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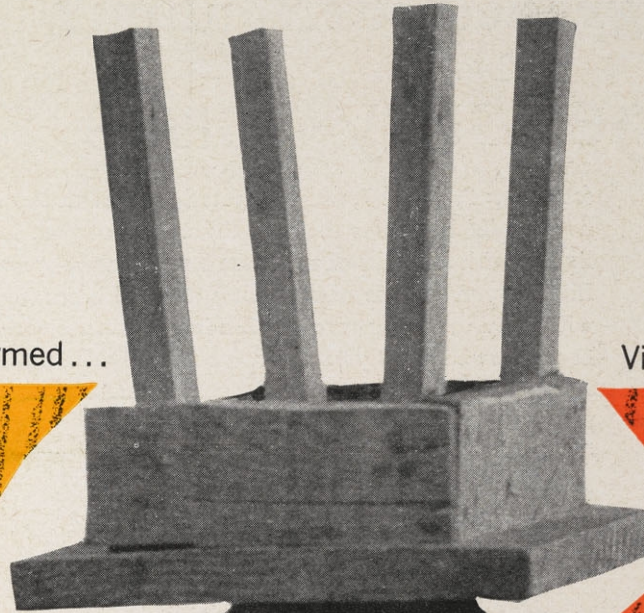
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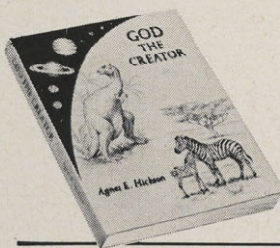
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E-1

a happy d

As two new bishops are set apart (right) in the ancient action of laying on of hands, Mexico's Episcopalians take a long first step toward an independent national church.

A young Mexican babysitter looks on at the bustle outside Mexico City's Cathedral of San Jose de Gracia, aware that a happy day has come for this group of her fellow countrymen.



y day in mexico

MORE THAN 500 people thronged to the Cathedral of San José de Gracia in Mexico City on Sunday, March 1, to witness an historic double consecration of two new suffragan bishops for the Episcopal Church in Mexico.

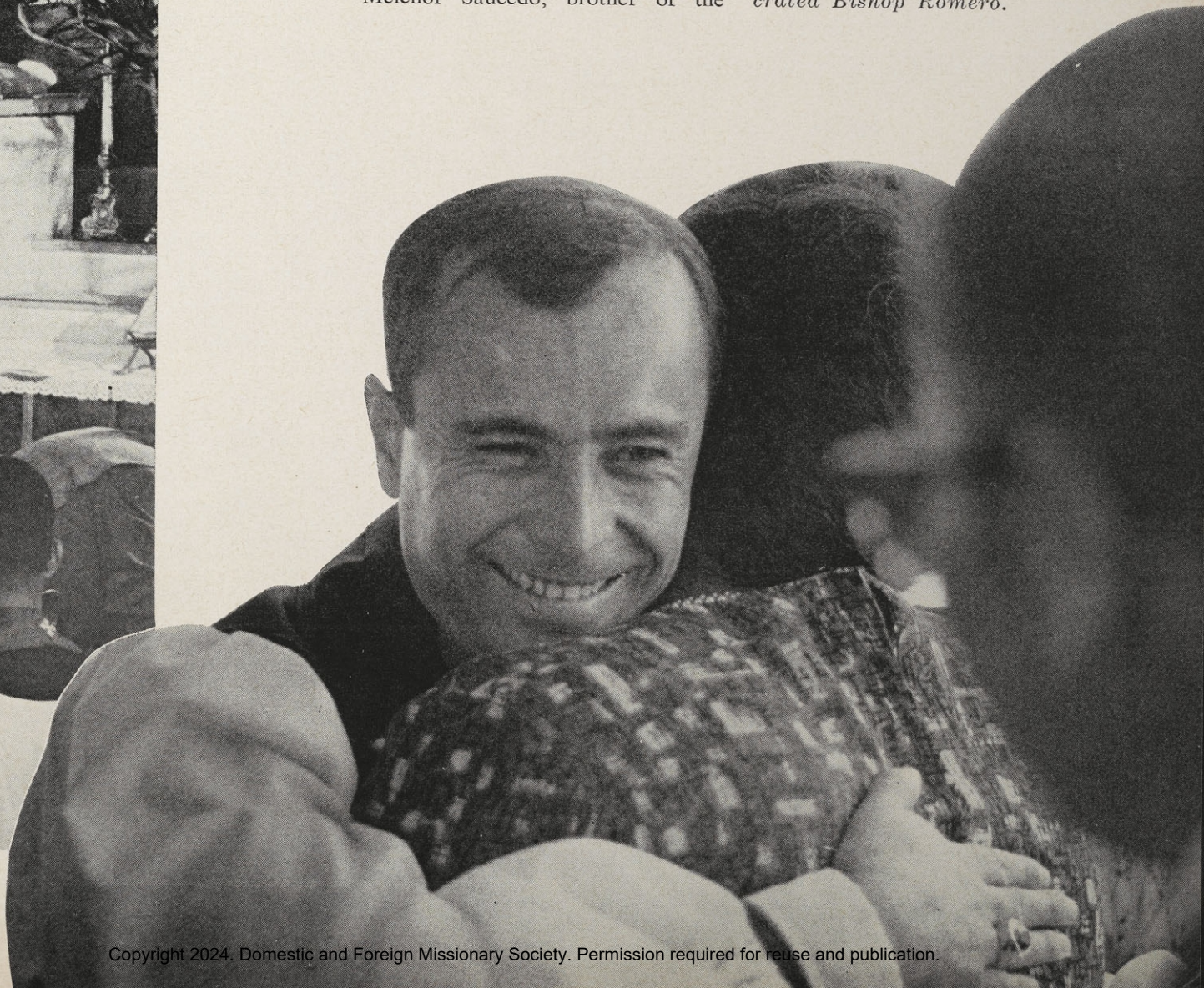
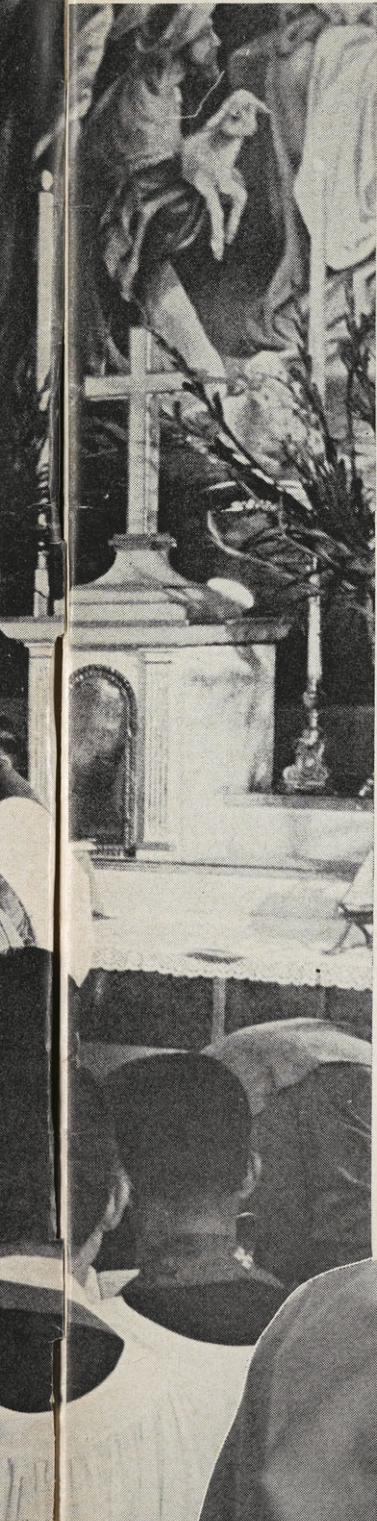
When the Rt. Rev. José Guadalupe Saucedo, Bishop of Mexico, requested more episcopal help, the House of Bishops, meeting in Little Rock in November, 1963, elected the Rev. Leonardo Romero, priest-in-charge of the Church of the Ascension, Matamoros, and the Rev. Melchor Saucedo, brother of the

bishop and dean of St. Andrew's Seminary, Mexico City, to be suffragan bishops for Mexico.

The impressive two and one-half hour ceremony—consecration and the Holy Communion—was conducted entirely in Spanish. The Spanish translation of the Prayer Book runs

Continued on page 6

The abrazo, a Mexican "bear hug"—gesture of friendship used only on especially joyful occasions—is demonstrated (below) by the newly consecrated Bishop Romero.



considerably longer than the English.

Most of the congregation were Mexicans, but a number of foreigners—members of English-speaking Episcopal congregations throughout the Mexican church, as well as visitors—were present. U.S. visitors were struck by the jubilant and beautiful congregational singing so typical of the Mexican Episcopal Church. For U.S. Episcopalians, who generally lean heavily on choirs, this can be an enlightening experience.

The cathedral was packed. Since it normally accommodates about 350 persons, rows of folding chairs were set up for some, while many others stood throughout the long service.

The Mexican custom is to disregard photographers during religious services. Consequently, fifteen photographers and movie cameramen and their assistants scurried incessantly about the cathedral. Precisely at the moment of the laying on of hands,

the entire group, anxious to record the historic moment, pressed ominously forward in the chancel. With high intensity lights blazing and cameras clicking and whirring, Presiding Bishop Arthur Lichtenberger said, "Recibid lel Espíritu Santo. . . ." ("Receive the Holy Ghost. . . ."), and two new bishops were consecrated for Mexico.

Attending the consecration were seven U.S.A. bishops in addition to Presiding Bishop Arthur Lichtenberger. The others included: the Rt. Rev. John B. Bentley, director of the Overseas Department of the Episcopal National Council; the Rt. Rev. Robert R. Brown, Bishop of Arkansas; the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia; the Rt. Rev. Reginald Heber Gooden, Bishop of the Panama Canal Zone; the Rt. Rev. Joseph M. Harte, Bishop of Arizona; the Rt. Rev. David S. Rose, Bishop Coadjutor of South-

ern Virginia; and the Rt. Rev. Albert E. Swift, Bishop of Puerto Rico.

They were assisted by Mexican and U.S. clergy, including the Rt. Rev. Efrain Salinas y Velasco, retired Bishop of Mexico, who read the litany, and the Very Rev. Gray M. Blandy, dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas, who was master of ceremonies.

At the reception in the church hall following the service, the Mexican clergy and laypeople engaged in warm *abrazos*, or affectionate bear hugs of greeting. The U.S. visitors, too, joined in the delightful Latin American custom of the *abrazo*. More pictures were taken; then a box lunch was served in a warm, friendly, fiestalike atmosphere. The Mexican Episcopalians are indescribably proud of their two new suffragan bishops. And the whole Anglican Communion should be, too. ◀

For a brief moment before the service, Bishops-elect Melchor Saucedo (left) and Leonardo Rivera Romero (right) stand together with Presiding Bishop Arthur Lichtenberger of the U.S.A. church.



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A Sad Day for the Church

For the first time in the modern history of the Episcopal Church, the church's elected leader has announced his intention to resign his high office. This intention is blow enough to the three and a half million Christians who call themselves Episcopalians. But when one considers the powerful and mysterious illness which has caused this action, and the fact that our leader has not yet even reached the halfway mark in his course of command, the blow is intensified. It hurts.

As they have in increasing numbers these past months, our prayers will continue to be offered for Arthur Lichtenberger, Presiding Bishop, friend, and unfailing witness for the Leader whom he has followed so well in strength and adversity. As priest, missionary, rector, dean, teacher, bishop, and representative of national and world-wide Christian forces, Arthur Lichtenberger has truly been Christianity's Man for All Seasons in this mad, mad world of ours.

It is too early yet to thank Bishop Lichtenberger for the wise and firm but compassionate leadership he has given all of us since the end of 1958. After all, he still is Presiding Bishop, and will be so for the next half year.

Perhaps the best service we can offer him these next six months is to support the programs and policies he has laid out for us. Perhaps we can be better Christian citizens in the urgent quest for racial justice in the United States. Perhaps we can move ahead in fulfilling our obligations to complete the capital funding of the new Episcopal Church Center; in renewing our efforts to resettle Cuban refugees; in prompt help to rebuild in Alaska.

Perhaps we can strive now to search out and understand the revolutionary concepts of mutual responsibility and interdependence in the Body of Christ; to realize that we are committed to enlightened service not only in our own parishes and communities, but in the great cities and rural areas near us, and overseas.

The resignation of a Presiding Bishop in the prime of his life and experience is a first-class tragedy. We all know this and feel this deeply. But it is no excuse for apathy and indecision. The Episcopal Church has no time for this today. Bishop Lichtenberger, by his very example these past months, has shown us the way. At tremendous personal cost he has led us—and will lead us to General Convention in October. Let us respond in kind.



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ever live
in a house,
Grandpa?*

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FOR YOUR INFORMATION

"Bring Your Own Pew" is a fitting title for this month's cover photo. Our lady from El Salvador, a small stool balanced expertly on her head, is en route to services. In her tiny cross-roads village of San Carlos, the only available "church building" is a plantation tool and equipment shed. Thus, worshipers at the services must either bring their own seats or sit on the floor. Associate editor **Thomas La-Bar** is responsible both for the cover picture and for the article, "BEACHHEAD IN SALVADOR," on page 28.

"YOUR BACKYARD MINISTRY," page 16, is a collaborative effort of contributing editors **Mary Morrison** and **Martha Moscrip**. The imaginative, sensible observations of our own "Mary and Martha" team are well known to many readers of *THE EPISCOPALIAN*.

Charles Thobae, author of "A HAPPY DAY IN MEXICO," page 4, is a communicant at Christ Church Cathedral in Houston, Texas, and the owner of a public relations firm in that city. Mr. Thobae also serves as a consultant to the Diocese of Texas promotion department.

While much attention has been given to the financial aspect of funerals, little has been said about the spiritual significance of the service itself. "IN THE FACE OF DEATH," page 36, is an explanation of how Episcopal funeral services are, or should be, conducted—and why. The author, the Rev. Canon **Howard A. Johnson**, will be recognized as one of the church's most talented writers, and as the author of *Global Odyssey*.

in the next issue of

THE
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- Special Summer Reading Issue
- When Nothing Happens
- Consider the Canvass
- Pilgrim's Primer

continuing

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CONTENTS

- 4 A Happy Day in Mexico** by Charles Thobae
8 A Sad Day for the Church an editorial
12 The Church Catholic, Reformed, and Evangelical
by Lesslie Newbigin
16 Your Backyard Ministry
by Mary Morrison and Martha Moscrip
18 Visit from a Welcome Stranger by Elizabeth Bussing
23 The Two O's and the Three T's by Barbara G. Kremer
28 Beachhead in Salvador by Thomas LaBar
36 In the Face of Death by Howard A. Johnson
41 Pentecost 1964
49 Marriages Made in Fiction by Edmund Fuller
54 The Bogeys Within by Malcolm Boyd
59 When the Heart Has Eyes by Mary Morrison

COLUMNS AND COMMENTS

- 10 For Your Information**
39 Worldscene
43 Capitalscene
49 Books
54 Movies
55 Educational Directory
57 Letters
58 Calendar of Prayer
59 Meditation
60 Have and Have Not
60 The Episcocats
60 Camp Directory
62 Calendar
63 Know Your Diocese

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the church

CATHOLIC, REFORMED, AND EVANGELICAL

BY LESSLIE NEWBIGIN

WHAT PICTURE is evoked by the word "Church" in the mind of the ordinary man or woman? No doubt it is first the picture of a building, and then — perhaps — a picture of the activities that go on in it: worship on Sundays, and a whole range of other activities during the rest of the week. Perhaps more vaguely in the background hovers the picture of the denominational headquarters, the organization of the church's national activities, the impression created by the public statements and actions of its leaders. But what does the word "Church" properly mean?

It is, I think, important to remember first that it does not mean a building. For the earliest, and perhaps most creative, decades of its existence the Christian Church had no buildings of its own. In the diocese where I used to work in South India, several hundred congregations had no buildings of their own; they worshiped where they could, sometimes in the open street. They were often among the most virile congregations we had. In the languages of South India, as in those of many other parts of the world, you cannot use the same word to describe a



building and a company of people. If you want to talk about the building, you cannot use the Biblical word for "Church," for that word means a company of people, a congregation, an assembly. The Church is people, living their lives in the world.

What makes these people the Church? The answer of the Bible is that it is the action of God who has chosen them, and gathered them together in little companies, and yet they are one congregation because only one Lord assembles them.

If you study the New Testament, trying to get a picture of this company of people, you find something which can only be described in paradoxes. They are obscure and unimportant people, objects of contempt or even hatred by the rest of the community, without political influence or the advantages of wealth and learning; yet they are described as the body whose Head is on the throne of the universe. They are scattered in small groups without any tightly knit organization; yet they know themselves as one fellowship and express that unity in all sorts of practical ways. They show an immense variety of ways of expressing their faith; yet they ac-

knowledge one another as all under the same authority. Above all, they have a tremendous sense of being sharers in a totally new kind of human existence which is as different from the ordinary life of the world as life is from death, or light from darkness; yet they still have the problems and temptations of the rest of men, and have to learn to grow up into the fullness of what they are. To put it in one sentence: they are very much in the world and very much part of it; yet they belong wholly and completely to another world, citizens of a kingdom where sin and death have been utterly blotted out.

When we contemplate that picture, we are painfully aware that our churches do not correspond to it. There is no need here to spend time describing the ways in which we fall short. We are involved in discussions about reunion because we recognize that we have all fallen short of God's will for us, and that we shall not learn that will except by humbly listening to one another, and listening together to the word of God.

It is important to insist again and again that we are not talking about an organizational merger patterned after the "take-over" procedures of the commercial world. We are not

trying to create bigger organizations or more centralized power structures. We are seeking rather to place our traditional patterns of churchmanship under the light of God's word, and to ask what *He* means by the word "Church."

I have spoken of listening to one another, and listening together to God's word. These are not really separate. The Bible is God's gift to the whole Church. When we read it in isolation from one another, we too easily impose on it our own traditions of interpretation, and select from it those passages which support us in our accustomed ways of thought. Thus we make void the word of God by the traditions of men. So long as we continue to do this, we shall always find plenty of ammunition for attacking one another. But if we have recognized in one another, in spite of our sins, the presence of the Holy Spirit, then we are bound to listen to one another as we read and interpret God's word. Then we experience that mutual correction in Christ of which the Amsterdam Assembly spoke, and which is one of God's good gifts to us through the ecumenical movement.

When we do thus listen to one another, trying to interpret to one another what we believe God wills for His Church, there are three words which will certainly come into the conversation. They are the words "catholic," "reformed," and "evangelical." None of these words occur in Scripture, but each of them stands for things which in the belief of some Christians belong to the essence of the Christian faith, things upon which compromise is impossible without disloyalty to Christ Himself.

In our separation we have allowed these great words to become the labels of parties, and to evoke fears and suspicions on one side almost as deep as the loyalties they evoke on the other. Can we so listen to one another as we read the Bible together that we shall also be able to use these words together? Can we, must we, acknowledge to-

gether that God's will for His whole Church includes all three? Is the Church called to be at the same time catholic, reformed, and evangelical? I believe that it is, and it is in the light of this belief that I would like to explore the meaning of these three words in the context of the discussions now going on among the churches which are participants in the Consultation on Church Union.

The Church Catholic

The word "catholic" is formed from two Greek words which literally mean "according to wholeness." It was first used by the martyr Ignatius to mean the whole, the universal Church. It expressed, in the first instance, the sense of the wholeness of the Church as over against local deviations. It was used in the early centuries to distinguish those who were the faithful followers of the tradition handed down by the apostles and their successors in the public teaching of the Church, from those who advocated new and heretical doctrines.

The use of it to describe exclusively the Roman Church is—so far as the English language is concerned—relatively recent. Protestants of the seventeenth century called themselves Catholic, and used the word "Papist" to describe those of the Roman obedience. We should, as a proper courtesy, use for the Roman Church the word which is included in its own official title, but that is no reason why Protestants should abandon a word which has been used since the first century as one of the titles of the true Church. Many in the non-Roman churches prize, and continue to use, the word "Catholic."

*A world church
leader looks at three
aspects of the
Christian Church today.*

The Church is catholic because Christ is the Lord and Saviour of all men. Christ did not come for people of a particular kind, a particular religious taste, a particular way of thinking or behaving. He came as man for man—for all men and for the sake of everything human. He is the true Man and everything human is His. More than that, He is the Word through whom all things were made, the cause and the cornerstone of the universe. Everything that is—all created things, all beauty, all truth, all goodness wherever it is found—is His. He is the very opposite of everything that makes for the sect, the clique, the exclusive club. Where Christ is, said Ignatius, there is the Catholic Church. Where He is—even if it is in the midst of two or three gathered in some forgotten corner of the world—there is the new creation, the new humanity, and the new world of which the Church is the sign and the foretaste. The Church's calling to be catholic is the calling to manifest that fact in her life.

The primary way in which this is to be done is in the life of the local congregation. A Christian congregation, wherever it is, ought to be plainly the place where all men, simply as men, can find their home. This is the idea underlying the traditional "parish" of the Christian era in Europe. All the people of a village were to find their home in the one Father's house which stood in the center of the village. All their proper interests and concerns were to find there their inspiration and their hallowing. The parish church was to be the place where God's purpose to "sum up all things in Christ" was being fulfilled in foretaste.

The different conditions of the modern Western world compel us today to seek new forms for this local community. We have a much more complex series of relationships in our daily life, and therefore our neighbors are not necessarily only those who live close to

Continued on page 14

us. But the basic principle remains valid, that a truly catholic church is one in which all who are given to each other as neighbors have the opportunity of being made brothers.

It is for the same reason that the New Delhi Assembly of the World Council, in speaking of the nature of the unity which Christians ought to seek, placed the first emphasis upon the unity of "all in each place." This is the most obvious expression of catholicity. But we have immediately to go on from this, as the New Delhi statement does, to say that this local unity only manifests catholicity if the different local communities are in such a relation with one another, and with all who have gone before them in the household of God, that each is recognizable as part of the one congregation which God is gathering together through Christ in every age and place.

From this we can go on to see some further implications of catholicity. In order to be a home for all men of every age and place, the Church must have order in its life, ministry, and worship. If everyone is to be able to play his proper part, there has to be an agreed way of doing things. The life and worship of the Church is not to be a series of separate solo performances, but a choral symphony in which everyone bears a part. This cannot happen if there is not order. Good order is not an optional extra in the life of the Church; it belongs to the heart of the matter. It is true that order can be perverted into a tyranny which destroys freedom, but disorder can destroy freedom, too. Good order is love in continuous regulative action, the outward expression of the spirit which leads each member to think first of the concerns of others. The good order which should govern the ordination (literally the "ordering") of ministers, the ministration of the sacraments, and the conduct of corporate worship is part of the stuff of the Christian life, and not something added to it.

Order in the Church is subject to change with the changing conditions of human life. But it is not simply something thought up afresh for each situation. It is the growth of something originally given in the relations between Jesus and His first disciples, in the way He taught and guided them, in the way He broke bread with them, and in the example He gave them of what He meant when He said, "Feed my sheep."

The Church today is the same household as the one we see in the pages of the New Testament. It has the promise of the Holy Spirit to guide it in adapting its order to the new situations it has to meet. If it remains obedient to that Spirit, its order will always be such as to bear continuous witness to the truth that the Lord of the Church is also the Lord and Saviour of all men, the Sovereign and Consummator of all creation. That is what it means for the Church to be truly catholic.

The Church Reformed

A profound paradox runs right through everything that the New Testament says about the Church. On the one hand it is spoken of in the most exalted terms as the Body of Christ, the household of God, and the temple of the Spirit. And yet, on the other hand, Christians who make up the Church are constantly being warned, exhorted, and encouraged to be more worthy of their calling. It is not only that individual Christians have to be warned that if they do not repent of their sins they will be lost; it is also that whole congregations have to hear the same warning. The congregations in Asia Minor to whom the seven letters of St. John's Revelation are addressed are described as the golden lampstands burning before the Lord, and yet some of them are warned in the severest terms that the lampstand can be removed from its place.

Some people speak as if this paradox could be explained away by distinguishing an ideal invisible

Church, which is of course perfect, from the visible, fallible societies that the neighbors see and the sociologists study. But this is to import an idea which is not present in the Bible. The same bodies of people who are described in the exalted terms we have quoted are also warned that they must not be conformed to the world, but transformed by the renewing of their minds. The truth is that the Church is both holy, in that it belongs to the Lord, and sinful, in that the struggle between God and the devil is still being fought out in the lives of its members.

To put it in another way, the Church does not have its holiness as a possession which is, so to speak, "in the bag"; the Church has its holiness always and only in a living relation with the Lord Himself. If we want an analogy, its

ABOUT THE AUTHOR

A missionary, theologian, and writer, as well as a leader in the ecumenical movement, the Rt. Rev. James Edward Lesslie Newbigin has been director of the Division of World Mission and Evangelism of the World Council of Churches since 1961.

Bishop Newbigin undertook his new assignment when the International Missionary Council, of which he was general secretary, was merged with the World Council at New Delhi. He has the unusual distinction of being a Presbyterian—ordained a minister of the Church of Scotland—who is now a bishop. When the Anglicans, Presbyterians, Congregationalists, and Methodists in South India formed the Church of South India in 1947, Newbigin was elected Bishop of Madura and Ramnad.

Born in Newcastle-on-Tyne, England, he received his M.A. from Cambridge, and holds honorary D.D. degrees from Chicago Theological Seminary, St. Andrew's University, and Hamburg University.

treasure is less like a balance in the bank than like the love and trust which are given by wife or husband; it exists only in a relationship, and we can fall away from it by neglecting the relationship. The Church, therefore, must always be open to its Lord—never enclosed in itself, never satisfied with itself—always recognizing that it has to listen afresh every day to the call which the Lord addresses to it: “be not conformed to this world, but be transformed. . . .”

A church which truly understands this is a truly reformed church. It is not sufficient to have been once reformed, and to honor the teaching of the reformers, if one does not also acknowledge that there is always need for reformation. The teaching of the reformers in one age can easily become hardened into a rigid tradition in the next, and a church can go on calling itself “reformed” when it has really put the traditions of men—good men—in the place of the living word of God. All sorts of verbal formulas, rules of procedure, and methods of administration can easily become so sanctified by long use in the church that they make it impossible for the living word of God to be heard. A church can be like an army which has been so drilled in the lessons of the last war that it fails to notice that today’s enemy is using quite different tactics, against which the tactics of yesterday are useless. Even “reformed” traditions can stand between the churches and the real needs of men.

A truly reformed church is a church which is always ready to listen afresh to the word of God. This means that it gives the central place to the original testimony to God’s saving revelation as it is provided for us in the Holy Scriptures. A truly reformed church will not use the Scriptures to provide proof texts to support what it already teaches and practices; it will read the Holy Scriptures in the faith that the Holy Spirit is able

to cause ever new light to shine from Scripture upon today’s untrodden paths. It will discover that the living Lord is always ahead of His Church, leading it on to new reaches of the pilgrim road.

A truly reformed church knows that the Lord remains Lord and that the Church can never claim that place. It knows the subtle temptation that always besets the Church to act as though it were the patron of Christ and could itself determine how to handle His affairs. A truly reformed church has the posture of a servant, alert only to hear and obey the Master’s word.

The Church Evangelical

The last of our three titles is, of course, simply the adjective from the noun “evangel” or “gospel.” Of all the three, it has the clearest claim to primacy, for the beginning of everything Christian is the gospel. The Church is the fruit of the gospel, and not vice versa. Why, then, has this great word, the foundation of everything that is Christian, become a party label? Is the Church not always and everywhere evangelical?

To put the question is to imply the answer. No church that is called Christian has wholly severed its connection with the gospel, but the “evangelical” protest has arisen at many times and places in the Church, because, while Christians have honored the gospel with their lips, they have been ignorant of its power in their lives. The gospel, says St. Paul, “is the power of God unto salvation.” It is power—power breaking into the ordinary course of worldly events and changing that course, changing men, and changing societies. When men have experienced that power, they cannot be silent about it, nor can they silently acquiesce in a form of churchmanship which in effect denies its reality.

Evangelical Christianity is therefore, first of all, missionary. It must tell the world, and it will put that obligation above anything that

seems to hinder the fulfillment of it. It will demand forms of churchmanship sufficiently flexible to make room for the missionary thrust into the world. And, secondly, evangelical Christianity demands that the Church give evidence of the power of the gospel in the lives of its ministers and members. It insists that good order and correct doctrine are no substitutes for this evidence. And to back that insistence it is willing to disturb, and if need be to disrupt, the ordered unity of the Church.

It is possible, and in certain situations proper, to point out that evangelical watchwords can harden into dead slogans, that the demand for evidence of changed lives can harden into a loveless pharisaism, and that in the name of “evangelical principles” something can be erected which is very much less than the fullness of the gospel as it is given in our Lord Himself. The fact remains that the fundamental testimony of the “evangelical” is true; namely, that the church which does not show forth in its life the power of the gospel is condemned. It is recorded that a visitor to Westminster Abbey, at the end of the guided tour, asked, “When was the last conversion here?” It was a legitimate question to put in any building where the word and sacraments of the gospel are acknowledged as central, and in any company that claims the name of Christian.

Catholic, Reformed, and Evangelical

It would be foolish to deny that these three words stand for tendencies within the Christian fellowship which are in tension with one another. The question is whether they can be held in one fellowship so that the tension is creative, or whether they must always be the labels of parties which distrust and destroy one another. With all my heart I believe in the former of these alternatives. My reason is that each of these words stands for an

Continued on page 48

YOUR BACKYARD MINISTRY

MARGE SET the clothes basket gently down onto the damp ground by her rubber-booted feet. "First sunny day in weeks," she thought. "I'm going to get these things outside for a change." The bang of a nearby back door attracted her attention, and she glanced up to see Sue lugging a basket to the clothesline in the next yard.

"Hi!" she called. "Isn't it a wonderful day! I see you had the same idea I did—I couldn't bear to put them in the dryer this morning."

Sue picked up a wet blouse and shook it with a kind of viciousness. "Well, I didn't have any choice. The dryer's broken again. I don't see how Jim expects me to cope with everything. He knows the appliance company won't pay any attention unless *he* calls, and he could phone them from work if he just cared enough to remember. But he can't even remember to stop on the way home for bread—and I haven't been out of the house since the kids started this round of flu. Don't men make you sick? How do you manage to stay so cheerful?"

While Marge was trying to decide whether or not these questions were rhetorical and, if not, how to answer them, her neighbor's continuing flow of talk began to make it clear that the real questions being asked were neither rhetorical nor superficial. The rest of the conversation would require time, thought, and a kind of neighborli-

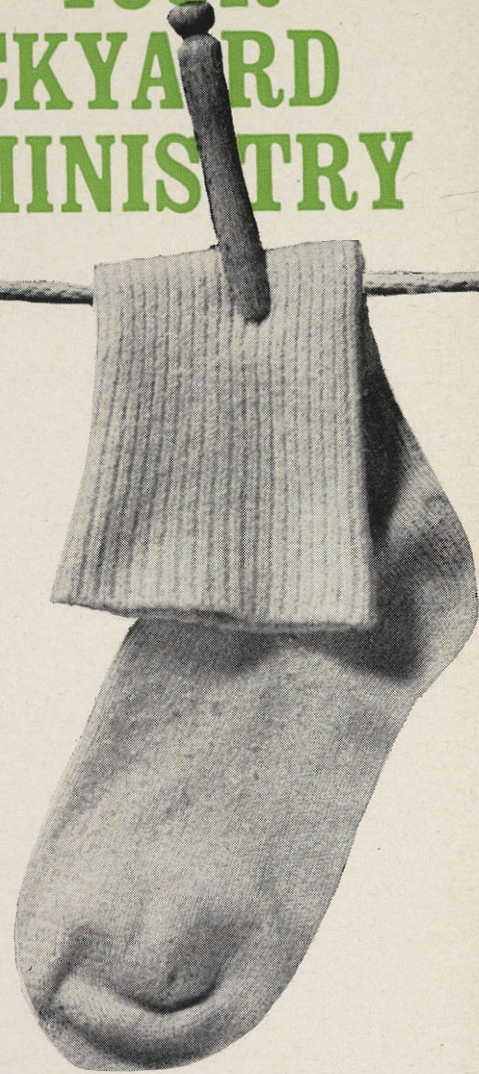
ness extending beyond simple cordiality.

From Old Testament times, when housewives beat clothes clean on rocks by a river bank or gathered at the well to draw the family water, women have shared experiences, presented a listening ear, given comfort and support, and handed out advice to one another wherever they met in the daily round. Only the locale has changed: now it is the laundromat, the supermarket, the hairdresser's. The most unlikely meeting places and the most innocuous-seeming questions may mark the beginning of a relationship that could be dignified with the word "counseling."

If the women are good friends, the role of counselor is likely to be interchangeable. But this solid and comfortable activity does not often become cause for concern. It is the casual acquaintance, responding to a conventional "How are you?" with a tale of woe and a plea for help, who is apt to leave one nonplussed. Or the woman in the next seat at a P.T.A. meeting who asks, "What do *you* think of this school system?", and before you know it is asking your advice about managing her children. Or the fellow parishioner who sidles up to you after church to remark, "I never saw so many candles in one place in all my life," and then wants to know what one does about receiving Communion when one dislikes the minister.

And that's not all. You may find yourself wondering how to get a weeping female out of the living room before John comes home from work, or trying to suggest gently to Mrs. Jones that her most intimate family problems are not really suitable for the ears of your nine-year-old who has just come in from school.

Casual incident and intensive conversation alike, these contacts are asking something of you. How to listen; when, if ever, to advise; when to listen; and, perhaps most



It may begin with a casual comment or an innocent question, but you soon know that your

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important of all, when to stop: anyone engaged in this type of counseling often wishes she had some good counsel herself on these points.

First—possibly Alpha and Omega and everything in between—*be yourself*. “Backyard” ministry does not ask you to give up your integrity—in fact it insists that you don’t. You have a responsibility not to be pulled off balance or away from your own center; in trying to enter sympathetically into the other person’s point of view, you must not lose sight of your own.

While you are trying to listen so that you really hear and understand what the other person is saying, you are also called upon to remain alert to the values and standards involved in the conversation. You have a responsibility to hold the level high and to discourage the speaker in such bad habits as running down her husband thoughtlessly, complaining about one of her children in an aimlessly destructive fashion, or going on about other neighbors maliciously and to no purpose. Here gossip begins, and here a warning bell should ring in your mind. Gently, if possible, but firmly, draw the line, and get back to the individual’s own problem.

In the area of values it is necessary also to remember not to give consent by silence. Perhaps your visitor has a marked religious or racial or other prejudice. You rec-

ognize a hostility that no amount of talk on your part is going to change. So you settle back and say nothing. But be careful she doesn’t think she has talked you around. There is no need to draw yourself up to a judgmental height; it is perfectly possible to disagree with a point of view without closing the door on the person expressing it. Perhaps, the only way she can learn to accept others as they are, is for you to accept her as she is.

At times one should not listen at all. Some ministers are reluctant to start a discussion group run solely by women because they are afraid—all too often with reason—that the group may deteriorate into an uncontrolled, problem-sharing attempt at amateur group therapy. In fact, personal revelations at any kind of gathering are apt to leave a broad wake of gossip, hurt feelings, and animosity.

Does one ever give advice? Well—we all enjoy telling another person how to raise her children, get along with her husband, tell off her neighbor, cure her ills, or live her life. But even the professional counselors will say that the chief purpose of listening is to encourage the speaker to work through to his own solutions.

If your backyard counselee cannot come in this way to be her own best adviser, she needs really expert counseling. This is where your job stops; you should suggest someone else: a minister, a mar-

riage or child-guidance counselor, or a doctor. The minister should be first on the list because he usually knows whether or not the problem is within his range or, if it is not, exactly where to refer it.

Having aided your counselee in this way, stop there. There may be room for quiet friendship, casual conversation, and sunny walks; but there is none for further counseling. Overcome curiosity about what is happening in the situations about which you used to hear so much. When you cannot avoid it, listen, but do not encourage more; provide as little comment as you can, and make that little as neutral as possible.

And so—how did Marge handle the listening problem in her backyard?

She said, “Sue, I’m sorry you’ve had so much sickness. I didn’t know—it’s easy to lose track of neighbors during the cold weather. Look, the kids are going to a Scout meeting this afternoon, and I’m absolutely free from two to four. How will it be if I come over and sit with your two while you go out, do those errands, and get some fresh air?”

Marge’s approach suggests a final important bit of advice for backyard ministry: look first for the simple solution and the chance to give practical help. This kind of response shows better than anything else that you were really listening—and that you did hear. ◀

"**H**ERE comes Jesus." Listless eight-year-old Johnny sat up in bed, his body alert as he returned Sister Paula's infectiously gay greeting. "I know her, and I love her," he said—and thus spoke for all the children in the ward at Olive View Hospital, San Fernando, California.

Now a general hospital, Olive View once treated only tubercular patients. The 1,000-bed hospital is one of the many institutions in Los Angeles County for the care of those requiring long hospitalization. Prolonged illness, however, can become a frightening and lonely ordeal as the visits of friends and family become less and less frequent. Then the chaplain is particularly welcome.

Recently we accompanied three of the chaplains of the Episcopal City Mission Society of Los Angeles on visits to four hospitals in the 4,083-square-mile county with some 6.5 million people. Driving 250 miles in two days we saw seriously ill patients who were from nine months of age to ninety years. The Rev. Canon Richard Lief, director of the Mission Society, the Rev. Russell Whitesell, and Sister Paula, S.H.N., were our guides to individual patients, bedside Communion, rehabilitation centers, and wheel chair worship services.

In the children's ward at Olive View some of the youngsters were playing, some were in bed, and some were working with the county teacher in order to keep up with their studies. Like Johnny, they all look forward to the visits of Sister Paula.

Sister Paula has been visiting Los Angeles hospitals like Olive View for many years. On the first and third

Continued on page 20

Visit from a welcome stranger

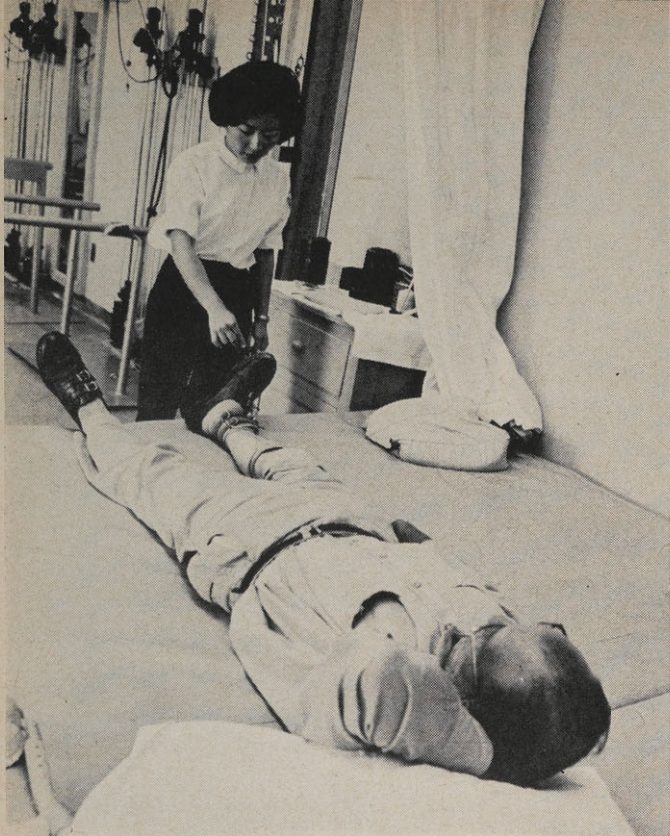
*Californians young and old take heart
at the tireless work of the Episcopal
City Mission Society of Los Angeles.*

BY ELIZABETH BUSSING

Sister Paula, S.H.N., greets some



of her convalescing young friends in Olive View Hospital, San Fernando, California, during her weekly visit.



Polio-damaged muscles require many long hours of therapy and believing courage to rebuild.



Father Whitesell (left), Sister Paula, and Canon Lief visit the chronically ill in famed City of Hope Medical Center.

Wednesdays of the month, she rises at 4:30 A.M. in San Diego where her order has a house, says her offices (daily prayer is required of all Religious), and takes a 6:30 train to Los Angeles. Arriving before nine, she finds the mission car parked in the station lot, and drives to the first of the five hospitals she will visit in the next two days.

Sister Paula, like many nuns in the Episcopal Church, entered the religious life following a successful business career. After being graduated from college she rose rapidly in the personnel department of the Curtis Publishing Company and later worked for a large manufacturing company. In time she began to feel that God was calling her to more direct service for Him. Consequently, she entered the Community of the Holy Nativity at Fond du Lac, Wisconsin, and was fully professed after a five-year testing period.

For nine years she served with Canon Lief in Providence, Rhode Island, when he was director of Christian social relations. In 1946, when Canon Lief was appointed director of the Mission Society of Los Angeles, Sister Paula began her association with that organization's hospital work.

Popular with children, Sister Paula is also congenial with the elderly. Recently she administered Baptism, which any Christian can perform in emergency, when a woman of 107 years seemed to be dying in the Santa Anita Sanitarium. The patient recovered and was subsequently confirmed.

Santa Anita has an Episcopal communicant population of over one hundred, many of whom have been baptized and confirmed through Sister Paula's efforts. She visits them regularly. When no priest is present, she

holds a wheel chair prayer meeting and hymn sing for forty to sixty patients in the recreation room. Santa Anita Sanitarium is located at Temple City. Most of its patients are elderly.

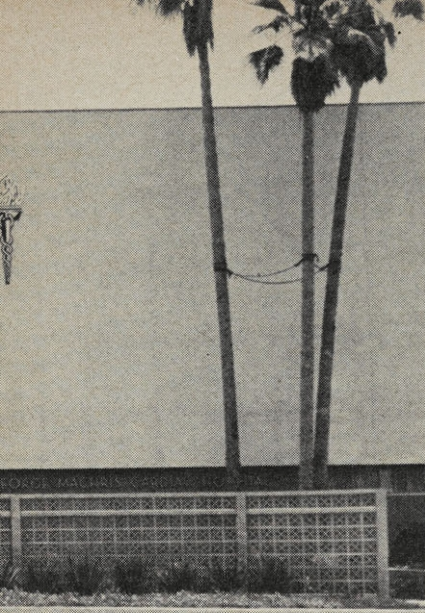
The City of Hope at Durate, largely sponsored by Jews, is a nonsectarian national medical center supported by endowments, foundations, and the efforts of a dedicated auxiliary. Its 215 beds are for patients with serious illnesses.

Rancho Los Amigos is on the road to Disneyland at Downey. Under the auspices of the County of Los Angeles, the hospital is considered one of the nation's finest for the care of the chronically ill. Mr. Eugene R. Erickson, superintendent, says that the hospital now cares for some 2,000 patients and will increase its capacity to 3,700 soon. Extensive rehabilitation wards aid in the recovery of polio victims. Classes in arts and crafts and retraining in trades help patients, once discharged, to find new jobs and earn a living.

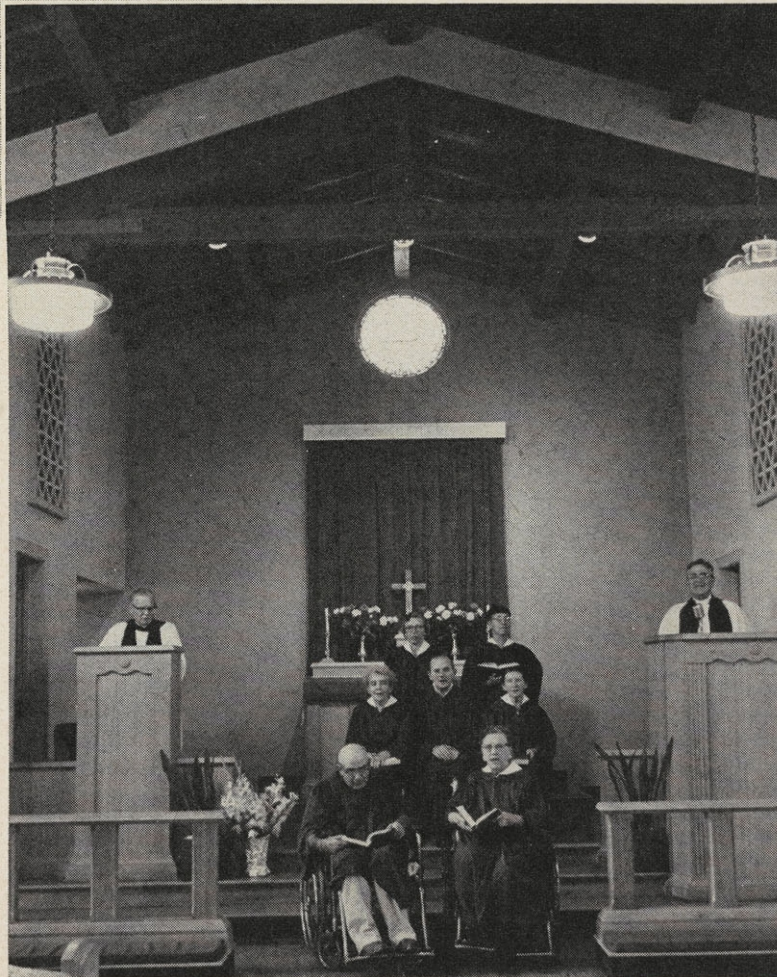
The Rev. Philip T. Soderstrom, a City Mission Society chaplain, has an office on Rancho Los Amigos Hospital grounds next to the chapel. He conducts Prayer Book services there two Sundays each month with singing led by a wheel chair choir. Father Soderstrom ministers to all patients; celebrates the sacraments; buries the dead, when no one claims the body; counsels patients and their families; and continues the pastoral ministry which the Society has carried on in that hospital for thirty-five years.

Shortly after we arrived, Sister Paula entered a three-patient room and spoke words of comfort to a bed-ridden woman. Father Whitesell came in, put his hand

Continued on page 22



"A chaplain does not know, any more than a member of the laity, what he will do or say in the face of tragedy. But we believe . . . we will be told what to say, or—as important—what not to say."

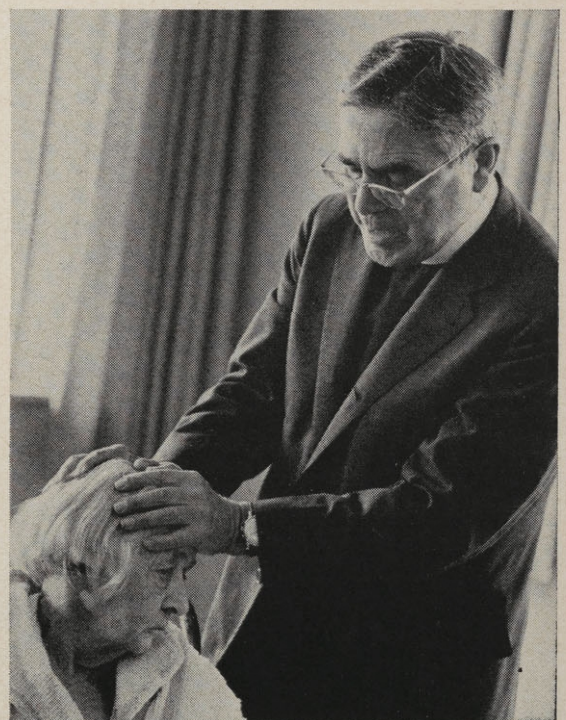


Chaplain Philip T. Soderstrom, above (left), conducts a service at Rancho Los Amigos Hospital, where a wheel chair choir sings. Canon Lief (right), gives direction to chaplains in Los Angeles' Episcopal City Mission Society.

The Rev. Canon Richard Lief offers prayers for healing as he lays hands (right) on the patient's head. In doing so he follows practice in use since New Testament times.



Father Whitesell administers Holy Communion to a patient at the Santa Anita Sanitarium.



on each woman's head, and said a few words of greeting. Then, repeating quietly the words of the service for the Communion of the sick, he placed the Communion bread on each woman's tongue and pronounced the blessing. With such means he brought to these patients—imprisoned in their own pain, age, and loneliness—a sense of God's presence and peace.

After the bedside Communions approximately fifty patients were wheeled into the recreation room for a healing service. Dr. Lief, in addition to being director of the Mission Society, is an associate warden of the International Order of St. Luke the Physician, and he has held healing services and conferences in many cities in this country and in western Europe. Following a hymn sing and a short address, Canon Lief and Father Whitesell went from patient to patient at Santa Anita, laying hands on each head and praying quietly.

Russell Whitesell came into holy orders by a circuitous route. A test pilot in World War II, he conducted a flying school afterward, and the Rt. Rev. Francis Bloy, Episcopal Bishop of Los Angeles, was one of his students.

Through the friendship which developed, Russell Whitesell was influenced to finish college and to attend seminary.

In addition to regular hospital visits, Father Whitesell devotes much of his day to assisting people in trouble, including prisoners. "The ministry to those in deep trouble," he says, "or to those facing death, is to share in another's spiritual experience. It is not to be taken lightly. It is no accident when, through God,

we share, and perhaps help another to receive, the 'love that casteth out fear.' A chaplain does not know, any more than a member of the laity, what he will do or say in the face of tragedy. But we do believe that, if we are open to God's guidance, we will be told what to say, or—as important—what not to say. One thing we never do is to make little preachments.

"Our work in hospitals is with a captive audience," Father Whitesell says. "We do not bring up the subject of religion unless we are asked, but we have an advantage because our ministerial role is a symbol of the compassion and love which our Lord gives through His Church. This will often bring out the fears, worries, and guilts which the patient might not mention to his doctor.

"Chaplaincy work is humbling, too. I have had to learn that what I want might not be at all what God wants. Often, too, the patient has taught me much about the greatness and nobility of the human spirit. It can be a two-way street. It is a horrible thing when a person is told that he is soon to die. Sometimes we can help him to face it."

The 35,000 annual visits of chaplains and assisting laymen of the Episcopal City Mission Society of Los Angeles in thirty nondenominational hospitals are a conspicuous part of the work of the thirty-five-year-old Society. Located in a Spanish-derived bungalow on the close of St. Paul's Cathedral in downtown Los Angeles, the Society is a first stop for people in need, and serves, as Director Lief says, in simple obedience to Christ's command to preach, to teach, and to heal. ◀



Chaplain Whitesell leads an old-fashioned hymn sing by the patients in Santa Anita Sanitarium at Temple City, California, before the weekly healing service.

Episcopalians in the state of Ohio have combined old ideas and fresh techniques with curiosity and zeal to produce remarkable support for the church's world-wide program.

The Two O's and the Three T's

BY BARBARA G. KREMER

IN THE cold light of facts and figures, most Episcopalians are no great shakes yet on stewardship at national and world-wide levels. Although the Episcopal Church is the fifth largest denomination in the United States, it ranks an abysmal thirty-eighth in per-member giving to world mission operations—slightly less than \$2 per communicant per year. Episcopalians have made tremendous advances in giving to parish and diocesan programs, but have barely moved ahead in their combined support of the church's General Program at home and overseas (see November, 1963, issue).

Church people in a number of areas, however, have not conformed to this sad family trait. Of these "nonconformist" areas, two of the most lively are the Diocese of Ohio and the Diocese of Southern Ohio. For a number of years these two dioceses—located in the same state, both keenly mission-minded, and yet different—have been outstanding in their support of the program of the whole church. Last year, the Diocese of Ohio's recommended share in the General Church Program was \$250,688; its contribution was \$305,000, or \$54,312 more than expected. Similarly, Southern Ohio's suggested share was \$180,771, but it contributed \$237,621—or \$56,850 more than requested.

Twins—Almost

The two dioceses can be likened to twins first of all because they are both in Ohio. In the peculiar way that states, like people or dioceses, have individual personalities, Ohio is a special entity. As anyone who

has lived there, or studied at any of its numerous colleges, can affirm, Ohio is a state which combines a kind of academic sophistication with a forthright down-to-earthness that sets it apart.

The two dioceses are also fairly comparable in physical size: if one imagines a horizontal line cutting Ohio across the middle, one will have a fairly accurate idea. Ohio, the upper half, covers 21,655 square miles; Southern Ohio, the bottom half, some 19,085 square miles.

Despite their similarities, however, the "twins" are fraternal rather than identical. Ohio is much larger in communicant size, with 48,387 Episcopalians attending 144 parishes and missions. Southern Ohio, with 28,412 communicants, has eighty-three parishes and missions. The Diocese of Ohio, with Cleveland as its see city, embraces an area that has long been industrialized. The Diocese of Southern Ohio, with Cincinnati as its see city, is in an area of more recent expansion and change.

The Diocese of Ohio

"In view of mutual responsibility," announced the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, during the recent convention of the diocese, "we are cutting expenses as much as possible. This year, we are having a volunteer choir. . . ." The bishop also announced that the expensively printed convention programs of former years had been replaced by a more spartan, yet still effective, version.

During this same convention, Bishop Burroughs told the delegates that additional capital funds would be needed for the new Episcopal

Church Center in New York. He suggested that the diocese set aside, above and beyond its regular contribution to the General Church Program, a sum of \$100,000 for this purpose. The suggestion was accepted wholeheartedly.

Later, the bishop announced that the diocesan program goal for the year 1964 was a record \$640,000. This goal was adopted—again without any expressions of concern by the delegates.

As soon as the convention ended, the bishop authorized the first of a
Continued on page 24

OHIO AND SOUTHERN OHIO:

*Giving to the church's
General Program*

	SUGGESTED SHARE	ACTUAL SHARE
1958		
OHIO:	\$148,457	\$180,000
S. OHIO	101,495	169,409
1959		
OHIO:	177,857	200,000
S. OHIO	120,113	182,515
1960		
OHIO:	198,451	236,000
S. OHIO	135,694	191,295
1961		
OHIO:	215,531	262,500
S. OHIO	151,840	222,510
1962		
OHIO:	226,695	287,500
S. OHIO	163,172	231,890
1963		
OHIO:	250,688	305,000
S. OHIO	180,771	237,621

Two O's, Three T's

dozen monthly checks to be sent off to the Episcopal National Council. This check represented one twelfth of the \$320,000—half the entire goal—that the Diocese of Ohio had pledged itself to give to the General Church Program. Thus, even if Ohio fails to meet the mark it has set for itself in 1964, the National Council will still receive one half of the original amount the diocese decided upon.

The actual share suggested by the National Council to the diocese is rarely so much as mentioned in Ohio; the only criterion followed is the high goal the diocese sets for itself.

Person to Person

"What the Archbishop of Canterbury said yesterday, we communicate—via word of mouth from a layman—today," says one Ohioan. This reliance on person-to-person contact is fundamental in the diocese's approach to Christian education and, consequently, to the church's total mission. The diocesan department of promotion operates on the principle that mimeographed appeals from a remote office usually end up in a wastebasket.

Setting the pace for this forthright attitude is Wayne Lewis, Jr., a dynamic paint executive who heads up the diocesan department of promotion. "He tells us what to do, with the assumption that we are going to do it," says another member of this extraordinarily effective team. "We don't ask how it's done—we just do it."

Mr. Lewis, who prefers to call

himself "a paint salesman," also keeps tabs on the diocesan Key Man program.

The Key Man system is well known throughout the Episcopal Church; usually the key man is a parish representative, not necessarily a member of a vestry, who serves as a liaison for his parish, the diocese, and the national church.

In Ohio, this system has been refined to include a number of regional key men, whose job is to co-ordinate the activities of parish key men. Under this arrangement, the regional key man is not a parish representative and does not attend local parish meetings. This, in turn, means that the parish representative is freed from attending diocesan-wide meetings and can concentrate on getting his parish job done.

"It is fantastic," says Mr. Robert A. Gray, diocesan stewardship chairman, "the response we have received in congregations that have been exposed to the full aspects of Christian stewardship."

Mr. Gray heads a committee of eight laymen, who are available to speak to any parish that asks; they make their visits only at the request, or with the approval, of the parish clergyman.

One of the main purposes of these stewardship visits is to encourage local parishioners to set up similar "calling committees" within their own communities. Mr. Gray describes the effects of such local impetus in the story of one parish. "It was a country club," he says. "They had had the same ninety families for ten years."

Then, as a result of the diocesan stewardship committee's visit, followed by a series of discussions on what the church's total mission is all about, the parish established a calling committee. Within less than four months, the parish had grown from ninety families to 127.

"It all starts," Mr. Gray says, "in the bedroofs of the parish, then gets impetus and just goes and goes. . . ."

The Old Three T's

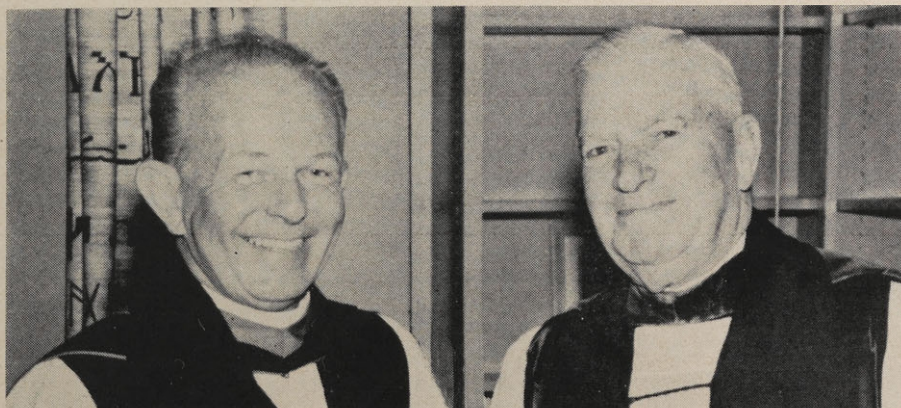
One vestryman, describing his parish's decision to start a more active stewardship program, says, "We're beginning to understand the old Three T's."

The "old Three T's," as everyone who has served on a stewardship committee knows, are Time, Talent, and Treasure. In the Diocese of Ohio this is much more than a catchy slogan: it is a way of doing things.

One result of taking the Three T's seriously is the fact that the old excuses do not come off. Instead of lamenting, "I'd love to do something for the church but I don't have the time," an Ohio lay person is likely to figure out a way to make the time. For example, one Episcopal layman, a salesman whose job takes long hours each day, volunteered to visit parishes as he stopped for business calls in various towns.

Complementing the diocesan program of key men, face-to-face contact, and individual participation in the diocese's programs, is the practice of inviting churchmen from all over the world to visit Ohio parishes. Thus the typical Ohio Episcopalian is able to see for himself that "the church" means not only the building that he goes to on Sunday mornings, but also the National Council and Church World Service, as well as Brazil, the Philippines, India, and other areas throughout the world.

The result of this mission-mindedness is invariably a heightened concern for the parish itself. After undertaking a serious program of stewardship education, one mission that had coasted for seventy years, says Mr. Gray, "caught fire and became a parish because it finally realized its full Christian responsibility."



The Diocese of Ohio's tradition of mission-mindedness has been forged by the Rt. Rev. Nelson M. Burroughs (left), and the Rt. Rev. Beverley Tucker, now retired.



The Key Key Man

Obviously, so lively and enthusiastic a program must have a leader who can stimulate others. In the Diocese of Ohio, it is a bishop whose presence is more often felt than heard.

"Bishop Burroughs," says one layman, "is the spark plug of the whole thing . . . without the inspiration of his leadership, our programs wouldn't be so successful."

The clergy of the diocese openly share this affection for their bishop, although they make no bones about his being a tough taskmaster. Ohio priests, for example, are discouraged from "visiting" parishioners by telephone or letter. The bishop makes no fewer demands on himself, and each year undertakes a diocesan-wide trip during which he follows an intensive schedule of parish visits. He is an accessible bishop, and most of the laymen who are active in the church know their bishop almost as well as they know their own parish clergy.

Bishop Burroughs, however, attributes the credit for Ohio's lively spirit to his predecessor, the Rt. Rev. Beverley D. Tucker, who retired in

1952. "When Bishop Tucker took over in Ohio in 1938," Bishop Burroughs says, "the total mission giving of the diocese was \$13,000—the equivalent of Bishop Tucker's own single parish in Richmond, Virginia." Bishop Tucker is still an active and beloved figure in the diocese, and maintains a keen interest in its activities.

Can part of the story of this diocese's outstanding performance be found in the fact that Ohio is simply rich to begin with? No, because economically, Ohio Episcopalians represent a typical cross section of a major state.

"It's not a question of wealth," observes one layman. "If everybody tithed, we would have pledges of eight or ten million dollars." Yet, he points out, many people who tithe belong to the less affluent parishes.

The stress, however, is not on tithing. "What matters," says the layman, "is that people give a proper share of this estate they are managing for God.

"I think it is difficult to draw a line between stewardship and Chris-

Mission Education, Ohio Style

Above are some scenes from the diocesan-wide event that climaxes Ohio's annual stewardship effort—a series of eleven regional visits, during which Bishop Burroughs (at left, back to camera), diocesan officers, and a guest churchman from overseas form a "caravan" to take the message of mission to every Episcopal congregation in Ohio. In each region, clergy and vestries gather for sessions marked by lively informality and serious talk about the church's work throughout the world. Lay members of the host parish also participate: as they cook and serve the traditional meal, they listen and learn. By providing first-person experience, the overseas guest adds a special dimension to the program. Here, the diocese's guest is the Rt. Rev. John C. S. Daly, Anglican Bishop of Korea (top row, center). When the visiting team concludes its report, parish representatives confer on whether or not they can accept the individual share requested of them in the total diocesan mission program.

Continued on page 26

tian education," the same layman says. "I have become more and more sold on the idea that this is a way of life rather than just a canvass gimmick."

The Diocese of Southern Ohio

There is no cathedral in Cincinnati, the see city of the Diocese of Southern Ohio. Christ Church, a parish church adjacent to the diocesan office building, serves as a strikingly contemporary and graceful substitute.

There probably will not be a cathedral in Cincinnati, at least not in the foreseeable future. Other more important things need to be done.

Such refreshing practicality seems to characterize Southern Ohio's attitudes toward itself and its mission program. "We don't pay any attention to the quota suggested by the National Council," says the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio. "The only time we discuss it is when we discuss how much we haven't given over."

On the surface, Southern Ohio's consistent record of giving to the General Church Program stems from a practice of splitting fifty-fifty—down to the last two pennies—all the money it receives from annual church pledges. And, with typical forthrightness, Southern Ohioans will attribute the success of their mission program to the fact that they take a hard-headed approach to stewardship through a highly efficient promotion program.

"Our business is to make it graphically clear," says Archdeacon David Thornberry, "what the mission is supposed to be doing."

One way the diocese performs this job is by inviting a number of churchmen from other countries to visit in Southern Ohio's individual parishes. "Through one such specific contact," says the archdeacon, "the experience spills over and reflects on all outside awareness."

Going Out and Seeing

In its determination to know about the total mission of the church, Southern Ohio sometimes sends its own diocesan representatives out to see, and then to report back home. With this in view, the diocese sent Archdeacon Thornberry and his wife, Ginny, on a whirlwind, round-the-world inspection tour.

When the Thornberrys returned three months later, they set out on a diocesan-wide lecture tour to report on what they had seen and heard (see *THE EPISCOPALIAN*, October, 1960). In the course of these lectures, the Thornberrys found repeated evidence that their voyage had filled a real need. From both clergy and laymen they heard the much-spoken comment, "This is the first time I ever knew what it was all about."

Another instance of Southern Ohio's go-out-and-see philosophy came when, with the Dioceses of Ohio and Indianapolis, it decided to begin a companionate relationship with the Brazilian Episcopal Church. To gather firsthand facts, the Rev. Dr. Stanley Plattenburg, diocesan director of Christian education, and his family spent the year 1962 in Brazil.

Last year, the Plattenburgs returned to Brazil for six weeks; an-

other six-week stay is scheduled this year. The real impact of such firsthand information, Dr. Plattenburg says, is that "our people think in terms of people—ministry and mission."

After the Plattenburgs returned from their year-long stay in Brazil, six lay persons—women and men—were trained to lecture on the trip and to show slides. Each one, despite the pressures of time and vocations, visited thirteen parishes. Articles on these trips in the monthly magazine of the diocese, *The Messenger*, also help in advancing individual understanding of what the church's total mission is all about.

When Parishioners See Red

Despite a continuing, year-round concentration on educating each individual in the diocese about the program of the whole church, Southern Ohioans credit much of the effectiveness of their stewardship program to a little nonsecret weapon—an ingenious, bicolored pledge card.

Printed in black and red—the black side indicating the pledge to the individual parish, and the red, the world mission pledge—the card makes all the talk about being "a whole churchman" come alive.

The impact of the twin-entry pledge card is attested to by laymen and clergy. The rector of a suburban Cincinnati parish says, "The individual black and red card puts the decision for or against the general church program not in the hands of diocesan boards, but in the hands of each parishioner. I have seldom known an occasion in which the people did not pledge more money to the red side than the rector and vestry would have designated. This one device, plus a continuing, on-going program of education and promotion, has made possible the record of this diocese."

The Bishops

As in the Diocese of Ohio, the Diocese of Southern Ohio attributes much of its spark and spirit to the bishop, the Rt. Rev. Roger W. Blanchard. Tall and silver-haired, Bishop Blanchard has been in the



In Southern Ohio, the Rt. Rev. Roger Blanchard (left) continues the strong mission program started by the retired diocesan, the Rt. Rev. Henry Hobson.

diocese since 1958, when he was elected bishop coadjutor. The following year, when the Rt. Rev. Henry W. Hobson retired, Bishop Blanchard became the diocesan.

In describing the influence of these two men on Southern Ohio's focus on mission, one rector says, "It began with Bishop Hobson and his far-reaching concern for mission as the mission of the church and the idea, as he maintained, that 'the church exists for those who are not members of it.'" This leadership, the rector says, "has been carried on under the present bishop, the Rt. Rev. Roger W. Blanchard, and the leadership at the top level has consistently fired the clergy and people to support generously the total church program."

Archdeacon Thornberry, a key leader in the diocesan mission effort, expresses this mission-mindedness as "part of the growing up that we all desperately need to do to become fully adult Christians. . . . But who of us," he asks, "would claim that lofty status?"

Inside vs. Outside

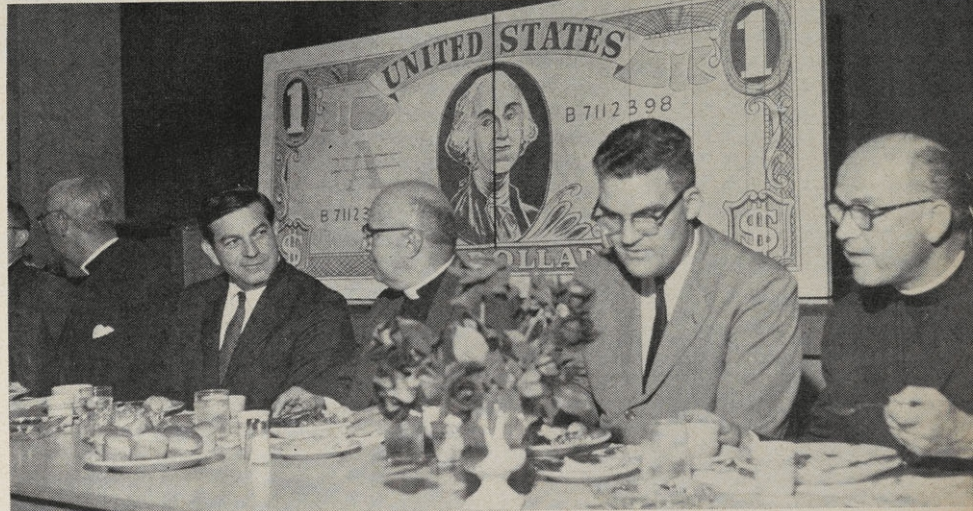
What happens when a parish begins to understand the total mission of the church and to participate in it? Does this "outside" awareness lessen support of the parish itself?

Quite the contrary, says Archdeacon Thornberry. "In stressing needs outside the parish, people always find more support of the parish itself. Thus, while mission giving over the years has increased 300 per cent, giving to parish programs has gone up over 400 per cent."

Southern Ohioans, like those in the northern part of the state, generally prefer not to talk about their record in giving to the General Church Program. "I don't think we have much to be proud of," the Southern Ohio Episcopalian is likely to say. "We could be doing a great deal more."

It would be rather difficult, however, to find an Ohioan or Southern Ohioan who is not willing to talk about specific programs of his church's National Council, about what is happening in several overseas areas, and about what his own parish is trying to achieve in the community.

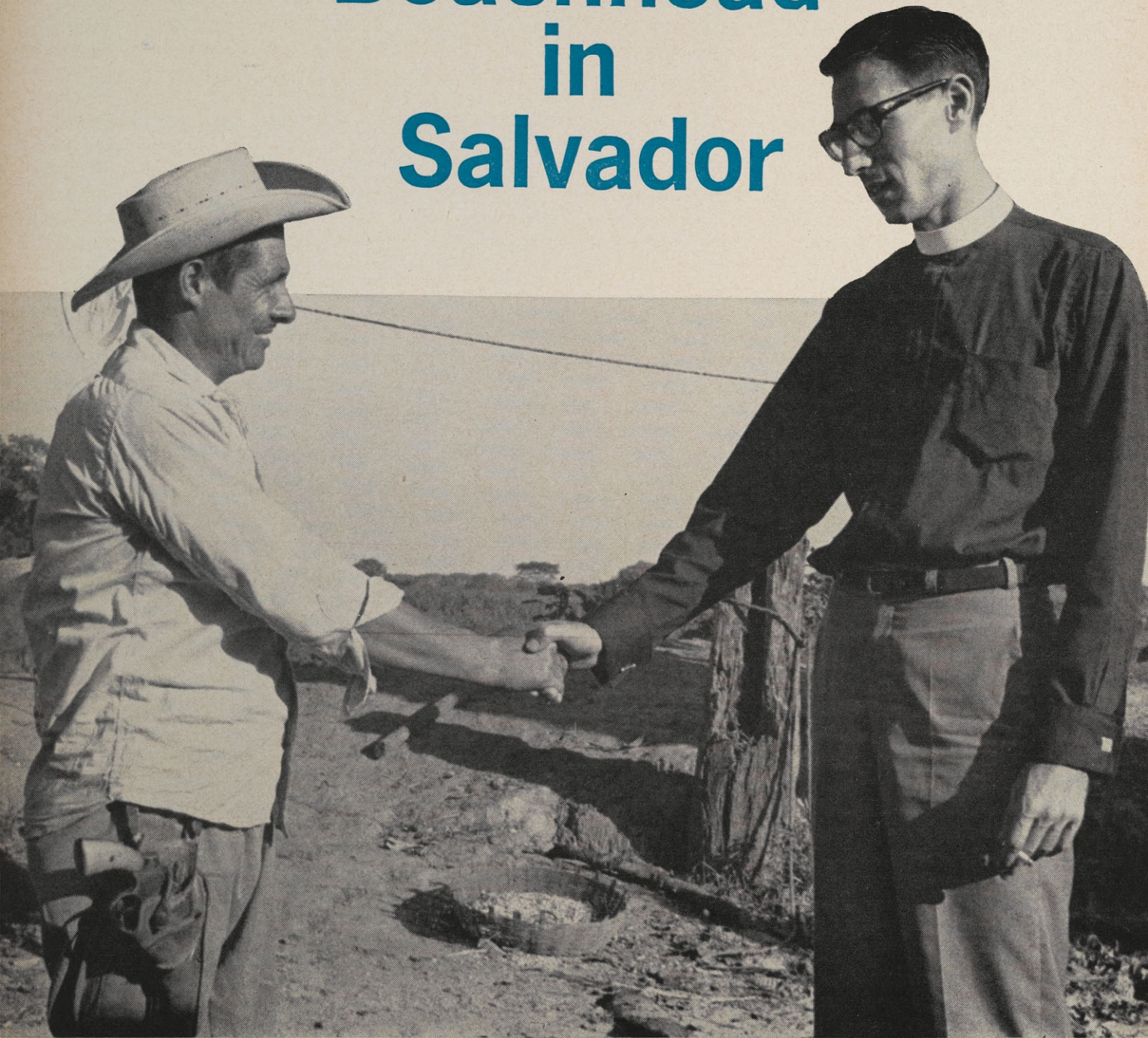
MAY, 1964



Southern Ohio: Plain Facts and Direct Contact

These are some aspects of a varied, year-round emphasis on "missions as the mission of the Church." In the top picture, which was taken in Brazil and which illustrates Southern Ohio's practice of sending its own people "out to see," Mrs. Stanley Plattenburg, wife of a diocesan officer, shares a cake-cutting chore with a Brazilian churchwoman. After the Plattenburgs' year-long stay, they brought home vivid reports that helped the diocese enter a companion relationship with the Brazilian Episcopal Church. The middle pictures show two key facets of the diocese's program: participation of laymen, and imaginative use of graphic arts in stewardship education. The bisected dollar bill symbolizes the practice here of dividing all funds equally between the diocese and the General Church Program. The giant "be a whole churchman" banner makes each parishioner aware of needs beyond—as well as within—his own congregation. The last picture, of a clergyman with three young people who came from Indonesia, typifies an effort to encourage visitors from other lands to share their knowledge with Southern Ohioans.

Beachhead in Salvador



*The church looks to the future
in the tiny Republic of El Salvador*

BUY MY chickens . . . nice fresh chickens . . . buy my chickens," she called as she walked, erect and dignified, down the street, carrying a basket of live poultry on her head. The chickens' heads and long necks hung over the edge of the basket, bobbing this way and that, giving the old woman the look of a feathered Medusa. Past the new glass and steel city library she went, her strange reflection caught for a moment in its shiny surface. Picking her way through traffic she crossed to the corner where long strips of lottery tickets are sold; further on she came to the *mercado*, the public market where everything from parasols to stuffed frogs is for sale. As she turned into the pungent hubbub, her eyes fell for a second on El Boqueron, the majestic volcano which looms over the city, and a slight shiver seemed to pass through her aged bones.

The chicken vendor, along with the other residents of San Salvador, has good reason to look upon volcanoes with apprehension. When their city was first established some four centuries ago, it was destroyed by volcanic eruption. Later it was moved to another location only to be again devastated. In fact, for the first fifty years of its life, San Salvador was forced to leap from one spot to another. Even after the city came to rest at its present site, giant boulders ripped through its streets and white-hot lava twisted its buildings time and again.

Today the volcanoes surrounding the city are, for the time being, dormant. Yet the air continues to tremble with potential explosions. Although not of the destructive sort experienced in the past, the new phenomena could change the face of the community with equal rapidity. For all indications are that the next eruptions will be those of progress.

San Salvador is the capital of El Salvador, a tiny republic bounded on the northwest by Guatemala, on the northeast by Honduras, and on the south by the Pacific Ocean. Although this 8,260-square-mile country is the smallest in Central America, and in-

deed one of the smallest in the world, it abounds with energy, vitality, and foresight. Thickly populated with some 2,613,000 persons—averaging over 316 per square mile—El Salvador is the world's third largest producer of coffee; has expanding cotton, cattle, and tobacco industries; and manufactures increasing amounts of textiles, shoes, hats, cigarettes, matches, sodas, spirits, oils, and fibers. If the underdeveloped isthmus of Central America is ever to move into the twentieth century, most observers agree that El Salvador, along with its progressive sister republic, Costa Rica, is likely to lead the way.

That the five republics which make up Central America are ready for a new age there can be no doubt. A recent survey, conducted for the Episcopal Church by the Bureau of Applied Social Research of Columbia University, stated, "Today Latin America and rapid social change are used synonymously." This is certainly true of the isthmus stretching from Mexico's southern border to Panama's northern frontier, washed by two oceans, and supporting some 10.5 million persons. Once dismissed by the rest of the world as merely "banana republics" where musical-comedy generals festooned with medals governed sleepy-eyed peasants, the republics of Central America are currently awakening to a fresh sense of dignity and purpose.

Nowhere is this more evident than in El Salvador. Sensing the vast opportunities that were developing in this small land, the Episcopal Church established a mission in the capital city. The Ven. G. E. Haynsworth, Archdeacon of El Salvador and Guatemala, and the Rev. Raul Blasco are carefully nurturing the Church of St. John the Divine in a rented house in the suburbs of San Salvador. Of the 125 souls who make up the congregation, some fifty attend Father Blasco's services for the Spanish-speaking, while the rest go to Archdeacon Haynsworth's worship for the English-speaking. "I think we are in on the ground floor of something very exciting," says Archdeacon Hayn-

worth. "All our thinking here is in terms of the future."

Of course, not everything is coming up roses, or even tropical orchids. As with all the republics in Central America, El Salvador suffers from problems of malnutrition, rampant disease, widespread slums, imperfect communication and transportation facilities, and inadequate schools. The little nation has in addition its own unique problems, such as overpopulation; chronic unemployment; the highest homicide rate in Central America; and near-plagues of yellow fever, malaria, and hookworm. Only seven newspapers service 259 municipalities, and an estimated fourteen aristocratic families own a great part of the land, most of the profits from which they bank in the United States or Switzerland.

Nor has the republic's history always been one of light and progress, any more than that of its neighbors. Known as Cuzcatlán or "Land of Precious Things" by its early Indian inhabitants, who lived on the fringe of the first great Mayan Empire, the area was first discovered by white men in 1519 when Hernando Cortez, conqueror of Mexico, dispatched his favorite lieutenant—handsome, fair-haired Pedro de Alvarado—at the head of a band of men to take possession of those regions to the south for the "Crown and Cross." Finding the Indians less hostile than in other parts of the New World, Lieut. Alvarado had little trouble in settling the area which he renamed *El Salvador*, "the Saviour." Soon the colony became known throughout the capitals of Europe as the world's chief source of indigo, a blue dye used for coloring fabrics.

El Salvador first showed its leadership in Central American affairs when the fever for independence began sweeping through Latin America in the early 1800's. Stirred up by the Rev. José Matias Delgado, a Roman Catholic priest who was known for his fiery patriotism and spellbinding oratory, the populace started agitating for freedom from Spanish domi-

Continued on page 30



With supplies from the mercado, a woman pauses in front of a Roman Catholic church. The woman on the steps (left) is selling lottery tickets.

BEACHHEAD IN SALVADOR

nation. The revolution began in 1811 with Father Delgado signaling the opening as he rang the bells atop his church in San Salvador. From there it spread until all Central America had won independence from Spain. Later Father Delgado helped found a short-lived Central American federation, with San Salvador serving for a brief time as its capital. This having failed, he was instrumental in leading his country into the status of a constitutional republic in 1823. Things started well for the new nation. One of its first official acts was to free the Indians used as forced labor by the Spanish. This turned out to be another trail-blazing measure, for the other republics in Central America quickly followed El Salvador's lead by emancipating their slaves.

But the bright promise dimmed as internal strife broke out between large landholders and the poverty-stricken *campesinos* or field workers. War with neighboring republics followed, and eventually El Salvador fell un-

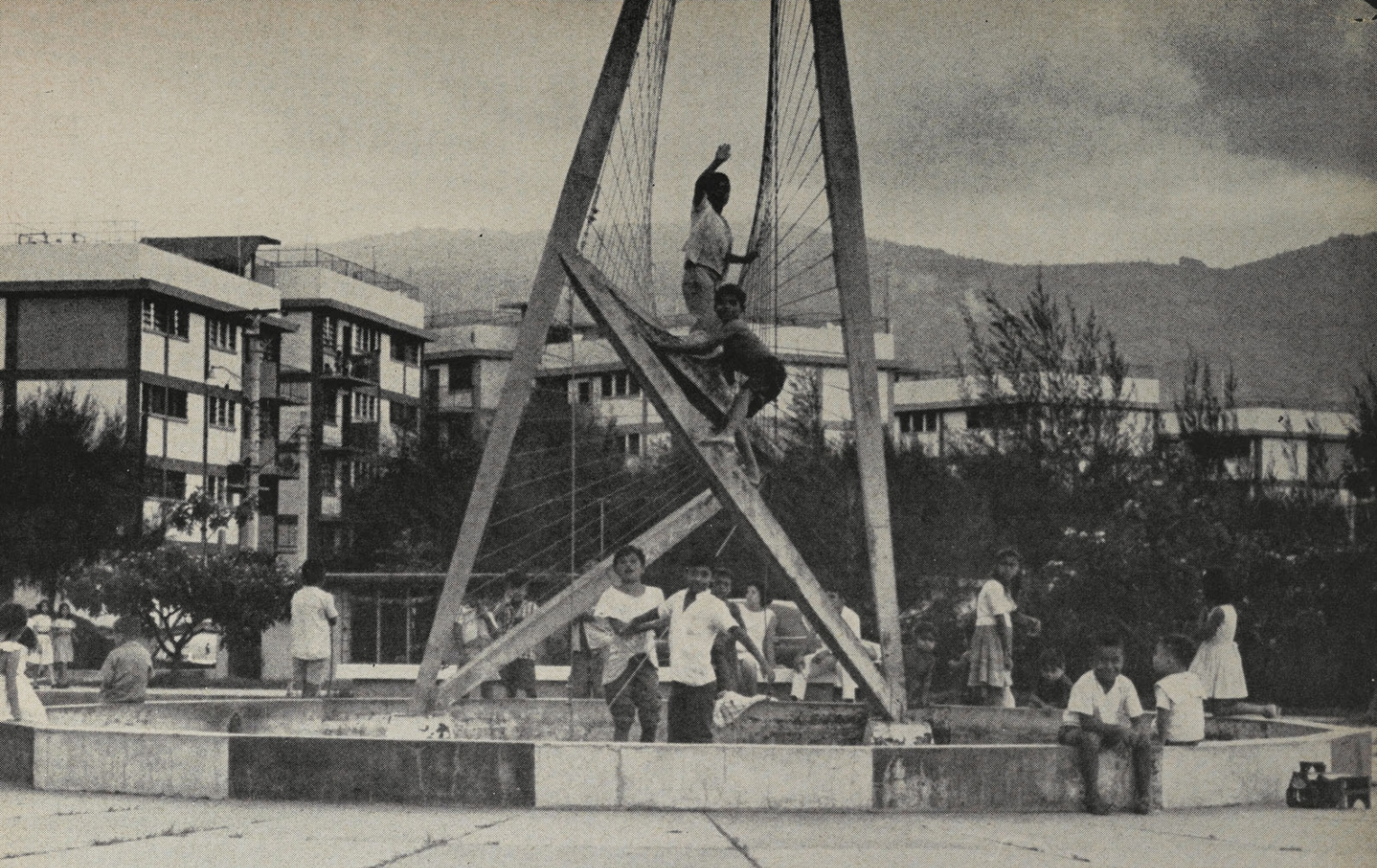
der the domination of military dictatorships. However, not all these rulers were lost in dreams of their own glory. For instance, one General Garardo Barrios deserves special mention as an enlightened despot who established the educational system, imported the first coffee trees from Brazil, and created a stable and unified nation.

Before 1957 no Anglican services were held in El Salvador except for the rare times a traveling priest from British Honduras visited the British Legation in San Salvador or a private home somewhere else in the city or in the country. After this date, the Episcopal Church in the U.S.A. accepted jurisdiction for El Salvador and the four other Central American republics, forming the Missionary District of Central America. The Rev. Jonas E. White was sent as the first Episcopal priest to establish residence in the country. He began a small church which was later re-established at its present site as the congregation grew. In 1960, Father Hayns-

worth, formerly from South Carolina, took over as priest-in-charge and was joined soon thereafter by Father Blasco, a Spaniard by birth who had come from the Roman Church. In addition to beginning Spanish services in the capital, Father Blasco has initiated an important breakthrough by journeying to a coastal plantation every Saturday to celebrate the Eucharist with the workers. Now that Father Haynsworth has become an archdeacon, another priest will be sent to take over his duties at St. John's.

They will all have their hands full. New growth springs up almost daily through the foliage of the past. The cries and shouts from the *mercados* mingle with the sounds of the riveters' guns as modern buildings rise into the air and sweepers hand-clean the gutters of the neat cities.

Approximately 15,000 automobiles move along some 800 miles of improved highway; 11,973 telephones jangle in homes across the country; and two radio stations fill the atmos-



These children are playing on a contemporary jungle gym in the play area of their new home. The low-rent development is typical of those being constructed by the El Salvador government in this bustling Central American republic.

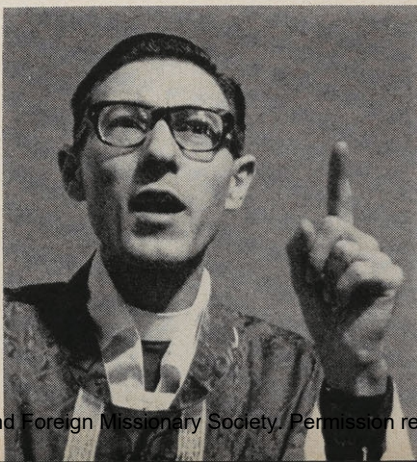
phere with news and Latin rhythms, while the cloud-capped volcanoes overlook the thousands of acres of rich farm land, pastures, and verdant forests.

Many international business firms have established Central American offices in San Salvador. Some thirty U.S. technicians under the Alliance for Progress, which is achieving especially good results in the little republic, are working with local communities to build 120 new schools, and have launched a comprehensive malaria control program. Forty-eight Peace Corps members are moving in teams of four or five to remote villages where they encourage the *campesinos* to improve their diet; show them new methods of agriculture; demonstrate the latest in home economics; and organize recreational programs. Dr. Richard Hancock, Peace Corps director for El Salvador and a communicant at St. John's, says, "To me the vital thing about El Salvador is its people. They are

Continued on page 32



Young members of the congregation gather around the Rev. Raul Blasco following Sunday morning Communion at St. John the Divine Church, San Salvador. Left, Father Blasco preaches in Spanish to his congregation. See page 33 for another of Father Blasco's assignments in a rural community of the Republic of El Salvador.



BEACHHEAD IN SALVADOR

alert and hard-working and eager for their country's advancement. With their potential, El Salvador could become the major manufacturing center for all of Central America. The Episcopal Church can play an important part in this change."

To meet this challenge, the Episcopal Church has already drawn up plans for expansion. Archdeacon Haynsworth hopes for a grant of \$100,000 from the U.S. church with which to purchase three acres of land in a central location. If he can then get a loan of \$45,000 from the same source, he plans to have a church center built which will include a parish house, an auditorium with office space and social service facilities, a student center, and an apartment for a resident priest. The site will also allow for parking space and a future church and rectory.

The significance of the Episcopal Church's beachhead in El Salvador cannot be overestimated. Just as the little country once led its neighbors

into independence, a proposed federation, and emancipation of the slaves, it gives every indication of leading them now into a better tomorrow. Just as the Episcopal Church can help El Salvador grow, so it can help the entire isthmus expand its horizons into the twentieth century.

This may seem strange to those who think of Latin America as the special preserve of the Roman Catholic Church. Yet, over the centuries the Roman Catholic faith has become to an increasing number of Latin Americans a cultural and social inheritance rather than a living religion. A recent survey conducted by that church showed that well over 50 per cent of those claiming membership seldom attend mass. Into this vacuum the Pentecostal sects have leaped with startling results; but, although they gather large numbers of adherents quickly to their standards, they keep only a fraction on a long-term basis. This means that there are thousands upon thousands of souls in Latin

America hungry for spiritual guidance, and eager to establish a firm religious basis for their lives.

Guidelines for the Episcopal Church in Central America were laid by the report of the consultation on "The Anglican Communion and Latin America" held in Cuernavaca, Mexico, January 20-24, 1963. There Anglican leaders stated, "Our primary objective is the development of Latin American churches, expressive of the genius of their own countries and of the unity of the Anglican Communion, and ministering alike to the needs of their societies and the wider brotherhood of the world community."

The problems are many, but the church's beachhead in El Salvador is an important step toward this goal. Or, as Archdeacon Haynsworth puts it, "We are really just getting started. But our growth so far has been rapid, and I know of nowhere in the world where the potential for growth is greater for a church, a nation, and an entire region."



Archdeacon G. E. Haynsworth surveys a site where he hopes a new church center will rise.

SAN JOAQUIN EDITION

THE EPISCOPALIAN

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MAY, 1964

"Now those who were scattered . . ."

This is a digest of a sermon given by Robert E. Meyer of St. Columba's Church during the Lay Readers and Lay Leaders Conference at Camp San Joaquin.

The familiar term "the Body of Christ" gives us a picture of the Church as a body with our Lord as the Head. It suggests that each and every member has his or her special job. The entire twelfth chapter of St. Paul's first letter to the Church at Corinth is devoted to this idea.

Most of us can understand the different duties of bishops, priests, and deacons. However, we do not get the picture quite as easily when it comes to the laity.

Just who were those in our text who went about preaching the word? The first verse of the eighth chapter of Acts tells us all were scattered except the Apostles. In other words, those who were scattered abroad and went about preaching were those whom we would call the laity. This idea may be a bit shocking. The laity preaching? Isn't this what the ordained clergy is supposed to do?

Perhaps one of the greatest weaknesses in the Church is the idea that the work of the Church is to be done only by the clergy, and the laity have little to do except raise the budget. Nothing could be further from the truth! The clergy do have their special tasks but each layman receives his commission as a worker for Christ in baptism and confirmation

and it is his duty to pray and evangelize.

The word evangelism might conjure up some vision of tents and revivals, but let us consider it. When most laymen think of church work they might think of fund raising, ushering, or perhaps serving on the vestry. These are necessary and valuable services and laymen make generous and even sacrificial contributions in these and other areas. Any of the clergy would attest that their job would be almost impossible without such help. However, these are, in a sense, merely housekeeping chores and not "the work of the Church." Evangelism, spreading Christ's Kingdom, is the real work of the Church.

The whole world, including the part where we earn our living, is God's world. The majority of the parables are not about "religion," prayer, worship, or Church activities, but rather they are about banking, real estate, farming, cooking, and housekeeping. Perhaps the point of these stories is that if you want to find the real quality of a man's life, his standards, the ideals by which he lives, this is where you look.

What this means is that if you are going to live as a Christian you have got to live that way all of your life. You cannot take God into account in "church business" and leave Him out the other 90 per cent of your week.

The Church must assume its re-

sponsibility for interpreting the Gospel in terms of the whole sphere of human life. This must be a co-operative effort in which the clergy and laity work on a partnership basis. The clergy may initiate the effort, but the laity must follow through. The work of evangelism in the work-a-day world must be done by laymen who are on the inside.

It should be easier for us lay Episcopalians, or any laymen in a Catholic communion with the priesthood, to understand that each of us is also a minister. The priest is a minister and his ministry is in the sacramental realm. However, priest and layman alike are ministers, different in function, but of equal importance. The Christian minister, be he priest or layman, is the servant of our Lord Jesus Christ and our ministry in our lives, our total lives.

It may appear that up to this point I have built up the laity at the expense of the clergy. Such is not my intention. Rather, I have tried to point out that the real work of the Church is not limited to the clergy but is a team effort. Neither can succeed without the other. The clergy must first spark the laity and then, through preaching and the nourishment of the sacraments, teach us to carry out our common ministry.

There is much for each of us to do—more than any of us can do. We must take full advantage of the great opportunity which has been presented to us.

THE BISHOP'S PAGE

Sumner Walters



The Church's Responsibilities

The Church is concerned with teaching systematic theology (God, Jesus Christ, the Spirit, the Hereafter, etc.) and with moral theology (sin, confession, absolution, etc.). The latter includes the quest of both individual and social salvation.

Whatever affects the lives of God's people is God's concern and that of all of His people. As an illustration of actions taken by the Church regarding matters which have social implication, diocesan conventions, and General Convention have adopted innumerable resolutions on gambling, lotteries, bingo, etc., over the years. Likewise on youth and adult delinquency, graft, race problems, war and peace, and other matters, where the standards and reactions of society need study and guidance on these social, ethical problems, the church has taken action.

Objection should be made against "preaching politics" where the pulpit tries to promote parties or candidates by name. There seems to be more general approval for public warnings about the extreme left, communism, and the extreme right, fascism. Since there is probably little difference in Christian personal standards in the membership of our two principal parties, it would be a divisive thing in the congregation for a preacher to take a side with either one.

"Prophetic Christianity" is that which is like the plain spoken proclamations of the prophets of the Old Testament. John Baptist, last of the pre-Christian prophets, was executed because his frankness dis-

pleased the ruling house. Our Lord's crucifixion was permitted by the Roman government because He was feared as a political threat. Today, one of the important rights to be defended against communist or fascist prohibition is the freedom of the pulpit.

Included in the Christian virtues of love and mercy are truth and justice. In the prayer on page 44 of the Prayer Book are the words, "Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name."

It is important that care be taken to adhere to the proper meaning of words like conservative, liberal, socialist, and communist. For example, a well educated woman from the South, to whom I had loaned a copy of the authoritative book on the Negro, *The American Dilemma*, written by a noted scholar and sociologist from another country and financed by the Carnegie Foundation, judged that the writer must have been a communist!

More time is needed at diocesan convention to discuss pros and cons before voting on resolutions on such questions as the above. However, unless convention can be lengthened beyond the present day and three-fourths, we must remember that more time is also needed to question and discuss proposals from the Departments of Finance, Missions, Education, Christian Social Relations, etc.

—SUMNER WALTERS.

Bishop's Diary

FEBRUARY

- 2 Modesto: St. Paul's and St. Dunstan's
- 3 Stockton: St. Anne's
- 4 Sacramento: Legislature prayer-breakfast
Modesto: Heifer Project program
- 6 Church Divinity School
- 8 Fresno (St. Columba's), Santa Barbara
- 9-12 All Saints' Church: Preaching Mission
- 13 San Luis Obispo appointment
- 17-21 Houston: Christ Church Cathedral
- 23 Delano, Corcoran
- 24 Madera, Turlock appointments

Calendar

MAY

- 1 Church Pension Fund annual meeting, New York
- 10 Bishop at St. John's, Stockton
- 10-13 St. John's, clergy conference
- 11 American Bible Society organized 1816
- 12 U.T.O. Ingathering service 10:30 A.M. Preacher, the Rt. Rev. G. Richard Millard of San Francisco
- 12 Florence Nightingale born 1820
- 13 Landing of colonists at Jamestown 1607
- 17 Bishop at Tulare and St. Columba's, Fresno
- 21 American Red Cross organized by Miss Clara Barton, 1881
- 23 Church School Day
- 24 Bishop at Cathedral and Turlock
- 30 Church School Day, Eastern Deanery
- 31 Bishop at Bishop and Lone Pine

Parish News

St. Mary's, Fresno

Reorganization of both the Bishop's Committee and Episcopal Churchwomen of St. Mary's has been effected and a new Spiritual Growth Group formed since the turn of the year.

- The new warden is Richard Bunker, a holdover from the 1963 committee. New members include Vergil L. Gerard, an attorney who is clerk of the committee; Dennis Brumm, evangelism chairman; and Jack H. Knutsen, building maintenance and grounds chairman. They will serve with David G. Cummings, treasurer; Bennett N. Levinson, chief of ushers; James F. Kunkel, and Clifford H. Davis. One vacancy remains to be filled.

- The Episcopal Churchwomen elected Mrs. Betty Peters president; Mrs. Dennis Brumm, first vice president; Mrs. Marge Dixon, second vice president; Mrs. Betty Jean Bunker, secretary; Mrs. June Zailian, U.T.O. chairman; Mrs. Luverne Dice, altar department; Mrs. Mary Lundahl, treasurer; Nancy Levinson, publicity director and editor of *The Warbler*, E.C.W. parish publication; Mrs. Jane Lehmen, chairman of the parish house committee; Mrs. Phyllis Agrall, to head a committee to assist with parish office work; and Mrs. Anne Henslee, chairman of the telephone tree and Sunshine committee. Mrs. William L. Lyles was scheduled to address the March meeting of the women to complete the organization.

- The Bishop's Committee has held two special meetings to study the congregation's financial needs and resources.

- The new Spiritual Growth Group held its first meeting on February 20. The group is for couples who want to meet bi-monthly for prayer and Bible study. Mr. and Mrs. Brumm were hosts for the first meeting. The Gospel of St. Mark will be the first subject to be studied. A discussion of modern social and moral problems in the light of the Bible was the topic of the first meet-

ing. Other groups of this nature is a women's group which meets at 10:00 A.M. each Wednesday, and a men's group which meets at 6:10 A.M. on the first and third Thursday of each month for prayer and study. The men's group has just concluded a study of Acts and is beginning the study of Romans.

St. Stephen's, Stockton

The recent "Mission of the Cross" conducted during Holy Week by Bishop Walters at St. Stephen's was the culmination and highlight of strong devotional exercises throughout Lent under leadership of the new vicar, the Rev. Harry Leigh-Pink. Father Leigh-Pink began his work at St. Stephen's on February 16 after more than three years as associate rector of St. Paul's, Bakersfield. During Lent, daily Eucharists were celebrated at 6:45 A.M. at the Stockton mission. A weekly School of Religion, "Through the Bible from Genesis to Revelations," drew large attendances. A Quiet Day was also held.

- Six new members, instructed by Major Robert Doan, warden, soon will be presented for confirmation.

- The first act of Father Leigh-Pink on his arrival at St. Stephen's was to dedicate a fine new oak pulpit desk which was made and given by Mr. P. L. Arnold, communicant of St. Paul's, Bakersfield.

- Beautiful altar frontals were dedicated and used at the Easter services.

St. Luke's, Bakersfield

At convention in Fresno, the Rev. Gordon G. Ashbee was elected a delegate to Synod and was appointed chairman of the District Department of Missions.

- At the annual parish meeting in January, Father Ashbee appointed Tom Lewis to be Senior Warden. Bruce Resseguie was elected Junior Warden.

- St. Luke's is presently experimenting with Sunday School for all ages, including adults, at the 9:30 A.M.

service. So far it has proved most popular. Regular services are held at 11:00 A.M. with the Senior Choir, led by Mrs. Irene Kelly.

- The Grounds Committee, of which Ted Scheer is chairman, took advantage of the offer made by a local nursery and acquired several hundred dollars worth of trees and shrubs which will be enjoyed by all.

St. Michael's, Ridgecrest

The E.Y.C. presented "Keeping Up With the Horses," a play dealing with youth problems, at a regular 10:00 A.M. Sunday Service and conducted a discussion afterwards. This play was a basis for their later discussion of Eric Fromm's book *The Art of Loving*. A second major discussion was William Stringfellow's book *Instead of Death*. This active club also has "Fun with Fellowship" and has taken trips to the snow and to Calico Ghost Town. Their new chairman is Karen Miller.

The E.C.W. Project of the Month for February was collecting Christmas cards for eventual scrapbook use for orphanages and children's hospitals. Their February program was a discussion of various aspects of our modern society which affect us as Christians—"Movies—for Adults Only," "But Mother, everyone else does it," and others. On Wednesday mornings during Lent the women discussed Lawrence Jansen's book *These Cities Glorious* after the 9:30 A.M. Communion Service. This book is part of the Lenten Study and deals with our common problems in an urbanized society.

- Vestry chairmen for 1964 are: Christian Social Relations, Robert Nunn; Properties, Frank Griffin; Special Projects, Mrs. W. Griffin; Christian Education, Richard Malone; Missions, Rodney Weldon; Finance, Edward Fay; Every Member Canvas, Bill Herron; Stewardship, John Johnson; and Worship, Kenneth Day.

Continued on page 32-F



1964 SUMMER CAMPS AND CONFERENCES CAMP SAN JOAQUIN

Youth Camps

Camps	Grades	Dates
E.Y.C. Conference	10-11-12	June 13-20
Junior High Conference	7-8-9	June 20-27
Intermediate Boys' Camp	5-6	June 27-July 4
Junior Boys' Camp	3-4	July 4-11
High Sierra Pack Trip	9-12	July 24-31
G.F.S. Junior Camp	3-4-5	August 2-8
G.F.S. Creative Arts Camp	9 and up	August 9-15
G.F.S. Intermediate Camp	6-7-8	August 16-22

Adult Camps

Camps	Dates
Epiphany Family Weekend	May 29-31
Parish Life Conference (open to all parishes and missions)	June 5-7
Episcopal Churchwomen's Conference	July 12-16
San Joaquin Family Camp	July 17-19
P.L.C. for Clergy and Wives	July 21-23
Laymen's Conference	July 24-26
Readers' Conference	September 5-7

Prayer Corner

O God of Peace, who through thy Son Jesus Christ didst set forth one faith for the salvation of mankind: Send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy holy Name. Unite us all in thee as thou, O Father, with thy Son and Holy Spirit, art one God, world without end.

MEMORIAL GIFTS of any amount may be sent to the Bishop's Office, made to the Diocese of San Joaquin for the Endowment Fund in perpetuity. Names of donor and of the person memorialized will be listed in the Memorial Book of Remembrance.

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Bishop Walters signs Books of Common Prayer after the service of confirmation at St. Paul's Church, Bakersfield.

Episcopal Churchwomen of San Joaquin

Whitsuntide or Pentecost—fifty days after the Passover—this was the day that our Lord's promise was fulfilled. "The coming of the Holy Spirit, the Comforter."

Bakersfield was host to the Diocesan Board for the March meeting. This was an "overnighter," beginning with dinner on Monday, followed by a short meeting. Then on Tuesday, beginning with Holy Communion at 7:30 A.M. followed by breakfast, then into the morning session. After lunch, another business session was held. The meeting adjourned at 3:00 P.M. Attendance was good and many interesting reports were heard.

"The Cup of Trembling" is being sponsored by St. Timothy's, Bishop, under the guiding hand of Betty Putney. This is truly an "ecumenical" affair, with all denominations represented, and may become a permanent group.

Emphasis on working with youth groups in the Episcopal Church during the coming year is the project of the E.C.W. at Arvin. Among the groups is to be a Junior Altar Guild—teaching them how to take proper care of the altar, and its meaning.

The women of St. Mark's, Shafter, heard Father John Spear speak on "Pornography on Central Avenue"—what it is, problems involved, and what parents can do about it.

From St. John's, Tulare, under the auspices of the E.C.W., the Bishop's Players are being brought in to present the play "St. Joan."

Did you know that the E.C.W. of Bakersfield has adopted a "rest home?" The various churches in town have each adopted one. Ours happens to be a home for aged men and each guild is assigned two men. We remember them on their birthdays, Christmas, and call at various times. It's delightful to visit them and they are very appreciative.

—CLARICE HOLSON



Bishop Walters, Bishop Bell (Roman Catholic), Governor Edmund G. Brown, and Lt. Governor Glenn M. Anderson were among the prominent guests at the Legislature's Prayer Breakfast in Sacramento.

Students From Africa



Pennenah Njuguna



Lois Cathoni Munuthi

Pennenah Njuguna is graduating at Stockton Delta College in June. Penny, as we know her, is 22-years-old; her home is in Kenya near Nairobi. She attended an Anglican mission school for her early education. Later she got an African-American student passage to this country and has been living for the past year with Mrs. T. C. Harris.

Lois Cathoni Munuthi, a friend of Penny's, wrote asking her about going to school here. Lois also attended an Anglican mission school. On finishing there she started teaching. After teaching one year in an elementary school she went back to a one-year college for teachers so she could teach in secondary schools.

Lois wrote she would be the happiest girl in the world if she could

come to America and finish her schooling. After much correspondence Delta College accepted Lois. She got transportation provided by a foundation that brings students to the United States.

Lois also finishes at Delta College in June and the E.C.W. missions department is raising a fund to see both girls through the next two years of college.

We are sure nothing is more important and worthwhile than helping these fine Christian young girls finish their education so they can return to their homes better prepared to help their own people.

Any contributions should be made to Foreign Student Education Fund and sent to Mrs. Sumner Walters.

St. Mark's, Shafter

Otis Page was elected warden, succeeding David Cooke, who rotated off the Bishop's committee this year. Other officers include Harold Greene, treasurer; Eleanor Kelly, assistant treasurer; and Doug Judd, clerk.

- St. Mark's assisted in a city-wide religious census of the Shafter residents. This was done under the planning of the ministerial association.

- The annual Shrove Tuesday pancake supper was held at St. Mark's with members and friends enjoying the pancakes, ham, and applesauce. Mrs. George Cooper and Mrs. Eleanor Kelly were co-chairmen.

- Gailane Gallawa, granddaughter of Mr. and Mrs. Frank Wisner, was baptized at the morning church service on February 9. Gailane is the daughter of Mr. and Mrs. Walter E. Gallawa of Redondo Beach.

- Lenten services have been conducted at St. Mark's with a morning communion and an evening prayer service.

- The anniversary of the ordination of the Rev. John D. Spear, was observed Monday, February 24, with a communion service. The Rev. George Clendenon was celebrant, assisted by the Rev. George Swanson. A breakfast, prepared by Alice Spear was enjoyed by twelve. A gift of \$50 was given to Mr. Spear from the E.C.W. and the Bishop's committee.

Cathedral Youth in the News

The Episcopal Young Churchmen of St. James' were hosts at the annual Shrove Tuesday spaghetti supper at the cathedral.

The highlight of the dinner this year was recognition of Dean Lee's tenth anniversary at the cathedral. The event was celebrated with a cake topped by ten candles.

John Porter and Susan Porter are president and vice president, respectively, of the Fresno E.Y.C.

- God and Country Boy Scout awards were earned by three young men at the cathedral. They are: Thomas Hogan, Jr., son of Dr. and

Mrs. Thomas Hogan; Tom Falk, son of Mr. and Mrs. Reginald Falk; and Robert L. Fargason, son of Mr. and Mrs. Robert Fargason.

Dean Lee presented the badges to the boys and miniature ones to their mothers while members of the three Boy Scout troops and their leaders looked on.

To receive this honor the boys completed two years of study and service in the church. They were directed by Dean Lee and Walter McKinsey.

- Girls' Friendly Week culminated at the cathedral with the G.F.S. third annual fashion show and card party early in February.

Some fifty styles were modeled by the girls who were coached by a former model, a member of St. James'.

Dean Lee admitted twenty new girls into membership in the St. James' G.F.S. at the Sunday family service which began the week-long observance of the national founding of G.F.S.

St. James', Lindsay

A colorful Mardi Gras greeted guests at the Shrove Tuesday pancake supper. The event is sponsored annually by the Episcopal Churchwomen who were assisted this year by the Episcopal Young Churchmen.

Mrs. Mildred Kelly was chairman of the supper. Cooks were Mesdames Maren Peck, Jim Matsumoto, Francis Gum, Robert Botkin, John Palmer, Hadley Chapman, and Morrey Coles. The E.Y.C. group waiting on tables were directed by Mrs. Alvin Ellis and Mrs. Charles Turner.

- The pre-Lent season was mission study time for St. James' Church school. On the first Sunday in Lent an open house was held after morning church service. Each class displayed posters, relief maps, and other projects completed during their mission studies. Mite boxes were then presented to the children.

- Mr. and Mrs. Jim Matsumoto, celebrating their twenty-fifth wedding anniversary on February 25, presented a sterling silver lavabo to the

church. Mr. Matsumoto is the junior warden of the vestry and Mrs. Matsumoto has been a member of the Altar Guild.

St. Matthew's, San Andreas

Special Lenten services held in the Church Sunday School building every Wednesday evening during Lent drew a good attendance. The last days of our Lord's life were depicted through the use of film strips and recordings. Discussions followed.

- A youth leadership retreat for the E.Y.C. of the diocese was held at Lodestar Camp not far from San Andreas in Wilseyville, March 13-15.

Steve Irving, president of the Northern deanery E.Y.C.; Robin Weeks; and Dick Sutton were chosen to attend from St. Matthew's.

Mr. and Mrs. John Lodato, adult members of the Diocesan Youth Council, and Mrs. Edward Carlson, chairman of Youth Work for the Women of the Diocese of San Joaquin, were in attendance as adult leaders for the group.

The Rev. Ed Murphy, former vicar of St. Matthew's and chairman of youth activities for the diocese, was in charge of the program for the weekend.

- A church library, long the aim of St. Matthew's, set up in the choir loft next door to the vicar's study last summer, is now well stocked with new books being added from time to time.

- St. Matthew's joined the Community Covenant Church, San Andreas, in caring for the Azusa choir of fifty-eight boys and girls who gave a concert at Calaveras High School on March 26.

Last year St. Matthew's invited the Whittier College Choir of boys and girls who gave a concert in St. Matthew's Church. They were assisted by the Covenant Church in housing the students. This year the Community Covenant Church asked for our help. Phyllis Irving, Mary Bissell, and Neona Shipp formed a committee to prepare and serve the evening meal at Covenant Church

for the young people. Helen Durland and Alta Powell were in charge of housing for half of the choir members.

- In February the Women of St. Matthew's were privileged to hear Kay Kletzker, who spoke on, "The Affairs and Problems of the Diocese of San Joaquin." Kay has been Bishop Walter's secretary for twenty years and is well acquainted with the subject of her address.

- Confirmation and baptisms testify to the growth of St. Matthew's. A class is almost ready for confirmation and recently five small persons were baptized during a regular church service. They were: Susanne Elizabeth Soracco, Wade Vaughn Soracco, Karen Denise Foster, James Paul Foster, and Andrew Mark McDougall.

St. Matthias', Oakdale

St. Matthias' Junior Choir sang at the First Methodist Church in Modesto recently, joining with other choirs of the county. Oakdale girls who sang in the concert were Barbara Bowen, Patricia Bowen, Jeanne Dotson, Joanne Dotson, Terry Gilbert, Jody Gregor, Sydney Haidlen, Laurie Hewitt, Gayle Hollander, Roxie Hubbs, Lesley Kersten, Kathleen McLaren, Linda Robertson, Colleen Shaw, Jeanie Souza, Julia Souza, Stephanie Titchenal, and Vicki Voorhees.

The girls were directed by Mrs. Frances Pimley, who directs the Junior Choir in addition to her work as church organist. She was assisted by Mrs. Kay Dotson whose daughters are choir members. This is the girls' third experience of the kind.

The event was held under the auspices of the American Guild of Organists, Stanislaus County Chapter.

Father Richard Henry of St. Matthias' had an extremely busy early spring schedule. In addition to the many Lenten and pre-Lenten meetings during February and March, the adult confirmation class met on Friday evenings. Stations of the Cross were also conducted on



The Rev. Sewasew Aweke, Addis Ababa, Ethiopia, and the Rev. George R. Turney, rector of St. Columba's, Fresno, discuss mutual interests following Mr. Aweke's sermon on Theological Education Sunday. Mr. Aweke, a deacon of the Coptic Orthodox Church, is a special student at the Church Divinity School of the Pacific until June of this year.

Friday. On Tuesday evenings the adult study class met as usual. A new study group has been organized by Mrs. Robert Divine and meets at 9:30 Thursday mornings. Mrs. Divine is director of Christian education.

St. Paul's, Bakersfield

At the invitation of the Rev. Victor R. Hatfield, rector, the Rev. John Atkinson conducted evening devotions each Thursday in Lent at St. Paul's. Following Evening Prayer, the visiting clergyman gave a series of lectures on "Modern Messages to the Churches."

The Rev. Mr. Atkinson, formerly assistant rector at St. Paul's and more recently of Porterville, took over this task on the departure of the Rev. Harry Leigh-Pink, pending his replacement. The Rev. and Mrs. Atkinson now live in Bakersfield.

- St. Paul's was host to the George Washington's Birthday corporate communion for men and boys. The Rev. Gordon Ashbee, dean of the Southern Deanery, arranged for a joint observance by parishes and missions of the southern section of the area.

About forty men and youths from St. Mark's Shafter; St. Luke's and St. Paul's, Bakersfield; gathered for the service and later heard an address by the Rev. John Spear, vicar of St. Mark's. Breakfast was served by members of St. Anne's Guild.

- St. Paul's Men's Club enjoyed a dinner and heard John E. Loustalot, postmaster and local historian, speak on early Kern County history at their February meeting. The speaker paid tribute to the influence of the Episcopal Church in the area's early days. Walter Smith presided.

DIRECTORY OF SAN JOAQUIN

The Rt. Rev. Sumner Walters, M.A., S.T.M., S.T.D., D.D., *Bishop*

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BISHOP, St. Timothy's, Keough and Hobsons Sts., Tel. Upton 2-9861, the Rev. J. F. Putney, vicar.

BORON, St. Jerome's Mission, Desert Lake Motel. The Rev. W. B. Chinn, priest-in-charge.

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COALINGA, St. Philip's, Coalinga and Monroe, Box 212, Tel. WELLS 5-1886, the Rev. George G. Swanson, rector.

CORCORAN, Mission of the Epiphany, Hannah & Dairy Aves., Sister Anne Harrison, C.A., missionary, Box 552, 1710 Bell Ave., Tel. WYman 2-2931.

DELANO, Mission of the Redeemer, 1725 11th Ave., the Rev. William H. Hogshhead, Jr., vicar, Tel. 3356.

FRESNO, St. James' Cathedral, 4147 E. Dakota at Cedar, Tel. BA 2-3721, the Very Rev. H. B. Lee, dean, 623 W. Michigan, the Rev. Canon Harold B. Thelin, 4566 E. Fedora; the Rev. R. Bruce Kirkwood, curate, 2023 E. Ashcroft.

St. Columba's Church, 5073 Palm Ave., Tel. BA 9-4343, the Rev. George R. Turney, rector.

St. Mary's Mission, Kings Canyon Blvd. & Burgundy, Tel. CLinton 1-7332, the Rev. Wayne Parker, vicar.

HANFORD, Church of the Saviour, 11th and Douty, Tel. LUDlow 4-7706, Box 417. The Rev. B. C. Reed, rector.

LEMOORE, Christ Church Mission, 320 B St., Box 215.

LINDSAY, St. James', 600 E. Hermosa, Tel. 2-3846, the Rev. Roger L. Strem, vicar.

LODI, St. John the Baptist's, Locust & Lee, Tel. ENdicott 9-4620, the Rev. John T. Raymond, rector, 1200 Locust St.

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MANTECA, St. Mary's Mission, Cottage and Louise Aves., The Rev. B. S. Moore, vicar, Box 585.

MARIPOSA, St. Andrew's Mission.

MENDOTA, All Saints', 1616 P St., L. O. Kelley, lay reader.

MERCED, St. Luke's, 2030 M St., Tel. RANDolph 2-1888, the Rev. E. E. Murphy, rector.

MODESTO, St. Paul's, the Rev. C. W. Williams, rector, 1707 I St., Tel. LAMBERT 2-1265.

St. Dunstan's Mission, Sylvan Hall. The Rev. N. P. Van Walterop, vicar, 1520 Enslin Ave., Tel. 522-0263.

OAKDALE, St. Matthias', 1st Ave. and F St., the Rev. R. A. Henry, rector, 104 Oak Ave., Tel. VICTORIA 7-0683.

PORTERVILLE, St. John's, Thurman & D, Tel. SUNset 4-6080 (office), the Rev. M. F. Davis, rector.

REEDLEY, Good Shepherd, Tel. MEIrose 8-2424, the Rev. H. L. Wilson, rector, 1970 10th St.

RIDGECREST, St. Michael's Church, Tel. FR 8-3516, the Rev. Robert M. Harvey, rector, 200 Drummond Dr., Ridgecrest, Tel. FR 8-3511.

SAN ANDREAS, St. Matthew's Mission, Tel. SK 4-3639, Oak St., Hillmont, the Rev. L. R. McDougall, Box 831.

SELMA, St. Luke's Mission, Lutheran Church, 2131 Stillman St., the Rev. Max L. Drake, priest-in-charge, 1520 G St., Reedley.

SHAFTER, St. Mark's Mission, Beech and State Sts., Pioneer 6-6457, the Rev. J. D. Spear, vicar.

SONORA, St. James', the Rev. R. J. Lintner, rector, Tel. JEFFerson 2-7644, 42 W. Snell St.

STOCKTON, St. Anne's Church, 1020 Lincoln Rd., Tel. 477-0747, the Rev. J. C. Caley, rector.

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TERMINOUS, Emmanuel Chapel, Mrs. Ruth Harris, 465 N. Central, Stockton, Tel. HO 5-9914.

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Father Blasco celebrates Holy Communion in a tool shed on a coastal plantation every Saturday afternoon.

The Beachhead Expands

West from San Salvador, a narrow road twists and turns through high mountain passes and then suddenly plummets down onto the flat, hot, coastal plain of the Pacific Ocean. Every Saturday the Rev. Raul Blasco, a priest of St. John the Divine Episcopal Church in San Salvador, drives this route in a battered station wagon, dodging other cars, lumbering buses, oxcarts, an occasional stray cow, and the inevitable flocks of clucking chickens. When he arrives at the small crossroads of San Carlos, he turns into the road of a cotton plantation where he will celebrate Holy Communion for the workers.

These journeys began about a year ago when Lawrence Roberts, a California Episcopalian who had moved his family to El Salvador after World War II and started a 640-acre cotton plantation in the rich coastal soil, observed that few clergymen of any church ever came to that remote area. Taking his problem to Father Blasco, he was gratified to find the priest readily agreeable to a weekly visit.

Now the workers begin to gather every Saturday afternoon in a large

tool and equipment shed at plantation headquarters. Five or six women often arrive in a majestic line, balancing on their heads small benches which they will use for pews (*see cover*). Some carry infants on their backs and hold young children by the hand. Some of the men come barefoot, and one or two have pistols strapped to their sides, for it is rough country.

With the clank of a rusty iron rod against the rim of an old auto wheel, the service begins. Father Blasco was delighted a few months ago to receive a portable Communion set as a gift from the Diocese of Massachusetts. This he sets up on a card table with the help of two young acolytes. As the silver chalice gleams in his hands under the shadows cast by the tin roof, the weird outlines of the farm equipment stand in sharp relief against the bright sun outside, forming an almost surrealistic background for the celebration. "Holy Communion is always a beautiful and miraculous occurrence," says Father Blasco, "but here in the tool shed I feel the experience is sometimes even more intense."

Continued on page 34



Plantation children watch preparations.

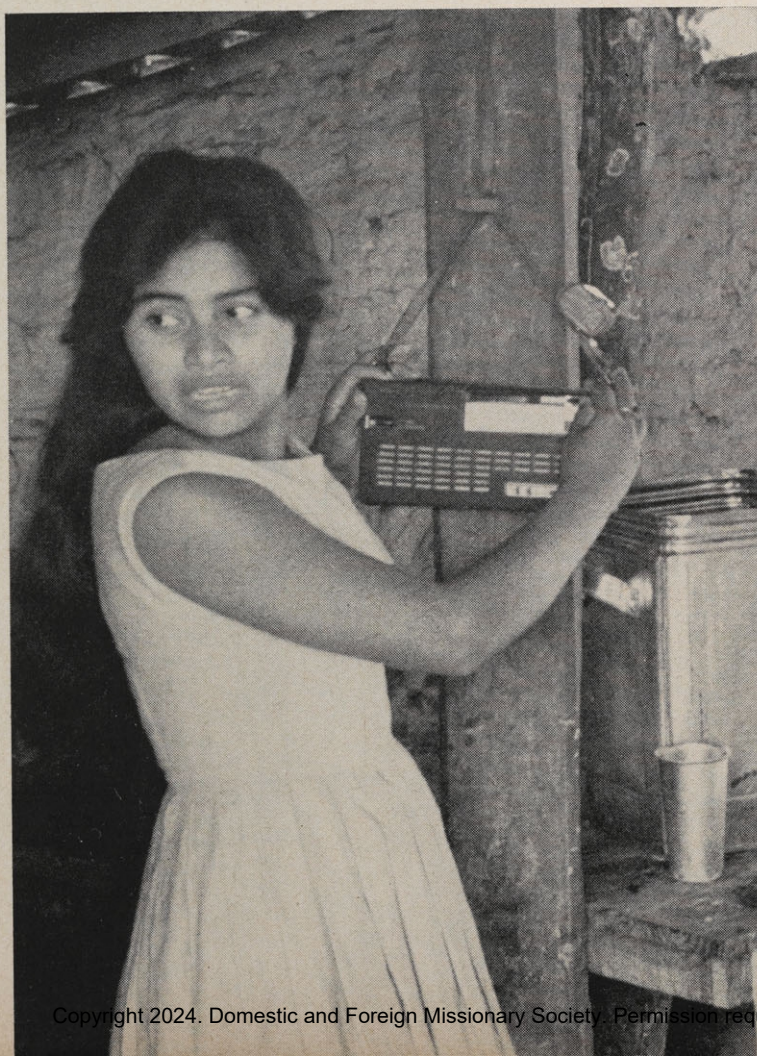


Unpacking a new portable communion set from Massachusetts, Father Blasco prepares for the Saturday service.

El Salvador: The New Generation



Gloria Flores, 15-year-old Episcopalian (hand raised) plans to become a nurse.



Located in one of the poorest sections of San Salvador, the Flores home is no better or worse than those around it. Cooking is done over an open fire with a piece of iron as a griddle. The walls are rough and unfinished. Hard-packed dirt passes for a floor. Three generations make their home in the one large room and two small ones adjoining. The father finds work when he can as a handyman, while the mother, old before her time, goes about the grinding labor of her daily tasks, with little hope for the future. Their children—two boys and a girl—are different.

A few years ago the new generation of Floreses joined the Episcopal Church. Now Armando is studying for the priesthood in Costa Rica; Vicente, the eldest, who is married and has several children of his own, has become an electrician; and Gloria is planning to become a nurse. The pretty, fifteen-year-old girl says that her choice of this particular profession has grown from the deeper understanding of Christianity which she has gained from her new church. "There is much sickness in my country," she observes. "I would like to help the thousands who are ill."

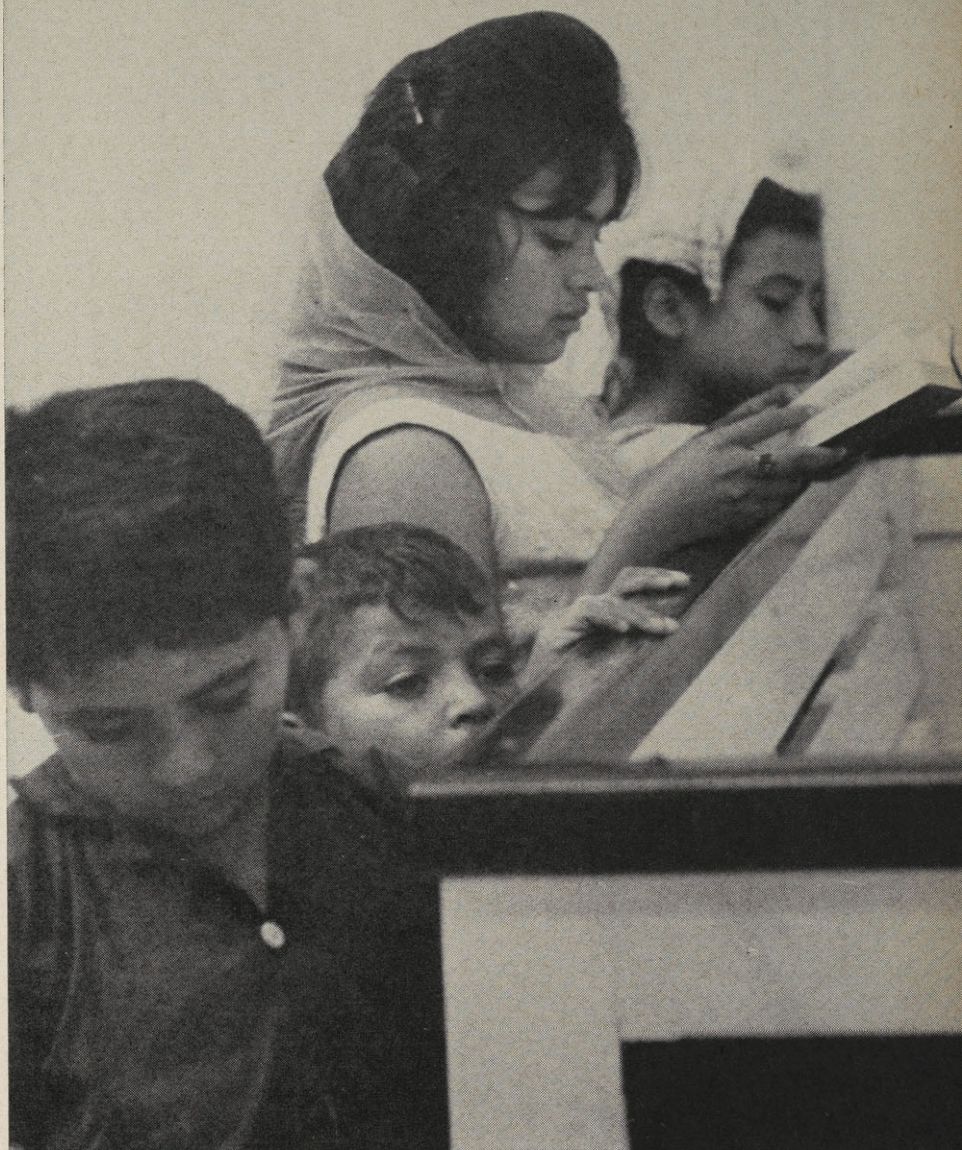
The pursuit of this objective is not easy. Since schools are so crowded in El Salvador, half the students go to school in the morning and half, in the afternoon. Consequently, Gloria must rise early, comb her long black hair, don an immaculately white uniform, and be off for her first class often before the rest of the family have risen. Normally there is little time out of the classroom, as each course follows the others on a tight schedule. At noon, Gloria hurries home with friends so that she can help her mother prepare lunch. Then in the afternoon she does her home-

Gloria turns on the transistor radio, the family's only luxury.

THE EPISCOPALIAN

work to be ready for the next day's educational demands.

On Sundays this routine changes, for that is the day she goes to the Church of St. John the Divine, located in a rented house within walking distance of her home. First she teaches a Sunday-school class; then she attends the adult Spanish-speaking service of Communion. Gloria feels that worship in her own language, and the greater sense of participation she receives from Episcopal services, have strengthened her grasp on the religious life. When suspicious friends taunt her for joining the "strange" church in San Salvador, she replies that if they would come with her, they, too, would come to love it as she does. For Gloria, the Episcopal Church has meant a turning point in her life, and the church can help many of her countrymen in the same way. "I feel I know my Lord better now," she says. ◀



Gloria prepares to receive Communion at St. John the Divine, San Salvador.



After school Gloria walks home for lunch with some of her friends. Adobe dwelling is shared by three generations.

MAY, 1964



One of Gloria's duties is to help her mother feed and care for her brother's three young children.

IN THE FACE OF DEATH



While we search for answers in the current controversy about funerals, let us not forget what the church says through word and custom.

FEW OF US will have the good hap to get through the rest of 1964 without having to face the fact of the death of a friend or a member of the family. And, although we think it an improbable idea, some of us who are very much alive now may die this year, too.

Causing a great and justified stir this season is a best-selling book by Jessica Mitford. It is called *The American Way of Death*. Some have sought to discredit Miss Mitford on the grounds, so they say, that she is a Communist. For myself, I have never laid eyes on this authoress, and I have no reliable information about her political views. All I know is that she has relentlessly exposed the shocking vulgarity and outrageous paganism of American funeral customs. Both capitalists and Communists have to look at corpses from time to time; and, divided as they are about ideology, they all have to deal, sooner or later, with death.

As a clergyman I have had direct experience in the regions of the dead. By exact count I have

helped bury 743 bodies. What I am about to say is not so much an attack upon morticians as it is upon us, the living, the Christians, who, by our ignorance of Christian doctrine and by our tearful sentimentality in the face of death, are guilty of leading some of the undertakers into temptation. If we who call ourselves Christians knew even the rudiments of our faith, no American funeral director could have a field day, as now he has, because we tempt him.

Undertaking is an honorable profession. Undertakers render a necessary public service. Here is a dead body. It must be disposed of. I am grateful that there are people who perform this work. Most of them perform it honestly, conscientiously. All honor to them. And let them be honored, too, for services the public seldom acknowledges. In rural areas the hearse often doubles as an ambulance. In gratitude would be our guilt if we did not understand that most undertakers serve the living as well as the dead.

Yet there are others—others who must be stigmatized as ghoulish gravediggers, traffickers in death, exploiters of bereavement—professionals who make a living by preying on the living through the dead.

Still, I repeat: the foe is not

the funeral director but the faithlessness which somehow is the fault of the Church. How well prepared are *you* for death—your own or that of some member of your family? And how much has your church done to help you prepare for it? In olden days great sermons were preached and classic books were written on the art of dying. Today the art of preaching has turned more athletic. Apparently we have naught to do but discipline ourselves to live longer and look younger.

Most of America seems to be involved in a vast conspiracy to hush up the fact of death. This hush-hush campaign betrays a deep, neurotic sickness in the American character. By preference we avoid even the word “death.” We find for it every sort of euphemism—like “passing on” or “passing over.” Brave and bold pioneers who finally collected enough courage to have their loved ones cremated are now advised by their dealers in death to resort (at slight extra cost) to calcination, “the kindlier heat.” Burn a body if you will, but burn it gently.

I have had to fight with funeral directors for a fistful of earth to put upon a coffin as I pronounced the Prayer Book words, “Earth to earth, ashes to ashes, dust to dust.” They hand me rose petals. Or, if they know me well enough to know

BY HOWARD A. JOHNSON

that I'll have none of that, they try to foist upon me sand—sand of the finest grain, I can assure you. But what on earth, or what under God's heaven, is wrong with some of God's good earth?

I welcome, by contrast, the sober Christian realism of the Church of Denmark. In Scandinavia, you know, the winter is cold, and so the Church of Denmark has the shortest committal service on record. After a full and fine service inside the church itself, we go out to a damp, dark, and icy cemetery. There we say only the most essential words.

A Danish priest, taking a handful of earth and putting it upon the coffin, says, "From the earth thou was created." Another handful. "To the earth thou shalt return." And then, with a third handful, "From the earth shalt thou rise again. Amen." And so we go home to have some sturdy Danish sandwiches and perhaps a bracing glass of *schnapps* to ensure that we ourselves won't die of pneumonia.

In three short sentences we have here the Christian religion, and realism. From earth we come, to earth we return, from earth we shall be raised. And then, let's get back to the business of the living.

But we are not Danes, but American Episcopalians. What should we do in the face of death? I set before you five laudable customs of the Episcopal Church.

First, if you are an Episcopalian, the funeral is to be held in church, not in a funeral parlor. The church charges no fee for this, unless you want fancy "extras" on which the church frowns anyway.

Second, the coffin is to be kept closed from beginning to end. Your friends and next of kin are not to be expected to file by it, gaze upon your rouged and waxy countenance, place upon your breast an American Beauty rose, and then burst into tears—undoing everything the clergyman might have been able to do in the strength of the Prayer Book service.

Third, the coffin is to be covered with a pall. The pall decently enshrouds the coffin and effectively

obscures from view whether you were buried in the cheapest of pine boxes or laid to rest in a five thousand dollar bronze gloriosity. Do but think. Five thousand dollars to be put into the earth or thrust, one hour later, into an oven. That sum of money could put somebody through college, could pay for several surgical operations, or could be used in countless other constructive ways. Do you really want to take it with you, or do you want to give it to the living?

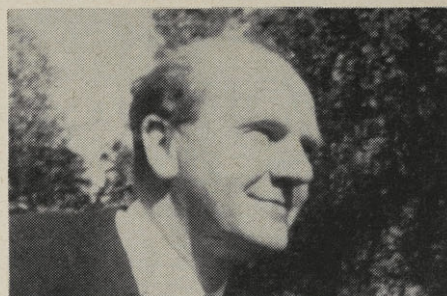
Flowers? Do you want to say it with flowers? What is the use of this profusion of "floral tributes"? Wired together, the wreaths wilt in a hurry, and in most states it is against the law to send flowers used at a funeral to the sick in hospitals. If you wish to "say it with flowers," send the blossoms to hospitals or else give them to your own parish church for the ornamentation of the sanctuary in memory of the deceased.

Fourth, the Episcopal Church provides, in the case of communicant members of the church, for a celebration of the Holy Communion with propers—Collect, Epistle, and Gospel—suited to the occasion of a burial. At no crisis in our lives does the Book of Common Prayer let us down. Nor does it here. See its pages 268 and 269. This requiem celebration could take place either before or after the funeral itself, or else in conjunction with the funeral. The timing should depend on those who mourn.

If people are prepared for it, a requiem is the ultimate in solace. A story is told about the late, great Father Huntington. When a widow, greatly distressed, asked him his opinion of spiritualism—did he think she might be able to communicate with the spirit of her dead husband—Father Huntington is said to have answered as follows: "At the present state of our knowledge we do not know whether or not it is possible to communicate with the spirits of the departed. But supposing that we can, would your husband prefer to meet you in the curtained seance of a medium,

Continued on page 38

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In the Face of Death

Ouija board on hand, or else kneeling at the altar before which you both were married, and where so often you and he received the Blessed Sacrament together?"

Fifth, the Episcopal Church will come to bury you but not to praise you. No eulogies. The words to be pronounced over you when you die are those of the Book of Common Prayer—and there is nothing more exalted. Whether you die as a member of Congress or as a charwoman, the church's Order for the Burial of the Dead will be word for word the same. The church, like the God she exists to worship and serve, is no respecter of persons. You were great, you were of no account; you were rich, you were poor; you were a cleric, you were a layman; you were black, you were white: it makes no difference. This is the essential democracy of the kingdom of God. In death, if nowhere else, we are all exactly alike, created by God from the same earth, destined by God to return to the same earth, and by His preordination scheduled to rise from the same earth to face Him as our Judge and our Redeemer.

Do you want to rise on Judgment Day, stiff in leg and limb from embalming fluid, with rouge on your cheeks, and barely able to burst free from layer upon layer of seepage-proof, hermetically sealed cement vaulting, the cost of which caused your family to mortgage itself for several years? These macabre details don't matter so much. What I really mean is this: Do you want to rise from your grave having had so little confidence in God's promises?

"To Abraham and his seed were the promises made." That seed is Christ. And in Christ all God's promises are Yea.

"Yes," says God to those who say "Yes" to Christ. Christ, the seed of Abraham, He raised from the dead; and what He did for Christ He promises to do for us, if only we follow Christ.

"Let the dead bury the dead," said Christ. "Come, follow me." ◀

FAMILY MEMO

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

Nearly 800 individual parishes and missions are now enrolled in the Parish Every Family Plan. Virtually all Parish Plans have been made part of the parish program and included in parish budgets.

Tools for Michigan

The Bishop of Michigan believes that it is vitally important that knowledge of the Church's life and work be shared with all through regular visits of the Church's newspapers and magazines.

The Rt. Rev. Richard S. Emrich, in his annual address to the recent diocesan convention, expressed surprise that "these educational tools are so little used." He added that the Parish Every Family Plan of THE EPISCOPALIAN obviously promotes the health of our churches.

He announced, following the example of the Bishop of Kentucky, that the diocese will share the cost on a dollar-for-dollar basis with all missions that adopt the Parish Plan.

In the Diocese of Michigan ten additional churches and missions have enrolled since the convention.

Youthful Enterprise

Young people of St. Luke's Church, Woodland, California, won a \$100 prize for first place in a Christmas parade and decided that the money should be spent carefully.

They explored various church projects and finally decided to send THE EPISCOPALIAN to the 34 families in the Church of the Good Shepherd—St. Luke's Mission in Cloverdale.

"Wonderful kids in our church," says the Rev. Richard N. Warren, rector of St. Luke's—a Parish Plan church.

A Rector's Belief

A tithe enabled a large Western parish to enroll in the Family Plan. The rector, convinced that his parish "needs to see and read THE EPISCOPALIAN," proposed enrollment to the vestry. When the vestry decided that the Parish Plan could not be included in the budget, the rector put his tithe to a new use, and enrolled every family in the Parish Plan.



Bishop Lichtenberger to Resign Next October

"I do wish I could continue. But since I should not and cannot, I believe I am ready by God's grace to accept this necessity not in sorrow but in gladness of heart as His will."

So saying, the Rt. Rev. Arthur C. Lichtenberger announced on April 2 that he will submit his resignation as Presiding Bishop of the Episcopal Church during the church's General Convention next October. The reason: continuing ill health.

Referring to the Parkinson's syndrome from which he has suffered for the past couple of years, Presiding Bishop Lichtenberger said, "I have been working constantly and steadily to overcome this disability, but I have made little progress."

"A Truly Great Christian Leader"—Mr. Clifford P. Morehouse, president of General Convention's House of Deputies, expressed surprise and sorrow at the Presiding Bishop's announcement. The news, said Mr. Morehouse, "comes as a shock not only to all Episcopalians, but to a multitude of other men and women of good will of every communion and race."

Under Bishop Lichtenberger's guidance, Mr. Morehouse observed, the Episcopal Church "has exercised an ever-growing witness in the fields of evangelism, ecumenicity, social relations, and civil rights . . . [he] is widely recognized as one of the truly great Christian leaders in America today."

Missionary in China—The sixty-four-year-old church leader began his pastoral career in 1925, as a missionary and seminary professor in China. He subsequently served as rector of churches in Ohio and Massachusetts; dean of Trinity Cathedral, Newark, New Jersey; and as a professor at the General Theological Seminary. Elevated to the episcopacy in 1950, when he was elected Bishop Coadjutor of Missouri, he became the diocesan two years later.

Ecumenical Innovator—Since his 1958 election as head of the 3.5 million-member Episcopal Church, Presiding Bishop Lichtenberger has been president of the church's National Council and of its Domestic and Foreign Missionary Society, as well as chairman of the House of Bishops.

In 1961, when he paid a courtesy call on the late Pope John XXIII, the Presiding Bishop made ecumenical history by becoming the first head of an American church body to meet formally with a pope. He has served on the National Council of Churches' General Board and the Central Committee of the World Council of Churches. Until recently

(*Worldscene*, April, 1964) he was chairman of the N.C.C.'s Commission on Religion and Race, and now serves as vice-president of its Department of International Affairs.

In October—Bishop Lichtenberger announced his impending resignation in a letter written to each of his fellow bishops. His formal resignation will be submitted to the House of Bishops when it convenes during the October 11-23 General Convention in St. Louis, Missouri. According to the Constitution and Canons of the Episcopal Church, a Joint Nominating Committee—comprised of eight members of the House of Bishops, and four clerical and four lay members of the House of Deputies—is charged with nominating three members of the House of Bishops for the office of Presiding Bishop. The final choice will be determined by a majority vote of the House of Bishops, subject to confirmation by the House of Deputies.

Alaska: "We Are Determined To Press Forward"

Stunned by the Good Friday earthquake that claimed an estimated 168 lives and caused property damage amounting to hundreds of millions of dollars, Alaskans gamely squared their shoulders and prepared to rebuild. Their courage and determination were strongly expressed two days later when thousands of earthquake victims attended Easter Day services in garages, warehouses, and other makeshift substitutes for quake-wrecked churches.

Further reflecting the optimism and spirit of Alaska's citizens was a telegram received from the Rt. Rev. William J. Gordon, Episcopal Bishop of Alaska: "Morale high and we are determined to press forward with God's help."

No Casualties—Bishop Gordon's telegram also conveyed the welcome news that all Episcopal Church clergy and lay workers and their families had escaped harm. A number of church buildings, however, sustained damages; in Valdez—particularly hard-hit by the quake—the church building, rectory, and church hall were totally demolished. Both Episcopal churches in Anchorage were damaged.

Helping Out—Churches throughout the country responded immediately with offers of help; in New York, for example, the Rt. Rev. Horace W. Donegan, Bishop of New York, designated the entire Easter service collection for Alaskan relief. Presiding Bishop Lichtenberger at once notified Bishop Gordon that a \$5,000 discretionary fund had been allocated for first needs. The Presiding Bishop also said that additional help was anticipated through special contri-

Continued on page 40

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 - "God bless you in this wonderful undertaking." (The Reverend LOWELL B. McDOWELL, RECTOR, ST. MARK'S CHURCH, VAN NUYS, CALIFORNIA)
- * FATHER GARRETT (LATIMER W. GARRETT), ex-Marine and ex-schoolteacher, is an ordained priest of the Episcopal Church. He is a former Social Worker in Chicago and a former Probation Officer in Los Angeles County. He holds a B.A. in Psychology from the University of Southern California and a M.A. in Sociology from the University of Illinois.

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Worldscene continued

butions to the Presiding Bishop's Fund for World Relief. (Gifts to this fund may be sent to 815 Second Avenue, New York, N. Y., 10017).

Combined Efforts—Other church bodies have made similar efforts to help their own representatives in the earthquake- and flood-torn state. In addition, Protestant and Orthodox churches will offer their combined resources for Alaskan relief through the National Council of Churches.

Church World Service, the relief agency of the N.C.C., initially reported that all immediate needs of the earthquake victims were being met by Red Cross and the U.S. Army relief teams. While C.W.S. had no immediate plan to fly additional supplies into Alaska, it has made all its facilities there available to the Red Cross and army teams.

"The Late Liz" Becomes a Movie



Lynn Bari

"The Late Liz," a thirty-minute television film based on the autobiography of Gertrude Behanna, is being produced by the Parish of the Air of the Episcopal Radio-TV Foundation. Filmed in Hollywood as the second in a series of missionary outreach programs planned by the Parish of the Air, "The Late Liz" stars actress Lynn Bari.

Following an April 27 premiere showing in Atlanta, Georgia—the headquarters of the Radio-TV Foundation—the film will be released in a number of other cities. The next scheduled showing will be in Jacksonville, Florida, on May 18.

Mission Motive—The Parish of the Air series, collectively titled *One Reach One*, will include eleven additional films based

on true stories in a number of areas of contemporary human conflict. The Radio-TV Foundation has allocated a sum of \$407,000 in its 1964 budget to cover the cost of producing the new series, which has been hailed as an opportunity to reach the millions of Americans unaffiliated with any church.

Church World Service: The Never-Ending Call

In 1963, Church World Service provided some 435 million pounds of food, clothing, medical supplies, and other vital commodities, with a total value of \$34 million, to people in need throughout the world.

These supplies included 418 million pounds of food, 6.2 million pounds of clothing, and 3.5 million pounds of drugs, antibiotics, and other medical supplies.

Major efforts of the aid agency were in answer to the emergency needs created by 1963's heavy toll of natural disasters—earthquakes, floods, typhoons, and hurricanes. In order to meet such emergencies almost instantly, C.W.S. has set up projects to stockpile water-purification tablets and to enlist volunteer disaster teams available on short notice. One such team worked for six weeks helping Skopje, Yugoslavia, earthquake survivors replace their demolished houses; others are still at work in Haiti, which was devas-

Continued on page 45

PENTECOST 1964

A Message from the Presidents of the World Council of Churches

COME, CREATOR SPIRIT

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and his delight shall be in the fear of the Lord. (ISAIAH 11: 2-3, R.S.V.)

So writes the prophet Isaiah, and Christians have always given a clear interpretation to his prophecy. It was Jesus Christ upon whom the seven-fold gifts of the Spirit rested, and it was from the risen Christ that these same gifts came to his people on the first Pentecost.

No gifts are more sorely needed by our world in its confusion and violence, its lack of order, and its blind self-confidence. And the world should be able to look to the Church of Jesus Christ for these gifts—even in places where that Church may be materially poor and insignificant. "Silver and gold have I none, but what I have I give you; in the name of Jesus Christ of Nazareth, walk." Too often, however, there are other marks which seem to distinguish us before the world: the spirit of obscurantism and irresolution, the spirit of cheap eloquence and retreat into selfishness, and the spirit of fear, not of the Lord but of men.

We can find a constant corrective for these faults in the Word which comes to us through the Bible. For the Bible speaks to us both of our total dependence upon God, and of the infinite capacities of human nature as taken and restored by God's own Son. It is no accident that today many Christians are rediscovering their unity with one another through deeper study of the Scriptures, whether this be done individually or together. We would urge all our member churches to persevere with the distribution, interpretation, and use of the Bible, so that its riches may never be taken for granted but may find fresh value for the generation in which we live.

Every Pentecost, the whole people of God is called to self-examination.

In this year each congregation should ask itself whether it has taken to heart what the Faith and Order Conference in Montreal said about the need for local unity in order that we may truly share the gifts of God and what the Missions Conference at Mexico said about the call to each local church to show the love of God in Christ, in witness and service to the world at its doors.

If we long for the spiritual gifts to rest upon us, we must go back again to their source and pray, humbly but expectantly: "Come, Creator Spirit, and stir up in our midst the fullness of those gifts which we have already received." Only so can we convey to our friends and neighbors, our societies and nations, something of the wisdom and understanding, the counsel and might, the knowledge and godliness and awe, which come from keeping company with God.

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES:

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Worldscene Report

Shared Time: Bravos and Brickbats

Shared-time programs, in which parochial-school students attend public schools for daily instruction in certain "nonreligious" subjects such as mathematics, science, and home economics, have lately become a source of serious discussion—and sharp controversy.

House Hearings—A major forum for the pro's and con's of shared time, also called "dual enrollment," was provided by a Congressional subcommittee investigating the feasibility of providing \$15 million in federal funds for experiments in such programs. Headed by Representative Adam Clayton Powell of New York, who has suggested a shared-time amendment to the 1958 National Defense Education Act, the legislators have consulted spokesmen from a number of major religious organizations.

Reflecting the consensus of the recent National Council of Churches study conference on church-state relations, Dr. Harry L. Stearns of the United Presbyterian Church, U.S.A., told the Congressmen that, in light of N.C.C. studies and statements, he felt the interchurch organization "can, with full consistency, lend its support to this bill."

The Wait-and-See View—On the other hand, witnesses representing the National Catholic Welfare Conference and P.O.A.U.—Protestants and Other Americans United for Separation of Church and State—voiced a "wait-and-see" attitude.

Personal Experience—A mother, Mrs. Jerome K. Beard, voiced a negative view, based on her daughter's participation in a shared-time program in Michigan. Representing the Citizens for Educational Freedom, a predominantly Roman Catholic group, Mrs. Beard told the subcommittee that her eighth-grader was "very confused" by the program, since "for half the school day her education is God-centered, and the discipline is very firm. For the other half . . . (it) is not God-centered, with a more permissive discipline. . . . A child this age cannot sort out the differences in these values."

Educator's Evaluations—In Atlantic City, New Jersey, educators who were gathered for a national conference of the American Association of School Administrators received an optimistic report on shared-time experiments in Michigan school districts. Mr. C. P. Titus, a school official from that state, said a survey he had conducted in thirteen of the districts indicated that dual enrollment programs were working successfully in every instance.

"You Solve the Problem"—In Milwaukee, Wisconsin, the Rev. Oscar Winninghoff, pastor of St. Aloysius Roman Catholic Church, announced that the parish would discontinue the first four grades of its parochial school as of September, 1965. Father Winninghoff said his decision was reached after the local school board turned down his proposal that it build a public school across the street from the parochial school so that a shared-time program could be initiated.

"I'm going to quit talking," he said, "I'm saying, 'Here are 600 kids—you solve the problem.'"

An Alternative—Similarly, the mounting difficulties that confront church-sponsored schools—rising enrollments, increasing costs of teachers' salaries and school construction—prompted the Roman Catholic Archdiocese of Cincinnati, Ohio, to eliminate the first grade from its parochial schools. Some 6,000 Roman Catholic first-graders in nineteen Ohio counties, said Archbishop Karl J. Alter, will enter the public schools next September. Commenting on the effect of this action in his own suburban district, one public school official said the parochial-school cutback would require six new classrooms in his district alone. To achieve this, he said, his community might have to eliminate a kindergarten program or rent outside facilities.



Poverty, Power, and Duty

PRESIDENT Johnson's war on poverty is not just an election-year political gimmick. Nor is it a new kind of federal dole. It is a serious and long-overdue attempt to give a fighting chance to millions of Americans who are poor because of circumstances rather than choice.

Census figures show that there are more than 35 million Americans who live on *family* incomes of less than \$3,000 a year. Life for these people is a daily struggle for the bare necessities—a struggle made all the more bitter by the sight of the abundance surrounding them.

There are, undoubtedly, some people who are poor because they are lazy, indifferent, or profligate. But well-documented sociological studies show that the majority of America's poor are the victims of circumstances over which they have little or no personal control. They are poor because they are ignorant, because the only job skills they possess are no longer needed, because they live in economically depressed areas where no jobs are to be had, because they are old, or because they have black skins.

The proposals which President Johnson submitted to Congress on March 16 will not eliminate poverty in America. They are simply a modest start in that direction. The price tag for the program is less than \$1 billion—one per cent of the federal budget.

To obtain maximum results from this limited investment, the administration program is focused sharply on helping young people break out of the web of inherited poverty.

"The young man or woman who

grows up without a decent education, in a broken home, in a hostile and squalid environment, in ill health, or in the face of racial injustice is often trapped in a life of poverty," Mr. Johnson said in his message to Congress. "He does not have the skills demanded by a complex society. He does not know how to acquire those skills. He faces a mounting sense of despair which drains initiative and ambition and energy."

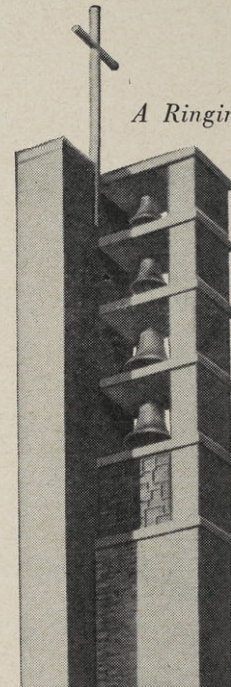
The legislation now pending before Congress would open "exits from poverty" for young people in four different ways:

First, there would be a Job Corps for boys sixteen to twenty-one who can be helped most by being removed from their family environment. About 100,000 youths would be admitted to the Job Corps. Half of them would work at outdoor conservation projects in national parks and elsewhere. They would also receive specialized education and training for future employment. The other half would be in job training centers where the entire emphasis would be on education, training, and work experience to qualify them for useful jobs. Young men would serve in the Job Corps for two years and receive pay of fifty dollars a month, which would be given to them in a lump sum at the time of their discharge.

For boys and girls who would benefit most by staying at home, the program provides work-training projects. Some 200,000 young people would be given jobs at such places as libraries, schools, hospitals, playgrounds, settlement houses,

Continued on page 44

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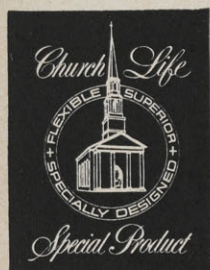
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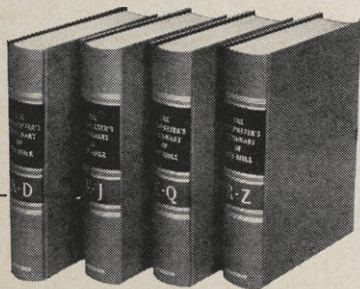
and public parks. They would be paid a modest wage for the work performed, and the federal government would pick up 90 per cent of the tab for the first two years and 75 per cent thereafter. The bill specifies that the work would have to be of a type that would prepare youths for future commercial employment (in other words, not leaf-raking) and that it must be a new community service, not an existing public job which the community wants to unload on the federal government's shoulders.

For needy young men and women who qualify for college but don't have the money to go, there would be a work-study program. It would provide part-time jobs for 140,000 college students. The work could be for the college, for public agencies, or for nonprofit private organizations. The government would absorb 90 per cent of the cost for the first two years and 75 per cent thereafter.

Finally, for the very young the program holds out hope of improved elementary and secondary schools. Distressed areas would be eligible for federal aid in launching community action programs to attack poverty through intensified education. The amount of money earmarked for this program—\$315 million—is too small to let it become a backdoor approach to general federal aid to education. But it could mean vastly improved teaching, counseling, and vocational training services in urban slums and poor rural areas. The controversial issue of including parochial schools was neatly side-stepped by a provision that the programs must be administered through public channels, but open to children from all types of schools.

In presenting the legislation to Congress, President Johnson said, "We do this first of all because it is *right* that we should.

"Today, for the first time in our history, we have the power to conquer poverty. Having the power, we have the duty."



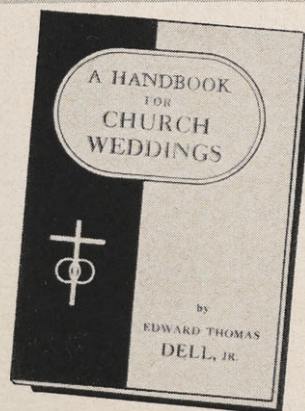
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Worldscene continued

tated by Hurricane Flora. (See page 39 for news about Alaska.)

According to its recently released annual report, C.W.S. plans to place increased emphasis on self-help programs. But the report stresses that the task of providing direct aid in emergency situations is "never-ending, and . . . mass feeding, clothing, and similar programs will always be needed."

Episcopalians can share in the world-wide programs of Church World Service through the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017.

Churchmen Urge Support of "War on Poverty"

President Lyndon B. Johnson's "war on poverty" program has yet to be sanctioned by Congress (*see page 43*), but it has won wide support from religious organizations.

The National Council of Churches, with a co-operating membership of thirty-one Protestant and Eastern Orthodox bodies, recently issued a statement urging Christians to "support sound private and public measures on the local, state, and national levels directed toward the elimination of the evil of poverty from our otherwise affluent society."

Regional Action—In line with these comments, the N.C.C. also announced a plan for a Mississippi Delta Project to combat persistent poverty in the fifteen-county area extending from Memphis, Tennessee, to Vicksburg, Mississippi. Through this proposed project, the World Council of Churches has been called on, for the first time in its history, to share in a U.S.A.-based relief program.

Civil Rights: No Let-up

After 1964's mighty tide of protest for racial justice—the awesome dignity of the Washington March, the long terror of Birmingham—it seemed unlikely that 1965 would be able to sustain so powerful a momentum.

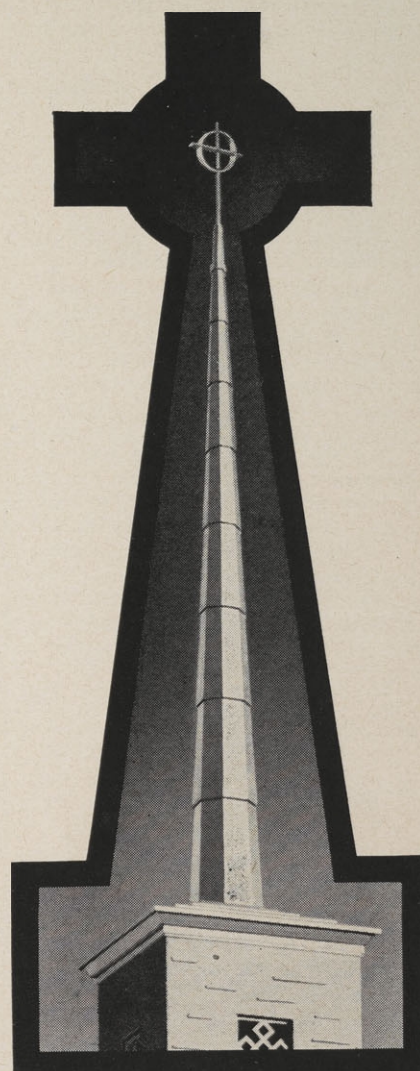
This year's early months, however, have seemed to indicate that civil rights leaders spoke with authority when they predicted the drive for racial equality would continue to increase, rather than diminish, in velocity.

The St. Augustine Story—Even at a time when demonstrations have become almost routine, a series of Easter Week events—in which a number of Episcopal clergy and laymen took part—scored new footnotes in the civil rights chronicle. In Chester, Pennsylvania, 107 people were arrested in a single day during a protest against *de facto* school segregation. Among them was the Rev. Clayton Hewett [*see THE EPISCOPALIAN, January, 1964*], rector of the Church of the Atonement, Morton, Pennsylvania. Several Episcopal clergy were also among the group of Massachusetts ministers who traveled on Easter Sunday to protest segregation in Williamston, North Carolina.

The most remarkable civil rights stand was in St. Augustine, Florida, where a series of demonstrations, begun on Easter Sunday, resulted in some 300 arrests. Among those arrested were the wives of three Episcopal bishops: Mrs. John Burgess, wife of a suffragan bishop of Massachusetts; Mrs. Donald Campbell, whose husband is the retired suffragan bishop of Los Angeles and presently executive

Continued on page 46

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Worldscene continued

for development of the Episcopal Theological School; and Mrs. Malcolm E. Peabody, wife of the retired Bishop of Central New York.

The mother of five distinguished children—including Massachusetts Governor Endicott Peabody and United Nations official Mrs. Marietta Peabody Tree—Mrs. Peabody captured the headlines.

Asked why she and other Northerners were involved in a Southern demonstration, Mrs. Peabody said, "We don't consider ourselves only Northerners. We are part of the U.S.A. Segregation will be abolished faster if we work on it together."

Academics—Anticipating intensive summer efforts, the National Council of Churches' Commission on Religion and Race will conduct two-week orientation courses for college students working with civil rights groups in the South, offering such subjects as literacy-teaching skills and non-violent techniques.

MacArthur: Soldier and Christian

This 1955 photograph records one of the many times General Douglas MacArthur was honored for a career distinguished both by great military achievements and by an uncommon dedication to spiritual values. The picture shows the Rt. Rev. Francis E. Bloy, Bishop of Los Angeles, as he presented the general with an "award of merit extraordinary" as a "Christian statesman and soldier."



General MacArthur and Bishop Bloy

In 1945, after earning a secure place in history for his excellence as a military leader, General MacArthur won further eminence for the ideals and standards he maintained as leader of the U.S. occupation forces in Japan. While refusing to impose Christianity on that predominantly non-Christian nation, he made many efforts, as he once wrote, "to carry to the vanquished foe the solace and hope and faith of Christian morals." He helped establish Japan's International Christian University, and served as honorary chairman of the fund drive in the United States to launch that institution. In 1945, his hope that the Scriptures could be brought to the Japanese people inspired a six-year campaign, conducted by the Japan Bible Society with the aid of its American counterpart, which brought ten million Bibles to Japan.

Throughout his life, General MacArthur reportedly followed a custom of reading a chapter of the Bible each day. None the less, in the years of disillusionment and ill health that followed the abrupt finale—in April, 1951—of his sixty-year military career, he was not a regular churchgoer. His wife and son, Arthur, however, are active communicants at St. Bartholomew's Church, New York City.

He was once described as "a true son of the Episcopal Church." In 1880, the infant MacArthur was baptized in Christ Episcopal Church, Little Rock, Arkansas; eighty-four years later, the universally respected "old soldier" was buried at the memorial bearing his name, following services at St. Paul's Episcopal Church in his "adopted" city, Norfolk, Virginia.

The news of General MacArthur's death on April 5 evoked eloquent tributes from many of the world's leaders. But perhaps he composed his own best epitaph during the occasion pictured above. Addressing some 1,200 clergy and laymen at the annual convention of the Diocese of Los Angeles, he said, "Although I am of Caesar, I did try to render unto God that which was His."



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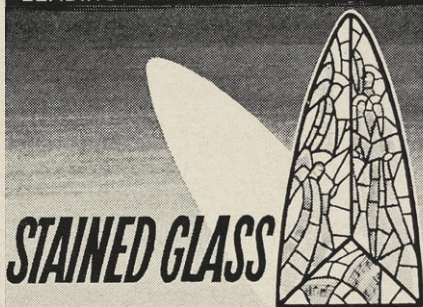
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In Person

► Dr. Cynthia Wedel, assistant general secretary of the National Council of Churches and past president of the United Church Women, will lead the 1964 Hood Conference at Hood College in Fredericksburg, Maryland. The theme of the June 14-20 session, "The Changing Role of Men and Women in the Christian Mission," will encompass a study of the role of women in such fields as organized labor, scientific research, and politics. Mrs. Wedel is an Episcopal lay leader and a former member of the Episcopal Church's National Council.

► The Rev. Waldo F. Chase, who at the age of 102 is believed to be the oldest priest in the United States, recently celebrated his birthday by assisting in Ash Wednesday services at his home parish, St. Matthias' Episcopal Church in Whittier, California. The following Sunday, when the parish honored him with a special Eucharist, Father Chase was prevented by a cold from giving the sermon he had prepared, but he helped conduct the service by administering the chalice. A resident at the diocesan home of Los Angeles, the spry and cheerful priest regularly assists at St. Matthias' eight o'clock services Sunday mornings.

► The Virginia Theological Seminary will be among the five schools in the United States to participate in an expedition to one of the world's most fascinating archaeological sites—the ancient city of Hebron. Representing the Alexandria, Virginia, seminary on the "dig"—scheduled to begin on July 15—will be Professors Robert O. Kevin and Murray L. Newman of the Old Testament department. Hebron, site of the tomb of Abraham, was occupied before the days of the Patriarchs and was a major holy place in the time of Herod the Great. Although it is considered a major archaeological site, it has never been excavated.

► Episcopal Grace Kussmaul Stone, a New Haven, Connecticut, housewife and volunteer Red Cross nurse, has been selected as one of the six recipients of the Estabrook Award, a national citation for outstanding Red Cross service. Mrs. Stone was chosen from among sixty-eight nominees representing Red Cross chapters throughout the United States.

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The Church Catholic . . .

effort to be loyal to the Lord of the Church Himself. I hope that the exposition of them has shown this. Each of these titles, for those who use them, stands for the perpetual obligation of the Church to be subordinate to the will and grace of its Lord. Their common reference is to Him. We can see this better when we recognize that these words have a common contrary, the name of which is "denominationalism." In *The Nature of Catholicity* (Faber & Faber, 1942) the English congregationalist, Daniel Jenkins, has defined denominationalism as follows:

"Denominationalism is the attitude of a church which ceases to scrutinize and reform itself under the word of God and loses all concern about its catholicity, contenting itself with enjoying and perpetuating its own traditions and distinctive ethos and maintaining itself in separation from other churches, not for theological reasons but because 'it prefers its own way of doing things'."

Against this kind of denominationalism the three words we have been studying stand arrayed in a common condemnation. If we can recognize this, we shall be better prepared to enter into their meaning. When we use the words "catholic," "reformed," and "evangelical" as party labels, we are in danger of making them into servants of denominationalism. In fact, rightly understood, they are—all three of them—a summons to acknowledge that there is One who is sovereign over all our denominations. If we will really listen to one another—evangelicals, reformed, and catholics—we shall be able to hear the one Lord speaking to us, questioning our snug denominationalism, and calling us into the one fellowship for which He has chosen us. That fellowship is at once evangelical—knowing the power of the gospel; reformed—a servant that looks only to its Master; and catholic—the one family in which all who are born again in Christ through the one Spirit can know that they are children of the one Father.



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BOOKS

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MARRIAGES MADE IN FICTION

A cloud on the literary horizon, though not much bigger than a man's hand, may, just *may*—we'll not be rash—portend a change in the climate in which novelists write about marriage.

For some time now novelists have been writing off marriage as a mess. It has been a bond made to be broken, the seedbed of adultery, and the death of love. The assumption has not been that this is the way marriage has been handled by erring and sinful people, but that it is the essence of marriage, the inevitable pattern.

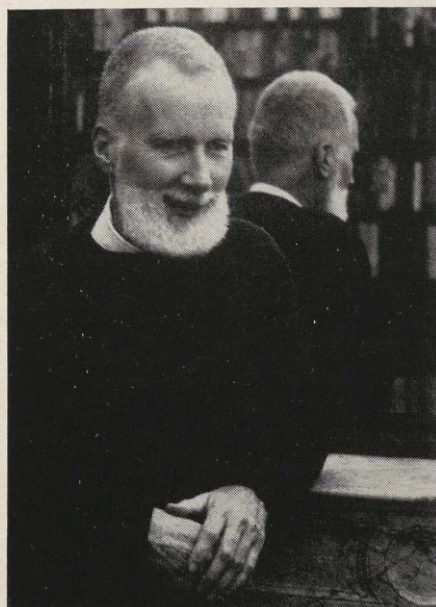
Marriage has been treated as an archaic system of sexual licensing, obsolete in an age of enlightened freedom. In addition to fiction, note the proliferation of full-page ads in the Sunday newspapers that make the pitch: "Are you getting all the sexual satisfaction you want out of your marriage?" This seems quaintly old hat when heavy promotion of such books as *Sex and the Single Girl* and *Sex and the Single Man* reduces the question to a simpler form: "Are you getting all the sexual satisfaction you want?"

In fiction and nonfiction alike, emphasis is on the anatomical: the technique and functional mechanics of sex. The physical act is commonly called "love" even between persons who hate each other. Quite forgotten is the question of what sex is for and what it actually has to do with love. One of the most interesting symptoms is the inordinate amount of sexual activity described and the extraordinarily small attention given to the bearing and rearing of children. To paraphrase Hal's famous rebuke to Falstaff: "Oh, monstrous! But one half-penny worth of children to this intolerable deal of sex!"

One longs for writers who will

grapple with this central commitment between man and woman—marriage—with an interest in all its ramifications: its sacramental aspects; its pledges of partnership, companionship, parenthood; and the ripening of this relationship into maturity and age.

Inevitably some marriages fail, but is there no one to lament the failure, to consider it a major loss, the missing of a mark? Is there no one interested to show the struggle to defend and preserve marriage in painful recognition of shortcomings, blunders, self-centeredness, and sin? And is there no one to show the sometime triumph of marriage and its glory, or do we all accept the false and childish notion that failure in human



Edmund Fuller is a distinguished critic, playwright, and novelist. His recent novel, *The Corridor* (Random House, \$3.95), is a penetrating examination of the estate of marriage.

relationships is interesting, but success is not? I do not even bother with another folk myth, that bad people are interesting but good people are a bore, because the fatuity is already manifest in so naïve a notion that the world is divided into good and bad people.

Four novels of this year are diversely interesting on aspects of marriage. The best-seller of the season, Mary McCarthy's *The Group* (Harcourt, Brace & World, \$5.95), is not a gentle novel, nor is it one that could be said to celebrate marriage. But it does show examples of the havoc wrought upon a generation coming of age in the early Thirties by the assumption that they were the darlings of progress, including sexual enlightenment and the blessings of contraception.

Miss McCarthy's long-time admirers were quite willing to welcome her savage exposure of bad marriages. They were less comfortable at the ironic skepticism with which she regarded sexual freedom. They were not prepared for the shock of Polly Andrews groping her way toward a marriage that had room for a sense of responsibility both between the partners and toward others. Their old Mary did not sound like herself at all when Polly found that "She had made the great discovery that Jim was good, and this filled her with wonder—most good people were rather elderly. Yet, when she tried to communicate this to others, they seemed bewildered, as if she were talking a foreign language." In short, *The Group* offers a glimpse of a possibility which to many is regarded simply as inadmissible. It promises nothing, quite rightly.

A Change of Plea by Camilla R. Bittle (Lippincott, \$4.75) is not an

Continued on page 50

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BOOKS

inspired novel, but it is workmanlike, simple, direct, sound. It looks at an ordinary marriage between average people. The union is falling apart probably much as do most of those that make up the divorce statistics — not with a bang but with a whimper. Its collapse is not inevitable, nor is the rallying to save the marriage a certain guarantee of the future. But life is much like this; marriages do drift into decay this way, and it is possible for self-examination and mutual will to pull them together.

More artistry than Mrs. Bittle has mustered this time is needed to make such a story transcend a tidy exemplary tale, yet it is worth attention. At its best it shows us that the fate of a marriage generally depends upon choice, upon hard decision. It flies in the teeth of the shallow neo-romantics who cry, "If it's going to be hard, then it isn't love."

From France comes *The Better Song* by Luc Estang (Pantheon, \$4.95), a perplexing and impressive book that is really more about the blight of Puritanism upon Christian life than about marriage. At forty-five, Octave Colteceau abandons job, wife, and children to run off with a young widow. A Roman Catholic, Octave is nevertheless conditioned by Jansenist puritanism. He is seduced and confused by the argument that God is not opposed to happiness, and without a frame of reference or guidance, he misapplies it.

Estang makes a passing sideswipe at the eccentric morbidity of François Mauriac, yet he ends his own book with a shocking stroke of sheer Mauriac morbidity. Though I think it weakens the whole, it does at least emphasize the profound dilemma into which a man can box himself when one grievous wrong can be righted only by inflicting another.

One theme links Estang's book to what I regard as the most interesting and deeply realized of the present assortment, Rumer Godden's *The Battle of the Villa Fiorita* (Viking, \$5.00). This is a delightful book, with more sheer grace of style and execution than any of the others. At the same time it is relentless in forcing us to face a moral dilemma to which there is no easy answer.

Both Estang and Godden are asking what right any individual has to seek a unilateral fulfillment in

love in defiance of the rights of a marital partner and of children. Miss Godden could have ended with a ghastly shock as does Estang, but she saw and avoided that pitfall. Her way forces us to see the problem in a far more general context, as one with which men and women may have to live and wrestle for an entire lifetime.

Charm and humor grace Miss Godden's account of how two young children follow their mother to Italy, determined to bring her back from the idyllic retreat where she is staying with the lover she plans to marry. Yet the battle at the Villa Fiorita is subtly desperate and poignant. One may sympathize with the pursuit of a supposed happiness, yet it is the nature of life that some rights must yield to others. Determining precedences is one part of what Christians call moral theology and storytellers call dramatic conflict.

—EDMUND FULLER

Our Living Ancestors

Few Christians today are anti-Semitic. With the exception of certain narrow-minded groups, the frank anti-Jewish bias that once marked the thinking of many Christians has virtually disappeared. Blatant anti-Semitism was completely disgraced by Hitler's enthusiastic endorsement.

Yet how many Christians really know anything about Judaism? Here are three profitable volumes from and about "The People of the Book."

Rabbi Abraham J. Karp's *The Jewish Way of Life* (Prentice-Hall, \$3.95) is a wondrously moving account of what the Jews believe—a survey of the theological and ceremonial basis of the Jewish worship, private, and communal life. It explains in detail a Jew's understanding of his relation to God and God's relation to him.

The author makes no attempt to justify or persuade. Through parable and poetry, the posing of pointed questions and quiet answers, he shows us the faith which Jesus followed to His death. By indirection we can then see more clearly what He added to it.

Rabbi Stuart E. Rosenberg's *Bridge to Brotherhood* (Abelard - Schuman, \$3.95) covers this ground in a significantly different way. Early he says: "Christians better understand their

own religious practices and traditions when they explore the history of the parent from whom it emerged." He casts his book as an extended discourse between Judaism and Christianity about basic beliefs and customs.

This tracing of Jewish ideas and ideals illuminates the building blocks from which Christianity was constructed. This does not in any way minimize the importance or originality of Christian (especially Pauline) theology, but it does show emphatically that Christianity and Islam are children of Judaism. The author helps us see interesting differences as well as similarities—as with any parent and child.

Rabbi Robert Gordis' *The Root and the Branch* (University of Chicago, \$3.95) contains a section on the essentials of Judaism, but its main concern is what Jewish theology has to offer toward a solution of the world's boiling social, political, and economic problems. With exemplary tact, Rabbi Gordis quickly shows why the heart of the Jewish religious tradition has been largely ignored in the Western world—despite the fact that we refer to ourselves as a Judeo-Christian civilization.

He carefully explains how the theology of Judaism could be applied with helpful effect to educational dilemmas, racial tensions, conflicting nationalisms, varying views of freedom, and other sore spots at home and abroad.

Considering the mess the so-called Christian world has gotten itself into, it might be worth our while to pay some attention to what our Jewish brethren have to say. The prophets of Israel, though mostly an ill-heeded minority, did prove sound—and right.

—ROBERT H. GLAUBER

Tennis, Anyone?

From the ground up ecumenism is busting out all over, just in time for spring. Here in book form are two examples—"housewives' dialogues" between women who have never met—each of them an exchange of letters recording the birth and growth of a friendship within the very area of deep and serious difference that friends are usually careful to avoid, that of personal conviction and religious belief.

Continued on page 52

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BOOKS

Both books give the reader a vivid sense of the personalities of the writers and the flavor of their lives. All four women write amusingly and interestingly, and are able to draw upon an incredible range of reading to advance an argument or to assist mutual understanding. A small point, but impressive nevertheless, is how often C. S. Lewis figures as a meeting point in both books. But beyond these general similarities the books are as different as the women writing them.

Fast-paced and hard-hitting as a good tennis game, *The Wall Between Us* (Bruce, \$3.75) captures the dialogue-by-mail of Lorraine Juliana, a Roman Catholic author and mother of seven, and Betty King, an Episcopal writer and mother of four.

The "wall" of the title, a complete and basic difference in suppositions and points of view, becomes apparent early. Betty King, the Episcopalian, says of it, "I think we'll be in a bad way if we don't recognize that the wall exists; but I think further that we can accomplish a lot of good by smiling at each other over the wall, praying for each other to the God who is above the wall, and poking around its boundaries to find out where we really are in relation to each other."

Together she and Mrs. Juliana explore most of the touchy areas—authority, revelation, infallibility, the Virgin Mary, birth control—never pussyfooting and never retreating. The book reveals a remarkable development in the authors themselves in the course of their dialogue. From the head-on collision and the chip-on-the-shoulder attitude at the beginning they grow to a real confrontation and understanding.

Mind If I Differ?, a Roman-Unitarian dialogue (Sheed & Ward, \$3.95) by Betty Mills and Lucile Hasley, is witty and entertaining, with a generous supply of amusing incidents and well-turned phrases, many of them enlightening, about Roman Catholic and Unitarian points of view. But on the deeper level of genuine exchange—the discovery of common areas of thought and the understanding of the wheres and whys of serious difference—the book is disappointing.

Perhaps the gulf between Roman Catholic and Unitarian views is too wide for any bridge-building beyond

the purely personal, or perhaps the letters could have benefited from editing. Whatever the reason, the exchange of thought seems episodic and formless. To return to that tennis game: though there are many fast and brilliant serves and some agile returns in *Mind If I Differ?*, there are none of the sustained volleys that make *The Wall Between Us* absorbing and memorable. —M.M. & M.C.M.

A HANDBOOK FOR CHURCH WEDDINGS, by Edward T. Dell, Jr. (Morehouse-Barlow, \$1.50).

The timely appearance of this helpful little book will please parsons who have long wanted such a resource but never gotten around to writing one themselves. The author has written not just another book on counseling, but has performed a notable service in helping couples who have decided to marry in the church to discover for themselves the simplicity and the richness of the Prayer Book solemnization of holy matrimony. The solid liturgical sense, the practical nature of the advice, and the comprehensiveness of the text all compel this reviewer to recommend this handbook to parish clergy as a valuable adjunct to their counseling.

—THOMAS H. LEHMAN

THE GOSPEL PORTRAITS OF CHRIST, by Wayne G. Rollins (Westminster, \$3.00).

A good example of modern New Testament scholarship brought down out of the stratosphere and geared to the everyday, interested reader. The first chapter describes modern critical approaches to the Gospels. The rest take up each Gospel in turn, attempting to analyze and describe its characteristic flavor, its turns of style and thought, its aims, and chief emphases. The chapters on Mark and John are especially interesting. —M.M.

BLACK NATIONALISM, by E. U. Essien-Udom (Laurel, 75¢).

One of two outstanding books on the subject of black nationalism—the other is *The Black Muslims in America* by C. Eric Lincoln (Beacon, \$1.75)—this paperback reprint will be welcomed by students and others concerned with this complex part of our national scene. This is particularly true today with the much-publicized split in the Black Muslim movement and the antics of Cassius X (Clay). —J.W.

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AT THE MOVIES

Two of the most significant motion pictures ever released to the American public are now showing in cinema houses around the country. Each in its own way reflects an awareness of startling changes within society as well as a revolution in the making of films.

The first, a "sleeper" on its way to becoming a classic, is the British cinema adaptation of the William Golding novel, *Lord of the Flies*. From coast to coast, small art-film theaters are being packed with high-school and college students who have been profoundly moved by the Golding novel and now, as serious students of life, are relating to the story translated onto the big screen.

The second is Stanley Kubrick's controversial motion picture, *Dr. Strangelove or: How I Learned to Stop Worrying and Love the Bomb*. It is one of perhaps a dozen films of real import which have borne an American release since the inception of movies.

Many people will intensely dislike either or both of these films. Both gain significance because they look at life in a radically different way than other movies did before them. Their cinematic style is experimental, and effectively so.

After *Dr. Strangelove*, in fact, movies may well never be the same.

Lord of the Flies, as almost everyone knows, is about a group of English boys who, during World War II, are marooned for a period of time on an island in the Pacific. They must somehow manage to find food to eat, a place to sleep, and safety from the elements. This calls for social organization; in turn, "group dynamics" begin to work quickly.

The fuehrer-type leader, as well as the natural leader, emerges among the boys. There is the intellectual who must be persecuted by the fuehrer. And there is the bright-eyed idealist who, in retrospect, was the most rational of the lot.

As group neuroses multiply, the fuehrer seizes power and draws the emotionally dependent to himself. The film, directed beautifully without that

slick phoniness which a major Hollywood studio would inescapably have brought to it, allows the audience to see both the growth of hate and the eruption of tragedy. The scarred, haunting conclusion really concludes nothing—with the exception of a tortured chase and an earnest death-dance.

The conditions within men's minds and souls that give rise to tortured chases and earnest death-dances are revealed by the film, but are wisely never held up for moralistic, programmed resolution. The audience is given to understand in unmistakable terms that the bogeys which men fear most are inevitably lodged within themselves.

Evil? Yes, that problem is eloquently stated in *Lord of the Flies*. It exists; it is imbedded deeply in people; it is mortally afraid of love, integrity, and commitment to truth; and its triumph is hate, despair, and death.

By a peculiar coincidence *Dr. Strangelove* deals with some of the same themes. But it uses the method of comedy to enact the ultimate in human tragedies.

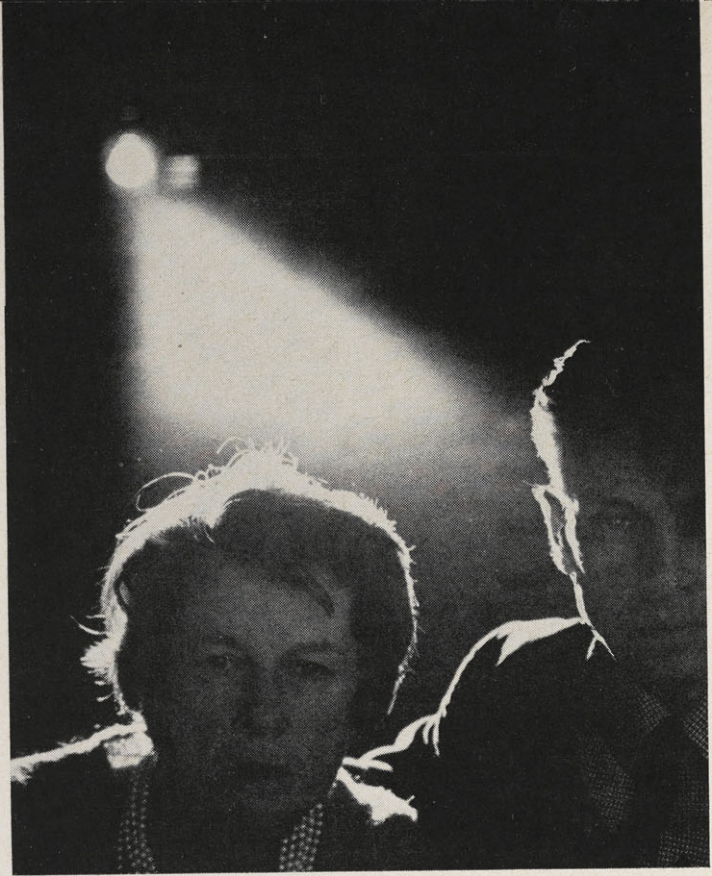
For example, we find a fuehrer

again. And the hate, the tragedy, and the scarred, haunting conclusion are all present.

The star of *Dr. Strangelove* is its director, Stanley Kubrick, who must now be placed among the handful of creative geniuses in the short, bizarre history of the cinema. This film will be debated furiously for years to come. On the one hand, its excesses will be deplored, its intolerable frankness damned, its political and human thrusts seriously questioned, and its conclusions vilified, but, on the other, it will be extravagantly praised. *Dr. Strangelove* will be talked about as few other motion pictures have been.

Dr. Strangelove makes cinematic history because it breaks through anti-intellectual and anticreative taboos by smashing them. It makes a statement both about genuine and about double-standard public morality. It poses terrifying alternatives to human existence. It is a movie that will make people think, react strongly, and take a definite stand *for* or *against* it. We are indebted for this to *Dr. Strangelove*, as unusual a film as ever rolled down the pike.

—MALCOLM BOYD



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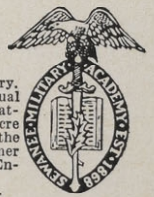
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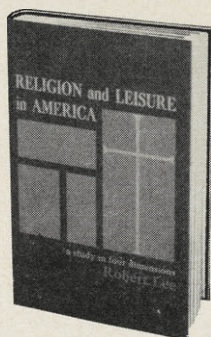
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LETTERS

THE WOMEN: FELLOW EDITOR'S NOTE

You have done the whole church a valuable service in presenting the facts about "Women and the Franchise" in the Protestant Episcopal Church. Let me add that you have saved me, as editor of *The Living Church*, a lot of trouble, because I was about to canvass all of our dioceses and missionary districts to get the information which you have already secured and presented in such a neat, compact way. Surely, General Convention must face this issue at St. Louis more seriously than it has done in the past. And I hope that those dioceses which withhold the franchise from women will be moved to abolish this injustice as fast as this can be done. Mr. Morehouse's statement is entirely right: "The practice of segregation by sex is no more admirable than that of segregation by race or color."

THE REV. CARROLL E. SIMCOX
Editor, The Living Church

THEY'RE BACK

... I missed our friends the Episcopocats this month [March]. I hope it was just a minor ailment that caused them to be absent from their regular place. ...

MARION SUDDERS
Philadelphia, Pa.

"Pussy cat, pussy cat, where have you been? ..."

We have searched in vain through the March issue to find our friends, the Episcopocats. Alas, they seem to have headed toward London to visit the Queen, too. Please, won't you call them back?

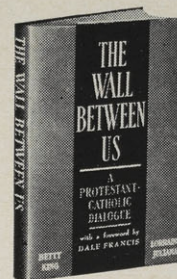
JILLAYN MALSTROM
VIRGINIA MARSHALL
New York, N. Y.

... my sister, brother, and I, along with our spouses and mother, take great delight in the Episcopocats. They poke gentle fun, not at our church and faith, but at those of us who serve the church. ...

MRS. RAYMOND E. FAHNESTOCK
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... we looked in vain in the March issue for one of our favorite pictures, "the Episcopocats." I trust that the omission was perhaps a temporary one because of the Lenten season. ...

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- 2 **Guiana, South America:** Alan John Knight, *Archbishop*.
- 3 **Guildford, England:** George Edmund Reindorp, *Bishop*; Basil Montague Dale, *Assistant Bishop*; St. John Surridge Pike, *Assistant Bishop*.
- 4 **Haiti:** Charles Alfred Voegeli, *Bishop*. (St. Peter's College; Lay Leaders' Training Center; Holy Trinity School, St. Vincent's School for Handicapped Children, Foyer Notre Dame [Sisters of St. Margaret]; Haitian priests and lay workers.)
- 5 **Harrisburg, U.S.A.:** John Thomas Heistand, *Bishop*; Earl Miller Honaman, *Suffragan*. (For an ever increasing devotion to and support of Christ and the mission of His Church in parishes and diocese.)
- 6 **Hereford, England:** Mark Allin Hodson, *Bishop*; William Arthur Partridge, *Assistant Bishop*.
- 7 Ascension Day
- 8 **Hokkaido, Japan:** Paul Kazuyoshi Ueda, *Bishop*.
- 9 **Honan, China:** Francis Yu-shan Tseng, *Bishop*; David Chien-ye Cheng, *Assistant Bishop*.
- 10 **Hong Kong (Victoria):** Ronald Owen Hall, *Bishop*.
- 11 **Honolulu, U.S.A.:** Harry S. Kennedy, *Bishop*; Charles Packard Gilson (Taiwan), *Suffragan*. (Work at East-West University Center for Asian students; Canterbury House work with many racial groups at University of Hawaii.)
- 12 **Huron, Canada:** George Nasmith Luxton, *Bishop*; Harold G. F. Appleyard (Georgian Bay), *Bishop*; William Alfred Townshend, *Suffragan*.
- 13 **Ibadan, West Africa:** Solomon Odunaiya Odutola, *Bishop*.
- 14 **Idaho, U.S.A.:** Norman L. Foote, *Bishop*. (St. Luke's Hospital; Good Shepherd Mission [among Indians].)
- 15 **Indianapolis, U.S.A.:** John P. Craine, *Bishop*. (Episcopal Community Services; Waycross; Episcopal Homes for the Aging; Purdue Canterbury; Urban Mission Council.)
- 16 **Iowa, U.S.A.:** Gordon V. Smith, *Bishop*. (College work; town and country churches; missions in growing areas.)
- 17 Whitsunday
- 18 **Iran:** Hassan Barnaba Dehqani-Tafti, *Bishop*.
- 19 **Jamaica, West Indies:** Percival William Gibson, *Bishop*; John Cyril Emerson Swaby (Kingston), *Bishop*; Benjamin Noel Young Vaughan (Mandeville), *Bishop*.
- 20 **Jerusalem:** Angus Campbell MacInnes, *Archbishop and Metropolitan*.
- 21 **Jesselton, North Borneo:** James Chang Ling Wong, *Bishop*.
- 22 **Johannesburg, South Africa:** Leslie Edward Stradling, *Bishop*.
- 23 **Jordan, Lebanon, and Syria:** Najib Atallah Cuba'in, *Bishop*.
- 24 Trinity Sunday
- 25 **Kalgoorlie, Australia:** Cecil Emerson Barron Muschamp, *Bishop*.
- 26 **Kansas, U.S.A.:** Edward C. Turner, *Bishop*. (Turner House Social Service Center; university and colleges, especially Kansas School of Religion; armed forces installations; new mission congregations.)
- 27 **Karachi, West Pakistan:** Chandu Ray, *Bishop*.
- 28 **Keewatin, Canada:** Harry Ernest Hives, *Bishop*.
- 29 **Kentucky, U.S.A.:** C. Gresham Marmion, *Bishop*. (Missions; college work; church in metropolitan Louisville; evangelistic work of the church.)
- 30 **Kiangsu, China:** Ke-chung Mao, *Bishop*.
- 31 **Killaloe, Kilfenora, Clonfert, and Kilmacduagh, Ireland:** Henry Arthur Stanistreet, *Bishop*.

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THE EPISCOPALIAN



When the heart has eyes

To be blind—who can imagine it? But worse still, try to imagine a world where everyone is blind. Imagine a branch on the tree of life where a group of blind beings cluster—no, not blind, because the concept cannot yet exist: a group of animals without the sense that will some day be sight. They huddle together, enjoying one another's warmth, hearing the sounds and smelling the smells around them, bumping into things or into one another whenever they venture to move about.

What if we do not have to imagine it? What if this is where we really are—blind in the country of the blind? In the Gospels Jesus uses the word "blind" again and again as a warning and an expression of sorrow over a certain attitude and frame of mind. Our Prayer Book, developing the thought, speaks of "blindness of heart." Something that should be open and clear to us is a blank wall; a window is shuttered.

But the light is all around us; and once in a while one of us stirs in his place on the branch and says, "Something is happening. It's as if I were hearing a sound far off, as if a fresh breeze were blowing on my skin. All the things we bump into—I know where they are; it's as if I could touch them far off. Something is all around me like still, clear water.

Don't you feel it? Can't you see it, too?"

And we others all say, "Nonsense—what is this crazy word, 'see'?" Or perhaps we may listen and begin to wonder, and try to experience this strange new thing ourselves. Perhaps some of us actually will, and a new world will open for us slowly and gradually, as our new sense expands to meet it.

In blindness of eye the great unknown word is "see." In blindness of heart it is "love." And just as blind people "see" by feeling with their hands, so we blind of heart make love an emotion, a "feeling" of another kind. But we are way off. When Jesus gives us the command to love our enemies, our neighbors, and our God, he is not ordering us to feel an emotion, but to open a perceptive organ of the heart, to be aware of these others with the same vividness and solidity that we are aware of ourselves. We must open our hearts in order that (as another teacher of love says) we, "being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height" (EPHESIANS 3:18). These are words of perception, not feeling; they are the dimensions of a whole new world of relationships, the area opened to us by the open heart.

From this point of view the Gospel stories of Jesus healing the blind take on strong symbolism and poetic meaning. "And Jesus said to him, 'What do you want me to do for you?' And the blind man said to him, 'Master, let me receive my sight'" (MARK 10:51, R.S.V.). "He put clay on my eyes, and I washed, and I see" (JOHN 9:15, R.S.V.).

And I see! I see with the eye of the heart these other beings around me—see the distances and closenesses, the heights and depths that we touch, together and apart, and the spaces, inner and outer, that we need around us in order not to bump and crowd. I see how these beings, these solitudes, can "protect and touch and greet one another," not trespassing on the essential ground of privacy, nor coming short of a real meeting. I know, from experience as solid as my knowledge of the law of gravity, the rights and rules that govern our life together and help us to weave the fabric of relationship that is called the Kingdom.

The New Testament writers exhaust their powers of language and imagery in exultant description of the world that they know waits for those who receive their sight. "We know that we have passed out of death into life, because we love the brethren" (1 JOHN 3:14, R.S.V.). "The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (ROMANS 8:21, R.S.V.). "And he who sat upon the throne said, 'Behold, I make all things new'" (REVELATION 21:5, R.S.V.).

It seems impossible that there could be more to our world than we can see. "Never since the world began has it been heard that anyone opened the eyes of a man born blind" (JOHN 9:32, R.S.V.). But Jesus opens them—blind eyes, blind hearts alike. May He open ours.

—MARY MORRISON

Have and Have Not

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

The Church of St. Elizabeth's, a mission, needs a small processional cross. If your church has one no longer being used, please write to Mrs. N. W. Brandeberry, 956 E. First St., Russell, Kan.

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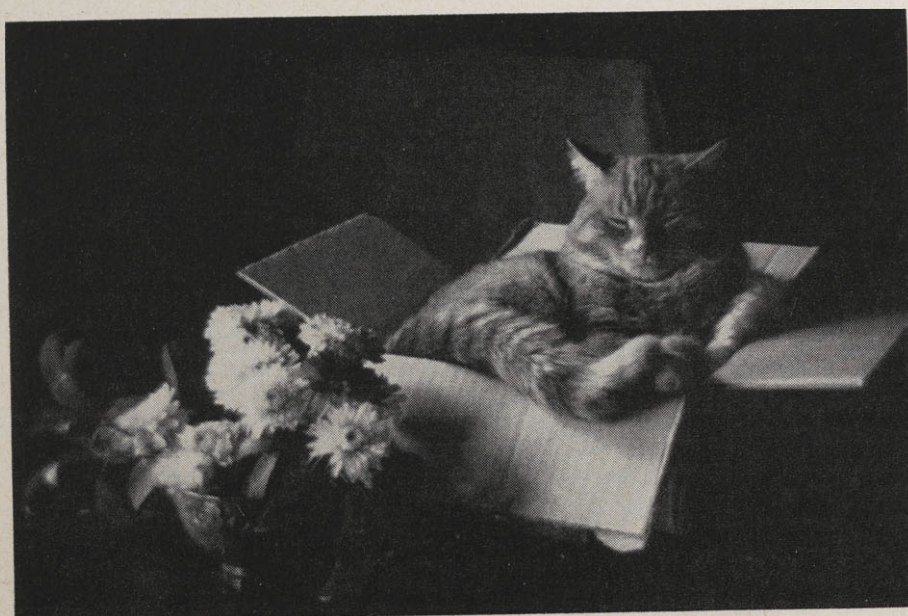
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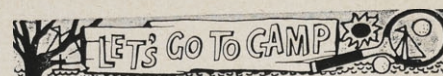
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THE EPISCOCATS



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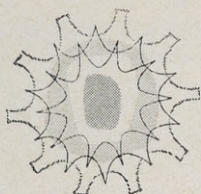
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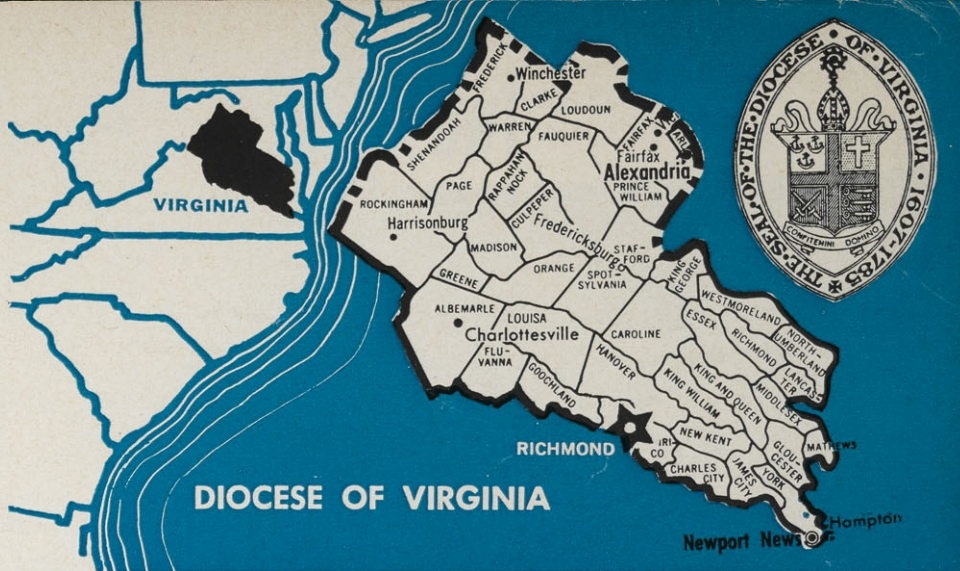
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- 10 Sunday after Ascension
- 15-17 Province VII, meeting of diocesan chairmen of laymen's work, conference center, Amarillo, Texas.
- 17 Whitsunday
- 17 Christian Unity Sunday
- 18 Whit Monday
- 19 Whit Tuesday
- 20, 23 Ember Days
- 22, 23 Provincial training conference for the Society for Girls Task Force, Cape May Holiday House, Cape May, N.J. For G.F.S. leaders and officers.
- 22-24 General Division of Women's Work, Seabury House, Greenwich, Conn.
- 24 Trinity Sunday
- 26-28 National Council meeting, Seabury House, Greenwich, Conn.
- 28-29 Mutual Responsibility and Interdependence committee meeting, Seabury House, Greenwich, Conn.
- 30 Memorial Day
- 31 First Sunday after Trinity

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Know Your Diocese

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The dates 1607 and 1785 on the seal of the Diocese of Virginia recall the coming of Anglicanism to Jamestown and the formation of the colonial parishes of Virginia into a diocese following the Revolutionary War. Many of the colonial churches are still in active use today. The original diocese is now divided into four: Virginia, Southern Virginia, Southwestern Virginia, and West Virginia.

The Diocese of Virginia covers 12,505 square miles in the northeast section of the state. There are 175 parishes and organized missions with 294 clergy and 216 layreaders ministering to 74,190 baptized persons (44,474 communicants).

Within the diocese are many church-related schools: seven preparatory schools, the Episcopal High School in Alexandria, and the Blue Ridge School in St. George. Twelve parochial schools also serve at the grammar school level. Other institutions for which the diocese offers spiritual and financial support are St. Anne's Home for handicapped children, two homes for the aged, two conference centers, and a camp. The Protestant Episcopal Theological Seminary in Virginia is located within the diocese, and the Bishop of Virginia serves as its president. The diocese maintains full- or part-time chaplains for eight colleges and universities and two medical schools.

One of the many concerns of the diocese is that of migratory workers on the eastern shore of Virginia. Working with the Virginia Council of Churches to improve the living conditions of the migratory workers and their families, the diocese supports day nurseries, schools and their staffs, and four ministers.

The Rt. Rev. Samuel B. Chilton, who became Suffragan Bishop of Virginia on May 12, 1960, is directly responsible for all missionary work and aided parishes in the diocese.

Following Bishop Gibson's pastoral address at the 169th annual council of the diocese in January, the council requested the bishop to appoint a commission on intergroup relations, representing diverse viewpoints within the diocese. The commission will seek to develop further understanding among racial groups; establish teams of laity and clergy to interpret the church's position on these matters; enlist the participation of the clergy and laity in study groups in local communities; and encourage establishment of study groups where none now exist. The commission is to report to the next

diocesan council with such requests for official action as seem appropriate and necessary, with the view that all areas of conflict and action in this matter should receive continuing study and response.



The Rt. Rev. Robert Fisher Gibson, Jr., Bishop of Virginia, was born in Williamsport, Pennsylvania, November 22, 1906, the son of the Rev. Robert F. Gibson and Harriet McKenney Gibson. He was educated at the Porter Military Academy, Charleston, South Carolina; Trinity College, Hartford, Connecticut; the University of Virginia, Charlottesville; the Virginia Theological Seminary, Alexandria; and the University of the South, Sewanee, Tennessee.

Before studying for the ministry, Bishop Gibson taught at the Brent School in the Philippines; Gilman School in Baltimore, Maryland; and Southampton Country School, Long Island, New York. He also worked for the General Motors Corporation in Java and the Canada Dry Company in New York.

Bishop Gibson was ordained to the diaconate and priesthood in 1940 following his graduation from the Virginia Theological Seminary. He served parishes in Virginia and was associate professor of church history at Virginia Seminary. In 1946 Bishop Gibson was appointed to serve as a missionary in Mexico, and from 1947 to 1949 he was dean of the School of Theology at the University of the South and liaison officer to the Mexican church. He was consecrated to be Suffragan Bishop of Virginia in 1949; he became bishop coadjutor in 1954 and diocesan on January 1, 1961.

Bishop Gibson is chairman of General Convention's Joint Commission on Approaches to Unity and is a member of the Joint Council of the Philippine Independent Church and the Protestant Episcopal Church. He is also president of the Virginia Theological Seminary.

On June 1, 1935, Bishop Gibson and Alison Morice were married. They have four children: Robert III, a law student; John, a member of the Peace Corps in Colombia; Margaret, a secretary with the Eisenhower Exchange Fellowship; and Peter, a student at St. Andrew's School in Delaware.

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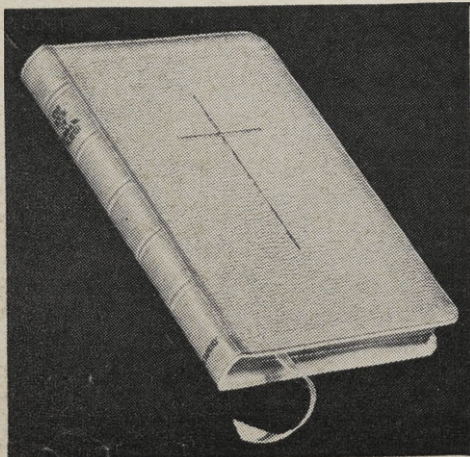
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