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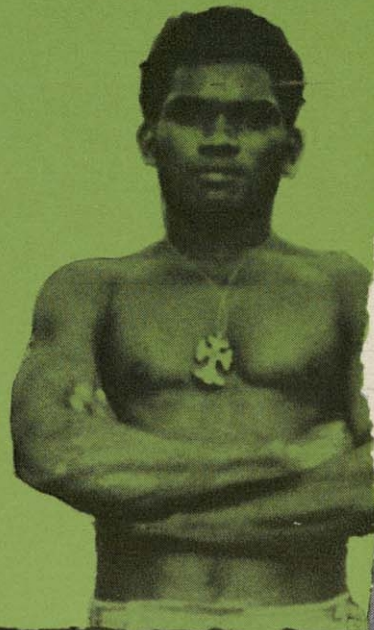
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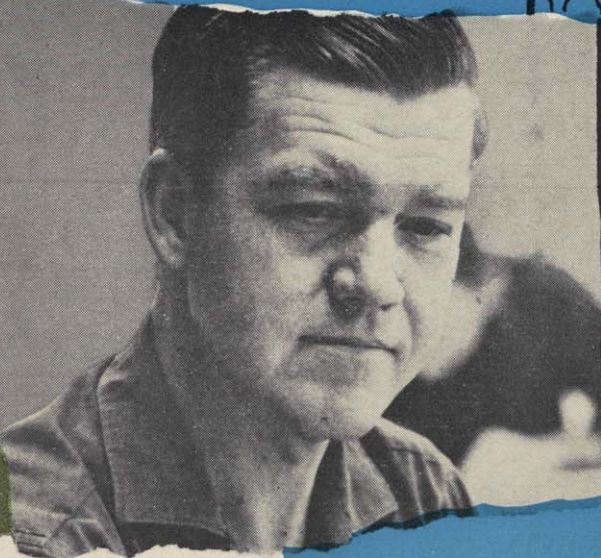
THE EPISCOPALIAN

January 1963

ROME
AND
REFORM



*Our
future
leaders
need
your
help*



WE CAN
DO SOMETHING
ABOUT PEACE

Opportunity in Oceania

IT WAS October 27, the morning of the eighth general session of the Council. Dr. Frederick Grant of New York, the delegate-observer of our Episcopal Church and my former teacher, introduced me to the staff of the Secretariat for Promoting Christian Unity. The passport of the Second Vatican Council was issued to me as an alternate delegate-observer. Then began the long walk across the barricaded square of St. Peter's with its magnificent Bernini colonnades past six stations at which my credentials were examined by police, Swiss Guards, and special detectives. Bus load after bus load deposited over 2,000 bishops on the steps of St. Peter's, and a wash of episcopal magenta surged upward like an incoming tide.

The door assigned to the observers was the one used by the cardinals who were beginning to emerge from their special cars. By good fortune I arrived just as Cardinal Bea entered and was introduced to him. A saintly German scholar, for many years the head of the Jesuit Biblical Institute in Rome, this great Christian was selected by Pope John XXIII to head the Secretariat for Promoting Christian Unity. Cardinal Bea symbolized for the observers the integrity of historical investigation, the drive to deepen the impact of Holy Scripture upon

BY WILLIAM J. WOLF

the tradition of the Roman Catholic Church, and also the loving outreach of the Pope to those he has called the "separated Christian brethren."

It was early, and I looked around for a place to pray before entering the stand reserved for the observers. The spot that seemed natural from a previous visit was in front of the *Pieta* of Michelangelo. The light, the marble, and the skill of the sculptor have given us in this deposition from the Cross, the utter humanity of the Saviour poured out lovingly in His death as well as the human piety of His mother. I said first the prayer of the Pope for the Council:

"Divine Spirit, grant that abundant fruit may come from this Council; may the light and the strength of the Gospel be diffused more deeply and more widely throughout human society. . . ." Then I repeated the prayers from our Prayer Book that the Presiding Bishop had asked Episcopalians to use for the Council. Later I was to discover that Bishop Lichtenberger's brotherly act had created a profound impression in Rome. Both the Pope and Cardinal Bea referred to it publicly.

The stand for the observers could not have been nearer to the center of activity. Directly across from the tribune of the cardinals, it almost touched the long table of the ten rotating presidents of the Council and was oriented toward the papal throne. This last direc-

VATICAN COUNCIL II:

ROME AND REFORM

*An Episcopal observer records his impressions of
the opening sessions of the Second Vatican Council.*

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tion suggested the Pope's special concern for the observers which he so frequently expressed. He had earlier emphasized that one reason for calling the Council was that renewal in the Roman Catholic Church might hopefully serve as an "invitation to the separated brethren" to seek the unity Christ wills for His Church. I wondered how the Council Fathers really felt about the presence of the observers. Would there be those who resented our presence? Would there be those for whom the older vocabulary of "heretics," "dissidents," and "schismatics" represented their true feelings?

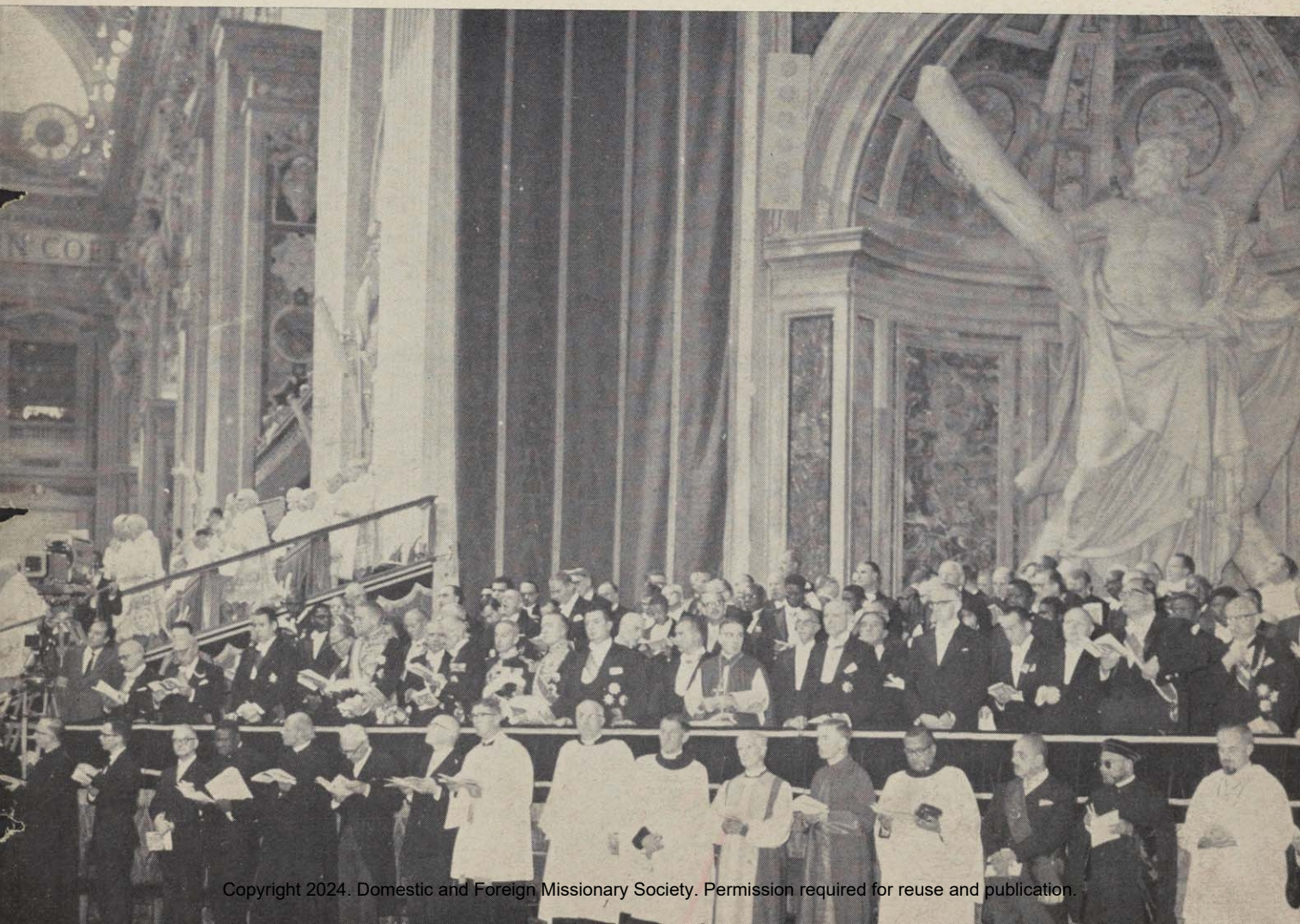
My eyes were drawn to the cardinals, and I tried to see how many I could recognize from preparatory reading. There was Cardinal Ottaviani, the head of the Holy Office, or "the Inquisition" as it was formerly known. For me he typifies the most conservative and traditionalist among the Curia cardinals, a man of tremendous power. It is said that he was responsible for the recent removal of two faculty members from the Biblical Institute in Rome because of suspected liberalism. It was reassuring to see Cardinal Bea busily at work at his desk. I recognized Cardinal Wyszynski of Poland and thought of the heroic witness to the faith being made by those under communism. I thought of the Church of silence in China, itself unrepresented except by its exiled bishops. Cardinal Spellman was only a few feet away

taking his place at the presidium and shuffling papers. Near him was bearded Cardinal Tisserant, the dean of the College of Cardinals and head of the Vatican Library, a great scholar and linguist.

The bell rang and the delegates prepared for Mass. This reminded me again of the emphasis placed upon the liturgical setting of the Council. Its interpreters maintained that the assembly was not to be regarded primarily as a parliamentary body, but as the actual successors to the apostles "celebrating" a Council and thus performing the authoritative teaching office of the corporate episcopate around Peter's chair. The Mass of the Holy Spirit provided some dialogue responses for the worshipers, and yet seemed to an Anglican cluttered in form and confusing to follow because of the silent prayers and canon. But one could still recognize here, and join in, the authentic catholic reverence for the Real Presence of Christ.

On some mornings the Roman rite was replaced by those of the Uniat Churches of the East, which maintain their ancient rites in many languages, but have acknowledged an obedience to Rome. One of the earliest of these churches, the Maronite, which dates from the Crusades, celebrated its rite in old Syriac, a language related to the Aramaic spoken by our Lord. This seemed to me a powerful testimony that to be a Roman Catholic

Official non-Roman observers at Vatican Council stand in front of diplomatic gallery in St. Peter's for opening session.



ROME AND REFORM

did not necessarily mean to use the Latin rite of the West. Later, at the great service in honor of the fourth anniversary of Pope John's coronation, the Ambrosian rite of Milan was used, a service quite unfamiliar to most of the Western-rite Roman Catholics. It seemed as though the Pope, by selecting it, was trying to show any group threatened by proposals for liturgical change that diversity of worship already existed within Roman Catholicism with the authority of tradition behind it.

When the Mass was concluded, the harlequin-garbed Swiss Guard at the cry of "*Exeunt Omnes*" raised their halberds and marched out with choirmen and servers, having no proper function in the Council. Then followed a most impressive procession of the Gospels with a beautifully illuminated copy left open on the altar for the duration of the morning session. Council Fathers and observers together prayed in Latin for the guidance of the Holy Spirit upon the Council: "Be Thou alone the suggestor and activator of our deliberations. . . . Let not ignorance draw us away, nor favor turn us, nor the acceptance of gift or person corrupt us. . . . May we be one in Thee and in nothing turn from truth. . . ."

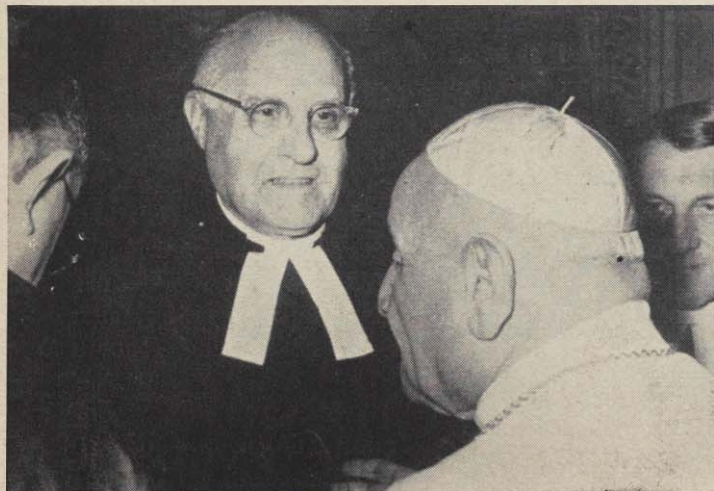
Another bell announced the beginning of the deliberations. Speakers were required to file a notice three days in advance and were allowed ten minutes. Those who wandered away from the subject under discussion were often called to order by the presidium. Since many of the observers from the Armenian, Coptic, Ethiopic, Russian Orthodox, and some American churches had no Latin, informal groups gathered around translators supplied by the secretariat. Those of us with Latin sat where we could hear the speaker, keeping one ear open toward a translator.

Father Stransky, an American Paulist on the staff of the Secretariat for Promoting Christian Unity, put into my hands the first volume of propositions (or schemata) that would be the subject for discussion. My eye traveled

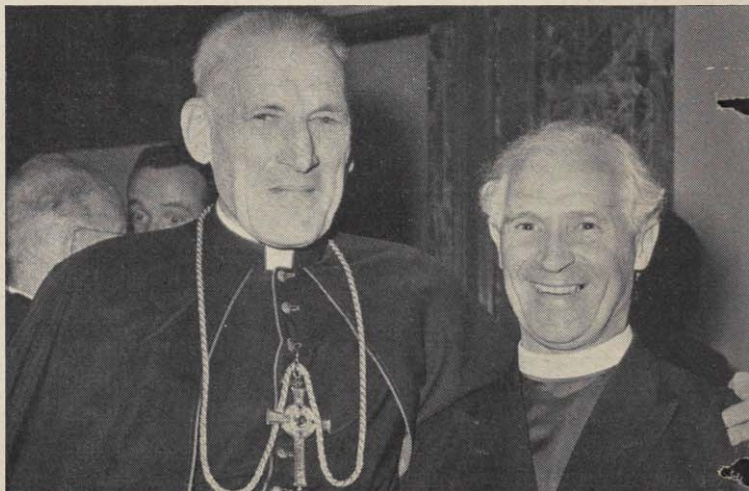
quickly over the index sections on the two sources of revelation, on the deposit of the faith, on the Christian moral order, on marriage and chastity, until it found the section on the holy liturgy. I remembered reading about the staggering amount of work by the preparatory commissions to produce this document. Such work makes this Council, some say, the best prepared in the history of the church. Shortly after the Pope had announced the pattern of procedure, questionnaires were sent to the bishops, monastic orders, and theological faculties around the world. From the replies there were collated some twelve volumes. Ten commissions and two secretariats appointed by the Pope called in the help of experts and proceeded to digest and formulate these into a series of propositions. It was in the first of these secret documents that I scanned the section on liturgy, realizing that my homework of careful translation had already been assigned me for the coming night.

Outside the Council many wondered just why this section on the liturgy, occurring as the fifth section in the schemata, had been advanced by the Pope as the first topic to be treated. It might be simply that, if its recommendations were accepted in substantially the form given, they would, on being publicly promulgated by him, constitute a dramatic expression of his expressed wish for *aggiornamento* (or "bringing up to our day") of the church. After all, the Mass is the central rite of Roman Catholicism. What happens to it concerns every worshiper directly. If for pastoral reasons its reform could be secured, then in accordance with the operative principle in Roman Catholicism of *lex orandi, lex credendi* ("the law of prayer is the law of belief") it might be possible to secure for the dogmatic sections a more liberal tone. Specifically, if the place of Scripture were made more central in the services of the church, there might be more leverage for dealing with a very traditionalist formulation of the propositions on revelation, considering that Cardinal Ottaviani had headed that preparatory group.

Episcopal observer Dr. Frederick Grant of New York is greeted by Pope John at reception for observer-delegates. The Pope spoke admiringly of Dr. Grant's height (6'4").



Richard Cardinal Cushing of Boston (left) welcomes the Rt. Rev. John Moorman, Bishop of Ripon, England, and Anglican observer, to dinner the Cardinal held for observers.



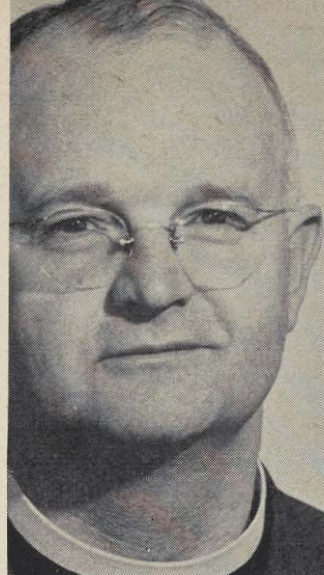
As the days passed it began to seem as though the Pope hoped for a passage by the stipulated two-thirds vote of the Council of an amended section on the liturgy, so that he might be able to announce it at the conclusion of the first session of the Council on December 8. On November 14, the Fathers of the Council approved the document in principle by a vote of 2,162 to 46, with the process of amendment still to be carried out.

My first impression of the discussion was of its utter freedom. I had expected from a study of past Councils to hear differences of opinion, but I was unprepared for the wide-ranging scope of the debate. It would have been difficult to imagine some point of view that was not represented.

Conservatives who wanted nothing to do with liturgical reform praised the spirituality of individual devotions by the rosary during Mass. They wanted, they said, no changes in what had grown to artistic and spiritual perfection. Changes would only scandalize the faithful. The only desirable change might be the addition of St. Joseph to the Mass and more place for the Blessed Virgin. When the Pope on November 13, by a most unusual step, sanctioned the insertion of St. Joseph into the canon of the Mass, which some say has not been changed since the seventh century, he was responding to hundreds of petitions that had been sent to him and to many requests from the floor of the Council. It may well be that the more conservative forces, overjoyed at this step, will find it easier to accept the much more liberal reforms of the liturgy. At any rate, the conservatives' appeal to hold to the present form of the Mass without changes, which they feared might either scandalize the Roman Catholic laity or seem to admit of past error in the church, was ably met by a more progressive group.

These men urged a return to the simplicity of the early Church "Fathers" and the New Testament as the church faced up to the materialistic, secular challenge of our day. Again and again they pressed for the standard patterns of Scripture against the mere additions of tradition. They argued that the church was ill-prepared at present to face the kind of world in which "one out of every four is a Chinese, one out of every three lives under communism, and only about one out of every two Christians is a Roman Catholic." It was evident that the liturgical movement and the ecumenical movement had articulate witnesses in this Council. German-born Bishop Duschak of the Philippines, after speaking in the Council, even called a press conference to publicize his request for "an ecumenical Mass . . . stripped of historical accretions—one that is based on the essence of the Holy Sacrifice, one that is deeply rooted in Holy Scripture." He said it should be so simple in form that a person attending it for the first time could readily understand it "without complicated explanations and without special historical commentary."

Uniformists who wanted no vernacular argued that Latin was the language of the church and of culture,



The Rev. Dr. William J. Wolf, as a professor of theology of the Episcopal Theological School in Cambridge, Massachusetts, and a leader in the ecumenical movement, reports on the first session of the Vatican Council as an eminently well-informed official observer. Dr. Wolf is a member of the Joint Commission on Ecumenical Relations of the General Convention; past chairman of the Massachusetts Council of Churches' Committee on Unity; and a former director of the Ecumenical Institute of the World Council of Churches. Under his leadership the Episcopal Theological School has pioneered among Episcopal schools in giving courses in this field. Appointed by Presiding Bishop Lichtenberger and the Archbishop of Canterbury, Dr. Wolf served as alternate to the Rt. Rev. John R. H. Moorman, Bishop of Ripon, England, for part of the first session.

that it was particularly adapted to the expression of disciplined thought, and could create an atmosphere of mental spirituality comparable to what saying the daily offices could do in the sanctification of the day. Missionary bishops, however, pointed out that Jesus and Paul had not used Latin, that Latin was utterly foreign to the cultures in which they were charged to spread the Gospel. One pleaded movingly that the "great ones" who work in the Curia and use Latin readily should not mistake their self-image for the church itself and so deny to the "little ones" in Asia a meaningful worship in the common languages of the people.

Other proposals included the return of the Communion cup to the laity at certain special services, particularly a service of ordination to the priesthood. Simultaneous celebration by a number of priests (concelebration) was urged when they meet together to overcome the individualism of many private Masses at many altars. It was heartening to an Anglican to find Thomas Cranmer's principles of the vernacular, of increased Communion and lay participation, and of scriptural emphasis and simplicity being vindicated more than four hundred years after he incorporated these in the first Book of Common Prayer.

In some points the proposed reforms carried creatively beyond present Anglican positions. There were proposals to have a three- or four-year cycle of Gospels and Epistles to avoid constant yearly repetition and increase the opportunities for preaching and hearing the Word. Some urged that the sermon should not merely be "strongly commended" as it is in the schemata, but that it should invariably be required.

While many Roman Catholics object to an analysis of the Council in terms of nationalism, since voting by

ROME AND REFORM

nations in some of the later medieval reforming Councils has been much criticized, it was clear, nevertheless, that there were, by a rough analysis, three geographical groupings.

The more traditionalist group against change was centered in Spain, Portugal, Italy, and Central and South America. Yet there were notable exceptions from Italy that seemed promising for the future, recalling that several recent liberal Popes have been selected from among the Italian cardinals. The emergence of a number of South American bishops as advocates of change seemed to surprise as many Roman Catholics as it did observers from the non-Roman churches.

The second grouping could be called North European, mainly France, Netherlands, Germany, and Austria. Here is the heartland of opinion in favor of change and renewal along scriptural lines. An obvious factor was that this group had long lived beside non-Roman Christianity and understood its great contributions to Biblical scholarship and study.

The third area might be described as the United States and Great Britain. Its older prelates, with some exceptions, were generally very conservative about liturgical change. This too could be partly understood in terms of background. The American hierarchy have been good administrators of a church that has grown to tremendous size largely through immigration. Many younger members of the American hierarchy, however, seemed responsive to liturgical changes. Since there are more bishops from the United States than from any country save Italy, they occupy a strategic position in the voting.

It begins to look as if the Council will clearly initiate broadly liberal reforms in liturgy, that it might make a few cautious advances ecumenically in expressing more Christian love and courtesy in interchurch relationships. In the third field of the theological relation of Bible to church tradition, however, progress may be minimal. Indeed many Roman Catholics expressed a fear that modern Biblical studies were so new and the issues so momentous for future relations with the separated brethren, that it might be better not even to deal with this explosive issue, but to continue the intramural debate for some time longer in the language of the Counter Reformation Council of Trent.

In the last weeks of the first session there have been four significant developments.

(1) The Pope has postponed the second session from May to September 8, 1963. This will give the prelates more time for administrative duties at home.

(2) The illness of Pope John XXIII has alarmed everyone not only because he is the most beloved Pope in modern history, but also for what it could mean for the Second Vatican Council. By modern canon law a general council literally disappears in the event of the Pope's death because a council lacks any authority for its decrees until they receive papal approval.

(3) The most exciting development within the Council itself has been the disclosure of the strength of the progressives over the conservatives in the debate on the sources of revelation. Since the Council of Trent the conservatives have argued for two sources of revelation, Scripture and tradition. There is an older position that Scripture is the basic source and that tradition rightly understood is the church's interpretation of Scripture. This position finds favor today with the progressives who want to make the Bible more central. It also would bring the Roman Catholic Church nearer to the non-Roman churches which often make Scripture the sole official authority. But behind even these momentous theological issues that might determine the future direction of the church, the attack by the progressives on the document is also a criticism of the ultraconservative Curia that dominates the administration of the church.

This vast interlocking bureaucracy headed by the cardinals resident in Rome is not loved. The power base that it represents, typified by Cardinal Ottaviani, has been turned against Biblical scholarship and newer theological trends. In council the progressives have a leverage against the Curia that no individual prelate or group can get in ordinary times. On November 20 a vote was called on whether the document should be shelved. The progressives fell short of the required two-thirds vote. The next day the Pope forbade further discussion of the topic and set up a commission to bring in a new document to the next session. This act plus the members appointed by the Pope placed him clearly on the side of the progressives.

(4) The ninety-page document on the nature of the church was running into much criticism from the progressives with only three days of debate left before the close of the first session on December 8. The progressives favored more liberal positions on such topics as religious liberty, the status of bishops, the nature of membership in the church, the relations with Eastern Orthodoxy, and the theological basis for Church unity. Vatican circles began to predict that this document like the previous one might be assigned to a special commission to rework it for the next session. If this happens, it would be regarded as still another victory for the progressives. Obviously the health of the Pope in the context of these events acquires a significance far beyond even the most heartfelt concern for him as a person. Pope John XXIII has committed the Roman Catholic Church to an unprecedented process of reform and renewal.

The chief impression that remains is of the deeply spiritual, even magnetic leadership of Pope John, of his loving concern for non-Roman Christians in a spirit of Christian courtesy deeper than that of any Pope since the Reformation, and of the sheer marvel that the Second Vatican Council is deliberating the great issues in freedom under the high ideals of His Holiness. Christendom will not remain the same as it was before this historic meeting.

LETTERS

PUMP THE LUMP WE'RE LISTENING . . .

Why doesn't some church periodical become realistic enough—adventure-some enough—honest enough—to get some articles written by run-of-the-mine laymen? I'm speaking of auto salesmen, pipefitters, schoolteachers, dentists, etc., who give one dollar per week to the church and who attend church twice a month, except in the summer.

These people do believe in the Church; they do believe in Christ, but they're bucking a heck of a lot of things in the modern world that are working in the other direction. Let them speak! Much of what they write would be depressing, but at least it would give us an honest picture of where the Church stands now. It would give us an honest idea of where the Church must start if it is going to get anywhere.

THE REV. ELDRED JOHNSTON
Columbus, Ohio

USING THE "LEFTOVERS"

"Prairie Whistle Stop" [November issue] points squarely to all rural areas. In spite of the move-away trend, there will always be people living in these rural areas. I wonder why we have never grasped this great opportunity, especially at the highest levels of the church.

To the question, "How do we do it?" several avenues exist. First, let each parish embark upon a training program and send lay readers to small deserted churches. With the help of the "left-over" congregation, sweep and paint these churches, immediately initiate . . . services.

Second, develop the long overlooked diaconate of the church. Financial problems are self-answering. Support for such a program involves only time on the part of the laity; their mileage to be paid for by the small chapel receiving their services.

We are avoiding our bounden duty as Christians if we do not seriously consider this and other similar programs.

WENDELL D. WILSON
Concordia, Kan.

NOVEMBER SONG

I have read your November 1962 issue from cover to cover, not once but several times. To simply say thank you

Continued on page 49

WILL THESE KOREAN ORPHANS HAVE A HAPPY NEW YEAR?



Father Pak with a few of his young orphans.

THEIR HAPPINESS DEPENDS ON YOU . . . The Episcopal Church of Korea has an outstanding record of work among the orphan children of that country. Some of the children were left homeless when their parents were forced to march north with the retreating Communist troops. Others were orphaned by the death of their parents, or merely deserted.

The Church in Korea continues to feed, clothe, house, and educate these children. Today, however, spiralling costs and inflation have drained the resources of the Church in Korea to a dangerous point. More funds must be available.

Should the Church not be able to maintain this work, the children would have only the streets for a home. A bleak New Year indeed in the life of a young boy or girl.

Send Your Contributions To:

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A GIRL WITHOUT A COUNTRY



Sepiers' six years of life have been cruelly tragic. Her family was deported from Turkey and would not be welcomed back, even if there were funds to get back. Her Armenian parents belong to the oldest Christian nation in the world but it no longer exists. There is only a Russian Communist Satellite in the Caucasus. Her father was an invalid when the family was forced to give up their home in Turkey and poor and insufficient food caused his death soon after arriving in Lebanon. For many years the family has existed in a one room hovel. The mother has tried to eke out a living working as a farm hand. Malnutrition has since incapacitated her for hard labor. Now in this one small room, bitter cold for lack of fuel in winter and blisteringly hot, standing in the dry sun-scorched plain in summer—evicted, unwanted, countryless, a sick mother and her four children have one constant companion—hunger.

There are hundreds of Sepiers in the Near East, born of refugee parents who, in many cases, have lived in the same temporary, makeshift shacks for over 30 years. And their parents are not worthless, good-for-nothing people. But it is hard to keep hoping for a real life for over 30 years. The children themselves never asked to be born into such a miserable and hopeless existence. The millions of refugees in the world are our cast off, forgotten fellow human beings and their children's neglect and suffering are ignored.

Sepier is an appealing, sweet child. There is a haunting sadness about her but she is naturally affectionate and appreciative. And little girls like Sepier can be found in India, Korea,

Vietnam and many other of the 53 countries listed below where CCF assists over 39,000 children in 453 orphanages and projects. Youngsters of sad neglect like her can be "adopted" and cared for. The cost to the contributor in all countries is the same—ten dollars a month. The child's name, address, story and picture and correspondence with the child are provided for the donor.

Incorporated in 1938, CCF is the largest Protestant orphanage organization in the world and serves, with its affiliated homes, over 45 million meals a year. It has U. S. Government license VFA-080 as a Foreign Aid Agency for International Development. It is experienced, efficient, economical and conscientious. Financial statement showing our low overhead sent on request.

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FOR YOUR INFORMATION

* * * * *

THE COVER, a contemporary design by **Robert Wood** using many of the elements which went into the preparation of this issue, may remind us that, amidst the tensions and confusions of the coming year, God does have a plan for all His people, if we would only seek and see it.

One of the most important—and most overlooked—days in the life of the Episcopal Church is Theological Education Sunday. In 1963 this day is January 27. Theological Education Sunday should remind us of the whole church's responsibilities toward the educating of our future ordained leaders, and it provides the church's only major, nation-wide effort to support seminaries and seminarians.

What is the current status of theological education in the church? Are we making any progress? These two questions and many others on this subject are answered in two companion articles beginning on page 10. "STILL A STEP-CHILD," by associate editor **Edward T. Dell, Jr.**, summarizes progress and problems, and "WHEN SEMINARIANS NEED HELP," page 13, by associate editor **Barbara G. Kremer**, shows what some individual parishes are doing. The articles are based on a survey conducted by THE EPISCOPALIAN last Fall with the help of seminary deans and churches throughout the nation.

Since we have several cats in this issue (see page 34), and only one mouse, we decided to separate them for safety's sake. "THE MOUSE FROM WOOLWORTH'S," page 51, is the title of our first meditation from **Marjorie Shearer**, an active churchwoman and a staff member of St. Luke's Church, Atlanta, Georgia.

"A GRIEF OBSERVED," by **N. W. Clerk**, which appeared in this magazine last year, was one of the most widely read and discussed features in our short history. The many readers who expressed interest in *A Grief Observed* will be glad to know that it is being published in book form by Seabury Press, Greenwich, Connecticut, on February 1; the price is \$2.

continuing
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The Spirit of Missions

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Still a Stepchild

The education of men for the sacred ministry of the Church is a concern which merits the immediate attention of every one of us. Here are some of the reasons why.

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.” These words, from one of the church’s ablest educators, Dean John B. Coburn of the Episcopal Theological School, Cambridge, Massachusetts, are nearly as applicable to the situation in theological education today as they were in October, 1960, when they first appeared in the pages of this magazine.

Some progress has been made. The General Convention of 1961 directed that a division of Christian Ministries be set up within the church’s National Council to study the whole matter of vocations, theological education, and a host of related matters. This has been done, and offers hope for a better supply of men and women for all the varied vocations within the church in time to come. Intensive studies are being made of seminary education and the kinds of special training that may be required to meet the needs of a rapidly changing world.

But with all this, the fact remains that we are still neglecting, on the national level, the institutions that are responsible for the education of our clergy leaders of tomorrow.

The troubles of the seminaries may be summarized under three headings: They need (1) more students, (2) more capital funds, and (3) money enough for the operating expenses of each year.

This year the eleven national

seminaries of the Episcopal Church report a total enrollment of 1,170, which includes forty-nine who are graduate or women students. Last year, 1961-1962, there were 1,275 enrolled. This means that not only are there 105 fewer candidates registered this year, but that the shortage will be felt in the number of graduates to be ordained three years from now. The year 1961-1962, with its higher enrollment, produced a total addition to the clergy supply of the church of 276 men. The 1961 General Convention was told by its standing commission on theological education that at least 300 additional men are needed every year during the Sixties if we are to keep up with the needs of the church.

Where Are the Men?

The shortage of men in our seminaries not only threatens us with a lack of leadership, it makes our eleven national seminaries more costly to operate. While three of these graduate schools for our clergy are full, the other eight could register 200 more men this year. While we cannot think of the education of seminarians in terms of manufacturing operations, it requires little imagination to understand that the physical and manpower facilities of many of these institutions are not being used to full capacity, with a consequent higher cost per student than need be.

Where are the men? They are in

our parishes, deciding what to do with their lives. Competition for capable men grows each year, particularly as the managerial segment of American industry steadily expands. Technological changes and automation will doubtless accelerate this trend. The industrial giants have their recruiting agents on all the campuses of the United States looking for young people and offering them challenging jobs at high salaries.

The chief source of supply for the clergy is the laity. We need today 450 men from the ranks of the laity each year. One candidate for holy orders every fourteen years from each of the more than 7,000 parishes and missions of the Episcopal Church would assure us of the leaders that will be needed in the near future. Whether and how soon they are found will depend both on our prayers for a due supply of clergy, and on how enthusiastically we are willing to work to present the claims and challenge of the ministry to the young men growing up in our parishes.

The education of men requires money. In the matter of money, the neglect of our seminaries has a long history. That history plus the complications of postwar inflation are now catching up with us.

Seminaries, like most other institutions of learning, must normally be heavily endowed to operate. Pre-war endowment investments cannot cover today’s steadily rising costs. Money for expansion and money for operating budgets is essential.

BY EDWARD T. DELL, JR.

THE EPISCOPALIAN

Capital Needs

The cost of educating a clergyman has been going up at the rate of \$150 per student per year for the last seven years. In 1957-1958 the total average cost per student was \$1,968. In the current school year the estimated cost per student will be approximately \$3,077.

If this figure seems a bit high at first, it will not when compared to the rising costs in any college or university, nor if we remember the special character of a theological education. As Dean Coburn has pointed out, one of the prime ingredients of "the education of a man's spirit" is close association between teacher and student. At present our seminaries all maintain a student-teacher ratio that is better than one to twelve, not counting part-time and visiting professors. The average ratio is one professor to nine students.

The seminarian, on the average, meets anywhere from 15 per cent to 33 per cent of these costs, which do not include what he must pay for clothes, books, and, in many cases, support for his family.

Seminary courses of study are intensive. Field work generally requires one full day per week in a nearby parish, and summer field-work studies leave little or no time for remunerative work. It is not uncommon for the wife of the seminarian to hold a full-time job in order to make seminary study a financial possibility for her husband. But where do the seminaries get the two-thirds to five-sixths of the money still needed?

Most of the money comes from invested funds. Like all such endowments, they are properly invested in conservative enterprises. The yield from such investments has not kept pace with the rising costs of oper-

ations. Salaries have had to be raised, maintenance and service costs have risen. Food, books for libraries, repair costs have all advanced steadily.

Add to this the increasing awareness on the part of the seminaries that they must begin to provide special theological training for laymen, places of graduate study for college teachers, and refresher courses for clergy who have been out of seminary for ten to fifteen years, and the need for more capital funds for the seminaries grows overwhelmingly apparent.

No one should be surprised to hear that nine of the eleven seminaries of the church are either planning or have major capital-fund drives under way.

Although three of the seminaries have not announced formal plans as yet, some idea of the magnitude of the capital needs may be indicated by the announced goals of six of the seminaries who are presently appealing to the church for funds.

A brief examination of Chart II quickly shows that added plant facilities are the largest single need. The bulk of this item represents the need of two seminaries, Church Divinity School of the Pacific, Berkeley, California, which needs \$4 million for new buildings, and Nashotah House, Nashotah, Wisconsin, which is asking for \$2 million.

The next largest item, \$7.3 million for faculty salary endowment, is a direct way of meeting the largest annual outlay which any seminary must make. Student scholarship endowment of nearly \$5 million would offer some substantial financial help to seminarians who obviously need it.

In the matter of housing the figures reflect the most significant change in seminary registrations since World War II. Married students continue to account for over half of the enrollment of most of the schools for clergy. In a recent survey, the eleven seminaries reported a total shortage of 333 housing units for married students, and a shortage of twenty-five housing units for faculty

families. Many presently existing housing units must be either razed and replaced, or undergo major renovation.

Other needs, represented in Chart II, include such things as a new chapel for Sewanee in Tennessee; an enlarged chapel and new dining

Chart II

IMMEDIATE CAPITAL NEEDS for Six Seminaries now in Campaigns

Renovated Plant	\$200,000
Additional Plant	7,600,000
Housing—Married	765,000
Housing—Single	250,000
Housing—Faculty	430,000
Salary Endowment	7,300,000
Scholarship Endowment	4,950,000
Libraries	175,000
Other	2,040,000
Total	\$23,710,000

facilities for Seabury-Western in Evanston, Illinois; and a foundation for lay theological study and overseas faculty study for Episcopal Theological School in Cambridge.

In capital needs alone then, six of the eleven seminaries of the church are asking for \$23.7 million over a five- to ten-year period. And there is more to come when announcements are available from seminaries now planning capital-fund drives.

Operating Costs

To some extent, the capital funds are future insurance. What about the present needs? Operating costs for the eleven national seminaries for the current 1962-1963 academic year total \$3,600,642.

Where does this money come from? As pointed out earlier, from one-sixth to one-third of the annual costs is paid by the student himself. This money may come from savings, a wife's salary, a part-time job in the seminary itself, the student's bishop, or in some cases, his home parish (see page 13). After this is paid in by the student, after the seminary has stretched its scholarship funds to help meet the need and

Chart I

SEMINARY EDUCATION Average Cost Per Student

1956-57	\$1,968
1959-60	2,716
1962-63	3,077

THEOLOGICAL EDUCATION SUNDAY OFFERING

		<i>Churches Participating</i>	<i>Total Churches</i>
1958	\$545,475	5,010	7,011
1959	568,177	4,922	7,120
1960	580,981	5,374	7,145
1961	631,408	4,953	7,096

STILL A STEPCHILD

poured its income from invested funds into the gap, there will still be a shortage of more than three-quarters of a million dollars to meet the needs this year. The actual figure is \$763,296.

Since there is no money in the national program of the Episcopal Church for the eleven seminaries, a special day in the church year has been set aside since 1940 to receive parish offerings for the seminaries of the church.

The Annual Offering

The Theological Education Sunday offering for 1963 falls this year on January 27, the Sunday nearest the commemoration of the conversion of St. Paul. Some parishes set it at other times more convenient locally. In some parishes, the vestry simply adds an item to the parish budget and sends this amount to a seminary.

Traditionally, each seminary promotes the offering among its own graduates, and the offering of a budgeted amount of any particular parish goes to the seminary or sem-

inaries of the clergy of the parish.

An important part of the observance of Theological Education Sunday has been an emphasis on the need for candidates for the ministry of the church. Many churches invite seminarians and members of seminary faculties to fill their pulpits on such days. This provides a graphic reminder of the work and needs of the seminaries.

In terms of efforts expended by the seminaries and results in dollars and cents, Theological Education Sunday offerings have been less than satisfactory. They are, at best, a temporary measure. But until something else is suggested, or until the seminaries can raise the necessary capital funds, the Theological Sunday offering remains an absolute necessity to the solvency of all of the church's seminaries.

How has the church's membership responded to Theological Education Sunday offering requests?

While there has been a steady growth in the amount given in the Theological Education Sunday offering, the number of parishes that participate has fluctuated around the 5,000 mark. The average per-com-

municant gift for Theological Education Sunday in the last two years for which there are figures available is as follows: 1960, 27¢; 1961, 29¢.

A few generous and imaginative parishes across the country do realize that something major must be done about the whole matter of supporting theological education, with men for the ministry, as well as money. For that story see page 13.

We can be sure that our parish vestries will be approached, sooner or later, for help in meeting the major capital fund needs of our seminaries.

And sometime toward the end of January, the majority of Episcopalians will be asked to consider the current operating needs of the institutions that have the task of educating tomorrow's clergymen. But this is not yet enough.

The Joint Commission of Theological Education, reporting to the General Convention of 1961, summed up the problem well: "It is clear after twenty years of experience, that the Theological Education Sunday program will not solve the financial problems of the seminaries, especially if, as experience seems to indicate, the proportionate amount of seminary budget yielded by the stated charges to students proves to be a diminishing quantity. 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, to the solvency of the established agencies for the preparation of men for Holy Orders." ◀

THE EPISCOPAL CHURCH'S SCHOOLS OF THEOLOGY**The National 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, Pa.
 Episcopal Theological School, Cambridge, Mass.
 Episcopal Theological Seminary of the Southwest, Austin, Tex.
 General Theological Seminary of the Protestant Episcopal Church in the United States, New York, N.Y.
 Nashotah House, Nashotah, Wis.
 Protestant Episcopal Theological Seminary in Virginia,

Alexandria, Va.

School of Theology of the University of the South, Se-
 wanee, Tenn.
 Seabury-Western Theological Seminary, Evanston, Ill.

Special Diocesan Schools 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, Calif.
 Episcopal Theological Seminary in Kentucky, Lexington.
 Mercer School of Theology of the Diocese of Long Island, Garden City, N.Y.

When Seminarians Need Help

A growing number of parishes are responding to the needs of the Church's seminaries. Here is what some of them are doing.

FEW Episcopalians realize that our church's national program makes no provision for theological education, in the direct support of seminaries or the men who attend them. The only national effort in this direction is Theological Education Sunday each January, on which day offerings are designated for this purpose. And two out of every seven Episcopal churches choose not to observe this practice.

These unhappy truths mean that much of our responsibility for theological education has not yet been taken. There are, however, individual parishes aware of these needs and doing something about them. These constructive actions illustrate well how much can be accomplished when a few small groups embrace a large-scale concern.

One of the most remarkable examples of what an enthusiastic parish can do is found in St. Martin's Church, Houston, Texas. At present, St. Martin's is sponsoring three seminarians—one at the Episcopal Theological School of the Southwest, Austin, Texas, another at General Seminary in New York, and a third at Virginia Seminary in Alexandria. This work requires from \$7,500 to \$10,000 per year. Although St. Martin's, with 1,576 communicants, is a large parish, the program is a major financial effort.

The Rev. J. T. Bagby, guiding spirit behind this theological education program, describes it as follows: "Communicants of our own parish are supported by the paying of their theological seminary tuition plus \$100 a semester for books plus a

living stipend from \$200 to \$300 per month for nine of the twelve months in the year, depending upon the need of the particular student. For a man not a communicant of our parish, we give the same kind of financial support, except that we limit the living stipend to \$100 per month."

Mr. Bagby says, "The money comes from three chief sources: (1) each Christmas and Easter offering is given to our Theological Education offering; (2) we have a memorial book to which people give moneys to this fund instead of flowers; and (3) people often pledge separate money to this particular fund.

"Any parish which believes in the future of the Episcopal Church," says Mr. Bagby, "must assume the responsibility of securing and supporting future leadership." As evidence of the kind of job this Texas parish is doing, Bishop John Hines of Texas has reported that 16 per cent of the men he has ordained so far have come from St. Martin's.

Another outstanding project is the \$100,000 program launched by Christ Church, Whitefish Bay, Wisconsin (1,274 communicants). The Rev. Victor Bolle, rector of the parish, says that his program to provide \$10,000 per year for a ten-year period to Nashotah House began with an adult study group which first met about two years ago. "We began first to study the Christian family, from there moved into the parish and the parish as a family, and then

gathered considerable information concerning the needs of the church family in our community, nation, and in the world. The needs soon overwhelmed us, and in trying to bring our efforts into focus we came to seminaries in general and Nashotah House in particular."

The grant to Nashotah House is intended to assist that seminary's current expansion program, and is to be used as the seminary sees fit. Parishioners raised their pledges to incorporate this program into the Christ Church budget.

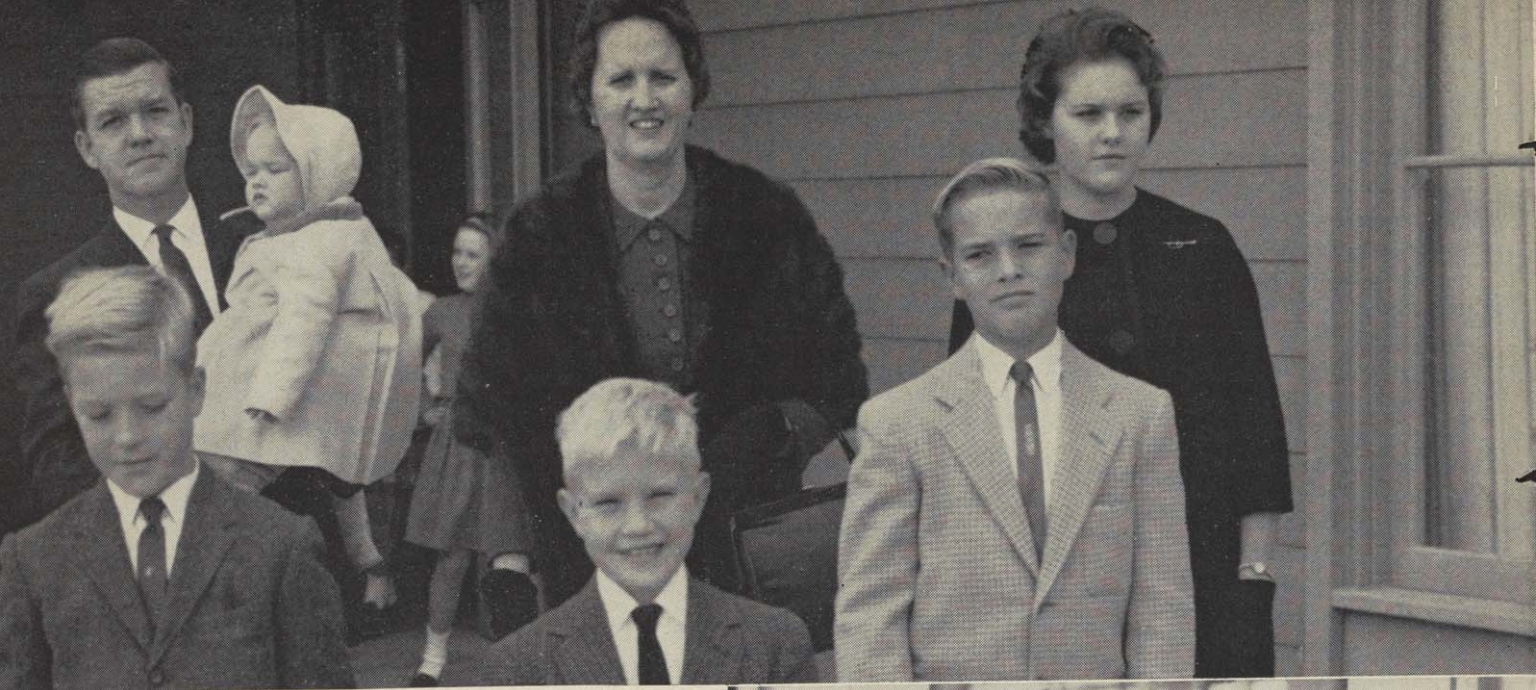
To assist parishioners who wish to attend seminary, Christ Church maintains a separate fund—the income from a bequest left to the church. At present, three parishioners are in seminary.

The church need not be large to have this same spirit. Epiphany Church in Royersford, Pennsylvania, has only 153 communicants and a parish budget of \$11,000. For the past three years, reports Rector J. C. Kolb, the parish has been giving an annual scholarship of \$200 to a student at the Divinity School of the Protestant Episcopal Church in Philadelphia. Most of the funds for this are raised by a summer festival in which the whole parish participates.

Sometimes the response of a single parishioner can make the difference. This happened at the Cathedral Church of St. John, in Wilmington, Delaware, when one seminarian required housing facilities. A parishioner sponsored an apartment in the name of the parish.

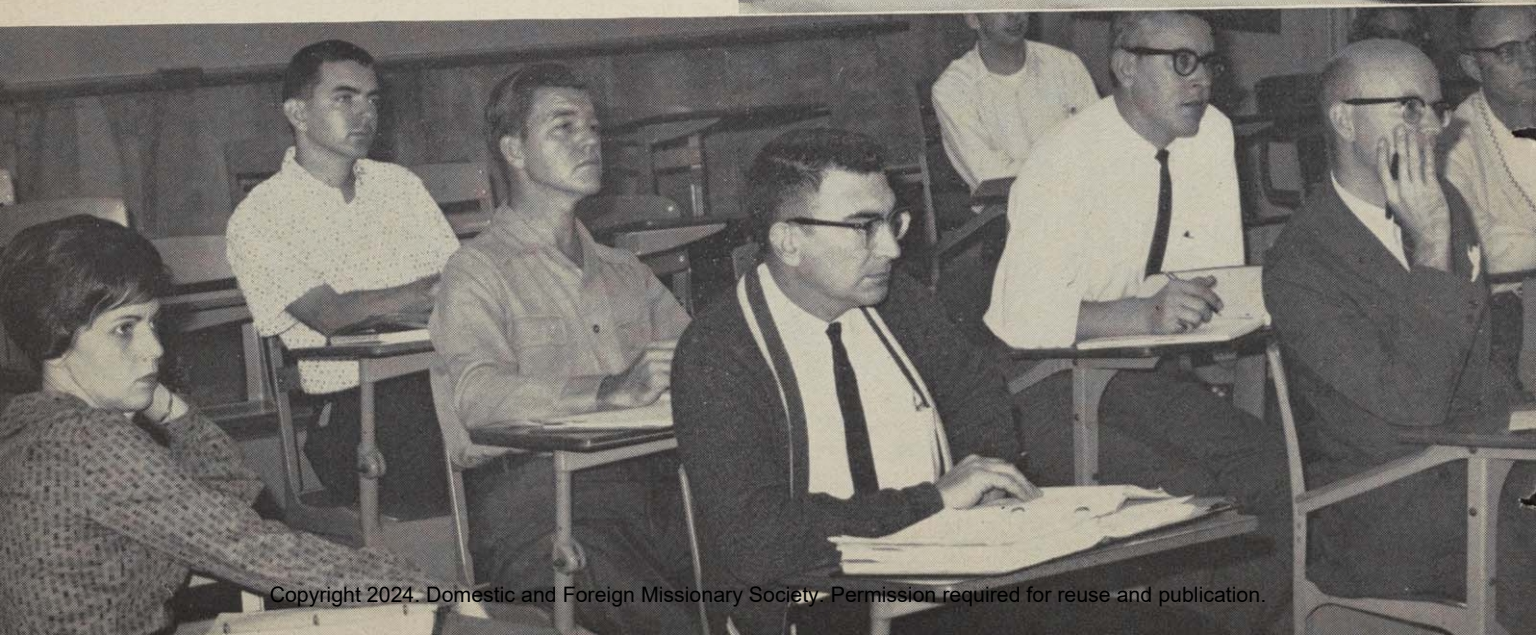
Parish interest in seminary projects tends to snowball. The work of

BY BARBARA G. KREMER



WHEN A CHURCH CARES

John Greeson, a student at the Episcopal Theological Seminary of the Southwest, represents many seminarians. His case is unusual, however, in two respects. First, not many forty-three-year-old men with five children would abandon a comfortable career—Mr. Greeson was an architect—to enter a new, demanding vocation. Second, his home parish, St. Martin's Church in Houston, Texas, made it possible for him to undertake this new vocation by providing full tuition, a book allowance, and a monthly living stipend. Even with this help, it takes some doing to support seven people; to make ends meet, Mr. Greeson works in an architectural office. The Greesons and St. Martin's form an extraordinary partnership: a man who felt that he "could not remain one of God's children without answering His call"; and a parish which works on the theory and the practice that no man, once called to the ministry, should have to deny his holy vocation.



SEMINARIANS NEED HELP

St. Paul's Church in Westfield, New Jersey, is an example of such expansion. The women of the parish give \$1,500 per year toward the expenses of a seminarian from the parish. Parishioners privately make up the balance of the \$4,000 needed annually to keep him in school. The churchwomen also gave \$1,000 toward the new seminary in Liberia and \$1,000 to the Bexley Hall Library. The Couple's Club, a young-married group, contributed \$250 to the new Episcopal seminary in Puerto Rico.

Under the leadership of the Rev. Layton P. Zimmer, Trinity Church in Swarthmore, Pennsylvania, also sponsors a variety of programs in the interest of theological education. In addition to sponsoring four seminarians, the parish provides a \$500 scholarship each year, to be awarded by Philadelphia Divinity School. The parish also provides a rent-free apartment to the seminary, and sponsors on-the-job training for seminarians, who have for several years assisted in the ministry to students at nearby Swarthmore College.

A Study in Scholarships

Some parishes prefer to leave the awarding of scholarships to the seminaries themselves. Trinity, Swarthmore, is one such; others include St. Christopher's Church in Gladwynne, Pennsylvania, which sponsors a \$500 annual scholarship to the Philadelphia Divinity School; and St. Paul's Church in Westfield, New Jersey. The latter program was initiated by a questionnaire sent to parishioners, asking what they considered the most important areas of responsibility on which the church should concentrate. Aid to seminarians and support of supplementary education led the list of suggestions. The scholarship sponsored by the parish asks only that applicants from the Diocese of New Jersey be given first consideration.

Provisions of the St. Paul's grant, which is \$875 per year for a married student or \$400 annually for a single candidate, are that the candi-

date meet high academic standards and that he show need. The parish hopes to add a second scholarship this year, and a third one in 1964.

Other churches which provide scholarships for theological candidates from parish budgets include St. Stephen's Cathedral in Portland, Oregon (\$600 per year); Trinity Church, Buckingham, Pennsylvania; and St. Christopher's-by-the-River in Gates Mills, Ohio (\$600 annually, plus \$400 toward the support of Bexley Hall).

Members of Trinity Church, Oxford, Philadelphia provide two "no strings-attached" scholarships, each for \$500, to the Philadelphia Divinity School. The recipients are chosen by the dean and the bursar of the seminary. Money for the scholarships, provided over and above Theological Education Sunday offerings, is earmarked specifically for that purpose.

Women's groups are often the prime movers in raising funds for scholarships to seminarians. For example, the Women of St. Paul's, Maumee, Ohio, provide \$500 per year for a scholarship.

Laymen from the Brotherhood of St. Andrew chapter at All Saints' Church, San Leandro, California, have established a scholarship for a needy student at the Church Divinity School of the Pacific. In this case, the group pledged themselves to give a certain amount each year for the grant.

Theological education programs are often supported by bequests from parishioners. At Trinity Church in Findlay, Ohio, seminarian assistance is a separate budget item, through which the parish provides \$100 per month to each seminarian from the parish throughout his 34-month period of study. A great part of the support for these grants comes from two bequests.

At St. Thomas Church, New York City, a \$50,000 bequest was earmarked for scholarships to seminarians. The provisions of the grant were that selection of candidates be made by the rector and the dean of the seminary.

Grace Church, Newark, New Jersey, also has an endowment fund to

aid young seminarians. "I am happy to say that during the twelve years I have been here," reports the Rev. Herbert S. Brown, "six men have been to the seminary. And we may have one more next year."

Via its J. H. Andrews Endowment Fund, the Church of Our Saviour in Akron, Ohio, provides a \$500 annual scholarship to a seminarian at Bexley Hall.

In the Budget

At St. John's, Youngstown, Ohio, Rector Hundson Cary, Jr., suggested to his vestry that they might consider supporting theological education as a regular part of the parish budget. The vestry responded favorably. From a program that began with a \$675 scholarship fund in 1958, St. John's "budget item: theological education" grew to \$4,900 in 1962. Other budget items at St. John's include an annual grant of \$250 for Virginia Seminary, and \$1,000 to Bexley Hall. At present, St. John's has three parishioners in seminary.

"If a parish is truly fulfilling its mission there will quite naturally be many who will be called to the ministry," says the Rev. Mason Wilson, rector of St. Andrew's Church in Framingham, Massachusetts. "All parishes," he continues, "should expect to share as large a portion as possible of each seminarian's education."

The St. Andrew's parish budget provides for an annual scholarship through which a qualified seminarian receives \$5,000 over a three-year period.

Since 1959, parishioners at St. Peter's Episcopal Church, Chattanooga, Tennessee, have turned the annual Christmas offering over to a scholarship fund. "We preach vocations, we pray for the increase of those called by God," says Rector Thomas H. Carson, Jr., "and we give to insure that nothing will stand in the way of making this a reality."

"At Least Safe Housing"

Housing is a major concern for the young seminarian. Some churches have helped the problem simply by



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SEMINARIANS NEED HELP

taking advantage of resources already on hand. St. Mary's Church in Haddon Heights, New Jersey, provides a house rent-free to a seminarian who works in the parish. The house, a former rectory, is maintained from an assistance fund in the parish budget. The women of St. Mary's also provide a furnished room for a student at the Philadelphia seminary.

St. Paul's Church in Elkins Park, Pennsylvania, provides apartments for two couples at the Philadelphia seminary. The apartments are on the third floor of the parish house and have been painted and equipped by the men's club of the parish.

The Rev. Arthur E. Pritchett, rector of Christ Church Episcopal in Hudson, Ohio, sparked an all-out housing effort by showing pictures to his parish of housing at Ohio's Bexley Hall. Once aware of the need, the parish pooled contributions made by the churchwomen, some private donations, and filled out the balance from the parish budget to provide a grant of \$2,750 per year to Bexley Hall.

"This particular project was undertaken," says Mr. Pritchett, "because of the atrocious housing in the World War II barracks that the seminary students were forced to endure. I think it behooves the church at least to give the seminarians safe housing during their time of study."

Christ Church in Winnetka, Illinois, expanded a one-year drive for housing at Bexley Hall into a \$3,000 parish budget item to help three parishioners in seminary. The Bexley housing campaign received a further boost from St. Paul's Church in Dayton, Ohio. In this case, the parish donated to the seminary a gift of \$10,000, to be used at the discretion of the seminary. The fund was accumulated over a three-year period as part of a building-fund drive for the renovation of one of the church buildings.

To Learn by Doing

On-the-job training can also be a

vital area of a parish's responsibility to the young seminarian. In many parishes this is a gray area: often a parish doesn't know what to do and simply burdens the seminarian with "busy work." Other parishes, however, provide the seminarian with an opportunity to learn as much about his calling as he can.

Among the more comprehensive on-the-job training programs is the one sponsored by St. Michael's Cathedral in Boise, Idaho. Under the guidance of Dean William B. Spofford, Jr., the seminarian receives one full year in learning what, as a clergyman, he must know. Contrary to the philosophy that the seminarian's function is to save the rector's time, St. Michael's assumes that the seminarian needs more of the rector's time and counsel. One student from General Theological Seminary, New York, has already participated in this promising program.

St. Alban's parish in Washington, D.C., has five students from Virginia Seminary who work each Sunday at the church. "On Theological Education Sunday," says Rector E. Felix Kloman, "our clergy sit in the congregation and the seminarians preach and conduct the services. The offering goes to the Virginia Seminary."

In the Future

This is what some individual parishes are doing to tackle the needs of seminarians and of seminaries. The parishes mentioned in this account are by no means the only ones which have made an effort to provide help—great and small—for theological education. They do represent, however, actions that parishes can take.

Despite the variety of methods used locally to sustain theological education, and the enthusiastic efforts these approaches represent, one clergyman undoubtedly spoke for all when he said, "While we are most happy to support seminary education and intend to continue to do so, I think we are all aware of the very real necessity of greater support coming from the National Church for all of the seminaries."



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JESUS: MAN AND MASTER

Are we worshipping a dead Christ? Are we failing to relate Christianity to the problems of living and working in a real world? The editors of THE EPISCOPALIAN, in the series of five articles beginning below, hope to deal in part with these basic questions and many others related to them. The series includes thoughts on Jesus as Man, Healer, Teacher, Leader, and Master. Obviously we cannot distill the study and commentary of centuries in five short articles. And some may disagree with the author's interpretations. But we hope this series will raise questions in your minds, and help you to further reading, discussion, and study. Quotations are from the New English Bible, and the Revised Standard Version when noted. The symbolic figure is used to represent Christ.



JESUS: THE MAN

“What sort of man is this?” the disciples of Jesus asked. “What sort of man is this?” we ask today. What is Jesus Christ to us?

Gentle Jesus, meek and mild, a pale Galilean with a pale halo round his head?

A misty-eyed visionary? A narrow fanatic?

Merely a convenient swear word?

A dying, tortured figure, chill and gruesome, whom we have been told to love and revere, but can't?

A distant, supernatural being, a Divinity with no humanity about Him at all?

These are some of the images our culture projects. These are the images that confront many a wistful Christian today. No wonder the living image is lost; no wonder Jesus Christ is, for today's multitudes and even for many of today's disciples, the missing center of our faith—the Forgotten Man of the twentieth century.

But we can still find Him. Let's look for this Forgotten Man. Let's peer behind the mighty Risen Christ of our Christian worship and meet Jesus as he comes toward us in the first three Gospels, remembering that the Gospels would never have been written if Jesus the Christ had not risen. What was his own individual way of seeing things and approaching life? What was important to him? What was he like in his manhood?

In age, during the period of which we have record, he was around thirty. In any period, any culture, this may rank, at its best, as an age when the vigor of youth and the wisdom of age can meet most fruitfully; when all a man's being



"Surely life is more than food, the body more than clothes" (Matthew 6:26).

can fulfill itself in response and responsibility to life. We are confronted here by a man at the peak of his effectiveness, ready and able to use all his powers.

What were they, these powers?

First of all—to apply one of our prevailing values—he was fit, in a lean, hard manner that is a challenge to our use of the word. He could walk miles across hilly country; he could go for a long time without food; he thought nothing of living out in the open for days on end. He was tough. He had endurance, and he needed it—for the life he lived and for the death he died.

He was no superman, however. The thronging crowds, with their constant pressure of wants and needs, exhausted him, more than once, to a point that led him to escape into the countryside to be alone. One report gives a vivid picture of how the situation looked to some of the bystanders: "He entered a house; and once more such a crowd collected round them that they had no chance to eat. When his family heard of this, they set out to take charge of him; for people were saying that he was out of his mind" (MARK 3:20-21). Throughout the Gospels, Jesus shows a more than theoretical awareness of, and interest in, hunger, thirst, tiredness, and poverty, in all the troubles of the body.

Quality of Mind

The quality of his mind is even more interesting. He had no use whatever for dim-wittedness, and one

of his less well-known parables (LUKE 16:1-9) says in effect, "Who says you have to be stupid in order to be good?" In another place he said, "Be wary as serpents." His own mind had this keen, shrewd quality, and he could use it with brilliance. "They sent secret agents in the guise of honest men, to seize upon some word of his as a pretext for handing him over to the Governor. They put a question to him: 'Master, are we or are we not permitted to pay taxes to the Roman Emperor?' He saw through their trick and said, 'Show me a silver piece. Whose head does it bear, and whose inscription?' 'Caesar's,' they replied. 'Very well then,' he said, 'Pay Caesar what is due to Caesar, and pay God what is due to God.' Thus their attempt to catch him failed" (LUKE 20:19-26, condensed). Here a slick question gets a sharp answer, one that leaves the questioners with their trap empty in their hands.

Even to such trap questions, however, his answers go beyond the merely clever. On one level they are skillful evasions; but they have their strongest existence at a far deeper one, the level of permanent truth. A frivolously exaggerated question about a woman with seven husbands leads Jesus to make thoughtful and thought-provoking statements on the nature of life after death; and a pedantic question about the Hebrew laws leads to the formulation of the great Law of Love. Jesus' mind was quick, keen, and profound.

It was also a questioning mind, with an ability to lay

bare the innermost heart of a situation, and an expectation that others could and would do the same. "What do you think?" he was constantly asking; and once he exclaimed (in exasperation and sorrow), "Why can you not judge for yourselves what is the right course?" (LUKE 12:57). He seems to have had more respect for human reasoning powers than many of his followers, ancient and modern—and no wonder, because he knew at first hand what the mind can do when it is honestly used, not to rationalize one's wants or defend one's possessions, but to find out the truth. He believed that truth can be found and that the ordinary human mind well used, can find it.

Whether his mind was an ordinary human mind, we may well wish to examine. Certainly it had many remarkable qualities. His greatest intellectual gift, the power of paradox, tends to be lost on our mathematically based civilization. We expect thought to proceed consecutively from A to B, arriving at C. Paradoxical thought does not work this way. The gift of paradox is primarily a humorous one, and operates all at once, just as a joke makes its point all in one burst of light. Paradox pricks balloons of handsome theory, sees inconvenient contrasts, shocks comfortable platitudes out of existence, makes easy answers impossible. It says "on the other hand . . ." and "have you forgotten *this*?" It is very exasperating indeed—until one learns its lesson of intellectual humility, and then it becomes a great vehicle of truth. Jesus lived with paradox and made his followers live with it—all the way from the eye-opener fired at a crowd of poverty-stricken listeners: "Blessed are you that hunger now, for you shall be satisfied" (LUKE 6:21, R.S.V.), to the great central truth of all his life and teaching: "Whoever seeks to save his life will lose it; and whoever loses it will save it, and live" (LUKE 17:33).

Another of his gifts is not very natural to our age: the gift of poetry. "Consider the lilies of the field"—this kind of thinking came naturally to Jesus, judging by how often his thought states itself in pictorial, poetical images. It is not a mechanical process, not at all as if he said to himself, "Now I want to say something about receptivity: what would be a good image for that?" The thought seems to come to life for him in the image itself: the Kingdom *is* the man sowing seed, the lost soul *is* the sheep wandering on the mountain.

Humor is in these images too—a camel squeezing itself through a needle's eye; drinkers carefully straining out something as tiny as a gnat, and swallowing without a quiver something as huge as a camel; a woman turning her household upside down looking

for one coin. The reverential atmosphere that surrounds Jesus in our Christian tradition tends to extinguish his humor; but enough traces have survived to show that he had it and used it.

The quality popularly known as intuition is hard to define, but we all know what it is, and we see it in operation every day. When we put together several small indications, half-consciously, and know that Johnny is coming down with a cold, or Jim is in a bad temper, or Sam is sure to have an automobile accident some day, we are using in a small way the quality that Jesus used when he knew that one person was ready to be healed; that another needed to be cut loose from his comfortable life in order to follow his best impulse; that he himself, following the course of action he was engaged in, would end his life on the cross.

He did not appear a superman in this area, however. He seems to have been intellectually a man of his age, thinking as his teachers thought, accepting the current assumptions about insanity, Old Testament history, and the authorship of the Psalms, to name a few obvious examples. He was not omniscient; he had to ask for information, like the rest of us. When someone touched him and he wanted to know who it was, he had to ask (MARK 5:30). Earthbound questions about the Kingdom of God, such as "When?" or "Where?" drew from him answers clothed in imagery, or a flat "I don't know" (MARK 13:32). Whatever his thought processes—and they were brilliant—may have been, they were carried out with natural endowments like ours. He had no special equipment, either physically or mentally; but what he had was good, and he used it well.

His approach to life was so different from ours that we have to look twice to see in it anything but destitution and drabness. Some of the out-of-step members of our modern civilization would have felt at home in it, however. "Simplicity, simplicity, simplicity!" wrote Thoreau; and "A man is rich in proportion to the number of things which he can afford to let alone."

It all depends on how you look at it. From one point of view (the one which we habitually occupy) we are rich, happy and comfortable among all our possessions; but from another we are like the ants we can see down among the grass blades, struggling along with burdens several times as large as they. It was a valid linguistic insight that led the Latin word for an army's heavy baggage to be derived from the verb *impedire*, to entangle or ensnare. That is what we surround ourselves with, all in the name of comfort and ease—*impedimenta*. How can anyone doubt it who has struggled to keep a lawn mowed, dust over-

JESUS: THE MAN

stuffed furniture, balance a checkbook, or pay off a mortgage? Weighted down like this, how can we ever lift our heads to look around us at the world, and up into the sky?

Not Poor but Free

From this point of view, Jesus begins to look not *poor*, but *free*. This is certainly how he felt about it. "One thing you lack," he told a rich man. "Go, sell everything you have, and give to the poor, and you will have riches in heaven" (MARK 10:21). Like the rich man we may find this impossible to carry out literally; but to have possessions referred to as a "lack" is a new angle, to say the least, and we come away from the incident with a new insight into our harried "happiness."

Jesus was free. He carried no impediment on his life's journey. He owned no possessions, and so had no possessions to own him.

This attitude of his went far deeper than the most obvious application of it, to material possessions only. To understand it at all we must look at the extent to

which we unconsciously make a possession of nearly everything that comes our way. We say "my family," "my plans," "my opinions," "my God": and without our realizing it, this "my" comes to mean not responsibility and relationship, but ownership. Who does not know (possibly without looking outside his own skin) someone who makes a possession out of one or all of these relationships?

To Jesus, his family did not own him, nor he it; it was the environment that had nourished him. It had given him the basis of his insight into the relationship that is possible among human beings who acknowledge and carry out the purpose of the same Father, and from it he drew the image in which he described this relationship to his followers: "My mother and my brothers—they are those who hear the word of God and act upon it" (LUKE 8:21).

His opinions, though strong and strongly held, were not his to clutch and keep; they belonged to the central truth in whose existence he believed, and which, to him, it was the function of human thought to find and serve. On one occasion at least he is to be seen in the process of changing his mind (MARK 7:24-30); and he held that the refusal to recognize a fact or

"You cannot serve God and money" (Matthew 6:24).



situation or truth that challenges a pet belief or prejudice is the one unforgivable act—a sin against the spirit of truth (MATTHEW 12:25-32).

His religion and his God, similarly, were in no sense possessions. Some of his sharpest remarks are directed at the people who use this area of their lives for outward displays of “nobility” or “goodness.” Jesus seems to have felt that these people miss the whole point when they make property out of something that can exist only as a living relationship within the heart. “When you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you” (MATTHEW 6:6).

And what about plans? We think very favorably of a man who has a plan for his life, for his family, the nation, or the world. But plans have tyranny concealed in them: they tend to take precedence over human values, and sell out the present in slavery to the future. They take hold of the mind of a man or a nation—as we know when we see a nation enslaved to its plan for a thousand-year Reich, or a family never seeing its chief member because he has a plan for their future, and is away working on it day and night. But if we are not to plan, what then? Where is any unity or direction of life to be found?

Jesus seems to have been free from the tyranny of ordinary human plans. He evidently considered them futile, at least in the areas in which we do most of our planning: “Surely life is more than food, the body more than clothes” (MATTHEW 6:25). And yet his life was clearly not aimless. Its unity and continuity came, however, not from a program or a plan, but from the day-by-day meeting of life in the consistency of an attitude. He wandered around Judaea, meeting people, talking to them, working steadily along in one unrelated situation after another. Without the usual plans, he was free to meet each of these situations as it confronted him, freshly, creatively, out of the unity that was within him.

So Jesus was free. But just as our word “fit” led into the question, “fit for what?” so here we want to ask, “free for what?”

It is a good question, and Jesus both asks and answers it himself, in a very interesting dialogue with the disciple Peter. The question has come up whether or not to pay the temple tax required of all devout Jews, and Jesus (who in the end instructs Peter to pay the tax) uses the occasion for a general comment about obligation. He asks Peter, “What do you think, Simon? From whom do the kings of the earth take toll or tribute? From their sons, or from others?” Peter replies, “From others.” And Jesus says, “Then the sons are free” (MATTHEW 17:25-26, R.S.V.).

In what way is a son free, if he is to be truly a son?

To find a good answer to this question we must approach it on two levels: first, what it means, always, to be a son; and second, what being a son meant to the Jews of Jesus’ time.

Our readers need little introduction to Mary Morrison, whose meditational writings are among our most widely read, and best-loved features. Born in New Hampshire and brought up in the South, she is a graduate of Smith College, and is married to Philadelphia advertising executive Maxey C. Morrison. They have three children—two sons in law school and a daughter in high school—and two daughters-in-law named Barbara. In addition to her duties as a contributing editor of THE EPISCOPALIAN, Mrs. Morrison is a teacher and discussion leader at Trinity Church, Swarthmore, Pennsylvania. She leads adult classes in what she aptly calls “an intellectual inquiry into the Gospels.” Her classes have generated such favorable response that other churches in the Diocese of Pennsylvania have been stimulated to use the same approach to adult Bible study. Mrs. Morrison feels that she learns as much from teaching as her students; “The members of my classes,” she says, “should be named as coauthors of this series.” Mrs. Morrison has also contributed to Findings and Forward Day by Day.

A stock phrase, which everyone understands, may give us a clue to the first meaning, “He’s his father’s son all right,” we say. This means to everyone who hears it that the boy is so much like his father that anyone can see their relationship. A son, always, has within him the freedom of his father’s kind: he can move around in his father’s world, using the environment his father gives him—physical, mental, spiritual—to grow toward being really at home in that world.

But the word “son” can mean even more than this, and in agricultural and pastoral societies like that of first-century Palestine, it still does. A son learns his father’s occupation and is his right-hand man; he understands his father’s purpose and makes carrying it out in obedience his own purpose and pleasure. “My boy, you are always with me, and everything I have is yours,” the father says to his stay-at-home, responsible son in one of Jesus’ most famous parables (Luke 15:30). This was the true sonship of that day, this close connection and interchange.

So there is an interesting twist to the idea of freedom, as Jesus presents it. We tend to think of freedom as freedom *from*: it means that we don’t have to do something, aren’t bound by anything. But to Jesus, freedom was freedom *to*: it meant being delivered from the blind obligation of a slave or a subject, in order to serve freely in relationship and knowledge—and love.

This, to Jesus, was freedom; this was sonship.

“It happened at this time that Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. At the moment when he came up out of the water, he saw the heavens torn open and the Spirit, like a dove, descending upon him. And a voice spoke from heaven: ‘Thou art my Son, my Beloved; on thee my favour rests’” (MARK 1:9-11).

In the next issue, this series continues with thoughts on Jesus as Healer.

ANGLICAN ODYSSEY—PART II

In the vast, water-dominated world of the Southwest Pacific, the Church works heroically under incredible hardships. Here is a firsthand look at problems and progress in New Guinea and Melanesia.

AN OVERNIGHT flight from Australia brought me early one February morning to Port Moresby, capital of the Territory of Papua and New Guinea. I was put aboard a spick-and-span Cessna 188, the name of which was *St. Gabriel*, with “Alfa Bravo Mike” as its sign call, A.B.M., to stand for the Australian Board of Missions. Papua and New Guinea are the special responsibility of the Australian church. *St. Gabriel* was a gift of the American church.

Father Hume, Director of the Society of the Sacred Mission, was my fellow passenger. Off we flew, piloted expertly by a young man splendidly named Henri Jules Monod de Froideville. He made things easier for us: “Call me Hans,” he said.

Dogura

The mountains of New Guinea constitute a formidable barrier, and a Cessna 188 is really no match for them. But we surmounted the peaks of the Stanley Range and came at last to Dogura, on the north coast of New Guinea, where the cathedral is located. A splendid sight that edifice is from the air. A building of noble proportions and perfectly suited to the terrain and the climate, it crowns a promontory which juts out into a lonely sea. Never in my life, I think, have I felt that I was so cut off from the rest of the world.

That first impression, however, was an air-borne mis-

take promptly corrected as soon as we were on the ground. To meet us were a bishop, a dean, schoolteachers, and school children—Episcopalians all—waving and friendly, and as attractive a group of human beings as I had ever seen. The welcome they gave us was tumultuous, and the Evening Prayer service in which we joined in the great cathedral church was exactly like one I would have experienced in Canterbury, New York, or Melbourne, except that the singing was heartier and the congregation somewhat on the naked side. Acolytes at the altar, clad only in a wrap-around, knee-length white skirt, moved with the dignity of Egyptian princes.

Dinner ended, we discharged the sacred obligation of listening to the news. In Dogura there are, of course, no newspapers. The wireless is the thing. How many, many nights I sat with mission folk as they clustered around the one radio, straining their ears to catch the news which was often scarcely audible above the splutter of static. One gets a sense of the size and reality of the British Commonwealth of Nations when one has seen, in hundreds of lonely outposts, the fidelity with which the B.B.C. newscast is listened to.

Bishop Ambo

The plan had been for a mission launch to carry Father Hume and me the next morning to the village where Bishop Ambo makes his headquarters. George Ambo is a Papuan, the first of the nation to be elevated to high office in the church. He is one of two bishops who assist the diocesan. Our journey proved impossible because the launch had had to be commandeered to take a person stricken with appendicitis to the hospital at Samurai. Since we could not go to him, it was agreed that Bishop Ambo would come to us in his small boat. He was to arrive at ten o'clock in the morning.

While waiting for him, we used the time to visit the mission schools. As buildings they would win no prize, but it is phenomenal what the teachers—Australians and Papuans—are able to accomplish with equipment of the

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meanest sort. Of "teaching aids" there is hardly anything. The word *school* suggests to British and Americans such obvious requisites as books, paper, pencils, maps, blackboards, and chalk. But things of this sort are in short supply, not only in New Guinea but throughout much of the Anglican world. I marvel that teachers can "make do" with so little. No praise is too high for their ingenuity in concocting educational tools which nobody has provided for them.

The school children at Dogura have been brought there from all over the Territory. It is the busy work of mission launches to sail around and pick them up and to take them home again once a year for vacation. The eager young scholars do not come by train or bus for the simple but all sufficient reason that there is none. "But why, then, was the central mission station built in such a remote and inaccessible place?" was the question asked of me by a New York lady.

The answer was that in New Guinea *every* place is equally remote from every other place. We are not talking about Westchester County. New Guinea is a wilderness of savage green. It was only with difficulty that I convinced this lady that the purchase of gasoline has something to do with the propagation of the Gospel. No gas, no Gospel. No launch, no liberation. It is as elementary and as evangelical as that.

The schools at Dogura carry children through the eighth grade. Then, if they show signs of promise, they are sent on to secondary schools located elsewhere in the diocese. On reaching manhood some of them come back to Dogura to enroll either in the excellent school where catechists are trained or else in the theological college where an Australian, singlehanded, in a tumble-down house, does a remarkable job of preparing them for ordination. Girls grown to womanhood sometimes come back to test their vocation for the religious life at Dogura's convent. Others come back to teach or to nurse.

Our inspection of the elementary schools, the cate-

chetical school, the theological college, and the convent was repeatedly interrupted by side trips to the edge of the promontory to scan the sea for some sign of Bishop Ambo. Where could he be? As the day wore on, I could feel Bishop Strong's anxiety mount. For one of the few times in his missionary career, the bishop absented himself from the nightly ritual of listening to the B.B.C. Nobody commented, but we knew he had gone in all stillness to the cathedral to pray. For few are the men who know better than the Bishop of New Guinea the treachery of those seas.

The silence of an uneasy night was broken at ten-thirty when the youth who had been posted at the headland to watch cried out, "A light!" And then he arrived. Tall, handsome in face, magnificent in build: a bishop bone-tired. His engine had failed him, and he had been swept out to sea. This, he explained in apology, was the reason for his being twelve and a half hours late. In spite of fatigue, he was more than willing to let me ply him with questions until after midnight, for he knew that I had to press on early the next morning.

Now this was the man who nearly gave his life to help me with my tour of Anglicanism. After Mass on the morrow, I asked to photograph him. He consented, but requested time that he might go first and array himself in purple cassock. He knew enough about the outside world to know that cassock and pectoral cross would be expected of him. One must look the part. This attire became him superbly. But in my eyes he never looked more a bishop than when I first saw him by the feeble ray of my flashlight, climbing ashore, dripping wet in shorts and drooping with fatigue. Not often in my life have I seen a face as strong as his or as gentle. There were mystic depths in his eyes and infectious gaiety in his smile—wisdom, too, in what he had to tell me.

Because his motor was so far gone that it could not be repaired until the engineer of the big launch returned, Bishop Ambo decided to go back to his village

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on foot. And so this dignified but unassuming man, as if he had done a mere *nothing* for me, set off to tackle the twenty-five miles of mountain and swamp between Dogura and his village. It is not often that I weep, but as I watched him go, his broad shoulders hidden finally by the bush, I wept. There went a prince of the Church, whose father had been a headhunter and a cannibal.

Popondetta and Gona

Hans took us to the great station at Popondetta. Here were schools in profusion, here I said good-bye to Father Hume, and here I made contact with a burly, bull-necked bishop by the name of Hand, the first of Bishop Strong's two assistants.

My host at Popondetta was suffering from hepatitis, a disease which seems to have a particular fondness for missionaries. Leaving him to the shade, I surveyed his church and his schools. A feature of Popondetta is its technical school where Papuans and citizens of New Guinea are introduced to such puzzling things as motors and generators—a strange new world. The speed with which young men master these intricacies quickly teaches the outsider a necessary lesson: though these people may be primitive, they are not stupid.

I was taken up country over an unbelievable stretch of road to see the Martyrs' School and, across the river, a mission compound. The day I was there, one of the students died. Death struck with unexpected swiftness, and, although most deaths are irrationally premature, this one was especially sinister.

The church had been trying for years to coax a shy mountain tribe to come down from the heights and avail itself of the education we have to offer. At length the chief, dubious still, had sent six young men to the Martyrs' School, his own son one of them. This was the lad who, unaccountably, sickened and died in the space of one afternoon, the fifth day of term. The death might easily have been prevented if only our school had

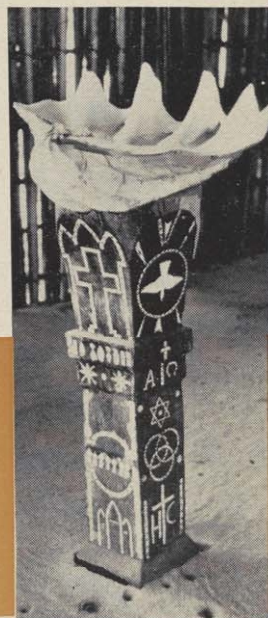
been equipped with an infirmary. But now our work may be put back there for who knows how many years, because the first time a chief entrusted his son to us, there was death.

The martyrs for whom this fine secondary school is named were Christians slaughtered by the Japanese in the Second World War. In my mind that night also was the awareness that I had made my bed on the slopes of Mount Lamington which, erupting violently in 1951, had smothered, with sovereign indifference, pagan and Christian alike. It snuffed out the lives of fourteen missionaries, and of the four thousand persons killed, a great many were followers of the Way.

The next day we were off for Gona. Gona became famous in World War II because here the Japanese invaders behaved so infamously. Church buildings became barracks, and churchmen valiant enough to defend the buildings were promptly beheaded. Later, in pitched battle involving a quarter of a million men, American forces drove out the foe and took over. It is today, however, a quiet place. Only spiritual warfare is being waged—but that is of an intensive sort, with a central station, schools, and outstations.

To get to Gona, you drive down to the coast from Popondetta, park the Jeep, borrow a flimsy raft, and punt your way across a broad and shallow lagoon. Then you have a walk of several miles ahead of you along the beach. That night, when we retraced our steps with only flashlights to point out the path, it was raining ferociously. When we reached the lagoon, the raft was nowhere to be found. We had to decide whether to follow the shoreline all the way around, which would have meant a trek of many miles, or else plunge into the lagoon and wade across.

The shell of a man-eating clam serves as Baptismal font in Siota, Melanesia.



We chose the latter course. Being wet to the skin already, it mattered little that we should get in deeper. So the bishop and Aidan, his houseboy, and I spent the next hour, not unpleasantly, sloshing through water which most of the time was only knee-deep, though occasionally it liked to surprise us by taking us in up to our waists, and once for sheer caprice—to keep us from monotony—it took the bottom out from under us altogether.

The Jeep, when we got back to it, would not start. The three of us were not strong enough to push it far enough and fast enough to get it going. So the bishop went and woke up the nearby village. Men and boys came most willingly, although it was by now two o'clock in the morning. Nothing was too much or too good for their shepherd. By their united strength we were soon bouncing along the road back to Popondetta.

On entering the missionary's darkened house, I nearly tripped over a human figure lying prone on the floor. That afternoon the dormitory of the girls' school, perched on stilts, had gently subsided to the ground and then collapsed altogether. Thus the missionary's wife had on her hands not only a sick husband and their small children, but also a bishop and his servant and a visiting canon and a missionary couple in transit and twenty-seven adolescent girls asleep on the floor. Quite a household—and in such an inadequate house. She had neither electricity nor running water to help her. But she took it all with total calm. I thought to myself: the day of the pioneer woman is not over.

And so came to an end a day which perhaps I have described in greater detail than it deserves. Yet I know of no better way to convey an impression of what life is like in some of the mission fields. These are the conditions under which the church labors in New Guinea.

The Highlands

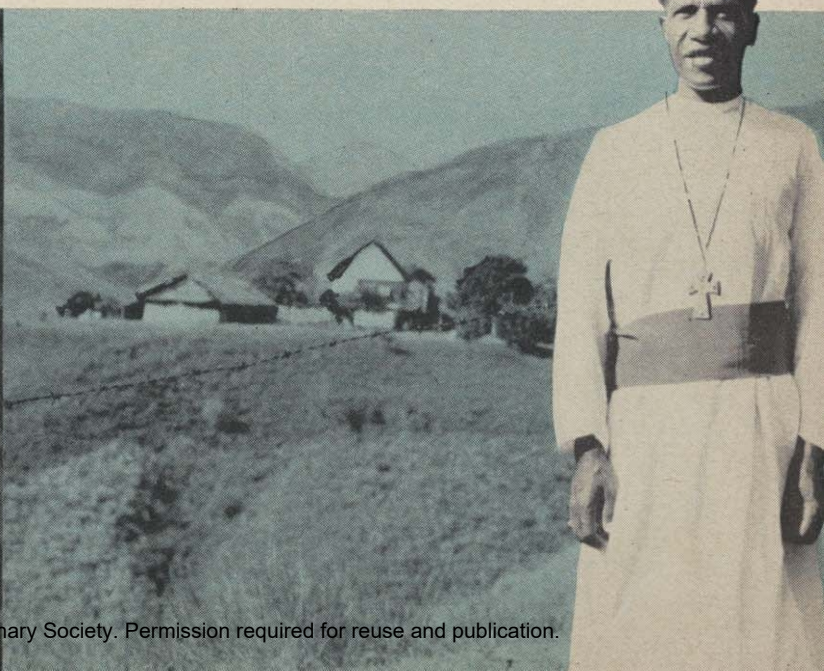
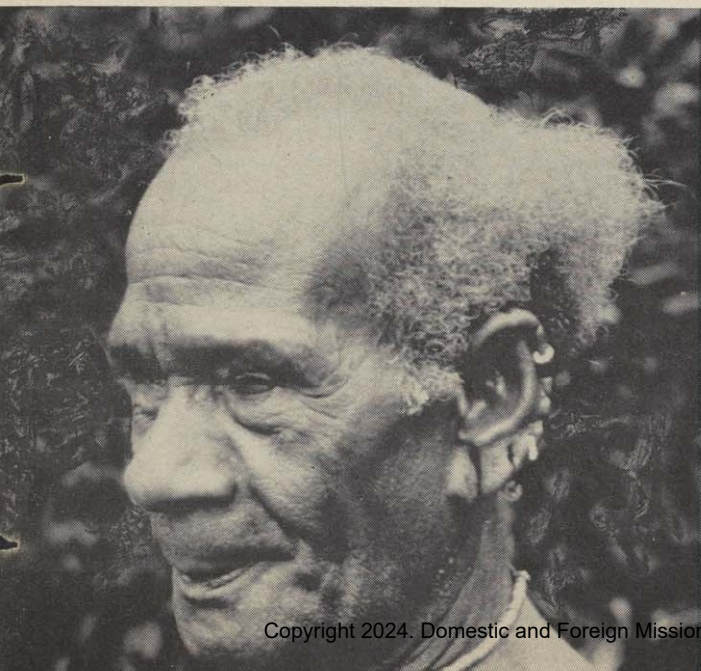
Ruined forever were the plans for my hiking to several stations in the mountains, but the bishop was unwilling that I should leave the diocese without having a taste

at least of the Highlands. This is a part of New Guinea which was virtually unknown to the white man prior to 1933. The Highlands are far more densely populated than the coastal areas. The climate is better; the soil, superior. The voracious white ant, curse of the Lowlands, cannot stand these heights. There is almost no malaria nor tuberculosis. People, having more to eat, are better built and more energetic. Here it is possible to do a day's work. "The future," declared Bishop Hand, "belongs to the Highlands."

We flew to Goroka, a mile-high city created by coffee. Ten years ago there was nothing on this site save a government patrol post and one trader. Today it bustles. But it is a town built by air. Absolutely everything which went into its making was flown in. Even now the town is totally dependent on air transport, for the existing roads are of little use. Although obviously destined to become a big city, it is still the pioneer town of general stores and unpaved, muddy streets. But the homes of the Europeans are big and sumptuous, the beauty of their lawns enhanced by massive banks of poinsettias—and defaced by large, ugly signs which display, in red paint, the forbiddingly upraised palm of a man's hand, under which is printed the uninviting word *TAMPU*, "taboo."

Most of the owners of these homes, if they go to church at all, go to the Anglican Church. Most of the Papuans are Seventh Day Adventists, Roman Catholics, and Lutherans. Our church *looks* the more flourishing, but there will be more people inside the other churches—Papuans who came on foot. I do not say this in criticism of the splendid and necessary work we are doing among the Europeans. They too have souls. And it is by their industry that Papuans are being brought to a level of culture, health, and financial security undreamed of before. But not enough of those Papuans are in church with us.

"The Old One" (left) at Wanageala, New Guinea, is Senior Warden; at right is the Rt. Rev. George Ambo, Assistant Bishop of New Guinea.





It is significant that the Roman Catholics have a complete Mass in Pidgin, a language which philologists call Neo-Melanesian, while we in the towns continue to minister in Elizabethan English. But all of this will change in due course under the leadership of Bishop Hand and the Melanesian brothers who have come from the Solomon Islands to help him. Of this brotherhood you will hear more than a little when we thrust out into the incredible far reaches of the South Pacific.

Bishop Hand loves these towns, but I surmise that his heart is even higher in the Highlands, up among peoples who have never been evangelized by anybody. Civilization has passed them by. As for the calendar, it could be any century. Not far removed is the time when a Highlander's prowess was reckoned in terms of the number of heads he had shrunk—and not all love for this sport has been eradicated yet. The optimistic report contained in government surveys is that “the natives” are now—nice euphemism—“pacified.” But most of them do not yet know the peace of Christ.

“One of the deepest factors in New Guinean life,” the bishop told me as we waited for the overdue airplane

which was to return me to the coast, “is fear—fear of sorcery, fear of evil spirits. And now there are the new fears engendered by the sudden eruption of modernity—the baffling presence of bulldozers and banks and the even more baffling people, the pale ones, who run them.”

This hiker-bishop and his mountain-climbing Melanesian associates already see proof, in village after village, that Christ is more than a match for the ancient fear-inspiring *tampus*. Yet it remains to be seen whether or not Christ can conquer in the towns so long as his progress is impeded by rich European settlers who plant their gardens with signs reading *TAMPU*. Divine omnicompetence I do not mean to question. But European stubbornness must never be underestimated. It is only fair to add that numerous Europeans are benefactors of the bishop's work and rally around him as his staunchest allies.

Melanesia's Anglican Navy

IT TOOK eleven hours of erratic flight to go from Lae, on the north coast of New Guinea, to Honiara, capital of the British Solomon Islands. Here the Bishop of Mela-



St. Gabriel lands in Dogura, site of the cathedral of the Anglican Diocese of New Guinea. The Rev. L. Paul Hume, S.C.M., is met by Bishop Philip N. W. Strong (left, in white cassock), recently elected Archbishop of Brisbane, and others from the tiny, coastal community.

provides a break in the monotony. Yet the church in these islands is the center of life.

In my naïveté I requested a half-hour's freedom the next morning to get a haircut. "We have no barber in town," I was told, "but Luke, our Polynesian skipper, will take care of you as we sail." Honiara, capital city though it is, has neither a barber nor a jeweler. Nor does it have a lawyer or doctor in private practice.

I received a Polynesian tonsure. The barbershop was the forward deck of a fifty-two foot launch, the *Fauabu Twomey*, which rolled alarmingly in a choppy sea. Throughout the day I observed my fellow passengers with interest. Some were children being transferred from one mission school to another. Others were convalescents being brought home from hospital. We put them ashore at appropriate places. And some, whether Anglicans or not, and on what errands I did not know, the church was accommodating as a public service in a part of the world where transportation is a major problem.

For nine unforgettable days the veteran and Venerable Archdeacon Reynolds was my host, and the *Fauabu Twomey* was my home. We slept on deck. It was too hot in the cramped quarters below. We pitched and rolled from island to island, village to village, mission station to mission station. But each day's projected itinerary was subject to revision moment by moment. The archdeacon and the Polynesian captain would test the wind, listen to the ship's radio, confer, and then alter course. We either could or could not go to the intended island. For the weather in the Solomons is variable, the tides are tricky, the reefs, razor-sharp.

The Melanesian "Navy" has a flagship, the proud new *Southern Cross*, built in Australia, one hundred gross tons, eighty-five feet long. Her twin-screw diesel engines give her a cruising speed of ten knots, which is none too fast for a bishop charged with overseeing the most watery diocese in the world. He has the care of the islands of the New Hebrides, Banks, Torres, Santa Cruz, and the Solomons, islands which swing for fifteen hundred miles in a vast and irregular curve parallel to the northeast coast of Australia. The new flagship, like its predecessors, is not only the bishop's palace, but a symbol of Christian unity, affectionately hailed by all islanders as "Our Ship." The fleet it heads is composed of old standbys, the *Fauabu Twomey* (fifty-two feet), the *Baddeley* (forty-five feet), the *Mavis* (thirty feet), and a couple of small open launches. A hope—far from realization—is that every one of the eight rural deans will one

nesia has his seat but not his palace. His palace is a ship, and he holds papers as a master mariner.

People who do not know the name Honiara will more quickly get their bearings if I say that we have arrived now at Guadalcanal, an island which cost many lives in World War II. The route there involved stops at New Britain, Bougainville, New Georgia, and the Russell Islands: exact line of advance of the Japanese invasion.

When I landed at Honiara, a town which did not exist until the great Pacific War brought it into being, it was just time for Evensong. The pro-cathedral of this extraterritorial New Zealand diocese consists of two Quonset huts thrown together. Six hundred persons were present—quite a congregation when you take into account that the total population of the capital of this protectorate is less than 3,000. Impressed by what I saw, I asked, "Is today something special?" "No," was the reply, "we average about 600 on ordinary week days. On Holy Days, of course, the number is greater." I do not want to be guilty of romanticizing, and therefore I must add that part of the reason for this phenomenon is that in Honiara there is simply nothing else to do. Churchgoing

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day have his own twenty-foot launch. Meanwhile, the deans hitch a ride when they can from a passing motor-powered craft or else risk their lives (and waste their time) by paddling their own canoes.

The Girls of St. Hilda's

Not even the Duke of Edinburgh received a more wonderful welcome than I did at St. Hilda's School, Bunana, on the island of Gela. The girls curtsied to him, as befitted his rank, but otherwise they sang for me the same songs and danced the same dances. They were also attired in the same school uniform: turkey-red calico skirts which set off to advantage the blackness of their skin (natural) and the blondness of their hair (unnatural). Few pictures are so vivid in my mind as the one which I saw while approaching the shore by dinghy. Between the foreground of aquamarine water and the background of palm-fronded tropical green was a beach of whitest sand, and on it stood in a single line 113 Melanesian maidens dressed in red. And the girls were singing, first in English, then in Motu, "For he's a jolly good fellow."

Where did these girls come from? From all over the islands. What will they become? Nurses, school teachers,

The history of the Rev. Canon Howard A. Johnson is a curious blend of opposites that somehow fit together to make perfect sense. Born in a small Iowa town, he is a veteran traveler, at home in almost every corner of the world. A versatile scholar who serves as canon theologian of the Cathedral Church of St. John the Divine in New York, he successfully accomplished the extremely difficult task of translating the complex writings of famed existentialist Soren Kierkegaard into the equally complex Japanese language. The following excerpt, the second of four articles which will appear in THE EPISCOPALIAN, is taken from his book, Global Odyssey, which will be published this Spring by Harper & Row.

or enlightened wives able to instruct whole villages by the example of maintaining a Christian home and by imparting the salutary science of mothercraft. What would they have become except for this school and others like it? Frightened mothers of frightened children, with little knowledge of how best to feed their families and help ward off malaria, tuberculosis, leprosy, hookworm, and yaws.

The idea that the South Pacific is a paradise is balderdash, as any G.I. or Japanese soldier can tell you. Missionaries on most of the islands spend much of their time fighting with their axes the encroachments of a jungle intent upon reasserting itself. Try to go beyond the mission clearing and either you meet impenetrable jungle (where perhaps you may see, in the crotch of a tree, the skeleton of a Japanese sniper) or else you find swamps alive with noxious terrors. Walking is out. So also is swimming, for the sea abounds in sharks and man-

eating clams. The missionaries count themselves lucky if they get mail once in five weeks. This is why the arrival of a mission launch occasions fiesta.

From St. Hilda's we sailed over a rough stretch of sea which American servicemen in the Second World War nicknamed Iron Bottom Bay. This area was the scene of invasion and counterinvasion, the graveyard of many ships and of many men. Taroniara, where we put ashore, is a beauty spot. Here the jungle has been tamed. It is the working center of the diocese. But like St. Hilda's School, its mission buildings were captured and used by the Japanese, then wrested from the Japanese by the Americans and used by them.

American prestige was so high in the Solomons immediately after the war (and is even now), that the mission's distinguished scholar, Canon C. E. Fox, is of the opinion that it would have worked wonders for the whole Melanesian mission if the American church had sent in a few priests after the war. It still would be "a mighty smart move," the canon insists.

"Do-It-Yourself" Diocese

At Taroniara I saw that this is strictly a "do-it-yourself" diocese, for there is nobody else to do it for you. Whatever you may want in the way of construction, electricity, plumbing, machinery, printing, is all up to you. The mission has set itself up in the boat-building business. In addition to the smaller boats it makes and repairs for its own use, it does the same on a commercial basis for others. The advantages are twofold: economic and educational. The mission helps to support itself, and under the direction of white lay missionaries, Melanesians are taught skills which will raise the standard of living for them and their families. This is important on islands where economic opportunities and prospects are severely limited.

With great resourcefulness the mission is also in the business of making books, not only Bibles, Prayer Books, and hymnals, but also textbooks for use in its own schools and those of the government. A battery of translators is at work, for there are in the diocese about one hundred different languages. Obviously no diocese could afford to buy commercially Prayer Books and hymnals in a great variety of tongues, especially when the market is small. Therefore, the diocese must produce its own. It does its own translating (into thirty languages so far), typesetting, printing, folding, sewing, binding, distributing. Each vessel in its fleet is a floating bookshop.

This remarkable enterprise is made possible solely by sacrifice. I take my hat off to the laymen—these translators, these printers of books, these mechanics, electricians, and builders of boats—who have come here from Australia, New Zealand, and Great Britain to live in a debilitating climate, cut off from all that they know as culture, and content with a yearly stipend so small that no American would believe it if I told him. With nowhere to walk and nothing to do, they do the two things which

Melanesian Brothers pose on ruins of Japanese tank. ►

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absolutely need to be done. They work and they pray. I have never known men to work so hard, and nowhere else in the world have I felt prayer to be more authentic. A life of prayer, unmarred by religious fanaticism or sticky pietism, displays its curative power by its capacity to hold together in charity and in concord people who see too much of each other because geography makes it impossible for them to escape.

The word *missionary* still denotes to most people a white man going to minister to persons of color. But this is far from present reality when you have Polynesian missionaries in Melanesia and Melanesian missionaries in New Guinea. In the Diocese of Melanesia itself there are 101 nationals—to only ten European clergy.

Students of St. Hilda's School greet Anglican launch.



The Melanesian Brotherhood

This brings me to *Retatasii*, the Melanesian brotherhood. In 1925, Ini Kopuria, a dark, strongly built police corporal, who as a boy had been trained in our school, St. Barnabas, went to his bishop and told him of his resolve to found a brotherhood. This man, whose job had been to hunt for criminals in the name of the law, was now intent upon seeking out sinners in the name of Christ. He knew he must have associates, and so he purposed to gather about him for training young men who would promise, for at least a year at a time, not to marry, not to receive pay, and not to disobey the spiritual direction of the bishop. At the end of each year, they could renew their vows for another year; or without disgrace, leave the brotherhood to take a job and to take a wife. It was to be a semimonastic community of laymen, living together for prayer and study, but also for cultivating the community garden so that they might feed themselves and be no charge upon the church.

Kopuria's vision—now amply fulfilled—included the day when the brotherhood would be numerous enough, well-versed enough, to subdivide into households of eight. A team of eight men would move out to a new village, unevangelized before, or press on to an island still heathen, and there, by the concerted efforts of their Christian household, preach Christ. As soon as a congregation was gathered and duly prepared, a priest would come in to baptize and settle among them, and the brothers would feel free to move on to the next place.

And so it is today. They are claiming island after island for Christ. If the Anglican Communion has anything of which to boast, this is it. These Christian "commandos," fun-loving and adventurous, receive for their labors rude housing, simple clothing, good food, medical care when needed, and not a penny they can call their own. Many of them remain in the brotherhood for many years; some of them, all their lives. Smart in their uniform—a white *lava lava* or wrap-around skirt, with a broad blue cincture and a narrow black belt, and an oval medal hanging by a chain from the neck—they are to Melanesian boys what astronauts are to boys in the outside world: heroes.

There were seventy-four of them when I was in the Solomon Islands, and many more were in training to become brothers the day I labored up a slippery path to reach Tabalia, the central station. Already two households of eight each had gone to help Bishop Hand open up the Highlands of New Guinea. Another household was poised for flight, when I was there, waiting for their visas to come through so that they might pioneer work in New Britain. Is it not extraordinary that this missionary Diocese of Melanesia, operating on a shoestring, has—in proportion to its numerical strength—more "foreign" missionaries than has the entire Episcopal Church in the United States of America? The Melanesian brothers, with a zeal devoid of fanaticism, will tell you that they have been called by God to go to West New Guinea and eventually to Indonesia itself. And that, by God, is where they will go. ◀

A statement on the most crucial problem of our time, approved for study and action by the House of Bishops of the Protestant Episcopal Church in the U.S.A.

BECAUSE OF the nature of the Christian faith, Christians have an imperative obligation to pray and work for peace among men and nations. Questions of war and peace are not remote and peripheral concerns for the committed Christian; they grow out of basic understandings of man and his destiny which are inherent in the Christian revelation.

The Church through its official bodies must seek to define the obligations of the Christian as peacemaker for every age, and to fit them to the situation of man at every junction of history. In earlier periods of Christian history the "just war" doctrine represents such an effort to define the conditions of Christian support for and participation in war.

Since the early decades of this century, there has been much less clarity about what constituted a "Christian" view of war and peace. Some in the church have taken a pacifist position, and many of the resolutions of General Convention and other bodies have reflected this position; and with the emergence of "total war" concepts and technologies, there has been greater confusion about the Christian's approach to the waging of war. The increase of nuclear weapons, missile systems, and new ideological, military, and economic challenges have made the situation at once more difficult and more deeply critical for the Christian conscience.

In the midst of all this, we believe it is possible to affirm an approach of Christian realism which is grounded in the basic truths of the Christian Gospel. Such an approach must be specific in its interpretation of the theological basis of Christian concern for all issues of war and peace, and must speak concretely to the frustrations of individual citizens faced by bewildering questions of nuclear testing, military service, the threats of aggression, and the seemingly insoluble tensions of international affairs.

This report consists of a brief summary of the theological basis of our concern and specific suggestions for Christian action.

The Theological Basis

Basic elements of the Christian faith lay a demand upon all Christians to come to grips with issues of war and peace. Among them are the following:

A. There is one God who is sovereign over all men. For a Christian, there is no loyalty which transcends his loyalty to the will of God. No earthly state is omnipotent. Before God, all men and all nations stand under judgment. God alone commands our ultimate obedience on all issues, including those of war and peace.

B. As there is but one God, so in Him there is one family of men. Christians are, by virtue of their mem-

WE CAN DO SOMETHING ABOUT PEACE

bership in the Church, already a part of a world-wide community which transcends the purposes and policies of any national government. We are citizens of our own nation and fulfill its civic obligations; yet we are part of a universal brotherhood which God wills for his people, and under a demand to make this evident in all that we do. Our Lord died for Russians, East Indians, and Chinese, as well as for Americans.

C. In the Gospel, the worth of each individual person is central. Respect for persons does not arise from humanistic logic, but stems from our faith that God has endowed all people with great worth, and that in His sight they must be treated as His creatures, not as things. The concern of the Christian in foreign policy, as in political affairs generally, must embody a sense of the individual dignity and rights of men, rather than partisan causes in support of secular goals of a particular nation.

D. We live in a sinful and fallen world, yet a world blessed by the grace of God and Divine Providence at work in human history. There is place neither for unbridled optimism nor unlimited pessimism about man's situation, nor for national complacency. We are all fallen creatures, standing equally with our enemies in need of God's forgiveness. We cannot escape the sin of the world, the agony of our international tensions, nor the guilt for our human sinfulness which lies at the root of the threat of disaster.

E. We partake of a fellowship of redemption created by our Lord. The Church is called to be an extension in time and history of the saving ministry of His life, called to bear witness to an eternal kingdom beyond time and to His death until His coming again. Even though we live in a world in which it is often impossible to do what is absolutely right, yet nothing can sepa-

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rate us from the love of God which is in Christ Jesus our Lord. Death is not the ultimate threat. No catastrophe in this world, not even the destruction of our world by a nuclear war, can threaten our redemption in Jesus Christ.

F. The knowledge of God's love compels a vertical return of this love and a horizontal outreach to our fellow man. We cannot say that we love God and hate our neighbor. The gentle, compassionate, understanding, forgiving love of a Christian for all men lies at the very heart of the Gospel. Therefore, we must not fail to respond to that part of God's image which is in every man.

G. The Church is, through hope, freed to witness in daily life to the power of Christ for healing. Because of our faith, the Church and Christians can take upon ourselves the special burdens of reconciliation in this world. Claiming the divine mercy and the power of the Holy Spirit, we have hope. It is the calling of the Church to make available to our own selves and to all men the accumulated Christian experience of the past, always realizing the danger of doing violence to the complexity of this human situation by a too-easy application of abstractions to the needs of the present.

In Christ, we discern an eternal pattern to history, glimpsing an ultimate meaning beyond time and space, living with courageous faith in the world as we meet it, and accepting the hard choices without self-deception. Our witness is to an eternal Lord; but it must be exercised amid the particularities of life. It must therefore be specific and concrete, expressed within the choices open to us at our particular moment in human history.

Specific Christian Action

There are issues concerning war and peace which divide Christians in our own country and elsewhere; the question of nuclear testing; the extent to which national policy must rely upon military deterrence; the concept of a "just war" over against other interpretations of Christian ethics, including the pacifist position. To some extent, our attitudes reflect the nature of our present responsibilities, our access to information, and the like. But we are unanimous in believing that there are specific courses of action on which the whole Church can give witness.

A. The Church corporate, and individual Christians, must meet all the issues of war and peace, including the menace of nuclear weapons. At all levels of its life, the Church must charge its people with the insistent duty of working with all their strength for the prevention and elimination of war.

Several suggestions for concrete action are listed below. The Church cannot fail to minister to those people who are working with the weapons of war under existing world conditions, as well as those people who are working to meet the economic and social conditions that will exist when peace is finally achieved and

total disarmament comes. The Church's ministry cannot dissociate itself from any of its people, and in fact should have a pastoral longing to share their frustrations. We can recognize the work of those of our people in military and military-related activities. To the men at the missile bases, scientific centers, and diplomatic posts, as well as to the people as a whole united in their determination to remain free, we must not hesitate to offer full ministry, realizing the political and military complexity of our national situation and the fact that the situation for all of us, military and civilian alike, is not totally of our own making.

With equal—in some cases even greater—poignance we recognize the validity of the calling of the conscientious objector and the pacifist and the duty of the Church fully to minister to him, and its obligation to see that we live in a society in which the dictates of his conscience are respected.

B. The Church calls upon all people, especially the leaders of nations, to exercise the strongest discipline of conscience to prevent total war. Under modern conditions, such war cannot serve any moral or even useful purpose. Every possible moral force must be summoned to prevent its occurrence. It is becoming increasingly evident that all-out modern war cannot protect the world's peoples, that an atomic holocaust cannot serve the purpose that war may once have served as an instrument of political or police action to secure justice and peace, that total war under modern conditions is self-defeating, and that it will utterly fail to secure peace with the enemy or even peace within the borders of the countries waging it. When world disarmament is feasible, the weapons of war, including all nuclear weapons, must be abolished. Christians can and should exert every influence to insure that any war which breaks out anywhere in the world is limited.

C. Realizing the social sin inherent in the world, the Church recognizes that the United States must remain strong militarily as long as the threat of military attack from without remains. The Church recognizes that a strong military posture does serve as a deterrent to an aggressor nation intent upon military conflict. To this end, the Church further recognizes that the government must keep itself abreast of all developments in warfare. However, the Church declares that the concept of massive retaliation marked by obliteration bombing of large areas and masses of people should be repudiated.

D. Christians are called to be peacemakers. Such responsibility exists not solely in relation to the larger issues of our society. Indeed the Christian should be distinguished by the irenic quality of life which he brings to family, work, and community life. The ministry of reconciliation is not a special calling, but an understanding of the Christian life as one which seeks to remove the barriers which separate the children of God from each other both at home and among nations. The following lines of action commend themselves:

1. Personal action to bind up the wounds of past

and present international conflict:

- a. Invitations to citizens of other lands and races to visit our Christian homes.
- b. Arrangements to see and visit individuals of other lands in their homes.
- c. Aid to citizens of other countries in rehabilitating themselves and their lands; support of refugee resettlement.
- d. Aid in setting up opportunities for interchange of all sorts—cultural, professional, and political—with all peoples.
- e. Support of Church programs for lay persons, notably young persons and those just retired, to serve in Church programs overseas similar to the Peace Corps (such as that recently developed by the National Council of the Episcopal Church).
- f. Recognition of the world-wide community of Christians which already exists on both sides of economic, political, cultural, and racial barriers, as exemplified in the World Council of Churches; support for all forms of Christian interchange across existing barriers.

2. Personal action to encourage governments in the peaceful settlement of international conflicts:

- a. Encouragement of Christians, particularly young people, to undertake careers in government and public life as a form of Christian vocation.
- b. Encouragement of Christians for thorough study of the problems of disarmament, including the details of various alternative programs, balancing wisely the requirements of national security and the Christian obligation to seek to settle conflicts by means other than war.
- c. Encouragement of the fullest and most open discussion of all issues affecting the national welfare, identifying all such discussions as part of the exercise of responsible citizenship, and not subject to condemnation, unfriendliness, suspicion, or humiliation from other churchmen or other citizens who do not share the same views.
- d. Support of technical-assistance programs, both governmental and people-to-people, economic-collaboration programs with all nations, the lowering of trade barriers, and the setting up of common economic and legal institutions across national boundaries.
- e. Exercise of responsibilities of citizenship through communication and protest with respect to evils in government and community practices, pursuing only nonviolent means.

3. Personal action to develop a united sense of the world as a community:

- a. Support of a program of counseling for every youth facing military service. In this respect, we believe it important that the clergy be given resources and, if possible, training leading to effective counseling so that young men may be better able to reconcile the demands of conscience and the duty of national service.

b. Encouragement of the development of agencies, such as the specialized agencies of the United Nations, which call for the co-operation of citizens of various nations to meet the economic, cultural, social, scientific, and political needs of the peoples of the world peacefully.

c. Support of research and personal and corporate devotion of time and money to the problems of communication, the failures of understanding, and the tensions existing between peoples of different races, creeds, ethnic groups, and nations.

d. Recognition that national sovereignty in foreign affairs will not always be compatible with our duty to the community of nations; support for the broad purposes of the United Nations; work for the development of a rule of law among the nations of the world, understanding the problems inherent in the establishment of such institutions.

e. Parishes must be encouraged to provide opportunities for thoughtful discussion of contemporary social issues. The above-described courses of action are not easy to undertake. We are aware that few opportunities now exist throughout the parishes of the Church for serious and disciplined adult study of such issues. We therefore specifically suggest that:

1) Diocesan programs be set up, perhaps jointly by Christian education and Christian social relations departments, with the support and encouragement of the bishop, to stimulate adult study of social issues such as those of war and peace.

2) Christian education study units be developed for teen-age and adult levels on the subject of the Church's role in seeking peace.

3) Parish study groups of perhaps twelve persons be selected to undertake serious study of the issues of war and peace, with encouragement that these groups make their positions known to congressmen and others in government.

4) Each churchman affirm that the image of democracy for America be exemplified by opposition to any form of segregation because of race, color, or national origin, and each parish or mission of our church practice this in its worship and daily endeavors.

f. **The Christian's peculiar calling, to pray for the peace and unity of God's creation, should be encouraged by systematic liturgical observances, by reminders from the bishop, and by appropriate materials.** It is not merely a pious afterthought to suggest that all Christians, whatever their position in life, can undertake to pray regularly for the reconciliation of God's people. The persistent focusing of the total life of the Church in our day—its worship, prayers, study, and parish program—on the issues of the day, and particularly those of war and peace, is essential to the very life of the Church; just as it is our firm conviction that it is crucial to the life of the world itself that the Church do so. ◀

THE EPISCOCATS

They will be appearing regularly in future issues, laughing at us—and with us, we hope. Nothing purr-sonal, of course, is intended. You may think of other captions to these photographs. If so, try them out for an additional chuckle or two.

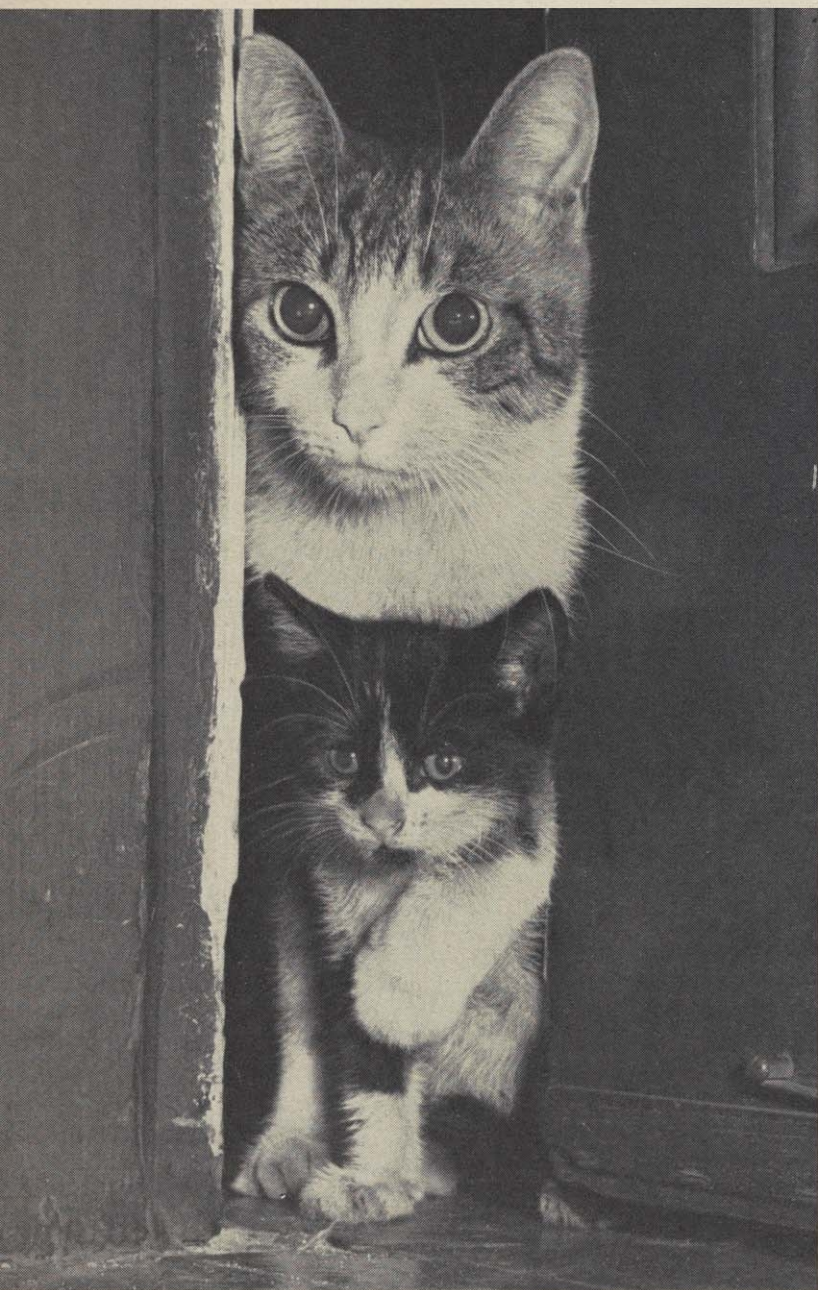
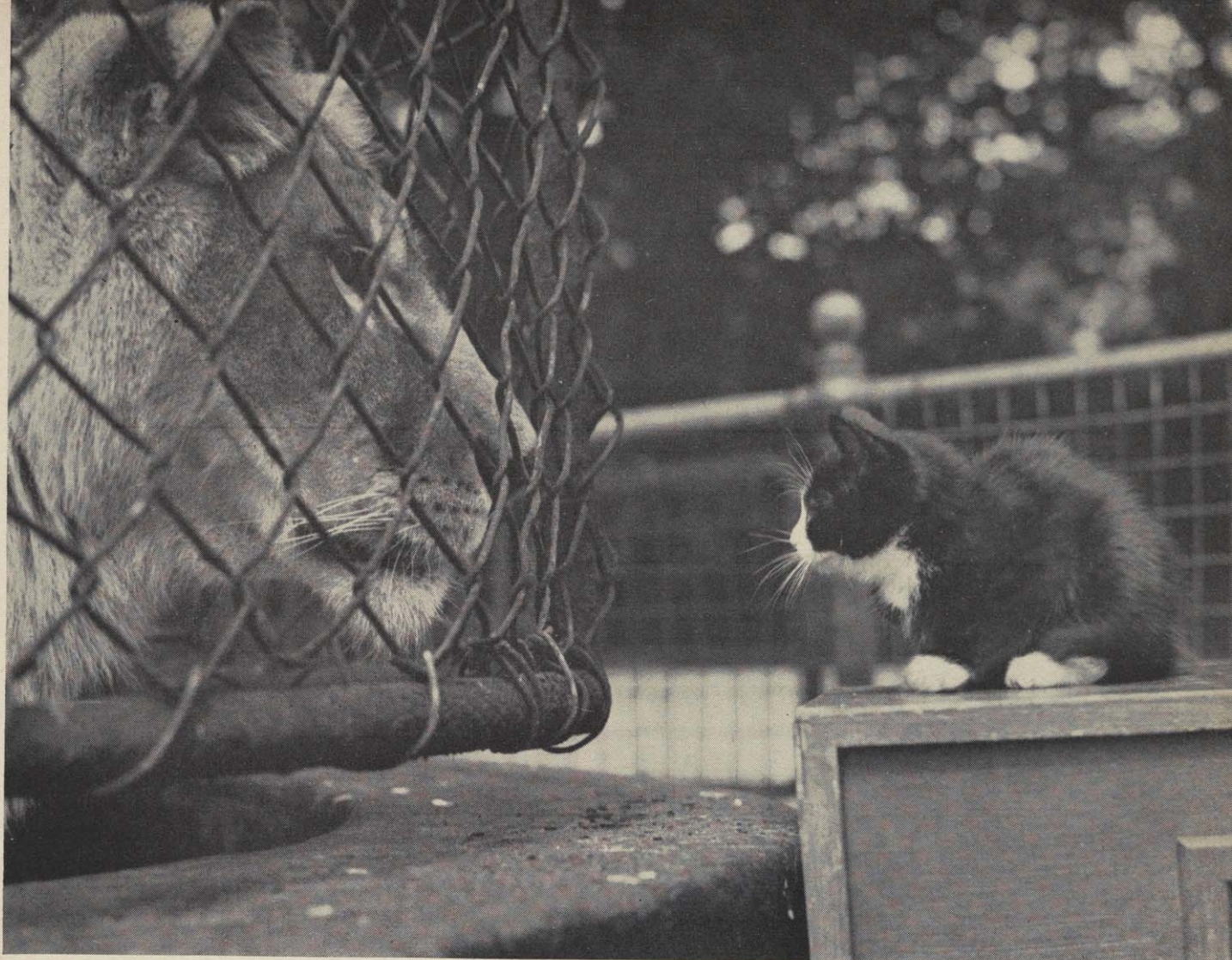


Photo from European
"My son into the ministry? You've got to be kidding!"



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Vatican Council II

Paul Popper Photo



John Gajda

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worldscene



CHURCH TO LAUNCH NEW AID DRIVE FOR CUBAN REFUGEES

A concerted drive to aid Cuban refugees in the U.S.A. during 1963 was launched by the Episcopal Church's National Council at its December meeting in San Antonio, Texas. By unanimous vote, the church leaders agreed to ask their fellow Episcopalians to join them in raising \$450,000 for Cuban refugee aid to be administered through the Presiding Bishop's Fund for World Relief. This sum will provide scholarships, job training, language lessons, resettlement, food, clothing, and housing for many of the 180,000 Cuban men, women, and children who have fled communism.

● The council took its action after hearing a detailed report from the Rev. Max Salvador, director of the Episcopal Center for Cuban Refugees in Miami, Florida (see April 1962 issue of *THE EPISCOPALIAN*). Father Salvador, who escaped from the troubled island following threats from the Castro regime, told the council members that his people still prayed for return to their homeland, but recent events indicate "we may be here for some time." Although the average Cuban refugee is intelligent, skilled, and eager to work, he said, jobs are hard to find. "So," declared the young priest, "we must count heavily on the generosity of the U.S. government and on the Christian love of such groups as the Episcopal Church." It was pointed out earlier in the meeting that thus far the Episcopal Church has resettled 2,500 Cubans, more than any other church body in the United States.

THE PHILIPPINES TO HAVE EPISCOPAL COLLEGE

The Episcopal Church's National Council, at its December meeting in San Antonio, Texas, approved Overseas Department plans to have a Church-related college in Manila. Until now there has been no Episcopal undergraduate school in that republic. With the green light from the Council, the Rt. Rev. Lyman C. Ogilby, Bishop of the Philippines, is expected to use a \$490,000 trust fund to purchase Manila's privately owned Capital City College. Integrating this 2,800-student institution with the Episcopal Church's St. Andrew's Seminary and St. Luke's School of Nursing, and operating it in conjunction with the Philippine Independent Church, will produce one of the nation's major educational centers.

CHURCH AND RACE: PROGRESS AND PROBLEMS

Over 700 clerical and lay leaders representing the Protestant, Jewish, and Roman Catholic faiths will assemble in Chicago from January 14 through 17 for the first National Interreligious Conference on Race. The discussions at this historic meeting, held at the centennial of the signing of the Emancipation Proclamation, are expected to have a lasting and profound impact on the course of the current battle being waged by churches and synagogues against racial prejudice in the U.S. ● At a diocesan-wide conference on the question of race and religion, the Rt. Rev. Richard S. Emrich, Episcopal Bishop of Michigan, spoke out strongly against those Christians who thought themselves unprejudiced but would not sell their home to a Negro. "We have only one question before us," he asserted: "Is it just?" ● At the close of the Ninth Quinquennial Congress of the Third Order of St. Francis of Assisi, Msgr. William Quinn, director of the U.S. Roman Catholic Bishops' Committee on Migrant Workers, stated flatly that it was impossible to be a good Roman Catholic and racially prejudiced. "The requirement of the dignity of the human being, regardless of color or nationality, must be faced up to by



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every free man who would practice the teachings of Jesus Christ." ● In St. Louis, Missouri, the Rev. William G. Lorenz, pastor of Grace Presbyterian Church, accused that city's and county's real estate boards with being the "principal stumbling blocks to the promotion of open housing." Chairman of the recently formed Greater St. Louis Committee for Freedom of Residence, Dr. Lorenz said members of the real estate boards had secretly agreed not to show properties to Negroes. ● The Rt. Rev. Richard H. Baker, Episcopal Bishop of North Carolina, has announced a four-year timetable for the integration of the diocese's Vade Mecum camp and conference center.

NEW MORALS FOR OLD?

Churchmen, jurists, businessmen, and scientists are beginning to speak of the need for a guide, code, or set of "new morals" for the era ahead when technology will be presenting more and more situations that reach beyond the scope of yesterday's system of do's and don'ts. ● Chief Justice Earl Warren of the U.S. Supreme Court has urged the development of a new profession: that of "counselor in ethics," including clergymen and lay scholars, to help in discerning the right. Describing ethical concepts as "the law beyond the law," he added that it was clear that the law sometimes could not solve ethical problems. "Not everything which is wrong can be outlawed," he observed as he called for a "center of research in the field of moral standards." ● J. Irwin Miller, businessman president of the National Council of Churches, also addressed himself to the problem when he said recently, "The most difficult problems



facing those involved in the nation's economy are not legal but moral ones, ones the Church could and should be able to meet." The moral choices facing modern industrialists, Mr. Miller continued, are not often clearly defined as right or wrong. "Most choices," he said, "are between two wrongs, with someone damaged unfairly either way." In such a situation, he observed, the Church often either waits until a decision is made, and then condemns it, becoming a "Monday morning quarterback," or else reiterates vague principles contributing nothing to the painful decision which must be taken. "Never before," he said, "have men sought the Church's voice so earnestly," adding that if the businessman felt the Church could offer genuine knowledge and insight in economic problems, then he would be eager to take his normal problems to the Church. ● Dr. Peter F. Drucker, professor of management at New York University's graduate business school, has commented that "hand in hand with phenomenal economic success in the world today goes a frightening moral numbness, and that hand in hand with the capacity to organize goes an appalling tendency to relegate the individual to the role of a figure in a statistical probability distribution."

CHURCHES STUDY ALCOHOLISM

Latest statistics indicate that there are at least five million alcoholics in the U.S.A. Mindful that this has become the fourth largest national health problem and that it is far from diminishing, churchmen are preparing to launch a full-scale attack on the problem. Nearly a hundred clergymen, educators, social workers, and medical doctors gathered recently at a National Council of Churches' seminar to study the subject and learn how churches can effectively combat it. ● Before congregations can help alcoholics, they learned, Christians must get rid of some of their smugness, stereotyped ideas of sin, and attitudes toward the exclusive nature of the Church. "The redemptive potential of the Church, including laity and clergymen, has hardly been tapped," said Dr. Howard J. Clinebell, professor of pastoral theology at Southern California School

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worldscene continued

of Theology. "And its full release will not be possible until barriers of deeply rooted feeling, attitudes and stereotypes, as related to ethical issues of sin, sickness, freedom and responsibility, have been removed or lowered." ● To carry out such an educational program, final seminar reports indicated, would involve workshops and study groups, regional and local pilot projects, further use of curriculum and other church publications, in-service training of ministers and student ministers, frank and open study and discussion by adult and youth groups meeting together, and a score of other methods. Preventive education for youths and children should be given priority, it was recommended.

CUBAN REFUGEES: MORE HELP IS NEEDED

As a result of the recent synod meeting of the Fourth Province, a campaign has been launched to raise, through voluntary gifts, \$100,000 to assist in carrying on the Cuban refugee work in the Diocese of South Florida. The Fourth Province has just completed a substantial program known as "Operation Food" which produced \$20,000. This money is being used at the Episcopal Latin-American Center in Miami to provide supplementary food to the more desperate families. The program of the center supplies, in addition to the services of the church, emergency relief, English classes, clothing and food and medical assistance (see *THE EPISCOPALIAN*, April, 1962). ● In addition to spiritual and physical care for Episcopal refugees, the Episcopal Church through the Diocese of South Florida has now placed twenty-four Cuban refugee students in twelve colleges and universities throughout the country. The colleges are taking care of tuition with scholarships or loans, and the church is taking responsibility for other expenses. Financial help has come from various sources including the National Brotherhood of St. Andrew, congregations in the Diocese of South Florida and elsewhere, Canterbury Clubs, and work of the students themselves. As yet, there is not enough money to see all twenty-four students through their first year, but they have started on faith, nonetheless. ● The participating schools include four related to the Episcopal Church: Bard College, Hobart, University of the South, and St. Mary's, Sewanee, Tennessee. Others include Stetson University, Rollins, University of South Florida, University of New Mexico, Florida Presbyterian College, and Dade County Junior College, Miami.

IS OUR CLERGY SUPPLY DRYING UP?

The leaders of several large American churches, including the Episcopal Church, entered strong public protests recently in reaction to articles appearing in *The Saturday Evening Post* and *Look*. Both magazines gave the impression that a serious crisis exists in the clergy supply in all U.S.A. churches. Chief target in the attack was a subhead in a *Post* article appearing November 17 that said in part: "Seminary enrollment dropped 5 per cent last year to a five-year low. Ordained clergymen are resigning in unprecedented numbers." Leaders of the Lutheran, United, United Presbyterian, American Baptist, Methodist, and Episcopal Churches said flatly, "The two sentences are categorically untrue." Joined by seminary officials, the leaders quoted figures supplied by the American Association of Theological Schools to show that although there had been a 5 per cent drop in combined seminary enrollments in 1960-1961, total enrollments for the two succeeding years have increased by 3.6 per cent. They insisted there was "no evidence whatever of unprecedented resignations from the Protestant ministry." ● Commenting on current Protestant seminary enrollment figures in the U.S.A., Dr. Jesse H. Ziegler, associate director of the American Association of Theological Schools, said in part, "Although the [enrollment] figures are almost identical for 1956, '57, '58, '61, and '62, there is no basis for complacency. During

Continued on page 42



Capitalscene

President Kennedy is pitting one of the ablest performers on his team against the toughest job in Washington. The performer is David Elliott Bell, 43, a genial, lanky Harvard economist who has won high respect in the capital as director of the Budget Bureau. His new job is overhauling the multibillion-dollar foreign-aid program to make it more effective abroad and more popular at home. . . . Kennedy is aware that the aid program is in deep trouble in Congress. Lawmakers are fed up with reports of waste and inefficiency. They want to see concrete results for the \$4 billion a year the U.S. is investing in underdeveloped countries. Last year Congress slashed \$1 billion from the administration's aid requests, and House and Senate leaders have warned the White House that the program may not survive the coming session unless it is given a radical new look.

Revamping the aid program is easier to prescribe than to accomplish. Bell will be the twelfth man in fourteen years to have a go at managing an operation which dwarfs in complexity the largest U.S. business enterprise. But Kennedy feels that Bell has what it takes to reorganize the massive aid effort, and to sell it anew to Congress and the public. . . . One of the chief criticisms of the aid program has been its tendency to distribute

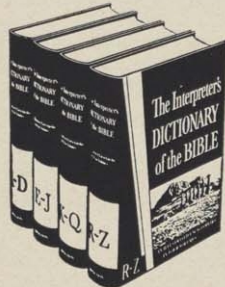
U.S. funds in scattergun fashion. This something-for-everybody approach has often resulted in sending underdeveloped countries things which they don't need and can't use at this stage. Bell can be expected to move in the direction of a more concentrated aid effort in fewer countries. Instead of asking blanket appropriations, the administration may outline to Congress specific development plans for countries most likely to show real progress.

The Administration also is overhauling its aid to education proposals in an effort to get them through Congress. Exactly what the President will recommend is still being debated at the White House. One strategy under consideration calls for soft-pedaling aid to elementary and secondary schools in favor of an all-out drive for aid to colleges and universities. Kennedy realizes there is little hope of action on the former because of the deadlock over inclusion of parochial schools. To shelve the issue temporarily, he may propose that Congress provide "planning grants" to states to determine their elementary- and secondary-school needs. It would be up to each state to determine how these grants were used. Thus any controversy over parochial-school participation would be shifted to state capitals. . . . Although the college-aid bill has also generated religious controversy over the inclusion of church-related institutions, it came very close to passage in 1962, and administration leaders believe it can be pushed through in 1963 with a sustained effort.

President Kennedy's long-promised executive order banning racial discrimination in housing built or purchased with federal financial assistance undoubtedly will open more homes to Negroes in the long run. But its immediate effect should not be exaggerated. The ban on discrimination will apply to about one-fourth of the new housing built in the United States annually, including both single-family homes and apartment houses

covered by F.H.A. and G.I. loans. But the order does not apply to existing housing. Nor will it be enforced on individual transactions in which a homeowner sells his house. Officials say the administrative difficulties of the latter would be insurmountable. Thus there is still plenty of room for church-led efforts, like those under way in a number of communities, to eliminate discrimination in the sale or rental of housing by voluntary action.

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Changes in

There have been a number of changes in the episcopate during the last six months. Four bishops have been consecrated, one to be a diocesan and three to be suffragans. One suffragan has been elected as the new bishop of a diocese. One bishop has retired, and two retired bishops have died. The current strength of the American episcopate is 196.



● The Rt. Rev. John M. Burgess was consecrated December 8 to be Suffragan Bishop of Massachusetts. Born in Grand Rapids, Michigan, Bishop Burgess was graduated from the University of Michigan and also earned a master's degree in sociology there. Following this he attended Episcopal Theological Seminary in Cambridge, Massachusetts, where he received his bachelor of divinity degree. After ordination Bishop Burgess served churches in Michigan and Ohio, was Episcopal chaplain at Howard University, a canon at Washington Cathedral, and

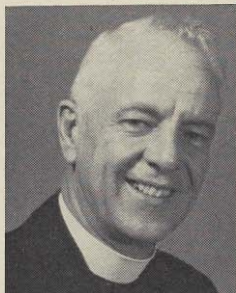
before his election was Archdeacon of Boston and superintendent of the Episcopal City Mission. He is a vice-president of the Overseas Mission Society, and has twice been a deputy to General Convention. He has also served the Episcopal Church on the Central Committee of the World Council of Churches, and last year was a delegate to the World Council of Churches meeting in New Delhi, India. Bishop Burgess is married to the former Esther Taylor of Frederickton, New Brunswick, Canada. They have two children.



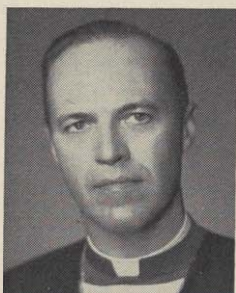
● The Rt. Rev. Albert A. Chambers was consecrated October 1, to be Bishop of Springfield, Illinois. He succeeds the Rt. Rev. Charles A. Clough who was bishop until his death in 1961. Born in Cleveland, Ohio, in 1906, Bishop Chambers was graduated from Hobart College, and received his divinity degree at General Theological Seminary, New York. He has also received honorary Doctor of Sacred Theology degrees from Hobart and General Seminary. After his ordination in 1932, he began his work as a diocesan missionary in Western New

York and in 1933 became senior canon of St. Paul's Cathedral, Buffalo. Following this he served in parishes in Wisconsin and Central New York. Since 1949 Bishop Chambers has been rector of the Church of the Resurrection, New York City. Besides serving on various diocesan and provincial committees, he has been a member of the General Convention's Joint Commission on Holy Matrimony, a deputy to the General Convention of 1946. He is married to Frances Hewette Davis. They have two daughters.

the Episcopate



● The Rt. Rev. Theodore H. McCrea was consecrated to be Suffragan Bishop of Dallas on December 8. The son of a priest, Bishop McCrea was born in Minneapolis, Minnesota, in 1908. He attended the University of Minnesota, received his master's degree from Harvard and was graduated from General Theological Seminary, New York. After his ordination, Bishop McCrea served parishes in Rhode Island and Dallas, Texas. He has served in the Diocese of Dallas as chairman of the bishop's council of advice on marriage problems, chairman of the department of Christian social relations, and chairman of examining chaplains. He was a member of the Standing Committee for three years and in 1960 became director of the diocesan school of special studies. Prior to his consecration Bishop McCrea was rector of St. John the Baptist Church, Dallas.



● The Rt. Rev. James W. Montgomery was consecrated to be Suffragan Bishop of Chicago on May 29. Born in Chicago in 1921, Bishop Montgomery was graduated from Northwestern University and General Theological Seminary. After his ordination in 1949, he was curate of St. Luke's Church, Evanston, Illinois, and then rector of St. John the Evangelist Church, Flossmore, where he served until elected bishop. Bishop Montgomery has served as a member of the Diocesan Council since 1954 and was a delegate to the Provincial Synod. In 1955 he became dean of the South Deanery, Diocese of Chicago. He has served as a deputy at the last two General Conventions and as chairman of the diocesan Standing Committee in 1960.



● The Rt. Rev. Joseph M. Harte became Bishop of Arizona October 14, succeeding the retiring bishop, the Rt. Rev. Arthur B. Kinsolving II. Prior to Bishop Harte's installation in Arizona, he was Suffragan Bishop of Dallas for eight years and before that had been dean of the Cathedral of St. Paul in Erie, Pennsylvania. Born in Springfield, Ohio, in 1914, Bishop Harte was graduated from Washington and Jefferson College and from General Theological Seminary. Both Washington and Jefferson and the University of the South have conferred Doctorates of Divinity upon him and the General Theological Seminary awarded him the degree of Doctor of Sacred Theology. After his ordination, Bishop Harte served parishes in Oklahoma and New York. He moved to the Southwest as rector of All Saints' Parish, Austin, Texas, and also as chaplain to students at the University of Texas. He is the author of several books on the Book of Common Prayer. Bishop and Mrs. Harte, the former Alice Eleanor Taylor, have three children.

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that period . . . Protestant church membership, and number of Protestant churches have been steadily advancing. To maintain the same absolute numbers means relatively to move backward." Dr. Ziegler added, "Every Christian concerned for a continued supply of adequate leadership for the church must feel the responsibility for the enlistment of larger numbers of capable persons for the ministry. There is no basis in fact, however, for the view that the seminaries are relatively empty and the churches generally soon to be without pastors."

NINE LEADERS CHOSEN FOR MARCH UNITY TALKS

Nine members of the General Convention's Joint Commission on Approaches to Unity will represent the Episcopal Church at the second meeting of the Consultation on Church Union at Oberlin, Ohio, March 19-21. The nine were named at the November meeting of the commission. The consultation so far includes Episcopalians, Methodists, United Presbyterians, and the United Church of Christ. The first meeting took place last April in Washington. Since the other participating churches are represented by groups of nine, the commission voted to select nine of its fifteen members rather than have the entire group attend. ● The nine are: the Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer; the Rt. Rev. William H. Brady, Bishop of Fond du Lac; the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan; the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia; the Rev. Charles D. Kean, Rector of Epiphany Church, Washington, D.C.; the Rev. Allen D. Kelley, Professor of Christian Apologetics and Ethics, Bexley Hall, Ohio; Mrs. Clifford C. Cowin, former member of the Church's National Council; and Mr. Peter Day, editor of the *Living Church*. It was reported at the meeting that the Disciples of Christ have accepted an invitation to join in the consultation. No action had then been taken by the Polish National Catholic Church or the Evangelical United Brethren, who were also invited to participate.

EPISCOPAL COLLEGE FOUNDATION FORMED

Western education is becoming increasingly secular and godless, warned Dr. Charles H. Malik, Lebanese diplomat and former president of the United Nations General Assembly who is currently teaching at Wesley Theological Seminary and American University, in Washington, D.C. We are losing something of value, the Orthodox lay leader told a seminar of clergymen, with this "tragic divorce between the Kingdom of God and the kingdom of mind." One reason for this, he pointed out, is that church-related colleges are not receiving the moral support and financial assistance to remain vital forces in the community. His remarks are backed by a report from the U.S. Office of Education which said that the average faculty salaries in private schools, many of which are church-related, still lag behind those paid in state universities. At the same time, the report stated, tuition and living expenses of students attending these institutions are increasing rapidly. ● With these problems in mind, the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, has announced the formation of the Foundation for Episcopal Colleges to "promote Christian higher education in the tradition of the Episcopal Church." Principal objectives of the foundation, Bishop Lichtenberger said, will be to "interpret the aims, functions, and needs of the colleges to members of the church, foster and cultivate active participation by Episcopalians in support of the colleges, and seek funds and properties for the furtherance of the work of member colleges." The foundation has as its organizing members the church's eight senior colleges: Hobart, in Geneva, New York; Trinity in Hartford, Connecticut; Kenyon, in Gambier, Ohio; the University of the South, Sewanee, Tennessee; Bard, in Annandale-on-Hudson, New York; Shimer, in Mt. Carroll, Illinois; St. Augustine's in Raleigh, North Carolina; and St. Paul's in Lawrenceville, Virginia.

Asia: No Easy Answers

The "Chosen People" of Israel had to be reminded often, by painful experience of current events, of their true calling and responsibility "among the nations." It took civil war, the loss of prestige, and finally exile to bring home to them that self-righteousness is not the righteousness of God.

So the Church, in our day, confident that it understood the nature of its mission in Asia and satisfied that it was doing reasonably well, has been shocked out of its complacency by a series of disasters and crises not so much in the internal life of the Church as in the realm of current affairs.

Has God had anything to do with the social and political tragedies, upheavals and revolutionary changes in China, Korea, and Japan? Or is it only that the current forms of Christianity have suffered a defeat? Has God lost control of the process of human history? Or are these shocks and setbacks a means of re-calling His people to new understanding of what their mission is and deeper commitment to it?

Such questions have led to a major change in "mission study," a change reflected in most of the material prepared for this year's joint theme, "The Rim of Asia." Korea, Okinawa, Taiwan, and Hong Kong are the specific areas under review. Considered in the traditional mission-study way, as picturesque cultures, they have little in common with each other and are utterly foreign to us. Korea and Hong Kong are about as much alike as Canada and Panama. The four areas do not even have a common language other than the borrowed tongue of English.

Closer examination reveals that they share with all of Asia the consequences of rapid social change, the pressures of population and poverty, the shift from rural society to urbanization and industrialization. The domination of the elders has been replaced by young, vigor-

ous, and unpredictable leadership, impatient with all that is traditional, including religion, willing to try anything—even the most desperate measures—to bring stability, self-respect, and economic improvement to their societies. Changes are so rapid that anyone who has been away from Asia for a year or two is already out of date in many of his facts.

Korea, Okinawa, Taiwan, and Hong Kong experience a common political frustration. This applies both to internal and foreign affairs. While other countries of Asia and Africa experience the heady wine of independence and self-fulfillment, Hong Kong remains a British Crown Colony governed with traditional condescension and efficiency with at best the acquiescence of the governed. Okinawa, beneath the weight of American military occupation, yearns in vain for the liberation which can come only through an ending of the cold war.

Korea and Taiwan are free, in a sense, yet crippled: civil war has left each but part of a nation, burdened with armaments and ruled by generals, struggling through a peace imposed by outsiders, dependent on the handouts of American aid, criticism suppressed, reform movements betrayed, and with the mounting power of Red China close by. To live on the rim of Asia is to live not only with the wolf at the door but also with the dragon in the back yard.

In reality the rim of Asia has become our own backyard. Never has an area of mission study been of such urgent practical importance to all Americans whether they "believe in missions" or not. Rightly or wrongly, America is more deeply involved with Asia than ever before. The interdependence is deeper than negotiations with sovereign allies. It is not an exaggeration to say that we are in the position of having assumed responsibility for the very

existence of nations other than our own and for the millions of fellow human beings who compose the populations of those countries.

How can we make informed decisions about these areas when our knowledge is so superficial? The first decision we must make is to invest time and effort in serious inquiry. Fortunately the basic facts are available in compact, readable form in three short books published under interdenominational sponsorship and written by three men who have lived through what they write about. Curiously, all of them served together as missionaries in Nanking, China, during and after the period of the Communist revolution.

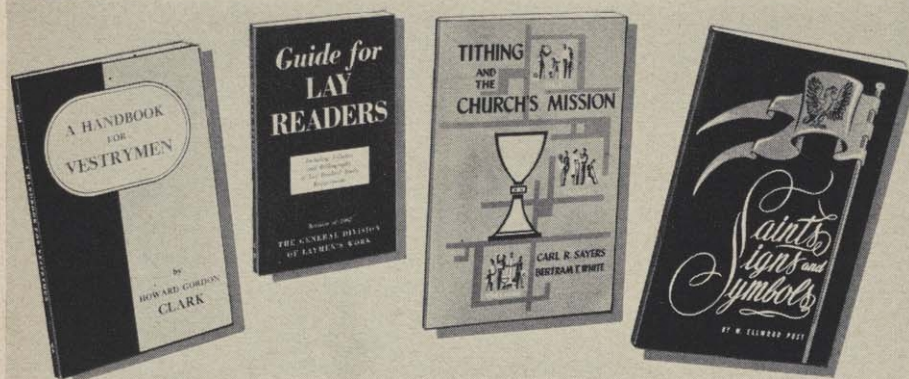
Francis P. Jones, a Methodist and a former professor at the Nanking Union Seminary, has spent the last twelve years doing research on the subject of his book, *The Church in Communist China* (Friendship Press, \$1.95). He is the editor of *China Bulletin*, a digest of rumor, fact, and opinion including much direct translation from the Chinese Communist press, which has provided virtually the only source of continuing information in English about the fate of religious groups behind the bamboo curtain.

It will come as a surprise to many Americans to learn that there still is a church in Communist China. All the publicity has been given to the withdrawal of the missionaries and little has been known in this country of the struggles of conscience, the humiliation and the heroic witness of hundreds of thousands of Chinese Christians. This is important to our subject, since what happens on the mainland is followed with intense interest by all who live in the outposts along the mainland's edge.

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BOOKS

praisal, the author does his best to be sympathetic and fair both to those who suffered persecution and to those who accommodated themselves, at least outwardly, to every suggestion of the Communist government. It is not surprising that many Chinese Christians are like many of us in concluding that what belongs to God and what belongs to Caesar are only two sides of the same coin.

Perhaps the high point of this book—worth reading if you read nothing else—is Dr. Jones's translation of an address by Anglican Bishop K. H. Ting on Christian Theism. The audacity and brilliance of Bishop Ting's arguments why the ideology of communism can never be a substitute for Christian faith places it among the memorable documents of apologetics in the history of the Church. That would have been the place to end the story. The last chapter of the book will strike many who know the Church in China as rather judgmental and unfair. A good antidote is perhaps another even more sympathetic appraisal that has just been issued by the same publisher. *Servants of God in People's China*, by Katharine Hockin (Friendship Press, \$1.95).

In each of the four countries we are considering, Christians form only a minority of the population, and Anglicans, a minority of that minority. Taiwan and Okinawa are missionary districts of the Episcopal Church, but even in Taiwan, for example, Episcopal work is just getting started, while Presbyterians and Roman Catholics have been at work for generations. There are more than 1,700 Protestant ministers and other full-time staff in Taiwan. The Roman Catholic Church claims more than 200,000 members. Anglicanism is represented by only eight clergy and 800 communicants in the entire diocese (about the size of one strong American parish).

Two conclusions may be drawn from this. First, the significance of Anglican missionary work lies not in the present strength of the Asian churches, but in their missionary opportunity for growth, with or without our support. Second, the significance of the Anglican witness needs to be seen always within the perspective of the total Christian effort in any area.

It is a good thing therefore that Episcopalians have the opportunity to

become acquainted with the work and problems of all the Christians of Korea, and not only with the relatively small flock of Anglicans there. Again, Presbyterians, Methodists, and Roman Catholics make up the largest Christian groups, but altogether they represent less than 10 per cent of the population. Until the devastation of the civil war which was followed by a series of tragic misunderstandings and splits among the Protestant churches, Korea was regarded as one of the great success stories of the modern missionary enterprise. Moreover, the Christian minority in Korea has played an outstanding role in the modern political, educational, and cultural development of their country. But as Samuel Moffett describes the sufferings of this burdened land, for whose present mode of existence we Americans share a measure of responsibility, the problems seem overwhelming.

Christians of Korea (Friendship Press, \$2.95; paperbound, \$1.95) has the ring of authenticity, as it should, since Dr. Moffett was born in Korea and is a missionary of great integrity and perceptiveness. It has also the ring of hope. It abounds with illustration of the courageous and creative spirit of Korean Christians and their practical achievements in wrestling with misery, poverty, and illness.

The key book in this series of publications is *On Asia's Rim* by Andrew T. Roy (Friendship Press, \$2.95; paperbound, \$1.75). He and Moffett were Presbyterian colleagues of Francis Jones and personal friends of mine in Nanking during the Communist revolution. Both of them were "detained" longer than the rest of us by the new government, Andy Roy suffering house arrest and public trial on trumped-up charges. Later he transferred to Hong Kong where I had the privilege of working with him in refugee student relief and other projects.

Vice-president of Chung Chi Christian College, he is one of the best known and widely respected missionaries of his generation. Thirty years of experience and travel throughout the Far East amply qualify him to write this brief, beautifully edited, fact book on Korea, Taiwan, Hong Kong, and Okinawa. In compact form the major issues of the moment are presented against the background of the history, sociology, and politics of each area. Do not miss this book. If you start it, I guarantee you will not stop until the end.

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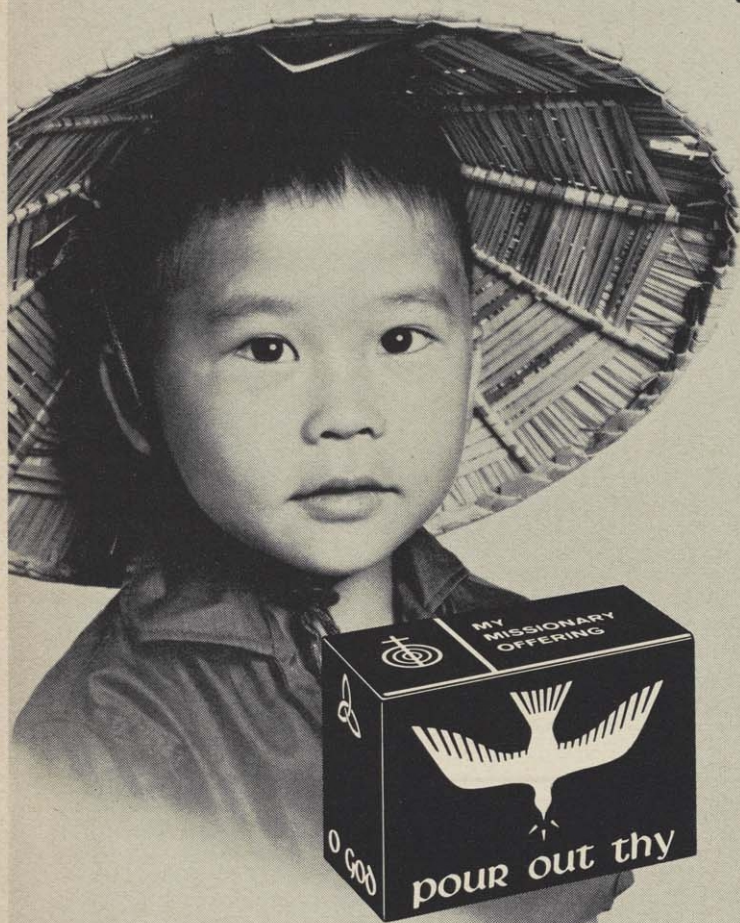
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This emphasis on the contemporary secular setting of the Christian mission is one example of the revolution in missionary education reflected in Dr. Roy's book. Other examples: (1) Asian Christians themselves are at the center of the stage while foreign missionaries move more and more to the background. (2) Dr. Roy illustrates in concrete terms how the mission of the Church is one, regardless of geography, even to the extent of showing how different theological conceptions of the Church (such as Roman or Fundamentalist) in any part of the world lead to different forms of Christian witness. When it is proposed to merge a Mandarin-speaking congregation with a Cantonese-speaking congregation in Hong Kong, for example, arguments put forth are the same as those in an American congregation asked to consider racial "integration." (3) The emphasis is on realistic assessment of the difficulties facing the Church in each area, rather than the romantic visions and sweeping claims to success that have characterized most missionary publicity in the past.

Virginia Harbour, in her excellent discussion guide to accompany Dr. Roy's book, *Precarious Moment* (Seabury Press, 95¢), writes of the significance of a realistic Christian approach that is not afraid to face difficult problems. Answers are no easier for Asian Christians than they are for us. The issues faced by the Church everywhere "may be either threatening or challenging," depending on whether or not we are able to respond to them in faith. This is the most stimulating discussion guide on Christian mission that I have ever read. It ought to be equally useful with older teen-agers and with adults.

In *Precarious Moment* we feel the frustration of idealists, the constant struggle of Asian Christians against apathy, both in themselves and among the impoverished masses around them. There is shock of recognition when people are described as "swallowed up in the meaninglessness of life as they experience it."

There is new insight into the implications of American imperialism and injustice on Okinawa (the military government maintains a pay scale according to which Okinawans are paid less than Filipinos or Japanese for the same kind of work). We understand a little

THE EPISCOPALIAN

better why Asians have such mixed feelings toward American generosity. It is not easy to resolve the conflict between their natural drive for independence and the recognized fact of their dependence on the U.S.A. Finally, the book helps us understand how young people and students feel the pressure more than anyone else.

One of the factors common to Korea, Taiwan, Hong Kong, and Okinawa is the desperate competition among young people both for education and for jobs. In Hong Kong it is necessary to pass a competitive entrance examination for a child to get into kindergarten. And should he fail to gain entrance to kindergarten, the chances are slim that he will have opportunity to continue up the educational ladder through preparation for college. So one's professional life may be determined at age four. It is not easy for a Christian to identify his neighbor as an object of love, when the facts of existence identify him as one with whom one must compete for physical survival.

Just a word about some of the wealth of other materials available for this year's mission study. Peggy Billings' series of illustrative short stories, *The Waiting People* (Friendship Press, \$2.95; paperbound, \$1.75), will help some Americans identify with the human situation in Asia, if they are not afraid of a little sentiment or annoyed by pages of dialogue. For those whose reading is confined to picture magazines, a former president of the National Council of Churches, Dr. Edwin T. Dahlberg, has put together a little booklet of observations drawn from his own journeys in the Far East and illustrated with a number of excellent photographs: *This is the Rim of East Asia* (Friendship Press, 85¢).

Two excellent resources for Church schools and women's programs are *Fun and Festivals from the Rim of East Asia* (Friendship Press, 75¢) by Margaret L. Copland, a collection of games, songs, myths, and stories that program chairmen will find adequate to liven up any occasion; and finally, *Children of Asia's Rim* (Seabury Press, \$2.00), a picture book and teaching tool for primary and junior classes. This will prove a most helpful means to include even the youngest child in a unified parish missionary-education program. For each lesson a large picture is provided for the class to examine while the teacher reads the commentary from the reverse side.

—CHARLES H. LONG

JANUARY, 1963

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TODAY, lay persons as well as clergymen hear many informal confessions while traveling on a train or plane or sitting across a table over a bowl of cereal, a cocktail, or a cup of coffee.

Movie audiences this winter will be hearing four confessions marked by scalding realism and stark honesty when they see the film version of Eugene O'Neill's great American play, *Long Day's Journey into Night*. Each of the four principals in the movie—the dope-addict mother, the guilt-ridden father, the near-alcoholic son, and the son who is doomed to die of consumption—makes, at one time or another during the film, his informal confession of sins.

The mother, played memorably by Katharine Hepburn, has come to dwell, under the influence of narcotics, in a shadowy world of induced fantasies. Nonetheless, realities still have a way of forcing themselves through the flimsily contrived iron curtain of her defenses. The illness of one of her sons probes mercilessly into the consciousness of her unhappiness.

She is raw with loneliness, yet remains virtually inseparable from a loving husband. His love cannot actually touch her anymore, although, in rare and lucid moments of awareness, she is able to tell him that she knows he loves her. But even within such a moment of revelation and confession, she will sting him beyond his endurance, when he re-enacts old, not at all dead, psychological floggings.

The father, portrayed by Ralph Richardson, is a broken man who once had the makings of a great actor but became instead merely a financially successful, average actor. He is retired now, a man of ungovernable temper, given to outrageous penny-pinching, which is always terribly costly to him in the final analysis.

One of the sons, played by Dean



Katharine Hepburn plays the role of the tormented mother in the movie version of Eugene O'Neill's autobiographical play, Long Day's Journey into Night.

A Terrain of Hell

by Malcolm Boyd

Stockwell, is, we are made to realize, dying of consumption. He is conscious of the fact that both his father and mother feel his birth and the circumstances surrounding it were largely responsible for his mother's present addiction to dope. He seems to be blessed with the double gifts of patience and compassion. Instinctively one likes him and mourns the ugliness of his family's revelations.

He is spared little, especially when even his idolized older brother (Jason Robards, Jr.) seems to flail him with confessions about envying and secretly hating him. The climactic scene between the two brothers is perhaps the crowning achievement in the movie. The older brother has emotionally stopped short of becoming a man. The fierce protective love he feels for his

brother is the single positive, unifying factor within his personality.

The movie shows us considerable terrain of hell: a hopeless lostness in self-absorption, a gnawing loneliness amid physical proximity to others, a chronic despair which sinks ever deeper into a stinking morass of self-pity and finds form in a primitive, animalistic hating of self and others. Self-destruction in the form of a slow but inexorable suicide marks the character of the film.

Yet, these four human beings love each other. Why, then, do they voraciously and with a stunning directness of aim unleash powers of hurt and destruction upon each other?

Their very love is compounded of old personal wounds, layer upon layer of mutual hurt and agonizing, complex depths of guilt. Each of the four persons feels hopelessness and clearly communicates this feeling to the others. Their love is not a creative or redemptive force which builds up or rebuilds; it is, instead, something which is strongly felt but bottled up and imprisoned in self. Authentic love is inseparable from faith, hope, and the profound joy which accompanies self-giving and responsibility.

This is a shocking film, shocking to the ear, to the eye, and shocking to the mind, which must reluctantly accept the appalling relevance of it. O'Neill's story, which was unique at the turn of the century, is, by mid-century, altogether too commonplace. For it is possible to observe a mirroring of this kind of situation, in vastly differing ranges of degree or intensity, in many modern American families. One sees in life situations, as in this movie, a sickened, lost fragmentation of love, devoid alike of faith, hope, or joy. If one can even doubt the relevancy of the saving Gospel of Jesus Christ, let him see this film.

LETTERS

Continued from page 7

sounds trite and to try to express appreciation would find me lost for adequate words. Every Episcopal home should have a copy.

THE REV. GEORGE R. PETERS
Monroe, N.C.

The issue is one of the most heartening, of many heartening developments in the publishing field of the Episcopal Church, that I have seen. The format and composition of the issue as a whole couldn't be more pertinent, and the articles themselves are beautifully done. Keep up the excellent work that your magazine is accomplishing for our church. God bless you in your task!

THE REV. PAUL S. DAWSON
Kingsville, Md.

SAY IT AGAIN

I've just finished reading the article, "Are We Decaying Christians?," by George F. Tittmann in the November EPISCOPALIAN.

I think that this article is so excellent that I want to send it to all our people. . . . The message is a timely one and needs to be repeated again and again.

WILLIAM F. KEMPER
St. Louis, Mo.

MORE UPLIFT, PLEASE

It is indeed distressing to discover that the "Letters" column has begun to open itself to the same "build the wall higher" group whose correspondence to editors glut the pages of other Episcopal publications. Their letters, typically uncharitable and/or condescending, do nothing to endear our church to those who may not be Episcopalians. I hid the [December] issue because I did not want my non-Episcopal house guests to think that this type of petty thinking was representative of our church.

Please, more uplift and less down-drag.

THE REV. WILLIAM G. HUBER
Circleville, Ohio

PICTURE CREDITS—Cover design, 51: Robert Wood. 3: Fotographia Pontificia. 4: (left) Religious News Service; (right) Wide World photo. 14: Walter Barnes Studio. 18, 20: Wide World photos. 37: The Reporter. 41: (top) Episcopal Church photo; (bottom) Fabian Bachrach. 42: (middle) photo by Koehne; (bottom) Episcopal Church photo. 53: Andre Snow.

Homeless Korean Orphans face BITTER WINTER!



Yung Soon (F-1)



Man Soo (F-2)



Yung Ja (F-3)



Myung Ja (F-4)



Koo Dong (F-5)



Chul Ok (F-6)

Unless help comes from people like you, many Korean children will have to beg for food, spend long and cruel nights sleeping in doorways, alleys and under bridges this winter. Their tattered clothing will give scant protection against the cold. Some will lose limbs because of gangrene which follows severe exposure.

The little fellow shown here, we are happy to say, is now safe from winter's rigors. He lives in one of our orphanages. His sponsor provides him with food, shelter, clothing, tuition—and the assurance of Christian love and care.

But what about the other children whose photographs appear on this page? They are praying for a sponsor who will be their Mommy or Daddy, Big Brother or Sister. And there are thousands more in desperate need of help. Still others will be brought to our homes because inadequate, unlicensed orphanages are being closed. We must have many more sponsors to care for these.

For only \$10* a month you may become a sponsor and give an orphan the necessities of life, supervised by dedicated Christians. Also, you will have the thrill of a direct, personal contact with a grateful orphan child, whose letters will warm your heart. We will send you the child's name, address, photograph and life story. Your letters will be answered in English. If your child is too young to write, a staff member will do so.

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O IMMORTAL Lord God, who inhabitest eternity, and hast brought us, thine unworthy servants, to the beginning of another year: Pardon, we humbly beseech thee, our transgressions in the past, and graciously abide with us all the days of our life. Guard and direct us in all trials and temptations, that by thy blessing we may grow in grace as we grow in years, and at the last may finish our course with joy; through Jesus Christ our Lord.

—EPISCOPAL CHURCH IN SCOTLAND

O FATHER of lights, with whom there is no variableness nor shadow of turning, and who abidest steadfast as the stars of heaven: Grant that resting upon thine eternal changelessness we may spend our lives in thy service, and finally, by thy grace, attain unto everlasting life; through Jesus Christ our Lord.

—A CENTO FROM MANY SOURCES

ETERNAL Father, who alone canst control the days that are gone and the deeds that are done: Lift from our burdened memories the weight of the past year, that, being set free both from the glamor of complacency and from the palsy of remorse, we may reach forth unto those things which are before, and press toward the mark for the prize of the high calling of God in Christ Jesus our Lord.

—BISHOP BRENT

O GOD of the unfolding year: Suffer us neither to fear any future which shall be thy dwelling-place, nor to cling to any present ease which can separate us from thee, our Saviour and our Friend.

—BASED ON A PRAYER BY J. U. STEPHENS

LORD of all worlds, before whom stand the living and the departed: We remember before thee with thankful hearts those dear to us whom in the year now ending have passed within the veil. Help us so to live, by faith in thy blessed Son, that at the last we may be gathered with them, beyond the changes and chances of this fleeting world, into the kingdom of thy glory; through Jesus Christ our Lord.

—CHURCH OF SCOTLAND

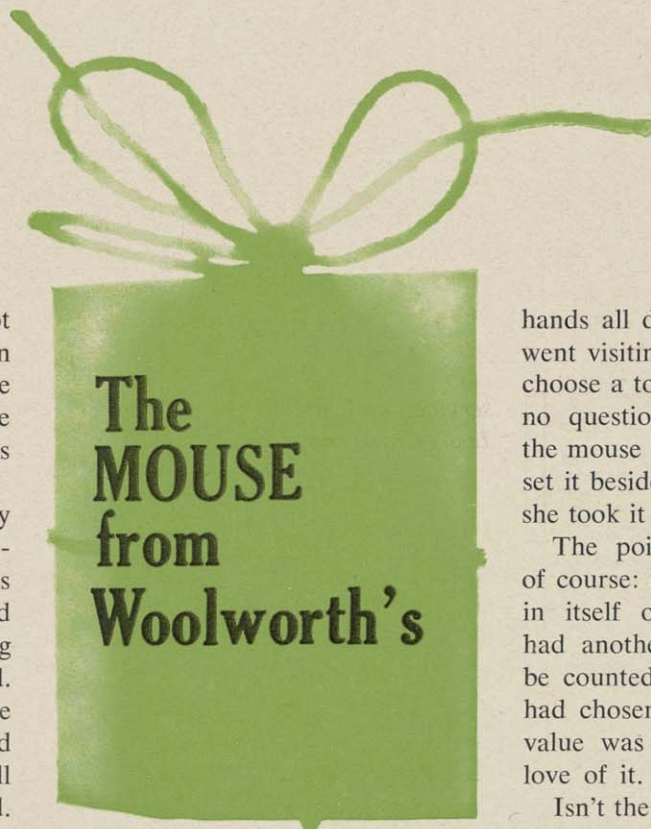
ALMIGHTY Father, we pray thee graciously to lead us through the uncertainties of this new year of our earthly pilgrimage. Support us in the dangers of the way; prepare us for the duties, the trials, the joys and sorrows, that await us; and grant that each change the year brings may draw us nearer to thyself, and to the eternal joy and rest of thy blessed and glorious presence; through Jesus Christ our Lord.

—CHURCH OF SCOTLAND

THE toys under the tree were not just ordinary toys. Each had been selected with particular care. There were many people who loved the little girl, and each had expressed his love with a gift.

Grandpa had bought a brightly painted and polished tricycle. Grandpa knew about machinery and wheels and such things, and he had shopped from one store to another looking for the best tricycle he could find. And there it was, reflecting the colored lights from its own painted surface. There was also the doll house which Grandma had furnished. It was complete to the last detail. There were crisp curtains in the kitchen windows; a tiny broom and carpet sweeper stood ready for service; there were miniature plates and cups, even knives and forks on the dining room table, and a bowl of fruit and candlesticks on the sideboard. The other grandmother had found a cuddlesome doll, delightful in every respect, and a carriage for it to ride in. There were extra clothes for the doll's different needs. Aunts, uncles, and loving parents had chosen their gifts, and the array on that morning was a child's dream of Christmas come to reality.

The little girl ran into the room, then stopped still, too awed for a mo-



ment to move. Then she raced from one thing to another. She hugged the doll, pushed the carriage, rode the tricycle, and examined the minute furnishings of the little house. There were lesser gifts, too, to be noticed, and a stocking to be emptied. After a little while of experimenting with all the toys, she was ready to settle down and play, and she made her choice: a pull toy that had cost thirty-nine cents.

It was a painted mouse which hit a bell as the toy moved. The little girl was fascinated with it. She couldn't get enough of pulling it about so that the mouse kept hitting the bell. It was hardly out of her

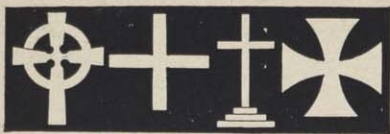
hands all day. And when the family went visiting and she was allowed to choose a toy to take along, there was no question what she would take: the mouse with the bell hammer. She set it beside her plate at dinner. And she took it to bed with her that night.

The point of the story is clear, of course: the toy which had a value in itself of only thirty-nine cents, had another value which could not be counted in money. The little girl had chosen it. She loved it. Its real value was not in itself, but in her love of it.

Isn't the parallel obvious? The real value of anything—or of any person—is that which is given by someone else. We look at ourselves, and compared to other people's talents and virtues, their gentleness, their loving kindness, their abilities, we seem like the mouse bought from Woolworth's, standing in a world surrounded by bigger, brighter, finer things. But because God has chosen us, because He loves us, we have a glory.

And the glory is the greater because we can do nothing to deserve it. The reason we are worth His love—is *that He loves us*. Perhaps this reason has nothing to do with reason at all—but it has a great deal to do with love.

—MARJORIE SHEARER



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Dioceses of the Anglican Communion and Their Bishops

- 1 **Argentina, and Eastern South America with the Falkland Islands:** Vacant.
- 2 **Argyll and the Isles, Scotland:** Vacant.
- 3 **Arizona, U.S.A.:** Joseph M. Harte, *Bishop*. (Good Shepherd Mission to Navajos, Ft. Defiance; San Pablo Mexican-American Mission [Rev. Dr. and Mrs. Jose J. Vega].)
- 4 **Arkansas, U.S.A.:** Robert R. Brown, *Bishop*. (Work on college campuses; Christ Church School [for Negroes], Forrest City.)
- 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 R. Claiborne, Jr., *Bishop*. (College centers and chaplains; Appleton Church Home for girls.)
- 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*; Francis Horner West (Taunton), *Bishop*; 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:** Vacant.
- 20 **Bethlehem, U.S.A.:** Frederick J. Warnecke, *Bishop*. (Church Home [for youth], Jonestown; in transition of purpose; unemployed and unemployable of coal regions; the Church in industrial society.)
- 21 **Bhagalpur, India:** Philip Parmar, *Bishop*.
- 22 **Birmingham, England:** John Leonard Wilson, *Bishop*; David Brownfield Porter (Aston), *Bishop*; George Sinker, *Assistant Bishop*.
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- 27 **Bradford, England:** Clement George St. Michael Parker, *Bishop*.
- 28 **Brandon, Canada:** Ivor Arthur Norris, *Bishop*.



O GOD, our Father, we pray for thy Church, which is set today amid the perplexities of a changing order, and face to face with new tasks. Baptize her afresh in the life-giving spirit of Jesus. Bestow upon her a greater responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Help her to proclaim boldly the coming of the Kingdom of God. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity; that, like her crucified Master, she may mount by the path of the cross to a higher glory; through the same Jesus Christ our Lord.

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Know Your Diocese



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ORGANIZED in 1818 from the area then known as the Western Reserve, the Diocese of Ohio now has 114 parishes and organized missions with 163 clergy and 302 layreaders serving 73,093 baptized persons (46,585 communicants). In 1874, the Diocese of Southern Ohio was created, covering the lower half of the state.

It was Bishop Philander Chase who brought the church to Ohio in the early nineteenth century. His awareness of the need for education, and preparation of men for the ministry in this area led to the creation of Kenyon College and Bexley Hall Seminary. This concern for education has never abated; it was tangibly expressed last year by the Episcopal Churchwomen of the diocese, who presented the dean of Bexley Hall with a check for \$100,000.

In 1957, under the leadership of Bishop Burroughs, the diocese undertook the first capital-funds drive in its history and overpledged its goal to the amount of \$2.2 million. As a result diocesan missionary work is expanding rapidly.

The diocesan offices and book store share the building with the headquarters of the American Baptist Church and other churches in greater Cleveland, the Inner City Protestant Parish, Protestant Big Brothers, Regional Church Planning Commission, United Church Women, and Churchwares, Inc., which serves all denominations. This working example of ecumenicity offers opportunities for exchange of ideas, and daily worship in the Church House Chapel, with leadership of services shared by all occupants of Church House.

The diocese's sixth bishop, the Rt. Rev. Beverley Dandridge Tucker, remains active even though he retired officially in 1952. His assistance and advice to the present bishop witnesses to the continuity of episcopal leadership.

Under the diocesan department of missions, Church Army Captain Robert N. Andrew has conducted three Crusades for Christ, evangelistic missions involving entire parishes in special services of worship, door-to-door calling, and individual self-commitments to Christ. The crusades have resulted in increased attendance and pledges, and have built new leadership within the parishes.

Hundreds of men turn out for the diocesan department of promotion's annual stewardship training program, which activates parish training programs. There is a concerted

aim to propel the Every Member Canvass out of the dollar category into the concept of full-time stewardship.

Expansion of the work for the aging is a goal of the diocese. At present there are two homes, both for women, the Church Home in Cleveland and the Frances Gordon Home for Aged Women in Milan. In addition, the diocese supports St. John's Home for Girls, Painesville, which is directed by the Sisters of the Transfiguration.

The central part of the diocesan coat of arms is a shield. On the green upper portion is a sheaf of ripe wheat and on the silver lower portion, a cluster of grapes. These symbols are emblematic of the Lord's Supper and also of the two chief agricultural products of the northern part of the state. Crossed directly behind the shield are a key and pastoral staff of office, and just above the shield is a bishop's mitre.



The Rt. Rev. Nelson Burroughs, Bishop of Ohio, was born in Bridgeport, Connecticut, July 12, 1899, the son of Robert Nelson and Lillian May Burroughs. He was graduated from Wesleyan and in 1942 received an honorary D.D. from that university. Before his consecration as Bishop Coadjutor of Ohio on Nov. 16, 1949, he served as assistant rector at St. Paul's,

Syracuse, New York; and as rector of St. Mark's, Syracuse; St. John's, Troy, New York; and Christ Church, Cincinnati, Ohio. In 1952 he became diocesan. He is active in the Inner Belt Association, a progressive civic commission for revitalizing a section of downtown Cleveland, and is also a member of numerous other civic and church committees. He is a trustee of Kenyon College, Berkeley Divinity School, and Western Reserve University. Bishop Burroughs is vice-chairman of the House of Bishops, president of Province V, and a member of General Convention's Joint Committee to Consider the Quotas System. On December 28, 1938, Bishop Burroughs and Nancy Cluett were married. They are parents of two married daughters and two sons.

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- 6 Epiphany
- 6-13 Universal Week of Prayer
- 13 First Sunday after Epiphany
- 13-18 Institute on Overseas Church
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tional Council of Churches
- 14-15 Seminar for musicians and
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sored by the Cathedral Col-
lege of Church Musicians
- 14-17 National conference on Reli-
gion and Race in Chicago, Ill.
- 18-25 Week of Prayer for Christian
Unity
- 20 Second Sunday after Epiphany
- 25 Conversion of St. Paul
- 27 Third Sunday after Epiphany
- 27 Theological Education Sunday
- 27- Feb. 3 National Girls' Friendly Society
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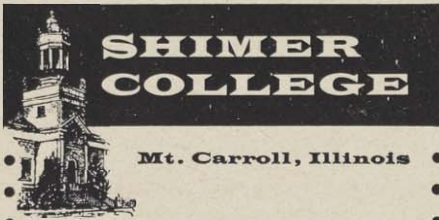
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St. Michael's, Ligonier, Pa.
St. Thomas, Newark, N.J.
Trinity Cath., Cleveland, Ohio
St. Luke's, Chardon, Ohio
Holy Trinity (Hartwell),
Cincinnati, Ohio
St. James', Kent, Wash.
St. Matthias', Wichita, Kan.
Our Saviour, Gallatin, Tenn.
St. Aidan's, Albuquerque, N.M.
Trinity, Jefferson, Ohio
Epiphany, Arco, Idaho*

Watch next month for other
new Parish Plan churches

