

Title: *The Episcopalian*, 1965

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THE EPISCOPALIAN

JANUARY, 1965



THE BARD OF CHELSEA

*Clement Clarke Moore, author of
"A Visit from St. Nicholas,"
made lasting contributions to
theological education in the Church.*

SOMETIMES the hubbub of modern Chelsea is excessive even for New York City. Tractor-trailers rumble down Ninth Avenue, squads of youngsters play noisy games of stickball along the side streets, news vendors raise their voices above the background sounds to hawk the latest tabloid.

One day recently, in the midst of all this, a loudspeaker in the tower of grime-covered St. Peter's Episcopal Church rang forth, managing to pierce the din with the words and music: "'Twas the night before Christmas, when all through the house . . ." Less than a block away, the vine-covered buildings and calm, fenced square of the Episcopal General Theological Seminary caught the phrases, and bounced them back into the district of which both church and seminary form a part.

The common ancestor of church, seminary, and Chelsea district is one man: the Poet of Chelsea Square, Clement Clarke Moore.

During the next few weeks, when churchmen begin to turn their thoughts from the Christmas season to theological education, it might be a good idea to review some of the accomplishments of this remarkable man's lifetime. For few men have had a greater influence both on the celebration of Christmas and on the educating of seminarians than Dr. Moore—a devout Episcopal layman who gave a part of his handsome estate for the establishment of the General Theological Seminary, who became that institution's first professor of Hebrew, and who, in an idle hour, composed the all-time

favorite Christmas poem, *A Visit from St. Nicholas*.

According to Dr. Samuel W. Patterson, an authority on Moore's career, the saga had its beginning in the eighteenth century, when retired British Army Captain Thomas Clarke built a graceful mansion on a bluff overlooking the Hudson River. He called the estate "Chelsea," after a London military hospital. A quaint deed of the day describes the surrounding ninety-four acres of Chelsea as "all that farm or plantation and tract of land, situate, lying and being in the Bassau Bowery, in the Out Ward, and on the West Side of Manhattan, beginning at a certain ditch by the river side belonging to Yellis Mandeville, and bounded on the west by the Hudson River, on the east by land of John Horn, on the north by land of Widow Cowenhoven and Brandt Schuyler, and on the south by land of Sir Peter Warren and Yellis Mandeville."

Although such loose descriptive terms might make a twentieth-century lawyer's hair stand on end, they seemed to suffice for that more leisurely age. For Captain Clarke was able to turn the property over intact when his daughter, Charity, was married to the Rev. Benjamin Moore. Rector of Trinity Episcopal Church, and later President of Columbia University and Bishop of New York, Dr. Moore named their only son Clement Clarke Moore when he was born at Chelsea House

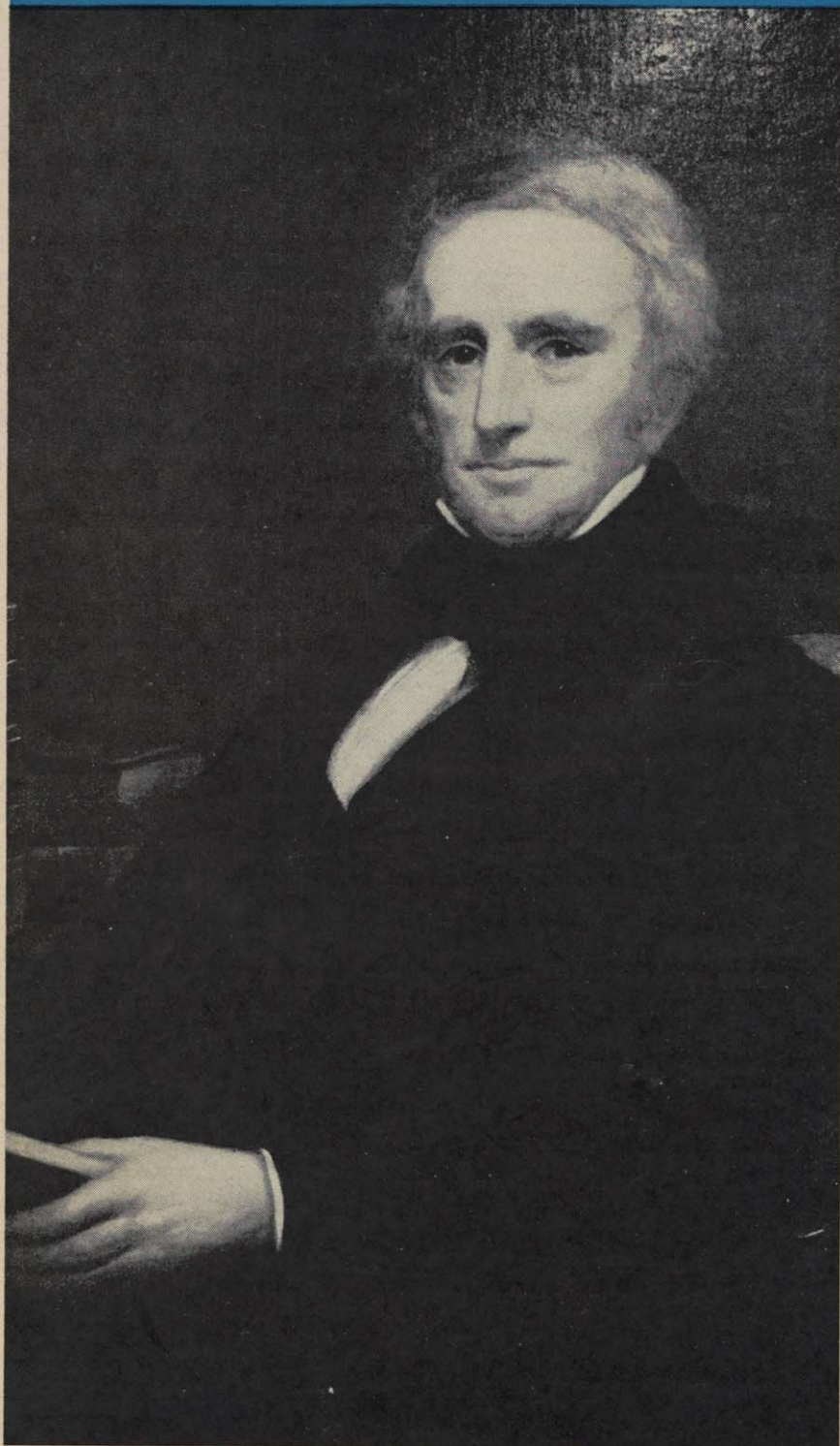
on July 15, 1779. The boy grew up among those wooded acres along the Hudson, was graduated from Columbia at the head of the Class of 1798, and went on to become a scholar of Greek and Oriental languages.

He was married at the age of thirty-four to Miss Catherine Elizabeth Taylor, and in due course the young couple produced a brood of six children who also grew up at Chelsea.

Dr. Moore was thinking of these children—Margaret, Charity, Benjamin, Mary, Clement, and Emily—on Christmas Eve, 1822, while en route to his home with the turkey he had just purchased for the family's holiday dinner. As his coachman drove their horses and sleigh from Washington Market, near the tip of Manhattan Island, proceeding north along deserted Ninth Avenue, the scholar noted the largely untouched fields of fresh-fallen snow. He began testing snatches of rhyme, to pass the time. Couplets began forming in his mind, set to the rhythm of the trotting steeds and jingling sleigh bells. What a nice surprise for the children to have, not just a Christmas turkey, but a Christmas poem of their very own.

"'Twas the night before Christmas" came naturally. Then, as he glanced at the passing countryside, "The moon, on the breast of the new-fallen snow,
Gave luster of midday to objects below;
When what to my wandering eyes should appear,

BY THOMAS LABAR



But a miniature sleigh and eight tiny reindeer."

As he watched, his trusty stable team appeared to turn into the shape of their northerly cousins, and he found himself naming them:

"Now, Dasher! now, Dancer! now, Prancer and Vixen!

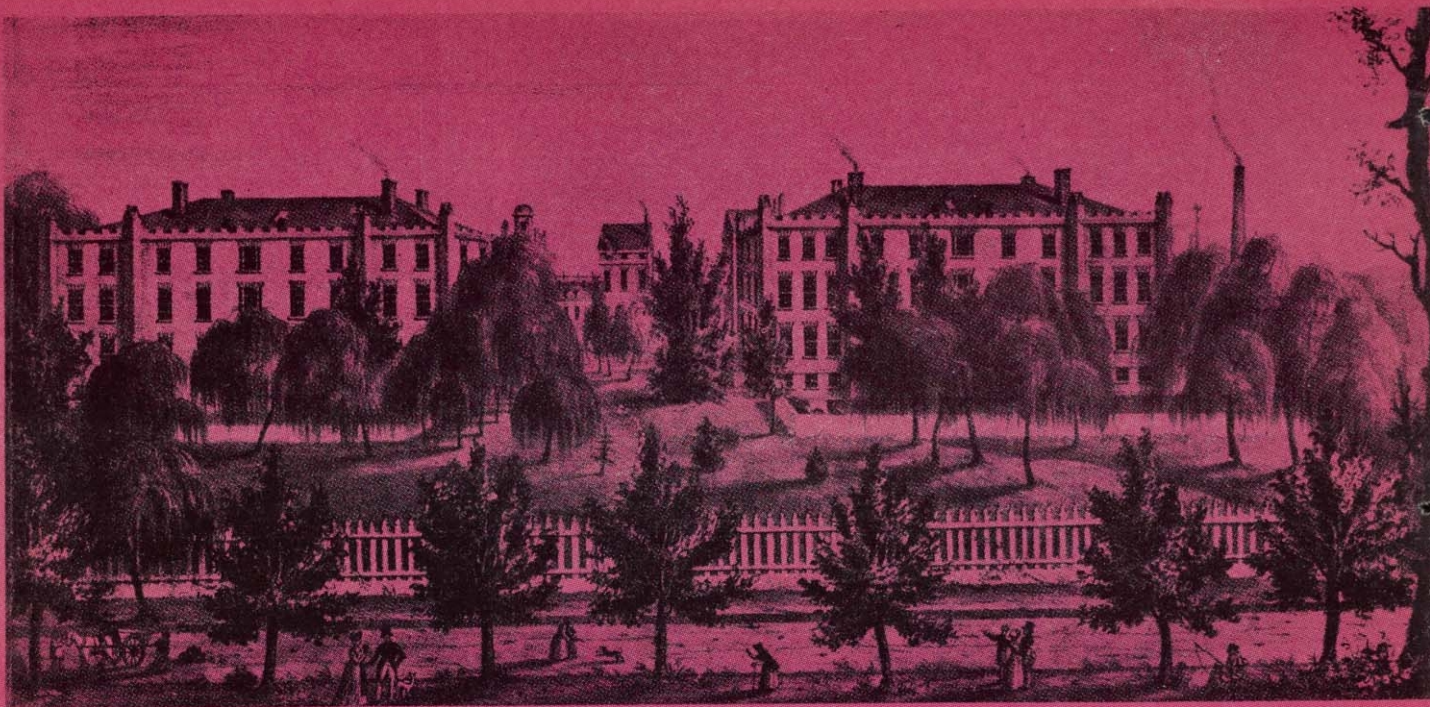
On, Comet! on, Cupid! on, Donder and Blitzen!"

By the time he had arrived home, the poem was complete. To the delight of his offspring, he recited it before they went to bed.

As far as Dr. Moore was concerned, that was to be the end of it. But it happened that a visitor, who chanced to hear it repeated later, wrote down the lines and had them printed in the Troy, New York, *Sentinel*. Other newspapers picked up the sparkling Christmas lyrics, until Horace Greeley, capping the climax, featured it in his New York *Tribune* and even had his newsboys call it out from street corners all over town.

Eventually, book publishers were besieging the author for reprint rights, and one such request resulted in a volume illustrated by the most famous political cartoonist of the era, Thomas Nast. Inspired by the poet's description, Nast drew a fat, jolly, elfin little fellow who managed to set the American child's image of Santa Claus for all time. Today some forty editions of *A Visit from St. Nicholas* are currently listed in the Library of Congress, besides many others catalogued in

Continued on page 4



A tree-filled campus, reminiscent of Clement Moore's Chelsea acres, encircled General Theological Seminary in the 1850's.



The newest addition to General Theological Seminary (above) is surrounded by apartment buildings and the noise of city traffic.

Famed political cartoonist Thomas Nast illustrated an early edition of A Visit from Saint Nicholas, by Clement Clarke Moore.



The Bard of Chelsea

libraries throughout the nation.

From that day to this, Clement Clarke Moore has been known to most people as "The Poet of Chelsea Square"—which is the title chosen by Dr. Patterson for his biography of Dr. Moore. Ironically enough, as much as this gentle father enjoyed giving pleasure to young people, he could not help having occasional reservations about his new-found

fame. For he was, above everything else, a serious scholar, an educator, and a churchman.

Not only had he given sixty lots of his beloved Chelsea to the Episcopal Church as a site for the new General Theological Seminary, but he had established in that institution the Department of the Hebrew Language.

A quick glance at Dr. Moore's

minutes of some of those early faculty meetings indicates that, although terminology has changed, seminary problems remain the same over the intervening years. He writes, at one point, in his bold and classic hand, that they cannot seem to find a qualified professor to fill the chair of Pastoral Theology and Pulpit Eloquence. At another, his minutes record that "Professor

Moore submitted a communication proposed to be made by the faculty to the trustees on the subject of the erection of a proper building for the use of the seminary."

Later, he took the problem of providing a building into his own hands. He contributed the land, provided the pews, and constructed the organ for St. Peter's Church—which served as a chapel, and later as a parish, for seminary families. He had done much the same thing, a few years earlier, in helping found St. Luke's, a historic little house of worship a little further down toward the growing city. This church is still active.

Dr. Moore was an early supporter of the New York Public Library, as well as a founder of the Athenaeum—a society which sponsored lectures on various serious topics of the day, and which proved to be a forerunner of later experiments in adult education throughout the country.

At heart, however, this distinguished American could not have minded too greatly being identified with the myth of Santa Claus. He himself was the soul of generosity, and hardly a day passed that someone did not knock on his door, drawn there by his widespread reputation for being openhanded. Random samples from his personal diary recount these visits: "Gave a pinch'd up man three dollars for a ragged school; a dollar to a man who said his father was a Roman and he himself a Frenchman, though he could not speak a word of Italian or French; two men, one a Presbyterian clergyman, the other an Episcopalian . . . got . . . five dollars from me. . . . I know not for what." His sense of humor plays like a light across these writings: "One of them said they would stick to me as long as my head was above water!"

Dr. Moore died in June, 1863, after a long life which began during the Revolution and ended during the Civil War. He was buried in

Trinity Church Cemetery on Upper Broadway. Even before his death, the rural characteristics of his beloved Chelsea had begun to change.

From the 1830's the area began to develop a suburban appearance; by the 1860's it had become one of the nation's principal centers of culture. Theaters, concert halls, and famous restaurants cropped up along Fourteenth Street and on Twenty-third Street; important personalities such as the famous Shakespearean actor Edwin Forrest, and renowned British actress Lily Langtry, became communicants at St. Peter's.

Another, more drastic change took place at the turn of the century, as prosperous families and most cultural institutions moved further uptown. At last, old Chelsea turned into a slum, made up of cheap apartments and boarding houses catering to newly arriving immigrants, to the drunks and drifters which make up the "underlife" of the twentieth century's great cities.

Chelsea House, with its orchards and winding paths and splendid views of the river, was consumed by the city. But the seminary, and the two parishes Clement Moore helped found, continued to grow and flourish.

Shortly after World War II, St. Peter's became a pioneering center for inner-city church work. A group of young men from the faculty and student body of General Seminary began exploring new forms of ministry to the changing neighborhood, launching such projects as a youth center program, a pastoral law office, a clinic where pastoral help and guidance were offered.

Recently, a group of poets, painters, and others who practice the arts have begun moving into Chelsea, attracted by the convenient location and the low rentals.

"There is renewed interest in the neighborhood today," remarks the Rev. Robert T. Jenks, current vicar of St. Peter's, "and in the memory of the old poet of Chelsea Square."

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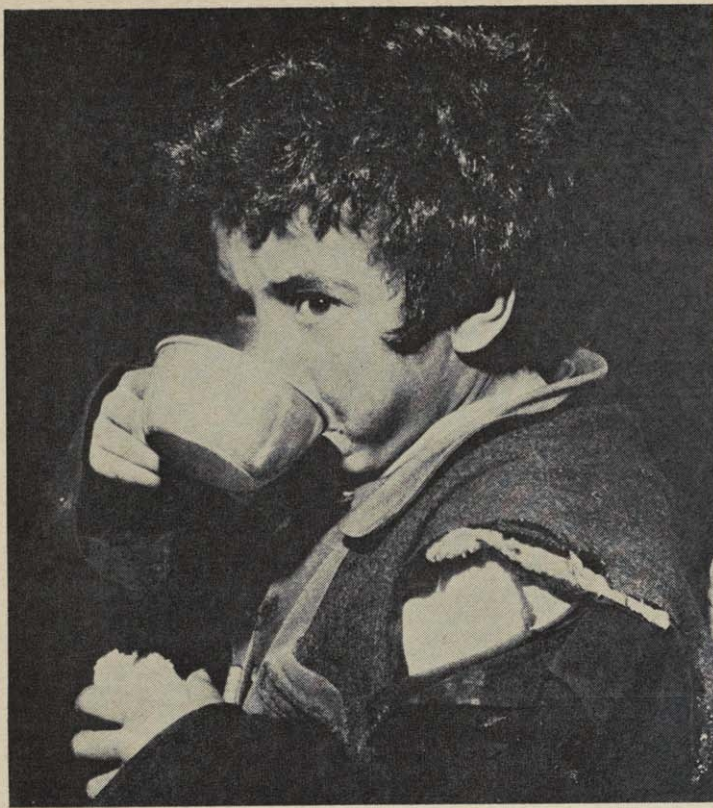
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LETTERS

REACTIONS TO ST. LOUIS

The action by the House of Bishops at the General Convention on the subject of deicide (god-killing) was very commendable. It is about time that the Church boldly asserted its truth and independence of thought from the other . . . "catholic" Church. . . .

DOUGLAS W. PIEPER
Farmingdale, N.Y.

As an Episcopalian of about twenty-five years' standing, I am profoundly ashamed of the Episcopal bishops and clergy among the 725 signers of a statement at the St. Louis Convention charging Senator Barry Goldwater with exploiting racism. . . .

Further, I feel it is most unbecoming for an Episcopal cleric to indulge publicly in politics. It smacks of the corruption prominent in church history in the Middle Ages. . . .

MRS. LOUIS C. DOELP, JR.
Glen Mills, Pa.

We have been listening with great interest to a . . . talk given to the Women's Guild of the Church of the Holy Communion . . . by Mrs. Samuel H. Brown, who attended, with her lay deputy husband, the 61st General Convention. . . .

Mrs. Brown mentioned that a vote had been taken to decide whether or not . . . churchwomen might be elected along with churchmen as regular delegates to these General Conventions. The result had been "No." . . .

Mrs. Brown also reminded us of the excellent results of the latest Ingathering of the Churchwomen's United Thank Offering.

My reaction to the . . . negative vote is to suggest that . . . the little Blue Boxes be given only to men, so that we women may see what *they* can do. . . .

MRS. FLORENCE V. NASR
Tacoma, Wash.

I read that women cannot serve as deputies to the General Convention. However, I believe it to be a [misapprehension] on the part of a great many people to believe they are not represented there.

For who is it that has shaped the lives of those dedicated men that are present? . . . A woman!

And when this first woman has com-

pleted her task, along comes, in most cases, another. Her job differs a bit from that of the first . . . the men may be doing the voting, the talking, the deciding, but . . . standing just behind each man, a woman, with her hand on his shoulder.

MRS. GLENN MILLWARD
Jamestown, N.Y.

THANK YOU, MRS. SMYTH

Although I have "legal blindness". . . and increasingly less vision as the months pass, with care I can still write although I do not see what I write—the black ink on white paper guides me to keep on a straight line.

Last Friday . . . I received two records—the recordings of THE EPISCOPALIAN for October, 1964.

You will never know the great pleasure it has been to me to listen to the contents, and to feel informed once more, [with] Episcopal Church news and commentaries—I thank you so very much.

I wish to make a contribution to your Braille Fund—when my son comes here on Saturday, I will ask him to write . . . a check. . . .

KATHARINE S. SMYTH
Sayville, N.Y.

P.S. I have had my 87th birthday.

COUNSEL ON DONATIONS

At this time of the year Episcopalians are bombarded with requests for funds from many organizations. No one . . . wants to be parochial or provincial, but I hope that Episcopalians will not overlook the merits of some of our own church's institutions.

In the state of North Carolina no organization is permitted to solicit funds from the general public unless . . . licensed to do so by the Department of Welfare of this state. Recently I have been pleased to learn that our own St. Francis Boys' Homes in Kansas have been licensed to make such solicitations.

There are several organizations for boys operating in our western states which perhaps are worthy but which none the less have not complied with the provisions of the North Carolina solicitation law. . . . I hope that our own church people will not be unmindful of this good work and may be willing to remember it in their giving and in their prayers.

CHARLES R. ALLEN
Gastonia, N.C.

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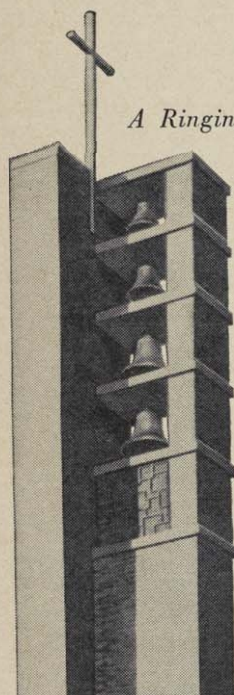
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"The Holy Family," reproduced on this month's cover, is an early example of the artistry of a great baroque master, **Domenicos Theotocopoulos** — better known as "**El Greco**." Although the exact date of his birth is not known, he is believed to have lived from 1541-1614. El Greco's work falls into two distinct periods: the early years when he studied in Venice, and a later period in Spain. "The Holy Family" belongs to the Venetian tradition. We are grateful to the editors of *Presbyterian Life* for use of this reproduction.

"LET'S GET ON WITH THE JOB," page 10, surveys some aspects of contemporary theological education with a scholarly candor that, for many readers, will identify its distinguished author. Dr. **Nathan M. Pusey** is president of Harvard University, and an active Episcopal layman well known for his strong belief that both spiritual and academic growth are necessary goals of true education.

"ASSIGNMENT CARIBBEAN," page 14, explores still other facets of theological education. This article comes to us from the Rev. **Jules Moreau**, associate professor of church history at Seabury-Western Theological Seminary. Dr. Moreau spent last summer supervising American seminarians serving in Puerto Rico and the Virgin Islands.

The charming story of "BABIES BY THE BUSLOAD," page 22, is adapted from two sources: an article by **Julia Flavin** in the August-September, 1964, *Illinois Bell News*; and a feature by **Virginia Kay** in the September 15, 1964, issue of Chicago's *American*.

"A CROWN FOR NOB HILL," page 26,

reports on the recent consecration of Grace Cathedral, San Francisco. The author is **Elizabeth Bussing**, a contributing editor to *THE EPISCOPALIAN* who now makes her home in San Francisco.

Mrs. **Eva Walsh**, author of "BRIDGES BETWEEN OUR SELVES," page 30, is the wife of author-critic Dr. Chad Walsh, and a well-known literary critic in her own right. The Walshes, writing separately or as a team, are frequent contributors to our pages.

Several readers have asked for more information about "Lay Assistance at Communion," an essay in our September, 1964, issue. This feature was excerpted from *Ministers for the Distribution of Holy Communion*, a report prepared for the Standing Liturgical Commission of the General Convention of the Episcopal Church. It was written by the Rev. Dr. **H. Boone Porter, Jr.**, professor of liturgics at General Theological Seminary.

"MISSIONARY GO HOME," page 46, the major feature in this month's *Books* section, is written by the Rt. Rev. **Kenneth J. F. Skelton**, Anglican Bishop of Matabeleland. The review is adapted from *Contact*, publication of the Diocese of Matabeleland.

Readers who would like extra copies of the *Calendar for the Christian Year*, which appeared in pull-out form in last month's *EPISCOPALIAN*, may order them from the Circulation Department, *THE EPISCOPALIAN*, 1930 Chestnut Street, Philadelphia, Penna. 19103. Costs for the calendars are: 1-25 copies, \$.10 each; 26-50 copies, .06 each; 51 or more copies, .05 each.

in the next issue

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THE EPISCOPALIAN, January, 1965, Vol. 130, No. 1, published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. © 1964 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service.



LET'S GET ON WITH THE JOB

How much longer must theological study and teaching remain one of the depressed areas of the Episcopal Church, asks the President of Harvard University.



A SMALL effort in theological education will no longer do for the Episcopal Church. Our Church cannot longer be served, if it ever could have been, by a small effort in theological education; nor can a small effort serve the individuals, if they are to live fully in this age, who make up those little worlds which are the parishes of the Episcopal Church.

The first and inescapable purpose of a seminary is to produce ministers for the Church—ministers, scholars, and, increasingly now, other kinds of lay workers. But the question remains, what kinds of ministers, scholars, and lay workers? How are the right young people, choosing to serve the Church, first to be identified and then properly prepared for the demands that will be made upon them in this time—demands both for old understanding and for insight into the perplexing new situation in which the churches now find themselves?

Is it not curious how a doctrine as dynamic and revolutionary as that of Christianity has again and again throughout history appeared to many to be out of touch with the hopes of men, indeed at times to be downright reactionary? But so it has seemed, and seems. What does this mean for our seminaries, and what does it

say of the task to which they must now address themselves?

God loved the world, and loves it. Our first task in the seminaries is to find men and to train men who will need and serve Him in the world, and help others to do the same. Strange, distant, confused, mistaken as our world may seem, it remains true that where men are, where their desires are, the Church must be.

What kind of education will now help ministers to perform their task? Certainly a good education, good as measured by the highest of intellectual standards. First-rate students need to be found, to be brought into contact with first-rate teachers, and held to—or better, inspired to—first-rate performance.

The traditional studies in seminaries—the Bible, history, theology—remain indispensable, though they must always be studied and taught as new discoveries. And more is required. These subjects cannot be properly studied exclusively or in isolation. To them must be added all that contemporary learning is finding out about men and societies, their behavior, needs, wants, and aspirations.

How are we to discern God in our culture and learn to serve Him there? All that can be learned outside

the seminary from all of our colleagues in the whole wide domain of learning will be too little to help anyone fully to confront this responsibility.

A most pressing task confronting ministers today is to help concerned and thoughtful people articulate in Christian terms the faltering and intermittent faith they have, and to feel its demands, and its promise, for themselves and for societies and peoples everywhere. At the same time, they must help the thoughtless and unconcerned through Christ when an hour of need falls upon them. Or to put it in the notable words of the Rev. Dr. Jesse H. Ziegler, we must prepare men to be tomorrow's prophets, "expose men to the word of God and to such an understanding of human culture that God may speak to culture through the modern prophet."

Higher education in this country has, in general, made very great and exciting progress in recent years. It has encouraged and strengthened the teaching profession. It is bringing more and more able young people into its ranks. It is making itself, not least at the highest levels, increasingly attractive to students, and it is finding greatly increased ways to help them with their financial needs.

There is a vastly heightened sense, both inside and outside the academy, of the relevance of its work for all aspects of contemporary society. Learning is now looked to for progress and advance as never before. Graduates of universities—and professors—are no longer merely grudgingly accepted or tolerated. They are eagerly competed for and sought after by most of the professional activities of men. With this change has come a new life-giving *élan* within the universities.

A question I would ask here is, has a similar change occurred in theological education? There are numerous subforms of the question. Are theological schools and seminaries competing successfully for talent in short supply, in a society whose occupational life calls for so much of it? Have they adequate financial aids for this task? Are their programs sufficiently attractive to col-

1 THEOLOGICAL EDUCATION SUNDAY OFFERING

	<i>Offering</i>	<i>Parishes Participating</i>	<i>Total Churches</i>
1960	\$580,981	5,374	7,145
1961	631,409	4,953	7,096
1962	803,232	5,356	7,084
1963	831,216	5,351	7,343
1964*	747,627*	5,326*	—

* Ten-month Interim Report

lege graduates? Have those whose task it is to design these programs also taken thought for the careers they prepare for, for the challenge, stimulation, and rewards these careers offer to those who embark upon them?

There are other questions. Are seminaries and theological schools competing successfully for teaching and research talent? In this effort, are they doing what they can to make possible the career of the teacher in their own institutions—not to make it possible in the sense merely that it shall be endurable, but with the needs of family men in mind, to insure that theological study and teaching shall not remain a depressed area within the full scope of the teaching profession?

Other urgent and practical questions concern curricula and teaching methods, the role of research, the more extensive use of case studies, the best kinds of internship, and of in-service training. Nor can it be an acceptable answer simply to shrug these off in the interest of continuing undisturbed in old ways, with the patent platitude that our revolutionary secular culture is peculiarly unfriendly to religion and to religious studies.

One question is of transcendent importance. Have we who are interested in, and care for, our seminaries and theological schools found a sufficiently imaginative and penetrating conception of what is now demanded of

2 AVERAGE COST FOR EACH STUDENT IN EPISCOPAL SEMINARIES

3 AVERAGE YEARLY PER COMMUNICANT GIFT FOR THEOLOGICAL EDUCATION

1959-60	\$2,716	1961	31¢
1962-63	3,077	1962	37¢
1963-64	3,334	1963	38½¢
1964-65	3,687		

Remember
Theological
Education
Sunday
January 24th

Let's get on with the job

these institutions by contemporary culture to be able to convince others of it?

A small isolated seminary seeking simply to purvey traditional learning to a small group of students in an isolated diocese cannot now meet the needs of the Church. Seminaries must lift their view, grow bold, and come alive. And among our seminaries must be developed at least some few truly strong ones.

All of them must change their view of the amount

of money they need. Small sums cannot do the job. Meager support will not enable seminaries to attract or hold—certainly not properly reward—first-rate faculty; nor make it possible for needy first-rate students to attend. Even more important, seminaries must be ready adventurously to revise their curricula and, above all, to aspire to become centers of learning and fresh thought.

They cannot ignore the problems of the world—any of the full range of current hideous problems, including urban blight, civil rights, unharnessed power, and international conflict—nor be ignorant of any of the methods now available for beginning to cope with them. They cannot properly think of themselves as modest centers of a timid conventional learning, but rather must equip themselves to serve the present great need for continuous advanced learning at the highest levels.

It is ridiculous today—if ever it was possible—to hold that a minister, a servant of the Church, can be educated once and for all as a young man. He will need to have repeated opportunities throughout his career to catch up with the recent best thought affecting his enterprise, and opportunities again and again both to renew his spiritual strength and to venture for himself into fresh thought.

Seminaries adequate to meet this kind of teaching requirement will need, in my judgment, to be near great universities—not necessarily geographically near, though this would be helpful—but inseparably near in aim. They will need to be aware of the best currents of modern thought and fiercely determined to put new learning to work. With such an aim they can continuously freshen, enrich, and sustain in the clergy, and inspire in a variety of lay people who should be associated with them, a worthy professional life—worthy of our Lord, of His Church, and of the demands and opportunities confronting the whole Church—not least, we must believe, that branch of it which is entrusted to us.

It does not appear to me that either the Episcopal Church or its seminaries are yet fully sensitive or sufficiently aroused to respond militantly to the challenge of greater service which now stares them in the face. Some are. Some are beginning to be. But all need to be. In field after field, higher education is on the move, and is becoming increasingly relevant to human affairs. In almost all branches it is gathering the strength, the richness, the high development to enable it more adequately to perform its task.

Theological education must do the same. It must grow, acquire increased strength, look higher and deeper, seek to be not withdrawn, but—if one must choose, I would say—even vulgarly relevant. This is not to say that scholarship is irrelevant. To quote Jesse Ziegler again: "Even true piety can be no substitute for

THE EPISCOPAL CHURCH'S SCHOOLS OF THEOLOGY

*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,
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, Sewanee, Tenn.**

*Seabury-Western Theological
Seminary, Evanston, Ill.*

that vigor of intellectual work by which the student is helped to an understanding of culture, of man, of the Christian faith, of the Scripture."

Will the Church respond? *Can* the Church respond? And especially now can the Episcopal Church respond if its educational program remains too little, too feeble, and too underdeveloped to begin to meet the needs of the Church which has much to say in an enormously expanded—but also fragmented and tormented—scientific, industrial age?

My imperfect understanding of an acceptable program and strategy for Christianity today owes much of whatever is valid in it to the association I have had with Willem Visser 't Hooft through my participation as a representative of the Episcopal Church in the work of the World Council of Churches. He has recently given us the salutary warning and reminder that as a rule the Church does not have much trouble in the world if it keeps the faith to itself, that conflict breaks out only when the Church goes out into the world where our Lord ordered us to take it.

The world has never wished to be bothered with the Gospel, and it does not wish to now. Yet it is our conviction that it is precisely in this hostility, or at

least indifference, to the Lord—not in rampant population or underdevelopment or threat of war—that the world's most basic need is to be found—always and now. And this is a need which can only begin to be met when the Church is staffed with a learned and imaginative, a devoted and a determined, ministry.

Visser 't Hooft went on to say, "It is so easy to pay lip service to the truth that Christ is the Lord of mankind . . . but to live in fact as if Christ were a local savior and the inventor of values for one of the many possible cultures or civilizations."

The ultimate aim of theological education is no less than the renewal of the Church—and in the limited view with which we are concerned here, the Episcopal Church. The demand is upon us, as upon all Churches. The potential harvest is without bound on this planet. Perhaps the strictures upon our current practice in theological education implied in this discourse are too harsh, perhaps very largely unfounded. I do not know. But certainly it is quite unacceptable for the sake of complacency to try to explain the problem away.

For the love of Christ, we can do no less than raise our sights, be bold, make the effort, and get on with the job. ◀

THE CHURCH LEADERS OF TOMORROW ARE IN THE SEMINARY TODAY

The Episcopal Church Foundation is
granting fellowships for advanced theological study
and
developing a program to help seminarians.

Your donations and bequests will build and expand these programs.

The Episcopal Church Foundation:

815 Second Avenue, New York, N. Y.
105 South LaSalle Street, Chicago, Ill.



Assignment Caribbean



Romantic ideas about overseas mission dissolve fast when you lend a hand yourself.

SEMINARY classrooms often seem remote from the Church in the world. In order to close that gap, seminarians are urged, and sometimes required, to enter some sort of training program where their study will be applied in real situations. The Church has developed a great variety of such training programs. Some seminarians do work in mental hospitals, some serve in medical hospitals, and some, in social work agencies. Some men spend their summers in city parish work, while others gain experience in rural missions or on Indian reservations.

The Overseas Summer Training Program, offered by the Overseas Department of the Executive Council, sends seminarians into areas outside the continental limits of the United States. Unlike many other efforts of the Overseas Department, this program is not designed primarily to recruit men for overseas mission. Instead, it offers them practical, first-hand experience in one of the many varieties of ministry going on in the Church today. The department, of course, is not unhappy if a seminarian later decides that he wants to spend some of his ministry overseas.

Going into an overseas situation means that a man must jump out of one culture and into another. Today, in an area like the Caribbean, a person can cross cultural lines without traveling too far. Thus the Overseas

Department places four seminary students in the Caribbean ministry each summer.

Throughout more than half of this area, church workers must have a thorough knowledge of Spanish. North American missionaries working here usually spend almost a year in the language school at San José, Costa Rica. Seminarians without fluent Spanish, however, may work in the Virgin Islands and parts of Puerto Rico.

The men who take on such work stay on the job for ten weeks. Early in June they meet with the bishop of the area where they are to serve and are briefed on the situation. They also meet with a "team leader," a priest from one of the Church's theological seminaries, and are then assigned to a post. At the end of the ten weeks the men gather at *El Seminario Episcopal del Caribe* in Carolina, Puerto Rico, to evaluate the experience for their theological education and for their future ministries.

Three men completed last summer's program.

John Martinier of New Haven, Connecticut, a senior at Berkeley Divinity School in New Haven, worked with a group of seventeen summer college volunteers at St. An-

drew's Church, Mayagüez, Puerto Rico. Together he and the volunteers ran a Daily Vacation Bible School, did massive visitation programs throughout the blighted urban parish, and devised recreational and social activities for the teen-age youth of the area.

Herbert Thompson of Brooklyn, New York, a senior at General Theological Seminary, New York City, took on a variety of tasks as a lay reader and teacher in All Saints' Church, Charlotte Amalie, St. Thomas, Virgin Islands.

Reginald Gunn of Tifton, Georgia, a senior at Seabury-Western Theological Seminary in Evanston, Illinois, assisted at St. John's Church, Christiansted, St. Croix, Virgin Islands.

The experience changed all three of these men. They went out with notions about mission work that were soon radically altered. Each of them will be a different kind of clergyman—thinking differently about the Church's "overseas mission," and about words like "missionary."

Herbert Thompson's experience was typical. "I had very romantic notions about mission work," he says. "You know, the Albert Schweitzer bit of the suffering and the cruelty of it all. It is not like that. I was not prepared for the urban society and the very sophisti-

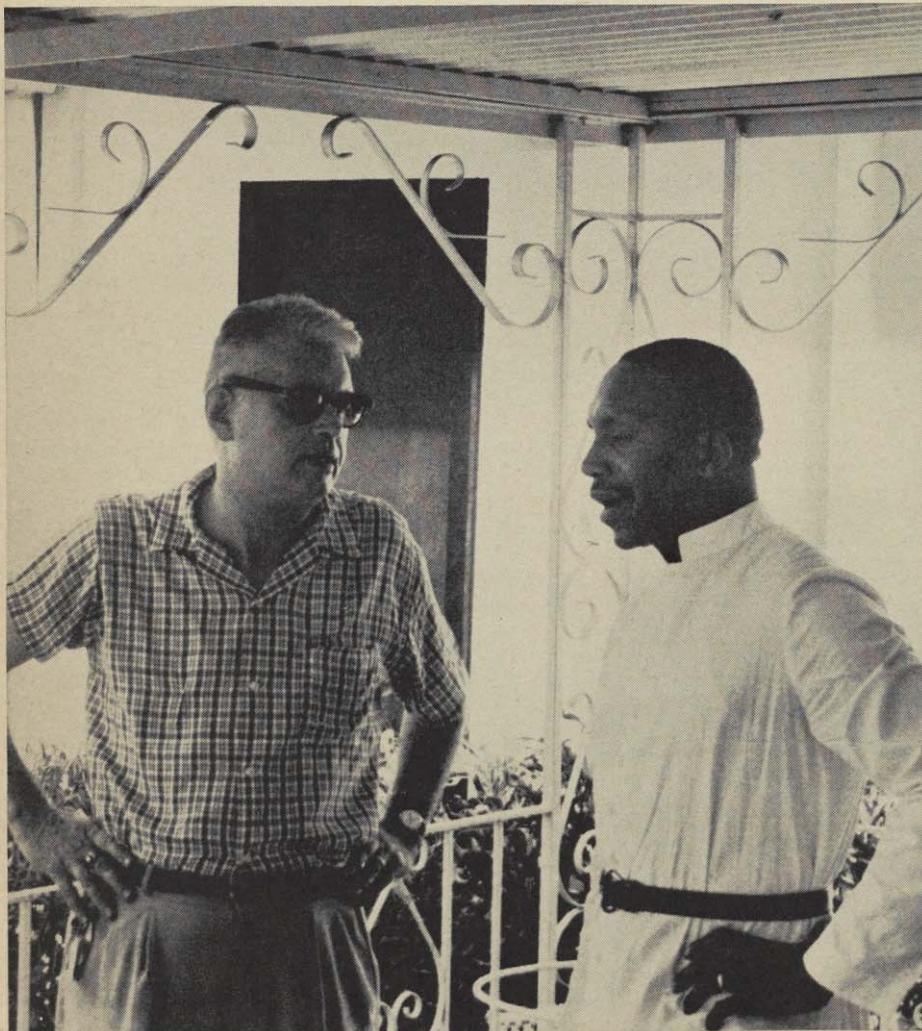
PICTURES AND TEXT
BY JULES L. MOREAU

Text continued on page 17

THE EPISCOPALIAN



Herbert Thompson, a seminarian from Brooklyn, speaks to the children in Daily Vacation Bible School on steps of All Saints' Church, Charlotte Amalie, the city on St. Thomas, and capital of the several U.S.A.-owned Virgin Islands.



Herbert Thompson, senior at New York's General Seminary, teaches the children a lively song in a vacation school class.

John Hennessy (left), an editor of the Virgin Islands Daily News and chairman of his church's Bishop's Committee, talks with visiting seminarian Thompson.



Church buildings in mission areas of the Caribbean are sometimes quite simple, but adequate. Here the Rt. Rev. Paul A. Kellogg baptizes a new Dominican Christian in San Gabriel mission in the town of Consuelo, Dominican Republic.

Laurie Ann Nichols (left), a Volunteer for Mission, helps boys at All Saints', Charlotte Amalie, set up a puppet show.



Assignment Caribbean

Continued from page 14

cated people of St. Thomas. Their work is, to all intents and purposes, urban work that doesn't really differ all that much from urban work in New York City."

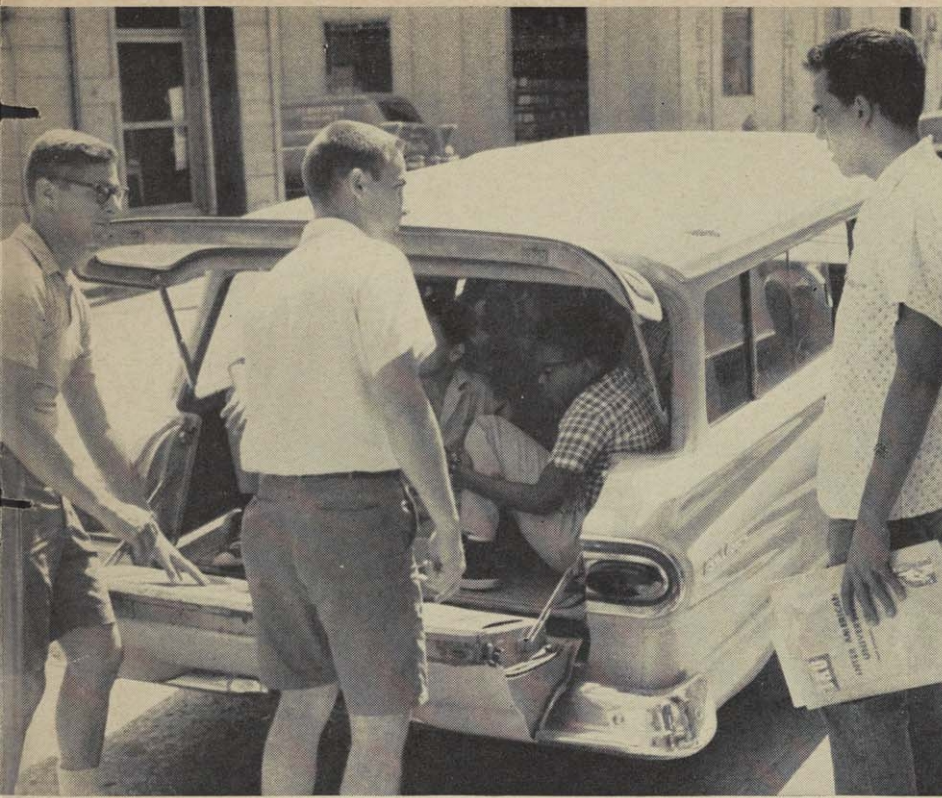
The Caribbean-area seminarians also noted some surprises in stewardship education. British Commonwealth subjects from neighboring islands often come into the Virgin Islands to work for about \$60 per month. They go home in five years to St. Kitts, Barbados, or Antigua comparatively rich. Such persons—usually Anglicans—often wish to give \$2 of their \$15 weekly pay to the Church. The clergy find it necessary to urge them to revise their pledges downward, for the sake of their family obligations.

The men found problems, too. "The Puerto Rican ethic of work," says John Martiner, "is to enjoy yourself while you're doing a job. It was hard to adjust to this. They didn't have to adjust to me. I had to adjust to them."

Reginald Gunn was struck by the reversed racial situation in the Virgin Islands. "If they have a racial problem, it is exactly the reverse of ours," he says. "When you go to the beach in the Virgin Islands and there are fifteen people on the beach, only two of them are whites. The white man is the one who is, to some degree, outside the community."

These three say, without hesitation, that they would go back. Two of them are definitely interested in doing some kind of future work in the West Indies, or at least serving people from those areas in large U.S. cities.

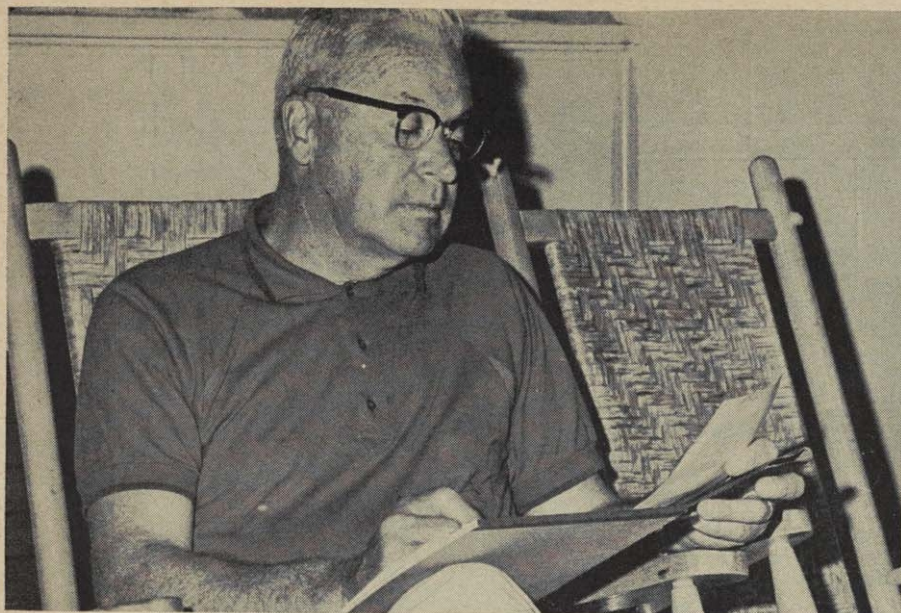
Was the experience valuable? The answer is an unqualified and enthusiastic "yes." "I think I went down there with an opinion that I was going to do or give something to them," mused John Martiner. "It turned out that they gave me much more and taught me much more about myself than I was able to bring to them, or teach them." ◀



John Martiner, senior at Berkeley Divinity School, New Haven, helps load youngsters from St. Andrew's Church, Mayagüez, Puerto Rico, for a trip.



Reginald Gunn, senior at Seabury-Western Seminary, instructs a class in the use of the Prayer Book at St. John's Church, Christiansted, St. Croix, Virgin Islands. The 1760 church is one of the West Indies' oldest.



Bishop Arnold Lewis studies notes at Western Kansas Lay Readers Conference.

USING

Lay readers in Western Kansas find Army techniques a help in theological education.

A COURSE of study with examinations—and no one fails. Use your book; let your wife assist you. Or, if you prefer, work the questions with others who are taking the course. It doesn't make sense. Or does it? Seventy lay readers of the Episcopal Church in Western Kansas will argue with anyone who says that this type of study can't be rewarding—and fun.

It all started in the spring of 1963 when the attendance at Western Kansas' annual Lay Readers Conference was discovered to have fallen far below the usual enrollment. The Bishop of Western Kansas, the Rt. Rev. Arnold M. Lewis, decided to act—possibly because of frustration, but in a large measure because of his determination to keep lay reading from becoming a superficial honor granted to persons who are able to read aloud in the English language.

Bishop Lewis called upon his five years of experience as the Church's

Director of Laymen's Work, as well as his continuing interest in the development of lay reading. He had had a part in introducing the new national Lay Readers Canon, and had been invited to assist in rewriting the Church's new Guide for Lay Readers. All he needed was the support of those few men in attendance at this conference. This he received. He was now ready to move firmly and in what he himself described as "an arbitrary manner."

The word went out that after the first of June, 1964, only those men newly licensed as lay readers by the Bishop might read services in the absence of a clergyman. The crux of the rule was that to be licensed as a lay reader, a man must participate in a carefully planned and organized program of preparation. It would be necessary for him to study one book each month for seven months, October through April—and he must attend Western Kansas' annual Lay Readers Conference in the spring.

Doubts, resentment, and resistance followed immediately. Remarks ran the gamut from "too busy" through "I know how to read" to "What right does he have to tell us we've got to study?" But there were some who saw the value in an or-

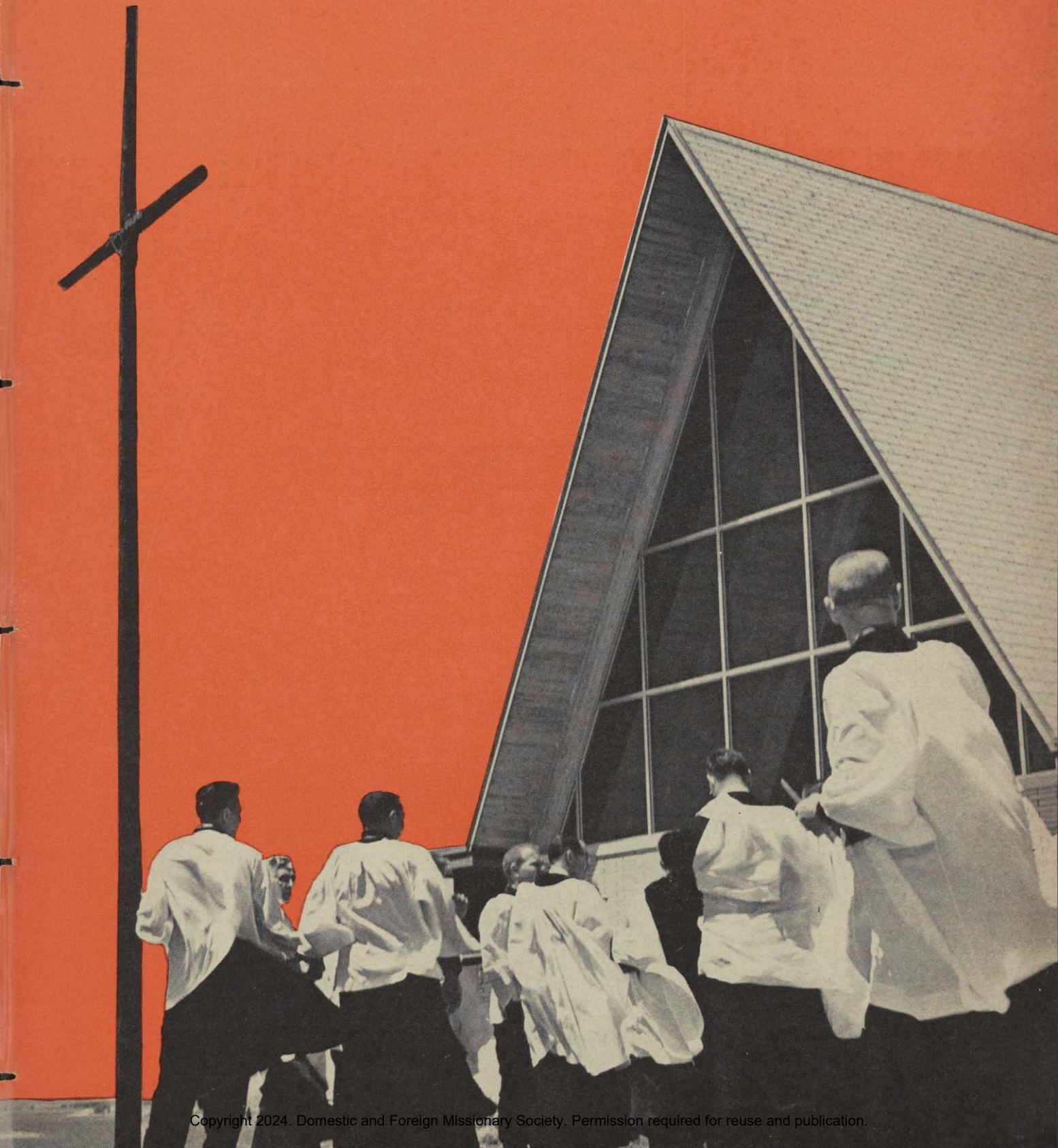
ganized and directed course of study. Others admitted their weakness in knowledge about the Church, its teachings and its traditions. They felt that perhaps, beyond fulfilling a requirement, they might broaden their understanding, and thus be in a position to discuss the Church with others. The emphasis shifted from learning how to be a lay reader to a genuine experiment in adult education.

What course of study would maintain interest, and at the same time whet appetites for a continuation of adult education? Here, Bishop Lewis—just recently elected to be the Episcopal Church's Bishop to the Armed Forces—called upon a valuable experience of his own. He was retired this fall from the active reserve chaplaincy of the U.S. Army with the rank of colonel. For twenty-four years he had maintained an interest in the chaplaincy, and in addition to his two weeks of duty each summer, had continued to do the extension courses which were sent out from the Army Chaplain School. These kept him abreast of military changes, and introduced him to subjects quite foreign to those which ordinarily cross a bishop's desk. Why, he wondered, shouldn't the

Text continued on page 20

BY RUTH MALONE

THE OLD ARMY GAME



Using the Old Army Game

laity enjoy a similar kind of assigned work?

The course of study would include the six books of the Church's Teaching Series, plus the new Guide for Lay Readers. Initially, nearly one hundred men signed up for this seven-month course. In the spring, fifty-four had completed the course and were licensed as Lay Readers—and in August seventeen more joined their ranks after making up the work. In a jurisdiction of less than 3,500 communicants, this is a high percentage.

What had happened? Bishop Lewis admits to some plagiarism of style. He adopted the Army form for lessons—multiple choice and true-or-false questions, to be answered with an open book.

Those who signed up were informed that no one would fail the course. Most of the students worked their lessons alone—but some worked with another student, and some in groups. Twenty had their wives join them in taking the course. Clergy were urged to meet at least once a month with the prospective lay readers, for the purpose of clarifying some of the difficult questions, or of discussing points which had opened new areas of thought.

When the lesson came back to the District Office at the end of the month, it was immediately corrected and returned to the sender, along with the lesson for the following month. No grade was given—but the

student need only subtract the number of points that he missed, in order to arrive at his score.

What are some of the reactions of the lay readers?

—"It forced me to read and study information that up to now I had never found time to look into. I sincerely believe myself to be a better informed Christian today."

—"I almost failed to continue the program when you requested that we read the books. However, I have to tell you that the books are great. I'm enjoying them very much, and for the first time I feel that I can put things in the right place."

—"The returned lessons, corrected, have been as instructional as the originals. Finding our mistakes and discussing them have been good for us."

—"The course has brought to light an embarrassing point. Our home does not contain an adequate religious library. I am going to purchase some of the books to use as gifts next Christmas."

The May conference, held at PECUSA, the conference center of the Episcopal Church in Western Kansas, was a working conference with a minimum of spare time. Lecturer was the Rev. Lawrence L. Brown, faculty member at the Episcopal Seminary of the Southwest, Austin, Texas, who covered in both lecture and discussion the many aspects of Christian worship.



Former Marine G. L. "Ray" Robinson, captured by Japanese, had his life saved by Japanese Christian officer.

A service of installation was held that Sunday morning in St. Mary's Chapel, given to PECUSA from United Thank Offering funds. After a celebration of the Holy Communion, Episcopal Church crosses were placed around the students' necks. On the reverse side of the cross was engraved "Bishop's Man—Western Kansas," followed by the lay reader's name.

What is the future of this endeavor? Men may take the course at any time. For those already licensed, study will go on—this is essential if the license is to be renewed each year. The leader for the 1965 conference will be Theodore M. Switz of the University of Chicago. Dr. Switz has assigned as the book for study during the winter, "The Layman's Role Today," by Frederick K. Wentz. The clergy of Western Kansas will join the laymen at the conference.

Bishop Lewis feels that this is an opportunity and a responsibility for the clergymen. In fact, it was noted that the laymen were asking to draw nearer their clergy, and to share with them in study.

One fact stands out: more women will participate in some phases of the course—either as individuals or in study groups. Some are suggesting that this basic course be adopted for adult confirmation classes.

Whatever the outcome, one thing is certain. Western Kansas now has a corps of articulate laymen who are finding that instruction in matters religious is interesting, challenging, and fun. In a sparsely settled area where lay leadership is essential, the future looks promising. ◀



Attending conference is required for men who plan to become lay readers.

QUESTIONS ABOUT CHRISTIANITY

Used in the Western Kansas lay education program

- Which of the following is not an indubitable historical fact?
 - Jesus Christ was born as man.
 - He baptized in the Jordan River.
 - He died under Pontius Pilate.
 - He overcame death.
- The early rapid spread of Christianity was helped by
 - The early missionaries who were V.I.P.'s.
 - Religious, cultural, and political conditions in the Roman world.
 - The decline of pagan belief in its gods.
 - The Oriental mystery cults.
- The Christians were persecuted because
 - Romans enjoyed sadistic sports.
 - They would not pay taxes.
 - They refused to subscribe to the State Cult.
 - They started the Fire of Rome—64 A.D.
- The Canon of the New Testament Scripture
 - Was drawn up by the Apostles.
 - Contains all the "Gospels" of the first century A.D.
 - Includes writings in conformity with the received Apostolic Tradition.
 - Should never again be changed.
- Christianity is
 - The proclamation of what God has done in Jesus.
 - The teaching that God is love.
 - The religion that Jesus taught.
 - The practice of the Golden Rule.
- We become Christians through
 - Baptism.
 - Confirmation.
 - Christ's death.
 - The bread and wine of Holy Communion.
- Central elements in the Christian tradition as Anglicanism has received it are
 - The historic episcopate and the unfailing appeal to Holy Scripture.
 - The use of the Nicene and Apostles' Creeds and the two Gospel sacraments of Baptism and Holy Communion.
 - The See of Canterbury and the liturgy in the vernacular.
 - (a) and (b)
- At the time of the Ascension the disciples were gathered with one accord in one place. True False
- The Society for the Propagation of the Gospel supported Anglican clergy in the "American Colonies." T F
- The English Prayer Book was adopted by the Protestant Episcopal Church with few changes. T F
- The Episcopal Church was quick to accept the challenge of the opening of the American West. T F
- Overseas activity of the Episcopal Church did not start until the very late nineteenth century. T F
- Anglican Churches are those, throughout the world, which are in common with the Archbishop of York. T F

ANSWERS: 1: b. 2: b. 3: c. 4: c. 5: a. 6: a. 7: d. 8: F. 9: T. 10: T. 11: F. 12: F. 13: F.

JANUARY, 1965

The 1964 Annual

Alaskan

Cruise for Episcopalians

Come along for a delightful adventure in good fellowship, thrilling scenery and peaceful, restful voyaging in cool, far-northern waters on the annual fun-loving Alaskan Cruise-Tour for Episcopalians, leaving Chicago July 5. For the past fourteen summers these tours to Alaska have been operated for members of the Episcopal Church, and each time a wonderful group of congenial people, who enjoy friendly travel together, assembled for the trip.

Sailing aboard the Canadian Pacific's new S.S. "Princess Patricia," the cruise includes Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Lake Bennett and Carcross in Alaska and the Yukon. The scenic Canadian Rockies, Lake Louise and Banff, the Pacific Northwest, Rainier National Park, and the American Rockies are included in the tour. Altogether a marvelous escorted tour with the best company of travelers imaginable.

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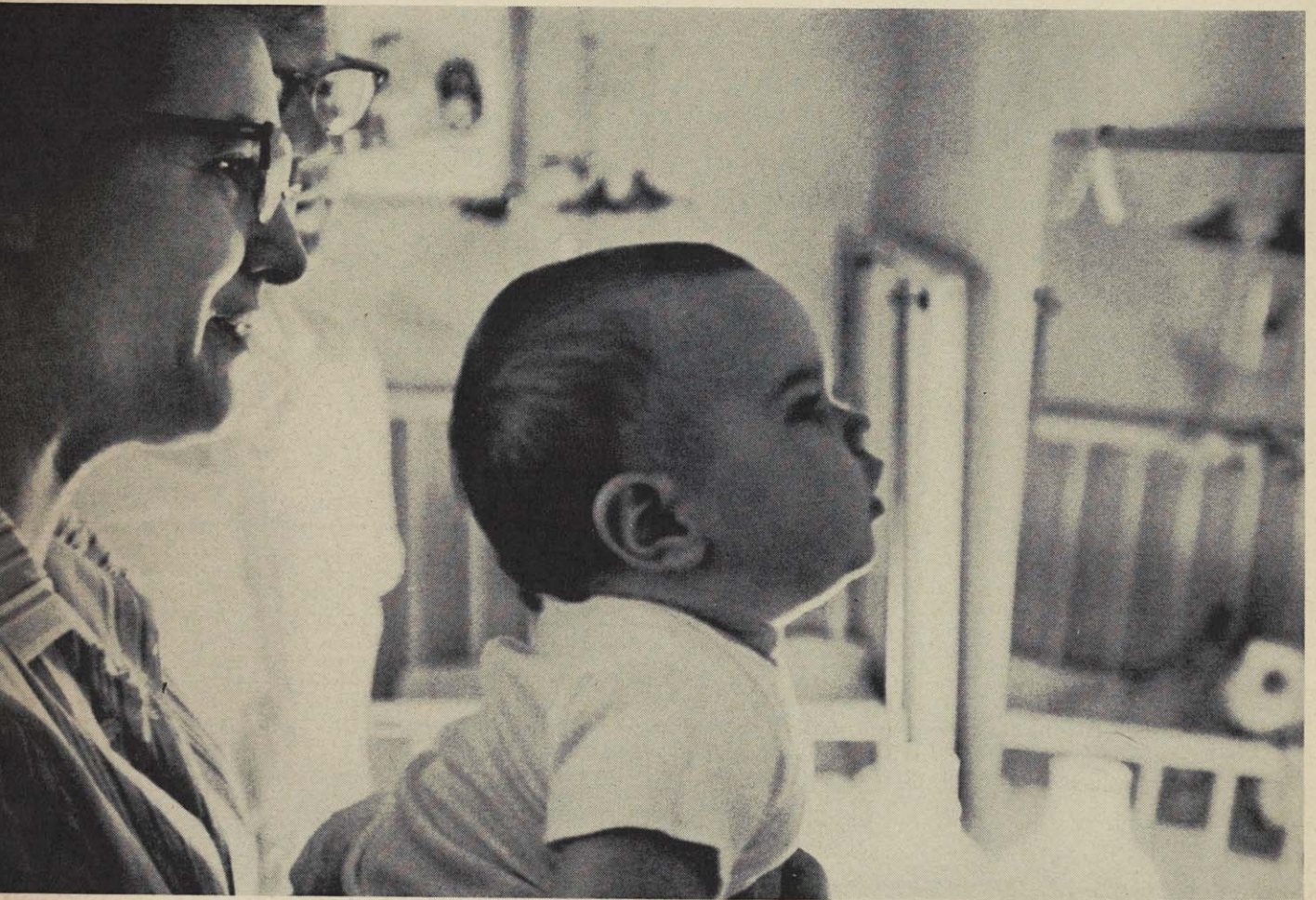
Name _____

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City, State, Zip No. _____

Church _____

BABIES BY THE BUSLOAD



MRS. RAYMOND HILLS, a member of St. Ann's Episcopal Church, Woodstock, Illinois, has just welcomed her fifty-third child.

And she feels just fine.

Of course, there's no reason she shouldn't. As one of the busiest foster mothers in the United States, Mrs. Hills is used to having new babies in the house—in fact, she

feels lonesome when there isn't one around.

The forty-five-year-old brunette housewife started her foster mother career in 1958 when her two daughters were in school and her home seemed unnaturally empty.

That problem was solved beautifully. Today the house is jammed. The living room sports a toddler's

chair, a baby carriage, and an infant's walker. An old-fashioned wicker cradle, a playpen, and a baby basket are crammed into the dining room. A tall metal crib nestles next to the bed in Mr. and Mrs. Hills's bedroom.

Since her children grew up, Mrs. Hills has been "mother" to over fifty babies.

Their teen-age daughter Cathy sat on a couch one day recently and rattled off the names of her foster brothers and sisters:

"There's Jeff, Timmy, Paul, Ann, John, Susan, Tommy, Chris, Nickey, Beth Ann, Kevin, Kelly, Jimmy, David, Andrew, Lisa, Jason. . .

"And Scotty, who's the forty-ninth," she concluded breathlessly, grinning at the baby in her lap; "and our newest baby, Katie, who is the fifty-first. She's taking a nap right now."

Scotty squirmed and grinned back at Cathy and at her older sister, Bonnie Lee—the happiest, most heart-reaching grin you ever saw.

The girls' father—a foreman for the Illinois Bell Telephone Company, vestryman at St. Ann's, a member of the local Brotherhood of St. Andrew's, a lay reader, and a representative of the Rt. Rev. Gerald F. Burrill on the Diocese of Chicago's "Outreach Chicago" plan—picked the baby up.

"Cathy causes quite a sensation when she says she has fifty-two brothers and sisters, and I think she loves it," he says.

As licensed members of the foster parents plan sponsored by the Lake Bluff Children's Home, the Hills have taken fifty-one foster babies into their home (Tad, the baby next in succession to Scotty, left for his adoptive home almost immediately).

"We—I guess I should say Ruth, because she does most of the work—take care of newborn babies until they are ready for adoption and the right homes can be found for them," explains Ray.

So far the more than half a hundred babies have usually come one at a time, although "sometimes we've

had two," says Ray. "And I can remember one lively week when we had three."

Scotty, a thirteen-month-old charmer, should be adopting some parents before too long. Meanwhile, he's found the perfect place to wait for his new home. And he loves his temporary family. It's mutual—the Hills love Scotty, too.

Won't it be hard to give him up?

"Of course," says Ruth. "There are *always* some tears shed, especially by our own daughters, when the babies leave us. And even though we keep telling ourselves we won't get so wrapped up in the 'next' baby, we always do.

"But it's a good feeling to know we're able to help. Babies *need* tender loving care."

They get this with the Hills.

Infants from two days to two weeks old are brought to the Hills's home direct from Chicago hospitals. The agency feels that it is better for the babies to start life in a regular home than in an institution. And part of foster parent work is to get the babies used to the idea of a father, as well as a mother.

Cathy and Bonnie Lee enjoy showing their albums of baby pictures, and reminiscing:

"This one is John. We took him on vacation with us when he was just six weeks old.

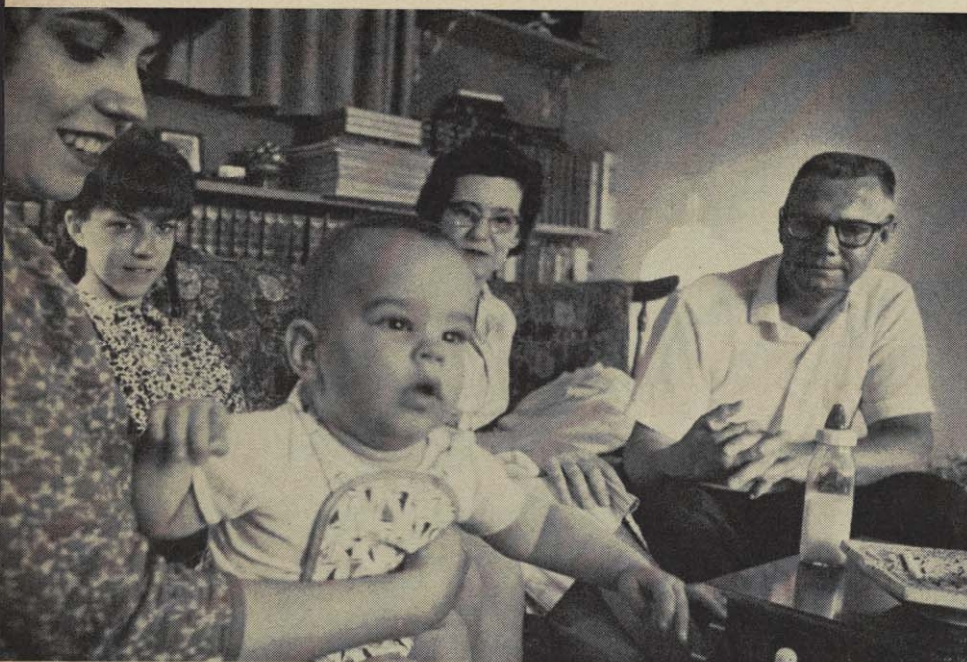
"Here are Tommy and David. We had them at the same time. Tommy slept all the time; David was a roughneck—all the time!

"Susan was a premature baby and needed almost constant care until she was three months old."

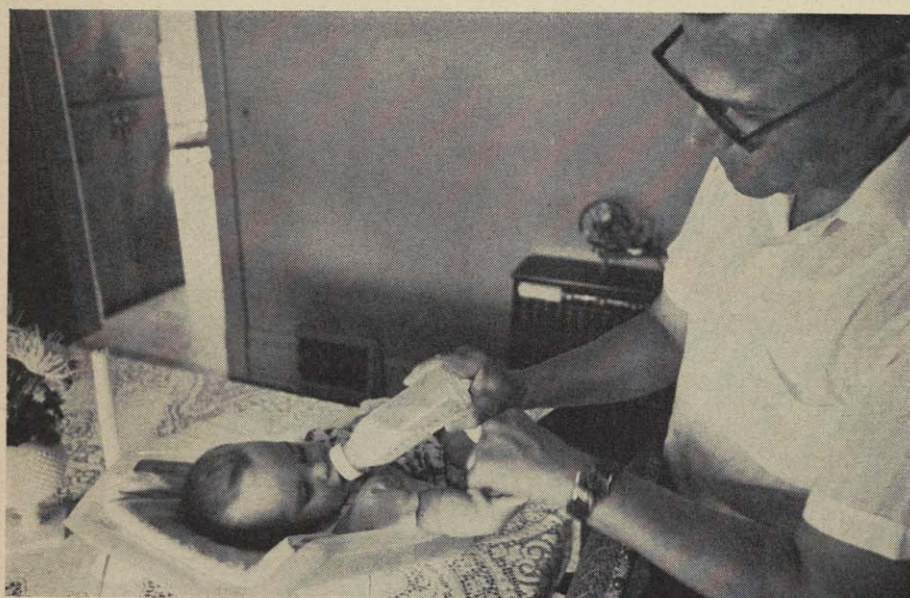
Jimmy, a Negro boy, was "an utter darling"; Lisa, "a beautiful little Navajo Indian." Beth Ann, a

Tossing Scotty high in the air, Ray feels like a young father once again.





The Hills's daughters, Bonnie Lee and Cathy (left of parents), enjoy caring for their numerous brothers and sisters as much as their mother and father do.



Giving an occasional bottle, changing an occasional diaper, is Ray Hills's joy.

Babies by the Busload

Filipino, came to the Hills when she was two days old. Chris was born on Christmas Day; Nickey, on Christmas Eve.

"We name the baby whatever we like," says Ray, "because we know the adopting parents will rename their baby as *they* like."

"Mother keeps saying she is going to take a few months off and just rest," laughs Bonnie Lee. "But she never does. After a few days she gets lonesome without a baby around the house."

Although the Lake Bluff home pays a nominal sum toward the

baby's care, the Hills never seem able to keep within that limit.

Take Scotty: "He really needed a new playpen," said Ruth. So she bought him one.

"He should have something to celebrate his first tooth," said Bonnie Lee. So she bought him a suit.

Ray and Cathy are always picking up "a little something" for the baby, too—whichever baby.

But Scotty and all the others give, too. As Ray puts it, "a baby can give you much more happiness than you can possibly give him.

"And babies are a lot more durable than you think," he adds. "We just bundle them up and take them with us—out to dinner, on weekend and vacation trips."

Further indication of Ray Hills's concern for children is the fact that on Sunday he conducts services for the children of St. Ann's. For some time he has assisted the Rev. Thomas A. Vanderslice by providing this ritual for the group from nursery through fourth grade.

Mrs. Hills, busy as she is at home with the current baby or babies, somehow finds the time to be active in the church. She is a member both of St. Ann's Altar Guild and of the Episcopal Church Women.

Mr. Hills's brother Don, and his wife, have cheerfully carried on the family tradition of foster parent care by taking care of four newborn infants. To their great joy, they were permitted to adopt the fifth baby they took into their home.

When there is a jam-up of babies at Lake Bluff (a Methodist-sponsored organization), Mrs. Hills takes on two children at once, and they may be any temperament, size, or color. This means a constant shifting of affection. Each child, she remarks, proves to be more appealing than the one before.

Why does she do it? Why does she work so hard at a job which promises no financial gain?

She has, says her husband, "a natural instinct for loving."

That seems as good an answer as any. ◀

WILL YOU HELP HER FIND LOVE?



May-Lin lives in this one-room shack in Hong Kong, sharing floor space with ten other refugees. She still cries when she thinks about her parents, who were killed crossing the border from Communist China.

Her future? Well, unless someone helps her, the loneliness you see in her eyes will harden to bitterness. She needs nourishing food, medical care, clothing, school books—in short, everything you would wish for her if she were your own child . . .

And little May-Lin is only one heart-breaking reason why Christian Children's Fund desperately needs to find sponsors who will help care for needy youngsters.

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and malnutrition, according to a United Nations report.

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Since 1938, American sponsors have found this to be the beginning of a warm personal friendship with a deserving child, making it possible for Christian Children's Fund to assist children in orphanages, schools, and special projects around the world.

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Verbon E. Kemp



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Grace Cathedral plays an active role in the bustling life of San Francisco.

A CROWN FOR NOB HILL

GRACE CATHEDRAL in San Francisco—sister to the Cathedral of St. John the Divine in New York and the Cathedral of St. Peter and St. Paul in the nation's capital—was consecrated in four days of ceremonies just before Advent, from November 19 through 22. The third largest cathedral church in the United States, and over one hundred years in the making, this central church of the Diocese of California stands atop Nob Hill, one of the highest eminences in a city of hills.

The ceremonies brought together dignitaries of Church and state, the former including the Episcopal Church's Presiding Bishop-elect, the Rt. Rev. John E. Hines, as well as bishops and clergy from many parts of the United States, Presiding over the ceremonies were the Rt. Rev. James A. Pike, Bishop of the Diocese of California, and the Very Rev. C. Julian Bartlett, Dean of Grace Cathedral.

The four-day festivities began on Thursday evening, November 19, with a \$10-a-plate banquet for 600. The first part of a two-part Ceremony of Consecration began on Friday morning, November 20, at 9:30. The several processions included eight bishops, including Bishop Hines, the clergy of the Diocese of California and neighboring dioceses, the laymen who helped raise the \$3 million needed to complete construction of the cathedral in record time, cathedral trustees, forty-five mayors of California cities, other state, Federal, and civic officials, contractors, architects, members of religious orders, and students and faculty from seminaries in the Eighth Province.

At ten o'clock Dean Bartlett, with the Cathedral Chapter, met Bishop Pike at the sixteen-foot doors, careful copies of the famous Ghiberti doors of Florence, Italy. The Bishop entered his cathedral, and the procession moved up the great center aisle. Singing the *Veni Creator*, they moved to the chancel steps to begin the prayers of consecration.

The chief furnishings were dedicated, including the east rose

window, the font, the *cathedra* (or Bishop's chair), and finally the great altar located in the center of the building, at the cathedral crossing.

Presiding Bishop-elect Hines preached. Worship, he said, is the foundation of the Christian life, the strength and inspiration for all that Christians do; but he also pointed out that a cathedral must be not only a place of worship but an influence in the world for social justice, peace, and healing. The singing of a solemn *Te Deum* and the benediction completed Part I of the consecration.

Part II of the consecration was a first celebration of the Holy Eucharist in the newly completed edifice on Sunday, November 22. Bishop Pike was the celebrant, and Dean Bartlett, the preacher.

The ceremonial practice in the new cathedral incorporates many of the ideas of the current movement toward liturgical reform and renewal. Simple choir vestments are worn by the ministers until the conclusion of the Creed. Then those participating return to the sacristy to don traditional Eucharistic vestments patterned on those used in the early Church. Lay persons bring forward the alms (or money offering) and the oblations (the bread and wine) as well as the special petitions of the congregations for prayers. These special ceremonies have been developed partly as a convenience for the

new central location of the altar, but also, as Dean Bartlett says, "to bring the congregation more and more into the action so that we shall all realize more clearly that the liturgy is indeed the work of the whole people of God and not something done for the people by the ministers. . . ."

Grace Cathedral has a history that began in 1850. Originally a parish church, it has stood on the present site since the famed San Francisco earthquake and fire of 1906 destroyed the two Crocker houses which occupied the block. The late W. W. Crocker headed the committee that raised the \$3 million needed to complete the building.

Noted architect Ralph Adams



In ceremonies covering four days, the Diocese of California's Grace Cathedral is consecrated.

Cram has called Grace Cathedral "one of the great works of religious architecture in this country." It is 300 feet long, 160 feet wide at the crossing. The nave is 60 feet wide. The flèche and its spire are 260 feet at the top of the cross. The building is 140 feet high at the ridge top, and the towers are 30 feet higher still. The cathedral will seat 2,000, with standing room for a good many more.

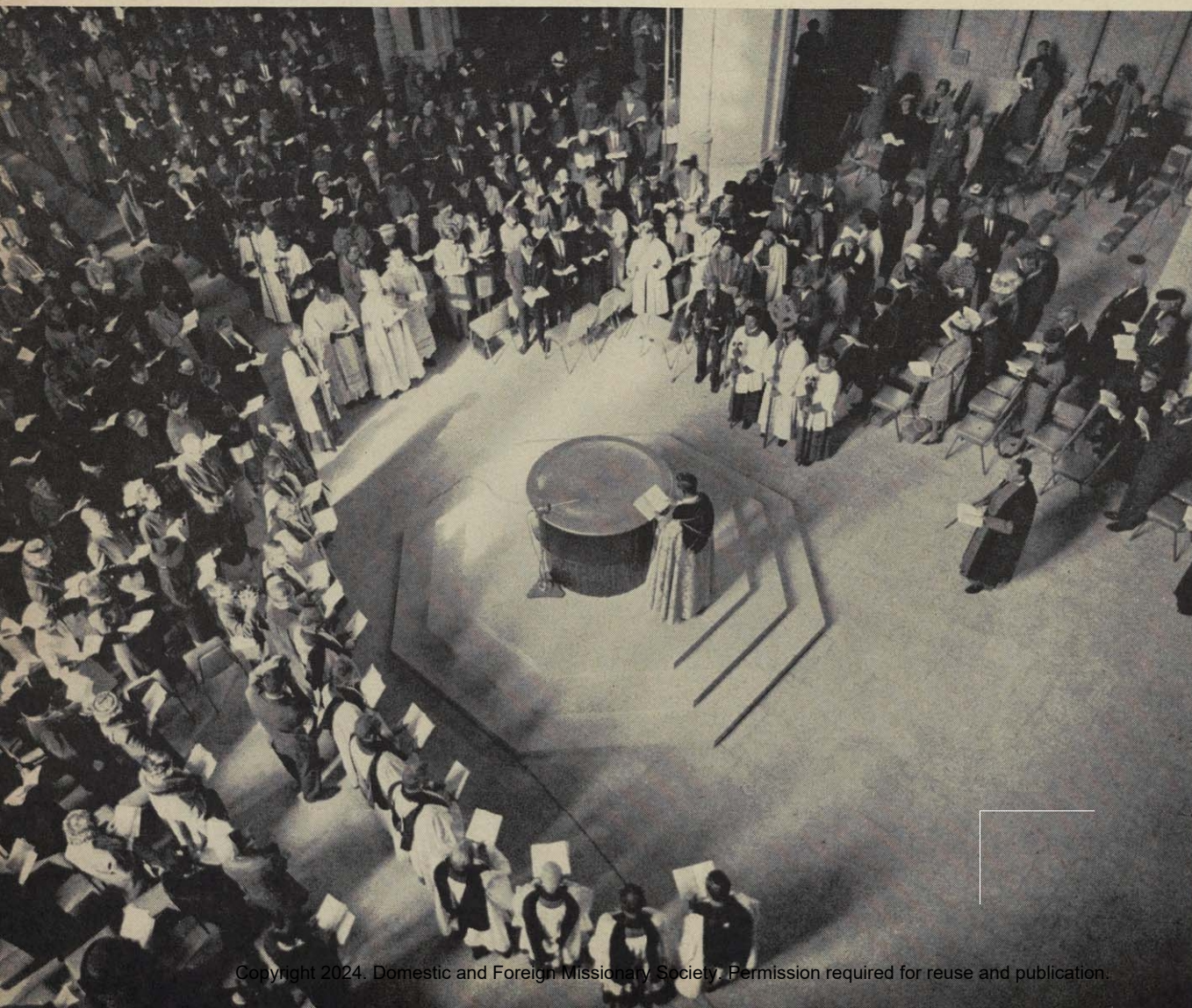
Although Grace Cathedral is truly a central diocesan church, it has an active congregation which is the custodian of the building and furnishings. The dean and his staff are assisted by a 400-member volunteer group who direct and sponsor a wide variety of interesting activities. They sponsor a theater which produces plays of social significance and religious import, a lively boys' school from which the cathedral's choristers are chosen, a gift shop, and frequent major art shows.

The cathedral's facilities are often lent to other denominational groups, and it serves as a place where dialogue is exchanged on vital social and civic problems. But at the center is the deeply spiritual and pastoral heart of a great Christian institution. ◀



The sentence of consecration is signed by Bishop Pike as lay and cl

Dean C. Julian Bartlett dedicates the font in memory of Jeanette L. Bartlett.





ical participants observe.

A CROWN FOR NOB HILL



Inside Grace Cathedral the congregation stands as the bishop and attendants prepare for the consecration of the altar.




Presiding Bishop-elect John E. Hines preaches the sermon.



The bishop and his deacons receive alms and oblations just before inviting congregation to receive Holy Eucharist.

The primitive battleground of William Golding's five novels is the



THE BRIDGES BETWEEN OUR SELVES

WILLIAM GOLDING is a name you are likely to encounter soon, if you haven't already, particularly if you have a member of the family in high school or college. Your son or daughter is likely to have read a book titled *Lord of the Flies*, to have seen a recent movie based on the book, and to have commented excitedly about both. Mr. Golding is fast becoming a successor to J. D. Salinger, whose Glass family and Holden Caulfield may be replaced by a group of wily students from an English choir school, and other characters from the pen of this gifted English writer.

Who is Golding, and why his appeal? Born in England in 1911, he was unfamiliar on this side of the Atlantic until 1955, when *Lord of the Flies* was first published. It sold only 2,383 copies in the United States and quickly passed out of print. The British, however, responded more perceptively to it, and echoes of its success were enough to induce Capricorn Publishers to issue it in a paperback edition. Immediately sales boomed.

Golding may be in danger of being known only for *Lord of the Flies*, yet four of his other novels have been published in the U.S. Does the rest of his work fulfill the promise of *Lord of the Flies*? Just how important is this author, and where does he fit into the contemporary scene?

Difficult to pigeonhole, William

Golding seems to stand apart from the mainstream of contemporary writing. Perhaps his greatest difference can be demonstrated by quoting Golding himself. He admits that he has read "absolutely no Freud," and that his literary tastes have been largely shaped by Greek plays which he reads, as a hobby, in the original.

Like so many of his generation, he served for five years in World War II in the British Royal Navy. This worked profound changes in his attitude toward life. "Before the War," he says, "most Europeans believed that man could be perfected by perfecting his society. We all saw . . . a lot in the War that can't be accounted for except on the basis of original evil."

It is this belief about the nature of man, the corruption at the very core of his being, that is Golding's chief concern. In *Lord of the Flies* his characters are a group of British choir-school boys whose plane is wrecked on a lonely island. Gradually the "heart of darkness" takes over as the restraints of society diminish and the boys are more and more thrown back upon their own inner natures. Golding here seems to be saying that society imposes certain restraints on human beings which enable them to live above the law of the jungle. But let that restraint be removed for a long period, and the beast in man takes over.

Boys are effective in making Golding's point. These children range in

age from six to thirteen. There is a lot of glib talk around these days about the goodness and innocence of childhood. Golding buys none of that. He shows the demon lurking in each boyish heart. His art reveals just how the veneer of society breaks, how each hunt that the boys go on becomes progressively more demonic. Obsessed by nameless fears, the lads finally murder the one who might have been able to free them from their fear.

At the book's ending no real deliverance comes. Ralph weeps for the "end of innocence, the darkness of man's heart" as the British destroyer carries them all away to an adult war more horrifying and more brutal than the one they have been waging on their island against each other.

The Inheritors, while written in a gentler tone, offers no more optimistic picture of the nature of man. Golding believes that *The Inheritors* is his best work. In it his powerful imagination comes more fully into play as he tells the story of the last remnants of a prehistoric race who live in the innocence of Eden. They are betrayed and killed by a strange species who have already attained a knowledge of good and evil, and hence are cruel and corrupt. Golding's vision of the Fall comes to the same conclusion as *Lord of the Flies*; the beast is indeed within us, and no real innocence is possible. Poignantly, the Neanderthals give us

sometimes brutal, never-ending struggle of man face to face with himself.



a haunting glimpse of the paradise we have lost.

The Inheritors is memorable because we see the whole story through the eyes of Lok, one of the race who is being destroyed by *homo sapiens*. Golding's own words make this clearer. As a child, he says, he was impressed by H. G. Wells's *Outline of History*. "It is," he declares, "the rationalist Gospel in excelsis. . . . By and by it seemed to me not to be large enough. . . . And when I read it as an adult I came across his picture of Neanderthal man, our immediate predecessors, as being those gross, brutal creatures who were possibly the basis of the mythological bad man. . . . I thought to myself that this is just absurd."

Golding has the imagination and intuitive insight to realize that man's development has not always represented progress, and that his presence might corrupt the earth. Since this is hardly a palatable view for most of us, we can understand why *The Inheritors* has not captured the heart of the reading public. Yet Rachel Carson's *Silent Spring* and William Golding's *The Inheritors* may have more in common than we realize.

Pincher Martin, Golding's third novel, turned out to be a real puzzler. The American edition is called *The Two Deaths of Christopher Martin* in an attempt to unravel the mystery of its "gimmick" ending. Yet once we understand Golding's view of

man, the ending is not a gimmick.

There is nothing esoteric in *Pincher Martin*. The plot is utter simplicity. Pincher serves in the British Navy during the war. His ship is torpedoed, and he is washed ashore on a barren rock. The story is his frantic and superhuman effort to survive. In his struggle to hold on to life, many episodes of his past flash through his mind. We learn that he is a complete egotist. Because of this preoccupation with himself, Christopher's experiences on the rock are a part of the hell to which his own selfishness has doomed him, since he actually died when his ship went down.

Here Golding is probing the nature of man, not in a group but in terms of one individual. Although Golding states his belief in the existence of original sin in both *Lord of the Flies* and *The Inheritors*, he does not define its nature. In *Pincher Martin* he does. Original sin is that complete preoccupation with self, putting oneself in the center of the universe, until there is no room for anything else. Such total immersion in self can only lead to a hell where there is nothing but the self.

Golding's view is very like that of Dante. But, for that matter, if the great religions all agree on any one thing, it is that the self must be overcome in the search for a relation-

ship to the Ground of All Being. Christopher Martin never reaches beyond himself, and he is left glorifying his ego through all eternity.

In *Free Fall* Golding examines the mystery of man's dual nature, probing the structures of guilt and responsibility. For this author, the moment of choice which is freely willed can lead to the fall. Each man, in Golding's view, must bear the responsibility for the choice that he makes. *Free Fall* is a more psychological novel, one more in the contemporary vein. Yet it, too, must be understood in a symbolic context.

Golding frequently uses as his thesis some book that has influenced him, and the resulting work seems like an antithesis. In other words, he turns the thesis book upside down. For *Lord of the Flies* a boy's adventure story called *Coral Island* was the thesis; for *The Inheritors* it appears to have been Wells's *Outline of History*. For *Free Fall* it is Dante's *Divine Comedy*; and for his new book, *The Spire*, it is Salisbury Cathedral.

Many people seem to have been mystified by *Free Fall*, and because a number of them were hard pressed to see where Golding was going, the consensus of opinion, when the book appeared, was that it was not up to the standard of his earlier ones. I venture to dissent. It seems to me that in *Free Fall* Golding analyzes the whole texture of a man's life and gives a more complete picture

BY EVA WALSH

Bridges Between Our Selves

both in length of time and depth of relationships than he has tried before.

The key is on the very first page. Sammy Mountjoy, the main character, says, "For once I was free. I had power to choose. . . . How did I lose my freedom?" The whole novel is an attempt to discover that moment of decision, freely willed, which made further freedom impossible.

Sammy examines his life. He does not find the answer buried in his childhood, but in his relationship to

Beatrice Ifor. When he rejected the salvation she offered, and used her to satisfy his own physical needs, not only did he lose his freedom, but he destroyed the person who could have been the instrument of his salvation. He is unable to accept what she offers, and thus the exits from his inferno are all blocked. Early in the book Sammy has a clue when he thinks, "Love selflessly and you cannot come to harm." Such love is beyond him, however, and no freedom is possible.

Sammy's world is radically altered by a "Road to Damascus" experience. During the war he is thrust into a prison cell in complete darkness and isolation. There he begins to recognize what an impoverished man he is, living only to protect his selfhood, and he has an awakening never vouchsafed to Christopher Martin. He is able to break out of himself sufficiently to scream, "Help me!" The very act of crying out changed his life.

After his release he sees the world with the eyes of the twice-born. In his new and illuminated world, he can no longer bear the agony of living in his egotism. Aware of man's dual nature, he observes, "Statistical probability, the moral order, sin and remorse, they are all true. Both worlds exist side by side. They meet in me." Sammy Mountjoy finds that he must inhabit both. Somehow he must find or build the bridge that connects them.

The Spire again pictures man enclosed in his selfhood, but from a different angle of vision. This time the setting is the Middle Ages, and the story is of building a great cathedral spire. Because it is to be higher than men have ever built before, new methods and new ways of building must be tried.

The Dean of the Cathedral and his master builder are at center stage. Roger, the master builder, is the prudent, practical man. Jocelin, the Cathedral Dean, is a man obsessed by a vision, and he will impose his will and make his vision truth, cost what it may. In the end, Jocelin's vision, which he has confused with the Will of God, destroys them all and leaves the Cathedral

an empty house, the weight of the spire menacing the whole structure.

Golding, who taught choir boys in the shadow of Salisbury Cathedral's 404-foot spire until two years ago, seems to be saying some disturbing things about the nature of man's institutions, especially the Church, and even questioning whether man, in trying to bring all within the compass of his will, is not guilty of arrogant presumption or the ultimate *hubris*.

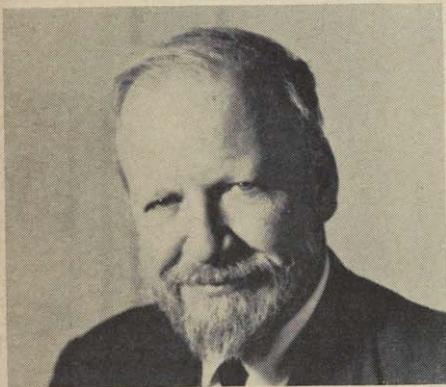
In Golding's view presented in these five novels, man is a creature corrupted at the core, encased in selfhood, bearing the burden of a dual nature whose two sides he cannot reconcile. Where, then, is man's hope, and wherein lies his salvation? Or is the whole point that this is his nature, and that man must learn to know it for what it is, and to bear it?

Golding says, "I have suggested a shape in the universe that may, as it were, account for things. The greatest pleasure is not—say—sex or geometry. It is just understanding. And if you can get people to understand their own humanity—well, that's the job of the writer."

The great writers have, however, given us more than understanding. They have managed to make some kind of unity out of man's duality. And it is here that Golding stops—he does not build that bridge, although he hints that it can be built when the self is overcome.

He takes us to the edge of the mystery. The rest is up to us. ◀

William Golding



William Golding is a novelist, and has been a schoolteacher and a sailor. As a hobby he translates ancient Greek manuscripts.

Born in 1911 in a small Cornwall village in England, he was graduated from Oxford in 1933, and taught school until 1939. He spent most of World War II in the British Navy, was on hand at the sinking of the "Bismarck," and was involved in the D-Day landings. He is still an enthusiastic sailor.

After the war he returned to teaching at Bishop Wordsworth's School at Salisbury. It is no accident that the boys of "Lord of the Flies," his most famous novel, are from an English choir school. He continued to teach at the school until 1962, when he retired to devote full time to writing.

William Golding:
A Bibliography

Softbound

Lord of the Flies (Capricorn Books 14, \$1.25)

The Inheritors (Pocket Books GC787, 75¢)

Pincher Martin (Capricorn 66, \$1.25)

Free Fall (Harbinger Books HO10, \$1.65)

Hardbound

The Spire (Harcourt, Brace & World, \$3.95)



Worldscene

Unity Week, '65

One tangible sign of the growing strength of the ecumenical movement is the existence, and wide observance of, the annual Week of Prayer for Christian Unity. Throughout the week—which this year falls on January 18-25—Protestants, Roman Catholics, and Orthodox in a number of nations will conduct study programs and pray for unity separately—and together (*see the Calendar of Prayer, page 48, for details on each day*).

Scope—The Week of Prayer is sponsored by the World Council of Churches' Faith and Order Commission and the Roman Catholic Association for Christian Unity; in North America, the observance is cosponsored by the National Council of Churches' Faith and Order office.

Events within the 1964 observance indicate its wide scope: last year, in Haarlem, the Netherlands, nearly 2,000 Romans and Protestants joined in a service for unity; in Chicago, Illinois, Albert Cardinal Meyer, Roman Catholic Archbishop of Chicago, joined with Protestants in a service of prayer and worship at Chicago Theological Seminary; in Cairo, Egypt, Protestant, Coptic, and Orthodox communions held nightly services during the Week of Prayer.

Theme in '65—The theme of the 1965 Week is "Behold, I Make All Things New." In the United States, the Consultation on Church Union has suggested that the six Churches participating in unity discussions—United Presbyterian, Episcopal, Methodist, United Church of Christ, Evangelical United Brethren, and Disciples of Christ—use this occasion as an opportunity for pulpit exchange and other cooperative efforts.

[A Week of Prayer leaflet is available, at a cost of \$2.50 per hundred, from the World Council of Churches, Room 439, 475 Riverside Drive, New York, New York 10027; a companion series of daily Bible readings is available, at a cost of fifty cents each, from the same address.]

All the Brave Doctors

In the middle of August there was an uprising around Stanleyville, one of Congo's largest cities. This uprising encompassed the entire northeastern portion of the country, as well as Stanleyville itself. It was not a general uprising of the population, but rather the military takeover by . . . relatively small groups of Congolese. . . . At the end of August, the missionaries began to hear rumors of mass murders of tribesmen both by the government and the rebels. . . . As it became more and more evident that the

rebels were taking over and killing and capturing without discrimination, the missionaries decided to go across the Ubangi River to the Republic of Central Africa. Dr. Carlson, his family, and Jody [Miss Jody LeVahn, the missionary nurse at the Wasolo station] went across the river which was just ten miles from the hospital. At that time, there was a lull for a few days, and Paul decided to return without his family, expecting that he would have enough warning to escape. He went back to his duties, trying to carry on the sorely needed medical help. There was, however, no warning. . . .

This account of the days preceding the arrest of Dr. Paul Earle Carlson was written by Philip Littleford, an Episcopal medical student who spent last summer assisting Dr. Carlson at the now-destroyed hospital operated at Wasolo, Ubangi Province, by the Evangelical Covenant Church of America.

Littleford, the son of an Episcopal clergyman, wrote these words after he had returned home to complete his final year at Johns Hopkins Medical School, but before word had come that Dr. Carlson had been murdered by the rebel troops.

The details of the death of the thirty-six-year-old Dr. Carlson and some fifty-nine other hostages have been widely documented, with almost incredible reports of brutality, atrocity, and outright cannibalism. Well reported, too, has been the remarkable courage of the Carlson family—Dr. Carlson's father, wife, two small children, and brother—who have given solace to those who would comfort them.

Dr. Carlson and the missionaries who died with him have reminded the world that selflessness is not a vanished characteristic of modern man, and that Christian martyrdom, far from ending with the early New Testament, is still a potential reward for Christian commitment.

In any number of places whose very names—Malaysia, Nigeria, Tanzania, Kenya, Uganda—suggest distance, more than 2,000 American doctors are "carrying on the sorely needed medical help." According to a survey recently released by the American Medical Association, United States organizations are sponsoring between 600 and 700 health projects and more than 350 hospitals overseas. About 700 of these doctors are being sponsored by Protestant denominations; several hundred more are associated with Roman Catholic and nonsectarian charitable agencies such as CARE-MEDICO and Project HOPE.

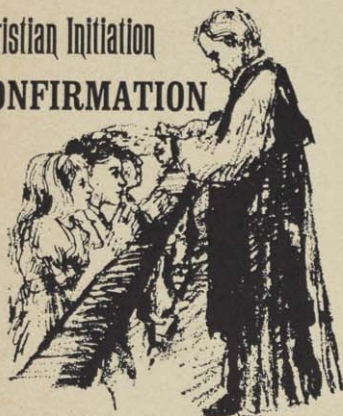
Not all overseas posts, of course, are in "hazard" areas such as Wasolo, where Dr. Carlson was often the sole physician to 100,000 people in a region the size of the state of Maryland. Overseas service, however, is typified by long

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Worldscene continued

hours, pitifully inadequate medical supplies, and earnings which, by American standards, fall on or below the "poverty line."

Despite the hardships of such service, the American Medical Association reports an increasing number of doctors who express "the urge to serve in developing nations."

Philip Littleford, in an article appearing in the Diocese of South Florida's publication, *The Palm Branch*, offers a challenging explanation of the motivation that inspires much of this "urge to serve." "Why would someone come out here to stay?" he says. "Life is not easy. The need is great, but the frustrations, pressures, and uncertainties are enormous. Would one come out for humanitarian reasons? Yes, but that alone could not possibly hold him. There is something more. I feel the person of Jesus Christ . . . guiding them, comforting them, giving them strength and giving them love which transforms the lives of those around them."



This happy outing of the Paul Carlson family and guests occurred last summer before Congolese rebels captured Dr. Carlson. From left are the Carlson children; Philip Littleford, an Episcopal medical student who was assisting at the Wasolo mission hospital; Miss Jody LeVahn, staff nurse; and Dr. and Mrs. Carlson.



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New Presiding Bishop To Be Installed January 27.

At three o'clock on Wednesday, January 27, the Rt. Rev. John E. Hines will be installed as the twenty-second Presiding Bishop of the Episcopal Church.

An estimated 3,500 people will be present in the Washington Cathedral for the ceremony, traditionally one of the most impressive events in the church. Officially invited guests include the bishops of all Episcopal dioceses; one clergyman and one lay person from each diocese; and leaders of other Christian communions. Arrangements for the ceremony have been made by Bishop Hines and the liturgical committee of the Cathedral. Music will be provided by members of the National Symphony, and the choirs of the Cathedral of St. John the Divine and of St. Thomas Church, New York, will join the Cathedral Choir of Men and Boys. The service will be conducted by the Rt. Rev. William F. Creighton, Bishop of Washington, and the Very Rev. Francis B. Sayre, Jr., dean of the Cathedral.

Clergy Salaries: Fringe Penalties

Among American employers, it would be difficult to find an institution that expects its employees to be educated, dedicated, underpaid—and willing to foot the bills for such work-incurred items as auto expenses, attendance at professional conferences, and professional literature.

Yet, says a new survey of clergy salaries compiled by the National Council of Churches, a number of churches fit this description.

The Respondents—Conducted by the Council's Bureau of Research and Survey, under a grant from the Ministers' Life and Casualty Union in Minneapolis, the poll is based on the replies of 5,623 clergymen in fifteen denominations—including the Episcopal Church—to an eight-page questionnaire.

Calling the survey "the most comprehensive study of clergy compensation that has ever been undertaken," one spokesman said "the results should erase the myths about ministers' incomes and provide a clear picture of just what constitutes clergy compensation."

Dollars and Drain—Cash salaries reported in all denominations ranged from a low of \$900 per year to a high of \$8,414. The median cash salary among all the respondents was \$5,158—a figure well below the norm for most professional and white-collar workers, and only slightly higher than that for clerical and factory workers.

The highest median salary—\$5,669—occurred among ministers of The United Presbyterian Church U.S.A.; the lowest—\$3,750—was among ministers of the Church of God, a nonmember of the National Council. The 617 Episcopal clergymen who responded reported a median cash salary of \$5,392.

Cold Comfort—The fact that many parishes provide housing and utilities for their pastors offers cold comfort when this extra compensation is balanced against out-of-pocket costs. The average minister, for example, spends \$1,212 for travel on church business, but receives a car allowance of only \$649. Eighty-one percent of those who responded to the questionnaire reported paying part of their auto expenses; 50 percent reported annual losses of at least \$685 for auto costs; and only 8 percent reported that they were fully reimbursed for such expenditures.

In addition, 74 percent said that they received no extra allowances for "attendance at ministers' institute, workshops, study conference, college or seminary course work."

Fees and Discounts—Contrary to popular belief, ministers receive or accept little by way of "fees" for officiating at weddings and funerals: the median income from such endeavors was \$89 per year. The much-touted clergy discount—which "embarrasses the minister and lowers the dignity of the Church," says the National Council's preliminary report—accounts for an average of \$81 per year.

Moonlighting and Working Wives—Clergymen are more prone to "moonlighting"—earning extra income by taking on extra work—than the average member of the American labor force; 15 percent of the survey respondents reported such outside work, as compared to a national average of 5 percent.

On the other hand, clergy wives seem less likely, says the survey, to seek paid employment than the average American wife: while the national average of working wives is 30 percent, the average for clergy wives is 21 percent.

Factors—While metropolitan salaries tend to be higher



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CUMULATIVE INDEX

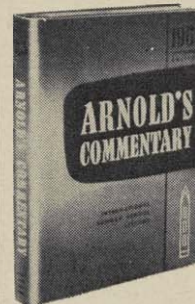
A cumulative index for the uniform passages used in Arnold's Commentary for the year 1965 is prepared for you on these pages. After each passage you will find the year of the publication in which it is treated and the page of the lesson in which it appears. This index will eventually cover a longer period. For example, in 1966 this index will include passages used in the year 1964 through 1966.

Year First	Year First	Year First	Year First
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Genesis 1:27-2:4	1964 69	Exodus 11:20-22:3	1961 205
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Worldscene continued

in general than those in rural parishes, regional differences are less a determining factor than the size of the church. The larger the congregation, the survey reveals, the better its minister's salary.

Next Steps—A primary purpose of the survey was to provide local churches with a realistic guide to help them determine whether their pastors' salaries are fair or adequate. Preliminary findings have been published in "How Well Do You Support Your Minister?", a booklet being distributed through the Council. [Copies are available, at a cost of twenty-five cents each, from the Department of the Ministry, National Council of Churches, 475 Riverside Drive, New York, New York 10027. A complete, detailed report on the survey will be published early in 1965.]

New Era for McComb

McComb, Mississippi, has long attracted national attention far out of proportion to its size. A town of 14,000, McComb's "image" was built on a history of racial hatred and violence to a degree unusual even in Mississippi. As early as 1961, McComb was the scene of the bus-station beating of six white Freedom Riders; last summer and in the months since, McComb scored a kind of record for the number of Negro churches and buildings burned and bombed.

Switch—Recently, McComb appeared in a far different spotlight: some 650 leaders of the white community issued a signed statement condemning the "acts of terrorism committed numerous times against citizens, both Negro and white." The statement, which appeared as an advertisement in the local newspaper, was endorsed by doctors, clergymen, lawyers, bankers, businessmen, and other prominent citizens. In many ways, it represents a major breakthrough.

What It Says—"We believe," the statement said, "the time has come for responsible people to speak out for what is right and against what is wrong. For too long we have let the extremists on both sides bring our community close to chaos."

In view of the race strife, the statement continued, "there is only one responsible stance we can take and that is for equal treatment under the law for all citizens, regardless of race, creed, position, or wealth." While some laws "may be contrary to our traditions, customs, or beliefs, as God-fearing men and women and as citizens of the United States we see no other honorable course to follow."

Suggestions—The statement also contained suggestions for ways to reestablish law and order, by such steps as: "All officers should make only lawful arrests; harassment arrests, no matter what the provocation, are not consistent with impartiality of the law. . . . Citizens of both races [should] reestablish avenues of communication and understanding. . . . We urge the widest possible use of our citizenship in the selection of juries."

In what was interpreted to be a reference to the Ku Klux Klan, the announcement also said that no one should serve as a public official if he belongs to an organization declared subversive by Federal agencies.

The force of the statement was further defined by John White, chairman of the McComb City Police Committee. "Any time the power structure of a community takes a stand against violence," he said, "it certainly curtails the possibility of trouble."

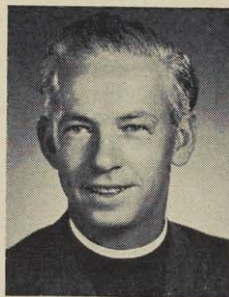
Changes in the Episcopate

The deaths of two bishops, five consecrations, and the elections that took place in the House of Bishops at General Convention bring the total membership of the American episcopate to 198 as of December 1.

The Rt. Rev. Arthur B. Kinsolving, retired Bishop of Arizona, died on June 15. The Rt. Rev. William F. Lewis, Bishop of Olympia, died on September 6; his coadjutor succeeds him. Other changes include the consecration of a dean to be a diocesan bishop and the consecration of three priests to be suffragan bishops.

During General Convention the House of Bishops elected two bishops to new positions and elected two new bishops.

The Rt. Rev. Scott Field Bailey was consecrated to be Suffragan Bishop of the Diocese of Texas on September 21. The consecration returned Bishop Bailey to his birthplace, Houston. He is the first native-born, locally baptized, confirmed, and ordained bishop in the 126-year history of the diocese. The forty-eight-year-old suffragan bishop was educated at Rice Institute, Houston, and the Virginia Theological Seminary. He earned his S.T.M. degree at the University of the South in 1953. Following his ordination in 1942, he served churches in the Diocese of Texas for a year and spent three years as a chaplain in the United States Naval Reserve. Returning to Texas, he served various parishes, including All Saints', Austin, where he was also director of Episcopal student activities at the University of Texas. In 1963 he became Canon to the Ordinary. He has served as deputy to three General Conventions, as president of the Diocesan Standing Committee, and as chairman of Examining Chaplains. Bishop Bailey is married to the former Evelyn Louise Williams, and they have four children.



The Rt. Rev. Ivor Ira Curtis succeeds the late Bishop Lewis as Bishop of Olympia. Bishop Curtis was the Suffragan Bishop of Los Angeles from 1960 until his election last February 29 as Bishop Coadjutor of Olympia. A native of Minnesota, he is a graduate of Carleton College and Seabury-Western Theological Seminary, and has received honorary D.D. degrees from Seabury-Western and Occidental College. Following his ordination in 1936, he served churches in Central New York, Massachusetts, Michigan, and Los Angeles. In Michigan, he served as Dean of the Northside Detroit Convocation and was a member of the Diocesan Council. Before his election as Suffragan of Los Angeles, he was president of the Los Angeles Diocesan Standing Committee, chairman of the Division of College Work, and chaplain for the Laymen's Committee. In Los Angeles, Bishop Curtis was active in civic affairs as well as in all phases of the diocesan program. He is married to the former Lillian Alice Kinney, and they have two sons.



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Church school teachers rely upon the magazine as a principal source of background material for their classes.

Churchwomen in many parishes write that study programs have been based on **THE EPISCOPALIAN**'s series of articles on what the Church teaches, the role of women, Mutual Responsibility, and others.

Lay members of the House of Deputies of General Convention and diocesan delegates to the Triennial of Churchwomen commented that **THE EPISCOPALIAN** provided the best source of information in preparation for the meetings in St. Louis.

At least one rector requires vestrymen to subscribe to the magazine to assure their being well informed about the Church. In another parish the vestry takes time at each meeting to discuss information in the magazine.

In Parish Plan churches, with all pledging members sharing monthly visits of the Church's national magazine, **ALERT**, a preview of each issue, is widely used in planning future parish programs. A supplement last month listed fourteen articles in past issues which can be used in the United Parish Mission Study on "Our Spanish-Speaking Neighbors."

From the mailbag last month:

"**THE EPISCOPALIAN** helps me keep up to date on issues facing the Church and provides good program material for meetings of the Canterbury Club at college."—*Danville, Ky.*

"It is very helpful in planning parish programs; also in finding new books to study."—*Chicago, Ill.*

"As a church school teacher, I find **THE EPISCOPALIAN** has greatly enriched the recommended courses for teachers."—*Newport, R.I.*

Changes in the Episcopate continued

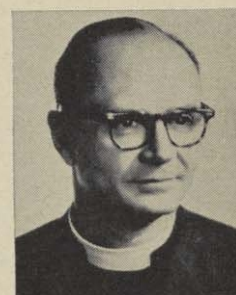
The Rt. Rev. Arnold M. Lewis, Missionary Bishop of Western Kansas, was elected by the House of Bishops to be Suffragan to the Presiding Bishop for the Armed Forces. Born on Long Island in 1904, he was graduated from Springfield College, Massachusetts, and received his B.D. degree from Virginia Theological Seminary, which also awarded him a D.D. degree in 1956. After his ordination in 1936, he was priest-in-charge of St. Mark's, Westhampton Beach, Long Island. He entered the Army as a chaplain in 1940, served over five years, and was a lieutenant colonel in the Active Reserve until he retired as a colonel last fall. In 1946 he became the executive director of the Presiding Bishop's Committee on Laymen's Work. He became first dean of St. John's Cathedral, Jacksonville, Florida, in 1951. He served on the Standing Committee of the Diocese of Florida and was a deputy to the General Convention of 1952 and also of 1955 when the House of Bishops elected him to be Missionary Bishop of Salina—now Western Kansas. He was consecrated the following February. Bishop Lewis is married to the former Frances Harrington Swift. They have two children.



The Rt. Rev. C. Kilmer Myers became the second Suffragan Bishop of the Diocese of Michigan following his consecration on September 29. He assumes his new duties on January 1, 1965. Born in 1916 in Schuylerville, New York, he was graduated from Rutgers University and received his S.T.B. and S.T.D. degrees from Berkeley Divinity School. He also attended Yale Graduate School and Union Theological Seminary, New York. Following his ordination in 1940, he was a resident-fellow at Berkeley; rector of St. Mark's Church, Buffalo, New York; and chaplain in the United States Naval Reserve. He then taught at General Seminary for six years, and also served for three years as part of an integrated team ministry working in Jersey City. He was vicar of three integrated missions on New York's Lower East Side for eleven years before moving to Chicago last year to become director of the Urban Training Center for Christian Mission. Bishop Myers has written several books on liturgies and one book on his experiences as a priest in the inner city. He is married to the former Katie Lea Stewart. They have three children.



The Rt. Rev. Francisco Reus Froylán was elected to be Bishop Coadjutor of Puerto Rico by the House of Bishops at General Convention and was consecrated to be bishop on November 30. Born in San Juan, Puerto Rico, in 1919, son of the Rev. Esteban Reus Garcia, Bishop Reus was educated in Puerto Rican public schools, received his B.A. from the University of Puerto Rico, and was graduated from the DuBose Memorial Church Training School at Monteagle, Tennessee. Following his ordination to the priesthood in 1943, he served various parishes in Puerto Rico, and was also teacher and chaplain of the San José School, Ponce, and the San Justo School, St. Just. He became canon-in-charge of Spanish work at St. John the Baptist Cathedral, Santurce, in 1954, director of the Cathedral School in 1957, and dean in 1958. Since 1945 he has been director of the Puerto Rican annual Youth Conference. He served as deputy to General Convention in 1952, alternate in 1958, and in 1960 was deputy to the Second Provincial Synod. He has served in the District as examining chaplain, chairman of the Department

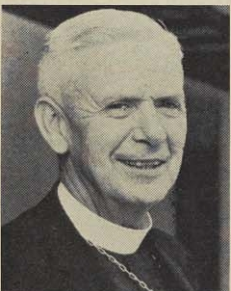


of Diocesan Affairs, and as a member of the Council of Advice and the Executive Council. Bishop Reus is married to the former Mary Doreen Brewer. They have three daughters.



The Rt. Rev. Robert C. Rusack was consecrated to be Suffragan Bishop of Los Angeles on September 29. Born in 1926 in Worcester, Massachusetts, he was graduated from Hobart College and General Theological Seminary. He was ordained in 1951 and began his ministry in Montana. In 1957 he spent a year in England as a priest student at St. Augustine's, central college of the Anglican Communion at Canterbury. He then became rector of St. Augustine's-by-the-Sea, Santa Monica, California. During his service in the Diocese of Los Angeles, he has been active in civic affairs and served as

chairman of the diocesan department of schools and as a member of the Executive Council. He was also a member of the Department of Christian Education, Department of College Work, the Church Architecture Commission, the Council on Holy Matrimony, the Corporation of St. Paul's Cathedral, and the Board of Managers of the Home for the Aged. Bishop Rusack is married to the former Janice Morrison Overfield, and they have two children.



The Rt. Rev. George Rhys Selway was consecrated to be Bishop of Northern Michigan on October 1. For the past five years he has been dean of Trinity Cathedral, Phoenix, Arizona. Born in Steubenville, Ohio, in 1905, he was graduated from Kenyon College, Gambier, Ohio, which awarded him a D.D. degree in 1947. He received his B.D. degree from Bexley Hall. Following his ordination in 1930, he was priest-in-charge of Trinity Church, New Philadelphia, Ohio; curate of St. Paul's, Akron; and rector of St. Mark's Church, Toledo. He then became rector of St. Paul's Church, Lansing, Michigan,

where he remained until called to be dean of the Cathedral in Phoenix. He is married to the former Edna Marie Wright, and they have four children.



The Rt. Rev. James C. Wong was elected by the House of Bishops at General Convention to be Bishop of Taiwan. Bishop Wong was born in Yung Ching, near Peking, China, in 1900, the year of the Boxer Rebellion. He studied for three years at Tsing Hua College, Peking, before going to the Massachusetts Institute of Technology on a scholarship from the American Boxer Indemnity Fund. After earning his B.S. in Naval Architecture and Marine Engineering there in 1924, he was an engineer in Massachusetts, Northern Ireland, Britain, and Hong Kong. He was a lay reader in the Episcopal

Church in Massachusetts and in Hong Kong. In 1938, he was ordained deacon. After his ordination to the priesthood in 1940, he served churches in Hong Kong. In 1960 he was consecrated to be Assistant Bishop of Borneo, and was Bishop of Jesselton from 1962 until his resignation in September, 1964. Bishop Wong is the first overseas Anglican bishop to be named to fill a see in the American Episcopal Church. He is married to the former Edith Su, and they have three sons and a daughter.

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Mutual Responsibility: From Actions to Action

IN OCTOBER, the St. Louis General Convention of the Episcopal Church accepted the call of the leaders of the Anglican Communion to "Mutual Responsibility and Interdependence in the Body of Christ." (See the December issue for further information.)

The Convention also voted to establish a Mutual Responsibility Commission and to move ahead with co-operative projects in various parts of the world. Although the Episcopal Church traditionally takes its time in tackling major areas of concern, there is hope that Convention's actions on Mutual Responsibility will shortly be turned into action by the whole Church.

First important move has been the appointment of the new Mutual Responsibility Commission. The twenty-four-member Commission, half of whom served on the committee which reported to Convention, will be convened by the Rt. Rev. Thomas H. Wright, Bishop of East Carolina. An executive officer for the Commission has not yet been named.

In the interim, the Overseas Department is serving as temporary headquarters for information and advice. Thus, we asked the Rt. Rev. Stephen F. Bayne, Jr., the new director of the department, to tell us what an interested individual or parish should do to undertake a Mutual Responsibility project.

"Early in January," answered Bishop Bayne, "every bishop will have in his hands a Directory of Needs. This will contain some 250 projects, totaling well over the one million dollars asked for in this first year.

"This is a 'culled' list," continued Bishop Bayne, "from the four previous Directories from Africa, South-east Asia, the Jerusalem Archbishopric and West Pakistan, and the South Pacific. The selection is based on projects which (a) have the highest priority, (b) are not yet undertaken by others, and (c) we know we can meet. Some call for things and personnel we don't now have—and that's no place to start. And some projects are large-scale, costly ones, but there is no reason why, for instance, twenty or more parishes can't work together on one."

What this means, then, is that any individual, or parish, or organization wishing to begin an MRI relationship should write to their bishop or, in the twenty dioceses which already have them, the appropriate committee.

Not to do so could mean chaos, obviously—and just as important, could mean that projects of secondary importance might be dealt with. For if a group acts unilaterally and writes independently to overseas bishops, for instance, the needs they hear about might not be those from the Directories.

Interdependence must include intercommunication. Not to work through, and with, existing diocesan or provincial machinery could lead to absurd duplication of effort, time, and money.

Minimal background information about the projects is included in the new, combined Directory. Some which sound prosaic when baldly stated will turn out to be more interesting with details.

—J.W.

Back to the Battle

EVEN before the 89th Congress assembles, the first shots are being fired in what promises to be a rousing new battle over Federal aid to education.

Vice-President-elect Hubert H. Humphrey has disclosed that the Administration will give top priority in its legislative program to a "comprehensive, massive investment" in better schools. Details of the Administration plan are still a carefully guarded secret. The White House is particularly mum about what kind of solution President Johnson will propose for the perennial controversy over inclusion of parochial schools.

This is the rock upon which previous proposals for general Federal aid to education have foundered. Roman Catholics have demonstrated that they have sufficient political power to veto any legislation which fails to provide for the one-eighth of America's children who attend church-related schools. Protestants have proved their ability to forestall action on any proposals to use public funds for the support of non-public schools.

Unless some way can be found to break this deadlock, there is no chance that Congress will enact across-the-board Federal aid for elementary and secondary schools.

The recent Episcopal General Convention in St. Louis displayed a commendable awareness of political realities in a resolution it adopted on aid to education. Modifying an earlier stand which had opposed any Federal aid to parochial schools, the 1964 General Convention said

that there are some forms of government help which may properly be extended to, and accepted by, church-related schools. Within the acceptable category, it said, are such things as provision of standard textbooks; safe bus transportation; assistance in training teachers for secular subjects such as mathematics, science, and English; school lunch programs; and health services.

The National Education Association has made a similar shift. Whereas it used to say that Federal aid must be strictly limited to public schools, it now endorses certain specified categories of help to parochial schools.

President Johnson's task force on education, headed by John W. Gardner, president of the Carnegie Institute, has submitted recommendations to the White House which reportedly reflect the viewpoint expressed by the Episcopal General Convention and the NEA. The Gardner group is said to have urged expansion of the aid already being given to private and parochial schools under the National Defense Education Act.

One possibility, for example, would be authorizing outright Federal grants to nonpublic schools for purposes for which the NDEA now permits long-term, low interest Federal loans. These purposes include the "strengthening of instruction" in most of the basic secular subjects, a terminology which is broad enough to encompass almost anything from better physical facilities to assistance in teacher training. The argument is that a government loan on

favorable terms, in principle, is just as much a subsidy as an outright grant would be. Since the public and the courts have accepted the former, they have no grounds for balking at the latter. Although these developments indicate that some Americans, at least, are seeking a way out of the impasse, it would be unwise to reach any conclusions about the prospects of compromise.

Vast reservoirs of intransigence still exist on both sides of this dispute. As Cardinal Spellman made clear in a remarkable speech before the Vatican Ecumenical Council, some Roman Catholic leaders are determined to obtain government support for parochial schools, and are not willing to settle for fringe benefits. And many Protestants and Jews heartily agree with the view expressed by the *Washington Post* in a recent editorial—that any concessions to the advocates of aid to parochial schools will "erode the wall supposed to separate church and state in this free land" and give rise to "a tragic train of evils" including "the fracturing and eventual destruction of the public school system."

Finally, a number of Americans—including more than a few members of Congress—are opposed to the whole idea of a "massive" Federal investment in education.

President Johnson is reputed to possess a genius for finding the precise compromise that will make it possible to pass a piece of legislation. His education aid proposals will test his skill in this area to the utmost. ◀

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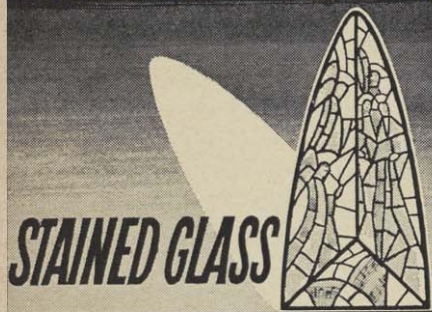
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In Person

● Alumni of "late" Episcopal Colleges—six Episcopal Church-affiliated schools which are no longer in existence—are being asked to contact Miss **Elizabeth Schadt** at 106 Morningside Drive, New York, New York 10027. Miss Schadt, who as an undergraduate was "caught" in the closing of both Canterbury College, Indiana, and Keble College, Mississippi, hopes to reach the alumni of these and four other former church colleges—St. Paul's, Long Island; Jubilee College, Ohio; Racine College, Wisconsin; and Daniel Baker, Texas. When located, these alumni will be asked to help arrange programs on behalf of the eight current Episcopal colleges—Bard; Hobart and William Smith; Trinity; Kenyon; St. Augustine's; St. Paul's, Lawrenceville, Virginia; Shimer; and the University of the South. Miss Schadt's work will be coordinated with the Foundation for Episcopal Colleges. Alumni of these "late" colleges are asked to send Miss Schadt the following information: name, address, name of school and years attended, and present occupation.

● The Rev. **Canon and Mrs. Theodore O. Wedel**, a husband-and-wife team well known and widely loved in the Episcopal Church, have both been named to major posts in the National Council of Churches. Canon Wedel, former president of the House of Deputies and Fosdick Professor emeritus of Union Theological Seminary, New York, has been elected chairman of the National Council's new Department of Ministry, Vocation and Pastoral Services. The new department, a merger of two formerly separate units, will conduct a program designed to "follow the needs of the ordained minister from recruitment to retirement." Dr. Cynthia Wedel, a former president of United Church Women and currently an associate general secretary of the Council, will take over executive leadership of its new Division on Christian Unity.

● Mr. **Robert B. Anderson**, a former Secretary of the Treasury in the Eisenhower Administration, has been appointed as head of a new interdenominational group organized to assist in the expansion of programs of the Washington Cathedral. Called the "Cathedral Thousand," the new group

will consist of 1,000 men, each of whom will pledge \$1,000 a year to support the cathedral's ministry. The Episcopal cathedral, which serves members of many denominations, has no regular congregation and receives no national program funds. Mr. Anderson, a Methodist, has been actively interested in the cathedral for the past eight years.

● A Church of South India clergyman-educator has been appointed Henry W. Luce Visiting Professor of World Christianity at Union Theological Seminary, New York, for 1964-65. He is Dr. **J. Russell Chandran**, principal of the United Theological College in Bangalore, India, where he also teaches systematic theology and Christian ethics. Called "one of the most influential Christian leaders in India," Dr. Chandran is also a member of the policy-making Central Committee of the World Council of Churches, and has been a leader of World Council Faith and Order activities.

● A Lutheran pastor and church publication editor, the Rev. **James L. Barkenquast** of Philadelphia, Pennsylvania, will serve as the next Protestant chaplain to the English-speaking community in Moscow. He will begin his new duties next summer, when the Rev. Donald V. Roberts of The United Presbyterian Church in the U.S.A. completes a similar Moscow assignment. Launched in 1962 and administered by the National Council of Churches, the Moscow ministry is supported by the Lutheran Church in America, The United Presbyterian Church, the American Baptist Convention, and the Episcopal Church. The four denominations rotate in assigning clergymen to the post.

● Mrs. **Stuart E. Sinclair**, a former director of the United Church of Christ's Board for World Ministries and a General Board member of the National Council of Churches, was recently elected as president of the United Church Women. Mrs. Sinclair, who lives in Greenfield, Massachusetts, succeeds Mrs. Theodore F. Wallace.

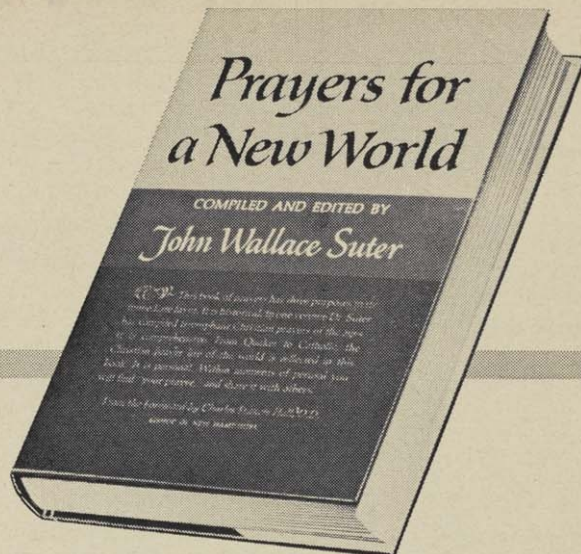
● Mrs. **Marietta Tree** recently began her duties as the first U.S. woman ambassador to the United Nations. Mrs. Tree, long active in a number of charitable organizations and a former special representative to the

United Nations, is the daughter of the Rt. Rev. and Mrs. Malcolm E. Peabody, and the sister of Mr. Endicott Peabody, Governor of Massachusetts. Bishop Peabody is the retired Episcopal Bishop of Central New York.

• Four new candidates have begun their training for the Office of Deaconess. They are Miss **Esther Davis**, Miss **Marilyn Snodgrass**, Miss **Vienna Cobb Anderson**, and Mrs. **Margaret Jackson**. Miss Davis, a resident at St. Margaret's House in Berkeley, California, is studying at The Divinity School of the Pacific. The other three deaconesses-to-be are living at The Central House for Deaconesses in Evanston, Illinois, and are following the M.A. program in Christian Education at Seabury-Western Theological Seminary. Miss Snodgrass spent more than six years in a career as a technical illustrator for the Boeing Airplane Company before deciding on a church vocation. Miss Anderson is a former professional actress who studied for three years in the Yale Graduate School M.F.A. program, and was a Fulbright scholar at the London Academy of Music and Dramatic Arts. Mrs. Jackson, whose wide journalistic experience includes seven and one-half years as a staff member, then editor, of the *Arizona Church Record*, has received a number of state and national awards for professional excellence.

• "In recognition of his outstanding services in the cause of Anglo-American friendship and understanding," Queen Elizabeth II has honored the Rt. Rev. **Harry S. Kennedy**, Bishop of Honolulu, with the title of Honorary Commander of the Most Excellent Order of the British Empire (C.B.E.). The award was made by British Consul Wilfred M. Hindle.

PICTURE CREDITS—Victor Barnaba: 39 (top). Walter Barnes Studio: 10 (bottom); 37. Bettman Archive: 4 (center right). Conway Studios: 32. Episcopal Church Photos: 38 (bottom). Proctor Jones: 26-29. Don Keller: 38 (top). Thomas LaBar: 4 (center left). Henry L. McCorkle: 39 (center). Jules Moreau: 14-17. New York Historical Society: 4 (top). Religious News Service: 34. H. Armstrong Roberts: 50. Bill Rogers: 22-24. George Shimmon: 29 (lower left). Lawrence D. Thornton: 3. June Van Dyke: 18-20.



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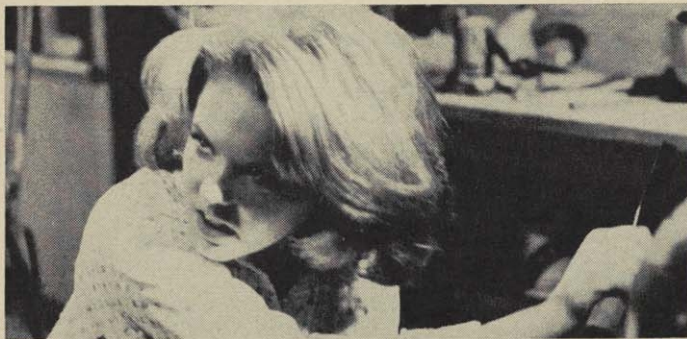
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MOVIES: **THE CLASSIC**



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A DOCUMENTARY film, *Four Days in November*, will be seen widely in 1965; indeed, it is a classic work. Concerning the four days surrounding the assassination of President John F. Kennedy, the picture should, after its theater dates, receive wide showing in schools and universities.

David Wolper, producer of *Four Days in November*, has provided an in-depth look at the event of the assassination through great film-editing and creative perspective on his task. He took some new footage, as, for example, at the Dallas home of Lee Harvey Oswald, the President's assassin. But the genius of

this production is found in the use which has been made of existing film depicting President Kennedy's movements on November 22, 1963; the assassination itself; the activities of Oswald and his assassin, Jack Ruby; and, finally, the state funeral in Washington, D.C.

The film makes an audience relive four tragic days which have now entered into personal memory and public history. While it is painful to relive the days, it is nonetheless mandatory if one is to achieve an understanding of them and, too, of one's own temporal and spiritual involvement in the problems of his own time and world.

At quite a different level, 1965 just could see a recurrently new trend in popular movie entertainment. Soap opera is unabashedly enjoying a new moment of acceptance by the American public.

Exhibit A at present is a movie named *Where Love Has Gone*. It stars Susan Hayward and Bette Davis—but the *real* star is its author, Harold Robbins, who is accumulating the lettuce these days from pulp-fiction paperback factories which publish such epic tomes as his novel, *The Carpetbaggers*. He earned even more money from the movie version of the book, one of the more lucrative celluloid packages of the past year.

What soap opera does is reach out cannily to the lowest possible common denominator in public taste, and then proceed to debase even that. It stands over against art. Lacking in creative integrity, it simply manipulates emotion and employs a scissors-and-paste method to combine, say, four or five "sure-fire" gimmicks which will titillate the curiosity of vast publics having dollars to spend.

So *Where Love Has Gone* is predictably banal, cheap, peeping-tom, foolish, the kind of picture nobody can be proud of. Oh, sure, it ought

to do pretty well at the wickets. It will solidly establish the new trend for soap opera which got a big boost this season when Grace Metalious' *Peyton Place*—already the subject of two major Hollywood movies—successfully found a niche for itself on TV.

Looking ahead into 1965, there is also a trend toward "entertainment" pictures offering suspense, fun, predictable excitement, and a guaranteed escape for a couple of hours from serious life problems. One such film, from France, is entitled *That Man from Rio*. Starring Jean-Paul Belmondo, it has at least a family resemblance to the James Bond thrillers. Belmondo whirls us back to the senior Douglas Fairbanks' kind of screen adventures: there is the stamp of a strong, exciting personality upon sheer action which is go-go-go.

From start to finish, *That Man from Rio* is a fast-paced, old-fashioned good time in the modern vein. It concerns a museum theft (this idea has certainly had it for the time being), a jet trip from Paris to Rio, a murder in scenic Brasilia, the romance of a young soldier and his girl, and, yes, a resolution of all (or, at least, most) problems at the fade-out.

What else will 1965 hold for those who attend motion pictures? A highlight of the coming year will be the spring release of George Stevens' portrayal of the life of Jesus Christ, *The Greatest Story Ever Told*. Probably Dino de Laurentiis' ambitious production, *The Bible*, with John Huston as a director, will also come our way late in the year.

We'll have the heralded "big" pictures, funny and unfunny comedies, tuneful and nontuneful musicals—and, winning our gratitude, some few films of permanent value which will move us deeply, show us the interior of another life (or our own), make us feel, and pierce with light the frequently darkened corridors of our minds. ◀

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Missionary Go Home

IT IS not often that a book's title proves as uncomfortably and speedily prophetic as Bishop Ralph Dodge's *The Unpopular Missionary* (Revell, \$3.50). Unpopular indeed. Declared *persona non grata* by the Portuguese and Rhodesian Governments, the author is himself an example and a victim of the unease in the missionary situation of which he writes.

The author has had a tremendously wide experience of Africa. He has seen the changes—many of them within the last few years—which have brought with them the need for a “new look” in missionary work. His book, one suspects, is written for the American public, which, like any other public far removed from the missionary scene, probably has a very romantic and old-fashioned idea of the situation in these parts.

One could have wished for a more systematic and less sketchy treatment of some of the important points he raises; but a missionary bishop has little time, as he suggests in his preface, for more than rambling thoughts. I do not think Bishop Dodge says anything which to us here in Africa would be very new or startling. But one point stands out, one which was brought before our notice recently at our own clergy school.

It is the tremendous and pressing

need for the Church both to train and to understand young, educated Africans. One of the critical truths about Africa today, the significance of which is seldom grasped by the Church, and apparently never by the politicians, is the *youth* of the population.

Bishop Dodge's Church has a proud record of service in the education and training of young Africans: one hopes that his keen perception of what this will mean—nothing short of revolution—gets across. For young Africa is not prepared to accept—and ought not to be expected to accept—a good deal of what has been imposed upon Africa by Western Christianity. The Church can claim to have taken a leading part in the changing of Africa over the last hundred years: is it ready to accept the fact that continuing change is integral to its very faith?

A missionary Church, Bishop Dodge is saying, must grasp the truth that it has to learn as well as to teach, to listen as well as to expound. Its giving must not be done from a distance, from a position of superior advantage, but in humility—being prepared to accept without condescension the condition and outlook of those to whom it seeks to minister.

At the same time it holds to Christ, and on this point must be un-

prepared to compromise. And one is encouraged to read: “It is interesting that African youth do not react negatively to Jesus Christ. Never have I heard him or his teaching criticised.” This brings to mind Professor Butterfield's well-known dictum: “Hold to Christ, and for the rest be totally uncommitted.”

This book leads one to reflect sadly how ill we can afford to lose the services of so wise a leader.

—KENNETH J. F. SKELTON

PEACE ON EARTH, by Pope John XXIII, with illustrations (Odyssey Press, \$5.95).

A miraculous book on at least three counts: the text of Pope John's encyclical, the photographs chosen to illustrate the main points of that text, and the combination of the two elements. Not since *The Family of Man* has there been anything remotely approaching the beauty and power of this volume.

—E.T.D.

THE WHOLE MAN, by John Brunner (Ballantine, 50¢).

Superior science-fiction—imaginative, well-developed, with an interesting central character—which combines such diverse subjects as telepathy and the World Health Organization all skillfully knitted into a story of empathy and compassion on a worldwide scale.

—M.M.

THE BOOK OF COMMON WORSHIP, The Church of South India (Oxford, \$1.55).

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—E.T.D.

Ideally, it would be nice, when the mood strikes us to do some serious thinking about the spiritual life, if someone would come along and plunk a book in our laps that would be a pleasure to read, would enlighten us as we read it, and would leave us better off after putting it down. Unfortunately, there are too few books of that sort. The reason is not hard to find. There are not many authors with the skill and maturity to give us such writing.

The first time I ever read anything by Robert N. Rodenmayer was in the two days after I stumbled on *Thanks Be to God*, his book about the General Thanksgiving. It was interesting reading, full of humor and good spirits accompanied by a steady stream of anecdotes about people and places.

I am glad to be able to say that Dr. Rodenmayer, who heads the Church's officeful of experts on the Christian ministry (actually there are four people in the office—it's a little small), has written another equally fine book whose achievements are even more admirable. Its name is *According to Thy Promises* (Harper, \$2.75), and its topic is the General Confession.

Confession is scarcely a topic to conjure happy thoughts or arouse anticipation. We say the confession at the service on Sunday and think about it now and then. To do more, we feel, would be morbid. But to agree with this conclusion is to discover that we do not understand confession.

According to Thy Promises is a journey down the steps of the prayer to the bottom of ourselves and then up the other side of it to that place of victory in Christ every Christian should experience often. Dr. Rodenmayer is a warm, witty, and entirely pleasurable guide through it all.

—E.T.D.

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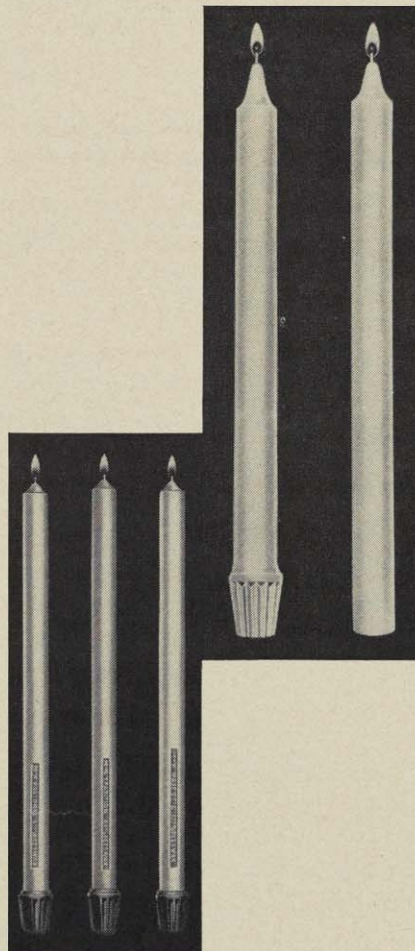
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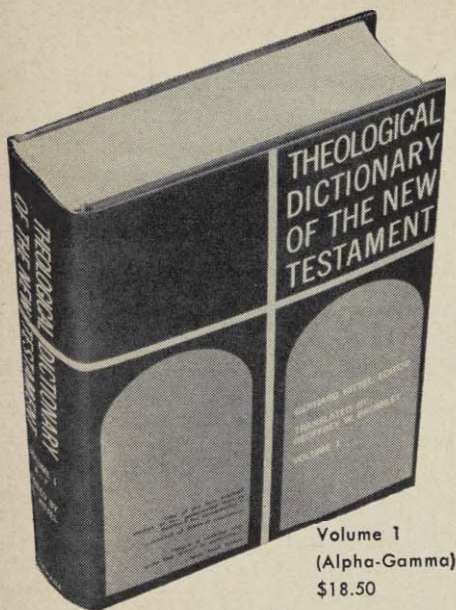
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CALENDAR OF PRAYER—JANUARY

Dioceses of the Anglican Communion and Their Bishops

- 1 The Archbishops, Presiding Bishops, and Metropolitans of the Anglican Communion.
- 2 **Aberdeen and Orkney, Scotland:** Edward Frederick Easson, *Bishop*.
- 3 **Accra, West Africa:** Reginald Richard Roseveare, *Bishop*; Ishmael Samuel Mills Lemaire, *Assistant Bishop*.
- 4 **Adelaide, Australia:** Thomas Thornton Reed, *Bishop*.
- 5 **Alabama, U.S.A.:** Charles Colcock Jones Carpenter, *Bishop*; George Mosley Murray, *Coadjutor*. (For the increase of overseas mission concern in the diocese.)
- 6 Missionary Boards and Societies of the Worldwide Anglican Communion.
- 7 **Alaska, U.S.A.:** William Jones Gordon, Jr., *Bishop*. (For the Church's mission to new settlers, and to the Indians and Eskimos coming to the cities for work.)
- 8 **Albany, U.S.A.:** Allen Webster Brown, *Bishop*; Charles Bowen Persell, Jr., *Suffragan*. (For the deepening of the companion relation with the Missionary District of Idaho.)
- 9 **Algoma, Canada:** William Lockridge Wright, *Archbishop*.
- 10 **Amritsar, India:** Kenneth Daniel Wilson Anand, *Bishop*.
- 11 **Anking (Wan-Gan), China:** Robin Chien-Tsun Chen, *Bishop*, and *Chairman of the House of Bishops*; Kimber S. K. Den, *Assistant Bishop*.
- 12 **Antigua, West Indies:** Donald Rowland Knowles, *Bishop*.
- 13 **The Arctic, Canada:** Donald Ben Marsh, *Bishop*; Harry George Cook, *Suffragan*.
- 14 **Argentina and Eastern South America with the Falkland Islands:** Cyril James Tucker, *Bishop*.
- 15 **Argyll and the Isles, Scotland:** Richard Knyvet Wimbush, *Bishop*.
- 16 **Arizona, U.S.A.:** John Joseph Meakin Harte, *Bishop*. (That the companion relationship with Mexico will continue to deepen the sense of mutual responsibility and interdependence.)
- 17 **Arkansas, U.S.A.:** Robert Raymond Brown, *Bishop*.
- 18 Week of Prayer for Christian Unity (First Day): For the unity of all Christian people; for their renewal and sanctification in truth and love; for the World Council of Churches; for all movements and organizations serving Christian unity; for the Evangelical Alliance; for responsible teaching within the churches; for faithfulness in common and private prayer.
- 19 Week of Prayer for Christian Unity (Second Day): That all Christians may feel deeply the pain of their division and may trust in God's power to heal them; for persecuted churches and those who are suffering; for the witness of the Church amid the contradictions of the world; for all enemies and opponents of the Church.
- 20 Week of Prayer for Christian Unity (Third Day): For the Roman Catholic Church; for Pope Paul VI, the patriarchs, archbishops, bishops, clergy, religious, and all its members, each in his vocation and ministry; that the Holy Spirit may follow with His blessing the work and decisions of the Second Vatican Council.
- 21 Week of Prayer for Christian Unity (Fourth Day): For the Orthodox Churches; for the ancient Oriental Churches; for the preparations for the Pan-Orthodox Pro-synod; for the Anglican Communion; for the Old Catholic Church; that the members of these Churches may faithfully serve the peace and unity of all Christians and of all mankind.
- 22 Week of Prayer for Christian Unity (Fifth Day): For the Lutheran, Presbyterian and Reformed, Baptist, Congregational, and Methodist Churches; that all of these may walk in the Spirit, grow in the knowledge and love of God, and in care for mankind.
- 23 Week of Prayer for Christian Unity (Sixth Day): For the United Churches, that they may be strengthened and increased in the unity of Christ; for Churches not previously mentioned; for the Jewish people, that the peace of God may be manifested between Jews and Christians.
- 24 Week of Prayer for Christian Unity (Seventh Day): For the proclamation of the good news of Jesus Christ in all lands; for a renewal of missionary responsibility in the Churches; for all those who take seriously the command to go and preach the gospel and who give their strength to this task; for unity in the Christian mission.
- 25 Week of Prayer for Christian Unity (Eighth Day): For the peace of the whole world; for governments and international organizations; that the peace of Christ may prevail in all racial and national conflicts; for justice for the oppressed, the hungry, and those dispossessed of their rights; for the witness of the Church in the life of all peoples.
- 26 **Armagh, Ireland:** James McCann, *Archbishop*, and *Primate of All Ireland*.
- 27 **Armidale, Australia:** Ronald Clive Kerle, *Bishop*.
- 28 **Assam, India:** Eric Samuel Nasir, *Bishop*.
- 29 **Athabasca, Canada:** Reginald James Pierce, *Bishop*.
- 30 **Atlanta, U.S.A.:** Randolph Royall Claiborne, Jr., *Bishop*.
- 31 The Church's Work in the Armed Forces.

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Now, the key word for Advent, can be the key word for every day of our living. We can cast off the works of darkness now and put on the armor of light now. We can make every effort to receive all that God gives. We can do our share in the interior life of the Church. We can carry our Christian convictions with us wherever we are out in the world. By God's grace we can do all this, and we *can* do it *now*.

In our striving to be Christians, we may be tempted to say, "I know what I'm like, and I know the kind of person I wish I were—but getting from here to there seems so difficult that I see no use in setting out. If only I were a different person to begin with, I could really grow in faith and in the knowledge and love of God. I could have faith if I were living back in the calm days of the late nineteenth century, instead of in this present nervous, edgy, threatening world. I could have a strong hope if only the future were not so uncertain. I could pray if only I had more confidence that God hears my prayers. I could worship if I could keep my mind on the service, instead of thinking about a dozen other things. I could be less self-centered and more concerned about other people if my health were better, or if my family didn't make such demands on me, or if I had more time that I could call my own. If only I didn't have to start from where I am. *If only . . .*"

But unless we begin now and start from where we are, we can never move ahead. Since God is always touching our lives in the present moment, we can begin with this moment, not waiting until we are better or have more faith. We can turn to God as we are now, with all our doubts and uncertainties, with all our fears, jealousies, prejudices, and hatreds, with all our demonstrations of unfaithfulness to God. No explanations are required, and excuses

are out of order. Our Lord welcomes us as we are *now*.

We believe that there will be a final day for all of us, at the end of history or beyond history; this conviction must not dull the edge of our awareness that now is the critical time in history for us. If we believe that the end may be near for any one of us or for all of us, brought on by a heart attack or by nuclear warfare, such a possibility



is not the compelling reason for living in the present moment. The inescapable fact is that the only time we have is now.

By thinking too much about what we might do at some future time, we take flight from demands and opportunities to be the Church at work in the world now. We can, however, learn to live each moment fully, doing only what this moment requires, knowing that we can do nothing more in this moment. The opportunity to respond to God yesterday has passed; we do not know what tomorrow will bring. Today is

the day in which to serve him, abandoning ourselves to the divine Providence in each moment.

Now is the time for obedient Christian action. Our obedience to God is possible only through Christ, who is our pattern and our means of obedience.

We learn obedience by training ourselves to wait upon God with frequent and regular times of withdrawal for prayer and meditation, knowing that returning to the world is the final goal of withdrawal. I have found in myself more resistance to withdrawal than to return, and I have observed that other people break the rhythm of withdrawal and return because of the same resistance.

I do not know why we neglect our prayers: we are not really too busy to pray; we do not actually believe that public worship makes private prayer unnecessary, or that working for the Lord will take the place of attending to him. We all need a rule—a discipline—that can at least judge us and bring us back again and again into the way of prayer; such a rule can finally keep itself, almost without our knowing it.

The heart of obedience is to hold on, with confidence and conviction. Obedience is offering ourselves to God, with no conditions attached, over and over to the end of our days. With a civil war always raging within us, we go on learning to be obedient and failing to be obedient—always being God's obedient-disobedient children. It is of the utmost importance for us to see each day as an opportunity for offering ourselves to God, however imperfect that offering may be, asking that his will may be done in us now. Obedience is the fruit of an increasing capacity for God, with a deepening sense of his presence.

"The hour of favour has now come; now, I say, has the day of deliverance dawned" (II Corinthians 6:2 NEB).

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

St. Luke's Church, Van Ness Avenue at Clay Street, San Francisco 9, California, has available a set of red hangings consisting of a burse, veil, pulpit hanging, Bible and missal markers. Any parish or mission able to use the items should write to the rector, the Rev. H. T. Knight.

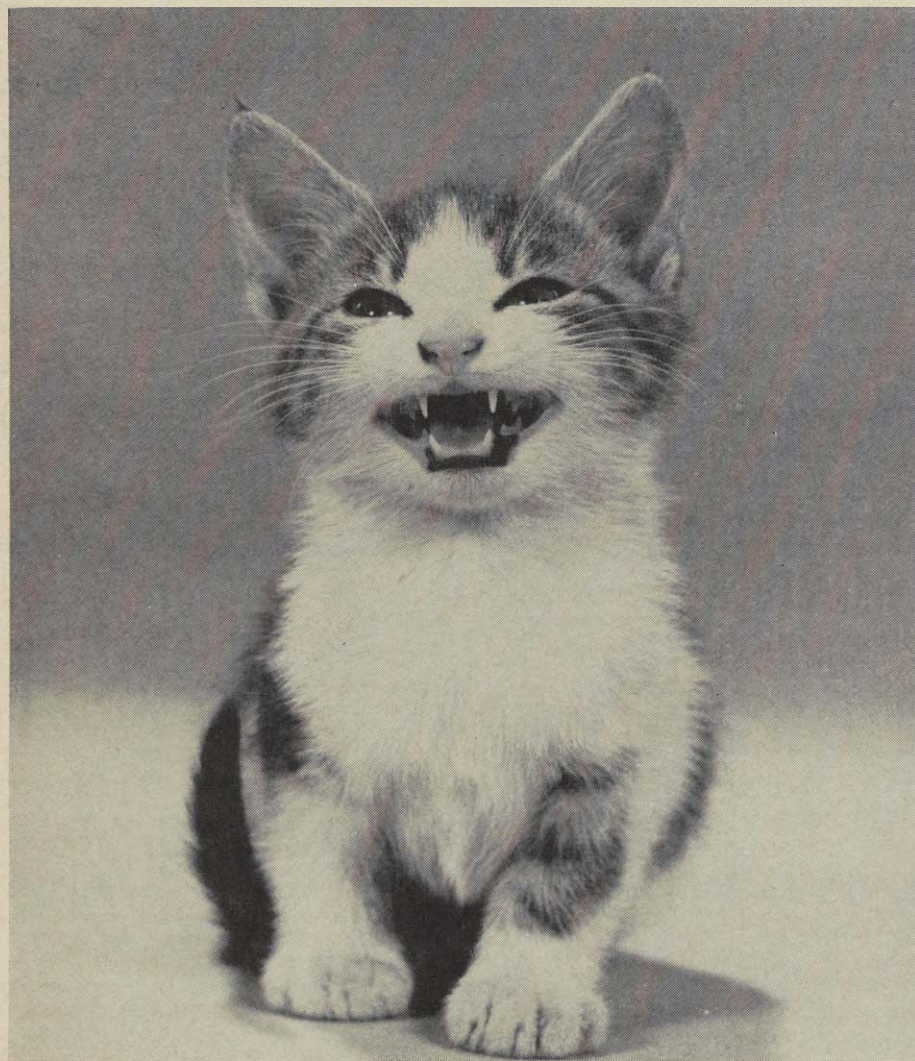
St. Mark's Episcopal Church offers the following items, postpaid, to any mission that can use them: white frontal, veil, burse, and maniple; red burse, veil, chausible, and Bible marker; violet Bible markers; two green stoles; ten wine-colored junior choir robes with

white collars and black bows; one white surplice, small; six black skirts; eighteen black velvet mortar boards; and four satin mortar boards. If your mission is interested, please write to Mrs. Gardner D. Phelps, Altar Guild Chairman, St. Mark's Episcopal Church, 501 Denver at West Fourth Streets, Waterloo, Iowa.

St. Timothy's Episcopal Church, East Boundary Street, Perrysburg, Ohio, is a small parish established about two years ago. The parish would like to obtain robes for a newly organized junior choir of about twenty children. If your parish has such robes available, please write to the choir director, Mrs. Hamilton Fess, Jr., at the church.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

THE EPISCOCATS



"Away in the manger, no crib for his bed. . ."

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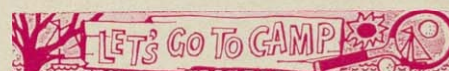
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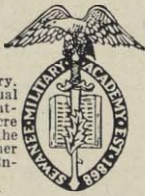
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JANUARY

1 Circumcision of Christ

3 Second Sunday after Christmas

4,5,6 Performance of thirteenth-century musical play "Daniel" by the New York Pro Musica Society. Washington Cathedral.

5-6 Eastern Regional Conference of Church Council Secretaries, Seabury House, Greenwich, Conn.

6 Epiphany

8-9 New York Pro Musica Society's performance of "Herod." Washington Cathedral.

10 First Sunday after Epiphany

17 Second Sunday after Epiphany

17-24 Church and Economic Life Week. Sponsored by the National Council of Churches' Department of Church and Economic Life.

18-25 Week of Prayer for Christian Unity. Theme: "Behold, I make all things new." Sponsored by World Council of Churches' Commission on Faith and Order.

24 Third Sunday after Epiphany

24 Theological Education Sunday

25 Conversion of St. Paul

27 Installation of the Presiding Bishop of the Episcopal Church, the Rt. Rev. John Elbridge Hines, at the Washington Cathedral. Admission by ticket only.

31 Fourth Sunday after Epiphany

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

Radio and Television

"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated to more than 250 stations. Consult your diocesan journal and local paper for time and dates.

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Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary,

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School of Theology of the University

of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary,

Evanston, Ill.

Virginia Theological Seminary,

Alexandria, Va.

Know Your Diocese



Until 1907, when the Diocese of Atlanta was set apart, the State of Georgia was administered as one diocese. The present jurisdiction comprises 25,731 square miles in the northern section of the state, with a total population of 2,546,810. Within the diocese are seventy-three parishes and missions with ninety clergy and 325 lay readers serving 34,039 baptized persons (23,173 communicants).

Among the diocesan-related institutions are: the Appleton Church Home, Macon, the only one of its kind in the state for teen-age girls; Camp Mikell, the diocesan conference and camp center near Toccoa, which has been completely integrated for several years; Fort Valley College Center, Fort Valley; and the Julia Parkman Jones Benevolent Home, Macon. The Diocese of Atlanta also supports the University of the South and Sewanee Military Academy. The diocese has five full-time chaplains and more than a dozen part-time chaplains serving colleges and universities within its boundaries.

While the population of metropolitan Atlanta increased some 40 percent between 1950 and 1960, the number of Episcopal communicants in the five-county area rose 70 percent. During the first ten years of the Rt. Rev. Randolph R. Claiborne's tenure, forty-seven new residences have been built for the clergy, and parishes and missions have increased from forty-eight to seventy-three.

A searching look at urban problems in the cities of the southeast was taken in February, 1964, at the Metropolitan Planning Conference held in Atlanta. Led by a team of specialists brought together by the Executive Council of the Episcopal Church, members of the conference were drawn from the dioceses in the southeastern states. Following the meeting, an article appearing in the Diocese of Atlanta's journal compared the subject of the meeting with the Mutual Responsibility and Interdependence document issued at the 1963 Anglican Congress in Toronto. The article stated, in part: "Something of the philosophy of this same program will be dealt with in the setting of our own country. Here we find the enormous population explosion coupled with migration to our cities, and the development of great metropolitan complexes. The inner city is one of the greatest missionary challenges of all man's history. The crowded city is the mutual responsibility of all without regard to his own residence. The complex metropolis is interdependent with every town and hamlet on the countryside."



The Rt. Rev. Randolph R. Claiborne, Jr., fifth Bishop of Atlanta, was born in Farmville, Virginia, on November 7, 1906, the son of the Rev. Randolph Royall and Mary Thomas (Clark) Claiborne. His early youth was spent in Marietta, Georgia, where his father was rector of St. James' Church.

Bishop Claiborne earned a B.A. degree from the University of Virginia and then went to Virginia Theological Seminary, from which he received a B.D. degree in 1931 and a D.D. degree in 1950. The University of the South bestowed a D.D. degree upon Bishop Claiborne in 1949.

Ordained to the diaconate in June, 1931, and to the priesthood in January, 1932, Bishop Claiborne served as rector of St. James' Church, Macon, Georgia; as priest-in-charge of St. Andrew's, Fort Valley, Georgia; and as rector of the Church of the Nativity, Huntsville, Alabama. On June 29, 1949, he was consecrated to be Suffragan Bishop of Alabama, a position he held until 1953 when he became the Bishop of Atlanta.

Bishop Claiborne speaks strongly on issues which he considers pressing, if sometimes unpopular, challenges to the Episcopal Church: the urban ministry, racial ferment, and education. "Let us remember that the church is not primarily a place to gather in, but to go out from," he has said. The emphasis in the next ten years should be on "how to go out from the church to do the will of God," says Bishop Claiborne. "In racial matters, the Church's work must be 'to implement our [Episcopal] position' . . . that 'segregation on the basis of race is inconsistent with the Christian religion.' " In 1955 Bishop Claiborne was one of the few to speak out publicly against the Georgia State Board of Education when the board attempted to penalize teachers who accepted or supported the U.S. Supreme Court's historic ruling against segregated schools.

In 1955, Bishop Claiborne married Clara Kinney Stribling, climaxing a romance which had begun at Camp Mikell, the diocesan conference and camp center. The former Mrs. Stribling was the widow of the famed Georgia heavyweight boxer, W. L. (Young) Stribling.

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