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THE EPISCOPALIAN

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AUSTIN, TEXAS

APRIL 1964



**DEATH AND REBIRTH:
THE COVENTRY STORY**

Long way to America

IN ZULULAND

Beyond Easter *Arthur Lichtenberger . . C. S. Lewis . . Ernest D. Vanderburgh*

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DEATH

AS IT SLUMBERED in the bright moonlight, on that now historic night of November 14, 1940, Coventry was an easy target for the 500 bombers of the German *Luftwaffe*. The next morning the industrial city in the English Midlands lay in ruins.

Incendiary bombs gutted the fifteenth-century Gothic Cathedral Church of St. Michael. All that remained were the outer walls and the tower which stood miraculously intact.

As the then cathedral provost, the Very Rev. R. T. Howard, stood in the ruins, he spoke words of infinite courage which were soon taken up on every side: "It will be rebuilt to the glory of God."

Before long, someone had bound together two burned roof beams to form a cross and had traced the words "Father forgive" on the chancel wall.

This was the second time that a Coventry cathedral had been destroyed. The first one, St. Mary's, built in 1053 by the Earl Leofric and Lady Godiva, was dismantled by Henry VIII when he broke with Rome.

Now, twenty-four years after the World War II blitz, the cathedral has indeed been rebuilt, more gloriously than before. But this has not been achieved without controversy and even vigorous opposition. Under pressure, a plan to rebuild the Gothic cathedral was abandoned in favor of an open competition for a new design. The competition elicited over 200 architectural drawings. The winner, Basil Spence, relatively unknown internationally at that time, received more than seven hundred abusive letters criticizing his "modern" design. Spence, however, insisted that he was the "traditionalist in doing what the builders of cathedrals throughout history had done, designing in a style relevant and meaningful for their day, and drawing upon the finest materials, craftsmanship, and technical facilities available to them."

The Bishop of Coventry concurred: "If we cannot express our Christian faith in terms of our time, we might as well pack up."

Critics have called the new cathedral everything from a "ring-a-ding God box" to an exemplification of "the spirit that giveth life." Some said that it was too modern, some, that it was nothing but a traditional cathedral

TEXT AND PHOTOGRAPHS BY MARY SETH

COVENTRY: *Two years after its consecration Coventry Cathedral has become not only one of England's major tourist attractions but a center of world-wide reconciliation with a lively community program.*

HAND REBIRTH

restyled, that it was built on medieval concepts and not on a reassessment of twentieth-century cathedral functions.

St. Michael's was consecrated on May 25, 1962. The service was conducted with great pomp and circumstance; all manner of dignitaries, including diplomats from fifty-seven nations and the Queen of the British Commonwealth, were there. Since then, the Coventry Cathedral has so caught the imagination of people everywhere that it has become one of the greatest tourist attractions in England, perhaps in all of Europe. Except in the winter months, between 20,000 and 30,000 persons arrive every day to see what they think of this controversial building and its works of art by England's most renowned contemporary artists.

Visitors entering the great nave traverse bronze letters set in the marble floor, "To the glory of God this Cathedral burnt."

"Here is the firm declaration that Crucifixion, as symbolized by the ruins, is followed by Resurrection, as symbolized by the new St. Michael's," says the provost, the Very Rev. Harold C. N. Williams, who succeeded Provost Howard.

"What we are trying to do in the cathedral is to prove it is possible for the Church to become again, as it was in the Middle Ages, a creative community center of not merely 'religion' in the narrow sense, but of education, hospital and welfare work, art, music, drama, and much else.

"The first duty of the Church today is to establish a relationship with the community as it is, not as the Church for four centuries believed it to be. The Church must not be caught out of step and find itself answering questions nobody is asking.

"This opportunity came with the destruction of the old cathedral," he says. "It was Hitler who put Coventry on the stage. But we had to choose whether we would go on hating or whether we could forgive and seek reconciliation.

"Controversy about the building, the adventurousness of the architecture and the art, was the second factor to place Coventry in the limelight.

"So I guess you can say that Hitler and controversy together have given St. Michael's the opportunity to speak to the world."

The provost believes that the most creative period of a person's life is during the ages seventeen, eighteen, and nineteen. At this age young people—"newly minted minds," he calls them—are asking really basic questions. For them the cathedral has an extensive program directed by "youth officer" Michael Butterfield, one of the dozen staff members who work with the provost. The youth groups meet often and include young people from many countries who are working and studying in the city. Sometimes they gather in the International Center. Sixteen young Germans contributed six months of their time to construct this meeting place within the walls of the old cathedral. This they did as an act of Christian reconciliation. Last year 200 young

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Epstein's St. Michael and the Devil is at right of steps and porch which tie the old and new cathedrals together.

DEATH AND REBIRTH: COVENTRY CATHEDRAL



Saints, monarchs, and angels are engraved in the glass screen which separates the burned out Gothic shell of the old cathedral from the nave of the new one.

people of all religious traditions (thirty-two at a time) from Europe, America, and Asia spent two weeks together in the Cathedral Youth Hostel. They studied the Bible and helped in the cathedral and the bookshop. Last summer one group of fourteen came from the National Cathedral School for Girls in Washington, D.C. During their stay they attended the Second International Youth Assembly which met in the cathedral.

Between September and June, 800 young people from all over England spent one forty-eight-hour week end in the hostel. Many participated in the International Christian Youth Exchange and in the World Council of Churches' work camps.

Considering the fact that the Church lost much of the working class at the time of the Industrial Revolution and has never really regained it, and that Coventry is an industrial city with a largely working-class population, an extensive community program is an ambitious aim. But the provost says that there has been sufficient response from the community to indicate that they are going in the right direction.

Following the savage blitz, the town of Coventry rebuilt with great speed. A traffic-free shopping center, a tremendous circular downtown market, and a rooftop parking area are built around a green public square. Cast in bronze in the center of the square, Lady Godiva rides her horse sculptured in a proud and prancing posture. Population increased from 193,000 in 1940 to its present 313,000. Industry grew. New factories produce motor cars (including Jaguar and Daimler), machine tools, electric equipment, guided missiles, and airplanes. An industrial chaplain, the Rev. Simon Phipps, meets and counsels the mechanics and craftsmen where they work. Labor unions and many other community groups now meet in the cathedral.

St. Michael's is a parish church as well as a cathedral. A parish priest, the Rev. Roy Boole, ministers to a congregation of about 500 people, few of whom live near the cathedral, which is located in an area of stores and factories. Although its parishioners are widely scattered, the cathedral is the focal point for them. Some 400 are enrolled in the Chain of Prayer to insure continuous offering of prayer in the nave. Two hundred volunteers serve as guides, bookstore staff, stewards, hosts, and hostesses, and provide service in the refectory which serves between 400 and 500 lunches a day. Ten families bake the small loaves of bread which are used in the Holy Communion. Many members, men and women, have cross-stitched kneeling pads, designed by the architect.

Mr. Boole visits the store employees at the shopping

Continued on page 6



Pilgrims from Carlisle accompanied by their bishop and clergy form a procession before a special service at Coventry.

Coventry Cathedral

center during lunch and tea. He talks with them, asks how the Church has failed to reach them, and what are the things that matter to them. He believes that the Church has too often alienated people by trying to force them into a mold.

The magnificent pageant of consecration two years ago was followed by a three-week-long Coventry Cathedral Festival of opera, ballet, concerts, recitals, drama, and art exhibits, a celebration on the grand scale that goes deep into Coventry's history when it was renowned for its mystery plays, attended by English monarchs including Richard III, Henry VIII, and Elizabeth I.

Coventry, perhaps more than any other cathedral, has renewed the Church's relationship with the arts, and is determined to utilize the talents of some of the greatest contemporary artists. These include Jacob Epstein, sculptor of *St. Michael and the Devil*; Graham Sutherland, designer of the great tapestry, *"Christ in Glory"*; and John Piper, designer of the baptistery window.

The arts are also deeply rooted in the program. Mr. David Lepine, the "master of music," is concerned not only with the training of the choir but with such community projects as "St. Michael's Singers," some fifty local people who like to sing; an orchestra of amateurs; and a training course for choirs of area churches. He believes that superb modern stained glass, tapestry, and sculpture call for superb modern music. He regrets that so little is available besides Britten, Stravinsky, and Kodaly. Benjamin Britten's *"War Requiem,"* now regarded as a masterpiece, was performed for the first time at Coventry's consecration.

Drama, directed by Martyn Colborn, is open to community would-be actors. Performances are presented in the nave at the entrance to the Chapel of Unity, which is designed as a stage.

The Church is only the Church, the provost believes, when it proclaims the gospel above fragmentation—racial, economic, political, industrial, social, and even ecclesiastical. "The Church is a supranational, supraracial, suprapolitical fellowship. And if it is untrue to that character, it will have no creative influence on modern society at all."

The Chapel of Unity, shaped like a star, is a direct attack on fragmentation as it attempts to bring the Established Church and the Free Churches together. The Rev. Martin H. Cressy, pastor of St. Columba's Presbyterian Church of England, is joint secretary of the council which administers the chapel. It has a message also for the nations of the world. Swedish donors gave the marble floor. Citizens of the German Federal Republic paid for the windows. Brother Gerard Huni from the Taizé Community in France is now serving a year as warden of the chapel.

With its message of Christian reconciliation, the international ministry of the cathedral has formed close relationships of work and study with Christians in West and East Berlin, in Hamburg, Dusseldorf, and Dresden;

with the Taizé Community; and with the Roman Catholic parish of St. Severin in Paris. The cathedral communicates with groups in Oslo; Washington, D.C.; and Alabama. Recently, persons from these centers met in the cathedral to consider lines of action for the future. Miss Peggy Horn, youth adviser of the Diocese of Alabama, and the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, were present.

The now famous Coventry Communion service is celebrated at 10:30 on Sunday mornings. Essentially the 1662 form in the Prayer Book, the service is presented in a way which tries to recover the purpose of the 1662 revision, "to make sense to the people in the pew." Lay men and women take part. Judging from the attendance, this beautiful service does indeed speak to the people.

The ministry of St. Michael's is a dual ministry—to the visitor no less than to the congregation. Visitors have given generously to the point that the debt on the cathedral has been completely paid. About \$3 million of the total cost was available in war-damage compensation; the remaining \$1.5 million was contributed in many small gifts.

Mr. Frederick West, recently retired education officer, liked to tell the visiting children and young people (often 20,000 a week) that Lady Godiva built the first cathedral, but that "Tom, Dick, and Harry" built this one.

Besides the never-ending queues of tourists, there are great numbers who come on pilgrimages from all over England. Two thousand persons came by overnight train from Carlisle, accompanied by their bishop and the rectors in the diocese. The pilgrims assembled in the old cathedral; walked in silence between the lacy, ruined walls, with the charred cross still standing in the chancel; down the steps; across St. Michael's porch; and through the doors in the etched glass screen. When they had filled the nave, a procession entered, and they knelt to worship in a service especially prepared for them. The Rt. Rev. Thomas Bloomer, Bishop of Carlisle, said that it had been the custom for centuries to visit religious shrines, therefore it seemed fitting that they should visit this great cathedral risen from the ashes of war.

"I don't care how many things we try which may fail," the provost says, "but the one thing which I am not prepared to do is not to try. It is from this readiness to experiment, to try new methods and new ideas, that the cathedral gets its momentum, and while it has this momentum, it is likely to be of some use to the Christian Church as a whole.

"Experimentation, however, must be humble enough to learn before teaching can be relevant. Flexibility is the keyword. First of all we must rethink ancient Christian beliefs to see how they meet today's demands.

"And then perhaps the cathedral will really function as a great workshop for the kingdom of God." ◀

The Presiding Bishop's Easter Message OUR CLUE AND SOURCE

ALL MEN SIN. All men die. These are inescapable facts of our existence. This is part of the darkness in which we stand—the darkness which is within us and around us. Most everyone is aware of this, even though we call sin by other names and try to deny the finality of death. We are threatened by the dark

But in the darkness there is light. God's light shines in the darkness and cannot be put out. He has come into the world in Jesus Christ and has met the full force of sin and death and has won the victory. This is the heart of the Christian faith and the foundation of the Christian Church:

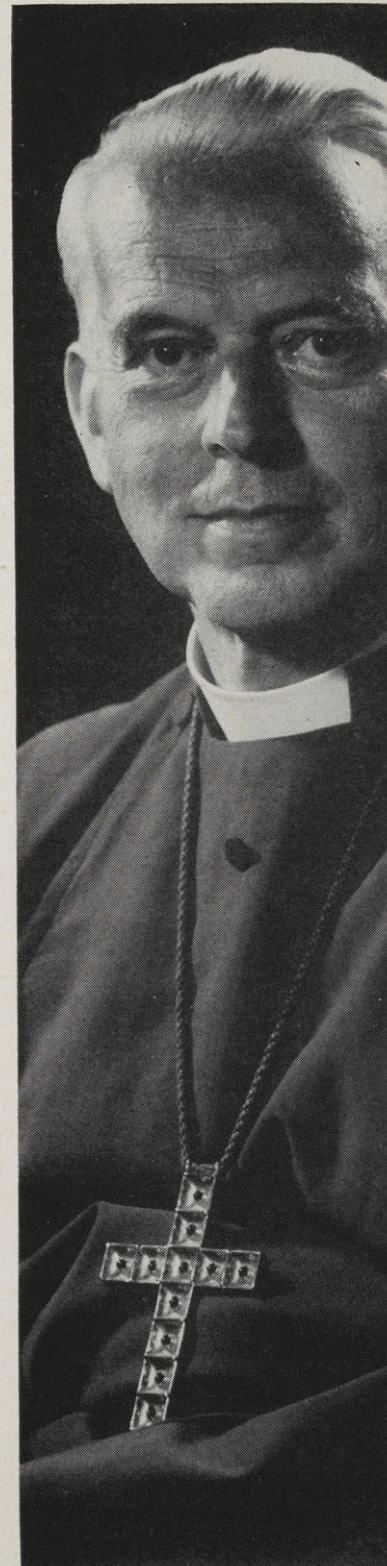
*The glorious fact is that Christ did rise from the dead; He has become the very first to rise of all who sleep the sleep of death . . . As members of a sinful race all men die; as members of the Christ of God all men shall be raised to life.**

Every church building is a standing witness to this conviction; every Sunday is a remembrance of Easter Day. But the church building where we worship and the day we call Sunday are not simply reminders of the fact that Jesus rose from the dead some nineteen hundred years ago. This strange thing which many find hard to believe is much more than a fact of history, although it is that. This is the wellspring of the Church's life. It is incredible foolishness to those who look at the Church from the outside. But to many within, it is the clue to the meaning of life; it is the source of hope and joy.

This is the word of Easter. It is not, believe and you will be secure in this world and safe in the next, but rather, let the saving power of God which is for all men work in you and through you. Let this power give you faith and patience and courage; let it work in you to help bring unity and justice and order to this land and to the world.

Arthur Lichtenberger

Presiding Bishop



* Quotation from J. B. Phillips' *The New Testament in Modern English* I Corinthians 15:20

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LETTERS

WHO IS GUILTY?

Your January issue showing the lines of mourners visiting the late President Kennedy's grave amplifies an outrageous and needless tragedy that had befallen a young man's family and a young nation's heritage. But, when you ask, "Will we turn the guilt of a nation into pious half-promises?" several questions arise that need everyone's honest and diligent contemplation.

Is the whole nation guilty of a crime [allegedly] committed by an undesirably discharged ex-Marine . . . ?

Is the whole nation guilty because a gregarious President was shot when he circumvented security precautions . . . ?

Why was our nation's mourning so quickly turned into a sense of shame and guilt? Who passed the judgment?

MICHAEL D. MONTGOMERY
Stockton, Calif.

The January issue poses the question, "Will we turn the guilt of a nation into pious half-promises?" The implication is that the "nation" is responsible for the murder of our President.

It was my impression that the [accused] assassin was one who found his inspiration in Marx, his indoctrination and training in Russia, and labored in this country in the interest of Castro.

Until this impression is proven false, I must decline to assume any responsibility whatever for what he did. If my impression is correct, I would prefer that the blame be placed where it belongs.

THE REV. WARREN H. STEELE
Memphis, Tenn.

SWEET CREAM

My husband and I wish to tell you how much we enjoy and look forward to the Episcopats. We laughed aloud when we saw the picture on page 58 of your February issue. As a former vestryman, my husband could really appreciate the expression of surprise on the kittens' faces.

Unlike Mrs. Pitman, we did not believe you were making fun of the Star of Bethlehem. We agree it is one of the most glorious things in the world. I have a beautiful star for the top of my Christmas tree . . . many times I have had to hold it steady while my husband reinforced the sprig of tree holding it.

The ability to laugh at ourselves is a good thing. Otherwise, how could we face . . . trying situations and have the courage to practice our faith?

MRS. JOHN MICHALEC
Scotia, N.Y.

The Old Testament is written primarily about a fearful God who must be appeased. . . . A wonderful thing happens to man in the New Testament—the Christ comes to us. God has not changed one bit. Man has changed . . . The New Testament begins and ends on a happy, cheerful note. . . .

We are not making fun of our faith through the Episcopats, but, rather, we are laughing at our own frailties and our own stupidity. . . .

MRS. J. T. MOATES, JR.
Monroeville, Ala.

In answer to Mrs. Pitman's comment I must confess I enjoyed the picture and the caption, and did not find it a desecration. Perhaps because . . . I had just helped to wind greens to decorate our church. The Episcopats and their star will always remind me of the wonderful fellowship and good humor we shared in winding the greens and hanging our star. . . .

MARIAN A. WERNER
Denver, Colo.

IRREVERENCE OR HUMOR?

Admiring and enjoying THE EPISCOPALIAN as I do, I am reluctant to come forward with criticism . . . But I am troubled by the picture on page 13 of the February issue, not because of its humor, but because of the subject and score on which the joke turns.

The two little children, of course, are innocent of any irreverence. But what of numerous other children, who, seeing their elders amused, will press for an explanation; then, later, when they can read, or when they hear in church the story of Christ's Baptism, will they not miss much of the beauty and the power of that great telling?

NANCY BYRD TURNER
Richmond, Va.

The joke turns, not on Baptism, but on ourselves. The children in the cartoon have obviously been captured by the idea of Baptism and are reproducing it, which, for a child, is the highest form of praise. The cartoon offers the reader, in the context of humor, the opportunity to correct a child's translation.—ED

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FOR YOUR INFORMATION

The story of the building of the new Cathedral Church of St. Michael—better known as Coventry Cathedral—particularly suits our Eastertide issue. "DEATH AND REBIRTH," on page 2, is appearing simultaneously in *Presbyterian Life* and *THE EPISCOPALIAN*. The author of this "double" feature is **Mary Seth**, a *Presbyterian Life* associate editor who visited Coventry Cathedral and took the photos which appear on our pages.

When she is not writing her own books, associate editor **Ruth Malone** likes to read books by others. One of her happiest recent discoveries was *The Man Next to Me*, Dr. Anthony Barker's account of his work as a medical missionary in Zululand. Then Mrs. Malone learned that Robert Brown, an Episcopal medical student, had participated in a summer program under the guidance of the famed Anglican doctor. Result: "WITH STETHOSCOPE IN ZULULAND," the article on page 24. The fine photos are by Black Star.

"THE PILL," page 14, comes to us from the Rev. **Ernest D. Vanderburgh**, vicar of St. Mary's-of-the-Harbor, Provincetown, Massachusetts. Many of our readers will recognize him as the author of "A Letter to Survivors," which appeared in our August, 1962, issue.

"WORDS FOR TODAY," the collection of concise comments on pages 32 and 33, was gleaned from the past year of *THE EPISCOPALIAN*. Similarly, the statement on women's suffrage in the Episcopal Church, page 23, by House of Deputies President Clifford P. Morehouse, was excerpted from the article, "Deeds, not Words," originally published in our issue of July, 1963.

in the next issue of

THE EPISCOPALIAN

- **The Church: Catholic, Reformed, and Evangelical**
- **Beachhead in El Salvador**
- **Backyard Evangelists**
- **The Episcopal Funeral**

continuing

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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A CERTAIN MAN was looking at a full-page advertisement in the *Times*.

IMMORTALITY IN ONE MONTH, the ad proclaimed in letters three inches high. Underneath a picture of the bottle with the famous trade-mark (this same drug company had developed the capsule for cancer and the lozenge for arthritis), the body of printed matter continued, in large type: "Now science has reached its supreme frontier! Now immortality can be yours! A simple, easy, relatively inexpensive treatment lasting only one month brings you freedom from death!"

More paragraphs related the saga of the research team which had come up with the world-shaking formula, discussed the daily regimen to be followed, and gave the total number of pills to be swallowed before Death should go into retirement. With careful modesty the advertisement pointed out that other scientific research teams in laboratories across the nation had been working on solutions to this same problem. But, it added,

THE PILL

"by the combining of great intellects, great skills, and great devotion we have been privileged to produce the answer sought by all mankind throughout all known time."

He looked for the joke, the gimmick. But he couldn't find it. So Peter Adamson put on his overcoat, found his hat, and made his way to the corner drugstore.

To his surprise no one was there waiting to buy the new wonder drug. The pharmacist looked amused as he handed Peter a green bottle like the one in the advertisement. He an-

swered Peter's mumbled question:

"People think it's some kind of a gag, I guess. It isn't, though. I've seen it coming a long time."

"What about all the stories on the front pages and television?"

"Everybody seems to be waiting to see who's going to try it first. But did you see the picture of Dr. Fowst and the president of the company in the *Times*? And the *Trib* has a feature there on page 3.

"Funny thing happened," the druggist continued. "Friend of mine—he's in the advertising business—came in here and told me about the time they had working up their big ads for the papers and commercials for TV. All the big brass in his agency were having a meeting. So some guy says, 'How the devil are we supposed to show that our Forever Ambrosia Pills will make you *more* immortal than Jones's Immortal Vitalitabs?' And somebody else says, 'We might say the Ambrosias will make you live forever and a day.' *More* immortal—get it?" The druggist laughed.

"Yes, very good," Peter said ab-



sently. He was trying not to appear to be in a hurry, but he wanted to get back home with the precious green bottle.

He found Eva staring at the television screen when he walked in the door. She glanced at him, reached for his hand, and pulled him down beside her on the sofa. She noticed the bottle, too, and patted it approvingly.

On the screen Walter Cronkite was interviewing Dr. Fowst and a team of technicians from the pharmaceutical company. For a time they listened while the newsman tried hard to keep the discussion from becoming impenetrably technical. Then they checked another channel, where Murphy Martin was discussing with a serious-looking Howard K. Smith the implications for the world of this striking new approach to physical fitness.

Switching again, they found Huntley and Brinkley giving a summary of the successive cures this firm had put on the market to handle the world's major diseases, leading up to this final solution for "the one they said could never be cured—Death." For the customary light touch at the end of the program, the pair interviewed the head of the Cosmetic Manufacturers' Association, who was frankly worried about whether the coming race of immortally youthful human females would bring sales to new, undreamed-of heights, or forsake cosmetics entirely and wreck the industry.

The Adamsons turned off the set at last, satiated. Peter went to the cellar and found a bottle of wine—the kind they had had on their honeymoon—picked up two small, shining glasses, and returned to the living room. Together, solemnly, and with a toast to the luck which had brought them together and which would now permit them to remain together forever, they took the first of the prescribed pills, and rejoiced at the thought of immortality.

* * * *

The newspapers next morning fol-

lowed up on the excitement of the day before. Round-up stories included data on all of the laboratories which had been working on this new drug; biographical sketches covered not only Dr. Fowst, under whose leadership the great breakthrough had been made, but also a number of his assistants on the team. And there were personal glimpses, by a number of women reporters, of Fowst's wife and children.

Next morning the Russian Premier delivered a lengthy statement to the Moscow press which was carried in the papers and TV news reports in the United States; the Soviet Union, he announced, was taking immediate steps to see that the world would not be overrun by Americans and their allies—who would unquestionably be supplied with the new drug at the next meeting of NATO. Soviet scientists, he continued, were, of course, about to break through with an infinitely superior product which would be supplied without cost to all citizens in the Soviet bloc.

From Cuba, the Leader denounced the whole story as a Western imperialist lie. In China the Premier explained to a French journalist that his country "has been suffering from functional immortality for centuries." His own plan, he went on, was to develop a contraceptive which would at the same time act as a form of eugenic control, so that skilled technicians, for example, would be produced in abundance along with a built-in control on the nation's supply of farmers, philosophers, and producers of porcelain.

In a smaller story from India, the Prime Minister of that country responded, in a voice that sounded surprisingly calm and a little weary, that he had other, more important things on his mind (there was unrest in Kashmir at the moment), but that he seriously doubted if India's millions would be interested in taking The Pill "even in the unlikely event that they could afford it. Who would wish to be desperately hungry forever?"

Hungry forever? Peter Adamson began to wonder. He was uneasy all through his working hours that day, and was still uneasy that night as he and Eva set their TV dinners on the little trays and turned to the experts for information and ideas.

What they saw did not help them digest the little peas and mashed potatoes and gravy-laden slivers of meat. Remote control pickup crews from all the networks had invaded skid rows from Boston to San Francisco and from Chicago to Mobile. They had visited mental hospitals where tired-looking doctors and attendants shook their heads and pointed to waiting lists which had suddenly lengthened overwhelmingly. The cameras had gone to convalescent and nursing homes where grim-faced senior citizens bared their teeth but did not smile.

It was painfully clear that none of these outposts of civilization would be investing any funds or any hope in The Pill.

The atmosphere was heavy with crisis at the headquarters of the Social Security Administration in Washington. People were feverishly trying to figure out whether the coming population explosion, tremendous as it would surely be, could keep up with the endlessly accelerating numbers of people collecting their social security. A few scenes recorded at offices of some of the bigger insurance companies looked about the same.

Peter and Eva turned off the television set and had their wine and their Pill and another toast, but with less than the effervescence of that first night. It's just the initial shock, Peter told himself as he went off to sleep. It could be pretty shattering to have to adjust to a new way of thinking about time and about oneself. Tomorrow, perhaps. . . .

But tomorrow came, and the next day. Peter and Eva continued to follow their regimen faithfully, but they no longer drank wine. And they stopped the toasts after the second

Continued on page 16

week. By the time their month was up and they had finished the treatment, they were avoiding discussion of the implications of their new life.

Meanwhile grim statistics were piling up, all of them wonderingly recorded in the papers and dispensed by confused newsmen at 7 and 11 P.M. Peter, who had always considered a drink before dinner and wine with the meal to be signs of a civilized man, was frightened by the sudden doubling of the national consumption of alcohol. "But why," he mused out loud, "with everything to live for, and all of time to live it in, are they drowning themselves in drink and seeking oblivion from the gift of life?"

Eva said pensively, "Perhaps *they* don't *have* everything to live for."

And there was the divorce rate, skyrocketing to genuinely alarming proportions. One TV pickup showed a crowded corridor at a divorce court, and a woman saying, "Live forever with that lazy drunken bum? No, thanks!"

The suicide rate went so high the third month after the unleashing of The Pill that Washington stepped in and sent a special investigating commission, chosen jointly by the President and Congress, to double-check the circumstances surrounding every hanging, shooting, poisoning, or other unnatural death. A telstar interviewer asked the Archbishop of Canterbury whether he thought the Vatican could be expected to modify its position on birth control in view of the coming population explosion. "Quite possibly," he said, "but if the suicides don't stop increasing, birth control will not be necessary." Golden Age Clubs dissolved their charters, which they burned in sad little ceremonies. Many of their members were found later—in the beds of their specially engineered little houses—dead from overdoses of sleeping pills.

Undertakers throughout the country went on strike, demanding both a federal retraining program and an increase in unemployment benefits, despite the sudden pickup in business. Groups of psychiatrists began to issue guarded statements to the clam-

oring press in which they somehow managed to combine respectful homage to Freud's theory of the Death Wish and to the Behaviorist School's "lack of built-in incentive" theory—thereby throwing into confusion and dismay schools of psychiatry and departments of social work all across the nation.

An official of the American Medical Association was asked if something could be done about allowing euthanasia under the new circumstances. But the doctor said the new situation only doubled the difficulties of euthanasia; what physician would take responsibility for ending an *immortal* life?

More and more news was coming in about people who were *not* taking The Pill. It developed that widows, widowers, sweethearts of people who had died before the discovery, the handicapped, the very poor, the hungry: none of these wanted it. The more fortunate were also divided; not all the leading citizens took them, nor did all the scientists. A chill shook the whole country when it was revealed that several of the people on the very research team that had made the discovery had decided not to take The Pill.

One night the telephone rang. Peter Adamson's closest friend since childhood, Jim Jacobsen, had just lost his wife, Rachel. An automobile accident on the turnpike.

When they reached Jim's house they found him in paroxysms of grief—stronger, more bitter than anything they had ever encountered. Before the accident both Rachel and Jim had taken the full course of The Pill. This was a new kind of bereavement. Jim knew; he told them. He had no possibility of reunion in another world except through accident or—and he looked sidewise at Peter and Eva—suicide.

They shuddered, and tried to do what they could—and left as soon as it was decently possible. They did not talk on the way home. They understood, now, with terror, one reason why many newly immortal people could want to kill themselves. As they were turning out the lights, Peter reached for his wife in a sudden

surge of love and longing, but she turned away from him, sobbing.

Peter decided he could not leave Eva the next morning. He was glad he had not left, when the call came with news of Jim's suicide.

So they sat together, hour after hour, never out of each other's sight. They read when they could. They watched television. They cooked hamburgers and made coffee and forced little smiles at each other over the dinner table. Eva rarely spoke except to ask for the papers, or the salt, or to ask Peter if he'd like a bowl of soup. But she herself had removed all of the medicine in the house and dumped it with the trash.

They stuck it out for several days this way. Suddenly Peter stood up and exploded:

"Eva, it wouldn't be so bad if we weren't so much in love. But that's the way it is. No use trying to kid ourselves; what's the use of living forever with this hideous thing staring us in the face every minute of every day. . . ."

"Oh, Peter, Peter." Eva was weeping hysterically in his arms.

Slowly they went into the kitchen, closed the doors and windows, turned on the gas. . . .

* * * *

Peter Adamson awoke, in his own bed, and in a cold sweat. Eva was standing over him, shaking his shoulder, alarm on her face.

"I . . . must have had a dream," he said dazedly.

"*You* must have had a *nightmare*," she said.

His eyes cleared and he looked up at her. Suddenly he was out of bed and kissing her joyfully and warmly, and she was saying, "Darling, I must look a fright!" and he was saying, "Hey, it's Sunday!"—and quickly they were on their way to church.

And there in the pulpit the minister was reading to his congregation: "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall find it. For what is a man advantaged, if he gain the whole world, and lose himself? . . . Set your affections on things above, and not on things on the earth. . . ." ◀

NATIONAL COMMITTEE *begins study of* MUTUAL RESPONSIBILITY



*Bishop Wright
of East Carolina,
head of twenty-two-
member group,
says,
"We have much
to do"*

TWENTY-TWO leading Episcopalians have been selected to help chart the course of their communion into a new era. The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, is chairman of the group, which is known as the "Committee for Mutual Responsibility and Interdependence in the Body of Christ."

An initial meeting was held March 4-5 in Chicago, Illinois. A second is planned for May in Greenwich, Connecticut, and a third is scheduled this fall in St. Louis, Missouri. "I may call more as we progress," said Bishop Wright, "for we have much to do."

Since the primates of the worldwide Anglican Communion put forth the challenging concept of

Mutual Responsibility in Toronto, Canada, last August, many U.S. Episcopalians have been speculating about what part they will play in this peaceful revolution. Last November, the House of Bishops endorsed the idea of Mutual Responsibility and requested that their chairman, the Presiding Bishop, and the church's National Council "press forward" with plans to implement the primates' statement. During its December meeting, the National Council authorized the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, to choose a national committee to study Mutual Responsibility and relate the declaration to the American church. At the February meeting of the Coun-

cil, Bishop Lichtenberger appointed the committee, which includes bishops, priests, and lay persons from all sections of the church. Their task will be to explore the possibilities of Mutual Responsibility and then to suggest certain courses of action to the church's General Convention in St. Louis, Missouri, next October.

The proposals developed by this committee for General Convention action can have far-reaching effects on the lives of all Episcopalians. That is what the eighteen primates of the Anglican Communion hoped for in each national member church when they held a pre-Congress consultation in London, Ontario, Can-

Continued on page 18



Bishop Wright

ada, last July. The conclusions upon which they agreed were put into a now historic declaration titled: "Mutual Responsibility and Interdependence in the Body of Christ."

Forcefully presented to the Anglican Congress a few weeks later by the Most Rev. and Rt. Hon. Frederick D. Coggan, Archbishop of York, the document called for a revolution in the church's mission to the world. And in Dr. Coggan's words, it asks of every Christian, "Do we—or do we not—mean business?"

The basic concept of the Declaration of Mutual Responsibility is that the world-wide Anglican Communion must begin to function as a unit in which all eighteen member churches work in partnership for the good of the whole, and not merely for their own sectional interests. This will mean intensive

planning and co-operation, a complete re-examination of the meaning of the Church's mission today, a shattering of the image of one church's "giving" and another's "receiving," and the imperative that each member church share its human and material resources.

As the primates stated, "In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but—infinity more—the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now." Several Anglican churches have already begun to relate Mutual Responsibility to their own situations. For example, churches in Canada, Africa, and Southeast Asia have already taken specific actions supporting the concept (*see Worldscene*).

As the newly appointed committee begins its careful appraisal for the Episcopal Church in the U.S.A., a number of possible changes could result. One suggestion would abolish the so-called "quota system" for support of the General Church Program in dioceses and districts, thus challenging Episcopalians to give what the church really needs to meet its responsibilities. Another would reorganize the church's current provincial and diocesan system. Bishop Lichtenberger offered another at the last meeting of National Council when he suggested that the Council's name be changed to indicate a more international responsibility.

In addition to Bishop Wright, the members of this key national committee are: the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion; the Rt. Rev. Harvey D. Butterfield, Bishop of Vermont; Mr. Bruce Fayerweather, Michigan; Mrs. John H. Foster, West Texas; the Rev. Canon Charles M. Guilbert, secretary of National Council; Mr. Fred Hargesheimer, Minnesota; the Rt. Rev. Russell S. Hubbard, Bishop of Spokane; the Rev. Canon Howard A. Johnson, New York; the Rt. Rev. E. H. Jones, Bishop of West Texas; Judge Thurgood Marshall, New York; Mr. Prime F. Osborn, Florida; the Rev. Canon Charles H. Perry, Northern California; the Rev. Allan L. Ramsay, Michigan; Mrs. Harold A. Sorg, California; the Rev. E. William Strauser, Jr., Iowa; the Rt. Rev. Albert E. Swift, Bishop of Puerto Rico; Mr. Walker Taylor, Jr., East Carolina; and Mrs. Theodore Wedel, New York.

Three staff officers of National Council have also been appointed as consultants: Mr. Lindley M. Franklin, Jr., treasurer of the National Council and director of the Department of Finance; Mr. John W. Reinhardt, director of the Department of Promotion; and Miss Carman S. Wolff, director of the Department of Christian Education.

—THOMAS LABAR

MATERIALS TO USE

BOOKS

- ▶ **MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST** with Related Background Documents. Edited with additional material by the Rt. Rev. Stephen F. Bayne, Jr. (Seabury, 75¢—60¢ in lots of 10 or more).

A re-publication of the original manifesto of the eighteen Anglican primates and metropolitans, with the additional prior study documents which are the background to the manifesto.

- ▶ **THE ANGLICAN CONGRESS**, report of proceedings August 13-23, 1963 (Seabury, \$2.00).

A transcript of formal addresses and sermons at the Congress.

- ▶ **FRONTIER MISSION**, an account of the Toronto Congress by Peter Whiteley (S.P.C.K., 65¢).

- ▶ **ANGLICAN MOSAIC**, edited by William E. Leidt (Seabury, \$2.25).

A compact, concise survey of the Anglican Communion.

- ▶ **GLOBAL ODYSSEY**, by Howard A. Johnson (Harper & Row, \$5.95).

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- ▶ **ANGLICANISM IN HISTORY AND TODAY**, by J. W. C. Wand (Nelson, \$7.50).

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- ▶ **THE ANGLICAN COMMUNION**, a brief sketch by G. F. S. Gray (S.P.C.K., \$1.00).

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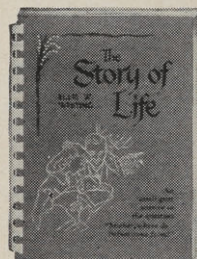


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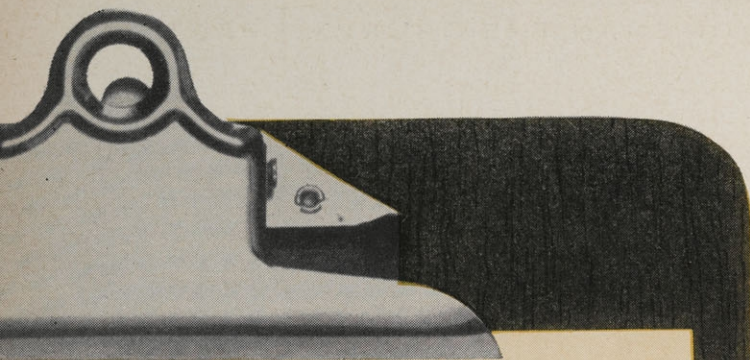
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When the General Convention, governing body of the Episcopal Church, meets in St. Louis next fall, no women delegates will be present. The church's constitution does not permit women to be seated as lay deputies. Many people know about the voting rights of women communicants in their own diocese, but are often uninformed about the status of this franchise in other dioceses and missionary districts. This review of the voting rights of women in each diocese or missionary district of that part of the church included in the territorial United States, together with the map on page 22, should show exactly what the situation is.

The material which follows represents conclusions from four surveys. The first survey was made by a committee appointed by Bishop Nelson M. Burroughs which reported to the Ohio Diocesan Convention in 1959; the second was compiled from the annual provincial report of 1962 of the General Division of Women's Work; and the third was made by a committee and reported to the 1963 Texas Convention by the Rev. Canon Samuel Baxter. We collated information from these three, and The Episcopalian then made a fourth survey in January 1964. A final check was completed February 11.

This information is divided into four categories describing generally the degree of the participation of women in the elected leadership of parish and diocese. These divisions are:

NO!...NO,BUT....YES,BUT....YES!

Women a

NO!

In seven dioceses women do not have the franchise. Specifically, they may not be elected as delegates to diocesan convention, and they may not serve on vestries or on mission committees. In a few parishes they are allowed to serve as vestry treasurers or clerks, but without vote. In one instance women may serve on the committees which organize a mission, but lose this right once the mission is organized. In Mississippi they may serve as "co-opted" members; that is, members appointed to fill a vacancy when no man is available.

These seven dioceses do, of course, have separate women's organizations, and in some cases one representative, usually the E.C.W. president, serves on the diocesan executive council *ex-officio*. If more than one woman is eligible to serve on an executive council, the selection is made by the women's organization and not by the diocesan convention.

The seven dioceses which say "No" are:

Fond du Lac	South Florida
Mississippi	Texas
Northern Indiana	Upper South
Oregon	Carolina

NO, but . . .

In twenty-seven dioceses women are prevented by canon law from serving on vestries or as delegates to diocesan convention. But in every case they may serve on mission committees, which are local governing groups that perform the same function for an organized mission that a vestry performs for a parish. The members of mission committees are often appointed by the bishop and, even if elected by the parishioners, must be approved by the bishop. In some cases women serve on these committees because there is no legal barrier, but in others they serve because the bishop believes that women should be recognized as first-class Christians and, therefore, has approved their election or appointment to mission committees as well as to diocesan committees, departments, and councils. Clearly this becomes a matter of individual episcopal judgment and initiative.

THE EPISCOPALIAN

n and the Franchise

If the diocesan family relationship is healthy, women's talents, knowledge, and training are used. When, however, this relationship is undeveloped, or when the bishop disapproves of the full franchise for women, the dioceses within this category are likely to be appointing women to serve mainly when men are not available.

The twenty-seven dioceses are:

Alabama	New Mexico and
Albany	Southwest Texas
Arkansas	North Carolina
Colorado	Northwest Texas
Dallas	Ohio
Eau Claire	Oklahoma
Florida	Quincy
Georgia	Rochester
Iowa	South Carolina
Kentucky	Springfield
Long Island	West Texas
Louisiana	West Virginia
Maine	Western Missouri
New Jersey	Western New York

YES, but . . .

Five dioceses are labeled "Yes, but . . ." because their female communicants either may serve on vestries, but not as delegates to diocesan convention, or may serve as convention delegates, but not on vestries.

In Connecticut they may be on vestries, but may not be delegates to diocesan convention. Connecticut women received the vestry franchise in 1922.

In the other four dioceses, women may not serve on vestries but may be delegates to convention. In at least one of these dioceses women may be seated in convention because there is nothing in canon law to prohibit it, and because opponents of the franchise haven't found any legal way to get around it. In one other case the record shows only one woman delegate in 1946, and one woman alternate in 1964. That is all.

The four dioceses are:

Southern Virginia	Tennessee
Milwaukee	Virginia

YES!

In thirty-nine dioceses and all thirteen missionary districts in the United States of America, women are recognized as lay persons and by canon law are eligible for any and all lay positions within the parish or the diocese.

In at least one diocese "nobody now remembers when they did not have these privileges." In many cases it goes back thirty years or more—even to 1859.

In some cases the privilege has been acquired just recently. Maryland's 1963 convention made it possible for women to serve at the 1964 convention. Southwestern Virginia, in 1963, was the first diocese in the state of Virginia to amend its laws to allow women to serve on vestries. In February, 1964, Los Angeles approved a proposal to amend its canon laws so that women might be delegates to diocesan convention and serve on vestries. This decision must be approved again in 1965 before the women will actually be eligible to serve; but the overwhelmingly favorable vote of two to one in the recent Los Angeles Convention seems to indicate that this diocese should be included in the "Yes" column.

All parishes in a diocese in this category may have women serving on vestries. However, state laws of incorporation sometimes require rather complicated legal action by the parish before it can take advantage of diocesan permission. Many parishes have not taken the necessary steps. Sometimes diocesan law requires that each parish seek special diocesan permission before it actually allows women to serve. We know of no case in which such permission was withheld if the diocesan canons approved. In some cases permission for women to serve on vestries excludes their serving as church wardens.

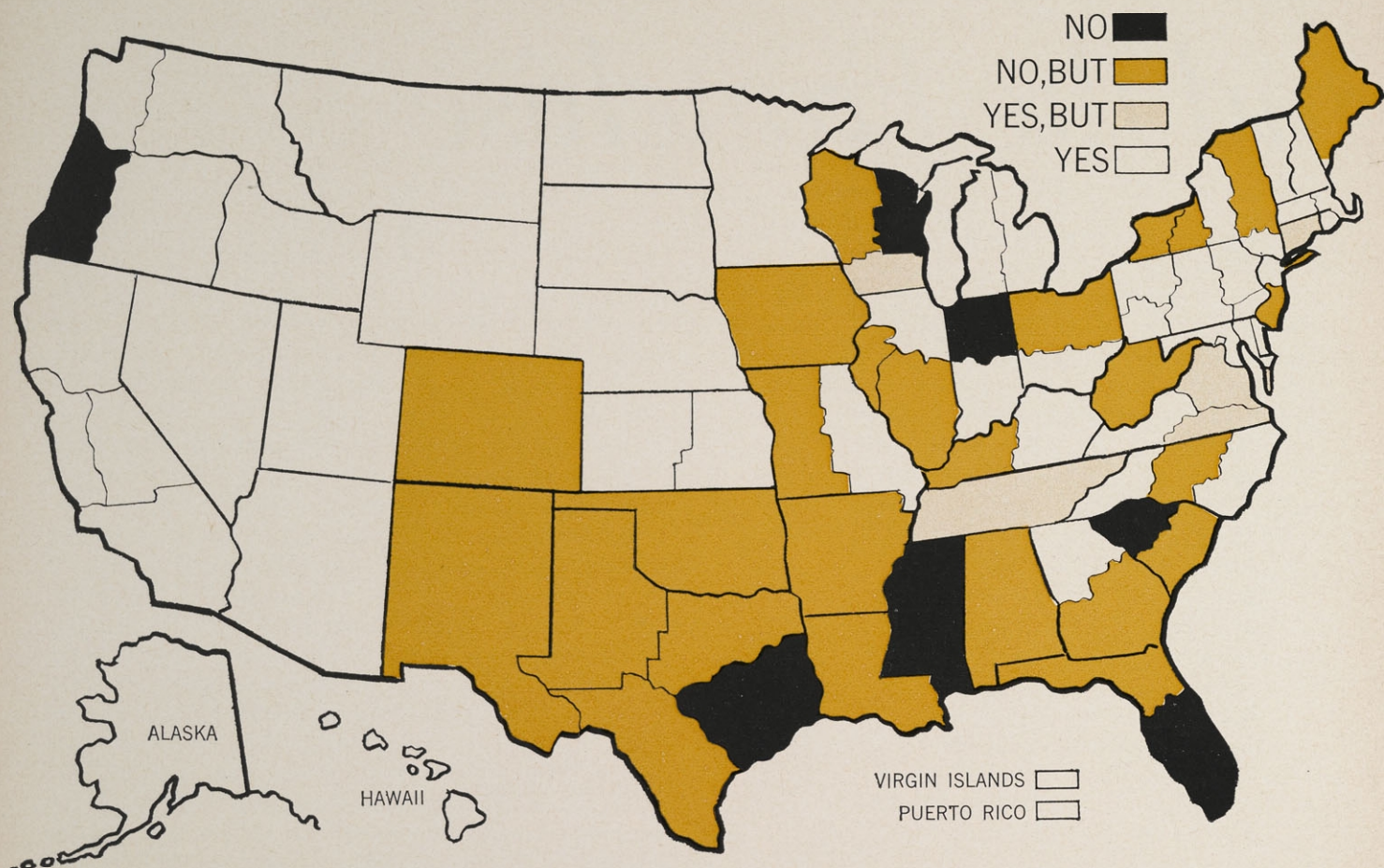
It is interesting to note that women have not "taken over" in any of these jurisdictions. The numbers of women actually participating as vestry members or delegates to convention are, in most cases, a very small percentage of the total, and do not seem to be increasing rapidly. In no case do women outnumber men at conventions.

There are some interesting facts:

In the Diocese of California one lay convention dele-

Continued on page 23

Women and the Franchise



A MATTER OF SEGREGATION

There are two kinds of church people who are not eligible for representation in the General Convention. One group is that of deacons, who are not eligible as either clerical or lay deputies. But most of them will go on to the priesthood and will, in due course, be eligible for election to the House of Deputies. The other and far larger group is the women of the church, who are presently considered ineligible for election to the House of Deputies. The women, thank God, will remain women, and we would not have it otherwise.

When the question of eligibility of women comes up in the House of Deputies at the next General Convention, as it has at every

gate from each parish *must* be a women—and there may be two.

In Olympia, by canon law the number of lay delegates must be divided equally between men and women.

Only in California do all of the parishes and missions have at least one woman serving on their vestries and mission committees.

Seventy-six per cent of the parishes and missions in the Diocese of Missouri have at least one woman serving on their vestries and mission committees; 75 per cent of the parishes and missions in the Diocese of Lexington and 70 per cent of the parishes and missions in the Diocese of Michigan have at least one woman serving in these capacities. These three dioceses are the only ones that approach the record of the Diocese of California.

The thirty-nine dioceses are:

Arizona	Missouri
Atlanta	Montana
Bethlehem	Nebraska
California	New Hampshire
Central New York	New York
Chicago	Newark
Delaware	Northern California
East Carolina	Northern Michigan
Easton	Olympia
Erie	Pennsylvania
Harrisburg	Pittsburgh
Indianapolis	Rhode Island
Kansas	San Joaquin
Lexington	Southern Ohio
Los Angeles	Southwest Virginia

Maryland	Vermont
Massachusetts	Washington
Michigan	Western Massachusetts
Minnesota	Western Michigan
	Western North Carolina

The thirteen missionary districts are:

Alaska	North Dakota	Virgin Islands
Eastern Oregon	Puerto Rico	Western Kansas
Honolulu	South Dakota	Wyoming
Idaho	Spokane	
Nevada	Utah	

IN CONCLUSION

It seems that only one conclusion can be made from this survey: no generalization holds up. It is true that in Province 8, 92 per cent of the dioceses and districts in the territorial U.S.A. are in the "Yes!" category, but the one exception is a "No!" In Provinces 3 and 6, 75 per cent of the dioceses say "Yes!" but exceptions are scattered throughout. In Provinces 4 and 7 approximately 25 per cent are "Yes!" but many of the rest are in various stages of "No, but," and "Yes, but."

The acceptance of first-class Christian citizenship for women in the Episcopal Church does not seem to be a matter of geography or churchmanship or community. It does not bear any relation to church population. It is not related to programs or budgets.

It is incomprehensible.

—Compiled by Martha Moscrip and Jeannie Willis

General Convention for years, I hope my fellow deputies will have the courtesy, the chivalry, and the sound judgment to take steps to amend the Constitution so that women may sit in the House of Deputies.

The old argument, that if women were allowed to sit in the House of Deputies they would soon outnumber the men and the men would not take their fair share in the work of the church, is not only untrue, but is an unwarranted slander upon the loyalty of the men of the church. That it is untrue has been proved by the fact that where women are eligible to sit in diocesan conventions they have never taken the lead-

ership away from the men, nor have they done so in such ecclesiastical bodies as the Church Assembly in England. It is slanderous, because the loyalty of the kind of laymen who are elected to General Convention is beyond question. If it were true that the men would leave the leadership to the women, it would be a sad day for the church. The truth of the matter is that men and women are equally loyal communicants of the church, and the practice of segregation by sex is no more admirable than that of segregation by race or color.

Clifford P. Morehouse,
President, House of Deputies

WITH STETHOSCOPE IN ZULULAND

BY RUTH MALONE

DR. AND MRS. ANTHONY BARKER of Nqutu, Zululand, South Africa, introduced medical student Robert S. Brown of St. Paul, Minnesota, to the complexities of medical practice in the backbush last summer. Brown, an Episcopalian and a junior at the University of Minnesota medical school, was one of thirty-one students and new physicians to receive fellowships last year from Smith Kline and French Laboratories of Philadelphia, Pennsylvania, the prescription drug firm.

Under the tutelage of the Barkers, both of whom are graduate physicians as well as missionaries attached to the Charles Johnson Memorial Hospital at Nqutu, Bob Brown made hospital rounds, assisted at clinics across the 700-mile area served by the mission, performed surgery under the direction of the bearded physician who has been called "the Anglican Schweitzer," and trekked across the veld in answer to emergency calls—sometimes to deliver babies inside the tiny thatched *kraals* in which the nomadic Zulus make their homes.

Bob Brown is the son of a doctor, and the brother of three. His widowed mother, Mrs. Lois Brown of St. Paul, has been a nurse. Thus he found the atmosphere in Nqutu somewhat familiar, and fell happily and busily into his new work. In addition he found time to play tennis, to teach baseball to the Anglican mission staff, and to study archery with the Barkers—a skill he passed along to some of the Zulu children in his occasional leisure hours.

"I became very much a part of the situation and problems at Nqutu,"

he says of his summer's experience. "I often had a major say in determining treatment and operating procedure . . . I've even been hospital duty doctor when the Barkers were away."

Bob's chief medical adviser, Dr. Anthony Barker, has movingly described Zululand and its people in a recent book, *The Man Next to Me* (Harper & Row, 1961). Located in the righthand bottom corner of the African continent, the area is a "moonscape . . . of dry, arid land . . . a dusty, rolling country," only 13 per cent of which belongs by law to the Zulus. Overcrowding, malnutrition, and problems in the care and raising of children plague the populace. Able-bodied men are always in short supply. Most of the men are impressed into working in South African gold mines, and are away from home as much as eleven months of the year.

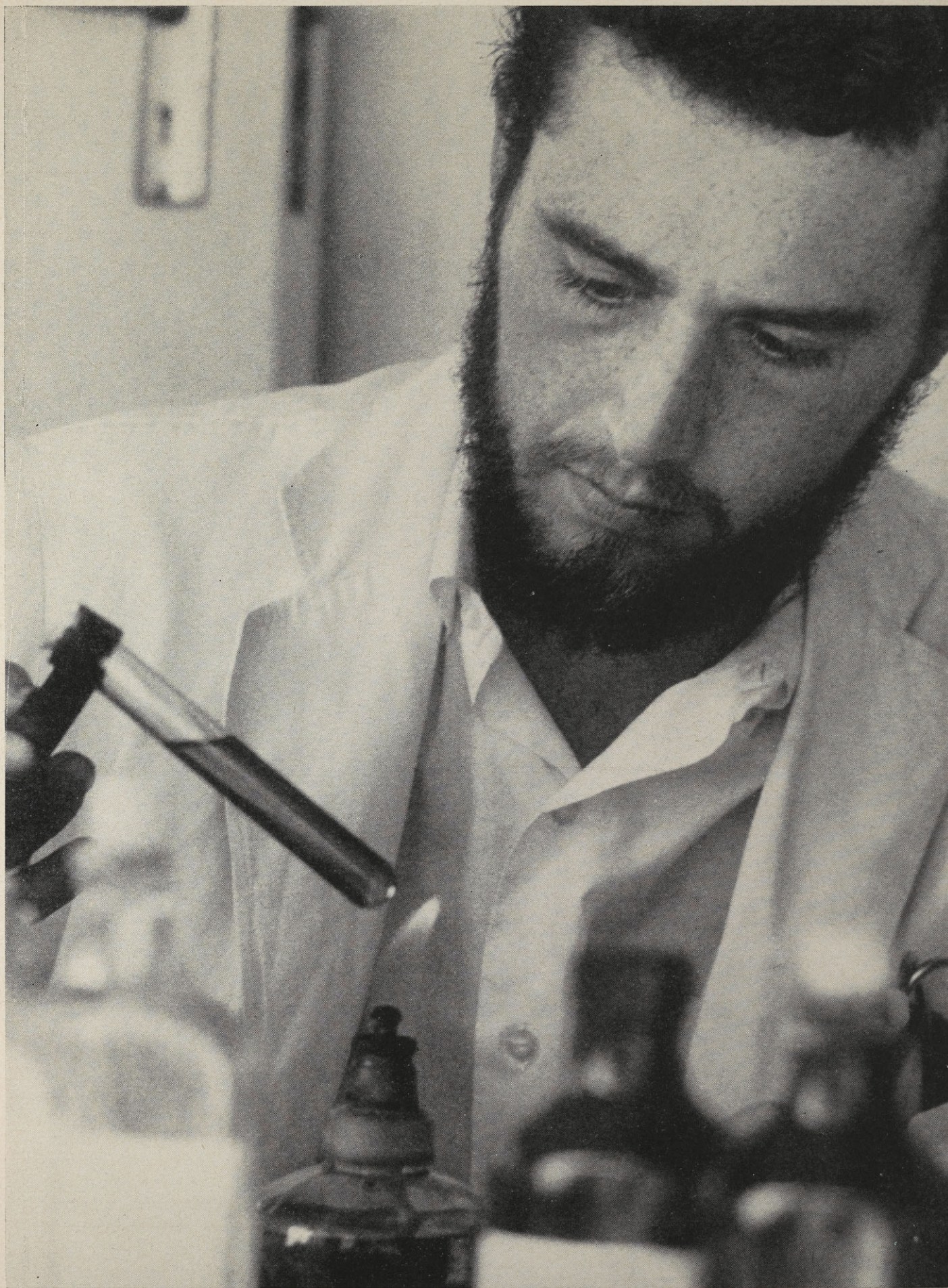
The Barkers' Christian service in Zululand began with a three-year term in 1945. When they arrived in Nqutu, they found an old trading post which had been founded by Bishop A. L. Lee as a memorial to the Anglican missionary Charles Johnson—and seven patients. The Barkers discovered that Zulus looked at them askance and went past the hospital to the witch doctors and diviners for treatment. So—if the patients would not come to them, they would go to the patients. They used a panel truck set up as a clinic on wheels, taking medicine and dental forceps, and teaching the importance of vegetable gardening whenever they made a stop. When they saw a seriously ill patient, they brought him in

to the hospital. After the Zulus had finally accepted them, the Barkers built the present 267-bed installation, with African labor, under the direction of a British plumber. Mrs. Barker is in charge of a training program for young Zulu nurses in addition to her doctor's duties.

Anthony Barker believes in the importance of the Church's sharing the present "humiliation" of the Africans, and working toward a reconciliation with the government of the Republic of South Africa. Discussing the situation not long ago with a group of churchmen, he stated the principle which has governed his own nineteen years of service: "Remember that Christ has no hands but your hands."

The Barker credo will not be forgotten by summer assistant Robert Brown. After his three months in Zululand Bob took three further months of training at the medical school of the University of Birmingham, England. He will receive his M.D. degree in June at Minnesota, and plans to specialize in either surgery or obstetrics. He hopes, as well, to return to Africa.

Meanwhile two other Episcopal medical students will be journeying to that continent on Smith Kline and French fellowships this summer. David T. Dennis, a junior in Cornell University Medical College, New York, will join the Barkers for ten weeks at Nqutu. Philip O. Littleford, son of an Episcopal priest and a junior at the Johns Hopkins Medical School in Baltimore, expects to assist at Tandala Hospital in Ubangi Province, in the former Belgian Congo.



In the Anglican mission hospital at Nqutu, Zululand, U.S. medical student Robert Brown performs diagnostic tests.



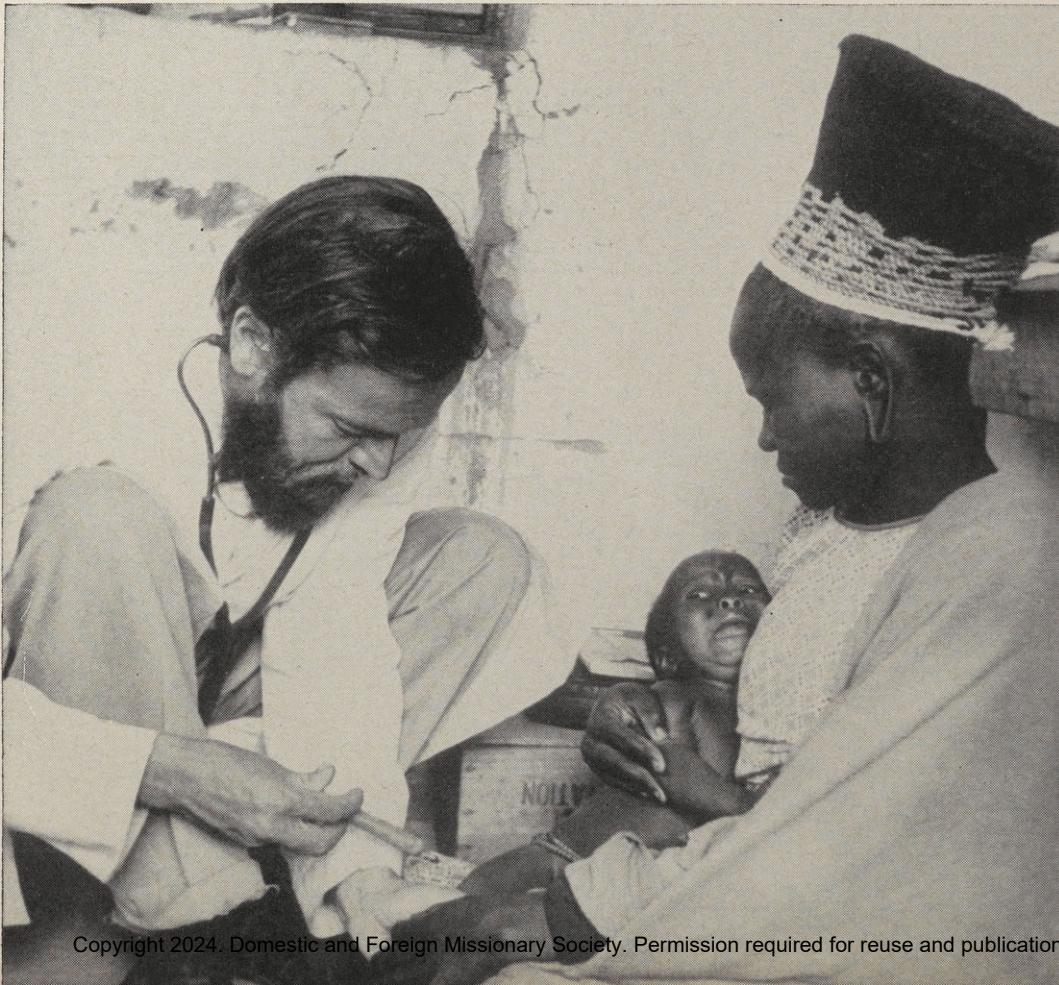
Walking is a big adventure to a young lady who has been crippled and Bob Brown shares his patient's pleasure.

CHILDREN REACT TO SHOTS IN ZULULAND in the same way that they do in the U.S.A., Bob Brown discovered. The unenthusiastic response of one young African (*right*) was quite familiar to him. Not familiar were some of the specific illnesses of the veld: *kwashiorkor*, malnutrition, hysteria in the very young. He treated one epidemic of smallpox during his stay, and helped bring it under control with an immunization program. He also often treated tuberculosis, the common cold, and rickets. Hospitalized children were able to play, when they were convalescing, in a special room designed for the Charles Johnson Memorial Hospital in Nqutu by a leading Portuguese architect.



Brown mans the needle for a smallpox inoculation while a staff physician checks the line awaiting immunization.

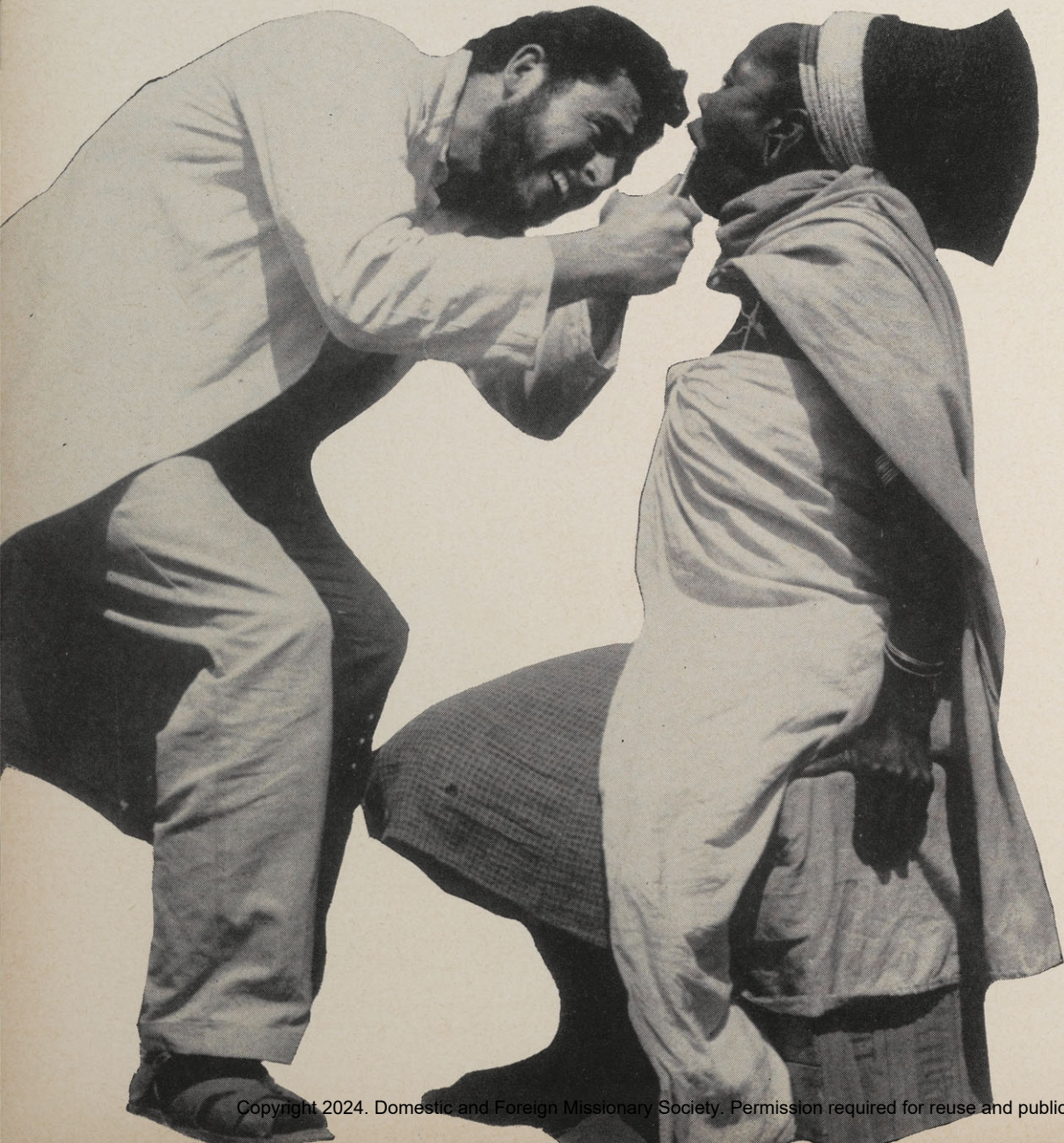
Dr. Anthony Barker takes his turn as youngsters undergo shots. Discovery of smallpox case triggered this program.





With hospital aides and villagers, Brown conveys a sick women downhill from village to the mission ambulance.

A tongue depressor is a much-used part of the equipment for doctors who deal with manifold ills in the bush.





AFRICA

ZULULAND



IN CLINIC OR VILLAGE the bush doctor must be prepared for anything—including a spot of dentistry. The Zulu's most enthusiastic response to modern medicine is in the area of prenatal care and childbirth; the group of young African nurses whom the Drs. Barker trained as a part of their mission program have become first-rate obstetrical assistants. Sometimes, however, women there—as is the case most everywhere—wait too long for the telltale signs of approaching labor. Then the doctor must perform the delivery at home, in a circle of relatives and friends.

Both Barker and Brown are big men, and the exit from the *kraals* was often the hardest part of their field calls. The Barkers found, when they arrived nearly two decades ago, that medicine men and diviners were entrusted with the care of the sick; today these tribal standbys act as supplements to the physicians—called in after, not before, the trained medical personnel.



Some mothers have their babies in hospital, complete with nurses (above); some bring the doctor on a call to a kraal.

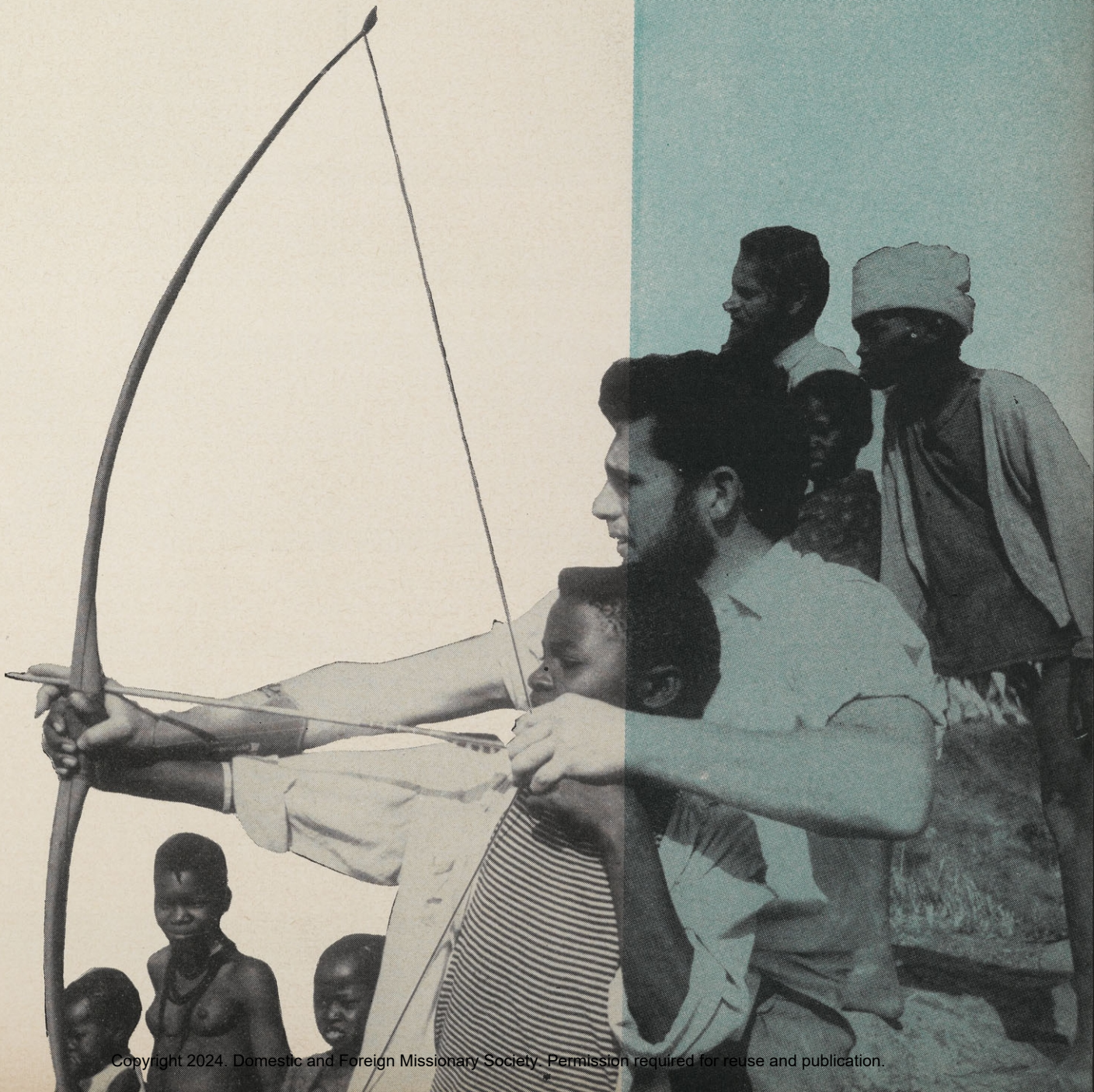


Doctors chat with Zulu women around an ox sled. Though limited as a means of transportation, sled rides smoothly.

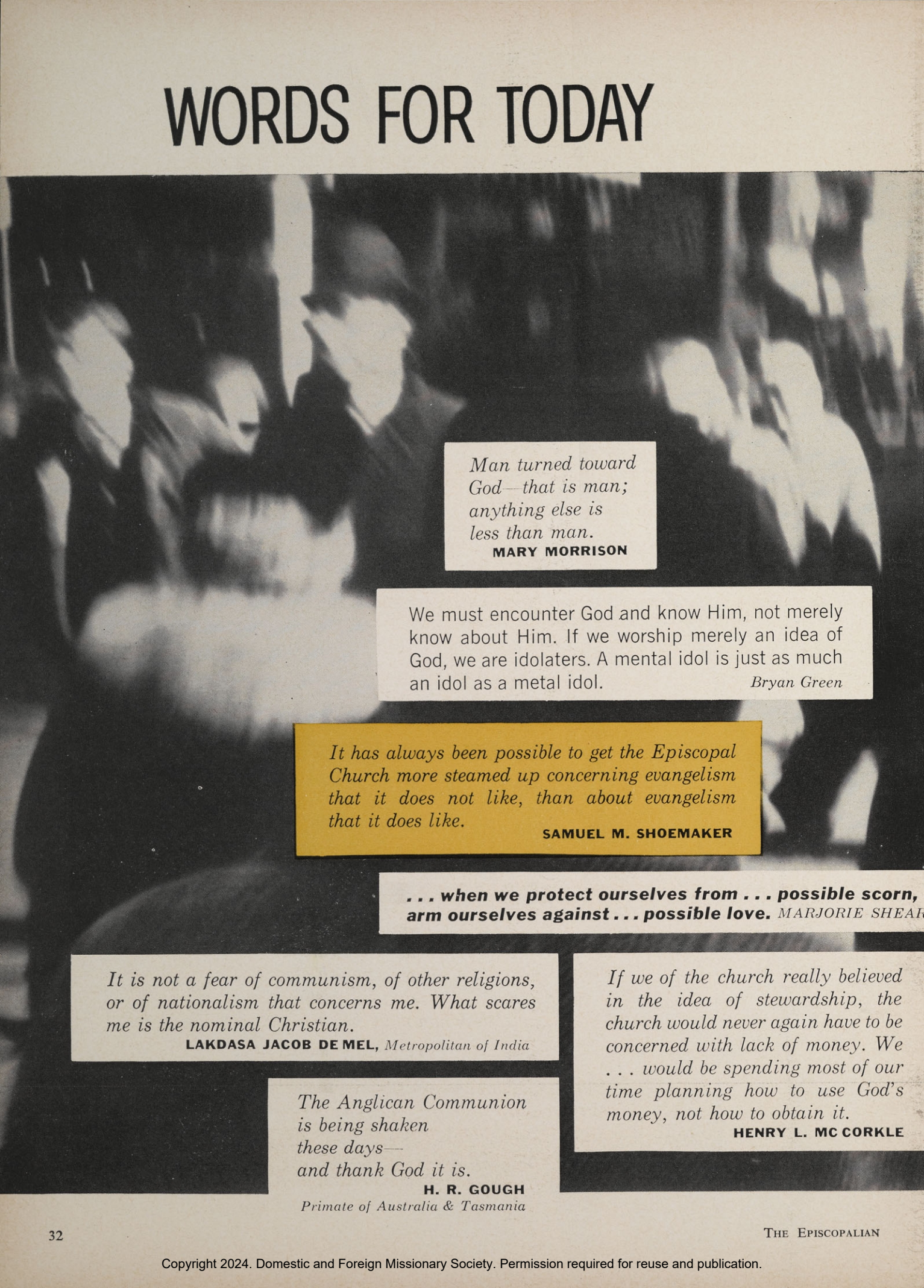


This young patient was caked from head to foot with cow dung and mud—the witch doctor's cure for smallpox. P.S.—He recovered.

THE OLD AND THE NEW meet on the friendliest of terms at Nqutu—Dr. Barker and his young assistant sincerely admire the primitive sleds which slide across the rocky countryside in a way wheels simply cannot manage. Children entrance both men—after Dr. Barker had passed along to Brown his enthusiasm and skill with bow and arrow, the American spent a part of his spare time teaching this ancient art to convalescing youngsters. The children loved it, with “hearts lifted in thanks so often, over so little,” as Dr. Barker put it in his book, *The Man Next to Me*. In addition to the hospital, the Barkers have set up ten dispensaries; at least five out of every one hundred patients the Barkers see need hospital care.



WORDS FOR TODAY



*Man turned toward
God—that is man;
anything else is
less than man.*

MARY MORRISON

We must encounter God and know Him, not merely know about Him. If we worship merely an idea of God, we are idolaters. A mental idol is just as much an idol as a metal idol.

Bryan Green

It has always been possible to get the Episcopal Church more steamed up concerning evangelism that it does not like, than about evangelism that it does like.

SAMUEL M. SHOEMAKER

**... when we protect ourselves from ... possible scorn,
arm ourselves against ... possible love.** *MARJORIE SHEAR*

*It is not a fear of communism, of other religions,
or of nationalism that concerns me. What scares
me is the nominal Christian.*

LAKDASA JACOB DE MEL, *Metropolitan of India*

*The Anglican Communion
is being shaken
these days—
and thank God it is.*

H. R. GOUGH

Primate of Australia & Tasmania

*If we of the church really believed
in the idea of stewardship, the
church would never again have to be
concerned with lack of money. We
... would be spending most of our
time planning how to use God's
money, not how to obtain it.*

HENRY L. MCCORKLE

Unity is one of those
vast ideals which can
never come by chance.
It must come by choice.

Charles Henry Brent

Christians have not hated and persecuted each
other because they disagreed about the faith,
but because they have failed in love.

Carroll E. Simcox

**Mission is not
the kindness
of the lucky
to the unlucky;
it is mutual,
united obedience
to the one God
whose mission
it is.**

DECLARATION OF
MUTUAL
RESPONSIBILITY

It is no use to ask God with factitious earnestness
for A when our whole mind is in reality filled with
the desire for B. We must lay before Him what is in
us, not what ought to be in us.

C. S. Lewis

**THE CHURCH
THAT LIVES TO ITSELF
WILL DIE BY ITSELF.**

Arthur Michael Ramsey
ARCHBISHOP OF CANTERBURY

It is absolutely unimportant in the eyes of God how many
people follow the Anglican tradition . . . It is of the
greatest importance how many people . . . come to know
and love our Lord because of what we have said and done.

Stephen F. Bayne, Jr.

*Every Christian is by virtue of his Baptism a missionary,
a soldier of Christ. Unfortunately, too many of us are barrack
soldiers, content to putter around our own parish churches,
concerned only with the music and the altar furnishings and
the stained glass windows, rather than with the increasingly
pagan world around us.*

CLIFFORD P. MOREHOUSE

God doesn't love the Church—God loves the world. D. T. NILES

After four years

Mark well the year 1964. And not just because of the tax cut, or the New York World's Fair, or the Olympic Games, or the Presidential elections. You and I know that editors are apt to prognosticate (as well as procrastinate). But here's one prediction that need not wait one day longer: the Episcopal Church is about to enter the most exciting and productive era in its history.

Come on, you say, editors and other churchmen have been feeding that to us regularly since 1789. The world situation is far more explosive than it has ever been. The post-World War II "boom" in religion has tapered off. And American Christians are beset with such urgencies as racial equality, poverty, urban decay, drop-outs, and creeping immorality, to mention a few.

Of course this is right. But we do know about these urgencies. And most of us have come to realize in the past few years that we must deal with these matters not just as Americans, but as Christians. Think of some positive factors, too: (1) the unprecedented co-operation between religious forces in America; (2) the relaxation of tensions between Roman Catholics and their "separated brethren"; (3) the growing trust and understanding among the "separated brethren"; and (4) the sudden—and often dramatic—recognition by many of us that the Church is more than an individual, a parish, a diocese, or even a national body. Last summer's Anglican Congress, with its emphasis on an incipient revolution called Mutual Responsibility and Interdependence, has formed all of these factors into a climate of change for the Episcopal Church.

What will happen? When will it happen? We'll do our best in the coming months to keep you informed. Certainly we will know a great deal more after General Convention meets in St. Louis this October. THE EPISCOPALIAN is grateful to its parent body, the General Convention, for the opportunity to record these past four years in print and to share them with a steadily increasing number of subscribers. To our more than 130,000 reader families: thank you for perusing us, using us, and even bruising us. And mark well 1964.

—H. L. M.

BEYOND MY EASTER

This is the third and final excerpt from Letters to Malcolm: Chiefly on Prayer from the last book written by Clive Staples Lewis (November 29, 1898—November 22, 1963). The book was published in February by Harcourt, Brace & World, Inc. —The Editors

IT'S COMICAL that you, of all people, should ask my views about prayer as worship or adoration. On this subject you yourself taught me nearly all I know. On a walk in the Forest of Dean. Can you have forgotten?

You first taught me the great principle, "Begin where you are." I had thought one had to start by summoning up what we believe about the goodness and greatness of God, by thinking about creation and redemption and "all the blessings of this life." You turned to the brook and once more splashed your burning face and hands in the little waterfall and said, "Why not begin with this?"

And it worked. Apparently you have never guessed how much. That cushiony moss, that coldness and sound and dancing light were no doubt very minor blessings compared with "the means of grace and the hope of glory." But then they were manifest. So far as they were concerned, sight had replaced faith. They were not the hope of glory; they were an exposition of the glory itself.

Yet you were not—or so it seemed to me—telling me that "Nature," or "the beauties of Nature," manifest the glory. No such abstraction as "Nature" comes into it. I was learning the far more secret doctrine that pleasures are shafts of the glory as it strikes our sensibility. As it impinges on our will or our understanding, we give it different names—goodness or truth or the like. But its flash upon our senses and mood is pleasure.

But aren't there bad, unlawful pleasures? Certainly there are. But in calling them "bad pleasures" I take

it we are using a kind of shorthand. We mean "pleasures snatched by unlawful acts." It is the stealing of the apple that is bad, not the sweetness. The sweetness is still a beam from the glory. That does not palliate the stealing. It makes it worse. There is sacrilege in the theft. We have abused a holy thing.

I have tried, since that moment, to make every pleasure into a channel of adoration. I don't mean simply by giving thanks for it. One must of course give thanks, but I mean something different. How shall I put it?

Running Up the Sunbeam

We can't—or I can't—hear the song of a bird simply as a sound. Its meaning or message ("That's a bird") comes with it inevitably—just as one can't see a familiar word in print as a merely visual pattern. The reading is as involuntary as the seeing. When the wind roars I don't just hear the roar; I "hear the wind." In the same way it is possible to "read" as well as to "have" a pleasure. Or not even "as well as." The distinction ought to become, and sometimes is, impossible; to receive it and to recognise its divine source are a single experience. This heavenly fruit is instantly redolent of the orchard where it grew. This sweet air whispers of the country from whence it blows. It is a message. We know we are being touched by a finger of that right hand at which there are pleasures for evermore. There need be no question of thanks or praise as a separate event, something done afterwards. To experience the tiny theophany is itself to adore.

Gratitude exclaims, very properly, "How good of God to give me this." Adoration says, "What must be the quality of that Being whose far-off and momentary coruscations are like this!" One's mind runs back up the sunbeam to the sun.

If I could always be what I aim at being, no pleasure would be too ordinary or too usual for such reception;

Continued on page 36

Beyond My Easter

from the first taste of the air when I look out of the window—one's whole cheek becomes a sort of palate—down to one's soft slippers at bedtime.

Four Hurdles

I don't always achieve it. One obstacle is inattention. Another is the wrong kind of attention. One could, if one practised, hear simply a roar and not the roaring-of-the-wind. In the same way, only far too easily, one can concentrate on the pleasure as an event in one's own nervous system—subjectify it—and ignore the smell of Deity that hangs about it. A third obstacle is greed. Instead of saying, "This also is Thou," one may say the fatal word *Encore*. There is also conceit: the dangerous reflection that not everyone can find God in a plain slice of bread and butter, or that others would condemn as simply "grey" the sky in which I am delightedly observing such delicacies of pearl and dove and silver.

Tasting the Godlight

You notice that I am drawing no distinction between sensuous and aesthetic pleasures. But why should I? The line is almost impossible to draw, and what use would it be if one succeeded in drawing it?

If this is Hedonism, it is also a somewhat arduous discipline. But it is worth some labour: for in so far as it succeeds, almost every day furnishes us with, so to speak, "bearings" on the Bright Blur. It becomes brighter but less blurry.

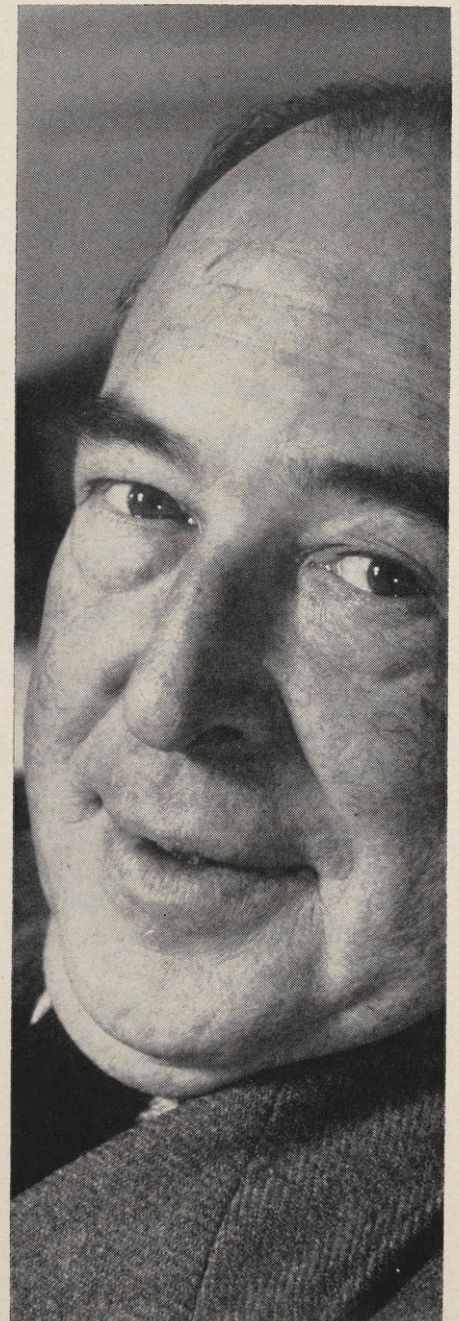
We—or at least I—shall not be able to adore God on the highest occasions if we have learned no habit of doing so on the lowest. At best, our faith and reason will tell us that He is adorable, but we shall not have *found* Him so, not have "tasted and seen." Any patch of sunlight in a wood will show you something about the sun which you could never get from reading books on astronomy. These pure and spontaneous pleasures are "patches of Godlight" in the woods of our experience.

Wooden-Legged Centipede

Don't imagine I am forgetting that the simplest act of mere obedience is worship of a far more important sort than what I've been describing (to obey is better than sacrifice). Or that God, besides being the Great Creator, is the Tragic Redeemer. Perhaps the Tragic Creator, too. For I am not sure that the great canyon of anguish which lies across our lives is *solely* due to some pre-historic catastrophe. Something tragic may be inherent in the very act of creation. So that one sometimes wonders why God thinks the game worth the candle. But then we share, in some degree, the cost of the candle and have not yet seen the "game."

I know that my tendency to use images like play and dance for the highest things is a stumbling block to you. You don't, I admit, accuse it of profanity, as you used to—like the night we nearly came to blows at Edinburgh. You now, much more reasonably, call it "heart-

A Christian's prayer should sometimes penetrate the boundaries of "now" to follow those who have crossed that frontier every man must reach, sooner or later, for himself.



C. S. Lewis

less." You feel it a brutal mockery of every martyr and every slave that a world-process which is so desperately serious to the actors should, at whatever celestial apex, be seen in terms of frivolities. And you add that it comes with a ludicrously ill grace from me, who never enjoyed any game and can dance no better than a centipede with wooden legs. But I still think you don't see the real point.

Dancing Rightside Up

I do *not* think that the life of heaven bears any analogy to play or dance in respect of frivolity. I do think that while we are in this "valley of tears," cursed with labour, hemmed round with necessities, tripped up with frustrations, doomed to perpetual plannings, puzzlings, and anxieties, certain qualities that must belong to the celestial condition have no chance to get through, can project no image of themselves, except in activities which, for us here and now, are frivolous. For surely we must suppose the life of the blessed to be an end in itself, indeed The End: to be utterly spontaneous; to be the complete reconciliation of boundless freedom with order—with the most delicately adjusted, supple, intricate, and beautiful order? How can you find any image of this in the "serious" activities either of our natural or of our (present) spiritual life? Either in our precarious and heartbroken affections or in the Way which is always, in some degree, a *via crucis* [way of the cross]? No, Malcolm. It is only in our "hours-off," only in our moments of permitted festivity, that we find an analogy. Dance and game *are* frivolous, unimportant down here; for "down here" is not their natural place. Here, they are a moment's rest from the life we were placed here to live. But in this world everything is upside down. That which, if it could be prolonged here, would be a truancy, is likeliest that which in a better country is the End of ends. Joy is the serious business of heaven.

Hell's Delicacies

I plead guilty. When I was writing about pleasures last week, I had quite forgotten about the *mala mentis gaudia*—the pleasures of the mind which are intrinsically evil. The pleasure, say, of having a grievance. What a disappointment it is—for one self-revealing moment—to discover that the other party was not really to blame? And how a resentment, while it lasts, draws one back and back to nurse and fondle and encourage it! It behaves just like a lust. But I don't think this leaves my theory (and experience) of ordinary pleasures in ruins. Aren't these intrinsically vicious pleasures, as Plato said, "mixed"? To use his own image, given the itch, one wants to scratch it. And if you abstain, the temptation is very severe, and if you scratch, there is a sort of pleasure in the momentary and deceptive relief. But one didn't want to itch. The scratch is not a pleasure simply, but only by comparison with the context. In the same way, resentment is pleasant only as a relief from, or alternative to, humiliation. I still think that those ex-

periences which are pleasures in their own right can all be regarded as I suggest.

The mere mention of the horrible pleasures—the dainties of hell—very naturally led you away from the subject of adoration to that of repentance. I'm going to follow you into your digression, for you said something I disagreed with.

Is God Angry?

I admit of course that penitential prayers—"acts" of penitence, as I believe they are called—can be on very different levels. At the lowest, what you call "Pagan penitence," there is simply the attempt to placate a supposedly angry power—"I'm sorry. I won't do it again. Let me off this time." At the highest level, you say, the attempt is, rather, to restore an infinitely valued and vulnerable personal relation which has been shattered by an action of one's own, and if forgiveness, in the "crude" sense of remission of penalty, comes in, this is valued chiefly as a symptom or seal or even by-product of the reconciliation. I expect you are right about that. I say "expect" because I can't claim to know much by experience about the highest level either of penitence or of anything else. The ceiling, if there is one, is a long way off.

All the same, there is a difference between us. I can't agree to call your lowest level "Pagan penitence." Doesn't your description cover a great deal of Old Testament penitence? Look at the Psalms. Doesn't it cover a good deal of Christian penitence—a good deal that is embodied in Christian liturgies? "Neither take thou vengeance for our sins . . . be not angry with us forever."

Here, as nearly always, what we regard as "crude" and "low," and what presumably is in fact lowest, spreads far further up the Christian life than we like to admit. And do we find anywhere in Scripture or in the Fathers that explicit and resounding rejection of it which would be so welcome?

I fully grant you that "wrath" can be attributed to God only by an analogy. The situation of the penitent before God isn't, but is somehow like, that of one appearing before a justly angered sovereign, lover, father, master, or teacher. But what more can we know about it than just this likeness? Trying to get in behind the analogy, you go further and fare worse. You suggest that what is traditionally regarded as our experience of God's anger would be more helpfully regarded as what inevitably happens to us if we behave inappropriately towards a reality of immense power. As you say, "The live wire doesn't feel angry with us, but if we blunder against it we get a shock."

My dear Malcolm, what do you suppose you have gained by substituting the image of a live wire for that of angered majesty? You have shut us all up in despair; for the angry can forgive, and electricity can't.

Cut Love Bleeds Anger

And you give as your reason that "even by analogy

Beyond My Easter

the sort of pardon which arises because a fit of temper is spent cannot worthily be attributed to God nor gratefully accepted by man." But the belittling words "fit of temper" are your own choice. Think of the fullest reconciliation between mortals. Is cool disapproval coolly assuaged? Is the culprit let down lightly in view of "extenuating circumstances"? Was peace restored by a moral lecture? Was the offence said not to "matter"? Was it hushed up or passed over? Blake knew better:

I was angry with my friend;

I told my wrath. My wrath did end.

I was angry with my foe;

I hid my wrath. My wrath did grow.

You, too, know better. Anger—no peevish fit of temper, but just, generous, scalding indignation—passes (not necessarily at once) into embracing, exultant, re-welcoming love. That is how friends and lovers are truly reconciled. Hot wrath, hot love. Such anger is the fluid that love bleeds when you cut it. The *angers*, not the measured remonstrances, of lovers are love's renewal. Wrath and pardon are both, as applied to God, analogies; but they belong together to the same circle of analogy—the circle of life, and love, and deeply personal relationships. All the liberalising and "civilising" analogies only lead us astray. Turn God's wrath into mere enlightened disapproval, and you also turn His love into mere humanitarianism. The "consuming fire" and the "perfect beauty" both vanish. We have, instead, a judicious headmistress or a conscientious magistrate. It comes of being high-minded.

I know that "the wrath of man worketh not the righteousness of God." That is not because wrath is wrath but because man is (fallen) man.

When the Guilt Has Gone

I really must digress to tell you a bit of good news. Last week, while at prayer, I suddenly discovered—or felt as if I did—that I had really forgiven someone I have been trying to forgive for over thirty years. Trying, and praying that I might. When the thing actually happened—sudden as the longed-for cessation of one's neighbour's radio—my feeling was, "But it's so easy. Why didn't you do it ages ago?" So many things are done easily the moment you can do them at all. But till then, sheerly impossible, like learning to swim. There are months during which no efforts will keep you up; then comes the day and hour and minute after which, and ever after, it becomes almost impossible to sink. It also seemed to me that forgiving (that man's cruelty) and being forgiven (my resentment) were the very same thing. "Forgive and you shall be forgiven" sounds like a bargain. But perhaps it is something much more. By heavenly standards, that is, for pure intelligence, it is perhaps a tautology—forgiving and being forgiven are two names for the same thing. The important thing is that a discord has been resolved, and it is certainly the great Resolver who has done it. Finally, and perhaps

best of all, I believed anew what is taught us in the parable of the Unjust Judge. No evil habit is so ingrained, nor so long prayed against (as it seemed) in vain, that it cannot, even in dry old age, be whisked away.

Are the Dead Beyond Change?

I wonder do the long dead know it when we at last, after countless failures, succeed in forgiving them? It would be a pity if they don't. A pardon given but not received would be frustrated. Which brings me to your question.

Of course I pray for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter me. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden. At our age the majority of those we love best are dead. What sort of intercourse with God could I have if what I love best were unmentionable to Him?

On the traditional Protestant view, all the dead are damned or saved. If they are damned, prayer for them is useless. If they are saved, it is equally useless. God has already done all for them. What more should we ask?

But don't we believe that God has already done and is already doing all that He can for the living? What more should we ask? Yet we are told to ask.

The Several "Brands" of Purgatory

"Yes," it will be answered, "but the living are still on the road. Further trials, developments, possibilities of error, await them. But the saved have been made perfect. They have finished the course. To pray for them presupposes that progress and difficulty are still possible. In fact, you are bringing in something like purgatory."

Well, I suppose I am. Though even in heaven some perpetual increase of beatitude, reached by a continually more ecstatic self-surrender, without the possibility of failure but not perhaps without its own ardours and exertions—for delight also has its severities and steep ascents, as lovers know—might be supposed. But I won't press, or guess, that side for the moment. I believe in purgatory.

Mind you, the Reformers had good reasons for throwing doubt on "the Romish doctrine concerning purgatory" as that Romish doctrine had then become. I don't mean merely the commercial scandal. If you turn from Dante's *Purgatorio* to the sixteenth century you will be appalled by the degradation. In Thomas More's *Supplication of Souls* purgatory is simply temporary hell. In it the souls are tormented by devils, whose presence is "more horrible and grievous to us than is the pain itself." Worse still, Fisher, in his Sermon on Psalm VI, says the tortures are so intense that the spirit who suffers them cannot, for pain, "remember God as he ought to do." In fact, the very etymology of the word *purgatory* has dropped out of sight. Its pains do not

bring us nearer to God, but make us forget Him. It is a place not of purification but purely of retributive punishment.

A Washing to Choose

The right view returns magnificently in Newman's *Dream [of Gerontius]*. There, if I remember it rightly, the saved soul, at the very foot of the throne, begs to be taken away and cleansed. It cannot bear for a moment longer "With its darkness to affront that light." Religion has reclaimed purgatory.

Our souls *demand* purgatory, don't they? Would it not break the heart if God said to us, "It is true, my son, that your breath smells and your rags drip with mud and slime, but we are charitable here and no one will upbraid you with these things, nor draw away from you. Enter into the joy?" Should we not reply, "With submission, sir, and if there is no objection, I'd *rather* be cleaned first." "It may hurt, you know"—"Even so, sir."

I assume that the process of purification will normally involve suffering. Partly from tradition; partly because most real good that has been done me in this life has involved it. But I don't think suffering is the purpose of the purgation. I can well believe that people neither much worse nor much better than I will suffer less than I or more. "No nonsense about merit." The treatment given will be the one required, whether it hurts little or much.

My favourite image on this matter comes from the dentist's chair. I hope that when the tooth of life is drawn and I am "coming round," a voice will say, "Rinse your mouth out with this." *This* will be purgatory. The rinsing may take longer than I can now imagine. The taste of *this* may be more fiery and astringent than my present sensibility could endure. But More and Fisher shall not persuade me that it will be disgusting and unhallowed.

Are the Dead in Time?

Your own peculiar difficulty—that the dead are not in time—is another matter.

How do you know they are not? I certainly believe that to be God is to enjoy an infinite present, where nothing has yet passed away and nothing is still to come. Does it follow that we can say the same of saints and angels? Or at any rate exactly the same? The dead might experience a time which was not quite so linear as ours—it might, so to speak, have thickness as well as length. Already in this life we get some thickness whenever we learn to attend to more than one thing at once. One can suppose this increased to any extent, so that though, for them as for us, the present is always becoming the past, yet each present contains unimaginably more than ours.

I *feel*—can you work it out for me and tell me if it is more than a feeling?—that to make the life of the blessed dead strictly timeless is inconsistent with the resurrection of the body.

Again, as you and I have agreed, whether we pray on behalf of the living or the dead, the causes which will prevent or exclude the events we pray for are in fact already at work. Indeed they are part of a series which, I suppose, goes back as far as the creation of the universe. The causes which made George's illness a trivial one were already operating while we prayed about it; if it had been what we feared, the causes of that would have been operative. That is why, as I hold, our prayers are granted, or not, in eternity. The task of dovetailing the spiritual and physical histories of the world into each other is accomplished in the total act of creation itself. Our prayers, and other free acts, are known to us only as we come to the moment of doing them. But they are eternally in the score of the great symphony. Not "predetermined"; the syllable *pre* lets in the notion of eternity as simply an older time. For though we cannot experience our life as an endless present, we are eternal in God's eyes; that is, in our deepest reality. When I say we are "in time," I don't mean that we are, impossibly, outside the endless present in which He beholds us as He beholds all else. I mean, our creaturely limitation is that our fundamentally timeless reality can be experienced by us only in the mode of succession.

In fact we began by putting the question wrongly. The question is not whether the dead are part of timeless reality.

They are; so is a flash of lightning. The question is whether they share the divine perception of timelessness.

Is Heaven a Gamble?

You, in your last letter, seemed to hint that there was too much of the supernatural in my position, especially in the sense that "the next world" loomed so large. But how can it loom less than large if it is believed in at all?

You know my history. You know why my withers are quite unwrung by the fear that I was bribed—that I was lured into Christianity by the hope of everlasting life. I believed in God before I believed in heaven. And even now, even if—let's make an impossible supposition—His voice, unmistakably His, said to me, "They have misled you. I can do nothing of that sort for you. My long struggle with the blind forces is nearly over. I die, children. The story is ending," would that be a moment for changing sides?

But if it is not so, if that other world is once admitted, how can it, except by sensual or bustling pre-occupations, be kept in the background of our minds? How can the "rest of Christianity"—what is this "rest"?—be disentangled from it? How can we untwine this idea, if once admitted, from our present experience, in which, even before we believed, so many things at least *looked* like "bright shoots of everlastingness"?

And yet . . . after all. I know. It is a venture. We don't *know* it will be. There is our freedom, our chance for a little generosity, a little sportsmanship.

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What Gets Raised?

About the resurrection of the body. I agree with you that the old picture of the soul reassuming the corpse—perhaps blown to bits or long since usefully dissipated through nature—is absurd. Nor is it what St. Paul's words imply. And I admit that if you ask me what I substitute for this, I have only speculations to offer.

The principle behind these speculations is this. We are not, in this doctrine, concerned with matter as such at all, with waves and atoms and all that. What the soul cries out for is the resurrection of the senses. Even in this life matter would be nothing to us if it were not the source of sensations.

Now we already have some feeble and intermittent power of raising dead sensations from their graves. I mean, of course, memory.

You see the way my thought is moving. But don't run away with the idea that when I speak of the resurrection of the body I mean merely that the blessed dead will have excellent memories of their sensuous experience on earth. I mean it the other way round: that memory as we now know it is a dim foretaste, a mirage even, of a power which the soul, or rather Christ in the soul (He went to "prepare a place" for us), will exercise hereafter. It need no longer be intermittent. Above all, it need no longer be private to the soul in which it occurs. I can now communicate to you the fields of my boyhood—they are building-estates today—only imperfectly, by words. Perhaps the day is coming when I can take you for a walk through them.

At present we tend to think of the soul as somehow "inside" the body. But the glorified body of the resurrection as I conceive it—the sensuous life raised from its death—will be inside the soul. As God is not in space but space is in God.

The New Earth Is Inside?

I have slipped in "glorified" almost unawares. But this glorification is not only promised, it is already foreshadowed. The dullest of us knows how memory can transfigure, how often some momentary glimpse of beauty in boyhood is

a whisper

Which memory will warehouse as a shout.

Don't talk to me of the "illusions" of memory. Why should what we see at the moment be more "real" than what we see from ten years' distance? It is indeed an illusion to believe that the blue hills on the horizon would still look blue if you went to them. But the fact that they are blue five miles away, and the fact that they are green when you are on them, are equally good facts. Traherne's "orient and immortal wheat" or Wordsworth's landscape "apparelled in celestial light" may not have been so radiant in the past when it was present as in the remembered past. That is the beginning of the glorification. One day they will be more radiant still. Thus in the sense-bodies of the redeemed the whole New Earth will arise. The same, yet not the same, as

this. It was sown in corruption; it is raised in incorruption.

Matter into Soul

I dare not omit, though it may be mocked and misunderstood, the extreme example. The strangest discovery of a widower's life is the possibility, sometimes, of recalling with detailed and uninhibited imagination, with tenderness and gratitude, a passage of carnal love, yet with no reawakening of concupiscence. And when it occurs (it must not be sought) awe comes upon us. It is like seeing nature itself rising from its grave. What was sown in momentariness is raised in still permanence. What was sown as a becoming, rises as being. Sown in subjectivity, it rises in objectivity. The transitory secret of two is now a chord in the ultimate music.

"But this," you protest, "is no resurrection of the body. You give the dead a sort of dream world and dream bodies. They are not real." Surely neither less nor more real than those you have always known? You know better than I that the "real world" of our present experience (coloured, resonant, soft or hard, cool or warm, all corseted by perspective) has no place in the world described by physics or even by physiology. Matter enters our experience only by becoming sensation (when we perceive it) or conception (when we understand it). That is, by becoming soul. That element in the soul which it becomes will, in my view, be raised and glorified; the hills and valleys of heaven will be to those you now experience not as a copy is to an original, nor as a substitute is to the genuine article, but as the flower to the root, or the diamond to the coal. It will be eternally true that they originated with matter; let us therefore bless matter. But in entering our soul as alone it can enter—that is, by being perceived and known—matter has turned into soul.

Beyond the Guesses

I don't say the resurrection of this body will happen at once. It may well be that this part of us sleeps in death, and the intellectual soul is sent to Lenten lands where she fasts in naked spirituality—a ghostlike and imperfectly human condition. I don't imply that an angel is a ghost. But naked spirituality is in accordance with his nature; not, I think, with ours. (A two-legged horse is maimed, but not a two-legged man.) Yet from that fast my hope is that we shall return and reassume the wealth we have laid down.

Then the new earth and sky, the same yet not the same as these, will rise in us as we have risen in Christ. And once again, after who knows what aeons of the silence and the dark, the birds will sing and the waters flow, and lights and shadows move across the hills, and the faces of our friends laugh upon us with amazed recognition.

Guesses, of course, only guesses. If they are not true, something better will be. For "we know that we shall be made like Him, for we shall see Him as He is." ◀



Church Unity: Three Major Issues in April

"One Ministry," "One Baptism," and "One Table" will be the major discussion topics at the third annual Consultation on Church Union, to be held April 13-16 in Princeton, New Jersey.

"These topics," said Dr. James I. McCord, president of Princeton Theological Seminary and chairman of the unity conference, "represent the most basic issues dividing Protestants today."

The fifty-four voting delegates to the conference represent some 20,000,000 American Christians in six major denominations. These groups—the Episcopal Church; United Church of Christ; Methodist Church; Disciples of Christ; United Presbyterian Church, U.S.A.; and United Brethren—will send nine delegates each. In addition, forty nonvoting observers from twenty churches which are not formally members of the unity consultation will attend.

The discussions will be based on reports, prepared by various study groups in advance of the conference, concerning the three key issues.

The nine Episcopal delegates are: the Rt. Rev. Stephen F. Bayne, Jr.; the Rt. Rev. Gerald F. Burrill; the Rt. Rev. Richard S. M. Emrich; the Rt. Rev. Robert F. Gibson, Jr.; the Rev. Powel M. Dawley; Mr. Peter Day; the Rev. Alden D. Kelley; Mr. Andrew Oliver; and the Rev. William J. Wolf, who replaces the late Rev. Charles D. Kean.

World Council Launches Special Africa Appeal

In response to reports of almost incredible terrorism in Africa south of the Sahara, the World Council of Churches has launched an appeal for a special fund of one million dollars. The fund will be used to help meet current emergencies in Central Africa, where mounting political strife has created a crisis situation for literally hundreds of thousands of people.

Genocide—One of the most pressing emergencies stems from Rwanda, where—by conservative estimate—10,000 Watutsi tribesmen have been reported as victims of the Bahutus. According to recent reports, this mass slaughter is tantamount to genocide—or race extermination.

Some 150,000 refugees have fled Rwanda to seek asylum in Burundi, Uganda, Tanganyika, and the Congo, thus creating emergency needs for food and clothing, as well as medical supplies. In one Burundi mission station which offered shelter to Watutsi refugees, the building was so

crowded that the refugees had to sleep in shifts, with only leaves as blankets. Another center reported that only twelve Watutsi out of 6,000 had been able to save themselves from massacre.

Other Trouble Spots—Also in need of immediate assistance, the World Council reports, are 10,000 refugees from the Sudan, 1,000,000 refugees from Mozambique, and a number of refugee students from Angola.

What the Fund Will Do—The Special Fund for African Emergencies will be used to feed and resettle refugees; provide tools, seed, livestock, ploughs, and other farming equipment; provide pastoral care; and augment educational and medical services.

Bishop Emery, Four Others Die in Autobus Crash



The Rt. Rev. Richard Runkel Emery, fifty-three, Episcopal Bishop of North Dakota, was one of five victims of an autobus-train collision near Grand Forks, North Dakota, on Sunday, February 23.

Also killed in the crash were the Rev. Edwin L. Bigelow, chaplain at the University of North Dakota and vicar of St. Luke's, a rural mission in Walshville; his wife, Phyllis Pendleton Bigelow; their ten-year-old daughter, Pamela; and Sharell Simons, an eighteen-year-old university student who had been assisting in the church school at St. Luke's.

Three children survived the tragedy, which occurred at a railroad crossing marked only by a wooden sign. They

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Worldscene continued

are Christopher Bigelow, five; Kimberly Schick, seven; and her six-year-old sister, Bethany.

The group were returning from the Walshville mission, where Bishop Emery had paid an official visit and had been guest of honor at a parish dinner. They were en route to Grand Forks, where the bishop had planned to lead evening services at the Episcopal Student Center at the University of North Dakota.

Bishop Emery had achieved an outstanding record in the Missionary District of North Dakota; under his guidance, the tiny Episcopal Church there became one of the state's fastest-growing denominations (*see "Put to the Test," THE EPISCOPALIAN, October, 1962*).

Born in Pine Island, Minnesota, in 1910, he attended the University of Minnesota and Seabury-Western Theological Seminary. He was ordained a deacon in 1937 and a priest in the same year, and was consecrated bishop fourteen years later. He is survived by his wife, Alice Phelps Emery, and two children, John and Margaret.

Presiding Bishop Resigns as Race Commission Head

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, has resigned as chairman of the National Council of Churches' Commission on Religion and Race. Bishop Lichtenberger, who resigned because of the pressure of other duties and for reasons of health, has been succeeded by the Rev. Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, U.S.A.

A Pioneer Leader—In announcing Bishop Lichtenberger's resignation as chairman, Bishop Reuben H. Mueller, president of the National Council of Churches and ranking bishop of the Evangelical United Brethren Church, praised the Episcopal churchman for his "pioneering leadership."

Although Presiding Bishop Lichtenberger is stepping down as chairman of the Religion and Race Commission, he will continue to serve as a member. "I fully support its work on behalf of all the churches to bring a full measure of racial justice to the Church and to our country," he said. "The National Council of the Protestant Episcopal Church will continue to co-operate with all aspects of the commission's program, and I will continue to serve as a member of the commission."

Latin America: Two Views

Latin America was the subject of a week-long session which brought some 2,000 Roman Catholic clergy and laymen, from both North and South America, to Chicago recently.

Gathered for the first annual conference of CICOP—the Catholic Inter-American Co-operation Program—Roman Catholic representatives expressed twin attitudes of deep concern and hopeful optimism toward Latin America.

"In every field of life—the political, economic, educational, social, and religious—Latin America's problems of reform are enormous," said Raul Cardinal Silva Henriquez, Archbishop of Chile and a leading figure at the CICOP gathering.

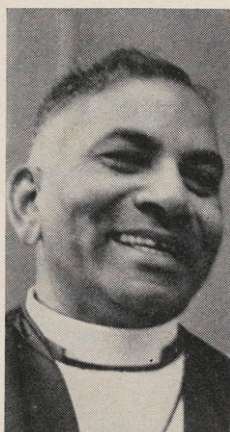
Sounding a hopeful note, Richard Cardinal Cushing, Archbishop of Boston, said that "much progress, however slowly, has been made in recent years." He also pointed out that more Roman Catholic priests, nuns, and lay mis-

sionaries are being sent to Latin America "than the church has ever sent to any other part of the world," and predicted that 5,000 foreign priests would be serving there by 1970.

Ecumenical Evaluations—The growing spirit of ecumenical co-operation in Latin America was noted by Cardinal Silva in a special interview when he said that "there is now greater openness and mutual understanding" between Roman Catholic clergy and Evangelicals.

A conference of the Methodist Board of Missions, held in Buck Hill Falls, Pennsylvania, during the same week as the CICOP meeting, heard a similar hopeful appraisal of Roman-Protestant co-operation in Latin America. Dr. Eugene L. Stockwell, the denomination's executive secretary for Latin America, reported, "It is evident that Roman Catholicism is now presenting a new face to Latin America, which appeals to many, which undercuts the old anti-clericalism, and which calls for a new assessment of Catholicism on the part of Protestant churches."

Indian Bishop Named as First Anglican Regional Officer



The Rt. Rev. John W. Sadiq, Bishop of Nagpur, India, has become the first of a proposed nine regional officers of the world-wide Anglican Communion. By concurrent action of the Church of India, Pakistan, Burma, and Ceylon; the Archbishop of Canterbury; and the Executive Officer of the Anglican Communion, Bishop Sadiq has been named as the responsible officer for the fifteen Anglican dioceses in Ceylon, India, and East Pakistan. Episcopal assistance will enable him to carry out his new duties without resigning as Bishop of Nagpur.

Anglican Congress Idea—The decision to establish regional officerships emerged during the world-wide Anglican Congress, held last summer in Toronto, Canada (*see THE EPISCOPALIAN, October, 1963*). The duties of these representatives will be threefold: to assist regional churches in planning and in ecumenical relationships; to represent in their own regions the total life of the Anglican Communion; and to provide, as a collegiate group, counsel to the Anglican executive officer, and serve as extensions of his work in the churches of each region.

One World, Nine Parts—The nine regions, delineated by a 1963 resolution of the Anglican Advisory Council on Missionary Strategy, are: Africa; Australia and New Zealand; the British Isles; India and Ceylon; Latin America; North America; Pakistan and the Middle East; the South Pacific; and Southeast Asia.

An Eminent Choice—Bishop Sadiq, a distinguished figure in the church in India, is also a well-known ecumenical leader. He is currently chairman of the World Council of Churches' Division of World Mission and Evangelism. He studied at St. John's College, Agra, and at Serampore University. He was ordained deacon in 1949, and priest in 1950, after having served for eleven years as a professor

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Overseas Report

PANAMA—Christians of all persuasions are definitely caught up in the "struggle" between the governments of Panama and the United States, says the Very Rev. Mainert J. Peterson, dean of the Cathedral of St. Luke, Ancon. Of the 17,000 Episcopalians in the country, some 15,000 are Panamanians who abhor the riots on one hand, but are active nationalists on the other hand. One move Dean Peterson hopes may be made soon is a change in the name of the jurisdiction to the Missionary District of *Panama* and the Canal Zone. Present name: Missionary District of the Panama Canal Zone.

LIBERIA—Church-related Cuttington College enjoys the highest scholastic standing in Liberia, has a capacity enrollment of 150 students, and graduated twenty-five last term in education, science, the arts, and agriculture, observes the Rt. Rev. Bravid W. Harris in his final report before retiring as Episcopal Bishop of Liberia. Other achievements Bishop Harris could cite as he ends his nineteen-year episcopate are the completion of new district offices and the beginning of plans for the new Trinity Cathedral in Monrovia.

MELANESIA—Two sons of former headhunters have been elevated to the Anglican episcopate in the Solomon Islands. The Rt. Rev. Dudley Tuti and the Rt. Rev. Leonard Alufurai are the first Melanesians to become bishops. The former is descended from a long line of warrior chiefs and the latter, from a family of witch doctors. Both were converted to Christianity while attending Anglican schools.

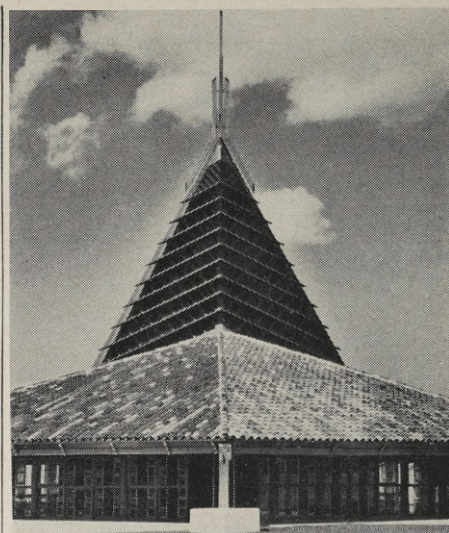
MEXICO—Some sixty Mexican and U.S.A. laymen met recently in Mexico for a two-day conference on the vocation of the Christian layman abroad. Their purpose was to introduce Episcopalians of both countries to each other, and to determine how U.S. citizens in Mexico can best further the work of the church there. One conclusion reached: "We must be frank to admit that there is confusion in the minds of most laymen as to what their own faith really means, and, therefore, we should begin our witness by going easy—maybe learning how to listen."

COSTA RICA—Youthful members of VOOM—Volunteer Oklahoma Overseas Mission—have launched a new project for 1964. In conjunction with the Guild of St. Ursula, Church of the Good Shepherd, San José, Costa Rica, they will sell 1,000 Spanish-American cookbooks to help finance the construction of a new mission in Guadalupe, Costa Rica.

JAPAN—Paul Rusch, pioneer developer of KEEP, a rural reclamation project on the volcanic Mountain of the Eight Peaks, seventy miles west of Tokyo, now thinks that he can reach his goal of a permanent farm school and hundred-bed hospital by 1965. This date will mark the fortieth year of service for the sixty-four-year-old Episcopal layman who has devoted his life to his church and the Japanese people.

HAWAII—Plans are now complete, reports the Missionary District of Honolulu, for the new Seabury Hall, a boarding and country day school to be established next fall on the slopes of Mt. Haleakala on the island of Maui. Beginning with the seventh through tenth grades, the school will limit enrollment to sixty girl boarders, with boy and girl day students added as space permits.

GUATEMALA—Episcopal layman and agricultural expert Ed Stanwood has been busy planting some 100,000 seedling rubber plants and 3,000 budded rubber stumps. The first will be ready for resale next year, and the second will be producing rubber in approximately seven years. Through this church-sponsored project, missionary-agriculturist Stanwood hopes to bring prosperity to a depressed area, and provide the nation with an entirely new industry.

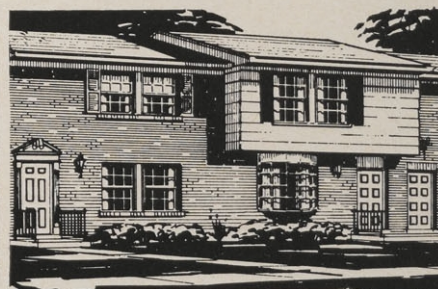


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Passing That Bill

IT'S AS CERTAIN as anything can be on Capitol Hill that the Senate will eventually pass a fairly strong civil rights bill.

The feeling of inevitability is shared—privately—even by the Southerners who have dug in for a protracted battle against the bill.

But the Southerners are not filibustering just to hear themselves talk. They are astute legislative strategists, and they are engaged in a completely realistic effort to tone down the bill passed by the House. They will almost surely succeed—to some extent. The real issue in the whole debate is precisely what concessions they will be able to win.

Democratic leader Mike Mansfield would like to see the House bill passed intact. But his chances of achieving that are slim. The House bill could be rammed down Southern senators' throats only if the Senate invoked its rarely used cloture rule to shut off debate. That takes a two-thirds majority—sixty-seven votes. Senator Mansfield doesn't have them now, and he is likely never to muster them if he adopts a stubborn, no-compromise stand.

But there are strict limits to how far the Democratic leader can go in negotiating a compromise. If he lets the bill get watered down too much, the House will reject the revised version. House Republicans, whose support is essential, have already served notice that they will repudiate the bill if they feel it has been subjected to "gutting" in the Senate. They could then face the voters in this fall's elections with the explanation that they considered no bill at all to be preferable to an empty gesture. But the Johnson administration would be seriously

embarrassed by such an impasse. So, one of Mansfield's guiding imperatives is to keep enough teeth in the bill to deprive House Republicans of any legitimate excuse for voting against the final product.

Southern senators have a dilemma of their own. If they fail to put up a good, long fight against the bill, they will be vulnerable to attack in their home states from ambitious politicians who claim to be 200 per cent supporters of segregation. On the other hand, if the Southerners should tie up the Senate for months in a bitter-end filibuster, they would antagonize some of the Northern and Western moderates who normally vote with them against the imposition of cloture. They would then be powerless to prevent enactment of the House bill, or an even tougher bill.

The Southerners are therefore engaged in a maneuver of considerable delicacy. They are trying to block Senate action on the civil rights bill just long enough to obtain maximum concessions on its terms—but not long enough to provoke cloture.

From the viewpoint of the able legislators, like Sen. Richard B. Russell of Georgia, who are directing the Southern strategy, individual senators have no room to make grandstand plays designed to show the folks back home what real die-hards they are. That is why there is resentment toward men like Sen. Strom Thurmond of South Carolina, who loudly proclaim their willingness to keep talking until hell freezes over rather than see *any* civil rights legislation passed.

The Senate struggle will center on three provisions of the House bill

which civil rights supporters consider vital, and which Southerners are particularly anxious to modify.

One is the public accommodations clause, which forbids racial discrimination in hotels, motels, restaurants, amusement places, and gasoline stations serving interstate travelers.

Several different proposals for a compromise on this clause are being discussed in Senate cloakrooms. One idea that seems to be gaining some favor is to apply the law at first only to fairly large establishments, and gradually, over a period of years, to extend it to smaller places. That's what Congress did with the minimum wage law back at the start of the New Deal.

A second provision is the fair-employment practices clause, which forbids discrimination by private employers and labor unions in hiring, firing, and membership policies. As approved by the House, the provision already embodies the gradual application principle, and a compromise, if any, presumably would take the form of what one solon calls "greater graduality."

The third item of contention is the provision for cutting off federal funds to any state which practices racial discrimination in the administration of any federal aid program. No one seems to have any brainstorms about a compromise on this one, however.

At this stage of the struggle, it is impossible to predict how long the "extended debate" on civil rights will continue. The expectation on Capitol Hill now is for a six- to eight-week filibuster, with a vote coming in the latter part of April or in May.

Worldscene continued

at Wilson College, Bombay. He was consecrated to be Bishop of Nagpur in 1957.

Priorities Adopted for Presiding Bishop's Appeal

From \$200 to \$400 per day is arriving in response to the special appeal by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, for \$150,000 to fight racial injustice (see *Worldscene*, January and February, 1964). The Episcopal Church's National Council, at its February meeting, adopted a set of ten priorities for expenditure of these funds. Aid to individuals, contributions to the National Council of Churches' special commission on race, and special projects are among the priorities approved. A part of the resolution stated that "aid funds" would include legal help for people fighting injustice within their own communities, but not bail bonds for out-of-town demonstrators. During the accompanying discussion, the point was made that the Council did not disapprove of such demonstrations, but felt that it was not the place of the church to provide funds for this purpose. Special projects mentioned were grants to Southern churchmen forced from their parishes, educational assistance and tutoring for Negro Americans, and study conferences. In addition, the National Council approved, "if feasible," the inclusion of the same \$150,000 item in the general program of the church for the three years following 1964 in order to continue the church's participation in this struggle for human dignity and freedom.

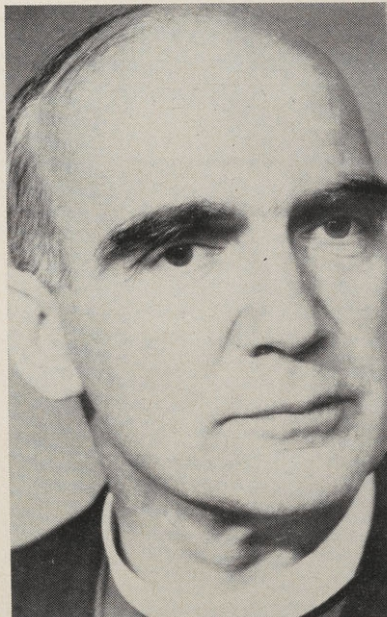
New Archbishop for South Africa

The Rt. Rev. Robert Selby Taylor, a fifty-three-year-old native of Yorkshire, England, and a staunch foe of apartheid, has been elected Archbishop of Capetown. As archbishop, he automatically becomes Metropolitan of the Anglican Church of the Province of South Africa.

Strong Stand—Archbishop Taylor succeeds the Most Rev. Joost de Blank, known throughout the world for his outspoken opposition to South Africa's rigid segregation policies. Archbishop de Blank, who retired because of ill health, has returned to England to become canon of Westminster Abbey.

Following his election, Archbishop Taylor pledged himself to the standards set by his predecessor and by other Anglican clergy in South Africa. He stressed that he would not hesitate to criticize any government policy which he believed to be unjust.

Thirty Years in Africa—Educated at Cambridge University, the new archbishop began his service in Africa in 1934, when he became head of a mission station in Northern Rhodesia. In 1941, after serving as principal of the theological college at Kakwe Lesa, he was consecrated to be Bishop of Northern Rhodesia. In 1950, he was transferred to South Africa as



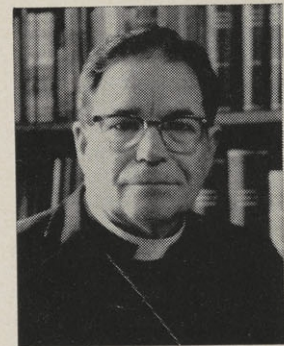
Continued on page 48

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—The Rt. Rev. John E. Hines,
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—The Rt. Rev. Everett Jones,
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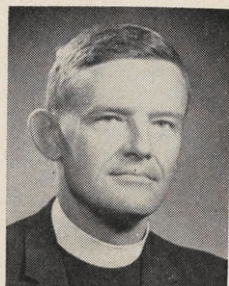
Changes in the Episcopate

As of March 7 the total membership of the House of Bishops was 195. Two bishops died in December: the Rt. Rev. S. Arthur Huston, retired Bishop of Olympia, and the Rt. Rev. William P. Remington, who was senior bishop of the church and retired Suffragan of Pennsylvania. In February, the Rt. Rev. Richard R. Emery, Bishop of North Dakota, died in a tragic accident (see *Worldscene*, page 41.) The Rt. Rev. Shirley H. Nichols, retired Bishop of Salina, also died in February. In other changes, four priests have been consecrated to be suffragan bishops, and a suffragan of one diocese has been elected bishop coadjutor of another.

The Rt. Rev. Robert L. DeWitt, a Suffragan Bishop of Michigan, will assume his new duties as Bishop Coadjutor of Pennsylvania on April 1, 1964. Born in 1916 in Jamaica Plain, Massachusetts, Bishop DeWitt was graduated from Amherst College and received the Bachelor of Divinity degree from Episcopal Theological School, Cambridge, Massachusetts. Ordained to the priesthood in 1941, he served parishes in Michigan until his consecration to be a Suffragan Bishop of Michigan in 1960. Bishop DeWitt has been active on many diocesan committees, and has been a trustee for the Institute for Advanced Pastoral Studies. In 1955 and 1958 he was a clerical deputy to the church's General Convention. Actively interested in the problems of metropolitan areas, Bishop DeWitt was a key developer of the East Side Sector Project, an interfaith experiment that encouraged suburban churches in one section of metropolitan Detroit to aid less fortunate areas. Bishop DeWitt is a member of the National Commission on College Work and is president of the Church Society for College Work. He is married to the former Barbara DeYoe. The DeWitts have five children.



The Rt. Rev. Paul Moore, Jr., was consecrated January 25 to be the first Suffragan Bishop of Washington, D.C. A native of Morristown, New Jersey, he was graduated from St. Paul's School, Concord, New Hampshire, and Yale University. Bishop Moore served in the Pacific with the U.S. Marine Corps during World War II and received three decorations for bravery. After the war he studied at General Theological Seminary, New York City. Ordained to the priesthood in 1949, Bishop Moore began his ministry in a deteriorated area around St. Peter's, Chelsea Square, New York, and then served for eight years in a depressed area of Jersey City. During his six-year deanship at Christ Church Cathedral, Indianapolis, Bishop Moore was active in improving inner-city life there. With two other parishes the cathedral organized the Urban Mission Council as a supervising case work agency and an experimental ministry to persons living in apartment houses. Bishop Moore has been a member of the Urban Division of the National Council of the Episcopal Church since 1956 and is the author of the recently published book, *The Church Reclaims the City*.



Bishop Moore is married to the former Jenny McKean. The Moores have nine children.



The Rt. Rev. George Edward Rath was consecrated on March 6 to be Suffragan Bishop of Newark. Elected to this office on November 23, 1963, he had been rector of All Saints' Church, Millington, New Jersey, since 1949 and Archdeacon of Morris (county) since 1959. A native of Buffalo, New York, Bishop Rath is a graduate of Harvard University. He received his theological education at Union Theological Seminary, where he earned the Bachelor of Divinity degree, and at General Theological Seminary, both in New York City. He was ordained to the priesthood in 1939, and began his ministry as a

member of the chaplaincy staff at Columbia University. In 1941 he became vicar of All Saints' Church, Millington, and nine years later, rector. In the Diocese of Newark, Bishop Rath served as a member of the standing committee from 1955 to 1959. He has also been an examining chaplain for the diocese and a member of the diocesan council, the department of missions, and the chapter of Trinity Cathedral.

Bishop Rath is married to the former Margaret Webber. They have two children.



The Rt. Rev. Leonardo Rivera Romero is one of the two Mexican Episcopalians who were consecrated to be Suffragan Bishops of Mexico, on March 1, at the San Jose de Gracia Cathedral in Mexico City. Prior to his election, Bishop Romero was rector of the Church of the Ascension, Matamoros. Born in the village of Daru in 1930, he was graduated from the University of Morelos, Cuernavaca, and from St. Andrew's Seminary, Guadalajara. After his ordination to the priesthood in 1957 Bishop Romero became vicar of the mission of San Mateo in Tecalco. It was during his subsequent ministry

at the mission in Matamoros that the Church of the Ascension was built.

Bishop Romero is married to the former Amelia Parra. They have one child.



The Rt. Rev. Melchor Saucedo, who was consecrated to be a Suffragan Bishop of Mexico on March 1, was born in 1920 in Tlacotepec, Michoacan. He attended preparatory school at St. Andrew's in Guadalajara and was graduated from Virginia Theological Seminary in 1945. Following his ordination to the priesthood in 1945, Bishop Saucedo served as a professor at St. Andrew's Theological Seminary and as minister in charge of the Church of Christ, Guadalajara, and of the Church of the Good Shepherd, San Martin de las Flores. In 1952 Bishop Saucedo and his family moved to San Antonio,

Texas, where he was vicar of the Santa Fe Mission. Nine years later he returned to Mexico City to become Dean of St. Andrew's Seminary.

The older brother of the Rt. Rev. Jose G. Saucedo, Bishop of Mexico, Bishop Saucedo is married to the former Catherine Beatrice Weadon. The Saucedos have five children.

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Worldscene continued

Bishop of Pretoria; nine years later, he became Bishop of Grahamstown, a position he held at the time of his recent election to be archbishop.

The Washington Cathedral: A Generation To Go

The Washington Cathedral, which has been under construction for fifty-seven years, will soon be three-quarters finished. Recently received gifts and legacies totaling \$1,050,000 will finance the building of the clerestory and vaulting overarching the three bays of the nave, thus completing one third of the nave.

Sixth Largest—Even after this new construction is carried out, says the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, completion of the great church may still be some twenty years away. The major construction still to be accomplished is the building of the two west towers, each 265 feet high and each costing at least \$2 million. When the cathedral is finished, it will be the sixth largest church in the world.

Texas: Tiny Church, Tall Visitor



At left, President Lyndon B. Johnson and the Rev. Jack Langford, vicar of St. Barnabas' Church in Fredericksburg, Texas, leave the 118-year-old Episcopal mission church after Sunday services. Earlier, the priest acknowledged a gift of new cushions which the President, a member of the Disciples of Christ, and Mrs. Johnson, an Episcopalian, had made to the tiny, thirty-seat church, shown at right.

PICTURE CREDITS

Beta Photos: 7. Nowell Cochrane: 61. Bill Ehrich: 46 (bottom). N. Bleeker Green: 41. Henry McCorkle: 47 (middle). Religious News Service: 45, 48. Mary Seth: 2-5. Smith, Kline & French Laboratories: 25-31. W. Suschistky—Pix Inc.: 36.

In Person

► Dr. **Harold Fey**, editor of *The Christian Century* and one of America's most distinguished religious journalists, will retire on August 31. In September, Dr. Fey, who is a Disciples of Christ minister, will become visiting professor of Christian social ethics at the Christian Theological Seminary in Indianapolis, Indiana. He will also continue to serve *The Christian Century* as a contributing editor.

Dr. Fey joined the ecumenical weekly twenty-four years ago as an associate editor. After he became the editor, he carried on the magazine's tradition of taking strong editorial stands on political, social, and economic issues, as well as religious ones. Although the fifty-six-year-old magazine has correspondents throughout the country, Dr. Fey personally covers many of the events reported in its columns.

► The Episcopal Church Foundation has established a series of fellowships for clergymen, the Rt. Rev. **Arthur Lichtenberger**, Presiding Bishop of the Episcopal Church, announced recently.

All five are candidates for the Ph.D. degree, and all plan teaching ministries. They are:

The Rev. **William Buttrick**, a native of Concord, Massachusetts, and a graduate of the Episcopal Theological School. He will complete his fellowship in the joint program in nineteenth-century theological history at Columbia University and Union Theological Seminary.

The Rev. **David E. Green**, who attended the Church Divinity School of the Pacific and now teaches elementary Hebrew at that seminary. He will study Semitic linguistics at the Graduate Theological Union in Berkeley and San Anselmo, California.

The Rev. **Charles Don Keyes**, a graduate of Seabury-Western Theological Seminary, who will complete doctoral studies in philosophy at the University of Toronto.

The Rev. **Frank Van Develer**, who was graduated from the Virginia Theological Seminary and who will complete work towards a doctorate degree in Old Testament studies at Drew University.

The Rev. **Frank Harmand Shriver, Jr.**, a graduate of General Theological Seminary, who will study seventeenth-century theological history at Selwyn College, Cambridge University.

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ONE MAN'S DREAM

Stavros was his name, but they called him "America America." A young victim of persecution and hardship in Turkey, a member of the downtrodden Greek minority, he dreamed of seeking a new life in America.

He succeeded.

The story of his odyssey is told in Elia Kazan's motion picture, *America America*. It is a turbulent film, often deeply perplexing, and often raising more questions than it seems prepared to answer. Stavros is memorably played by Stathis Giallelis, who begins an important theatrical career with this picture.

The young Stavros, fleeing his village following a massacre which included the fiery destruction of a church, sets out upon the road to Constantinople. He meets two men during his journey: a thief, who steals all his possessions, and a mystical figure, who will reappear throughout the unfolding of the story.

Alone and destitute in the great city of Constantinople, and determined to make his way without sacrificing his integrity, Stavros becomes a human beast of burden transporting heavy loads of merchandise through the city streets. After he has slaved nine months to save money toward his passage to America, however, he is robbed, and once again finds himself penniless.

He has a friend, another laborer in the dirty, bustling streets of the great city. His friend, a revolutionary, asks Stavros: "Among the Christians you have met on your way, has there been any follower of Christ? Among the human beings, has there been a human being?"



To obtain the money needed for his passage to America, Stavros courts a wealthy young woman (played by Linda Marsh in one of the year's outstanding screen performances). She loves Stavros, and opens for him the opportunity to settle down in a stable family life, and work in her father's thriving business.

But Stavros breaks off their relationship, telling her that he must follow his dream to America. By this time he has toughened. He says to a friend, "Never be soft. Never be a human being." Soon, Stavros makes love to a rich, older, married woman in return for money to pay his passage to America.

He tells his former fiancée, when he sees her for the last time: "I believe that America will cleanse me." By the time he sets foot on American land, Stavros has paid dearly for the privilege. The relationship between his end goal of reaching America, and the means he employs to reach this goal, sets up a running tension throughout the film.

Elia Kazan, who wrote, directed, and produced this picture, is making a statement in the film about the aspirations of countless persons who have nurtured an ambition to make a break with their old ways of life.

Yet Kazan has Stavros write his family in Turkey, at the end of the

Stavros (Stathis Giallelis) demands the return of his stolen money from Garabet (John Marley). Garabet wins the youth's sympathy and persuades him to join an underground revolutionary movement in Constantinople.

film, that America is "the same as the old country." There is corruption, there is want, there is injustice. "But there is a new beginning," he concludes. This is the precise difference between the two cultures.

The film is laced with ambiguities; it is distinctly uneven; at certain moments it seems to waver between making a straight statement and being satire. These apparent weaknesses ironically become a source of the film's strength when the essential unity of the picture as a work of art holds firm.

This unity is found in the person and dream of Stavros. He sets out in purity of vision to achieve his goal. He meets other persons; his life becomes interrelated with their goals, desires, weaknesses, and strengths. He moves with the punches and then, suddenly, beats furiously upon whatever form of life which is at hand.

He learns about human injustice and decadence; he is, as well, illuminated by human goodness and charity. The latter are capable of overwhelming him because they are so alien to the defense mechanism he has set up against injustice. The hardened youth must still react to kindness as well as to brutality. In his reactions he develops a style of life for his "new" world.

As producer, director, and writer—a rare combination in Hollywood moviemaking—Elia Kazan disturbs and shakes us. *America America* is certainly the best American-made motion picture of the past year. One will not leave the theater with answers so much as with insistent questions. This is perhaps Kazan's supreme achievement. ◀

APRIL, 1964

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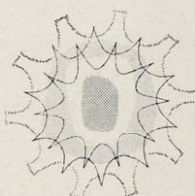
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BOOKS

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Gods That the Parish Ignores

Chad Walsh's new revision of his *Campus Gods on Trial* (Macmillan, \$3.00) is bound to be as useful in the Sixties as the earlier edition was in the Fifties, possibly more so, because this generation of undergraduates is more intellectually concerned and sophisticated than earlier ones.

The issue on our campuses, as everywhere else, is not so much "godlessness," or secularism, but still precisely what the Bible says it always has been—idolatry.

With precision, clarity, and understanding born of much pastoral experience, Dr. Walsh unmasks the idols, the "philosophies of life," which openly or secretly rule the student's mind. He has wisely given more space to the "philosophic questions that trouble the thoughtful student"; but the marvelously suggestive imagery of the earlier volume is still there. For example:

"Love grows only when you do not try to bottle it up. It circulates like blood. God is the beating heart. The circling stream of love flows through God and all who respond to Him, and it is constantly purified and strengthened at its source."

The most important change in the new edition, making it a better book than the earlier one, is the personal challenge to the reader. In a new chapter called "Unchristian Reasons for Not Being a Christian," the reader confronts the truth that "the deepest, the most persistent obstacles that stand between you and the Christian faith may not be your intellectual misgivings. They may not even be the shod-

dy record that professed Christians often achieve. The final obstacle is yourself."

Walsh describes the illusion of self-sufficiency and the nature of sin. "Man is the crematorium builder, the cross builder. . . [and] the cross gets between me and God because it shows me how I look to God, and I am appalled." At the very end, he presents the challenge of his whole argument and of his own Christian commitment. "You can take your affirmations with you. You have only your negations to lose."

If Walsh's book deals with issues which every undergraduate ought to face, *The Churches and the Campus* by J. Gordon Chamberlain (Westminster, \$4.50) suggests that probably 95 per cent of the students never will face them. From a study of five campuses in various parts of the country, including three where the Episcopal Church has "significant" college work, we find "the overwhelming testimony of the men and women visited [165 faculty, administrators, clergy, and laymen]. . . was that the Christian Church and the modern college have little need for each other. . . . Churches did not try to influence the colleges; colleges did not expect to be influenced by the churches."

"Most pastors, like their parishioners, considered the responsibility of the Christian Church to higher education to be peripheral to the primary mission of the parish." In other words, the issues Chad Walsh raises are, to the minds of many Christians, not the primary concern of the churches. Can the central issues raised

by the Bible in our universities be irrelevant to the churches' mission? Rectors and vestries, lay men and women, especially those in parishes near colleges and universities, could learn a lot from both Chamberlain and Walsh.

In more familiar territory Dr. and Mrs. Richard E. Gordon examine the increased pressures and tensions of this student generation in *The Blight on the Ivy* (Prentice-Hall, \$4.95). The authors use statistics and personal, biographical narrative to describe what lies behind the increased incidence of drop-outs, flunk-outs, and mental disturbance. This problem is receiving enormous attention, and should. But the question remains: Is the Church's mission simply pastoral? And will the campus gods of this generation be placed on trial?

—JOHN CROCKER, JR.

Triumphant Trio

Three recent books, each about an outstanding woman, form a fascinating triptych. *A Woman Set Apart* by William and Ellen Hartley (Dodd, Mead, \$3.95), while primarily a biography of Deaconess Harriet Bedell, is also a history of parts of the missionary work of the Episcopal Church in this century. This account of Deaconess Bedell's pioneer work with Indians in Oklahoma, above the Arctic Circle in Alaska, and finally among the Seminole Indians in Florida is lively and readable.

Take My Hands by Dorothy Clarke Wilson (McGraw-Hill, \$4.95) is the biography of Dr. Mary Verghese and her ministry of medicine in her native

South India. The reader will go "through the wringer" with "Dr. Mary" in her physical and spiritual battle to overcome her handicap as a paraplegic, yet Miss Wilson's handling of the pathos has such integrity that the experience can be a healing one.

Loaves and Fishes by Dorothy Day (Harper & Row, \$3.95) is a partial autobiography of Miss Day and also a thought-provoking, behind-the-scenes history of the founding and aims of *The Catholic Worker*, a unique Roman Catholic newspaper well known to many who care about the Church's mission to the inner city. —J.W.

Demythologized Devil

When we had the sign of the cross made on our foreheads in Baptism, the minister prayed we would manfully fight under Christ's banner "against sin, the world, and the devil." In our recent history, however, "Evil has been demoted from the realm of reality to the realm of myth; in modern parlance, from 'truth' to 'make believe'." Hence, we are unable to fight against the forces of evil because they have been hidden and obscured from our proper attention.

Marshall W. Fishwick's *Faust Revisited, Some Thoughts on Satan* (Seabury Press, \$3.95) brilliantly unveils and discloses the evil powers around us. His book is a blend of sound historical scholarship, urbane sophistication, apt epigram, and fresh style.

Dr. Fishwick opens up the familiar world with his startling insight into the nature of our Enemy. The arena of our struggle is lit by the author's treatment of Paul, Augustine, Anselm, Aquinas, Luther, Kierkegaard, Darwin, Marx, Freud, Kafka, *Waiting for Godot*, the new Cathedral at Coventry, the nature of art, and modern science fiction.

His treatment of myth, existentialism, the creative nature of art, and our cultural situation is easily worth the price of the book. The bibliography could be especially helpful in further study of the literature on the devil.

I picked up this book rather skeptically and was by turn amused, edified, entertained, intimidated, awed, frightened, and finally grateful to God for

Continued on page 54



SOMEONE LEFT BABY ON RUBBISH HEAP

KOWLOON, HONG KONG, Wed.—A baby girl about seven days old, was found near a rubbish dump in section 3 of the Chuk Yuen district in Kowloon.

The Chinese infant, one foot and three inches tall, has an oval face, small eyes, a small nose, a small mouth and black hair.

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BOOKS

this help in doing battle against the Adversary. —C. FITZSIMONS ALLISON

The Devil's Chapel

Behind a comic facade which will remain opaque for the shallow on both sides of church walls, Laurence Lafore skillfully unveils an old, tragic truth: evil lies at the heart of human endeavor, and any victories over it are, at best, temporary. The setting for *The Devil's Chapel* (Doubleday, \$4.50) is a Pennsylvania town named Llanbrynmall, somewhere near the "Main Line," where the foibles of suburbia stand out sharply.

At first glance this story appears to be a lightweight farce with ecclesiastical overtones. As the pace quickens, all the suburbanite folkways begin to look like the gauche fringes of an ugly whirlpool whose vortex holds a witch cult and black mass conducted in style at the local swimming pool. In the ravaged, decaying, and nearly deserted precincts of St. Mark's parish, Father Julian Holland's task is to find and foil Satan, and to cast out the demon.

After many fine vignettes (some marred by wooden dialogue) and some fancy footwork, the task is accomplished, although the rectory is a heap of ruins and the church itself has barely missed being time bombed. But the demon knows he will win later rounds. "I have the power," he shouts. "They believe in the goats and the candles and the Latin words, and those things I give them to make it easier. But they believe in me because *I have the power.*"

The whole thing closes, quite properly, with a line from Goethe's *Faust*: "The Evil One is gone, the evil ones remain."

Mr. Lafore, a professor of history at Swarthmore College, has written a bittersweet novel that is well worth tasting. —MARSHALL W. FISHWICK

GEOGRAPHICAL COMPANION TO THE BIBLE,
by Denis Baly (McGraw-Hill, \$5.95).

This is geography in depth—a picture of Bible lands showing what part their physical attributes played in creating the opportunities, limitations, and stresses familiar to any reader of the Old and New Testaments. Outstanding features of the book are its numerous maps and skillful examples of the way geography and history interact. —M.M.

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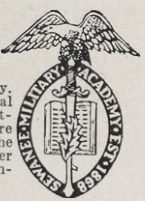
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CAMPS, please turn to
page 59

CALENDAR OF PRAYER—APRIL

Dioceses of the Anglican Communion and Their Bishops

- 1 **Dominican Republic:** Paul Axtell Kellogg, *Bishop*. (For more national clergy and their education; for parish schools; for increasing lay leadership; for lay workers' training programs.)
- 2 **Down and Dromore, Ireland:** Frederick Julian Mitchell, *Bishop*.
- 3 **Dublin and Glendalough and Kildare, Ireland:** George Otto Sims, *Archbishop*.
- 4 **Dunedin, New Zealand:** Allen Howard Johnston, *Bishop*.
- 5 **Durham, England:** Maurice Henry Harland, *Bishop*; Mervyn Armstrong (Jarrow), *Bishop*.
- 6 **East Carolina, U.S.A.:** Thomas H. Wright, *Bishop*. (Good Shepherd Hospital [diocesan]; armed forces work.)
- 7 **Eastern Oregon, U.S.A.:** Lane W. Barton, *Bishop*. (Mission clergy and people in small communities, and especially for a deepening commitment to the spread of the gospel.)
- 8 **Eastern Szechwan, China:** Fu-chu Tsai, *Bishop*.
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- 10 **Eau Claire, U.S.A.:** William W. Horstick, *Bishop*. (For missionary zeal on the part of clergy and people.)
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- 13 **Egypt and Libya:** (Vacant)
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- 18 **Fond du Lac, U.S.A.:** William Hampton Brady, *Bishop*. (Development of college work; Church of Holy Apostles, Oneida; Indian mission; religious communities, especially Sisters of Holy Nativity.)
- 19 **Fort Hall, East Africa:** Obadiah Kariuki, *Bishop*.
- 20 **Fredericton, Canada:** Alexander Henry O'Neil, *Archbishop*.
- 21 **Fukien, China:** Michael Kwang-hsu Chang, *Bishop*; Moses Ping-hsi Hsieh, *Assistant Bishop*; Yu-ch'ang Liu, *Assistant Bishop*.
- 22 **Gambia and Rio Pongas:** (Vacant)
- 23 **George, South Africa:** John Hunter, *Bishop*.
- 24 **Georgia, U.S.A.:** Albert Rhett Stuart, *Bishop*. (Clergy and people of diocese.)
- 25 **Gibraltar, Europe:** Stanley Albert Hallam Eley, *Bishop*.
- 26 **Gippsland, Australia:** David Arthur Garnsey, *Bishop*.
- 27 **Glasgow and Galloway, Scotland:** Francis Hamilton Moncrieff, *Primus*.
- 28 **Gloucester, England:** Basil Tudor Guy, *Bishop*; Forbes Trevor Horan (Tewkesbury), *Bishop*; Douglas Henry Crick, *Assistant Bishop*.
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- 30 **Grahamstown, South Africa:** (Vacant)

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SOMEONE, contemplating the handsome platitude, "Nothing succeeds like success," once came up with an even handsomer paradox: "Nothing fails like success." Like most genuine paradoxes, it is a profound statement, for it points toward twin events that can take place in our lives.

Jesus described the first of them when he told a parable of a man standing in the Temple, saying, "God, I thank thee that I am not as other men are" (LUKE 18:9-14). In this man (as perhaps in us) the attainment of success and even of nobility has fed and fattened an infantile, grasping "I" at the center of his heart.

Jesus hinted at the second in his story of the man who was beaten and robbed on the Jericho Road, when he said that it was a despised Samaritan who stopped to help, while the two who passed by were a priest and a Levite, high-class, "good" men, respected citizens both. Somehow as we become successful, "good," respected, a hardening process may take place around our hearts. We are doing well, keeping busy at important (and noble and high-minded) things; how can we find time for anonymous strays and sufferers along the road? We are taking care of ourselves and bothering nobody; why should we let anybody bother us?

Nothing fails—inwardly—like success when it produces this kind of split in us between the infantile self and the impressive exterior which feeds and sustains it. No wonder Jesus used the word "hypocrites" to describe its victims, and added, "You are like tombs covered with whitewash; they look well from outside, but inside they are full of dead men's bones and all kinds of filth" (MATTHEW 23:27).

One of the most upsetting characters in modern fiction is the "I" of Albert Camus' *The Fall*, a man who sees the failure of success with devastating clarity. He is Jean-Baptiste

Clamence, ex-Parisian and ex-lawyer, who wanders the damp streets of Amsterdam in a glow of gin. He describes himself as a "judge-penitent" and explains, "My profession is double, that's all, like the human being."* And his profession (self-appointed), it develops, is to tell the story of his own doubleness in such



a way that he can say to his hearer at the end: "The more I accuse myself, the more I have a right to judge you. Even better, I provoke you into judging yourself, and this relieves me of that much of the burden. Ah, *mon cher*, we are odd, wretched creatures, and if we merely look back over our lives, there's no lack of occasions to amaze and horrify ourselves."

What is this story that claims to be about us all? It is a 147-page gloss on Jesus' statement, "Woe unto

you when all men shall speak well of you" (LUKE 6:26). It tells about a man, handsome, gifted, and admired, outstanding in his work, master of his life, noted as a brilliant legal defender of criminal cases and lost causes. It traces the course of what began to happen inside him one night at the peak of his success when, standing alone by the Seine, he heard a laugh behind him—and turned to find no one there.

Once before, crossing the Seine on another night, he had not stopped or turned back when he walked past a young woman leaning far over the parapet of the bridge. He did not turn back even when he heard a splash behind him.

But he turned when he heard the laugh; and it brought him to a terrible moment—"the moment when I had the suspicion that maybe I wasn't so admirable."

It was a moment of revelation, but he did not look far enough into it. Not for nothing is his story called *The Fall*, for from that moment he fell into hatred, distrust, and condemnation of himself and everybody else. Such a moment can come to any human being—the time when we see ourselves and know ourselves and come to realize that this small rudimentary self which we call "I" is the cross that we are supposed to take up daily.

Seen as Jean-Baptiste Clamence saw it, this moment can lead only to despair and contempt for oneself and all mankind. But seen in the light of the Cross it is our moment of greatest hope, for it points us toward the individual, here-and-now resurrection that is the death of that small rudimentary self and the birth of a new "I" in us, genuinely alive, genuinely turned toward God. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (ROMANS 6:11). —MARY MORRISON

* Camus quotations are from *The Fall*, by Albert Camus, translated from the French by Justin O'Brien. New York, Alfred A. Knopf, 1957

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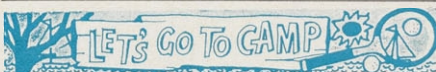
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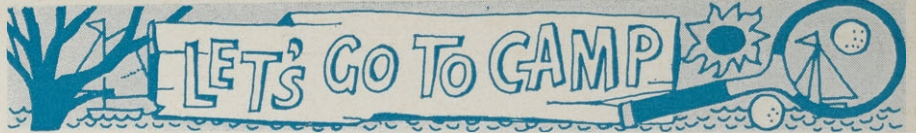
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St. Stephen's Mission, 116 Noble Drive, S.E., Huntsville, Ala., desires the following: a filmstrip projector, altar hangings, folding chairs, Episcopal Church Fellowship and Seabury Series Church-school materials. If your parish has any of these to offer, please write to the Rev. Douglas M. Carpenter.

St. Ann's, a small mission in Virginia, is seeking a used altar book and a pair of brass candlesticks 15 to 18 in. in height. If your parish could help, please write to the Rev. Jack D. Adams, Jr., Box 224, Appomattox, Va.

Mt. Zion Episcopal Church, Hedgesville, West Virginia, was badly damaged by fire, and the building is currently being repaired and restored. The parish needs chandeliers, and any information concerning the price of either old or

new ones would be appreciated. Please write to Mrs. Charles A. Seibert, R.D. 1, Hedgesville, W. Va.

The Rev. Terence Keefe, St. Hilda's Church, 601 South Chestnut, Kimball, Neb., would appreciate Books of Common Prayer in addition to books on the Episcopal Church's doctrines, sacraments, history, worship, and devotion for church libraries at St. Hilda's and The Good Shepherd of the Plains in Harrisburg, Nebraska.

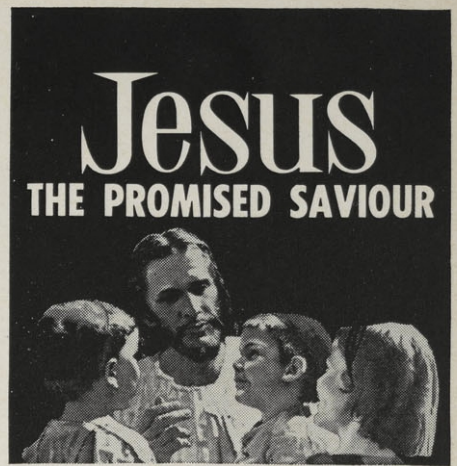
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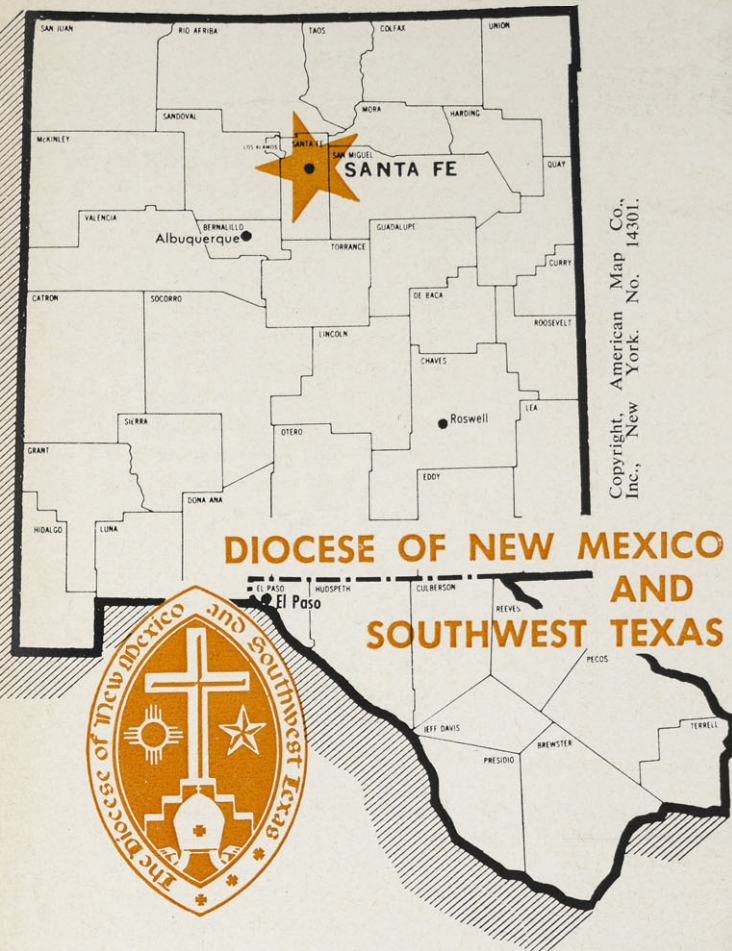
CALENDAR

APRIL

- 2-6 Advisory Committee for College Work, Seabury House, Greenwich, Conn. Attended by the secretaries for college work of each province, elected members of each province, and guests.
- 5 First Sunday after Easter
- 6 The Annunciation of the Blessed Virgin Mary
- 8-10 Great Plains Metabagdad meeting in Omaha, Nebraska. Last of five regional meetings sponsored by the Joint Urban Program. Attended by National Council officers and members and by bishops and delegates from dioceses in the Great Plains area.
- 11 Workshop on church music. College of Church Musicians, Washington Cathedral, Wash., D.C. For church musicians, organists, clergy, and choristers.
- 12 Second Sunday after Easter
- 12 National Christian College Day
- 12-16 Consultation on Church Unity, Princeton, N.J. Some sessions will be open to the public.
- 14-16 Episcopal Churchwomen of Province II, Seabury House, Greenwich, Conn. Attended by E.C.W. presidents and delegates from each diocese in the province.
- 14-17 Seminar on Indian Work, Roanridge, Mo. Attended by workers in Indian fields. Sponsored by the National Council's Christian Social Relations Department.
- 19 Third Sunday after Easter
- 22-23 Nebraska Clergy Conference on Urban Culture. Attended by clergy, laity, and National Council officers in the Diocese of Nebraska.
- 22-24 Annual meeting, U.S. Conference for the World Council of Churches, Buck Hill Falls, Pa.
- 25 St. Mark the Evangelist
- 26 Fourth Sunday after Easter
- 27- Berchtesgaden Conference, May 1 Berchtesgaden, Germany. For Episcopal armed forces chaplains and military personnel.

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

Know Your Diocese



have been established not only in the two largest cities of the diocese, Albuquerque and El Paso, but also in the communities of Roswell and Santa Fe. Projects such as these have been made possible by an increasing sense of stewardship within the diocese.

There also is an increasing emphasis on college work. Two years ago, a chapel and meeting rooms were completed just off the campus of the University of New Mexico in Albuquerque. More recently, a site was given for a second such facility adjoining the campus of New Mexico State University at Mesilla Park, and a third site was purchased near Texas Western College in El Paso.

In 1963, the Church of the Holy Faith in Santa Fe, New Mexico, gave the diocese title to 1,300 acres southeast of the city, situated in the foothills of the Sangre de Cristo range. Construction work for a diocesan camp is expected to begin there during the summer of 1964.

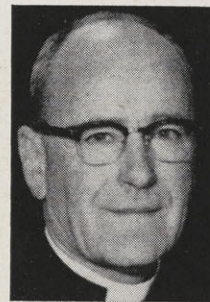
Among the institutions operated by or aided by the diocese are: St. Anne's Mission, El Paso, Texas, a community center in a triracial neighborhood; St. Luke's Home, Santa Fe, New Mexico, a nursing home for the aged; and the San Juan Mission and Children's Shelter, Farmington, New Mexico, which includes a home for children of all races, an out-patient clinic, and a center for general missionary work among Indians and non-Indians through chapels and community programs. The diocese also has a conference center in Las Vegas, New Mexico, where adult and youth conferences are held.

The entire state of New Mexico and that area of Texas which lies west of the Pecos River make up the Diocese of New Mexico and Southwest Texas. Geographically, this is the largest Episcopal jurisdiction in the continental United States. The present diocese was part of the Northwest Diocese from 1859 to 1865, when a division was made. At that time, a missionary district which included Nevada, Utah, Arizona, and New Mexico was created. From 1868 to 1874, the grouping was Colorado, Wyoming, and New Mexico, and in the latter year a further division was made, creating a jurisdiction of New Mexico and Arizona. In 1892 New Mexico was constituted a separate missionary jurisdiction, and was organized the following year. Southwest Texas was added in 1895, and on September 11, 1952, New Mexico and Southwest Texas achieved diocesan status.

Scattered over the diocese's 153,394 square miles are twenty-four parishes, twenty-three organized missions, and fourteen mission stations, seven of which minister to the Navajo Indian tribes living in the northwestern part of New Mexico.

Fifty-one clergy and 180 layreaders minister to the spiritual needs of more than 20,000 baptized persons, of whom some 13,500 are communicants.

The present diocesan policy is to divide existing mission areas as rapidly as possible, and to place more and more clergy in the smaller towns. To this end, during the last few years vicarages have been established in a half dozen small towns and villages. New congregations



Charles James Kinsolving III was born in Brooklyn, New York, on January 4, 1904, the son of Charles James and Edith Kinsolving. He was educated at the Terrill Preparatory School in Dallas, Texas, the Massachusetts Institute of Technology, and the University of the South at Sewanee, Tennessee, from which he received the degrees of B.A., B.D., and D.D.

Bishop Kinsolving was ordained deacon in June, 1928, and priest in January, 1929. He served as curate of St. Matthew's Cathedral, Dallas, in 1928-1929, and as priest-in-charge at Denton and Commerce from 1929 to 1936. From 1936 to 1953 he was rector of the Church of the Holy Faith in Santa Fe, New Mexico. On October 27, 1953, he was consecrated to be Bishop Coadjutor of New Mexico. He became diocesan on July 1, 1956.

Bishop Kinsolving was chairman of the students' work commission at Dallas from 1928 to 1936, and he was chairman of the department of Christian education of New Mexico and Southwest Texas from 1937 to 1938. He was also chairman of the department of social relations from 1936 to 1952, and was examining chaplain from 1936 to 1953.

On August 2, 1932, Bishop Kinsolving was married to the former Mary Virginia Robinson. They have two sons, Charles James and John, both of whom are married. Charles James is an engineer, and John is a senior at the Church Divinity School of the Pacific.

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