urged its dissolution as a separate jurisdiction. Yet, in nineteen years, Bishop Walters' leadership has helped to build a strong and growing new diocese. The number of parishes and missions has doubled; the number of active clergy, tripled. The value of church property has increased eightfold, and contributions, sixteenfold. Bishop Walters' particular emphasis has been the use of positive, evangelistic methods by his clergy and people to reach the uncommitted.

The diocese has raised \$163,000 towards the building fund of the Church Divinity School of the Pacific, and gives financial support to seminarians as well as college workers. Through the California Migrant Ministry, the diocese takes an active interest in the seasonal farm workers and their families.

Like most other dioceses, San Joaquin does not have a diocesan standard for length of instruction preceding confirmation but strongly recommends a minimum study time of three months.

The diocesan seal combines a crusader cross of gold on a field of blue, representing the sunny skies of San Joaquin and the natural wealth of ore and vegetation. The border is a thin band of green with stalks of grain and branches of the vine, signifying both the Holy Communion and the wheat and grapes. These were the chief vegetable products of central California when the Rt. Rev. Louis Childs Sanford was San Joaquin's first bishop.



*The Rt. Rev. Sumner Francis Dudley Walters, Bishop of the Diocese of San Joaquin, was born in Newark, New Jersey, May 20, 1898, the son of Charles and Mary Ann Walters. He was graduated from Princeton University and General Theological Seminary and has been awarded five graduate degrees. While an undergraduate at Princeton, Bishop Walters was university chapel organist.*

*His special field as a postgraduate was the history of relations between the Negro and the Episcopal Church.*

*Ordained to the priesthood in 1923, Bishop Walters served pastorates in Kansas, Missouri, and California before being consecrated a bishop on January 6, 1944.*

*In 1922, he married Evelyn Nelson Turpin. They have a daughter, Mary Ann, and a son, Sumner, Jr., who is rector and headmaster of San Rafael Academy, San Rafael, California. Bishop and Mrs. Walters have six grandchildren.*

*Bishop Walters has given long years of service to the larger ecumenical, missionary, and educational work of the Church. He has served as president of the Eighth Province, the Northern California Council of Churches, and the Missionary Education Movement of the Pacific Coast Area; as a trustee of the Pacific School of Religion; and as trustee and president of the board of the Church Divinity School. Within the past year he has been made vice-chairman of the board of trustees of the newly formed Graduate Theological Union.*



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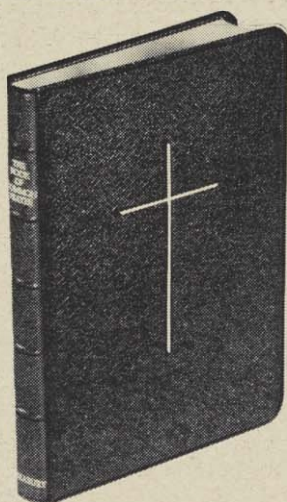
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