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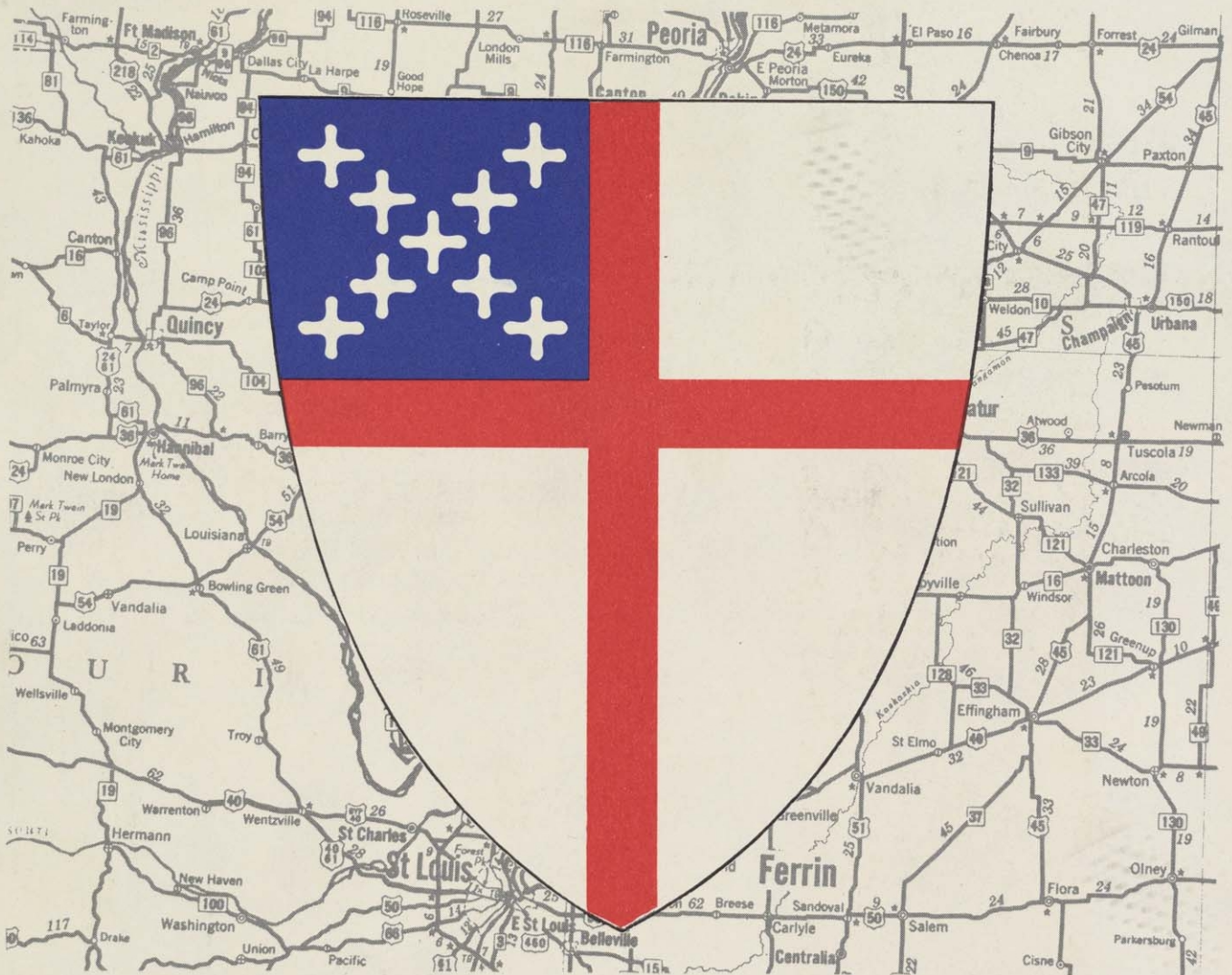
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the **EPISCOPALIAN** **October 1960**

A Special Issue on the Church



What have we done? What are we doing now?
Where are we headed?



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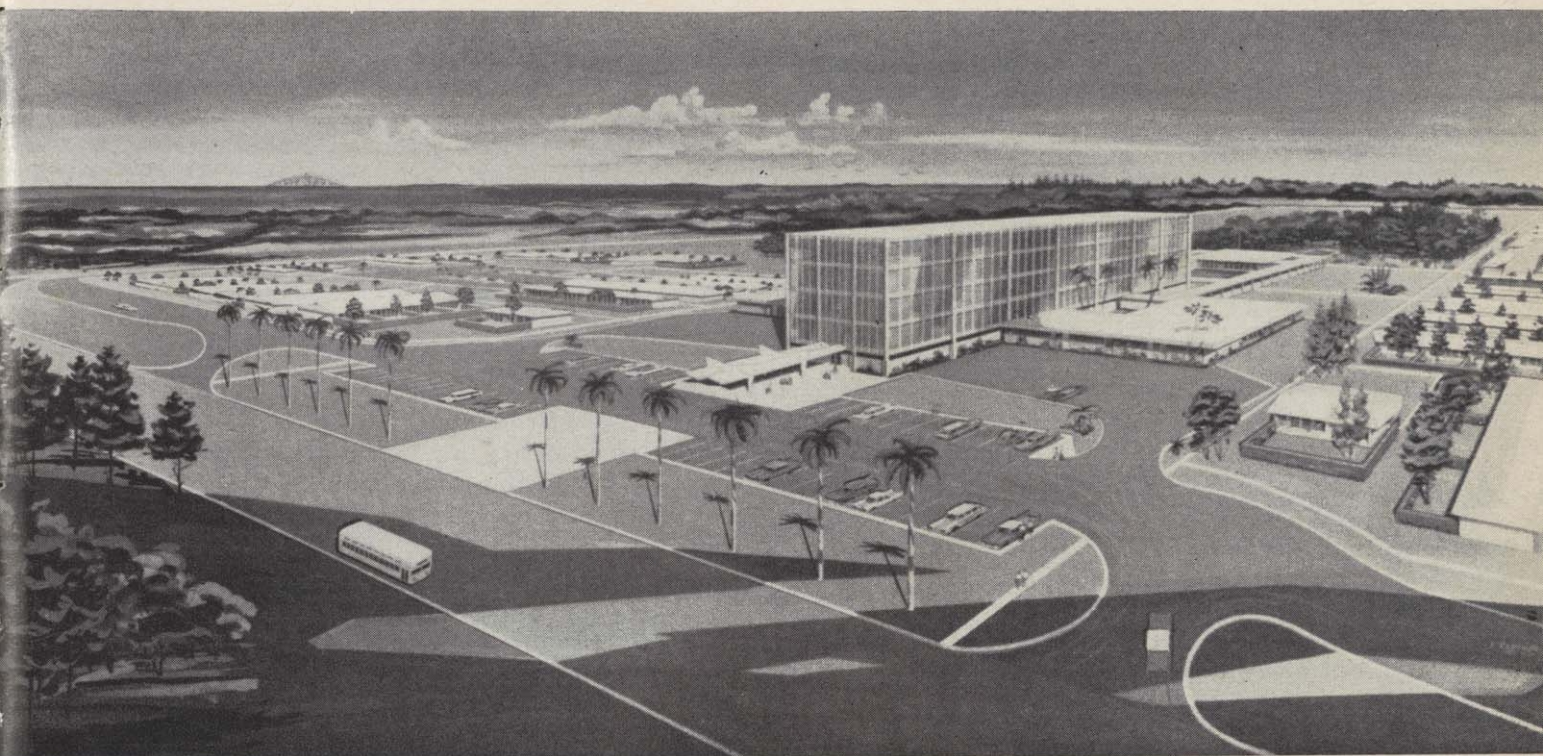


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SUNCOAST MANOR

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- ★ Each of the 228 private living units has bath, closets, cupboards, furniture, wall-to-wall carpeting, drapes, emergency call system, room thermostats for individual control of heating and air conditioning.
- ★ A 40-bed infirmary with nursing care, under supervision of physicians is located on the second floor of the main building. Auditorium provides space and facilities for large group activities, lectures, style shows, movies, musical programs, plays and parties.
- ★ The Chapel is open at all times for private meditation and worship. The Manor is not limited to Episcopalians.
- ★ St. Petersburg Episcopal Community, Inc., a non-profit corporation, under the laws of the State of Florida is the sponsor of **SUNCOAST MANOR**. This corporation was formed and is managed by the parishes of Greater St. Petersburg.

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To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstiners' Hospitalization Policy, which will pay you \$100 a week from your first day in the hospital, and will continue paying as long as you are there, even for life!

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ter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long seige in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstiners' Hospitalization Policy, you would receive \$100 per week in cash as long as you remain in the hospital. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and pay in addition to your present policy.

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DR. DANIEL A. POLING, noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."



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We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

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NO SALESMEN!

For Proof of Service and
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Miss Mildred L. Faulkner, Barrington, Illinois—"Thank you so much for the prompt settlement of the claim we filed. You are not only prompt in settlement but very considerate also. I would highly recommend your insurance to my friends. Thank you again."

Mrs. Dennis McCloud, Yuma, Arizona—"We are thankful that we did have this insurance policy. With no other income while my husband was in the hospital, this check certainly helped out."

Mrs. Frances E. Swartwout, Wimbledon, North Dakota—"Thank you very much for the check you sent so promptly in response to my claim. God bless you for your interest in us older people."

Mrs. Mandeville Cherry, Dothan, Alabama—"I received the check for \$..... for which I thank you. Am pleased with your service—your policy for the senior citizens is very reasonable."

Mrs. Esther G. Powers, Norwalk, Ohio—"Thank you ever so much for your draft in the amount of \$..... received so promptly in payment of my claim for benefit. . . . I have found that I am insured in a very reliable company, proved by your prompt and considerate handling of my claim."

Mrs. Grace Giloy, Neillsville, Wisconsin—"I received the cash settlement for my claim, and want to thank you sincerely for same. Every cent was paid according to policy. I had only made one payment on policy before I was stricken, and you paid up immediately with no questions asked—I heartily recommend this policy to anyone."

CHECK THESE REMARKABLE FEATURES:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash!
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- No automatic age termination.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of times you can collect.
- Pays from the very first day in hospital.
- No policy fees or enrollment fees!
- Ten-day money-back guarantee!

Only conditions not covered:

Following are the only conditions this policy does not cover: Pregnancy, childbirth or miscarriage; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

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My name is _____
Street or RD # _____
City _____ State _____
Date of Birth: Month _____ Day _____ Year _____
My occupation is _____
My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X** _____

GEN. APP. 3-51860

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	\$4.	\$40.
Each adult age 65-100 pays	6.	60.
Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

☐ I am enclosing the amount circled on the left for your Gold Star \$100. per week policy.

☐ I am enclosing twice the designated premium for double benefits (\$200. per week)

☐ I am enclosing one-half the designated premium for half benefits (\$50. per week)

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES VALLEY FORGE PENNA.**

FOR YOUR INFORMATION

* * * * *

●THE COVER depicts the official shield of our Church superimposed on a section of the United States just west of the nation's new population center, Ferrin, Ill. The Episcopal population center is slightly to the south and east of this little town, where all of the fifty inhabitants happen to be Lutherans.

The shield symbolizes our heritage. It is similar to the shield of our mother body, the Church of England. The St. Andrew's Cross in which the nine small crosses are arranged represents the patron saint of the Church of Scotland. This reminds us that the first American bishop, Samuel Seabury, received his episcopal orders from that Church in 1784.

The nine crosses are symbolic of the nine dioceses which were represented

in the General Convention of 1789, where the organization of the Protestant Episcopal Church in the U.S.A. was completed. The original nine dioceses have multiplied; they now number one hundred and three dioceses and missionary districts. In most of these the shield is often seen on familiar highway signs proclaiming that "The Episcopal Church Welcomes You."

●THE Church Magazine Advisory Board and the editors are pleased to announce that THE EPISCOPALIAN is now going regularly into the homes of more than 70,000 Episcopal families. This represents a doubling of circulation in the first seven months of publication. Counting bulk sales, the total paid circulation for the first six months

of THE EPISCOPALIAN was more than 436,000. Everyone connected with the magazine is grateful for the interest and appreciation with which the magazine has been received, and for the many helpful letters from all parts of the country. We will do our very best to continue to serve you in the months to come.

● The editors want to thank the many people who made possible the production of the October issue. As far as we know it is the largest single magazine ever published in the history of the Church. We are especially grateful to



Roberta Evans



Alan B. Lovekin

continued on page 76

4 new volumes LAYMAN'S BIBLE COMMENTARY

New doors to understanding the Bible open for you with the LAYMAN'S BIBLE COMMENTARY. Now 9 volumes in the 25-volume series are ready for your use.

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\$2.00 each; 4 or more, \$1.75;
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more than 90,000 . . .

Acclaimed as a major contribution to Bible study, the first five volumes of the LBC were reprinted within eight months after publication. More than 90,000 copies have been sold. They have proved their worth as a clear, stimulating treatment of the Bible's message for layman and minister alike.

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R *eport*

A SPECIAL

ON THE CHURCH

Within the next few days the citizens of the United States will have the opportunity to vote in a national election.

This election has been hailed as the most important single one in U.S. history. With the world the way it is now, every single national election from now on is going to be the most important in U.S. history.

Today we are engaged in probably the most searching self-appraisal in our country's history. Eagerly, determinedly, in some cases even feverishly, we are assessing our national past and present, and looking for solutions to the future.

During this period of massive self-appraisal, it might be well for some of us to look at our role as members of another body—the Church of Jesus Christ. In this fellowship each succeeding month, each day, each minute, should be the most important in history because the Church is supposed to transcend all national and worldly concerns.

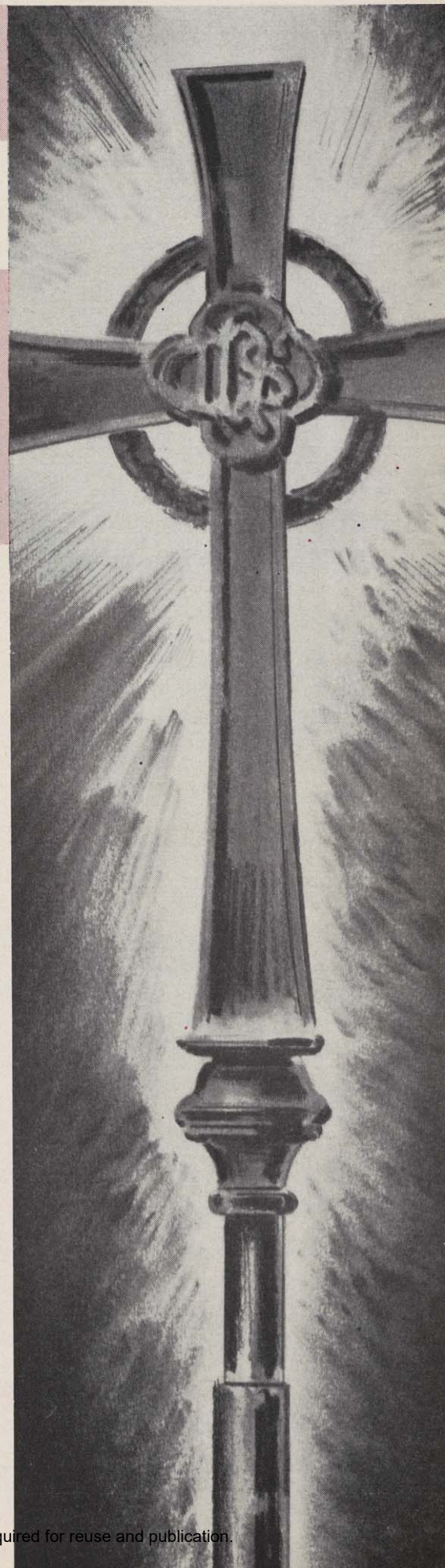
We have divided our look at the Church into three sections: *What Have We Done?*; *What Are We Doing Now?*; and *Where Are We Heading?* These headings, we hope, may serve to guide you; they are not mutually exclusive. In preparing this issue, we learned quickly that the Church cannot be compartmentalized. It transcends time as well as nations and planets.

Even though this is the largest single magazine ever published in Episcopal Church history, it mentions just some of the Church's major concerns. Others will be covered in issues to come. Many will never be reported, for they are works of the Holy Spirit known not to mortal men.

We all do profess that our faith in Christ Jesus is the most important single fact in our lives. But do we really mean it?

The following pages, we hope, will help to illuminate your thoughts on this question.

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OCTOBER 1960

the EPISCOPALIAN

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continuing

FORTH and

The Spirit of Missions

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CONTEMPORARY thought is so preoccupied with things happening, and wondering "What next?," that little heed has been given to the lessons of the past.

We cannot escape history, however. God is always entering human events, making His way known upon earth, His saving health to all peoples. Perhaps that is what was happening when the New World was discovered and men were set free to worship God in accordance with the dictates of conscience.

Certainly God did not give us this good land to exploit and enjoy; but rather to strengthen and settle a country in which liberty, brotherhood and pure religion could flourish and abound. We are far from finishing the task God has set us, but perhaps we can identify some successive steps whereby the Holy Spirit was leading the Episcopal Church to take our part in His purpose for America and the world.

For the early settlers the dream of "One World" was

quite shadowy; liberty of conscience often had created divisions and narrow prejudices. Yet the Voice could not be stilled. The thought of an expanding Church was in the mind of Hugh L. Burleson when, in 1911, he gave to the Episcopal Church its first textbook on continental domestic missions. He bravely entitled it "The Conquest of the Continent."

If one needs to be convinced of the indestructibility of our Church and the value of the episcopacy, one should study how our heritage from the Church of England came and was nearly lost. The early planting in Colonial times was so feeble that, when John Marshall was asked for a gift to the Theological Seminary in Virginia, he loyally responded, but doubted whether he should encourage any young man to enter the ministry of the Episcopal Church, which in his judgment was destined to die out within a generation.

From 1607, when Chaplain Hunt celebrated the first

*The Episcopal Church's senior bishop
comments on some of our accomplishments
after 350 years in North America*

We Must Weigh the Lessons of HISTORY

by WILLIAM P. REMINGTON





What Have We Done?

Communion on Jamestown Island, until 1784, when Samuel Seabury was consecrated our first bishop and was joined in 1787 by William White and Samuel Provost, the young Church had to struggle along without benefit of clergy ordained on the soil of the new continent. The difficulties of ministering to the needs of the Church in the Colonies and organizing episcopal government were great indeed.

"The outlook was discouraging indeed," wrote Bishop Burleson. "Two bishops, twenty clergymen and sixteen laymen constituted the General Convention in 1789—but admirable indeed was the work done by this handful of men. They ratified the Prayer Book, adopted a constitution, and set the Church before the people of the land with reiterated claims to the possession of ancient faith and apostolic order." This independent action was to strengthen our claim later on to take the lead in calling conferences on Faith and Order and suggesting bases for Christian unity.

The next great step in our Church history took place at the Convention of 1835 when wise leaders declared, "The Church is a great Missionary Association, divinely constituted, for the special work of sending into all the world the ministers and missionaries of the Word." Henceforth the advance guard of mission-extension must be the bishops elected by the House of Bishops and confirmed by action of General Convention.

This was new policy. In the Church of England, bishops were appointed by the Crown, and societies were formed to sustain missionary work and send forth missionaries. From this time onward, the Episcopal Church was ready to move with the covered wagons westward to follow the settlers and convert the Indians. They took with them not only the Bible but the Prayer Book, a hymnal with hymns ancient and modern, plus apostolic order.

It is not possible here to name all the pioneer bishops and clergy who led the line of march. Jackson Kemper was our first missionary bishop. He sought the pilgrim children in the land of the lakes and rivers. There followed Henry Whipple and William Hobart Hare in the prairies among white settlers and Indians, Gear and Breck in Minnesota and Wisconsin, Tuttle in the moun-

tains, Kip and Scott in California and Oregon, Morris and Rowe at the meeting-place of East and West on the shores of the Pacific, Philander Chase and James Harvey Otey in the South and Midwest. How can we name them all? Their work lives after them and upon their foundations we still build.

It has been my privilege to follow the trails which Bishop Hare blazed in South Dakota and to visit ten reservations, where I learned to respect and love the Dakotas. From Tipi Sapa (the Rev. Philip Deloria) I learned missionary policy, inherent in the speech of St. Paul to the men of Athens on Mars Hill. "I beheld an Altar raised to the Unknown God. Him, whom you ignorantly worship, declare I unto you."

After I had celebrated Holy Communion, I found the Indians seated in a circle on the mud floor, smoking and passing their pipe from one to the other. I realized a ceremony was going on and asked Tipi Sapa to explain it. "Bishop," he said, "my people have always known Wakantonka (Great Spirit). They make medicine to him, the smoke goes to north and south, east and west. Wakantonka everywhere. They see his footsteps on the prairies, in the hills and in the heavens. They only see his feet. Their women make bright beaded moccasins to go on the feet of God. But they only see his feet. Bishop Hare and others come out to my people to help them look up into the face of God." What might have happened if we had always gone with that interpretation to the people of Asia and Africa?

The final lesson I learned in my experience of twenty-five years in the domestic mission field is this: Preach Christ boldly and teach what is essential to normal natural and happy Christian living. Care for people and look after them in their greatest need. Be mindful of the scattered folk in out-of-the-way places. Cathedrals and large parishes will grow best where fed by little streams.

Times have changed. The "space age" is here. But essentially the same human problem remains; the unruly wills of men must submit to the Will of God. Let us remember the lessons of the past. Not a continent but a new world must be conquered for Christ. Pioneers still are needed. Pass it on. ◀

The Episcopal Church

FACTS AND FIGURES, 1958 AND 1959

for the 50 states and the District of Columbia

VITAL STATISTICS:

	1958	1959
TOTAL NUMBER OF CLERGY	8,430	8,708
CLERGY IN PARISH WORK	6,143	6,305
TOTAL PARISHES AND ORGANIZED MISSIONS	7,011	7,120
TOTAL UNORGANIZED MISSIONS	556	512
LAY READERS	13,340	14,254
NUMBER OF BAPTIZED MEMBERS	3,126,662	3,200,763
NUMBER OF COMMUNICANTS	1,993,743	2,042,285
TOTAL BAPTISMS	110,065	108,188
ADULT BAPTISMS	17,768	17,202
CONFIRMATIONS	111,456	116,663
RECEIVED	6,542	6,122
CHURCH SCHOOL: SUNDAY AND RELEASED-TIME	6,346	6,562
OFFICERS AND TEACHERS	101,429	103,137
PUPILS	829,624	841,857
PARISH DAY SCHOOLS	292	313

RECEIPTS:

FOR PARISH SUPPORT	\$ 113,415,370	\$ 122,285,564
FOR SPECIAL PARISH PURPOSES	15,975,524	16,320,495
FOR WORK OUTSIDE PARISH	8,214,237	8,929,760

CHURCH PROPERTY—Estimated Value:

PARISH AND MISSION	\$ 956,604,826	*
DIOCESAN	57,003,992	*

ENDOWMENTS—Present Market Value:

FOR DIOCESAN PURPOSES	41,561,543	*
FOR PARISH PURPOSES	72,825,592	*
TOTAL	121,717,504	*

SOURCE: NATIONAL COUNCIL

*1959 figure not yet available



Episcopalians

★ A family portrait ★

Who are we?

Do we differ from other Americans?

Here is a fascinating report on ourselves, our families and our parishes

by Mary S. Wright

THE EPISCOPALIAN—as a person, as a member of a family, as a member of a parish—has certain qualities that distinguish him from the rest of the population of the United States, and from the members of other American faiths. What are these distinctive qualities?

The Individual Episcopalian

... In education, more than in any other way, Episcopalians depart from the national norm. At least one of every five Episcopalians is a college graduate, more than three times as many as in the general population. But the typical Episcopalian has no more than a high-school education; and in the typical Episcopal parish, less than a quarter of the parishioners

twenty-five years of age or older will have graduated from college.

... *Occupationally*, Episcopalians tend toward the proprietary and managerial fields. Among farmers, the Church has a substantially lower representation than do the Protestant churches generally. The Church has a relatively high percentage of members in the white-collar occupations. In blue-collar occupations, it ranks higher in workers classed as craftsmen (that is, skilled manual workers), lower in the semi-skilled and unskilled trades. (For a profile of Episcopalians who are gainfully employed, see page 15.)

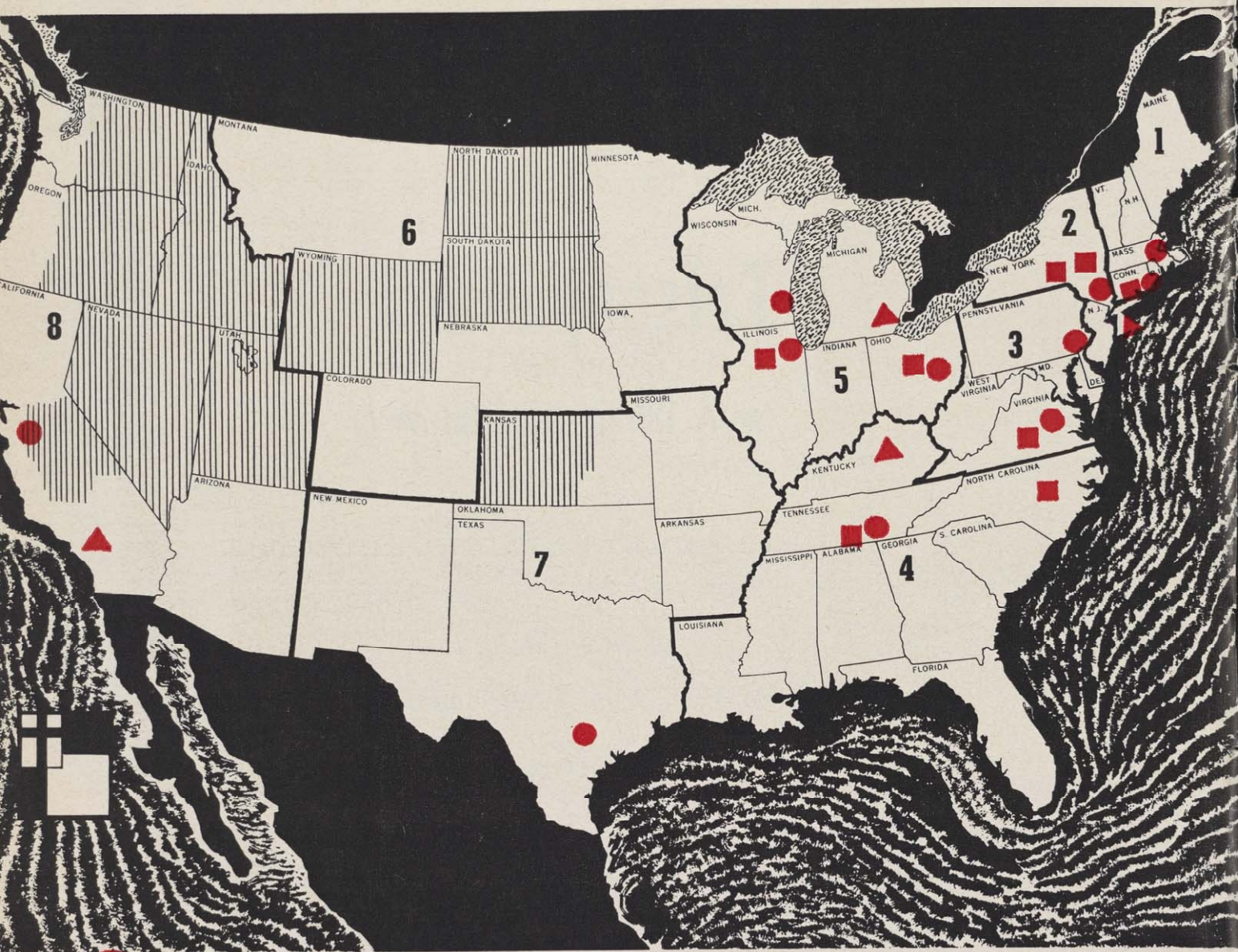
... *Income* among Episcopalians is higher than the national average, as would be indicated by their greater degree of education, and their con-

centration in professions and skilled occupations. Most Episcopalians, like most Americans, will be found in the middle-income bracket. But Episcopalians differ from the population as a whole in having fewer representatives in the low-income group, and a larger percentage with high incomes.


... *Dwellings*. In the typical Episcopal parish, eight out of ten parishioners live in single-family dwellings.

... *Home Ownership*. In the typical Episcopal parish, three out of four parishioners own their own homes—in spite of the fact that the Church tends to be concentrated in metropolitan areas, where renting is more common than home ownership.

continued on page 15




THEOLOGICAL SEMINARIES

 Berkeley Divinity School, New Haven, Conn.
Bexley Hall, Gambier, Ohio
Church Divinity School of the Pacific, Berkeley, Calif.
Divinity School of the Protestant Episcopal Church in Philadelphia
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest, Austin, Texas


General Theological Seminary of the Protestant Episcopal Church in the United States, New York, N. Y.
Nashotah House, Nashotah, Wisconsin
Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.
School of Theology of the University of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston, Ill.

SPECIAL SCHOOLS FOR TRAINING MEN FOR THE MINISTRY

 Diocesan Schools of Theology, Detroit, Mich.
Episcopal Theological Seminary in Kentucky, Lexington.

School of Theology of the Diocese of Long Island, Garden City.
Extension Division of The Church Divinity School of the Pacific in the Diocese of Los Angeles.

CHURCH COLLEGES AND UNIVERSITIES

 Bard College, Annandale-on-Hudson, N. Y.
Hobart and William Smith Colleges, Geneva, N. Y.
Kenyon College, Gambier, Ohio*
St. Augustine's College, Raleigh, N. C.
Shimer College, Mount Carroll, Ill.

St. Paul's College, Lawrenceville, Va.
Trinity College, Hartford, Conn.
University of the South, Sewanee, Tenn.*

*Indicates colleges with which seminaries are connected.

PROVINCES OF THE CHURCH Province 1—New England—seven dioceses. Province 2—New York and New Jersey—eight dioceses. Province 3—Washington—thirteen dioceses. Province 4—Sewanee—fifteen dioceses. Province 5—Mid-West—thirteen dioceses. Province 6—Northwest—five dioceses and three missionary districts. Province 7—Southwest—ten dioceses and one missionary district. Province 8—Pacific—six dioceses and six missionary districts. Missionary Districts in the United States are indicated by shaded areas. The Missionary Districts of Alaska and Honolulu, and districts outside the U.S., are omitted.

continued from page 13

... *Religious background.* A substantial proportion of the Church's members have come to the Church during their adult years. By a recent estimate, about one in every five Episcopalians has in the past belonged to another church. Most of these people have had a background in Methodism, Roman Catholicism, or Presbyterianism.

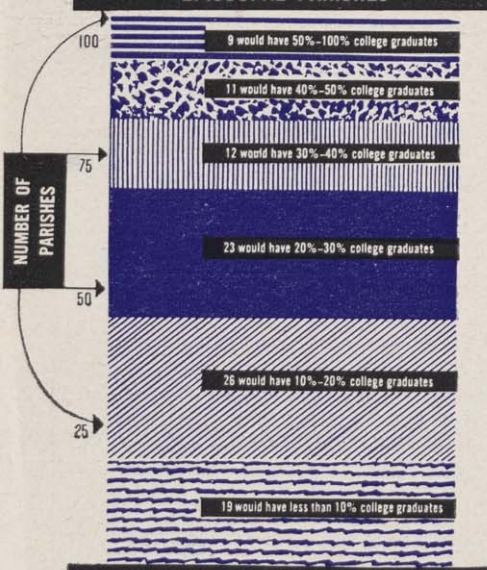
An estimate of the Church's outreach to the unchurched adult is difficult to make; however, it may be noted that, of baptisms during 1959, about one in every six was an adult baptism.

Considering confirmations (both adult and pre-adult), it appears that at least two out of five confirmands in the Church currently are drawn from non-Episcopal families.

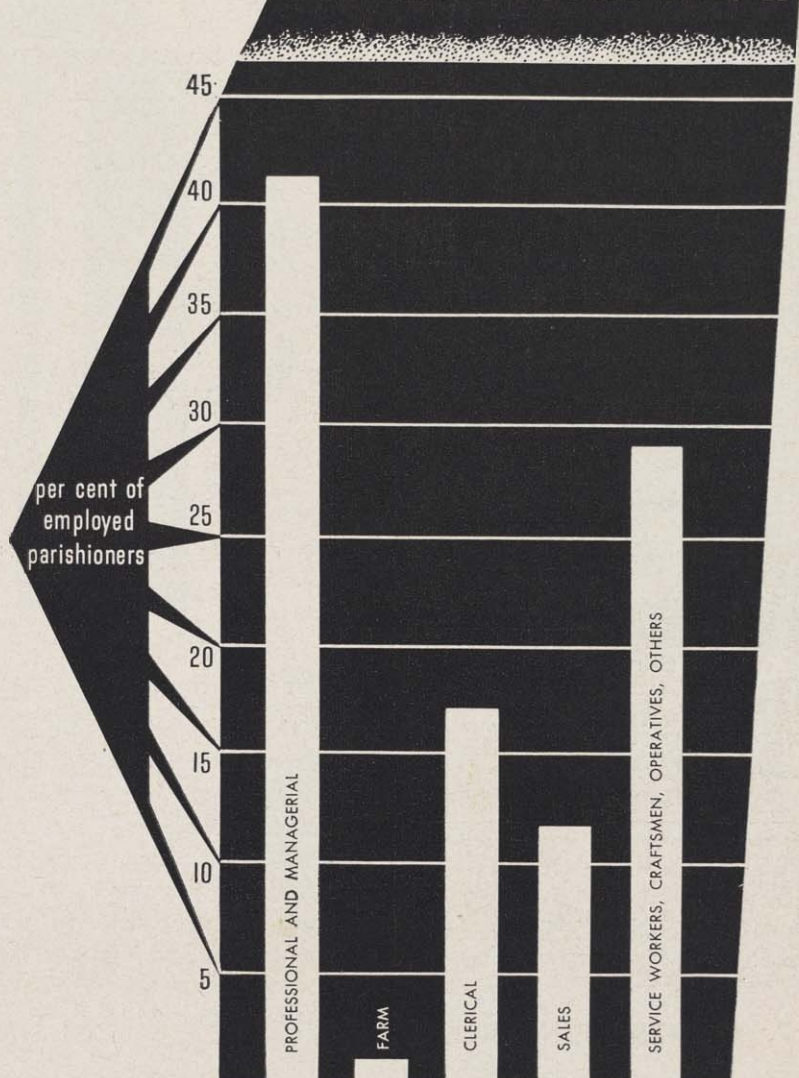
The Episcopal Family

... *Family size.* On an average, the Episcopal family, like most American families, will be found to consist of between three and four members. But the Episcopal family is likely to be slightly smaller than the national average.

OUT OF 100 TYPICAL EPISCOPAL PARISHES



OCCUPATIONS OF PARISHIONERS GAINFULLY EMPLOYED



... *Number of children.* Among Episcopal families reporting children living at home, the typical number of children is two. Families with a greater number of children are much less frequent than families with only one child.

... *Number of Church families.* At the present time, roughly 900,000 family units are associated in some way with the Episcopal Church. (These are family units consisting of husband, wife, and children, if any, sharing the same home.) In addition to these persons in families, there are associated with the Church about

400,000 persons not counted as members of families.

The Episcopal Parish

... *Number of parishes.* At the latest count, there were 7,120 Episcopal parishes and organized missions in the United States, and 512 unorganized missions.

... *Size of parish.* The national average of baptized persons per parish is 419; the average number of communicants is 267. However, in the typical parish situation, most Episcopalians are located in parishes with

continued on next page

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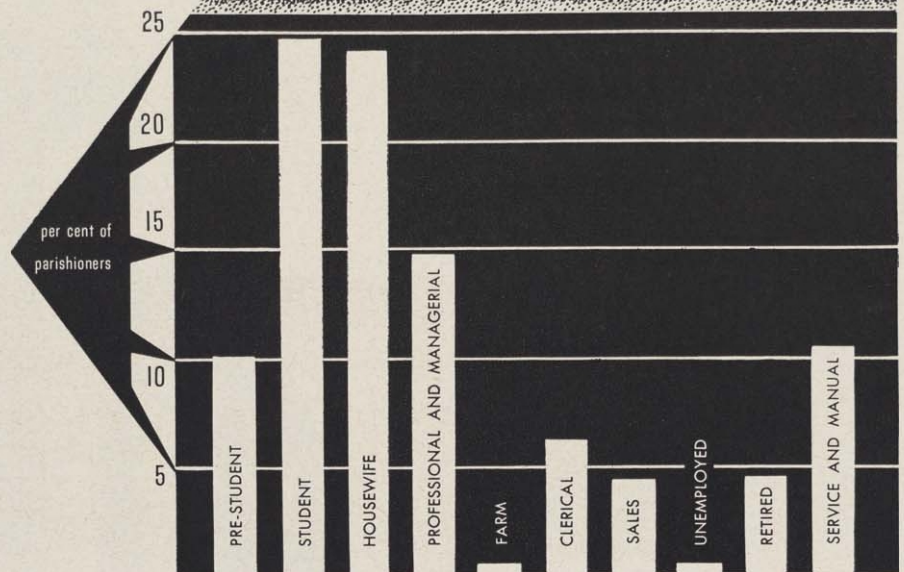
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occupational profile of parishioners



continued

fewer than 200 communicants, and roughly 85 per cent of all parishes have fewer than 500 communicants. . . . *Number of clergy.* Comparing the total of parish clergy in the Church with the total number of parishes, it becomes evident that about one out of five parishes and missions does not have a full-time priest. The clergy shortage is, however, compensated to some degree by the presence of lay readers, of whom there are at present, on an average, nearly two to each parish or mission.

. . . *Parish schools.* During 1959, 92 per cent of the parishes and missions were reported as having Sunday schools or released-time schools. Only

4 per cent maintained parish day schools.

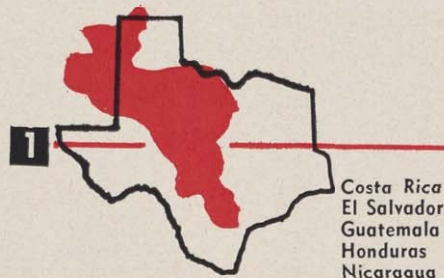
. . . *Congregation profile.* About 55 per cent of the average congregation is female, and 45 per cent male. In age, the greatest concentration is among the under-twenty and over-thirty-five age groups. The smallest age representation in the usual Episcopal parish is among the young adults. Occupationally, the largest single group is children in the student and pre-student categories; the second largest is housewives. Perhaps one out of every seven of the average church's members will be widows, widowers, unmarried persons, or others; the remainder will be husbands, wives, and their children. ◀

CREDITS: Statistics used in this article and elsewhere in this issue were compiled from the following sources—The bishops-in-charge of domestic and overseas dioceses and missionary districts, annual reports to the National Council as of December 31, 1959. General Division of Research and Field Study of the National Council, diocesan studies and projections of membership 1960—1970. Overseas Department of the National Council. U.S. Bureau of the Census. The Metropolitan Life Insurance Company. The Episcopal Church Annual. Department of Stewardship and Promotion, United Presbyterian Church (U.S.A.). Information Please Almanac.

Total area	: 174,094 square miles
Total population	: 10,258,000
Monetary Units	
Costa Rica	: Colon (U.S. \$.154)
El Salvador	: Colon (U.S. \$.404)
Guatemala	: Quetzal (U.S. \$1.00)
Honduras	: Lempira (U.S. \$.50)
Nicaragua	: Cordoba (U.S. \$.154)
Governments	: Republics
Economic life	: Mainly agriculture. Beginning industries.
Language	: Spanish
Major religion	: Roman Catholic

Became a Missionary District in 1956. Evangelistic personnel: 16 U.S. clergy, 1 U.S. deacon (Costa Rica), 2 U.S. layreaders; 4 National layreaders (Nicaragua), and 2 National women workers (Nicaragua). Communicant strength: 2,992. Baptized persons: 5,218. Total parishes and missions: 37. Other working centers: 9. Bishop: The Rt. Rev. David E. Richards.

CENTRAL AMERICA



Costa Rica
El Salvador
Guatemala
Honduras
Nicaragua

OUR CHURCH AWAY FROM HOME: a special summary of mission statistics

compiled by Allan B. Lovekin



Outline map of Texas
is used for comparison



Southern Brazil
Central Brazil
Southwestern Brazil

BRAZIL

Capital	: Brasilia
Area	: 3,288,050
Population	: 63,101,627
Monetary Unit	: Cruzeiro (U.S. \$.0056)
Government	: Republic
Economic Life	: Agriculture: coffee and cattle
Industries	: Mining, manufacturing.
Language	: Portuguese
Major Religions	: Roman Catholic, Spiritualist, Protestant.

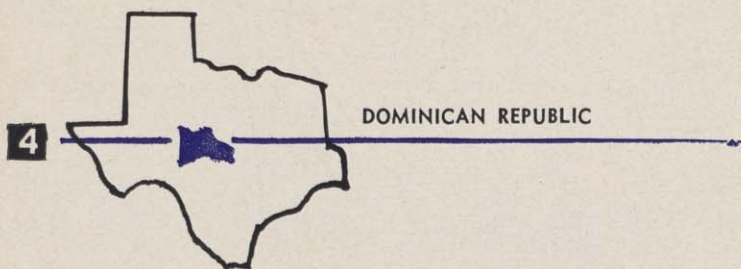
Became a Missionary District in 1907; divided into three Missionary Districts in 1949. Evangelistic personnel: 11 U.S. clergy; 62 Brazilian clergy, 3 Brazilian women workers, and 44 Brazilian layreaders. Communicant strength: 11,011. Baptized persons: 37,697. Total parishes and missions: 164. Other working centers: 45. Bishops: Southern Brazil—The Rt. Rev. Egmont M. Krischke; Southwestern Brazil—The Rt. Rev. Plinio L. Simoes; Central Brazil—The Rt. Rev. Edmund K. Sherrill.

Capital	: La Habana
Area	: 44,206 square miles
Population	: 6,466,000
Monetary Unit	: Peso (U.S. \$1.00)
Government	: Law based upon Constitution of 1940, "with modifications."
Economic Life	: Mainly agriculture
Industries	: Sugar and sugar products (80% of exports), cigars and cigarettes.
Language	: Spanish
Major Religion	: Roman Catholic

CUBA

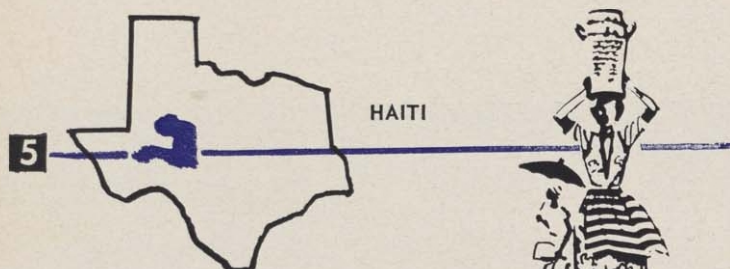


Became a Missionary District in 1901. Evangelistic personnel: 3 U.S. clergy; 20 Cuban clergy, 38 Cuban layreaders. Communicant strength: 9,534. Baptized persons: 69,981. Parishes and missions: 59. Other working centers: 14. Bishop: The Rt. Rev. A. Hugo Blankenship.



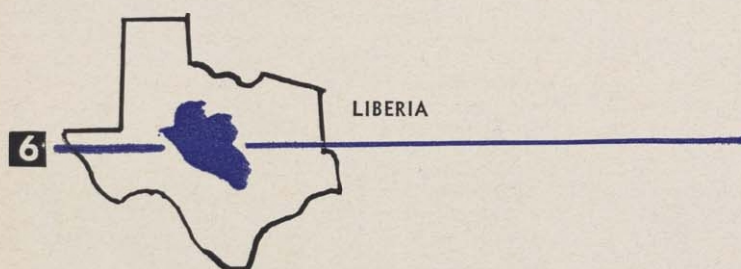
Capital : Ciudad Trujillo
Area : 19,333 square miles
Population : 2,843,415
Monetary Unit : Dominican peso (U.S. \$1.00)
Government : Republic
Economic Life : Mainly agriculture
Industries : Sugar, molasses, rum
Languages : Spanish, English
Major Religion : Roman Catholic

Became part of the District of Puerto Rico in 1913; received its own bishop in 1960. Evangelistic personnel: 4 U.S. clergy, 2 U.S. layreaders; 2 Dominican clergy, 4 Dominican layreaders. Communicant strength: 1,424. Baptized persons: 2,447. Parishes and missions: 16. Other working centers: 9. Bishop: The Rt. Rev. Paul A. Kellogg.



Capital : Port-au-Prince
Area : 10,714 square miles
Population : 3,424,000
Monetary Unit : Gourde (U.S. \$.20)
Government : Constitutional republic
Economic Life : Mainly agriculture (Coffee comprises 62% of total exports)
Industry : Tourism
Languages : Creole, French, English
Major Religion : Roman Catholic

Became a Missionary District in 1913. Evangelistic personnel: 4 U.S. clergy; 31 National clergy, 149 National layreaders. Communicant strength: 11,529. Baptized persons: 31,870. Parishes and missions: 173. Other working centers: 74 (65 schools). Bishop: The Rt. Rev. C. Alfred Voegeli.



Capital : Monrovia
Area : 43,000 square miles
Population : 2,750,000
Monetary Unit : U.S. dollar (with some Liberian small coinage)
Government : Constitutional republic
Economic Life : Mainly agriculture (rubber is 66% of total exports); iron mining (20% of exports)
Languages : English; local dialects
Major Religions : Protestant, Muslim, Roman Catholic, animist.

Became a Missionary District in 1850. Evangelistic personnel: 10 U.S. clergy; 15 Liberian clergy, 83 Liberian layreaders. Communicant strength: 5,989. Baptized persons: 8,719. Parishes and missions: 105. Other working centers: 45, including Cuttington College and Seminary. Bishop: The Rt. Rev. Bravid W. Harris.

Capital : Mexico City
Area : 760,373 square miles
Population : 32,348,000
Monetary Unit : Peso (U.S. \$.0802)
Government : Federal republic
Economic Life : Agriculture; stock-raising. Produces 50% of world's sisal
Industries : Cotton cloth and thread, beer, sugar
Languages : Spanish, Indian
Major Religion : Roman Catholic

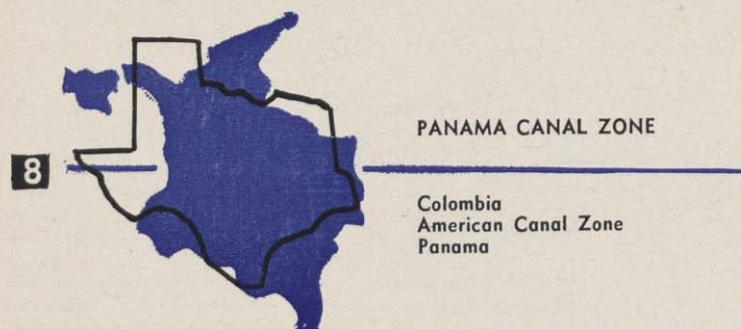


First bishop consecrated in 1904. Evangelistic personnel: 4 U.S. clergy; 28 Mexican clergy, 4 Mexican layreaders. Communicant strength: 2,741. Baptized persons: 5,484. Parishes and missions: 53. Other working centers: 9. Bishop: The Rt. Rev. Jose G. Saucedo.

Total Area : 486,649 square miles
Total Population : 14,569,822

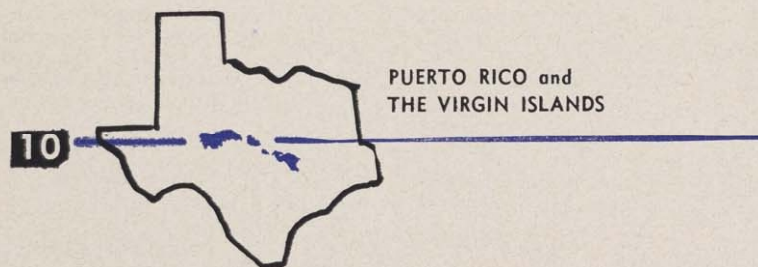
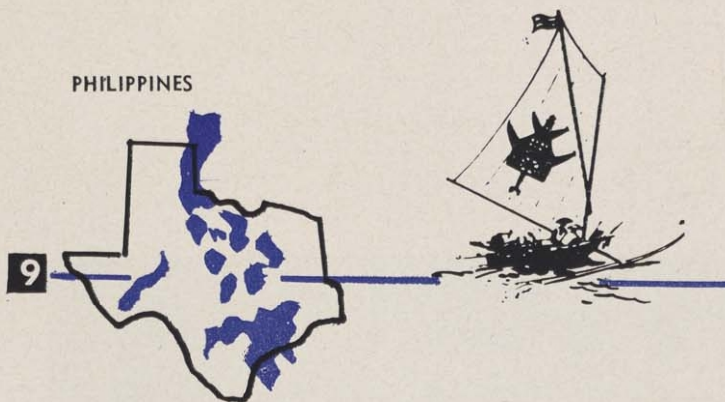
Monetary Units :
Colombia : Peso (U.S. \$.1450)
Panama : Balboa (U.S. \$1.00)
Governments : 2 Republics, 1 U.S. Government area
Economic Life : Agriculture, stock-raising, Panama Canal
Industries : Foods, textiles, beverages (Colombia)
Language : Spanish
Major Religion : Roman Catholic

Became a Missionary District in 1919. Evangelistic personnel: 13 U.S. clergy, 51 U.S. layreaders; 8 National clergy, 32 National layreaders. Communicant strength: 5,836. Baptized persons: 12,609. Parishes and missions: 45. Other working centers: 6. In 1960, four outstations involving about 150 communicants were opened in Ecuador. Bishop: The Rt. Rev. R. Heber Gooden.



Capital : Quezon City
 Area : 115,758 square miles
 Population : 24,000,000
 Monetary Unit : Peso (U.S. \$.44)
 Government : Republic
 Economic Life : Agriculture
 Industries : Food and forest products, embroidery
 Languages : Tagalog, English, Visayan
 Major Religions : Roman Catholic, Independent, Muslim

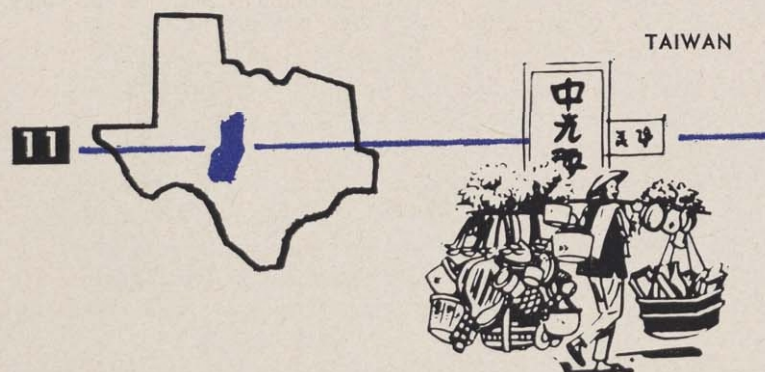
Became a Missionary District in 1901. Evangelistic personnel: 3 Chinese clergy; 19 U.S. clergy, 1 U.S. layreader, 1 U.S. woman evangelist; 38 National clergy, 26 National layreaders, 11 National women workers. Communicant strength: 20,200. Baptized persons: 43,372. Parishes and missions: 158. Other working centers: 39, including St. Andrew's Seminary. Bishop: The Rt. Rev. Lyman C. Ogilby.



PUERTO RICO and
THE VIRGIN ISLANDS

Capitals : San Juan and Charlotte Amalie
 Total Area : 3,567 square miles
 Total Population : 2,336,061
 Monetary Units : U.S. dollar
 Government : Territory, administered by the U.S. Dept. of Interior (U.S. President appoints governor).
 Virgin Islands : Self-governing Commonwealth associated with U.S.A.
 Puerto Rico :
 Economic Life :
 Virgin Islands : Agriculture, fishing, cattle-raising
 Puerto Rico : Manufacturing, agriculture, tourism
 Industries :
 Virgin Islands : Tourism
 Puerto Rico : Textiles and clothing, chemicals, electronic equipment
 Languages : Spanish, English
 Major Religions : Roman Catholic, Protestant

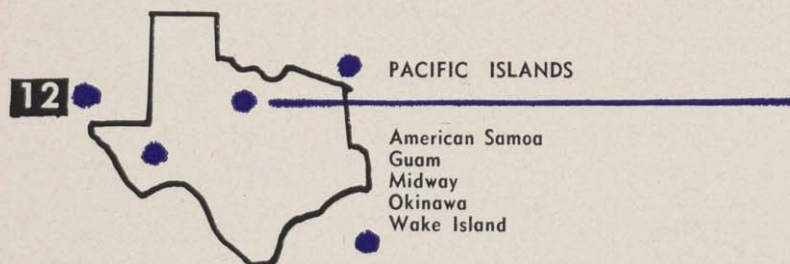
Puerto Rico became a Missionary District in 1901; the Virgin Islands became part of the District in 1919, but were made a separate district in 1947. Evangelistic workers: 13 U.S. clergy, 2 U.S. layreaders; 14 National clergy, 40 National layreaders. Communicant strength: 9,878. Baptized persons: 11,057. Parishes and missions: 30. Other working centers (including the Episcopal Theological Seminary of the Caribbean, to open in Sept. 1961): 15. The Rt. Rev. A. Ervine Swift, Bishop of Puerto Rico, is also in charge of the Virgin Islands.



TAIWAN

Capital : Taipei
 Area : 13,886 square miles
 Population : 10,039,425
 Monetary Unit : New Taiwan Dollar (U.S. \$.0290)
 Government : Part of the Republic of Nationalist China
 Economic Life : Agriculture (sugar, rice)
 Industries : Textiles, machinery, cement
 Language : Chinese
 Major Religions : Buddhist, Confucist, Taoist, Muslim

Became a Missionary District July 6, 1960. Evangelistic personnel: 2 U.S. clergy; 3 Chinese clergy, 1 Chinese woman worker, 9 Chinese layreaders. Communicant strength: 1,078. Baptized persons: 1,855. Parishes: 7. Bishop in charge: The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu.



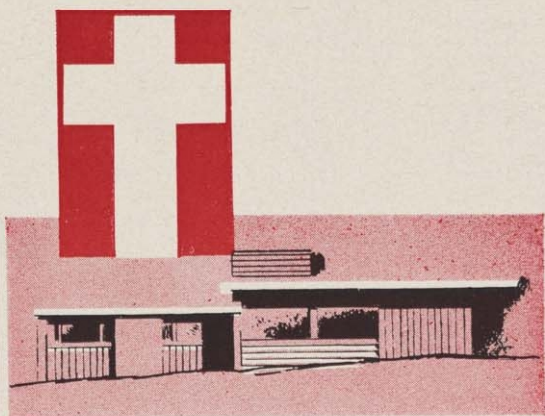
PACIFIC ISLANDS

American Samoa
 Guam
 Midway
 Okinawa
 Wake Island

Total Area : Approximately 767 square miles
 Population :
 American Samoa : 766,872
 Guam, Okinawa : No local population
 Midway, Wake : Territories administered by the U.S. Dept. of Interior or Armed Forces
 Government :
 Economic Life :
 Okinawa and Guam : Agriculture
 Samoa : Fish, copra, and handicrafts
 Languages : Chinese, Polynesian, English
 Major Religions : Protestant, Buddhist, Polynesian

American Samoa was added to the mission of the Episcopal Church in 1904; Midway, Guam, Wake in 1949; Okinawa in 1951. Evangelistic personnel: 6 U.S. clergy, 1 U.S. layreader; 5 National clergy, 2 National layreaders. Communicant strength: 1,397. Baptized persons: 2,096. Parishes and organized missions: 8. Other working centers: 3. Bishop in charge: The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu.

What Are We Doing Now?



THE HOME with a regular schedule of family worship is about as rare as the handlebar mustache—and, according to any up-to-date, well-adjusted neighbor, about as old-fashioned. Of course, the neighbor may hasten to add, it's all very *nice*, and then there are certain psychological benefits one might consider, but (and here the tone gets slightly defensive) what do we stupid parents know about teaching kids that kind of thing? Our son goes to

just that. Like many good things, the movement spread until almost every parish had its own church school. And, like things, the Sunday school got out of hand. Some few far-sighted laymen and a handful of clergy warned against the subtle easing of parental consciences, the less subtle shifting of responsibility from the family to the parish. In time more and more young adults left the Church never to return. The Good Life be-

We are bringing the Church back into

church school and, after all, "they do such a good job over there." Mr. and Mrs. Well-Adjusted, while they have had half-hearted predecessors in earlier times, are the not-too-peculiar products of the past one hundred years. Before the 1800's it was completely up to the parents to see that little Sally learned about her Christian heritage. If she told Mama's sewing circle that Noah was swallowed by a whale, it was no one's fault but Mama's. Then the world, and particularly America, began to exalt Organization and Education. Parents and tutors yielded the teaching of the three "R's" to the classroom once and for all; clubs, forums, and fraternities began to replace the family as a primary recreation unit. Episcopal Church leaders of the nineteenth century took up the banner of the "modern approach" and announced that many children were not receiving all the benefits of enlightened, informed Christendom in their homes. Why not introduce a supplement to Christian education, an organized class for children meeting on the Lord's Day? The idea was sound, and many parishes did

came confused with, and in many cases replaced, the Christian Life. The warnings increased, and by the 1940's it was clear that the Church had unwittingly aided in its own relegation to a strictly-for-Sundays position in the community. No one would be foolhardy enough to shift all the blame for the widespread departmentalization of religion onto the lack of Christian training in the home. However fundamental this lack may be, it is symptomatic of much deeper, and mostly darker, truths about our attitude towards Christianity. But tongue-clicking analysis is useless, whether it be from the pen or the pulpit, unless it is accompanied by positive action. Today there are signs that the Church is evolving means of reconciling Home and Church. Several parishes have decided that the best way to demonstrate this relevance is actually, physically, to bring the Church into the home. One vacationing priest has been celebrating the Holy Communion in the kitchens of his New England resort-town neighbors every summer Sunday for several years.

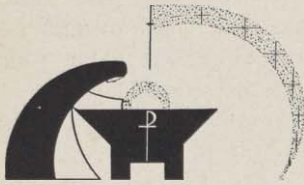
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by Shelby M. Howatt



—where Christ's teachings should be a part of everyday living

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continued from page 20

"We use the bread eaten by the host family every day, and drink the wine from their own goblets," he explains. "The kitchen table becomes an altar. What more dramatic proof to both children and adults that Christ applies directly to life—that He is not limited to stained-glass windows and pews."

A rector in Palatka, Florida, maintains that a Parish-Home-Communion program started in his parish several years ago has been tremendously successful in "bringing into clear view the 'residence idea' of Christian living." His parish particularly urges the Parish-Home-Communion preceding services of matrimony and baptism, and in cases of shut-ins who can invite others to share in the occasional communion service brought to them.

"This is not a substitute for the corporate worship of the entire church community," he states, "but brings strikingly to the conscience the vigorous fact of God's outreach through His sacraments into the very heart of the home."

In Chicago, a simple plan of collecting Church funds from each member of the family has been quietly producing more than tangible results for some time. Pence cans displaying several Graces and Thanksgivings on the labels are placed on the parishioners' dining room tables five times a year.

"Our children have, as a result, grown up with the idea that good food is not only a thing we must all give thanks for, but it is something we must share, via our pennies and prayers, with other people," says a Chicago housewife. "And I must admit," she adds, "that my husband and I had to start right from the beginning and learn even this basic idea along with them."

It's been amply proven that just a little prayer as a family, whether inspired by the celebration of the Holy Communion or merely an offering box in the home itself, is a highly contagious thing. Any family that has sincerely tried praying together among familiar, commonplace

surroundings will testify that the strength and unity they feel is not likely to be forgotten, and is likely to be repeated.

A New York City father of three remembers vividly the time his mother became quite ill and requested a family Eucharist right in her bedroom. "I thought it a somewhat unnecessarily dramatic request at the time, but, of course, I made all the arrangements and called the rest of the family together on the appointed day. As I recall, we all felt a little self-conscious at first, but as the service went on, I, for one, forgot myself completely. Something was going on in that room. Later, my wife told me that she, too, had never felt so close to the rest of the family and to God as in that crowded little bedroom."

This father goes on to say that he and his wife went home that night and, almost as if it were fore-ordained, said several prayers with the children, around the dinner table. "Now we're really hooked," he laughs. It's been two years since my mother's illness, and we couldn't any more do without that ten or fifteen minutes than we could without dinner itself."

Another, and much more usual, means the Church has employed to return Christian training to the home is based on the assumption that the more a person, child or adult, knows about this faith, the more he will at least try to use it. Mr. and Mrs. Well-Adjusted often give themselves away in their very defensiveness about shunting the whole burden of responsibility for their children's Christian education onto the church school. They know that "something should be done" at home. But what?

"I'd feel silly sitting there like a medieval patriarch reading the Bible," complains one Connecticut father. "I'm afraid I haven't got the time or the knowledge to do much," adds his wife. The truth is, neither one is capable of teaching their children even the rudiments of the Christian faith because neither one has any idea what the Church is all about. Spurred on by an interested neighbor and their own vague guilt, such parents are every year flocking

to an increasingly popular institution in many parishes—the Parents' Class.

These small, usually informal groups of parents meet weekly either at someone's home or in the parish hall. Most, if they do not actually follow the Seabury Series parents' class manuals, follow at least the underlying philosophy behind the Series: to discover through discussion (1) just how the Church provides meaningful solutions to the problems of adult living and (2) how these solutions relate to the concerns of childhood and youth. The emphasis is upon gaining a fundamental working knowledge of the Christian faith, and then learning the language by which this knowledge may be brought into the home.

A parish in Sioux Falls, South Dakota, has approached the problem of Christian illiteracy from "the other end of the stick." "We have pursued the theory that if the parents can't interest the children, the children can interest their parents . . . if the child knows more about his faith and considers it more important than his parents do, then we can do battle against the 'weaning process' which is taking Johnny away from his church and from his Christian faith," writes their rector.

An extremely difficult acolyte training program, meeting twice a month for a full Saturday afternoon, has achieved such popularity among the boys of the parish that 93 per cent of those *eligible* in terms of age (seventh grade through college) are active and participating. "The amazing thing about the program," comments the rector, "is that the boys who are studying for the final examination have involved their parents to such an extent that the parents call me to find answers to questions the boys have asked."

The secret of success here, maintains the rector, is "the challenge such a class presents to the boys. It makes their Christian faith impressive because it is not simple . . . if 'science' can convert and hold large numbers of people because it is difficult, involved, and not easily understood, but vitally important, then I

think Christianity can do the same."

More and more church schools are realizing that projects the children can carry out at home can do much to involve the parent who shows even the smallest interest. The practice of holding a family service with either a designated time for the children to leave and attend class, or a coffee hour held for parents during the class period, is also becoming the rule rather than the exception.

Parish Life Conferences underlining a day-by-day rule of faith, and Group Life Labs for young people stressing the role of the individual in community life, have mushroomed in

popularity all over the nation.

All these projects, and many others, reveal a Church struggling to put Christ back in the living room. There are signs that American society, with its sudden revival of interest in the family this past decade, is helping this cause in spite of itself.

As a society, we know now that delinquency and mental disorder originate, for the most part, in the home. And as a Church we have finally awakened to the fact that we cannot hope to survive without the co-operation and commitment of our children's first "church"—the Christian home. ◀

What Price An Hour Of Sleep?

by MARTHA MOSCRIP

If your Church School runs from September 11 to June 13—most are at least five weeks less—

If your Church School is lucky enough to have a full fifty-minute class period—most don't—

If your child has perfect attendance—this is rare indeed—

If your Church School cuts no class time for special festivals—most parishes cut four or five Sundays—

If all of these conditions are met, your child will receive the astonishing total of thirty-three and one-half hours of instruction, or, assuming a six-hour secular school day, the equivalent of five-and-one-half school days—a little over a week—per year.

If you subtract the average five Sundays for illness; two for family trips, and four for special festivals—this leaves 22 hours and 40 minutes of instruction a year, or less than four regular school days.

What teaching genius can hold interest and develop group rapport for discussion when a different group is present each Sunday?

Who can expect a pupil to remember anything of importance, even his teacher's name, when he hasn't had a lesson in over two weeks?

What parent has the temerity to criticise the course, the teacher, or the Church School, until he has at least gotten there on time with his child every Sunday, barring illness?

As a parent, what kind of spiritual teacher are you, yourself? What spiritual attitude is your child learning from your Sunday schedule?

What price that extra hour of sleep? What price that TV show? What price that leisure Sunday morning?



a Diocesan Report

The Fast-Moving Fifties

*Here are some of the interesting programs
and projects now under way in
our continental dioceses and districts*

THE cold war has undoubtedly been the most important single concern of the Fifties. But militancy has not been the sole preserve of statesmen, nationalists and Communists these past few years.

Reports of the Bishop's Flying Squadron, the Mission Minute Men, the Sword of the Spirit, and a missionary invasion of the Ozarks, make this evident in a survey of the current activities of dioceses and missionary districts in the continental United States.

The "Flying Squadron" is composed of twenty-seven clergymen in the Diocese of New Jersey; the "Bishop" is the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey. Each squadron member is the spokesman for one of the Church's domestic or overseas missionary districts. He collects information about the district and is available to speak to all kinds of church gatherings in preparation for the Every Member Canvass.

This Mission Minute Men are lay-

men in the Diocese of Louisiana who agree to contribute at least \$10,000 to mission support once each year on call from the Bishop. Since the inception of this program in 1956, three new church building sites and a house for a married seminarian at the University of the South have been provided.

The Sword of the Spirit movement recently entered its third and final phase in the Diocese of West Virginia. The plan is a flexible one, for "you cannot fit the Holy Spirit into a man-made chronology or time schedule," says the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia.

The first phase called for the deepening of the spiritual life of the clergy and the leaders. Then followed a deepening of the spiritual life and witness within the total life of each congregation. Then, and only then, could come the reaching out to bring the unchurched into a vital relationship with Christ and His Church.

The program of prayer, study, and

action will conclude with "Crusade Weeks," during which teams of clergymen will visit and assist each of the local congregations in their "reaching out." Advent visitations by the Bishop will follow.

In the course of the three-year movement there has been an emphasis on celebrations of the Holy Communion in homes. The name of the Sword of the Spirit movement comes from St. Paul's Epistle to the Ephesians (6:13-17).

All this militant activity will require leadership and cooperation. In the dioceses of Virginia, Southwestern Virginia, and Southern Virginia, a tridiocesan bishops' advisory council has been organized to screen applicants for the ordained ministry.

It is certain that future clergy emerging from this and other screening projects will have increasingly large numbers of Christ's soldiers to lead. Two programs with this objective in mind are those in Erie and South Florida.

"It certainly should not take the efforts of ten active communicants each year to bring one unchurched person to Christ through His Church," says the Rt. Rev. Henry L. Louttit, Bishop of South Florida. The Bishop challenged his people to present for confirmation each year a class numbering at least 10 per cent of the reported communicant strength.

Growth and South Florida are synonymous. This is a diocese in which seventy-nine mission congregations have been organized since 1951. Twenty-one of these are now supporting parishes.

A jubilee program of evangelism recently concluded the fiftieth anniversary convention of the Diocese of Erie. The carefully planned program began with thousands of calls on already active members, who were asked to subscribe to a Rule of Life. Calls were also made on the inactive and the unchurched.

Various methods were used by participating congregations. Among these

were: preaching missions, newspaper advertising and publicity, corporate communions, Parish Life missions, parish workshops, neighborhood meetings, parish guides, prayer groups, study groups, days of dedication, and films and reading material.

Headquarters are essential for any battle, including that for the souls of men. In Cleveland new headquarters will soon be completed for the Diocese of Ohio. The building will also house the Cleveland Church Federation, the Inner City Protestant Parish, the Big Brothers, and the Research Council. As the Rt. Rev. Nelson M. Burroughs recently observed, "This is an ecumenical center in fact."

West of the Mississippi, one can look in almost any direction for a glimpse of further field action. For example, one may select U.S. Highway 66 as a typical route down which the Church is marching.

In St. Louis, the Cathedral of the Diocese of Missouri has recently undergone extensive repairs. On into the Diocese of West Missouri, the "missionary invasion of the Ozarks" is being carried out in such small towns as Branson, Noel, and Camdenton.

A million tourists a year stop at the Chapel of the Guardian Angel, at Frontier City on Highway 66 just outside Oklahoma City. When Frontier City, a replica of an Old West town, was being built three years ago, it seemed the obvious location for a different kind of mission. The Diocese of Oklahoma erected a little log chapel, complete with an old railroad bell which signals the beginning of services.

Hundreds of thousands of tourists have entered and inspected an Episcopal church for the first time here; many of them have remained for regular services of worship in the Diocese of Oklahoma.

In the Diocese of New Mexico and Southwest Texas is the House of St. Luke the Physician, a Church-related

continued on next page



DOROTHY L. SAYERS

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The Fast-Moving Fifties

continued

nursing and convalescent home in Santa Fe. Here in a ranch style home, with thick walls and beamed ceiling, ambulatory and bed-bound patients of moderate means are accepted and cared for without regard to race or creed.

Proceeding further west, the Episcopalian would particularly notice the many new churches being built in the Diocese of Arizona before he detours into the Missionary District of Nevada, which encompasses the fastest growing state in the Union.

In California, "We cannot build churches fast enough," says the Rt. Rev. Sumner F. D. Walters, Bishop of San Joaquin. By 1961 his growing missionary district hopes to become a diocese.

In other sections of the West Coast, from the rugged Diocese of Olympia to sprawling Los Angeles, church extension has been by far the most important concern of the Fifties. The era of the cold war has been no time for just garrison duty on the part of the Church. And more militancy seems to be called for in the years to come.

(See page 65 for a
report on the Sixties)

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of the distinctive elements
in Matthew's Christology

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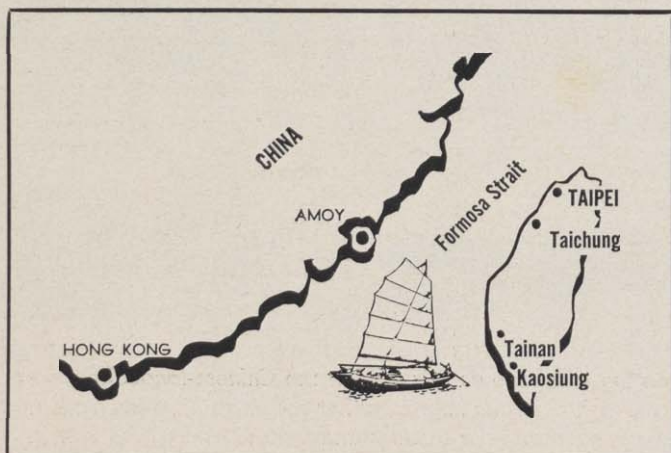
PENNSYLVANIA DUTCH CANDIES
Mount Holly Springs, Pennsylvania



Mrs. Gilson looks on as her husband, the Rev. Charles P. Gilson, missionary to Taiwan, greets S. L. Woo, member of St. John's parish, Taipei, and a visitor. The service here is one of many conducted by Canon Gilson in various towns on the island.

MISSIONARY WITHOUT PORTFOLIO

photographed by DORIS NIEH



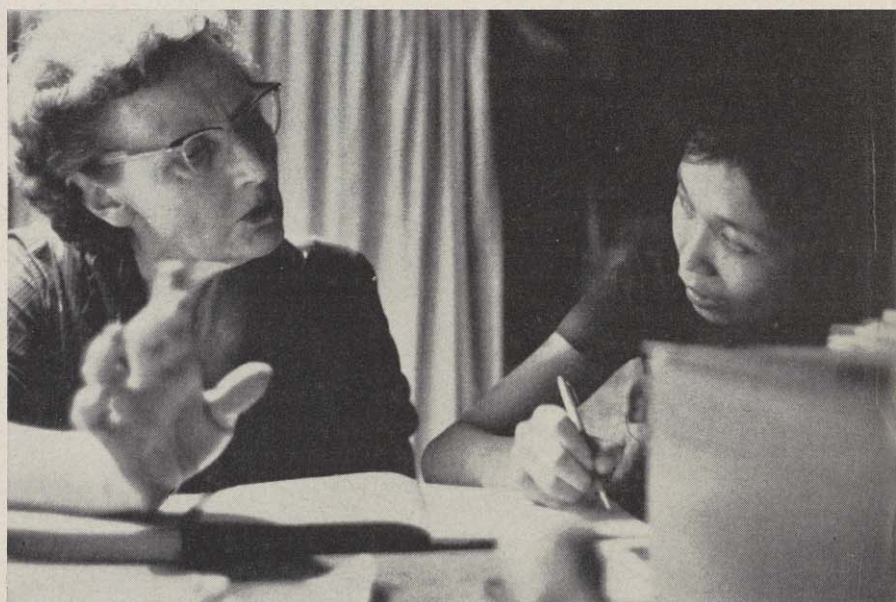
WE'D like you to meet Dorothy Gilson. You may very well have a great deal in common with her, for she is active in the women's work of the Church. She attends their regular meetings in the church, has two meetings each month in her own home, belongs to a prayer group, and does parish visiting. She conducts a Bible class which meets in her home every Wednesday evening. Quite a few of her weekends are spent travelling with her husband. And she runs an attractive home with the aid of one helper.

Her children are married and living away from home—far away, in fact. Son Charles, Jr., is assistant general manager of the American Express Company

continued on page 30



Mrs. Gilson (center) conducts a weekly Bible and English class in the living room of her attractive home. Many of her students are



Studying Chinese is a daily item in the Gilson schedule. Canon Gilson concentrates on the language as it is used in the Chinese-language services he conducts. Mrs. Gilson is improving her reading and conversation. She now speaks Mandarin quite fluently and writes some of the words.



**Being the wife of a missionary
requires extraordinary adaptability
and energetic dedication
to your husband's work**

officers in the Chinese Army.



Mrs. Gilson teaches Tang, their cook, to make tarts. Tang has learned to cook American dishes but adds pinches of Oriental spices that effect startling changes. He claims to prefer his own Chinese foods, but "samples" everything "foreign" with glee.



Twice a month the Ladies' Guild of St. John's meets in the Gilson home. Mrs. Gilson and Mrs. T'san are cutting out Chinese robes to be sold in the United States to supplement mission funds. Cartons of clothing in background are for needy families.

Missionary Without Portfolio

continued

in London. Son Benjamin is a doctor, now serving in the U.S. Navy and stationed in Japan with his wife and two children.

Mrs. Gilson does all of these things on the island of Taiwan (formerly Formosa), where she is a missionary wife. The meetings at the church, and each month in her home, are to help produce articles of Chinese handwork. The Bible class is also an English class, and most of her students are officers in the Chinese Army. Those weekends travelling with her husband, the Rev. Charles P. Gilson, Episcopal missionary, are quite unlike any you and I are likely to know.

The Gilsons cover vast numbers of miles in their travels over this, the Church's newest missionary district. Their schedule takes them south three times a month, visiting the churches in Taiwan, Chiayl, Kaohsiung, and Kangshan. Churches in Taichung and Chading are visited as services can be fitted in.

On the fourth Sunday of the month, for example, Canon Gilson has a service in Tainan at 8:30 A.M. This is a celebration of the Holy Communion in English for American

military personnel stationed there, but a number of Chinese attend also.

Then they go to Kaohsiung for Holy Communion in Chinese at 10:30. After lunch in Kaohsiung—which is some 250 miles south of their home base in Taipei—they go back to Kangshan for another service of Holy Communion in Chinese, at three o'clock. Then back to Tainan at about 5:30. This long day may also include a service, in English, for United States personnel in Kaohsiung, fitted in at about 11:45 A.M.

The Gilsons travel by automobile, unless prevented by typhoons and floods. The highways are good, but the driving is hazardous because of the swarms of people, oxcarts, bicycles, trucks, chickens, and children. Pedestrians go on the principle that one can go into the road at any time without looking, because if a car is coming it will (naturally) honk.

The fastest trucks, with the most chance-taking drivers, are those bringing live pigs to Taipei. The object—to get the livestock to Taiwan's capital alive—seems, at times, to be lost sight of. The Gilsons call the trucks "the Pig Express." On their travels the Gilsons invariably see a truck or bus off the road, on its side or upside down. Three-wheel trucks of Japanese make are very common, and are said to be difficult to control

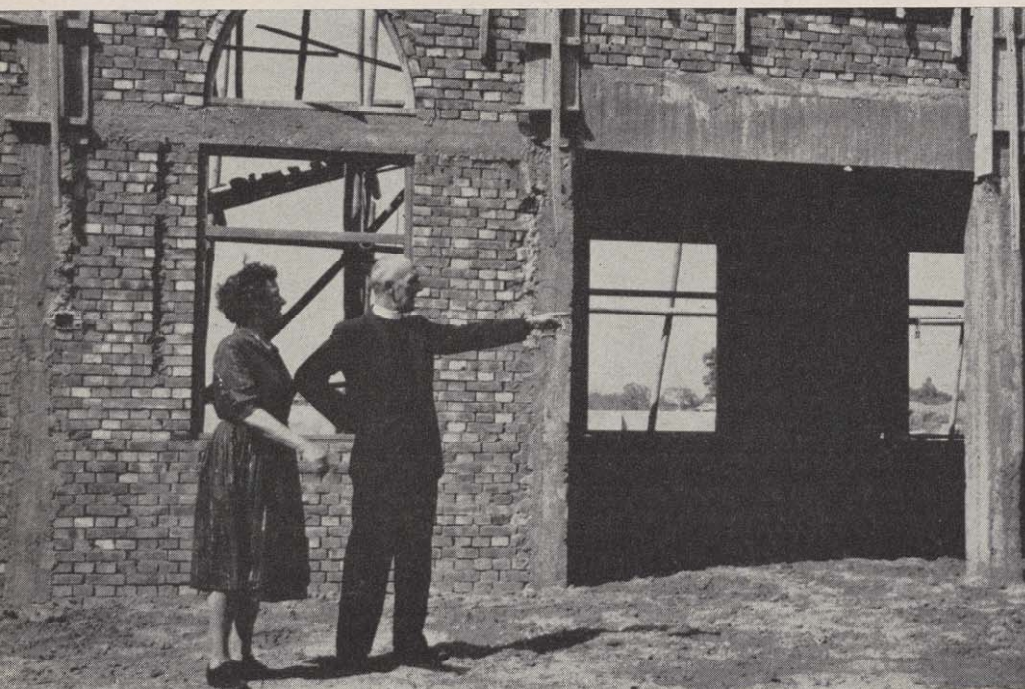
at the high speeds their drivers persist in maintaining.

The Gilsons first went to China in 1946, when Mr. Gilson, still a layman, was working as mission treasurer for the Episcopal Church in Shanghai. Mrs. Gilson taught courses in religion and in English at the mission's school for girls, St. Mary's Hall. In 1948 Mr. Gilson began studying for Holy Orders, and was ordained deacon in Shanghai in 1950. The Gilsons left mainland China in 1950, fifteen months after the Communists had taken over.

They returned to the United States to serve three mission churches in Rhode Island. Later, Mr. Gilson became rector of the Church of St. Michael and All Angels in Rumford, Rhode Island. In 1955 he became Archdeacon of Rhode Island.

Although the Gilsons were happy, they longed to go back to China. The opportunity came in 1958, and the Gilsons arrived in Taiwan in August of that year.

Their life is hectic and happy. Working with people she loves, Dorothy Gilson thoroughly integrates her activities into the work of her husband and the congregations he serves. Although, in the Episcopal Church, officially, the rule books don't count wives as missionaries, what do you think?



There are now seven missions on Taiwan. A pleasurable duty for Canon and Mrs. Gilson is checking on the steady growth and progress in their district. New Church and parish house at Kangshan (left) are now completed.



the Bishop of Montana explores, in a most unusual way,
an all-too-usual — and painful — problem in church life

The Bishop of Bumbleton swung around in his swivel chair and once more faced the earnest Reverend J. Walter Tarp (Kenosis Seminary, B. D., '60). The conventional niceties of inquiring into the nature of each other's health and respective families had been dutifully observed, and all of its possibilities exhausted.

"Well, Tarp," resumed the Bishop, "after much prayerful consideration I have decided to appoint you Vicar of St. Lethargus Mission at Sunken Heights. You should regard this as a real challenge, to which I trust you will respond. Unfortunately, there has been a succession of clergy there, sixty-three in sixty-five years, to be exact. I would like to have you break the record and stay three years.

"Things were going along well there during the sixteen months that Father Censable was there," the Bishop continued. "It was indeed unfortunate for the congregation that he accepted a call to a wider field of service before he had really gotten started.

"In the past year, however, until the Rev. Mr. Scarph received appointment to a strategic post in the Diocese of Metropole, St. Lethargus gave every indication of coming into its own. This year

continued on next page

What really happened to the Reverend J. Walter Tarp

by W. CHANDLER STERLING

OCTOBER, 1960

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What really happened to the

Reverend J. Walter Tarp?

continued

they celebrate their sixty-fifth year as a mission, and there is a good spirit there. The Warden himself told me that they expect to pay their Diocesan Assessment in full this year and will try to pay part of their Apportionment as well. So, young man, I am counting on you to rally the people and make great strides for the Kingdom."

With these words the interview came to an end. The Reverend J. Walter Tarp made final arrangements for moving to Sunken Heights with his wife and infant daughter.

The arrival of the Tarp family in Sunken Heights was marked by a reception on Wednesday evening following his first Sunday service, heralded by the Sunken Heights Evening News announcement of "Reverend Tarp's" entry into the religious and social life of the community. Everyone was genuinely pleased to meet and greet the new Vicar and his lovely wife.

For the next several weeks everything went well. He had indeed been called to serve a happy congregation. The young man surprised everyone by conducting services before a filled church every Sunday, and, on Christmas Eve, folding chairs had to be carried in from the Guild Hall. For the first time in eight years there were acolytes at all services, and on the Saturday before Easter there were seventeen baptisms.

At the Vestry committee meeting on the second Monday after Easter (which didn't meet until nine o'clock because of the Chamber of Commerce banquet), it was voted to pay the Diocesan Assessment in full through April. Furthermore, it was moved that the Vicar be given a raise of twenty-five dollars a month, provided that the Diocesan Council would not deduct that amount from their share of the support of the work at St. Lethargus.

There was a final motion that a rubber mat be purchased for the front step to the church with "Welcome" stamped on it to announce the cordial warmth and good will of the oldest church in town. Harry Miterbox, proprietor of the hardware store, inter-

rupted proceedings to announce that it would be a gift. The meeting adjourned amidst a sea of good feeling.

During the winter months the Reverend J. Walter Tarp had been successful in getting some of the men to give of their time and talent in the evening to renovate the Guild Hall and varnish the Bishop's Chair. The ladies of the Guild caught the spirit and put up new curtains as well as purchasing a new second-hand refrigerator to go with the hot plate that they bought a year ago in time for the Shrove Tuesday Pancake Supper. Everyone was genuinely happy. "He is such a fine young man," they would say to each other, "and he has such a lovely wife. I do hope that they will stay."

On the last Sunday in May, the Bishop came for confirmation. Both he and the congregation were surprised by the size of the class. There were eleven children and eight adults. A few of the congregation were startled to see "Dice" Lushwell in the class, along with his wife, whose mother was on the Altar Guild. (Dice was bartender on week-ends at the Buffalo Club, and was otherwise employed as a used car salesman during the week.)

Any apprehension at this turn of events, however, was quickly dissipated by the assurance of Mr. Sitwell, the Vice-President of the First National Bank, who fairly beamed when he declared that "The Vicar is a fine young man, and he has such a lovely wife, and we all do hope that he will stay, Bishop."

There was some concern expressed at the July meeting of the Vestry committee over their financial ability to get through the summer. And would the Vicar please explain why he is unwilling to count his two weeks at Church camp as part of his vacation. And, oh yes, did the Vicar really feel that it was necessary to join the Volunteer Fire Department? Everybody knows what goes on at their barbecues, and it may not be wise to be seen with them too often.

Then Harvey Quiverlip, the Clerk of the Vestry committee, said he didn't want to be critical but his wife was quite upset because she heard that Mrs. Tarp hadn't called on Mrs. Grundy since before Easter, and we've got to handle her with kid gloves because she might leave the church something in her will. The meeting was adjourned on an unhappy and apprehensive note.

Nothing came of it right away because some of the larger pledgers got to-

gether at the Pine Cone Cafe and paid up for the year in advance. It looked like everything would go along all right until the Every Member Canvass. But Vicar Tarp ran into considerable difficulty in procuring Sunday school teachers. When September rolled around there were teachers still needed for the sixth grade boys and the eighth grade girls, as well as two more in the primary department, and someone to take over the Little Helpers and keep the Cradle Roll up-to-date.

The church attendance had not picked up by the middle of October and the Vicar was taken to task for selecting unfamiliar hymns and spending too much time at the Corner Drug. Matters came to a head a few days later when it was learned that the Reverend J. Walter Tarp had privately baptized Charlie Cornstubble, who operated the Rendering Works, along with his wife and six children. And that Mr. Cornstubble was helping in the primary department.

Fast on the heels of this disconcerting news followed the word that the Vicar was seen coming out of the Buffalo Club last Saturday holding up Jim Corker, getting him into a car and driving him home. The Van Scoogies had already begun to attend the Congregational Church again, and the Harpmuch family had cancelled their pledge (\$39 a year).

Coincident with these fast moving events, there appeared a classified ad in a Church Magazine:

Position wanted: Experienced priest, Prayer Book Churchman, seeks correspondence with Vestries seeking aggressive Rector. Good administrator, able preacher, teacher, youth work. Salary secondary consideration. Dept. x7m34.

On Epiphany Sunday the Reverend J. Walter Tarp announced to the congregation that, after prayerful consideration, he had accepted a call to become Rector of St. Martha's-at-the-end-of-the-Rope in the Diocese of Amazonia. And this same Sunday the Lay Reader-in-Charge at St. Martha's made a similar announcement. Everyone was cheered when informed that he was a fine young man and that he had a lovely wife and that we all hope he will stay.

What about St. Lethargus Church? Well, it entered its sixty-sixth year as a mission congregation. The real tragedy is that no one really knows what happened, and that no individual is to blame, and no one seems to under-

stand that when the new man comes next June the whole process will be repeated in much the same manner.

Hardly anyone seems to realize that this senseless cycle is repeated over and over again throughout the Church. It is a rare priest who has not been through it, and wondered, and perhaps had his heart broken. What *really* happened to the Reverend J. Walter Tarp?

I am he. I experienced J. Walter Tarp's disenchantment in four mission congregations at the same time. The impact of this experience determined me to discover the cause of the malady.

Why is it so? Why? Well, to begin with, a congregation in a small community usually consists of about one per cent of the population. This one per cent is like the little bear's chair. It's just the right size group for a person to have identity as an individual and to be of a very real and practical value. He is needed physically to take up space in church. He is needed to take up the financial slack. He is needed to continue the spiritual idea, the church's reason for being. He is vitally necessary to the welfare of the whole. The loss of each person is felt. He really counts.

The Tarps of this world, and the whole host of men who have placed themselves under God in their vocation to the Church's ministry, enter into this picture filled with a natural and wholesome desire for the work to flourish under their hand, by the guidance of the Holy Spirit. Steps are taken to put this process in motion. Then the troubles begin. For newcomers and converts are unconsciously recognized as a threat to the security and identification of those who have borne the burden and heat of the day at St. Lethargus, *their* church.

This influx of outsiders dilutes the importance of any individual member. The new people take up room and the pillar is not as likely to be missed on Sunday. The new people assist with the expenses by their pledges (which are invariably larger than the Old-timers'). The new people work actively to extend the Cause of the Kingdom, and the old identity is in danger of being lost. No longer does St. Lethargus depend upon the remnant, and the remnant doesn't like it, naturally enough. They do not understand what has happened, and what their conventional thinking has done to them through the lean years.

The obvious thing for the remnant

to do is to cause the removal of the source of these changes. This means Tarp. He acts accordingly. He seeks a happier field for work. Often the revolution becomes an open issue when a member of the community for some years, and having questionable social status (such as Mrs. Cornstubble) enters the picture. It is then that the Church of Christ becomes the private chapel, and the desire is emphatically expressed that the Vicar must be the Chaplain, and no more.

There are also other reasons related to this, but the Reverend J. Walter Tarp didn't stay around long enough to find out what they were.

What he might have done would have been to meet with the more thoughtful and penetrable members of the congregation and discuss the dynamics of the whole process with them.

I did exactly this and found most of our people willing to consider their group condition, this sickness that destroys a congregation in the noon-day. I met a general willingness to breach the wall that had been protectively built up for years, thus allowing the church to get on with her real task—redeeming the community.

It simply did not occur to these good people that they were unknowingly part of a process that was stifling the life of the church. Once understood, a new life can come into the fellowship, with some pain of birth, of course, but necessary and well worth it. This throws off the sin that clings, that which keeps the Church from being the kind of a Body that God intends Her to be. For in the hand of the Lord, there is a cup. It is full mixed. He poureth it out to all who will drink. ◀

In the NOVEMBER Issue

New Forms in Churches

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On Being Interrupted

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Who's got a nickel for the Jukebox?

The Young People of Trinity Church discuss a situation facing hundreds of parishes today. Is your church reaching any decisions on this vital matter? Here is an episode from Chad Walsh's dramatic new book about young people in the Church, "The Rough Years."

by CHAD WALSH

OUR SPEAKER this evening is the Reverend Doctor Bowman, whom I have the honor to present," Peter Randall said, and sat down.

A round of applause and appreciative titters rewarded his words. Dr. Bowman stood up at the head table in the dining hall and looked about. Attendance fair, he noted. Attendance at the Young People's Fellowship had a way of fluctuating in inverse ratio to the number of high school weekend events. His eye expertly traveled around. The old faithfuls were there. Betty was near the front with Steve. Tom sat in the back by Helen Greenwood, but that was probably coincidence. Bill Pendleton was in the middle, bending over with a confident laugh to whisper something to the girl beside him.

He would put it on the line straight, Dr. Bowman quickly decided, with no attempt at the urbane lightness of touch which sometimes seemed to be the trademark of the Episcopal Church. "I asked your president for a chance to speak to you this evening," he began. "This morning we had our monthly corporate Communion. We've just now experienced the fellowship of the table and we have worshipped God in Evening Prayer. If all this hasn't made our minds and hearts

a little more open to Him, we're pretty hopeless cases."

Dr. Bowman paused and looked around. Everyone, even Bill Pendleton, was listening intently. Some were frowning with a touch of apprehension, as though the serious tone of his beginning had aroused vague, nameless fears.

"Let's begin with a sociological fact," Dr. Bowman continued. "Trinity Church is in a changing neighborhood. It used to be in the most fashionable part of town. The area around here has become very mixed in every way. Beautiful old houses are divided up into rooms and flats, little factories have sprung up here and there. And of course you know what's happened to the population. I daresay that if you took a census, you'd find that less than five per cent of the people in a radius of a quarter of a mile are Episcopalians. The majority are nothing or are nominal Roman Catholics, sometimes very nominal."

Dr. Bowman looked around again. The same intent gazes were fixed upon him. A wary look had come into Bill's eyes. He was on guard.

"The most recent wave of immigrants is the Puerto Ricans," Dr. Bowman went on, "They have particular problems. They're at the tail end of everything, such

continued on next page

From The Rough Years © 1960 by Morehouse-Barlow Co., New York

as housing opportunities. Because of language difficulties, they don't feel at home in the Roman Catholic churches. Many of these people are religiously adrift; their ties were weak to begin with, and often the ties have been altogether cut in America.

"Trinity is a very pleasant church. I love its quiet serenity. I love the easy friendship and understanding that exist among its parishioners, but time is catching up with us. Trinity Church has three choices. One is to concentrate on holding the loyalty of its present members, so that even if they move to the suburbs they will continue to worship here. We might be able to do this for one generation, even two. We couldn't do it forever. So there's a second alternative."

Dr. Bowman stopped and stared off in the distance. The pause lengthened. Here and there someone scraped impatient shoes against the floor.

"The second choice is to shut up shop here and build a new church out in the suburbs. In that way we would be following our people in order to minister to them."

Another pause. The look of apprehension and wariness in Bill Pendleton's face had deepened into a set expression.

"The third possibility," Dr. Bowman continued, "is to stay right here and do everything possible to attract and serve the people who actually live near the church." He paused again, then slowly continued. "For that to work, it means that all of us who are communicants of the Church are going to need some stretching of imagination, heart, and mind. It means inviting into fellowship a mixture of people with all sorts of national backgrounds, accents, and complexions."

Dr. Bowman's voice trailed away. When he spoke again, his voice was lower. "I wonder if it would work. It's asking a lot of human nature." His voice grew stronger. "I've been having a series of talks with the vestry. We don't want to plunge in half-cocked on anything as difficult and challenging as this. If it's going to succeed, it'll have to have pretty solid support from the vestry, the congregation—and the YPF. You've a key role in my daydreams."

There was a stir of excitement in the faces before him. Some relaxed with pleasure. Others took on an added tenseness.

"Part of the over-all plan," Dr. Bowman continued, "would be to set up a special Spanish Eucharist, probably at nine o'clock. This would be mainly for the benefit of the older Puerto Ricans who don't know English well. I guess I can manage the language well enough to read the service, as long as no one asks me questions in Spanish. If we do go ahead and broaden the base of the church, and it begins to catch on among the Puerto Ricans, we'll try to bring in a Spanish-speaking curate."

The faces in front of him were perceptibly livelier now, with a mounting excitement. "Mind you," Dr. Bowman went on, "none of this is even in the blueprint stage yet. Nothing has been definitely decided. I've got a hardheaded vestry, and maybe it's a good thing.

They keep my feet on the ground. But what I want to find out—and then I'll report it back to the vestry—is how you here feel about all this. Let's make it specific. In the first place, if we go ahead, are you willing to welcome into the YPF any high-school-age boys and girls who want to join, regardless of their background? And I mean really welcome them, accept them as part of the group, and take them into your activities. That's the first question. I'd like you to be thinking about it.

"The second question is the special thing I had in mind. All of you know about the Stalwarts, the group of North Side boys. As far as I know, it isn't exactly a criminal gang, but they could easily slip over into delinquency. Now what I want to suggest is this: What would you think of inviting the Stalwarts to hold their meetings in the parish house? We could also encourage any of them who were interested to join the YPF. As I see it, there would be two advantages in bringing the Stalwarts under this roof. It might give them a new orientation and keep them out of trouble, and it would give us some small-scale experience to see how broadening the base of Trinity Church would work out in practice. If the experiment went well, I think the vestry and congregation would take notice. But it's up to you. I can't force anything down your throats, and I wouldn't if I could."

Dr. Bowman suddenly smiled and turned to Pete Randall. "I guess this senator has ended his filibuster," he said. "No, he hasn't—one more thing. I don't know whether I can put this into words. I am haunted by a dream, an ideal. I have a picture in my mind and heart of what the Church is in essence and what Trinity Episcopal Church might become in practice. The Church is a place where all are welcome because all are equally precious in the sight of God. It is a place where differences of class and income and background don't vanish but simply become unimportant because there is one Christ, and He is all in all. We could be that kind of church. That's all. I hadn't meant to preach."

Dr. Bowman sat down and looked off once more into space. Pete Randall rose and swallowed hard. "You've all heard what our rector had to say. He wants an expression of opinion about taking these new people from the North Side into the YPF. All those in favor say 'Aye.'"

"Just a minute," Dr. Bowman said, leaping up. "Excuse me for interrupting. I think the YPF ought to discuss all this very carefully and prayerfully, and I doubt that you're going to be ready for any vote tonight. Wouldn't it be better to devote this evening to an initial discussion and then think about it a few weeks before trying to crystallize the opinion of the group? At least that seems the best way to me. And one other thing. I'm going to excuse myself now, so I won't be tempted to dominate the discussion."

"You don't need to leave," Pete assured him. "We're glad to have you here."

"Thanks," said Dr. Bowman with a wide smile, "but

continued on next page

The Rough Years

continued

I've got a half-read copy of *The New Yorker* back home. If you'll excuse me . . ." He left to the sound of scattered handclaps.

"Well," said Peter, "we've got something solid to think about. Any comments?"

Everybody looked at everybody else and then at Pete. Little whispered conversations began to break out. "Would it mean we'd have to invite them to all our dances?" "Would they want to come, anyway?" "Would they really mix?"

"Can't hear them!" Mr. Steinbrecher, the lay counselor, shouted.

"Speak up!" Pete pleaded. "Talk loud enough for everybody to hear."

There was a hush, but no one spoke up.

"All right," Bill Pendleton said, rising. "If nobody else will say anything. I think it's a noble idea but completely impractical, and I'm against it." He sank down.

"Any other comments?" Pete asked and looked hopefully around. Another silence. "Has Bill voiced the sentiments of everybody?" He looked around desperately. "Anybody with any ideas? Come on, guys. Helen, what do you think?"

Helen Greenwood seemed to become smaller and less conspicuous in her seat. "I think . . ." she said in a low voice and stopped.

"Louder, please," Pete pleaded.

Helen spoke a little louder. "I think they wouldn't mix very well."

"Thank you, Helen," the president said. "Anybody else?" An uneasy pause. "Am I to take it that everybody agrees with the two who have spoken? Then let's go on to our next item of business."

"All right, all right," said Tom, leaping up. "If nobody else will do it, I will. I'm for the idea. Even if my Dad did dream it up, it's a good idea, and I'm for it. Trinity Church can continue as it is and be a very pleasant little club for the right people and wither away as it deserves to, or it can take a deep breath and go Christian."

"Well, that's giving us a lot to think about," Pete said. "Does anybody else feel the way Tom does?"

"I do!" several voices from different parts of the room said eagerly.

Steve Hadley slowly rose from his seat and looked around. He cleared his throat. "Seems to me—I mean—if we can get along with those guys in school, why can't we get along with them here? I think Dr. Bowman's got a point when he says that this church ought to serve the people who live all around here. I guess I'm for it."

Steve sat down. For a second he frowned as he remembered the Omega Alphas which he was still thinking of joining. Their membership was limited to "Christians of Caucasian stock."

"Any more comments?" the president asked.

Bill Pendleton arose, stuck his hands in his pockets, and slowly looked from face to face. He paused with a public speaker's sense of timing. One of his two older brothers was a member of the House of Representatives, and the other was a rising TV star; a sense of the magic and power of language seemed to run in the family. Bill's mother had died of cancer a few years after he was born, and his brothers, before they went away, had been as much like solicitous uncles as ordinary brothers. Bill dragged the delay out to the last possible second. "Mr. Chairman, we have heard the eloquent pleas of the rectory crowd. I do not hope to match either their eloquence or their influence. I have no inside track in these matters, but perhaps I can at least say how this problem seems to a run-of-the-mill garden-variety Christian."

Bill looked around again and slowly resumed. "In theory, the idealists are right, completely right. If we make it to heaven, we certainly aren't going to worry about the language, education, race, or background of anybody there. And they won't worry about us. But we aren't living in heaven. We're living in Blanton. We have to take social realities into account. Look at us here in the YPF. To the sociologist, we're a pretty homogeneous group—from middle-middle to upper-upper, mostly. It ought to be easy for us to get along together, to understand one another, to practice Christian love. But we're always tangling, always antagonizing one another, always getting upset. If we do such a lame job of being Christians among ourselves, what are the chances of our doing even as good a job when we bring in a lot of people with completely different backgrounds? Let's be realistic."

Bill looked around for so long that the president was almost ready to speak. Then Bill added quietly, "Ideally, yes. Practically, no. Remember back in confirmation class when we were told that humility was one of the great Christian virtues? Let's practice it. Let's not overestimate our degree of Christian commitment. We're beginners and have a long way to go. With all due respect to the rectory crowd, I say let's see if we can make a real go of acting like Christians among ourselves for a few months. If we succeed, it'll be time to talk about bringing in every Tom, Dick, and Harry."

A slight sharpness came into Bill's voice as he finished. He looked around, laughed good-naturedly, and sat down.

"Well," said Peter. "Any more discussion?"

Several voices rose in a confused clamor. "I move we turn on the jukebox," somebody said at the back. There was a wave of relaxed laughter throughout the room.

"Let's all agree to think about everything that's been said tonight," Peter suggested. "Then we can take it up again at a meeting a few weeks from now. O.K., who's got a nickel for the jukebox?"



Chaplain Tod W. Ewald leaves prison with some of the regular lay "ministers" who accompany him to pray and visit with the inmates of California's prison of greatest security. San Quentin is not to be confused with Alcatraz, the nearby Federal penitentiary on an island in San Francisco Bay.

San Quentin Is Their Beat

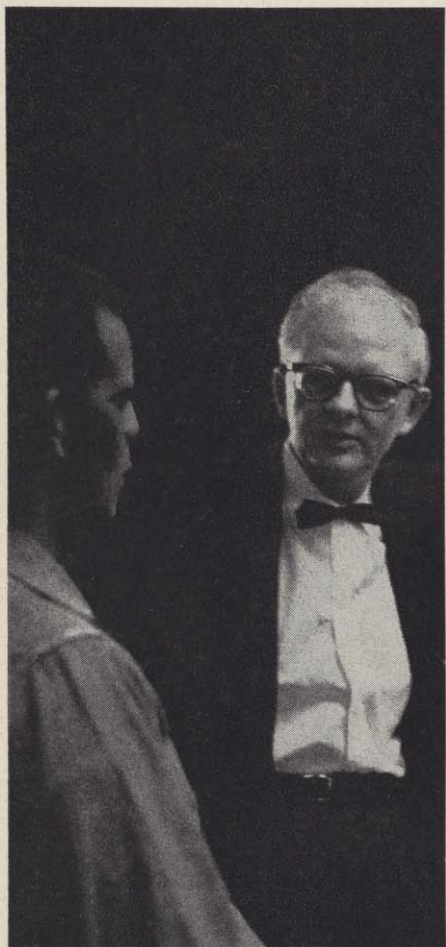
THIS IS A STORY ABOUT EPISCOPALIANS WHO GO TO PRISON EVERY MONTH

Theirs is a ministry of the laity which is part of the work of Holy Innocents' Episcopal Church, Corte Madera, California, the parish nearest to San Quentin Prison on the shores of San Francisco Bay.

by Elizabeth Bussing

continued on next page

continued



Allen Smith of the Brotherhood of St. Andrew visits informally with a prisoner at San Quentin. The Episcopal Church currently ministers to some forty men in a San Quentin population of about five thousand.

At 9 o'clock on one Saturday morning each month, five or six members of the Brotherhood of St. Andrew, national fellowship of Episcopal men, join the Rev. Tod W. Ewald, rector of Holy Innocents' Church, Corte Madera, California, for the short trip to prison.

Typical of the prison visitors is Allen Smith, forty. Driving the thirty miles from his home in Berkeley on a recent Saturday morning—over the Bay Bridge and Golden Gate Bridge to Corte Madera—he passed cars laden with impedimenta for family camping at Yosemite and saw hundreds of small sailboats manned by fathers and sons. He wondered whether he was “neglecting” wife and children to give nearly a day to a work which shows little result. Yet he seldom misses his San Quentin date.

Davis Brown, a self-employed businessman from Oakland, another of the Brotherhood, explained why they go so consistently on these prison visits. “There are men in prison who have had no other visitors in fourteen years. You can't let them down.

“We talk about anything the men bring up; however, we do not inquire about length of sentence, what crime they have committed, or capital punishment, unless the prisoners bring up these touchy subjects. When the service begins we kneel among the men, help those who aren't familiar with the Prayer Book to find their places, and receive the Sacrament with them. This is a great experience, kneeling shoulder to shoulder at the Communion rail with men who are like you except that you are free and they are not.

“You might hear a sermon on the Communion of Saints in a pleasant church without its meaning much, but pray together with convicted criminals and you understand how everything any of us does affects all the rest. The prisoners contribute as much to us as we to them as we become friends,” he continues. Last Christmas Davis Brown sent greetings to all the men on the chaplain's list. A Jewish boy who had visited the chapel once or twice summed up

the attitude of many when he replied. “Dear Dave,” he wrote, “even though we haven't met personally I feel as though we have been friends for a long time. Your card arrived yesterday and words cannot describe my feelings. I have never sent Christmas cards nor received them, but this year I seem to have friends who are thinking of me, and it makes me stop to wonder if maybe I have been off the track. As you may know I have been a Jew for many years, and have been sorely lacking in peace of mind. I came to services by invitation one Saturday and I have been going ever since.”

Although the prisoners enjoy the Saturday mornings, the visitors have moments of soul searching when they question whether it is worth while. The project is not always pleasant, and it takes a lot of time. Davis Brown says further: “Although we know the prisoners like to see us we wonder sometimes if we go because we are curious or because doing good makes us feel better. I have a lot of sins to repent and maybe fellowship with those who have been ‘caught’ in their sins will help to balance things.”

Ken Molino, who took the pictures for this article, lives near Corte Madera. He says, “You can see that it takes a lot of courage for a prisoner to get mixed up in religious services. Such an activity may mark him as a softy or a prig in the eyes of his fellow convicts. In prison the approval of your fellows is vital—it may be quite literally the difference between life and death. Father Ewald obviously has the respect of the prison population—he walks across the yard in his cassock without guard or fear.”

One day Ken Molino heard him talking to the prisoners about the necessity of personal discipline and standing up to one's problem: “You think you have a bum beef—look at the Lord. Everyone was on His back,” Father Ewald said.

In addition to the monthly Eucharist, the chaplain spends two afternoons a month counseling, instructing for confirmation, hearing confessions, and helping prisoners with



personal problems. Sometimes through a friend or fellow minister in a distant city he can trace a wife or child who has not written—for a man in prison who does not hear from those he loves can go almost literally mad with worry.

Frequently the most urgent need is to find a job for a convict so that he may be paroled. Sometimes a prisoner asks the chaplain to intercede with the authorities so that he may be permitted to learn a new trade or perhaps request a transfer from one cell to another because of tension with a cell-mate.

The Episcopal chaplain and his lay colleagues currently minister to forty men out of a San Quentin population of about five thousand. Of those to whom the Church has ministered in the last ten years, 80 per cent have made good on the outside—more than double the average. "Of those who come out boasting that they can make the grade, most go back," Father Ewald says; "but of those who have 'got religion' and determine by the grace of God to make good, the chances are for success."

One prisoner John, out of gratitude for the help he got from Father Ewald during a San Quentin term, told me his story. Since the degradation of five years in prison, John has lived for the past ten years a constructive life of service to the Church and community. But the road back to being an independent citizen was a tortuous one.

"It is not only unbearably lonely," he says, "but you never finish paying for your crime." In California it is against the law for an ex-prisoner to vote again, run for office, or be a public official. A man who has been in prison for any length of time has lost his human contacts and his friends. He has difficulty finding employment because people are hesitant to hire an ex-convict. It is difficult to develop the necessary self-confidence and courage to make the adjustment to a life of freedom. It is at this critical time that the proper kind of guidance can rescue him from despair.

continued on next page

A parolee-guest helps the Chaplain's wife with her hillside garden and household chores until he is well started in a new job.

Everyone knows about Mrs. Ewald's "guests" now, but at first it was a secret that the strangers at the rectory were ex-convicts. The record of Father Ewald's prisoners who do not return to prison is remarkable—more than double the average.



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Here are practical solutions to your church financing problems, as outlined by two canons of the Episcopal Diocese of California. The program they present is centered around tithing, which, they point out, has such important by-products as increased church attendance, new interest in study groups, and a whole new tone in the life of the church. "The style is fresh and inviting. The approach is good—theology first and then practical steps. The book is one of the better volumes on the subject to appear in the last few years."

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continued

John's early life was not abnormal. He lived in various parts of the country, went to Sunday school and church. Following a young marrieds' tiff, his wife went home to mother. Twenty-seven, confused, feeling utterly rejected, he made his one and only slip. After serving two years of an indeterminate sentence (during which his wife divorced him) he was paroled and found himself on the streets of San Francisco with the customary state allotment of forty dollars in cash and two suits of clothes.

Without friends, forbidden to associate with any of his prison pals, living in a rented room and working at night in a factory, he attended school by day. Offered a tempting business opportunity which seemed too good to miss, he violated parole. John was dragged back to prison in the middle of the night.

That night, in despair, he determined not to go on living and in the morning convinced the authorities that he had to have a few minutes in his office to finish some important chore. There he tried unsuccessfully to commit suicide. Kneeling he petitioned, "Dear God, please take me." Suddenly he felt a strong and supportive Presence. He has never lost the sense of the Presence of God which came to him in that hour—largely because of a chaplain's understanding and encouragement.

Returned to San Quentin, John was fortunate in being assigned to help Father Ewald in the prison chapel. He studied in the penitentiary school and had plenty of time to think.

"I began to speculate that many conventional ideas of morality may not be what God thinks is right. For instance, the penitent thief had no time for 'amendment of life' but God accepted him. And so I came to see that God accepted me. Through the chaplain's counselling my prayer life deepened and I became more confident.

"Finally the Board paroled me to Father Ewald, who found me a job. I shall never forget the day I walked through the prison gates and there

was Father Ewald with his big smile waiting for me.

"What would you like to do first?" he asked, and I decided that I would like to buy cigarettes.

"He drove me to a small stationery store. The clerk asked me what I would have—the first time I had been addressed politely in three years. I nearly wept. Then the priest suggested we go to the church where together at the altar rail we thanked God for His Mercy. Then to the rector's house, where I lived for a month, helping in the garden or in any way I could.

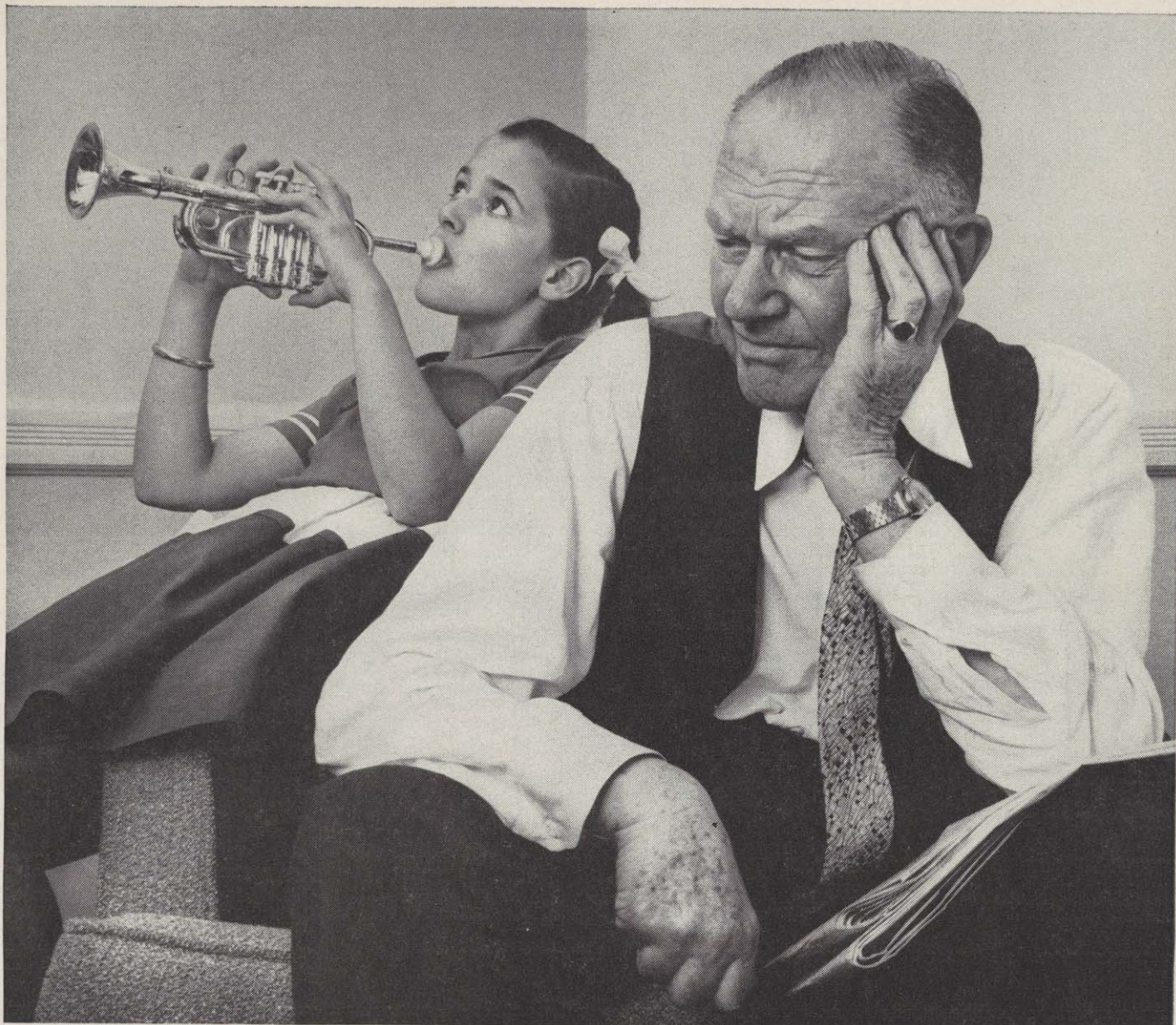
"Living there I adjusted to normal life. There are no hostels in California for men released from prison, as there are in some places for those who have been in jail. It's tough going alone."

John was able to make it alone. He married and is now self-employed. Not many make the grade from prison to business executive or professional status.

"The Church is vital to me," he says. "If I miss a service on Sunday I feel as if something essential is left out of my life. I enjoy doing volunteer jobs for the parish too."

Robert Jackson, an active communicant of Holy Innocents' Church, another prison visitor, points out that the prison work is only a part of the whole parish activity. "We are committed to the idea that it is our job to help people wherever they need help. We are all busy—the rector is a genius for thinking of things for us to do. Some of it is fun and some is not. Embracing the Cross doesn't mean a soft, easy religion. You have to give of yourself as well as your money. But it is a two-way street. I know that whenever I have a problem I can go to the rector and get help."

Father Ewald will go to any length to help where he thinks assistance is needed. He says: "Your dignity does not matter. Stick your neck out. A Christian must help wherever he's needed. This may mean quietly helping a young man when he has made his first mistake so he doesn't get a record—not just comforting the family after he is in trouble. This is the Church's proper business."



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

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

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

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

Postum is 100% coffee-free



Another fine product of General Foods



THE ANGLICAN

COMMUNION

THE AMERICAN CHURCH AT HOME

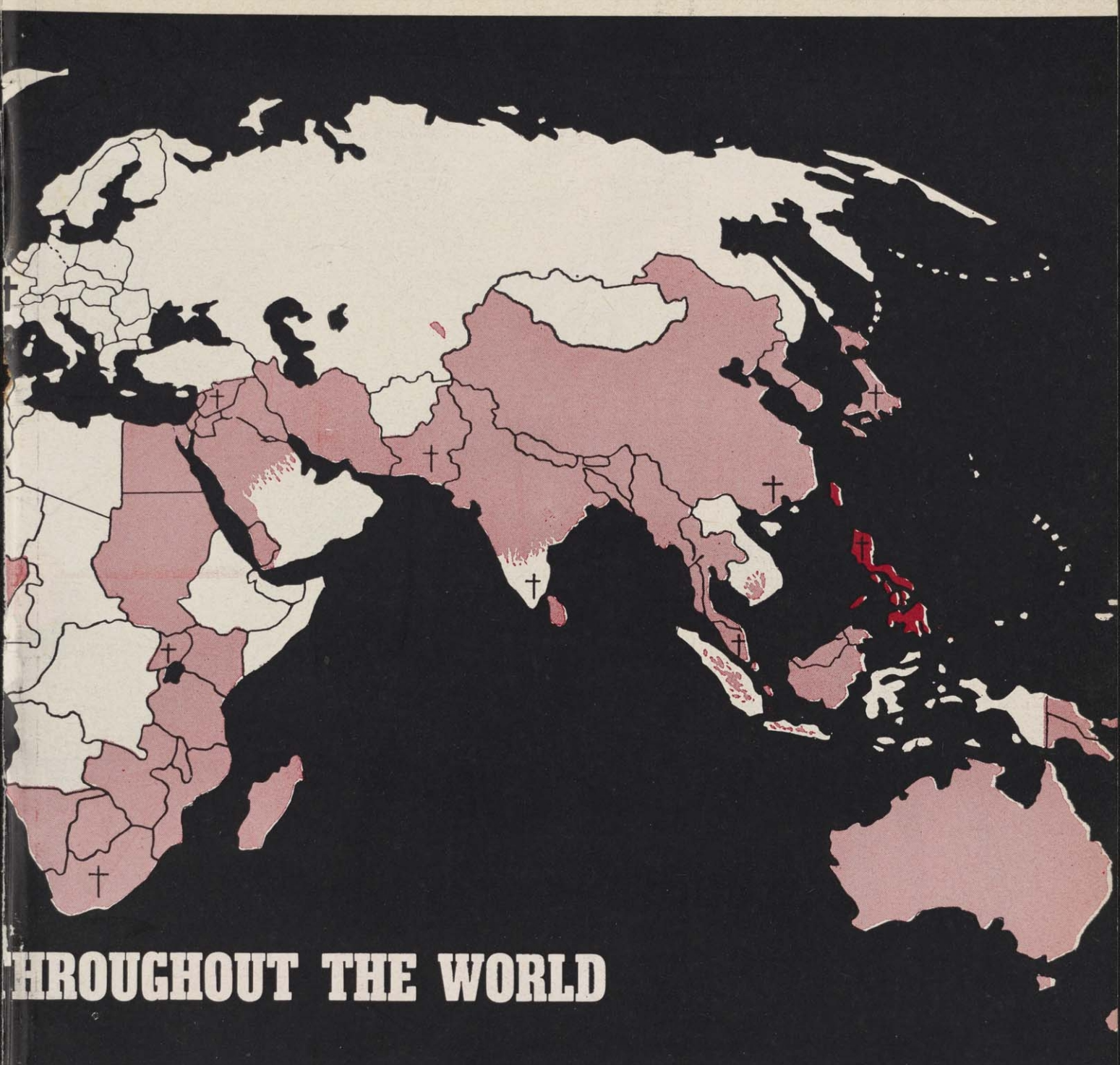
The Anglican Communion consists of more than 100 million members. The United States of America is part of the Anglican Communion.

THE AMERICAN CHURCH OVERSEAS

The American Church supports work in fourteen areas of the world indicated by crosses. +

OTHER CHURCHES OF
THE ANGLICAN COMMUNION

The Anglican Communion includes sixteen churches directly related to the Church of England. The autocephalous churches are: Pakistan, Burma, and Ceylon; Japan; China; Central and Eastern Europe; India; Africa; and the Middle East.



THROUGHOUT THE WORLD

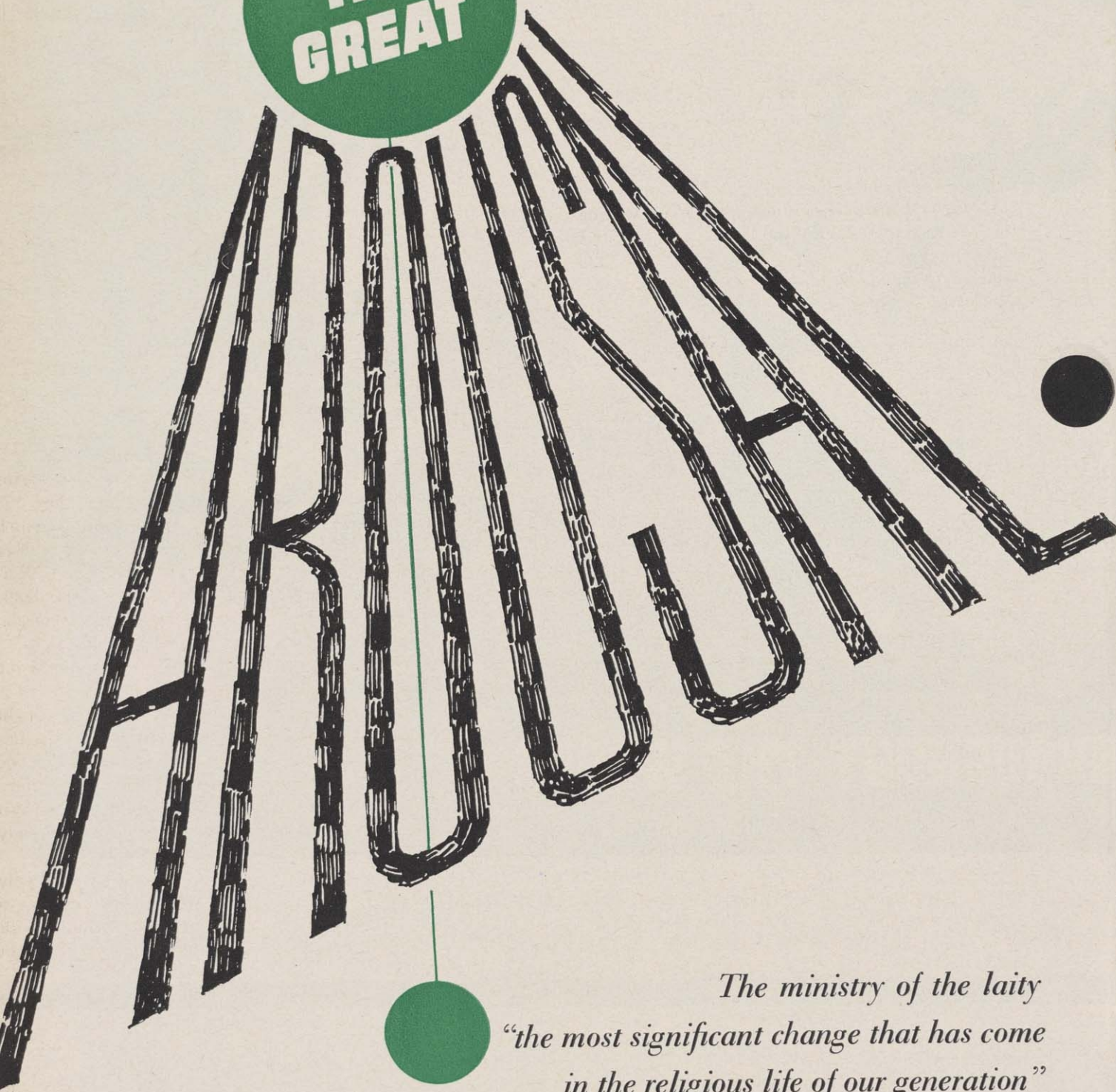
Forty million people who belong to Churches stemming from the Church of England. The Protestant Episcopal Church in the United States is a part of the Anglican Communion. The American Church includes seventy-seven dioceses and twelve missionary districts in the fifty states.

missionary districts outside the fifty states. In addition American personnel serve fellow Anglicans in the other

autonomous Church bodies, the Jurisdiction of the Archbishop of Jerusalem, and several additional dioceses. Autonomous Churches are the Churches of England; Wales; Ireland; Scotland; Canada; the West Indies; India, Africa; South Africa; West Africa; East Africa; Australia and Tasmania; New Zealand; and the United States of America.



THE
GREAT



PARABLE

*The ministry of the laity
“the most significant change that has come
in the religious life of our generation”*

SECTION III

Where Are We Headed?



A famous Protestant scholar calls it "the most significant change that has come in the religious life of our generation."

A Roman Catholic leader says it is "the most arresting Christian phenomenon of our time."

They are referring to a great arousal of laymen.

No one can say exactly when or where or why it began. But you can see it happening in every major religious body, including our own Episcopal Church.

Ordinary Christian men and women are waking up to the fact that they have a job. It is a job they have misunderstood and largely neglected in the past. It is more difficult—and much more important—than the traditional kind of "layman's work" which consists of helping

WILL IT LAST?

the professional clergy attend to the institutional chores of the Church.

What is this job? Theologians call it "the ministry of the laity." But this phrase is a semantic booby-trap for those who do not realize that the primary meaning of the word "ministry" has always been "service." In common usage, minister means "ordained clergyman" and layman means "any church member who is not in holy orders." When the average layman is told that he has a "ministry," he is likely to think this means that he is supposed to be a sort of amateur, part-time clergyman, or an unpaid assistant to the clergy.

And this is precisely what the ministry of the laity does NOT mean. Laymen constitute more than 99 per cent of the total manpower of the Church, and unquestionably they must lend willing hands to the performance of its numerous internal housekeeping tasks. But raising funds, repairing roofs, teaching in church school, ushering and delivering a sermon on "Layman's Sunday" are merely incidental aspects of the layman's true vocation. His real, distinctive ministry—the one which only he can perform—lies outside of the institutional Church.

It is the realization of this fact by a growing number of laymen that constitutes the "most arresting Christian phenomenon of our time."

Many thoughtful people have tried during the past few years to define the precise nature of the ministry which laymen are called to undertake outside of the Church. While various definitions differ in language and emphasis, there is wide agreement that the task has two major dimensions.

One is best described in a phrase that is more familiar to Roman Catholics than to Protestants—"consecratio

mundi," the consecration of the world. It simply means that laymen have a unique opportunity, and hence a basic duty, to help Christianize the social order of which they are a part. They can do this by taking their faith to work with them—by acting like Christians in the decisions they make every day as businessmen, union officials, politicians, doctors, lawyers, diplomats, television broadcasters, newspaper reporters and so on.

The World Council of Churches has expressed the basic idea in a much-quoted statement:

"The real battles of the faith today are being fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations.

"Very often it is said that the Church should 'go into these spheres'; but the fact is that the Church is already in these spheres in the persons of its laity."

The second aspect of the layman's ministry is closely related, but yet distinguishable; his task of helping to redeem the secular community and bring its daily work under the Lordship of Christ. He is called also to be an evangelist.

This ancient word has, like "minister", picked up an unfortunately narrow connotation in modern use. Billy Graham is called an evangelist. Is every layman to conduct "Crusades" in Madison Square Garden?

No. But the New Testament makes it abundantly clear that every Christian is called upon to help communicate the good news of Christ to those who have not heard it or understood it. The commandment to preach the Gospel to "every living creature" was not directed solely to professional clergyman. It was laid upon the whole Church. The layman in his everyday

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continued

business, professional and social relationships, brushes against the lives of many children of God who are, at present, entirely beyond the reach of the institutional Church. Precisely because he is not a clergyman, he can get through to people who retreat behind an impenetrable wall when they talk to a man in a round collar.

Most laymen, and particularly Episcopal laymen, are somewhat terrified by the suggestion that they are supposed to give direct, verbal testimony for Christ. There is a strong tendency to beg the issue by arguing that deeds speak louder than words, and that the most effective form of witness is the quiet example of Christian living. All of this is entirely true, but it does not absolve the layman from the responsibility of being ever alert to speak the right word in a receptive situation.

"A sincere Christian can have a profound effect on the people around him without saying a word about religion," says Harry Denman, the dedicated layman who serves as General Secretary of the Methodist Church's Board of Evangelism. "But the same Christian will accomplish far more for the Kingdom of God if he learns to witness with his lips as well as his life."

Peter Day, editor of *The Living Church*, has an effective answer for the layman who fears he will bungle the job, or "say the wrong thing," if he tries to articulate his faith. In his fine book, *Saints on Main Street* (Seabury Press), which was used in many Episcopal parishes this year as a text for Lenten discussion groups, Mr. Day quotes G. K. Chesterton's famous remark that "whatever is worth doing is worth doing badly."

"The work of knowing Christ and making Him known needs doing far more than it needs to be done well," says Mr. Day. "The joy and spiritual growth that come even from the unskilled exercise of Christian faith are a part of that abundant life which Christ promised to His followers."

But there is the rub. With few exceptions, we laymen who are now awakening to our broader responsibilities as Christians have not been given the education we need. Our knowledge of theology—even the most basic concepts of Christianity—tends to range from scant to scandalous. Our churches have kept us busy. They have taken great pains to "involve" us in their own self-centered institutional activities. But they have not in the past done a very good job of equipping us to be articulate apostles.

This situation is now beginning to change. There is a growing acceptance in our own Church—and in other major denominations—of the need for a radically new relationship between clergy and laity.

Mrs. Cynthia C. Wedel, former president of United Church Women and a present member of the National Council of our Church, believes that an athletic team provides a good analogy of what this relationship should be.

"The laity are the players," says Mrs. Wedel, "and the clergy are the coaches whose major task is the training and preparing of the laity for their ministry."

Theological education for laymen is still in its infancy in the United States. European Churches, with their growing network of "lay academies," have done much more in this field than we have. But the beginnings of a layman's training program can now be discerned in this country.

One of the most ambitious endeavors is the Layman's School of Religion, established last year in Berkeley, California. Seminaries of four major denominations, including our own Church Divinity School of the Pacific, are jointly sponsoring and providing faculty for this new school, where classes of 250 laymen are enrolled, four times a year, for intensive six-week courses in theology.

There are other centers where laymen can go for relatively brief periods of serious study and discussion. They include Parishfield, operated by the Episcopal Church at Brighton, Michigan; Pendle Hill, established by the Quakers at Wallingford, Pa.; Kirkridge, at Bangor, Pa.; the Layman's Academy at Rahway, N.J.; the Ecumenical Institute at Evanston, Ill.; the Yokefellow Institute at Richmond, Ind.; and several others.

There are many laymen who are eager to become better prepared for their ministry, but who cannot leave their home or job responsibilities long enough to take a course in theology. For them, also, churches are providing increasing opportunities. Weekend retreats for laymen are growing in number and popularity. Episcopal dioceses have been sponsoring "Parish Life Conferences" for several years, and the Lutherans are now taking up the same idea with their "Faith and Life Institutes."

There is another form of theological education in which every layman can participate—however tied down he or she may be to job or family. It consists of reading books.

A tremendous number of theological books for laymen have been published in the last few years. The six volumes of the "Church's Teaching Series", published by Seabury Press, were an early and distinguished contribution. The Presbyterians' Westminster Press has issued another fine series called "the Layman's Theological Library;" the Methodists' Abingdon Press is publishing a "Know Your Faith" series.

Good religious books are available from dozens of other publishers, many of them in inexpensive paperback editions. Many of our churches are now making these books available to laymen through parish libraries and conveniently located book tables. And the evidence indicates a steadily growing interest in them.

It cannot be stressed too often that all of this is a mere beginning, and there is much, much still to be done. Biblical illiteracy continues to abound in the pews of American churches—including Episcopal churches. And no layman, however enthusiastic, can communicate a creed he does not comprehend.

But the lay person is at least beginning to stir. If he is ever fully aroused, America will see what a religious revival is really like. ◀



Where are we heading here at home?

Our Church is expected to have a healthy growth in the next ten years. But growth can be unhealthy unless we prepare for it, says the Church's director of research and field study.

by Joseph G. Moore

WHERE are we heading here at home? After an analysis of our life from 1950 to 1960, and after projecting our membership to 1970, it is clear that we are enjoying a healthy growth. In 1950, Episcopalians made up 1.6 per cent of the total population of our country. In 1960, we were more than 1.8 per cent, and we will be close to 2 per cent of the population in 1970. This must be recognized as a respectable rate of growth.

It seems clear, however, that our growth will be limited only by the degree to which our Church is able to inspire our laymen to really work for their Church in every community. What this statement is meant to convey is that even though in the past decade we as a church have grown in baptized members at twice the rate of the population, we have done this with perhaps less than 10 per cent of our membership working actively at the job of reaching out to families in their communities.

Our Church membership growth

quite naturally follows the population shift in the United States. Our most rapid rate of growth comes in Province VIII, the Province of the Pacific, which sustained a population growth of 40 per cent while we maintained a growth in baptized members of 73 per cent and a church school membership increase of more than 80 per cent. Facts and figures also reflect the relation to population trends in the Southwest, Midwest, and some parts of the South.

On the other hand, our Church on the eastern seaboard has also enjoyed steady growth, although the population is increasing far less rapidly. In 1950, for instance, 55 per cent of our baptized membership lived along the eastern seaboard from Maine to Virginia. Over half of our communicants and church school members also lived in this section of the country. Ten years later, the flow of national population leaves this area with 44 per cent of our church school members, 47 per cent of our communicant

strength, and 49 per cent of our baptized strength. Along with the continuing shift of population and the subsequent growth of our Church in other sections of the country, 1970 will find between 42 and 44 per cent of our Church's strength in the eastern seaboard.

At the same time, the Midwest, Southwest and Far West provinces, which made up a little over one-third of our membership in 1950, and 40 per cent in 1960, will equal the strength of the East in 1970.

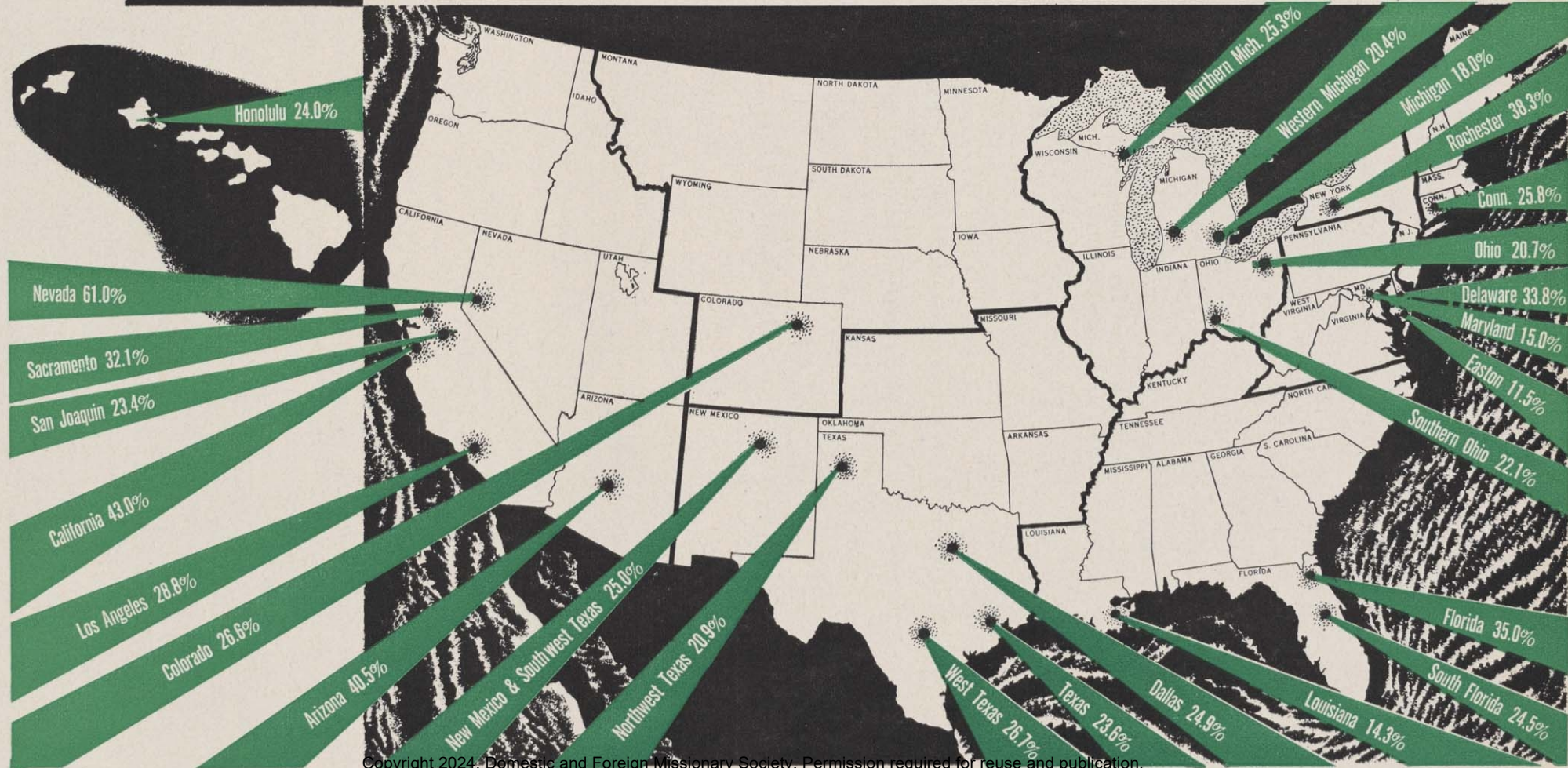
Long-term planning is tremendously important, and during the past decade our Church and its laymen have moved into programs designed to assist us in keeping up with the population development. Almost two-thirds of the dioceses of our Church have completed studies of their areas, and more than 100,000 laymen and laywomen have served on these study committees.

Notwithstanding all of this activity,
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POPULATION-GROWTH AREAS OF THE SIXTIES

In the next ten years, the population of the United States is expected to rise almost as fast as it did during the fifties. And not only will it continue to grow—it will continue to move. More and more Americans are leaving the older population centers, relocating their homes and businesses in other sections of the country.

What are the areas where population growth will be concentrated in the coming decade? Here, mapping the latest projections of the Church's General Division of Research and Field Study, we show some of the dioceses and missionary districts that can anticipate a sharp rise in population between now and 1970.



Where are we heading?

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the process of urbanization is so swift and the movement of the population is accelerating so rapidly that we have not been able to keep up with the needs. Hundreds of city parishes have been adversely affected by the population movement out of the city and the flow of unfamiliar new residents into their parish areas. Usually the incoming population is from other religious, cultural, or racial groups. This process will continue to challenge the Church in the next decade.

Long-term planning methods, therefore, must be fluid enough so that they can be easily altered to meet the conditions of rapid social change. Where these rapid changes take place in urban areas, techniques must be developed so that proper programs and staff can be set up at these very important church locations. Our Church finds itself at times with buildings that are physically obsolete or designed for a purpose which no longer serves any group. Many such plants must be torn down and rebuilt.

In the path of urban renewal programs, it is imperative that we maintain our hold on city properties and build buildings and programs that will be effective with the new residents. Some excellent work has been achieved in the Dioceses of Massachusetts, New York, Long Island, Newark, Pennsylvania, and others. There is much to learn from these experiences and much further to probe.

On the new suburban front, the situation is difficult. Land must be purchased at the time subdivisions are being developed, or just before. Money must be in hand to build at least part of the new church plant so that effective work can be accomplished as families move into the areas.

Suburban populations have changed from the old stereotype. The new suburban complex ranges all the way from upper-economic-group sections to marginal-worker communities where no-money-down, thirty-years-to-pay housing flourishes. We,

as a Church, can work in all of these areas, but we need new methods, new techniques, and a new seriousness about developing the tools and the type of men that will be effective in all kinds of suburban residential areas.

One of the patterns that have affected the Church in the last decade is the growing group of wage earners who are relatively short-term residents of communities. Increasingly, industry trains its junior executives and key skilled workers by sending them from plant to plant or from store to store. Very stable communities, where rates of population change in 1940 or even 1950 where relatively low, now maintain quite high percentages of families who come in, buy a home, stay for three to five years, and then are transferred to some other part of the country, or the world.

This kind of atmosphere can contribute to a sense of not really belonging anywhere, because a family knows, when it arrives in a community, that it will probably not be there five years later. Such a floating population calls for the continued development of programs that will reach incoming families rapidly, bring them into the full fellowship of a congregation, train them for leadership, give them the opportunity to assist in running the program, and send them on to some other parish, ready and trained. This is a process that families of the armed forces have experienced for generations, but now it is affecting a growing number of civilian families in our country, many of whom are or could be members of our Church.

One method of contacting new families rapidly as they come into an area is through Neighborhood or Zone Committees. The development of this type of a program is a must for our Church now and in the immediate future, and much will depend on how rapidly we build this activity into our program. Several hundred parishes can now document the success that can come when alert lay committees work at this task.

Another major problem is the future of parishes and missions in

small towns or rural communities. Nationally, the depletion of our rural population is the other end of the stick of the process of urbanization. Historically, our Church has been very weak in its program for people in rural areas. We have been primarily a city church and a larger-town church, rather than a rural church. Unlike some denominations whose rural strength is greater, we cannot close out three churches in a county to make one strong church. We probably have only one church; and if we close that, we wipe out our only chance to serve that county.

This is a difficult decision to make. Are dead or dying missions a cancer on our budget or an opportunity for the future? Certainly, most of our program for these missions in the past has been inadequate. During the past decade, however, there is evidence of increasing concern and a desire to learn new methods and develop effective small-town and country churches. There is specific promise in the support the Church has given to the Division of Town and Country in the Home Department of our National Council.

This problem will continue to cause concern throughout the next decade. Additional ways and means must be found for the full support of an effective program to the non-urban areas. It appears that in some of these areas we are beginning to have effective programs. When this happens, our Church can remain and can be represented by congregations of respectable size. Staying power like this, however, takes men and money, and includes a training program to revitalize present membership in order to inspire other families to become partners with us in this venture.

Then, again, if we are to implement the program needs both outside the nation and here at home in the 1960's, the Church must have a much larger portion of its members' income. We have done far better in this past decade, but again, we have a long way to go. *To meet total needs now visible, most of us must give four*

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times as much as we are giving now; many of us will need to multiply our present pledges by ten.

Training programs in stewardship should be continued in every parish and mission. We must operate on the belief that people will respond if they know and realize the importance of the Church's needs. The next decade, therefore, for our Church will be a decade of continued development.

If we are successful, our Church will be vibrant, a Church with a dynamic lay ministry. Because we are central to both Catholic and Protestant traditions, it seems clear that we can serve now in the inner city, in the small town, and in the suburban areas. Our Church can have a program and an appeal for all ethnic and

economic groups. The Sixties, therefore, should be a decade of re-evaluation and long-term planning. They should be a period of tremendous co-operative activity on the part of our laity and our clergy.

The Sixties should also be a period when our entire Church restudies seminary needs. What place, for instance, should our seminaries have in developing training courses for the laity?

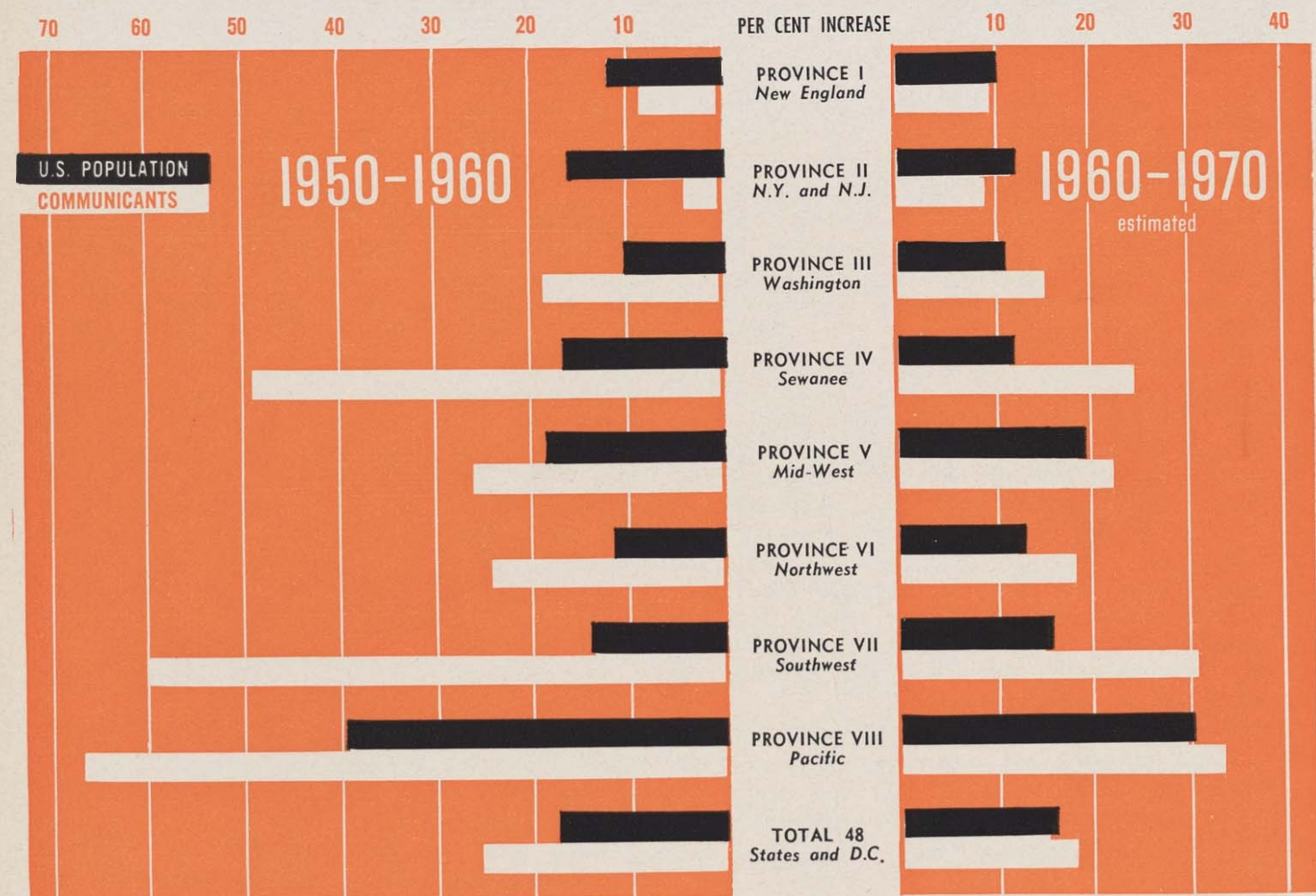
Where are we heading here at home? This is difficult to forecast, because so much depends on us, the individuals who make up the membership of our Episcopal Church. Will we give more of ourselves to the work of the Church? Will we accelerate our program as the needs indicate? Will we learn to transcend the patterns of our culture and assist our Church so

that it can move into the full current of our present social trends?

There are signs that more and more of us have begun to do this during the past thirty years. There are signs, too, that many more men and women are ready to give this kind of support. The problems ahead are tremendous. Yet with God all things are possible.

The big question still unanswered is: Will our growth in numbers be matched by a growth in the Spirit? The Sixties will tell this story. We are moving, and much progress is indicated. However, what our Church does will depend finally on how dearly we cherish this fellowship of ours, our Church and her message. In a changing world, this only is unchanged—in Christ we have life, hope and being. In His Name, we cannot fail.

COMPARED RATES OF GROWTH: U. S. POPULATION AND EPISCOPALIAN COMMUNICANTS





'Why, I had no idea . . .'

Many of us are enthusiastic when we hear about the work that the Church does outside the U.S. mainland

**But do we know the facts
and**

will we accept the discipline these facts imply?

by David R. Thornberry

ONE of the major tasks we Episcopalians face in the late 1960's is the support of missionary work outside of our own parishes and dioceses.

The record of that support in the past is not one we can be proud of. The average Church member's knowledge of what we do and where we do it is almost nonexistent. Everywhere, when some first-hand account of a portion of our work is made, one inevitably hears, "Why, I had no idea . . .".

The fault does not lie in any lack of effort on the part of our national agencies or dioceses. They batter continually at the doors of our minds, in every conceivable way, with the information. There are many deeply concerned, knowledgeable church persons—lay and clerical—actively participating in these programs, but they are the exceptions, not the rule.

For more than two million Episcopalians to limit the resources available for our world mission to approximately \$1.70 per year per communicant is absurd. These figures are symbols of a deep lack in us. As

individuals we show little awareness of the importance of the gospel to the world.

The response to the program of the Church outside each one's individual parish is paltry. To have to cut this carefully and intelligently planned program each year to fit the income is tragic. And this is exactly what happens. It should be the other way around. The income should meet the maximum program the Church is capable of carrying out. What is "practical" and what is Christian are not necessarily the same thing.

I have returned recently from a trip to all of the Church's mission fields outside the United States mainland. No one could make such a trip and come back the same person. To be introduced so suddenly to one's brothers, to see one's family as it really is, for the first time, is not easy. It is a most humbling experience.

It began with sharing the sacrament of Holy Communion; passed to a few halting words with Wan Oi, lost and homeless among hundreds of thousands of refugees in Hong

Kong, and then moved to a big fat kiss from a charming Haitian two-year-old whose home we visited.

After such experiences one cannot avoid a sense of urgency. No doubt each generation of the Church, as it looked at the world and its task assigned by God, has had that same feeling of urgency.

Since World War II, however, our whole world has changed. As never before in history, events which once occurred only in isolated instances have become universal.

Alaska was for years the place of the Eskimo and the Indian—the hunter and the fisherman. Today it has an urban problem as serious as some mainland cities. The primitive folk of the northern areas are moving down. The hunter becomes a construction worker; the fisherman drives a bulldozer; their families live in slums.

The first village we visited has since lost thirty families. They have moved down to the centers of life, industry and work.

A dam planned for the Yukon

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The Episcopal Church of St. Michael and All Angels in Cuernavaca, Mexico, has the same inner-city urban problems as a downtown parish in Fairbanks, Alaska, Tokyo, Los Angeles, Chicago, or Detroit.

continued

River would eliminate most villages in an area the size of Lake Erie. The hunting and fishing will be gone, and entire communities long served by the Episcopal Church will disappear under water.

The Church in Alaska has the same new missionary need which we have. We must meet these people as they move into a new culture and environment with the full influence and life of the Church as they have known it so beautifully in their old villages.

This means the planting of congregations in some of the depressed areas of our largest Alaskan cities, establishing community houses, helping these people over the hurdles of urban living with all of its temptations and pitfalls.

This may be the most important job of the Church in Alaska. Alaska's larger cities have parishes like yours and mine. The more primitive folk moving to the cities have just as difficult a time adjusting to this kind of living as some of our neighbors coming to live in the complex life of our American cities today.

As with us, there is in Alaska the need right now for more personnel, experienced and skilled in this kind of adjustment for human life. Caught in this sudden transition, life-long

Episcopalians are being lost to us because, with our present resources, we have not been able to move into the cities with them. And we must.

Today, Tokyo is considered to be the largest city in the world. It looks it. We all know of Japan's tremendous industrial development, of its talent for scientific work and fabrication. They're making good use of this. But it is in the rural areas of Japan where a great part of the strength of the Japanese Church lies. But here again, people are on the move.

We must remember that the Church in Japan was almost totally destroyed during World War II. What the war didn't demolish, an earthquake did. You can imagine how the meager resources of a beaten nation have served to rebuild. I won't go into all the details of why these financial resources in Japan are so small, but will just tell you that our clergy there—not our American clergy, but our Japanese brothers—are living on about forty dollars a month, below subsistence level. Some parishes in rapidly growing areas, where the Church should be strongly and youthfully at work, have priests eighty years old because to retire

them would mean that they would starve.

Let me list the needs. If this happens to sound like dollars and cents to you, I make no apology for it. They are: (1) Building funds; (2) Books and educational materials; (3) Support for a program of conferences which will draw the Japanese clergy together that they may deal with the problems of the church just as American clergy do; (4) First-rate professors for important educational institutions to help broaden the education of Japanese students to include knowledge of the world outside their own ancient tradition and culture; (5) The finding of pensions for church personnel; (6) Scholarships of all kinds; (7) Aid for seminarians; (8) Five-year guarantees of support for new men in new places to get the work going.

The atomic reactor which the Episcopal Church has given St. Paul's University in Tokyo has done a great deal to create good will. But the University itself, in its next term, has 16,285 applications for only 1,200 openings in the student body. You can see the intense desire for learning and awful frustration among the cream of Japanese youth today.

Japan will need our help for years in much greater measure than we



This boat is home to a family in Bangkok, Thailand. Where will this child find his way to an education, to a knowledge of Jesus Christ as Lord? More must be done by Episcopalians in the Far East.

are giving it at present. Only five cents a year for the next eight to ten years from two million Episcopalians would put a million dollars into these basic needs and give the Church in Japan great momentum. It is ridiculous that our Church doesn't have it to invest there.

Ten years ago, at the request of the war-ravaged Japanese Church, the island of Okinawa was placed under the Bishop of Honolulu. And in those ten years, six churches have been founded. It is one of the most encouraging examples of the outreach of our Church that I've seen anywhere.

This Church located on a dot of land far out in the Pacific is alive with activity. I was shown place after place where church building was needed, but which stood barren because no funds could be obtained from America.

One particularly pressing need is for a doctor to give medical care in the Okinawan leprosy colony. Established forty years ago at the suggestion of a missionary, the colony today houses many victims of the dread disease. Although partial modernization has been instituted, the unfortunate inhabitants suffer greatly from their extreme isolation and the lack of help that could be given to them

by a dedicated physician

I thank God for a fine young Japanese priest who has devoted himself and his ministry to these people. It is a moving experience to walk among the gardens each has planted behind his tiny hut in a desperate attempt to create something beautiful in what was to me the most dismal existence I have ever seen.

Currently getting along on the temporary services of Okinawan medical students, the colony has further to go if it is to fulfill its merciful mission. One of the last things I remember before leaving were the words of Aoki-San, a man I would describe as the heart and core of the colony. From the depth of his mutilated body a sigh escaped, and with his scarred lips he said, "My work is done. I will be content to die when a Christian doctor comes to this place."

The Philippine Islands, as all who have ever been there know, are complex and fascinating.

First of all we can be very thankful that the Church responded to the Builders for Christ program and that our Reconstruction and Advance Funds have helped so much to put together in one place the foundations of our cathedral, our hospital, and our seminary in Quezon City, near

Manila.

There was little left of the Church in the Philippines after the War. There are still many remains of war damage, of shelling and bombing.

A bright spot of promise in the Orient now because of its many fine new buildings and active program, the Episcopal Church of the Philippines is busy training not only its own clergy but those of its close companion, the two-million-member Philippine Independent Church. When these two churches come together in a real communion, they will form a powerful influence for good in this troubled new republic still plagued by graft and black markets.

Our greatest problems are in the mountain provinces and rural areas, among houses of grass and bamboo in the little barrios. Here again people are beginning to move into a new life.

Of utmost importance is our educational work done here, appearing in some places extremely simple and in others well set up and manned. With general education and the gospel going hand in hand in this growing back-country operation, the need for hardy and dedicated workers is great.

Liberia is our only mission in Af-

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Institutional service is still desperately needed in all overseas areas. These boys, from an Episcopal "boys' village" near Sao Paulo, Brazil, should have several new buildings for their activities.

continued

rica. It is also a place where Church and School have co-operated wonderfully for many years, under our Bishop, the Rt. Rev. Bravid W. Harris, who is, without question, one of the most influential men in all Liberia.

We were invited to a reception for President Tubman and had a chance to talk with an outstanding group of young men—cabinet members, legislators, professional people of all sorts—many of whom as youngsters had been brought out of primitive mud huts to attend one of our secondary schools and then go on to Cuttington College and Seminary, our only institution of higher learning in Africa.

We visited school after school, most of them built by the United Thank Offering of our women and the Children's Missionary Offering. What we saw was an educational program developing a trained and maturing leadership for Liberia and through the many students from other parts of Africa, a responsible leadership for the number of former colonies struggling into nationhood.

Such leadership will be needed to an increasing degree in Liberia for following the development of the great rubber plantations, such as the well known Firestone operation, heavy industry is on the way. Iron

ore deposits have been found as large as Minnesota's awe inspiring mines in the Mesabi Range. And here again the people are moving out of the back country and into the growing urban areas.

We have been in Brazil for seventy years and are just beginning our service. There have never been enough men or support to get this Church into a running start in an area which is potentially one of the greatest opportunities we have ever had.

Vast even on a North American scale, the church runs on a scale which would be like telling the Bishop of New York that he is responsible for everything from Manhattan to the Rocky Mountains. One missionary district we visited was 1,800 miles deep. Destined to become one of the real giants of the world, Brazil has unlimited resources, acres upon acres of fertile land as yet unclaimed. Unable to keep pace with this awakening giant, the Episcopal Church, limited in funds and manpower, is not a true, moving, working body in most parts of Brazil.

We complain here at home because sometimes we have to pay as much as \$40,000 for four or five

acres of land as a new church site, but a similar plot in some of the fast growing cities of Brazil can cost more than \$100,000. The resources for this are not now within the life of the Church of Brazil, but they are in our Church. There isn't any question about it; if we want to help in this kind of extension work, we can do it.

Central America is another place where we have only just begun our job. There we have taken over from the British Church most of the work among the West Indians who emigrated there to work in the banana plantations.

In this instance one Bishop has jurisdiction over five separate nations. Distances are so great that he has yet to bring an adequate number of representatives in his missionary district together for a convocation to discuss their common problems and needs and opportunities.

Our work in these small nations just beginning to hope for a better future is of the utmost importance, especially among students who need high school and university educations if they are to supply competent leadership for tomorrow. They are at our doorsteps all the time asking for guidance and training.



Missions is no longer vague, faraway, exotic work. It calls for hard, skilled service in trying situations. Here Sister Esther Mary, of an Episcopal religious order, works in the slums of Ponce, Puerto Rico.

And if we really mean business in Central America, we must eventually help the Church there to make the next logical step of putting a bishop, properly supported, in each of the republics. These will no longer be lands of a few rich and a multitude of very poor. They may have some real struggles ahead, but they are growing rapidly to maturity.

Our work in the Caribbean seems strong and effective. On the tiny Virgin Islands, for instance, we have some 6,000 members in five churches—more people than can be found in some of our large mainland missionary districts.

With the creation of a new seminary in Puerto Rico, a stronger, better educated national clergy will give great impetus to the leadership of the Church of the Caribbean. It will be a great assistance also to Central America to have an adequate school for its candidates.

Haiti, our only French-speaking work, is a land of surprise. A spirit of joy seems to emanate from this green island republic despite many hard problems. Three and one-half million people are packed into a ten thousand mile area, illiteracy is rampant, and abject poverty ever pres-

ent. In this luxurious misery drifts the faint drum beat of Voodoo worship. Yet the ominous sound doesn't quench the laughter and enthusiasm which is so wonderfully uplifting and encouraging. The Church seems to have its finger on the soul of Haiti.

Who can say how utterly important our work in Cuba is in these critical days? In the face of our national differences we could have no better hope than the Cuban Church's knowledge of our concern for and fellowship with them. Cubans are in a struggle which is as much with themselves as with their government. They owned our prayers.

Nowhere in all this trip did we come away so encouraged, so enthusiastic, and so thrilled than by a visit in the Church of South India. Here is the example to the whole world of the effect of surrendering to Our Lord's great hope "That they all may be one." There is something in the soul of this Church which was not to be found in the same degree anywhere else. Perhaps it is because they alone are the most free to be the Church to the whole community.

Consequently, its evangelistic spirit, the personal witness (with a New Testament flavor) of individ-

uals, made this American Episcopalian feel small and inadequate. This observer, at least, was embarrassed by the contrast with the timid, far-from-wholehearted way in which we meet and work in our communities with those of another name for the Glory of God and the extension of His Kingdom. It makes one tremble to think what might happen to us Episcopalians, and to this country, were we to catch even a portion of this spirit.

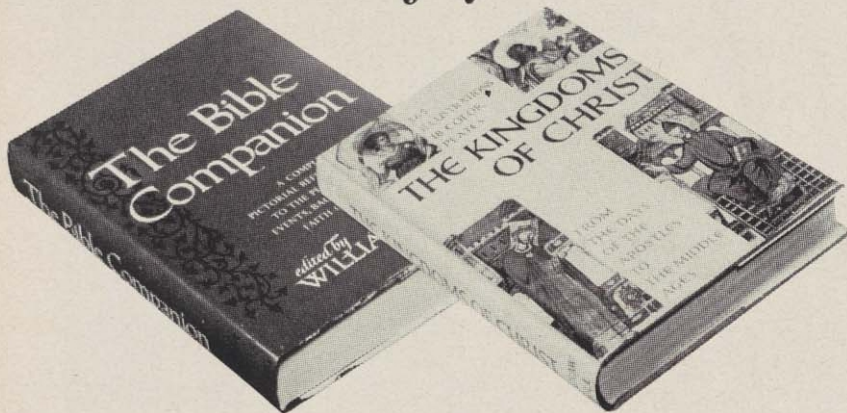
Perhaps the most exciting examples of what I'm talking about come from the students. Like young people everywhere they enjoy sitting around exchanging views on serious topics of the day, but unlike any young people I have ever seen anywhere they also go out and do.

I watched one Madras College student binding up the foot of a fourteen year old victim of leprosy. He actually put his hands on the frightening lesions as he rubbed on the healing salve and applied the proper bandages. Voluntarily he spends two afternoons a week in this work as an expression of his evangelistic witness to Christian life.

Another of the most dreaded diseases in India is tuberculosis, partly because of the prevalence of the

continued on next page

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McGRAW-HILL

continued

malady and partly because of the expense of the cure usually beyond the average Indian's pocketbook. At a general hospital in India, I saw a pavilion for tubercular students which was built, maintained and supported by the students at the university. How they ever raised that kind of money, I don't know, but they did.

It is significant that it happened in India rather than here or in Europe. India is one of the most chaotic, poverty-stricken, seething nations of the world.

This is our family. Somehow we American Episcopalians must learn to sense this family all over the world, become more closely bound by concern for one another, more significantly aware that we are really dependent upon each other in our common task, unafraid to invest our best in what God is calling us to do.

We need, with the whole Church, to rethink our attitude and philosophy about our missionary work. We need to see all this through God's eyes and not our own. This oneness in Christ really exists—it crosses over all differences and cultures. As we met these people we knew with the first handshake that we belong together. For there was immediate understanding, immediate sympathy. We recognized each other in an inexpressible way because there is a mark that Christ puts on a man who tries to be His.

I have never been so hopeful. I have never been so sure. I have never seen it so clearly revealed that the emphasis we have tried to keep in the Church has been utterly right. But I have never been so anxious about it.

We need—as one said to me—"either to get with it or get out." In some ways this may be too extreme—but it won't hurt us to think about it that way.

But it must be something more than just feeling. There must be a response. And if we don't feel a free response as we examine all this, then we must seriously examine what we are, in His terms, and see that it

continued on page 80

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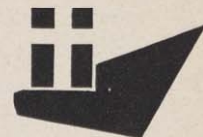
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WE ARE NEGLECTING THE PREPARATION OF OUR CLERGY

*Our present national policy on
theological education may be
disastrous, warns one of the Church's
leading educators*

by JOHN B. COBURN

THEOLOGICAL EDUCATION—that is, the preparation of men for the sacred ministry of the Church—is the most important single task in the inner life of the Church. And on the national level it is the most neglected.

The inner strength of the Church in the long run rests on the strength of the clergy; the quality of life in the Church in the long view rests upon the quality of life of the clergy. Generally speaking, the temper and spirit of the laity are determined by the temper and spirit of the clergy.

This is by no means to say that the clergy are in themselves more important than the laity. The Church is made up of clergy and laity together. We know, for example, how often some of the laity are ahead of the clergy in Christian witness and life; every clergyman knows individual members of his congregation who have led him into a deeper understanding of the mystery of God's love and have ministered to him. But as a general observation, the quality of the clergy creates the quality of the Church.

Consider for a moment some of the facts which establish theological education in the United States as a task most neglected on the national level. Here are some of them:

1. In 1955 the clergy shortage was 806. Since 1956 Church membership has grown 7.9 per cent. Seminary enrollment in the same period has declined 9.7 per cent.

continued on next page

We Are Neglecting The Preparation of Our Clergy

continued

2. The budget of the National Council for the year 1959 was \$7,971,000. The appropriation for the Department of Christian Education was \$457,000; for College Work, \$262,000. For theological education, apart from the summer training program for seminarians under the Division of Town and Country, the figure was \$7,000—for Negro theological education.

3. There is no "mind" of the Church with regard to either the direction or support of theological education because there is no body within the Church which represents all the forces actually carrying on theological education. For example, the Joint Commission on Theological Education is an agency of the General Convention. Serving on it are no members of the diocesan schools currently preparing an increasing number of men for ordination.

4. If you should point to the January Theological Education Sunday offerings as an important item in the support of the seminaries, I should reply that this is now for most seminaries the most important source of income (\$568,000 for 1959)—and I should do so with deep appreciation. But I would then point out that this method of raising money—through voluntary contributions of parishes through rectors and bishops, and depending largely on their personal interest and loyalties—was considered inadequate as a means of supporting the work of the Church in every other area and was abolished at the time of the reorganization of the National Council in 1919.

These facts, and others like them, if they do not conclusively "prove," do at least support the general proposition that theological education is neglected by the Church as a whole.

Times are too critical to permit us any longer the luxury of a divided and *laissez-faire* policy in the education of men preparing for the

ministry. The population explosion, the expansion of the Church (particularly in suburbia), the doubling of college enrollments within ten years, the numbers of older men entering the ordained ministry, and the consequent increased burden of financing their education, and the strength of parochialism (whether diocesan, regional, cultural or academic) all point to the pressing need of a national policy and program of theological education. To continue the present confused policy is to invite disaster.

The primary purpose of theological education is the education of a man's spirit. This is so because the most important thing about a man is his spirit: whether it is good or evil, selfish or unselfish, cynical or loving; or, worst of all, whether a man has become dis-spirited, which is to say he is dead, though his body may live on. His spirit determines how a man looks at life.

Carlyle was once asked what kind of a minister they were looking for in his church when there was a vacancy and he replied: "We are looking for a man who knows God—and not by hearsay." The purpose of theological education is to help a man so grow in the Spirit of Christ that by the time he is ordained it can be said of him: "He knows God—and not by hearsay." To be possessed by the Spirit of Christ—that is the primary task of theological education.

Now, spiritual education is intimately related to intellectual preparation. This should be no surprise, for reason is one of the distinguishing marks of what it is to be a man. This is especially true of what it means to be a Christian man, for we are bidden to love the Lord our God with all our heart and soul and *mind*.

Not to use our mind is as great a sin as the violation of any of the Commandments. And Paul (the first great missionary of the Church who was that in part because he was the first great intellectual of the Church) bids us: "be ye transformed by the renewing of your mind. . . ."

So theological education is con-

cerned with the mind, with the intellect, with ideas. It declares without apology that the life of the mind and the world of ideas are important.

Of all the ideas that men develop, the most crucial are the ideas they have of God, for what they think of God determines what they think of themselves and of all men. Theological education then deals with the ideas of men throughout history and especially with the idea of God whose love of the world was so great He gave His Son for it and so gave meaning and a center to history.

This means that theological education looks back through history to study the mighty acts of God as revealed in Holy Scripture; to wrestle with the ideas of Augustine and Aquinas, Calvin and Luther, men of the Reformation and of the Renaissance. We cannot know where we are going unless we know where we have been, and build upon the past.

It also means that theological education looks out beyond the Church at those disciplines which are creating the ideas determining the world of tomorrow: humanism, scientism, language study, Marxism, psychiatric study—whatever ideas there are in the whole wide world are proper objects of theological study.

Consider the influence in our day simply of the ideas developed in the past century by three men: Karl Marx in a library, Charles Darwin in a laboratory, and Sigmund Freud in a study. If the Gospel is to be related to the world, the clergy must know what is going on in the world.

All this is particularly true for Anglicans, who have always held high in their tradition the "gentle light of reason." This is a gift from God, meant to be nurtured by the best minds the Church can provide so that the seminaries may be indeed the "seed beds" of Christian learning. Only so can men be encouraged to seek the truth wherever they find it and respond to it wherever it leads, confident it will lead at last to Him who said, "I am the truth."

This means education rather than training. There is, to be sure, train-

ing involved in the preparation of men for the ministry. One can be trained in the holding of babies at baptisms, the manual acts in the Holy Communion service, and in other functions a clergyman performs, but seminaries in particular have as their concern not training but education.

This is why theological education is such a long, difficult, costly, and terribly important business. It has to do with the most fundamental ideas in the history of the world; the ultimate because they deal with God the Creator; the most intimate because they have to do with God's Spirit and His personal dealings with men; the most radical because they center around Christ who redeemed the world.

Theological education is the servant of the Church. She comes from the Church, exists for the sake of the Church and for the Church's mission. She has no other cause for being.

Nor do ministers. The one essential vocational question to be asked of men preparing for the ordained ministry of the Church is this: are you preparing yourself to be used by the Church, or to use the Church for yourself?

We are, in other words, members one of another: parishes, dioceses, seminaries, diocesan schools, bishops, priests, laity, and all the rest. What happens to one member affects other members; if one suffers, all suffer, and if one rejoices all are meant to rejoice. We are members one of another because we all are the Lord's. His ministry is our ministry and His work our work.

It is precisely at this point that our present weakness lies. So far as theological education is concerned, we are not bound closely together. And we shall not be until new principles supplant the present confusion. These principles are as old as the Christian Church. They have been adopted in every area of the Church's life except theological education. These are the principles:

1. Co-operation in the Church is

continued on next page

To The Church

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MATT. 25:35, 36

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more fundamental to the Christian life than competition.

2. The task of preparing men for the ministry is so vast and the types of men so different that a variety of ways of preparation should be encouraged, but all related.

3. All parts of the Church involved in theological education should have a representative voice in determining the policy and mind of the Church.

4. The quality of clergymen is more important than their quantity. The Church goes ahead faster with a few good men than with many mediocre.

5. Theological education is more to be desired than professional training.

6. If theological education is indeed the most important task in the inner life of the Church, its financial support should be commensurate. And it should be based on the loyalty to the mission of the whole Church, not to lesser, parochial (or seminary, old school tie) loyalties.

For the Church to go forward with strength into the next critical chapter of her history in America, she must be led by strong clergy. This means theologically well-educated clergymen. The greatest obstacle preventing this at the present time is the lack of a unified total program of the Church nationally. Until this obstacle is overcome the Church will either mark time or once again fail to meet the challenge of history and the Lord of all history, Jesus Christ, our Lord.

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I AM my brother's keeper

the church is rediscovering its traditional role of service to

the aging
the refugee
the homeless
the ill

and others caught in a changing world.

by Roberta Evans

RECOGNIZING that "you can't be a Christian alone," the Church in the coming decade will seek more effective ways to serve such varied groups as senior citizens, residents of urban areas, and refugees.

Medical care for the aged recently provoked considerable controversy when the Forand Bill was being considered by the U. S. Congress. Perhaps never before has there been such widespread public recognition of the fact that so large a segment of

our population falls in the upper age bracket. By 1970 there will be some nineteen million people in this category in the United States.

Seventeen per cent of the communicant strength of the Episcopal Church is estimated to be over sixty-five years of age. These people need pastoral care and counselling. They also share the common human need for companionship, for contacts, and for meaningful activity in the world. The volunteer visitors program in the

Diocese of Western New York is only one example of what can be done now to help make their last years meaningful.

IN THE CITY

The urban-industrial ministry of the Church will continue with increased vigor in the Sixties. Much has already been done in this area. An industrial chaplaincy in Detroit, Michigan, is one example. The

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apartment-house ministry of the Church of the Advent in Cincinnati, Ohio, is a different attempt to meet the needs of a different group of people. The work of the Rev. Peter Powell in helping Indian Americans in Chicago became a part of their new communities is another unique urban venture.

Reaching out to another segment of the population in the urban areas is the Downtown Chapel in Chicago's Loop. Here the businessman may attend noontime services. The really effective ministry here, however, is in pastoral care. The suburbanite who is reluctant to air his problems to a local clergyman will more easily do so in the anonymity of the inner city. Work of a similar nature is being done in San Francisco and other cities.

The importance of this urban work was recently emphasized by the statement of a Chinese Christian. "If the Church in America cannot meet and handle urban problems in America, it does not need to come to Asia, for we have the same problems, only intensified. The same is true in Africa and South America."

INTERCHURCH AID

Also projected for the future is continuing assistance in the area of world relief and interchurch aid. Last year more than \$530,990 was spent by the Church on this work, divided in approximately equal amounts between aid to churches and church-affiliated agencies abroad, and aid to refugees and other individuals. Through the Presiding Bishop's Fund for World Relief, six million pounds of food were shipped to needy people overseas.

More than 1,600 refugees came to the "land of the free" last year under the auspices of the Episcopal Church, a thousand more than the preceding year. Since 1949 some 12,000 refugees have been resettled in this country by Episcopalians.

This has been a drama of cooperation among Christians to aid their less fortunate brothers. It has been directed by the World and National

Councils of Churches and their related agency, Church World Service. It has been produced by the Episcopal Church's Department of Christian Social Relations and its diocesan counterparts. The principal roles have been played by professional and volunteer workers in the dioceses and parishes throughout the land. The stars have been people like Miss Lucile Richards, a volunteer in Los Angeles who has been instrumental in resettling 500 Indonesians in that area. An outstanding performance has been in the Diocese of Massachusetts, which leads in total resettlement. There will be many repeat performances in the next decade.

A VOICE IN SOCIETY

Much of the social activity of the Church in the past has resembled that of the well-organized civic club or fraternal order. But there is increasing impatience on the part of many people with the "do-gooding" and "ambulance work" which have too often been characteristic of efforts in the field of Christian social relations. As long as the brotherhood of man is not a reality in the world, Christians have a challenging and impelling work to do. It will not be accomplished by only knitting hoods for sailors or writing small checks to the Community Chest.

It is obvious that the Church's ministry to our society demands a fresh re-appraisal of the pressure spots in that society and of our theological and Biblical roots.

In the next few years, many Episcopalians will become increasingly aware of what William Temple, the late Archbishop of Canterbury, meant when he said "God is not primarily, or even chiefly, concerned with religion." He is also concerned with the headlines in our daily papers, as they mirror our society and often reflect violent disagreement among Christians on the issues of our day. For all of life is of concern to God and His ministers—clerical and lay.

Increasing interest in and implementation of the Church's work in the world has been furthered by the

ecumenical movement, to which the Episcopal Church has given valuable leadership. The churches in this movement recognize that they should speak to the social issues of the day. The volume of the Episcopal voice increases as it is blended with those of other Churches on issues of mutual concern.

PASTORAL PROBLEMS

The whole matter of the pastoral ministry of the Church must be scrutinized. Can the Church continue to operate effectively in the pattern of one clergyman to one congregation? Or is it possible that radical changes will be required in the structure and program of the dioceses and parishes to properly minister to the people? And what changes in the education of the clergy are in order? The ability of the priest to see early signs of mental illness or alcoholism, for example, would alleviate many problems before they became insurmountable.

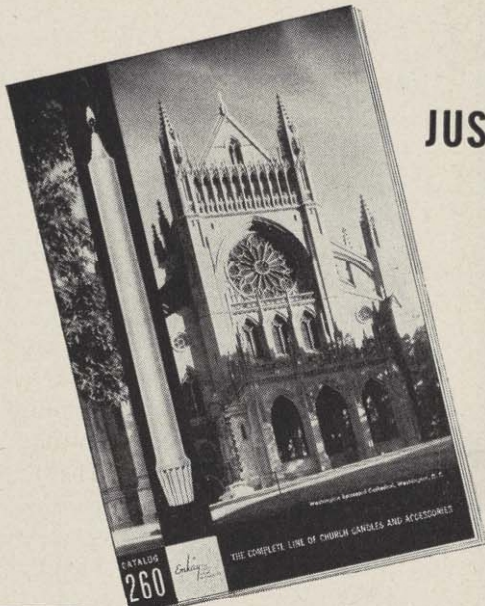
Family counselling is another phase of pastoral training which will receive more attention in the future. Clergy conferences can be valuable in this regard, and some seminaries are beginning to emphasize this area of special training. Perhaps the best answer is some regular type of post-graduate training for the clergy. Some signs of this approach are evident. It is significant that there are regular refresher courses for lawyers, physicians, and those in other professions, but not yet for the clergy.

FOR ALL OF LIFE

Consider for a moment a man whose will is like a muscle withered or paralyzed from lack of exercise. This man may be unable to make the simplest decision. He may be one of those ten per cent of released prisoners who simply lost any "personal will" in a prison situation where his very safety demanded that he do as he was told and let others make his choices for him.

The Rev. James G. Jones of St. Leonard's House, Chicago, is convinced that this man and others like

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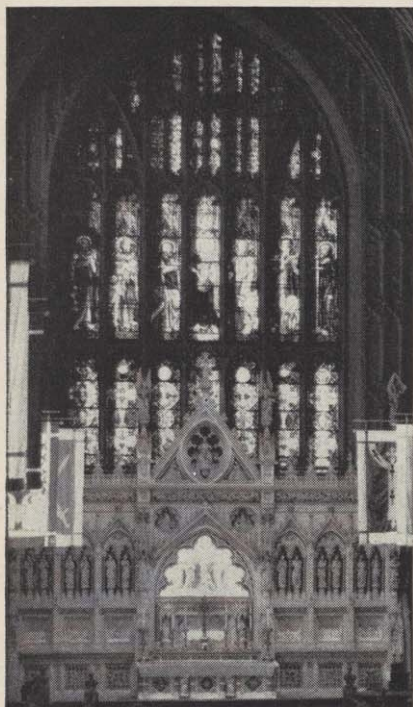
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him can be restored to a life of productive work of "re-creation." He proposes to do this on a recently acquired farm near Three Rivers, Michigan. There the prison rules of men, frequently without rhyme or reason, will be replaced by the rules of growth, of weather, of seasons, of animal behavior, and of free people. The Church has a ministry to these men.

A "floating conference" is new to the Church; so is the subject with which one dealt aboard the S.S. *North America* in July. With the opening of the St. Lawrence Seaway, shipping there is increasing substantially. So is the number of seamen manning the ships and going ashore in Great Lakes ports. The Church plans to meet them there, to help meet some of their needs.

Some 250 social and health agencies, including several hospitals, are related to the Episcopal Church. More than \$40,000,000 is raised annually and spent by these institutions. And they employ the services of some 12,000 men and women. Through consultation and surveys, the professional staff of the National Council of our Church helps to serve these agencies and institutions.

Since each part of the Episcopal Church deals with Christian living, there must necessarily be overlapping of these various parts. The areas in which the Church reaches out to the world in which we live, communicating a gospel which is relevant to society, fall primarily under the jurisdiction of the national and diocesan departments of Christian Social Relations. The activities mentioned above are typical of what these departments are doing.

In the Sixties, we must look squarely at the neighbors whom we are commanded to love. We are responsible for those neighbors; we are our brothers' keepers.

God sent His only Son here to us. This fact of the Incarnation is our proof that there are no barriers between the Church and the world. From the altar rail we go out into the world carrying this message to all who will hear us.



a Diocesan Report

The Problem-Packed Sixties

What are many of our dioceses and districts
planning for the next decade?

WHAT are many of our dioceses and districts planning for the next decade?

The 1960's promise to be a decade of new ideas, new troubles, new challenges. How does the Episcopal Church plan to meet them on the regional level?

Answers to this question came recently from seventy-eight bishops heading domestic and overseas dioceses and missionary districts. Replying to a questionnaire sent to them by THE EPISCOPALIAN, the bishops indicated a variety of concerns—some old, some new.

Faced with expanding populations, rapid scientific developments and international upheaval, the bishops etched the picture of an age in turmoil, as they listed the five most pressing needs in their jurisdictions for the next year and for the next ten years. Although in each case the picture was shaped to the character

of a particular locale, certain general problem areas occurred in report after report. Chief among them were:

► *Churches, new and old:* Always a problem to one degree or another, the need for new churches today has become acute, the bishops indicated. They also pointed to the heart of large metropolitan areas where time enriched, often historically important, parishes gasp for life while in the suburbs former pastures become thriving communities.

► *Elder citizens:* Medical science has added active years to the expected life span, but older people, with children grown and careers completed, often find themselves bewildered by the frustrations of advancing age.

► *Youth counselling:* Colleges and secondary schools are teeming with young people eager to learn. Al-

though this generation has been labeled everything from delinquent to conformist, an increasing number of educators are aware of a fresh interest in some basic spiritual questions. Clergymen, it was felt, are badly needed on the nation's campuses.

► *Reaching the unchurched:* In almost every diocese there are groups isolated by ethnic, cultural or geographic barriers; the Church must break down these bars to belief.

► *Conference centers:* In a complex, specialized society the need for unity is vital, many bishops stated. Face to face contact at permanently established conference centers would go a long way toward solving this.

In addition to these commonly shared problems, each diocese listed one or two unique to their own area. Included was everything from the

continued on next page

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Report on the Sixties

continued

replacement of mud huts in Liberia to the support of that famed Revolutionary landmark, Old North Church in Boston.

The general feeling seemed tautly summed up by one Midwestern bishop when he commented, "You name it, we need it."

What do some of the dioceses expect to accomplish in this next decade?

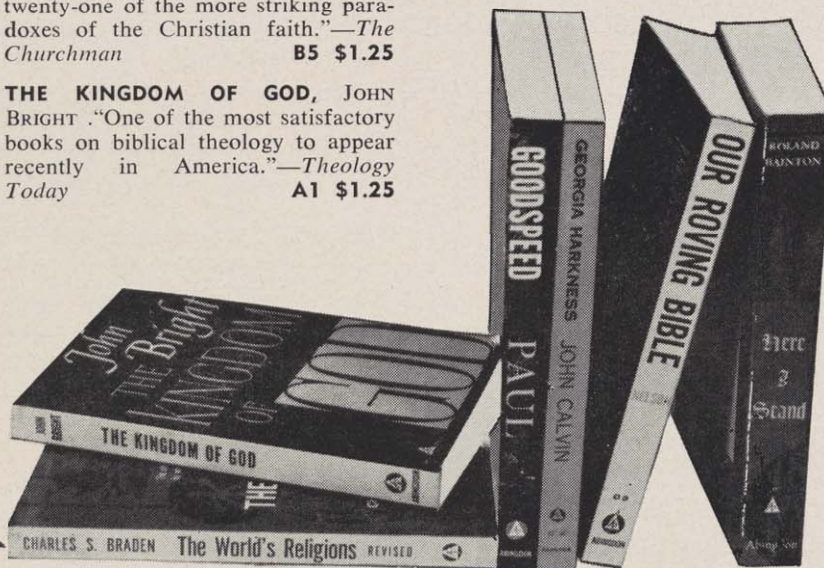
Well over seventy church build-
ings were specifically mentioned as
under construction or on the draw-
ing boards. Seven were recently com-
pleted in the Chicago area. Nineteen
of the more than seventy are slated
to be college chapels. An additional
sixteen will be located overseas in
areas ranging from Okinawa to the
Panama Canal Zone.

Many churches are going up in
new home developments in an at-
tempt to keep pace with "explosive
suburban situations."

Also planned for next year are
fifteen conference centers in Iowa
and other dioceses. These are to be
built from the ground up. In Ala-
bama and some other areas, centers
will undergo major improvement and
enlargement. Five homes for the aged
and a number of centers for elder
citizens are being rushed to comple-
tion in such places as Nebraska,
Ohio, Sacramento, and South Flor-
ida. Two new Episcopal hospitals
will open their doors in the next year,
one in Texas and one in West Vir-
ginia.

Overseas, five grade and second-
ary schools are planned. Haiti and
Nicaragua are each building a clinic.
Seminary and boys' town buildings
are going up in Brazil. A school for
the handicapped will soon rise in
Haiti; a missionary residence is be-
ing established in Guam; a nurses'
residence will begin operation in the
Philippines and a student center is
slated for the Panama Canal Zone.

In addition, each diocese is at
work on the perennial problem of in-
sufficient personnel in special fields.



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Colorado hopes to extend its work in an ever greater degree to prisons and hospitals, Connecticut expects to increase its service to minority groups such as its growing Puerto Rican population. Other fields include: military installations in East Carolina, areas suffering under chronic economic depression in sections of West Virginia, and groups like the four deaf congregations in Southwestern Virginia.

Long-range diocesan hopes for the next ten years are in most cases lengthening shadows of programs just summarized. Specific plans for more than one hundred future churches are already on diocesan desks. Dallas alone is considering the erection of fifty new buildings.

Other plans call for some thirteen homes and centers for the aged in locations as varied as North Dakota, New Jersey, and Arkansas. A number of dioceses are undertaking the major task of establishing new educational institutions. South Florida plans a co-educational college, Chicago several secondary schools, and Erie one secondary school. Delaware is in the midst of plans for a day nursery while East Carolina is equally busy with a diocesan library and bookstore.

Idaho and its neighboring dioceses are seeking ways to improve their work with the Indian missions. Minnesota looks forward to a new retreat center. Development is under way in Ohio for a home for disturbed children while Western Michigan is working on a home for boys. In the Diocese of Honolulu, Episcopalians are confronted with the special problem of finding more Chinese clergy for Taiwan and Japanese-speaking clergy for training in Okinawa.

Any survey of the future must be made up largely of "horseback guesses," as the bishop of an eastern diocese put it. This summary indicates, however, that the various dioceses of the Episcopal Church have embarked on this decade with an acute awareness of its many prob- and faith in their abilities to meet the challenge of the 1960's. ◀

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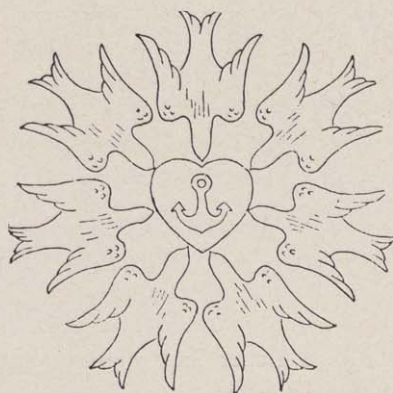
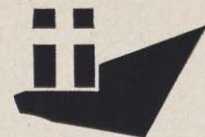
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We must
continue
to study

Our Ways of Worship

by MASSEY H. SHEPHERD, Jr.

WE are caught up today in swift and powerful currents of social change—change that is not only global in scope but also, with the accelerating exploration of outer space, cosmic in proportion.

Against such a background, to talk about changes, or even trends, in worship may seem a much ado about nothing. But it is not so. Worship is our most directly attentive communication with God—with the God who neither slumbers nor sleeps, who shall preserve our going out and our coming in forevermore. Surely, then, what happens to us in our encounter with God in worship can be decisive with respect to the extraordinary adjustments we must make in our present encounters with and in the world.

We have our Bishops' word for it. In their Report from the Lambeth Conference of 1948, they reminded us that "we have entered a period of liturgical change, with all the advantages and disadvantages of such a time," and recalled us to face the fact that no Prayer Book "can be kept unchanged forever."

To many churchmen in such times as ours, the disadvantages of changes in worship may appear to outweigh by far the advantages. They would like to ride out the passing storm, securely anchored to the familiar and time-tested ways of their worship.

Yet history does not offer much comfort. Some years ago, the great statesman of our last Prayer Book revision, the late Bishop Edward L. Parsons, pointed out that throughout the long history of the Church major liturgical revisions have always been undertaken in the wake of fundamental social changes.

As a matter of fact, the review and revision of the liturgy, launched in many provinces of the Anglican Communion during and immediately following World War I, have not actually been terminated, but have continued with varying degrees of intensity ever since.

During the past decade new versions of the Prayer Book have been tested and approved in South Africa, India, Japan, and, most recently, in Canada. The work of revision has been continuing in China and the West Indies, and has been taken up anew in Wales and by a distinguished liturgical Commission of the Church of England, whose first report, *Baptism and Confirmation*, appeared a year ago.

Since 1950, the Standing Liturgical Commission of our American Church has published twelve *Prayer Book Studies*, designed to promote interest in revision problems, and, if possible, to lay some of the groundwork for whatever time the General Convention sees fit to inaugurate a formal revision of our 1928 Prayer Book.

But it is most important that we do not view this current Anglican concern with Prayer Book changes in a "denominational" perspective, for intense interest and activity in liturgical reform and renewal pervade today almost all of Christendom.

The Roman Catholic Church is at the present time engaged in a program of liturgical reform that is more comprehensive in scope than anything it has done in this area for over a thousand years. Even the supposedly "unchanging" churches of the East are beginning to concern themselves with the problem of making relevant to the modern world their traditional, Byzantine liturgical inheritance. In America particularly, informed leaders of Eastern Orthodoxy admit that the very real promise of effective witness in our land is not only closely tied to the development of a vernacular liturgy, but also to the as yet unforeseen modification of its Byzantine style.

Among Protestant Churches both in America and abroad, the situation is variable and mixed, but no one with his eyes open can have failed to notice the immeasurable changes that have taken place in the last generation in their attitude towards and practice of liturgical forms of worship.

These changes are by no means altogether a matter of externals—in the adornments and arrangements of their sanctuaries, the music and ceremonial of worship, and the use of officially authorized service books. Some of these Protestant denominations have always had, of course, a liturgical tradition of their own, although—in America, at least—this tradition has lain dormant, or has been overlaid by non-liturgical influences stemming from Puritan controversy, frontier revivalism, or varied types of individualistic pietism. Now, however, they are taking up their several traditions with the enthusiasm of fresh discovery, tempered not only with a more sophisticated taste but, more importantly, with a richer appreciation of the historical experience of past ages.

Eight Lutheran bodies in this country have recently and jointly issued a liturgy which many informed students consider the finest product of its kind yet produced in our generation. The United Presbyterians and the Methodists are now at work on revisions of their liturgies. Much further afield—though perhaps better known to us—we may cite the extraordinary excellence and success of the liturgical orders of the Church of South India, to which, of course, our Anglican heritage has made a notable contribution.

Two points emerge from even so rapid a survey. For one thing, we Episcopalians may well find ourselves soon not in the vanguard but in the rear guard of liturgical renewal and advance.

Secondly, and more significantly, we must get over the habit, resultant from long controversy, of being on the defensive about liturgical worship. We no longer need to be apologetic for the Prayer Book. Rather, the new problem posed by an ecumenical climate of concern with liturgical renewal is the direction which liturgical revision will take, and the best means of promoting change.

Roman Catholicism can make liturgical experiments
continued on next page



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Eight souls were saved from the flood waters in Noah's Ark, symbol of baptism, by which we are saved

continued

and revisions by monarchical decrees. Among Protestants, innovations in worship are still largely in the control of local pastors and congregations. We Episcopalians, on the other hand, are bound by slow and restrictive constitutional procedure for liturgical revision. One of our immediate problems, therefore, is to devise methods of creative liturgical experimentation that are both conservative and flexible. We shall doubtless hear more of this matter in the years immediately ahead.

Two basic trends, now obvious, will gather increasing momentum in the near future. One is the restoration of sacramental worship to a central place on Sunday, and with it, the reintegration and reorientation of preaching within a framework of sacramental action. From all sides of the current ecumenical discussion has come unanimous testimony to the unnatural separation of Word and Sacrament in the patterns of worship of modern Christianity.

This separation was unknown to the ancient, undivided church, nor was it desired by the great reformers of the sixteenth century. Present-day Biblical scholarship confirms the same principle: Christian worship on Sundays is a renewal of the Easter no less than the Pentecost experience—the revelation of the risen Lord's presence in the Breaking of Bread no less than the Spirit-inspired proclamation of the gospel of His redeem-

ing work. Only through this unity of Word and Sacrament does the Church fulfill its mission of witness, its need of spiritual sustenance, its expectation of judgment and glory. In parish after parish the Sunday Eucharist celebrated with preaching and general communion of the people is becoming more and more normative.

The widespread revival of sacramental worship (and this includes also the public celebration of Holy Baptism) is reinforced from a second direction by the current interest of philosophers and theologians in symbolism. Indeed, the researches of anthropologists and psychologists have added enormously to our understanding of man as a "symbol-making" and "symbol-responding" creature. Pictorial and dramatic symbols are now understood to be as basic and as potent as are verbal symbols, both in the expression and in the communication of human concepts, emotions, and experiences.

We are once more in an age of restatement of sacramental doctrine, such as has not been witnessed since the Reformation. This is true of Catholicism as well as of Protestantism. Closely related to this interest is the renewal of a creative effort in the liturgical arts and of experimental ventures in liturgical ceremonial. For the past century the churches have been stultified in both art and ceremonial by mere revivals and imitations of bygone styles and usages. This archaism is at long last being broken and abandoned.

The problem of "communication" is closely allied to the major concern of the liturgical movement of our times—namely, the restoration to worship of corporate participation and a stronger sense of community among worshipping congregations.

The loss of "community" besets every aspect of our contemporary world precisely because the rapid

advance of technological communication has been accompanied by a breakdown in interpersonal communication at the deeper levels of meaning and understanding. The disunity and lack of intercommunion among the Churches greatly aggravate the problem.

In two areas of life, we can at least witness an effort on the part of those concerned with liturgical renewal to cope with this vast dilemma of modern man. One has been the increasing emphasis upon family participation in worship—witness the growth of “family services.” The other is the increasingly insistent demand for racial integration in worship as the most obvious point to begin the reconciliation of the explosive racial tensions of our times.

Both the ecumenical and the liturgical movements are Christian responses to the demand of Christ’s commission to the Church to go out into all the world. But the Church’s obedience to this commission is more imperative now than ever before, simply because of the technological and sociological changes we are now witnessing.

The creation of a “world community” is not a dreamlike ideal,



“And they crucified him, and parted his garments, casting lots,” says St. Matthew (27:35)

it is an actual necessity. Thus the liturgy of an inter-communicating Church must be made alive to the purpose of Christ “to gather together in one the Children of God that were scattered abroad.”

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WE ARE ALL ONE in Christ Jesus. This oneness is a given fact. The one God and Father of us all, who is above all, and through all, and in all, has called us to hear His Word, to receive His Life, and to do His Will. We are one people, members of the one Body of Christ, and we come together in joy and gratitude that it is so.

Yet we are divided. We are not in full and open fellowship. We who are one in Christ do not manifest that unity to the world. These are the realities of our situation in the Church in our time. We are one, yet we are divided. We are one body even though we have separated ourselves from one another. Over twenty years ago in Edinburgh at the second Conference on Faith and Order, an affirmation of unity was made. "We are one," those Christians said, "in our Lord Jesus Christ the incarnate Word of God. This unity does not consist in the agreement of our minds or in the consent of our wills. It is found in Jesus Christ Himself."

This is the unity God has given us. We did not make it. We can only receive it, and enter into it by God's grace. We are one body, but now it is up to us to become what we are. This is the obedience to which God calls us.

Twelve years ago the Church of South India came into being. United

in this one church are people who formerly were Methodists and Presbyterians and Congregationalists and Dutch Reformed and Anglicans. It took an incredible amount of patience and charity, forbearance and faith, to accomplish this. For twenty-eight years representatives of the various churches prayed together, talked together, and worked together. At times the difficulties before them seemed insurmountable, but they persisted. Finally they reached agreement. The Church of South India was born.

The Church of South India is not a human device. It is not the creation of a new church out of fragmentized, unrelated parts of churches. It is for a million Christians in the land of India the recovery in part of the visible unity of God's Church, and it is the Lord's doing.

There is a stanza in one of our great hymns which I must confess I cannot bring myself to sing: "Rise up, O men of God! The Church for you doth wait, her strength unequal to her task; rise up, and make her great!" No, we cannot do that. Jesus Christ is the Church's one foundation, and the greatness of the Church is solely in the glory of the Lord.

There is much we can do, of course. God will not do for us that which we can do for ourselves, but

it is utterly beyond us to make the Church great. As we cannot make the Church great, neither can we make the Church one. Unity is not something which is to be fashioned and put together by us. The Church of Christ in its essential nature is one as Christ Himself is one. Our part is to let the Holy Spirit lead us into that unity, so that it will be evident in what we are and what we do. Our part is to become what we are.

This is the first reality. There is one Body and one Spirit. But then there is that other fact which is so plain to see: our disunity. We have broken our unity in Christ. How greatly our witness as Christians is weakened because we are divided! One of the proper marks of a Christian, I believe, is the mark of deep mental and spiritual unrest because we are divided and do not manifest our unity in Christ our Lord.

One man, speaking of Africa, put it like this: "It is no good saying with a passionate gleam in the eye, there is one solution for Africa, one faith, one Lord, one baptism, and then moving at a snail's pace about church unity there where there are 269 registered Christian denominations. There is a problem for God's community." Quite as true for us here, for every land. But we are so used to our divisions, some of us—

continued on next page

*The Church's Presiding Bishop talks about
the meaning of unity for us today—and tomorrow*

continued

we take this as so natural and so much a part of the ecclesiastical scene—that we are not disturbed or shocked by it. It is much more evident for what it is in countries where Christians are very much in the minority.

There is a story told about an American travelling in northern India. As his train stopped at a station he saw an Indian distributing religious tracts. Discovering that the man spoke English, he asked him, "Are you an Indian Christian?" and the man answered: "No, I am a Canadian Baptist."

This, then, is our situation. We remember always that we are one in Christ Jesus but we can never forget that through our disobedience and sin we are separated from one another. Because we are one we never lose hope. Because we are divided we are determined to become what in Christ we are: one body worshipping one Lord.

Now since this is the way things are, every act of cooperation between the churches is of the greatest importance. We have come a long way in the last thirty or forty years in the formation of local, state, and national councils of churches, and in the establishment of the World Council of Churches. Then there is that stirring of the Spirit which we call the ecumenical movement. This has affected all the churches, some more than others, but even the Roman Catholic Church, which has stayed aloof, is touched by it. All this as Archbishop Temple said, is the "great new fact of our time."

I believe that every one of us can have a part in this. In fact it is quite essential that people in local congregations be involved. Church unity does not come through the efforts of a few clergymen and lay leaders. We must all desire it, pray for it, and work for it. And if we want the church to be united, if we pray for it, what more can we do? Well, this for one thing: If you are an Episcopalian, know as much as you can about your own church, its distinc-

tive traditions and teachings, its particular gifts. Do not be an indifferent Episcopalian or Methodist, if you are one, or Presbyterian. For I am sure of this: a Presbyterian, who understands the tradition of his own church, values it and loves it, and an Episcopalian who loves and understands and values his church, are much better equipped and ready for serious conversations about church unity, ready for what is called an ecumenical encounter, than two people who know little and care little about their own inheritance.

A member of my church who attended a union service in another church one time, said to me afterward, "I don't see why we can't get together without all this talk. I can't see what it is all about. These differences don't amount to anything." He did not know what he was talking about. The things which divide us are not superficial, and we cannot overcome our divisions by saying they are not there.

One of the unexpected results of the conversations and encounters between separated churches these past thirty years has been that these churches have become more aware of their own distinctive characteristics. As one man who participated in a number of conferences on Faith and Order said: "We came together to get to know each other, only to find that often we did not know ourselves. Called upon to give an account for our separateness, we discovered the distinctive teachings of our fathers in the faith."

If we see the coming great church not as a theological compromise nor as the absorption by one church of all other denominations, but as the bringing together into one by the Holy Spirit the gifts and the treasures we now nurture separately, if this is the unity we look for, we can prepare for it by being informed and loyal members of the church to which we belong.

Then there is this. We can ask God to take from us "all hatred and prejudice and whatever else may hinder us from godly union and concord." I do not know how much hatred there is, but I know there is

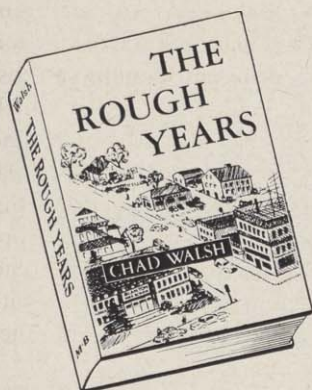
much prejudice—prejudice which closes our hearts and minds against Truth. You know the story of the two men who belonged to different churches. They had a long discussion about their different denominations, arguing with each other as to which was the true church, and finally one said, "very well, you worship the Lord in your way, I'll worship Him in His." We can, as we have the opportunity, if we have the mind and the will, come to learn and appreciate the value and traditions of churches other than our own.

And one more thing. We who belong to separated churches must have faith strong enough to look at our differences clearly, and explore those differences. This is difficult; this takes time. If you were to read the detailed account of the conversations in India which lasted twenty-eight years, and which resulted finally in the Church of South India, you would see surely that this required much faith and patience and courage.

We who have deep and diffident convictions on matters of faith, on the nature of the church and the ministry, must be ready to face our differences with the intention and the hope that if we do confront one another in truth and in love, we may be led by God into a manifest unity. As one great ecumenical leader of our time has said, "What is needed at the present time of ecumenical encounter is not to be as sweet as possible with each other, but to learn the art of being as true as possible with each other." Speaking the truth in love, yes, and hearing the truth in love. I am certain that this kind of confrontation among us is good and necessary.

We are members of one body, yet through our blindness and sin we are divided. We are brought together both by our oneness and by our disunity. We are called to repentance for the sin of division and we are called to pray and work for the visible unity of the church of Christ. May we be kept together by God's grace and be led by him into that unity which belongs to the people of God. ◀

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continued from pg. 6

art consultants Walter Miles and Herman Bartel for their skillful work, and to our printers at the Hildreth Press for translating the equivalent of two normal issues into one. But most of all we wish to thank Mrs. Roberta Evans, a student at Episcopal Theological School, Cambridge, Mass., and Mr. Allan B. Lovekin, a student at the School of Journalism, Syracuse University, who worked on the issue this past summer as special editorial assistants and are both represented in it.



Bishop Remington

The lead article is, appropriately enough, written by the senior bishop in the American Church. The Rt. Rev. William P. Remington's ecclesiastical career since his ordination in 1905 has been a long and varied one, including service as Suffragan of his native Pennsylvania. This versatile bishop was also a member of the U.S. Olympic track team in 1900, a chaplain in World War I, and trustee of his Alma Mater, the University of Pennsylvania. He is now retired and living in Rancho Santa Fe, Calif.

The author of *Episcopalians: A Family Portrait*, page 13, and compiler of many of the facts and figures you see in this issue is Mary S. Wright, the magazine's research director. Miss Wright, a former editor for the Research Institute of America, joined the staff in January.

Shelby M. Howatt, who wrote *We Are Bringing the Church Back into The Home*, page 20, is a former assistant editor of *Forth* and *THE EPISCOPALIAN* now awaiting a first edition of her own. Mrs. Howatt continues to serve the magazine as a contributing editor.



Shelby M. Howatt

Known by some as the "Van Cliburn of the House of Bishops," the Rt. Rev. Chandler W. Sterling, Bishop of Montana, knows from experience *What Really Happened to the Reverend J.*

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Walter Tarp, page 31. The western leader served churches in Illinois, Wisconsin, and Nebraska. He was consecrated Bishop Coadjutor of Montana in 1956, and became the Bishop of Montana the following year.



Bishop Sterling



Chad Walsh

A portion of Chad Walsh's new book, *The Rough Years*, is included on page 34 of this issue. As the father of three children and a professor of English at Beloit College, Wisconsin, he writes from familiarity with young people. As a convert from scepticism who became a priest in 1949, he writes with Christian conviction. *The Rough Years*, along with a study guide by the Rev. Edward T. Dell, Jr., THE EPISCOPALIAN's book editor, will be published next month by the Morehouse-Barlow Co.

Elizabeth Bussing, author of *San Quentin Is Their Beat*, page 37, is the enthusiastic West Coast representative of THE EPISCOPALIAN. A veteran writer with considerable experience in advertising and promotion fields, Mrs. Bussing also is an active churchwoman and the mother of one son, who is a businessman and vestryman in the San Francisco area.

Elizabeth Bussing



Louis W. Cassels

The author of an article about the ministry of the laity should be a layman, and he is. United Press International editor Louis W. Cassels writes about *The Great Arousal* on page 44. The Christian vocation is a seven-days-a-week concern to this author, who won

Continued on next page

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the Christopher award in 1956 and the Faith and Freedom award in 1958 for outstanding service to American journalism. Mr. Cassels is a vestryman and church school teacher at St. John's Church, Chevy Chase, Md.



Joseph G. Moore

As Director of the National Council's General Division of Research and Field Study, the Rev. Joseph G. Moore is doing research of value to the whole Church. As a resource person for this issue of THE EPISCOPALIAN, he has been of inestimable assistance. Some of his views on the Church in the next decade are summarized in *Where Are We Heading Here at Home?*, page 47.

The article, *We Are Neglecting The Education of Our Clergy*, on page 57, is based on a talk given earlier this year at a meeting of the Province of the Pacific by the Very Rev. John B. Coburn. Always in demand as a speaker, the Dean often manages to allude to a favorite subject, theological education. He declined election as Bishop Coadjutor of Washington in 1959 to remain as Dean of Episcopal Theological School in Cambridge, Mass.

John B. Coburn



David R. Thornberry

This spring the Diocese of Southern Ohio sent its Archdeacon, the Ven. David R. Thornberry, and Mrs. Thornberry on a trip around the world. The reason: to visit *all* of the Episcopal Church's fields of service away from home and to report back to the people of the diocese on their experiences. Some of the impressions gained during this unique journey are shared with our readers on page 51. Archdeacon Thorn-

berry, forty-nine, is a member of the Episcopal Church's National Council, and editor of his diocese's journal, *The Messenger*. He was graduated from Kenyon College in 1933, and Episcopal Theological School, Cambridge, Mass., in 1936.

"Liturgy refers to the public rites and ceremonies officially authorized by the Church, in contrast to the private prayers and devotions of individuals or of voluntary groups of Christians. It is literally the 'work of the people' in their common life of prayer." This statement is from *The Worship of The Church*, for which the Rev. Massey H. Shepherd, Jr., author of *Our Ways of Worship* on page 68, is perhaps best known to our readers. He has been professor of liturgies at the Church Divinity School of the Pacific, since 1954. To General Convention, he has been a member of the Standing Liturgical Commission since 1957.



Massey H. Shepherd



Bishop Lichtenberger

We Must Recognize Our Unity As Well As Our Divisions, on page 72, is written by the Presiding Bishop. The Rt. Rev. Arthur Lichtenberger has served as missionary in China, rector of churches in Massachusetts and Ohio, seminary professor, Dean of the Cathedral in Newark, and Bishop of Missouri. He was elected Presiding Bishop of the Episcopal Church at General Convention in 1958. Bishop Lichtenberger's article is adapted from a chapter in *The Unity of The Faith*, a book recently published by the Christian Education Press, Philadelphia, Pa.

PICTURE CREDITS: Pp. 27-30, Doris T. Nieh. Pp. 37-40, Ken Molino. Pp. 51-56, David R. Thornberry. P. 75, David Hirsch. Pp. 76-78 (in order of appearance): p. 76, Episcopal Church Photo, not identified; p. 77, Episcopal Church Photo, Morehouse-Barlow Co.; Doris T. Nieh, United Press International; p. 78, Episcopal Church Photo, Fabian Bachrach, Episcopal Church Photo, Episcopal Church Photo, Fabian Bachrach.

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continued from page 56

hasn't been that we were making it all on our own terms.

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It could be very easy for me to be critical of what the leaders of our Church are not doing, but it boils down to their having to make do with the men and the resources available to them. No one can do more than this. These leaders *do* know how little this is in relation to our potential. But do we? How much longer are we going to send bishops to do astronomical tasks without giving them the support they need?

There are heads, unquestionably wiser than mine, who always seem to counsel going slowly, not asking of the Church more forward motion than past experience indicates it usually makes. But I cannot believe myself that we are that tender, or that we have to be handled with kid gloves. I cannot believe that a truly complete picture will discourage us. God has never treated us this way. His desire, clearly expressed from the beginning, was for body, mind and soul—all of it—and now.

It is my firm conviction that my diocese and the whole Church is soon going to be tested, first this fall when we record our stewardship of God's gifts, but especially in the General Convention of 1961, when we set our sights ahead and declare, in certain terms, our intention and our commitment to Our Lord's primary command. We will reveal where we really are. It will be proof whether we are truly going "to get with it" in the sixties.

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THE DAY OF LIGHT: THE BIBLICAL AND LITURGICAL MEANING OF SUNDAY, by H. B. Porter. 86 pp. Greenwich. Seabury Press. Paper \$1.75

This well written little book is an excellent study of the meaning not only of Sunday but of the worship that occurs on that day. Laymen ought to find this one especially palatable.

THE ARCHBISHOP'S TEST, by E. M. Green. 94 pp. New York. Morehouse-Barlow, Autumn Selection: Episcopal Book Club. (No price given.)

This book will probably arouse impatience—and nostalgia. It is like tea with three lumps where only one is desired. Written in the England of 1914, it is a novel and a rather naive period piece made even more difficult for Americans by the mood and details of the Established Church.

But with all that it deserves our attention. What would happen in the Episcopal Church if we concentrated on worshipping God for two years? If we suspended all the parish organizational machinery not directly connected with the demands of the Prayer Book, what would the results be? Three lumps or one, this is worth tasting.

GOD'S UNFOLDING PURPOSE, by Suzanne de Dietrich (translated by Robert McAfee Brown). 287 pp. Philadelphia. Westminster Press. \$4.50.

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GOD OUR CONTEMPORARY, by J. B. Phillips, reviewed in our last issue is published in the United States by Macmillan Co. Paper, \$1.25.

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- 17-21 Episcopal Chaplains of the West Coast Conference, School of the Prophets, San Francisco, Calif.
- 18 St. Luke the Evangelist
- 18-20 National Convocation on Church in Town and Country, Denver, Colo.
- 19 Annual Corporate Communion for all Episcopalians in the academic community.
- 22 St. Paul's College (Lawrenceville, Va.) Alumni Dinner, Hotel New Yorker, New York City
- 27-29 7th National Conference on Clinical-Pastoral Education, Washington, D.C.
- 28 St. Simon and St. Jude, Apostles

NOVEMBER

- 1 All Saints' Day
- 6-11 Institute in Adult Christian Education, Indiana University, Bloomington. Co-ordinator: John McKinley, Box 42, Bloomington, Ind.
- 12-17 House of Bishops Meeting, Dallas, Tex.
- 15-17 Conference on Episcopal Church Work Among Chinese in the U.S., San Francisco; National Council Div. of Racial Minorities; Seminar on the United Nations, Christian Social Relations Dept., National Council, 281 Park Ave. South, New York 10, N.Y.
- 26 Thanksgiving
- 27 Annual Corporate Communion for Men and Boys of the Episcopal Church.
- 29 First Sunday in Advent

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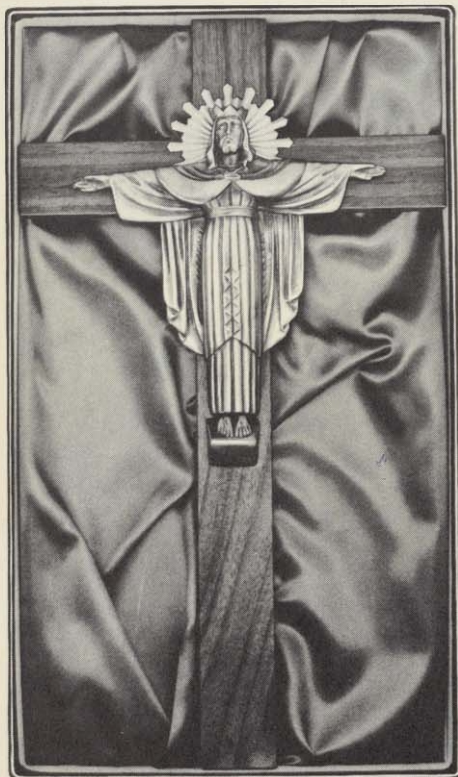
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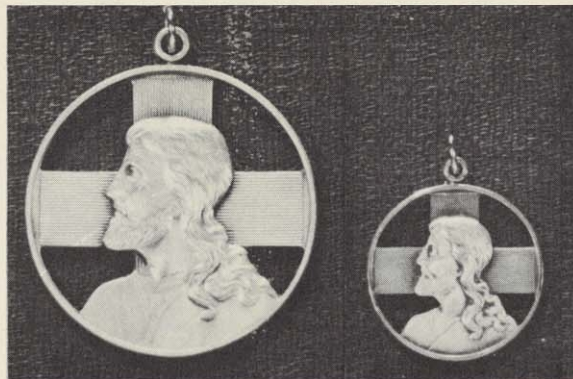
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