

Title: *The Episcopalian*, 1961

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

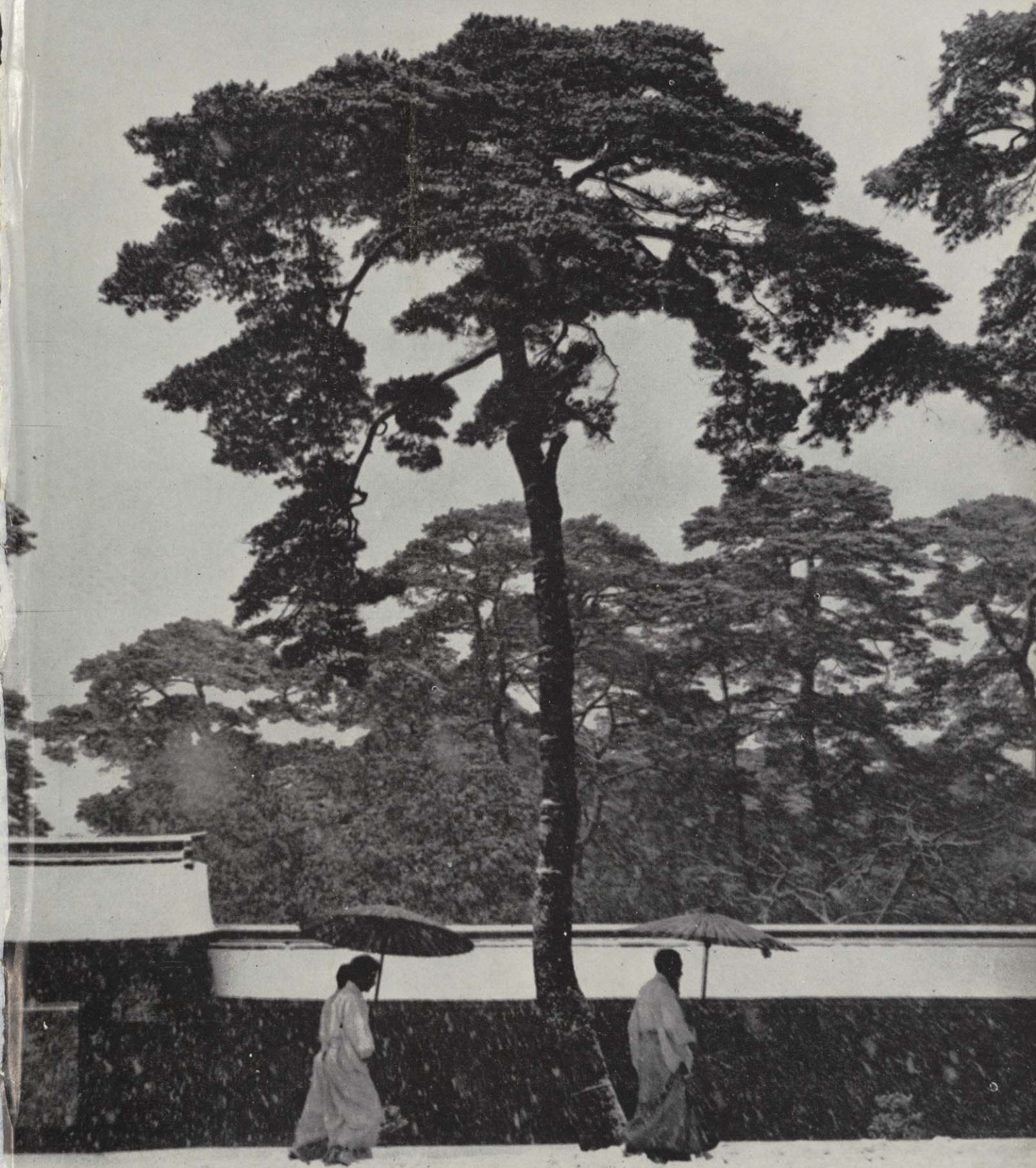
Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

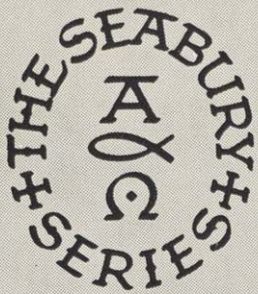
the **EPISCOPALIAN**

SEPTEMBER 1961



... why they came

Copyright 2024 Domestic and Foreign Missionary Society. Permission required for reuse and publication.



*The Church's teaching can become part
of daily living for children and adults*

THE Seabury Series

FOR 1961

The Curriculum with the New Look

There is an important "New Look" about THE SEABURY SERIES — the strongest program of Christian education in the Church today. Through revision, the teachers' manuals have become more concrete and specific. Material is arranged in units which make for easier step-by-step planning for a series of class sessions. At the same time, the units allow for choices. While each course leads toward specific goals, teacher and class may select from the units the avenues of approach that best suit their particular interests and needs.

The courses remain theologically and educationally sound, and economical. Since the basic purpose has not changed, teachers who have used previous manuals do not have to start over at the beginning; they will find the time-saving new manuals make their task easier and more rewarding. And as before, *all courses* are based on the *Holy Bible*, the *Prayer Book*, the *Hymnal*, and the six volumes of *The Church's Teaching*.

To enrich your Christian education program

Sing for Joy

Compiled and edited by Norman and Margaret Mealy

*At your church
bookstore*

Published by THE

Seabury
PRESS

Greenwich, Connecticut

A comprehensive collection of varied, easy-to-sing songs and singing games for young children, including hymns; plain song; carols; folk and fun songs; graces and prayers; humorous songs; and musical activities. The varied selection of songs—some pleasantly familiar, many written especially for this songbook—are scored for voice, piano, Autoharp, and other simple instruments, and each selection is keyed for nursery, kindergarten, or primary age-level. Illustrated in two colors, by Karla Kuskin; Subject, title and first line Index.

Case bound, \$4.00

● Send for your Free brochure, that fully describes and illustrates every item and all grades in THE SEABURY SERIES.

Stephen F. Bayne, Jr.

ENTER WITH JOY

Reflections on worship and the Word, in which Bishop Bayne considers the meaning and purpose of worship and discusses the preaching of the Word and the importance of realizing its relation to worship. \$3.50

Seabury Book for Advent

Charles L. Taylor

LET THE PSALMS SPEAK

The relevance of Psalms to contemporary life and to the age-old questions about God, man, society, suffering, and destiny. This meaningful book will enhance for all readers the value of the Psalms for both worship and meditation. \$3.00

James W. Kennedy

THE MOST COMFORTABLE SACRAMENT

A helpful primer of Eucharistic devotion to prepare and guide the worshiper before, during, and after the service of Holy Communion. \$3.00

W. Appleton Lawrence

PARSONS, VESTRIES, AND PARISHES

A manual offering comprehensive information on all major aspects of church and parish life, with sound advice for those concerned. Preface by the Rt. Rev. Henry Knox Sherrill. \$6.00

William G. Pollard

PHYSICIST AND CHRISTIAN

A Dialogue Between the Communities

The Director of the Institute of Nuclear Studies, Oak Ridge and Priest-Associate of St. Stephen's Church reflects on the community of physics and on the Christian community, and the relationship of each to knowledge and faith. \$4.25

John Knox

LIFE IN CHRIST JESUS

Reflections on Romans 5-8

This perceptive and sensitive study of Romans 5-8, chapters which have been called "the nerve center of contemporary theology," will prove to be a rich source of devotional material. \$3.00

Lesley Wilder

THE GREAT DAYS AND SEASONS

Meditations for the Christian Year

An effective series of well-written, moving meditations for all the seasons and Holy Days of the Church Year, including a full set of devotions for Holy Week. \$3.50

Important
reading
for the
clergy
and laity
from

Seabury

On display at the Seabury Exhibit,
Cobo Hall, Detroit, during General
Convention, September 17-29.

At your bookstore



GREENWICH,
CONNECTICUT

Issues behind the Issues

by Harvey D. Butterfield

As we approach the meeting of our Church's governing body, the General Convention, let us think hard about our understanding of the Church's real mission in the world today.

WE CHRISTIANS are basically the same the world over—in the Diocese of Vermont or in any other diocese. We have a common commitment to our Lord Jesus Christ. To each of us is given equally the responsibility to bring all people into a loving relationship to God and to each other. We all share the frailties and weaknesses that are common to all human beings. The problems we face in carrying out the commission received from our Lord are essentially the same.

During recent months we have done some very deep and thorough soul-searching in our diocese. In three conferences, attended, respectively, by clergy, clergy and laymen, and women, we asked ourselves, "What is the real mission of the Church? How is the diocese carrying out this mission? Where is our strength? Where is our weakness? What are the major obstacles that confront us as we try to do the work which our Lord has laid upon us?" We tried to answer these questions as honestly as possible, and then began laying plans to improve our strong points, and to overcome the obstacles.

When I call this a soul-searching experience, I really mean it. It is so easy to bury one's head in the sand when we think about and talk about our work. It is easy to magnify our successes, and at least *try* to forget our failures or to blame them on some vaguely defined "conditions," instead of trying to get at the root of these conditions and see where we as individuals fit into them. And it is easy to talk about obstacles in vague terms and never define them clearly enough to combat them.

I am not going to take your time by telling you about the things which we considered to be our strong points. But I do think that it might be interesting to you, and possibly helpful, to hear about our weaknesses and the obstacles we face in doing a better job for our Lord.

One of the big problems facing us is faulty communication, or even lack of communication, between bishop and clergy; among the clergy; between clergy and laity; between the diocese and the parishes and missions; between parishes; and among the laity. Communication all the way up and down the scale in our diocese was pinpointed as being so faulty as to impair our effectiveness seriously. Much of our lack of unanimity in thought and action is the result of the right hand not knowing what the left hand is doing.

While this is the commandment which our Lord gives us in matters of generosity, it is a poor principle on which to do the work of a diocese.

Some of the clergy's soul-searching led them to admit that undoubtedly they are the chief "bottle-necks" in the whole matter of communication. They used that very term to describe themselves. It is a popular sport among clergy to talk about the parochialism of their parishioners—their inability to see beyond the borders of their own parish. Now these clergy had to see themselves in the same light, and admit that the pressure of their concern for the work in their own parishes too often led them to neglect or ignore or file in the wastebasket all sorts of information that should have been reaching their parishioners, or which required some other appropriate action.

Often we fail to *initiate* information from the various committees and departments of the diocese. When our meetings are over, and our actions are a matter of record in the minutes of the meeting, we just assume that everyone else *knows* what took place.

We have taken a few simple steps to improve the situation, such as the mailing of a monthly newsletter to the clergy carrying as much information as possible under one cover. This will help all of us to feel that we are not in the dark, and that we are united in our purpose and in our work. Just the fact that the clergy have come to some clear understanding of themselves in their role as chief bottlenecks in the realm of communication gives us hope that this information will find its way to the laity as well.

"What is the real mission of the Church?" I am sure that all of the clergy and most of the laymen involved in this soul-searching could have summed it up very neatly by quoting the Great Commission as recorded in the Twenty-eighth Chapter of St. Matthew: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." But we had to work out the implication of these words and understand them in the light of the particular period in history and the peculiar local circumstances in which we are called to put them into action. And this led to other big obstacles—parochialism and institutionalism.

To a greater extent than many of us would like to

admit, the Church on all levels of its operation, but especially on the parish level, is so involved with the physical fabric of the Church, its buildings and grounds, money-raising schemes, fuel oil and paint and plumbing, its social activities, and its men's and women's and youth programs, that it loses sight of its reason for being. We called this "institutionalism." That is one tremendous reason why we have so little power of attraction for those outside the doors of the Church.

Why *should* we attract them? How can anyone have any conception of the world-shaking mission of the Church by observing what goes on in the majority of our parishes and missions? I believe that the impression of us which the world most easily gains is that of a group of people constantly scrounging for all sorts of ways to keep a roof on a building and oil in the fuel tanks in order to provide a comfortable place for them to retreat from the world once a week; or a place where the men's club can have its monthly meeting, listen to the treasurer's report, and see a movie on big-game hunting in Africa; or a place where the women can hold cake sales and rummage sales, or tea parties where they can hear an illustrated lecture on wild flowers. And this is the image we give many people *within* the Church as well, especially our young people.

How seldom our young people are exposed to anything in their parish which gives them an inkling that the Church is under orders from God to deal with the problems of life—the problems of their community, of growing up, of growing old. How seldom they see anything that makes them realize that the Church is under orders from God to accept and to love and to forgive all men, even as God accepts, loves, and forgives us. The mission of the Church is so frequently submerged in the mundane business of housekeeping that we forget what a glorious mission it is. Our young people can't see it at all, and dismiss the Church and its teachings as hypocritical nonsense.

HOW DID we ever get ourselves into such a condition? We were quite certain that it is the result of accepting the world's standards of success. In the eyes of the world, and in our own eyes, what is considered a successful parish? You know. It is the one with the fine buildings, the best music, the largest congregations, and an over-subscribed budget. We even consider the successful priest as the one who finally lands in one of these parishes. In terms of what happens to the people in these parishes, they *may* be heading straight for spiritual starvation, but we call it a "successful" parish.

The time is long overdue for us to break through the shell of our institutionalism to discover the real mission of the Church. We must see our mission not only in terms of maintaining beautiful buildings in which to worship God, but also in terms of worshiping God by giving all that we are and all that we have to bring all people into a loving relationship with our Lord Jesus Christ and with each other. We must see our mission in terms of a community of persons in which the life

of Christ is lived out, within our human limitations and in which the redeeming power of God is visibly at work through the lives of its members.

It is this institutionalism, this kowtowing to the world's standard of success, which lies behind our inability to see clearly beyond the borders of our own parishes. This is something which affects clergy and laity alike. To be awake to this hazard is at least the beginning of joining battle with it.

We know that there are no easy answers. Frankly, it is a matter of conversion from the world to faith in Christ. All of us must discover just what Hell is, and be able to identify it when we see it, because we are living in Hell a great part of the time—if Hell really is living apart from God.

All of us know the emptiness of life which catches up with us when we stop being "busy" and face the future in honesty. We know the meaninglessness of life in terms of the materialism which is the goal of most of our waking hours; we know the fears and doubts that assail us as we look toward the inevitability of death in terms of our earthly accomplishments. But we have not been taught to identify all of these as evidences of Hell. Therefore we are not very clear in our own minds as to the meaning of life which is lived in union with God. And if we are not clear about this ourselves, what sense of urgency can we have in trying to present the glories of the Christian faith to those who are passing it by?

We know that the overcoming of this kind of worldliness has been the main thrust of the Christian faith since the days of our Lord. No campaign, however well conceived, is going to wipe it from the face of the earth. But we must be determined to identify this for ourselves, to pinpoint it as our principal enemy.

Another obstacle is defeatism. Given our institutionalism and our parochialism, coupled with lack of communication, is it any wonder that many of us have felt a sense of defeat? We have fallen into the way of thinking that we have gone about as far as possible in many areas, and now are reduced to a mere holding action.

We all should be convinced that as we work on the other obstacles, this one will disappear. Given the great Good News to communicate to the world instead of communicating only our concern for bricks and mortar; given a vision that embraces all mankind rather than only those within the walls of the parish church; and relying on Him who brings us out of Hell into fullness of life, we won't need to worry about defeatism.

These obstacles can be overcome. But they will have to be met in the light of our own situation, our own state of spiritual maturity, our own history, and our own manpower.

We in the Diocese of Vermont feel braver and more optimistic since we have tried to come face to face with our enemy. We have found it a purifying experience, and one which has thrown us more consciously on the power of God, where we should have been in the first place.



*Dr. Hewlett Johnson
(left front), Dean
of Canterbury, administers
the oath of office
before the high altar to
the new Anglican Primate,
Dr. Arthur Michael
Ramsey. Archdeacon
Alexander Sargent of
Canterbury is at right front.*



An Archbishop Is Enthroned

“**A** CENTURY NOT OUT” is a phrase that starts any Englishman clapping, because in cricket parlance it’s the description of a batsman who has made a hundred runs and is still going strong. So the enthronement of the hundredth Archbishop of Canterbury, Arthur Michael Ramsey, in the Chair of St. Augustine on June 27th in Canterbury Cathedral, sixty-two miles southeast of London, was an event that kept the television humming, and even put Wimbledon tennis into the unfamiliar shade of an afternoon.

It was the greatest gathering so far. Not only were there bishops from all reaches of the Anglican Communion, but distinguished representatives of the various churches of the Christian world: most striking were the rows of Orthodox bishops, in their flowing black garments; for the Russians in particular it must have been a moving occasion, since it provided an opportunity for the leaders of the Russian Church in exile to meet some of their brethren from the U.S.S.R.

Not only bishops were there, but leading members of the British government and opposition, as well as legal dignitaries whose part in the service showed the world how close the links between Church and State still are in England.

Like most ancient cathedrals, Canterbury is divided in two by its choir nave. The eastern part, with its monastic origins, is the more private part of the cathedral; the western, its great public hall.

Because of this division, a new archbishop is in fact enthroned twice: first in front of the high altar, on the Archbishopal Throne, when he is formally recognized as the new holder of the office, and then, as his first public appearance, in the Chair of St. Augustine, at the head of the nave (see photo at left).

It was from the pulpit there, after his second enthronement, that Dr. Ramsey preached his first sermon. “There went with him a band of men whose hearts God had touched” (I

SAMUEL 10:26), announced the Archbishop. The central theme of his powerful, simple sermon was that the Church should be united in faith and prayer. Commentators have remarked on his reference to the relations between Church and State, his references to the evils of racial discrimination, and his plea for growing church unity as the significant items in his program, but those who heard the sermon were conscious chiefly of an unaffected and uplifting address from their new chief pastor.

The new Archbishop concluded by quoting some words from the other St. Augustine, St. Augustine of Hippo. “Lord, take my heart from me, for I cannot give it to thee. Keep it for thyself, for I cannot keep it for thee, and save me in spite of myself.” That was the climax of Dr. Ramsey’s message, and for Christians of the Anglican Communion throughout the world that is what most needs remembering out of this great historic event.

—CHRISTOPHER MARTIN

◀ *Archbishop proceeds from the high altar to the chair of St. Augustine, used at every enthronement since 1205.*

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

FOR YOUR INFORMATION

* * * * *

THE COVER, a photograph of Japan by the master artist, the late Werner Bischof, introduces a special two-part report on the Church in Japan, "Why They Came," beginning on page 22. This unusual series of incidents reads like fiction but is fact. The people are actually new members of the *Nippon Seikokai*, the Holy Catholic Church in Japan, a member Church of the Anglican Communion with which the Episcopal Church is closely related.

THERE IS AN AIR of expectancy in the Church. Fresh from vacation, the Church's leaders are preparing to assemble in Detroit for what all Episcopalians hope and pray will be the most exciting and important General Convention in the Church's history. The editors of THE EPISCOPALIAN plan to be there, too, to report to you, our readers, on this great event in the life of the Church. Our October issue may have a first report, but the bulk of our Convention coverage will be carried in November and December. We'll have more to say on this in the next issue.

THE CONTROL of population growth is one of the major problems of our time. The Episcopal Church and other members of the Anglican Communion have realized this for some time, as have the leaders of nations like Japan, Pakistan, and India. But it is apparent, from recent inaction, that the United States government is doing its best to ignore the whole question. In "We Must Reproduce To Live, Not Die," the great historian, Arnold Toynbee, restates the facts as they look today, and offers thought-provoking insights into what he considers is basically a spiritual problem.

ONE OF THE KEY matters up for discussion at General Convention this September is alcoholism. In the article, "Alcoholics in the Church," page 19, author K. L. Sandercock gets right down to hard facts about our own brethren who may suffer from this grim disease. For more than fifteen

years the Rev. K. L. Sandercock, now Priest Director of the Henry Ohlhoff House in San Francisco, has worked with alcoholics through the Church. For additional information on alcoholism, write to the North Conway Foundation, North Conway, N. H.

THAT TREASURY and living monument of our faith, the Book of Common Prayer, needs many books to do it justice, much less whole magazines, or even pages. Our section on "Understanding the Prayer Book," beginning on page 27, thus attempts no miracles, but rather serves as an introduction to this astounding book (or should we say books?). We think we have three fair country commentators in Bishop Richard S. M. Emrich of Michigan, Professor Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific and the Standing Liturgical Commission, and Contributing Editor John Wallace Suter, Custodian of the Book of Common Prayer. We are grateful to the Forward Movement Publications for allowing us to use Bishop Emrich's short article, and to the Oxford University Press for allowing us to use part of Dr. Shepherd's introduction to his twentieth-century classic, the *Oxford American Prayer Book Commentary*.

EUGENE VALE, who wrote the review-essay, "The Fabulous Invalid," on page 44, is one of America's outstanding new writers. He is author of the best-seller, *The Thirteenth Apostle*, and has just recently been chief screen writer for the movie, *Francis of Assisi*.

OVER THE PAST four months we have introduced to you all but two of the members of the Church Magazine Advisory Board, publishers of THE EPISCOPALIAN under authority of General Convention.

This month the editors would like you to meet Mr. Samuel W. Meek of Greenwich, Connecticut, and Mr. John W. Reinhardt of Germantown, Pennsylvania.



Samuel W. Meek

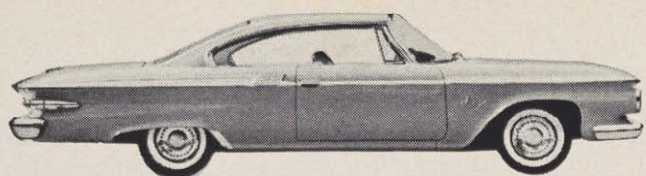


John W. Reinhardt

For more than thirty years, Samuel Meek has been an executive, officer, and director of the world's largest advertising agency, J. Walter Thompson of New York. The tall, slim Tennessean served the agency's London office from 1925 to 1930, when he was named a vice-president and director. In 1956 Mr. Meek was named vice-chairman of the giant agency's board and a member of its executive committee.

In addition to numerous professional posts, Mr. Meek is a director of Time, Inc., and several other corporations. He is also on the boards of Seabury House, the Episcopal Church's national conference center; the American National Red Cross; Columbia Presbyte-

Continued on page 10

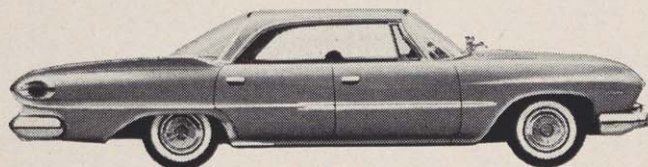


Plymouth

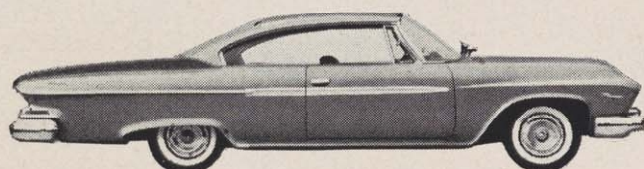


Valiant

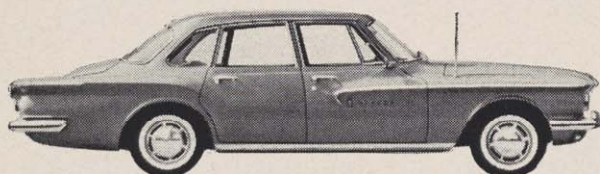
Dodge



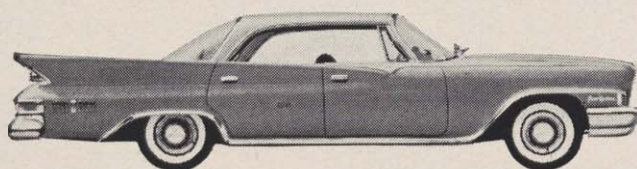
Serving America's new quest for quality



Dodge Dart

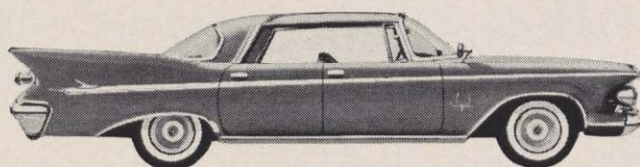


Lancer



Chrysler

Imperial



The 1961 cars from . . .

Chrysler Corporation

*You are cordially invited
to visit our display
at booth No. 75*

featuring **CUTHBERTSON**

custom-made

VESTMENTS

for ALTAR . . . CHOIR . . . CLERGY

NEW EMBROIDERY DESIGNS

including 150 Designs for Custom-made Vestments. See our new 80 page color Catalog of popular CUT-OUT KITS, ALTAR GUILD SUPPLIES and IN-STOCK ACCESSORIES.

J. THEODORE

CUTHBERTSON

2013 Sansom Street, Philadelphia 3, Pa.



Over...Under or *Right*

When it comes to Life Insurance, there's only one way to be...and that's right!

Your family's welfare if anything happens to you...your plans for retirement, your children's education...these are just a few of the things at stake.

You needn't be premium poor, but...

DON'T BE "INSURANCE POOR"!

For useful and impartial guidance, indicate your interest by returning this coupon.



the **CHURCH** *Life Insurance Corp.*

20 Exchange Place • New York 5, N. Y.

Please tell me more about Church Life's service for me and my family.

NAME..... Basis of Eligibility*.....

ADDRESS.....,.....
Street and No. City and State

BIRTHDATES:.....,.....,.....
You Your Spouse Your Children

*Active service you are performing for the Church beyond the call of membership.

FOR YOUR INFORMATION

continued from page 8

rian Hospital; and is a director of the American Council on NATO and the U.S. Committee for Refugees. He was honored by the Distinguished Public Service Award from the U.S. Navy Department during World War II, and also received the Presidential Medal for Merit. He and his wife, the former Priscilla Mitchel, are the parents of four children, and are active members of Christ Episcopal Church, Greenwich.

John Reinhardt, director of the Department of Promotion of the Church's National Council since 1954, was, with the Rt. Rev. Everett H. Jones, Bishop of West Texas, largely responsible for the origination of *THE EPISCOPALIAN*. Their initial planning brought the subject of a new national magazine before the 1958 General Convention.

A native Philadelphian, Mr. Reinhardt was an industrial advertising manager for many years in that city before joining the National Council. He served with the Electric Hose and Rubber Co., Philadelphia Suburban Newspapers, and the Proctor and Schwartz company, and is a past president of the Eastern Industrial Advertisers' Association. He also taught at the Charles Morris Price School of Advertising in Philadelphia.

Mr. Reinhardt and his wife, Catherine, are active in Christ Church and St. Michael's in Germantown, where he is a lay reader and vestryman, and past president of the parish council.

THE AUTHOR of "Issues behind the Issues," page 4, as one might guess, has some connection with the State of Vermont. He is the Rt. Rev. Harvey Dean Butterfield, seventh Bishop of Vermont. Bishop Butterfield was elected last year to succeed the late Bishop Vedder Van Dyck. He was born and educated in Vermont. After being graduated from General Theological Seminary and serving parishes in suburban Philadelphia, Pennsylvania, he returned to Vermont in 1943 to become rector of Trinity Church, Rutland. He was rector of St. Paul's, Burlington, when he was elected bishop. Bishop Butterfield's article is based on an address to the Diocese of Massachusetts 1961 convention.

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

Vol. 126 No. 9

September 1961

continuing

FORTH and

The Spirit of Missions

**CHURCH MAGAZINE
ADVISORY BOARD**

ROBERT E. KENYON, JR., *Chairman*

WILLIAM McK. CHAPMAN

MARGARET COUSINS

HUGH CURTIS

HOWARD HOOVER

WILLIAM S. LEA

JOHN H. LEACH

SAMUEL W. MEEK

JOHN W. REINHARDT

ARTHUR LICHTENBERGER, *ex officio*

EDITOR

Henry L. McCorkle

CONTRIBUTING EDITORS

David Marshall Aherne, Elizabeth Bussing

Edward T. Dell, Jr., Henry Thomas Dolan

Shelby M. Howatt, Christopher Martin

Mary Morrison, Martha Moscrip

Ada Campbell Rose, Allison Stevens

John W. Suter, Jeannie Willis

ASSISTANT EDITORS

Thomas LaBar

Eleanore B. Wright

RESEARCH DIRECTOR

Mary S. Wright

STAFF PHOTOGRAPHER

David L. Hirsch

ART CONSULTANT

Walter Miles

PROMOTION CONSULTANT

Donald C. Bolles

ASSISTANT TO THE EDITOR

Emmaretta Wieghart

BUSINESS DEPARTMENT: Carl J. Fleischman, advertising director; Walter N. Gemmill, Jr., advertising sales director; Edward P. Gilbert, production manager; Valentina Dekimpe, assistant business manager; E. F. Church, circulation manager; Donna M. Matthews, assistant circulation manager; Vernon McClean, assistant to the advertising director.

CONTENTS

- 4 General Convention: Issues behind the Issues
by Harvey D. Butterfield
- 6 An Archbishop Is Enthroned *by Christopher Martin*
- 12 We Must Reproduce To Live, Not Die
by Arnold Toynbee
- 16 A Handy Guide to Parish Phrases *by Gerald Kennedy*
- 19 Alcoholics in the Church *by K. L. Sandercock*
- 22 Why They Came *by Eleanor M. Foss*

UNDERSTANDING THE PRAYER BOOK

- 27 Treasury of Our Faith *by Richard S. M. Emrich*
- 28 How Our Prayer Book Came To Be
by Massey H. Shepherd, Jr.
- 30 The Prayer Book Is Really Several Books in One
- 34 Some Questions and Answers *by John Wallace Suter*
- 38 A Parish Rolls Up Its Sleeves
a report on Cuban refugees by Thomas LaBar
- 44 The Fabulous Invalid *by Eugene Vale*
- 54 Bad Movie, Good Movie *by Malcolm Boyd*

COLUMNS AND COMMENTS

- | | |
|-----------------------------|-----------------------|
| 8 For Your Information | 51 Meditation |
| 36 Worldscene | 52 Inquiry |
| 44 Books | 54 Films for Families |
| 49 Calendar | 56 Letters |
| 50 Anglican Cycle of Prayer | 58 Know Your Diocese |

THE EPISCOPALIAN, September, 1961, Vol. 126, No. 9. Published monthly by the Church Magazine Advisory Board, Box 199, Madison Sq. Station, New York 10, N.Y. Publication office, 50 Emmett St., Bristol, Conn. 30¢ a copy. \$3 a year; two years, \$5. Second class postage paid at Bristol, Conn. SUBSCRIPTION ORDERS and CHANGE OF ADDRESS should be sent to THE EPISCOPALIAN, Box 199, Madison Square Station, New York 10, N.Y. Allow 4 to 6 weeks for changes; include old address label and postal zone number. ADVERTISING AND BUSINESS OFFICES: 44 East 23rd Street, New York 10, N.Y. © 1961 by THE EPISCOPALIAN. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the National Diocesan Press, the Associated Church Press, and Religious News Service.

We Must Reproduce

*An atomic war may destroy us quickly,
eventually unless we act soon*

THE WORLD'S population is increasing by more than a hundred thousand people a day. These are the extra mouths to be fed, when you have subtracted the number of deaths from the number of births. What is even more formidable is that the rate of increase is accelerating dizzily.

The world's population is estimated as follows:

Time of Christ	.....350 million
1820	.....1 billion
1920	.....2 billion
1962	.....3 billion
2000	.....6 billion

American mothers are doing their bit. Today the population of the United States is growing by 1.8 per cent per year, as compared to India's 1.3 per cent. We all know that India, with five million extra mouths to feed each year, is constantly on the brink of starvation.

America can afford her increase for the moment. But the world can hardly afford it.

Today, the United States contains less than 7 per cent of the world's population. But this small fraction is responsible for half of the world's annual consumption of iron, copper, lead, and tin, and 60 per cent of the world's annual consumption of coal.

The present American generation's

extravagant drain upon the world's irreplaceable resources is going to hit the next generation of Americans as hard as the rest of the human race.

A large part of mankind has always lived and died hungry. Twenty years ago it was only half of the world; today two-thirds are living at bare subsistence or below.

Right today, this is the case:

in Asia	..... 98 per cent are underfed
in Africa	..... 93 per cent are underfed
in Latin America	.... 80 per cent are underfed.

Minimum nutrition thought adequate by Western standards would require an immediate 25 per cent increase in the world's food production. By 1980, this would require an annual increase of 225 per cent—a fantastic impossibility.

No doubt, science is going to help us. We may learn to cultivate seaweed and plankton. Atoms for peace will also help, if atoms for war do not solve all our problems by liquidating us. The world's uranium reserves are thought to contain twenty-five times as much potential energy as its coal reserves.

But there is a long lag between a scientific discovery and its large-scale practical application; and there are

human obstacles to the efficient development and economic use of the world's resources.

What has made this happen? We have succeeded in reducing the death rate but have failed to balance this success by a proportionate reduction of the birthrate.

Like the present generation of Americans, Nature practices conspicuous waste. She lets every species of living creature be all but wiped out in every generation by starvation, microbes, parasites, or beasts of prey. She keeps (or fails to keep) each species just going by being equally lavish in reproducing it. Natural fertility is so great that each species would quickly occupy the whole surface of the planet if its numbers were not kept down by the struggle for existence. But this struggle is so destructive that it keeps the world's herring population, for instance, in check, though one female herring produces millions of eggs a year. It keeps the world's rabbit population in check, though one female rabbit produces about seventy young a year.

Human beings have a lower natural fertility; elephants a lower one still. But our and their rates of reproduction, too, are high enough to congest the world with a solid mass of humans

To Live, Not Die

*but population growth will destroy us
out of spiritual convictions.*

or elephants if Nature's brutal curb on population is removed. Elephants, intelligent though they are, have not the wits to remove it. Man has.

Recently, Man has been putting his wits to work on bringing down his death rate by preventive medicine and public hygiene. This achievement has been overdue. It is intolerable that human mothers should breed, like rabbit mothers or herring mothers, in order that most of their children shall perish as victims in Nature's slaughterhouse without having had a chance of achieving a human soul's spiritual possibilities. This is the basic human right of all human mothers and their children, and at last we have won it.

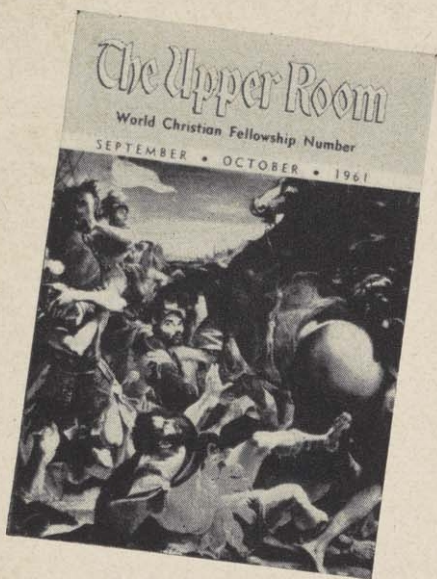
In the more fortunate one-third of mankind today, mothers do bear children to live a long life, and not be killed off in Nature's way. To breed for life and not for death is the only way worthy of human beings. But Nature will come back on us and will breed us for death again if we linger where we now stand. We have now been brilliantly successful in reducing the death rate by taking thought. We shall soon forfeit this present success if we fail to take thought as effectively for reducing the birth rate, too.

The problem of the time-lag is a spiritual one. The recent reduction of



"When will it ever end, Miss Hartley? When will it ever end?"

Drawing by Peter Arno; Copr. © 1936 The New Yorker Magazine Inc.



The World-Wide ministry of The Upper Room

begins with The Upper Room itself, which is published bi-monthly in 38 editions and 32 languages. With a circulation of over three and one-quarter million copies, The Upper Room is used as a daily devotional guide by ten million Christians throughout the world.

The Upper Room also publishes other devotional literature in the form of hardback books, paperback books and pamphlets, with over 125 selections currently available, by noted authors such as Frederick Ward Kates, G. Ernest Thomas, J. Manning Potts and Ralph Spaulding Cushman.

See The Upper Room's display at the Sixtieth General Convention of the Protestant Episcopal Church in the U.S.A., September 17 through 29, in Detroit, or write

Dept. D

The Upper Room

The world's most widely used daily devotional guide
38 Editions — 32 Languages
1908 Grand Avenue Nashville 5, Tenn.

WE MUST REPRODUCE TO LIVE *continued*

mankind's death rate has been relatively easy because it can be, and has been, achieved by public health measures that are simple, inexpensive, impersonal, and unobjectionable. Nobody objects to having malaria abolished by a public health officer's putting a film of petrol over stagnant pools or by concreting the village well to prevent impurities from seeping in. A few people have objected to inoculations, but not violently or long. And such simple measures can work wonders in reducing the death rate.

But the birth rate can be reduced only by innumerable personal decisions taken by innumerable wives and husbands; and these decisions concern one of the most intimate and delicate things in life. This is a field in which a policy cannot be enforced by public regulation, as, in the last resort, a government can enforce the vaccination of children or the maintenance of a pure water supply or a watertight drainage system. Urgent though the reduction of the birth rate is, it has to be done by persuasion, not by coercion.

In this field, change must be the voluntary result of something like a religious conversion. But conversion takes time, and we have no time to spare. Therefore an enormous effort is needed to make the underfed two-thirds of the world's population realize that family planning is vitally necessary, and to give them practicable and unobjectionable means of putting it into effect.

It can be done. The fortunate one-third has already demonstrated this. Within the last two centuries, the Western peoples have raised themselves from a bestial condition of high death rate coupled with high birth rate to a human condition in which both rates are now relatively low. During the same period they have increased their standard of living four-fold.

How have we Westerners achieved this? A little by exploiting the less fortunate two-thirds through "colonialism"; more by occupying the previously still empty areas of the earth's land surface; much more by a highly efficient agricultural and industrial revolution that is happily still going

ahead; but most of all by a voluntary reduction of the birth rate which has been none the less effective for having been very little discussed in public.

Being voluntary and unpropagandized, this reduction of the birth rate to match the reduction of the death rate has taken about 140 years in the West. The death rate has now been reduced in the remaining two-thirds of mankind, too.

Can the human race afford to wait for population stability to be re-established in this two-thirds of mankind by the gradual process of re-adaptation that has brought about this necessary result in the Western one-third? Well, the United Nations has estimated that, if we did wait for that, the world's population, now about 2.75 billion, would eventually stabilize at something between 10 and 25 billion. Obviously we cannot wait, because, long before even the 10-billion estimate was approached, starvation would engulf the whole human race, including the temporarily fortunate Western minority of it.

The United Nations reckons that, by A.D. 2000, this minority will have dwindled from one-third to one-quarter of mankind. A U.N. report says, "There will be a continuous decline in the relative importance of Europe, including the Soviet Union. Early in the century, there was one European for every two Asians; by the end of the century, this ratio may have become one to four." The population of Latin America is likely to increase ten-fold by A.D. 2000. North America, with a

in the next issue of

the **EPISCOPALIAN**

- **The Best-seller No One Reads**
- **a special report: The Church and Our Money**
- **Saturday's Bread by Mary Ellen Chase**
- **Decisions in New Delhi**

future 5 per cent of total world population, will hardly affect the balance.

Of course, a huge starving population is not a source of strength. It is significant that the two present great powers—the U.S.A. and the U.S.S.R.—both have a relatively low density of population measured against area and resources. And their combined populations today amount to only about 14 per cent of the world's total and are going to amount to still less. Yet a starving majority will not die quickly. By A.D. 2000 perhaps a quarter of the human race will be Chinese; and the Chinese are as industrious, as able, and as determined as any Westerners. In one way or another the majority will drag the minority down with it, if the majority's soaring population growth is not halted by the majority's own action before it explodes in disaster.

The West's practical interest in the majority's fate is thus about as great as it could be. But that is not the last word. Our basic concern goes deeper. We are our brothers' keepers because mankind, under God, is one family. Every human life is precious, because every life is a soul of infinite value.

What can we do? Two things: Stop our present extravagance in squandering the world's irreplaceable resources; and help our fellow human beings to help themselves. We can help them to learn how to make the most of their own resources; but their population problem cannot be solved by this alone. They have also to learn to change their outlook and habits in the most intimate area of life, and to do this in 10 or 20 years instead of the 140 years that we Westerners have taken.

But, in the last resort, mankind's fate, including ours, lies in the hands of the non-Western majority and above all, of the non-Western women.

Three years ago I was in a village in Bengal, India, talking about this problem with the village people, together with local officers of the Indian Government's Community Development Project. "If we win the women, we have won the men too," one officer said. This, I believe, is the heart of the matter. Are the world's women going to bear their children for an animal fate or for a human destiny? It is for them to say.



**What view do you take of
THE FUTURE?**

As science and industry take giant steps forward, you and your family will be an integral part of this accelerated progress. But what about the church . . . have you done anything lately to help accelerate its progress and future? Membership in The Brotherhood of St. Andrew can give you the opportunity and training needed to do something constructive in one of the many facets of Christian work such as calling on the sick, the strayed, the unfortunate and the stranger. The Brotherhood of St. Andrew enlists the lay manpower of the church to help bring men and boys nearer to Christ through His Church. It has a program for the man who is concerned about the future of the church and wants to do his share of work to insure it.

For complete details, write to the National Office, Department C

the Brotherhood of St. Andrew

709 WEST MARKET STREET
YORK, PENNSYLVANIA

So Easy to SEW! So Easy to **SAVE**
And still Own the Quality and Beauty of **UP TO**
Finest VESTMENTS for **50%**
ALTAR • CHOIR • CLERGY
WITH COMPLETELY PACKAGED, READY TO SEW
CUT-OUT KITS



Write Now for Catalog complete with prices and order forms including Altar Guild Supplies and By-the-Yard Fabrics.



Among CUT-OUT KITS Available:

- Communion Table Runners
- Bible Markers • Choir Hats
- Choir Robes • Clergy Stoles
- Clergy Surplices • Sacramental Linen • Altar Covers
- Superfrontals • Full Frontals
- Pulpit and Lectern Scarfs
- Eucharistic Vestments

J. THEODORE CUTHBERTSON, INC.

2013 Sansom Street

Philadelphia 3, Pa.

Gentlemen:

Please send me your FREE Catalog on CUT-OUT KITS.

NAME _____

ADDRESS _____

CITY _____ ZONE _____

STATE _____

CHURCH NAME _____

DENOMINATION _____

Code-E-91

A Handy Guide to Parish Phrases

*Have you ever heard any of these comments before?
This guide makes translation easy—and
understanding less difficult. The editors would
welcome any additions you may have.*

by Gerald Kennedy

THERE has developed in our time a keen awareness of the semantic problem. Words mean different things to different men and the same word does not carry the same meaning to all minds. It is quite obvious that communication is a difficult art to master. No one knows this better than we preachers. One of the most disillusioning experiences in the world is to hear laymen tell what they think we said in the pulpit on Sunday morning.

One of the chief problems in communication is the tendency in all fields to use a professional jargon, a vocabu-

lary that is plain enough to fellow practitioners but hopelessly obscure to the lay person. Perhaps no profession is more in danger of falling into this evil habit than the ministry. I am amazed at how poorly we communicate. Part of the religious illiteracy of our time is due simply to the failure of preachers to speak out plainly.

Yet there is another side to this business which has been almost entirely overlooked. I refer to a special vocabulary that laymen develop in speaking to their pastors. It often takes a young preacher some time to discover just what is being said to

and about him. Often he misunderstands and is grievously misled. Or he worries over a criticism which ought to make him glad.

Now I have a humble desire to be helpful to my younger brethren in the ministry. Out of some experience as a pastor and a bishop of the Methodist Church, I have come to realize that certain phrases have become almost standardized in the Methodist layman's mouth and fairly stable in their unspoken meaning. And having discussed this with my colleagues of other communions, I venture to suggest that these expressions and their

meaning vary little from church to church. I take the liberty, therefore, of setting down a few of these phrases and their definitions for whatever guidance they may provide. Certainly

other men will think of other expressions which ought to be included in such a list. Who can say but that this may be the beginning of a most useful and practical guide for young men

entering the ministry? I do not hesitate to affirm that what follows is accurate enough to afford valuable clues in comprehending the often obscure speech of some laymen.

PHRASE

He is a spiritual preacher.
He is not a spiritual preacher.
He brings politics into the pulpit.
He speaks out with courage.
He is pink.
His position will hurt the church.
His attitude will hurt church finance.

I will not remain in the church.
He is sowing dissension.
He must consider his position.
He is after the money.

He has a great future.
His ministry is successful.
He lacks judgment.
He neglects the substantial members.
He plays up to the new members.
He will ruin us financially.
At least he is a good pastor.
He disturbs me.
He upsets my faith.
The whole church is upset.

Well, that is enough for the time being. Some will think this sounds like the words of a tired cynic. Not at all! I have never been more hopeful about

the church nor more appreciative of the privilege of serving it. I simply put these definitions down because they usually apply to one man or to

a small minority in the congregation. That is why we need to understand such expressions. Most of our laymen will be saying things like this:

PHRASE

I believe in him.
I prefer not to discuss my pastor.
I will not gossip about my preacher.
He makes me think.
I believe in a free pulpit.

And even more important to remember is that the large majority of

DEFINITION

He can count on me.
This is none of your business.
I discuss my differences with him in private.
I want my preacher to reveal my prejudices.
I want a word from God.

the congregation will say nothing one way or another. They will simply pray

for the minister and love him. It is upon them that God builds the Church.

about the author:

Methodist Bishop Gerald Hamilton Kennedy will already be known to many of our readers through the books he has authored and his coast-to-coast American Broadcasting Company ra-

dio program, "Pilgrimage in the World of Books." Born in Benzania, Michigan, fifty-four years ago, Bishop Kennedy entered the Methodist ministry in 1932. Besides serving a number of

churches in Connecticut, Nebraska, and California during his career, he has taught in several universities. He was elected bishop in 1948 and currently lives in Hollywood, California.



“Because the littlest things upset my nerves,
my doctor started me on Postum.”

“Spilled milk is annoying. But when it made me yell at the kids, I decided I was too nervous.

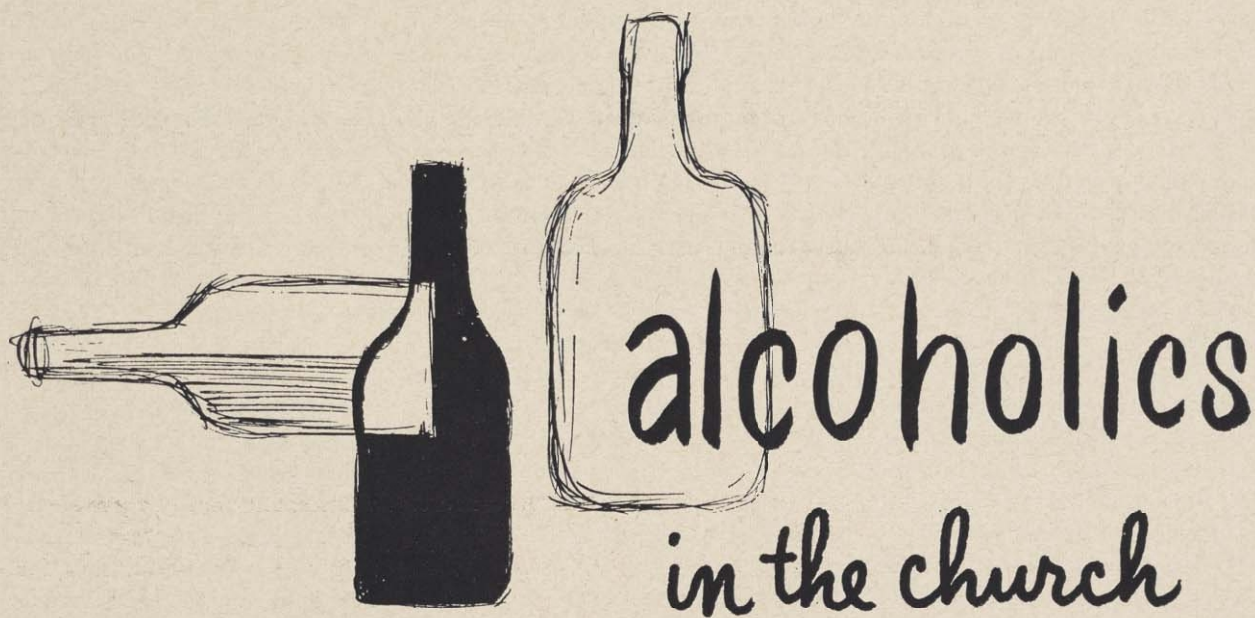
“I told my doctor I also wasn’t sleeping well. Nothing wrong, the doctor said after the examination. But perhaps I’d been drinking lots of coffee? Many people can’t take the caffein in coffee. Try Postum, he said. It’s 100% caffein-free—can’t make you nervous or keep you awake.

“You know, it’s true! Since I started drinking Postum I do feel calmer, and sleep so much better! Can’t say I enjoy having milk spilled even now—but trifles don’t really upset me any more!”

Postum is 100% coffee-free



Another fine product of General Foods



The disease of alcoholism is no respecter of respectability. It can happen to a vestryman, a rector, a relative, or a churchgoer like yourself.

by K. L. Sandercock

PULLING ASIDE the sleazy curtains, George B. stared down six stories to the pavement below, at the pawnshops and the cheap restaurants, the small offices and dimly lit bars. Traffic moved rapidly up and down. The sidewalks were crowded. Businessmen, office workers, and stenographers mingled with men and a few women whose shambling, purposeless gait and sodden features betrayed the fact that they had drifted into Skid Row. For here Skid Row bordered the financial district.

As George looked down, vertigo seized him and he turned, retching, to the bed, where he lay shaking till the seizure passed. Presently he stared around the dingy two-dollar-a-night room. Tomorrow he would have to get out, penniless. He was on the edge of Skid Row himself, and he knew it. This last binge had been worse than any before. George was sick to death of the whole business.

This was "bottom" for George. Somehow he must stay off the booze, he told himself. In the past five years

he had promised a thousand times never to drink again. He knew he was powerless over alcohol once that first drink had been taken. In deep remorse he had promised his wife, more times than he could count, "I'll never touch another drop." He meant that, too. But a month ago, after a particularly bad bout, she had called the police.

George shuddered at the memory of that night. The liquor possessed him and she had begged him to quit. Hostile and vindictive, he had called her names he would not have used on a streetwalker when sober. Then he had struck her and she had run out and called the police. The night he had spent in jail was not a pleasant thing to recall. He had escaped with a suspended sentence, largely through the plea of his rector. More promises there. How often had he sworn to the priest that he would stop drinking. Now Susan was suing for divorce and a court order restrained him from going home. He had been drinking ever since that night.

Five years ago he had been senior

warden of his parish, but for the past two years he had rarely been in church. Guilt, shame, resentment, fear kept him away. Now, with wife, family, home, and church all lost, George knew a desperate desire to quit drinking. Death or insanity were the only alternatives.

GEORGE was an alcoholic. He was suffering from the sickness of alcoholism. He had a mental obsession coupled with a physical compulsion more powerful than any other drug addiction. Alone he could not quit. The strongest will is soluble in an ounce of alcohol.

Some seventy million people in the United States drink alcoholic beverages, the majority with no harmful effects. Alcohol in any form is not a stimulant, but a depressant, a sedative, an anesthetic. Some find it useful as a means to relaxation. It is also a social lubricant. Under its influence people who are normally stiff and reserved may become expansive and happy. So it was with George at one time, but

ALCOHOLICS IN THE CHURCH *continued*

it came to mean much more to him. After a time he no longer drank as others did; he *used* liquor as a means of escape.

Like all alcoholics, George had a low emotional pain threshold. After drinking he literally "felt no pain." In any emergency, or emotional crisis, he had to drink. He took to keeping a bottle in his desk, then to hiding bottles around the house. He had to protect his supply; he could not face life without it. He was hooked. He had crossed the invisible line of alcoholism.

George became one of industry's half-men. Lunchtime always called for a series of martinis. Since the effect of these could not wear off for several hours, George was not an alert businessman in the afternoon. Weekends were given over to drinking, usually with the suburban set into which he had drifted. For such groups the weekend drinking party may be the norm, but for George it was just an excuse. The resulting hangovers lasted over Sunday, and it would be Tuesday or Wednesday before George was himself again. All that, however, was before he had begun what he would call serious drinking.

ALCOHOL IS PART of almost every function today. It is regarded by many as useful in society; it is also blamed by many others for most of the ills from which society suffers. The vast majority of drinkers use alcohol in moderation. The Bible regards it as a gift of God, and does not condemn alcohol as such, only its abuse. The body is the temple of God's Holy Spirit, and therefore not to be made drunken, but to be kept under control.

Of the seventy million people who drink, some five millions are no longer merely social drinkers. They are alcoholics. For them liquor has become a necessity, an escape from a life they cannot face. The American Medical Association labels this a sickness, but many people, often those who are church members, consider it a weakness, a lack of will power. They cannot understand the terrible urge and compulsion the alcoholic knows.

The cost to society is astronomical.

To industry it is a billion-dollar-a-year headache. Socially, who can count the cost of ruined lives and early deaths, of broken homes and juvenile delinquency? To the various states, the cost is reckoned in hundreds of millions of dollars. One man alone, in twenty years of drinking and serving time, cost a state over \$50,000. Then he died. Beyond this, for every alcoholic, some five to twenty other people are affected seriously. Yet alcoholics are worth saving and *can* be saved.

Who are these alcoholics? Actually, George is fairly typical. For the most part alcoholics are not Skid Row bums, though they may end there. They can be found in every level of society, in every profession, trade, and skill. Women are also victims, far more than is generally realized.

What is the sickness, and why are people like George affected? Alcoholics Anonymous regards alcoholism as, first of all, a spiritual illness. Later it becomes mental, and then physical. There is no such thing as an alcoholic personality. Millions of people are as maladjusted as George, yet may never drink to excess.

Above all the alcoholic, almost from infancy, feels a terrible guilt, far greater than any "normal" person. As a consequence he knows burning resentments, fearful anxieties, and desperate inferiorities. All this causes so much pain that he urgently seeks release. When he drinks he feels like a king, a giant. After perhaps twenty years of increasing drinking, though sometimes with the first drink, he crosses the invisible line of no return. From then on, for some unknown reason, he can never be cured any more than can a diabetic. But with your help he can recover. He must have help; he cannot do it alone.

Today, thanks be to God, there are a number of sources of help for the alcoholic. The chief of these is Alcoholics Anonymous, or AA. Their Twelve Step program is spiritual throughout, and any alcoholic who sincerely works at that program has an excellent chance to recover. Eliminate the word "alcohol," which occurs only once, and every Christian will

find in the Twelve Steps an excellent rule of life.

Since alcoholism is primarily a spiritual problem, the Church should have much to say about it. Yet for generations the attitude of many church people has been one of disgust and condemnation only. Today, however, the Church is active in this field. In many Episcopal dioceses clergy and key laymen are being offered education on alcoholism.

Some ten years ago a new movement started, the Halfway House. There are a number of such houses across the country, some run by state governments, some by dedicated individuals, and more by private nonprofit corporations. They are hostels where men and women can stay for a few weeks or months and recover from their illness.

Our Church has four such houses now. All need our prayers and financial support. Some ten years ago the Rev. J. G. Jones founded St. Leonard's House in Chicago for released prisoners, many of whom were alcoholics. Here they found care and counsel and a helping hand back into employment and society. St. Leonard's is probably the pioneer operation in such work.

In Baltimore, the Valley House, directed by the Rev. H. E. Shelley, carries out a similar program, chiefly for alcoholics; and in San Francisco, the Henry Ohlhoff House was the third such house to be established. St. Jude's House in Dallas, under the direction of John P. McKinsey, is actively rehabilitating male alcoholics. Many more such houses are needed for men, and for women, too.

Every discipline can and should be used to help these sick people recover and return to society. It can be done, and it is being done in several ways; but a church house, in my opinion, has a most valuable and essential extra to offer. In such houses, whether or not connected with any church, the guest finds the fellowship of men like himself, fighting the same problem. Here he discovers a warm, understanding, but firm, spirit of help, where before he may have known only rejection. Here he may obtain expert counseling for his personal problems and, in programed group therapy, begin the

HELPING THE ALCOHOLIC

IN THE PARISH

1. Learn all you can about the problem. Local AA groups or information centers will help. Read *Alcoholics Anonymous* or other books.
2. Attend open meetings of AA and Alanon. These groups are usually listed in the phone book.
3. Make it clear you understand and accept the problem.
4. Do not lend an alcoholic money, particularly when he is drinking.
5. Never tell anyone he is *not* an alcoholic.
6. Never force a drink on anyone.

IN THE FAMILY

1. Be understanding, completely accepting, and very patient. If in doubt about alcoholism, make a test with Johns Hopkins'

"Twenty Questions" or similar AA material. Many pamphlets are available.

2. Never argue or nag. Recrimination is useless.
3. Don't push him to doctors, clergymen, or AA meetings. Let him know that help is available. He must want it for himself.
4. Never make a threat to leave him, or do anything else, unless you are prepared to carry it out promptly.
5. When he *wants* help, act sensibly. Just as you would call the doctor for any illness, so seek help from AA or others.
6. When he is sober and sincere, talk out your problems naturally. An alcoholic at this stage needs help now, not tomorrow.

Pray without ceasing.

—K. L. S.

long, slow, painful road back to sobriety and service.

But the heart of the Church House is the chapel and the sacrament of the Holy Communion. At the Henry Ohlhoff House daily services are held. Attendance is completely optional, yet is good. Here, as a man receives the bread and wine, the Body and Blood of Christ, he partakes of the very life of the risen Saviour, and is made one with Him. Genuine conversions, spiritual awakenings, take place. The men find here that indefinable something extra, the spiritual power by which they come to know God personally, and surrender their lives to Him. This can be equally true in the life of the parish when a man like George comes home at last.

The Church in the parish can do far more about this problem than has been done hitherto. Far too little about this major national health problem is known even now, but every parish priest should be as well informed as possible. Every sizable parish is sure to have its quota of problem drinkers and of families affected by drinking problems. It might be the man in the

pew next to you. It might be your husband or wife. It could be you. And priests are not exempt. Priests and laymen alike can help beyond their dreams if they will take the trouble to become educated.

George B. was fortunate in that his rector understood. Even so, the rector had had to stand by and watch his senior warden go down the long descent to Skid Row. He had tried to talk to George, but the time was not proper. He could only give assurance that he would help when George wanted him to. Meanwhile he had stood by Susan and the children, and enlisted members of the congregation to do the same. Susan was not allowed to withdraw and isolate herself, but was made to feel needed.

When George finally hit bottom, he called AA. They came, as they always *will* come. Later George collected enough courage to call his priest, who also came because he understood. Later, when George was ready, he returned to church and was amazed at the welcome he received from his old friends, who again had been taught by the rector.

So George came back into that society which he had rejected and which, he thought, had rejected him. He found there in the presence of God, so mediated, the security he needed most of all.

George still faces problems. He is learning to deal with the routine crises of life and to seek help in times of stress. Inevitably, in a drinking society, he runs into drinking situations. The thinking Christian will be careful not to complicate life for a person like George. If a guest at your party says "No, thank you," when offered drinks, never press him. Nonalcoholic drinks should be available and offered along with the rest in a natural manner. Those few words, "Oh, come on, one won't hurt you," have started many an alcoholic back to drinking when above all he wanted to stay stopped. Act naturally. Be courteous to your non-drinking guest.

Alcoholics are sick people. They need help. You can help them. Your Church can help them. Remember this before you turn to condemn or to pity, or to laugh. There, but for the grace of God. . . .



WHY THEY CAME

Six persons tell how they found God. Their home:
Japan; their persuasion: Anglican; the time: now.

by Eleanor M. Foss



ACT I*

THE CAST

Mr. Izeki	<i>A priest</i>
Michiko Kuritani	<i>A schoolgirl</i>
Tadashi Takenaka	<i>A schoolboy</i>
Sueko Ishiyama	<i>A schoolgirl</i>
Hayato Endo	<i>An apprentice</i>
Mrs. Aoba	<i>A mother</i>
Samuel Fukushima	<i>A printer</i>

*ACT II in the next issue.

They Assemble

AS MR. IZEKI, pastor of St. Simon's Church, turned the corner of the street leading to the church, the sunset light shone in the western sky in contrast to the neon lights over the many bars. The one at the corner was advertising a nude show. Mr. Izeki sighed. So many things, good and bad, had come to Japan with the entrance of the foreigners. This was one of them, and the church whose steeple was now visible was another.

He slid open the door into the porch and called out, "Taiaima" (I have arrived home).

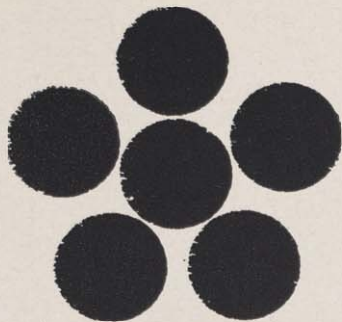
"Okaerinasai" (welcome back), called his wife, and she came swiftly from the kitchen. "Ishiyama San and Kuritani San came half an hour ago and went to the vestry to study. Endo

San is also here, and I think some of the others have also arrived."

"Thank you," he said. "I'll get my books and go over at once." He slipped out of his shoes and into the slippers his wife gave him, and stepped into the house.

It was just about four-thirty as Michiko Kuritani and Sueko Ishiyama left school. The final bell had rung, and though not due at church until five-thirty, they strolled together across the school grounds, out of the gates.

They looked very much alike in their navy-blue sailor jumpers and pleated skirts. Their hair was black and their complexions dark, but whereas Michiko had her hair in a Dutch bob, Sueko's was in two short plaits, tied with orange elastic to show that she was in the last year of compulsory education.



After a few minutes they reached the crossroads. This was a busy street with buses, trams, and taxis, hooting and clanging as they went. There were no pavements here and the surface of the road was bad. The houses on each side were for the most part small, old, and dilapidated.

A boy cycling along, carrying several bowls full of soup, swung just in front of them to avoid colliding with a taxi that had drawn up suddenly. Then without spilling any of the contents of the bowls he was off again. From the taxi a woman alighted. She was beautifully dressed in a black kimono and had her hair done in the elaborate style especially for brides. Following her was an older woman in a purple kimono, with hair beautifully waved in the most modern style.

The two girls stood and watched them going into the house. "When I get married," said Michiko as the woman disappeared, "I am going to wear white and have a veil."

"Oh, are you?" said Sueko. "I'd like to dress like that lady and be a real old-fashioned Japanese bride."

They were now approaching the junction by the church. "Did you prepare your speech for tonight?" asked Sueko suddenly. "Yes, I did," Michiko said. "At first I was really frightened at the idea of standing up in front of everyone. Then last night, at supper-time, Father read the story of Stephen, and he said that directly after Stephen was chosen he went out and told people, even though he was killed for it. So I decided that I would speak up, even if everyone laughs at me."

Sueko nodded her approval. "I tried writing mine down," she said, "but there wasn't much to say. It will be interesting to hear the others." "Let's get seats far from Mr. Izeki so we shan't have to begin."

"That's a good idea. I'll just call in and tell Mrs. Izeki we are here."

ENDO SAN had had a busy day. The dentist's office where he worked was always busy, because the senior partner was the best dentist in Osaka. There were five chairs in the clinic, and the senior dentist supervised three assistants as well as doing a lot of work himself. Endo San's job was to make the dentures.

When he had finished his compulsory education he had been apprenticed to this firm and lived on the premises. Today there had been such a continuous stream of patients that he had had only fifteen minutes off for lunch, and was feeling rather tired when the chief assistant called him urgently to come into the back room, where the staff had gathered for a few minutes to drink tea and eat hot sweet potatoes.

This was one of the things that were different in this clinic. The senior member was very strict, but he always noticed everything, and on specially busy days thought up something to give them all a few minutes' rest and relaxation. Endo San didn't think there was anyplace else in Osaka where a craftsman who made false teeth would be able to mix on almost equal terms with the dentists, eating hot potatoes and joking with them.

Just as he was about to return to his work, the senior dentist called him. "Isn't this the day that you go to church?" he asked.

"Yes, sir," answered Endo San.

"Right. Go and have a wash and then off with you."

"But . . ." began Endo San.

"You can do the rest of your work tomorrow morning, so off with you now."

"Thank you very much, sir," Endo San replied.

He ran across the bridge over the canal at the back of the clinic, and was just in time to catch a tram to the church. Michiko and Sueko were already there when he went in, so he chose a seat as far from them as possible and sat down. He always felt embarrassed in the presence of girls. After the first greeting they sat in silence waiting for Mr. Izeki's arrival.

SCHOOL OVER, Takenaka San seized his school cap and, fixing it firmly on his close-cropped head, jumped onto his bicycle and cycled home. His home was a room at the back of a pinball parlour. He looked in, hoping that perhaps his mother might be in, but she was not. His sister was changing from her school uniform. She had no interest in studying and always went out playing every evening. Of course there was not much to keep her at home, but sometimes he wished that she was a little less giddy.

"Where are you going tonight?" he asked.

"The skating rink," she answered. "Then I may go to the pictures, so I won't be home until late."

"You'd better be back before twelve, or father may find out that you are out," he warned her.

"Is he likely to be home tonight?" she asked anxiously.

"I don't know," he answered, "but I think you are silly to go out every night like this."

"Well, what about you?" she flung back, "are *you* staying in?"

"No, I'm going to church."

"That's what you say," she snapped back. "You'd better keep quiet about my doings or I'll tell him about your going to church."

"He knows that I go," said her brother. "Why don't you come sometime?"

"It's too dry. I like something more amusing," and putting on some more lipstick she surveyed herself in a mirror.

Takenaka San brushed his black uniform suit and gave a little polish to his brass buttons and to his shoes. Then he mounted his bicycle once more and rode off to the church. Arriving just as Mr. Izeki went to the parsonage, he went directly to the vestry, and putting his cap on the table in front of him, sat down beside Endo San. At once they launched into a heated discussion about the relative chances of the *Sumo* (Japanese wrestlers) champions in the forthcoming bout.

MRS. AOBA looked every bit her sixty-five years, except that there was not a white or grey hair on her head. Her hair was as black as it had been since

the time she was born. This was because, like most Japanese women of her age, she dyed it.

Today she was rather fussed as she'd helped Mitsue, her daughter, to prepare the evening meal. Now all was set, so she changed into a better kimono, a striped dark one, with a brown and grey obi (sash). She called Mitsue from the kitchen to give her a hand with tying the bow, because although she could tie it by herself, it was always easier for two to do it. It was not far for Mitsue to come, for the kitchen, a six-foot-square room, opened directly into the living room on one side and the porch on the other. Mitsue helped her mother into her short coat (*haori*) and listened politely to all the last-minute instructions about supper. She was twenty-five and often helped cook, so she was quite sure that she could produce it as well as her mother did.

Mrs. Aoba sat down on a cushion in front of a picture of a schoolgirl. The picture was hanging on the wall and had black ribbon encircling the corners. In front of it was a three-tiered shelf. On the top shelf were a cross and candlesticks. On the second were two books, a Bible and a hymnbook, and on the third was a plate containing some of the food that had been prepared for the noon meal.

Mrs. Aoba bowed and took the books, wrapping them in a purple cloth or *furoshiki*. Then she stepped down from the room into her *geta* (wooden clogs), which were on the porch. She called out to her daughter that she was leaving, and Mitsue answered her and came to the kitchen door to see her off—there wasn't room for two people in the small porch.

MR. IZEKI entered and looked around. "Are we all here?" he asked as he surveyed the group. "Ah, Fukushima San isn't here yet. Let us start by practicing the hymns that we shall sing on Sunday." The window was behind Mr. Izeki, and through it in the intervals between the hymns could be heard the roar of the city and the sound of an itinerant vendor's flute. There were two empty chairs beside the table and

during the third hymn Mr. Fukushima slipped into one of them.

He was a man about thirty years old. His head had been shaved and the hair was now growing out straight from his head. His face was pale and austere and, although almost completely void of expression, gave the impression that he had gained his peace after trial.

The number was now complete. All had assembled; the class was about to begin.

"On Sunday we shall have the Baptism service first, and then the bishop will take the confirmation service. I have called you all together tonight so that we might first look at the services, and then that you should all share with each other the experiences that you have had of God's leading.

"Today I want each of you to explain what you believe and how you reached this faith. Those of you who will be confirmed will reaffirm your baptismal promises and receive the Holy Spirit to help you to launch out into greater deeds for God. You will be able to tell us how your Baptism has helped you.

"It is usual to ask the oldest person to speak first." As he said this, all eyes turned to Mrs. Aoba, but Mr. Izeki continued, "I therefore call on Michiko Kuritani to start. She was baptized as a baby and so is the oldest of you all." He looked at Michiko, and she stood up and bowed.

Michiko Kuritani

"AS MR. IZEKI says," Michiko began, "I was baptized as a baby, and so do not remember anything about it. My father became a Christian just after I was born and so we were baptized at the same time. My earliest recollections are of long sermons in our house and going to sleep with my head on Mother's knee. You see, directly after my father was baptized, he started having meetings in our house once a month. We took out the partitions between the three downstairs rooms and covered the floor with cushions so that from eighty to a hundred people could get in. Once, when Kagawa Sensei came

to speak, there were people sitting on the staircase and standing in the garden and street, too."

She paused and looked at Mr. Izeki. "Is this all right, Sensei?" she asked.

"Yes," he answered, "go on."

"When I was five, my mother dressed me in a lovely new kimono, with long sleeves, and put a feather boa around my neck. Then she took me to the temple. I enjoyed that very much as some of my friends were there, too. All the three-year-olds, the five-year-olds, and the seven-year-olds got special *Mamori Fuda* (health charms). I was so pleased with this and with my kimono that I ran up to my father the minute he came home from the office." She paused once more. "It was the only time that I have ever seen him angry. He took the paper from my hand and tore it up and scolded my mother for taking me to the temple. 'A Christian does not take part in these festivals,' he said. 'She goes to church.' The following Sunday he took me with him to the cathedral, and I started to attend Sunday school there.

"I liked the Sunday school and my teacher very much, but when I was ten, I quarreled with one of the girls in my class. I was so angry that I told my father that I would not go to Sunday school ever again.

"Soon after that Mr. Izeki came to speak at our meeting and my father told him that I had stopped going to church. He didn't say anything, but a few days later he wrote me a postcard and asked if I would bring a girl who lived near our house to this church the following Sunday, as she did not know the way. I was very pleased, but I pretended it was a bore. Anyway, I came here and met Sueko San and we became good friends. After that I came every Sunday to Sunday school. I was happy all the time, but I did not really believe in Jesus Christ. I just enjoyed playing with my friends, singing and having a good time.

"Then my eldest brother married, and his wife came to live with us. She was not a Christian and so the wedding was not held in church. She was very beautiful and I was very fond of her. She said she did not think that being a Christian made much difference to a person. After a while she had a baby.



*"I'd like to dress
like that lady and be
a real old-fashioned
Japanese bride."*

It was a dear little thing, but it lived only four hours. She was very unhappy indeed. So was my brother, but although he was sad, it was different, and she got angry with him, saying that he had not really cared for the baby. He said that he did love his baby, but he did not feel that the child was lost, because it was with Jesus. This made me think.

"Some days later my sister-in-law said to me, 'You are a Christian, but you never forgive anyone who does something that you do not like.' I got angry with her and told her that she did not know what she was talking about, but it was true. I have a very long memory for that sort of thing.

"Last year we had a special crusade in Osaka. My father was on the committee and so he went every night, and of course I went as often as I could. One night I was late and the hall was dark when I got inside. I found a place to sit at last and then saw that my neighbor was the girl I had quarreled

with in Sunday school those many years ago. The preacher talked a lot about sin and forgiveness. He said that Jesus died to make us good, to make it possible for us to live with God, our Father. But we must forgive everyone and make Jesus the center of our lives. So, that night, I did.

"At the end of the meeting we went forward together, and I know that I must believe that Jesus Christ can make people new, because we are friends now. My sister-in-law has been baptized, and she has a new baby. I mean to help in Sunday school from now on, that is, after I have been confirmed. That's all."

She ended abruptly, bowed quickly, and sat down, her hair hanging like a veil over her face as she looked at her lap. Mr. Izeki said, "Thank you," in a quiet voice and there was a moment's pause.

Before this could become embarrassing Mr. Izeki nodded to Takenaka San, and he got to his feet.

Tadashi Takenaka

TAKENAKA SAN got to his feet clumsily, pushing his chair back with one hand as he pushed himself up with the other hand on the table. When he was quite upright he gave a bow and started to stroke his almost bald head, for like most high school boys, his head was shaved, then looked sheepishly at his books on the table.

Mr. Izeki remembered vividly the day he had first come to church. He was attending the Christian boys' school not far from the church, but until he and his three chums had arrived at the service, the congregation was made up almost entirely of women and girls. Then one Sunday the four boys had arrived with a letter from their form master, who was a keen Christian. Although there were no boys of their own age to speak to them, they had continued to come, and as they did so, other boys who dropped in to a service came again, and soon there

1ST PRIZE

The winners of
THE EPISCOPALIAN
essay contest are:

**Dr. and Mrs. Lawrence
Rakestraw
Houghton, Michigan**

1st Honorable Mention

**Mr. and Mrs. George M.
Mayfield
Galveston, Texas**

2nd Honorable Mentions

**Mr. and Mrs. Wesley Ellis
Mobile, Alabama**

**Mr. and Mrs. William Ellis
Medina, Ohio**

**Mr. and Mrs. Ernest
Hausler
Signal Mountain,
Tennessee**

**Lt. and Mrs. James
Heathcote
Mountain Home AFB,
Idaho**

**Mr. and Mrs. William
Lloyd, II
Bellevue, Washington**

**Mr. and Mrs. C. A. McGill
Parsons, Kansas**

**Mr. and Mrs. William
Scott
Greensburg,
Pennsylvania**

**Mr. and Mrs. Charles
Sigler
Waldport, Oregon**

**Mr. and Mrs. Wier Smith
Victoria, Texas**

**Mr. and Mrs. Walter
Veranda
West Hazelton,
Pennsylvania**

See next issue for
further details

WHY THEY CAME *continued*

were ten boys coming regularly each Sunday.

"My name is Tadashi Takenaka," he began. "My Christian name will be David. I am studying at Momoyama School for Boys and I am in my second year." He paused and then went on, "My form master is a Christian. He is grand. I came to church because he told me to. I like singing, and I want to be a good Christian, so please pray for me and help me." He sat down suddenly.

"Thank you," said Mr. Izeki. "You have spoken well and have reminded us that God often leads people through others. You came to church because your form master was a Christian. Did he tell you he was?"

"No, Sensei, he didn't, but we saw he was different and someone said that it was because he was a Christian," replied Takenaka San.

"He *was* different—because he was a Christian. You from now on will be different because you are Christians. It isn't always easy to be different, you know. That is why, after you are baptized, you continue to come to preparation classes, and after you are confirmed you must come regularly to Communion and receive strength in the way Christ taught. For you are all witnesses."

"I'm not a good witness," blurted out the lad. "I get into a panic so easily, and I never know what to say to anyone."

"What did you say to Kondo San the first day he came?" asked Mr. Izeki.

"I asked him if he was interested in gardens," he said, a little puzzled by the question. "You see, we schoolboys and girls were making a garden in front of the church. Mr. Izeki intro-

duced Kondo San to me, and I did not know what to do. I had a packet of seeds in my hand and so I suppose that prompted the question. Kondo San said he was fond of gardens, and so I asked him if he would care to plant the seeds. He said he would. I'm afraid that's all I did."

"Was Kondo San in church on Sunday?" asked Mr. Izeki.

"Of course, Sensei, he never misses. He hopes to be baptized at Christmas, he told me so last week."

"Thank you," said Mr. Izeki, and turning to the others he added, "Why did Kondo San come a second time? Because Takenaka San gave him some seeds to plant, and he wanted to see if they came up. He found he was welcomed and made useful. Our witness to Christ isn't always a direct one. It is often a kind word, or an act of caring. We must see Christ in everyone and act accordingly. Remember Jesus said, 'Inasmuch as you have done it unto the least of these my brethren, you have done it unto me.'"

He looked around to see that all had got his meaning, then said, "You mentioned atmosphere. The atmosphere is what you make it by your prayers. Our church is new, so make a point of filling it with prayer. Whenever you go in, pray."

They all nodded their heads and looked rather solemn as they wondered if they were acting up to their Christian profession, caring for and helping prospective members of God's family, and not putting them off by being too preoccupied with their own friends to see the newcomers.

He waited for a moment or two and then, turning to Sueko Ishiyama, Mr. Izeki asked her to speak.

—END PART I

About the author: In addition to this article, Eleanor Mary Foss has written a number of short stories and books about Japan. Daughter of the Rt. Rev. Hugh James Foss, late Anglican Bishop of Osaka, she was educated in England and returned to Japan in 1935 as a missionary. Miss Foss was in Ceylon throughout of the war, teaching in Chundikuli Girls' College and Hillwood School, Kandy. She returned to Japan in 1947. Currently, Miss Foss is teaching at Poole Gakuin, a girls' school in Osaka, and is head of the junior college section of the school.

THE BOOK OF COMMON PRAYER

and Administration of the Sacraments and Other Rites and Ceremonies of the Church

ACCORDING TO THE USE OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

TREASURY OF OUR FAITH

AS WE LOOK BACK on our spiritual heritage—the rock from which we were hewn—two great monuments stand forth, both of them products and sources of the inner life of the Church.

The first, of course, is Holy Scripture with its law and gospel, its prophets and kings, its massive story of God's dealings with men.

The second monument, patterned after the first, is the Book of Common Prayer. Its purpose is to set forth in forms and ceremonies for the people the faith revealed in Holy Scripture, as the preface to the Book of Common Prayer states it, "in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour." It exists for the glory of God and the edifying of His people. It speaks not of itself, but of the Lord; and a large number of its pages are taken directly from Holy Scripture.

It is a monument of our language and of our spiritual heritage, a document of belief, of order, and of worship. And it holds before men this truth, that the worship of God is not to be left to chance and indeliberation, but that the best task, the best language,

and what is noble from all the Christian ages shall be used to praise God in His house.

In it are prayers from all the Christian ages, ancient and modern. There are designated prayers, and readings from the Epistles and Gospels, for every season and Sunday of the year, and in cathedral and in village church we live through the drama of the Christian year with its affirmations about the mighty acts of God.

There are stated forms for all the great moments of life—Baptism, Confirmation, Holy Communion, Holy Matrimony, the Thanksgiving of Women after Childbirth, the Visitation of the Sick, and the Burial of the Dead. Deacons, priests, and bishops are to be ordained and consecrated in a certain manner, so that no man entering upon these vocations can fail to know the vows he is taking. This is not just what you and I believe: this is the way this Church believes and acts. It is the basis of our unity as a Church. It is the book into which we have grown, for it represents the deep wisdom of the Christian ages; and as we grow up into it and year by year associations gather around it, we find a growing richness and glory in its pages. (See page 58 for information about author.)

by Richard S. M. Emrich

Reprinted from *Why Have a Prayer Book?* by the Rt. Rev. Richard S. M. Emrich. Formerly published by the Diocese of Michigan, and now issued by Forward Movement Publications.

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

How Our Prayer Book Came To Be By

IN THE PREFACE to the first Book of Common Prayer, issued in 1549, Archbishop Thomas Cranmer adroitly described the principles that guided the reformers of the Church's liturgy. By eliminating whatever they considered to be corrupt modifications and excrescences made during medieval times to the Church's ancient traditions of corporate worship, the reformers sought above all things to restore the Bible, whole and uncontaminated, to its paramount place in the liturgy.

It is true that vernacular versions of the Bible and devotional manuals designed for the laity were not unknown in the Middle Ages, but the official services of the Church most commonly in use had never been translated into English in a form corresponding to their public celebration. Moreover, before the invention of printing (which occurred less than a century before the beginnings of the Reformation movement), the cost of books, all written of necessity by hand, was prohibitive for the vast majority of the people, including most parish clergy.

Certainly one of the most significant innovations of the Book of Common

Prayer was the inclusion of the entire liturgy of the Church within the limits of one commodious book—with the exception of the Bible lessons read at the Daily Offices—by shortening and simplifying the older offices which had hitherto been distributed among many books.

Whatever was lost from the old rites in richness and variety was more than balanced by the opportunity of ultimately placing the whole liturgy of the Church within reach of all the people. This development, little less than revolutionary, requires a brief explanation of the liturgical books in use before the Reformation.

The Early Offices

The early Christians employed no books in their common worship except the scriptures. Prayers were freely composed by the celebrant according to his taste and ability, although the thoughts and aspirations expressed in them were more or less fixed by custom and tradition. There was no official hymn-book other than the Psalter, from which selections were chanted by appointed soloists or small choirs.

By the beginning of the third century there began to appear short manuals, known as Church Orders, which provided directions and suggested forms of prayer for the liturgical assemblies of the Church. The most notable example of such Church Orders, both by reason of its age and provenance and by virtue of its influence upon succeeding generations, was the *Apostolic Tradition* of St. Hippolytus of Rome, composed about the year 200 or shortly before.

The elaboration of the Church's public rites and ceremonies that followed the cessation of persecution and the official recognition of Christianity by the State in 313 was accompanied by a gradual but steady establishment of prescribed texts of the historic usages of the principal sees of Christendom. These texts were completely fixed, as far as the essential structure of the liturgy is concerned, by the end of the sixth century. Throughout the Middle Ages, however, many enrichments and modifications of detail were superimposed.

The liturgical books containing the formularies used in the services were

MASSEY H. SHEPHERD, JR.

The Rev. Dr. Massey H. Shepherd, Jr., author of this article, is one of the Christian world's leading authorities on worship. The intense, dark-haired scholar and author is forty-eight years old and a native of Wilmington, North Carolina. Since 1954 he has been Professor of Liturgics at the Church Divinity School of the Pacific, Berkeley, California. For the past decade he has also been director of the Graduate School of Theology of the University of the South, Sewanee, Tennessee. He is a member of the General Convention's Standing Liturgical Commission and a past president of the American Society of Church History. He has been the author of, and contributor to, ten books, the latest of which is The Reform of Liturgical Worship, Oxford University Press, 1961.

put together in such a way that all the parts needed by a single officiant were separated and gathered in one volume. Thus the celebrant had in his hands a Sacramentary, a book containing only the prayers that he himself said. The various chanters had their Antiphonaries, Responsorials, Graduals, Psalters, Hymnals; and the readers of the lessons their Lectionaries, Epistolaries, Evangelaries, and so forth. To keep the entire service moving in its proper order and ceremony another officiant was required, who had in his Ordinary or Directory (commonly called the Pie in England) all the cues and rules of liturgical procedure.

This multiplicity of books, arranged as they were according to officiating persons rather than inclusive of entire services, is still in use in the Eastern Orthodox Churches; but it has been retained in the Western churches only in larger churches and monasteries where the full choral service, requiring many officiants, has continued.

As early as the ninth century its inconvenience was felt by priests in small parishes without a corps of assistants, and later by traveling monks

and friars who wished to say their liturgical offices en route without being encumbered by a whole library of books. Hence, there developed the system of codifying the several parts of a single type of service—prayers, chants, lessons, rubrics—in one collection.

Thus arose the Missal, which contained all things necessary for the celebration of the Holy Eucharist throughout the year; the Breviary, in three or four volumes, for the Daily Offices; the Manual or Ritual, with the Occasional Offices; and the Pontifical, containing such services as were reserved to the bishop.

In many parishes, where there resided more than one priest and where there were several clerks to take the choral parts, there might be a mixture of the two systems of books. Even so, a complete supply of books needed for the services was often lacking in medieval parishes, owing either to indigence or neglect. In addition to these difficulties there was the great complexity of rules and rubrics scattered among the many books.

Cranmer's complaint in his preface to the Prayer Book about the inherited

system was not overdrawn: "Moreouer, the nobre and hardness of the rules called the pie, and the manifold chaunginges of the seruice, was the cause, y^t to turne the boke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out."

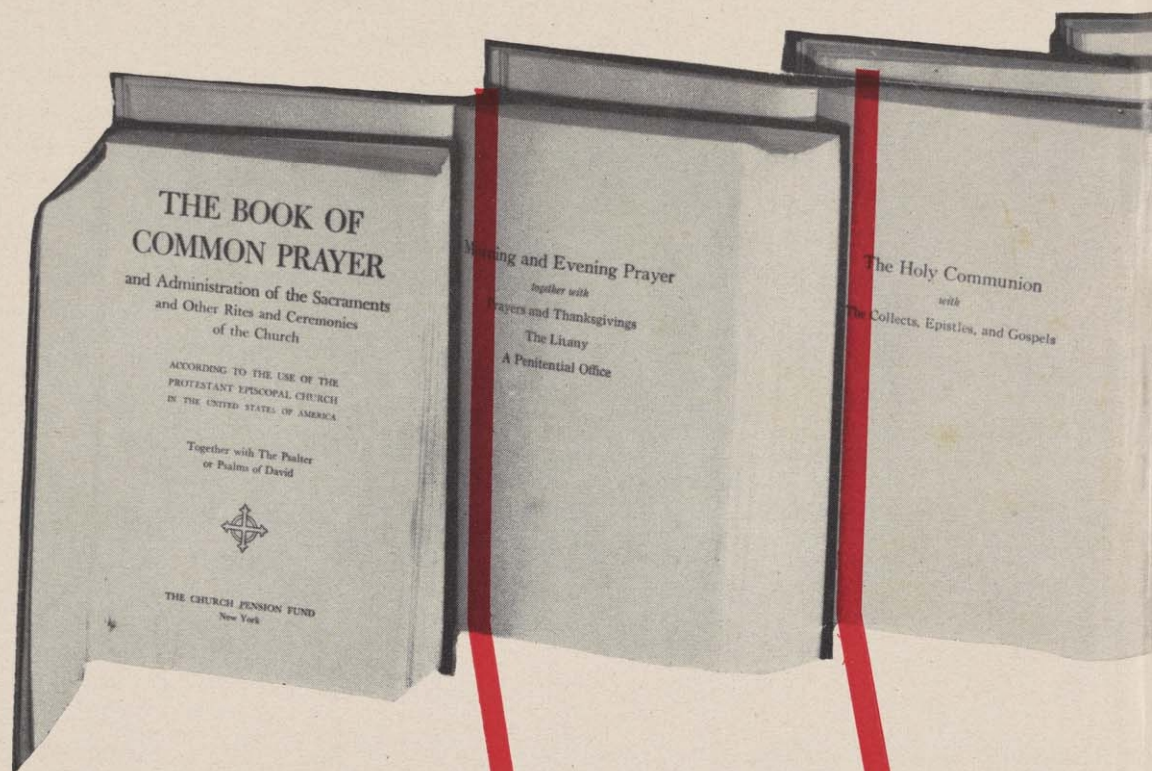
Unity from Diversity

The simplicity and commodiousness of the new Prayer Book were also directed towards the elimination of the "great diuersitie in saying and synging in churches within this realme." In medieval times every diocese, every great monastic order, had its own peculiar adaptations of custom and ceremony in the performance of the Church's liturgy. Basically, of course, all of them used the liturgy of the Church of Rome, but about this common core there developed numerous varieties of local "uses."

In England the use of the diocese of Salisbury (commonly called Sarum) was widespread, but others were current, such as the uses of York, Here-

continued on page 32

The Prayer Book Is Several Books in One . . .



The Introduction

consists of fifty-five pages, which include: the Ratification; the Preface; instructions on the use of the Psalter and Lectionary; Psalms and Lessons for the Christian Year; the Calendar; and the Tables and Rules for finding holy days. There have been many requests that most of this material be placed in the back of the Prayer Book at the next revision.

Then come eight sections, each with its own subtitle page. The first five are of major importance, and represent books which in early days were bound separately. Thus the Prayer Book is, in a sense, a library of worship collected under a single cover.

pages 1-63

This section, in ancient times, was known as the Breviary. Today it is usually known as the Daily Offices. The origins of this section predate Christianity, coming from the daily worship practices of devout Jews who offered prayers regularly three times a day. During the Reformation, the Daily Offices, which in the Middle Ages had been elaborated into a complex of eight Canonical Hours, were simplified and translated into a vernacular form for corporate worship.

pages 65-269

Until 1928, the two parts of this section were in reverse order, with the order for Holy Communion after the Collects, Epistles, and Gospels. The disciplinary rubrics were also moved at that time to the end of the service.

This is the heart of the Prayer Book. It is derived from the ancient Missal, a book of prescribed services conducted at the altar by the priest. Various designated as the Lord's Supper, the Mass, the Holy Mysteries, it was known to the ancient Church as the Eucharist, or Thanksgiving.



the EPISCOPALIAN

• The official organ of the Episcopal Church in the Missionary District of San Joaquin • The Rt. Rev. Sumner Walters, S.T.D., Bishop • Publication Office: Emmett St., Bristol, Connecticut • Editorial office: 1617 N. Hunter St., Stockton, California.

SEPTEMBER, 1961

Facts of Interest

UNTIL THE NATION'S DEFENSE became one of her chief industries, the vast arid desert areas of the United States were of little use to anyone but alfalfa farmers, miners, prospectors, and adventurers. Anyone choosing to live in the desert was thought to be "some kind of nut".

The Armed Forces discovered a new use for such vast uninhabited real estate. The isolation provided new possibilities for testing the new kinds of weapons being created by various branches of the Service. In November of 1944 the U.S. Navy moved into an area of the northern Mojave Desert, which provided for their use an area approximately forty-eight miles long and thirty miles wide. At the southern tip of this rectangle they established the headquarters for a small installation, to be used as a test center for the more violent type weapons being dreamed up in more important centers of Naval Research. But NOTS, The Naval Ordnance Test Station, was to grow, and in seventeen years it has become the largest inland Naval establishment in the world.

At NOTS nearly every weapon used by the Navy today was developed, along with 80% of the weapons used by the Air Force. No longer a test center alone, the Naval Ordnance Test Station at China Lake, California has become a center of basic research in physics, chemistry, electronics, propulsion, fuels, rocketry, and any of the other scientific fields related to the new Space Age. The heart of NOTS is Michelson Laboratory, under eleven acres of roof, and one of the largest research centers in the nation. Here at work, in hundreds of fields, one can find every skill imaginable. Physicists, chemists, engineers from all fields,

machinists, mechanics, computer operators, and all who go together to produce weapons of defense for modern warfare and, at the same time, build up a reserve of knowledge in all of the scientific disciplines.

The Navy has recruited men of experience and skill from all sections of the country. Within the last year over 160 young men were brought to NOTS to begin a life work in the professional fields of Civil Service. Within the next year these young men will have served in every major department of NOTS and will be ready to choose their own field of work from such varied contact and experience.

Following the Navy to the desert was the merchant. . . . The businessman who sparked the building of a town outside the main gate of NOTS. Ridgecrest now boasts a population of 4500, plus an additional 3000 in the Wherry Housing area, privately owned Navy housing. Coupled with the nearly 14,000 people living on the Navy Base,

Indian Wells Valley now reports a population of over 20,000.

It is significant that the Church came to the Valley and aboard the Navy Station at a fairly early period in this phenomenal growth. It was just a little over three years after the station was commissioned that a group of Episcopalians requested recognition and provision of the Church's ministrations at China Lake from the Bishop of San Joaquin. Immediate attention was given to this work and it began to flourish from the start.

Several clergy served part-time, but very ably, for the first two years and St. Michael's Mission has been in union with the Convocation of the District of San Joaquin since January 1947. The bulk of the work was done under the leadership of the Rev. Frederick E. Stillwell, who arrived in 1950 from Minnesota and served for eight years in the area. During his ministry the congregation quadrupled in size and an attractive church building was completed in Ridgecrest.

Continued on page 30-D



Deacons ordained . . . see story, Page 30-C

The Bishop's Page

Sumner Walters



"Walk in the Spirit"

For the Sundays and holy days in this month of September, there are great riches in our Prayer Book (pp 209, 214, 250, 252). In days of anxiety and momentous decision, whether personally or internationally, it is good to have readily at hand words of such power and inspiration. This is not ivory-tower-ish escapism but rather our acknowledgement how supremely important it is that our inner resources, by the grace of God, be clear and strong.

Trinity XIV, St. Paul writes the Galatians, "Walk in the Spirit . . . The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Trinity XV St. Paul again writes the Galatians, "God forbid that I should glory, save in the cross of our Lord Jesus Christ. . . . Brethren, the grace of our Lord Jesus Christ be with your spirit." On this Sunday also St. Matthew quotes our Lord, "Seek ye first his kingdom, and his righteousness . . . Be not therefore anxious for the morrow."

Trinity XVI St. Paul writes to the Ephesians, "that God would grant you to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Trinity XVII St. Paul's letter to the Ephesians includes these words, "Keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit." In the Gospel for St. Michael and all Angels' Day St. Matthew gives our Lord's admonition, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

At General Convention in Detroit the will of God will be revealed by the words and deeds of those who walk in his Spirit. The real growth of the King-

dom of God in San Joaquin and in our individual hearts will be measured in God's sight by those in whom dwells God's Spirit, Christ's Spirit, of humility, love and wisdom. Whether as ordained or as lay servants of God we are to be ministers of reconciliation, keeping "the unity of the Spirit," with "long-suffering, gentleness, goodness." Have faith in God. Pray without ceasing. "The grace of our Lord Jesus Christ be with your spirit."

Five Thousand Years

St. Timothy's Bishop has dedicated a handsome altar and a massive, suspended cross, both made from the Bristlecone Pine, the world's oldest living growing thing. Several years ago, the National Geographic Magazine told the story of this old tree. It grows on White Mountain, north of Bishop, gnarled by the weather of thousands of years, reminding me of the Jeffry Pine on the stony heights of the Sierras.

It is worth a visit to Bishop just to see this cross and altar. When you do, remember the wood is from trees which have been growing exactly *where they are now*, for five thousand years!

District Calendar

- SEPT. 1 General Convention, 1835 (Rebirth of missionary spirit, Board of Missions created, first Missionary Bishop elected)
- 2 Eugene Field born 1850
- 9 California admitted to the Union, 1850
- Leo Tolstoy born 1828
- 17-29 Detroit: General Convention
- 18 Dr. Samuel Johnson born 1709
- 25 Consecration of first Missionary Bishop (Kemper) 1835
- 27 First General Convention at Philadelphia, 1785

Bishop's Diary

- MAY 1-4 San Jose, Synod of the Province of the Pacific: presided
- 2 San Francisco: Burial Service for Bishop Henry H. Shires
- 5 Stockton Council of Churchwomen: May Fellowship Day address
- 6 Corcoran
- 7 Corcoran, Visalia, Woodlake
- 8 Modesto
- 10 Celebrated Communion, Univ. of Pacific Chapel
- 13 Fresno, Visalia
- 14 Fresno, Manteca, Lodi
- 15 Cathedral: district councils
- 16 Oakdale
- 17 Twain Harte
- 18 Selma
- 19 Columbia, Sonora
- 20 Bishop, Lone Pine
- 21 Lone Pine, Bishop
- 23 San Andreas
- 24 St. John's, Stockton
- 27 Fresno, Visalia
- 28 Visalia, Delano, Taft
- 29 Delano, Terminous
- 30 Stockton: Memorial Day address
- 31 Berkeley: St. Margaret's commencement
- Seminary trustees: presided
- JUNE 1 CDSP commencement: presided
- 2 Fresno: district survey meeting
- 3 Cathedral: UTO service
- Hanford

continued on page 30-D



Castle A.F. Base: Bishop Walters "checks out" in a KC 135 simulator

COMMUNICANTS—

INCREASE or DECREASE

	1959	1960	Increase	Per Cent
Fresno, St. Mary's	46	86	40	87%
Bakersfield, St. Luke's	125	225	100	80%
Lemoore	64	83	19	29%
Rosamond	19	24	5	27%
Selma	23	27	4	17%
Arvin	74	87	13	17%
Merced	357	411	54	15%
Tulare	106	122	16	15%
Los Banos	119	136	17	14%
San Andreas	63	71	8	13%
Stockton, St. Stephen's	164	186	22	13%
Manteca	71	78	7	10%
Bakersfield, St. Paul's	919	1002	83	9%
Reedley	145	158	13	9%
Bishop	170	184	14	8%
Lodi	420	455	35	8%
Oakdale	184	198	14	8%
Lindsay	104	111	7	7%
Modesto	499	534	35	7%
Ridgecrest	187	201	14	7%
Fresno, St. James'	1184	1259	75	6%
Sonora	254	270	16	6%
Shafter	75	78	3	4%
Visalia	554	576	22	4%
Fresno, St. Columba's	457	472	15	3%
Stockton, St. John's	782	803	21	3%
Hanford	218	219	1	.5%

NO INCREASE

Delano	101	101
Stockton, St. Anne's	282	282
Terminous	4	4
Turlock	228	228
Twain Harte	—	12

DECREASE

Taft	159	155	4	3%
Woodlake	23	22	1	4%
Madera	169	161	8	5%
Porterville	188	179	9	5%
Tracy	75	67	8	10%
Lone Pine	56	45	11	20%
Corcoran	32	25	7	22%
Avenal	43	32	11	24%
Mendota	11	8	3	27%
Coalinga	125	84	41	33%
TOTALS	8879	9461	582	7%
			Increase	

✠ The Rev. Ernest A. Shapland ✠

Ernest Albert Shapland, Honorary Canon of St. James' Cathedral, died May 20, having retired from the active ministry in 1950. After his ordination by Bishop Sanford in 1921 he was vicar of the Chapel of the Holy Spirit, Fresno, until 1928, then at St. John's, Lodi, until 1944. Until his retirement he served St. Philip's, Coalinga, and All Saints', Mendota. For many years he served as chairman of the district committee on the Church Pension Fund.

Mr. Shapland was a kindly, cheerful person, well informed in his preaching and personal conversation. An unpretentious and modest person by nature, his ministry was devoted and faithful. To Mrs. Shapland we give our sympathy.

May light perpetual shine upon him.

Five Ordained in San Joaquin

BISHOP WALTERS ORDAINED five men as deacons to serve the Church in the District of San Joaquin, early this summer.

The new deacons and their respective church positions are as follows: William Byron Chinn, St. Peter's, Arvin; Malcolm Fletcher Davis, Christ Mission, Lemoore; Richard Arlen Henry, St. Matthias', Oakdale; Gerald Laurence Jones, St. Thomas', Avenal, and Reynold Bruce Kirkwood, St. James', Fresno.

They will all serve as deacons for at least six months. At the successful completion of this they will be ordered priests.

The ordination was held in early June at the Fresno Cathedral; the speaker was the Rt. Rev. George Richard Willard, suffragan bishop of California.

Four of the deacons are graduates of the Church Divinity School of the Pacific. Reynold Kirkwood received his theological degree at the Seminary of the Southwest in Austin, Texas.

The five men took three days of canonical examinations at the Cathedral prior to becoming deacons. These were conducted by the District's board of examining chaplains, Dean Harry B. Lee, the Rev. John T. Raymond, the Rev. Gerald A. Skillicorn, the Rev. Peter N. A. Barker and the Rev. George R. Turney.

Facts of Interest

continued from page 30-A

The success of the Church's work in the Ridgecrest-China Lake area has been based on two primary principles of effective mission work. First of all the Church arrived early enough to be ready to receive the inevitable population growth. Secondly, one priest willingly spent enough time in one place to do an effective piece of work. The combination of these two missionary approaches . . . early arrival on the scene and long and fervent pastoral attention . . . seems to have been the key to successful Church work in this area.

St. Michael's Mission from its very beginning, however, has been a "Layman's Movement". And this has not been because the clergy have been willing to give up their prerogative, so much as an expression of the kind of laymen found in the area. Recognizing areas of service where they can take their leadership, St. Michael's people have always forged ahead and done the job, often before they have been asked to do so. As a result many of these desert dwellers, living 230 miles from their See City and 350 miles from their Bishop's Office, voluntarily take part in "Diocesan" level affairs. Like so many small missions in their early years, St. Michael's people have had to be alive to every phase of Christian service and function. Lay Readers, Licensed and retired, are six strong at the present time. Church School teachers have given outstanding service,—having served during the time the church was a one-roomed edifice on the Navy Station and continue in the new quarters as well. One teacher expounds calculus to graduate students in the UCLA extension course during weekday nights, and teaches a rousing course in the Faith to children on Sunday morning. From Physicist to Housewife—a typical Church school staff.

There is a great deal less apologetics involved in the vicar's duties than one might expect. The job is pictured as one in which the Church must "stand up and be heard" in this terrible age of science. This is rarely the relationship a priest is likely to find here. Instead of "Science Vs. Religion" we are more than likely to find "Religion Vs. the unfortunate result of an overcon-

fidence in scientific humanism". The pastoral counseling job is first order of business for the vicar who serves here, not because the members of the congregation are having difficulties but because the "way of life" in this area seems to bring out the worst in many. This should be explained, for the simple reason that the Church has been able to meet the needs expressed in people's difficulties. The Navy station is an enclosed community, protected by a fence and requiring a pass to enter. It is a self-sufficient community, somewhat like one would find for government personnel overseas. A kind of "Socialism" has resulted, in that many have become over dependent on the security they have found in such a community. But the security they have found does not meet all phases and areas of their lives. Marriages are unstable, children have difficulties, and the young unmarrieds fell alone and lost.

This dreary picture is not nearly as dreary as it first seems. Actually life on the desert is very pleasant, healthy and inspiring, but one is led to look more closely at personal problems. One does need to discover his own "personhood" and the only provision for such discovery would seem to be in the Church. It is toward the meeting of such human needs that St. Michael's Church sees a challenge and a mission.

Materially, St. Michael's Mission has done exceedingly well in its 13 years of history. Parochial reports for 1960 should reveal over 200 communicants in good standing, with over 400 baptized members. The congregation raises over \$21,000 a year toward operating and building funds. It is now paying off a loan for the second of a three year building program. Present buildings include a Chapel-Parish hall with service area and a new vicarage.

St. Michael's Mission is little different from any other church that serves both a civilian and military population. And yet there is something unique about finding 20,000 people living out in what would seem to be the "middle" of the nation's most arid desert. It is a military area. It is one of the largest Civil Service areas in the State. It is one of the newest communities in the State. It is a modern "frontier" town. It is often spoken of as the "miracle city" because of its sudden growth out of

nothing. But if there are to be any miracles, the people of St. Michael's Mission believe that they will occur when Christ and His Church meet men of every walk of life, every human talent and skill, every problem and discontentment, right where they are to be found.

Fresno Youth and Summer

THE DEAN'S WAGON headed for Santa Cruz, Lake Yosemite, Lake Tahoe and other summer fun spots again this year when school was out.

The Junior Choir was taken on an appreciation trip in June to Santa Cruz. Mrs. Nuel Kindred, Mrs. Alice McLeod, and Mrs. Lucille Perry helped Dean Lee and Canon Thelin with chaperoning the 35 singers, as did bus driver Claude Hurst.

Members of the EYC journeyed to Lake Yosemite, Yosemite Park, Santa Cruz and Tahoe for fun gatherings.

The Central Deanery of the EYC held its summer meeting at the Cathedral early in July. Dean Lee spoke to the representatives at the meeting which preceded an afternoon of recreational activities at Lakeside.

Bishop's Diary

continued from page 30-B

- JUNE 4 *Hanford, Coalinga*
- 5 *Cathedral: canonical examination*
- 6 *Stockton Kiwanis Club: address*
- 8 *Phoenix: Dept. of Promotion*
- 9 *San Rafael*
- 11 *Lemoore, St. Columba's*
- 12 *Cathedral: ordained five deacons*
- 12-14 *Camp: conference with newer clergy*
- 16 *Cathedral: DIT directors*
- 16-18 *Camp: treasurers' conference*
- 19-23 *Camp: clergy conference with Prof. Norman Pittenger*
- 22 *Stockton: Burial Office*
- 24 *Stockton: dinner with young people working at Terminous from Hawaii, S.D. (Indian girl) N.J., Neb., Okla., Kan., Turlock.*
- 29 *Millwood, Va., with Mrs. Walters*

Parish News

Cathedral, Fresno

● "The Sound of Music," a current Broadway musical hit concerning a novice in an Austrian abbey and her non-conforming ways and eventual release, was reviewed at the Cathedral this summer.

Miss Jean Bisceglia narrated the story and sang the many hit songs from the show.

Some 200 women attended the afternoon review sponsored by Guilds 6 and 7 to raise funds for audio-visual equipment for the St. James' church school.

Mrs. Ladislous Klohs and Mrs. William McLead are the leaders of the two guilds.

St. Michael's, Ridgecrest

● St. Michael's is on its summer schedule of two services each Sunday: 7:30 a.m., Holy Communion; 9:30 a.m., Family Service, nursery care provided.

The sermon on Youth Sunday, observed in June, was delivered by Peggy Sewell, newly elected E.Y.C. president. She was assisted in the service by Chrissie Sewell, Tony Schneider, Laurie Ellison, and Caren Griffin.

At the first acolytes' banquet, held in May, silver crosses were presented to Carter and Douglas Wilson who were leaving St. Michael's to go with their parents to Guam, where it is hoped they will again serve the Church as acolytes. Tom Marcus has been appointed as head acolyte replacing Jack Morash who will be attending college in the fall. Lester Hammond is director of the 16 boy group.

An all-parish picnic and swim party is planned for July 18 at Valley Wells Park in Trona.

St. Luke's, Bakersfield

● Early summer found St. Luke's appearance much improved. Mr. Lee Boyd graded and surfaced the property, after which it was black-topped. During the two weeks this work was in progress, parishioners attended services at St. Paul's.

The Rev. Gordon Asbee, Vicar of St. Luke's, was Dean of the Jr. Boys

Camp at Camp San Joaquin from June 24 to July 1. During his absence, Services were conducted by Mr. Robert Whiting, Lay Reader.

The Junior Choir held a swimming party and picnic for all regular members and those interested in joining this fall. Miss Linda Perren, who has led the choir, will be leaving St. Luke's and was given an alarm clock by the choir members. The Youth Group and Bishop's Committee each presented a gift to Miss Perren in recognition of the many hours she has spent in working with the young people of the mission. Miss Pam Myers will be the new director of the Junior Choir for the coming year.

St. James', Lindsay

● A Mexican Fiesta on April 9, following the children's flowering of the Cross Service at 10 AM, was the ending for the Lenten Missionary Study. The families, attired in the native dress of Mexico were served a Spanish dinner on the patio. Mrs. G. R. Peck and Mrs. David Robertson served on the food committee. Church School classes had a Mexican market where they sold cactus gardens, potted plants and small



"Padre Moore" at Mexican fiesta, April 9, 1961.

braided rugs; the money also going to the mite boxes. Two big *pinatas* were made by Mrs. Morey Coles for the delight of the children.

St. Francis', Turlock

● On Whitsunday, a birthday observance was held by St. Francis'. At the close of the services, all adjourned to Guild hall for a birthday cake and social hour. The Church was filled to capacity.

St. Francis' Church held its annual picnic at Haggerman Park; there was a devotional hour preceding the picnic lunch and games. This year marked the largest attendance.

Mrs. Blanche Morell, a teacher in the Turlock High School for some years has gone to teach at the Bethany School for girls, an Episcopal school in Bethany, Ohio. During her time in Turlock, she has added a great deal to the spiritual life of St. Francis. Following church services, a reception was accorded her in the Guild Hall.

The Ephraim Thomas home was the setting for a barbeque for Choir members and others interested in church music. Mr. Thomas was the chef and a good number enjoyed the evening.

Mrs. Nell O. Fordham, a member of St. Francis' Church for many years died on June 14th after a lingering illness and one and a half years spent in the hospital. Her fortitude and faith have been an inspiration to many. She was a member of the Altar Guild and past president of St. Francis' Guild.

St. James', Sonora

● Mmes. Marshall Nickles, Alvin Sylva, Jr. and Armand Baer inspect Hawaiian decorations used in the Annual Spring Luncheon and Card Party sponsored by the Episcopal Church Women of St. James', Sonora.

The affair, held in the Parish Hall on April 14th was both a financial and social success. Members of St. Margaret's Guild were in charge of the luncheon while St. Catherine's Guild supplied the "goodies" for a "bake sale" held in conjunction with the luncheon.

Report of Advance Fund Survey with Payments to June 10

	<i>Accepted</i>	<i>Paid</i>
Arvin	\$ 1,500.	\$ 100.00
Avenal	3,600.	584.75
Bakersfield—St. Luke's	6,300.	41.75
Bakersfield—St. Paul's	52,200.	4,250.00
Bishop	—	—
Coalinga	—	50.00
Corcoran	2,520.	—
Delano	5,940.	2,805.00
Fresno—Cathedral	70,000.	—
Fresno—St. Columba's	18,720.	1,196.00
Fresno—St. Mary's	3,600.	50.00
Hanford	—	—
Lemoore	1,800.	850.00
Lindsay	6,300.	1,161.00
Lodi	18,900.	3,270.00
Lone Pine	6,300.	1,050.00
Los Banos	8,100.	3,825.00
Madera	9,000.	1,416.65
Manteca	3,024.	5.00
Mendota	900.	400.00
Merced	18,000.	2,500.00
Modesto	28,800.	1,000.00
Oakdale	9,720.	350.00
Porterville	10,000.	550.00
Reedley	11,160.	5.00
Ridgecrest	6,000.	1,600.00
San Andreas	2,520.	120.00
Selma	—	—
Shafter	2,700.	850.00
Sonora	1,800.	250.00
Stockton—St. Anne's	11,160.	955.00
Stockton—St. John's	48,000.	1,816.00
Stockton—St. Stephen's	5,940.	123.75
Taft	1,800.	220.00
Tracy	5,940.	50.00
Tulare	8,100.	—
Turlock	—	1,700.00
Twain Harte	—	—
Visalia	28,080.	3,100.00
Woodlake	—	—
<i>Individuals in and out of District</i>		11,137.00
	\$418,424.	\$47,431.90

CAMP SAN JOAQUIN POOL FUND REPORT

Received from:

Fresno Cathedral women	\$ 500.00
Fresno benefit party	358.20
Fresno—St. Mary's	36.00
Lemoore	78.00
Lodi Youth	25.00
Merced women	35.50
Merced EYC	35.60
Reedley women	65.00
Ridgecrest	10.00
Tulare women	100.00
Visalia GFS	15.00
Visalia women	50.00

Individual gifts:

J. R. Kennedy	\$ 100.00
Mrs. Eric Segerstrom	100.00
Mr. & Mrs. Dwight Tock	100.00
Mrs. Bernice Chipman	100.00
Mr. & Mrs. Wm. Lyles	500.00
Mr. & Mrs. J. J. Davis	100.00
Mrs. Winifred Raney	125.00
Mr. & Mrs. A. E. Weaver	100.00
Mrs. E. A. Jackson	100.00
Dr. Ruth Cope	50.00
Rev. Carleton Sweetser	10.00
Youth group—N.Y.	5.00
Mr. & Mrs. Ed Leduc	100.00
District EYC	2,345.96

\$5,144.16

Pledged but not paid:

Bakersfield—St. Luke's	\$ 80.00
Bakersfield—St. Paul's	100.00
Fresno—St. Columba's	192.00
Lone Pine	56.00
Madera	106.00
Porterville	93.00
Reedley	50.00
Shafter	36.00
Stockton—St. John's	410.00
Stockton—St. Stephen's	70.00
Tracy	51.00
Turlock	143.00

\$1,387.00

*Pool cost, \$6,272.79,
with a necessary upkeep which will add
yearly to the operating of camp.*

UTO with Research Conference

The District United Thank Offering In-gathering of the Women of San Joaquin was held in June at the Cathedral in Fresno in conjunction with a two day clergy-Lay conference on Research.

Speaking at the women's service on Saturday was the Rev. John McCarty, assistant to the executive secretary of the unit of research of the National Council.

Bishop Sumner Walters celebrated

Holy Communion for the women and was assisted by Dean Lee.

A luncheon was held at Cedar Lanes following the service. The Conference concluded with a separate luncheon also held at that time.

Friendship Extended to Foreign Students

MODESTO: Foreign students attending Modesto's Junior College were guests of parish families on May 20 at an informal barbecue and swimming party sponsored by St. Paul's Couples Club. The party renewed friendships formed during the Lenten period when families brought foreign students to the Wednesday night services and share-a-dish suppers in the Guild Hall. *Hospitality Urged*

Recognizing the great need to help the students make social contacts, the Rev. Charles W. Williams, together with Mrs. Jack McCarley and Mrs. Robert Marshall, chairmen of the Christian Social Relations Committee, Women's Division, encouraged members to bring the young people to the Lenten suppers and to include them in family activities during the spring. *Seven Countries Represented*

Young representatives of Australia, Egypt, Hong Kong, Iran, Jordan, Kuwait and Mexico were hosted by The Rev. and Mrs. Edward Groves, Mr. and Mrs. Howard Bladwin, Mr. and Mrs. L. W. Carmichael, Mr. and Mrs. William Chynoweth and Mr. and Mrs. Gene Ellison. Other hosts to the students were Mr. and Mrs. Robert Hibbert, Mr. and Mrs. Dean Jones, Mr. and Mrs. John Lanigir, Mr. and Mrs. Charles McBrian, the Jack McCarley's, Mr. and Mrs. George MacDonald, Mr. and Mrs. Glenn Reid, Mrs. Frank Helm and Dr. and Mrs. Paul Grimm.

Coalinga Studies Ideals

ST. PHILIP'S PARISH, Coalinga, is examining the individual's and the parish's need to give. Through a series of letters sent out by the canvass committee of the vestry the parish is considering two standards for Episcopalians: the need for the individual to tithe and the need for the parish to go halves. Is tithing an emotional subject? You should suggest to your vestry that they spend one-half of the parish revenue each year *OUTSIDE* your parish. It is a difficult and confusing matter, but it is exciting to consider supporting some great work of the Church above and beyond our legal taxation to the district.

PRAYER FOR GENERAL CONVENTION

O Almighty God, who has built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone; Grant to all who will attend General Convention an abundance of thy grace. Look especially, we beseech thee, upon all bishops and deputies, clergy and lay. Write upon their hearts the knowledge of their unity in thee, and raise them above those prideful things that create dissension. By the might of thy Holy Spirit give them wisdom and zeal to speak thy Word for this day; and to advance it by wise planning, without fear or favor. Give to them the knowledge that the hope of mankind rests upon those who love thy Son, and have found their life in His.

We would pray, also, for those to be in attendance at General Convention in other capacities, our women delegates to the Triennial meeting, our missionaries, lay workers, clergy and laity, and visitors from other communions at home and abroad. May they be inspired to give even greater devotion to thy Church by the deliberations and decisions made in the House of Bishops and the House of Deputies.

Prepare the hearts and minds of all in this diocese for the assembling of this council of thy Church in our midst. Humble us, bless us, and send us forth to do thy will. AMEN.



With heads bowed, members of the Cathedral congregation and junior choir, hear Dean Lee read the prayers blessing all growing things. This special service was held outside on Rogation Sunday. One of the three cypress trees seen here was planted by Mr. George Gouge, grounds chairman, to symbolize the many fruits of God's creation for which we give humble thanks.

DIRECTORY OF SAN JOAQUIN

The Rt. Rev. Sumner Walters, M.A., S.T.M., S.T.D., *Bishop*
President, Province of the Pacific

District Office

1617 N. Hunter St., Stockton 4, California, Telephone HOWard 4-4483
Edward B. Leduc, *Treasurer* Lindsay P. Marshall, *Chancellor* The Rev. V. M. Rivera, *Secretary and Registrar*
Miss Helen Wagstaff, *Christian Education Consultant*, Telephone HOWard 6-8401
Mrs. E. A. Kletzker, *Bishop's Secretary and Assistant Treasurer*

Rural Deans

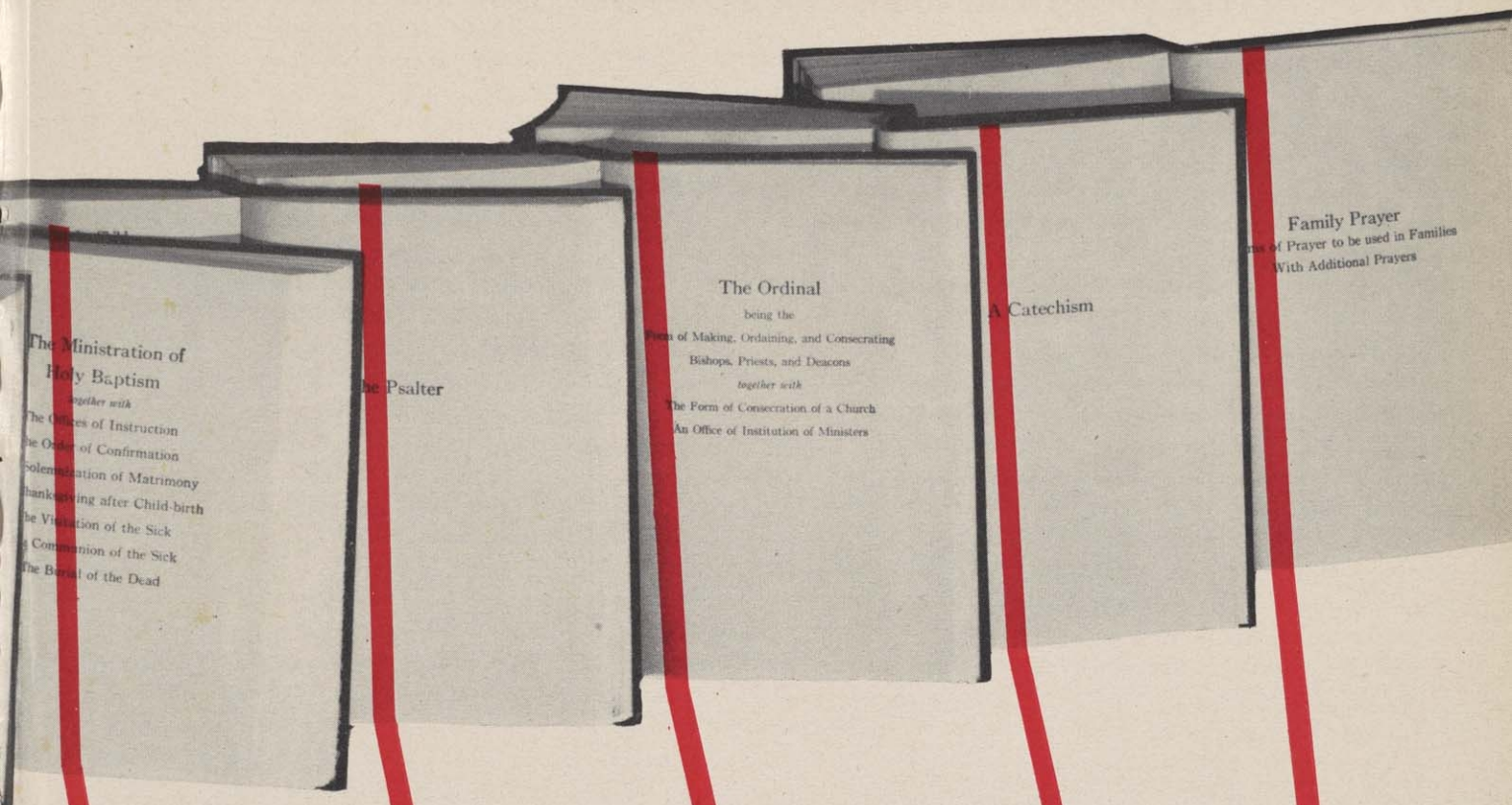
The Rev. Laurence S. Mann, *Northern* The Rev. John J. Hancock, *Central*
The Rev. Ralph W. Jeffs, *Southern* The Rev. R. M. Harvey, *Eastern*

Episcopal Churchwomen

Mrs. Leonard Knutson, *President*, Mrs. Sumner Walters, *Honorary President*
Mrs. Leonard Knutson, *Secretary-Treasurer, Province of the Pacific*

Laymen's Work: H. Henry Meday

- ARVIN, St. Peter's, Hill and Grapevine, Tel. SPing 4-2795, Box 625, the Rev. W. B. Chinn.
- ATWATER Mission, the Rev. J. D. Livingston, priest-in-charge.
St. George's Mission, Ivers & Alcorn Chapel, Fruitland & Winton, J. M. Sanders, lay reader. EL 8-2570.
- AVENAL, St. Thomas', 7th & San Joaquin.
- BAKERSFIELD, St. Paul's, 2216 17th St., Tel. FAirview 5-5875, the Rev. Victor R. Hatfield, rector, 2433 Alder, the Rev. Harry Leigh-Pink, assistant, 3016 Sunset Ave.
St. Luke's, 2671 Mt. Vernon Ave., the Rev. Gordon C. Ashbee, vicar, 2900 St. Mary's.
- BISHOP, St. Timothy's, Keough and Hobson Sts., Tel. 9861, the Rev. J. F. Putney, vicar.
- CAMP SAN JOAQUIN, Chapel of the Transfiguration, Sequoia National Forest. Supt., Thomas G. Nelson, 650 Vassar Ave., Fresno 4.
- COALINGA, St. Philip's, Coalinga and Monroe, Box 212. Tel. WELls 5-1886, the Rev. George G. Swanson, rector.
- CORCORAN, Mission of the Epiphany, Hannah & Dairy Aves., the Rev. R. L. Swanson, vicar, Box 552, 1012 Letts Ave., WYman 2-3517.
- DELANO, Mission of the Redeemer, 1725 11th Ave., Tel. 3356, the Rev. Gordon Scovell.
- EXETER Mission, the Rev. V. M. Rivera, priest-in-charge.
- FRESNO, St. James' Cathedral, 4147 E. Dakota at Cedar, Tel. BA 2-3721, the Very Rev. H. B. Lee, dean, 623 W. Michigan, the Rev. Canon Harold B. Thelin, 4566 E. Fedora; the Rev. R. Bruce Kirkwood, curate, 2023 E. Ashcroft.
St. Columba's Church, 5073 Palm Avenue, Tel. BA 9-4343, the Rev. George R. Turney, rector.
St. Mary's Mission, 5004 E. Lewis Ave., Tel. CLinton 1-7732, the Rev. Wayne Parker, vicar.
- HANFORD, Church of the Saviour, 11th and Douty, Tel. LUDlow 4-7706. Box 417, the Rev. John J. Hancock, rector, 1631 N. Harris.
- LEMOORE, Christ Church Mission, Alpha Club, the Rev. J. H. Miller, vicar, Box 215, Tel. WALnut 4-5067.
- LINDSAY, St. James', Hermosa & Orange, Tel. 2-3712, the Rev. B. Stanley Moore, vicar, 546 E. Hermosa.
- LODI, St. John the Baptist's, Locust & Lee, Tel. ENDicott 9-4620, the Rev. John T. Raymond, rector, 1200 Locust St.
- LONE PINE, Trinity Memorial, Locust and Lakeview, Box 116, Tel. 4791, the Rev. R. F. Slocum, vicar.
- LOS BANOS, St. Alban's Mission, Illinois and West L., Tel. 2812, the Rev. W. M. Clarke, Jr., rector, 1526 4th St.
- MADERA, Trinity, 224 N. A. St., Tel. ORchard 4-8040, the Rev. W. L. Richmond, rector, 533 E. Central Ave., Box 1168, the Rev. Canon Chester C. Hill, rector emeritus, 318 E. 4th St.
- MANTECA, St. Mary's Mission, Cottage and Louise Aves.; Capt. Francis Wilkinson, C.A., 452 Cowell Ave., Tel. TA 3-3665.
- MARIPOSA, St. Andrew's Mission, American Legion Hall, the Rev. J. D. Livingston, priest-in-charge. Box 210, Star Rte. WO 6-3445.
- MENDOTA, All Saints', 1616 P St., the Rev. G. R. Turney, priest-in-charge.
- MERCED, St. Luke's, 2030 M St., Tel. RAndolph 2-1888, the Rev. Jack D. Livingston, rector, Box 681.
Castle AFB, Chaplain N. F. Lang, Th.D., Capt. USAF, 1555 Redwood Ave., Atwater, Tel. GR 7-0747.
- MODESTO, St. Paul's, the Rev. C. W. Williams, rector, 1707 I St., Tel. LAMbert 2-1265.
- OAKDALE, St. Matthias', 1st Ave. and F St., Box 637, the Rev. R. A. Henry, minister, Tel. VICTORIA 7-2983.
- PORTERVILLE, St. John's, Thurman & D, Tel. SUNset 4-6080 (office), the Rev. John Atkinson, rector.
- REEDLEY, Good Shepherd, Box 203, Tel. MELrose 8-2424, the Rev. Max L. Drake, rector.
- RIDGECREST, St. Michael's Mission, Drummond Dr. and Sanders Ave., Tel. 8-3516, the Rev. Robert M. Harvey, vicar, 200 Drummond Dr., Ridgecrest, Tel. 8-3511.
- ROSAMOND, Holy Cross Mission, 2872 Diamond, cor. Locust, W. G. Schroeder, lay reader.
- SAN ANDREAS, St. Matthew's Mission, Tel. SK 4-3639, the Rev. Edward E. Murphy, III, vicar, Oak Street, Hillmont.
- SELMA, St. Luke's Mission, Lutheran Church, 2131 Stillman St., TW 6-2706, Reedley, ME 8-2424.
- SHAFTER, St. Mark's Mission, the Rev. Edward L. Key, vicar, Beech and State Sts., Pioneer 6-6457.
- SONORA, St. James', the Rev. R. J. Lintner, rector, Tel. JEFFerson 2-7644, Box 575.
- STOCKTON, St. Anne's Church, 1020 Lincoln Rd., Tel. GR 7-0747, the Rev. J. C. Caley, rector.
St. John the Evangelist's, the Rev. Peter N. A. Barker, rector, El Dorado & Miner, Tel. HO 6-6916.
The Rev. Bertram E. Simmons, Chaplain, State Hospital, Tel. GR 7-0785.
St. Stephen's Mission, Plymouth & Del Rio, Tel. HOWard 5-8888, the Rev. Laurence S. Mann, vicar, 3005 Country Club Blvd.
- TAFT, St. Andrew's, 703 Fifth St., Tel. 5-2378.
- TERMINOUS, Emmanuel Chapel, Mrs. Ruth Harris, 465 N. Central, Stockton.
- TRACY, St. Mark's Mission, 415 West Emerson St., the Rev. Roger L. Strem, vicar, 1423 Wilson Ave., Tel. TERNinal 5-5788.
- TULARE, St. John's, 1505 E. Prosperity Ave., Box 217, Tel. MU 3-3487, the Rev. Ralph W. Jeffs, vicar, 776 E. San Joaquin St.
- TURLOCK, St. Francis', Pioneer and E. Main, Tel. MERMcury 2-0788, the Rev. Gerald A. Skillicorn, rector, 1424 Canal Drive.
- TWAIN HARTE, Mission of St. Michael and all Angels, Tel. JU 6-3509, the Rev. A. G. MacDonald, vicar, Box 606.
- WOODLAKE, St. Clement's Mission, the Rev. V. M. Rivera, Visalia.
- VISALIA, St. Paul's, Hall & Center Sts., Tel. REwood 4-5725, the Rev. V. M. Rivera, rector, 1435 W. Oak, the Rev. J. M. Wilcox, assistant rector, 1110 W. Center.
- CANONICALLY RESIDENT NONPAROCHIAL:
The Rev. Canon W. L. Caswell, D.D., Box 357, Patterson. The Rev. F. E. Stillwell, 701 Maitland Dr., Bakersfield. The Rev. C. M. Brandon, R 1 Box 107A, Terra Bella, the Rev. H. L. Wilson, Berkeley.



pages 271-342

This section includes those services which are usually known as the Occasional Offices, formerly called the Ritual. The Order of Confirmation comes historically from the ancient Pontifical, or bishop's book of services. The Offices of Instruction come from the time of the Reformation. The other offices come mainly from the early English Sarum Manual.

pages 343-525

The Psalter, or book of Psalms, is the only wholly biblical section in the Prayer Book, and the only one which is not based on the King James Version of the Bible (see page 34). In the revision of The American Prayer Book in 1928, more than a hundred clarifications and modernizations were made in the words of the Psalms. Still more are proposed for the next revision.

pages 527-574

This section is a product of the Reformation in England, replacing the old Latin Pontificals in use in the English Church prior to 1550. The Ordinal in the American Church was first revised in 1792, with additions in 1799 and 1804.

The first paragraph in the preface to the Ordinal clearly sets forth the Episcopal Church's belief in the historic ministry of bishops, priests, and deacons. In one of the Prayer Book's quaint inconsistencies, the sequence of words, "bishops, priests, and deacons" in the section's title and opening pages are in reverse order with the sequence of services.

pages 575-583

The use of the article "A" in this section, A Catechism, has been constant since the first Prayer Book in English. Our present Offices of Instruction on pages 283-295 give a revision of this catechism.

pages 585-600

No other Anglican Prayer Book had this feature until the Canadian Church's revision of 1922 added a section of Family Prayers; the contents of the Canadian section, however, differ from ours. The twenty-three Additional Prayers in our Book were added in the revision of 1928.

pages 601-611

This last section includes the Articles of Religion adopted in 1801. See page 34 for further information.

ford, Bangor, and Lincoln. With the issuing of the Prayer Book this flowering of local color disappeared. A new principle of uniformity was established. "Now from henceforth," said Cranmer, "all the whole realme shall haue but one use."

Without the machinery of the printing press the realization of liturgical uniformity would, of course, have been impossible. Recent revisions of the Prayer Book have exhibited a marked trend away from the rigid uniformity in the Anglican tradition, especially in respect to ceremonial. In no case has the rule of uniformity in liturgy been considered applicable or desirable beyond the limits of a self-governing national or provincial church. Underlying all the principles that molded and fashioned the Book of Common Prayer, and that continue to shape its history, is the inalienable right of all the people of God, laity no less than clergy, to an active and intelligent share in all the services and sacraments of the Church.

Toward the First Prayer Book

The liturgy of the Book of Common Prayer is directly continuous in substance with that liturgy brought to England by St. Augustine of Canterbury, in 597, which in turn is continuous with the liturgical traditions as developed by the Church in Rome from the days of the Apostles. The breach between the Church of Rome and the Church in England made by Henry VIII in 1534 resulted in no immediate change in the use of the medieval Latin services. In 1543 a chapter of the Bible in English was appointed to be read at Matins and Vespers on Sundays and holy days, from the version known as the Great Bible (1539). The following year the Litany in English was published, in the form which it has maintained with but slight alteration until the present day.

Cranmer's studies in preparation for the revision of the liturgy were broadly based. It should be remembered that he was a university scholar and professor before fate placed him in the role of archbishop. The Latin rites according to the Sarum and other uses cur-

rent in England were, of course, the basis upon which he worked. He was much influenced by a reform of the Latin Breviary prepared for the Pope by the learned Spanish Cardinal, Francesco Quiñones.

Cranmer's mission to Germany in connection with King Henry's famous annulment case had given him a firsthand knowledge of the various Lutheran experiments in liturgical reform. Cranmer also made use of the Greek liturgies, which had been printed in 1526, and the editions of the Missal and Breviary of the ancient Spanish liturgy.

With the accession of Edward VI in 1547 the reform party led by Cranmer was more free to promote changes. A first step towards the Mass in English was the royal injunction of that year requiring the reading of the Epistle and Gospel in English. Then appeared in 1548 an *Order of the Communion*, an English form to be used in the Mass immediately before the communion of the people. It contained the Exhortations, Invitation and Confession, Absolution, Comfortable Words, Prayer of Humble Access, Words of Administration, and the Blessing—all of which were later incorporated into the Prayer Book rite of Holy Communion.

The first Prayer Book of 1549 was ordered to come into exclusive use on Whitsunday of that year. In March, 1550, appeared the first edition of The Ordinal, a revision of the old Pontifical.

Revisions, and Laud's Liturgy

Discontented with the moderate and comprehensive character of the first Book, the more extreme reformers, with whom Cranmer allied himself, pushed through a second Prayer Book of 1552. Shortly before the King's death the following summer, Cranmer issued a set of Forty-two Articles, later to be taken up, revised, and reduced to the familiar Thirty-nine under Queen Elizabeth. The accession of Mary brought a swift end to the use of the Prayer Book. Mary reinstated the liturgy as it was performed at the close of Henry's reign.

Elizabeth restored to use the second

Prayer Book in 1559. This Book remained in force until 1645. Some minor changes and additions were made in 1604 by order of James I, consequent to discussions held early that year with leading Puritans at Hampton Court. But the great result of that conference was the royal order for a new translation of the Bible, which resulted in the famous Authorized Version of 1611. It was the Jacobean Prayer Book in its 1604 edition that was used by the first permanent English settlers in America at Jamestown, Virginia.

During the reign of Charles I a Prayer Book for the Church of Scotland was prepared by a group of Scottish bishops with the cooperation of Archbishop William Laud of Canterbury. This Book, published in 1637, was in many ways a return to the first Book of 1549. But it never came into general use in Scotland because of the implacable hostility of the people to the project. "Laud's Liturgy" affected the Scottish Communion rite of 1764, from which the American form of the Holy Communion is descended.

Puritans and Non-Jurors

After fifteen years of total prescription, whether in public or private use, the Prayer Book was restored to the English Church with the restoration of the monarchy under Charles II in 1660. There was some hope that its content and design might be so revised as to make it acceptable to the moderate Puritans, more specifically the Presbyterians. To this end a conference was opened in 1660 between leading Anglican and Presbyterian divines. Neither party proved sufficiently pliable to the demands of the other. In 1661 the Anglicans thereupon proceeded to their own conservative review of the Elizabethan-Jacobean Book.

Numerous minor changes of a literary or rubrical nature were made, some new material was added, and the biblical portions, except for the Psalter, were made to conform to the King James Bible of 1611. "An Act for the Uniformity of Publick Prayers" imposed the revised Prayer Book of 1662, but with its passage Nonconformity became a permanent element in English religious life.

The accession of William and Mary had a lasting, if indirect, effect upon the course of Prayer Book history.

The disestablishment of the Episcopal Church in Scotland and the schism created in the Church of England by numerous bishops and clergy who refused to take the oath of allegiance to the new sovereigns left these groups of Non-Jurors, as they were called, free to revamp their liturgy without royal or parliamentary interference and control.

The Prayer Book in America

Inspired by the 1549 Book and "Laud's Liturgy" of 1637, and also by their scholarly investigations into the ancient Greek rites, the Non-Jurors produced a series of revised Communion services. The most notable feature of these new liturgies was the conformation of the Prayer of Consecration to the pattern of this prayer as it is found in the Greek liturgy and in the 1549 rite.

When the Scottish bishops consecrated Samuel Seabury in 1784 as the first American bishop, a concordat was drawn up whereby Bishop Seabury engaged to introduce into his diocese of Connecticut, and if possible into the new American Church then struggling to be formed, the Scottish Communion Office of 1764.

At the time of the American Revolution the English Prayer Book of 1662 was in use, of course, in all the Anglican churches in the colonies. The success of the Revolution necessitated changes in the prayers for civil rulers, and this occasion suggested the possibility of a more comprehensive review of the Prayer Book to adapt it to the American scene.

A convention of several dioceses at Philadelphia in 1785 put forth The Proposed Book, a revision that represented a radical shortening of the familiar English Book. It was received with little favor. The general temper of Church opinion was cool towards its doctrinal ambiguity, and churchmen in New England led by Bishop Seabury were distinctly hostile to the Book. The English bishops, to whom it was sent for review in connection with a request for the episcopal succession for America, made some severe remon-

strances regarding it. Some of its suggestions, however, were incorporated into the final draft of the Book of 1789.

The first official American Prayer Book of 1789 was issued by the first General Convention, meeting at Philadelphia in the autumn of that year, and was ordered to come into use October 1, 1790. Its most significant change from the English Book was the adoption of the Consecration Prayer of the Scottish Communion service, through the efforts of Bishop Seabury; and thus there were united in the liturgy of the American Church the two streams of Anglican tradition, the English and the Scottish, in a way parallel and comparable to the fusion of these two streams in its episcopal succession.

In 1792 the General Convention adopted an American edition of the Ordinal, to which were added in 1799 the form for consecrating a church and in 1804 an Office of Institution of Ministers. In 1801 a slightly revised edition of the Thirty-nine Articles was approved. Apart from minor alterations in the detail of rubrics and tables of lessons, the Prayer Book of 1789, as a whole, has undergone two extensive revisions, the first completed in 1892, the second in 1928.

American Experimentation

By the middle of the nineteenth century the Episcopal Church in America had largely recovered from the general depression that had fallen upon it in the generation immediately following its organization. Renewed interest in theological problems was giving birth to rival parties, and novel experiments in ceremonial were arousing heated controversy.

A great conciliator, seeking a more comprehensive witness and worship for the Church, arose in the figure of the Rev. Dr. William Augustus Muhlenberg, rector of the Church of the Holy Communion, New York City, 1844-77. At the General Convention of 1853 he led a group of like-minded clergy in presenting to the bishops a memorial, asking them to consider whether the Episcopal Church "with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the

work of preaching and dispensing the gospel to all sorts and conditions of men."

The bishops gave serious attention to this appeal, and in their reply appended several prayers for consideration and a few suggestions regarding a more imaginative use of the existing Prayer Book services. Though the results of this effort were meager, the principles behind it were not forgotten, nor the need of keeping the Church's liturgy abreast with the demands of ministration to the ever-growing, ever-changing conditions of American society.

The torch lighted by Dr. Muhlenberg was taken up by the Rev. Dr. William Reed Huntington, rector of All Saints, Worcester, Massachusetts, 1862-83, and of Grace Church, New York, 1883-1909. To him is due the primary credit for the vision and leadership that produced the revised Prayer Book of 1892. Dr. Huntington combined a taste and sensitivity for the best of our tradition with a rare insight into the need of his own times.

Enrichment, Flexibility

The two principles he established in the Church's thinking about its common prayer were: enrichment from past and present sources, and flexibility in the use of the appointed liturgical offices. The 1892 revision was a significant step forward along these lines, despite the fact that so many of the proposals for the new Book failed to be accepted. But it was not long before the task was taken up again.

The General Convention of 1913 appointed a Commission on the Revision and Enrichment of the Book of Common Prayer, under whose guidance the Prayer Book of 1928 was finally adopted. The chairman of this commission was Bishop Cortlandt Whitehead of Pittsburgh, and, after his death in 1922, Bishop Charles Lewis Slattery of Massachusetts. The Rev. John Wallace Suter was the secretary of the commission throughout the fifteen years of its labors.

In far-flung mission fields throughout the world today the Prayer Book has been translated, in whole or in part, into more than 150 languages and dialects.

Some Questions and Answers on the Prayer Book

by John Wallace Suter

Q. *How much of the Prayer Book is devoted to biblical material?*

A. In the front of the Prayer Book there is a Bible-reading schedule which occupies thirty-six pages.

Near the back is an entire Book of the Bible, the Psalms, containing 181 pages. Throughout the Prayer Book, some of these Psalms are printed a second or third time, embedded in certain services. And Psalm fragments appear in versicles and responses.

All the Epistles and Gospels are from the Bible. They are found on 186 pages, including those for ordinations. When you subtract the collects it is fair to say that the Epistles and Gospels occupy some four-fifths of the 186 pages. As in the case of Psalms, there are a few duplications; but even a second use adds to the total attention given to the Bible.

Certain other Bible readings are printed in full, like those in the Burial Office. The Ten Commandments appear twice. There are Canticles *not* from the Psalms. There are Opening Sentences and Offertory Sentences. Dr. Shepherd's "Index of Scriptural Passages" lists 270 entries, not counting the two last-named items. He shows us that the Prayer Book draws material from thirty-two books

of the Bible. We hope that a Bible index will be included in the Prayer Book the next time it is revised.

But this is not all. Besides all these cases where a portion of the Bible, long or short, is lifted out and printed in the Prayer Book as an item by itself, there are scores of prayers which contain, or allude to, Bible words.

This is done in one of three ways. Sometimes the Bible is quoted exactly, in a sentence, or phrase, or clause. Sometimes the Bible language is slightly altered. In other places the biblical thought is expressed in altogether different words, but in such a way as to make it clear what words of the Bible the writer of the prayer had in mind. This third method distinguishes some of the finest collects in the Prayer Book.

Though it will be seen that no one can measure precisely how much of the Prayer Book is "biblical," a fair estimate would be that out of the 600 pages, 370 owe their existence to Holy Scripture. And it could be added that all the rest are inspired by Bible teaching, especially in view of the strong statement at the top of page 542.

"How much of the Prayer Book is devoted to biblical material?" We hope we have made the point that the Prayer Book is *saturated* with the Bible.

Q. *What is the book the priest reads at the altar during a celebration of Holy Communion?*

A. An Altar Book. This contains only those parts which are needed, or might be needed, for the service in question. Naturally this includes the service itself, together with all those collects, Epistles, and Gospels for the Christian year, plus those for special occasions (dedication of a church, marriage, burial); also the prayers and thanksgivings on pages 35 to 53 and 594 to 600, in case a special prayer of this sort is asked for, or is thought by the priest to be needed. Each page is numbered as in the Prayer Book, which breaks the numerical continuity but preserves the Prayer Book norm, allowing the priest to ask the people to turn to a certain page and say a prayer with him if he so desires.

An altar book has a larger page size, and larger type, than the regular chancel books used by the clergy, making it easier to read at a slightly greater distance. Having fewer pages than a complete Prayer Book, it can lie flat when open. It is placed on a stand, or desk, at a convenient angle for reading, and has several markers (ribbons) to make it easy for the celebrant to turn from one part of the book to another. A

reason for the careful design of the book and desk is the obvious one that the priest cannot perform the acts which pertain to this service while holding a book in his hands.

Q. Why are the Psalms in the Prayer Book different from those we learned in school?

A. The translation in the Prayer Book is by Miles Coverdale, and is celebrated for its rhythmic beauty and its adaptability for singing. Published in 1535, it became immensely popular in England; so much so that when, seventy-six years later, the King James Version of the Bible made its appearance, the people of the Church of England insisted on retaining the translation of the Psalms to which they had become accustomed and for which they had a deep affection. This we still use, though changes in the wording were made by our General Convention in 1928.

Q. What are the Thirty-Nine Articles? Are they binding today?

A. The "Articles of Religion" at the back of our Prayer Book are the American revision of those of the Church of England. Our form dates from 1801. The English Articles, originally forty-two in number as drawn up by Archbishop Cranmer in 1553, were reduced to thirty-nine, and in 1571 were made part of the law of the land. Naturally some of the changes made by our Church reflect the fact that we are not a state church.

In general, the Articles express certain religious views of the Reformation period. They do not give a complete statement of what members of the Anglican Communion believe, but emphasize certain doctrinal points which were matters of controversy in the sixteenth century. Dr. Massey H. Shepherd, Jr., rightly says that Anglican doctrine "is enshrined in the Prayer Book as a whole." The articles of Religion must be interpreted in that light, not the other way around.

But they are fascinating reading. Their style is hard-hitting, outspoken,

sharp. They do not hesitate to name the groups from whom they differ: the Churches of Jerusalem, Alexandria, Antioch, and Rome have "erred, not only in their living and manner of Ceremonies, but also in matters of Faith." "The Romish Doctrine concerning Purgatory . . . is a fond thing, vainly invented . . . repugnant to the Word of God." "The Riches and Goods of Christians are not common . . . as certain Anabaptists do falsely boast."

Q. What is the Standard Book?

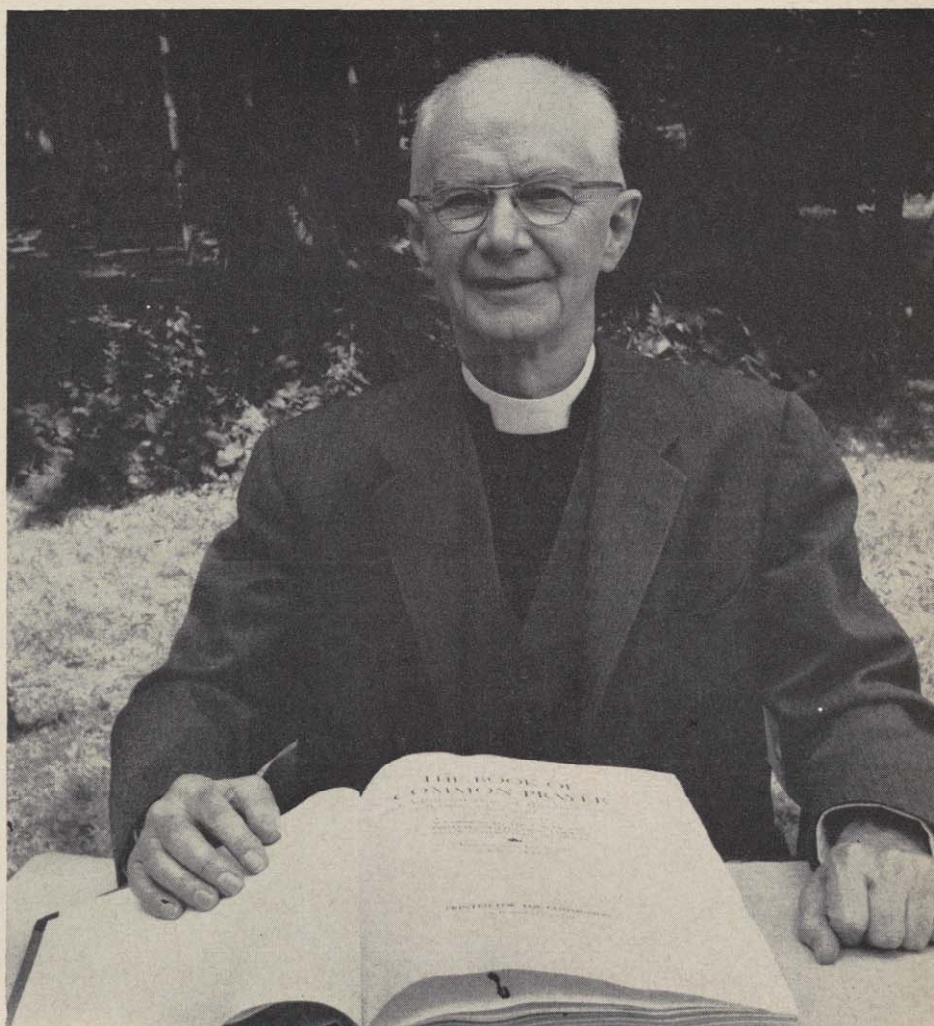
A. The master copy of the Prayer Book currently in force at any time, to which all printings of the Prayer Book must conform, page by page. It bears the signatures of the President and Secretary of each House of General

Convention, certifying that it conforms to the text accepted by the Church in General Convention on a certain date. The date in the present case is October, 1928.

Q. Why do people keep suggesting changes in the Prayer Book?

A. The Prayer Book must speak to, and for, people who are living in a particular age or time. The tempo of change is now fast; no one will dispute the claim that today we live in a fast-moving social order. This fact will make it likely that within the current century the Prayer Book will be revised twice: in 1928, and sometime after 1970. Whatever the second date, studies are now going on which look toward another revision. ◀

The Rev. Dr. John Wallace Suter, Custodian of the Book of Common Prayer since 1942, poses with the Standard Book (see question, this page). Dr. Suter, former Dean of the Washington Cathedral, is an officer of the General Convention, a member of the Standing Liturgical Commission, and an author of several prayers in our current Prayer Book.



VESTMENTS

FOR

the Altar

the Clergy

the Choir

Custom-Sewn

FINISHED

AND

"Make-it-Yourself"

CUT-OUT KITS

Send for

LARGE CATALOGUE

showing a side-by-side comparison of prices for all types of vestments and hangings in both finished and cut-out kit form

C.M. ALMY & SON, Inc.

562 FIFTH AVENUE
NEW YORK 36, N. Y.

NEW PAPERBACK SERIES

ALETHEIA

designed for study

To open up the Christian faith from A to Z, Aletheia Paperbacks bring you stimulating, meaty study material. They approach difficult problems of belief, Bible study, and Christian living in a practical way.

Use them in church schools, youth fellowships, Bible study and discussion groups, or for your personal religious growth.

choose from these

Adventures in Parenthood	\$1.45
A Call to Faith	\$1.75
The Sermon on the Mount and Its Meaning for Today	\$1.45
Understanding the Books of the Old Testament	\$1.95
Understanding the Books of the New Testament	\$1.95
We Believe	\$1.25

ask your bookseller

JOHN KNOX PRESS

worldscene

► DIOCESE OF MICHIGAN WELCOMES GENERAL CONVENTION SEPTEMBER 17

At 33 E. Montcalm Street, Detroit, Mich., where headquarters for the Church's Sixtieth General Convention are located, typewriters clatter, telephones ring, and mimeograph machines rumble as the Diocese of Michigan prepares to welcome an expected thirty thousand Episcopalians to its see city the last two weeks of September. Over two thousand volunteer workers are busy finishing preparations for the Detroit meeting. The last time General Convention was held in the Motor City, 1919, the Church's National Council was created. This thirteen-day meeting, many think, will be one of the most significant in 176 years of Episcopal General Conventions. ● The Rev. Canon Irwin C. Johnson, general chairman of the Committee on Arrangements, told THE EPISCOPALIAN recently that everything possible is being done to accord the many visitors a hearty welcome to Detroit. In addition, he related some interesting facts and figures concerning the Convention:

► **Cobo Hall**—One of the newest and largest (400,000 square feet, or nine acres) municipal auditoriums in the nation, Cobo Hall has, in addition to meeting rooms for sessions of the 195-member House of Bishops, 670-member House of Deputies, and 500-member Triennial meeting of Episcopal Churchwomen, some 100,000 square feet of exhibition space.

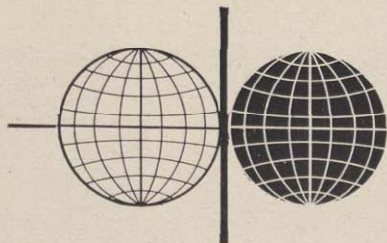
► **Sleeping accommodations**—About 3,500 rooms have been reserved in Detroit, with 25,000 to 30,000 more on a stand-by list.

► **Meals**—An expected 30,000 meals will be served at more than seventy-five breakfasts and dinners sponsored by dioceses, National Council departments, and other groups within the Church.

► **Honored guests**—A number of distinguished visitors will attend the Convention: from Canada, the Most Rev. Howard Hewlett Clark, Primate of Canada; from the United States, the Rt. Rev. Francis Carl Rowinski, Bishop of the Polish National Church; from Africa, the Most Rev. Joost de Blank, Archbishop of Capetown and Metropolitan of the Church of the Province of South Africa; from Asia, the Rt. Rev. Hiyani-rindu Lakadasa Jacob de Mel, Archbishop of the Church of Ceylon; the Most Rev. Michael Hinsuke Varshiro, Presiding Bishop of the Church of Japan; the Rt. Rev. Chandu Ray, Bishop of the Church of Pakistan; the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop, and the Rt. Rev. Benjamin Leano, Bishop, Philippine Independent Church.

Newly completed Cobo Hall is on the bank of the Detroit River.





REPORT FAVORS ACTION ON UNITY PROPOSALS

The 1961 General Convention meeting in Detroit this month will receive a report from the Church's sixteen-member Joint Commission on Approaches to Unity favoring acceptance of the recent invitation from the United Presbyterian Church, U.S.A., to conduct joint conversations on unity. ● The proposal, which is expected to be one of the major sources of debate in Detroit, calls for the Episcopal Church to join with the United Presbyterian Church in inviting the Methodist Church and the recently formed United Church of Christ to unity talks. Each of the four churches would, under the proposed plan, choose nine members to represent it. Should the thirty-six churchmen, after prolonged discussion, be able to find a plan for unity, each church body would have the right to accept or reject the plan. ● The report of the commission states in part: "(1) That the General Convention of the Protestant Episcopal Church accept the invitation of the United Presbyterian Church in the United States of America to join with that body in issuing the invitation in the foregoing resolution. (2) That the General Convention authorize the Joint Commission on Approaches to Unity to conduct these conversations on behalf of the Protestant Episcopal Church. (3) That the General Convention further direct the Joint Commission on Approaches to Unity to invite representatives of the Polish National Catholic Church, with whom we are in full communion in this country, as well as from time to time representatives of any church with which this Church is in full communion, to participate in the conversations."

● The Commission also recommended that the Church enter into full communion with the Philippine Independent Church, the Spanish Reformed Church, and the Lusitanian Church of Portugal through separate concordats with the three national church bodies.

GIFTS FOR NEW HEADQUARTERS

An approximate \$800,000 in checks and pledges has been received so far toward construction of the new headquarters of the Episcopal Church. Only a short time after the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Church, asked for \$5,500,000 in donations to cover the cost of the twelve-story building, now under way at a location near the United Nations in New York City, gifts began arriving in his office in sums ranging from five dollars to \$150,000, the latter donor wishing for the present to remain anonymous. ● The Diocese of Maryland has pledged \$75,000 for the Presiding Bishop's office in memory of the Rt. Rev. John Gardner Murray, late Bishop of Maryland and the first elected Presiding Bishop of the Church. A former member of the National Council and the lifetime friend of the Church's missionary work, Miss Mary E. Johnston of Glendale, Ohio, gave \$50,000. Mr. and Mrs. Byron Miller of the Diocese of Bethlehem also donated \$50,000. The Diocese of Kentucky voted to give \$26,034 toward the staff lounge, and the Diocese of Western New York has pledged between \$17,000 and \$40,000 for one of the large conference rooms in memory of its late bishop, the Rt. Rev. Charles Henry Brent. Mr. H. M. Addinsell, a former treasurer of the Church's National Council, has donated \$17,500 for a treasurer's office in memory of his late wife. ● More than \$40,000 has been received in contributions of \$5,000 or less. One such was the \$133.92 in Whitsunday offerings sent by two leprosy colonies in the Ryukyu Islands.

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 17 70 Pearl St., Brookline 46, Mass.

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen, from Holland
- ☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

ECCLÉSIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

"THE CONGO WISE MAN"
That's the title of a heart-warming Christmas story about a small Belgian Congo boy.

You will find it among the many delightful tales from 35 countries—Arabia to Yugoslavia, Japan to Spain—included in

CHRISTMAS STORIES from MANY LANDS

Edited by
HERBERT H. WERNECKE
(who also gave us *Christmas Customs Around the World* and *Christmas Songs and Their Stories*)

\$3.95, now at your bookstore
WESTMINSTER



Four of Trinity-by-the-Cove's laywomen at work sewing curtains for homes being prepared for Cuban families.

A Parish Rolls Up Its Sleeves



Men of the parish put in hundreds of hours of "overtime" evenings and weekends to remodel the dwellings.

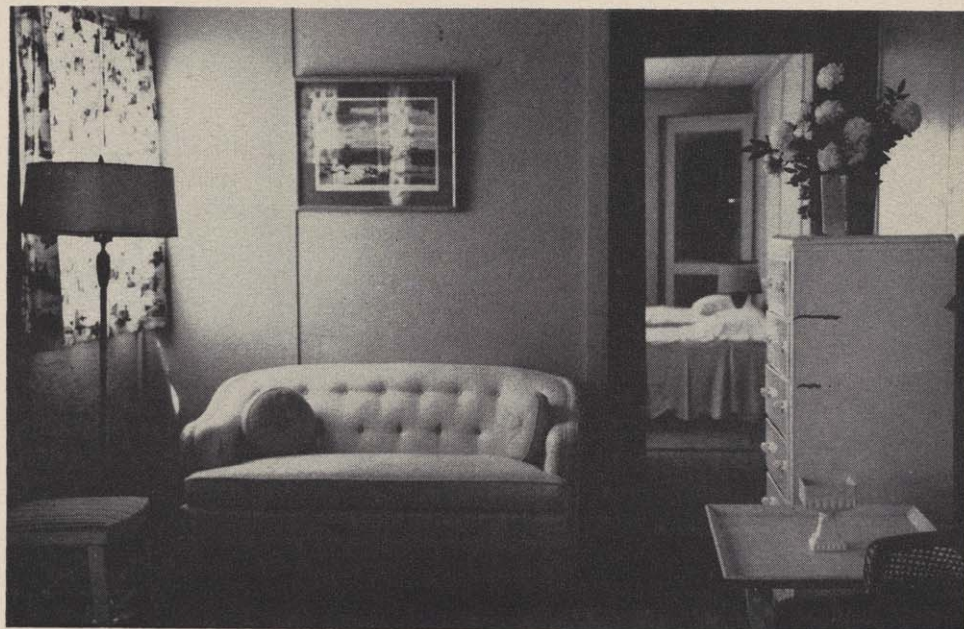
AS ITS NAME and location would imply, Trinity-by-the-Cove in the Gulf-side town of Naples, Florida, is an Episcopal parish used to warm winds, sand, and gentle seas. But when thousands of Cuban refugees began pouring into Miami, one hundred miles to the southeast, its several hundred communicants showed they were in no vacation mood.

Shortly after Fidel Castro began moving his island nation into the Communist camp, Mr. Paul Tate, an Episcopal layman who had spent many years in Cuba as headmaster of St. Paul's School, Camagüey, went to Miami as the representative of the Episcopal Church in its work with the Cuban refugees who were escaping Havana. With the energetic help of the Rt. Rev. Henry Irving Louttit, Bishop of South Florida, and scores of that diocese's clergy and laymen, Mr. Tate went about the task of helping the

Before the parishioners got busy with saw and hammer, the interiors of the buildings looked like this.



After the rooms were shining with new coats of paint, furniture, slip covers, and floor coverings.



homeless, jobless, and confused Cubans whose great number was straining the resources of Florida's largest city. One of the first things Mr. Tate did was to call many parishes across the U.S. to help resettle some of the families.

The Rev. Richard T. Lambert, rector of Trinity-by-the-Cove, passed this call on to his parish, and before long a crash program had been started to find jobs and homes for five Cuban families comprising twenty-two men, women, and children. It was decided to rehabilitate a number of structures at the Naples airport.

The men of the parish gave well over a thousand hours to carpentry, wiring, plumbing, roofing, and painting. The youth group painted and cleaned for several weekends, and in the evenings collected food staples. The women made fifty-three pairs of curtains, painted, scrubbed, washed, directed furniture-collecting, and decorated. Rugs,

beds, tables, chairs, chests, kitchen utensils, stoves, refrigerators, and other household items were gathered. Employment was found or created by members of the parish which would not take jobs away from local citizens.

Within a few weeks the families arrived. They are not named or pictured because the Cuban government might take action against their relatives still in Cuba, but it can be said that they are making new lives for themselves in Naples, and with the help of Trinity-by-the-Cove are becoming a part of the community.

So successful has the experiment been that a sixth family is on the way to Naples. To date 101 Cuban families and single persons have found homes and jobs in Episcopal parishes throughout the U.S. Looking back on what his small parish has achieved, Rector Lambert calls it "a great Christian venture."


—THOMAS LABAR

U.S. and EPISCOPAL FLAGS



Do your church flags need replacing? Write for our free catalogue and special prices on U.S. and Episcopal flags for Churches, Sunday Schools, etc. All sizes available in rayon, taffeta or bunting. Write today for free catalogue and special church price list.

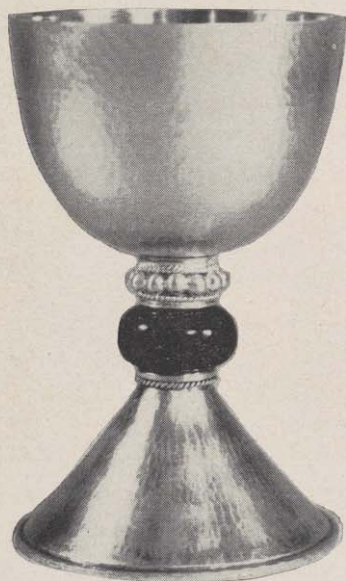
Regalia Mfg. Co., Dept. 34, Rock Island, Ill.



Stained Glass
Lighting
Altar Ware

The Studios of
George L. PAYNE

15 Prince St., Paterson 15, N.J.



BEAUTIFUL CHALICE OF BEATEN STERLING SILVER

18 ounce capacity 7 $\frac{7}{8}$ inches
With Knop of Black Onyx\$275.
With Knop of Veined Amethyst
or Blue Chalcedony\$335.



You are cordially invited to see the largest selection of fine Church silver at my Booth No. 97 at the General Convention. I look forward to seeing many of my friends.



Louis F Glasier

Ecclesiastical Crafts

40 West 57th Street, NEW YORK 19
Circle 6-2207

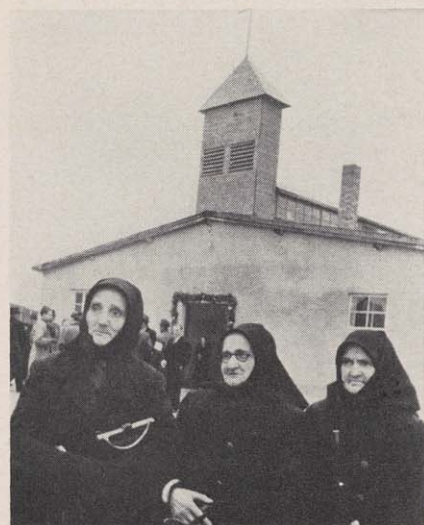
worldscene *continued*

NEW BISHOPS TO BE ELECTED

Four new missionary bishops will be elected when the Church's General Convention meets in Detroit on the seventeenth of this month. One will succeed the Rt. Rev. A. Hugo Blankingship, who at sixty-seven recently retired as Bishop of Cuba. Two will head sees which up till now were administered by a bishop-in-charge appointed by the Presiding Bishop. The Virgin Islands, administered by the Rt. Rev. A. Ervine Swift, Bishop of Puerto Rico, and Taiwan, administered by the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, will both have resident bishops this year. In West Africa, the Rt. Rev. Bravid W. Harris, Bishop of Liberia, has requested a bishop coadjutor.

IRON CURTAIN CHRISTIANS

One reason Soviet Premier Khrushchev is creating the current Berlin crisis, international experts agree, is to cover up Communist failures in East Germany. The free and independent city one hundred and ten miles within Red-ruled territory serves as a constant thorn in the side of the "perfect state." When Communist authorities banned the Kirchentag, a biennial rally of the German Evangelical Church, the meeting was moved to West Berlin. There some 100,000 persons from all parts of Germany held a five-day rally within the shadow of Red bayonets and barbed wire. ● This show of Christian strength is indicative of the state of many churches behind the Iron Curtain. Despite sustained efforts by Communist Party members to stamp out Christian worship, the people are keeping their faith. One observer, Dr. Richard W. Solberg, a Lutheran professor who has spent five years studying the churches' struggle in East Germany, commented a few months ago that the Communist persecution has deepened the vitality of the Christian Church rather than destroying it. ● In other satellite countries, the picture is much the same. Latvia has some two million active Lutherans, while approximately 72 per cent of Rumania's and 88 per cent of Bulgaria's populations are members of Orthodox churches. From Poland reports filter out of violent debates between Christians and Communists over the meaning of life. The membership of the Russian Orthodox Church in the U.S.S.R. itself grows steadily. One unusual explanation comes from Donald Lowerie, a YMCA expert on Russia. He suggests that many of the antireligious attacks by Communist news organs contain such full accounts of Christian theology as to constitute a surreptitious form of Christian education.



PROTESTANT PRAISE FOR POPE JOHN

Pope John XXIII's new encyclical defining the Roman Catholic Church's position on today's social, political, and economic matters is, with a few exceptions, meeting with praise from Protestants the world over. Entitled *Mater et Magistra* (Mother and Teacher), the 25,000-word document issued last July is expected to exert a profound influence on

the Roman Catholic Church's role in society for many years to come. Two of the strongest emphases were on the need for cooperation between prosperous and underdeveloped countries, and on the crisis confronting agricultural life in many areas. The Roman pontiff said that while prices should be "within the means of all producers," farmers had a right to income that allowed them to maintain their "human dignity." ● The document called for just wages to workers and urged they be allowed to buy shares in their employers' enterprises. Although it warned against excessive state participation in economic fields and reaffirmed the Church's traditional stand on the rights of private property, it gave conditional approval to socialization. On the latter point, the Pope said, "So long as socialization confines its activity within the limits of the moral order, it does not of its nature entail serious dangers of restriction to the detriment of individual human beings; rather it helps to promote in them the expression and development of truly personal characteristics." The document also continued the Roman Catholic stand against birth control. ● Examples of Protestant reaction came from Dr. Reinhold Niebuhr, noted theologian, and Dr. Truman B. Douglass, home mission executive. Both criticized the Pope's "dogmatic" stand on birth control but approved the general position the encyclical took on other matters. Dr. Douglass called it "noble and high-minded."

CLERGYMAN "STARS" IN TWO FILMS

Although Marilyn Monroe and Jerry Lewis still hold their popularity with the men of the nation's armed forces, a new sort of film featuring a young Episcopal priest is gaining some attention, too. Because of a preponderance of unmarried draftees who wish to change their marital status, the U.S. Army's Chaplains Office has purchased 136 prints of two pre-marital counseling films released this year by the National Council of Churches and entitled "Before They Say I Do," and "I Do." The "star" of both films is the Rev. Sidney Lanier, assistant to the rector of St. Thomas Church, New York City. Mr. Lanier also appears on network television programs and is a leader in the current movement for a closer liaison between the Church and the theater.

MUSIC MAN IN MANILA

Episcopal layman and world-famous singer and pianist Nat "King" Cole took a day from a busy personal appearance tour of Asia to visit the Philippine Episcopal Church recently. Greeted by the Rt. Rev. Lyman C. Ogilby, Bishop of the Philippines (see photo), Mr. Cole with Mrs. Cole made a three-hour tour of the Manila area, including visits to the Cathedral of St. Mary and St. John, St. Andrew's Theological Seminary, and St. Luke's Hospital where he inspected the X-ray laboratory. The Coles are members of St. James' Church in Los Angeles, California.



SINCE
1889

LEADING
DESIGNERS
and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS
BRONZE TABLETS

THE PAYNE-SPIERS
* STUDIOS *

48-54 EAST 13th ST. • PATERSON 18, N. J.



THE PEOPLE'S ANGLICAN MISSAL

American Edition

Size 4½" x 6¾". Bound in a red, black, or blue, durable, fabricated cloth, tooled cover; printed on white paper. Ordinary and Canon in two colors.

Price \$7.50 with plain edges; \$12.00 with gold edges and ribbon markers.

THE FRANK GAVIN
LITURGICAL FOUNDATION

Representative: Miss Maud Linker
109 Oxford Blvd., Garden City, N.Y.

How to be money-wise and Christian too—

Buy an annuity with a heart

You are wise to invest your money in an annuity—a safe, worry-free form of investment. You are truly Christian to buy an annuity with a heart—an American Bible Society Annuity Agreement.

In this way you obtain a secure, regular, unchanging income that begins immediately—provides comfort for you all your life—and then goes on afterward to spread the Gospel to all the world.

Send Coupon Today!

Prompt,
full-payments
without fail
for over a century

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

Please send me, without obligation, your booklet EM-91, entitled "A Gift That Lives."

☐ Mr.
☐ Mrs.
Name ☐ Miss _____

Address _____

City _____ Zone _____ State _____

THEOLOGICAL SEMINARIES RE-OPEN

The strategic and vital importance of the Church's Seminaries is often overlooked. Yet it is in the Seminaries that your Clergy are trained, moulded and disciplined intellectually and spiritually for their service to the Church.

As a new academic year starts, the Seminaries ask your prayers and support so that they may more effectively perform their responsibility to the Church.

DIRECTORY

Berkeley Divinity School, New Haven, Connecticut; Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pennsylvania; Episcopal Theological School, Cambridge, Massachusetts; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisconsin; School of Theology of the University of the South, Sewanee, Tennessee; Seabury-Western Theological Seminary, Evanston, Illinois; Virginia Theological Seminary, Alexandria, Virginia.

worldscene continued

NEW LIFE FOR OLD BELIEVERS

The pioneer community of Russian Orthodox Believers established in Brazil some eighteen months ago through the assistance of the World Council of Churches (see *THE EPISCOPALIAN*, July, 1960) is a success, according to a recent United Nations report. Since their arrival in the Brazilian State of Parana from Hong Kong, the five hundred members of the Orthodox sect, homeless for three centuries, have created a productive farm of rice, wheat, corn, and potatoes, stocked with some two hundred head of cattle and sheep. The group has built its own homes and sold its 1960 crop for the equivalent of a \$100,000 profit. A second such colony has been established in Pan Furado, Brazil, and a third is being planned.

SUPREME COURT AND RELIGION

The U.S. Supreme Court, in its final decisions of a busy term, handed down rulings on three issues important to Church-State relations: Sunday closing laws, religious oaths for public office, and birth control.

● By an eight to one vote, Justice William O. Douglas dissenting, the court held that states have the legal right to enact laws providing "a community day of rest" upon which all normal commercial activity ceases, save such exceptions as the legislatures may find it desirable to make for public health, safety, and welfare, or to encourage recreational pursuits. The case was brought before the court by representatives of the Orthodox Jewish community. The Jewish group charged they suffered undue economic hardship by being forced to cease business operations on Sunday as well as on their own Sabbath, Saturday. With the exception of Alaska, all states in the union have Sunday closing laws of one sort or another. ● In a case involving the State of Maryland, the Court ruled that no person can be required to assert a belief in a Supreme Being as a prerequisite for holding any public office. This decision reverses an action of the Maryland legislature, and will eventually have the same effect on seven

VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO



THE RETIRING FUND FOR DEACONESSSES

Of the Protestant Episcopal Church in The United States of America

This New York corporation provides important aid for retired Deaconesses of the Church. Contributions for its corporate purposes will assist in giving them greater aid. Personal acknowledgment will be made of each gift and bequest. Communications may be sent to the Fund in care of

FIRST NATIONAL CITY BANK OF N.Y.
399 PARK AVE., NEW YORK 22, N.Y.

Spiritual Healing

Healing belongs in the Church

Do you read *SHARING*, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—\$1 for 8 mo., \$1.50 a yr. Send for sample copy.

The Fellowship of St. Luke
2243 Front Street San Diego 1, Calif.

ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.
METHOD: Workbook, 33 lessons, handwork.
Nine courses.

OBJECTIVE: To teach understanding and practice of the Episcopal faith.

PRICES: Pupils' work books, each ...\$1.10
Teachers' manuals I, II, III, each .50
Teachers' manuals IV to IX, each .75

No samples or books on approval.
Payment with orders.



ST. JAMES LESSONS

P. O. Box 241 Port Chester, N. Y.

AIR, STEAMSHIP, HOTEL RESERVATIONS • CRUISES • PACKAGED TOURS •

STUDENT TOURS

World-Wide
Individual itineraries
planned to your
personal requirements



Travel Arrangements, Inc.
61 East Ninth Street

New York 3 New York
GRamercy 5-1000



other states which also have such a requirement. ● By a five to four vote, the Court refused to review Connecticut's birth control statute on the ground that it was not enforced by that state and thus affected no one's civil liberties. The Planned Parenthood League immediately announced that it would set up a birth control clinic in Hartford in order to make the state either enforce the law or strike it from the records.

▶ SE HABLA ESPANOL?

The Episcopal Church has started a new service for Latin America. It is the Spanish Publications Center opened last month in San Jose, Costa Rica. The Rev. Armando Cuellar-Gnecco, a Colombian-born U.S.-educated Episcopal priest, has been appointed to head the project, which will publish a number of Christian-education materials for Spanish-speaking Episcopal communicants and inquirers in Latin America. Father Cuellar was formerly an assistant rector at St. Joseph's Church in Queens Village, New York, and was principal of the parish school. He speaks six languages fluently.

▶ WHERE THERE IS A WILL

Episcopalians determined to start new churches sometimes wind up in the strangest places. In the Missionary District of Honolulu, a former gas station has since last Easter housed the thirty-five communicants of the Maunawili Episcopal Church. The T. Kodama Store, which served as a home for the Kodama family, was long a landmark in that area. Now a choir sits where the kitchen used to be, the altar is where a store-room was, and Sunday school classes meet in former bedrooms. ● Stranger still is the Washington, D.C., congregation which meets in a seafood restaurant. Although local law requires that the entrance to a bar be at least 400 feet away from the entrance to a church, it says nothing about a church moving into the bar itself. This is just what the group of Episcopalians did, until their church is built and they become officially known as St. Augustine's.

LET HIM LIVE WITH THE PIGS

Tong Chin lived in a mountain village on the East Coast of Formosa. His home was a shed which was part of a pig pen. He was in rags, couldn't speak Chinese, only tribal. He ate with his hands and his mother was anxious to get rid of him saying, "He can't do anything. He only eats." Her attitude explains why instead of living with her he existed with the pigs. He couldn't run away because he was blind. A more hopeless future than the one he faced is hard to conceive. But visit him now in a Christian Children's Fund Home for the Blind and listen to him recite his lessons and play part of a classic on the piano. In just a couple of months he has become a clean, bright and extremely appreciative boy. Modern teaching methods for the blind can accomplish miracles.

But what about the other needy blind or crippled, tubercular, leprous, deaf and children who are normal except for their cruel hunger? Some of them do not even have a roof over their heads and sleep in the streets—these refugee, cast-off or orphan children without a friend or guidance and who are neglected like a stray dog—these forsaken children whom mercy passes by?

Christian Children's Fund can rescue and properly care for only as many of them as its income permits. Such children can be "adopted" in Formosa or any other of the 45 countries listed below and the child's name, address, story and picture with the privilege of correspondence is provided the donor. The cost to the donor is the same in all countries, ten dollars a month.

Christian Children's Fund, incorporated in 1938, with its 415 affiliated orphanage schools in 46 countries, is the largest Protestant orphanage organization in the world, assisting over 36,000 children. It serves, with its affiliated homes, over 35 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

COUNTRIES:

Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Cameroun, Canada, Ceylon, Chile, Egypt, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Kenya, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Portugal, Puerto Rico, Rhodesia (North), Rhodesia (South), Scotland, Spain, Syria, Taiwan (Formosa), Thailand, Turkey, United States (Indian, negro, white), Vietnam (Indochina), Western Germany.



For Information Write: Dr. J. Calvitt Clarke

CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

I wish to "adopt" a boy ☐ girl ☐ for one year in _____ (Name Country)

I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year ☐ first month ☐. Please send me the child's name, story, address and picture.

I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$ _____.

☐ Please send me further information.

NAME _____

ADDRESS _____

CITY _____ Zone _____

STATE _____

Gifts of any amount are welcome. Gifts are deductible from income tax.

Conducted by
Edward T. Dell, Jr.

Contributing reviewers

Eugene Vale
Owen C. Thomas
Edmund Fuller
Sherman E. Johnson
Layton P. Zimmer

The Fabulous Invalid

IN A WITTY, provocative, and well-researched book, Albert Van Nostrand examines the corruption of contemporary literature by the large-scale merchandisers of fiction. *The Denatured Novel* (224 pp. New York: Bobbs-Merrill. \$3.50), written by an associate professor of literature at Brown University, is a valuable exposé of the new and old ailments affecting that fabulous invalid, the book industry.

The denatured novel, Mr. Van Nostrand charges, is one in which the complexity of experience, the "resonance," the "system of analogous conflicts" has been thinned out to provide a more easily manageable narrative. To satisfy the requirements of a mass market, the depth and originality of the serious novel must be sacrificed to popular success. For in the view of most purveyors of entertainment, popular writing is synonymous with crass simplification.

Even the reputable publisher, steeped in tradition, cannot altogether escape or resist this dangerous development. A shift in the economic center of gravity toward the secondary markets tends to shape the editorial policies of the hard-cover publisher, whose business interests force him to satisfy the needs and demands of the cheap reprint houses, mass-circulation magazines, and book clubs. While providing a much-

needed subsidy to the publisher, the mass merchandisers also exert pressure upon editor and author alike to slant their work towards widest popular appeal and largest financial returns.

Relating literary theory and economic cause, Van Nostrand contrasts the book trade's attempts to solve its problems with the true novelist's creative impulse: "A man must write what he knows and feels, or he cannot believe in what he writes. If the author cannot believe in it, who will?" But the writer's honesty may not sway the editor, because "before accepting a first novel a publisher customarily solicits bids from reprinters, attempting to find a partner in the venture." Thus, the great bulk of today's output belongs to what Elmer Davis called "not what somebody wanted to write, but what somebody else wanted to get written," and what *Time* magazine recently described as the "non-books."

The book trade denatures novels in an effort to sell more of them, "and publishers excuse themselves on the grounds that they cannot give the people 'better' than the people want. Publishers simplify their wares, invest them with palatable attitudes, and make them easily digestible; then they advertise them as vital and life-giving. But they cannot have it both ways; a

novel's vitality lies in its being complex enough to approximate life."

In his laudable effort to dissect the true nature of "instant fiction," the author does not seem to question often enough the many fallacious axioms in regard to popular taste. For every *Peyton Place*, there are distinguished literary best-sellers, both in hard and soft cover. A continuous upgrading in popular taste has sent many reprinters searching for the literary masterpiece instead of the cheap crime story. An objective statistical analysis of the financial returns in all fields of entertainment might well result in the astonishing discovery that the quality product, whether in literature, motion pictures, or even television, draws a larger audience than the sensational trash which "can always be sold to a constant fringe-market."

To all of us who are concerned with present-day cultural trends, *The Denatured Novel* is useful, important, and always interesting reading. In an earlier work, *Man in Modern Fiction*, the noted critic Edmund Fuller vigorously and brilliantly dissented from current literary fashion. By investigating the underlying economic causes, Mr. Van Nostrand has made an effective contribution toward the correction of cultural abuses.

—EUGENE VALE

"The man who does not read good books has no advantage over the man who can't read them."

—Mark Twain

Living History in the Philippines

It is significant, and even a bit prophetic, that in this year of major importance to the people of the Philippines, when they are celebrating the centennial of the birth of their great hero, José Rizal, the fifteenth anniversary of their independence, and the visit of their fighting colleague, General MacArthur, an historic step may be taken concerning two of their major churches.

The churches, the Philippine Independent Church, with some two million baptized members, and the Philippine Episcopal Church, with some fifty thousand souls, have been working together closely for almost fifteen years. The Episcopal body is now organized as a missionary district of the Church in the United States; the Philippine Independent Church is a separate national church founded out of schism with the Roman Catholic Church in the first years of the twentieth century. If the Detroit General Convention approves a concordat of full communion between Episcopalians and *Independientes* (see August "Worldscene"), a new era of Christian cooperation and growth will unfold for at least one out of every ten citizens of the Philippines.

The American Episcopalian may ask, "How come we are getting more involved over there in Asia?" The best answer to this is: read *Struggle for Freedom*, by Lewis Bliss Whittemore (Seabury Press, \$5.50).

This fast-moving book by a bishop of the Episcopal Church who has lived and worked in the Philippines chronicles the amazing saga of the Philippine Independent Church. The author minces no words when he talks about this twentieth-century Reformation movement; there is controversy aplenty in each chapter, but in it shows the unmistakable hand of God as He guides a group of fallible men through frustration, revolution, the wrath of Rome, poverty, and theological searchings to eventual self-realization.

This is living history. Many of the leading figures in *Struggle for Freedom* are active today. The Most Rev. Isabelo de los Reyes, Supreme Bishop of the Independent Church, prominently mentioned in the book, will visit General Convention in Detroit. Bishop Whitte-



New Books from **MOREHOUSE-BARLOW** for your reading pleasure

A SUMMARY OF THE FAITH

By The Rev. C. B. Moss

This is an important book, small in size but remarkably comprehensive in scope. Dr. Moss, one of the leading Anglican theologians of our day, has condensed the Faith of the Church into twenty brief chapters, in which he sets forth the major doctrines of historic Christianity clearly, concisely, and without argument. Each paragraph, however, is buttressed with marginal Bible references as authority for his statements. The book is particularly useful as an adult confirmation gift, and as a quick reference book of both clergy and laity.

Price, \$1.25

An Episcopal Book Club Selection

THE NEW ENGLISH NEW TESTAMENT

An Introduction

By The Rev. C. S. Mann

This introduction to the New English New Testament is being published simultaneously in England and America (Morehouse-Barlow Co.) Dr. Mann's book is much more than an account of the problems of translation. It is also a full analysis of those concepts in the New Testament (with some of their roots in the Old) which lie at the foundation of theology and of the Christian faith itself.

Price, \$3.00

THE FAITH

INSTRUCTIONS ON THE CHRISTIAN FAITH

By The Rev. Raymond Raynes, C.R.

Late Superior, Community of the Resurrection.

Father Raynes was one of the greatest mission preachers of the Church of England. The present book is taken from one of his last teaching missions, at the Church of St. Michael and All Angels, Denver, Colorado, in October, 1957. The talks cover a wide range of beliefs and practices, with some particularly valuable insights into the life of prayer, vocation, and the Communion of Saints.

Probable Price, \$1.50

Headquarters for Religious Books from all Publishers



Since 1884

MOREHOUSE-BARLOW Co.

14 EAST 41st STREET, NEW YORK 17, N. Y.

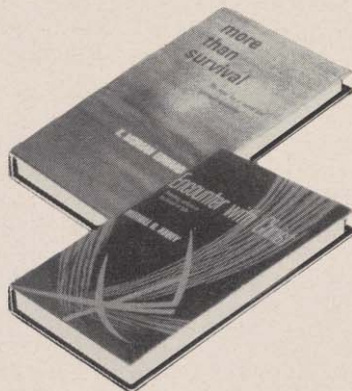
29 East Madison St., Chicago 2, Ill. • 261 Golden Gate Ave., San Francisco 2, Calif.
4400 Melrose Avenue, Los Angeles 29, Calif.

For Serious Thought And Discussion



THE ADVOCACY OF THE GOSPEL

Donald O. Soper. The lively Lyman Beecher Lectures by one of Britain's most forceful and compelling preachers. Dr. Soper discusses the challenges which must be met by the preacher today and the prospects for preaching in the future, with Love the ingredient which alone can meet the challenge of the modern world. 112 pages \$2.50




MORE THAN SURVIVAL

K. Morgan Edwards. Chapters which speak with hope of the needed religious, moral, ethical and social revolution to nourish and "extend the life of the Western world and delay the visit of history's mortician." 128 pages \$2.25

ENCOUNTER WITH CHRIST

Merrill R. Abbey. These "preaching ventures" in the Gospel of John accent vital encounters with Christ and the creative relationship between Christian faith and the contemporary challenge. 176 pages \$3

AT YOUR  BOOKSTORE
ABINGDON PRESS
PUBLISHER OF THE INTERPRETER'S BIBLE

BOOKS

continued

more also reports realistically on the current status, needs, and problems of the Episcopal Church, the Independent Church, and Rome in the Philippines this year.

For those who wish a highly readable account of a major event in modern Christianity—one in which Episcopalians are deeply involved—*Struggle for Freedom* is a must. —H.L.M.

For Honest Doubters

FACT, FICTION, AND FAITH by James Alfred Martin, Jr. 186 pp. New York: Oxford University Press. 1960. \$3.95.

The new professor of religion in higher education at Union Theological Seminary, New York, has written an excellent book for those who honestly believe that Christianity is obsolete, irrelevant, and makes little sense today. His method is to formulate the questions and doubts most frequently expressed by our contemporaries and then to distinguish "fact, fiction, and faith" in the aspects of Christianity questioned. After dealing with certain preliminary difficulties about the origins of Christianity and possible alternatives in reason and society, Professor Martin proceeds to a treatment of fundamental problems raised by the gospel story, the person and work of Christ, the Trinity, the development of creeds and church organization, the relation of faith and reason, the problem of evil, and immortality. Although the author's stated aim is "not to convert, but to clarify," this is the kind of clarification which can be the first step to conversion. —OWEN C. THOMAS

Moses, Mighty Actor of God

THE BURNING BUSH by Poul Hoffmann; Translated from the Danish by David Hohnen. 326 pp. Philadelphia: The Muhlenberg Press. \$4.95.

Exodus, chapters two through four, can be read in less than ten minutes. They recount for us the strange story of the birth and training of Israel's instrument of deliverance, Moses, from bulrushes to burning bush. The terse, economical prose of Exodus was molded in a form to be carried on the

lips of shepherds beside night campfires to preserve this tale of the mighty acts of God's deliverance of the enslaved heirs of Israel.

Into this "dehydrated," condensed account Poul Hoffman has poured his highly skilled imaginative art. The result, if not a classic, is profoundly exciting, illuminating, and mind-stretching.

Hoffman is one of the growing number of artists who are captured by a religious wonder and admiration. The author began his professional life as a lawyer and a teacher. I do not know enough to predict what opinions Old Testament scholars will have about this novel, but the fire and zeal of this amateur Bible scholar turned writer ought to be encouraged.

The chief values of this novel are found in the vividness given to two usually dry and difficult theological ideas: Immanence and Providence. These attributes of God, so abstract and bony in classroom and text, take on flesh and violent awe-ful reality in this book. The Lord of the era of Moses broods over the affairs of men and nations like an impending cloud-burst. He is involved and He will have His way. This is not the modern, remote, abstract, neutral, fair-play deity of today's imagination. This is the Lord whose loving deliverance is like an earthquake and the cause of rejoicing—after it is over. —E.T.D.

Theology in Literature

THE BORDERLAND by Roger Lloyd. 111 pp. New York: Macmillan. \$2.50.

Canon Lloyd of Winchester Cathedral, who most recently gave us the novel called *Letters from the Early Church*, brings forward now a unique little book called *The Borderland: An Exploration of Theology in English Literature*.

He defines the Borderland as a country of the mind, "the Kingdom of debatable frontiers and uncertain rule where theologians and artists, professionals and amateurs touch hands and mingle on terms of mutual need and equality." Among the notable inhabitants of this land, in modern England, are Charles Williams, Dorothy Sayers, G. K. Chesterton and, lest anyone think them all dead, C. S. Lewis. I am pained that he omitted J. R. R. Tolkien.

THE ANGLICAN BREVIARY

Containing both the Night and Day Offices in one volume

Printed on Warren's Thintext paper, slightly tinted, in two colors, black and red, throughout the entire volume.

Available in the following bindings:

Black or red Fabrikoid \$20.00
Black or red Fabrikoid with gold edges, and six ribbon markers . . \$25.00

FRANK GAVIN LITURGICAL FOUNDATION

Representative: Miss Maud Linker
109 Oxford Blvd., Garden City, N.Y.



Quality fabrics, ecclesiastically correct designs and top-grade workmanship, embroidered in our own sewing room make our paraments and linens outstanding.

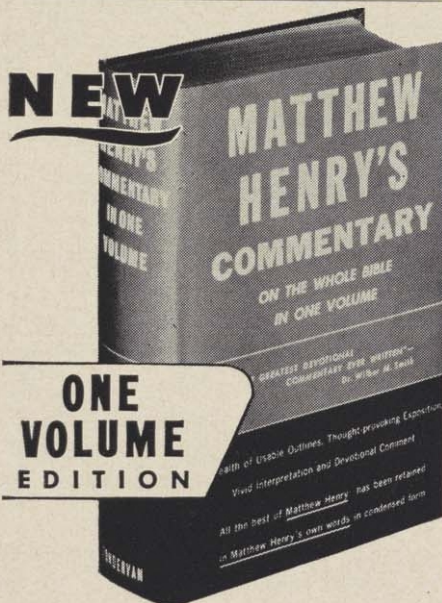
For FREE catalog 113E giving information on Paraments, Church Furniture, Choir and Clergy Vestments, Altar Brass, Communion Ware, write to Dept. EP.

Paraments

Superfrontals Antependia
Stoles Linens Dossals

ECCLESIASTICAL ARTS

2900 QUEEN LANE, PHILADELPHIA 29, PA.



Edited and abridged by Dr. Leslie F. Church. Contains all that is most valuable in the complete work . . . the wealth of outlines, exposition, comment and illustrations are all here in Matthew Henry's own words, in condensed form. Wonderful, usable outlines stand out on every page.

"I commend this edition wholeheartedly."

—Dr. Wilbur M. Smith

"One of the great theological classics of English literature."

—Dr. F. F. Bruce

Easy-to-read type; easy-to-use content; beautifully bound in red library buckram; 2,000 pages, 6½" x 10".

Biggest commentary value ever offered!

only \$9.95

Order from your Bookseller
ZONDERVAN PUBLISHING HOUSE
Grand Rapids 6, Michigan

The central idea is that the theologian, at his highest professional level, does not communicate with general readers. In the theological field, Canon Lloyd's borderland people are all amateurs, though high professionals at their own skills. It is the artist who augments the theologian, "interprets his thought to a wider audience than he can ever hope to attract for himself."

Ranging briefly and skillfully, Canon Lloyd shows us theological truth in works of Shakespeare and Milton, in *Robinson Crusoe*, *Tom Brown's School-days*, and a wealth of other works and writers. He is especially fresh on the Elizabethans. He regrets that Hogarth was not born an Elizabethan. The sins of Hogarth's age were present in Elizabeth's, but not the squalor. "The difference at bottom was this: Elizabethan England knew well what repentance meant, while Georgian England had almost entirely forgotten it."

The last section interprets "The Lord of the Borderland" as the Holy Spirit, the ultimate inspirer of all good human creativity. The Borderland develops thoughts much in harmony with Dorothy Sayers' *The Mind of the Maker*, and is a refreshing, charming, and worthwhile book. —EDMUND FULLER

For Young People

JESUS OF ISRAEL by Marchette Chute. 116 pp. New York: E. P. Dutton & Co. \$3.00.

Miss Chute, who has written on Old Testament matters and Shakespeare, designed this life of Jesus to be read by young people. Her talent for writing simply, beautifully, and persuasively is such that her audience will find the book attractive. As in her book on Shakespeare, she says that her aim is to base the story "entirely on contemporary materials" rather than on what later generations say. Besides the Gospels, she uses Josephus, the Book of Enoch, and the Testaments of the Twelve Patriarchs, with a glance or two at the Dead Sea Scrolls. Rabbinical sources are ignored. She is, however, mistaken in her impression that "this particular approach has never been tried before."

She considers the Gospel of John to be the most trustworthy of all; the other gospels are to be interpreted in the light of it. No use is made of the

(Advertisement)

You are invited to join

the episcopal book club

and receive four times a year books about the Church which are guaranteed to be



POSITIVELY SOUND (in strict accord with the faith and practice of the historic Church as set forth in the Book of Common Prayer)



ENTIRELY INTERESTING (nothing dull to read or hard to understand, but something that you will really enjoy and find informative and helpful).

The Episcopal Book Club examines books to be published in the U.S.A., England, Canada, etc., and will, on "the Ember Days at the Four Seasons," mail to you the best obtainable in Anglican history, drama, Scriptures, biography, meditations, devotions, worship, and fiction—every phase of the Church's life and teachings.

Every selection is fully guaranteed. If you should not wish to keep a book, you may return it within 10 days after its arrival; otherwise you will be expected to pay for it by the end of the month.

Membership may be cancelled at any time upon fair notice to the Club. There are no dues. The cost varies with each selection, but the average is slightly over \$2.50, plus postage. Time and money may be saved by paying a year's membership (\$10) in advance; credit will be given for any returned books.

By joining the Episcopal Book Club, you will not only enable yourself to have an even better understanding and greater appreciation of the Church, but you will also enable the Club to help the whole Church.

Profits from the sale of books are used to "promote and encourage the arts and knowledge" of the Church by sponsoring new and greatly needed projects in the fields of Anglican literature, painting, ceramics, designing, movies, greeting cards, calendars, music, prepared study-programs, architecture, and similar works of value. (That is why inducements in the form of free books are not offered.) You will be kept informed of the projects and will no doubt be able to benefit by them yourself.

The Episcopal Book Club offers you (and every member and friend of the Church) a singular opportunity to know more about the Church's faith and practice. You have nothing to lose, and the Church has everything to gain.

To join the EBC simply fill out and mail the coupon provided on the other side of this page, and the Club's service to you will begin promptly.



Now Dad and I can ride upstairs together

"We put the Inclinator in our house because the doctor told us that my father should be saved the strain of climbing stairs. But I soon found out that it was just as big a help for me.

"Now it carries Dad, the baby and me up and down safely a dozen times a day. Often it takes up a load of bags and parcels or a basket of laundry. It is just as important to us as our modern heating system, air conditioner and deep freeze cabinet. I just wouldn't be without it."

You, too, should have an Inclinator in your home. Or perhaps an Elevette, the vertical lift which carries three passengers or a wheel chair and two passengers up two or more floors. Both are safe for all ages and operate on house current.

Send for FREE folder, "Stop Climbing Stairs."

INCLINATOR COMPANY OF AMERICA

2308 Paxton Blvd., Harrisburg, Pa.

◀ See previous page for explanation.
Fill out and mail coupon to

the episcopal book club
"Hillspeak"
Eureka Springs, Arkansas

Please enroll me as a member of The Episcopal Book Club. I understand that (a) I will receive *four selections a year*, (b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it *within 10 days* after its arrival, otherwise I am to pay for it by the *end of the month*, and (d) I may cancel my membership at any time by notifying the Club.

(Please print name and address)

MR.
MRS.
MISS

MY NAME

ADDRESS

CITY & STATE

PARISH

BOOKS continued

favorite techniques of modern biblical scholars. Miss Chute goes so far as to say that Jesus' ethical teaching differed practically not at all from that of other Jews; his rejection by his own people can be explained only by his teaching about himself and eternal life.

Several statements can be questioned. If few first-century Jews understood Hebrew (p. 47), why are most of the Dead Sea Scrolls in that language? It is still debated whether the Sanhedrin had the power to impose a death sentence. At one time the high priest claimed descent from Aaron (p. 83), but this could not have been so in the first century. Is it fair to say that the Jews had forgotten the virtue of humility (p. 81)? And did Jesus believe the Kingdom of God to be only an inner kingdom (p. 65)?

This book is better than many similar attempts, but it should be used only with discrimination.

—SHERMAN E. JOHNSON

Sketchy Sketchbook

SONS OF ADAM: A SOUTH AFRICAN SKETCHBOOK by Paul Hogarth. 47 pp. New York: Thomas Nelson and Sons. \$2.95.

In his preface to this slight volume of sketches and notes from the author's diary, Trevor Huddleston declares, "It is because Paul Hogarth helps me to understand afresh the meaning of Africa that I am certain his book will help others to understand it for the first time." The book did not illuminate, however, the understanding of this reviewer. All of the sketches are good; a few are touching and powerful; the notes are not too helpful.

—LAYTON P. ZIMMER

PICTURE CREDITS—Cover: Werner Bischof, Magnum Photos. P. 6: David Hirsch. P. 7: Religious News Service photo. P. 8: bottom, David Hirsch. Pp. 22-23: designs from Bambutsu Seisho by Kotani Heishichi, published by Byutsu Shoshi. P. 25: Consulate General of Japan, New York. P. 33: Henry L. McCorkle. P. 36: Lens-Art Photo. Pp. 38-39: *The Palm Branch*, publication of the Diocese of South Florida. P. 40: Religious News Service photo. P. 41: Escolar. P. 54: 20th Century Fox.

ST. MONICA'S HOME

125 HIGHLAND ST.

ROXBURY 19, MASS.

under care of

Sisters of St. Margaret

IS YOUR DISPLAY
UP-TO-DATE WITH

ALL 48

**Church-
Changing**
REFLECTION
BOOKS

ASK FOR
COMPLETE
LIST FROM
YOUR
BOOKSELLER

ASSOCIATION
PRESS
291 B'WAY, N.Y. 7

PEWS, PULPIT & CHANCEL FURNITURE

✓ WRITE FOR FREE CATALOG
AND LOW DIRECT PRICES

J.P. REDINGTON & Co.

Dept. 40 SCRANTON 2, PA.



OSBORNE

CHALICES
EVERY KIND OF FINE
CHURCH SILVERWARE

Send for illustrated books

117 GOWER STREET
LONDON WC1, ENGLAND



HAND MADE CROSSES

Sterling Silver or 14K Gold
9 Styles Available—

Write For Free Folder
◀ Illustrated Actual Size
with 18" chain

Silver #120 14K Gold #240
\$6.75 \$28.95

Special Designs Cut
To Order

Benjamin S. Skinner

1104 1/2 Broadway
Columbus, Ga.

For the
teen age
bookshelf



YOUTH'S COMPANION TO THE BIBLE

By Ralph D. Heim

Illustrated by actual Holy Land photos of today, this book will help every growing mind read and understand the Bible. **\$3.75**

MORE POWER TO YOU

By John and Dorathea Crawford

Practical guide for teen agers on problems of understanding, self-control, etc. Includes diagrams, tables, questions, self-quizzes. Paper, **\$1.75**

BETTER WAYS OF GROWING UP

By J. E. Crawford and
L. E. Woodward

Extremely popular book with answers to young people's emotional problems. Illustrated with "real-life" experiences. **\$3.50**

At your book store

MUHLBERG PRESS

SEPTEMBER

- 11-15 Meeting of overseas missionary bishops and officers of the Overseas Department, Detroit, Mich.
- 14-17 General Meeting of the Association of Professional Women Church Workers, Detroit, Mich.
- 16 National Council, Detroit, Mich.
- 16 Triennial Meeting of the National Conference of Deaconesses, Detroit, Mich.
- 17-29 General Convention and Triennial Meeting of the Episcopal Church, Cobo Hall, Detroit, Mich.
- 20, 22-23 Ember Days
- 21 St. Matthew, Apostle and Evangelist
- 22-24 Episcopal Youth Weekend at General Convention, Detroit, Mich.
- 24- Oct. 1 Christian Education Week
- 26-28 Northeast Regional Convocation on the Church in Town and Country, Bangor, Me.
- 29 St. Michael and All Angels
- 29 Girls' Friendly Society Day of Prayer Around the World

OCTOBER

- 1 World Wide Communion Sunday
- 9-12 National Assembly of United Church Women of National Council of Churches, Miami Beach, Fla.
- 13-14 Meeting of the International Missionary Council, Seabury House, Greenwich, Conn.
- 15 Laymen's Sunday
- 16-18 Central South Regional Convocation on the Church in Town and Country, Palestine, Texas
- 18 St. Luke the Evangelist
- 28 St. Simon and St. Jude, Apostles

NOVEMBER

- 1 All Saints' Day

EPISCOPAL RADIO AND TV

Television

Adventurous Mission, half-hour films.

Man to Man, fifteen-minute TV talks by the Rev. Theodore P. Ferris.

Radio

Canterbury Hour, fifteen-minute devotional programs for Sundays featuring an outstanding radio choir and guests.

The Search, fifteen-minute dramatic programs, with Robert Young as host.

Viewpoint, Saturdays, 6:15 to 6:30 p.m., EST, Mutual Broadcasting Network. Fifteen-minute award-winning interviews.

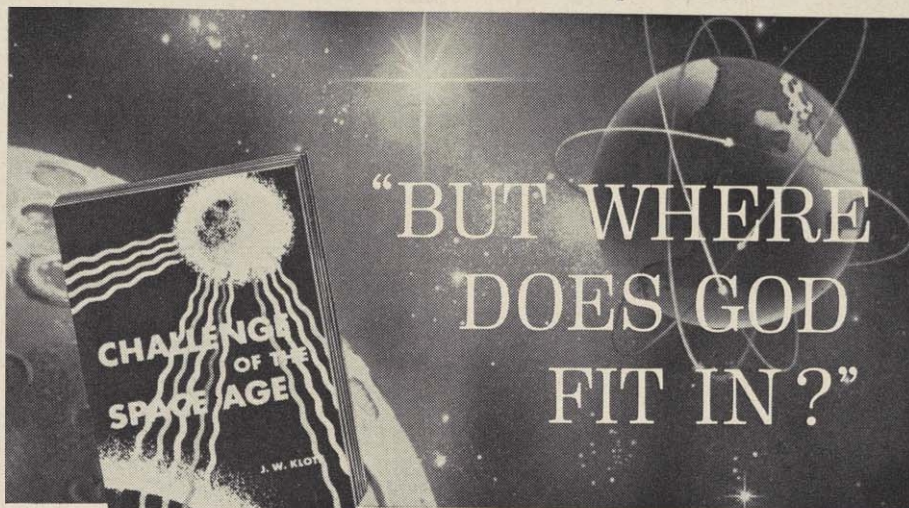
Trinity, half-hour worship programs from Trinity Church, New York City.

The Good Life, fifteen-minute programs for women, featuring informal interviews with prominent persons on important problems.

One More Step, fifteen-minute dramatic series featuring famous theater people and covering a variety of modern problems.

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

"But where does God fit in?" As man probes far into space, he finds his perspective changed, his convictions challenged. He senses personal insignificance . . . and he feels new need to clarify his relationship with God.



NEW
PAPERBACK

CONCORD
BOOKS

ONLY \$1.00

SEE THIS
DISPLAY
AT YOUR
BOOK STORE



See Concordia ads in **TIME** magazine

CONCORDIA PUBLISHING HOUSE • 3558 S. JEFFERSON • ST. LOUIS, MO.

The Confraternity of the Blessed Sacrament

A devotional society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood. Founded 1862.

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General
440 Valley Street Orange, New Jersey

**HOW TO PUBLISH
YOUR
BOOK**

Join our successful authors in a complete and reliable publishing program: publicity, advertising, handsome books. Speedy, efficient service. Send for **FREE** manuscript report & booklet. Low Subsidies.

CARLTON PRESS Dept. E3J
84 Fifth Ave., New York 11, N. Y.

"BUT WHERE
DOES GOD
FIT IN?"

CHALLENGE OF THE SPACE AGE

By John W. Klotz, thoughtfully relates scientific achievements to Christian doctrine, and defines new challenges which confront today's Christian.

Challenge of the Space Age is from Concordia's new series of Christian living books. Each of these popular-priced books deals with a critical area of modern life, and gives new insight.

Other **CONCORD** book titles:

TEACH US TO PRAY

How to pray, reassurance about answers.

HOW ABOUT CHRISTIANITY?

A thorough, convincing explanation of Christian teachings.

THE CHURCH IN THE WORLD

The techniques for Christian witnessing.

Concordia
PUBLISHING HOUSE

"I AM FA-YING"

The Story of a Siamese Cat

(a fairy tale for adults)

"I AM SAMBO"

(a Story of a Most Unusual Bear)

by MAUD LINKER

PRICE \$3 each

Katydid Publishing Co.

73 Nassau Boulevard
Garden City, L.I., N.Y.

**DIRECT FROM
FACTORY**

No. K-3 TABLE—
Finished
Masonite Top
Stain-resistant.

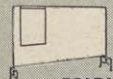


**STEEL
FOLDING
CHAIRS**

**TRUCKS FOR
TABLES, CHAIRS**



**MOVABLE
PARTITIONS**



**FOLDING
RISERS**



**Monroe
CATALOG
in COLORS**

MONROE FOLDING PEDESTAL BANQUET TABLES

Churches, Schools, Clubs,
and all organizations —
SAVE NOW on famous
**MONROE FOLDING
TABLES** at our direct from
factory, **LOW PRICES**. The
leader for 54 years—still
unmatched for quality,
durability, convenience.
Automatic locking legs. 68
models and sizes.

FREE CATALOG

Big, new 1962 catalog. Beau-
tifully illustrated in full color.
Shows full line of **MONROE**
folding tables, chairs, plat-
form-risers, table and chair
trucks, portable partitions.
Lists prices, discounts, terms.

THE MONROE COMPANY
18 Church St. • Colfax, Iowa

The American Church Union

The Church's largest unofficial organization dedi-
cated to teaching and maintaining the Apostolic
Faith. Membership includes subscription to the
monthly *American Church News*. For information,
write:

American Church Union
347 Madison Avenue, New York 17, New York

from OKINAWA

post paid at 1/3 state-side prices

HAND WEAVING

QUALITY SEWING

free illustrated catalogue

ST. JOHN'S EPISCOPAL CRAFT CENTER
NAGO CHO, OKINAWA



VESTMENTS

*Choir
and
Pulpit*

**More Impressive
Christmas
Programs**

A complete selec-
tion of styles and
materials. Send to-
day for **FREE** cata-
logs; C-92 (Choir
Vestments); J-92 (Junior Vestments); P-92
(Pulpit Vestments).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL. 1000 N. MARKET ST.
NEW YORK 1, N. Y. CHICAGO 1, ILL. VAN NUYS, CAL.
366 Fifth Ave. 228 N. LaSalle St. 15525 Cabrillo Road

ANGLICAN CYCLE OF PRAYER

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.

OCTOBER

Dioceses of the Anglican Communion

- 1 **Rangoon, Burma:** Victor George Shearburn, C.R., Bishop; John Aung Hla, Assistant Bishop; Francis Ah Mya, Assistant Bishop.
- 2 **Rhode Island, U.S.A.:** John Seville Higgins, Bishop.
- 3 **Ripon, England:** John Richard Humpidge Moorman, Bishop; Henry Handley Valley de Candole (Knaresborough), Bishop.
- 4 **Riverina, Australia:** Hector Gordon Robinson, Bishop.
- 5 **Rochester, England:** Richard David Say, Bishop; Russell Berridge White (Tonbridge), Bishop; John Charles Mann, Assistant Bishop.
- 6 **Rochester, U.S.A.:** Dudley Scott Spark, Bishop.
- 7 **Rockhampton, Australia:** Theodore Bruce McCall, Bishop.
- 8 **Ruanda-Urundi:** Percy James Brazier, Bishop.
- 9 **Rupert's Land, Canada:** Walter Foster Barfoot, Archbishop.
- 10 **Ruwenzori, Uganda:** Erica Sabiti, Bishop.
- 11 **Sacramento (Northern California), U.S.A.:** Clarence R. Haden, Bishop.
- 12 **St. Albans, England:** Edward Michael Gresford Jones, Bishop; Basil Tudor Guy (Bedford), Bishop; Claude Thomas Thellusson Wood, Assistant Bishop.
- 13 **St. Andrews, Dunkeld, and Dunblane, Scotland:** John William Alexander Howe, Bishop.
- 14 **St. Arnaud, Australia:** Allen Ernest Winter, Bishop.
- 15 **St. Asaph, Wales:** David Daniel Bartlett, Bishop.
- 16 **St. David's, Wales:** John Richards Richards, Bishop.
- 17 **St. Edmundsbury and Ipswich, England:** Arthur Harold Morris, Bishop; Thomas Herbert Cashmore (Dunwich), Bishop.
- 18 **St. Helena:** Harold Beardmore, Bishop.
- 19 **St. John's, South Africa:** James Leo Schuster, Bishop; Alpheus Hamilton Zulu, Assistant Bishop.
- 20 **Salina (Western Kansas), U.S.A.:** Arnold Meredith Lewis, Bishop.
- 21 **Salisbury, England:** William Louis Anderson, Bishop; Victor Joseph Pike (Sherborne), Bishop.
- 22 **San Joaquin, U.S.A.:** Sumner Walters, Bishop.
- 23 **Saskatchewan, Canada:** William Henry Howes Crump, Bishop.
- 24 **Saskatoon, Canada:** Stanley Charles Steer, Bishop.
- 25 **Shantung, China:** Shen-ying Wong, Bishop.
- 26 **Sheffield, England:** Leslie Stannard Hunter, Bishop; George Vincent Gerard, Assistant Bishop.
- 27 **Shensi, China:** Newton Yu-chang Liu, Bishop.
- 28 **Sierra Leone:** James Lawrence Cecil Horstead, Archbishop; Percy John Jones, Assistant Bishop.
- 29 **Singapore and Malaya:** Cyril Kenneth Sansbury, Bishop; Roland Peck-Chiang Koh, Assistant Bishop.
- 30 **Sodor and Man, England:** Benjamin Pollard, Bishop.
- 31 **Soroti, Uganda:** Sutefino Salongo Tomusange, Bishop.

THE EPISCOPALIAN will publish the Cycle
of Prayer for each month throughout the year.

the EPISCOPALIAN

Box 199, Madison Square Station
New York 10, N. Y.

Enter my subscription to the Church's magazine for

☐ one year (\$3) or ☐ two years (\$5).

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

PARISH _____ DIOCESE _____

☐ Payment enclosed

☐ Bill me later

Presents from a Friend

We think a lot about sin—our continual state of separation from directness and purity, of separation from God—but we usually think about it *from our point of view*.

Let's think about it from God's point of view: fumblingly and only in analogies, to be sure; but let's try.

We are not capable of really missing God, because we have never really known and loved him, as anyone must have done before he can miss someone. But the Bible tells us that God made us, that He knows and loves us; *and He misses us*.

How is it with you when you lose a friend who moves away? It is bad enough then. But suppose the situation is worse than that: suppose the loss is due to a misunderstanding, a deep and terrible one that you can see no possibility of bridging.

In such a situation you may feel angry and bitter, but that is only because of the frustration involved. What is frustrated is the wish to bridge a gap, to be friends with your friend again. If you look deep enough, you know that you would do instantly whatever would accomplish it. What holds you back is the knowledge that anything you do will surely be misconstrued. But you keep trying, and whenever you think of some reconciling move that stands a faint chance of being taken positively, you make it. You try every way, and you keep trying.

Well—suppose God feels this away about us. Suppose He is longing to be friends with us; suppose He created us for that, created us to know Him and enjoy Him forever. Suppose He gave us (and is still giving us) everything we have, in exactly the same way a friend will bring you a bouquet of apple blossoms, hoping that you will enjoy it. God's bouquet, however, is everything, literally everything—the sky, the water, the air we breathe; and (the other half of our enjoyment) the lungs we breathe with, our hands, legs, minds, our total selves.

But our hearts and minds are set in the out-of-Eden pattern. We are not in a state of simple, direct, moment-by-moment contact, the easy exchange of friendship. We have turned away from this; and the way is rough. It is not that God has forsaken us, or even that He is angry with us. No—He longs for us, He keeps trying ways of making us understand, and turn, and be healed. But we always misconstrue them.

He shows us His greatness and power; we cringe and are afraid. He spreads out His heavens for us to count the stars; and we only think how big and impersonal it all is, and how insignificant it makes us feel. He gives us the whole earth; and we exploit and destroy it. He gives us ourselves and other people; and we notice only how far separated we all are, and how our aims conflict. He shows us His laws, made to fit the needs of our human nature; and we make them into “mind-forged manacles,” cramping our movement and stunting our growth. And if we ever do, for a moment, catch a glimpse of Him behind all this, we instantly put Him far, far away from us by groveling before Him in a kind of abject reverence that effectively protects us from any real contact with Him.

So it goes; everything is misconstrued; the situation seems hopeless. But there is still one more present—the present that He gave us once within historical time and gives us continually within our hearts: the present of Christmastide, Jesus Christ. As we are given the life of God, coming to earth in a human life, maybe—maybe—the gift will not be misconstrued. As we see the unspoiled human relation to God, perhaps we will understand.

Maybe the living response will show us how to respond; maybe the day-by-day trust will show us how to trust; maybe the loving enjoyment will show us how to love and enjoy; maybe we can turn, and be healed, and live.

—MARY MORRISON

Inquiry: a question and answer column

conducted by Henry Thomas Dolan

Q What does a senior warden do?

A The term "warden" is undefined in the canons. In its older and full form, "churchwarden," it harks back to a day before police forces (the first modern police force was formed by Sir Robert Peel in 1833), when it was actually necessary to charge someone with the protection of the church property and buildings. Today, in the absence of the rector, or during a vacancy in the rectorship, the senior warden presides over meetings of the vestry, and should lead the vestry in the discharge of its obligations to the parish, i.e., to see that a regular schedule of services is maintained and that adequate supply clergy are secured to conduct them; to provide the material elements of the Holy Communion; to keep the church itself in proper order for services; to make provision for payment of the salary of a rector; and, most importantly, to seek out, under the bishop's guidance, a priest to be called as rector. While a rector is in office, the senior warden continues to have the general care and oversight of the church property, perhaps delegated to a property committee of the vestry, and otherwise accepts whatever other tasks the rector wishes. Because of this special reliance, in some parishes he is called rector's warden.

Q What does a junior warden do?

A He has no specially defined duties, and his general duties are those of any other vestryman. The title suggests he is expected to share the responsibilities of the senior warden, and serve as his understudy. In many sets of parish bylaws, the junior warden has vanished in favor of the account-

ing warden, the financial officer of the vestry.

Q I am 86 years old and from childhood was taught to say "Easter Day," and not "Easter Sunday," as you did recently (p. 33, April, 1961). Will you please explain your reason for this?

A Guilty, Your Honor. "Easter Sunday" is a straight-out redundancy, and the Prayer Book will have none of it. There it is either "Easter" only, or "Easter Day," since the feast cannot fall on any other day of the week. But language is always changing, and the exponents of change are as strong in their convictions as the defenders against change. The contribution of both is important. This particular lapse from exactness probably occurs because the great procession of other named Sundays (Passion, Palm, Low, "Stir-Up," etc.) leads us unconsciously into subjecting the principal day of the Church year to the same treatment.

Q As an Altar Guild member, I was taught that the Altar Book should be opened only for the services of Holy Communion or Ante-Communion, otherwise kept closed. Now I find the Guild of my present church insisting that it be opened before every service, even the burial service. Which is correct?

A If any reader has good authority for one answer or the other to this question, both this column and the reader who puts the question would be grateful for the reference. Either practice would seem permissible, with an approximate balance of reason to justify it.

COLLEGES AND UNIVERSITIES



SHIMER COLLEGE

Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 265 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write, Shimer College Mount Carroll, Illinois.



UPSALA COLLEGE

A coeducational college of liberal arts and science dedicated to Christian higher education

For Catalogue and other information write:

DIRECTOR OF ADMISSIONS
UPSALA COLLEGE
East Orange, New Jersey



TRINITY UNIVERSITY—1869
SAN ANTONIO, TEXAS

A liberal arts coeducational college in the Alamo City offering quality instruction in 24 academic areas, graduate and undergraduate. Completely accredited. Interdenominational, sponsored by Presbyterians, this private Christian university with a faculty of over 100 scholars has built a completely new 107-acre skyline campus. CEEB scores required. Two summer sessions.

Write Director of Admissions
Trinity University
San Antonio 12, Texas

SCHOOLS FOR BOYS

THE PATTERSON SCHOOL for BOYS



HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Gymnasium, sports, swimming, fishing.

Summer camp for boys 7 to 15 years. Tutoring. Periods 2, 4, or 6 weeks.

For Camp or "Happy Valley" catalog write:

George F. Wiese, Box F
Legerwood Station, Lenoir, N. C.
COLLEGE PREPARATORY—CHARACTER BUILDING

EDUCATIONAL DIRECTORY

VIRGINIA EPISCOPAL SCHOOL

Lynchburg, Va.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalog, write

THE REV. ROGER A. WALKER, JR., M.A.
Headmaster

SAINT PETER'S SCHOOL

Peekskill

New York

Boys, grades 9-12. College preparatory. Graduates in 39 colleges. Small classes. Corrective reading. Self-help plan. Music, drama. Inter-scholastic sports program. 80-acre campus. Secondary Schools Admission Test required. Summer school. For catalog write:

Frank S. Leeming, Hdm., Phone PEekskill 7-5200

THE CHOIR SCHOOL

of the Cathedral Church of St. John the Divine

Established 1901

Has a limited number of places each academic year in the fifth grade. Students are choristers of the Cathedral and sing daily services. Boys follow standard curriculum, with French and Latin, from the fifth grade. Fall and spring testing programs of the E.R.B. and I.S.E.B. Throughout the life of the School, emphasis is placed upon the Christian perspective. For information concerning choir scholarships, and brochure, write:

Headmaster, Alec Wyton, M.A. (Oxon)
Dept. D, Cathedral Heights, N. Y. 25, N. Y.

PEDDIE

Where Christian influences prevail and the development of character is combined with high scholastic attainment. A college preparatory school for boys, grades 7-12. Fully accredited. All sports. Just off N. J. Turnpike (Exit 8). Write

Dr. Carol O. Morong, Headmaster,
Box 9-B, Hightstown, New Jersey



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, R.O.T.C., social—to help high school age boys grow "in wisdom and stature and in favor with God and man." Write

The Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster
161 Shumway Hall
Shattuck School Faribault, Minnesota
Member: Episcopal School Association

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades—5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys Choir—Religious Training

The Rev. Charles W. Shreiner, D.D.
Headmaster

Post Office Box: S, Paoli, Pa.

WANTED:

Unencumbered mature woman or couples, under 60, good health, as houseparents in a private school for socially maladjusted teenage boys. No smoking or drinking. Undenominational school, but an Episcopal chaplain conducts a Friday morning service in school chapel each week. Good starting salary plus full maintenance. For interview, write or call Starr Commonwealth, Albion, Michigan. Phone National 9-3988.



St. Andrew's

An Episcopal Preparatory Boarding School for boys of all denominations. Delightfully located on Florida's healthful Southeastern coast at Boca Raton. Year-around out-of-door sports. High academic standards. Six forms, college preparatory. Accepting students for 1962-63.

The Rev. Hunter Wyatt-Brown, Jr.

Headmaster

Amdur Building • Boca Raton, Fla.

TUJUNGA HIGHLAND SCHOOL Inc. Est. 1946

A homelike, residential treatment center for boys with emotional problems. Individual and group psychotherapy. Small classes academically accelerated. Twelve-month program including summer-camp activities. Enrollment limited to twenty between 7 and 16 years of age. Religious growth fostered.

The Rt. Rev. Eric Bloy, Bd. of Governors
Write Director of Admissions, 6658 Day Street,
Tujunga, California.

THE SEWANEEN MILITARY ACADEMY

A division of the University of the South

An Episcopal School | A College Prep School
ROTC Honor School | On a College Campus
Benwood Scholarships | On a Mountain Top

Fully accredited. Grades 9-12. Small classes. All sports: gymnasium, indoor pool. 94th year. For catalog write: Col. Craig Alderman, Supt., Box F, The Sewanee Military Academy, Sewanee, Tennessee.

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN of study in Upper School (grades 9-12) has increased honor roll
★50% Develops concentration. Fully accredited. ROTC highest rating.
★Separate Junior School (grades 5-8) Modern bldgs., 2 gyms, pools.
★63rd year. For ONE SUBJECT PLAN booklet and catalog write: Dr. J. C. Wicker, Box 62, Fork Union, Virginia.



COEDUCATIONAL SCHOOLS

APPALACHIAN SCHOOL COED AGES 6-12

A small school with the cheerful, quiet atmosphere of a well-ordered home in the mountains of western North Carolina. Balanced routine of activities: study, play, housekeeping chores, spiritual exercises. Under direction of the Episcopal Church. Home cooking, balanced diet. Ponies, other pets. Year-round care. \$70 per month and up according to ability to pay. Catalog.

Rev. P. W. Lambert, O.G.S., Box E, Penland, N.C.

THE NATIONAL CATHEDRAL SCHOOL (For Girls)

ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education.—A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12

Catalogue Sent Upon Request

Mount St. Alban, Washington 16, D.C.

SAINT ANNE'S SCHOOL

Episcopal Day School for girls and boys with boarding for girls. Conducted by the Sisters of St. Anne. Kindergarten and Grades 1 through 7. Other grades to be added.

Address:

The Sister Secretary
2701 South York St.
Denver 10, Colorado

WEST NOTTINGHAM ACADEMY

Coeducational. Grades 7-12. Postgraduate. Thorough academic preparation through college-study-plan. Excellent guidance program. Varsity sports, golf. 80-acre campus. Located midway between Philadelphia and Baltimore. Established 1744. Also Camp and Summer School. Write for catalog.

Mr. Norman Farnlof, Headmaster
Box 33, Colara, Maryland

SCHOOLS FOR GIRLS

ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 8-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, riding. Suite-plan dorms.

Margaret Douglas Jefferson, Headmistress
ST. ANNE'S SCHOOL, Charlottesville 2, Va.

KEMPER HALL Kenosha, Wisconsin 91st Year

Church School for Girls, Boarding & Day Thorough college preparation and spiritual training. Music, art, dramatics and homemaking courses. All sports. Junior school department. Beautiful Lake Shore Campus. 50 miles from Chicago. Under the direction of the Sisters of St. Mary. For catalog address: Box E.

Hannah More Academy

The Diocesan Girls' School of Maryland

Grades 7-12. Boarding, day. Accredited. Two pre-college programs of study. Established 1832. For catalog and pictures with full information, write:

Catherine Offley Coleman, M.A., Headmistress
Reisterstown 1, Maryland

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Episcopal. Grades 8-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River. SUMMER SCHOOL: June 20-August 12. For catalog write:

MISS VIOLA H. WOOLFOLK, Headmistress
St. Margaret's School, Box 158-E
TAPPAHANNOCK, VIRGINIA

Saint Mary's-in-the-Mountains

Episcopal college preparatory boarding school for 84 girls. Community life based on Christian principles in which all students share responsibility for social, sports, religious, and social service activities. Arts, Music, Dramatics. Skiing, other sports. Catalogue.

John C. McIlwaine, M.A.,

Headmaster

LITTLETON (White Mountains),

NEW HAMPSHIRE

Ashley Hall

Charleston, South Carolina

A Resident and Day School for Girls
Founded 1909

College preparatory, grades 9-12. Fully accredited. Music, art, dramatics. Year round sports, riding, pool. Write for catalog.

CAROLINE PARDUE, Headmistress
Ashley Hall, Box 248E, Charleston, South Carolina

ST. AGNES SCHOOL

Episcopal Boarding & Country Day School
Girls, Grades 7-12

College preparatory and general courses. Music, Drama, Arts, Sports. New dormitories in 1961. 49 acres. Accredited by the Middle States Association. Established 1870. Write for catalog.

Mrs. J. N. Vandemoer, Headmistress
St. Agnes School, Box E, Albany 11, New York

Bad Movie, Good Movie

by Malcolm Boyd

"THE MERE classification of films and books in a category, For Adults Only, does not convey the message that the film or book in question would be only of interest to an adult, but implies a sort of double standard of morality," writes Robert W. Offerle of New Castle, Pennsylvania. "Adults may see, read about, enjoy immorality, but those who are not adults may not. This is nonsense."

This response is one of many to my invitation in the June issue of THE EPISCOPALIAN to write me concerning the question of movie classification or censorship, and the increasing portrayal of sex and violence in Hollywood films.

A priest in the Midwest wrote me an excellent, frank letter. "A pastor who is involved in family counseling day after day knows that the impact of moving pictures upon the minds and souls of people of all ages is tremendous. He learns this through coming to grips with the anxieties, hopes, doubts, joys, and happinesses that are forever arising in families of ordinary run-of-the-mill Christians."

His letter told about a husband who allegedly developed "a most unwholesome attitude toward sex" because seeing various motion pictures "made him decide that chastity and fidelity in marriage were old-fashioned and eccentric." The young husband's marriage ended, in fact, in divorce.

Mrs. D. S. Wheatley wrote from Greenwood, Mississippi, to say: "Your 'For Adults Only' in the June EPISCOPALIAN was very interesting. I no longer have the rearing of children but this does not prevent me from thinking much about public arts and entertainment. My query is: when is an adult really an adult, and when does a child



A glimpse of the beautiful white colt, Misty, causes Grandpa Beebe (Arthur O'Connell) and his grandson (David Ladd) to rejoice. The Twentieth-Century Fox release about wild horses was filmed on picturesque Chincoteague Island off the coast of Virginia.

become an adult? When and how must the battle be joined?"

From Fargo, North Dakota, Mrs. Gordon Brant wrote a long, detailed letter concerning the formation there of a Citizen's Committee for Clean Movies and Magazines. Mrs. Brant raises this key question: "What better way to foster moral decay than to make immorality so commonplace that it becomes an accepted way of life?"

She goes on to say, "Producers say audiences are more sophisticated today, that they can take more. One can't help wondering what it will take to entertain the still more sophisticated audiences of tomorrow. Does this mean that sophistication is measured by how much sordidness one can stand? And how much sordidness *can* one stand and still keep afloat as a person or a nation?"

My thanks to the writers of these and the many other letters received from all parts of the country. Do *you* have something to add to this discussion? If so, please write to me in care of THE EPISCOPALIAN, 44 East 23rd Street, New York 10, N.Y.

THERE IS a new Hollywood movie for family viewing which I cannot recommend too highly. It is superb filmmaking. *Misty* stars David Ladd and Pam Smith as two youngsters living with their grandparents in Chincoteague, Virginia. The children long to tame and have for their own a wild horse, The Phantom, that lives on a coastal island where wild horses have been for generations.

Usually youngsters are the most effective scene-stealers in films, but in this case Arthur O'Connell and Anne Seymour, playing the grandparents, perform splendidly. The scenery, on the mainland and the island alike, is photographed to perfection. There are stand-out scenes: when the young boy saves a foal from drowning, when he is run into the sea by a wild stallion on the island. The ending is one of the most unexpected in recent films, combining poignancy with high integrity.

The two children, brother and sister, have an overwhelming desire to tame The Phantom. This desire leads the young boy to venture alone onto the island, where he is suddenly nearly trampled to death by a wild stallion. Later he returns to the island, with men of the town, and comes face to face with The Phantom and her foal, Misty. They are brought to the mainland.

There is to be a big annual horse race in the town. The Phantom can win it. Yet the horse is lonely for the island and unhappy, despite all the children's efforts, in her new home. The climax of the film is suffused with sadness and joy, and impressively marked by a new maturity which has grown out of struggle.

This movie is a poem on film, and should be seen by adults as well as children. James B. Clark directed the Twentieth-Century-Fox release, and Ted Sherdeman's screenplay is based on Marguerite Henry's book, *Misty of Chincoteague*.

CHANGES OF ADDRESS

Please send the address label from your last copy of THE EPISCOPALIAN, as well as your new address, when notifying us of an address change. Allow four to six weeks for the change-over. Be sure to include your postal zone number, if any.

THE EPISCOPALIAN

Box 199, Madison Square Station
New York 10, N.Y.

Impressive Lines

COTTAS

always in good taste—for Junior, Senior Choirs and Clergy. Send for free catalog.



Religious
Vestments

1802 Church St.
Nashville, Tenn.



JUST PUBLISHED...

Emkay's New 16-Page Catalog of Quality Candles and Accessories!

This year's Emkay catalog, which lists more items than any previous edition, reflects the fact that Emkay is the truly *complete* line of Church candles and accessories.

Here are clean-burning candles for every Church need and occasion... Eucharistic Candles and Vesper Lights, plain and decorated Paschal Candles, Sanctuary Candles, tastefully ornamented Baptismal Candles, and many, many others. All are made in the Emkay tradition of purity and craftsmanship, yet are priced as economically as many brands of lesser quality. Mail coupon today for free catalog, and complete information.



Eucharistic Candles
Vesper Lights



Economy
Candle
Followers



A Division of
**MUENCH-KREUZER
Candle Co., Inc.**
SYRACUSE 1, N. Y.
TEL. GR 1-6147

CHICAGO LOS ANGELES
4001 N. Ravenswood Ave. 745 E. Pico Blvd.

MAIL COUPON NOW

MUENCH-KREUZER CANDLE CO., INC.
Dept. F-961, Syracuse 1, N. Y.

Please send your new 16-page, illustrated catalog of Church candles and accessories.

☐ Have representative call

Name.....

Address.....

City & State.....

Emkay®
THE
FINEST
NAME
IN CANDLES

EPISCOPAL STERLING SHIELD HANDMADE

3/4 In. Emblem	1/2 In. Emblem
Bracelet Charm \$1.80	Bracelet Charm \$1.00
Scatter Pin 2.00	Lapel Button 2.00
Key Ring 2.50	Tie Tack & Clutch 3.50
Tie Chain 3.75	Tack Emblem (only) 1.00
Necklace 18" 4.50	Tie Clip 3.75
Cuff Links (Reg.) 5.00	Necklace 14" 3.00
Cuff Links EXTRA 10.00	

Made by and sold for the benefit of
BROTHERHOOD OF ST. ANDREW
P.O. Box 1636 Columbus, Ga.

CALVARY BOOKSHOP
61 Gramercy Park North
New York 10, N. Y.
RELIGIOUS BOOKS OF ALL PUBLISHERS

- Prompt mail order service • Discount to clergy and church groups

Open Monday 1-7:30 P.M. Tuesday thru Friday, 1-5:30 P.M.
Closed Saturdays

Telephone GR 5-1216

A LASTING CONFIRMATION GIFT

Significant symbols on the front. Room for date to be engraved on back.

Silver plate	25¢
Chrome	75¢
Sterling Silver	\$1.50

(plus 10% Federal Excise Tax)

Church & Religious Supply House, Inc.
43 West Huron Street Buffalo 2, N.Y.
Phone: TL 3-4620

Your Book Published!

If your manuscript has unusual possibilities, we offer straight royalty or ask for low subsidy basis. Send manuscript for free report or write for Brochure FR. PAGEANT PRESS, 101 FIFTH AVENUE, NEW YORK 3, N. Y.

Letters

COURSES OF STUDY, FIRST CLASS

Has the Church ever considered offering correspondence courses in Bible, theology, Church history, etc., to lay people?

It seems to me that the Episcopal seminaries could take advantage of a proved system of education by conducting college-level and/or high school-level correspondence courses. These could be handled on an individual basis or in groups. The latter would help some of our churches revitalize themselves by providing stimulating study classes.

Andrew L. Austin
Houma, La.

SUNRISE SERVICES

... At dawn on Easter morning we discovered that our house was on fire. Our nearest neighbors heard a steam engine bell I was ringing in desperation to attract their attention at 5 A.M. as the flames licked at our kitchen. They told us later they thought the bell ringing was some family custom for celebrating the coming of dawn on Easter morning.

Jane King
Doylestown, Pa.

INFORMATION REQUESTED

I am engaged in preparing *The history of Stafford County, Virginia, through 1864* for the Virginia Centennial Commission, Civil War. I would be interested in any information relating to families, events, or to the history of the parishes of Stafford County before 1864.

A. Maxim Coppage
417 Lynn Avenue
Antioch, Calif.

THE SWEET MILK OF CONCORD

... I wish that all delegates to General Convention would ask themselves, "How would Jesus Christ have cast His ballot?" (when the time comes to vote on proposals relating to Church unity).

Also I hope and pray they will all remember what they have often sung: "We are not divided, all *one* Body we, *one* in hope and doctrine, *one* in Charity ..."

NEW BOOKS FROM

Westminster

ONE GREAT GROUND OF HOPE
By HENRY P. VAN DUSEN. The inspiring, 150-year story of two great, related movements — The Christian World Mission, and the Movement for Christian Unity — with a detailed plan to integrate the World Council of Churches and the International Missionary Council. \$3.95

DIVORCE, THE CHURCH, AND REMARRIAGE
By JAMES G. EMERSON, JR. Why Calvin and the other Reformation leaders were "more modern than many moderns" concerning remarriage after divorce — and how present-day churches can modernize their laws. \$3.95

AN INTRODUCTION TO THE NEW TESTAMENT
By EDWARD W. BAUMAN. The background, contents, and interpretation problems of each book of the New Testament are explained by a minister and teacher who has conducted popular college-level television courses on the Bible. \$3.50

WORSHIP SERVICES USING THE ARTS
By LOUISE H. CURRY and CHESTER M. WETZEL. How choric speech, drama, music, paintings, poetry, and rhythmic movement can add new depth and beauty to worship. \$4.50

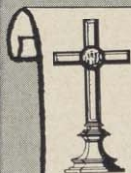
GOD'S PEOPLE IN GOD'S WORLD
By ARTHUR R. MCKAY. This pithy little book shows how Christians can fulfill their duties as members of the church and of society, while remaining pilgrims on earth in search of a heavenly kingdom. Paperbound \$1.00

Now at your bookstore
THE WESTMINSTER PRESS
Philadelphia 7

National

WORLD'S LARGEST RELIGIOUS
GOODS DEPARTMENT STORE

for Clergy, Choir and Church



WE REPRESENT EIGHT OF
THE WORLD'S LARGEST
MANUFACTURERS OF ALTAR
APPOINTMENTS AND
COMMUNION WARE

National • Sudbury
International Silver
Gorham Silver
Rostand Brass
Revell-Ware
Kensington
St. Louis Silversmiths

CHURCH FURNITURE
AND PEWS

PARAMENTS

Ready Made
Custom Made
Do-it-yourself



National

CHURCH GOODS
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

HAND EMBROIDERED ALTAR LINENS

Our Exquisite Imported Linens appeal to the most discriminating taste. They are Hand Embroidered and made to your specifications.

New Crease-Resisting Alb and Surplice Linen and other beautiful Linens by the yard.

Write for Illustrated Brochure

MARY MOORE, Box 394F, Davenport, Iowa

May the good Lord guide and help us to grasp this opportunity firmly and to follow it up effectively.

N. B. Guthrie
Seattle, Wash.

... I am unalterably opposed to such a plan. I do not believe we should compromise our beliefs and faith just to please a few fanatics and lunatics.

Irvin M. Lewis
Mount Holly, N.J.

VOICES OF SILENCE

On behalf of the Church of Our Saviour, permit me to express our thanks for your article [in the June issue]. Your evaluation of our ministry should be for us both an inspiration and a challenge. At the same time, there are two statements in the article which we beg leave to correct:

In the seating of our people, the deaf and hearing do not sit on opposite sides of the aisle, but rather mingle freely as a normal parish family.

With regard to the financing of our new church, our good Presbyterian benefactor left us not a million, but one hundred thousand dollars. The balance of almost three times this amount came from many sources, not the least of which were the faithful women who labored long hours in the kitchen preparing literally hundreds of dinners to raise funds—because they believed in our dream and shared our vision.

(The Rev.) Steve L. Mathis, III
Baltimore, Md.

You
are cordially invited to
visit the Church Related
Colleges Booth
at the
60th General Convention
of the
Protestant Episcopal
Church
at the
Sheraton Cadillac Hotel
Detroit, Mich.
September 17-29

KENYON COLLEGE

Gambier, Ohio

HOBART COLLEGE

Geneva, N. Y.

TRINITY COLLEGE

Hartford, Conn.



THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.
Superior-General

For further information address
The Secretary-General, Guild of All Souls
32 Tenmore Road Haverford 3, Pa.

Behold, how good and joyful a thing it is for brethren to dwell together in unity!



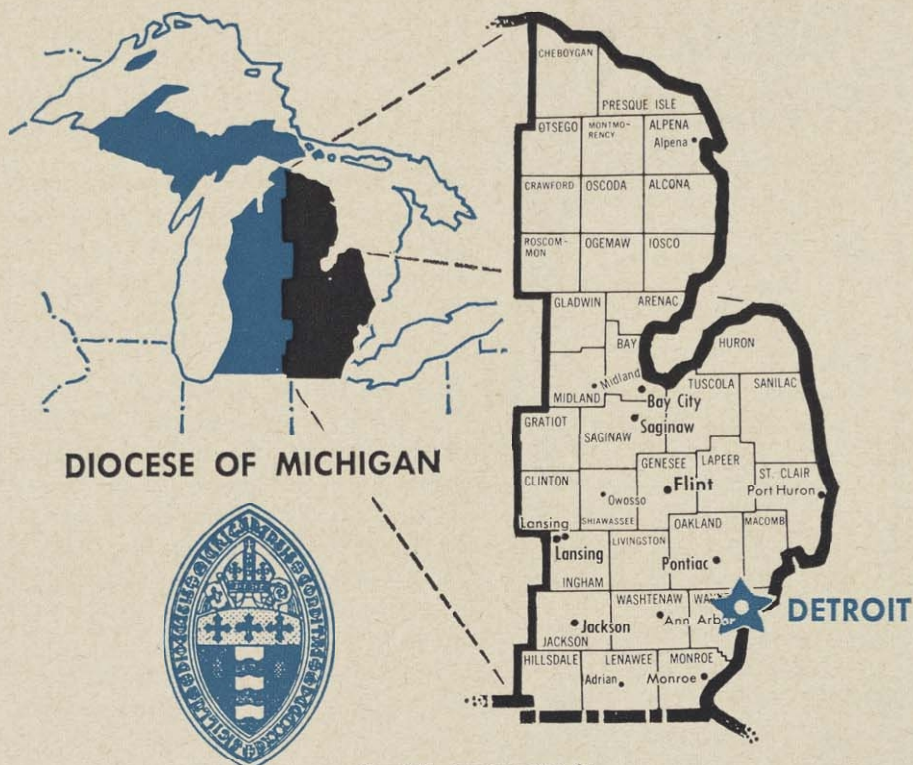
At General Convention:

- Pray and work that the Church will adopt a program for the next triennial designed to strengthen its witness to racial and cultural inclusiveness.
- Hear the Most Rev. Joost de Blank, Archbishop of Capetown, who will be the guest of the Society at Convention, at a dinner, Wednesday, September 20th. Tickets in advance at Cobo Hall.
- Visit the Society's Booth: Inquire, take literature, sit and talk, tell your concerns and learn about this newest of the voluntary Church societies.
- Go back home determined anew to do all in your power to help the Church be itself more truly.



The Episcopal Society for Cultural and Racial Unity

Know Your Diocese



Copyright, American Map Co., Inc., New York, No. 14301

THE DIOCESE OF MICHIGAN, host to the 1961 General Convention of the Episcopal Church, shares the state with two other dioceses, Western Michigan and Northern Michigan. Bounded on the south by the Ohio state line and on the north and east by the shores of Lake Huron, the diocese was organized in 1832. The Church, however, was active in the area long before this, having seen Michigan grow from a skirmish-ground for Frenchmen and Indians with names such as Cadillac and Pontiac into a modern industrial complex.

Detroit, chief producer of the nation's automobiles and fifth largest city in the U.S., is the see city. Thirty-three of the diocese's 144 parishes and missions are located here. Confronted by all the difficult problems facing the Church in the industrial age, the diocese has become something of a laboratory for testing new approaches. Its Industrial Mis-

sion, which sends clergymen to plants where they work alongside the regular assembly-line men, is receiving attention from all parts of the country. St. Peter's Home for boys, and Williams House for girls, offer home care and character development to children who could be problems for society. The diocese's Department of Christian Education is one of the most active in the Church, a virtual necessity with more than 28,000 church school pupils in the diocese, and a ministry to the huge student bodies at the University of Michigan and Michigan State.

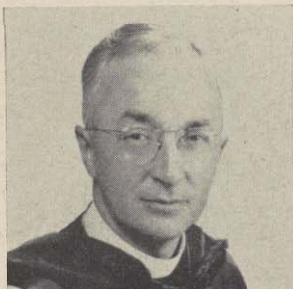
The diocese's 104,248 Episcopalians are served by 244 clergy and 250 lay readers. Camp Chickagami on Lake Essau provides a recreation and conference headquarters for adults and children, while Parishfield, Brighton, serves as a retreat and conference center for national as well as diocesan groups.

The driving force in this active diocese is its bishop, the Rt. Rev. Richard S. M. Emrich. Born in Mardin, Turkey, of U.S. missionary parents, Bishop Emrich received his schooling at Brown University, Providence, Rhode Island, and Union Theological Seminary in New York City. He then returned abroad and received the degree of Doctor of Philosophy at the University of Marburg, Germany.

After a year as curate at St. John's, Waterbury, Connecticut, he served as instructor, assistant professor, and professor at the Episcopal Theological School in Cambridge, Massachusetts,

for ten years. During this time he also served as rector of several churches in Massachusetts. In 1946, he was consecrated as suffragan bishop of Michigan, succeeding to the diocesan post two years later.

Cited for his skill as a business administrator in a recent issue of a national magazine, Bishop Emrich is a member of the National Council of the Episcopal Church, writes a weekly column for a Detroit newspaper, and is the author of numerous articles and pamphlets. He and his wife, the former Beatrice Anne Littlehales, have two children.



THE DETROIT HOTEL ASSOCIATION

WELCOMES THE 60th GENERAL CONVENTION TO DETROIT

Our member hotels are anxious to make your stay in Detroit a pleasant one. If you have not yet made your reservation the list below will help you to select the hotel of your choice. Then please contact your General Convention Housing Bureau, 33 E. Montcalm St., Detroit 1, Michigan, and they will complete the arrangements for you.

Ernest G. Steck, President

Detroit Hotels — Rate per day schedule

Hotels	One Occupant	Two Occupants	Twin
ABINGTON HOTEL 700 Seward, Near Second Street	\$6.00-\$11.00	\$8.00-\$12.00	\$8.00-\$12.00
BELCREST 5440 Cass St.	\$8.00-\$10.00	\$12.00-\$15.00	\$12.00-\$15.00
CLIFFORD HOTEL 2452 Clifford	\$5.00-\$10.00	\$7.00-\$12.00	\$10.00-\$14.00
DETROIT-LELAND Cass and Bagley	\$7.50-\$13.50	\$10.50-\$16.50	\$12.00-\$19.00
EXECUTIVE HOUSE 114 West Adams	\$12.00-\$15.00	\$15.00-\$18.00	.....
FORT WAYNE Cass at Temple	\$5.50- \$7.50	\$8.00-\$12.00	.....
HENROSE 111 Cadillac Sq. and Bates	\$6.50-\$10.50	\$9.00-\$13.50	\$12.50-\$16.00
LEE PLAZA HOTEL & MOTEL 2240 W. Grand Blvd.	\$6.50- \$8.50	\$9.50-\$13.00	.....
MADISON LENOX 246 Madison and John R	\$4.00- \$8.50	\$6.00-\$10.50	\$8.50-\$12.50
PARK SHELTON 15 E. Kirby at Woodward Ave.	\$8.00-\$16.50	\$12.00-\$20.50	\$13.50-\$20.50
PICK-FORT SHELBY 525 W. LaFayette	\$6.00-\$13.00	\$9.00-\$15.00	\$10.50-\$16.25
ROYAL PALM 2305 Park Ave.	\$4.00- \$6.00	\$5.50- \$8.50	\$6.50- \$9.00
SHERATON-CADILLAC Washington Blvd. and Michigan	\$7.00-\$18.00	\$13.00-\$22.50	\$14.85-\$23.00
STATLER-HILTON 1539 Washington Boulevard	\$7.00-\$13.50	\$13.00-\$17.50	\$13.50-\$25.00
TULLER 521 Park & Adams	\$5.00-\$12.00	\$8.00-\$12.00	\$9.00-\$14.00
WHITTIER 415 Burns Drive	\$9.00-\$13.00	\$13.00-\$17.00	\$13.00-\$17.00
WOLVERINE Witherell & Elizabeth St.	\$5.00- \$9.50	\$8.00-\$12.00	\$10.00-\$18.50

the **EPISCOPALIAN**

SEPTEMBER 1961

in this issue

Alcoholics in the Church

*General Convention:
issues behind the issues*

*Understanding the
Prayer Book:*

*Richard S. M. Emrich
Massey H. Shepherd, Jr.
John Wallace Suter*

*Arnold Toynbee
on population growth*

*Eugene Vale
on today's novels*

