

Title: *The Episcopalian*, 1962

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

JANUARY 1962



Is the Church a One-Way Street? Stephen F. Bayne, Jr.

What Is the Real Crisis of Our Time? Douglas Dillon

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



Bidding goodbye to a parishioner after celebrating his last Communion at the ninety-three-year-old Church of the Redeemer in Greensboro, the Rev. Dallas Banks heads home for last-minute packing.



Preparing to leave the next morning, Mr. Banks gets help from his two-year-old daughter, Marty.

CALLED

WHILE milk bottles still stood on doorsteps one Tuesday morning in Washington, Georgia, the Rev. Dallas C. Banks loaded a large footlocker into the back of the family automobile. Kissing his wife, Lynn, and their two small children, Marty and Mark, he began the two-day trip north to Fort Meade, Maryland.

The young Episcopal clergyman was one of many currently leaving



Reporting for duty, the clergyman salutes his superior officer. Chaplain Banks holds the rank of captain in the service.



Settled into army life, the new chaplain stands before the base chapel. The white frame building is used by all faiths.

BACK

An Episcopal clergyman exchanges his white collar for a silver cross as he leaves civilian life for active duty with the U.S. Corps of Chaplains. Many others are doing the same thing today.

Photostory by Dirck Halstead

civilian pulpits to serve with the nation's armed forces during the growing international crisis. In addition to his duties as rector of the Church of the Mediator in Washington and priest-in-charge of the Church of the Redeemer in nearby Greensboro, Mr. Banks had served as chaplain of the 111th Signal Battalion Reserve Unit located near his home. When the battalion was called to active duty, he

decided that it was his duty to follow.

It was a painful decision for him, for he was deeply involved with the work of his two churches and his community. His decision was perhaps influenced by the fact that morale was low among the men of the 111th. Many of them were veterans of the Korean War forced to return to active duty because their particular skills were needed by the Army.

When they heard that the "Padre" had elected to come with them, there was a noticeable lift in the battalion. One reservist even pulled out his guitar and strummed a Confederate ballad, Georgia style.

Once at Fort Meade, where his family will join him later, Chaplain Banks found himself up to his captain's bars in his new duties. Along with the 3,000 other clergymen of all



Inspecting all facets of the military life, Chaplain Banks drops into the mess hall, where he watches several thousand hamburgers being prepared for lunch.

faiths serving in the armed forces during this period of limited mobilization—104 are Episcopalians—Chaplain Banks is doing the same job he did back home, but in a different sort of way. Occasionally Army regulations must be abridged to get a worried private home to an ailing wife; tensions must be eased when men of different backgrounds are crowded into barracks; and the schedule for worship services must be kept flexible to meet the needs of the soldiers. One Sunday, Chaplain Banks held an impromptu 10 A.M. service so that a number of his “Georgia boys” could get into town for their first professional football game.

When Chaplain Banks will return to civilian life, he does not know; but one thing he does know: he has more than enough to keep him busy among his new khaki-clad parishioners. ◀

CALLED BACK

Greeting some of the reservists from his home town, Chaplain Banks exchanges stories about the unfamiliar ways of

the U. S. Army. When a number of Georgia men were called back to active duty, their clergyman decided to join them.





In worship or discussion in the base chapel, Chaplain Banks tries to relate the Christian message to military life.

Although he is an Episcopalian, members of all Protestant groups come to hear him almost every Sunday morning.

After services, his congregation files out much as congregations do everywhere in the country. The big difference is that these worshipers are usually far from home. "They need the Church even more," he says.



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

STUDENT TOURS

World-Wide
Individual itineraries
planned to your
personal requirements



Travel Arrangements, Inc.
784 Broadway at Tenth St.

New York 3 New York
GRamercy 5-1000



**"I'm proud to be
an Episcopalian!"**

That's what the Episcopal
shield says when you wear it.

Lapel Button	\$2.00	Necklace 18"	\$4.50
Scatter Pin	2.00	Tie Chain	3.75

Handmade of Sterling silver
Made by and sold for the benefit of

BROTHERHOOD OF ST. ANDREW
P.O. Box 1636 Columbus, Ga.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen

1837 Church Vestment Makers
for over 125 Years. 1962

COX SONS & VINING, Inc.
131 EAST 23rd STREET, NEW YORK, N. Y.



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.



O S B O R N E

CHALICES
EVERY KIND OF FINE
CHURCH SILVERWARE

Send for illustrated books

117 GOWER STREET
LONDON WC1, ENGLAND



R. GEISLER, INC.

252-17 Northern Boulevard
Little Neck 63, N. Y.

Church Furnishings

IN CARVED WOOD AND
MARBLE—BRASS—SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

LETTERS

PILGRIM'S PROGRESS

This is to inform you that I object strongly to your taking my money to publicize such an unrealistic, vicious project as the ESCRU [Prayer Pilgrimage, November issue] written up in such admiring terms. The Prayer Pilgrims you praise had no regard whatever for the local clergy nor did they do anything but harm the Church and their "cause."

The assumption of such arrogance is disheartening, to say the least. If they wish to "reform" any area, let them work in their own cures and stay out of other people's. There are several sides to all of our problems, and the solutions will come with time. These men can pray in Toledo, Providence, Evans-ton, and their other home towns far more effectively than they can here. However, as Jesus said in another connection, "They have their reward," but it seems a poor one.

(THE REV.) LOUIS O'V. THOMAS
Natchez, Miss.

HELP WANTED

We are interested in obtaining information on designs of churches which would accommodate 100 to 150 people. Although we are a new mission, having started in January, 1961, we are in the process of purchasing over two acres of land for our church site. Any designs, plans, or comments by the readers of THE EPISCOPALIAN will be greatly appreciated.

H. C. FASIG, JR.
Chairman, Building Committee
St. Bede's Episcopal Church
Manchester, Tenn.

See "Instant Church," THE EPISCOPALIAN, April, '61.—ED.

"WHO AM I?" WHERE WERE YOU???

. . . I was dumfounded to read the account which stated that the theme [for Youth Weekend, November issue] was "Who Am I?" The theme was "Christ—For the World?" The name of the play was "Contact," by William Merrill, not "Who Am I?"

As for the sermon by the Rev. Malcolm Boyd—a really powerful and moving address—this, also was de-

scribed as being on the theme, "Who Am I?" This was not my impression.

EDWARD KLINEDINST
York, Pa.

(Aged 16)

We were inaccurate in giving "Who Am I?" as the official theme. What we were trying to say was that "Who Am I?" was the question many young persons were asking at the meeting, and it was thus that many of them interpreted the over-all theme, "Christ—For the World?"—ED.

GOOD LOSER

. . . The Convention issue of THE EPISCOPALIAN is wonderful. This is an issue I will always keep—although I have yet to throw away a copy. I suppose [going to Convention] is my new life's ambition. Have another essay contest, and maybe my writing will improve enough to win the getting there.

. . . In Worldscene [November], under "Hurricane's Havoc," the statement was made that the Diocese of Texas received the full brunt of Carla. Well, they may have *thought* they got it, but the eye and the worst part passed over Edna, Inez, and my back yard, all of which are in the Diocese of West Texas.

I was in Beaumont at the time, and got cut off at the gap. I was not able to reach my husband on the phone from Sunday until Wednesday night. There was little or no news available, and what there was was bad. They have discovered since then that the hurricane itself was literally filled with countless tornadoes, and that is why it did such terrible damage on one block and nothing in the next.

Port O'Connor, south of here, was almost wiped clean, and the beach where the Beaumonters go—Gilchrist—looked like a scraped plate. We keep hearing strange tales, like the house where the refrigerator blew down the hall, through the door, and into the bathroom. Yet when it was all over there was no earthly way to get the refrigerator out of the bathroom without taking down a wall. And like finding kitchen cabinets sitting out in the yard with all the china still sitting upright and unbroken.

MRS. WIER SMITH
Victoria, Tex.

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

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.

Vol. 127 No. 1

January 1962

CONTENTS

- 2 Called Back *a photostory by Dirck Halstead*
9 What Is the Real Crisis of Our Time? *by Douglas Dillon*
12 Brazil: Opportunity Unlimited *by Joseph G. Moore*
18 "Won't You Say a Little Prayer with Us?"
by Donald H. Jillson
21 From Props to Propers *by Elizabeth Bussing*
24 Thank You, *Mrs. Kjellstrand: an editorial*
Theological Education: A Graphic Summary
25 At Home
26 Overseas
28 Is the Church a One-Way Street?
by Stephen F. Bayne, Jr.
39 Choosing a Bible *by Jules L. Moreau*
49 When Good Is Bad *by Mary Morrison*

COLUMNS AND COMMENTS

- | | |
|-----------------------------|-----------------------|
| 6 Letters | 42 Calendar |
| 8 For Your Information | 43 Inquiry |
| 32 Worldscene | 46 Things New and Old |
| 38 Anglican Cycle of Prayer | 49 Meditation |
| 39 Books | 50 Know Your Diocese |

THE EPISCOPALIAN, January, 1962, Vol. 127, No. 1. 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 OFFICE: 44 East 23rd Street, New York 10, N.Y. © 1962 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.

FOR YOUR INFORMATION

* * * * *

THE COVER photograph by Elizabeth Wilcox symbolizes what many of us, either consciously or unconsciously, actually think the Church of Christ is—a one-way street to personal salvation, or a refuge from responsibility as a Christian, or as a citizen of the world community, or all three, more or less.

This is not the truth, and it is about time we so-called Christian citizens of the United States of America realized that fact once and for all. We are finally beginning to get the message in the hard lessons we have had to learn in the past ten years, but this is no time for a sabbatical. In fact, an intensified academic schedule with extensive field work seems to be called for as we enter the year of our Lord 1962.

THE ONE-WAY-STREET theme, we hope, will be evident to you in many of the articles in this issue and in months to come. Two great Episcopalians, Secretary of the Treasury Douglas Dillon and Bishop Stephen Bayne, survey the street from different vantage points, Secretary Dillon on the opposite page, Bishop Bayne on page 28. The bishop's article is drawn from a memorable address he delivered at General Convention. If anyone would like to corre-

spond with Bishop Bayne about the challenge in his article, you may write to him at 44 East 23rd Street, New York 10, N.Y.

THE AUTHOR of "Won't You Say a Prayer," on page 18, is Donald H. Jillson, a layman from Ardsley, New York. As one can tell as soon as he begins to read the article, Mr. Jillson has been active in the stewardship program of his parish, St. Barnabas, Ardsley. Names and places have been changed, but the article is based on experience.



The Rt. Rev. Arthur Lichtenberger, Presiding Bishop (right), presents citation to the Rev. Raymond Ferris in presence of General Convention deputies from Diocese of Tennessee.

The significance of **WORLD COUNCIL NEW DELHI**

will be assessed beginning in the next issue with an exclusive series of articles by Dr. and Mrs. Theodore O. Wedel. Dr. Wedel, former president of the House of Deputies and longtime ecumenical leader, and Mrs. Wedel, an official Episcopal delegate to the New Delhi Assembly and past member of our Church's National Council, will report to you on the place, the people, and the proceedings of the first of three momentous Christian meetings scheduled for 1961-63. The next two: the Vatican Council of 1962 to be held in Rome and the Anglican Congress of 1963 in Toronto.

EARLY in 1960, when THE EPISCOPALIAN was just a gleam in an editor's eye, a brave parish in Nashville, Tennessee, led by a courageous rector, decided to give this "new venture in Christian journalism" some real use. The rector, the Rev. Raymond T. Ferris, and the vestry agreed that Christ Church, Nashville, would send THE EPISCOPALIAN to all of its families in 1960. Thus Christ Church, Nashville, became the first church in the nation to adopt the \$2 Parish Every Family Plan of THE EPISCOPALIAN.

What has happened? We cheerfully refer inquiries to Dr. Ferris. We are honored to report that Christ Church voted to continue the Parish Every Family Plan in 1961, and recently voted to continue it again in 1962. And that many other pioneer Parish Plan churches, large and small, are doing the same.

In recognition of this bravery, the Presiding Bishop at General Convention presented to Dr. Ferris a certificate thanking Christ Church for its faith in helping THE EPISCOPALIAN begin its service to the whole Church (see photo at left). Others of the more than 100 pioneer Parish Plan churches will also receive this token of the magazine's gratitude. We hope we may continue to serve them and others who may wish to try this new venture in Christian communication.

Remember Theological Education Sunday, Jan. 28

What Is the Real Crisis of Our Time?

Jesus Christ said, "It is more blessed to give than to receive." But do we in the United States really believe this? The Secretary of the Treasury examines the world crisis and our part in it.

By Douglas Dillon

THE GREATEST CHALLENGE facing Christianity today arises from the spread of an authoritarian system over a third of the world, and the avowed intent of its leaders to impose that system—by whatever means appear to them most practical—over as much of the rest of the world as possible.

The spread of this doctrine of materialism, based on total state control of both people and resources, poses a threat to free men everywhere, both Christian and non-Christian, and it is of particular concern to people of firm religious belief.

This is because religion is itself the recognition of a higher law, and a greater destiny for man than merely to meet his material needs. All religions emphasize in varying degrees the responsibility of the individual to himself and to society, but this responsibility is one each of us must meet of his own free will. Thus a system which holds that the function of the individual is merely to serve the state, and which allows the state to use whatever means it chooses to coerce the individual, violates the very basis of religion.

Furthermore, it takes no great imagination to consider the future and to picture what a spiritual and cultural wasteland such a doctrine will inevitably develop. The history of man is a struggle toward freedom and awareness. The doctrine of total state control must, by its very nature, devote itself to stamping out both of these qualities if it is to achieve its aims. In doing so it also stamps out the opportunity for the individual to develop, to grow, spiritually and morally, and to give his life a meaning beyond a mere struggle for existence.

This aggressive authoritarianism, because of its control over vast



C. Douglas Dillon,

U.S. Secretary of the Treasury, is the only Republican serving in President Kennedy's cabinet.

Son of a noted financier, Douglas Dillon has made a distinguished Wall Street reputation in his own right. In 1953, when he left the field of international investment banking to become Ambassador to France, he was board chairman of Dillon, Read & Co., and president of the U.S. & Foreign Securities Corp.

After four years as ambassador, Mr. Dillon continued in government service as Under Secretary of State for Economic Affairs.

The tall, blue-eyed, 51-year-old Secretary is a graduate of Groton and Harvard. His wife is the former Phyllis Ellsworth; they have two married daughters.

Secretary Dillon is an active Episcopalian. The Dillons worship at Washington's National Cathedral.

resources and its ability to direct its forces without considering the wishes of its peoples, poses a threat so serious that the dedicated effort of all free peoples, and of all free nations, will be required to meet it.

And in this lies the challenge, for it is the nature of a free society not to demand service, but to inspire it. A free government cannot use force and terror to squeeze the last drop of sacrifice from its people. Dedication and sacrifice, in a democracy, must come from citizens who offer it because they know it is needed.

To better understand the challenge we face, consider the struggle between freedom and authoritarianism, which is already under way. At present, the major battleground for this struggle lies in the newly developing countries, and in the hearts and minds of the more than a billion people who live there.

Most of these people live in such bitter poverty that it is hard for you or for me fully to comprehend it. It has been estimated that in some fifty of these countries the average income per person is less than a hundred dollars a year. Many of these people are angry, and impatient. To them communism holds out the glittering jewel of rapid modernization. Of the price—replacing grinding poverty with grinding oppression—there is no mention.

We believe that if these countries are steadily to increase their living standards they must develop their own resources, and achieve the means of producing their own capital, because there is not enough ex-

port capital in the world to finance such progress solely on the basis of outside aid. These countries, however, need help to get started. They need not only help to start economic development, and technical aid, but help too in providing an acceptable minimum of social progress until they can help themselves.

It is up to the free nations, and to their peoples, to help those less fortunate to develop the means to improve their own lot. This help, if it is to be successful, must be given without self-righteousness and without self-seeking. To give it will require some sacrifice from all free people, for the task is staggering, and the time is short.

There are, of course, tangible reasons for giving such help. One of the best ways to stop the spread of totalitarian rule and tyranny is to alleviate poverty. The development of poorer nations will greatly enlarge and strengthen the community of free nations. Also, as they grow, these nations will provide valuable export outlets for the industrialized nations, contributing to the betterment of the entire free world as they better themselves.

Those are some of the tangible reasons, but they are not the only reasons. The Communists who are sent to work in developing nations are utterly convinced that communism offers the only way to a better life, and that conviction gives their arguments a compelling sincerity. We, on the other hand, offer progress with freedom, and how much that means will depend largely on how much freedom means to us. As Episcopalians we know—although we don't always act as if we did—that it is what we give and not what we receive that is of lasting significance. That we give money, that we give roads, or hospitals, or factories to these people is not enough. What we must give them is the help they need to achieve freedom—freedom from poverty, from despair, and from tyranny—and we must give it because we want to give it.

This struggle against authoritarianism cannot be won by being impractical—but neither can we win it by acting solely through motives of materialism. We cannot succeed if we take our democracy for granted, or our religion, or our wealth, or our freedom. The struggle will require, before it is over, the best we have to give. Communism has completely captivated the minds of many, but men have hearts as well as minds. We must act, then, with feeling as well as reason. In this the Church will play a vital role, for through Christianity man increases his awareness and enlarges his concern for his fellow man.

Freedom, then, is itself the challenge. Freedom implies choice, and if we choose, we can be shallow, we can be selfish, we can ignore those who look to us for help. We can use our freedom to escape responsibility, to stifle dissent, to pursue wealth and status, to overlook the challenge of bigotry. Or, if we choose, we can use our freedom to be more mature, more reflective, and more understanding. We can be givers, not takers.

For freedom has no meaning apart from the people who live under it. In this country we have made it mean much, but we can make it mean more. In the end, its survival will depend on how we use it, how highly we prize it, and how well we serve it. ◀

An aerial, black and white photograph of a densely packed urban landscape, likely New York City. The image shows a vast expanse of skyscrapers and buildings of various heights, creating a complex, textured pattern of light and shadow. The perspective is from directly above, looking down on the city. Overlaid on the upper portion of the image is the word "BRA" in large, white, bold, sans-serif capital letters. The letters are slightly transparent, allowing the city buildings beneath them to be visible.

BRA

ZIL

Opportunity Unlimited

YES, the city you are looking at on these two pages is in Brazil. It's not the fabled Rio de Janeiro, that city of three-million-plus with the breathtaking vistas. It's even larger. In fact, many experts call São Paulo (St. Paul), Brazil, the fastest growing city in the world. They estimate that a new building is completed in São Paulo every forty-five minutes in order to take care of its burgeoning population, now more than 3,800,000. So tall and impressive are the skyscrapers of São Paulo that the skylines of Chicago and Philadelphia together would suffer by comparison. Today São Paulo is the third largest city in the Western Hemisphere (after New York and Buenos Aires).

Brazil, the nation, is the fifth largest in area in the world, ranking next to the U.S.S.R., Canada, China, and the United States

by Joseph G. Moore



Opportunity Unlimited

with Alaska. It's twice as large as India, almost as large as Europe, and almost one hundred times as big as its "mother" country, Portugal. The largest half-dozen of Brazil's twenty states are bigger than most of the world's nations; the legendary Mato Grosso (Big Forest) State is almost twice as large as Texas.

There are some two billion acres of land in Brazil, great areas of which are covered with rich, red topsoil. The nation's water system is the most extensive in the world; its mineral wealth has hardly been touched. Brazil is known as the world's greatest coffee producer, but is now also showing strength as an industrial power; it leads Latin America in steel production, and is the world's seventh largest producer of motor vehicles. It has about as many cattle as people (some sixty-five million).

But in the midst of these impressive statistics are many problems. Although the United States of Brazil (its official name) has more people than the rest of South America put together, the average population per square mile is less than one person in most of the country. This is because some 90 per cent of the population live within 300 miles of the Atlantic coastline.

Despite more than 450 years of western, Christian civilization, the people of Brazil have an illiteracy rate of more than 60 per cent; earn, on the average, less than \$1,000 per year per family; and actively cultivate less than 10 per cent of their land. In the troubled nine states of the famine- and -drought- ridden Northeast, per capita income is now less than \$100 a year.

Brazil has been for several years the most Roman Catholic nation on earth, with some sixty million persons claimed to be baptized in the faith. But even the Romans themselves frankly admit that this claim is misleading; the actual number of practicing Roman Catholics is probably not more than ten million.

Brazil is also the most Protestant nation in the Latin world, including

southern Europe, with more than two million members and another million or more adherents. In this great and growing movement, which includes hundreds of thousands of Lutherans, Pentecostals, and Presbyterians, and more than 150,000 each of Baptists and Methodists, the Episcopal Church has a tremendously important place. Although the Episcopal Church of Brazil is relatively small (some 40,000 baptized members and adherents organized in three missionary districts), its potential is probably the greatest of any church in the Anglican Communion.

In this and following issues, *THE EPISCOPALIAN* takes a detailed look at the Church in Latin America. We are being helped by the Rt. Rev. Edmund K. Sherrill, Bishop of Central Brazil, the Rev. Joseph G.

of the National Council, writes this month about early history and current concerns in Brazil.

—THE EDITORS

THE Episcopal Church sent its first missionary to Brazil more than one hundred years ago, when Brazil was ruled by an emperor, Don Pedro II. We began our work in the Amazon basin before it was opened to world shipping, and at a time when the Roman Catholic Church was trying desperately to keep other Christian bodies out of Brazil.

Our first missionary effort was the result of action taken by the Church's Foreign Missionary Society. We secured the services of a brave young Episcopal priest, the Rev. Richard

The Brazilian Episcopal Church: Vital Statistics, 1960

	Central Brazil	Southern Brazil	Southwestern Brazil
Parishes and missions	50	50	68
Total clergy	27	33	23
Parish clergy	23	28	19
Lay readers	39	4	11
Baptized members	4,345	19,708	14,232
Communicants	2,533	5,520	3,573
Sunday schools	28	35	41
Parish day schools	0	22	15

The Missionary District of Southern Brazil comprises the eastern parts of the states of Rio Grande do Sul and Santa Catarina; the District of Southwestern Brazil comprises the western parts of those states; and the District of Central Brazil contains the remainder of the nation, to the north. The Missionary Bishops of Brazil are the Rt. Rev. Egmont Machado Krischke (Southern), the Rt. Rev. Plinio Lauer Simões (Southwestern), and the Rt. Rev. Edmund Knox Sherrill (Central). See map on page 26.

Moore, Ph.D., new executive officer of the Church's Strategic Advisory Committee, and other authors.

Bishop Sherrill, who heads the largest single geographical jurisdiction in the Anglican Communion, will comment on Episcopal strategy in Latin America. Dr. Moore, who recently completed an extensive survey of the Brazilian Church for the Division of Research and Field Study

Holden, of the Diocese of Ohio. He landed at Belém, Brazil, near the mouth of the Amazon, in 1860, and it was soon evident that he was going to be tested severely in his new missionary venture.

Mr. Holden stuck to his ecclesiastical guns in the Amazon for three years. During this period he translated the Prayer Book into Portuguese, and had it published in Brazil.

He translated portions of the Bible and wrote numerous tracts. He defended himself against attacks from Rome so successfully in the newspaper that he brought down the threat of sanctions against the local press, and danger to himself personally.

In 1863, he left Belém and went south to establish his ministry in a better climate. He chose the old capital of Brazil, the lovely city of Salvador, Bahia, as his new home, and began immediately a program of evangelism.

By now he was well equipped with material in Portuguese, and was immediately successful in attracting a group of followers. But the Roman Church was also alerted to him, and his troubles became even more intense in Salvador than in Belém. After a year of constant effort and controversy, the Rev. Richard Holden was forced out of Brazil.

A quarter of a century later, in the closing days of the Empire of Brazil, an independent society of Episcopalians, called the American Church Missionary Society, decided to send a new Episcopal mission to Brazil. In 1888 they chose R. A. Roderick and F. P. Clark as the clergymen to open the new mission. But neither Roderick nor Clark could go. One had a bad accident; the other became quite ill. A year later, in 1889, two other clergymen were chosen for this field, James W. Morris and Lucien L. Kinsolving.

In the very year that Brazil became a republic, Morris and Kinsolving arrived there and began to establish their work. The religious and political climate was now much different from Holden's Brazil.

The new missionaries first went to São Paulo State to study the language and the people, and while there, decided to begin their work in the southernmost state of the new Republic, Rio Grande do Sul. The towns of Rio Grande, Pelotas, and Porto Alegre became the base for the development of what was to be the Brazilian Episcopal Church. The State of Rio Grande do Sul is still the center of our strongest work in this nation. During the next

decade, missions were quickly established throughout many parts of Rio Grande do Sul, and a second translation of the Book of Common Prayer was accomplished.

In 1903, the work of these missionaries began to take shape. The Church was strengthened by the consecration of Mr. Kinsolving as a bishop, and by the establishment of a seminary in Rio Grande which has been largely responsible for the fact that the Brazilian Church today is served almost entirely by Brazilian clergy. Work was also scheduled for Santos in São Paulo, and Rio de Janeiro, the capital of the nation.

This quantitatively small but relatively rapid advance was accomplished in the years from 1903 to 1907 by one bishop; twelve priests, of whom eight were Brazilians; and one Brazilian deacon.

BUT WHERE are we now?

In this span of fifty-five years, contrasts are easy to come by. Where once we had one bishop, now we have three. Where once we had twelve priests, of whom eight were Brazilian, we now have sixty-seven priests, of whom sixty are nationals. But we have only three more men in seminary in 1961-62 than we had in 1907.

The dilemma in the evaluation lies in the pace of growth and development in a nation like Brazil, whose twentieth-century coming of age has been greater than that of any other country within the Episcopal Church's direct missionary responsibility. Changes are coming so rapidly in this nation that programs must be revised decade by decade or become obsolete.

For instance, one of the developments we must look at immediately are the schools which the Brazilian Episcopal Church established in response to needs and gaps in the country's educational resources in the first quarter of the century. Currently under the Church's general program are three secondary schools; eighteen primary schools; two commercial schools; and the beginnings of two normal schools. The question we

must now ask about this educational venture is: How does our educational policy fit the dynamic Brazil of today?

Time was when the need for schools in Brazil was so great that even a relatively poor school made a contribution. This still remains true in parts of this vast country, but not very often in Southern Brazil, where we began our work and have our major strength. Most states in this section of the country are making tremendous gains in public education. Rio Grande do Sul, for instance, has built two thousand primary and secondary schools within the last three years. A visit to the fine new university at Santa Maria in Rio Grande do Sul indicates what tremendous progress has taken place in upper levels of education in Brazil. The great universities in São Paulo, Porto Alegre, Salvador, Rio de Janeiro, and many other parts of the country testify to this nation's interest in advanced education.

The Roman Catholic Church has some excellent schools and universities, as have the Lutherans, the Presbyterians, the Methodists, and others. Our schools today do not compare with these modern schools. We have lost ground, in spite of the heroic efforts of some of our clergy and lay educators. All of our educational work must be re-evaluated, some schools closed and others strengthened, so that our program can become worthy of Brazil and the Brazilian Episcopal Church.

It seems clear, too, that many of our present schools have poor equipment. Many have too few Episcopalians as teachers. A number are supported almost completely by the state, and have no real place in the total program of our Church. We must test each institution and make certain that we understand what its place is in our Church's total effort. This testing can best be done by Brazilian committees composed of clergy, laymen, and lay women, operating objectively and for the good of the whole Church of Brazil.

The Church would do well to be represented by several schools of

Opportunity Unlimited

unassailable quality, but the Church must give them support and direction. At least one parochial school, the Jacob Renner Colegio in Montenegro, Rio Grande do Sul, should be elevated to a principal undertaking of the whole Brazilian Church. This school is the result of the inspired effort of a great priest and his wife. He should be supported as representative of the best for the Church and the nation, and he needs our support now.

It is most certain that the educational policy of our Church in Brazil should be in context with the nation's best educational goals and achievements. Education in a democracy must always remain a public responsibility for the over-all need, but any private educational institution must know where its goals are in harmony with the optimum goal of an educated nation. In such a context, our Episcopal schools must be excellent institutions, creating opportunities for the individual so that he can make the most of his potential contribution to the community. If this criterion is accepted by the Brazilian Episcopal Church, many church schools in Brazil will require extensive changes in faculty, curriculum, and physical property.

WHAT has been said about the educational policy of the Church in Brazil can be said for our social institutions: our boys' towns, our girls' homes, and our old people's homes. Some of these institutions seem adequate, but all could use better supervision and control. Some are in wretched buildings with poorly trained staffs. Good training for the people who direct these institutions is imperative, and it can be obtained right in Brazil. If we need money to implement this type of training program, the Brazilian Church and the Protestant Episcopal Church must provide this in the budget. If we cannot provide the money to run these institutions, we should close them down.

In terms of Christian stewardship, there can be no doubt that the Episcopal Church at home and in Brazil can afford to do much more towards national independence of the Brazilian Episcopal Church. Where rents are often one-half as much as the present clergy salaries, more money spent immediately for housing purchase will result in far less money spent in subsequent years, and a gradual attainment of self-support for many congregations. There is no doubt in any observers' minds that there is a fierce spirit of independence and pioneering abroad in the land of Brazil. Brazilians are people who may need capital in substantial amounts to get them started; but, once started, they will never need it again.

Capital funds are needed by our Brazilian Church right now to build rectories and to modernize the important schools and social institutions. The Church needs funds to buy property in strategic cities, so that when the Church has been trained to do the job, it can move forward and develop an organization to support this kind of advance. Scholarships are needed on all levels to encourage young Brazilian Episcopalians to secure good educations, and to take their place in the active ministry of our Church as priests and laymen.

To the question—Where are we now in Brazil?—we must add the question—Why are we here? We are here because of the trials and struggles of many who went before us throughout a century. We are here, and not further along towards our purpose, because of the inertia which often attends the development and entrenchment of an institution. Much more will happen in Brazil in the next ten years than has happened in the past half-century. The speed of change has turned long-range planning into obtainable ends in the short span of five or ten years.

In order to realize these obtainable ends, however, the Brazilian Episcopal Church must increase the effectiveness of its program wherever it is currently located. Present clergy must be trained to lead in dynamic

programs, and laymen and lay women trained to take their rightful place in this total advance. More money must be budgeted to make this type of training program possible, and key Brazilian clergy and laymen must be selected to receive whatever training is needed to man the new training program.

CURRENTLY there are so many dynamic missionary opportunities being offered to our Church in Brazil that we are limited only by the ability to raise up the kind of Brazilian leadership that will accept them. The Japanese immigrants and their children present marvelous opportunities to our Church, but we need constantly to revise and sharpen our present effort, and to recruit many bright young people coming from farms and lower income or family-status situations into the universities and technical schools of Brazil. The new frontiers, like those being developed in western Paraná, Mato Grosso, and the country areas and small cities around Brasília, are fascinating reenactments of the frontier period of the United States in the last half of the nineteenth century.

These new frontiers are being opened by brave pioneers. The soil in western Paraná is rich, and will be most productive. Minas Gerais, the state with the tremendous growing city of Belo Horizonte, is rich in minerals and precious stones. There are even tremendous changes being wrought in the older, more established states of the south, like Rio Grande do Sul, Santa Caterina, Paraná, and São Paulo. All are testimony of the tremendous vitality and the will to move forward of the Brazilian people. As vast as these states mentioned are, they make up less than 40 per cent of the total land area of this huge country.

The balance of Brazil, including the whole coastal area from Vitória in Espírito Santo north through Bahia, Fortaleza, and Belém, is calling for the kind of program we can develop if our Brazilian Episcopal Church can come on fire.

Away up in the interior of the Amazon basin is the interesting city of Manaus, once the world capital of the rubber industry. One of the wonders of the world was its great opera house, visited by many of the top opera stars, musicians, and actors of yesteryear. This great building has been completely refurbished and is still active as a major cultural resource for this interior area. Today Manaus is a city of 154,000 people. More than a third of its population live in sheds and houses built on rafts, floating along the shore of the Negro River. Extending up the rivers from the city are tens of thousands of Indian peoples who have yet to hear the gospel. Manaus itself has a large Indian population. These Amazonian Indians are handsome people, intelligent and alert, and our Brazilian Church should have a share in this tremendous missionary challenge.

Around the turn of the century, in this city of Manaus, a small church was built by an Episcopal priest. It still stands today. This man was impatient with missionary boards and direct channels. He felt the call of the Amazon, and came to Manaus as an independent Episcopal minister, with his Prayer Book and Bible. Transportation was so difficult in those early years, and bishops so far away, that he lived out his ministry without ever having succeeded in getting an episcopal visitation.

Over the years he was assisted by a faithful layman of the Anglican church, a Mr. De Melo, who became his catechist. At the close of his ministry he ordained Mr. De Melo to function as a priest, advising him that the action was irregular, and that he should seek out a bishop as soon as possible and be properly ordained deacon and priest. This layman carried on for twenty years, until his death. He was faithful to the Episcopal Church to the end.

The De Melo family still live beside the church, in a house built and owned by Mr. De Melo. His daughter, Dona Josephine De Melo, is the directress of the state school of nursing, and has been unceasing in her desire to reactivate an Episcopal con-

gregation in Manaus and throughout the area. Bishop Edmund Sherrill visited her home for the first time in 1960 and, together, we were privileged to visit Dona Josephine De Melo and her mother last spring.

The church currently is boarded up and is owned by a fundamentalist evangelist no longer living in the area. This man was willing to sell it back to us. Unfortunately, after agreeing to the sale, he changed his mind. There is good land available for a new church building, however, and the purchase of this land is imperative.

Our ministry in Manaus still remains. After dinner at the De Melos', Bishop Sherrill conducted an Episcopal service for twenty-five persons. Three families, consisting of three women, their children and grandchildren, ranging in age from six to seventy-five years, came together for this service, with tears in their eyes, overjoyed by the fact that a bishop of the Episcopal Church was in their midst. It was a simple service, using the dining-room table for an altar, but it was one of the most beautiful services I have ever attended. We are needed in Manaus. We have been there a long time.

Evidence that other young clergy and laymen from the Anglican Communion also feel the call of the Amazon was afforded us on the next day as Bishop Sherrill and I worked in the city. A small evangelical bookstore had been opened in Manaus, and there we met a young priest from the Church of Ireland, who was overjoyed at meeting the bishop. He is working independently, along with several Anglican clergy and laymen from England, in Indian villages up the Negro and other rivers in this vast basin area. He said they were lonely for their Church.

IT SEEMS clear that a most fruitful kind of missionary activity awaits us in this vast and largely unexplored area of the New World.

In the driving growth of the great cities of Brazil, the westward thrust into new frontiers, coupled with the

rare missionary opportunities of Amazonas, North Americans must recognize and identify with the tremendous unleashing of vital energy which comes from the opening up of a vast and rich land. Our Church in Brazil can take a valid place in this rush of self-development, as the Church did in the United States less than a century ago. The difference is that we know more now than we did then, but we have less time.

We must match the impatience of the Brazilian leadership for programs of self-development, with the discipline and training which build with the eye of history and the Christian purpose of "Thy will be done, on earth as it is in heaven." In a country with many non-Roman denominations of far larger memberships than ours, we must not fail to help the Brazilian Episcopal Church grow and develop in a manner that will allow it to make the greatest contribution possible to the cause of Christ and the Holy Catholic Church.

The study of our Church in Brazil, now being completed by the cooperative efforts of the Brazilian Episcopal Church and the General Division of Research, will indicate tremendous needs for capital and staff, now. In partnership, the Protestant Episcopal Church in the U.S.A. can greatly assist the Brazilian Episcopal Church in long-range planning and present needs.

But the master plan must develop under the Brazilian Church, and be administered by it. Except in the Amazon basin and the western frontier lands, the missionary methods of the past century are out of date. After one hundred years, the mission of this Church must be a major Brazilian project, led and largely supported by the Brazilian Church. It must be of first importance and concern to all Episcopalians, both in Brazil and here at home. The time for an independent Brazilian Episcopal Church is now.

For another report on the Episcopal Church's opportunity in Latin America, see next issue.

"WON'T YOU SAY A LITTLE

The canvasser had struck out, so he thought. But his last call was to surprise him in more ways than one.

THREE STRIKE-OUTS in a row. Three calls and I'm discouraged already. I pause for a moment beneath the street light, shuffle through my deck of canvass cards, steal a quick glance at my watch. A quarter to nine. Too late to knock on any more doors, I rationalize, especially on a Saturday night. Might as well head home, see whether the kids have their clothes laid out. Don't want to face that frantic search for missing shoes in the morning. We'll be fighting the clock as it is, trying to get the four to church school on time.

I shrug, slip the cards back in my inside pocket, continue walking to where my car is parked. Getting cold and damp. Should have put a sweater on underneath my jacket. It's dark beyond the cone of light oozing through the settling dampness. The gravel grinding underfoot amplifies my footsteps on the path. Out of the corner of my eye I catch a curtain being pulled back somewhat apprehensively.

What had gone wrong? I had been all fired up as I moved into the attack early this afternoon. Four briefing

meetings of the canvass organization had shed real light on the meaning of stewardship. Wednesday evening's parish dinner was a success. We were all full of enthusiasm at the kickoff. Granted I had picked some "long shots" to call on. Yet how come I wasn't able to move one of them? What a salesman!

The slam of the car door punctuated a sigh of disappointment. I turned the key; the engine caught. I pushed my hat back on my head and sat staring over my knuckles into the night. I ground my teeth. It's not that late, I thought aloud. Just one more call. More out of stubbornness than religious zeal, I popped the brake and swung the car around in the opposite direction. Maybe one success might put a prop under my sagging morale.

Let's see. Miss White was next on the list. She lived over on Briar Lane, high on the hill overlooking the village on the other side of town. I remembered the rector filling me in briefly. A woman in her sixties, taking care of an older sister and brother-in-law in their eighties. Funny thing, too. She insisted she was a Luth-

PRAYER WITH US?"

by Donald H. Jillson

eran, yet she came to our Episcopal church every Sunday. Been coming for about a year now, according to the rector. Maybe she'd like to make a pledge. Well, it was worth a try, anyway.

I just made the amber light in the middle of the village and turned onto the bridge up Woodland Drive. The community looked practically deserted for a Saturday night. Guess the nip of autumn in the air had driven the teenagers and their shorts under cover. The car began to nose up.

Wow, this is some walk, I thought, and with all these steep hills. The village back streets were about as level as I remembered San Francisco as an infantryman on the way back from the wars. Here I'm only Jack Benny's age, I kidded myself, an old "foot slogger," yet I'd hate to have to make this march myself. The engine groaned up over the crest and I turned into Briar Lane.

Let's see now. Number 12 . . . number 14 . . . that should be number 16 over there. If I had half the brains God gave a young bird, I began to berate myself, I would have brought along a flashlight. Well, we'd have to play it by ear. I pulled over, cut the engine and lights, and got out. I walked up the pathway, crossed my fingers, and knocked.

A petite dark-haired woman came to the door. She smiled a warm welcome. Her quick movements, her keen alertness, her youthful bearing belied her sixty summers.

"You're from the church," she declared with a twinkle,

as though this was a long-standing appointment. "I've been waiting for you. I'm Miss White. Won't you come in?" She opened the door wide, stepped back, and beckoned me inside. She was holding her pen in her hand.

Introducing myself, acknowledging my mission, I stepped into the living room. Twice earlier in the day, I had seriously wondered whether I would ever make it across the threshold. Screen doors gripped slightly ajar presented psychologically impregnable defense works. Now the genuine warmth and sincere welcome took me aback momentarily.

The two elders were watching television. They turned slightly as I was introduced. Then Miss White ushered me off the living room into her own room, explaining softly, "He's sometimes down on people . . . and," she hesitated, "on churches."

A picture of Christ over the bed caught my eye. An open Bible lay on the dresser, our stewardship canvass brochure next to it.

"That's why I felt it was better not to disturb them and come in here," she continued. "Brother used to be Dutch Reformed years ago . . . he's been to the Methodist church in the village a few times." She paused to reflect. "He's eighty-four now, and it's hard for him to get down to the village any more. No one drives here."

It was all quite clear. Miss White, the comparative youngster, was caring for the old folks. She came right to the point.

WON'T YOU SAY A LITTLE PRAYER?

"I suppose you know I'm a Lutheran." I held my breath. I had heard that one earlier this afternoon. "I have been a member of the same Lutheran church in the city for many years. I still support my own church, but I like the Episcopal Church—yes, and your pastor, too. The services are very much alike," she said.

"My mother has belonged to a Lutheran church in the city for a number of years, too," I broke in, thinking I'd have to answer this objection right from the ground. "I've been to services at her church with her several times. There is a lot of parallel. . . ."

"But you people are doing such a wonderful job here," she went on. "And with all those young children to care for, you really need the new addition to the church school."

I SUDDENLY found I was listening to the story I should have been unfolding myself.

"Do you have an extra pledge card for me?" she asked. I handed her the card I had with her name and address already typed at the top. She read the pledge statement over quickly, took her pen, and began to write. "Now, I am not as wealthy as some of the other people in the parish," she said, "but I feel I ought to do my part. God has been good to me. I'll give as much as I can."

She handed the completed card back to me, calling my attention to the fact that she had made a change in the pledge statement.

"As a faithful steward of God's bounty," the printed pledge read, "I pledge a definite share for the work of my Church in parish, diocese, nation, and world." The editorial change Miss White had made was to cross out the word "my" and substitute "the" in its place.

At the same time, she handed me a copy of *Christian Living*, one of the volumes in the Episcopal Church's Teaching Series, with the request that I return it to the church library for her. "I won't be able to get to church tomorrow morning," she said.

"May I pick you up?" I inquired, thinking the long walk from Briar Lane to church was the problem.

"Oh, no. Thank you anyway," she replied. "I don't mind the walk. It's a long walk up and down these hills," she admitted, "but I rather enjoy it."

"The truth is, my old pastor from the city—he's retired now—is coming by to pick me up tomorrow. We're going to drive over to the county seat—that's the nearest Lutheran church—and take communion together there."

What loyalty, I thought. And to think that some of us think "Loyalty Sunday" comes only once a year.

Miss White became pensive. There was a long moment of silence. Then she stood up quickly. Her face had a puzzled, almost troubled look. She glanced into the living room. "Maybe we shouldn't have come in here after all."

Looking at the two old folks again, then back at me, she asked, "Do you have a little more time for us? I realize you have other calls to make. But I'd love to have you talk to them for a little while. Will you?"

"Certainly," I agreed. "I'd enjoy meeting and talking to them."

The minutes soon pyramided into a half hour. I had a wonderful chat with Miss White's brother-in-law. Pulling out memories preserved in the recesses of an agile mind, he recounted exploits that happened twenty years before I was born just as though they had occurred last week. Finally, as I rose to leave, Miss White gently put her hand on my arm and suggested, "Won't you say a little prayer with us before you leave?"

This wasn't in the canvasser's manual. I was stopped for a moment. Then suddenly I felt humble. Thinking of the only prayer I knew, I replied, "Wonderful. Why don't we all say the Lord's Prayer together?"

"Our Father who art in heaven. . . ." Four people. Generations apart. Strangers. And yet there was an almost magic bond. Here was the timelessness they spoke of in Christianity, a real spiritual communion. And all of a sudden the words sounded different, somehow. The same way they sounded different the first time I knelt by the bed with my children . . . or when the priest who baptized me repeated the prayer with me at my hospital bedside before I underwent a major operation. And now, for the first time, with other lay Christians like myself "in the field."

Following the "Amen," we all stood silently. The ticking of the big grandfather's clock in the hallway kept metering the time. Thoughts of St. Peter, St. Paul, and the early Christian communities came into my mind. I recalled the chaplain making the sign of the cross over the column of infantrymen moving up into battle in the Philippines. Christianity was no longer just an activity performed in the nave of a church.

Miss White saw me to the door. Outside, she again put her hand on my sleeve and said, "I say this only because I am a lot older than you are. Don't be afraid to say a little prayer with the people you see. It brings God right into your midst."

"God bless you," I said, as I backed off to leave.

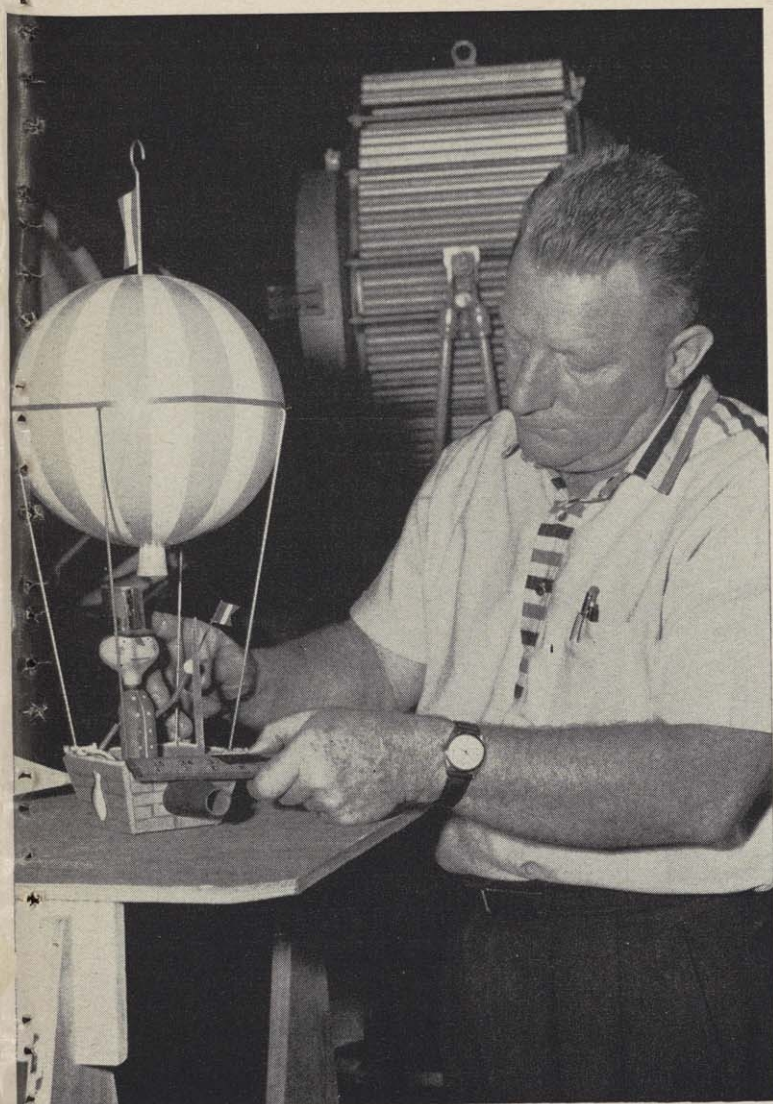
"He has," she replied with honest, deep understanding, "in many ways."

I walked back to my car with measured steps. "Whenever two or three are gathered together in my name . . ." The words of Jesus' profound promise suddenly came to mind. Of course. There was another Presence in our midst. There had to be. No wonder I had failed up to this point. I was trying to tackle the job alone.

How could I be discouraged from here on out? I now had a real Partner, the strongest possible Ally. On each succeeding call I would walk up a new pathway with new confidence. I was no longer alone.

And as I approached each new door, I would ask, "Lord, open thou my lips . . . that I may help open their hearts and minds to You."

Then we would both knock together and enter.



As foreman of the prop shop at Disney Studios before he became an Episcopal clergyman, Frank Kelley supervises production of a scale model for a Walt Disney feature.



As a deacon, Frank Kelley assists the Rev. Raymond K. Riebs (left), rector of St. Michael and All Angels' Church, Studio City, California, in a service of Holy Communion.

Our Seminaries in Action

From Props to Propers

One of Walt Disney's valued employees makes the transition from a layman in industry to a priest serving an industrial community.

by Elizabeth Bussing

ONLY a few years ago Frank Kelley was foreman of the prop-making shop at the Walt Disney Studios in California. He was successful in business, married, the father of three grown children, respected in his community, and

a devoted and useful Episcopal layman. He led a creative and interesting life which, to his friends, looked ideal.

But to Frank Kelley his life, though happy, seemed incomplete. More and more he felt that everything he

From Props to Propers

had learned about people, all he knew about helping them, every talent and skill he had developed, should be given directly to the Church. And so, in December of 1959, at the age of forty-five, Frank Kelley was ordained a deacon in the Episcopal Church. Seven months later he became a priest. Today, he is more than ever convinced that the ministry is God's will for him.

Father Kelley is typical of many mature men who are entering the ordained ministry after careers in business or industry—men who are finding fulfillment in the Church, while the Church benefits from the wide and varied experience they bring.

A big, outgoing man, Father Kelley radiates strength and love. He is a natural pastor, one who helps people to experience the love of God wherever he meets them. Whether he is assisting a policeman after an accident, counseling perplexed parishioners in their homes or his study, serving on committees, or preaching, he is primarily a pastor. He defines parish in the English manner as "the whole neighborhood in which the church is situated."

"My cure," he says, "is to this entire area of 10,000 people. I am ready and eager to minister to anyone who needs me, regardless of what their church affiliation may be." On twenty-four-hour-a-day call as chaplain to two hospitals, member of the local chamber of commerce, and well known to social workers and individuals, he is continually appealed to when people need help; they know he will come.

Some of these cries for help are shared with members of the vicar's committee. It is an honor to belong to the vicar's committee, for Father Kelley depends on his parishioners to do many jobs. These may include calling on the lonely, helping with legal problems, painting the church.

This is only a glimpse of the activity Father Kelley has inspired in a year as vicar of St. Francis' Church. When he was ordained priest in the summer of 1960, he began his minis-

try by working for several months as curate at his parish church, St. Michael and All Angels', Studio City, California. No decision had been made as to whether he would continue, as he had during his theological training and diaconate, as a volunteer at the church evenings and weekends, while working full time at Disney Studios. Frank did not worry. He said, "When I finally made a complete surrender to God and could say, 'Here I am, send me,' and mean it, miracles began to happen. A way was found for me to work and support my family while studying, the evangelistic opportunities of my job became more frequent and meaningful to me, and a way has opened to meet every need."

HEREFORE when the Rt. Rev. Francis Eric Irving Bloy, Bishop of Los Angeles, asked Frank Kelley to go to St. Francis' Church, between Hollywood and Glendale, he saw it as an opportunity. Many people, however, would have thought it a discouraging prospect. The neighborhood contains 225 industrial plants. The population is continuously changing; even the congregation is likely to change 100 per cent every three years. When Frank Kelley took over the church a year ago, there were 30 people in the congregation on Sunday morning and 3 children in the Sunday School. Now there is an average of 130 in attendance on Sunday and 68 children in the school.

"I cannot see how such a mobile group can be financially independent," he says, "so I do not plan to ask for parish status. But don't call us a mission. I like to think we are a diocesan church. Our people are full-fledged Episcopalians with all of the privileges and responsibilities of Church membership. The trouble with the word 'mission' is that people think of a mission as a place where the rich come down on Thanksgiving and Christmas to do the poor good. Or people imagine it is a place where the unwary get roped into the Church. This is undignified and untrue."

"My people are becoming more and more aware of themselves as

people not *of* the mission but *on* mission—the mission of the Church. My chief job is to make them understand their role in the ministry of the laity—to be ministers, evangelists for Christ in their factories, homes, stores, or wherever they are. They are the Church, the Church on mission."

In working out this idea, Father Kelley has developed many imaginative projects. The Rev. Thomas Marshall, his convocation dean, says, "At the present time Father Kelley is planning to make use of homes in isolated parts of the area, to be known as St. Francis' Houses. Services of Morning Prayer will be read by lay readers in these homes on Sunday mornings. One Sunday morning a month all of the persons involved in the house services will come to St. Francis for a corporate communion."

"Perhaps the key to Frank Kelley's success is that he assured his congregation at the outset of his ministry at St. Francis' that he was there to stay. The congregation's response was enthusiastic and immediate. At last a priest had come to them who cared enough for them to stay on the job." The vicar has had many offers of so-called "larger work," but he has refused them all.

Frank Kelley's strong conviction about both the clergy and the lay ministry as inseparable parts of the mission of the Church was a major factor in his original desire to change from layman to priest in order to help other laymen.

At first this took the form of an ambition to be a chaplain to industry. This was a project of interest to his bishop and to the Diocese of Los Angeles, where the possibility of industrial chaplaincy has been under discussion for some time. It has been considered that a priest responsible to the diocese would be free of commitment to either management or labor, could pioneer in projects of social reconciliation, and perhaps serve as impartial arbitrator in labor disputes.

Frank Kelley fitted well into these plans. He was official union representative to management at the studio where he worked. During his tenure there were no labor difficulties. But his labor relations job was only a part

of the ministry he exercised at the plant as a layman and a deacon. He developed a strong sense of the pastoral ministry which both laymen and clergymen should be ever alert to perform.

"It is our job to help people wherever they are," he says, "not to wait for them to come to us. Only by knowing our people at home, at work, and at play can we hope to be perceptive pastors and preachers. If clubs are forming in a factory, it is our business to get in and see to it that they have a Christian slant. When we call on people at home, we may find a little fire of difficulty which we can help to put out on the spot. But if we wait for people to come to our offices with their troubles, they may bring us such blazes of problems that no one can extinguish them."

But it took Frank twenty years after being graduated from college until his convictions about the Church in the world and his desire to do pastoral work drove him to seek holy orders. He has little confidence in the idea of sudden conversions, and says that his vocation grew slowly. He believes that maturity is a gradual process in all individuals and nations.

After being graduated from the University of California, marrying the former Doris Hampton, and working at various positions—YMCA, juvenile court, teaching, house-building and, when refused for military service, airplane-building—Frank Kelley moved his family into a housing project where there was no Sunday school of their denomination. They sent their children to the Episcopal church school, and before long followed them to the church. Soon all the Kelleys were confirmed, and all became active in parish activities.

As the Kelley family became more deeply involved in the Church, Frank's desire to give all his time to God grew. But there still seemed no practical way to obtain theological training. However, as Frank says, "When I said yes to God, a door opened." A neighboring priest tutored him in theology in the evenings, making it possible for Frank to live

at home and continue to work to support his family.

When the Extension Program of the Church Divinity School of the Pacific, in cooperation with the Diocese of Los Angeles, opened, Frank became one of its first students, and later was the first of its graduates to become a priest.

Extension students are fully accredited members of the Berkeley student body. They spend one weekend a month at Bloy House in Los Angeles, and attend lectures given by members of the faculty from Berkeley. In the meantime they tutor with local priests, and are expected to study at least twenty hours a week. The third year is normally spent in residence at the seminary.

The students report that education under this regime is a delight. One of them said, "It's rather like a monastic novitiate; I am testing my vocation without giving up my job." Another reported that he found the concentrated periods of study a time-saver, and all of them said that what they had lost in study skills was made up for by their enhanced interest after having had worldly experience.

Frank Kelley cites ethical problems as an example of this. "When a man has been out in the business world," he said, "he discusses ethics with a sense of the emotional pull that conflicting loyalties produce. He remembers times when he had to decide between study and a ball game with his son, between a larger house and a larger Church pledge. These are common perplexities involving stewardship of time, talent, and treasure."

Of primary importance to the mature aspirant for the ministry is the attitude of his family. Will they be

happy with his decision and accept the change in economic and social status? Unless the wife, in particular, favors the step, a successful adjustment may be impossible.

Most of Frank's classmates said their wives and children were delighted at their decisions to enter the ministry, though one twelve-year-old son was reported to think it "square."

Frank Kelley was fortunate in this respect; his wife, Doris, a winsome woman interested in her family and her painting, was enthusiastic. But when Frank told her he wanted to be a priest, she said, "I panicked. At first everyone looks at you differently. They used to accept you, but now you don't know where you are. It's kind of scary. I'm not a good housekeeper, and I wondered how I could always be ready for people to drop in. How can I be a rector's wife? But then I thought that when I wanted to paint, Frank let me; how can I stand in the way of what he wants to do?"

Two years later, she is still frightened; but Doris, being Doris, is loved by everyone. And she is obviously very proud of Frank, as are their two sons and one daughter, now all happily involved in St. Francis'.

Students in this kind of program do not seem to worry about the appreciable change in income that a successful businessman faces when he seeks orders. As Father Kelley says, there are fluctuations in income in business, too. He wants people to know that, although their family income is only a quarter of what it was when he worked at Disney, they want for absolutely nothing, and they don't worry about money. As Father Kelley says, "We are supremely happy because we all feel really useful." ◀

in the next issue of **the EPISCOPALIAN**

● **Decisions at New Delhi**

● **The Turning Point**

● **The Unity We Seek**

● **Robert Rodenmayer**

—a special report

● **Werner von Braun**

Thank You, Mrs. Kjellstrand

THE OTHER DAY we received a succinct letter of comment and query from a concerned churchwoman from Lakewood, Ohio. Mrs. A. G. Kjellstrand told us about the amazing job the Churchwomen of Ohio are doing in raising a \$100,000 library fund for Bexley Hall, one of the Church's eleven major seminaries.

Mrs. Kjellstrand also said:

"Most of us know of the great need for Episcopal clergymen—everyone knows of some church without a rector, a large church without an assistant, or a mission without a vicar. Most of us know we need accredited seminaries in which to train young men, but I wonder how many know that the support of our seminaries is the responsibility of each and every Episcopalian?"

"Dean John Coburn, in the October, 1960 issue of THE EPISCOPALIAN, said:

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

"Why is it the most neglected? The other night I looked through the report on 'What Does the Church's Program Cost This Year?' [THE EPISCOPALIAN, October, 1961]. I have never been able to understand parish treasurers' reports, as so many things are 'hidden,' and so have been wondering if seminaries are 'hidden' in this report, as I could find no trace of seminary support. Or is it true that the Protestant Episcopal Church . . . does not support her seminaries, and that it is the job of college presidents and the deans of seminaries to raise money for their support?"

These are good questions, Mrs. Kjellstrand.

The support of the seminaries of our Church at home and overseas is and always has been the responsibility of each and every Episcopalian. But few of us lay persons have known this or have done much about it *together* on a national scale. This is because there has never yet been a way of communicating this responsibility to each and every Episcopalian.

Because we haven't known, we haven't done much. We do support theological education overseas through the Overseas Department of our National Council (*see graphic summary which follows on next spread*). This program cost some \$330,000 in 1961. And we do support our major seminaries through the annual January Theological Education Sunday Offering. Last year Episcopal families gave over \$580,000 through this offering. But up to 1962, with a couple of minor exceptions, the General Church Program of the Episcopal Church has *not ever* directly supported our national seminaries.

This has led to the following dilemma, frankly stated this summer by the General Convention's Joint Commission on Theological Education: "It is clear, after twenty years of experience, that the Theological Education Sunday program will not solve the financial problems of the seminaries. . . . But it is equally clear that the Church's support for theological education provided by this means has become essential in default of other methods. . . ."

Thus, you are right, Mrs. Kjellstrand. It has been up to the seminaries, weary year after weary year, to raise their own funds. And to the bishops whose young men had to have the seminaries. And to the young men—and some not so young in recent years (*see story, page 21*) who have to moonlight, and beg from families and friends, in order to answer Christ's call. This is a familiar story in every diocese in the land.

What can we do about this national scandal in the Episcopal Church?

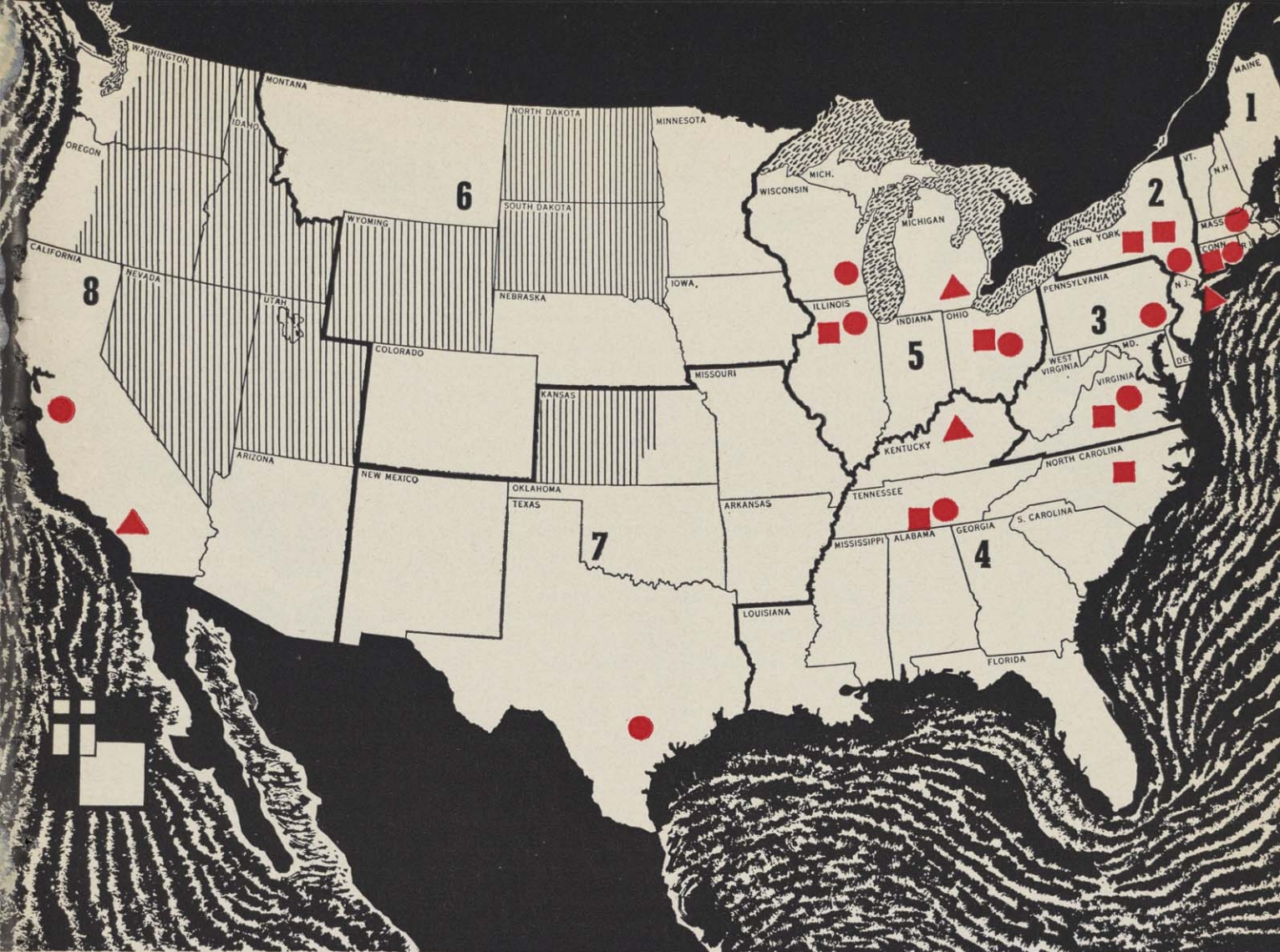
1. We can take heart that General Convention did do something to spur national support of the seminaries. The National Council is authorized by Convention to look thoroughly into the whole situation and to begin remedial action, probably in the form of direct scholarship grants.

2. We can encourage and support drives like that of your Churchwomen of Ohio, the recent major campaign in Province Eight for the Church Divinity School of the Pacific, and the new national campaign for the Episcopal Theological School in Cambridge, Massachusetts.

3. We can take direct action ourselves through Theological Education Sunday, which in 1962 is January 28. Every one of us, in each and every parish and mission in the Church, is asked by General Convention "to observe Theological Education Sunday in a manner befitting the need, and to make an offering on that day or on another day chosen . . . for the support of the seminaries of the Church."

Put aside some folding money from Christmas. Put it in an envelope clearly marked to be sent to the seminary of your rector, your vicar, your bishop; or the school in your area; or another specially designated in your church. If you wish, write out a check for \$10 or more to the seminary of your choice. Then place envelope or check in the collection January 28. If you include your name and address on envelope or check, you will most likely receive a friendly note and receipt. And you will become part of that seminary's special family of supporters.

That's all there is to it. If all of us stop long enough this January 28 to think, and pray, and *do something* about the education of our fellow laymen for holy orders, the scandal of seminary neglect will be swept away in a tide of rising expectations, Episcopal style. —H.L.M.



Educating Men for Tomorrow



Theological Seminaries

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

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



Special Schools for Training Men for the Ministry

Diocesan Schools of Theology, Detroit, Mich.
Extension Division of The Church Divinity School of the Pacific in the Diocese of Los Angeles.

Episcopal Theological Seminary in Kentucky, Lexington.
School of Theology of the Diocese of Long Island, Garden City.



Church Colleges and Universities

Bard College, Annandale-on-Hudson, N. Y.
Hobart and William Smith Colleges, Geneva, N. Y.
Kenyon College, Gambier, Ohio*
St. Augustine's College, Raleigh, N. C.
St. Paul's College, Lawrenceville, Va.

Shimer College, Mount Carroll, Ill.
Trinity College, Hartford, Conn.
University of the South, Sewanee, Tenn.*

*Indicates colleges with which seminaries are connected.

Provinces of the Church

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

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



Latin America

In Cuba, for some years we have been partners in the program at the Union Theological Seminary in Matanzas.

In Haiti, the Church has had its own seminary at Mont-Rouis, near Port-au-Prince, but will now send its men to the new school in Puerto Rico, using Mont-Rouis for conferences and training lay readers.

In Puerto Rico, our newest venture is the establishment of the Episcopal Theological Seminary of the Caribbean. This new institution opened in September and is to be dedicated Jan. 11 by the Presiding Bishop.

In Mexico, the tutorial system is being used, with the men living in an *internado* in Mexico City with a full-time instructor.

In Brazil, the seminary at Porto Alegre in Southern Brazil trains the clergy of the Brazilian Church. Plans are made to move the seminary to Sao Paulo.

Africa

In Liberia, we educate national clergy at the Divinity School of Cuttington College.

In Uganda, we support a missionary on the faculty of the Anglican seminary there. Virginia Seminary, through its Henry St. George Tucker Memorial Fund, has now given three men, appointed by National Council, also to serve Uganda.

THEOLOGICAL

SUPPORTED THROUGH THE



Far East

In the Philippines, St. Andrew's Theological Seminary in Manila educates our own men and candidates from the Philippine Independent Church.

In Japan, we give assistance in personnel and funds to Central Theological College, and to St. Paul's University, in Tokyo, and to the Bishop Williams School in Kyoto.

In Korea, we help Bishop Daly with his theological education program in Seoul.

On Taiwan, we have just appointed a missionary to serve on the faculty of Tainan Theological School, an interdenominationally supported institution.

In Hong Kong, we have helped Bishop Hall for several years with the training of men and women for service in the Church Program, in connection with Chung Chi College, and the University of Hong Kong.

In Singapore, we support a sub-warden of St. Peter's Hall, Trinity College, and have made grants to the school's building program.

NOTE: In addition to the support of missionary personnel serving on the staffs of these schools and to the annual budget support given many of these institutions, we have made grants to most of them to enable them to purchase land, and to erect and equip buildings. About 10 per cent of the Overseas Department's total program budget is allocated to the support of theological education overseas.

EDUCATION OVERSEAS

GENERAL PROGRAM OF THE EPISCOPAL CHURCH

By STEPHEN F. BAYNE, JR.

Is the Church a One-Way Street?

As Christians, don't we think largely of serving ourselves? And as Americans, don't we tend to regard Christ as personal chaplain to the United States? The executive officer of the Anglican Communion discusses the true mission of the Church and our part in that mission.

IN AFRICA TODAY, there are about ten million children in primary and elementary schools. Seven out of every eight of those children are in Christian schools. These are the children who will have to pay the cost of the new Africa and who will determine what that new land will be. If they are to be what Christ in His love wants them to be, they must have wise and expert and dedicated teachers, and they must have buildings fit for the new life into which they are coming. This is still a primary charge on the Church. There is not very much time left. And the need is very great.

It is a need for men and women willing to go and teach, with almost no privileges or comforts—hundreds of men and women. It is equally a need for generous and unstinted capital funds, for the money that national and international resources cannot supply. This task, in our time, is on us. And it is against that need that we in our Church must measure what we spend on ourselves, and what our young men and women do with their lives. It is the simple question, "Do we mean to follow Him in His love of this world

and its people?" What do we have to say to people if we send teachers to them? What is it we want Africans, or Brazilians, or our own unreached people to do and to be? How should they change? What is our message?

The Ache of the Times

I am afraid that to some the message is no more than a foolish wish that these people would please become middle-class North Americans as soon as possible. This would be a solution to the world's aches. If 600 million Chinese would only go away, and if we could find 600 million middle-class Americans to take their places and sell electric typewriters to one another, this would be a mission easy to understand.

But this is precisely the present bankruptcy of America far, far too often. We do not know what else to say to these people than what we say to ourselves—that the world was comfortable once, but it isn't comfortable any more; that our amiable security is threatened by people who will no longer stay content with what they have; that we had better dig a hole and crawl into it and pull it in after us, and hope that some-

how some miracle will take away the ache of the times.

Church people do not say this; at least, most do not. But there are some who seem to. Do you know what I mean when I say that many Americans seem to be trying to tame Christ? It isn't so hard to do; at least the attempt isn't hard. You start by talking about "tolerance," a beautiful word which means helping to carry somebody else's load. But what is meant by "tolerance" today is not anything beautiful; what is meant is indifference—"I will not mind what you say or do because I do not care about these things myself and I don't think you really do either."

That is indifference, not tolerance. And with indifference comes a second step: a rule that no conviction—particularly no private religious conviction—be permitted to enter a controversial area. And "controversial" means any area of life where there is any difference of opinion. Therefore it must not be suggested that God has any concern or any connection with our laws or our taxes or our foreign policy or our civil liberties or our television or our advertising. He must be content with what

we label as "religion," that is to say, soft generalities against certain sins, about which there can be no argument at all.

Captive Christianity

The Church then becomes the religious club, decorated with appropriate medieval or early English pageantry, organized to do some indefinable good to the community. The gospel—at least the noncontroversial parts of it—should be taught to children. Clergymen should make brief, pleasant, noncontroversial addresses to like-minded people. Short selections from the Bible, cleaned up a bit to suit a family occasion, may be used to give a religious tone to club meetings. Christ is generally to be approved as long as He supports the status quo. The Church—and this is the ultimate blasphemy—is to be tolerated as long as it is good for society, for society's stability and for the maintenance of public order.

This is the ultimate blasphemy, to presume to tolerate Christ and His Church because they will keep our society comfortable, because they are "good" for American society. It is a blasphemy uttered by the world. It is a blasphemy accepted all too often by the Church.

The Church is not good for this society, or for any society man could possibly devise. The Church is the Divine Society, which works like yeast in any earthly community to purify it and to change it. God will not be tolerated by anybody. He will not be made a domestic chaplain for America or for anybody else.

Yet this is exactly what we seem to say. This captive Christianity, this castrated Christianity which masquerades as the gospel—this is the gospel to countless men and women who have never really heard the gospel at all in the Church or outside it. How often all the Church seems to do is hold up a mirror to the world in which it lives. And in that mirror men see only what they are, not what God made them to be.

The wastefulness of our society is no better looking in such a mirror. The deliberate dirtiness which defiles American life under the excuse of freedom—this is just as dirty in the mirror. The fear of America lest our richness be taken away, the mental laziness of us, the abuse of God's created gifts, the playing fast and loose with the promises of marriage, the slippery way we make



Serving for the past two years as the first Executive Officer of the Anglican Communion, the Rt. Rev. Stephen F. Bayne, Jr., is stationed in London. His duties include improving liaison within the Anglican Communion and overseeing European Episcopal congregations. Formerly Bishop of Olympia (Washington), Bishop Bayne has been a naval chaplain, college chaplain, and newspaperman.

ends justify means . . . if all the Church does is hold a mirror up to society, then we see in the Church only the reflection of what we now are, sanctified by Gothic arches and Tudor prose. And this is not mission.

Mission for Americans

I know how fantastically untrue it is to America. America was not born out of noncontroversial religious indifference. Everything that we hold dear—every gift that we have received ourselves or made to the world, of self-

restraint and ordinary decency and truth and the sublime certainty that man is bigger than any state that can ever be devised—all these things came not from pleasant people who wanted to get along, but from people who above all other things were trying to follow Christ into a new kind of country altogether.

Let us be perfectly clear about this. An American man or woman abroad, whether formally a missionary or not, is an American. He cannot change his spots. He is a child of this culture. He has gained all he has from the incred-

A ONE-WAY STREET?

ibly rich gifts of this nation and its life.

Yet he must learn slowly, painfully, to set himself free from this Americanism so that he can say what the secret of this Americanism is. The American way of life—our opulence, our skills, our restraints, our easy habits—this is no use to Asia. When children go to sleep hungry, when men sit up half the night trying to learn to read so that they can devise a good constitution for their new nation, it isn't any good to tell them that they should be Americans.

Christ is not an American. He is a hidden, anonymous, emptied servant, Who is nobody and Who is everybody.

The mission of the Church overseas shares that humility, that emptiness, or else it is not mission at all. This is equally true of the Church's mission at home. To follow Christ means to be anonymous, to be nobody and to be everybody. In lands overseas or at home, it means that the American lays his life alongside the life of his brother, content to make himself one with the people among whom he lives, as far as that may be. He remains an American perforce, for he must be somebody, and he is the child of a certain culture, and that is the only culture which will ever be his. Yet it is the grace of the Incarnate God given to men to be both limitlessly particular, and in that particular individuality to belong to every person and every culture. Christ is within cultures, over against cultures, above cultures, all in one. And all this is part of following.

Ourselves Your Servants

St. Matthew was one to whom Jesus said, "Follow me." The Epistle for St. Matthew's Day has these words: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This is a way of talking about the humble self-emptying of the Christian, who preaches not himself "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." It is a way of talking about the humble self-emptying of Christ, whose work it was to let the knowledge of the glory of God shine through Him.

Now that I spend my life with the needs of our Anglican mission overseas, I know how many priests and medical people are needed in a place called Simmangang. I know that an Australian bishop is now short eight men on his frontier. I know that a task group of twelve is needed in Pakistan. I know that one of the great missionary societies of England is seeking for fifty men to fill present vacancies in the dioceses that society serves.

I know these needs in terms of money. I know them in terms of our American responsibilities. I know them in terms of the ministry open to every American businessman or soldier or diplomat or tourist who goes overseas.

I have now on my desk in London appeals for 300 men and women, priests and lay people, to come to share the life and the work of our brother churches in the Anglican Communion. I hope we may find such volunteers. They would be welcomed. But if they go, they must be prepared to become part of the church and the people where they go, not Americans enjoying extraterritorial privileges.

This means lower salaries; it means working under the direction of the national clergy of that country; it means becoming part, lock, stock, and barrel, of the life of another Anglican church within another nation. There would be no point in offering oneself for this ministry unless one were willing to accept the emptying, willing to set himself free from the particular and the individual, so that he might preach Christ Jesus the Lord.

Where Christ Works

Finally, we follow Christ where He is now at work. If following Him were simply a matter of remembering Him over the two thousand years, then following could very easily become nothing but sentimentality. But Christ is not a good, dead man. He is the Lord who was and is and is to come. Therefore we need not be surprised to find Him already at His loving work long before we get there. We follow Him into our own world and our own history. God reigns, now. Christ ministers and offers and loves, now.

I said that God was not an American. This hardly needed saying. Perhaps it does not need saying either that He is not an Episcopalian. Nor is He a Christian. He is not our possession. He is not the chaplain of our group. He does not spend all His time at church services.

He is not defeated when we fail Him. He is not shut out of human history by people who do not believe in Him or who are disobedient to Him. We do not lead God around at the end of a rope.

We follow Him in Christ Jesus. For wherever mankind is—working, sleeping, eating, making love, dying, believing, hoping, imagining—He is already there. The missionary goes overseas and he is not surprised to find that Christ is already there. Perhaps He is there under His own name. Perhaps He is there hidden in the crowds of our flesh and blood. He is there in love, for whoever gives a cup of cold water to anyone in His name is giving it to Him. He is there in judgment, in the midst of war and division and perplexity. He is there on the Cross of history, offered and being offered day by day in all the sin and the blind fumbling of humanity. He is there renewing that offering every moment of every day, not just on the altar, but in the world.

Should We Protect God?

Do you think God is not able to use whom He will for what purpose He chooses? The Assyrians were not the first nor were they the last people who unknowingly served God's purposes. The historians of the Chinese People's Republic would do well to read Isaiah carefully, all he said about the razors and the axes and the brooms God uses.

So would American interpreters. So would missionaries at home and abroad. So would the Church. The image of panicky uncertainty which the United States so often shows to the rest of the world is chiefly born in the fact that people do not read their Bibles aright. We act as if we have to keep God in business, to protect Him from His enemies, even to protect Him from hearing what people are saying about Him. Brothers, it is not necessary to be solicitous about God. He is able to take care of himself. Our job is to follow Him, so that we may find Him in the very midst of our own history. To follow Christ in His love of this world and these people—to follow Him in His humility as the hidden servant—to follow Him as He goes about His work in our world—this is the form of Christian obedience, and this is mission.

Mission is not simply making more Episcopalians, although in this divided world it is impossible to get away from the labels; a man must be something. But the end of mission is not that there

shall be more in our club, but that more and more may follow Jesus Christ. Mission is obedience. That is to say, *mission is following*.

To Follow Christ

I believe with all my heart that our Church wants to follow Christ just this way. Half our trouble is that we do not understand that this following is mission. The other half is that we have never dared believe in mission enough to hurt.

When sensitive, thoughtful, faithful people spend more on one dinner than the average communicant gives in a year to the work of our Church overseas, this is not because we are insane or selfish; it is because we have not understood what mission is—that it is what Christ is doing, first, and then our following.

When legions of young men and women grow up and grow old and die without ever having faced the call of Christ to follow Him, this is not cowardice. It is that we have never had the courage as a church to take the living Christ seriously.

If we are going to accept a new challenge to our obedience, it can only be in the toughest terms of what it will cost. You may not follow Christ with what is left over when the world gets through with you, in life or money.

I leave it with you. I want 500 young men and women to offer themselves for this obedience. But I do not want them tomorrow; I want them six months from now, a year from now, when they have weighed the costs of this and of their willingness to be nobody, and to go where Christ has gone and where He is waiting.

I want the men and women of this Church to give at least as much to others as they spend on themselves, to look realistically at what the new, young churches in other parts of the world need if they are going to give to their societies what Christ is waiting for them to give.

It is not that "I want." It is that He wants these things that matters. Now, as it ever was, He asks of us what He gave of Himself: everything. All this is what it means to follow Christ. He never said it would be easy. I do not think we really expect it to be easy. But I do not know any greater thing that can come to any man than to have Christ say to him, Come, Follow. And this is exactly what He is saying to us, this very moment.

I Was Afraid of the Child Stealers

Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home."

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below—\$10.00 a month.



Prem Leila

Christian Children's Fund, incorporated in 1938, with its 412 affiliated orphanage schools in 43 countries, is the largest Protestant orphanage organization in the world, assisting over 36,000 children. With its affiliated Homes it serves 32 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:

Africa, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Canada, Ceylon, Chile, Egypt, England, Finland, France, Greece, Hong Kong, India, Indonesia, Iran, Italy, Jamaica, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Portugal, Puerto Rico, Scotland, Spain, Syria, Taiwan (Formosa), Thailand, Turkey, United States, Vietnam (Indo-china), Western Germany, American Indians.

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.



PRESIDING BISHOP MEETS POPE

When the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church in the U.S.A., walked into the Vatican study of Pope John XXIII, the Roman Catholic Pontiff threw his hands high over his head and called out with a grin: "Bravo!" Thus began forty historic minutes marking the first time that a Roman Catholic reigning pontiff has met in private audience with the Presiding Bishop of the Episcopal Church or with the head of any U.S. Protestant church. ●

Officially announced as a "courtesy visit" that "has no doctrinal implications on either side," the meeting between the two church heads parallels the visit of the former Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, who went to Vatican City last year. During the conference Bishop Lichtenberger and Pope John discussed the unity of all Christians and the participation by Protestant churches as observers in the forthcoming Ecumenical Council of the Roman Church. The Pope also showed great interest in the Assembly of the World Council of Churches in New Delhi, India. Bishop Lichtenberger had stopped over in Italy while en route to the New Delhi Assembly, where he headed the Episcopal delegation. ●

For the audience in the private library of the papal apartments, Bishop Lichtenberger, 61, was dressed in his episcopal robes. He presented the white-clad, 80-year-old pontiff with a beautifully bound Book of Common Prayer and two pieces of Steuben crystal. The Pope presented him with a series of the medals of his pontificate. After the audience, two members of Bishop Lichtenberger's party were admitted and also given medals. They were the Rt. Rev. Lauriston L. Scaife, Episcopal Bishop of Western New York, and Clifford Morehouse of New York, President of the House of Deputies. ● Bishop Lichtenberger later told a press conference that the meeting had been "affable" and that the Pope "repeatedly expressed deep interest in the unity of Christian peoples and the desire to help create an atmosphere of charity and understanding



Bishop Lichtenberger waves as he leaves Vatican.

among men." Expressing the hope that such visits might "create increased understanding of common things among Christians which might eventually lead to a true dialogue between the Roman Catholic Church and other Christian churches," Bishop Lichtenberger said, "We didn't discuss our differences. This would have been beside the point at this time." In return, the Vatican Press Office called the meeting "most cordial."

AN INVITATION TO EXPLORE UNITY

After a day-long conference between representatives of the United Presbyterian Church, U.S.A. and the Protestant Episcopal Church in the U.S.A. in Washington, D.C., November 6, dates were set for the first formal meeting between the churches for the purpose of "exploring the establishment of a united Church, truly Catholic, truly Reformed and truly Evangelical." ● The six Episcopal and Presbyterian conferees agreed that the historic confrontation would be proposed for April 9 and 10 at the College of Preachers in Washington. Offi-

cial invitations were immediately sent to the Methodist Church and to the United Church of Christ to join in this meeting. If they accept, a special committee consisting of one representative from each of the four churches will draft a preliminary agenda. ● The November meeting came exactly forty-six days after the Episcopal Church's Sixtieth General Convention accepted the invitation to discuss unity offered by the United Presbyterian Church's General Assembly at Buffalo, N.Y., in May 1961.

AND RING IN THE NEW

a special Worldscene report on the Church in the world of 1961

► The year 1961 was a time of many new stirrings within the Christian faith. Foremost for Episcopalians was the invitation from the United Presbyterian Church to join with it in inviting the Methodist Church and the United Church of Christ to begin talks looking towards the unity of the churches. At the Episcopal Church's Sixtieth General Convention in Detroit, the invitation was accepted. The Church of Rome was pleased when the first Roman Catholic President of the United States was inaugurated in Washington, D.C. A third important event took place when the Orthodox Church of Russia was admitted to the World Council of Churches.

► New phases in the struggle between the Christian and the Communist worlds emerged. Premier Fidel Castro began persecution of clergy and laymen in Cuba, while in Eastern Europe Christians long used to Marxist tactics clung tenaciously to their faith.

► In the Episcopal Church, plans for a new national Episcopal headquarters building in New York were announced, and a new Strategic Advisory Committee was formed to study the future Church program.

► On the statistical side, the combined membership of all churches and synagogues in the U.S. reached a total of 114,449,217, of which an estimated 3,444,265 are Episcopalians. For the first time in some years membership gains in the nation's churches did not surpass the general estimated population increase. The value of new church and other religious construction in 1961 was \$1,016 million, thirty-six times higher than in 1935. More than \$2.5 billion were contributed by members of forty-seven Protestant and Eastern Orthodox churches in 1960, according to figures tabulated in 1961. This represented an average of \$66.76 per individual church member, or better than \$120 per family. And the year 1961 saw an increase in crime, with approximately one murder an hour in the twelve-month period.

► How have the churches been doing in 1961? Not too well, according to many observers of the religious world scene. "A valley of dry bones" was how Dr. G. Ross Freeman, director of field work at the Chandler School of Theology, Atlanta, Ga., described the rural churches in the southeastern part of the country. Rural people, he continued, "are responding to rapid changes in every sphere of life," and it is the church's responsibility to provide "an enthusiastic program that comes to grips with life's issues."

► Too many metropolitan churches are arid spots where the "real absence" instead of the "Real Presence" is felt, asserted the Ven. Richard E. McEvoy, archdeacon of the Episcopal Diocese of New York. He went on to say that the urban "community has been so fragmented

that we are compelled to find love, support, belonging, either through superficial and specialized associations, or in the context of a few. Indeed, many of our churches are hardly more than an association of conventionally like-minded persons."

► Looking at education, Dr. A. Henry Hetland, executive secretary of the National Lutheran Council's division of college and university work, said, "The country's college students generally feel more answers to life's problems come from novelists, playwrights, and offbeat philosophers than from the Church or her ministers."

► In the field of domestic public affairs, the Rt. Rev. Henry Knox Sherrill, past Presiding Bishop of the Episcopal Church, warned that Christians who refuse to let the Church speak out on contemporary issues are largely to blame if it is not a greater influence in the affairs of mankind today. The Christian Church's mission, said Bishop Sherrill, is "not to be popular at any price, not to cater to the prejudice and current demands of contemporary society, but to try bravely to interpret the teachings of Jesus to the world in which we live."

► International problems were considered when the Fifteenth Congress of the International Union of Christian Democrats adopted a resolution in Lucerne, Switzerland, stating that "in the face of the Communist ideology and its aims of world hegemony, a policy of Christian inspiration represents the only valid alternative."

► Viewing the grim state of humankind in our present era, the Rt. Rev. Chandler Sterling, Episcopal Bishop of Montana, asked Christians to stop and consider, while there is yet time, what "overweening desire and drive for comfort, luxury, and amusement is doing to the Body of Christ." Once, asserted the bishop, "the Church had the clarity of a razorblade. Her children had the audacity and sense of God's will and purpose that made it possible for the Church to stride across the world on Her Lord's ministry of grace and penetrate every closet of evil with His light. The martyrs died with their blood seeping into the arena sands because they had enormous will and they believed in themselves, and in God. And they had a lonely courage." Today, he said, "Our sense of purpose has ebbed away and is no longer clear to us, and certainly not to a pagan world. We sit like well-to-do toads blinking into the setting sun of an overdeveloped civilization, insensitively complacent, while all creation groaneth and travaileth, awaiting the manifestation of the sons of God. If all this seems unduly bleak and critical, take heart and hope. It is from these dreary conditions that the Church can be rescued. It can only be done through penitence, acknowledgment of our helplessness, and once again the infusion of the Church by the Holy Spirit."



Sterling Silver Cruet

One-Half Pint, 6½", each\$ 70
One Pint 8½", each\$105

This cruet designed by me incorporates grace of form with fine craftsmanship. The functional design makes for ease in cleaning—the hinged cover is enriched with a beautiful celtic cross of sturdy construction. Suitably engraved it becomes a lasting, useful memorial.

CHALICES • CIBORIA • CROSSES
WAFFER BOXES • CANDLESTICKS
VASES • ALMS BASINS

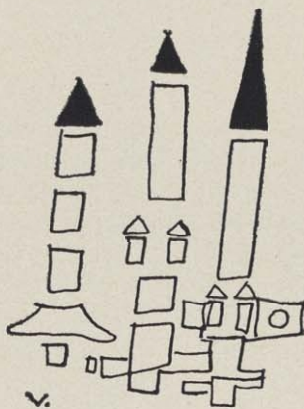
Louis F. Glasier

Church Craftsman

40 West 57 Street NEW YORK 19
Phone: 212 CI 6-2207

worldscene *continued*

THE EVIL RAIN



Atmospheric tests of nuclear explosives begun by the U.S.S.R. late last fall are spreading an evil rain of radioactive fallout over some portions of the earth. Scientists warn that future generations may be harmed. Dr. Linus Pauling, Nobel Prize-winning chemist, estimates 40,000 children might be born with physical and mental defects as a direct consequence of a single 50-megaton bomb. He says this would happen during the next several generations. ● Protests against this cynical and barbaric action of the Soviet Communists have been coming from all parts of the Christian world. J. Irwin

Miller, president of the National Council of the Churches of Christ in the U.S.A., said the lethal blasts "violate mankind's conscience . . . threaten new dimensions of terror in international relations, and offer intimidation rather than mediation in the face of world tensions." A group of Eastern Orthodox bishops issued a joint statement saying, "This act of barbarism has no precedent in the history of mankind and cannot be justified under the guise of circumstances. We challenge the Soviet Union to make their actions known to the Russian people who are equal victims of the Soviet crime against the people of the world and of yet unborn generations." ● Hundreds of women in twenty or more U.S. cities held demonstrations early in November called "A Strike for Peace," while in Europe thousands of mothers staged protest marches against the bomb. The Swiss Federation of Protestant Women and the Swiss League of Catholic Women released a statement noting the "peril which threatens future generations through our generation," and saying, "We know we speak for all women in our country when we express our profound consternation at the recent atomic tests."

● Calling on Christian churches "to think new thoughts on the cold war, on foreign policy and the nuclear dilemma," Dr. John C. Bennett, dean of Union Theological Seminary in New York City, said, "Our churches have been strangely silent for years on the great ethical issues of military preparedness and foreign policy." Speaking from Rome, Pope John XXIII urged all men "to use well the time given them to act in favor of peace, of civilization and of true progress." In Great Britain the Religious Society of Friends sent a letter to President John F. Kennedy urging him to provide the "courageous moral and political leadership that can carry the world away from its present race toward destruction." ● Before leaving for the Third Assembly of the World Council of Churches in New Delhi, Dr. O. Frederick Nolde of Philadelphia, chairman of the Commission of the Churches on International Affairs, stated, "We trust that world conscience may be stirred and world opinion consolidated in order that instead of a general resumption of tests there may be a resumption of negotiations designed with all sincerity to bring about a reliable treaty." ● Four years ago the World Council's policy-making Central Committee, holding its annual meeting at Yale Divinity School in New Haven, Conn., adopted a statement emphasizing the health hazards involved in nuclear experiments and "the moral principles affecting the whole issue of atomic warfare." The statement, prepared by Dr. Nolde's commission, suggested a program calling for (1) halting production of nuclear weapons under effective controls; (2) developing measures to reduce national arma-

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

If Your Child Is a Poor Reader

See how *The Sound Way To Easy Reading* can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to *full year's grade* in reading skill in 6 weeks. Write for free illustrated folder and low price. **Bremner-Davis Phonics**, Dept. S-108, Wilmette, Ill.

**REMEMBER THE CHURCH
IN YOUR WILL**

ments, nuclear and conventional, with provisions for necessary safeguards; (3) speeding up international cooperation in the peaceful uses of atomic energy; (4) establishing more effective mechanisms for the peaceful settlement of international disputes.

▶ ROMAN BISHOPS URGE NEW ACTION

The hour of opportunity for victory in the struggle between Christianity and communism is at hand, asserted the 228 Roman Catholic bishops of the U.S. in a statement issued at the close of the annual National Catholic Welfare Conference in Washington, D.C. "Because we have so often faltered in our course," they said, "and because the Communist nations have profited by our mistakes to inspire false ideals and to awaken glittering but barren hopes, we must not be discouraged, imagining that our hour of opportunity has passed. It has not passed. The hour of greatest opportunity is striking now, as the forces of freedom and tyranny gird for a decision." ● The bishops, in their statement entitled "Unchanging Duty in a Changing World," noted the historic religious origins and traditions of the U.S., but deplored a decline in morals and strongly urged the rebuilding of a "sound religious and moral foundation for America."

● In addition to their major pronouncement, the bishops issued a second statement reaffirming their stand against federal aid to public schools without similar aid to parochial schools. They also praised the recent papal encyclical "Mater et Magistra," saying that it "sets to rest" the controversy over "state intervention to promote the general good." During their meeting the bishops received a report from their Social Action Department warning that anti-Communist extremists like the John Birch Society are diverting attention from critical Communist gains in Asia, Africa, and Latin America.

● In another report, they heard statistics citing the growth of their church in Latin America. It said that Roman Catholic religious personnel from the United States who are now in Latin America total 2,700, a gain of about 280 in the past year.

▶ SEMINARY IN THE SUN

A new chapter in the history of the Episcopal Church in Latin America will open this January 11, when the Episcopal Theological Seminary of the Caribbean in San Juan, Puerto Rico, will be dedicated by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Church. ● Conceived in a meeting of missionary bishops of the area approximately five years ago in Havana, Cuba, the seminary occupies some twenty-five acres of land and has cost to date \$544,000, a major portion of which was donated through the Church School Missionary Offering of a few years ago. A dormitory and utility building which houses the dining room, kitchen, and laundry have been completed so far, while an academic building containing classrooms, a library, administrative offices, and a temporary chapel is under construction. In the future a separate chapel will be built. This past fall fifteen students from Panama, Haiti, the Dominican Republic, Puerto Rico, and other Latin American lands began their studies at the new seminary, using the dormitory for both lecture hall and sleeping quarters. Within three years a student body of forty to fifty is expected. ● The faculty consists of three full-time and two part-time professors, with a fourth full-time teacher on the way. One of the full-time professors serves also as the first dean of the seminary. He is the Very Rev. Eugene E. Crommett, formerly on the staff of General Theological Seminary in New York City. According to the Rt. Rev. John Boyd Bentley, director of the Church's Overseas Department, the new seminary is "the most significant step we have taken in Latin America for many years. The enlistment and training of a national leadership in these lands is of paramount importance."

EIGHT SERMONS FOR LENT

THE MEANING OF THE CROSS

By Martin J. Heinecken

A book full of stimulation, insight, and strength for all readers—pastors and laymen alike. Striking home to the heart, each of the eight sermons find their source in Paul's letter to the Romans. Subjects such as the wrath of God, sin, the Law, the Devil, and death are covered by illustration and anecdote with the flavor of life as experienced by contemporary man. (Paper cover.) \$1.50

PREACHING THE RESURRECTION

Edited by Alton M. Motter

The living presence of the risen Lord in life today is reflected in these 22 great Easter sermons by outstanding preachers. (Paper cover.) \$2.25

WE CALL THIS FRIDAY GOOD

By Howard G. Hageman

A book of meditations on the seven last words written in an effort to make the hours on Calvary less of an abstraction. \$1.50

At all book stores

MUHLENBERG PRESS

"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.

ST. MONICA'S HOME

125 HIGHLAND ST.

ROXBURY 19, MASS.

under care of

SISTERS OF ST. MARGARET

ALTAR BREAD

Orders promptly filled.

St. Mary's Convent
Box 311
Kenosha, Wisconsin
Altar Bread Department

CHURCH SOCIETY

The largest Protestant and Evangelical society of clergy and laity serving the world-wide Anglican Communion. Dedicated to the principles of the Reformation, and to the preservation of the Protestant and Reformed character of the Church.

For further information, address:

Corresponding Secretary
P.O. Box 6213

CHURCH SOCIETY
Knoxville 14, Tenn.

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 6 mo., \$2 a year. Send for sample copy.

International Order of St. Luke

2243 Front Street San Diego 1, Calif.



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

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

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.

The American Church Union

The Church's largest unofficial organization dedicated 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

YOU
SHOULD
SEE
THIS
BOOK

BRONZE PLAQUES

• MEMORIALS • HONOR ROLLS
• TABLETS • TESTIMONIALS
Write for Free Catalog A111
For Medals and Trophies
ask for Catalog B111



INTERNATIONAL BRONZE Tablet Co., Inc.,
150 W. 22nd St., New York 11, N. Y. WA 4-2323

PEWS, PULPIT & CHANCEL FURNITURE

✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES

J.P. REDINGTON & Co.

Dept. 40 SCRANTON 2, PA.

worldscene continued

HONDURAN DISASTER

Snakes swarmed through the streets and 314 persons were reported dead after 200-mile-per-hour hurricane winds and a ten-foot tidal wave swept through the small tropical city of Belize, British Honduras, destroying 75 per cent of the buildings. Immediately after the disaster the Rt. Rev. John Boyd Bentley, director of the National Council's Overseas Department, cabled the Rt. Rev. Gerald Henry Brooks, Anglican Bishop of Honduras, asking what the Episcopal Church could do to help. Bishop Brooks wired back that \$100,000 worth of damage had been done to property owned by the Anglican Church, but said things were too confused to begin rebuilding now. Airplane pilots flying over Belize reported blankets and anti-snake venom appeared to be the items most immediately needed. Church World Service, with the aid of the Presiding Bishop's Fund for World Relief, made \$6,000 available for emergency needs in the stricken Central American capital city. ● One unique example of people-to-people aid occurred when the communicants of St. Hilary's Episcopal Church in Ft. Myers, Fla., remembering the destruction wrought on their own homes by Hurricane Donna some months ago, collected on their own volition 36,000 pounds of clothing, blankets, bedding, medical supplies, and food for their fellow Anglicans in Belize. Their vicar, the Rev. J. Saxon Wolfe, accompanied the goods over the 1,000 air miles between Ft. Myers and Belize, making a number of round trips via a local airline and U.S. Air Force flying boxcars.

TOWARD THE LIGHT IN NEW DELHI

Approximately 1,000 leaders from 175 national Christian churches left the subcontinent of India last month to return to their fifty different countries, renewed in their determination to spread the light of Christianity throughout a fear-darkened world. The Third Assembly of the World Council of Churches, held in New Delhi from November 18 to December 6, 1961, may go down in history as one of the most significant meetings in Christendom. ● Chief among the concerns of the 625 official delegates—sixteen of whom represented the Protestant Episcopal Church in the U.S.A.—were searchings for unity, world peace, and new methods of communicating the Christian gospel. Of the last, the Rev. John Garrett, principal of Camden Theological College, Sydney, Australia, had this to say in a report to delegates: "The jargon of theologians and committees is out of tune with the tastes, interests, and daily life of the majority of the world's population. Most people are simply not interested . . . The effect of the new approach will be to influence the future of entire cultures through the most readily available means of communicating with individuals in the world of our day." ● One important action at the Assembly was the integration of the World Council of Churches and the International Missionary Council, formally bringing together two major movements in world Christianity. Other firsts included the admission to membership of the Russian Orthodox Church inside the Soviet Union, and five official observers from the Roman Catholic Church named by the new Vatican Secretariat for Christian Unity, headed by Augustin Cardinal Bea.

NEW CLIMATE FOR UNITY?

"A great change in climate" in relations between Roman Catholics and Protestants was seen by Bernard Cardinal Alfrink, Archbishop of Utrecht. At the same time, he announced that a joint pastoral issued by the Netherlands hierarchy called upon Roman Catholics

to pray for the success of the Third World Assembly of the World Council of Churches in New Dehli. The cardinal said he hoped that meanwhile other Christian churches would in turn request the prayers of their members on behalf of the forthcoming Second Vatican Council. In praising the growth of the ecumenical movement, Cardinal Alfrink declared that "Christendom is aware of our Lord's command to be one in faith, and in searching for the road to unity along several ways." From the Vatican, Pope John XXIII, presiding at the first meeting of the Central Preparatory Commission of the Second Vatican Council, hailed as a "hopeful sign" the interest being shown by non-Roman Catholics in the council.

ANGLICAN ADVENTURE

After two years; eighty countries; 200,000 miles; 210 airplanes; scores of ships; trains, trolleys, canoes, and jinrikishas; and 294 different beds, the Rev. Howard A. Johnson, canon theologian of the Cathedral of St. John the Divine, New York, returned home to become the first man in history to have visited every corner of the world-wide Anglican Communion. He missed only one province: that within Communist China. "A really spectacular statistic," he says, "would be a count of the mosquito and flea bites acquired along the way." ● The slim, forty-six-year-old priest began his journey in October of 1959 at the request of the Presiding Bishop's



Advisory Committee on Anglican Relations. It was financed partly by a group of interested laymen and partly by advances from Harper & Bros. for a book which he is currently writing about his Anglican adventures. Such exotic climes as Sierra Leone, Jordan, and the Fiji Islands are a far cry from the little town in Iowa where Canon Johnson was born, but strange combinations are not new to him. After at-

tending the University of California, the Protestant Episcopal Theological Seminary in Virginia, and Princeton University Graduate School, he undertook the task of interpreting some of the most difficult works of famed Christian existentialist Søren Kierkegaard (which many students are happy to understand just in English) to Japanese university students. ● Seated in his large Gothic office on Cathedral Heights in New York City, Canon Johnson told THE EPISCOPALIAN that one thing that impressed him during his journey was the smallness of the Anglican Communion compared to the rest of Christianity in the world. He was heartened, however, by signs of vigor and growth in many areas, and commented that it is only lately that Anglicans have been bold enough to experiment with new approaches and ideas. Once the church is fully awakened, Anglicans can make a unique contribution, the Canon thought. "The Anglican Communion has a role which no other Christian body can play," he said. ● Of the many aspects of this role, Canon Johnson cited three as example. The first is providing a way of worship for those seeking roots in historic Christianity but wishing to maintain intellectual freedom. The second is acting as an agent which can bring many splinter groups of churches back into the mainstream of Christianity. The third is the witness of Anglicanism's reformed Catholic tradition made to Protestant groups.

VESTMENTS

Choir and Pulpit



Added Inspiration This Easter

A complete selection of styles and materials. Send today for FREE catalogs; 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 Cabrito Road

CASSOCKS — SURPLICES

CHOIR VESTMENTS
 EUCHARISTIC VESTMENTS
 ALTAR HANGINGS—LINENS

Materials by the yard. "Kits" for Altar Hangings and Eucharistic Vestments. All Embroidery is Hand Done.

J. M. HALL, INC.

Tel. CH 4-1070 14 West 40th St. New York 18

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.

If you were born after 1881...

... let us tell you how you can still apply for a \$1,000 life insurance policy (issued up to age 80). You may carry the policy the rest of your life to help ease the burden of final expenses on your family.

No one will call on you. You handle the entire transaction by mail with OLD AMERICAN, the company which helped pioneer insurance for senior Americans.

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 3900 Oak, Dept. L190N, Kansas City 12, Mo. No obligation!

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.

Impressive Lines COTTAS

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

Hartley Religious Vestments

1802 Church St.
Nashville, Tenn.



*** custom ***
Church Furniture

WOLFE BROTHERS
and company, incorporated
* Piney Flats, Tennessee *



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. E.




Paraments
Superfrontals Antependia
Stoles Linens Dossals
ECCLESIASTICAL ARTS
2900 QUEEN LANE, PHILADELPHIA 29, PA.



Stained Glass Lighting Altar Ware

The Studios of
George L. PAYNE
15 Prince St., Paterson 15, N.J.



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.

FEBRUARY

Dioceses of the Anglican Communion

- 1 **Argentina, and Eastern South America with the Falkland Islands:** Daniel Ivor Evans, Bishop.
- 2 **Argyll and the Isles, Scotland:** Thomas Hannay, C.R., *Primus*.
- 3 **Arizona, U.S.A.:** Arthur Barksdale Kinsolving, Bishop.
- 4 **Arkansas, U.S.A.:** Robert R. Brown, Bishop.
- 5 **Armagh, Ireland:** James McCann, Archbishop.
- 6 **Armidade, Australia:** John Stoward Moyes, Bishop.
- 7 **Assam, India:** Joseph Amritanand, Bishop.
- 8 **Athabasca, Canada:** Reginald James Pierce, Bishop.
- 9 **Atlanta, U.S.A.:** Randolph Royall Claiborne, Jr., Bishop.
- 10 **Auckland, New Zealand:** Eric Austin Gowing, Bishop; Sidney Gething Caulton, Assistant Bishop.
- 11 **Ballarat, Australia:** William Auchterlonie Hardie, Bishop.
- 12 **Bangor, Wales:** Gwilym Owen Williams, Bishop.
- 13 **Barbados, West Indies:** Edward Lewis Evans, Bishop.
- 14 **Barrackpore, India:** Ronald Winston Bryan, Bishop.
- 15 **Basutoland, South Africa:** John Arthur Arrowsmith Maund, Bishop.
- 16 **Bath and Wells, England:** Edward Barry Henderson, Bishop; Vacant (Taunton); Fabian Menteath Elliot Jackson, Assistant Bishop; Douglas John Wilson, Assistant Bishop.
- 17 **Bathurst, Australia:** Ernest Kenneth Leslie, Bishop.
- 18 **Bendigo, Australia:** Ronald Edwin Richards, Bishop.
- 19 **Bermuda:** Anthony Lewis Elliott Williams, Bishop.
- 20 **Bethlehem, U.S.A.:** Frederick J. Warnecke, Bishop.
- 21 **Bhagalpur, India:** Philip Parmar, Bishop.
- 22 **Birmingham, England:** John Leonard Wilson, Bishop; Vacant (Aston).
- 23 **Blackburn, England:** Charles Robert Claxton, Bishop; George Edward Holderness (Burnley), Bishop; Anthony Leigh Egerton Hoskyns-Abrahall (Lancaster), Bishop.
- 24 **Bloemfontein, South Africa:** Bill Bendyshe Burnett, Bishop.
- 25 **Bombay, India:** Vacant.
- 26 **Borneo:** Nigel Edmund Cornwall, Bishop; James Chang Ling Wong, Assistant Bishop.
- 27 **Bradford, England:** Clement George St. Michael Parker, Bishop.
- 28 **Brandon, Canada:** Ivor Arthur Norris, 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

Choosing a Bible

The recent issuance of *The New English Bible: New Testament*, published jointly by the Oxford and Cambridge University Presses (460 pp., \$4.95), is an epoch-making event. The magnitude of the job undertaken by the British translators is staggering. Less than ten years have elapsed since the completion of the Revised Standard Version, and now another translation appears with all the publicity connected with such an outstanding publishing venture.

The attention given this new translation in the past few months whets the appetite for a closer reading of it, but few people have the time to sit down and compare the three now more or less accepted versions of the Bible. The task of comparison is further complicated by the fact that it will be several years before the whole Bible (including the Old Testament) will be translated and published in the New English version. Some guidance is called for if we are not simply to recommend the new translation as one to be put on the shelves alongside the King James Authorized Version and the Revised Standard Version.

At the outset, we should recognize that each of these three versions has a specific role to play in the use of the Bible. The proportion of congregations using the King James (Authorized) Version in public worship is still a controlling factor. Some may use the Revised Version or the American Standard, and many others may have purchased a lectern edition of the Revised Standard Version, but the overwhelming majority of Episcopal congregations still use the King James (Authorized) Version for the

Lessons at Morning or Evening Prayer.

Apart from the weight of custom, there is a definite reason for this preference. The cadences of the Book of Common Prayer, despite the numerous revisions it has undergone in the American Church, are still those of the sixteenth century. The English of our liturgy is still predominantly a somewhat archaic, though perhaps by now hallowed, form of the language which we ordinarily speak. The same cadences are to be heard in the King James Version of the Bible; hence, there is propriety in the use of this version in the public worship of the Episcopal Church. One has only to participate in a service in which the King James Version has been replaced by one of the other permitted versions of Scripture to appreciate how well the King James fits in with the language of the Prayer Book.

This is not an unmixed blessing, however, for it puts a heavy burden upon the preacher who must bring the living Word of God to the assembled congregation. A kind of somnolence is produced by the combination of Prayer Book and King James language. Such a combination almost seems to say that we must be archaized if we are to *hear* the Word of God in and through our public worship. What we feel is a sort of tension between beauty and intelligibility; need we sacrifice intelligibility for beauty, or vice versa?

To solve that problem, a new revision of the King James (Authorized) Version was undertaken in the 1940's. The result of this operation was the Revised Standard Version. It was not a new translation in any sense of the

word; it was what it claimed to be—a revision. Perhaps because it was a revision of the version authorized for use in public worship, the General Conventions of 1946 and 1952 amended Canon 20 to permit its use for the Lessons at Morning and Evening Prayer. The general intention of this Canon seems to be that, being a revision of the Authorized Version, it may be used in this way.

Once the Revised Standard Version was published in its entirety in 1952, it became extremely popular as a study Bible. Many people who had not read their Bibles in years were moved to sample the new version, even if they did not read extensively in it. Its great advantage was that, as a revision made by American translators, it had an *American* flavor. On the other hand, it was still in essence a revision of the 1611 Bible.

The Revised Standard has been, on the whole, a successful revision, and has enjoyed immense popularity not only in the United States but also in Canada, Great Britain, and most other English-speaking countries. It got off to a good start with a careful rendition of the New Testament. As an American effort, it made a considerable impact upon the Episcopal Church, and it is fair to say that it is probably second only to the King James in general usage as a lectern Bible in our Church.

Now we have a new translation called the New English Bible, of which only the New Testament has yet appeared. It must be realized that this new translation is consciously an attempt to get out of the stream which rises in the King James Bible. An entirely new translation has been un-

MOMENTS WITH
THE DEVOTIONAL
MASTERS



FREDERICK WARD KATES

Moments with the Devotional Masters

Compiled by
Frederick Ward Kates

No matter what devotional books you already have in your library, this one will make an outstanding and permanent addition to it. Here sixty writers range the sweep of Christian devotion from the earliest Christian years to the present day. Clothbound. 96 pages. Single copy, 75¢; \$7.50 per dozen, postpaid.

The Upper Room

The world's most widely used devotional guide
1908 Grand Ave., Nashville 5, Tenn.

A Guidebook
for leaders of congregations

MANUAL FOR VESTRYMEN

By Henry B. Luffberry

On the abilities and attitudes of the vestry—church councilmen, deacons, trustees, whatever the denominational nomenclature may be—depends the organization and forward movement of the church. This handbook of duties and responsibilities is invaluable for those who are awed by the honor and overwhelmed by the responsibility of the trust placed in them to carry out God's work. Paper cover, \$1.50

At all book stores

MUHLBERG PRESS



A LASTING CONFIRMATION GIFT

Significant symbols on the front. Room for date to be engraved on back at 10¢ per numeral or letter.
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

LEADING CRAFTSMEN SINCE 1889



STAINED GLASS

THE PAYNE-SPIERS STUDIOS

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

dertaken, and a concerted effort has been made to avoid, wherever possible, the hallowed locutions of the King James. In other words, this version is intended as a completely new undertaking to make the Bible intelligible to twentieth-century Englishmen.

Therein is its peculiarity. There is no intention to offer this new Bible as a substitute for the King James in public worship; this is a version to be read and studied by modern men and women. The peculiarities of the English school system, requiring pupils to study Holy Scriptures, also account for this new translation. A new version to stand alongside the King James could assist in making the Bible accessible to schoolchildren.

Because the New English Bible is presented as a study Bible, as one to be read for understanding, it may well commend itself to Episcopal laymen who want a clearer understanding of the biblical message. Such a person should be cautioned at the outset, however, that he will find the language of this new translation almost as strange as the King James'. The reason is quite simple: this Bible is an attempt at the best idiomatic *British* English. This is not the language spoken from New York to San Francisco, from Mobile to Seattle.

If the King James version seems to make a demand that one be archaized before he can hear the Word of God, it might be suggested that the New

English Bible demands that he first be Anglicized. The rush to buy the new translation in the United States may be only a testimony to the American fascination with the new. The test will come in another ten or fifteen years, when it can be ascertained how much this translation is actually being used for study and reference.

New Bible translations are necessary. The big question, however, remains in the realm of use. The Bible speaks a strange language, and the strangeness cannot be overcome merely by translations, no matter how good. Only when we become steeped in the outlook of the Bible can we understand. No translation can escape the locality for which it is intended.

If the language barrier of British English is too hard for the average layman to overcome, then he would be advised to seek a translation in which this element is not predominant. For this reason, the Revised Standard Version still has a large popularity in this country. On the other hand, the fresh approach to the Bible represented by the new translation will reward the patient reader with many insights heretofore unavailable to him through other translations. No matter which translation is chosen, the insights of the Bible will come only after patient and meditative reading of it. No alternate choice will suffice here.

—JULES L. MOREAU

How To Develop a Tithing Church

In *How to Develop a Tithing Church* (123 pp. New York: Abingdon Press. \$1.25), Dr. Charlie W. Shedd does an admirable job in the first five chapters of outlining a well documented basis for both tithing and stewardship. In the second half he falls victim to the temptation to write a rule book on stewardship.

Tragically, in recent years, worthwhile movements in the Church have been destroyed by professional rules—as witness the ministry of the laity, about which so much has been written that laymen begin to feel they must

check the rules before beginning any Christian action. Dr. Shedd develops in minute detail a method of proportionate giving which has been used successfully in his own church. In so doing he stands in judgment on the biblical background he developed earlier, and burdens the reader with methods and gimmicks of parochial fund-raising.

The need is great for education in the application of both tithing and stewardship. In developing his credo—"We are not concerned with your share in the budget! What matters is

God's share of your income"—the author provides a fine text; but by his later emphasis on methods and their results (operating budget increased 400 per cent in eight years), he denies his own creed.

Another book, *Tall in His Presence: A Manual of Christian Stewardship* (127 pp. Greenwich, Conn.: Seabury Press. \$3.00) also documents the basis for Christian stewardship and tithing, but does not professionalize the methods of accomplishing either.

Canon George M. Ray's book often reaches the inspirational heights of a good sermon, and also gives us the biblical basis of stewardship that every churchman should read. "God is not so much interested in the gift as He is in the giver; for as the worshiper gives, so is his heart." With such lines the author emphasizes the transition from Old Testament legal tithing to the real meaning of New Testament stewardship inspired by the redemptive sacrifice of our Lord. Never once does Canon Ray relax the pressure of his theme that real stewardship is our grateful response as sons to the limitless bounty and love of the Father.

He shows in the Parables the underlying theme of loving response, and holds ever before the reader the infinite goal of "Well done, thou good and faithful servant." In later chapters local parochial problems are discussed in some detail (the cost per man-hour of the sacrosanct women's bazaar), and the failure of many clergy to face squarely tithing ("10 per cent of all we have") and stewardship.

The book is a welcome handbook for laymen and clergy seeking to define and understand their stewardship responsibilities and opportunities, which are summed up in this final line, "Let him, therefore, who professes and calls himself Christian come to full stature that he may be able to stand tall in the presence of God." The challenge faces us as individuals and as the Church—we may well pray that human pride will not bury in methods and gimmicks what could be our last real chance.

—JOHN B. TILLSON



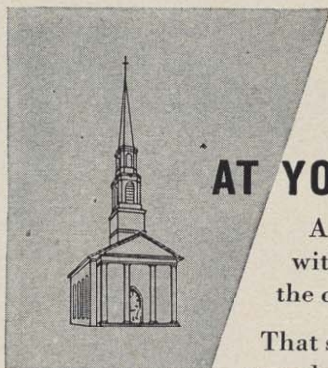
Be More Than Just Half a Christian

Being a complete Christian means more than merely attending church. It requires serious convictions, sacrifice and a reasonable amount of work. Fortunately, there are many men who are putting their time and talents to work for the church, in an effort to further the spread of Christ's Kingdom . . . and now you can join them in sharing this Christian work. The Brotherhood of St. Andrew enlists and orients the lay manpower of the church for this purpose. It creates a dedicated group of trained churchmen who prayerfully work among the strayed, the sick, the stranger and the unchurched. A chapter in your congregation will help bring men and boys nearer to Christ through his church.

For complete details,
write the National Office, Department F

the *Brotherhood of St. Andrew*

709 WEST MARKET STREET
YORK, PENNSYLVANIA



An interested, friendly source of competent guidance in planning life insurance and annuity coverages.

AT YOUR SERVICE...

A source, knowledgeable thru long experience within the Church, to evaluate and coordinate all the components of planning insurance benefits.

That source, Church Life, is at your service to help you plan insurance to provide—

Group insurance benefits—life, accident and sickness, pension—for the clergy and salaried lay workers.

Individual life insurance and annuities to meet personal needs for family, education, retirement.

Complete and return the coupon to initiate our service for you.

the **CHURCH** Life Insurance Corp.

20 Exchange Place • New York 5, N. Y.

Please send me information concerning planning insurance coverage to provide

☐ Group insurance benefits ☐ Personal protection for myself and family

NAME.....DATE OF BIRTH.....

ADDRESS.....

RECOMMENDATION OF 60TH GENERAL CONVENTION

The following resolution was adopted by the 60th General Convention meeting at Detroit, Michigan in September, 1961.

Resolved, That the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday in a manner befitting the need, and to take an offering on that day, or another day chosen for the purpose, or to place an item for Theological Education in its budget for the support of the seminaries of the Church.

Theological Education Sunday — January 28, 1962

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.

CALENDAR AND RADIO-TV

JANUARY

- 21-28 Church and Economic Life Week
- 25 The Conversion of St. Paul
- 28 Theological Education Sunday
- 28- Feb. 4 Girls' Friendly Society Week

FEBRUARY

- 2 The Purification of St. Mary the Virgin
- 11 Race Relations Sunday
- 11-17 Brotherhood Week
- 16-19 General Division of Women's Work, Seabury House, Greenwich, Conn.
- 20-22 National Council Meeting, Seabury House, Greenwich, Conn.
- 24 St. Matthias the Apostle
- 26- Mar. 2 National Commission on College Work, Seabury House, Greenwich, Conn.

MARCH

- 6 Shrove Tuesday
- 7 Ash Wednesday
- 9 United Church Women's World Day of Prayer
- 14, 16, 17 Ember Days

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.

1908-1962
54 YEARS OF LEADERSHIP

MONROE

FOLDING BANQUET TABLE LINE

ALL STEEL FOLDING CHAIRS

TRUCKS FOR TABLES AND CHAIRS

PORTABLE PARTITIONS ROOM DIVIDERS

FOLDING RISERS & PLATFORMS

DIRECT FROM FACTORY SAVINGS



IN EVERY STATE—MANY LANDS

No. K-3 TABLE
FINISHED MASONITE TOP... STAIN-RESISTANT

30 X 96 in.
30 in. High
Easily Seats 10
(5 On A Side)

Attention—Churches, Schools, Clubs, Lodges and all organizations! Direct-from-factory prices on famous MONROE Folding Banquet Tables. The leader for 54 years—still unmatched for quality, durability and handsome appearance. New pedestal and frame construction. Automatic locking legs. Easily seats 10 people.

Join the over 60,000 other religious, fraternal and social groups who own and recommend famous MONROE folding tables and other MONROE specialties. MONROE is the world's largest manufacturer selling folding banquet tables direct to these organizations by mail. Direct prices

Monroe CATALOG in COLORS

FREE--COMPLETELY NEW 1962 CATALOG

Beautiful color pictures of full line—MONROE Folding Tables, Folding Chairs, Table and Chair Trucks, Portable Partitions, Bulletin Boards, Folding Risers & Platforms.

THE MONROE CO. 18 Church St. COLFAX, IOWA



HAND MADE CROSSES

Sterling Silver or 14K Gold
9 Styles Available—
Write For Free Folder
◀ Illustrated Actual Size
with 18" chain
Silver #110 14K Gold #220
\$6.00 \$25.00
Special Designs Cut
To Order

Benjamin S. Skinner
1104 1/2 Broadway
Columbus, Ga.

HAND EMBROIDERED LINENS



Exquisitely created for your Church
by skilled needlewomen

Fair Linens Linen Chasubles
Surplices Palls
Superfrontals Other Altar Linens

Also fine linens by the yard
Write for illustrated brochure

MARY MOORE

Box 394-F

Davenport, Iowa

Inquiry: a question and answer column

conducted by Henry Thomas Dolan

THE WARM thanks of THE EPISCOPALIAN and this column go out to a number of readers, among them Edward C. Payne, director, Order of the Cross, Hartford, Connecticut; Robert M. Strippy, organist and choirmaster, St. Nathanael's Church, Philadelphia, Pennsylvania; and Mrs. John H. Milan, president of the Altar Guild, St. Alban's Church, Worland, Wyoming, for their prompt and thoughtful answers to the question in the September issue concerning the practice of opening the Altar Book during services other than Holy Communion.

All those answering are agreed, and emphatic, that the Altar Book is to be opened only for the celebration of Holy Communion. Various Altar Guild manuals and liturgical handbooks are cited. The view is offered that, far from its being opened during Morning Prayer or the Burial Service (which are "choir offices," recited from the choir, not the sanctuary), the Altar Book should then not even be on the altar; and when there for celebration of Holy Communion, should be opened only by the priest.

The custom of opening the book indiscriminately for every service may arise, several of these readers point out, from absorption of the Scots Presbyterian usage, paralleled also in the practice of certain fraternal lodges, of opening the pulpit Bible to indicate the beginning of the service. This seems far from sufficient warrant for such an importation; it is to the altar and its sacrament, not the Bible, that our branch of the church accords centrality.

The Altar Book, nevertheless, contains two compilations of prayers and thanksgiving taken from the Prayer Book (see September issue, p. 34) which are not necessarily any part of the celebration of Holy Communion. If a priest, as many do regularly, wishes to conclude a worship service

of some other kind with certain of these prayers, as for the sick, the dying, the dead, or for some anniversary, and offers them from the sanctuary, no standard of ceremonial decorum would seem to be offended by putting the Altar Book to this use.

Q How is it that we can read, as reported by a press service, of a bishop of the Church himself solemnizing the marriage of a man already twice divorced to a woman once divorced?

A The reported incident to which the inquirer refers did not, in fact, happen. But it does raise an interesting question. Canon 18, the Canon respecting Holy Matrimony, authorizes a bishop, on application from such a person, to render "a judgment as to his or her marital status in the eyes of this Church," but commands him also to "take care that his . . . judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto, and is a holy estate instituted of God and is in intention lifelong." The bishop's judgment is required by the Canon to be in writing and filed on permanent record in the archives of the diocese.

Q Some of what you say about the Prayer Book distinction between "minister" and "priest" seems to suggest that a deacon may solemnize a marriage. What is your authority for this?

A It is in fact permitted, and practiced, under the laws of some

states and by the bishops of certain dioceses. In other states the law is clearly to the contrary, and some bishops consider the final blessing in the marriage service to be so distinctly a priestly blessing that a deacon may not pronounce it, hence forbid their deacons to officiate.

Marriage generally throughout the American states is in law a civil contract entered into by the man and woman themselves. Even sacramentally considered, the parties marry each other, the clergyman does not "marry" them. They "perform" their own marriage; the Church simultaneously does quite another thing, it solemnizes and blesses what they are doing. The Prayer Book, therefore, says in the rubric at the end of the service that, in view of the differences in law among the American states, "the minister is left to the direction of those laws, in every thing that regards the civil contract between the parties." If this were all, we might then turn to the law of the particular state and find a deacon authorized to act.

But the law of some states, like Vermont, hands the responsibility squarely back to the Church by saying, in substance, that the clergyman's qualification is his being expressly authorized to officiate by the law of his denomination. This would seem clearly to bar a deacon. So, too, would the wording of the Pennsylvania statute: "Each minister, priest, or rabbi of any regularly established church or congregation." The "minister" this suggests is the one of the strictly Protestant sense, as distinguished from "priest." If a state's law, on the other hand, should read "every ordained clergyman," this would surely include a deacon as legally authorized.

PICTURE CREDITS—Front Cover, Elizabeth Wilcox. Pp. 2-5, Dirck Halstead. P. 7, Henry L. McCorkle. P. 10, Harris & Ewing. P. 21, Camera—Encino. P. 29, Henry L. McCorkle. P. 32, Religious News Service photo. P. 34, *The Reporter*. P. 37, David Hirsch. P. 50, Episcopal Church photo.

SPECIAL OFFER TO HOSPITALIZATION AT

Pays \$100.00 Weekly from First Day

NO WAITING PERIODS * ONLY YOU CAN CANCEL



If you are the one American in four who does not drink, the Gold Star Total Abstinents' Hospitalization Policy will pay you \$100.00 a week in cash, from your first day in the hospital and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who drink. Alcoholism is our nation's #3 health problem, ranking immediately behind heart disease and cancer! With the GOLD STAR PLAN you are not called upon to help pay the high bills for the ailments and accidents of those who drink. GOLD STAR rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers!

For the first time, you can get the newest and most modern type of hospitalization coverage at unbelievably low rates, because the Gold Star Policy is offered only to non-drinkers. And your low Gold Star premium can never be raised because you have grown older or have had too many claims. Only in the event of a general rate adjustment up or down for all policyholders can your rate be changed!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—47,000 of these for the first time!

READ WHAT A BLESSING THIS PROTECTION HAS BEEN TO OTHERS

EULA SHRAUGER, August, Michigan—"I want to thank you for your checks totaling \$2,314.25 which I've received. I don't know what I would have done without the insurance in your good company. I had no idea that anything like this would happen; and it was so soon! Mr. De Moss, I am thankful for a Christian organization like yours. May the Lord greatly bless you for it."

REV. MERLE L. PACKHAM, Starke, Florida—"This will acknowledge receipt of your check covering payment of my claim under the policy I have with you. I appreciate your prompt payment of this claim, as it was certainly needed at this time. How wonderful it is to do business with a reliable company. I told a representative of the Insurance Company, about your policy. He requested to see my policy, and after having examined it, states it is a unique policy. He thought it most unusual, and outstanding. I think so too! I would not want to be without it for anything."

CHARLES HIMES, Williamsport, Pennsylvania—"Thanks for the check for the 12 days in Williamsport Hospital. I am convalescing slowly, but trust I shall not need your help again soon. I appreciate your service and unhesitatingly recommend the same."

MRS. N. L. KOLB, Rochester, New York—"I am most grateful for the hospitalization I received through the De Moss service to non-drinkers. It was the only insurance I found covering my age of 86 years. Almost before the ink was dry on the policy, I fell, cracked a bone in my leg, and received payment for every day I was in the hospital."

EMALEE HART, Leander, Texas—"I just want to thank you for the fine way you paid off on my recent illness. Not being in quite two weeks I was afraid I would not get full payment, but you paid every cent for each day. I shall be glad to recommend your reliable company to friends and relatives. I think it is just wonderful."

LOW RATES FOR NON-DRINKERS

With a Gold Star Total Abstinents' Hospitalization Policy, you receive \$100.00 per week in cash, as long as you remain in the hospital, starting from your very first day there, for either sickness or accident. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the GOLD STAR PLAN will supplement that coverage, and will pay you directly, in addition to your present policy. And your benefits are tax-free!

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month, or \$60 for a full year.

And remember, with Gold Star, the NO LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

Compare this plan with others. We welcome comparison because the GOLD STAR PLAN pays from the very first day (we can't pay any sooner); and it pays forever . . . as long as you remain in the hospital (we can't pay any longer!).

GUARANTEE

Money-Back Guarantee

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

This is the same **GOLD STAR PLAN** as offered in the following leading publications.



- The Christian
- Christian Herald
- The Episcopalian
- The Lutheran
- Lutheran Layman
- Methodist Layman
- New Improvement Era
- Presbyterian Life
- Presbyterian Outlook
- Presbyterian Survey
- This Day
- Together
- Watchman Examiner
- World Call



NON-DRINKERS!! REDUCED RATES

for Life to readers of THE EPISCOPALIAN

NO AGE LIMIT * NO SALESMAN WILL CALL

Check These Remarkable Features:

- Only YOU can cancel.
- Good in any lawfully operating hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash—tax free!
- Claim checks are sent out Airmail Special Delivery!
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
- Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!

GOLD
STAR
GOES
ALL THE WAY!



- No policy fees or enrollment fees!
- Ten-day unconditional money-back guarantee!
- Every kind of sickness and accident covered except, of course: pregnancy; any act of war; pre-existing conditions; or hospitalization caused by use of alcoholic beverages or narcotics. Everything else IS covered.

HERE ARE YOUR GOLD STAR BENEFITS

Pays you \$100.00 weekly for life while you are in the hospital.

Pays \$2,000.00 cash for accidental death.

Pays \$2,000.00 cash for loss of one hand, or one foot, or sight of one eye.

Pays \$6,000.00 cash for loss of both hands, or both feet, or sight of both eyes.

OUTSTANDING LEADERS SAY—



UPTON SINCLAIR, Pulitzer Prize author: "I think your idea of giving people the insurance discount which they earn by not shortening their lives with alcohol is a brilliant one, and I am glad to be counted in on it."



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



DR. FRANK C. LAUBACH, Author, preacher, former missionary, and internationally known authority on literacy: "All my life it has seemed to me that people who take good care of themselves and do not burn the candle at both ends should not be charged the same premium for insurance as those who are killing themselves by intemperance and excess. This Gold Star Total Abstiners' Policy seems to be exactly what people who do not drink ought to have."

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PENNA.
and Affiliates

"Special Protection for Special People"

HERE'S ALL YOU DO:

- 1 Fill out application below.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to De Moss Associates, Inc. Valley Forge, Pa.

You will receive your GOLD STAR POLICY promptly by mail.
No Salesman will call.

APPLICATION FOR Gold Star Total Abstiners' Hospitalization Policy

My name is _____ 324-0162

Street or RD# _____

City _____ Zone _____ State _____

Date of Birth: Month _____ Day _____ Year _____ Height _____ Weight _____

My occupation is _____

My beneficiary is _____ Relationship _____

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

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _____ No _____
If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____
FORM GS 713-3

Signed: **X**

HERE
ARE
THE
LOW
GOLD
STAR
RATES

	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	\$4.	\$40.
Each adult age 65-100 pays	6.	60.
Each child age 18 and under pays	3.	30.

SAVE **16 2/3%**
BY PAYING YEARLY!

THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your State of residence):

NATIONAL LIBERTY LIFE INSURANCE COMPANY
Valley Forge, Penna.

OLD SECURITY LIFE INSURANCE COMPANY
Kansas City, Missouri

WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PENNA.
King of Prussia, Pa.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES, INC. VALLEY FORGE, PENNA.

Special Petitions

THE GROUP of prayers found on pages 35-48 in the Prayer Book, plus the intercessions in the Litany (pages 55-57), and a few under "Additional Prayers," beginning with the fourth on page 596, represent the Church's recognition of the need for petitions that are specific rather than general.

A large portion of the Prayer Book is devoted to *general* needs: for grace to live better lives, for support when tempted, for the increase of such virtues as patience, generosity, faith, hope. But if this were all, we should feel a lack; for actual events press upon us, such as hurricanes, unemployment, epidemics, civic elections, corruption in public life, and it would be unrealistic not to bring such matters into our public worship and not to mention them before God, who is interested in our total life, not just our "religious" life.

Many requests have been received for adding to the Prayer Book new prayers covering topics not now included: e.g., science in the service of God, safety on the highways, atomic war threats. Here are a few prayers which might be considered. But it would be impossible to expand the Book to cover every conceivable crisis or cause or event. So what should we do?

The leader of public worship has several choices. He may stand facing the congregation and read a list of subjects, or persons, to be prayed for, and then read a prayer like the Bidding Prayer (pages 47-48), or the Prayer for the Church (pages 74-75), pausing between the paragraphs, perhaps adding or subtracting certain paragraphs. Anglican Prayer Books generally have made provision for a much freer use of the period of intercession, in some cases providing for a response on the part of the people after each paragraph, as in a litany. Interesting examples are found in the Books of Canada and India, and, to some extent, South Africa.

The changes in the Prayer for the Church in the Eucharist, proposed by our Standing Liturgical Commission in their *Prayer Book Studies IV*, invite a large freedom on the part of the officiating minister. After all, intercessions cannot be closely regulated. Crises do not come on schedule. The important thing is not that the same words be said every day at a certain page, but that the needs which press on our hearts be lifted up to God, who alone can really help us.

A device used by ministers in certain circumstances is that of extracting from each of a number of prayers in

the Prayer Book the "core," or central petition, and using those words; then pausing (with or without a short response by the people); then going on to the next petition.

An example is the reopening of schools and colleges. A "core" is found on page 42; our civic rulers, page 47; calamity, such as earthquake, page 56; the sick, page 597; birthdays, page 588, using the clause, "that as they grow in age, they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

This suggestion takes care of a problem often faced by the one who prepares the service: that he wants to pray for, say, six different things, but the prospect of six collects in succession seems (and is) too much. Where only the "cores" are used, it is customary to introduce the series with such a prayer as the collect for Trinity 23, or Trinity 10, and to end it either with one of the closing prayers (pages 49-50), or the following:

O God our Father, have regard to our intercessions, answer them according to thy will, and make us the channels of thine infinite pity and helpfulness; through Jesus Christ our Lord. (John Hunter)

Of course the leader brings to the service a piece of paper on which he has written the "cores," for he could not jump rapidly from page to page. And naturally he begins each petition with the few words needed for smoothness.

Example:

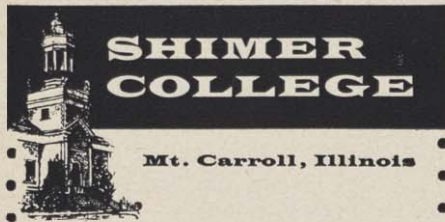
"Let us pray for our schools and colleges, that knowledge may be increased among us, and all good learning flourish and abound" . . . (pause, or response).

When a minister and his people have worked out a pattern which they find helpful and satisfactory, it becomes a simple matter to introduce a short intercessory period in almost any service, without using printed words on a leaflet and without the use of a book. A congregation soon gets used to a certain procedure, with silences or responses between the short petitions, and there is no feeling of being hurried. What it amounts to is a very brief litany enclosed between two short collects.

In fact, the Prayer Book itself suggests that specific petitions or intercessions are a counterpart of the Litany. Note the first line of the second rubric on page 17. And the Anglican Prayer Books which have "litanized" the Prayer for the whole State of Christ's Church have recognized the same point.

EDUCATIONAL DIRECTORY

COLLEGES AND UNIVERSITIES



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

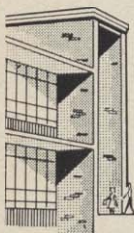
A coeducational college of liberal arts and science dedicated to Christian higher education

For Catalogue and other information write:

DIRECTOR OF ADMISSIONS

UPSALA COLLEGE
East Orange, New Jersey

TRINITY UNIVERSITY—1869



A liberal arts coeducational university in the Alamo City offering quality instruction in 26 academic areas, graduate and undergraduate. Completely accredited. Interdenominational, sponsored by Presbyterians, this private Christian university with a faculty of over 100 scholars has built an all-new 107-acre skyline campus. CEEB scores required. Two summer sessions.

Write Director of Admissions
Trinity University
SAN ANTONIO
TEXAS

SCHOOLS FOR BOYS

THE CHOIR SCHOOL

of the Cathedral Church of St. John the Divine
Established 1901

Has a limited number of places each academic year in fifth grade. Students are choristers of Cathedral and sing daily services. Boys follow standard curriculum with a modern language and Latin, from fifth grade. Fall and spring testing programs of E.R.E. 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.

THE PATTERSON SCHOOL for BOYS



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

San Rafael MILITARY ACADEMY

FOUNDED 1890

"Education for Leadership"

This fine Episcopal college-preparatory school combines the best of the Church's traditions with the latest in teaching facilities and methods.

Five emphases are integrated to help each boy become that which, by the Grace of God, he can be—The Academic, Spiritual Military, Physical and Social.

For information, write:

The Rev. Dr. Sumner Walters
Rector and Headmaster
Fifth and Cottage Ave., San Rafael, Calif.

THE SEWANEEN MILITARY ACADEMY

A division of the University of the South

An Episcopal School
ROTC Honor School
Benwood Scholarships

A College Prep School
On a College Campus
On a Mountain Top

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

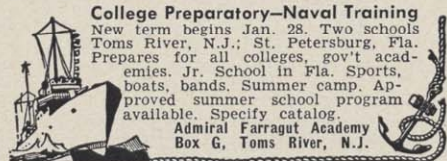
MIAMI COUNTRY DAY AND RESIDENT SCHOOL

For Boys

Grades 1 Thru 8—State Accredited—Ages 6-14
Small Classes Personal Supervision
15 Acres For Year Round Outdoor Activities

L. B. Sommers — Headmaster
P.O. Box 38-608 Miami 38, Florida

FARRAGUT



College Preparatory—Naval Training

New term begins Jan. 28. Two schools

Toms River, N.J.; St. Petersburg, Fla.

Prepares for all colleges, gov't academies. Jr. School in Fla. Sports, boats, bands. Summer camp. Approved summer school program available. Specify catalog.

Admiral Farragut Academy

Box G, Toms River, N.J.

ST. PAUL'S

Garden City
Long Island

Episcopal college preparatory school for boys. Boarding grades 5-12. Accredited academically. Full sports and activities program. New labs and swimming pool. Established 1877. 20 miles from New York City.

The REV. N. FERINGA, Headmaster
Box E, Garden City, New York 516 PI 7-3377

TUJUNGA HIGHLAND SCHOOL Inc. Est. 1946

A homelike, residential treatment center for boys with EMOTIONAL PROBLEMS. Individual and group psychotherapy. Small classes academically accredited. 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.



Saint Andrew's of BOCA RATON, FLA.

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.

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.

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

PENNINGTON

Fully accredited, endowed Christian preparatory. Grades 7-12. Small classes. Thorough preparation for college includes individual guidance, developmental reading. Attractive, substantial buildings on 40-acre rural campus. Moderate rate. Established 1838. Summer school. Catalog.

Charles R. Smyth, D.D., Box 40, Pennington, N.J.

SAINT PETER'S SCHOOL

Peekskill

New York

Boys, grades 9-12. (Openings in 9th & 10th grades.) College preparatory. Graduates in 39 colleges. Small classes. Corrective reading. Music, drama. Interscholastic sports program. 80-acre campus. Secondary Schools Admission Test required. For catalog write:

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

VALLEY Forge MILITARY ACADEMY

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Jr. Coll. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Art., Cav., Infantry, Band, Senior Div. ROTC. Catalogue. Box C, Wayne, Pa.

MORE SCHOOL ADS . . .

TURN PAGE



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

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. 64th year. For ONE SUBJECT PLAN booklet and catalog write: Dr. J. C. Wicker, Box 62, Fork Union, Virginia.



PEDDIE

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

Dr. Carrol O. Morong, Headmaster,
Box 18, Hightstown, New Jersey

SCHOOLS FOR GIRLS

ST. MARY'S SCHOOL

Episcopal School for girls. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified self-help plan. Music, art, dramatics, riding, fencing, team sports.

Sister Superior, St. Mary's School
Peekskill 9, New York

Hannab 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

Saint Mary's Hall

FARIBAULT, MINNESOTA

Episcopal Secondary Boarding School
for Girls

Founded 1866

96th Year

Sound education with thorough preparation for college. Emphasis placed on spiritual values. Social growth and physical development are important segments of school life. Experienced faculty. Modern buildings. Member of Episcopal School Association. Catalog.

Martha T. Robbins, M.S., Headmistress

St. John Baptist School

An Episcopal School for Girls, Grades 9-12. Accredited college preparation. Music & Art. Small classes. Swimming, hockey, tennis, skating. Modern fireproof building. New gym. Moderate fee. Beautiful 30-acre campus. 35 miles to New York.
Sister Superior, Box 156, Mendham, New Jersey

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 19-August 12. For catalog write:

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

KEMPER HALL

Kenosha, Wisconsin
92nd 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.

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.

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

Lausanne

SCHOOL
FOR GIRLS

College preparatory. In beautiful countryside near Memphis. Boarding, grades 9-12. Christian values, academic excellence stressed. Bible study required. Distinctive program: accelerated reading courses; Honors class; summer European seminar on senior level; internationally-known lecturers coordinated with curriculum. Music, art, drama, ballet, riding. Day classes for kindergarten—12th grade. Catalog: Walter E. Coppedge, Hdm., P.O. Box 3407, Memphis 17, Tennessee.

THE MARY A. BURNHAM SCHOOL

Northampton, Massachusetts

College preparatory boarding school for girls in the 9th through 12th grades. 85th year. Accredited. Opposite St. John's Episcopal Church. Outstanding faculty. Excellent college preparatory record. Music and art. College town advantages. National enrollment. 14 sports include riding, skiing, swimming. Summer School, Newport, R.I. Catalogues.

Mrs. Macdonald Peters, Principal

CHANDLER

SCHOOL FOR WOMEN

OFFERS NEW EDUCATIONAL EXPERIENCE. One of Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence of unusual residence program in a world-famous educational community. 2-yr. Medical, Legal, Science-Research, Executive specialization. 1-yr. Course. Beautiful residence overlooking Charles River. Cultural, social opportunities of a city noted for music, arts, and ideas. Catalog. Dr. G. I. Rohrbough, President, 448 Beacon St., Boston 15, Mass.



ST. MARY'S SCHOOL

SEWANEE, TENNESSEE

Grades 9-12, College Preparatory
and General Courses

MUSIC, ARTS, DRAMATICS,
SPORTS, RIDING

Each student given special guidance

The School is under the direction
of the Sisters of Saint Mary. For
Catalogue, address

The Sister Superior, C.S.M.

ST. AGNES SCHOOL

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

College preparatory and general courses. Music, Drama, Arts, Sports. New dormitory. 49 acres. Fully accredited. Established 1870. Write for catalog.

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

Stuart Hall

Virginia's oldest preparatory school for girls. Episcopal school in the Shenandoah Valley. Fully accredited. Grades 9-12. Notable college entrance record. Music, art. Gymnasium. Indoor swimming pool. Attractive campus. Charming atmosphere. Catalog.

Martha Dabney Jones, M.A., Headmistress
Box E Staunton, Virginia

COEDUCATIONAL SCHOOLS

APPALACHIAN

SCHOOL FOR BOYS AND GIRLS GRADES 1-8

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. Resident Chaplain. Moderate fees. Write: Registrar, Box E, Penland, North Carolina

WEST NOTTINGHAM ACADEMY

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

Norman C. Farnlof, Headmaster
Box 33, Colora, Maryland

NURSING SCHOOLS

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Fully Accredited, three year program. College affiliation. Male and Married Students accepted. Loans and Scholarships available. For information write to director.

St. Luke's Hospital

SCHOOL OF NURSING

Offers a fully accredited 3 year program
in basic professional nursing. Classes
enter in September. Address inquiries to:

The Registrar—Box E
419 West 114th Street, New York 25, N. Y.

When Good Is Bad

THE CROWD that gathered round Jesus was made up of all kinds of people—rich, poor, delinquent, law-abiding, outcast, pagan, heretic, orthodox Jew.

A crowd gathers round Him still, to hear what He has to say. With whom do we stand in this crowd?

Not with the poor and miserable, not with the “sinners” whom “good” people shunned, not with the outsiders who came to look on and listen in: no, we belong at the heart of our Christian tradition, we make our comfortable home in it. We can, if we stop and think about it, feel solid and virtuous most of the time. With whom do we stand?

There were “good” people in the crowd around Jesus, pillars of their community and their religion, devoted to the law as they understood it, secure in their tradition and the life they lived in it. People like you and me, in short—the scribes and Pharisees.

And what does Jesus have to say to them—and us?

“Hypocrites! . . . whited sepulchres! . . . blind guides! . . . generation of vipers!”

Wow! Can He be talking to us?

It appears that He is.

Does He really mean it?

It appears that He does. In fact, it almost seems as if He were against human ideas of “goodness” altogether. To a man who addressed Him as “Good Master,” He replied, “Why

callest thou me good? There is none good but God” (LUKE 18:18). And one of His most devastating parables concerns a Pharisee who thanked God that he was not evil like other men.

What is the point on which Jesus thinks human goodness goes astray? One clue lies in the advice He gave His disciples: “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward” (MATT. 6:5).

Nothing destroys the simplicity and directness that are the heart of genuine goodness so effectively as self-consciousness of any kind—even the consciousness of being good, perhaps *especially* the consciousness of being good. “Woe unto you when all men speak well of you,” Jesus says in another place; and it may be this very “reward” that He is warning against: the self-contentment that comes almost inevitably with being told that one is good.

Another clue comes from the man to whom Jesus went for Baptism. John, speaking to the Pharisees (and to us), says, “Think not to say within yourselves, We have Abraham to our father.” In other words, don’t depend on the righteousness in your heritage; the righteousness must be in yourself. We, like the Pharisees before us, tend to rest our “goodness” in the fact that

we are citizens of a democracy, members of a church, heirs of a high tradition, never stopping to ask what we ourselves are doing with it all.

The major clue, the best of all, to the error of our “goodness” lies in that same phrase, “We have Abraham to our father,” hidden in the two innocent-sounding words *we have*. Nothing is more deeply rooted in our nature than the tendency to say *we have*—to make possessions of everything we meet: things, ideas, people, even moral qualities. And nothing is more disastrous; for the moment we apply our collector’s instinct to the moral quality of goodness, it vanishes. It refuses to be worn as a cloak, used to feed our egos, spread out to shine in other people’s eyes, or hoarded like gold pieces in the treasury of our hearts. If we use it in these ways, we have our reward, the reward of Midas, shiny and chill, and dead.

Possessiveness toward good, that is the sin of the Pharisee—murder of the real, living good that can grow in our hearts at the moment when, without moral possessions, we stand before God and hear what He tells us. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret” (MATT. 6:6). This is the goodness that Jesus wants us to know, the secret goodness, unhoarded, of the active moment lived toward God.

—MARY MORRISON

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

HOLY LAND AIR TOURS

21 days—Biweekly from March 25th—from \$962
London, Rome, Jerusalem, Nazareth, Cana, Caperna-
um, Bethlehem, Jericho, Athens, etc.

also

"THE VOYAGE OF A LIFETIME"

21 Days—Air-Sea Cruise—from \$1015—April 23rd.
Venice, Crete, Rhodes, TYRE, Baalbek, DAMAS-
CUS, Jericho, JERUSALEM, Bethlehem, NAZA-
RETH, Cana, Capernaum, Haifa, ATHENS on S.S.
MEDITERRANEAN

Affiliated with Inter-Church Travel & Pan Anglican
Tours

For these and other clergy-led, all expense tours write
PILGRIMAGES, 114 Atlantic Ave., Ocean City, N.J.

**CHOIR
ROBES**

Newest colorfast fabrics
available. Write for
Catalog A37.

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.
1605 Boylston Ave., Seattle 22, Wash.

ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton for
vestments, threads, transfers and supplies.
Ask for price lists.

FREE SAMPLES

Linens Hand-sewn to Order

Mary Fawcett Company
Box 325 E, MARBLEHEAD, MASS.

Seabury YOUR BEST
CHOICE IN

PRAYER BOOKS AND HYMNALS

featuring the Prayer Books with the clearest
print and the widest variety of sizes, colors,
and bindings in Prayer Books and Prayer Books
with Hymnal.

**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.

DIOCESE OF NEBRASKA



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

Know Your Diocese

THE STORY of Nebraska and of the Episcopal Church in Nebraska is all bound up in the Easterner's yen to see the other side of the mountain—the building of the railroads, and the heavy traffic up the Missouri River in the push west. But what was once a stopping-off place is now a land with a lure of its own. Twenty-two million Nebraska acres yield rich harvests each year, while Omaha is the largest livestock center in the world.

The Episcopal Church, too, has taken on a permanence in Nebraska that Bishop Jackson Kemper (great-grandfather of the church in much of the West) would find heartening. While the state's population has remained approximately the same, about a million and a third, for twenty years, the number of Episcopal communicants has almost doubled and tallies over 14,000 today. Seventy-one parishes and missions are in the care of 56 priests and 240 lay readers, with more in view as the diocese's missionary program swings into action.

Brownell Hall-Talbot School, now in its 97th year, and Bishop Clarkson Memorial Hospital and School of Nursing, the first in the state, have buildings valued at over \$15 million. The first unit of a student center and chapel has just been completed on the campus of the University of Nebraska at Lincoln.

The Rt. Rev. Howard Rasmus Brinker was consecrated fifth Bishop of Nebraska early in 1940. A native of Nashotah, Wisconsin, he obtained his early education at Howe School in Indiana; St. John's Military Academy, Delafield, Wisconsin; and Phillips Brooks School, Philadelphia. He is a graduate of the University of Pennsylvania and the Philadelphia Divinity School, holding degrees of Doctor of Divinity from the latter school and Nashotah House as well.



Bishop Brinker began his ministry as rector of Christ Church, Douglas, Wyoming, in 1918, going on to serve as rector of St. Bartholomew's Church, Chicago. He was active in the Diocese of Chicago, and for nine years was president of the Round Table, an organization of the diocese's clergy. Three years after his consecration as Bishop of Nebraska, he was appointed Provisional Bishop of the Missionary District of Western Nebraska, which later, at the 1946 General Convention, was merged with the mother diocese. In addition to serving as delegate to the Second Assembly of the World Council of Churches, Bishop Brinker was part of the consultative body at the most recent Lambeth Conference. He is married to the former Winifred Eleanore Parsons, and they have two children.



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

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

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

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

Postum is 100% coffee-free



Another fine product of General Foods

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

A Resolution for '62

Order THE EPISCOPALIAN for relatives or friends, or renew or extend your own subscription, before new prices become effective. Subscriptions at \$3 for one year, \$5 for two, will be accepted if orders are postmarked not later than Dec. 31, 1961.

On and after Jan. 1, 1962 the following subscription rates will be in effect:

ONE YEAR

\$3⁵⁰

TWO YEARS

\$6⁰⁰

Add 75¢ per year for foreign postage

PARISH EVERY FAMILY PLAN

**\$2 per year's
subscription**

Special offer to all parishes and missions to send magazine to *all* their families. Money saved in billing parish is passed on in form of lower prices.

And
Remember

Special

◀ Parish

and

Group ▶

Rates

INTRODUCTORY GROUP OFFER

**\$3 per year's
subscription**

For 25 or more individual subscriptions—new or renewed, sent in together in one order through Parish Representative.

SUBSCRIBE TO THE CHURCH'S NATIONAL MONTHLY MAGAZINE NOW

Fill out subscription blank
(page 38) and send to:

THE EPISCOPALIAN

Box 199, Madison Square Station

New York 10, New York