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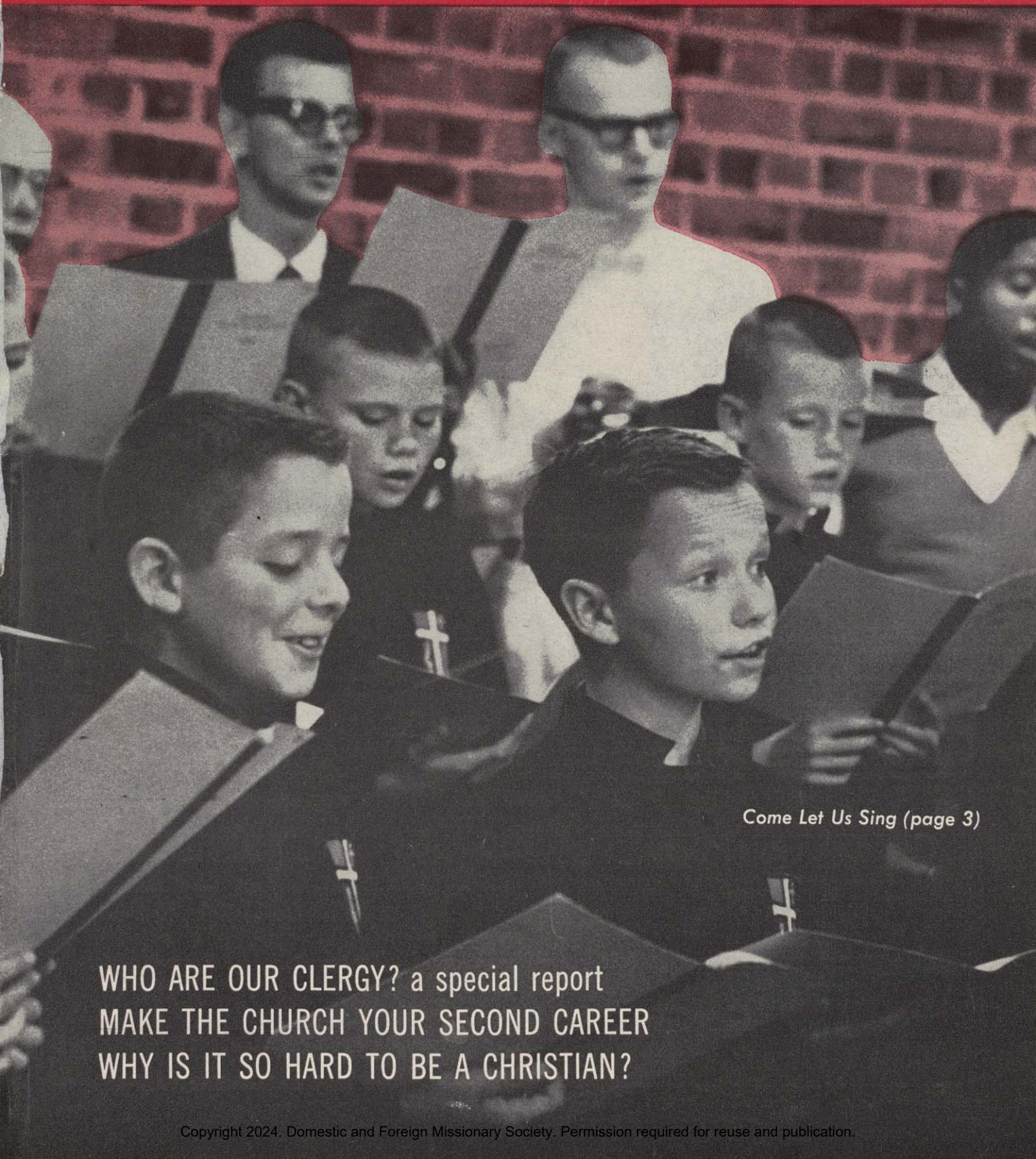
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the EPISCOPALIAN

MAY 1961



Come Let Us Sing (page 3)

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Dr. Lawrence Moe of the University of California, formerly organist and choirmaster at Boston's Cathedral

Church of St. Paul, conducts a lecture-participation class in organ-playing.

COME LET US SING

by Elizabeth Bussing

Hundreds of Episcopalians will go to school this summer in order to bring better music to their home churches.

THE annual summer school of church music held at the Church Divinity School of the Pacific in Berkeley, California, is typical of the special courses for choir directors and singers held in different parts of the country. These workshops are at the same time sharpening and responding to the parish churches' growing interest in good music.

About a hundred people interested in church music gathered at

Continued on next page

The Rev. Norman Mealy, assistant professor of Church Music at the Church Divinity School of the Pacific, Berkeley, California, consults with choir director on the phrasing in plain song.





Paul Callaway, organist and choirmaster of the National Cathedral in Washington, D.C., rehearses boys from Menlo Park Presbyterian

Church. This is dual-purpose instruction, aimed at improving the boys' performance and also demonstrating his methods to choir directors.

COME LET US SING *continued*

Berkeley last July for two weeks of intensive study. They worked under the leadership of the Rev. Norman Mealy, Assistant Professor of Church Music at the Seminary in Berkeley. Mostly housed in dormitories, the full-time participants included the faculty of nine; seventy choirmasters; organists; individual choir members; and twenty-two boys of the Menlo Park choir. All enjoyed the fellowship of living in community. For, as Professor Mealy says: "Church music cannot be studied apart from the worship of God, which is its only reason for existence. It must be experienced in the life of the Christian community."

Discipline was evident in the schedule and in the curriculum. Each day began with a celebration of the Holy Communion, alternating with Morning Prayer. First classes of the morning were devoted to the history of the Prayer Book or the Hymnal, under the Rev. Dr. Samuel Garrett, Professor of Church History at the Church Divinity School of the Pacific, and the Rev. Benjamin Harrison of Dallas. Then followed an hour of lecture discussion led by Mr. Peter Hallock of Seattle's Cathedral.

After coffee break the students either observed Mr. Paul Callaway, of the National Cathedral, rehearsing the boys' choir, or attended a lecture participation class in organ playing under Dr. Lawrence Moe of the University of California. Dr. Moe's

Heather Hunt chats with Mrs. Cynthia Copeland of San Diego during mail call and coffee break, much needed relaxation after morning classes and lectures.



classroom instruction, like that in all the summer classes, consisted of brief comments from the teacher interspersed with reactions and suggestions by the students. Whenever possible the subject under discussion was tested on the organ, in chorus, or both.

Afternoons were devoted to workshops in which learning was by doing. During this time students often had private consultations with the chaplain, Dr. Garrett, about studies or personal problems. An hour of rehearsal of boys and men preceded Evensong, sung with simplicity and quiet devotion. Following dinner, the adults rehearsed anthems for two hours after the boys had gone to bed. Mr. Robert Keine of Menlo Park and Dr. Leo Sowerby, organist and choirmaster of St. James Cathedral, Chicago, alternated in conducting the group.

The real beginning of the two weeks of intensive training came when the students returned to their parish churches.

Some put congregational rehearsals into effect immediately. These congregations are learning new settings for the Creed, canticles, and other service music. As they vary old favorites, such as "Now the Day Is Over," with the much older evening office hymn of St. Ambrose, "To Thee, before the Close of Day," they are deepening their spiritual experience.

While the primary emphasis of the Church Divinity School of the Pacific's summer music school was to help small volunteer choirs and to promote more congregational singing, attention was given also to problems of large choirs.

But whether the students use what they acquired in training choirs, or in encouraging more active congregational singing, there is no doubt that the result will be better church music. For, as Professor Mealy says, "The love of God, who has given us beauty, impels us to offer back to Him beauty in the finest form we know." ◀



Paul Callaway (far right) looks properly pleased as the boys' choir he has trained leaves the chapel of the Church Divinity School of the Pacific after Evensong. His teaching methods, with their emphasis on discipline, are justifiably renowned.

OR VACATION ? HOLIDAY ?

*Our attitude toward our leisure time
can turn our vacations into holidays.*

by Evelyn Eaton



I SAT at the rustic desk in Jackson Lodge, writing a friend. "Dear Jean," I said, "I am not at home, but in Wyoming, taking a vacation." Then I crossed out the last three words and wrote instead, "on my holiday," struck by a difference I had never noticed before.

I looked up both phrases word by word in the dictionary later, and found that I was right. They are different, and the difference is important. "Take" is a brittle word, with a hard, staccato sound, like its greedy meaning. "Vacation," like vacant, vacuum, evacuate, comes from the Latin *vacare*, to make empty. Webster defined "vacation" as "having nothing in it, free from work, not held, foolish, stupid."

"Holiday" comes from the same source as "holiness." Webster defined it as "set apart, a day of freedom from labor, joyous, joyful, set aside to celebrate an event."

Then, of course, I thought of examples. The red-faced man in his forties, or perhaps the beginning of his prosperous fifties, asking the social hostess at the Jackson Lake Lodge, "Where is the golf course?" When she an-

swered that there was none because the trustees of the national park had decided that it wouldn't be in keeping with the preservation of the natural beauty of the forests and mountains, or the conservation of the wildlife, he cut her short with "God! What am I supposed to do here, then? Sit in the bar all day?"

The hostess, with her mouth half open to tell him of the things there were to do—riding; mountain-climbing; swimming; fishing; photographing deer, bear, moose; going down the Snake River in a rubber boat; or just plain staring at the Grand Teton range—shut it again resignedly. She caught my eye and smiled, as we watched him turn away, snorting his contempt for "a place as expensive as this without a golf course." Poor man, with his grim mouth and his blank eyes, killing time in the bar. He was certainly taking a vacation, and his vacation seemed to be as Webster defined it, "stupid, foolish, having nothing in it."

Then there was the couple standing in front of Old Faithful, waiting for it to spout, laughing and talking, "having themselves a time," so that they hardly noticed





the first stirring of the water into climbing spirals, until the steam surged upward into wavering spray and the white tower soared—"goes up to two hundred feet," a woman beside me said. They stepped forward, slowly, it might have been a ritual dance, to the edge of the danger zone, and stood there rigid, like stones or winter trees, turned toward Old Faithful.

They looked startled when it was over, to find themselves where they were, with a crowd of people watching.

"Wasn't that . . . isn't it . . . well . . . it makes you feel good," they were saying, as they shook their heads apologetically, self-consciously, and began to move away. "Let's stay and see the rush of it again," the woman said as they passed me. "O.K., honey, we'll do it"; and they sat down on a bench to wait for the hour or so before the next eruption. Those two, I decided, were on their holiday, set apart for an event.

Then there was the sister from one of our religious communities in the East, who floated down the Snake River in a rubber boat with me and nine other passengers. She had a pair of strong binoculars with her, and she was first

to point out the rare birds. "There's another heron," she would say, or "an American eagle, in that pine tree, on the dead branch. Would you like to see him through these?"

Everyone was fascinated by her. None of the people in the boat had traveled with an Episcopal sister before. Since they saw me sitting beside her, and later, when we landed for a picnic lunch, eating my sandwiches on the same fallen log, they made opportunities to ask me questions about her. Some of these—the more obvious general ones people ask about the robe, the purpose of the religious life, medieval superstition, and rules—I was able to answer in an elementary way. But what impressed them all, even those inclined to be hostile, was that the sister did whatever it was that we were doing, getting in and out of the boat, scrambling along rough paths, using the binoculars, taking photographs, *better* than anyone else, without any "let me show you how" self-satisfaction, or irritating false modesty.

She was simply enjoying the things she saw about her, the mountains, the river, the aspen trees, the birds, and so we enjoyed them with her more than we might have without. She was making no concessions to the world, the flesh, or the devil. There was no mistaking the direction of her allegiance, yet she didn't use spiritual elbows, as the sanctimonious do. She had the beautiful manners and the shining dignity of the unself-conscious. Obviously every day for her was a holiday.

It made me feel that more sisters should be discovered in our national parks, on our beaches, in the forests—everywhere where people are taking their empty vacations—armed with binoculars and cameras, helping the blind to see.

"Daddy, guess what? I saw a sister!" instead of "I saw a moose!"

Then I began to wonder why we should leave it to the sisters to change our empty vacations into holidays. What is wrong with competitive spirit? What is wrong with excellence? If we would take the trouble to do the things we do and say the things we say more efficiently and with better *grace* than we do, we might attract more people from the dreary way of the world, with nothing in it, that so disappoints them, to the way of the Kingdom; and, with them beside us, start following it ourselves.

"Daddy, guess what? I saw another Christian."

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FOR YOUR INFORMATION

* * * * *

LAST YEAR the editors of THE EPISCOPALIAN sent to all Episcopal clergy a questionnaire asking for information about themselves, about their parishes, and about their views of the life of the Church. The questionnaire was long.

But the clergy—displaying a degree of interest that the editors of this as-yet-unborn magazine found immensely encouraging—did answer. Questionnaires came back from more than half of the priests of the Church, both those who are active in the parish ministry, and those who are retired or engaged in other work. Thus THE EPISCOPALIAN—with pleasure, surprise, and a great deal of gratitude—acquired a unique body of information about the clergy.

From this we have already profited in many ways. The insights, the warnings, the suggestions for stories, have been of real assistance in building a magazine for all the people of the Church, and will continue to be so.

The clergy questionnaire also grew from motives of pure research. We wanted to know who our clergy were, where they came from, and what they do, and did. For some of the results of this research, see page 12.

OUR COVER (photographed, along with the pictures on pages 3-5, by Doris Nieh) illustrates a brief moment of distraction during a boys' choir rehearsal at the summer music school held each year at the Church Divinity School of the Pacific in Berkeley, California. This year the sessions will take place July 11-21.

THE excellent photographs used with the story, "We Visit the House of Bishops" (pages 23-31), are the work of N. Bleeker Green. Mr. Green is an active layman in his parish, St. Michael and All Angels, in Dallas, Texas. A professional photographer, he has his own studios and workshop in Dallas.

STARTING in this issue, we, the editors of THE EPISCOPALIAN, would like to introduce our bosses, the members of the Church Magazine Advisory Board, to

you our "stockholders," the subscribers.

The Episcopal Church's governing body, the General Convention, in 1958 asked the Presiding Bishop to appoint nine persons with experience in the publishing field to "study, design, and pilot-test" a magazine for the whole Church. Bishop Lichtenberger appointed the Board following Convention, and the members have served as the planners and publishers of THE EPISCOPALIAN ever since.

Chairman of the Board is Robert E. Kenyon, Jr., president of the Magazine Publishers Association, the organization representing some hundred of the nation's leading magazines.

Mr. Kenyon's thorough and incisive knowledge of all phases of the publishing business goes far beyond his service to the nation's leading magazines. He has been western manager for the Aherne Publishing Company, and advertising director, then publisher, of



Robert E. Kenyon, Jr.

Printer's Ink, famed journal of publishing. He also is on the board of the Advertising Council, the Advertising Federation of America, and the Brand Names Foundation.

He was graduated from Church-related Kenyon College in 1930, where he was a member of Phi Beta Kappa. He has been a vestryman in the dioceses of Chicago and Connecticut, and was recently elected senior warden of St. Savior's Church, Old Greenwich, Conn., where he and his family live.

the

EPISCOPALIAN

*A Journal of Contemporary Christianity
Serving the Episcopal Church*

Published by the Church Magazine Advisory Board upon authority of the General Convention of the Protestant Episcopal Church in the United States of America

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The Spirit of Missions

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Who Are Our Clergy?

*A special report on the Episcopal priesthood
based on more than 4,300 replies
to a survey conducted by THE EPISCOPALIAN.*

by Mary S. Wright

Who are the clergy of the Episcopal Church? Are they reared as Episcopalians, or do they come from other religious groups? Do they prepare for the priesthood immediately after graduating from college, or do they start out in other careers? What are the problems they face with their parishes, and with us, their parishioners?

Such questions as these, on which only educated guesses have previously been available, can now be illuminated with first-hand facts, thanks to the fine cooperation of the clergy. Following is a profile of the clergy themselves, drawn from their own answers to a survey conducted by the editors of THE EPISCOPALIAN.

Age at ordination. According to statistics compiled by the Church Pension Fund, seven out of ten of the Church's priests are ordained under the age of 30; more than four out of five are ordained before the age of 35. The median age at ordination is 27.

Age level. Of priests active in the parish ministry, about a third are in

their thirties; over half are under 45 years old. Since retirement at age 72 is now mandatory, only 1 per cent of the active clergy are over age 70.

Family background. To what extent is a young man's call to the Episcopal priesthood affected by his family environment? The survey responses cast some light on this complex question.

The early influence of the home appears to be a significant, though far from determinative, factor in the priestly vocation.

About two out of three Episcopal clergymen come from families in

which one or both parents were Episcopalians. The other third come from homes where the parents either belonged to other religious bodies, or had no religious affiliation. (See chart, page 14.) Nearly half the Church's clergy grew up in families where both parents were Episcopalians.

In the great majority of cases, a man who enters the priesthood is *not* following the example of anyone in his immediate family. More than three-quarters of the clergy indicate that none of their near relatives are ordained ministers of the Church, and more than four-fifths state that they are not closely related to an ordained minister of any other religious group. Of the 24 per cent who *do* have Episcopal clergy in their immediate families, however, about 15 per cent are the sons of priests.

Religious background. A little more than half of the Church's priests—approximately 57 per cent—have never belonged to any religious body other than the Episcopal Church. The

Continued on page 14

Of the active clergy:

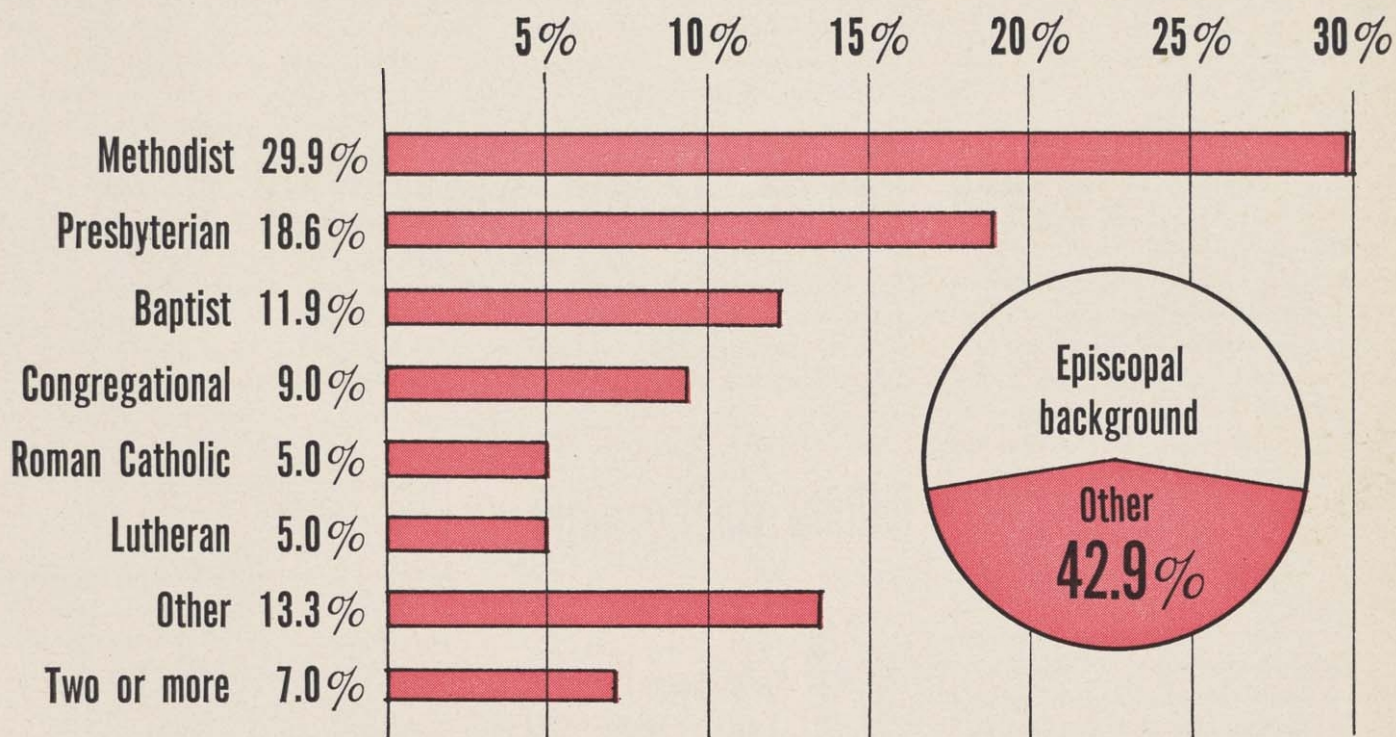
1 out of 10 is under 30 years of age.

1 out of 10 is over 60 years old.

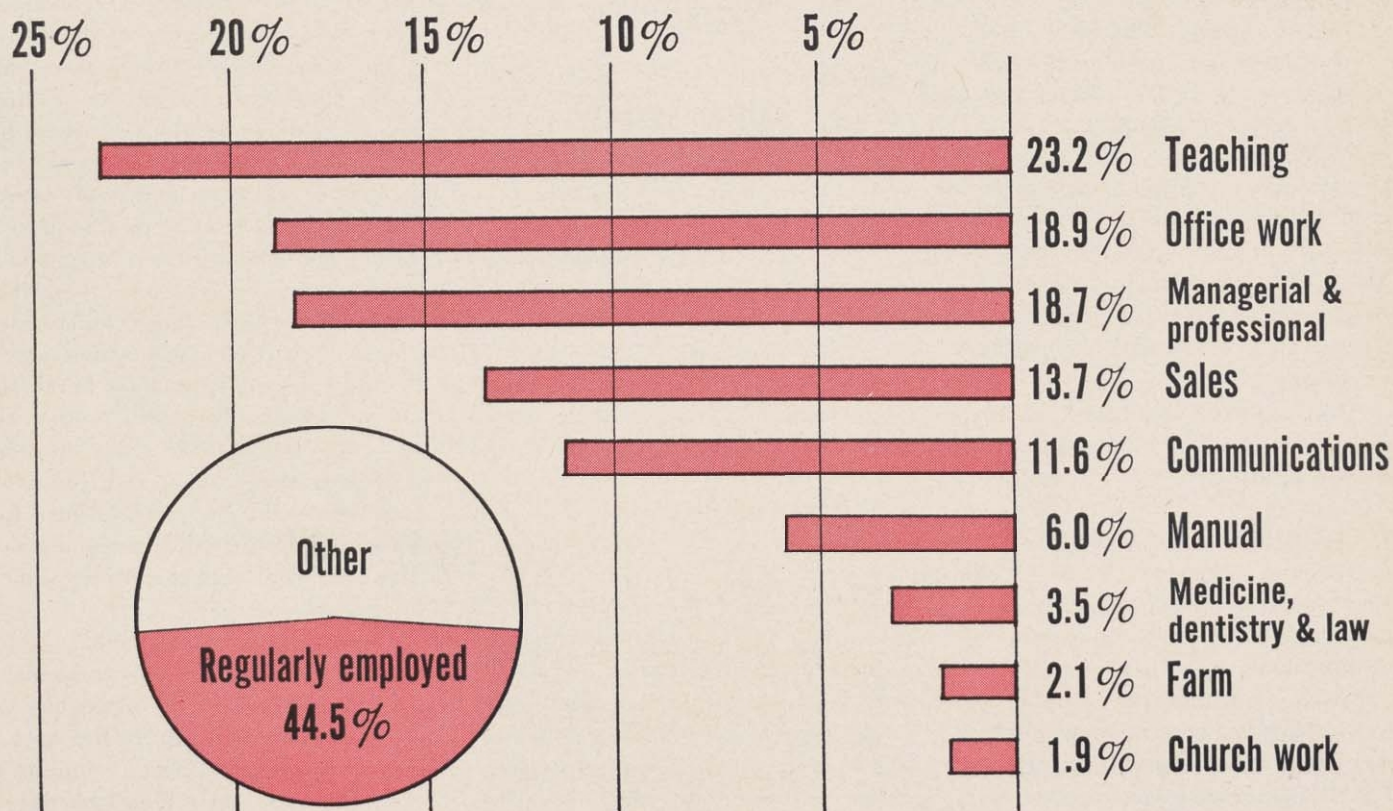
5 out of 10 are under 45.

3 out of 10 are over 50.

Religious background of the 42.9% of clergy who have had other church affiliations



Vocational background of the 44.5% of clergy regularly employed before entering priesthood



WHO ARE OUR CLERGY?

Continued

other 43 per cent have had one or more other church affiliations before they became Episcopalians.

Like lay Episcopalians, clergy who have been affiliated with other religious bodies most often have a Methodist background: of those clergy who have come from other religious bodies, about one in three is a former Methodist. Presbyterian groups are the next largest source, accounting for nearly one out of every five converts. The Baptist churches are third, accounting for more than one in ten. (See chart, top of page 13.)

Roman Catholicism holds only fifth place as a source of clergy who come from other religious groups. Only one in twenty clergy from non-Episcopal backgrounds has been affiliated with the Roman Church. In this respect the Episcopal Church's clergy differ markedly from the laity, among whom the Roman Catholic Church is second only to Methodist bodies as a source of members.

These findings bear out a common supposition about the Episcopal Church: that only a bare majority of its priests are drawn from its own membership.

And not merely does the Episcopal Church attract ministerial candidates from among the laity of other religious bodies; it also attracts them from other ordained ministries. Roughly one in twenty of the Church's priests have been ordained in other denominations before receiving Episcopal ordination. The length of ordination in another religious body ranges from a few months up to forty years; the average is nine years.

Occupational background. More than half the Church's clergy have never engaged in any other full-time occupation, but have devoted their professional careers entirely (apart from part-time or temporary work) to preparing for, and serving in, the parish ministry, or in military or institutional chaplaincies.

Almost half, however (44.5 per cent), have engaged in some full-time occupation other than the priesthood. For the great majority, this other work

is performed before ordination and, after ordination, is abandoned for ministerial duties.

The most common occupational background of the clergy is teaching (23.2 per cent of those previously employed). Second by a small margin is the professional and managerial field (22.2 per cent). In this category are included all forms of business management except sales management, and all occupations demanding specific professional training (law, medicine, engineering, social work, physics, chemistry, etc.)

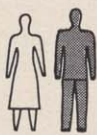
Family Background



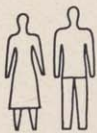
Both parents
Episcopalians 48.4%



Mother only
Episcopalian 12.8%



Father only
Episcopalian 3.8%



Neither parent
Episcopalian 34.9%

Office work (clerical or accounting) occupied 18.9 per cent of the clergy who worked before ordination; 13.7 per cent were engaged in sales, purchasing, and distribution fields. From communications and artistic enterprises (including publications, radio-TV, advertising, and the fine, applied, and performing arts), came 11.6 per cent of the previously employed clergy. (See chart, page 13, bottom.)

Of the clergy who work in fields other than the parish ministry or chaplaincy after ordination (12.3 per cent), half are engaged in other work for the Church or for another religious organization. The principal such occupation is seminary teaching. The

second ranking vocation for ordained ministers is teaching or administrative work in schools other than seminaries.

Professional training. Survey responses indicate that the vast majority of the Church's priesthood receive part or all of their training in Church seminaries. Of the clergy reporting, 89 per cent stated that they had attended an Episcopal seminary. (Of these, at least one in twenty also attended a denominational or interdenominational seminary.) The remaining 11 per cent did not attend an Episcopal seminary. Of this 11 per cent, over a third attended no seminary at all, but prepared for ordination through private study, tutoring, and reading for orders.

Problems of pastoral counseling. The clergy were asked to name the problems on which parishioners most frequently sought their counsel. The replies indicate that it is problems of Christian living, rather than Christian doctrine, which most often lead people to seek the advice of their pastor.

By far the commonest single problem—named by roughly three-fourths of those responding—is alcoholism. Next come problems of family life—marital difficulties, questions about bringing up children. Frequently voiced here is concern for teen-aged children: the danger of delinquent behavior, the need for advice about schooling and occupations. Such personal crises as illness, loneliness, old age, and bereavement rank third.

Next in frequency are problems of personal religion—anxiety, doubt, conflicts of values, the difficulty of Christian witness in the business world, purposelessness, inadequate knowledge of how to pray, the relation between faith and science, the conflict between public and private morality, how to accept evil and suffering.

Last among the major categories are questions of Church doctrine and discipline, biblical interpretation, and liturgical worship.

A multitude of other problems are mentioned less frequently. Among these are mental illness, family planning, family finance, mixed-faith marriages, racial integration, choosing homes for the aged, homosexuality,

adoption of children, and drug addiction.

Parish problems. Priests active in the parish ministry were asked to state what they considered to be the most pressing problems facing their own parishes. The answers, of course, vary greatly—almost as much as do individual parishes, or individual priests—but certain major tendencies are indicated.

Among the tangible problems cited, the most common is the impact of today's population changes on the Church. Since the Episcopal Church is traditionally a largely urban church, it is particularly susceptible to the effects of suburban growth, population mobility, and ethnic change.

On one hand there is the inner-city church, facing the alternatives of either reaching out to suburban areas for its membership; or devoting itself to neighborhood evangelism (a course which often entails great change in the social and racial composition of the parish); or abandoning the in-city site and relocating elsewhere. On the other hand, there is the suburban church attempting to sustain a comprehensive ministry in what is, at least for the men of the parish, almost entirely an overnight-and-weekend town.

One problem shared by these two types of churches is that of maintaining active lay participation and leadership. Plaguing even for churches in stable communities, this difficulty becomes acute in areas where membership turnover may be as much as 50 per cent a year, where lay leadership must constantly be replaced, and where a continuous flow of new members must be integrated into the life of the parish.

Developing a concept of Christian stewardship is especially difficult in such circumstances. Many priests mentioned the need for increased giving to the Church, both in monetary contributions and in time devoted to parish activities.

Another perennial problem that becomes aggravated in today's "part-time" parishes is that of Christian education, particularly in view of the fact that a considerable proportion of Episcopalians come to the Church as adults and have never attended church

Most Common Counseling Problems



1. Alcoholism



2. Marital difficulties



3. Bringing up children



4. Illness and old age

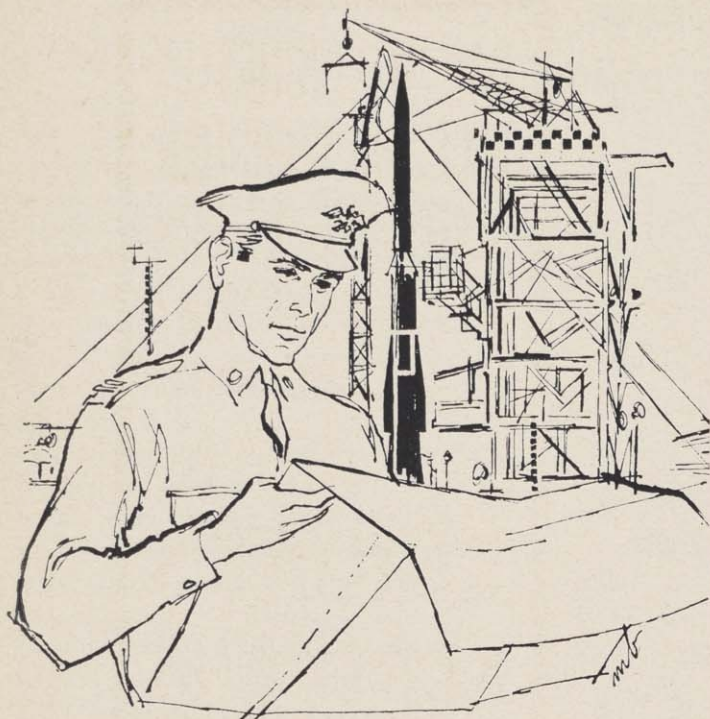
school. Lack of knowledge of the Church's mission, doctrine, discipline, and liturgy is mentioned as a problem in the vast majority of answers.

A difficulty not faced by every parish, but one which is particularly grave where it does exist, is that in many communities the Episcopal parish is treated as a definite minority group. In the South especially, but in other areas as well, the Church must attempt to sustain its ministry in a culture that is predominantly fundamentalist. In parts of the West it is put into a marginal position by Mormonism. In a great number of communities Episcopalians are vastly outnumbered by Roman Catholics. Such situations create serious difficulties of minority psychology, mixed-faith marriages, and in the very ministry of the Church.

Separatism within the congregation is another problem often cited. Division based on age, sex, or status are felt as a major hindrance to the Church's ministry.

Although the need for strengthening the ministry in particular areas— young people, older people, the young adult group, specific racial groups—is often expressed, the clergy's underlying concern is ministering to the whole family and the whole society. One priest responded to this question by quoting from the twelfth chapter of First Corinthians: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ."

By far the majority of the clergy, when asked to define the most critical problems of their parishes, instance spiritual rather than physical needs. The need for evangelism among non-members, and conversion among members, receives a great deal of emphasis. So do such dangers as apathy; "the proverbial Anglican smugness"; "pride"; "secularism, paganism, and Pelagianism"; "creeping congregationalism"; the lack of Christian excitement; and the lack of a sense of what the worshipping life of the Church is. As a number of priests put it, the Church must steer boldly between two dangerous shoals: (1) becoming a country club, and (2) becoming a YMCA.



MAKE THE CHURCH YOUR SECOND CAREER

by Louis W. Cassels

Churches have thousands of jobs to do, and no one to do them. The lay person who is "retiring" fairly early in life can be the key to this increasingly serious manpower problem.

FRANK P. is a captain in the United States Navy. He is also a devoted Episcopalian who has served his parish as church school teacher, vestryman, and Every Member Canvass chairman.

Next year, Captain P. will complete thirty years of active duty, and will be eligible for retirement from the Navy. At that time, he will be forty-eight years old.

Here is an urbane, well-educated, highly intelligent man, with a wealth of experience in leadership and administration. He is in excellent health, and capable of many more years of vigorous activity. His professional career as a naval officer is completed. What does he do now? Fritter away the rest of his life in aimless hobbies? Or waste his talents in a second-rate "retirement job"?

There are a lot of men like Captain P. Each year, about sixty thousand of them retire from the armed forces. Not all of them are active Christian laymen, and not all of them are as capable as Captain P. But there are enough who combine all of these traits to constitute a major manpower pool for the churches.

In the past, churches have called on retired servicemen,

as they call on other laymen, to perform various part-time, volunteer jobs.

Now a bright new idea has dawned on church leaders. Why don't we make a human application of the biblical verse about beating swords into plowshares? Let's invite these men to consider "second careers" of unlimited Christian service—as ordained clergymen, church administrators, youth leaders, camp directors, overseas mission workers, or in other jobs with acute manpower shortages.

Recently, the leaders of twenty-two major Christian bodies, including the Episcopal Church, held a two-day conference in Washington, D.C., to map a joint program of recruiting retired ex-servicemen for church vocations.

As a result of this conference a handbook is being prepared for distribution to military chaplains around the world. It will include a list of lay occupations in the work of the church, and will indicate the requirements necessary to fill such positions. Chaplains also will be prepared to counsel retiring servicemen on opportunities for retraining, including theological study for those who feel a vocation to the ordained ministry.

The program will be carried out on an interdenominational basis through the General Commission on Chaplains and Armed Forces Personnel in Washington. The Commission will not try to function as an employment or placement service, but it will serve as a channel through which interested men can be referred to the proper denominational offices.

If this program is as successful in practice as it is sound in principle, it may constitute one of the biggest breakthroughs in the religious life of our era.

Anyone who is close to the Church knows how desperately it is handicapped at present by a lack of manpower. As Dean John B. Coburn pointed out in the October issue of *THE EPISCOPALIAN*, the Episcopal Church had a shortage of 806 clergymen in 1955. Since then, Church membership has grown about 8 per cent, but seminary enrollment has declined 10 per cent. Virtually every other major religious body in America faces a similar problem. The United Presbyterians, for example, have about 800 congregations now searching for pastors. The Methodist Church is getting 700 graduates a year from its seminaries—and needs 2,000 new pastors a year. The membership of the Roman Catholic Church has increased by 40 per cent in the past decade, but the number of priests has grown by less than 20 per cent.

In this situation, churches must not only give serious attention to the problem of stimulating more vocations (including "delayed vocations") to the ordained ministry. They must also find new and creative ways to use trained laymen—such as retired servicemen—for administrative and leadership jobs that are now consuming the precious time and talents of men in holy orders.

Retired servicemen are a particularly suitable group for churches to recruit because they are relatively young, and also because their service retirement pay will enable them to live on the modest salaries which churches are able to offer.

But there is no good reason why this idea of a "second career" in church work should be applied only to those who have made their first career in the armed forces.

Early retirement is becoming one of the conspicuous characteristics of our modern American society. Thousands of business and professional men now find it financially possible to retire long before age sixty-five. And even those who wait until sixty-five to retire are still pretty young by today's longevity standards.

Sensitive Christians have long been troubled in conscience about the growing affluence of American society. They have wondered just how God expected His stewards to use this embarrassing abundance of both goods and leisure. Perhaps the answer is so plain that we have overlooked it.

For the first time in human history, a society is able to spare from the tasks of survival a large portion of its most able and creative manpower. May this not be the time when, at long last, we can overcome the 2,000-year-old problem which our Lord so graphically described when He said: "The harvest truly is plentiful, but the laborers are few."

CAN WE HONESTLY
FACE THE CHRISTIAN
DOCTRINES OF SIN
AND REDEMPTION?

DOWN, PEACOCK'S FEATHERS

Studies in the
Significance of the
General Confession

BY D. R. DAVIES

REVISED EDITION

The General Confession is a profound utterance of the human soul and its tragic inner contradictions of guilt and hope and faith in the redeeming God. It is a vital, relevant document of inestimable value to present-day worship. D. R. Davies urges the reader to acknowledge the full significance of the General Confession, to recognize the human condition of sin, to be humble and contrite before God, and to experience the blessing of His love and forgiveness.

Originally published in 1944, *Down, Peacock's Feathers* remains virtually the only book on the General Confession. This volume, which Davies called his "Testament," has received much recognition both here and abroad.

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“You can imagine how it worried me, when I found it hard to thread a needle! Of course I wasn’t sleeping very well, but I hadn’t realized how unsteady I’d become. Time to see the doctor, I told myself.

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“Well—I’ve been blessing the doctor and Postum ever since! My nerves are much steadier, I sleep much better and I really enjoy drinking Postum. My only regret is I didn’t change to Postum sooner!”

Postum is 100% coffee-free.



Another fine product of General Foods

Why Is It So Hard To Be a Christian?

by Henry Thomas Dolan

*A soul-searing answer to
a soul-searching question.*

SELF-CENTEREDNESS is a state of mind habitual for most of us, to which in others we are extremely sensitive, but in ourselves almost absolutely blind.

It is of many kinds and degrees. There is mere self-consciousness and affectation of manner, painful alike to suffer and to behold. On this we ought to pass no judgment harsher than to call it unfortunate, not blameworthy, really quite innocent, at least in the victim, not holding against him the sort of parents it fell his lot to have rear him.

In ascending scale of both intensity and culpability, we find vanity. Vanity in mild forms may be rather amusing, as in a very neatly combed man who gets furiously angry if someone playfully musses his hair, or one who hates to be caught in the old clothes he wears to work in the garden, or who preens himself slightly when he puts on formal dress.

But vanity is somewhat less innocent, somewhat more reprehensible, than social self-consciousness, and in just imperceptibly more advanced stages can do devilish harm by leading people to spend what they can ill afford, or not at all, or what may even be embezzled money, on dress, or entertainment, or social position, or fashionable schooling for their children.

Only a few steps past vanity lies conceit,

of which we all must own up to a share. Here we are dealing with the most lethal of all concoctions of the ego. No lawyer who has ever rubbed shoulders with hardened criminals or who, watching the capital charge tried, has sought to plumb the motives of murder in the first degree, can fail to have brought to the surface some profound reflections about conceit.

The distinction between vanity and conceit is one best drawn by Sir Max Beerbohm: "To say that a man is vain means only that he is pleased with the effect he produces on other people. A conceited man is satisfied with the effect he produces on himself."

There is no use denying that this line of thinking is ferociously unpalatable, and it would be a glad relief to spare ourselves of it, if it were possible. Our gorge rises at it because it arraigns at the bar of our own judgment the dearest treasure of each of us, his Self.

The most violent contortions of self-justification are reserved for the occasion when it becomes simply undeniable that a taint has crept into the innermost sanctum. When the ego feels defilement, its writhings away from the horror of admitting its own degradation are as grotesque as the images of delirium.

Never did Lady Macbeth so piteously exorcise a damned spot as the ego brought face to face with its own be-

smirchment. This phenomenon runs so true to form that, in an almost classic pattern, it can be observed nineteen centuries apart.

Saint Paul's miraculous conversion on the road to Damascus, in the very moment of his breathing hot down the necks of the Christian refugees whom he carried an official commission to put to death, is one of the most dramatic events of the story of Christianity.

Generations of Christian scholars for ages afterward undoubtedly put themselves the question: what must the mind and thought of this Saul of Tarsus have been, that on the instant he could turn from the fury of a persecution of the infant Church such as to make his name one of dread in all the land, to an apostleship that, in a single lifetime, carried the Church to every part of the known world, and him to martyrdom?

The psychiatry of our own day tells us that Saint Paul, in his heart and subconsciously, was converted to Christianity some time before his commission to Damascus. It may have been at the stoning to death of Stephen, to which he was a witness and which seems to have made an indelible impression on him. Whenever it was, it put upon his ego what was in his eyes a blot.

He persecuted the early Christians

Continued on next page

WHY IS IT SO HARD TO BE A CHRISTIAN?

Continued

for what he considered a fatal weakness and treason to Israel, and the ardor of his persecution was his attempt to drug his conscience to the presence of the same fatal weakness and guilt of the same crime in himself. It was one of the earliest recorded examples of a defense mechanism, and, whether one chooses to believe it an instance of direct divine intervention or not, what happened on the road to Damascus was the final integration of a powerful personality.

EVERY practicing lawyer knows that public prosecutors fall into two classes. One is the fair-minded impersonal officer who discharges his sworn duty to the commonwealth with the steady, easy, skillful swing of a veteran fireman at a five-alarm fire. He never forgets that the prisoner is another human being, perhaps one never offered a fair chance to be anything more than he is. He is even capable of reminding himself, now and then, that there in the dock, but for the grace of God, might stand Mr. District Attorney.

The other class of public prosecutor conducts his cases, even the most trifling, with the fury of an avenging angel. Some virus of persecution seems to have eaten into the blood and marrow of the man, and the venom and fire of his onslaught, out of all proportion to the gravity of the offense and in disregard of any circumstances of extenuation or mitigation, leave even hardened professional onlookers dazed, gasping, and groping for an explanation.

Alas, the explanation is not far to seek: our inspired prosecutor is doing a Saul of Tarsus. He knows that if the secrets of all hearts were to be laid bare, it would be he who would stand in the dock. He dares not say, "There, but for the grace of God, stand I."

WE ALL live in glass houses where the ego is concerned, and if we would throw stones at the bedazzled complacency of others, we must prepare to hear our own crystal palaces come crashing round our ears.

The sharp edge of the difficulty is that the very glass in these walls seems almost devilishly cast to transmit an image to the eyes of everyone but the owner, blind to himself but stark naked to the rest of the world. Only across long spans of years do those few shattering insights come, and one sees what, in secret even from himself, his scheming, conniving ego has been up to. What living is there except this terrible creature is captured and chained?

Indeed, we must capture this monster and then neither chain it nor kill it, but tame it. We break the animal, but not its spirit. So only may it live, keep the identity God gave it, and still learn its highest purpose.

The very fact of our individual personal identity should be enough to assure us that God created an ego in each of us to some good purpose. Every leaf on every tree stands unmatched in the whole of creation, different from any other leaf even on the same tree; the pattern of veins is never once repeated. No two snowflakes were ever alike, and the infinite variety of creation in which God seems to delight runs up through the animal and spiritual orders, too.

God never made any soul twice, the mold is broken every single time, and, for better or for worse, there never has been before and there never will be again another Saul of Tarsus, or Jack Smith, or Bill Brown. In the heavenly minting, each of us is a rare coin, the only one stamped of its kind.

If such pictures are at all accurate, if each human life is designed to sound a peculiar note, impossible for any other life to duplicate, in the symphony of creation, or is the only key ever made to fit a certain lock in the treasure house of God's grace and glory, His revelation of Himself, then the realization of an individual identity possessed by every one of us which we call the ego cannot be wholly bad.

More still, it is not too much to say that if Christianity itself stands for anything, on its own written record and the lives of its saints, it stands for a recognition of the supreme value of

individual human personality — its worth, its dignity, its destiny.

THE plague that has laid low the spirit is not the existence of the ego, it is some deep-seated error in direction or emphasis of the ego.

If the ego, which God made aright, has gone awry, where did it take the wrong turn and set foot on the downward path of its own destruction?

It is a plainly marked turning, so plainly marked that, even for dramatic purposes, it is almost dishonest to give it any air of mystery. In every century of Christian times, it has been pointed out to a nicety and guideposted with lavish care. But it is against human nature, in spite of every warning, to face the upward path at this branching, and that is exactly the point: it is against human nature.

The whole cluster of signboards, the new, brightly painted ones as well as the ancient, weatherbeaten, and moldering ones, read with the same two words, "Pride," and "Humility."

No one in all these centuries has been able to improve much upon the original wording. Time has left these a pair of words thoroughly battered about, the warning they try to give heartily despised.

Humility we understand improperly and so deem unworthy of an adult, educated, and sophisticated mentality. Pride is a quality we feel entitled to possess as of our natural right, and we resent being disquieted and made uncomfortable by having our dearest treasure, our one solace remaining when all else has fled, cast in the role of the villain of the piece.

Besides, humility connotes a static, passive, timid, do-nothing state of being. We children of the machine age must have action and boldness. So we close our eyes to both arms of the warning and leave human nature, the uncompensated ego, to steer the course.

Pride is what the spiritual leaders of every generation have declared to be the cardinal sin. "Cardinal," we may recall, is a word from a Latin root meaning "hinge," and the significance of its use here is that pride is the quality in human character upon which all sin and wrongdoing swings or revolves as upon a hub or pivot.

In the divine experiment of creation, both the Jewish and the Christian faiths teach that to the temptation of pride succumbed not the twenty-first, or three-hundred-and-fifty-first, or some later entry in the series, but the very first pair of human beings God created.

The term is without meaning except as describing the creature's proper attitude toward God, toward his fellow-beings of God's creation, and toward himself; in any nonreligious context it not only loses all shade of true

Now at once easy reconciliations begin to flow out of erstwhile difficulties. Humbleness has proven difficult for many people to reconcile with the state of highest grace, what they picture as humble men and women. Hardly a one is to be found who was a negative personality, a nonentity, a nincompoop. In overwhelming majority they were dynamic, vigorous personalities, whose strength of mind and purpose would stand out instan-

But if for "humility" we read "devotion," then we see how truly humble were these men and women of God. A certain egotism, but the qualification is of life-and-death importance: it was a devoted egotism, pledged, dedicated to the service of God. Set and held to that course, the more vigorous, the

Continued on page 46



"I like your looks, Ramsey. You're hired."

Drawing by Alain; © 1949 *The New Yorker Magazine, Inc.*



CONTEST for MARRIED COUPLES

TO ENTER, write a short article on "WHY WE ARE EPISCOPALIANS." Either husband or wife may write the article, based on mutual discussions. (See details below.)

WIN A TRIP TO GENERAL CONVENTION

THE WINNING COUPLE will receive an expense-paid trip to General Convention in Detroit for one week, starting September 17, 1961. Accommodations will be provided at the Sheraton-Cadillac Hotel. Your hostess will be our West Coast editor, Mrs. Elizabeth Bussing. All articles submitted become the property of THE EPISCOPALIAN and may or may not be used in the magazine. If used, a cash honorarium will be sent to the authors.

THE DETAILS:

- ★ Contest closes on July 1, 1961. The winners will be notified before July 31st to facilitate their making arrangements for the trip. All entries must be postmarked no later than July 1, 1961, and must be received by July 10, 1961. They must be addressed to: THE EPISCOPALIAN, Box 12A, 360 Riverside Drive, New York 25, N. Y. Manuscripts addressed in any other way cannot be considered as contest material.
- ★ Judging will be based on sincerity, spiritual insight into the lay ministry, literary excellence, and interest to other Episcopalians and to those who might be considering the Episcopal Church. Neatness will count. The jury will consist of eminent American journalists, both lay and ordained. All decisions of the awarding jury will be final.
- ★ All married couples who are communicant members of the Protestant Episcopal Church in the U.S.A. are eligible, excepting only those who are in the full-time employ of the Episcopal Church or related organizations.
- ★ The name of the winning couple will be announced in the September issue of THE EPISCOPALIAN, and will be sent to entrants who request it and enclose a self-addressed stamped envelope.
- ★ The article must be between 750 and 1,000 words in length. It must be original and unpublished. Authors should also include with their contest entry brief biographical sketches totaling not more than 200 words. Enter as many times as you wish, entering each essay in your own name.
- ★ All entries become the property of THE EPISCOPALIAN, and cannot be returned to the sender. The editors of THE EPISCOPALIAN cannot enter into correspondence concerning the contest, give advice to contestants, or make suggestions about submitted articles.
- ★ The contest is subject to all local and state regulations.

As might be expected, facing the full House of Bishops assembled is an awesome experience. Here the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, tells the House

about the plan for the Church's new headquarters building in New York. Bishops' wives and guests are seen at the back of the great hall of St. Matthew's Cathedral in Dallas, where the bishops' meetings were held.



We Visit the House of Bishops

The leaders of our Church gather to work, worship, and talk together. Next meeting: General Convention, Detroit, this September.

WHEN General Convention, governing body of the Protestant Episcopal Church in the U.S.A., meets for the sixtieth time this September, it will include two legislative bodies.

The groups are the House of Deputies, composed of priests and laymen in equal number, which met for the first time in 1785; and the House of Bishops, composed of all living bishops, which first met in 1789. Both Houses meet and consider legislation separately, but they must concur before any legislation is enacted.

General Convention and the House of Deputies meet every three years; the House of Bishops meets on call, usually in the fall of years between Conventions. After the Convention of 1958 at Miami, the House of Bishops met at Cooperstown, New York, in 1959, and in Dallas, Texas, in 1960.

As part of THE EPISCOPALIAN'S 1961 pre-Convention coverage, the editors visited the House of Bishops meeting in Dallas this past November. We are grateful to the chairman of the House of Bishops, the Presiding Bishop; the members; the host bishop, the Rt. Rev. C. Avery Mason, of Dallas, and his suffragan, the Rt. Rev. Joseph M. Harte; and the Rt. Rev. Samuel B. Chilton, Suffragan of Virginia (in photograph at right) for their help.





The Rt. Rev. Samuel B. Chilton, new Suffragan of Virginia (second from left), is presented to the House by old friend and seminary classmate, the Rt. Rev. A. Hugo Blankingship, Bishop of Cuba (at left). The Rt. Rev. Edmund K. Sherrill (second from right), new Bishop of

Central Brazil, is being presented by his colleagues, the Rt. Rev. Plinio L. Simoes (center), Bishop of Southwest Brazil, and the Rt. Rev. Egmont N. Krischke, Bishop of Southern Brazil (right). Nine other new bishops were presented at the same time.

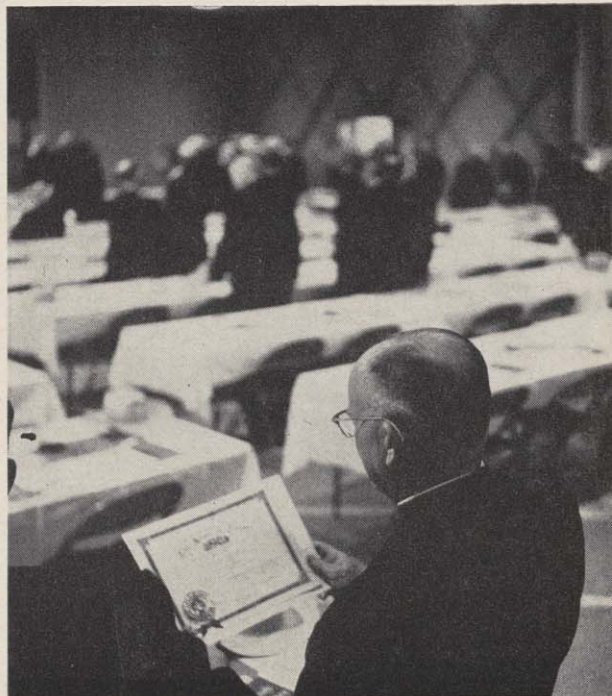
HOUSE OF BISHOPS

continued

Receiving new bishops is one of the House's first actions.

Bishop Chilton begins his first day at his first House of Bishops meeting by trying on a ten-gallon hat (later referred to as a "Texas miter") given him by host diocese. Colleague at right cheerfully waiting choice is the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio.

Taking his place at desk No. 129 in the very back of room, Bishop Chilton examines certificate making him honorary citizen of the State of Texas.





Veteran House members, the Rt. Rev. Noble C. Powell, (left front), Bishop of Maryland, and the Rt. Rev. Oliver L. Loring (right front), Bishop of Maine, view proceedings. The fact that Maine and Maryland are seated at adjoining desks is just a coincidence. Bishops are seated

according to date of consecration, starting with the senior bishop present in the first row far left facing the rostrum. Bishop Loring was consecrated in May, 1941; Bishop Powell was consecrated in October of same year.

In between sessions, Bishop Chilton checks over books at the Seabury Press display in lobby beside bishops' meeting room. Behind him is the Rt Rev. Walter M. Higley, Bishop of Central New York.



On Sunday evening, November 13, Bishop Chilton is invited to home of Dallas Episcopalian family to have supper. Bishop Chilton's wife did not accompany him to the meeting, but some eighty bishops' wives did make the trip.





The Rt. Rev. Arthur Lichtenberger, Presiding Bishop and chairman of the House (left), beams as oil painting is presented to him by the members of the House.



The Rt. Rev. Angus Dun, Bishop of Washington (center foreground), and colleagues ponder report during committee meeting. Almost all 122 bishops present had committee assignments during six days of meetings.

HOUSE OF BISHOPS

continued

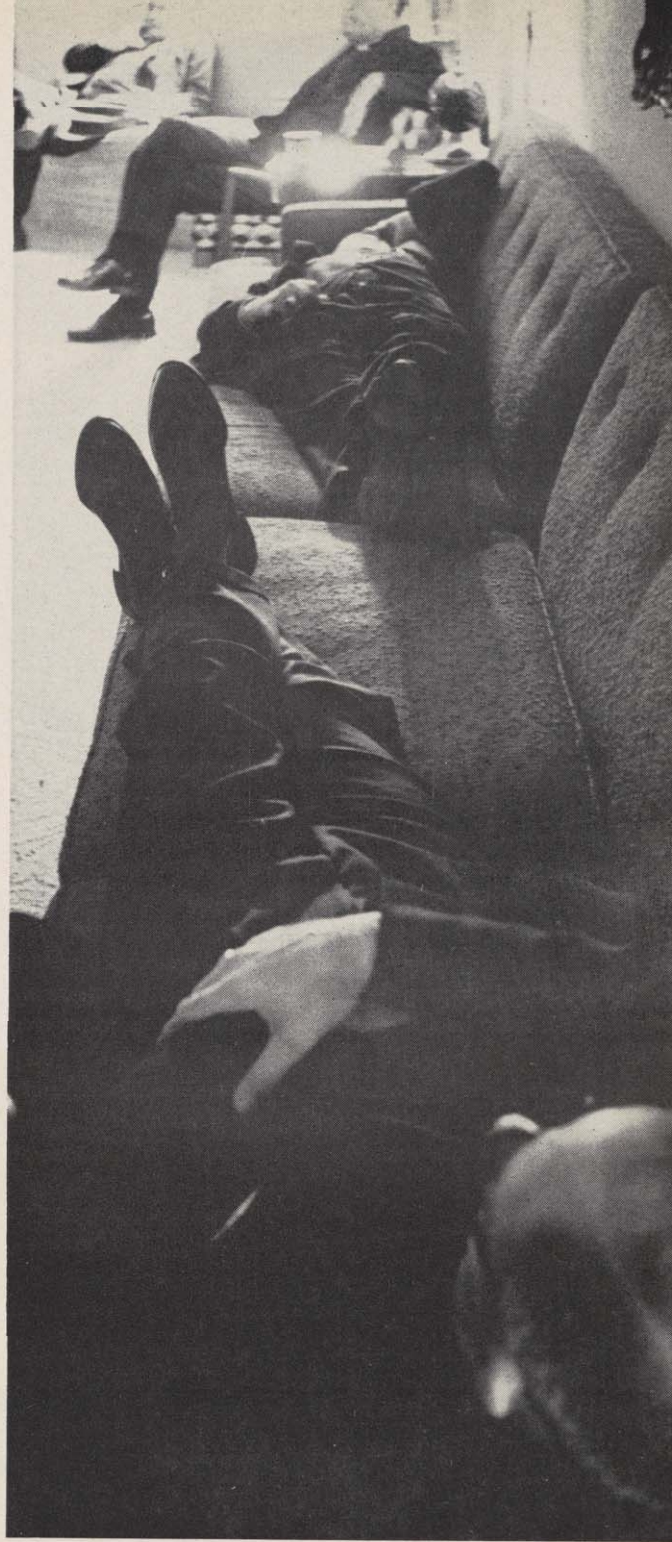
The Church's mission on the home front takes top priority in discussion between the Rt. Rev. Sumner Walters (left), Bishop of San Joaquin, and the Rt. Rev. Daniel Corrigan, head of the Home Department of the Church's National Council. The Missionary District of San Joaquin plans to become a diocese this year.



THE EPISCOPALIAN



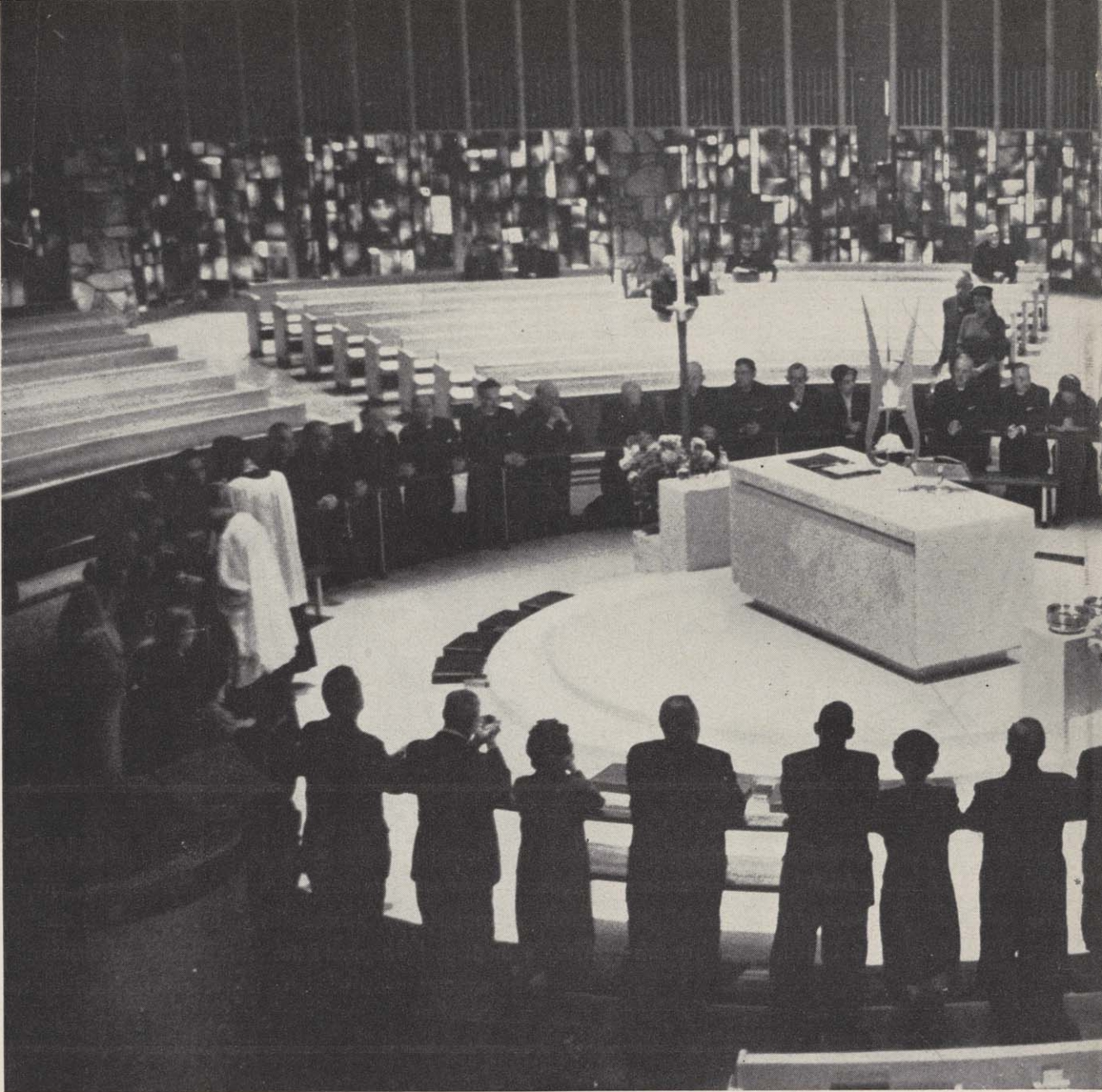
Three officers work in rostrum area during regular business session. Left rear is Presiding Bishop, chairman of House; center is the Rev. Alexander M. Rodger, secretary. At lower right is the Rt. Rev. Henry I. Loutitt, Bishop of South Florida, chairman of the committee on dispatch of business.



Members relax after long session on Pastoral Letter. Most bishops are up around 6:30 a.m. each day for celebration of Holy Communion. Most are housed in motels, travel by bus and taxi to services and meetings.



The Church's mission in the Philippines is the subject of this meeting between the Rt. Rev. Harry Kennedy (lower left), Bishop of Honolulu; the Rt. Rev. John B. Bentley (left rear), head of the National Council's Overseas Department; the Rt. Rev. Benito Cabanban (right rear), Suffragan of the Philippines; and the Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan.



Bishops and their wives wait at the altar rail of St. Luke's Church, Dallas, for the distribution of the Elements during an early-morning Holy Eucharist celebrated by Bishop Mason of Dallas. St. Luke's, a magnificent new church built around its altar, is indicative of the growth of the Church in the Dallas

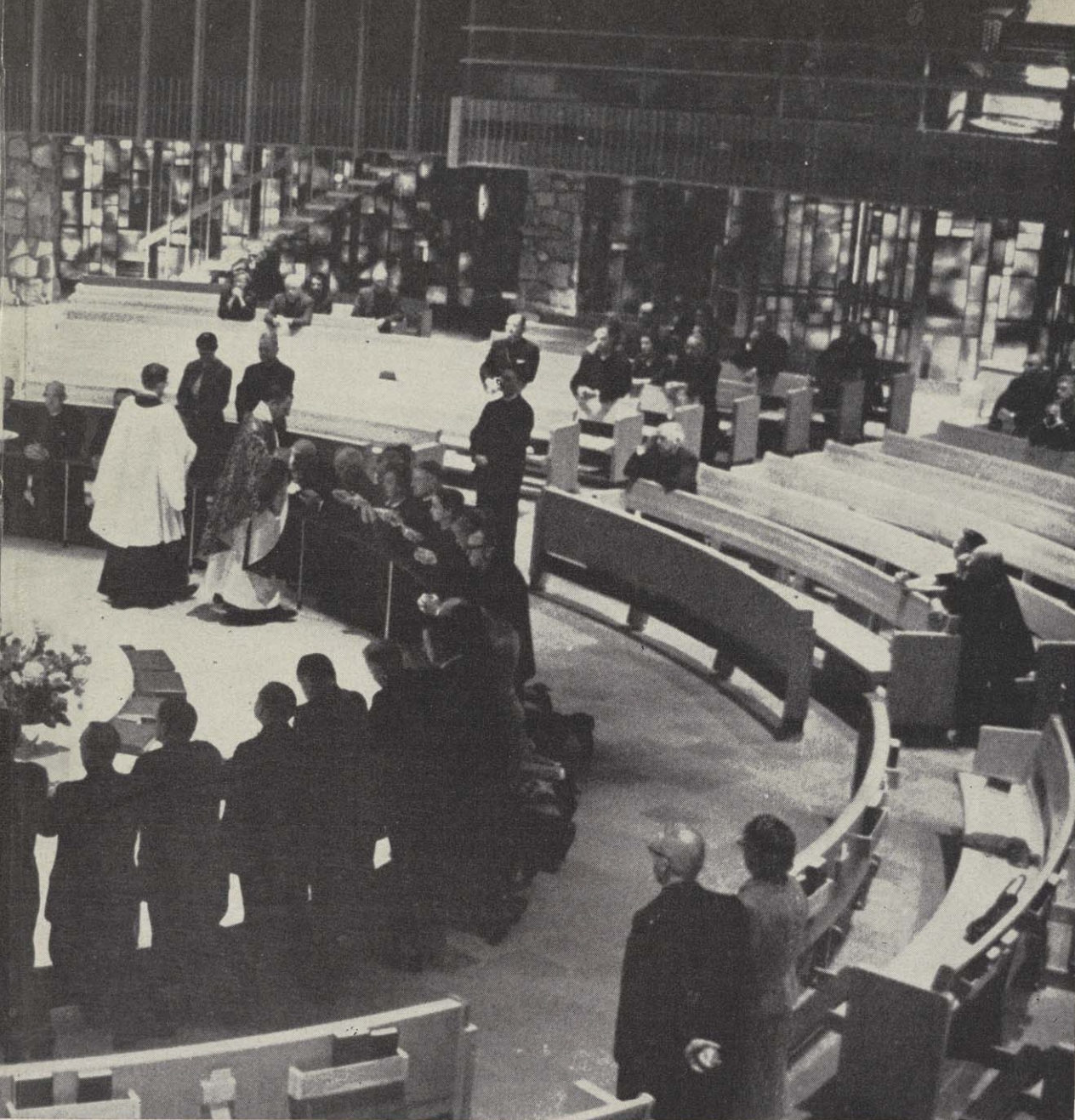


HOUSE OF BISHOPS

continued

Worship is central at the

Bishop Chilton (center) and the Rt. Rev. James W. F. Carman, Bishop of Oregon, meditate during Sunday quiet time for bishops and their wives conducted by the Rt. Rev. Robert W. Stopford, Bishop of Peterborough, England.



ea. The parish was organized in 1949, now has more than a
ousand communicants. The rector is the Rev. Robert C. Swift,
rother of the Rt. Rev. Irvine Swift, Bishop of Puerto Rico. Bishop
vift spoke in his brother's church during a series of missionary
illies featuring the overseas bishops of the Church.

meetings of the bishops.



Bishop Chilton reads a lesson from the House of Bishops reading desk during a morning service of worship. As a matter of custom new bishops are asked to conduct this worship. Bishop Chilton was Arch-deacon of Virginia before his consecration in May of 1960.



Inner-city concerns probably have found their way into this conversation between the Rt. Rev. Horace B. Donegan, Bishop of New York, and the Rt. Rev. J. Gillespie Armstrong, Coadjutor of Pennsylvania.

HOUSE OF BISHOPS

continued

Personal interchange is one of the most vital components in the House.

The Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, pauses during an interview with young Dallas newspaper reporter.



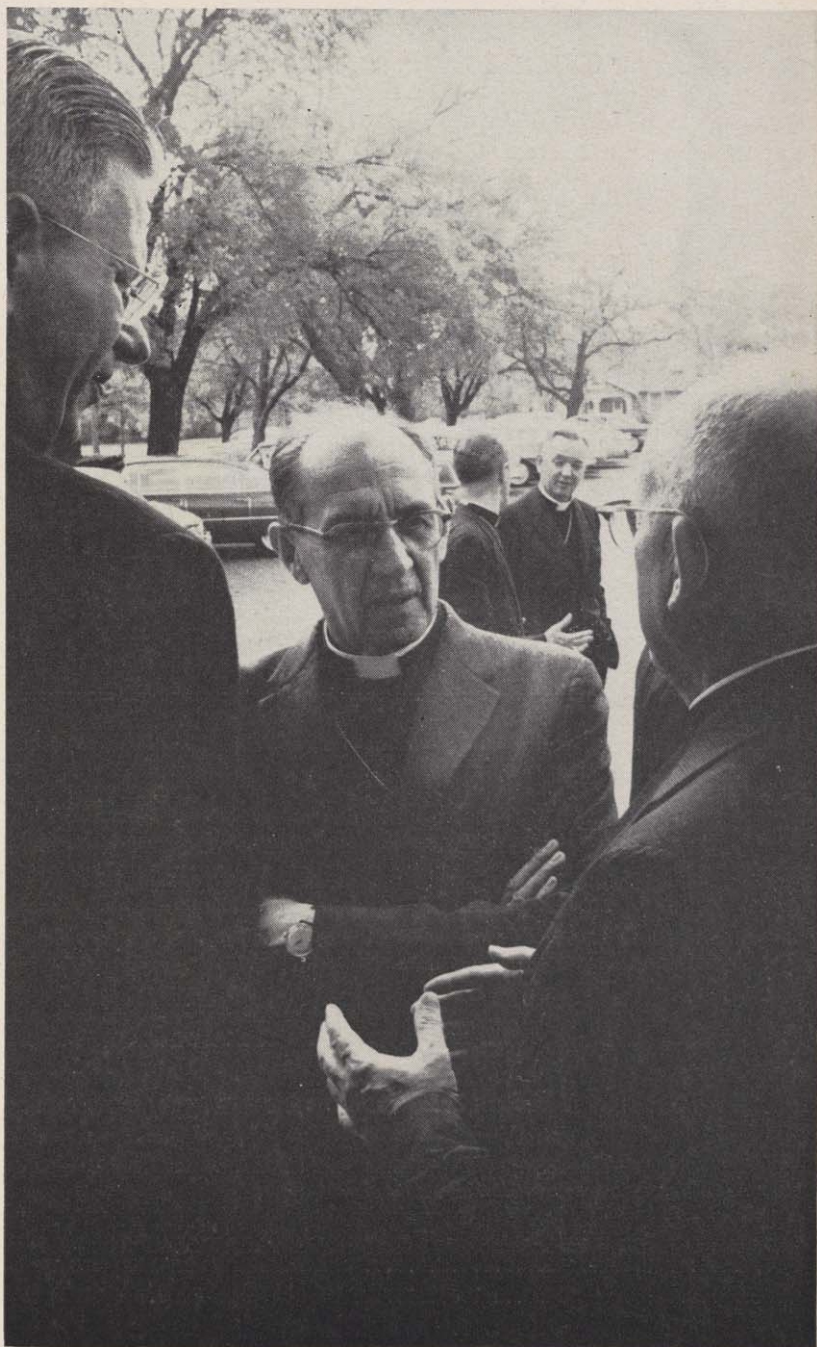


The Rt. Rev. Herman R. Page, Bishop of Northern Michigan, prepares to "shoot" some of his fellow bishops with an 8 mm. movie camera (he later removed the lens cap).



The Rt. Rev. William H. Brady, Bishop of Fond du Lac, is far away from Wisconsin, but it doesn't look like it here as he checks news from home.

A new bishop is beginning to feel at home. Bishop Chilton (at right) talks with the Rt. Rev. William F. Lewis (center), Bishop of Olympia, and Bishop Warnecke of Bethlehem (see page 23).
[The End]



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LET'S SAVE OURSELVES \$2,604,800—

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Church, has asked for major donations toward construction of the new \$5,500,000 world headquarters of the Episcopal Church. Designed to bring under one roof all the work of the Church's National Council, the twelve-story structure will be located near the United Nations Building in New York City. Bishop Lichtenberger pointed out that to borrow the four million currently needed for the project would mean paying out \$2,604,800 in interest payments at 5.5 per cent over the next twenty years instead of devoting that amount to the Church's program, in addition to repaying the principal sum. Although he would welcome help from all Episcopalians, giving as much as they can, the Presiding Bishop said there would be no parish- or mission-level campaign to raise the four million. The primary aim is to ask for a great many larger gifts from those individuals who are able to give more than their normal parish and diocesan contributions. "Many dioceses and individuals, I am sure, will want to make gifts as memorials to great Church leaders or to members of their families," Bishop Lichtenberger stated. "It will be possible to designate specific sections of the building for such memorials: the chapel, the library, the lobby, a certain office," the Bishop said. "I count on our having the necessary four million raised by the time General Convention meets in September. This is a primary missionary task in 1961, in order to coordinate and vitalize our entire mission to the world."

NEW BIBLE WELL RECEIVED—

A procession of clergymen robed in scarlet, purple, and black moved slowly down the nave of Westminster Abbey in London recently as the service began which dedicated *The New English Bible: New Testament*. Thus did Britain officially mark the new Bible, on which scholars have labored for thirteen years. Working from the original Hebrew and Greek texts, the committee has produced the first completely new and authorized translation since the King James Version 350 years ago. The United States of America's Revised Standard Version, published in 1952, is, as its title states, a revision of the King James Bible. The objective of the NEB's translators was not another revision, but a fresh version, taking advantage of such recent biblical discoveries as the Dead Sea Scrolls, and presenting the Holy Word in the idiom of modern English. The same committee, working under the official sanction of the Anglican Church and containing representatives of Britain's major Protestant denominations, will soon begin work on the Old Testament. Although the New English Bible is not intended to replace the King James, the former being intended for private study and the latter remaining the Bible for public worship, the two are inevitably compared. A large number of churchmen have already stepped forward to hail the new translation as a powerful instrument of evangelism. Among them was the recently elected Archbishop of Canterbury, Dr. Arthur Michael Ramsey, who said: "I feel sure that the new translation of the Bible will help those who use it to understand the Bible better and to feel the power of its message. I believe that by its freshness it will also serve to increase the numbers of those who read the Bible." Another unexpected word of praise came from a Roman Catholic priest, the Rev. Thomas Corbishley, a prominent Jesuit scholar in London. It was his opinion

that the New English Bible could form the basis for a Bible acceptable to Roman Catholics, thus giving the Christian world one common book of worship. ● Not all the bouquets thrown at the new version were full of roses, however. While supporters of the New English could cite many fresh renderings of the classical prose, detractors cited a number of passages in which they thought the new translation simply made bad prose out of the King James' great poetry. An example of this offered by one critic is LUKE 6: 39, in which the King James' well-known "Can the blind lead the blind?" becomes in the New English "Can one blind man be guide to another?" The critic's comment was that the passage had become awkward without becoming any clearer. ● But, whatever the faults of the new translation, it does mark a giant step in the century-old process of reinterpreting, re-evaluating and revitalizing the revealed Word of God, instead of allowing the Bible to become frozen into Stonehenge solidity. As the Anglican poet T. S. Eliot once said, "Those who talk of the Bible as a 'monument of English prose' are merely admiring it as a monument over the grave of Christianity." ● As the controversy waxed and waned between priests and scholars, the reading public seemed undismayed. To date over two million copies of the New Bible have been sold, keeping the Cambridge and Oxford University presses working overtime and putting the new translation on the best-seller lists on both sides of the Atlantic.

A POSITION ON CAPITAL PUNISHMENT—

In Miami Beach, Florida, three years ago, the General Convention, governing body of the Episcopal Church, adopted the following resolution: "Inasmuch as the individual life is of infinite worth in the sight of Almighty God; and Whereas the taking of this human life falls within the providence of Almighty God and not within the right of man; therefore be it resolved, that the General Convention goes on record as opposed to capital punishment." ●

Since the passing of this resolution, seventeen Episcopal dioceses have taken similar actions. Recently a background paper on capital punishment was issued by the Church's National Council. Compiled by a study committee made up of clergymen, lawyers, and sociologists, the thirty-one-page booklet calls capital punishment futile as a crime deterrent and morally unsupportable within the Christian doctrine. ● It states in part: "Man was created in the image of God. Sinful man in his fallen world continues to be the object of God's redemptive love in the Incarnation. It follows that no matter how grave another's sin, it

is not within the province of any human agency to cut short in this life the possibility of God's redemption of one of His children. We oppose capital punishment because it is contrary to God's will. There is no problem of conflict with the natural desire of society to protect itself—sociologists, penologists, and criminologists alike concur with the theologians in rejecting capital punishment and retribution as means to protect society. Capital punishment fails to deter 'normal' people from crimes of violence, and even encourages some warped and twisted personalities to take human life."

Continued on next page



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continued

TAX SUPPORT FOR NONPUBLIC SCHOOLS

There is no justification, I believe, for the use of tax funds to support elementary or secondary schools. Every child capable of learning is given an education by the state through the twelfth grade; such schools are properly supported by public funds. People who choose to send their children to parochial or private schools have that privilege, of course, but then it is up to them to support those schools. Neither loans nor grants should be made by the federal government to nonpublic elementary or secondary schools.

ARTHUR LICHTENBERGER
Presiding Bishop

SCHOOL DEBATE RAGES—

Across the greening American continent last month both public and parochial school children returned from Easter recesses to begin the final push toward end-of-semester exams. Their elders were also busy with school work, but of a different sort. President John F. Kennedy reaffirmed his stand on federal aid to education, urging federal moneys for public schools but terming such across-the-board loans to private schools *unconstitutional*.

● Sen. Wayne Morse of Oregon offered one possible solution: All-out support for the President's proposal for aid to public schools, and then a second and separate bill granting loans to private schools providing interest is charged. He was immediately hit from two directions. On one hand, the Roman Catholic hierarchy called such a compromise "discrimination," and declared it made parochial-school children "second-class citizens." On the other hand, Secretary of Health, Education, and Welfare Abraham Ribicoff called the Senator's suggestion for limited loans unconstitutional. Undaunted, the Oregon Senator stated he still thought such an arrangement was the solution to the problem. From both sides of the debate came flat denials of any compromise. ●

In a general policy statement the National Council of Churches strongly opposed federal, state, or local loans of any sort to private religious schools. Speaking for the American Jewish Congress, Rabbi Balfour Brickner warned that "once public funds are made available for religious schools, conflict and rivalry will inevitably follow among the various sects as to how the funds are to be divided." A distinguished British scholar, Christopher Dawson, spoke for the Roman Catholic side when he commented: "It is necessary to make people more conscious of our cultural predicament—of the existence of this deadening blanket of secularist conformity which is stifling the spiritual and intellectual life of modern culture." ● With no end in sight to the great debate, the Rt. Rev. Angus Dun, Episcopal Bishop of Washington, D.C., led a group of leading Protestant clergymen, educators, and public officials in issuing a public appeal to the Roman Catholic hierarchy not to defeat legislation for federal aid to education by pressing their case for assistance to parochial schools.

ANGLICAN REPRESENTATIVE TO ROME—

Canon Bernard C. Pawley, of the Diocese of Ely, has been named to represent the Church of England in Rome while preparations continue there for the Second Vatican Council summoned by Pope John XXIII. Appointed to his new post by both Dr. Geoffrey Francis Fisher, Archbishop of

Canterbury, and his successor, Dr. Arthur Michael Ramsey, Canon Pawley will serve as liaison between the Church of England Council on Inter-Church Relations, and the Secretariat on Christian Unity created by the Pope and headed by Augustin Cardinal Bea. Roman Catholic circles in the Vatican hailed Canon Pawley's appointment as a new sign of increasing friendly relations between the Anglicans and Rome.

CUBAN REFUGEE CRISIS—Miami, Florida, is a city where dentists support themselves by serving food; lawyers, by mowing lawns; and engineers, by janitoring. To date some 20,000 Cuban refugees have fled to the southern city to escape the Castro regime, and some 12,600 more have come to such places as Tampa, Key West, New Orleans, and New York. ● Many of these people hold university degrees and normally earn their livings in the professional fields. The situation is growing more acute each day as these highly skilled refugees search for employment. More than 1,600 have been resettled so far in other parts of the nation, sixty of these by the Episcopal Church. ● Working with the Protestant Latin American Emergency Committee, Mr. Paul Tate represents the Episcopal Church through the Presiding Bishop's Committee on World Relief. For thirty-five years the headmaster of an Episcopal school in Cuba, Mr. Tate is well acquainted with Cuba and her people. So far he has helped Cuban refugees in the name of the Episcopal Church with some \$8,000 in food, clothing, and medical care. ● This does not include the enormous labors of Episcopalians from the Diocese of South Florida. They have been conducting a crash program, under the direction of the Rev. Canon A. Rees Hay, Director of Christian Education for the diocese, to prepare nine teams of laymen, laywomen, and clergymen to assist the national Church program and to resettle Cubans within the diocese. ● Mr. Tate estimates that the major problems he faces are: (1) resettlement to other areas, (2) supplementary relief assistance, (3) emergency medical care, and (4) rehabilitation projects. **Anyone who would like to help with this vital work of the Church can send a check, and/or information concerning possible employment for a Cuban refugee, to: "Cuban Relief, Presiding Bishop's Fund for World Relief, c/o Lindley Franklin, Treasurer, 281 Park Ave. S., New York 10.**



Sixteenth-century woodcut is in Seminary collection.

new four-story, \$2,100,000 library during the first part of May. A specially designed rare book room will house the five-century-old Gutenberg Bible, the first book in the history of mankind to be produced by means of movable type. Until the time that the German artisan, Johann Gutenberg, developed the printing press, all Bibles and other books were produced laboriously by hand. The Gutenberg Bible and other historic Christian books will be on display in the new library.

Continued on next page

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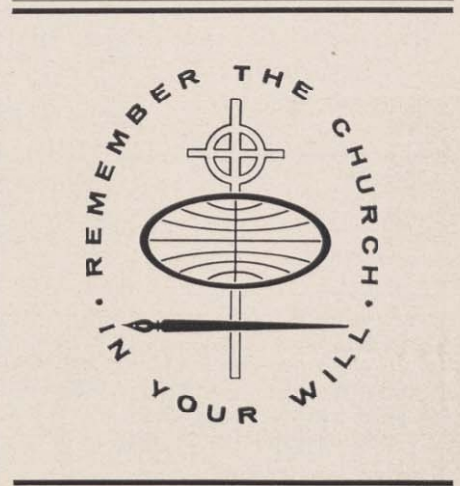
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YUNG SUNI- SORCERER'S APPRENTICE

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

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

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



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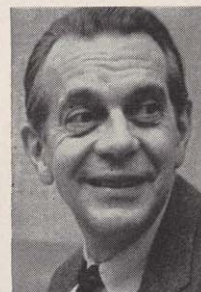
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continued

THE CHURCH— THAT LOST ITS STEEPLE—

About sixteen years ago the Mill Methodist Church lost its steeple, and nobody seems to know where to find it. The congregation is under the impression that the U.S. Government removed it during World War II when a Naval Air Station was established in their small Georgia town of Gainesville. Their minutes show that the copper-clad tower was taken down to keep fledgling pilots from flying into it, and that the Navy promised to replace it after the war. However, a search through the files in the Sixth Naval District showed no record of the lost steeple. The congregation wants their steeple back because, as one member put it, "The church looks like a peacock with its tail feathers pulled out."



Raymond Massey

IN MOMENTS OF CRISIS—

A new series of fifteen-minute radio programs was released this month by the National Council of the Episcopal Church. Entitled

"One More Step," the thirteen programs were produced by the Radio and Television Division. With actor Raymond Massey as host, the series will feature a number of famous stars. The essence of the series is that in moments of crisis in people's lives often an extra individual effort by another person, priest or layman, will help resolve the problem. The programs will cover a range of problems. It will be carried by stations across the nation at locally announced times.

ELEVEN CENTS PLAIN—

Although there is some reason for pride by the churches in their total international-relief accomplishments, said Dr. Reginald H. Helfferich of St. Louis, Mo., chairman of Church World Service's Executive Committee, "When the figures are given in gifts per member, I'm ashamed to say my prayers." Contributions from eight major denominations to CWS and the

World Council of Churches' Division of Interchurch Aid and Service to Refugees have averaged eleven cents per member annually over the last nine years, he stated recently. ● The vastness of the world-wide refugee problem was sharply defined at the final conference in Geneva, Switzerland, of the International Committee for the World Refugee Year. Reports drew attention to the necessity of national governments' continuing concern for needs of refugees. The conference suggested that private undertakings be maintained, with government support, (1) to disseminate information on refugee problems, (2) secure better liaison between governmental and private agencies working for refugees, (3) promote more liberal government measures in regard to refugees, and (4) stimulate increased financial aid for public and private bodies devoted to solving the refugee problem.

MISSIONARY DEPARTURES — Returning to their posts in Brazil and Liberia, five Episcopal missionaries have left the United States after furlough.

Brazil—Miss Elizabeth Daniel. The Rev. Richard B. Lindner.

Liberia—The Rev. George C. Spratt. Mr. William D. Travis. Miss Catharine C. Barnaby.

Missionary appointments announced by the Overseas Department at the annual meeting of National Council were:

Charles W. Tait, Missionary Reserve for appointment in an Anglican diocese in Africa.

David G. R. Keller, Alaska.

Mrs. Jane Helbig Rixmann, Central America.

William E. Gray, Japan, with the Nippon Seikokai (Holy Catholic Church in Japan).

The Rev. William P. Austin, Anglican Diocese of Korea.

The Rev. Oliver T. Chapin, chaplain of Cuttington College in Liberia.

The Rev. Charles Pickett, Guayaquil, Ecuador.

The Rev. Robert B. Hibbs, Philippines.

The Rev. William A. Buell, Taiwan.
Mrs. Ann Sheldon Fulkerson, Panama.

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Human Suffering, Social Justice

by Malcolm Boyd

THE racial problem has been explored in a number of distinguished and undistinguished novels, plays, and motion pictures.

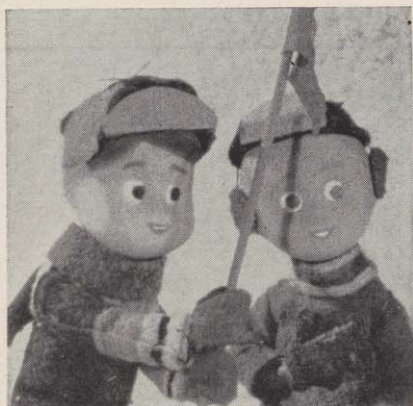
Hollywood had rather ignored the

racial problem—except for sporadic, superficial treatments of it—until Stanley Kramer's *Home of the Brave*. There followed several well-known films on the subject, including *Pinky* (starring

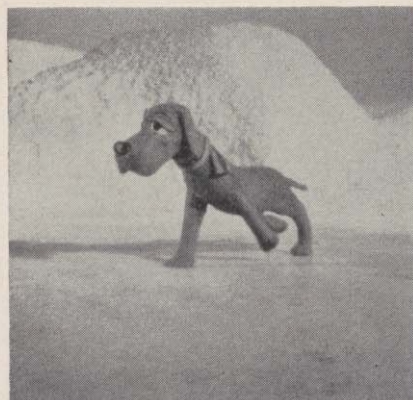
Jeanne Crain), and Louis de Rochemont's *Lost Boundaries*. Now the subject is accepted and frequently featured in Hollywood movies.

A good treatment of the subject of

Davey and Goliath



Davey and a friend, above, and Goliath, below, are treading on pretty thin ice in one episode from a new children's TV series.



TO PRODUCE a religious TV program appealing to unchurched children seems a tall order; but to produce one so successfully that some of the major TV stations have rearranged their prime Saturday-morning children's viewing time to fit the show in is a real accomplishment.

This the United Lutheran Church in America has done with *Davey and Goliath*, a delightful, color-animated series of fifteen-minute programs about a nine-year-old boy (Davey) and his lovably clumsy dog (Goliath).

Primarily for children who have never been to Sunday school, the show sets out to teach what God is like. Each episode is one that any child has either been in, or can easily imagine happening. And each one shows some aspect of God, such as forgiveness, love, or dependability.

For example, after Davey and Goliath have been lost in a cave because of disobedience, the worried guide risks his life to go into dangerous and uncharted parts of the cave to look for them. Later, when they have been found and forgiven, Davey's father explains that God is very much like the guide in his care and concern and suffering for people

(the guide had injured himself during the search).

These little parables are easily understandable for a child. Grown-ups will be even more aware of the Christian symbolism implicit in them. (Because of the public nature of television, nothing explicitly Christian could be included.) There is no reason at all why the child who does go to Sunday school, and his parents into the bargain, cannot enjoy and learn something from *Davey and Goliath*.

A lot of money, time, and professional talent went into the production. It was not wasted. The pace is good, the episodes entertaining as well as instructive, and the little painted foam-rubber characters have a lot of charm. The only thing that bothered me was the slight jerkiness of the figures when they move. But this is a very minor criticism.

Davey and Goliath is being distributed by the National Council of the Churches of Christ as part of its television ministry. As of this writing, more than twenty stations throughout the country are carrying the program, and it is expected that about two hundred stations will be telecasting it by the end of the year.

ELEANORE B. WRIGHT

racism is found in the new David Susskind-Philip Rose production of Lorraine Hansberry's prize-winning Broadway play, *A Raisin in the Sun*. One notices immediately, seeing this film, that the old-time racial caricatures are altogether missing. This story concerns human beings who happen to be Negroes.

There is an element of bitterness in the story because the human beings depicted in it—because they happen to be Negroes—are deprived of some of their rights in a democratic society. They fight for their rights. In their fight we see mirrored hope for a society which, though based on democratic principle, will surely become irrevocably ridden with the cancer of injustice and prejudice unless it be purified and healed.

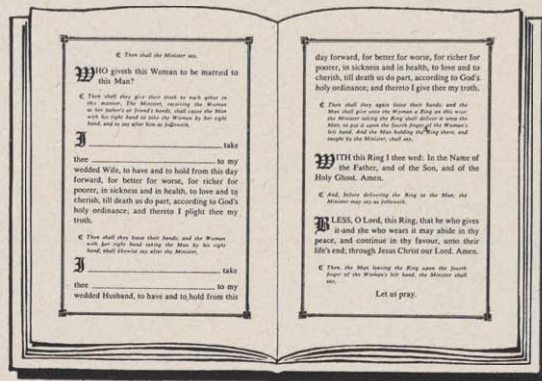
Sidney Poitier re-creates his memorable stage role as Walter Lee, a man who is thwarted in his ambition and tortured in his possession of vision. His wife, played by Ruby Dee, tries to bring to bear a practical counterbalance to her husband's deeply stirring sense of social justice. The role of the mother—an indomitable symbol of strength amid all the stresses of human life and suffering—is beautifully rendered by Claudia McNeil.

A young African student courting Walter Lee's sister is sharply portrayed by Ivan Dixon. The only white actor in the cast, John Fiedler, must play the role of a man of "good intentions" who, nonetheless, wants to insure the stability of a white neighborhood.

So we have a drama for our time, laden with morality implicit and explicit, struggling with profound social issues, portraying men of good will and good intentions whose backgrounds are indeed black-and-white in their contrast, if necessarily caught in the inevitable grays of their motivations and humanness.

It is a controversial motion picture. By its very nature it needles, stirs up, troubles us, confronts us with a terrible issue of our time which simply cannot be overlooked—least of all by the Christian. Therefore, in a very real sense, the film confronts the viewer with the implications of the gospel of Jesus Christ for *this* culture, for *this* time, for *us*.

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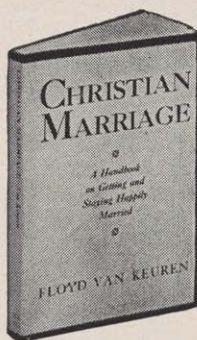
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This is a revision of what has become almost a classic during the past 25 years. First published in 1935 under the title "Outfitting for Spiritual Marriage," it has been a useful handbook for clergy and young persons for more than half a generation. As now revised, and containing more recent bibliographical notes, it will doubtless serve the Church even more effectively than it did before. \$1.75

THE CHRISTIAN FAMILY

By The Rev. Thomas van Braam Barrett

In its brief comprehensiveness, this book speaks as a friend to and through the confusion and life of every Christian Family of today and tomorrow—it challenges us to dynamic Christian Action. This book will be of inspiration and use to the clergy—welcomed by newlyweds—and refreshing to those who have trod the road of marital experience. \$2.50

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The Perplexities of Death

EARLY in Genesis man first meets grim, personal death. He is not allowed to forget it. The psalmist records the brevity of man's life with the words: "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone." The Christian message reminds man of his sinfulness.

St. Paul early assured us that though "the wages of sin is death," there is bright hope for us: "the free gift of God is eternal life in Christ Jesus."

So, in the relatively short space between Genesis and Romans, man garners his mortality through willful separation from God, and receives that same God's assurance of a triumph over death through the love of God's Son. The fear of physical death and hope of eternal redemption are instilled in man quickly and permanently.

Unfortunately, the Bible gives us no single clear picture of man's relationship to death or his life after death. So we are perplexed. Our faith in God remains despite what cannot be precisely demonstrated. Confusion seizes us whenever we think about it. "For in the midst of life we are in death." Yet we remember the empty cross and our hope (though we may not be able to verbalize it precisely) grows strong.

It is little wonder then that man has always been fascinated by death and "the life of the world to come." He has produced a library of books on the subject, varying from ghastly descriptions of the tortures of the damned, to gentle philosophies aimed at preparing one for the "inevitable moment," and on to heretical works which attempt to deny the reality of death. Three additions to this library have appeared recently.

In *Jesus and the Future Life*, William Strawson has produced a scholarly book which analyzes in meticulous detail all of our Lord's utterances

about heaven, death, judgment, the Kingdom of God, and every phrase that might be connected with man's passage from this life to the next.

Concerning itself only with the Synoptic Gospels, the book (250 pp. Philadelphia, Westminster Press. \$3.95) works over the question: "What did Jesus teach about *personal* future life?" At great length and often with staggering detail, the author ferrets out many possible answers. He examines texts, compares them, plays with Greek originals, and often simply goes around in circles. Yet after an exhaustive (and often exhausting) study, Strawson is forced to end "on the note of mystery." With God, "though many things are not plain, all that matters is firm and secure." His scholarship bows to its subject matter.

John Knox offers a tough-minded, brief book, *Christ and the Hope of Glory*, which sticks closely to the meaning and significance of the Resurrection as our hope of glory. That it is a mystery, he concedes at the outset, but he rejects the idea that it is a mystery we accept on faith. St. Paul taught us well the importance of faith. All the attempts of the most blatant rationalists cannot denigrate it. But above faith, says Knox, is hope. When we say that we "look for the resurrection of the dead," we are expressing much more than mere faith in a coming event. This "looking for" is the surety only of hope.

Through our baptism we become members of the body of Christ and so "participants in his resurrection, sharers in a new creation." This eternally fresh start becomes our hope of glory. (64 pp. New York, Abingdon Press. \$1.00.)

The third book, *The Shape of Death*, by Jaroslav Pelikan, is the most imaginative of the group. It takes five of the early Fathers of the Church—Ta-

tian, Clement of Alexandria, Cyprian, Origen, and Irenaeus—and by using geometric analogies traces their five separate views of death. We see how they developed, interacted, shifted, and changed. Do we live only in an arc of existence, as Tatian believed? Or was Clement right, and does life through Christ come to a full circle? Do we spiral down through history as Irenaeus stated, or career along a parabola to eternity as in the vision of Origen?

The exploration is fascinating and deft. But in the long run, Pelikan wonders, does it matter? Christ determined the shape of death for us—the Cross. "That is all we can know, that is all we need to know." Death is finally treated with complete Christian realism. (128 pp. New York, Abingdon Press. \$2.25.)

Each spring, we ponder afresh the death of our Lord. His victory touches each of us. Perhaps books like these help us to *understand*. Yet it is in our hearts that we ultimately grasp the truth. Only after death shall we truly know God and, in St. Augustine's words, "We shall rest and we shall see, we shall see and we shall love, we shall love and we shall praise—and that without end."

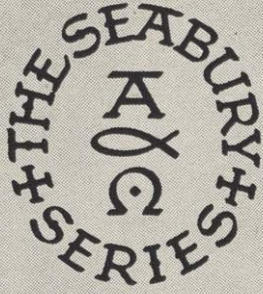
—ROBERT H. GLAUBER

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Continued on page 42



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man sharing with his readers those things which belong to his peace.

In the preface C. S. Lewis says, "Actually, books like this are rare . . . Dr. Farrer comes before us in this book not as a missionary, nor a journalist, nor a philosopher, but simply as a priest." There is singular toughness of mind in the author, dedication of faculties, light-hearted and spendthrift scholarship which give the writing its special character. Those who know Dr. Farrer's works, especially *Crown of the Year* and *The Glass of Vision*, will recognize this quality. The book (224 pp. Cleveland, World Publishing Co. \$3.75) asks to be quoted, to be read aloud. Perhaps a line or two here will give the flavor: "Shall we reduce St. Mark's Gospel to three lines?

God gives you everything.

Give everything to God.

You can't.

"True, there is a fourth line: Christ will make you able, for He has risen from the dead. But this is almost overshadowed in St. Mark's Gospel by the emphasis on self-distrust. St. Mark seems even more afraid that his readers will trust themselves than that they will distrust Christ's risen power."

"Happy is the man who learns from his own failures. He certainly won't learn from anyone else's."

From "The Arithmetic of Death": "The sacrament of the altar, which holds the key to so many mysteries, is our perfect instruction on the paradox which breaks the eternal city into villages and yet leaves it one." From "Forgiveness of Sins": "By His blessings I will believe His love and so my heart will be renewed, and walking from blessing to blessing I, sinful man, will not despair of achieving my pilgrimage and coming at length to my Father's house in peace."

—ROBERT N. RODENMAYER

Dealing with Real Children

CHILDREN AND RELIGION by Dora P. Chaplin.

Parents who are concerned about the religious upbringing of their children will find this warm, understanding, and deeply Christian book just what

they need. It is a minor revision of a book that first appeared in 1948, and its permanent usefulness has already been proved. In spite of the major upheavals in Christian education, including the great steps forward taken by the Seabury Series, Mrs. Chaplin's book (238 pp. New York, Charles Scribner's Sons, \$3.95) remains a valid guide.

The world has not changed much in twelve years; it has only become "more so" in relation to the pressure on our parents and children. The same stages of growth are to be encountered, adolescence has the same basic tensions, and the growing child's relationship to the gospel is not different. The Church has become more attractive and dynamic for families who like to attend together, but rebellion is still a live option for teenagers. There is a chapter on disbelief.

Mrs. Chaplin is at her best when she is dealing with real children, and this is because she built much of her book out of her own experiences as a mother. The sermons put together by church school classes ring with a note of genuineness. The chapter on death, a topic so often ignored in Sunday school, presents the problem as seen by children in terms of the Christian faith, and is perhaps the most helpful.

There is a richness of resource material. Mrs. Chaplin writes of ways of approach through the Bible, the arts, and books, and provides up-to-date lists of books for parents and children. But religion is not communicated through words or books, and ultimately all education becomes religious in terms of relationships and the experience of God. On this note the book ends.

—RANDOLPH CRUMP MILLER

Conflict in South Africa

SHOOTING AT SHARPEVILLE by Ambrose Reeves, Bishop of Johannesburg. 141 pp. Boston, Houghton Mifflin Co. \$3.50.

THE TRAGEDY OF APARTHEID by Norman Phillips. 217 pp. New York, David McKay Co., Inc. \$4.00.

WHERE WE STAND. Archbishop Clayton's Charges, 1948-57, Chiefly in Relation to Church and State in South Africa. Edited by C. T. Wood. 55 pp. New York, Oxford University Press. 80¢.

Bishop Ambrose Reeves's *Shooting at Sharpeville* is a clear, searching ac-

count of the tragic massacre that shocked the conscience of the world. The background material and the official statements of those involved, as well as the carefully detailed description of the shooting itself, are disturbing records of historical facts. The pictures included in the book are a complete document in themselves—not only illustrating Bishop Reeves's spare, dry prose but eloquently telling the story over again in stark, moving terms of facial expressions, contorted bodies, and panoramas dotted with dead. The power of this book, however, is subtle, not blatant; it lies in the cool characterization of expressed hatreds and fears that, even at their worst, seem to be only a sick caricature of the racial tensions with which we live in the United States.

Norman Phillips is the foreign news editor of the *Toronto Star*. In *The Tragedy of Apartheid*, he tells us about Sharpeville, and about the day-to-day horror of apartheid that still grows throughout South Africa, introducing us to leading personalities there and sharing his personal experiences with us. Mr. Phillips draws sharp pictures with words, defining people and places with his concern, illuminating the whole with his moral indignation. His over-all plan—interspersing his own experiences with the experiences of others, plus some historical notes and a few bits of political analysis—is somewhat confusing, but his message is clear. It is well worth reading.

Archbishop Clayton's Charges, 1948-57 is a slim collection of speeches to diocesan and provincial synods by a great and humble leader who most cer-

tainly was an excellent shepherd of all his sheep. He takes us with him on a search for God's truth in troubled times and shows us how to stand as Christians, calm in the face of persecution, faithful in the midst of blasphemy. He speaks to us with real warmth and power. We all should own this book, and know it through.

—LAYTON P. ZIMMER

To Start the Day

CENTURIES by Thomas Traherne. 228 pp. New York, Harper & Bros. \$3.50.

As one may stumble upon a snowdrop before the snow has melted away, thus in the yearly avalanche of books *Centuries* has the freshness and unexpectedness of a patch of early flowers.

Traherne's thought is full of the joy of the love of God. The book has the kind of spiritual loveliness one would so dearly like to make one's own, in the secret of one's own chamber and in the rough-and-tumble of the outside world. It is the sort of book one should begin the day with; one then would start out with a smile even if one got soured later in the day.

Traherne's times were as full of trouble as ours are, yet his thought remains happy and serene. "I can make merry with calamities and while I grieve at Sins. . . . [I] descend into the abyss of humility and there admire a new offspring and torrent of joys—God's Mercies."

Centuries is full of wisdom, but it is also clear and simple; even the tired mind can read and understand, finding refreshment not easily wiped away.

—ILEANA, PRINCESS OF ROMANIA

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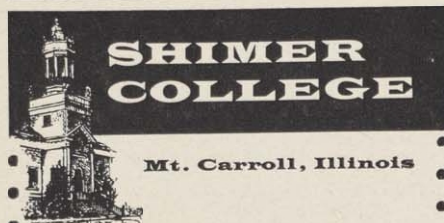
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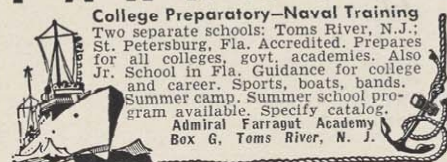
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Continued on page 46

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HARD TO BE CHRISTIAN

Continued from page 21

more dynamic the personality, the humbler, but the greater.

This substitution of terms delivers us also from the vulgar error of thinking that you and I must deprecate the abilities and talents that God has given us, because humility forbids us to admit them. It is idle and, worse, untruthful to deny that I have certain talents, and you have certain others.

Whether muscular coordination, or physical beauty, or spiritual depth, or moral courage—no one who ever breathed did the hand of a bountiful Creator leave without one grace of soul or mind or body to be discovered. But it demeans our Creator to belittle His gifts, and true humility requires no such thing, rather only that we remove ourselves from any claim upon them, remembering always that they are pure gifts from God and no doing of ours or our parents.

As such, they are to be used to His glory. In fact, so long as we put them to that use, it is your and my duty to develop our endowments to the full. No person, however gifted, will ever be in any danger of an overweening estimate of his parts if he bears in mind that very sobering caveat, "For unto whomsoever much is given, of him shall be much required" (LUKE 12: 48).

It comes down to this, that the self, the ego, though ours surely, belongs somehow to God. It may safely be developed to the utmost if it is devoted to God. Indeed, only by being devoted to God will it ever reach its utmost powers.

No, the ego is not to be silenced. This is not the life-giving serum, the specific for which the death and terror all around us are calling. The remedy is for the ego to be dovetailed into and made part of some whole greater than itself, to be devoted to the

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doing of a will greater than its own, but which, freely embracing, it makes its own, and its own highest sight.

So we are back at our parable of the orchestra [see THE EPISCOPALIAN for April], and at the subordination of the many individual wills of the players in the pit to the single will of the composer, by which confluence and consonance of wills there is woven a design otherwise forever left to languish unmaterialized.

Instead of a pair of brazen lungs intent only on blowing its own horn, our ego is to learn to be a symphony performer.

What you and I need is to find something, anything, more precious to us than our little selves as we strive to outdo ourselves for the object of our devotion.

Then we shall know something we have never known for all our worldly wisdom and *savoir-faire*. We shall discover a bond which has sealed itself, not merely between us, not merely between each of us and the object of our devotion, but an overlying bond of union among all three. We shall have identified ourselves with something outside ourselves; we shall have lost our individual identities, for a little while, in something greater than ourselves, and we shall have attained a new and a common identity.

We shall never revert entirely and exclusively to our old, individual separate identities, though we shall never lose them. We shall never be again as we were; though by ever so little, we shall be forever after changed and different persons. For a moment, we shall have caught the blurred shadow, the faint trace of the thing we are meant to be and might become.

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Letters

CAPITAL PUNISHMENT?

. . . While individuals are certainly entitled to their own opinions, the "prayer vigils" ("Worldscene," March) are verging on the maudlin. Have any vigils been held for the family of the one murdered, the husband of the one raped, or the parents of a slaughtered child? It is a great pity that the power of prayer is so misdirected.

Stuart G. Morris
Glen Ellyn, Ill.

AND COME OUT FIGHTING

. . . A long needed approach to our problems. I refer to "Let's Get out of Our Corner" (March issue).

John H. Woodhull
Buffalo, N.Y.

. . . It is the most vivid restatement of the meaning of the doctrine of creation that I have read in many a day.

David A. Schulz
Kirkwood, Mo.

HEAVENLY POSTAL RATES

Your report in "Worldscene" (April issue) on the special-delivery letter of the Rev. Francis Hale addressed to God (at the dedication ceremonies of the North Canaan, Conn., post office) reminds me of a particularly human story. For many years one of our local post offices regularly received letters addressed to the Almighty. Of all the impersonal government-issue rubber stamps that might have been chosen to return this mail by the busy over-worked clerks, only one was ever used: "Insufficient Postage."

Frank A. Blanton
Braintree, Mass.

MARCH COVER—ART?

. . . Really, friends, don't you agree that the March cover is *too* "far out?"

Martin James
Denver, Colo.

. . . No matter how you slice it, it is still Bolognese.

Sidney Tollard
Temple, Tex.

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Abraham believed God's promise and became the father of a chosen people. The Israelites believed God's promise. The sea divided for them, and they found their promised land. Jesus said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." (MATTHEW 17: 20)

But what about us? We don't see mountains moving at our command. No seas divide for us. Not even a cold germ will go away when we tell it to. Are we to conclude that this faith that Jesus talks about was operative in Palestine then, but not in us now?

It was not always operative even among Jesus' own group. One of the healing stories in the Gospels (MARK 9: 14-29) illustrates our difficulties as well as if it had been written yesterday. Jesus comes back from a time of retirement to find that the disciples have tried to heal an epileptic boy, and failed. The boy's father says to Him, "If thou canst do anything, have compassion on us, and help us." Jesus replies, "If thou canst believe, all things are possible to him that believeth." And instantly the father cries out, with tears, "I believe; help thou mine unbelief."

Apparently something about Jesus' single sentence has helped the man quickly and dramatically; perhaps it can help us too. But when we look at it, we find ourselves right back where we started. "All things are possible." We know only too well the limits of possibility; and all the evidence that we have collected tells us that the statement is not true.

But we have failed to notice that the sentence has a qualifying clause: "All things are possible *to him that believeth*." It is as if we were to say to a fifteen-year-old, "You can go anywhere, when you learn to drive a car." Yes—but not the wrong way down a one-way street; not through stop signs and red lights; not cutting across traffic, or jumping curbs and striking out across lots. "When you learn to drive" has a powerful effect on "You can

go anywhere." It brings in the whole learning process which makes one at home in the world of driving, able to follow its laws and achieve its results.

Similarly, "To him that believeth" has a powerful effect on "All things are possible." All things are possible within the context of faith, which is the context of God, His will and His Kingdom. We have been thinking of faith as being like the magic wish-ring of a fairy tale: if we can get possession of it somehow, it will do what we want. But what if faith turns out to be not something that we make demands on, but something that makes demands on us? What if it is not something that we control, but something that controls us?

We kneel in the church and tell ourselves that we have faith; then we look at the altar and demand health—and it does not come. We hear the No; but we do not hear the rest of what is said. "You want health? Health exists in My world; but are you walking in My world, living by its laws, breathing its air, looking at its landscapes? Come to live in My world, and all things will be possible—even the finding of something more important to you than physical health."

From this point of view our question becomes not, "What will faith do for me?" but "How can we get into the context of faith?" In the final episode of the story we have been considering, Jesus helps us to find the answer. After the boy has been healed of his demon-possession, and Jesus is alone with the disciples, they ask, "Why could not we cast him [the demon] out?" Jesus answers, "This kind can come forth by nothing but by prayer and fasting."

We come into the context of faith by fasting—by the kind of self-denial that cuts away our impediments of desire, craving, and sheer wish, leaving us free to know what is really important, and to want what God wills for us. We come into the context of faith by prayer—by the discipline of devotion and dependence that makes us at home in the world of God's will, knowing its laws and paths, its limits and restrictions. Within this world, as we come to know it, and to live within its framework, all things are indeed possible.

—MARY MORRISON



THE author of the Te Deum lived during the latter part of the fourth century. His name was Niceta, missionary Bishop of Remesiana, now Nish, capital of a department of Serbia in Yugoslavia. The city has always been important strategically, as it commands two valleys giving access from central Europe to the Aegean. Probably the bishop saw plenty of fighting—which may account for his metaphors in describing the Church Militant: *company* of apostles, *regiment* of prophets, *army* of martyrs.

The Te Deum has two stanzas. The first, given opposite, starts with praise to the eternal Father offered by all the earth and the angelic hosts of heaven. Then the world-wide Church adds its voice, with special mention of apostles, prophets (of the New Testament), and martyrs, ending with a Gloria to the Trinity.

The second and final stanza is addressed to Christ, who came down from heaven to save us, overcame death, opened the doors of heaven to us, reigns in glory, and will return at the end as judge. It ends with a plea that He help us enter into life eternal.

The arrangement at the right, with the more or less literal translation of the first stanza of the Te Deum, gives a rough idea of its literary structure. You can find the complete Te Deum in the Prayer Book on pages 10 and 11.

In Latin the various forms of the second person singular (thou—to thee—thee) march down the left hand margin of the page. Thus the poem makes an appeal to the eye as

well as to the ear. In twenty-one verses the word occurs sixteen times, as if a gong were sounded at regular intervals to remind us that the hymn, like our life, is God-centered.

Note that “rewarded,” in place of “numbered,” is simply the correction of a copyist’s error. The Latin had “munerari” (“to be rewarded”), which got changed to “numerari” (“to be numbered”). Frere says that “numerari” has no manuscript authority at all, and did not make its appearance until 1491, more than a thousand years after the hymn was written. If you have ever tried your hand at medieval lettering, like the style used at the top of the front page of *The New York Times* or the *Herald Tribune*, you know how easy it is to mistake “mun” for “num.”

What, then, about the eight verses printed near the top of page 11 in the Prayer Book? They constitute a set of versicles and responses, composed (as these normally are) from various Psalms. They have never been a part of the Te Deum. They were used *after* the Te Deum in some services, and in one manuscript were probably written so close to the hymn itself (to save space?) that a copyist mistook them for a third stanza. The presence of these verses in this place, making the Te Deum appear longer than it really is, has probably caused the hymn to fall into disuse in some parishes.

The next time our Church revises the Prayer Book it should be a simple matter to move these versicles and responses to a place where they can be used as intended.



THEE, *God, we praise,*
THEE *we acknowledge as Lord:*

THEE, *eternal Father,*
all the earth doth worship.

THEE *all Angels,*
THEE *the heavens and the powers of the universe,*

THEE *Cherubim and Seraphim*
with unceasing voice proclaim:
Holy, Holy, Holy,
Lord God of Sabaoth,
Heaven and earth are replenished
with the majesty of thy glory.

THEE *the glorious company of Apostles,*

THEE *the worthy regiment of Prophets,*

THEE *the white-clad army of Martyrs*
praise.

THEE *through all the world the holy Church acclaim*
Father, of infinite majesty;
Thine honorable, true, and only Son;
Also the Holy Spirit, the Comforter.



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MAY

- 21 Whitsunday
- 24, 26-27 Ember Days
- 26-28 Province VII Laity Training Conference, Amarillo, Tex.
- 28 Trinity Sunday

JUNE

- 2-4 Province VIII Laity Training Conference, Pacific Grove, Calif.
- 5-8 Presiding Bishop's Conference on the Total Ministry (Second Session), Orleton House, London, Ohio
- 6- Western Town-Country Church Institute, Glenbrook, Nev.
- Aug. 25 Midwest Town-Country Church Institute, Parkville, Mo.
- 6- North Pacific Church Training Institute, Cove, Ore.
- Aug. 25 National Council's Overseas Department Conference on Outgoing Missionaries, Seabury House, Greenwich, Conn.
- 7-16 North Central Church Training Institute, Cass Lake, Minn.
- 10- Province III Lay and Clergy Conference, Hood College, Frederick, Md.
- Aug. 16 Training Program for Parish Assistants in Christian Education, Cambridge, Mass.
- Aug. 31 Parish Training Program for New England, Whitinsville, Mass.
- 12- Middle Atlantic Church Training Institute, Buckeystown, Md.
- Aug. 25 St. Barnabas the Apostle
- 14- Southern Town-Country Church Institute, Valle Crucis, N. C.
- Aug. 24 St. John Baptist
- 29 St. Peter the Apostle

JULY

- 5-9 Laymen's Theological Seminar, South Byfield, Mass.

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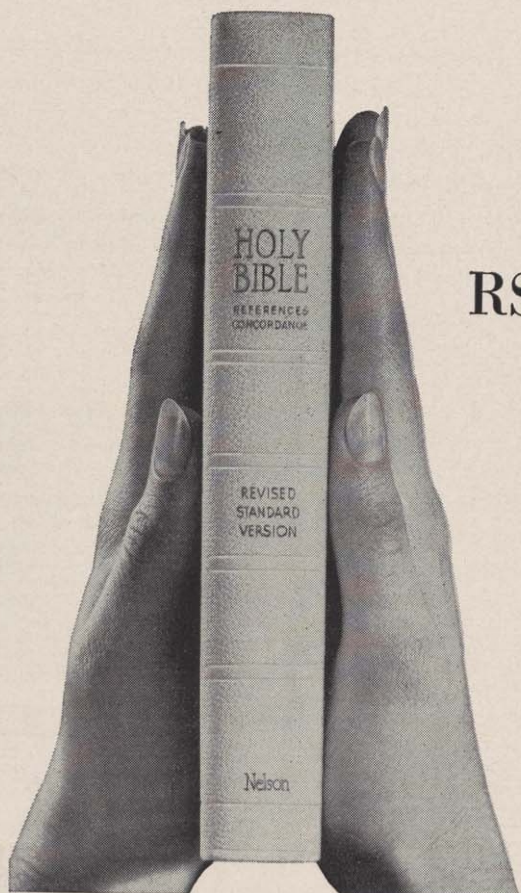
At the request of the Lambeth Conference, 1948, the Anglican Cycle of Prayer was prepared, "that the spiritual bond of prayer might be more widely extended between the dioceses of the Anglican Communion throughout the world." Each day the Church's work in a particular place is singled out to be remembered in the prayers of the Church throughout the world. The prayer cycle lends itself to parish, organization, or private prayer. It is commended to you by the bishops meeting at Lambeth in 1958.

JUNE

Dioceses of the Anglican Communion

- 1 **Jamaica, West Indies:** Percival William Gibson, Bishop; Kingston, vacant.
- 2 **Jerusalem:** Angus Campbell MacInnes, Archbishop and Metropolitan.
- 3 **Johannesburg, South Africa:** Vacant.
- 4 **Jordan, Syria, and Lebanon:** Najib Atallah Cuba'in, Bishop.
- 5 **Kalgoorlie, Australia:** Cecil Emerson Barron Muschamp, Bishop.
- 6 **Kansas, U.S.A.:** Edward Clark Turner, Bishop.
- 7 **Keewatin, Canada:** Harry Ernest Hives, Bishop.
- 8 **Kentucky, U.S.A.:** Charles Gresham Mar-mion, Jr., Bishop.
- 9 **Kiangsu, China:** Ke-chung Mao, Bishop.
- 10 **Killaloe, Kilfenora, Clonfert, and Kilmac-daugh, Ireland:** Henry Arthur Stanistreet, Bishop.
- 11 **Kilmore and Elphin and Ardagh, Ireland:** Edwin Francis Butler Moore, Bishop.
- 12 **Kimberley and Kuruman, South Africa:** Vacant.
- 13 **Kobe, Japan:** Michael Hinsuke Yashiro, Presiding Bishop.
- 14 **Kootenay, Canada:** Philip Rodger Beattie, Bishop.
- 15 **Korea:** John Charles Sydney Daly, Bishop; Arthur Ernest Chadwell, Assistant Bishop.
- 16 **Kurunagala, Ceylon:** Hiyani-rindu Lak-dasa Jacob de Mel, Bishop.
- 17 **Kwei-Hsiang (Kwangsi-Hunan):** Addison Chi-sung Hsu, Bishop.
- 18 **Kyoto, Japan:** Matthias Jiro Sasaki, Bishop.
- 19 **Kyushu, Japan:** Paul Jimbei Machijima, Bishop.
- 20 **Lagos, Nigeria:** Adelakun Williamson How-ells, Bishop.
- 21 **Lahore, Pakistan, and India:** Laurence Henry Woolmer, Bishop; Chandu Ray, As-sistant Bishop.
- 22 **Lebombo, Portuguese East Africa:** Stanley Chapman Pickard, Bishop.
- 23 **Leicester, England:** Ronald Ralph Williams, Bishop; Harold Alexander Maxwell, Assist-ant Bishop.
- 24 **Lexington, U.S.A.:** William Robert Moody, Bishop.
- 25 **Liberia:** Bravid Washington Harris, Bishop.
- 26 **Lichfield, England:** Arthur Stretton Reeve, Bishop; William Alonzo Parker (Shrews-bury), Bishop; Richard George Clitherow (Stafford), Bishop.
- 27 **Limerick, Ardfer, and Aghadoe, Ireland:** Vacant.
- 28 **Lincoln, England:** Kenneth Riches, Bishop; Anthony Otter (Grantham), Bishop; Ken-neth Healey (Grimsby), Bishop; David Co-lin Dunlop, Assistant Bishop.
- 29 **Liverpool, England:** Clifford Arthur Martin, Bishop; Laurence Ambrose Brown (Warring-ton), Bishop.
- 30 **Llandaff, Wales:** William Glyn Hughes Simon, Bishop.

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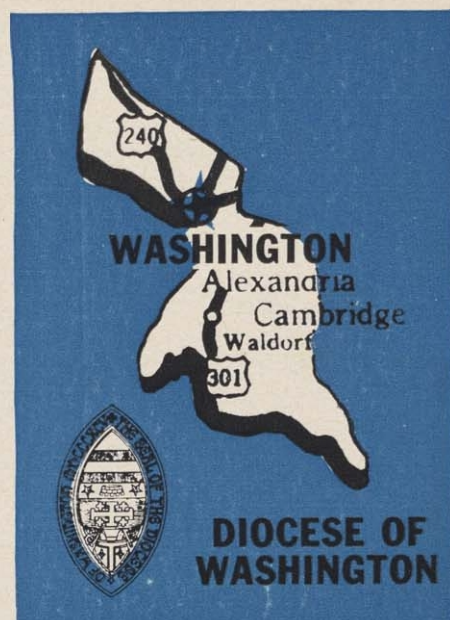
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Know Your Diocese



THE NATION was echoing with threats of civil war when the hub of the country left the Diocese of Maryland to become a jurisdiction in its own right. Two world wars later, the Diocese of Washington reflects in miniature many changes war has brought to the nation—a shifting of population to the cities, a higher birth rate, and, of course, an enormous expansion of the federal government. This last factor accounts in part for this diocese's emphasis on its building program; the constantly growing Maryland suburbs have overrun old churches and demanded rebuilding at costs of upwards of a million dollars in a single year. A continuing site-purchase program has provided seven new sites in the last two years, anticipating future outward growth.

Despite its small geographical dimensions (just 1,900 square miles), the diocese of Washington is seventeenth within the Church in number of communicants (37,987), with 147 clergy and 89 lay readers serving over a hundred parishes and missions. The most widely known Church institution in the diocese is the Protestant Episcopal Cathedral Foundation, which administers the famed National Cathedral, three schools serving over a thousand students, the College of Preachers, the Cathedral Library, and the beautiful Close, including the Bishop's Garden. Church-related institutions in Washington include the Episcopal Home for Children, a home for the aged, and a home for unmarried mothers.

Born in New York City and graduated from Yale and the Episcopal Theological School in Cambridge, Mass., the Rt. Rev. Angus Dun was for twenty years a professor at Cambridge, and in 1940 became Dean. He served in this capacity until he was elected Bishop of Washington in 1943. Bishop Dun has been an active supporter of the ecumenical movement ever since the first Faith and Order Conference was held in Switzerland in 1925. When the first Assembly of the World Council of Churches met in Amsterdam in 1948, he was one of four official representatives sent to represent the Episcopal Church. He has also served on the World Council's Central Committee. Bishop Dun has received honorary degrees from seven colleges and universities, and is the author of many books, including *The Saving Person* and *Prospecting for a United Church*. He is married to the former Catherine Whipple Pew and has two sons, Angus Dun, Jr., a teacher at Hotchkiss School, and Dr. Alan Dun, a surgeon in Newington, Conn.





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