Title: *The Episcopalian*, 1965

Digital Copyright Notice

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

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

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church Email: research@episcopalarchives.org

Telephone: 512-472-6816

EPISCOPALIAN

November, 1965 · The House of Bishops.

Overseas Mission • Christian Education Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

MISSION: The Christian's Calling

1966 MISSION STUDY and OFFERING

Every baptized Christian is a missionary.

Mission has never been the exclusive task of any particular group in the Church. It is everyone's task and calling—men, women, and children, clergy and laity. This year's study and offering emphasizes the privilege and responsibility of mission.

Order forms for study and offering materials are available from
Seabury Bookstore
815 Second Avenue

New York, N.Y. 10017

NORTH AMERICA

CENTRAL AMERICA



EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH





The Rt. Rev. Horace W. B. Donegan Bishop of New York



The Rt. Rev. Thomas A. Fraser, Jr. Bishop Coadjutor of North Carolina



The Rt. Rev. Robert F. Gibson, Jr. Bishop of Virginia



The Rt. Rev. John E. Hines Presiding Bishop



The Rt. Rev. Girault McArthur Jones Eishop of Louisiana



The Rt. Rev. Arthur Lichtenberger Former Presiding Bishop



The Rt. Rev. Henry I. Louttit Bishop of South Florida



The Rt. Rev. Lauriston L. Scaife Bishop of Western New York

The Greatest Adventure

A Church in which "knowledge is not feared, but welcomed" draws life-sustaining nourishment from a vigorous academic community. The contribution made to the Episcopal Church by its colleges is reflected in the fact that each of the spiritual leaders pictured above, along with 116 other Episcopal bishops, received part or all of his undergraduate instruction from one of the eight colleges related to the Episcopal Church.

Students at these colleges are given a sound liberal arts education in which "the ideas and experiences of mankind still constitute the greatest adventure."

A student is encouraged to mull over what he learns, "to savor great ideas." He is urged to probe and consider the insights of Christianity.

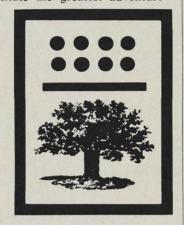
Whether he becomes a clergyman or a businessman, an artist or a chemist, the graduate of a Church-related college has been trained to act responsibly.

Your support is needed for the work of the colleges. For information, write:

THE FUND FOR EPISCOPAL COLLEGES

Episcopal Church Center

815 Second Avenue, New York, New York 10017











OSBORNE

CHALICES & CHURCH SILVERWARE

Book EIC (chalices ciboria) & Book E64 (general) gladly sent free of charge by surface mail. 117 GOWER STREET LONDON-WC1 — ENGLAND



VESTMENTS

CLERGY AND CHOIR CHURCH HANGINGS ORNAMENTS MATERIALS

Catalogue on Request

THE C. E. WARD CO.

LETTERS

FOUND: LOST SMILES

I hope that all who read Mary Morrison's "The Case for the Missing Smile" in the September issue enjoyed it as much as I did. She has put her finger on one of the common ailments of so many long-faced, sanctimonious souls today, the inability to perceive and enjoy good, healthful humor in this world created by a loving Father who obviously planned for the medicine of laughter and the smile. For further reading along these same lines, I recommend Elton Trueblood's The Humor of Christ (Harper, 1964), much of which parallels Mary Morrison's grand article.

THE REV. ALLEN S. BOLINGER Cape May, N.J.

BRAVO, BOYD

. . . I was shocked . . . to read critical comments about the Rev. Malcolm Boyd's work (in a Letter to the Editor, printed in the September EPISCOPALIAN).

Perhaps the greatest thing about his work with youth is his refusal to play to crowds, and his insistence upon his own integrity and that of the Gospel. He does not remain aloof in the pulpit from youth, but is with them in their daily life. While many Christians have been sleeping silently on the racial issue, Malcolm Boyd has provided youth with a stirring example of moral leadership on race and other social issues.

I have witnessed Malcolm Boyd's work and have never seen youth so deeply moved, yet faced with such honest and realistic words as his. He simply refuses easy, glib, cheap "answers" and will not be swerved from raising the hard, crucial, right questions....

MRS. JAMES HILINSKI Manhattan Beach, Calif.

. . . I would like to say Father Boyd's movie reviews . . . are my favorite regular feature in your magazine. I read The New York Times, Saturday Review, The New Republic, and other magazines, and the caliber of Father Boyd's reviews is on a par with the finest film criticisms in these publications. . . .

PAUL SATTERLEE San Francisco, Calif. Continued on page 70

THE EPISCOPALIAN, November, 1965. Vol. 130, No. 11. Published monthly by The Episcopalian, Inc. All postal returns are to be sent to Box 2122, Philadelphia, Pa. 19103. 35¢ a copy, \$3.50 a year; Copyright 2024 6 Domestic last Professionally Stocket. Fermission required for regular and publication.

- SECURITY AND THE FULL LIF

in Retirement Residences Sponsored by The Episcopal Church

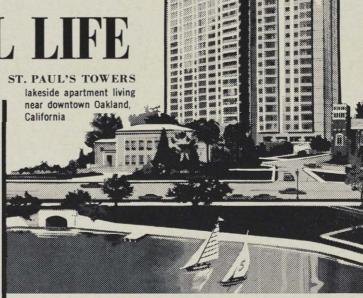
The most comprehensive health and medical plan ever provided...your own spacious living quarters...superb meals, maid service, recreation facilities...a calm, unhurried life in gracious surroundings with congenial companions. This is the way of life provided by two new retirement residences sponsored by The Episcopal Church in the Diocese of California.



CANTERBURY WOODS garden community in Pacific Grove on Monterey Bay, California

CANTERBURY WOODS on magnificent Monterey Bay in Pacific Grove offers cottages or apartments with spacious bath, closets and kitchenette in a suburban garden setting. Within easy walking distance of shops, theaters, and churches; picturesque Carmel-by-the-Sea is but a few miles away.

ST. PAUL'S TOWERS, overlooking sparkling Lake Merritt, is minutes from downtown Oakland and the cultural and recreational activities of nearby San Francisco. Spacious apartments have private bath with tub and shower, custom-built kitchenette and generous closets. Variety of apartment plans available to meet your exact requirements.



Open Mid 1966

SUPERB CLIMATE. Both Oakland and Pacific Grove are cooled in the summer by Pacific breezes, warmed in winter by the California sun. The mild climate is conducive to your good health and year 'round enjoyment of life.

COMPREHENSIVE HEALTH PLAN. The most complete health plan available in a retirement community is included in your life residency. Each residence has its own professionally-staffed health center. Physicians' and surgeons' bills and cost of hospitalization are, with few exceptions, covered by this unique medical program. Cost of convalescence and rehabilitation also included.

THREE DELICIOUS MEALS DAILY, MAID SERVICE, UTILITIES. Meals with a choice of menu selection are served in handsome dining rooms and are included in your residency. Utilities, linens, wall-to-wall carpeting, draperies, maid service, individually controlled heat, complete laundry facilities, gardening and recreation facilities are also provided.

YOUR INDEPENDENCE ASSURED. Worship where you wish . . . come and go as you please . . . pursue hobbies and vocations of your choice. You can retire with complete assurance against dependence on others and the burdens of modern living.

Learn more about these retirement communities today.

Mail Coupon Today for Free Brochure or Phone San Francisco GA 1-7383 or Oakland TW 3-6775

Please send brochure and	complete information on
	☐ St. Paul's Towers
Name	
Address	
City	State



Memorial Bells by Schulmerich!® What a uniquely wonderful way to remember a loved one! And surely your church would appreciate receiving these puretoned Schulmerich bells as a "living" reminder, too. As a gift from you... in your own name... while you are here to give! Appropriate plaque, if desired. Inexpensive! Write for information and brochure.



FOR YOUR INFORMATION

"Studies themselves," Sir Francis Bacon once essayed, "do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies, simple men admire them, and wise men use them." This month's Episcopalian aims at providing some "studies"—from statistics to progress reports to new ideas to ponder—which together form our annual report on the state of the Episcopal Church.

In another short, sharp treatise, Sir Francis pointed out that "learned times, specially with peace and prosperity," create formidable obstacles to "reverence of religion." On page 22, in "THAT NASTY WORD EVANGELISM," the Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, offers twentieth-century Christians some hard-hitting suggestions for overcoming these obstacles.

Many modern-day churchmen share Sir Francis' views on church union. "Religion," he wrote some 300 years ago, "being the chief band of human society, it is a happy thing, when itself is well contained within the true band of unity." In "What About Church Union?" page 8, Mr. Peter Day, Ecumenical Officer of the Episcopal Church, reports on church union efforts. And on page 53, we present, through the cooperation of the Church Missionary Society, London, England, a report on the coming United Church of Nigeria.

We are most gratified by our readers' response to the Episcocat photo contest. Entries came from thirty-four states and one foreign country. The first winning photo, submitted by Mrs. Jo-Ann Price Baehr of New York, appeared in the September issue; the second, from Miss Clyte Willis of Coral Gables, Florida, was featured in the October issue. On page 68 is the third winning entry, from Mr. F. H. Storr, Kangwondo, South Korea.

In the next issue

- Christian Year Calendar
- A Message from the Vice-President
- The New Missionary
- Report on mission books, '65-'66



catalogs; C-92 (Choir Vestments); J-92 (Children's Vestments); P-92 (Pulpit Vestments).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL., 1000 N. MARKET ST.

LONG ISLAND CITY, N.Y. CHICAGO, ILL. VAN NUYS, CAL.

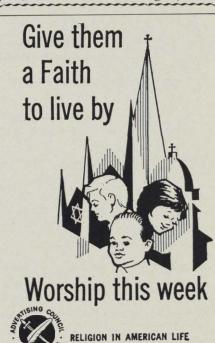
48-25 36th St. 169 W. Wacker Dr. 15525 Cabrito Roar



Spiritual Healing

Healing belongs in the Church
Do you read SHARING, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—51 for 6 mo., \$2 a year, Send for sample copy.

International Order of St. Luke
2243 Front Street San Diego 1, Calif.



continuing

FORTH and

The Spirit of Missions

Published by The Episcopalian, Inc., upon authority of the General Convention of the Protestant Episcopal Church in the United States of America.

DIRECTORS

ROBERT E. KENYON, JR., President JOHN H. LEACH, Vice-President ARTHUR Z. GRAY, Secretary SAMUEL W. MEEK, Treasurer JOSEPH E. BOYLE WILLIAM McK. CHAPMAN MARGARET COUSINS HUGH CURTIS L. PHILIP EWALD HOWARD HOOVER WILLIAM S. LEA ARTHUR LICHTENBERGER ELIOTT ODELL THOMAS J. PATTERSON JOHN W. REINHARDT SAM WELLES JOHN E. HINES, Ex-officio

EDITOR

Henry L. McCorkle

CONTRIBUTING EDITORS

Malcolm Boyd, Elizabeth Bussing Henry Thomas Dolan, John G. Harrell Mary Morrison, Martha Moscrip Jeannie Willis

ASSOCIATE EDITORS

Edward T. Dell, Jr., Barbara G. Kremer Thomas LaBar

PRODUCTION EDITOR

Emmaretta Wieghart

COPY EDITOR

Hilda M. Rogers

ART CONSULTANT

Robert Wood

PROMOTION DIRECTOR

Donald C. Bolles

BUSINESS DEPARTMENT: Louis Windholz, business and circulation manager; Walter N. Gemmill, advertising director; Robert M. Strippy, research director; Edward P. Gilbert, production consultant; Marcia Freedman, assistant circulation manager.

EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

8 W	hat Abou	t Church	Union?	by Peter Day

13 The FISH by Martha C. Moscrip

16 New Ways for New Times by John E. Hines

Executive Council's Report to the Church

18 1964, 1963 Facts and Figures

20 The Church Overseas

21 Overseas Missionary Force, 1965

22 That Nasty Word Evangelism by Clarence R. Haden, Jr.

26 House of Bishops, 1965 by Henry L. McCorkle

30 North of the Limpopo by Thomas LaBar
Last in a series on the Church in East Africa

41 How Are We Teaching Our Children? by Ruth Robinson

46 The Three Bottle System by Warwick Aiken, Jr.

53 A Look at Church Union in Nigeria by T. S. Garrett
A Special Worldscene Report

62 Is Anybody Home Out There? by William G. Pollard

66 New Laurels, Old Ship by Malcolm Boyd

75 Guilt: Who Wants It? by Mary Morrison

COLUMNS AND COMMENTS

4 Letters

6 For Your Information

49 Worldscene

60 In Person

62 Books

66 Movies

68 Have and Have Not

68 The Episcocats

69 Educational Directory

72 Calendar of Prayer

73 Calendar and Radio-TV
74 Know Your Diocese

75 Meditation

THE EPISCOPALIAN, November, 1965, Vol. 130, No. 11, 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. 53122. VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1965 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, Second class postage paid at Washington, D.C. 301 N St., N.E., Washington, D.C. 20002.

DERHAPS the most succinct way to describe the Ecumenical Movement is to say that it is an effort by those who have Jesus Christ in common to find out what else they have in common and to do together the things that their common loyalty to Christ requires. The object of this movement is massive and simple—the glory of God.

But while we are trying to glorify God, we are also grubbing about on earth, making practical proposals and taking inglorious steps to do what we think is His will. One churchman often disagrees with another about these matters. And all of us need to be informed about what is going on ecumenically, if only to find out whether we disagree or agree. Accordingly, the editor of THE EPISCOPALIAN has asked me a number of questions to bring the subject into focus.

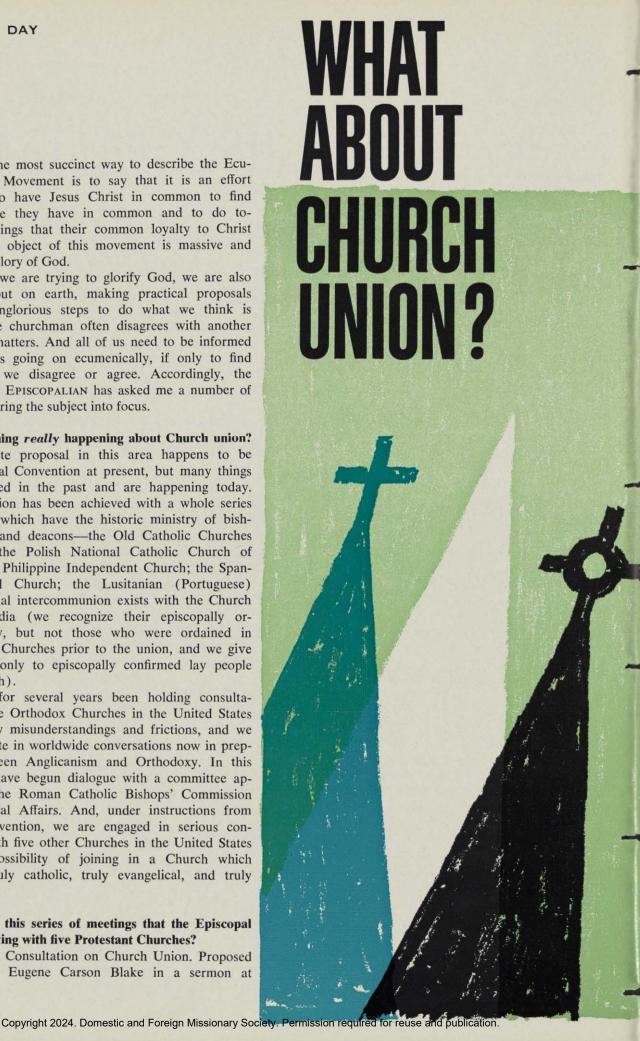
1. Is anything really happening about Church union?

No concrete proposal in this area happens to be before General Convention at present, but many things have happened in the past and are happening today. Intercommunion has been achieved with a whole series of Churches which have the historic ministry of bishops, priests, and deacons—the Old Catholic Churches of Europe; the Polish National Catholic Church of America; the Philippine Independent Church; the Spanish Reformed Church; the Lusitanian (Portuguese) Church. Partial intercommunion exists with the Church of South India (we recognize their episcopally ordained clergy, but not those who were ordained in nonepiscopal Churches prior to the union, and we give Communion only to episcopally confirmed lay people of that Church).

We have for several years been holding consultations with the Orthodox Churches in the United States to clear away misunderstandings and frictions, and we will participate in worldwide conversations now in preparation between Anglicanism and Orthodoxy. In this country we have begun dialogue with a committee appointed by the Roman Catholic Bishops' Commission on Ecumenical Affairs. And, under instructions from General Convention, we are engaged in serious conversations with five other Churches in the United States about the possibility of joining in a Church which would be truly catholic, truly evangelical, and truly reformed.

2. What is this series of meetings that the Episcopal **Church is having with five Protestant Churches?**

This is the Consultation on Church Union. Proposed by the Rev. Eugene Carson Blake in a sermon at



Grace Cathedral, San Francisco, on December 4, 1960, it was set in motion by a resolution of the General Assembly of The United Presbyterian Church U.S.A. in May, 1961. The Presbyterians asked the Episcopal Church in the U.S.A. to join with them in inviting The Methodist Church and the United Church of Christ to engage in conversations exploring the possibility of a united Church which would be "truly Catholic, truly Reformed, and truly Evangelical."

The latter two accepted and asked that two other Churches be added—the Evangelical United Brethren Church, which is on the verge of uniting with the Methodists; and the Disciples of Christ, which is holding union talks with the United Church of Christ, who themselves are a merger of the Congregational Christian and Evangelical and Reformed Churches. Other Churches have recently been invited to join, and it is hoped that three predominantly Negro Churches—the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church—will be among those who accept.

The Consultation has met four times—the four original participants in Washington, D.C., in 1962; and all six in Oberlin, Ohio, in 1963, Princeton, New Jersey, in 1964, and Lexington, Kentucky, in 1965. Each Church has nine representatives, and there are observers from a score of other Churches, including the Polish National Catholics and the Canadian Anglicans. The next meeting will be held in Dallas, Texas, May 2-5, 1966.

3. What has happened so far of real importance in the Consultation?

The most fundamental breakthrough occurred at Oberlin, where the Consultation agreed that the Scriptures and the Tradition of the Church could not be separated. While the Scriptures remain the norm of church life and doctrine, and the corrective of deviations from the Gospel, they are the embodiment of the Tradition and must be understood within the ongoing life of the Church down the ages. The problems of the different traditions of the several Churches must be solved by reference not only to the Scriptures, but to the Tradition of the whole Church.

At Princeton, noteworthy agreements were arrived at on the meaning of Baptism and Holy Communion as acts of Christ in His Church. The Consultation also agreed that "within the community of his people, God calls forth an ordained ministry which he gives for the life, growth, and mission of the Church . . . deriving from our Lord himself through the apostles and through

the whole Church." In a united Church it was agreed that there would be the "historic ministries of bishops, presbyters (elders), and deacons, although we acknowledge that the particular functions of these ministries require further clarification."

The Lexington meeting gave further attention to the subject of the ministry, particularly to the question of bringing episcopal and nonepiscopal ministries together at the beginning of a union. The answer was to propose a service of unification, at which bishops and others would lay their hands on the heads of all those who were to minister in a united Church, with prayer that God will "complete and perfect what is amiss or incomplete in our ministries and give us whatever of his authority and grace we need to serve in the united ministry to which we are called."

This idea is characteristic of proposals for unity in North India and Pakistan and in Ceylon which have not yet been put into effect, as well as of a Nigerian plan of union that is to be put into effect this December (see page 53). It is not easily accepted by either side. The nonepiscopally ordained are concerned lest it seem to cast doubt upon their status as authentic ministers of Christ, about which they have no doubt whatever; the strict supporters of episcopal ordination, because it admits the interpretation that nonepiscopally ordained ministers are as acceptable as episcopally ordained ones. These issues were frankly faced within the Consultation—at times, even with heat—and the upshot is that fifty-four people (nine delegates from each of the six Churches) agreed that this would be the right way to unify the ministry of a united Church. The task ahead is to discover whether a Church united in this way will have more than fifty-four members.

4. What should we look for next year in this series of meetings?

The Dallas meeting in 1966 will receive the first report of a commission appointed "to create and present to the next plenary session the outline of a possible plan of union which covers all the major points which in the commission's opinion should be the basis for a united Church, 'truly catholic, truly evangelical, and truly reformed." The Rt. Rev. Stephen F. Bayne, Jr., is the Episcopal representative on this commission, which consists of one representative from each of the six Churches. Presumably this involves points which the Consultation has not touched upon so far-for example, the Creeds and the faith in the Trinity which they proclaim; the place of Confirmation in a united Church; the distribution of governmental powers among

What About Church Union?

bishops, clergy, and laity; the use of the ruling eldership, an important element of the Presbyterian system.

5. When will the Episcopal Church expect to consider a Plan of Union?

As the preceding answer suggests, it seems unlikely that the Consultation will finish its work in the next session, or even in the session after that. The real question is still not "when" but "whether." We do not know yet that every hurdle will be successfully surmounted, and there is no commitment to unite, willy-nilly, such as was unfortunately made (but not carried out) in the unity discussions of the 1940's with the Presbyterians.

First, the Consultation itself must arrive at agreement; second, the proposals must be referred to the governing bodies of the six (or more) Churches; presumably, in the case of the Episcopal Church, the advice of the Lambeth Conference will be sought, and churchwide discussion and criticism will be encouraged. This is at best a slow process, and it is quite impossible to set a timetable at the present stage. It is unlikely that any comprehensive proposal will be ready in time for the 1967 General Convention.

6. What will happen to worship in my parish if some kind of union comes out of these meetings?

There is no thought of imposing a new liturgy on any of the congregations of a united Church; accordingly, parishes can go right on using the Prayer Book services to which they are accustomed, or to which they will have to become accustomed when the General Convention gets around to taking action on the proposals for revision which are already stirring within the Episcopal Church itself.

Under the impact of the Liturgical Movement, a great many things are already happening to the way in which the Prayer Book services are conducted. And this, too, is an ecumenical enterprise in which Episcopalians, Presbyterians, Roman Catholics, Lutherans, and others are arriving at a consensus that has no direct relationship to the Consultation on Church Union. While some of the Churches in the Consultation have not felt the impact of this movement as much as others have, the trend toward a more ordered service with a strong sacramental emphasis, involving active participation of both celebrant and congregation, is growing everywhere. Change there will be in the years ahead, but it probably will not be the work of the Consultation on Church Union.

7. Will our parish have to merge with congregations of the other Churches that happen to be in our area?

Absolutely not. But if two congregations want to merge, the union would make it possible for them to

do so without the difficulties of faith and order that now exist.

8. What are we going to have to give up to join a new Church with these five other bodies?

Pride, vainglory, and hypocrisy; envy, hatred, and malice, and all uncharitableness. The Consultation is already committed to evaluate the traditions of the separate Churches by their place in the Tradition of the Holy Catholic Church, and this means, not a "new" Church but a renewed Church, in which everything godly in the traditions of the separate Churches will have a rightful place.

9. What will we be called?

I don't have the faintest idea. When Dr. Blake made his original proposal for a Church which would be truly catholic and truly reformed, someone suggested that it be called the Reformed Catholic Church.

10. Will we still be Anglicans?

This question might mean two different things. Will we still possess the fullness of unity with the Church of England and the other Churches of the Anglican Communion? Yes; I cannot imagine either our Commission or our General Convention proposing to abandon this unity in order to embrace another. But will we be Anglican in a narrower sense, regarding the world structure of Anglicanism as the only, or the dominant, world structure to which we are related?

Here we should realize that the other five Churches in the Consultation also have world relationships which are important to them. The whole Anglican Communion—including the Church of England, which is making progress in negotiations with the British Methodists and is holding conversations with the Scottish and English Presbyterians—faces the necessity of finding its place in a wider episcopal fellowship. First steps toward the development of such a fellowship have already been taken.

To use a homely parallel, one might say that in such a wedding of Churches, the Anglican Communion will not have lost a daughter but gained five sons; it will also have gained some parents-in-law with whom new relationships must be established.

11. Are we going to get a Methodist for a priest?

The concept of unifying the ministry at the outset is designed to assure that every minister of the united Church will be able to serve in any congregation without regard to his previous affiliation. Thus, if the vestry of a former Episcopal Church parish calls a former Methodist, he will be able to accept because he has received the same authority and grace that an Episcopal priest has received.

12. Are we going to have a huge Church with a huge headquarters?

Yes, if the goal is achieved. But while the headquarters staff of the united Church will probably be larger than that of any one of the six, it will be smaller than that of all six together. A union ought to result in some reduction of "overhead."

13. Will we lose our distinctive Anglican insights and traditions?

Our distinctive insights and traditions are not only robust but attractive; I have the impression that they will thrive in a united Church, and that many of the non-Anglicans will welcome them.

14. We don't agree with Methodists and Presbyterians on the ministry now. How can we unite with them?

We can't, unless we find that we are able to agree on this and other important subjects. But fifty years of the ecumenical movement have already brought us closer together than many people realize. For a report on the developing agreements within the Consultation, see Where We Are in Church Union, a Reflection Book published by Association Press, 50 cents.

15. Will we have grape juice in the Holy Communion?

One of the points of the Lambeth Quadrilateral is: "The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him." Wine, not grape juice, is the Scriptural, traditional, and ecumenical element. But the Consultation has not faced this problem as yet.

16. Will we still have the same bishops? Will we still be confirmed by the bishop?

These questions are among the many not yet discussed. The united Church will certainly have bishops from the ranks of the clergy of the other five Churches, and they will presumably have jurisdiction over former Episcopal Church congregations in their dioceses. Confirmation by the bishop will unquestionably exist, but there may be some debate about requiring it.

17. Don't we have unity commitments with other Christian bodies?

We are committed by the Scriptures and the Book of Common Prayer to seek the fullest possible unity with all Christians. Most of the major Churches of Christendom have the same goal. Hence, to draw closer to any one is to move toward the goal of all.

18. What about our relationships with the Orthodox Churches?

There is a sense in which the separated Churches of the West have each maintained separately a Christian emphasis that is dear to the Orthodox. If we come together on the basis of the concept of Tradition enunciated at Oberlin, we shall be in no danger of moving further from the Orthodox.

19. Will these negotiations change our relationships with the Old Catholics, and the Churches in Spain, Portugal, and the Philippines?

It must be remembered that at the present we are not engaged in negotiations, but in a consultation. The advice and counsel of the Churches with which we are in communion will be a help, not a hindrance, to our goal of uniting in a Church which will be truly catholic as well as truly evangelical and truly reformed.

20. What is the Polish National Catholic Church? What kind of cooperation exists between this Church and us?

The Polish National Catholic Church came into being in the United States when a number of Polish priests and people found the prevalent Roman Catholicism of this country unsatisfactory. They received episcopal orders from the European Old Catholics, translated the Mass into the vernacular, and organized themselves as a nonpapal Catholic Church. They have undertaken a mission in Poland which continues to the present, but the main strength of the Church is in the United States. There are 282,000 members in the United States, concentrated in areas of high Polish-American population. In several of these, such as Western New York and Chicago, there is vital continuing interchange between clergy and laity of the Episcopal Church and the Polish Church, but there are other areas in which such relationships need to be increased to carry out the spirit of our relationship of intercommunion.

21. How well did the first talks with the U.S. Roman Catholics go?

Very well, indeed. We agreed as a first principle that the pursuit of holiness was the key to ecumenical progress, and that common prayer and Bible study were basic means to this end. It was agreed that conditional Baptism of converts from Anglicanism to Rome was not justified and that conditional Confirmation of confirmed Roman Catholics by our bishops was also not justified. (The priest who baptized Luci Johnson apparently didn't get the message in time.) The subject of the next meeting will be "The Eucharist, Sign and Cause of Unity; the Church as a Eucharistic Fellowship."

The Episcopal representatives are not particularly interested in bringing up the question of Roman recognition of Anglican orders; they feel that for the present it is best to let the Roman Catholics argue about this among themselves.

22. Right now, are we closer to the Churches in the Consultation on Church Union, or the Orthodox, or the Roman Catholics?

No answer is possible to this question. We have much in common with each, and problems of relationship with each. From our point of view, there are no deep differences on faith and order with the Orthodox, but there are serious problems in connection with both Roman Catholicism and nonepiscopal Protestantism. The Orthodox, on the other hand, have some problems about us! Dialogue is going forward in all

What About Church Union?

three directions, and progress is being made.

23. How about the same question ten years from now?

Ask me ten years from now.

24. Do you see any real interest in the ecumenical movement at the parish level?

Definitely. Almost everybody is aware of it, but enthusiasm for it seems to be stronger in places that have a large turnover of population. In stable, settled communities, people are more content with the old ways.

25. Is anything specific happening on the parish level?

Many things. Programs of Roman, Orthodox, Protestant, and Anglican lectures and panel discussions; participation in work of local councils of churches and councils of churchwomen; joint action in civic concerns, particularly race relations; participation in worship across denominational lines—these are a few examples.

26. When did the Episcopal Church first recognize the movement toward unity?

There has never been a time when Anglicanism was not interested in church unity; in fact, the Thirty-Nine Articles were a unity platform, and a fairly successful one at that. The Protestant Episcopal Church in the U.S.A. established a Russo-Greek Committee in 1862 to develop relationships with the Orthodox. In 1886, the House of Bishops set forth the Chicago Quadrilateral as an overture toward Protestantism (this was the source of the Lambeth Quadrilateral of 1888). Our Church participated in the Edinburgh Missionary Conference of 1910 at which the modern ecumenical movement was born, powerfully assisted by our own Bishop Charles Henry Brent. And the General Convention of that year sent to the Churches of the world the first call for a World Conference on Faith and Order. We are in the ecumenical movement up to our necks.

27. What do we officially say to other Churches about unity now?

The basis of our position remains the same as that sketched in the Chicago Statement of 1886:

"Our earnest desire that the Saviour's prayer, 'That we all may be one,' may, in its deepest and truest sense, be speedily fulfilled;

"That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

"That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;

"That this Church does not seek to absorb other Communions, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world."

Then the statement went on to list the four points, since called the Quadrilateral, which the Bishops deemed "incapable of compromise or surrender" as inherent parts of "the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world." They are:

"The Holy Scriptures of the Old and New Testament as the revealed Word of God.

"The Nicene Creed as the sufficient statement of the Christian Faith.

"The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him

"The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

A Statement of Faith and Order adopted by the General Convention of 1949 provides an authoritative interpretation of the Quadrilateral. This, together with the several versions of the Quadrilateral and the Resolution setting up our participation in the Consultation on Church Union, is available in the pamphlet, *Documents on Church Union*, Seabury Press.

28. Does our concept of unity differ from that of Rome and Orthodoxy?

Our concept of unity differs sharply from that of Rome, which is built on the universal jurisdiction and infallibility of the Pope. The important developments of the Vatican Council in the direction of "collegiality"—regarding the bishops as an apostolic college sharing the government of the Church with the Pope—give ground for hope that our positions may come closer together. There is much greater similarity between Anglican and Orthodox views, but problems remain which will be discussed by Commissions of Anglican and Orthodox theologians appointed by the Archbishop of Canterbury and the Patriarch of Constantinople, who is the Ecumenical Patriarch, or first bishop, of the Orthodox Communion.

29. Why not just skip the whole thing and continue as we have in the past?

The task of all of us—Anglicans, Romans, Orthodox, Protestants—is to give glory to the Father, the Son, and the Holy Ghost, not only with our lips but in our lives and in our relationships with each other. What kind of relationship between Churches *is* needed to glorify God before the world?

THE FISH

When Christians take the time to care about their neighbors, remarkable things happen. Here is a story of giving and receiving from a New England community.

BY MARTHA C. MOSCRIP

A YOUNG father with five children whose wife is dying of cancer needs help at mealtimes. A lonely person needs someone to listen. A frantic mother needs an emergency baby-sitter. The Christians who are members of the Episcopal Church of the Good Shepherd, West Springfield, Massachusetts, have the need to express their love and concern for their neighbors. A telephone answering service is the instrument that brings the need for help and the need to care together. The group

that has made it possible is called the FISH.

The FISH name was chosen because it has been a symbol identifying Christians ever since the persecutions of the early Church. In West Springfield, each member of the FISH agrees to be on call for one or two twenty-four-hour days once a month. The answering service is supplied with a roster listing the names of those on call for a particular day and night. When a call for assistance comes in on the switch-

board, the operator takes the name, address, and phone number of the person calling and the nature of the help required. This information is relayed immediately to the FISH member on duty, who returns the call and moves to provide the help needed.

No one is asked to serve beyond his capacity. Members attend a brief training session to learn guidelines for answering calls, and the procedure for referrals to provide professional and specialized services. "We

FISH members and their families prepare to deliver handbills to each of the 7,000 homes in West Springfield, Massachusetts. Calls to the FISH switchboard began increasing while the handbills were still in the process of being delivered.



THE FISH

told the community," says the Rev. Robert L. Howell, rector of the Church of the Good Shepherd, "we are not trained counselors or psychologists, but Christian neighbors." Each FISH member gives a dollar a month in order to pay for the telephone answering service, FISH information, and other minor expenses.

Who Is My Neighbor in 1965?

FISH members have been called on to give of themselves in many ways. Some services are on a onetime basis. In other instances deep and durable relationships have developed. One day a blind man called from a Jewish home for the aged and asked if someone could read to him once a week. Mr. Howell says, "We felt humbled and grateful, for here was a Jew asking a favor of a Christian. Without the FISH he never would have called on us." The FISH helped when a nurse had to leave her aged patient temporarily. A referral was made for a child who needed glasses. Clothing was provided on short notice to outfit a large family. Some days no calls are received. Other days five or six or more calls come in.

Layman John Marshall, chairman of the FISH, has met and dealt with the many details that go with this kind of ministry. He has seen the squalor of a dying alcoholic's home. The Marshalls have taken their own Sunday roast out of the oven when a slip-up was made in providing a meal for a family. Both episodes point up the fact that the FISH is a lay effort emphasizing "minister unto."

The FISH Began in England

This lay ministry originally began a few years ago in England at St. Andrew's Anglican parish, Headington, Oxford. There, cards are placed in the window whenever help is needed. Mr. William Turpin, an Episcopalian, member of the U.S. State Department, and friend of Mr. Howell, became a FISH on temporary duty while on holiday in Oxford. He was so impressed with the program there that he sent a letter and brochure about it to the rector in Massachusetts.

Mr. Howell in turn introduced it to his congregation during Lent of 1964. More than fifty parishioners committed themselves to working for the FISH for a trial period of three months. During this time the area covered was small and included only the blocks of houses around the church. The program was so well received that the group decided to expand to cover the entire town of West Springfield. In a few days Good Shepherd lay people delivered FISH fliers to the 7,000 homes in the suburb of 27,000 people.

The FISH flier gives the telephone number to call if help is needed, and explains the kind of service that is offered. It emphasizes the fact that there is no charge, no obligation "to listen to any lecture," and that help is offered to all regardless of religious affiliation or lack of it. Area newspapers and tele-

vision stations found this effort newsworthy and gave it a good deal of coverage.

Interest in the FISH continues to grow. With the support of the Bishop of Western Massachusetts, the Rt. Rev. Robert Hatch, Archdeacon Harry Jones, and Dean Merritt Williams at Christ Church Cathedral in Springfield, and several neighboring parishes, the FISH now serves much of the greater Springfield area.

A New Place in the Community

Mr. Howell, in reporting on what the FISH has accomplished for the Church of the Good Shepherd, says, "For one, it has changed my ministry. I can no longer indulge myself in self-righteous tirades against disinterested lay people. Now, nearly every day there is a phone call or visit in my office from a man or woman who has been out on a call. They are full of the power and the joy of the Holy Spirit in the true New Testament sense. The FISH has changed the face of our parish and its image in the community. People are witnessing to their faith in their offices and the supermarket, at their bridge parties and on the ski slopes.

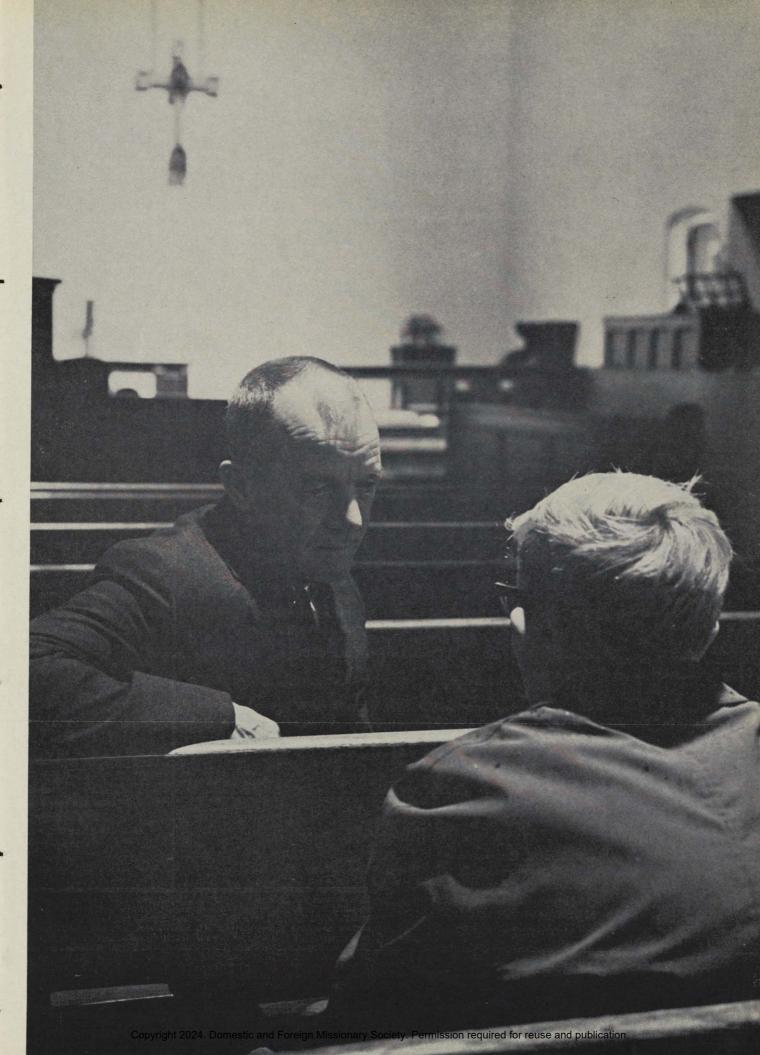
"Non-Christians have looked at us with questioning eyes because they had been quite sure formerly that Christians don't really care about people. Isn't this what the church means by Mutual Responsibility and Interdependence?

"In the Diocese of Western Massachusetts, MRI means many things. Bishop Hatch insists that it means much more than a money-raising scheme for overseas mission. If the theology underlying MRI is to have any lasting effect on the Church and the world, it will result in new commitment. We need specific outlets to help us show forth the substance of faith in our lives. This is, perhaps, the FISH's most valuable benefit thus far to the people of our parish."

Members of the FISH offer companionship to young people as well as adults in times of trouble or other need.

A commercial answering service receives FISH calls twenty-four hours a day, seven days each week. The calls are relayed to the FISH member on duty.





New ways for new

Canon four of the Protestant Episcopal Church assigns to the Presiding Bishop and the Executive Council the responsibility for the "unification, development, and prosecution of the Missionary, Educational, and Social Work of the Church." This is indeed a broad responsibility. Within the framework of the Canon the Presiding Bishop and the Executive Council are responsible for administering the Church's general program.

In 1964, this program required the expenditure of \$11,502,117 and involved the work of nearly 2,200 full-time employees—more than 300 at the Episcopal Church Center in New York, 280 appointed missionaries, and more than 1,500 others serving the Church and agencies it maintains directly, most of them in missionary jurisdictions.

To carry out the work of the Church and seek ever to increase its effectiveness calls for responsible stewardship. In the past year the Executive Council explored new approaches to its internal organization, its relations with others, and the work for which it is accountable.

Many of today's concerns and issues cut across the traditional structure of the Church as well as the departmental lines of the Council's organization. Increasingly, work at the Church Center is being done interdepartmentally. This "task force" approach enables the Council to employ the total talent and experience of its staff and provides more effective channels for interdepartmental coordination and communication.

Joint Urban Program

An example of concerted action

is the Joint Urban Program, which was born of much research, extensive interdepartmental planning, and a ferment of urban concern. The broad, complex problems of the Joint Urban Program require close interdepartmental liaison, although administrative responsibility rests ultimately with the Home Department.

The program was built on the recognized need to revitalize the Christian mission in urban life. Population shifts within the "inner city" have created new main streets and often left the Church on the side streets or in slum areas where the population has little or no affinity with the Church as it has been. Episcopal churches in these left-behind areas have neither the access nor the means to sustain themselves or to minister effectively to the constantly changing neighborhoods.

Study groups, called Metabagdad Conferences, were the first phase of the Joint Urban Program. Conference participants analyzed the impact of urban culture on the individual, on society in general, and on the Church. Five such conferences were held during 1963-64, and more than 500 persons (66 bishops, 271 priests, and 183 laity) participated in them, assisted by professional consultants in city planning, government, and theology.

The second phase, begun in 1964 and now well advanced, is the Pilot Diocese Program. In this, seven dioceses agreed to serve as laboratories for the Church-at-large in an attempt to develop new structures for planning a total diocesan program based on an assessment of total needs. The dioceses are Idaho, Los Angeles, Missouri, Rhode Island, Southern

Ohio, Tennessee, and Texas.

Developments in the Joint Urban Program are shared with the whole Church through the pages of the program's quarterly magazine, *Church in Metropolis*. The publication analyzes the problems of the Church in an urban culture and reports on the programs, services, and materials developed in solving them.

An extension of the program is the Church's participation in a bold interchurch venture called the Urban Training Center for Christian Mission, located in Chicago. The Episcopal Church is one of thirteen church organizations taking part in this program, which trains clergy and laity to work with the problems of metropolitan ministry. The Church cooperated in the organization, development, and direction of this new venture in urban mission.

The Church Overseas

The "wind of change" that has reshaped the political world has vitally influenced the Church's attitudes and thinking about the meaning of mission. The Council's Overseas Department several years ago adopted a strategy aimed at developing autonomy and self-support in the Church overseas.

Recent years have seen greater concentration on the training and development of indigenous leadership, increased participation in the life and work of the entire Anglican Communion, expansion of Latin American work, and a broadening of the programs of overseas missionary districts. At the General Convention in 1964, a significant fruit of the Church's strategy was seen when the Brazilian Church, *Igreja Episcopal*

times



Overseas mission history is made in Brasil as Episcopal Church of Brasil becomes nineteenth autonomous member of Anglican Communion. U.S.A. Presiding Bishop John E. Hines (front row, center) attended ceremonies in Porto Alegre. He is flanked by Brasilian Bishops Plinio L. Simoes (left); Egmont M. Krischke, Church's new primate; and Edmund K. Sherrill (far right). Brasilian Church (new name: Igreja Episcopal do Brasil) has 40,000 members in three dioceses.

do Brasil, sought and received autonomy.

The Church's concern is reflected in the budget. In 1964, three-quarters of a million dollars was used for inter-Anglican and shared projects. This money came from a variety of sources, such as the Presiding Bishop's Fund for World Relief, the Good Friday Offering for Work in the Holy Land, United Thank Offering funds, and the budget of the Overseas Department.

Cuttington College and Divinity School in Liberia is an example of interchurch cooperation. Owned and operated by the Episcopal Church, the school enrolls students of all denominations, a missionary appointed by the Methodist Church serves on the Divinity School faculty, and the Lutheran Church provides an annual grant for the operating budget. Increasingly the Church is committing itself to such cooperative enterprises.

Another step forward in interchurch relations is the cooperation between the Philippine Independent Church and the Episcopal Church. After many years of discussion, a Concordat was signed at the 1961 General Convention. Implementing the Concordat, a Joint Council with members from the Philippine Independent Church and the Episcopal Church was established to define areas of joint action, develop new mission and ministry, and administer the funds provided by both Churches. The many significant activities inaugurated under the leadership of this council were reported to the 1964 General Convention. The expansion and development of the work of the Council, leading to a need for reorganization of structure and membership, were also presented in a memorial from the Joint Council. The Convention gave its approval to the proposed reorganization.

Since 1948, the number of countries in which the Episcopal Church is at work has more than doubled—from sixteen to thirty-nine. Compared with 1948, our 1964 support seems much improved, but it is only a beginning.

Social Action

Although the news spotlight has only recently focused on poverty in America, the Church's interest in the subject is not new. Its attention has long been turned toward such concerns as poverty, civil rights, race, and welfare services.

In 1964, the Annual Conference of Diocesan Christian Social Relations Executives centered its attention on poverty. A Home Department resolution called for a New Project on Poverty in Appalachia, and the House of Bishops issued a Position Statement on Poverty at General Convention. The Bishops' paper responded to an open letter from a group of professionals and volunteers in the field of human relations who had asked for guidance and leadership on the moral issues of poverty.

Church groups and agencies have been encouraged to initiate or participate in programs concerned with the effects of poverty on the growth potentialities of children. Special attention has been given to preschool programs and the expansion of day care services for children whose mothers work. Attention has also been given to the need for expanded homemaker services, particularly for the ill and the elderly.

In 1964, Executive Council personnel attended an American Indian Capitol Conference on Poverty held in Washington, D.C. This national conference explored bootstrap programs of education, employment, housing, health, and community mobilization among the Indian people. With the fresh understanding gained from meeting with people intimately concerned with the complex prob-

Continued on page 20

1964-1963 FACTS-

FOR THE EPISCOPAL CHURCH in the 50

VITAL STATISTICS:

TOTAL NUMBER OF CLERGY CLERGY IN PARISH WORK ORDINATIONS TO PRIESTHOOD TOTAL PARISHES AND MISSIONS LAY READERS NUMBER OF BAPTIZED MEMBERS NUMBER OF COMMUNICANTS TOTAL BAPTISMS ADULT BAPTISMS CONFIRMATIONS RECEIVED CHURCH SCHOOLS: SUNDAY AND RELEASED-TIME OFFICERS AND TEACHERS PUPILS PARISH DAY SCHOOLS

PARISH AND MISSION RECEIPTS:

TOTAL FOR NONCAPITAL PURPOSES

PARISH AND MISSION EXPENDITURES:

PARISH AND MISSION PROGRAMS DIOCESAN AND DISTRICT PROGRAMS GENERAL CHURCH PROGRAMS

PARISH AND MISSION PROPERTY:

ESTIMATED VALUE

PARISH AND MISSION ENDOWMENTS

& FIGURES

states and the District of Columbia

B		
	1964	1963
	9,789	9,545
	6,490	7,130
-	391	412
	7,530	7,343
	13,889	15,853
	3,398,626	3,328,580
	2,189,288 96,379	2,168,284 97,665
	12,453	11,639
	116,186	113,807
	6,396	6,318
THE STREET	7,171	6,865
Ę	103,761	102,838
	946,324	882,803
	722	637
	\$ 187,772,707	\$ 181,385,985
	139,153,438 25,204,436 14,682,397	135,302,674 21,756,605 13,120,445
	2,189,834,867	1,177,796,784*
•	335,624,431	262,121,597*
		*Incomplete figures

Because of new methods of gathering data, Episcopal statistics are difficult to compare with those of previous years. What appears to be an encouraging increase throughout all the vital and financial statistics must be viewed with the fact in mind that much of this is due to better and more standardized reporting, as well as the use of more up-to-date means of tabulation by the Executive Council's General Division of Research and Field Study. This is particularly noticeable in the figures for estimated property value and endowments, both of which are beginning to be adequately reported for the first time.

You will note, too, that some one-third of the total number of clergy are not in parish work in 1964; however, this figure for nonparochial clergy includes some 1,300 retired clergy.

The recent revision of requirements for lay readers, plus the seeming abatement of the traditional shortage of clergymen, would seem to account for the decrease in the number of lay readers. This total still represents, however, more than a 50 percent increase since 1954, and surely reflects the renewal of the lay ministry in the Church.

Between 1960 and 1963, the number of baptized Episcopalians was falling alarmingly behind the rate of national population growth, but between 1963 and 1964 this trend vanished, and the comparison is encouraging indeed. Nevertheless, when we remember that the total number of baptized persons went over the three million mark back in 1955, less than a half-million increase in a decade does not represent anything like adequate growth.

Much the same thing is true of the number of communicants. This total went over the two million mark in 1959, yet five years later hovers at just a bit more than two and a quarter million persons.

Perhaps the greatest cause for enthusiasm is the number of church school pupils. Nearly a million of our young people are in the process of receiving Christian education in our churches. It is devoutly to be hoped that we provide the quality this quantity merits. Also remarkable is the increase of almost 15 percent in the number of parish day schools.

Some churchmen question the use of statistics; they feel that the work of the Holy Spirit cannot be measured statistically. In a large sense this is true, but the Holy Spirit works, in part, through men and women whose work can be measured by careful use of statistics. These reported and collated figures are not so good as they might have been—but then the life and effort the statistics represent were not so good as they could have been.

With the life and Power of Him, the Holy Spirit, our response as members of His Body should be, must be, stronger in terms of the Church's mission.

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

VITAL STATISTICS, 1964 THE CHURCH OVERSEAS

	Total clergy	Parishes, Missions	Baptized persons	Communicant members	Baptisms	Confirmations
CENTRAL AMERICA	28	36	6,938	2,650	368	337
COLOMBIA	7	5	1,485	417	23	31
ECUADOR	4	3	331	111	13	13
CUBA (1963)	21	42	74,422	4,230	2,358	275
DOMINICAN REPUBLIC	8	6	2,871	1,266	116	146
EUROPEAN CONGREGATIONS	8	6	3,506	2,409	119	155
HAITI	32	83	35,330	13,438	964	636
LIBERIA	38	45	11,149	7,414	909	276
MEXICO	32*	43	10,337	5,336	304	395
PACIFIC ISLANDS:						
GUAM	1	1	252	147	3	16
OKINAWA	14	9	1,611	1,174	94	110
PANAMA AND CANAL ZONE	23	15	13,007	4,581	233	242
PHILIPPINES	95	55	57,021	15,316	3,146	1,476
PUERTO RICO	34	30	7,513	3,826	566	425
TAIWAN	12	10	1,992	849	81	71
VIRGIN ISLANDS	13	6	8,998	3,391	428	193
TOTAL * 1963 figure	370	395	236,763	66,555	9,725	4,797

lems of the American Indian, the Council is mobilizing its efforts to help overcome these people's distress.

Responding to the mandate of General Convention, the Council significantly expanded its activities in racial matters. Staff members attend scores of conferences and workshops on the race issue, and regularly visit troubled areas both in the North and the South. The first Church and Race Fund appeal was launched in 1964. In addition to the Council's direct involvement through its own efforts, the Church continues to participate in and, through the Church and Race Fund, contribute to the program of the National Council of Churches' Commission on Religion and Race.

Education and Service

In helping the Church rethink its mission to American life, the Executive Council initiated a reevaluation of the Church's approach to theological education. A cooperative study is underway by all accredited Episcopal seminaries, the Joint Commission on Education for Holy Orders, the Episcopal Church Foundation, and, through its Division of Christian Ministries, the Executive Council. The 1964 General Convention, at the suggestion of the Joint Commission, vot-

ed for the first time in the Church's history to provide \$100,000 annually for scholarship aid to seminarians and to assist the seminaries they attend.

The Church has also expressed its concern with college-level education. Ways of ministering to urban "street-car" colleges, where most of the students and faculty commute between classes and home rather than reside on campus, are a particular concern. More than 50 percent of today's college students are enrolled in such colleges. Experimental projects, both Anglican and ecumenical, have been undertaken in several of these metropolitan universities and colleges to strengthen the Church's role in this important area of its ministry.

The Council, through the College and University Division of the Home and Overseas Departments, is increasingly active in college work overseas. The Church Society for College Work and the Council jointly support two college chaplains in the Philippines. A priest of the Philippine Independent Church is in the United States on a study scholarship, preparing for college work. Ways in which other missionary districts can be similarly aided are under investigation by the Council.

College students and other young

people are encouraged to participate in the Church's Voluntary Service Program which offered opportunities in 1964 for 600 young adults to help others through Anglican and ecumenical programs. Those who qualify serve for terms as long as one year or as short as a few weeks, working either at home or overseas. The range of projects is wide, from working in day care centers in Latin America to serving among migrant workers in the U.S.

A personnel reference service began operations in 1964 to assist the many professional lay people who wish to use their skills and talents in serving the Church. Known as P.E.I. (Professional Employment Information), the service exchanges information about employee qualifications and particular kinds of employment opportunities within the Church and in Church-related and -associated organizations. P.E.I. functions exclusively as a clearing-house for information between prospective employers and employees; it does not serve as an employment bureau nor does it evaluate job openings and employee qualifications.

Christian Education

The Executive Council has put major emphasis upon a series of proj-

ects designed to prepare adults and young people for responsible ministry in the world. Experimental projects have provided insights into the reality of job experiences, community problems, decision-making, and all of the multiple demands of contemporary life. On the basis of these studies, curriculum resources are being developed to assist adults to discover the meaning of Christian life and mission in the world.

The Council is also experimenting with programmed instruction in curriculum materials. A new eighthgrade course with a programmed reader for pupils is available to help the child learn outside the classroom. Tenth-grade materials, also utilizing programmed instruction, are in preparation.

During 1964, Executive Council officers worked with bishops, clergy, and lay leaders from Spanish-speaking overseas districts toward the development of resources for Christian Education in Spanish. First steps were taken toward planning leadership training conferences and curriculum materials for all ages. The program will be developed under the leadership of people in Spanish-speaking districts.

Changing Patterns and Structures

The year 1964 marked the 75th anniversary of the United Thank Offering. So spectacularly has the offering grown that \$4,790,921 was allocated at the 1964 Triennial Meeting for new work during the next three years.

The Executive Council encouraged and urged the General Division of Women's Work, which is responsible for administering the United Thank Offering funds, to withdraw the special offering monies from the general Church budget. These funds will henceforth be used for the advance and extrabudgetary work for which they were originally intended. A gradual withdrawal of the money has begun, and a new definition and policy for the support of advance work are being worked out.

The year also saw the General Division of Laymen's Work and the Brotherhood of Saint Andrew move toward a closer working relationship. It is hoped that through their cooperative efforts better ways can be developed to assist the laity to fulfill their role in the Church.

Continued on page 61

Episcopal Missionary Force Overseas Department, 1965 Field Missionari

Field	Missionaries
Alaska	57
Central America	35
Colombia (inc. Ecuado	dor) 16
Cuba	1
Dominican Republic	5
Haiti	5
Honolulu	61
Guam	2
Okinawa	10
Liberia	31
Mexico	12
Panama and	
the Canal Zone	16
Philippines	62
Puerto Rico	20
Taiwan	7
Virgin Islands	19
Total	359

Anglican Communion

Argentina	1
Brasil	26
British Guiana	1
Fiji Islands	2
Hong Kong	5
Iran	2
Japan	35
Jordan (Jerusalem)	2
Kenya	2
Korea, South	3
Malawi	2
Malasia (Sabah)	2
Nepal	1
Singapore	2
South-West Africa	2
Tanzania	3
Uganda	8
Vietnam, South	2
Zambia	1
Zululand	2
Church of South India	2
Total	106

LITTLE MALICE IN BLUNDERLAND

by Chandler W. Sterling, Bishop of Montana (Satire at its best!) \$4.95

LIVING THE LOVE OF GOD

by Carroll E. Simcox, editor of The Living Church

(How the Christian can grow in the Knowledge and Love of God.) \$3.75

JUST THINK, MR. BERTON

by Ted Byfield

(This is a reply to the Canadian book, The Comfortable Pew.) \$2.25

PASSION AND MARRIAGI

by Constance Robinson

(Passion — The Enrichment of Sex — Transformation of Sex) \$1.50

THE ROCK AND THE RIVER

by Martin Thornton

"THE ROCK AND THE RIVER may well prove to be one of the most important books of our time." — Dora P. Chaplin \$3.75

SAVING BELIEF

by Austin Farrer

(A discussion of the essentials of the Christian Faith. An Episcopal Book Club Selection) \$3.75

OF TIME

o of Dogmotions)

(A Defence of Dogmatism)

\$3.00

THE LITURGICAL MOVEMENT AND THE LOCAL CHURCH

by Alfred R. Shands

(The Liturgical Movement has come of age!) \$1.95

MOREHOUSE-BARLOW CO

14 East 41st Street, New York, N. Y. 10017 29 East Madison Street, Chicago, Ill. 60602 276 Golden Gate Ave., San Francisco, Calif. 94102 4400 Melrose Avenue, Los Angeles, Calif. 90029

That nasty word...

EVANG

Some churchmen have a ready answer to the question, "What is evangelism?" They quickly respond, "Evangelism is the calling by the lukewarm on the unconvinced."

Truly, exhortations to evangelize will fall on deaf ears unless church members are more aware of their blessings than they now are, and unless they become more concerned about those who are outside the Church. So long as Christianity is an elective, and so long as people who are not Christians are judged on the basis of respectability, the Church will not take any effective action in this area. Part of the difficulty lies in the differences of opinion as to what evangelism is.

Several departments and divisions of the Episcopal Church's Executive Council are positive that all of their work is evangelistic in intent and concern. Certainly the Gospel is concerned with total life and not just a part of it. Involvement of the Church in social and political matters is justified on the basis of the Gospel's relevance to all of life. It is this concept which most of our leaders on the national level hold.

Their idea is paralleled in not a few of our local leaders who agree that the Episcopal Church does not need a Department of Evangelism, because everything that is now being done under the leadership of the Executive Council is evangelistic in concern and in intent. Is it not significant, however, that we Episcopalians are the only major communion that has no Department of Evangelism? Are not other communions as astute as we? Do they not know, too, that evangelism has many facets?

Obviously the answer is yes, but they know

that what is everybody's business is nobody's business. Thus they have a Department of Evangelism with one major concern; namely, to keep all alerted to their responsibility to extend the Kingdom of God, not only by social services, urban renewal, and education, but also by specific programs to bring the unbaptized into the Body of Christ.

The Church has a twofold responsibility in connection with evangelism:

- 1. The Church exists to foster, train, and sustain the people of God as personal evangelists. The "club" concept of the Church as being made up of like-minded people from the same social and economic stratum, concerned for its own life, financial well-being and comfort, and unaware of any responsibility to those not "in," won't do. Our Lord loved everybody and gave His life for each person in the world. Church members as His Body are to do the same. Each baptized member is under compulsion to share with another person the privileges and responsibilities connected with being born again, grafted into the Church, infused with God's grace to live acceptably in the world.
- 2. The Church exists for the world. The late William Temple, Archbishop of Canterbury, once said, "The Church is the only society in the world whose chief purpose is to serve those who for the most part are not her members." The Church is concerned with the total community, not just its own members. "Church" means people, not places. Society, as well as the individual, is the Church's objective. It is in this sense that all the work done by the divisions and departments of the Executive Council is evangelistic. We are agreed that individual piety is not sufficient, for an individual is subject to many influences. In fact, it has been estimated that an individual is influenced in his opinions and habits by his associates and friends to an extent varying from 60 to 90 percent. Thus, to win an individual to Christ, the Church has to win his society too. This is done in part by the Church dispersed; that is,

BY CLARENCE R. HADEN, JR.

ELISM

by the "people of God" wherever they are at home, work, or play. All life belongs to God and must be brought under the governance of His will. We have a wonderful opportunity as well as the imperative to change society, and to win the individual.

Who, then, is responsible for achieving this purpose? Who are the Church's ministers? The clergy are the first ones who come to mind as being responsible for achieving this purpose. The clergy are the leaders in the Church. But as Archbishop Temple has pointed out, "We do not ordain men to the priesthood so that they may do pastoral work instead of the laity. . . . The priest is specialized for this work, not so that he may do it on behalf of the laity who are thus relieved of responsibility for it, but so that the laity may be reminded by him of their own share in the work, and encouraged to persevere in it."

Two functions only are the sole responsibility of priests. All other responsibilities that rest upon the clergy rest upon every baptized and confirmed person in the Church. The priest is the duly authorized person to pronounce in God's Name absolution and benediction, and it is the priest who is authorized to celebrate the Holy Communion. Even for these functions to be performed, it is necessary that other members of the Body of Christ be present.

In Holy Baptism, we inherit the blessings and assume the responsibilities of church members. In Confirmation, we are commissioned and empowered to function as lay ministers. All members of the Church are involved in the priestly vocation, for in the New Testament all Christians are described as a royal priesthood, a holy nation, a peculiar people. Each Christian thus shares in Christ's eternal priesthood. As such, he has direct access to God and definite responsibility to those who do not know or love God.

Evangelism in the specific sense, then, means the endeavor to bring the unbaptized to baptism. Many excuses are offered as to why men will not undertake specific evangelism. Some say that they cannot speak to others about God. Moses gave this excuse long ago. Others say that they are not good enough to go to others. Moses said the same thing. Others say that they do not know enough about their religion to talk to others about it. Moses said the same thing. Some say that they are too insignificant to be heard. Moses said the same thing.

To each of these excuses which Moses offered, God made reply that He would put into Moses' mouth the things he should say, that He would even give Moses the help of others, and that He would give Moses authority and strength to perform his work. Some say with New Testament characters that they are too busy, that they have bought a piece of land and must go see it, or that they have bought some oxen and must go prove them, or that they have family responsibilities and cannot go to others in the name of Christ. It is significant that our Lord called only busy people to help Him do His work when He was on earth; He called Levi at the toll gate of custom; He called the fishermen who were mending their nets. Busy people are the ones who realize the necessity of taking time to do the Lord's work, as well as their own.

There is a beautiful legend of a conversation purportedly between our Lord, after the Ascension, and the angel Gabriel. Gabriel asked Jesus what measures had been adopted to provide for the continuance of the Lord's work. Jesus replied, "I have given the message to Peter, James, and John, to Mary and Martha; they will tell others, and so will the Gospel spread."

Gabriel responded, "But supposing the fishermen get too busy fishing, and the house-wives too busy with their household duties, and neglect to tell others. What further plans did you make?"

Jesus replied, "None. I am counting on them."



ARCH BOOKS

Inexpensive Bible stories for children

35c

Short, active stories, with colorful contemporary art!

THE BABY BORN IN A STABLE The beloved Christmas story.

JON AND THE LITTLE LOST LAMB

The parable of the Good Shepherd.

THE STORY OF NOAH'S ARK The rescue in the great flood.

THE LITTLE BOAT THAT ALMOST SANK
How Jesus stopped the storm.

THE WORLD GOD MADE

The story of creation.

THE BOY WITH A SLING

The story of David and Goliath.

THE GOOD SAMARITAN The story of a good neighbor.

THE BOY WHO RAN AWAY Parable of the prodigal son.

THE GREAT SURPRISE

The story of Zacchaeus.

EIGHT BAGS OF GOLD

Parable of the talents.

THE RICH FOOL
Parable of a man and his treasures.

LITTLE BENJAMIN AND THE FIRST CHRISTMAS Innkeeper's son and the Christ Child.

Other meaningful CHILDREN'S BOOKS THE NIGHT JESUS WAS BORN

The Christmas story retold for the young. Captivating art delights the "read-to-me" age. By B. Behm. \$1.25

CHRISTMAS ABC BOOK

Imaginative pictures describe figures, events to delight all ages, in fresh approach to alphabet. \$1.25

MY BIBLE STORY BOOK

46 one-page, easy stories for ages 3-7. Even a child too young to read can learn. By G. L. Wind. \$1.00

LITTLE FOLDED HANDS

Short, simple prayers, in both prose and verse, help ages 6-9 put thanks for God's love into words. \$.75 (Paper, \$.35)

CONCORDIA Christmas Gift Ideas

USE THIS CHECK LIST! PUT MORE MEANING INTO SEASONAL GIVING!

THE NEW TESTAMENT in the Language of Today

-a dynamic new translation with clear, exact meaning

God's Word in ordinary, everyday American language makes understanding much easier. You read rapidly, grasp full meaning at a glance. In modern paragraph form, with marginal chapter and verse numberings for easy comparisons... the whole family will use it. An original translation by W. F. Beck. Deluxe cloth cover.....

(Paperback, \$1.45)



What IESUS The John of Living of Living Conversations with GIANTS

POCKET-SIZE ADULT DEVOTIONAL BOOKS

bring year-long inspiration

THE JOY OF LIVING

Vivid and realistic. Convincingly shows how real joy is knowing God through Christ, for daily or special reading. By R. Seboldt.

CONVERSATIONS WITH GIANTS

First-person "talks" (plus Bible quotes) with Biblical giants of faith, stimulating understanding for life today. By P. Prokop.

WHAT JESUS MEANS TO ME

Over 200,000 in print! Clear explanation for those who do not know Christ, ideal review of fundamentals for all. By H. W. Gockel.

EACH, \$150

UNIQUE DEVOTIONAL BOOKS

for families with young children







OHRISOMAS BIRDSSINGS

Little Visits with God More Little Visits with God HOLIDAY GIFT SET

In slip-off wrapper! Each has simple stories from life, easy discussion questions, prayer, Scripture for older members. By A. H. Jahsmann, M. Simon. Set of both books, \$5.95

Little Visits with God, \$3.00

More Little Visits with God, \$3.00

REALISTIC MANGER FIGURES

7751

inspire all ages

Beautiful full-color figures, gold decorated and intricately designed of durable plastic. Twelve figures, easy to assemble 15" x 11½" x 11½" wood stable.

Symbolic Necklace: Sterling Silver



Lovely raised design of "Praying Hands" and hand-engraved decoration. Soft satin finish has edge of "beading" reverse side has motto "God answers prayer." 17" rhodium-plated chain. Boxed. Stock # 70T1585

\$3.50

Order these gifts from your local bookstore...

JUST LOOK FOR THE LOCATION NEAREST YOU!

MAKE YOUR SELECTIONS OF **MEANINGFUL GIFTS FROM**



AT THESE FINE STORES

ALABAMA
BirminghamSolomon's Books an Church Supply Stor
Montgomery
PrichardJones Christian Audio and Book Cente
ARIZONA
Phoenix
PhoenixPeterson's Religious Books an Church Supplie
TucsonAmbassadors Gospel Book & Gift Sho
TucsonGospel Supplie
ARKANSAS
EldoradoThe Religious Book Stor
Little RockBaptist Publications Committee
CALIFORNIA
AlhambraConcordia Supply Co
Canoga Park
Chico
Escondido
Fresno Fellowship Store
Hayward The Bible Book Sto
La MesaFoothills Bible Book Sto
Los Angeles The Christian's Book Sho
Los Angeles
Oxnard
Palo AltoNewton's Christian Booksto
Petaluma The Jacobser
Sacramento Christian Book Cent
San Francisco Lutheran Book Sto
San Francisco Pacific Lutheran Book Sho
San Jose Evangel Bible Book Sto
San Jose Western Book Sto Santa Ana The Scripture House
TorranceBible Book & Gift Sho
Van NuysArrowpines Bible Book Sto
Van Nuys
Visalia Christian Service & Supp
Walnut Creek The Bible Book Sto
COLORADO
Boulder
DenverBook Service
Greeley Bible Book House
PuebloScripture Supply Sto
Wheat RidgeChurch & Home Supp
CONNECTICUT
StratfordSacred Book & Record Service
DISTRICT OF COLUMBIA
WashingtonChurch Book Sho
WashingtonPursells' Book Sto
FLORIDA
FLORIDA Avon ParkLake Byrd Book Sto
BradentonVogt's Bible Booksto
Clearwater

FLORIDA	
Avon Park	Lake Byrd Book Store
Bradenton	
Clearwater	Good News Book Store
Eau Gallie	Bible Book & Supply Center
Ft. Lauderdale	Bible Book Center
Fort Lauderdale	Christian Book Store
Miami	Baptist Book Store
Miami	Christian Supply & Book Store
N. Miami	Bible Book Store
Pensacola	The Bible Book Store
St. Petersburg	Florida Christian Supply Center
Sarasota	
GEORGIA	
	The Salvation Army
Columbus	Southeast Bible & Book Store
*******	Manne Christian Dook Ctore

IDAHO	
Boise	Better Book & Gift Shop
Boise	Christian Supply Center
ILLINOIS	
Alton	Alton Bible & Book Store

Macon Macon Christian Book Store

ILLINOIS
Alton Alton Bible & Book Store
AuroraWayside Cross Bible Bookstore
Bloomington Provident Book Store
Carthage Christian Book & Gift Center
Champaign Smucker's Book Center
Chicago Arcade Book Nook

ChicagoChristian Supply Center
Chicago Covenant Press
ChicagoLutheran Bible & Church Supplies, Inc.
Chicago Moody Bookstore - 26 E. Adams St.
Chicago . Moody Bookstore South-816 West 63rd St.
Chicago Nelson's Book Store
Decatur Andersen's Bible & Book Store
DeKalbTrinity Mission Book Store
Des Plaines Moody Bookshop
East St. Louis E. St. Louis Christian Supply
Elgin
Evergreen ParkBible Book Center
Forest ParkRoger Williams Book Store
Harvey Christian Book Store
Joliet Christian Bible House
Kankakee Ray's Christian Supplies
La Salle Dawson's Bible & Book Shop
MolineStrombeck's
PeoriaBerean Book Store
Peoria Christian Supply Center
Rockford Scripture Book Store
South Holland Calvary Book Store
Springfield Berean Book Store
WheatonScripture Press Bookstore

INDIANA	
Bedford	Christian Supplies
Elkhart	Bethel Publishing Co.
Fort Wayne	Bible Truth Publishers
Fort Wayne	Gospel Temple Bookshop
Fort Wayne	Lutheran Book Store
Gary	Bible Book Center
Goshen	Provident Bookstore
Hammond Roy W	/. Kolas Church & S.S. Supply
Indianapolis	Lutheran Supply Center
Indianapolis	Meigs Publishing Company
Nappanee	Christian Light Press
South Bend	Bible Book Center, Inc.
West Terre Haute	Christian Supplies
Winona Lake	Light and Life Book Shop

IOVVA	
Ames	Ames Christian Supply
Burlington	Peterson Christian Bookstore
Cedar Rapids	The Christian Bookstore
Clinton	The Christian Bookstore
Decorah	Anundson Book Center
Des Moines	Boone's Bible and Book House
Des Moines	Inspiration Book Store
Des Moines	Methodist Book Center
Estherville	Gospel Book Store
Fort Dodge	Mary's Bible Book & Gift Shoppe
Mason City	Miller's Christian Book & Gift Shop
Muscatine	Paetz Christian Supply Center
Newton	B's Christian Book Store
Oskaloosa	Oskaloosa Book Store
Pella	The Book Shop
Sioux City	Christian Book & Gift Shop
Sioux City	Rosecraft Book & Gift Shop
Storm Lake	Van's Bible & Book House
Vinton	Religious Bookstore
Waterloo	Cedar Book Store
Wellman	Greene Center Bookstore

Troillian San San San San San San San San San S
KANSAS
AtchisonTonsing's Stationery & Book Store
Dodge City Christian Book House
Hutchinson Christian Supply Store
NewtonFaith & Life Bookston
Overland Park Herald & Banner Press
SalinaLeffingwell's Religious Supplies
SalinaMcCoy Christian Supply
Topeka Bible Supply Station
WichitaBetter Book Room, Inc
Wichita Church-Crafts Supply
WichitaEvangelical Methodist Literature
KENTUCKY

Lexington	The Book Shor
Winchester	Bethany Book Roon
MAINE	
Gardiner	Wayside Christian Book Shop

MARYLAND			
Baltimore	Christian	Book	Store
BaltimorePeter and John	Trustworthy	Book	Store
MARCACHURETTE			

Boston Fellowship Book Store

ChicagoChristian Supply Center	
Chicago Covenant Press	
ChicagoLutheran Bible & Church Supplies, Inc.	
Chicago Moody Bookstore - 26 E. Adams St.	
Chicago . Moody Bookstore South-816 West 63rd St.	
Chicago Nelson's Book Store	
DecaturAndersen's Bible & Book Store	
DeKalbTrinity Mission Book Store	
Des Plaines Moody Bookshop	
East St. Louis E. St. Louis Christian Supply	
ElginD.C. Cook Retail Store	
Evergreen Park Bible Book Center	
Forest ParkRoger Williams Book Store	
Harvey Christian Book Store	
Joliet Christian Bible House	
Kankakee Ray's Christian Supplies	
La Salle Dawson's Bible & Book Shop	
MolineStrombeck's	
PeoriaBerean Book Store	
Peoria , Christian Supply Center	
Rockford Scripture Book Store	
South Holland Calvary Book Store	
Springfield.,Berean Book Store	
WheatonScripture Press Bookstore	

INDIANA	
Bedford	Christian Supplies
Elkhart	Bethel Publishing Co.
Fort Wayne	Bible Truth Publishers
	Gospel Temple Bookshop
	Lutheran Book Store
Gary	Bible Book Center
Goshen	Provident Bookstore
Hammond	. Roy W. Kolas Church & S.S. Supply
Indianapolis	Lutheran Supply Center
Indianapolis	Meigs Publishing Company
Nappanee	Christian Light Press
South Bend	Bible Book Center, Inc.
West Terre Hau	te Christian Supplies
	Light and Life Book Shop
IOWA	

DVVA	
mes	Ames Christian Supply
urlington	Peterson Christian Bookstore
edar Rapids	The Christian Bookstore
inton	The Christian Bookstore
ecorah	Anundson Book Center
es Moines	Boone's Bible and Book House
es Moines	Inspiration Book Store
es Moines	Methodist Book Center
therville	Gospel Book Store
ort Dodge	Mary's Bible Book & Gift Shoppe
ason City	Miller's Christian Book & Gift Shop
uscatine	Paetz Christian Supply Center
ewton	B's Christian Book Store
skaloosa	Oskaloosa Book Store
ella	The Book Shop
oux City	Christian Book & Gift Shop
oux City	Rosecraft Book & Gift Shop
form Lake	Van's Bible & Book House
	Religious Bookstore
	Cedar Book Store
	Greene Center Bookstore

AlbuquerqueBaptist Book Store
NEW YORK
AlbanyThe Book Room - Albany Book Institute
Buffalo M. C. Gagern Church & S.S. Supplies
Elmira Elmira Christian Supply Center
Nelliston
New York Christian Publications, Inc.
New YorkCarroll Good, Inc.
SchenectadyScripture Gift & Book Store
SyracuseChristian Life Book Store
Valley Stream
NORTH CAROLINA
Greensboro

NEW JERSEY

NEW MEXICO

StatesvilleStarrette's Book Store
NORTH DAKOTA
Devils Lake Bible Book and Gift Shop
Fargo Fargo Book & Gift Shop

Worcester......Fellowship Book Store

Adrian.....The Christian Bookshelf

Detroit Lutheran Book Shop
Detroit Lutheran Book Store
Ferndale Dickson's Bible Book House

Holt Gift & Bible Center
Jonesville The Book House
Kalamazoo Christian Book & Supply Center

Lansing......Christian Supply Center Muskegon Hage's Christian Supplies Pontiac Christian Literature Sales Port Huron Faulkner Christian Supplies Saginaw Evangel Film & Church Supply Tecumseh......Tecumseh Book & Bible House

Albert Lea Lee's Book Store
Braham Braham Bible & Book Store
Crookston Christian Book & Gift Store
Detroit Lakes Hanson's Radio and TV
Duluth Twin Ports Bible Shop

Duluth Northern Bible Society
Fairmont News Book Store
Fergus Falls Bible Book and Gift
Fergus Falls Lutheran Brethren Publishing

Marshall Berge's Book Land
Minneapolis Beacon Book Store
Minneapolis E, J. Carlson Book Nook
Minneapolis Evangelism Book Center
Minneapolis Lutheran Bible Institute Bookstore

Minneapolis.........Osterhus Publishing House Minneapolis.........Paulat's Christian Bookstore Montevideo. Teig's Book Center
Moorhead. Melberg Church Supply
Owatonna. The Family Book & Gift Shop

Preston.....The White Gate Bookshop Rochester......Christian Book & Gift Shop St. Paul Family Altar Bookstore St. Paul F. Henke Company
St. Paul Macalester Park Publ. Co.
St. Paul Sandeen's Scandinavian Gift & Card Shop Starbuck.......Gertie Roiland's Book & Gift Shop Wadena.......Church Supply and Camera Shop

St. Louis Eden-Heidelberg Book Store St. Louis Concordia Book Store

...... Miessler Book Store

Lincoln Christian Supply Center
Lincoln Finch Religious Book Store
North Platte Marantha Book Room
Scottsbluff Bible Book Shop
Seward The College Store

Cherry Hill. Good News Book Store
Dumont. Jersey Church Supply Co.
East Orange. Allewan Church Service
Teaneck. Reformed Church Bookstore

Bible Book Store

MICHIGAN

MINNESOTA

MinotThe Bible	Book Store
ОНІО	
ArchboldThe Family	Book Store
CantonAmerica for Christ	Book Store

Cincinnati	Church Supplies
Cleveland	Buckeye Church Supplies
Cleveland	Church World Press
Dayton	Christian Book & Gift Shop
Defiance	
Findlay	Christian Book and Gift Shop
Lima	Redmond's Gospel Gift Shop
Mansfield	The Bookery, Inc.
Sandusky	Christian Book Store
Sylvania	Scripture Supply Shop
Toledo	Christian Book Store
Toledo	Lutheran Book Shop
Toledo	Your Christian Supply Center
Van Wert	Van Wert Gospel Gift Shop
OKLAHOMA	

UKLAH	JIVIA
Enid	Christian Bookstore
Muskogee	Christian Book Store
Oklahoma	City Baptist Book Store
Oklahoma	City Capitol Hill Book & Bible Co.
Oklahoma	City Christian Book & Gift Nook
Oklahoma	CityFidelity Book & Supply
Oklahoma	CityOklahoma Freewill Baptist Book & Bible Supply
Tulsa	Christian Book Store

OREGON
EugeneChurch Supply House
Portland Better Book & Bible House
Portland Chapel Bible & Supply
SalemBible Book House

PENNSYLVA	VIA
Allentown	Hackman's Bible & Book Store
Bethlehem	Bethlehem Book Shop
Elizabethtown	Christian Light Bookstore
Lancaster	Provident Bookstore
New Castle	
Philadelphia	American Sunday School Union
Philadelphia	Fox Chase Christian Supply Store
Philadelphia	Grace Book Store
Philadelphia	Methodist Book Store
Pittsburgh	Gospel Book Store
Pottsville	Goodwill Book Store

Spartanburg		Christian Supply Shopp		
	SOUTH DAKOTA			
	Mitchell	Midwest Church Supple		

SOUTH CAROLINA

Mitchell Midwest Chu	rch Supply
Rapid City Bible &	Book Store
Sioux FallsThe	Book Nook

MemphisCumberland Presbyterian Book Store
MemphisEpiscopal Bookshop
TEXAS
Amarillo
BrenhamLutheran Book & Gift Shop
DallasBaptist Book Center
El PasoBible Bookstore
Fort Worth The Luthauer Book Cross

Brenham	Lutheran Book & Gift Shop
Dallas	Baptist Book Center
El Paso	Bible Bookstore
Fort Worth	The Lutheran Book Store
Hereford	Christian Bookstore, Inc.
Houston	The Episcopal Supply House
Houston	Lutheran Gift & Church Supply
Lubbock	Baptist Book Store
Pasadena	Hidden Treasure
San Antonio	Church Book Store
UTAH	
Salt Lake City	Intermountain Book Store

VIRGINIA	
Alexandria	Religious Book Shop
Alexandria	Seminary Book Service
Lynchburg	Christian Book Shop
Norfolk	Luhring's Religious Book Store

WASHINGTON	
Seattle	Lutheran Parish Supply
Seattle	Norton's Christian Supplies
Tacoma	Bible Book Center
WEST VIRGINIA	

11201 11110111111		
CharlestonBible	Book	Shop
Clarksburg Henthorne's Christian	Book	Store
HuntingtonReligious	Book	Store
Wheeling Ohio Valley Ch	urch (Center

WISCONSIN	
AshlandAshlar	nd Bible Book & Stationery Store
Beloit	Christian Book Center
Eau Claire	Inspiration Bible & Gift Shop
Luck	L. P. Peterson Gifts
Milwaukee	. Hammond Publishing Company
Oshkosh	Oshkosh Church Supply
Racine	Lutheran Book Service
Shawano	Koepsell Book & Gift Shop
Sheboygan	The Book Nook
	The Lutheran Bookstore
Walworth	Bible Book & Gift Shop
	Assembly Book & Stationery
Waupun	Christian Book Nook
Wausau	
Wisconsin Rapids	

WYOMING		
Cheyenne Cheyenne	Christian	Supplies

ANA	DA			
algary,	Alberta	. Foothills	Book	Stora

House of Bishops · 1965

East Glacier, Montana

The weather was crisp and cold; the debates were crisp, and often warm. The scenery was clear and bold, and then suddenly clouded over with the realization of winter's approach. The reports and remarks were often clear and bold, but then suddenly clouded with the realization of the Church's many problems and dilemmas in a world of tension and doubt.

If one were to select just three words to characterize the deliberations and actions of the Episcopal Church's House of Bishops at its first meeting since the General Convention of 1964, he could choose the words, review, reflection, and renewal.

The 122 Christian leaders who gathered together in East Glacier's rambling, rustic Glacier Park Lodge early in September did not issue a Pastoral Letter, as they often do. They did not prepare any formal messages, or "position papers" on specific subjects for transmittal to the rest of the Church. Instead, they used most of their time together doing homework on the State of the Church today. In doing so, they covered perhaps the widest range of subjects they have ever considered in recent years during an "interim" (between Convention) meeting.

In geography, they literally covered the world, starting with informal reports from overseas bishops the evening before their formal sessions began. They discussed mission strategy in Southeast Asia, relationships with the Roman Catholic Church, and heard a report on the formation of the new Ninth Province, covering churches in the Caribbean area

and Central and South America. They also heard the Rt. Rev. William Crittenden, Bishop of Erie, comment on his recent visit to Vietnam.

By subject, the range was equally impressive. The bishops heard detailed reports on all phases of the Church's relationships with other religious bodies, and on evangelism, Mutual Responsibility and Interdependence, the vocation of Negroes within the Episcopal Church, the status of deaconesses, and shorter statements on the restructuring of General Convention, church-related colleges, and theological education.

Throughout the hearing and discussion of these matters and others before them, the bishops took the time to reflect on the State of the Church and to ask themselves many questions.

For example, when they were considering the election of a new missionary bishop for Western Kansas, several members of the House ques-



Presiding Bishop John E. Hines shares grin of pleasure with fellow bishops and their wives after being made member of Blackfeet Tribe at Bishops' meeting in East Glacier, Montana. Bishop Hines' Blackfeet name: Chief Holy Person.

tioned the wisdom of maintaining the status quo. "We should be concerned about change, radical change," said one bishop. "Most of our jurisdictions were created in the days of the riverboat and the steam locomotive."

In the debate on the role of deaconesses, several bishops wondered about spending so much time on such a limited part of the Church's ministry.

"We should be concerned with the whole ministry of the Church," said another member of the House. The Rt. Rev. Ralph S. Dean, Bishop of Cariboo and Anglican Executive Officer, appealed to the U.S. bishops for a study of the lay ministry. "We haven't even faced up to this yet," he said.

During a discussion of the right of a deacon to distribute both the Bread and the Wine of the Holy Communion after the elements had been consecrated, the Bishop of Atlanta asked if many bishops were already allowing this. A show of hands revealed that almost a third of the bishops were, in fact, doing so. "At times we make it exceedingly difficult to get the Communion to the people," yet another member of the House commented.

In his report to the House on Mutual Responsibility and Interdependence, the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, said, "Let us never lose sight of the main purpose of MRI. Its ultimate aim is renewal—a new approach to the mission of the Church." In their debates and comments, and in many of their actions, the bishops kept this mandate for renewal directly before them.

This fact was evident in their actions on the matter of the Bishop of



Bishops look front and center as their official photograph is taken. Newer members of House have to stand in rear of crowded meeting room. Front row (from right) includes Bishops Burroughs (Ohio); Welles (West Missouri); Smith (Iowa); Campbell (West Virginia); Burrill (Chicago); Swift (formerly Puerto Rico); far left, Bishop Minnis (Colorado).

California, the vocation of Negroes within the Episcopal Church, the status of women in the Church, guidelines for relationships with Roman Catholics, and seemed to be evident in their deliberations on deaconesses.

The Bishop of California

For several years, the Rt. Rev. James A. Pike, Bishop of California, has been questioning the language of the Bible and the Creeds with regard to such essential matters as the Virgin Birth, the Resurrection, and the doctrine of the Holy Trinity. His purpose, in his own words, is to seek "to distinguish the earthen vessels from the Treasure, in the hope of setting forth, with integrity and dedication, more contemporary carriers of the reality of the Catholic Faith." As a result of his searching, he has often been accused of not believing the fundamentals of the Christian faith.

Early in August, a small group of clergymen from Arizona prepared a petition which, in effect, charged Bishop Pike with heresy and said that he had been "false to the vows he took at ordination." The petition was sent to the House of Bishops for its consideration. The charges were repudiated by other clergymen in the Diocese of Arizona as well as by Bishop Pike.

Under the laws of the Episcopal Church, a bishop can be charged with heresy if three other bishops file formal charges against him. Since not a single bishop signed or endorsed in any way the petition from Arizona, no "heresy charges" actually came before the House of Bishops, and no "heresy trial" was even remotely on the House's agenda at East Glacier.

The House's Theological Committee, appointed by Presiding Bishop John E. Hines and headed by the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, did, however, study the Pike matter. The committee reported to the House with a short statement

which was unanimously adopted. The Bishop of California responded to this statement, and reaffirmed his loyalty to the doctrine, discipline, and worship of the Episcopal Church (for full texts of both documents, see page 28).

The Vocation of Negroes

Should a Negro clergyman or lay worker, or a member of any minority group, be limited in his service within the Episcopal Church? This was one of the major questions the House of Bishops faced at East Glacier. After hearing a "declaration of concern" on this subject presented by the Rev. Kenneth Hughes of St. Bartholomew's Church, Cambridge, Massachusetts, the bishops overwhelmingly approved a resolution urging specific actions upon themselves.

The bishops resolved to include Negro clergymen in appointments to diocesan positions; to recommend rector candidates to vestries without

House of Bishops 1965

regard to race; to encourage rectors and vestries of predominantly white parishes to call Negro curates; to appoint more Negroes to overseas positions, and to posts in seminaries, colleges, schools, and other church-related institutions; and to enlist Negro candidates for the priesthood and other vocations within the Church (for full text of the House's resolution, see page 29).

The Church of Rome

Bishops, priests, and lay persons in the Episcopal Church were encouraged "to seek communication and dialogue at all levels" with Roman Catholics, and to share "common prayer with Roman Catholics wherever possible" in a set of guidelines presented to the House of Bishops by the Rt. Rev. Edward R. Welles, Bishop of West Missouri, on behalf of the Church's Joint Commission on Ecumenical Relations.

"In such dialogue," the guidelines suggested, "we should be prepared to explain our theology, traditions, history, worship, and religious psychology to Roman Catholics and try to learn the same things about them. There must be communication before anything more can happen." The House supplemented the guidelines by voting to reaffirm the bishops' current practice of receiving,

and not reconfirming, former Roman Catholics who wish to become Episcopalians.

The Order of Deaconesses

Last year the Church's General Convention voted that women "of devout character and proved fitness" may be "ordered," rather than "appointed," deaconesses in the Church. This change was recommended by the House of Bishops' Special Committee on Deaconesses because it felt the position of deaconess carried a permanence not expressed by the word "appoint."

Following this action, the Bishop of California indicated that he might

THE PIKE MATTER: Two Statements

The Bishop of California is not on trial in this House nor does the present accusation against one of our members have standing among us. The sincerity of his profession of the Catholic faith is not questioned. We do not doubt the integrity which alone makes it possible for him, or any of us, to join in the Church's worship, celebrate its rites, or repeat its formularies.

Nor will we limit the historic disciplined liberty of the Theological inquiry and the necessary devout testing of the vessels of Christian belief. Language changes; the concepts which are the furniture of men's minds change; the Faith given in the mighty acts of God does not change. Nor do we doubt that many an allegation of heterodoxy against any of us, or our clergy, is in fact a covert attack on legitimate Christian social concern and action.

It is a good thing responsibly to explore alternative ways of stating our unchanging Faith and to press for amendments in Church order. We are indebted to many for such pioneering exploration. Continuity and change are both facts of life to be held in fruitful tension.

Because of misunderstandings which so easily occur, we say to those outside and inside the Church that the Church's Faith is expressed in its title deeds—the Scriptures, and Creeds which guard them—and in the prayers and sacramental acts in the Book of Common Prayer which express Christ's continuing ministry within the Church. Let no publicity mislead anyone as to the sincerity with which this Church and its people accept the historic Christian Faith and try to live it. An individual may well claim the freedom to think aloud, to discuss, to explore. But when he does, whatever his station, he does so as one member of Christ's Body. Only the whole Body, speaking maturely and corporately, can officially define the Faith it confesses be-

fore its Lord. Individual speculations or opinions are just that.

-Report of the Theological Committee of the House of Bishops, East Glacier, Montana, September, 1965

I am deeply moved by the concern of my brothers in this House. Let me take this opportunity to say that certainly I have never had any desire to damage this brotherhood, which is precious to me. All of us are working in difficult times and painful situations, and if my witness has made your task more complicated, I am truly sorry.

I must be faithful to the task to which I believe God has called me—that of seeking to distinguish the earthen vessels from the Treasure, and in the hope of setting forth, with integrity and dedication, more contemporary carriers of the reality of the Catholic Faith. But in this fast-moving world, the communications media are generally able to utilize only brief expressions; and all of us in this House have known the pain of misinterpretation of our words by some hearers and readers, and misunderstanding often by those inside and outside the Church whom we long to serve. I assure you that for my part I shall try always to be responsible in the written and spoken word, in concern for the brotherhood and in the promotion in today's world of the mission of our Lord Jesus Christ.

No man has authority who is not under it, and I reaffirm my loyalty to the Doctrine, Discipline and Worship of the Episcopal Church.

-The Rt. Rev. James A. Pike Bishop of California consider the word "order" also to mean "ordain." He asked the House for clarification: could he "order" a deaconess to the Holy Order of Deacons? After lengthy debate, the House of Bishops, in effect, said no, and further stated, "It is the judgment of this House that Deaconesses may not be permitted to administer the elements of the Holy Communion." In addition, the House said, "that in 'setting apart' Deaconesses . . . it has been the intention of our branch of the Church to give the Deaconesses the gifts and powers traditionally associated with their office. We regard the action of General Convention 1964 . . . not as giving Deaconesses a new status . . . but as clarifying a status that was already theirs."

In further clarification of the position of the deaconess, the House of Bishops also said, "The Order of Deaconesses is recognized at the present time as the one and only Order of the Ministry for women in our branch of the Anglican Communion. When a Deaconess is 'ordered' with prayer by the Bishop and the laying on of hands, together with a formula giving authority to execute the office of a Deaconess in the Church of God, she receives an indelible character for this Ministry in the Church of God."-H.L.M.

HOLYLAND OIL LAMPS Over 1365 Years Old . .

Now available for display in your home or office! Actually excavated in Ancient Palestine, they date from 4th-7th Century A. D. You can rekindle lamp's ancient glow with wick and vegetable oil. Lamp symbolizes knowledge! Will stimulate thought-provoking conversation. A superb all-occasion gift to be admired forever! Terracotta lamp on walnut base with parchment certificate of authenticity . . . \$10 ppd. MONEY BACK GUARANTEE

FREE Gift Catalog

Superb display pieces, 200 to ½ billion years old, from \$1. Oil lamps, Buddhas, Coins, Glass, Weapons, Masks and More! Write for FREE catalog

ALADDIN HOUSE, LTD. Dept. E-10C, 520 Fifth Ave., N.Y., N.Y. 10036



No Medical Examination **New Higher Rates**

American Bible Society Annuity Payments give you a guaranteed income for life!

- Interest up to 8% depending on age.
- Generous tax deductions no legal fees-no re-investment worries.
- Check is mailed to you regularly—no coupons to clip, no trips to the bank for withdrawals.
- You help the American Bible Society to distribute God's Word in more than 490 languages and dialects throughout the world.

Enjoy a regular income that never runs out and the spiritual satisfaction of continuing the Master's work. In 120 years, the American Bible Society has never failed to meet full payments.

Send for new higher rates today.

American Bible Society EM-115 440 Park Ave. S., New York, N. Y. 10016
Please send me, without obligation, full details about your Annuity Agreements and free booklet, "A Gift that Lives."
Name
Address
CityState

GUIDELINES FOR SERVICE: A Resolution

Whereas: In 1961 the General Convention stated as follows: "Resolved, that this Church, expressing penitence for marks of racial discrimination and segregation, both in her past and present life and structure, take what steps she can to conform herself to the reconciling comprehensiveness of the Body of Christ, specifically recognizing ability in whomsoever it may be found, for example, in considering persons for positions at national, diocesan, and parochial levels here and abroad";

Whereas: We need to implement what has been resolved

Therefore be it resolved that we urge the following specific actions upon the members of this House:

1) That qualified Negro clergy be included in appointments wherever Bishops have authority to make such appointments, such as in diocesan missions, cathedral and other staff positions.

2) That all Bishops recommend clergy to vestries for election as

rectors on the basis of merit without regard to race or color, and that Bishops encourage rectors and vestries needing curates to call Negro

curates especially in predominantly white churches.

3) That all Bishops make appointments of Negro clergy to diocesan positions of leadership, not exclusively in the field of Christian Social Relations.

4) That the House of Bishops urge the Overseas Department to seek out Negroes for appointment in the overseas field.

5) That all Bishops enlist Negro students for the priesthood in their dioceses, with the understanding that they will have opportunities for placement not limited to predominantly Negro parishes.

6) That the House of Bishops urge the Executive Council specifically to include Negroes in all recruitment programs for all professional vocations in the Church.

7) That all Bishops having to do with appointments of clergy and lay persons to seminary, college, and school faculties, and other Church institutions, strongly use their Episcopal office for securing Negro as well as white persons for these positions.

8) That the preceding principles and actions apply with equal validity to other ethnic and racial groups within the life of the Church.

-Resolution of the House of Bishops, voted September 7, 1965, at East Glacier, Montana



NORTH OF THE LIMPOPO

One of Pat Page's duties is teaching at the Mindolo Ecumenical Center.

E strode into his Cape Town office one day in the late 1890's, slammed his fist on the heart of a map of Africa hanging on the wall, and is reported to have said, "Gentlemen, the future lies north of the River Limpopo."

He was right, too. Before the gruff entrepreneur, who liked to boast that his only religion was the British Empire, had finished his self-assigned task, the traditional mapmakers' red of Britain had spread up to the borders of the Belgian Congo, Rhodes had become a multimillionaire several times over, and two territories—Northern and Southern Rhodesia—bore his name.

The future of Africa still lies north of the Limpopo and south of the Sahara. Here, with hopes high and goals quite different from those of Rhodes, a score of infant nations have begun treading the rocky road of independence. Their steps are sometimes unsure and awkward because, after thousands of years of tribal autocracy, and more than half a century of the iron paternalism practiced by such men as Rhodes—who once told a friend that he encouraged missionaries because one clergyman was worth a hundred policemen—only a few Africans are prepared to pilot democratic institutions.

Northern Rhodesia, for instance, gained its freedom a little over a year ago and changed its name to Zambia. But after the proud speeches of independence day had been delivered, following the feasts of elephant sausage, hippo pie, and buf-

falo goulash, and the final gun had been fired jubilantly in the air, Zambians found that their troubles were just beginning.

Fortunately Zambia, like most of the other new nations, had in the person of its vigorous young president, Dr. Kenneth D. Kaunda, a well-educated, inspired leader to govern the fledgling state. It was on the second and third echelons of power—mayors, headmasters, water commissioners—that the need for trained leadership became acute. For the sad and astonishing fact was that out of the more than 3,000,000 Africans in the new Zambia, less than 100 were college graduates.

There to be of service during Zambia's birth was Miss Patricia Page, an intelligent, sensitive missionary from the Episcopal Church

Like Kenya and Tanzania, the new African



Zambia's community leaders attend seminars at Mindolo where Miss Page instructs them in elements of modern leadership.

in the U.S.A. A professional church worker and educator, she has put her training to use by setting up classes for Zambians in and out of the Anglican fold. Her purpose is to help them learn to lead everything from Sunday school classes to the complicated affairs of modern city government.

Today, Pat sums up the situation by explaining that a lot of Africans have always been told what to do and how to do it. "Many must learn to make their own decisions," she asserts. "They must have the chance to fail as well as to succeed."

Wealthy Pauper

If some Africans are still bewildered by their sudden leap into the modern age, it is small wonder. One should remember that their contacts with the outside world date back, for all practical purposes, about a hundred years.

Ludwig Krapf did not open up Kenya until 1844, and Dr. David Livingstone did not introduce Tanzania, Zambia, and other African countries to Western civilization until around 1870. Although the Dutch had established a refueling station on the Cape of Good Hope as early as 1652 to supply their East-India-bound ships, they did not move inland for generations. In fact, it was 1880 before the Afrikaners had worked their way the thousand miles north of Cape Town to the fertile farmlands on the banks of the Limpopo, and 1889 when the British, having discovered rich copper deposits north of the river, swept past the Boers into what was in later years to become the Rhodesias.

Today these two former territories are independent nations within the British Commonwealth. Although Southern Rhodesia, or Rhodesia, as it is now called, continues in the grip of an *apartheid*-minded white minority, Zambia is governed by Africans for Africans.

Zambia's problems are many. A glance at the map shows the new nation to be landlocked, almost cut in half by the bloody finger of the Congo's Katanga Province, and counting on one antiquated rail line for access to the sea through hostile Portuguese Mozambique. The country's 288,131 square miles are approximately equivalent to England, France, Belgium, and The Netherlands combined, but support a population of only 3,500,000, of whom

nation of Zambia needs time and help.

some 76,000 are Europeans, mostly British. The rest are Africans speaking the dialects of seventy-three different tribes.

Ironically enough, Zambia is one of the richest nations in the world. Known as the wealthy pauper, the young country is the second largest producer of copper in the free world, following only the U.S.A. in output.

Located in a narrow strip of land known as the Copper Belt, extending about ninety miles long and thirty miles wide along the border of the Republic of the Congo, the mines produce an estimated 635,000 tons of raw copper per year, worth about 350 million dollars. Until independence day this money went mostly to South African, British, and U.S. businessmen.

President Kaunda plans to change this unequal balance of wealth. A firm Christian, he is renegotiating with the mining companies and attempting to be fair to all sides. Although enthusiastic about the future, he constantly cautions his people that freedom has its price and building a new republic takes both time and tears. "Patience," he recently told a group in Lusaka, Zambia's capital city, "is an egg from which come forth great birds."

Abundance of Goodwill

Patience must also be the watchword of the Anglican Church as it tries to find its place in the turbulent era of present-day Zambia. Ministering to the area for over fifty years, the Church entered the territory in 1904 when an Anglican priest assigned to the South Africa Railway Mission followed the newly constructed rail line across the Zambezi River at Victoria Falls into the town of Livingstone. Here the first Communion was celebrated for the European population on Christmas Eve.

Six years later the first bishop took residence, and by 1924 four permanent missions were in operation. In 1955 the diocese joined with three other Anglican jurisdictions—the Dioceses of Malawi (encompassing an independent African republic of the same name to the east of Zambia), Matabeleland, and Mashonaland (both part of Southern Rhodesia)—to form the Anglican Province of Central Africa.

Currently the Diocese of Zambia counts about 30,000 African and 20,000 European members, ministered to by more than fifty priests and thirty lay missionaries. Moreover, it contains a beautiful new cathedral and a well-established seminary in Lusaka, the see city of the diocese and province.

In addition, the Sisters of the Community of the Resurrection of Our Lord, Grahamstown, South Africa, have a convent in Mapanza, where they assist at the hospital and help care for the schoolgirls. Perhaps the most important development in the past few years was the elevation of the Rev. Filemon Mataka, an African priest, to be suffragan bishop of the diocese.

The Rt. Rev. Francis Oliver Green-Wilkinson, Archbishop of Central Africa and Bishop of Zambia, remarks as he views the future of his Church, "There is a good deal of tension in Zambia over the differences in race, tribe, and political party; but there is also abundance of goodwill available throughout the country."

To enable the Church to grow into an increasingly useful community within the struggling young land, Archbishop Green-Wilkinson has begun to explore the many facets of MRI.

First His Grace entered into a companion relationship with the U.S. Episcopal Diocese of Spokane. Second, he dispatched one of his most trusted laymen, Mr. Leonard Kombe, headmaster of the Livingstone Day School in Zambia, to join a team of African Anglicans who through word and deed took their brand of MRI to the West Coast of the United States (see The Episcopalian, March, 1965). Third, he

made a number of requests for help, such as funds to increase the Church's educational facilities, assistance in extending the work of the Church into new areas, and a trained youth organizer from the U.S.

Who Needs Zambia?

The last of these requests has already been fulfilled in the person of Pat Page, who brings a fresh eve, many years of experience, and a patient sense of humor to the Church's problems in Zambia. A graduate of Smith College in Northampton, Massachusetts, where she majored in sociology and religion, Pat lived at Windham House, the Church's New York City center for women church workers, while earning an M.A. in religious education from Union Theological Seminary, then did further study at King's College, London, England.

Beginning her career in parishes in North Carolina and Maine, she eventually returned to Northampton, where for nearly a decade she served as an Episcopal counselor to the students at Smith.

After these busy years, Pat began casting about for a new area in which to serve the Church. The Rt. Rev. Stephen F. Bayne, Jr., now Director of the Church's Overseas Department and the person who several years before had prepared her for confirmation, suggested that she go to Zambia as a missionary.

"Where's Zambia," she recalls saying, "and why should I go there?" Later she began reading up on Africa and, remembering that Bishop Bayne had once told her, "The good Lord gives us only a few short years on earth. You had better do something worthwhile with all of them," she called him and said, "I'll go."

Since then, she has had no regrets. Arriving in Zambia almost simultaneously with independence, she found her skills needed everywhere. In no time she had thrown herself with characteristic zest and enthusiasm into organizing a bevy

Text continued on page 34

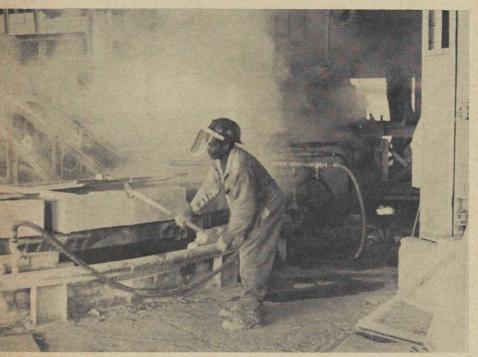


Above: The girls at the Chingola camp learn how to help future husbands farm, as well as latest methods of housekeeping.

Below: Some of the boys at the Broken Hill camp discover how to build a house as they develop skills needed by Zambia.



A group of Copper Belt Anglicans attend a morning worship service while their husbands are in the mines. There are now some 50,000 Anglicans in the diocese.



Above: Prying open a heavy mold, a Zambian workman prepares raw copper for the export trade. His new nation is the second largest producer of the valuable mineral in the free world. Below: A boy carries a bucket of beer home from the market.



NORTH OF THE LIMPOPO

of parish Sunday schools, giving instruction to a class at a government teachers' college, preparing a lecture series for the Church's seminary in Lusaka, teaching leadership classes at the Mindolo Ecumenical Foundation at Kitwe on the Copper Belt, and conducting courses at a newly formed government training camp for girls.

The unusual success of her contributions was praised recently by Archbishop Green-Wilkinson, who wrote to a friend in the U.S.A., "We are certainly very fortunate in having the services of Miss Patricia Page, who is a wonderful ambassador for the Episcopal Church. I hope she will be the first of many from America to join the staff of this diocese."

Certainly the Church in Zambia can use all the help it can get. This new country, like all its newly formed sister republics in Africa, is full of potential, but badly needs the steady, sure influence of forces such as the Church if it is to grow into a responsible, democratic society. Unless the lack of depth in leadership is corrected, the new African states could end up as nothing more than dusty little dictatorships that could be prey to communism or any other ism that happens along. On the other hand, if the Church can help provide the necessary leadership, their future can be as bright as the African sun which burns so brilliantly in the skies above them.

Church's Leadership Gap

Before the Church can play such a role, however, it too must grow in strength. As I pointed out in the article on Tanzania last month, the Church's problems in Africa come from within as well as from without. For instance, the Church suffers from its own leadership gap.

Little African boys used to don a bit of sacking and play priest in the villages; today they dream of being schoolteachers or politicians. One reason for this is the extremely low pay African clergymen receive:

THE EPISCOPALIAN

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

twenty-five to fifty dollars a month. Another is the difficult working conditions which require some ministers to tend parishes of fifty or more congregations spread out over several thousand square miles. Still a third, and possibly the most crucial, reason is the low educational level of some seminaries which pump students full of superficial Bible study and Victorian concepts, leaving the men ill equipped to translate Christianity into action for modern Africa.

In illustration of this point, the Rt. Rev. Bengt Sundkler, Lutheran Bishop in Bukoba, Tanzania, writes in his authoritative little book, The Christian Ministry in Africa, "From the characteristic point of view of the political modern organization or the welfare state, the African pastor does not today represent the 'future.' This is, of course, the one complaint of the evolués, the teachers, the political leaders throughout Africa. His standard of culture and his education do not correspond to the exigencies of modern urban community life. His ideas in politics are too old fashioned, too closely bound up with the old colonial system. . . ."

New Dark Age

As was pointed out earlier, an even more serious lack of leadership exists in the secular world of Africa. Following the first burst of initiative which carried them to freedom, many Africans are now confused as to their future course. This can be seen in countless city council meetings, church gatherings, or merely social affairs in which Africans tend to hang back silently and let the Europeans do the talking. When they do take responsibility, they are sometimes observed to make serious mistakes. Mail lies undelivered, the waterworks break down, or freight trains collide. The reason, some feel, is that Africans all too often fail to differentiate between the essential and the nonessential.

One old Africa hand has wryly



suggested that some Anglicans in Zambia thought tea served promptly at 4:30 o'clock in the afternoon was as much a rite of the Church as Communion celebrated at 9 o'clock in the morning. He also suggests that some Africans spend more time worrying about the angle at which to wear a motorman's cap than about how to oil the engine properly.

Sir Jock Campbell, a man with many years of experience in Africa, comments in his current pamphlet, The New Africa, "Probably our greatest failure in Africa has been that while professing temporary stewardship against the day when Africans would govern their own affairs, we utterly failed to establish a massive educational program that could provide the basis of an independent society, and so offer some prospect of a smooth and certain transfer of power. . . .

"Literally superhuman tasks confront them in political leadership, administrative ability, economic and financial road sense, and educational wisdom. . . I am afraid that there can be a new dark age in Africa. It will take a tremendously sustained and combined effort of sense and sensibility within and outside Africa to prevent it."

Many Fronts

Just such an effort is being made by the Church in Africa. Despite its many weaknesses, the Church is busy on many fronts as it attempts to lead the new nations toward the light of a new African age.

One such enterprise is Trinity College, the Anglican postordination staff school in Nairobi, Kenya. There the Rev. Paul F. Chidwick, an imaginative Canadian priest, brings African clergy up to date on the latest theological thinking and

leads them in search of truly African ways to express the Christian message. From the campus's ultramodern round chapel can be heard experimental liturgies and new hymns composed by young African Christians.

Other types of work are going on at the Mindolo Ecumenical Foundation in Kitwe on Zambia's Copper Belt. Founded by an Australian Anglican, the Rev. Peter Matthews -who was its first principal-and by Christians from several other Churches, the Foundation has been functioning for some eight years. With its landscaped grounds, comfortable dormitories, spacious conference rooms and classrooms, and newly completed Dag Hammarskjold Library—a gift from Sweden in memory of the late U.N. Secretary General who died in an airplane crash near Kitwe-the Foundation has become an operating base for modern-minded African Christians.

Not only churchmen gather there to discuss their responsibilities. Pat Page and other teachers are currently conducting a series of courses for Africans of many persuasions who seek to learn to lead various institutions in their new land. Known as the National Development Program, the courses attract everyone from social workers to community development planners to politicians to business leaders looking for the latest techniques of leadership.

Adjacent to the Foundation, but under separate interchurch management, is the Africa Literature Center which, since it opened its doors in 1959, has trained some 190 young Christians from twenty-one African countries in the craft of journalism and the art of creative writing.

The Church is also cooperating, through the efforts of Pat Page, with an interesting project launched by the Zambian government. Finding that some 65 percent of its population was under the age of twentyone, and that with the coming of

independence approximately 500,-000 teen-age boys and girls needed training, Zambia began a scheme aimed at establishing one hundred camps in which these youths could be taught skills useful to modern society. Several are already in operation, including a girls' camp in Chingola where Pat Page is training leaders, and a camp at Broken Hill where several hundred young men are learning auto mechanics, carpentry, modern farming methods, and other important trades.

Work and Faith

For Pat Page the work in Zambia is both demanding and exciting. During a typical morning she might be speaking the local dialect of Bemba to a backwoods girl as they discuss the best way to organize a volleyball team at the girls' youth camp. In the afternoon, Pat might well be talking to an African intellectual at Mindolo who wants to know why the Church in some places encourages African converts to Christianity to give up their African names and take such Biblical ones as Matthew, Mark, or Paul.

"I do want to record how very happy I am here," said Pat on one occasion. "This is partly because of the widely diversified nature of this job, using all I have ever learned, and partly because I have the satisfying feeling of being really needed."

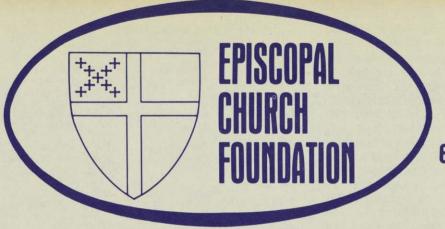
Another time she remarked, "We do not see at all clearly what God is planning for His Church in Zambia. It is quite possible that the situation will grow even more difficult before we do see. Yet we cannot stand still—nor can we lose faith."

Indeed, there can be no question of the wisdom of such words, for Zambia and its new neighbors in Africa are caught in an awe-inspiring social revolution.

As Cecil Northcott says in the postscript to his cogent work, Christianity in Africa, "It is always dangerous to prophesy about Africa... the continent, in spite of its obvious handicaps, is capable of producing something quite new in politics, in citizenship, in government, and in the Church. This possibility continues to hold a fascination for the observer in all these fields of African life."



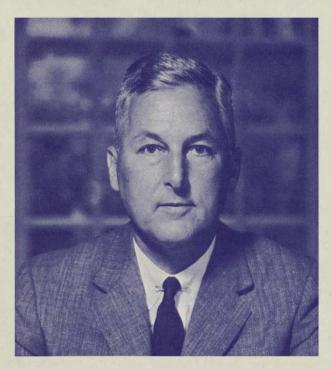
The Rev. Paul Chidwick, head of Trinity, the Anglican postordination college in Nairobi, Kenya, represents the new breed of churchmen who are teaching Africans to guide the Church. The words carved over the door of the contemporary chapel are Swahili for "Peace Be With You."



serving the whole church everywhere

Theological Education Study Sponsored by The Foundation

President Pusey accepts Chairmanship of the Special Study Commission



President Nathan M. Pusey

A major study of all aspects of theological education in the Episcopal Church has been announced by The Right Reverend John E. Hines, Presiding Bishop. The study will be sponsored by The Episcopal Church Foundation of which Bishop Hines is chairman.

"At a time when the ministry of the Church must have strong leadership in missions and parishes throughout the world, theological education — the



The Rt. Rev. John E. Hines

fundamental training for church leadership — requires revitalization," Bishop Hines said.

"The eleven Episcopal seminaries have contributed greatly to the Church's work, but like those of other communions, they are struggling against many difficult problems.

"It is hoped the study will lead to finding new ways of helping to prepare our clergy for more efficient

ministry and our laity for better service in meeting new challenges in a changing world," he said.

Bishop Hines made the announcement at a dinner honoring The Right Reverend Henry Knox Sherrill, who established The Episcopal Church Foundation in 1949, and The Right Reverend Arthur Lichtenberger, who encouraged its development from 1958 to 1964 during his term as Presiding Bishop.

The dinner honoring the Bishops was held October 20 at the Hotel Pierre in New York City and was attended by some 50 Bishops of the Church and more than 400 communicants and friends from throughout the nation. John R. Kimberly, a Director of the Foundation, served as Master of Ceremonies. The Westminster College Choir provided the music for the dinner.

Nathan M. Pusey, President of Harvard University and an outstanding scholar, educator and Episcopalian, has agreed to serve as Chairman of the Special Commission which will direct the study, Bishop Hines also announced.

"The study will encompass the entire range of theological education in the Episcopal Church," President Pusey said during the dinner.

"It will be an important study, and the results could be of great value, not only to our own Church, but all Christian Churches," President Pusey emphasized.

Some of the broad questions to be considered by the study are: the role and function of the clergy in modern society; the relationship of the Church to American cultural patterns; the difference between education and training.

The study is planned to cover the curricular and financial operations, both current budget and capital investments, of the seminaries; periodic re-training periods for parish clergymen; and consideration of ways of theological education for the laity.

It will also survey new techniques and teaching methods currently used in secular graduate education and relate them to instruction in theological schools.

President Pusey said he will be assisted by a committee and a director. The study is expected to be completed within two years. The results will be reported to the General Convention in the fall of 1967. This will be followed by an action program to implement the study.

Two Directors of the Foundation — William A. Coolidge, Chairman of its Theological Education Committee, and Edmond duPont, Chairman of its Purpose and Growth Committee — are basically responsible for the interest the Foundation is taking in the development of this study.

The study, to be financed by the Foundation, is the result of a request from the Division of Christian Ministries, based on data assembled during the past three years. The need for the study has been unanimously approved by the eleven seminary deans and boards of trustees, and by the members of the Joint Commission on Education for Holy Orders, it was emphasized.

The General Convention of 1961 recognized the problems of theological education by creating the Division of Christian Ministries as a part of the Home Department of the Executive Council, and it is through their work that the Foundation became interested in this development.

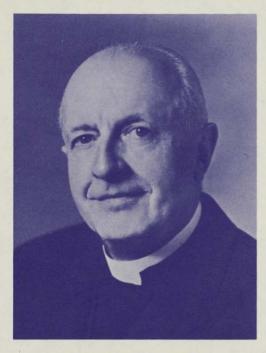
The seminaries are as follows:

SEMINARY	LOCATION	DEAN
The Berkeley Divinity School	New Haven, Conn.	The Very Reverend Richard H. Wilmer, Jr., D. Phil., S.T.D.
Bexley Hall	Gambier, Ohio	The Very Reverend Almus M. Thorp, D.D.
The Church Divinity School of the Pacific	Berkeley, Calif.	The Very Reverend Sherman E. Johnson, Ph.D., S.T.D., D.D.
The Divinity School of the Protestant Episcopal Church	Philadelphia, Pennsylvania	The Very Reverend Edward G. Harris, D.D.
The Episcopal Theological School	Cambridge, Massachusetts	The Very Reverend John Bowen Coburn, D.D., S.T.D.
The Episcopal Theological Seminary of the Southwest	Austin, Texas	The Very Reverend Gray M. Blandy, D.D.
The General Theological Seminary	New York, New York	The Very Reverend Lawrence Rose, S.T.D., D.D.
Nashotah House	Nashotah, Wisconsin	The Very Reverend Donald J. Parsons, Th.D.
The Protestant Episcopal Theological Seminary in Virginia	Alexandria, Virginia	The Very Reverend Jesse McL. Trotter, D.D.
The School of Theology of the University of the South	Sewanee, Tennessee	The Very Reverend George M. Alexander, D.D., S.T.D.
Seabury- Western Theological Seminary	Evanston, Illinois	The Very Reverend Charles U. Harris, D.D.

Messrs. Sewall D. Andrews, Jr., Clifford D. Mallory, Jr., Samuel W. Meek, Henry S. Noble and President Nathan M. Pusey Named to the Board of Directors

Mr. Andrews of Minneapolis, Minnesota, Vice-President of General Mills, is also a member of the Foundation's Advisory Council in the Midwest area. Mr. Mallory of New York, N. Y. is President of C. D. Mallory & Company and a member of the Rector's Council of St. James Church, New York. Mr. Meek of Greenwich, Connecticut, is Vice-Chairman of the Board of J. Walter Thompson Company of New York, N. Y., and a member of the Board of Directors of Seabury House. Mr. Noble of New York, N. Y. is a partner of DeCoppet & Doremus and a member of the Finance Committee of the Diocese of Connecticut. Mr. Pusey, President of Harvard University, is an active Episcopal layman.

Bishops Sherrill and Lichtenberger Honored by The Episcopal Church Foundation



The Rt. Rev. Henry Knox Sherrill

The Right Reverend Henry Knox Sherrill and The Right Reverend Arthur Lichtenberger, and their ladies, were honored recently for their contributions to the creation in 1949 and subsequent development of The Episcopal Church Foundation. The occasion was a dinner in their honor held at the Hotel Pierre in New York City.

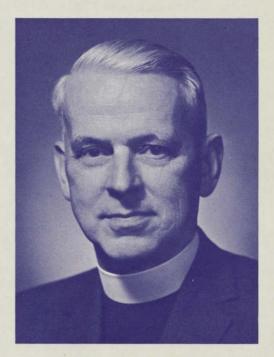
Plans for the Theological Education Study to be sponsored by The Episcopal Church Foundation were announced during the dinner by John E. Hines, Presiding Bishop. Nathan M. Pusey, President of Harvard University, will be chairman of a special commission to direct the study.

President Pusey, in paying tribute to Bishops Sherrill and Lichtenberger, lauded their untiring efforts to advance the work of the Church and its Christian ministry. He also paid tribute to the tremendous accomplishments of the Foundation, especially in the field of education.

"The Episcopal Church Foundation, a laymen's organization, is uniquely designed to help solve many problems of the Church with flexibility and wisdom and to do this on the mission, parish, diocesan and national levels. The impending project is an example—The Foundation's sponsorship of the Theological Education Study. But this is possible because of Bishops Sherrill and Lichtenberger," Pusey said.

Bishop Lichtenberger, honored for his encouragement and development of the Foundation during his term as Presiding Bishop from 1958 to 1964, responded by pointing out:

"In the Episcopal Church today we have a constant demand for more well-qualified ordained men to minister to our rapidly expanding population. We



The Rt. Rev. Arthur Lichtenberger

also need trained lay people to serve as Directors of Religious Education, Parish Workers and Hospital Administrators, and as teachers and heads of Church schools. I am gratified that The Episcopal Church Foundation is determined to do all it can to meet this pressing need, and the first major step is the Theological Education Study. But this essential work needs our prayers, participation and our support. I am confident they shall be forthcoming so we can be effective witnesses to our Lord."

Bishop Sherrill, honored for establishing The Episcopal Church Foundation in 1949, when he was Presiding Bishop, responded by saying: "First I want to pay tribute to the laymen who helped so greatly in the establishment of the Foundation.

"The Foundation has a great opportunity to make advances in the world-wide work of the Church. For example, the Foundation has aided in the building of 145 Churches in 56 dioceses. Now I rejoice in the new and important venture in the field of Theological Education. After all, in the midst of a desperate world situation, the great hope is in the gospels of Jesus Christ. This Foundation exists to further the outreaches of the Christian Church to every area of life."

Our Seminaries on the whole are doing excellent work in providing theological education, and many of our parishes and Dioceses are assisting in this work. But if the Episcopal Church is to fulfill its mission, we must do more.

During the evening several prominent Episcopal clergymen and laymen paid homage to Bishops Sherrill and Lichtenberger for their contributions to advance the work of the Church and in support of the Foundation's newest program, the Theological Education Study.



OFFICERS

Chairman of the Board The Rt. Rev. John E. Hines

Honorary Chairmen The Rt. Rev. Arthur Lichtenberger The Rt. Rev. Henry Knox Sherrill

> President Bromwell Ault

Executive Vice-President W. Nelson Bump

Treasurer Thomas Rodd

Secretary Peter M. Brown

Assistant Secretary Mrs. Winfield Losee

DIRECTORS

Harry M. Addinsell, New York, New York Sewall D. Andrews, Jr., Minneapolis, Minnesota Bromwell Ault, New York, New York William C. Baird, Buffalo, New York Sam Benedict, Cincinnati, Ohio Peter M. Brown, New York, New York Hon. Prescott Bush, New York, New York William A. Coolidge, Cambridge, Massachusetts Mrs. William W. Crocker, San Francisco, California Mrs. Ellason Downs, Wilmington, Delaware Edmond duPont, Wilmington, Delaware Harvey S. Firestone, Jr., Akron, Ohio Lindley M. Franklin, Jr., New York, New York John E. Hines, New York, New York Mrs. Amory Houghton, Corning, New York C. Jared Ingersoll, Philadelphia, Pennsylvania John R. Kimberly, Neenah, Wisconsin

Arthur Lichtenberger, New York, New York
John M. Lovejoy, New York, New York
Clifford D. Mallory, Jr., New York, New York
Samuel W. Meek, New York, New York
Mrs. Paul Moore, Convent, New Jersey
Henry S. Noble, New York, New York
Nathan M. Pusey, Cambridge, Massachusetts
William G. Reed, Seattle, Washington
Thomas Rodd, New York, New York
Edward L. Ryerson, Chicago, Illinois
Henry Knox Sherrill, Boxford, Massachusetts
Hollis K. Thayer, New York, New York
Donald P. Welles, Chicago, Illinois
Valentine Wurtele, Minneapolis, Minnesota
Edward E. Yaggy, Jr., Chapel Hill, North Carolina

HONORARY DIRECTORS

Champion McD. Davis, Wilmington, North Carolina Jackson A. Dykman, Brooklyn, New York William B. Given, Jr., New York, New York

THE NATIONAL ADVISORY COUNCIL

Thomas D. Anderson, Houston, Texas Joseph E. Boyle, Bronxville, New York George H. W. Bush, Houston, Texas Dr. Leonard Carmichael, Washington, D.C. Willis B. Conner, Jr., Indianapolis, Indiana John C. Danforth, New York, New York Richard R. Deupree, Cincinnati, Ohio Alfred Elser, Milwaukee, Wisconsin Eliot G. Fitch, Milwaukee, Wisconsin John B. Ford, Jr., Detroit, Michigan E. George Lavino, Philadelphia, Pennsylvania William Parlin Lillard, New York, New York Alvan Macauley, Jr., Detroit, Michigan Herman E. Muller, New York, New York Stanley deJ. Osborne, New York, New York Alton E. Peters, New York, New York Gilbert H. Scribner, Chicago, Illinois Harold Byron Smith, Chicago, Illinois J. Peter Stevens III, Philadelphia, Pennsylvania Mark C. Stevens, Detroit, Michigan Robert O. Thomas, Fort Madison, Iowa Charles F. Trapp, Jr., Warren, Michigan Donald F. Valley, Detroit, Michigan

HOW ARE WE TEACHING OUR CHILDREN?

What does prayer mean in childhood? Can children want to pray? More answers, with examples, from the wife of the Bishop of Woolwich.

Po discussion of the Christian education of children would be complete without asking ourselves searching questions about what prayer means in childhood. Here I do not attempt to do more than describe one family situation; it is, if you like, the one piece of case history about which I have any detailed or inside knowledge. But I believe it may reflect many similar situations, and perhaps bring to the surface some of the conflicts and uncertainties which we, as parents or teachers, can hardly yet dare to admit.

The subject raises for me many questions which I find very uncomfortable, some even painful, but I cannot pretend I don't hear the questions!

When they are small, children in a Christian home enjoy saying prayers. In the first place, it is something Mother does with you, and that in itself makes it enjoyable. It brings her comfortably close, and you have not only all her attention, but her smiling approval, as you gradually learn to join in. Saying prayers becomes part of the accepted pattern of life, and this is important.

My first question, then, is this: Is "saying prayers" for the small child one means of securing his relationships? Is what really matters to him having someone who will listen to him and take him seriously as a person, someone with whom he can feel safe enough to talk his thoughts? And where does God fit into this activity from the child's point of view? Perhaps "God" as a definition of this depth of relationship, this shared openness, is only necessary to the grown-ups?

My next question is prompted by the "cooling-off" phase, coinciding with the time when the child is being weaned from saying prayers with Mother. What evidence have we that, apart from moral or emotional pressure (that is, in order to be good or to please the grown-ups), any child beyond the infant stage wants to say prayers if left to himself?

One of my informants tells me: "I can remember Daddy coming in to tuck me up and asking me if I had said my prayers and would I like him to say them with me. I always liked it when he did, but I wouldn't have thought about it otherwise."

J., who is nine, says no prayers by herself as far as I know. She

BY RUTH ROBINSON

joins in passively when we say prayers together as a family, always taking care to sidle up to Mother as close as she can before we begin. She can't articulate any thoughts about prayer: a shy "I don't know what it means" was all she said when I asked what she thought. [She] was clearly relieved when I left it at that and didn't go on about it.

Yet in church she seriously and audibly joins in the recited prayers and is most meticulous about following the service in her Prayer Book. This again I would say is a question of security, of being able to follow the customs of the community so that you really feel you belong, like learning the ways of a new school.

But this gives little indication of what I sense to be the real spiritual activity going on inside her, and in practice bears little relation to it. She was, for example, at an early age suddenly faced with the reality of separation and the fear that the person who mattered most to her might die. Whether this fear is allowed to fester into mistrust and resentment or can be acknowledged and lived with is not a matter of chance, but it cannot be worked out at the level of "saying prayers."

When your real fear is "When

Reprinted from *The New Reformation?* by John A. T. Robinson. © SCM Press Ltd., 1965. Published U.S.A. The Westminster Press, 1965. Used by permission.



Ruth Robinson shares a joke with daughters Judith and Elizabeth. Mrs. Robinson is the wife of the Rt. Rev. J. A. T. Robinson, Bishop of Woolwich. "My vocation is not to be a Bishop's wife," she says, "but to be my husband's wife."

How Are We Teaching Our Children?

Mummy goes out of the room, it is as if she goes away from me for ever," you are not likely to be comforted at that moment by talk of God or Jesus. It is Mummy you want, and if [God] is offered as a comforting substitute you will only resent Him, and He may even for this reason subsequently be found inadequate as a definition of a love stronger than death which will never let you down.

This distinction between the activity of prayer, which I would define as a trusting openness or a readiness to communicate, and "saying prayers" is borne out by the rather devastating encounter I had with B., aged twelve. She spared no punches.

"Prayer," she said—"well, it is sort of thinking, when you don't know what to do and you think about it and it sort of comes to you."

And later: "God isn't really a person, but it helps to imagine He is and you can talk to Him. . . . It is as if He is your mind." I asked how this was different from just thinking. She said it wasn't really, and if she hadn't heard of God, she would do it just the same way, "only I wouldn't know I was talking to God."

I asked her why it helped more to talk to God than to some other person. "Well, it's best of all if I can talk to you, of course, but you aren't always there. Anyhow, sometimes it's something you can't talk to anyone else about because it would sound silly." Where, I thought, does this get us? Does it mean that praying to God by yourself is a substitute for human relationships when they fail you or you daren't commit yourself to them?

On the subject of saying prayers, either as a family or in church, she was uncompromising. "Other people's words are no use. When you are praying," she said scathingly, "you are thinking. You don't have to think it all in words."

She insisted that she didn't understand a word of what went on in church and added: "I don't even understand the Lord's Prayer." But

how can you at twelve, if you don't think of God as a person in a place called heaven? At this point, I suggested rather desperately that perhaps if I tried to *explain* the words a bit more . . ? "Well, of course, it might help, but it would be so boring!"

I retired from this encounter feeling very shaken. Perhaps it was true, then, after all that I was depriving my children of a heritage. This had been said to me recently by someone I loved and respected who felt they were not, for example, learning to worship and adore in the traditional language of the psalms and collects. Have I, then, left them only with a prayer-shaped blank and no languagge to fill it out? I seem myself in recent years to have kicked away so many of the ladders by which I have thankfully climbed, but have I in doing so left the children no route to follow? At least I had been given no pat answers, I thought wryly, nothing that sounded remotely like a correct Catechism response; and perhaps this might be counted on the credit side in a bishop's household!

I remembered my short-lived attempt, springing from a guilty sense of neglected duty, to evoke just this sort of response. We had proceeded for some time very politely and attentively with the clauses of the Catechism, and I thought I was doing rather well until one day I happened to overhear their own version:

"What is your name?"

"Elephant's child."

"Who gave you this name?"

"My tall aunt, the ostrich, my broad aunt, the hippopotamus, and my hairy uncle, the baboon."

"What did they for you?"

"They did spank me for my satiable curiosity."

Once again I retired much chastened. I should have known they would see through me. Nevertheless, this problem of their rightful heritage bothered me, and I was begin-

ning to feel the millstone dragging about my neck.

Grace and benediction came, as often, unexpectedly, but most aptly. C., who is now fifteen, had just come in and was telling me about [a] discussion about why God allows earthquakes. Somehow we got on to the subject of prayer, and she began to describe to me what it means to her.

Prayer, she says, is keeping your mind open so that God's thoughts can come into it. God is a power which is there for us. She has never been able to think of Him as a person on the other end of a wire whom she can talk to. She remembers being taken aback when they had a Scripture lesson about prayer at school. They were told there were five different aspects to it . . . that this is what prayer is . . . and this is how you set about it. . . . "You don't think to question them when they tell you things at school, and I thought I must have just missed out on something and I'd better try a bit harder."

So she says she tried doing it the way they said, but it didn't mean anything to her. She was determined to do it properly in the right words, "with all the 'thees' and 'thous." But her mind kept drifting off, and she would have to start all over again, "like having to unpick a piece of needlework that has gone wrong."

In the end she gave it up, as it was just getting her nowhere. "I wanted to do something, but I knew it wasn't this." She decided that this was real for some people because they had always been used to it, "like cleaning their teeth."

The millstone began to drag again. I asked her if she thought it would have been easier for her if she had always been expected to kneel down by her bed and say her prayers as naturally as cleaning her teeth. "Oh no," she said, "because then I should have just felt terribly guilty about not doing it."

As it is, she can accept quite

naturally, with none of the uneasiness I would myself still feel, that when her friends come to stay they each have different ways of praying. One kneels down for five minutes before getting into bed, the other gets straight into bed with her Biblereading and waits for what comes. "Sometimes it comes from what I have just been reading, sometimes it's something I've read in the paper that day, sometimes I'm praying for somebody. And I can go on as long as I need to."

Here I asked her the same question I had put to B.: "How is this different from just thinking? After all, we all lie in bed thinking."

"Oh, but it's quite different. Thinking is anything that comes into your head. With praying, there is a purpose to it. There is generally something you can do about it. Sometimes I find I'm thinking in this way as I'm cycling up the hill to school. But you can't stop and put it all into the proper sort of prayer language."

But I was still worried about this "prayer language," this heritage that had been entrusted to me to pass on. Did it in fact mean nothing? C. said that when she was younger the words we use in church were absolutely meaningless to her. "I didn't even try to listen until we got to the Gospel" (which we had generally prepared together as a family the night before).

She hardly ever understood what the sermon was about and just sat and thought about other things. But recently, she says, words have begun to "come alive." Sometimes, for example, she will recognize in the collect a definition of what she herself feels and wants to express. "It is as if I have now got something to fill out the words with."

This was the clue I had been looking for. It has helped me to understand how we can perhaps pass on this heritage of prayer in a way which is real both for us and for the children. Continued on next page



ask about our 1966 **TOURS**

EUROPE—Escorted
BIBLE LANDS—Escorted
ADRIATIC AREA—Escorted
ORIENT & SOUTH PACIFIC—Escorted
SCANDINAVIAN COUNTRIES—Escorter
'UNUSUAL' AROUND THE WORLD

Tours designed for your travel pleasure

KNIGHT TRAVEL SERVICE

111 Jackson Street West Jefferson, Ohio

Phone: Area 614 879-8466



van Bergen Maas-Rowe Carillons Box 18935, Atlanta, Ga. 30326



\$1.00 each; \$10.00 per dozen, postpaid

The world's most widely used devotional guide 1908 Grand Avenue, Nashville. Tennessee 37203

How Are We Teaching Our Children?

First of all, we must distinguish between the attitude and mind of prayer and "saying prayers." The first I would describe as trusting and exposing oneself, with no holds barred, to what is most real within oneself and the world about one, and responding to it. This for the child is an unconscious activity and is learned during childhood in and through his personal relationships.

A child can only learn to trust by trusting other people, and it is those closest to him, his parents and his teachers, with whom he needs to be able to communicate his trust. If he can expose himself safely in his encounters with them, if they can tune in to his unexpressed needs and share with him his joy and his sense of wonder and mystery, he is all the time being helped to build up a prayerful response to life. He is beginning to work it out for himself on his pulses, he is acquiring that content of experience with which later he will be able to "fill out the words."

I am inclined to think that the urge to define, to wrap up our response to life in tidy parcels of words, is essentially an adult activity which develops gradually with the capacity for abstract thought, and our need to express and communicate what we believe.

We do not need to overburden the child with reasoned explanations of what the Lord's Prayer means, but to enrich his life with the reality of its content. It is enough that the words should be available and familiar, ready for the time when he is consciously aware of the reality and wants to express it.

Perhaps we worry about whether the words have meaning for him because we shrink from involving ourselves too closely in the reality they convey. Daily bread and forgiveness, encouragement and protection, a sense of reverence and a hint of glory; these are his basic human needs, and he looks to us for them.

What, then, of "saying prayers," of the verbal framework of praying? I would say that this is helpful so long as it isn't too demanding. A familiar pattern, whether in family prayers, school assembly, or church, enables a child to express himself as a member of the community and to share its commitment.

But he ought to be allowed to sit lightly to it, to accept it naturally without overtones of moral obligation. If there is too much of it, or it is too oppressive, it overwhelms and confuses him; if it seems to expect some sort of individual, as opposed to corporate, response from him, it makes him feel uncomfortable and inadequate.

Always, the praying together must express and define a reality of mutual caring and shared relationship. and never be allowed to become a substitute for it. We can't pretend we have resolved some hidden tension by mentioning it at prayer time, though this may be the first step toward it. Unless we are prepared to follow it through at the deeper and less comfortable level of person-toperson encounter, the praying itself becomes a sort of escape.

What form "saying prayers" will take will vary in each school or home; each needs, as it were, to evolve its own simple "liturgy" according to what seems to fit most naturally into the life of the group.

Here I would make two observations. The first is that, in any living community, the form of worship is not likely to be fixed and unchanging. It is not just a question, even, of having an outward form which is flexible and resilient enough to be adapted and varied. One sometimes finds one needs to change the form itself, or even to rest it entirely, if sheer usage and familiarity induce boredom, or the physical circumstances change, though this is perhaps more apparent in the constantly changing conditions of home life than in school or church.

The second point is that our time and space scales are so contracted in this mechanized age that our smallest units, like our smallest coins. are hardly usable. In many spheres of activity it is getting less and less possible to operate with each day as a unit of time, and certainly in our situation weekly family prayer and Bible-reading centering round what the children call our "family supper" is, at the moment, what seems right for us. We can look forward to it and value it without being oppressed by the speed at which it comes round.

In all this discussion, however, there is nothing that defines this attitude of prayerful response in specifically Christian terms without the dimension provided in the Bible by the history of God's claim upon man and man's response to it. Without this, both as springboard and lifeline, I could not have plunged into the discussion at all.

But perhaps it is no accident that I have been able to get so far with it without referring to the Bible except indirectly, as it may perhaps indicate how we and our children may be brought to the point of rediscovering in the Bible the supreme definition and interpretation of our human experience and situation. For here, in a flash of recognition, we see ourselves and the relationship in which we are held.

Just as for C, the words of the Church's prayers begin to "come alive," so we come to discover that we have a content of experience to "fill out" the history and stories of the Bible.

It is the particular problem of our generation of parents and teachers to know how to share with our children the depth and dimension of Christian experience in terms which do not distort it.

The children themselves provide the clues if we will listen. As children they need help in "working it out for themselves," below the conscious level, in their relationships with those they trust, so that later on they have the content of experience with which they may "fill out the words," and the tradition they have inherited.

New books to aid the questioning teen-ager...



See these and other new volumes at your bookstore or write us.

help young people develop a mature Christian outlook!

CHRIST ON CAMPUS

Meditations for college life sensitively apply the Gospels to the student's concerns and conflicts. Exhilarating and thoughtful readings by D. Deffner. \$2.75

WAIT A MINUTE, MOSES!

Explains the Exodus connected to young lives today, combining free, dramatic verse with photos for a vivid, memorable message. Paperback, by N. Habel. \$1.00

HEADING FOR THE CENTER OF THE UNIVERSE

The Christian faith, explained with real impact for teen-agers! Blends message with real understanding of their thinking and life. Paperback, by C. Sauer. \$1.00

Add impetus to devotions with these personal and family books!

TODAY AND TOMORROW

Daily and special devotions for those advancing in years. Daily and special prayers, favorite hymns included. By C. Behnke. \$2.95

CHRISTIAN VIEW OF LIFE

Remarkable devotions develop philosophy for everyday life, inspire renewed endeavor. For shared or private reading. By T. Hoyer. \$1.50

THE PROPHETS FOR TODAY

62 meditations apply the books of the Prophets to modern life, as a source of spiritual strength and growth. By T. Coates. \$2.00

FAMILY WORSHIP IDEA BOOK

Encourages more creative family worship with resources and ideas for discussion and planning ahead. By E. May. Paperback, \$1.00

THE CHRISTIAN FAMILY PREPARES FOR CHRISTMAS

Daily devotional guide for Advent, Christmas Eve, Christmas Day, helps families prepare spiritually. Paperback by C. Mueller. \$1.00

1966 DAY BY DAY WITH JESUS CALENDAR

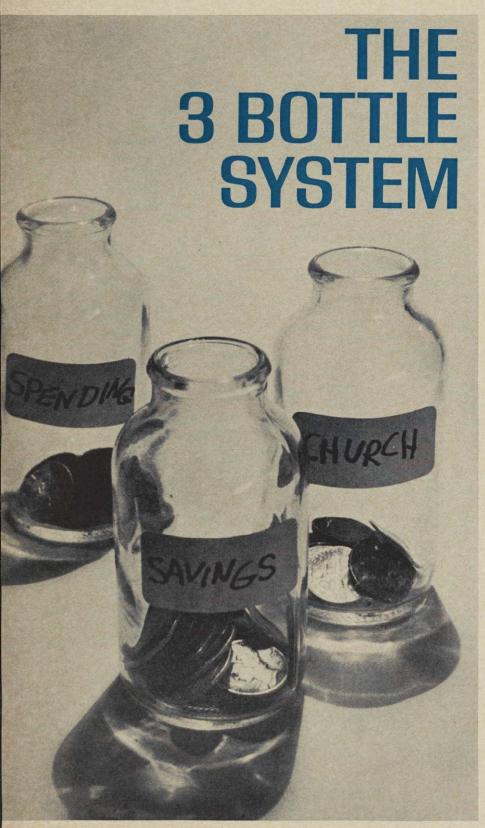
Calendar, plus complete home worship material!
Dated loose-leaf sheets have Scripture, devotion,
prayer, private prayer topic.
\$1.75

A growing ministry in print.



Concordia

PUBLISHING HOUSE
3558 S. JEFFERSON, ST. LOUIS, MO. 63118



AM opposed to a small child's putting a nickel in the offering plate. I am opposed to his putting a dime, or even a quarter—unless his allowance or other income is fifty cents a week, \$1.00 a week, or \$2.50 a week respectively. If he puts in a nickel, a dime, or a quarter, irrespective of his income, what he learns is that a nickel, a dime, or a quarter is a nice thing to put in an offering plate.

This kind of learning sinks deep. When this small child becomes a teen-ager, spending his share of the twelve billion dollars spent annually by America's teen-agers, he will still be putting a nickel, a dime, or a quarter in the offering plate. When he becomes a college student, he will be putting in a quarter, a half dollar, or a one-dollar bill. When he becomes an adult, he will be putting in a dollar, or two dollars, or five dollars, because those are nice round figures, and he learned deeply as a child that nice round amounts are nice to put in the offering plate.

If, on the other hand, when he begins to get a weekly allowance of, say, twenty cents, he is taught that two cents go to the Church, he is beginning to learn that it is not the round figure that counts, but the percentage of income. By the third grade, when he begins to come to terms with the intricacies of the decimal system, he will know that for every ten cents he gets, by earning or as a gift, one cent goes to the Church. Then maybe as an adult, making two hundred dollars a week, he will not think, "Five dollars is a nice round amount for the offering plate," but, "Of course, twenty dollars goes to the Church."

The "Three Bottle System" is a simple, practical way for parents to carry on this important business of stewardship education with their

Copyright 1965 Warwick Aiken, Jr., as adapted by the Rev. William A. Yon in The Alabama Churchman, February, 1965

children. Each child is provided with three bottles. Number 1 is labeled "Church." Number 2 is labeled "Savings." Number 3 is labeled "Spendings." The first penny out of every ten received goes into Bottle Number One; the second penny, into Number Two; the rest, in Number Three.

A Theological Error On Bottle One

When my family was first put onto this system, we were advised that Bottle Number One was to be labeled "God's." We later realized that this was a theological error. All that we have belongs to God, not just 10 percent. We give 10 percent to the Church for God. We save 10 percent for God. We spend 80 percent on other purposes for God. We corrected the error, and now Bottle Number One is labeled "Church" instead of "God's." All three are God's.

Permanent Savings In Bottle Two

Beware! Bottle Number Two is not to save money for Christmas expenses, or for a rainy day, or to buy something you really want, or even for a college education. It is for permanent savings. This is a good opportunity to explain that money earns money, and to get the children into the habit of regular, permanent saving.

Plenty Left Over In Bottle Three

One of our biggest surprises in using this system with our older children has been when they exclaim, "Boy! Look how much I've got in the spending bottle." For them it has never been a matter of trying to scrape up something for the Church and for saving after they have spent all they want to spend. They spend what's left over after the first two bottles are taken care of, and-Boy! -it does seem like a lot.

Decisions Come Later

We know that eventually our children will be making their own decisions about what they will give to the Church and what they will save and what they will do with what is left over. We are not trying to instill a habit that they cannot break and will not have to decide. We are, rather, trying to provide them with an experience of giving and saving that will become one of a number of points of reference for decision when the time comes for them to make this decision.

It is my conviction that the reason most people do not tithe is not that the Church does not mean enough to them, or that they do not have enough money, or that they are not sufficiently "committed," but that tithing is not for them an emotional possibility. It is just "out of the question."

My wife speaks of a college friend who, when she said "sweater," meant "cashmere sweater." When she said she was trying to decide what kind of sweater to buy, she did not mean she was trying to decide whether to buy rayon or nylon or cashmere or wool; but what kind of cashmere sweater to buy-blue or pink or pullover or button. For her, buying a nylon sweater was not an emotional possibility. It was "out of the question," because it was something she had never done.

This experience of tithing as a child is a way of getting tithing into the decision when the child, now become an adult, has to ask, "How much shall I give?" He may decide on a nice round figure, but not be-

Continued on next page

INSPIRED GIFT IDEA.. UNIQUE AID TO HOME WORSHIP

MY DEVOTIONS



Magazine used by 155,000 8-to-13-year-old children

A gift that helps teach early the joy of private meditation! Brief, lively readings and modern format hold a child's interest, show how Christ affects today's world. Includes suggested Bible reading and prayer. Published monthly. Rewarding for every young person.

\$1.50 per year. \$1.20 each for 50 or more to one address.

Order bulk subscriptions!





Completely Packaged, Easy to Sew

CUT-OUT KITS

for ALTAR · CHOIR and CLERGY

With easy-to-follow instructions for volunteer workers.

Ideal projects for women volunteers. Custom-quality fabrics perfectly centered, marked and cut. Save up to 50% on Bible Markers • Choir Hats • Robes • Stoles • Clergy Surplices • Altar Covers • Superfrontals • Pulpit & Lectern Antependia, and numerous other items.



WRITE FOR NEW CATALOG

Including comparative prices on ready made items.

J. THEODORE CUTHBERTSON, INC. 2013 Sansom St. E-115 Philadelphia 3, Pennsylvania



Sterling Silver Communion Set

(Chalice, paten, 2 cruets, wafer box)\$500.00

Also made in Beaten Silver\$580.00

8" Chalice, capacity 16 ounces*: Cruets hold 1 pint each*
*May also be purchased separately

Memorials designed to conform with every need in Silver, Gold, Brass, Bronze, Wrought Iron and Carved Wood.

Louis F. Glasier

40 West 57 Street, New York, N.Y. 10019 Telephone 212 CI 6-2207





DIRECT-from-FACTORY savings, quality equipment and complete selection have made modern Monroe Folding Tables FIRST CHOICE with organizations the world over! Also big savings on chairs, storage trucks, risers, partitions, etc. Send for FREE 40-page catalog!

THE MONROE CO.

18 Church St. Colfax, lowa 50054

DE MOULIN ROBES

Designed with grace and dignity in your selection of the finest materials and beautiful colors.

Masterfully tailored.
Sensibly priced. Write for free catalog and swatches. State name of church and pulpit or choir type.

De Moulin Bros. & Co. 1206 So. 4th St. Greenville, Illinois



AMERICAN CHURCH BUILDING FUND COMMISSION

Established by the General Convention of 1880



The organization of the Episcopal Church that is devoted exclusively to financing the building, improvement and repair of Episcopal Churches, rectories, and other parochial buildings.

The Commission seeks enlargement of its resources

through gifts, offerings and legacies.

Please address all communications to

AMERICAN CHURCH BUILDING FUND COMMISSION

Episcopal Church Center

815 Second Avenue, New York N.Y. 10017

The Three Bottle System

cause tithing is "out of the question."

A Warning to Parents

The Three Bottle System has, as I trust you will now agree, interesting possibilities for education in stewardship with children. It also has a serious danger for parents. It may mean that they will have to begin asking themselves some questions about their own practice of putting in those nice round amounts. It may mean that they will have to look at tithing as a possibility for themselves, perhaps for the first time.

If parents are not prepared for those questions, it might be better to leave the bottles on the shelf and slip the child two bits during announcement time. The child won't know the difference, and might even enjoy putting in the quarter when she sees my six-year-old drop in her two pennies.

A Headache for Treasurers

I know it would cause more headaches, but I still can't understand why treasurers are more interested in those nice big round amounts than they are in those little bitty tithes. My eight-year-old (allowance: fifty cents per week-pledge five cents per week) needs to know that a pledge to the Church is an obligation, and that the Church is depending upon him to meet it. I haven't been able to convince anybody yet, but I'm still wondering why quarterly statements are not sent to all the tithers in my family. Maybe a special "children's treasurer" would be the answer, but the question won't be asked until a parish decides that sometimes two cents are better than two bits.

PICTURE CREDITS — Benny Bak: 13-15. Arthur Johnson Studio: 74. Thomas LaBar: 30-36. Henry L. McCorkle: 17, 27. Religious News Service: 56. Salvation Army: 42. Frank E. Sharr Studio: 26. F. H. Storr: 68.



Appalachia South Names New Executive Officer

A Kentucky clergyman who entered the Episcopal priesthood five years ago after a successful career in has been named sales executive officer of Appalachia South, Incorporated. He is the Rev. George F. Abele, Jr., forty-five, former Archdeacon of the Diocese of Lexington, and most recently rector of the Church of the Nativity in Maysville, Kentucky.



In assuming leadership of Appalachia South, Father Abele will be responsible for developing and implementing a project initiated by six mid-South dioceses—Lexington, Southwestern Virginia, Tennessee, Virginia, West Virginia, and Western North Carolina—with the goal of providing a comprehensive ministry to the Appalachia area.

Vast Ministry—Announcing the appointment of the new executive officer, the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee, said, "Through the establishment of this agency, the bishops hope to support and strengthen the clergy and congregations of the Church in the region, and to join with other communions and secular agencies in a ministry to the area's vast needs."

Ecumenical Aspect—Father Abele, who took over his new duties on October 1, also stressed that Appalachia South will work with other denominations. "During the past two years the Episcopal Church has become increasingly concerned with the complex problems in Appalachia," he said. "Responsibility for coping with this situation does not rest with a single denomination or group. A great deal of independent work has been done, but there has been no coordinated effort such as Appalachia South will put forth." Successor—Father Abele succeeds the late Rev. James Y. Perry, Jr., the first appointed officer for the project. Mr. Perry died less than three months before he was to assume his new duties (see Worldscene, August, 1965).

Mission to Ministry—A native of Newport News, Virginia,

Father Abele was educated at the Virginia Polytechnic Institute, and in 1941 was graduated from the Shipbuilding Apprentice School at Newport News. After serving as a lieutenant in the Maritime Commission from 1942-46, he began his sales career, with territories ranging from the East Coast to the Southwest.

In 1952, the Abele family moved to Houston, Texas, where they attended St. Christopher's, a mission in Spring Branch. After serving as vestryman, lay reader, and choir director, Mr. Abele decided to seek Holy Orders, and entered the Episcopal Theological Seminary in Kentucky.

He was graduated from the seminary in 1957, and became executive assistant to the Rt. Rev. William R. Moody, Bishop of Lexington, the following year. In 1960 Father Abele was made Archdeacon and head of the diocesan department of missions.

Father Abele, his wife, the former Betty Molton Council, and their children—George, III, twenty-one; Cornelia, eighteen; Godwin, fourteen; Betty Del, eleven; and Paul, four—will make their home in Kingsport, Tennessee, where his new office is located.

The Priesthood: New Ways for New Times?

Two Anglicans—one a clergyman leading a team ministry in Woolwich, England, and the other a bishop in South Africa—recently agreed that traditional approaches to the ministry are making too small a dent on the modern world. Acting independently, the two churchmen proposed variations on a growing theme: a priesthood of men engaged in full-time secular employment, but conducting priestly duties after hours.

Woolwich Version—In Woolwich, the Rev. Nicolas Stacey, Rector of Woolwich, proposed a vocational switch in which laymen would run the parish, and the priests would take full-time jobs outside the church.

"We hope to appoint a paid lay bursar," he said in an article in *The Observer*, a British newspaper, "and most of the clergy on our staff will take secular jobs, leaving their evenings free for spiritual counselling and leading lay-training groups, sick-visiting, and so on."

Dead Duck—Describing his experience in an intensive team-ministry effort to revitalize the parish, Father Stacey said, "We have played all the cards in the pack. We have

CONVERTED VIA MAGAZINE

"You'll be interested to know that I've decided to be confirmed in the Episcopal Church."

These glad tidings came to me as I was reaching for the doorknob after an interesting visit with a Scottish-American housewife a few months ago.

"Reading THE EPISCOPALIAN did it," she said. "If this is what your Church stands for, I want to belong to it."

This comment may well reflect unfavorably on the efforts of us clergy and convinced laymen in getting across the message and mission of the Church. But as this thoughtful lady said, "The Episcopalian told me more about the Church than I could possibly learn from you, especially with all my family responsibilities." She is right.

A growing number of parishes and missions across the land are enrolling in the Parish Plan—the number now exceeds 900.

If yours is one of these parishes, you can help by (1) encouraging fellow parishioners to read the magazine regularly (call attention to special features; see that an occasional note is put in the church bulletin; use the magazine as a resource for discussion groups); (2) trying to evaluate what The Episcopalian is doing and meaning to the life of your parish (e.g., as regards MRI) and, if you think it is having a good effect, week after week, spreading the word to other parishes and missions.

-WILLIAM KIRKLAND*
Reprinted from The Episcopal
News of the Diocese of West Virginia, September, 1965.

*Dr. Kirkland is the associate rector of St. John's Church, Charleston, West Virginia, and a former Navy chaplain and college professor. He is The Episcopalian's Diocesan Representative by appointment of the Bishop of West Virginia, the Rt. Rev. Wilburn C. Campbell.

Worldscene

done everything we set out to do. But we have achieved virtually not one of the modest things we hoped for."

The English clergyman cited the example of a priest who spent six hours a day for six months making house visits. While he was always received cordially, not one person came to church as a result of the calls. "The old saying that a house-going parson makes churchgoing people is, I fear, a dead duck," Father Stacey concluded. "For hundreds of years the ecclesiastical structures have served society fairly well. Today they are becoming increasingly irrelevant. It is the secular ones that determine the shape and tone of the world. If the Christian has anything to say, he must say it from within them."

Johannesburg Version—The Rt. Rev. Leslie Edward Stradling, Anglican Bishop of Johannesburg, South Africa, proposed a different version of a part-time priesthood, in which businessmen would study for the ministry, then continue their full-time office jobs after ordination, and conduct an after-hours ministry.

"We are all concerned at the lack of impact the Church is having in our time," the Bishop said. "There is an enormous number of people who have no interest at all in religion, and one has to go out and get them."

No Pay—Under Bishop Stradling's plan, the businessmenpriests would attend evening classes over a period of three years. He also suggested the possibility of providing correspondence courses for rural residents. The part-time priests would receive no salary from the Church. Along with general after-hours duties, such as pastoral counseling and house-visiting, they would also assist parish priests and conduct services, Bishop Stradling explained.

Executive Council: Fall Housekeeping

"And to think I brought a topcoat all the way from the West Coast," groaned the Rev. C. Howard Perry. Even those members less weighed down with clothing were suffering from the heat and humidity at the September meeting of Executive Council. Perhaps the heat gave a subliminal nudge, however, to the fall housekeeping which was the primary business at hand at Seabury House, Greenwich, Connecticut.

During the usual three-day meeting, Executive Council:

- Modernized many of the personnel policies for Executive Council staff and officers, and, at the request of the Presiding Bishop, appointed a Management Advisory Committee to assist him with his many responsibilities as President of Executive Council.
- Approved four more Companion Diocese relationships: Oregon with Mashonaland, Honolulu with the Okinawan Mission, Western Michigan with Kimberley and Kuruman, Western North Carolina with Nassau and the Bahamas (W.I.)
- Agreed to increased cooperation with other Christian bodies in the Church's ministry to college and university campuses.
- Reported on the first William E. Leidt Award for distinguished reporting of religious news in the secular press, given to Kenneth L. Woodward, religion editor, and William J. Cook, Atlanta bureau reporter, of *Newsweek*. The pres-

entation was made by the Presiding Bishop at the recent House of Bishops meeting.

- Welcomed Mrs. Edith L. Bornn, first representative from the new Ninth Province (see *The Episcopalian*, March, 1964), and approved the plan of the Department of Promotion to make a 30-minute sound color film to acquaint the Church with our work in the Caribbean.
- Heard a progress report on the Church and Race Fund.
- Hailed the arrival of new "Projects for Partnership" for 1965-66, which includes work under the Emergency Program for Ecumenical Action in Africa inaugurated by the World Council of Churches.
- Objected to proposed plans for enlarging Seabury House, and adopted instead a resolution calling for study of less expensive possibilities, and a clearer understanding of the future uses of Seabury House.
- Discussed at length the "Partnership Plan" for the elimination of "quota" giving and the effect it is expected to have on the financial status of the Church.
- Cleared up innumerable details, including a complicated land title in Alaska, financial responsibilities of overseas bishops, and the transfer of the Inter-Church Aid program to the Overseas Department.

Ring of Conscience

When St. Francis' Episcopal Mission in Virginia Beach, Virginia, acquired a church bell, Sunday golfers at a nearby course may have acquired a not-so-small voice of conscience.

The bell, donated to the new mission, has a clear ring which carries across the closest fairways. At least one incident of its effect on intrepid linksmen was reported to the church just after the bell was installed: one golfer, hearing a church bell where no church bell had tolled before, muffed a putt.

The Daniels Case: "A Mockery of Justice"

Justice, in the eyes of Hayneville, Alabama, came swiftly to Thomas L. Coleman, a prominent local citizen accused of firing the shotgun blasts that killed Episcopal seminarian Jonathan Daniels, and critically wounded another civil rights worker, the Rev. Richard F. Morrisroe, a Roman Catholic priest.

The fatal shooting occurred on August 20, and Tom Coleman's trial was over by September 28—before Father Morrisroe, considered a key witness in the case, was able to leave his hospital bed to testify. When Alabama Attorney General Richmond Flowers requested that the trial be delayed until Father Morrisroe could add his vital testimony, Circuit Judge T. Werth Thagard replied by naming another prosecuting attorney, Circuit Solicitor Arthur E. Gamble, Jr.

Self-Defense—Flowers had pressed for a murder indictment; Gamble advanced an indictment for manslaughter. Coleman's lawyers pled the case on grounds of self-defense, and Coleman's first cousin provided eyewitness testimony that Jonathan Daniels at the time of the slaying was carrying "something . . . like a pocketknife," and Father Morrisroe held a "shiny object in his hand that looked like a pistol to me."

Also entered as testimony—and broadcast widely by



JAMES A. PIKE

Bishop of the Episcopal Church, Diocese of California whose new book is

A Guide for Parents TEEN-AGERS AND SEX

A provocative but practical book for every parent concerned about his child's future and sexual maturity.

\$3.95 at your bookstore or Dept. 300

PRENTICE-HALL

Englewood Cliffs, N. J.

FREE

1966 GENERAL CATALOG-88 PAGES

OVER 1700 USEFUL ITEMS FOR SUNDAY SCHOOL, CHURCH, YOUTH GROUPS AND HOME.



- Brand new teaching aids
- Practical attendance builders
- Wonderful selection of books for all ages
 Bibles
- Gifts and awards
- Sunday School materials

MAIL THIS COUPON

0	\neg r	7 T 1	\mathbf{n}		\mathbf{n}		\sim	\mathbf{n}		0
-			PT		~	-			_	
2		1		u			986			

Scripture Press Publications, Inc. Wheaton, III. 60188 • Dept. EPC 115



Please send your Free 1966 Catalog without obligation.

Name_____

Address

City, State, Zip Code_

Church Name_ Address

Position in Church____

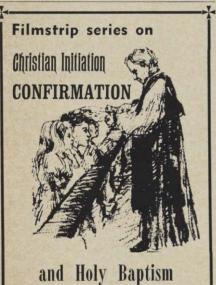
CHRIST AND METHODISM

by John J. Vincent

A provocative book for all who seek new meanings in the church today - whether Methodists or those in other denominations. Dr. Vincent questions old inadequacies and present failures in the church, but strives throughout to discover new concepts of Christ and Christianity. He maintains the need for a gospel calling for discipleship, wholeness, and relevancy to this complex world. 132 \$2.50

Order from your bookstore

ABINGDON PRESS



in color with narration on L.P. recording and printed scripts. Price \$24.95 And

"WE GO TO CHURCH"

a series consisting of:

THE LITANY 3.50

MORNING PRAYER . 3.50 AND SERMON.

THE HOLY COMMUNION

IN 3-PARTS. 10.50

EVANGELICAL EDUCATION SOCIETY 215 South Broad St. Philadelphia, Pa. 19107

Worldscene

local radio stations-was the claim that Daniels had been seen kissing a Negro girl who was among the group of civil rights workers who, with Daniels and Morrisroe, had been released from jail just before the shooting occurred, in front of a Hayneville store. This was denied by those who had been with Daniels. During this testimony-as well as during accounts of Daniels' death itself-some observers at the trial laughed.

Witness for a Dead Young Man-Ample evidence as to the kind of person Jon Daniels had been was available. The court received, for example, a message from the Episcopal Theological School's dean and faculty attesting to the seminarian's character and integrity. Attorney General Flowers himself discounted the claim that Daniels and Morrisroe were armed. But not a word in the victim's favor was introduced by the court.

Eighty-nine Minutes-Defense Attorney Vaughn Hill Robison told the jury it would be a "mockery of justice" if Tom Coleman was convicted. After eighty-nine minutes of deliberation, Coleman's peers declared him innocent.

Indictment-Protests against the Hayneville version of due process of law rang out all over the world. One of the most forthright statements was issued by the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church. Bishop Hines said, in part:

"Seminarian Jonathan Daniels and his fellow civil rights worker, the Rev. Richard F. Morrisroe, were gunned down by deputy sheriff Thomas Coleman on August 20. It was not the 'shot heard around the world,' even though its reverberations have not lessened; but the verdict rendered by the jury on September 28 in Hayneville was heard around the world. . . .

"It is simply inconceivable to intimate acquaintances of both young men that Jonathan Daniels flashed a knife or that Father Morrisroe was armed. . . . The studied care with which the defense assassinated the character of a man already dead rightfully angers fair-minded men everywhere. Fortunately, Jonathan Daniels' integrity survives such despicable action.

"A more pervasive question is whether or not the jury system, as it is now administered in the state of Alabama (and elsewhere), if allowed to perpetuate itself without radical reform, will deal a blow as lethal as Coleman's shotgun blast to the common man's hope for justice. The horror of the Coleman case may bring swift cries for Federal intervention, legislative and otherwise, by which capital crimes connected with civil rights be made Federal

". . . The acquittal of Thomas Coleman, which is surely a travesty of justice, is not the price we must pay for the jury system. Rather, it is the fearful price extracted from society for the administration of the system by people whose prejudices lead them to sacrifice justice upon the altar of their irrational fears.

"The life of Jonathan Daniels is no more and no less valuable than that of any other man in the sight of God. But the cause in which he offered it is a cause dear to everyone who breathes the air of free men. Because of this free men must not permit the devastating verdict of the Hayneville twelve to be the final word of injustice in Alabama or anywhere else."

Continued on page 55

A LOOK AT

CHURCH UNION IN NIGERIA

December 11, 1965—that is the date when, in the providence of God, Anglicans, Methodists, and Presbyterians hope to come together in the united Church of Nigeria. On the day following, the nine Anglican bishops participating in the union will be admitted to their new diocesan charges, and eleven new bishops will be consecrated, two of them hitherto Anglicans and the others hitherto Methodists and Presbyterians.

Like other union schemes, the Nigerian one is based on agreement to accept the Scriptures, the Creeds, the Sacraments of Baptism and Holy Communion, and the historic succession of bishops. It has followed the as yet unrealized North India and Ceylon plans in having at the inauguration a "unification of the ministry by the laying on of hands." So much for the bare bones of union. What is the united Church going to be like when clothed in flesh, and what will be its relations with its sister Churches in Britain, the United States, and elsewhere?

The second of these questions can be answered more briefly than the first. The hope and intention which run through the whole union scheme are that the united Church will be able to maintain the same relation of communion with Anglicans, Methodists, and Presbyterians throughout the world as the uniting Churches respectively have at present with their own communions.

The Church of Nigeria will go forward in faith that no link which it now has will be broken by the union, and in that venture of faith lies an invitation to continuing partnership which comes not least to the Anglican Communion. A parting there will be; but the vision Nigerian Christians have before them is that it should be like the going forth of young people getting married and setting up a separate home. Neither partner in the marriage loses existing family relationships, and both gain new relationships with "inlaws."

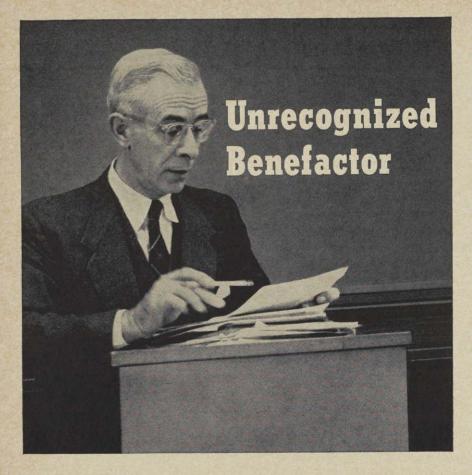
We must not, however, think that relations between the Church of Nigeria and Churches in other countries are the most important thing. Anglican Bishop S. O. Odutola, who will be the first Moderator of the united Church, once said that what had converted him from hesitancy to full commitment to the cause of church union was a remark made by Bishop Sumitra when, as Moderator of the Church of South India, he paid a visit to Nigeria ten years ago. The remark was that it was more important to be united with fellow Christians in the same town than with fellow Christians five thousand miles away. In other words, unity must begin at home. But we see in this incident how its influence can soon extend across two continents.

We may expect that the Church which will emerge as a result of the union will in many respects be different from the Churches we know. It would not be a truly African Church

if it were exactly the same. It will be different, too, from any united Church that may come about in England as a result of Church of England-Methodist conversations, or in the United States as a result of the six-Church Consultation on Church Union. But these events in our own church life are a reminder to us that the Churches in Nigeria, Britain, and the U.S.A. are all marching along the same route and engaged in the same campaign, even though the Atlantic and the Sahara lie between them.

And beneath the different ways of life, the way Nigerian, English, and American minds work is often very similar. We tend to be more concerned with practical problems than with basic principles. This may sometimes be a weakness, but it can strike up for us a fellow feeling. Nigerians, for instance, would have felt very much at home in the parochial meeting to discuss union in a London parish at which the most heated topic was whether in a united Anglican-Methodist Church the vicar the Methodist minister would be in charge of the par-

It was just as difficult for Anglican bishops in Nigeria to place themselves at the disposal and direction of the coming united Church as it will be for the bishops of the Church of England, for example, when church union reaches that stage. Church union in Nigeria had a remarkably easy passage when it was a scheme on paper requir-



This man is subsidizing our seminaries. If you knew his salary, you'd wonder how he does it. He's a seminary professor, you see.

His gifts are his invaluable knowledge, wisdom, experience and inspiration. He donates them all cheerfully and at far, far less than their worth.

True, he gets much inner satisfaction from seeing his students grow into fine parish priests. But for this privilege he must often take on extra work to make ends meet . . . or ask his family to accept less in the way of education and basic comfort.

To make his salary more equitable, we must turn to you and your parish. At most, the student pays less than a third of the \$3500 it costs us to have him in seminary for a year.

Why not send a special donation to a seminary? And ask your parish to do the same. Your gift will help us keep talented men on our staffs. It will also assure that when a new rector or assistant comes to your parish, he'll have benefitted from the best teaching.

DIRECTORY

Berkeley Divinity School, New Haven, Conn. Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio Church Divinity School of the Pacific, Berkeley. Calif.

Berkeley, Calif.
Divinity School of the Protestant Episcopal
Church in Philadelphia, Philadelphia, Penna.
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary, New York, New York

Nashotah House, Nashotah, Wisconsin School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, III.

Virginia Theological Seminary, Alexandria, Va.

THE EPISCOPAL SEMINARIES

Division of Christian Ministries, Episcopal Church Center, 815 Second Ave., N. Y., N. Y. 10017



THE EPISCOPAL	SEMINARIES, Div. of Christian Ministries
Episcopal Churc	h Center, 815 Second Ave., New York, New York 10017
Please send me	more information about the needs of our seminaries.
Name	
Address	

A Look at Church Union in Nigeria

ing only a formal resolution of approval in a synod. The deeper searchings of heart and the more spirited debates have been sparked off by such practical decisions as the demarcation of the nineteen dioceses, and the question of who should have the leading positions in each, or where the diocesan headquarters should be. Perhaps it will be the same in Britain when the hour of decision comes.

All this demonstrates again the truth which the Church of South India began to learn when it set forth on its united life eighteen years ago, the truth that the organization of union does not in itself do away with the human weaknesses and imperfections which we all have. United Christians are just as liable to be selfish and inconsiderate of other points of view as divided Christians. But the new factor in their lives is that union challenges them at these points of weakness all the

If Nigerian Christians involved in the coming union have been tempted to think that they could carry on very much as before with a few minor adjustments, they are undergoing some salutary awakenings as the day of union draws closer and closer. When they are actually together in one Church, they will be even more frequently and insistently confronted with the necessity of new decisions and fresh departures; for when those who have been used to different ways of doing things-in worship, in church business, and a good many other aspects of Christian life-come together in one family, they cannot follow unthinkingly any of their previous precedents, but have to think radically what is the best

This radical rethinking may well be the way in which the Holy Spirit will lead the Church toward new enterprises and throw fresh light on old problems. Will the light given to Nigeria be a guide to us also?

—T. S. GARRETT

Worldscene continued

Trick or Treat: Fifteen Years of Hope

Fifteen years ago a small group of Sunday school pupils donned the ghostly garbs of Hallowe'en and set out to Trick or Treat for UNICEF—the United Nations Children's Fund. They raised seventeen dollars, and added a new tradition to this ancient holiday: by 1964, contributions solicited by pint-sized spooks and witches had grown to over two million dollars. This October 31, children in more than 13,000 United States communities will Trick or Treat for UNICEF.

The Treats—This once-a-year venture is the source of exuberant fun for the trick-or-treaters, and the "treats" they collect—dimes and quarters in UNICEF canisters—are the source of hope, health, and life itself. In 1964, UNICEF assisted 551 long-term projects directly benefiting children and mothers in 116 countries and territories, on a total year's budget that equaled only 8 percent of the amount spent in one day on world armament. Child health—eradication and control of such illnesses as tuberculosis, yaws, and leprosy—and nutrition—a large proportion of the 10,000 people who die each day of starvation are children—are UNICEF's key emphases. Since its beginning, the Children's Fund has been entirely supported by voluntary contributions.

The Church That Went the Other Way

At a time when all too many city congregations are suburbia-bound, an Episcopal mission in Peoria, Illinois, is moving in the opposite direction into the heart of the inner city.

In what is seen as a forthright step to encourage, rather than avoid, integration, St. Stephen's Church, Peoria, will move from its present location at Warren and Millman Streets to facilities at 464 West 1st Avenue.

The new buildings—the church, a rectory, and a school—were purchased from a local Lutheran congregation for \$36,500. The Rt. Rev. Francis William Lickfield, Episcopal Bishop of Quincy, announced the decision to relocate the mission.

Time to Change Directions—Discussing the move, the Rev. George C. Stacey, thirty-five-year-old vicar of St. Stephen's, said, "We have gone through twenty years of the flight to the suburbs. Now the city is being rebuilt, and the church ought to take the leadership in some of these things."

The relocation is currently scheduled for this December 1. Much of the renovation of the newly acquired properties will depend on the price received for the present St. Stephen's building, which has been in use by the mission since 1903.

According to Father Stacey, present plans call for converting the "new" school building, unused for a number of years, into an Episcopal Community Center, with emphasis on a nursery program for culturally deprived children.

Bishop's Support—Money to purchase the former Lutheran property was provided by the Bishop of Quincy, Father Stacey reported, and the negotiation was approved by the diocesan board of missions. In addition, the Episcopal Church's Executive Council has authorized a grant to sup-



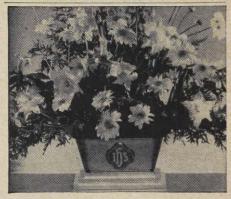
DRUIM MOIR

A UNIQUE HOME
FOR RETIRED CLERGY
AND CHURCH WORKERS
IN PHILADELPHIA'S
WISSAHICKON VALLEY

- non-denominational
- private guest rooms
- 14 acres of spacious lawns
- medical supervision

Operated by The Houston Foundation

For further information write to The Director, Druim Moir, Box 4098, Philadelphia, Pennsylvania 19118



Living Memorials

This attractive altar vase makes a handsome memorial gift. Can also be used in other areas of the church. Comes in silver plate, chrome, brass; with or without IHS emblem. 4%" high, has solid $8\frac{1}{4}$ " x $4\frac{1}{4}$ " x $1\frac{1}{4}$ " base, fiber glass liner. Holds flowers securely. Can be engraved by the makers. For catalog of altar and communion ware, offering plates and small gifts, and name of nearest dealer, return coupon.

011-			
C Judhuru	BRASS	GOODS	CO.
· · · · · · · ·	Dept. E,	70 Pearl : , Mass. 02	St.
Name			
Address			

_State____Zip___

Teachers Is Arnold's Commentary for YOU?

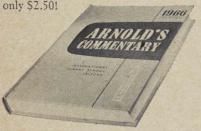
Some teachers do not use <u>Arnold's</u>. Their students wish they would. Those teachers are:

- ☐ The "droners," incurable lecturers.
- ☐ The "bluffers," who worry their way through the lesson verse by verse.
- ☐ The "Rip Van Winkles," who aren't awake to the changing world about them.

Many teachers do use Arnold's. People in their classes say they are easy to recognize:

- Real leaders, pioneers in discovery and discussion.
- "Involvers," who turn spectators into happy participants.
- ☐ Growing people, who want the best practical methods for modern teaching.

Arnold's Commentary—the most practical, the most helpful commentary on the International Uniform Sundayschool lessons. And at the best price:



LIGHT AND LIFE PRESS Box 11 Y Winona Lake, Ind. 46590



ALTAR GUILDS

Fine Irish Linens, Dacron & Cotton by the yard. Threads, Patterns, Transfers, Etc.

FREE SAMPLES
Linens hand-sewn to order
Mary Fawcett Company
BOX 325-E, MARBLEHEAD, MASS.



Worldscene

port an additional priest for the St. Stephen's staff.

Since St. Stephen's does not have parish status, the move downtown did not require the approval of the parishioners themselves. According to the vicar, however, most of the flock are in favor of relocating.

The Worldwide Link



In a ceremony dramatically illustrating the close ties among member Churches of the worldwide Anglican Communion, the Rt. Rev. John P. Craine, Episcopal Bishop of Indianapolis, conducts the ordination of the Rev. Matthew Utaegbulum (right), a deacon of the Anglican Church in Nigeria who has been studying in this country, at Christ Church Cathedral, Indianapolis. Bishop Craine officiated on behalf of the Rt. Rev. R. N. Bara Hart, Anglican Bishop of the Niger Delta.

Sex Education: Teen-agers Talk

The question of how to establish effective programs in sex education and premarital counseling is far from new to educators and religious leaders. Many schools offer such courses, and uncounted clergymen conduct their own "marriage preparation" courses for engaged couples.

Nor are major efforts by religious groups lacking in this area. Young members of the Lutheran Church in America, for example, have at their disposal a special textbook, Love, Sex, and Life, published by their Church.

What Teens Say—Not often, however, are adolescents themselves given a chance to say how they think such instruction should be given. If a recent panel discussion by a group of eight Jewish teen-agers is any gauge, adolescents have some challenging perspectives to offer. Home or School?—The eight teen-agers, all high-school seniors, were quoted in a symposium in Keeping Posted, a magazine for Jewish teen-agers, parents, and teachers, published by the Union of American Hebrew Congregations.

The panelists concurred in an opinion that religious schools are a better setting for courses in sex and marriage education than either the public school or the home.

One girl felt that "sex education should be taught in the religious schools," because "instruction could be . . . more meaningful than in public schools, where one must deal with a vast variety of students." Another panelist stressed that when the rabbi "is willing and able to guide

us in cultivating proper attitudes, then perhaps the meaning of sex and the part it plays in life would be realized truthfully."

Parents Flunk Out—Most of the young people strongly agreed that, as teachers of the facts of life, parents usually flunk out. "It is apparent," said one panelist, "that the problem [of sex education] can no longer be left to parents alone." Another chided "the inability of many parents to talk about sex on a mature level."

Timing—At what age should adolescents be introduced to such courses? Most of the panelists felt that instruction in the upper grades, sponsored by religious schools, would be helpful. One, however, felt that "sex should be taught not in the upper grades, but rather, in the lower grades. In the upper grades, specifically in Grade 12, I feel a discussion on sex would be wasted. It would be a joke."

Learning in Secret—If a teen-ager finds that positive information is unavailable, some of the panelists said, he is forced to find other ways to answer his questions. "The manner in which many people learn about sex has been proven deplorable," said one young man. "If sex instruction is left to parents," said another panelist, "the teen-ager will be back finding his information on the streets."

Pornography: Sex Education?—In Asheville, North Carolina, a local ministerial association recently made some recommendations that seemed to back up the young panelists' conclusions. The Asheville-Buncombe County Ministerial Association has suggested that one means of combating the sale of pornographic literature would be "a positive approach utilizing organized classes in sex education for young people and their parents."

Cigarette Labels: Smoke Signal or Screen?

"Caution: cigarette smoking may be hazardous to your health." After January 1, 1966, Federal law will require this sentence to appear on all cigarette packages.

Passage of the new bill came after heated debate in Congress, even though it carried by a large margin. Moreover, the legislation produced mumbles of dissatisfaction on both sides of the smoke screen, as opponents of the measure claimed that the evidence linking smoking and cancer is not conclusive enough, and proponents of the warning label charged that the "caution" sentence is too subdued.

Whispering to the Hooked—Speaking for a stronger bill that might dissuade young nonsmokers from taking up the habit, Congressman John E. Moss of California told his fellow representatives that the present warning was in "whispered tones" to smokers "who already are hooked."

"What kind of label do you want—a skull and crossbones?" retorted North Carolina Congressman Harold D. Cooley.

Advertisers' View—While the new law definitely requires the warning sentence to appear on each package of cigarettes, it does not specify where. This, and other details, will be worked out by Government and tobacco-industry representatives before the January 1 deadline. In the view of one Madison Avenue executive, the placement of the label will not matter, since advertising experts long ago discovered that hardly anyone reads such labels anyway.

The new legislation also extends the health warning

A Saviour is Born



The true Christmas message is designed for inside or outside in 3 dimensional features and hand painted in bright and gay oil colors.

St. Luke's words come alive at Christmas in this beautiful display. 62" wide, 40" high.

Order now in time for Christmas delivery or write *immediately* for a Christmas display catalogue showing complete line of displays for home, church or business.

Display and tripod \$48

PLUS SHIPPING CHARGES
Penna. residents add 5% Sales Tax

Leonard Brynolf Johnson
Department 7 105 W. Main Street



Sam Shoemaker's most powerful writings on faith!



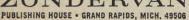
Dr. Sam Shoemaker was recognized by Newsweek Magazine as one of America's ten outstanding preachers. Groundlayer for Alcoholics Anonymous, founder of Faith at Work Magazine, weekly broadcaster on "Your Life Today", Rector of Episcopal churches in New York and in Pitts-. his record of accomplishments for God is as long as his reputation for soul-nourishing counsel on living the Christian life in this near-pagan world.

Originally published as Sam Shoemaker at His Best, EXTRAORDI-NARY LIVING FOR ORDINARY MEN is a handsomely bound collection of his very finest sermons and writings.

It is a book you will read, re-read, remember and treasure.

\$2.95

at your favorite bookstore ZONDERVAN





The Confraternity of the Blessed Sacrament

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

For further information, address: The Rev. Wm. R. Wetherell, Secretary-General 440 Valley St., Orange, New Jersey 07050

THE ANGLICAN POLITY SERIES

The Ecclesiastical History and Polity of the

Major Churches of the Anglican Communion

Spencer Ervin, Dr. Ian B. Cowan and others

Vol. I: An Introduction to Anglican Polity (\$3.)

Vol. II: South Africa (\$4.)

Vol. III: Ireland (\$3.) Vol. IV: Scotland (\$3.)

Canada, The West Indies, in preparation.

Trinity Press

708 Bethlehem Pike . Ambler, Pa. 19002

Worldscene

to cigarette advertising in the mass media-but not until July 1, 1969. In the meantime, the bill prohibits state and local governments from enacting their own versions of warnings against cigarettes, and severely limits the Federal Trade Commission's previous efforts to empty the nation's ashtrays.

Balance of Benefits-In signing the bill into law, President Johnson listened to both sides of the argument, then decided that "the benefits of the bill far outweighed any disadvantages," reported White House press secretary Bill Moyers.

Other observers noted that Congress is free to take stronger action whenever it wants to. Presumably, this could happen if, in the future, stronger links are established between cigarettes and lung and throat cancer.

After the Floods: Brasil and Louisiana

In recent weeks wind and water gone wild have struck both Southern Brasil and the United States Gulf Coast, causing uncounted human tragedies and staggering property

The Brasil disaster—a flood followed by a tornado—is described in the following account from Brasilian Church headquarters in Porto Alegre.

"For the past thirty-two days it has rained, so we have had terrible floods in this part of the country. Many people have lost their homes and quite a few bridges have been washed away by the waters. The State of Rio Grande do Sul has been completely isolated from the rest of Brasil. A few people were caught by the rising waters and have never been heard of since. In one area, near Porto Alegre, thirty-five children perished. Two of our churches at Sao Leopoldo and Canoas have been flooded out. . . . At Sao Leopoldo, about forty persons are crowded into a very small parish hall. Montenegro lost everything so this Diocese is making a campaign to get clothes, shoes, and food.

"It has been estimated that between 1,500 and 2,000 persons have died, for the waters rose four meters during the night, while people slept. There was also a tornado to top it all."

Betsy-In the United States, Betsy, the worst hurricane ever to strike the American mainland, caused her worst damage in Louisiana, particularly in the city of New Orleans. At least sixty-five people died, 18,000 were made homeless, and property damage was an estimated one billion dollars. Every Episcopal church in New Orleans sustained some damage; Christ Church Cathedral, battered to the extent of \$50,000, nonetheless could be used as a headquarters for distribution of emergency food and clothing as soon as the water subsided.

Even before communication—telephones, radio, and electricity-could be established in most areas, such agencies as the Red Cross, the Salvation Army, and Church World Service were taking action to help the hurricane and tidal wave victims.

Forecast—The heroic emergency action must now be

followed by long-term rebuilding. Because houses hit-and in many cases completely destroyed—by the tidal wave, are not covered by insurance, many families became destitute overnight. Some forty Episcopal families-twenty-four of them from the hard-hit St. Mary's Church, Chalmette -lost everything they had.

Response-Churchmen throughout the nation are responding to Louisiana's crisis: contributions have come from a number of United States parishes and church groups; two neighboring dioceses, Texas and Dallas, have issued diocesan-wide calls for special offerings.

After meeting the initial emergencies in Betsy's wake, the Diocese of Louisiana is trying to help at least some of the families who suffered severe financial loss by suspending their pledges for the coming year. The Rt. Rev. Girault McArthur Jones, Bishop of Louisiana, reports that special gifts, plus an appeal to Louisiana churches which escaped Betsy's wrath, will be used to make up these pledges. Thus, these special funds will, indirectly, help individual families get back on their feet, and at the same time, save the churches in the devastated areas from loss of operating funds.

The Seminary of the Southwest: Change and Expansion

The Episcopal Theological Seminary of the Southwest, established in Austin, Texas, fifteen years ago by the Diocese of Texas, has begun several new chapters in its relatively brief history.

From One to Five-From its beginning, the seminary had been under the sole ownership of the Diocese of Texas. Earlier this year, however, four more dioceses—Arkansas, New Mexico and Southwest Texas, Northwest Texas, and West Texas-voted to become joint owners of the educational institution, and share in its support.

Recently, the seminary's new board of thirty-six trustees-clergy and lay representatives from the five owning dioceses-met in San Antonio, Texas, to decide on further actions and future aims. Presiding over the meeting was the Rt. Rev. Everett H. Jones, Bishop of West Texas, and chairman of the board elected earlier this year.

The 300,000 Mark-A key announcement noted the completion of a \$300,000 fund-raising drive for a new chapel for the seminary. Presently under construction, the chapel is expected to be completed late this year. Formal dedication, with the Rt. Rev. John E. Hines, Episcopal Presiding Bishop and former Bishop of Texas, officiating, has been set for January 16, 1966.

Two Titles—The trustees expanded the duties of the Very Rev. Gray Blandy, dean of the Seminary of the Southwest, and changed his title to Dean and President of the seminary; his new duties will be largely in the area of development work outside the educational institution. To free him for his new tasks, the trustees created the new office of vice-dean, and appointed the Rev. Robert F. Johnson to the job.

It was also announced that, as of September, 1966, the Rev. John Knox, distinguished New Testament scholar and presently a faculty member at Union Theological Seminary in New York City, will join the Southwest faculty. STORIES FROM MANY LANDS

the world's Christmas



Edited by OLIVE WYON

Christmas stories and legends from many lands were collected by the author in this profusely illustrated volume. A perfect gift book for the Christmas season, this volume includes the work of Pearl Buck, James Hilton, Hanns Lilje and others in a collection that will be enjoyed by children and treasured by adults. The anthology contains stories from Italy, Germany, Sweden, United States of America, India, France, Rhodesia, Siberia and others. \$2.95

at all book stores

FORTRESS PRESS Philadelphia, Pa. 19129



SPECIAL **EPISCOPALIAN** EDITION

An Engagement Calendar replete with illustrations of historic Episcopal churches.

This is one of many religious and other titled calendars. Write for full listing. Single Copies \$1.75 ppd. U.S.A.

MARK IV ADVERTISING 67 Federal Ave., Quincy, Mass. 02169

HAND EMBROIDERED LINENS

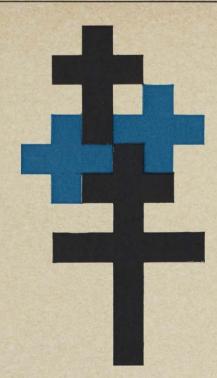
exquisitely created for your Church by skilled needlewomen. Fair Linens Linen Chasubles

Chalice Palls Funeral Palls of Crease Altar Linens Resisting Linen
Write for our Catalog

MARY MOORE

Box 394-F

Davenport, Iowa



The Presiding Bishop's Fund

The Presiding Bishop's Fund, administered by the Presiding Bishop and his Committee on World-Wide Relief and Inter-Church aid, channels assistance from the local parish into programs of disaster relief, rehabilitation and self-help around the world. All gifts to the Fund go immediately into projects designated by the donor. You can give your support through parish organizations and other groups; through the Share Our Substance Appeal, the United Clothing Appeal, and One Great Hour of Sharing; and through contributions sent immediately when disaster strikes (the Fund rushed assistance to Alaska within hours after last year's earthquake). Or, send a contribution now to:

The Presiding Bishop's Fund for World Relief

Episcopal Church Center 815 Second Avenue, New York, N.Y. 10017

Name			
Addr	ess		TEN DE
Make checks p	ayable and mail to:		
	BISHOP'S FUND/FOR	WORLD RELIEF	
Episcopal Chu			
0110	enue, New York, N.Y		

In Person

- ► The Rt. Rev. Oliver S. Tomkins, Anglican Bishop of Bristol, England, recently named six "elders" for St. Luke's Anglican Church, Bristol. In so doing, Bishop Tomkins-active in the unity talks currently in progress between the Church of England and the Church of Scotland [Presbyterian]initiated what may emerge as a new form of ministry for Anglican laymen. The Bishop also proved his willingness to follow the suggestion, made during the Anglican-Presbyterian discussions, that each Church be willing to learn from the other's style of government. The six elders at the Bristol church will assist the vicar in managing church affairs, and will take part in services.
- ► The Rev. Walter D. Wagoner, executive director of The Fund for Theological Education, will be the featured speaker at the forthcoming Conference on the Ministry sponsored by Bexley Hall, Episcopal seminary in Gambier, Ohio. The conference, set for November 12, 13, and 14, is designed for men who have considered entering the ministry and have not yet reached a definite decision. Both married and single men may attend, and a special program will be held for wives. Further information may be obtained by writing the Rev. Richard A. Henshaw, Bexley Hall, Gambier, Ohio 43022.
- According to a recent report from London, the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, seems likely to pay a visit to Pope Paul VI early in 1966. While no formal arrangements have been made, the report indicated that such a meeting had been discussed in principle, and that both Canterbury and the Vatican looked on the prospective visit with favor.
- ► Mr. Reed Stewart has resigned as executive secretary of the Executive Council's Unit of Field Study to accept a position at a teacher training college near Nairobi, Kenya. Mr. Stewart, who was recruited for his new post by Teachers of East Africa, served in Liberia from 1950 to 1958 at Bromley Mission and at Episcopal High School.

NEW WAYS FOR NEW TIMES

Continued from page 21

Channels of Communication

It is imperative that the clergy be informed of the Church's program, so they in turn can inform their parishioners. To this end the Clergy Newsletter, a monthly publication, was begun in 1964. The letter also offers news of pamphlets, booklets, posters, and other promotional materials available to assist both the clergy and laity.

A significant development in 1964 was the reorganization of the Publications Division of the Promotion Department. Production, sales, and distribution of Executive Council publications were contracted to Seabury Press for greater efficiency of operation.

Another significant development is data-processing, which enables faster and more comprehensive statistical analyses of the state of the Church. Now in use is a new parochial report form which can be data-processed. Standardization of the report form for use over a three-year period will make more accurate statistical comparisons possible. Tabulation of these reports at Executive Council headquarters will also save each diocese time and money.

Conclusion

In the year 1964 the Executive Council sought new ways to face the realities of a world society that is increasingly complex. The call for Mutual Responsibility and Interdependence in the Body of Christ has sharpened the Council's awareness of these complexities and quickened its desire to be an effective instrument for the increase of the Church. In the words of Bishop Lichtenberger, spoken at General Convention, "We cannot reverse the flow of time and return to the days when life was much more simple. In every aspect of our lives, in our homes, in business and industry, in the complex social and political issues which confront us, we have no choice but to begin where we are and move on."

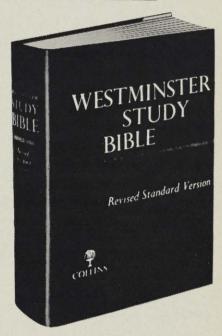
—JOHN E. HINES, Presiding Bishop

Now-for the first timethe Revised Standard Version edition of the

WESTMINSTER STUDY BIBLE

One of the most helpful. informative and complete editions of the Bible ever published, newly revised in accordance with the Revised Standard Version and completely reset.

Prepared by scholars of various Protestant denominations. the famous WESTMINSTER STUDY BIBLE provides a general history of both Old and New Testaments, as well as the inter-Testament period. Preceding each book of Scripture is an article explaining how, why, and when the book came to be written and how it fits into the Bible as a whole. Footnotes trace the great Biblical ideas, translate archaic words into modern English. and simplify difficult passages.



- Prose set in paragraphs Poetry set in verse 16 full-color maps Large, easy-to-read type • Printed on quality Bible paper • Binding stamped in gold, with protective jacket • 1760 pages
- · Attractively bound in blue cloth over boards, \$8.95
- · Bound in imitation leather with gold edges, \$12.95

At your bookstore

Wm. Collins Sons & Co., Ltd.

Publishers of Collins Clear-Type Bibles for more than a century

215 Park Avenue South, New York, N. Y. 10003

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful De-parted. Open to Communicants of the Anglican Church.

Provide that prayers will be offered for the repose of your soul by joining the Guild.

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

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



CHURCH WINDOWS

including panels in doors, narthex screens, etc.
CARVED & ETCHED GLASS, as illustrated • Memorials **DUNCAN NILES TERRY**

artist-craftsman Box 383, Rosemont, Pa. 19010

CASSOCKS — SURPLICES

CHOIR VESTMENTS **EUCHARISTIC VESTMENTS** ALTAR HANGINGS-LINENS Materials by the yard. "Kits" for Altar Hangings, and Eucharistic Vestments. All Embroidery is Hand Done.

J. M. HALL, INC. Tel. CH 1070 14 West 40th St. New York 18

ST. MONICA'S HOME

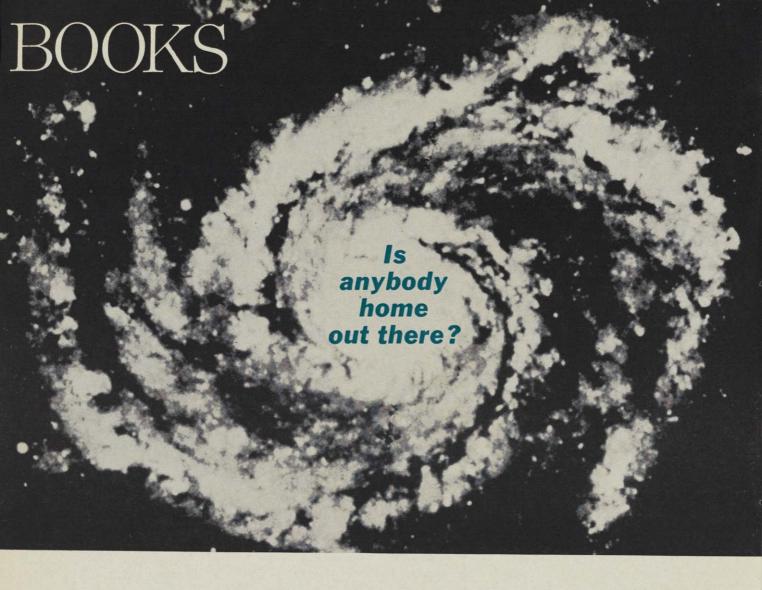
125 HIGHLAND ST.

ROXBURY 19, MASS.

under care of

Sisters of St. Margaret

Control of the control of the



No CURRENT question has fired the imagination of people more intensely than the possibility of intelligent life elsewhere in the universe.

Few realize the extent of serious scientific investigation this question has inspired. WE ARE NOT ALONE: The Search for Intelligent Life on Other Worlds, by Walter Sullivan (McGraw-Hill, \$6.95), gathers together in one continuous account the broad spectrum of scientific research, philosophizing, and often unbridled speculation done on this topic during the past two decades.

The writing is clear and intensely interesting. Mr. Sullivan has the broad grasp of science needed to make his book scientifically reliable. The high pitch of interest aroused by the recent Mariner IV probe of Mars makes the book particularly timely. At the same time the pictures sent back to us from that probe

show a landscape radically different from that suggested in Mr. Sullivan's chapter on that planet, and so austere as to make the probability of finding life there not much greater than finding it on the moon.

The question of extraterrestrial life involves a judgment on four successive evolutionary probabilities: (1) the physical evolution of stars and planets and the number of suitable abodes for life in our galaxy; (2) the chemical evolution of the molecules of life and the probability that it will occur on any given planet; (3) the biological evolution from molecules to living cells and the probability that it will occur in a predictable way; and (4) the probability that evolution from the cellular stage would lead to organisms with intelligence and spirit comparable to man.

Much of this book is devoted to recent scientific work relating to the

first two questions. Enough is known about the formation of stars to make it likely that there are many other planetary systems in our galaxy. The probability that a planet in any of these systems would satisfy all of the conditions necessary for the full development of life is more difficult to estimate, but is probably rather small. Estimates vary from a hundred or so to many millions which may at some time or other in the past six billion years have met these conditions. The book gives a good account of these questions, and the scientific evidence bearing on them, but tends, as opposed to my own evaluation, to side with the more liberal estimates.

The second question of chemical evolution has been the subject of a great deal of brilliant scientific work over the last ten years. This is reported fully and lucidly by Sullivan. The conclusion is that there is a

fairly good probability that any planet on which life is possible will evolve in its history a fair store of basic molecular components of life, such as amino acids and purines.

For the third probability—that these macromolecules will develop living cells—we have practically no scientific evidence. This probability would seem to be lower by many orders of magnitude. But neither Mr. Sullivan nor anyone else can, at the present stage of our knowledge, give any appreciable scientific evidence with a bearing on it.

The weakness of the book is its failure to deal at all with the fourth probability — intelligent life — for which we do have a massive amount of scientific evidence. The best treatment of this question is that of George Gaylord Simpson in his recent book, This View of Life (Harcourt, Brace and World, \$5.95).

Mr. Sullivan knows of Simpson's argument and devotes a paragraph or two to it in his book. But he clearly prefers to ignore it, and to take the more positive—but entirely unscientific—view that once cellular life has been achieved anywhere, it will evolve inevitably to the production of manlike organisms. We can do no better in this review than to let Simpson speak for himself on this crucial point:

"Both the course followed by evolution and its processes clearly show that evolution is not repeatable. No species or any larger group has ever evolved, or can ever evolve, twice. Dinosaurs are gone forever. Nothing very like them occurred before them or will occur after them. That is so not only because of the action of selection through long chains of nonrepetitive circumstances. . . . It is also true because in addition to those adaptive circumstances, there is a more or less random element in evolution involved in mutation and recombination....

"Repetition is virtually impossible for nonrandom actions of selection on what is there in populations. It becomes still less probable when one considers that duplication of what are, in a manner of speaking, accidents, is also required. This essential

WESTMINSTER books say things that need saying

INTRODUCING

Adventures in Faith

A new series of provocative books by authors who speak out frankly and searchingly on matters of Christian concern. Excellent group-study material.

Each, paperbound, \$1.45

God, Sex, and War

By D. M. Mackinnon, H. E. Root, Hugh Montefiore, and John Burnaby. Four Cambridge faculty members—formerly colleagues of the author of *Honest to God*—give their views on nuclear deterrence, sex within and outside marriage, and other issues of personal conduct and public responsibility.

The Real God

By ALFRED B. STARRATT. Drawing upon the findings of modern physics, the insights of religion, and his own experience as missionary and pastor, Dr. Starratt shows how, in a very real sense, God is present in the world.

Awkward Questions on Christian Love

By Hugh Montefiore. A candid discussion of the Christian tenet "God is love," and how it may be reconciled with the facts of existence.as we know them.

To Be Honest

By WILLIAM G. BERRY. With utter honesty as his touchstone, the author attempts a restatement of Christian faith that will be acceptable to the intelligent 20th-century believer—who is aware not only of the scientific outlook, but of other religions in a shrinking world.

CHRISTIAN DEVIATIONS

The Challenge of the New Spiritual Movements

By Horton Davies. A revised edition of *The Challenge of the Sects*, presenting the latest information on the nine movements discussed — including Moral Re-Armament, Jehovah's Witnesses, and Christian Science — and laying greater stress on the need for encounter and reconciliation. Paperbound, \$1.45

THE CHALLENGE TO THE CHURCH

The Niemöller-Blake Conversations

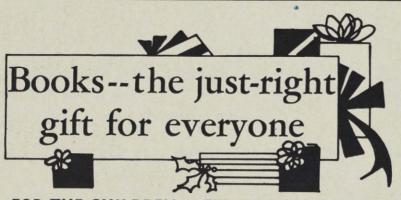
By Martin Niemöller and Eugene Carson Blake. Edited by Marlene Maertens. In these unique Lenten Lectures, delivered earlier this year in Philadelphia, two world-renowned clergymen address themselves to the chief issues and opportunities facing the church today. November 8. Paperbound, \$1.65



Now at your bookstore

THE WESTMINSTER PRESS®

Witherspoon Building Philadelphia, Pa. 19107



FOR THE CHILDREN

HUMBUG WITCH written and illustrated by Lorna Balian. An ugly witch with a tall black hat and a long red nose is a failure at magic tricks. Surprise ending. Ages 3-7.

Sturdetan, \$2.50

WATCH OUT! Norah Smaridge; illustrated by Susan Perl. Bright and humorous verses about familiar signs that guide and protect us. Ages 4-8. \$2.50

GOOD KING WENCESLAS Mildred Corell Luckhardt; illustrated by Gordon Laite. An exciting adventure based on the familiar Christmas song. Ages 8-12. \$3

I THINK I WILL GO to the Hospital written and illustrated by Jean Tamburine. How one small girl is persuaded to enter the hospital for a tonsillectomy. Ages 4-7. \$2.95

FOR THE FAMILY

WHAT'S IN A WORD? Webb Garrison. Fascinating anecdotes about more than 500 familiar words and phrases—cartoon-type drawings.

\$4.95

MEDITATIONS FOR ADULTS Wallace Fridy. Twenty-six meditations to help make the Christian faith a part of daily living. \$2

BUYER BEWARE! Fred Trump. Concise information on how to protect yourself and your family from clever operators. Index. \$3.50

THE FAREWELL TO LINCOLN Victor Searcher. A vivid account of Lincoln's funeral journey from Washington to Springfield, Illinois. \$5.95

FOR THE PASTOR

THE PULPIT SPEAKS ON RACE edited by Alfred T. Davies. Twenty stirring sermons delivered by outstanding men, both Negro and white. \$3.95

THE INTERPRETER'S BIBLE. Complete biblical knowledge. Each volume, \$8.75; 12-vol. set, \$89.50; genuine leather edition (12-vol. sets only), \$199.50

THE INTERPRETER'S DICTIONARY OF THE BIBLE. An illustrated encyclopedia for every phase of biblical inquiry. Four-volume set, \$45

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES Frank S. Mead. 4th Edition. Gives history, doctrines, organizations, and present status of more than 250 religious bodies. \$2.95

FOR YOUNG PEOPLE

WHAT CAN I BELIEVE? Walter L. Cook. Basic issues of the Christian faith presented in language understandable to today's youth. \$2

DEVOTIONS FOR YOUNG TEENS Helen F. Couch and Sam S. Barefield. Forty devotions for young teens offering help in facing daily problems. \$2

FOR ADULTS

THE TWENTY-THIRD PSALM Ronald R. Meredith. An appealing meditation that adds new meaning to its familiar words. Illustrated. \$1.50

IN THIS LAND OF EVE J. Birney Dibble, M.D. Story of an American surgeon's year in an East African mission hospital. Illustrated, \$2.95

PETALS OF LIGHT Jane Merchant.
A delightful collection of 195 lighthearted poems for poetry lovers of all ages.
\$2.95

THE INTERNATIONAL LESSON ANNUAL—1966 edited by Horace R. Weaver; lesson analysis by Charles M. Laymon. A comprehensive commentary on the International Sunday School Lessons. \$2.95

Order from your bookstore

ABINGDON PRESS

BOOKS

nonrepeatability of evolution on earth obviously has a decisive bearing on the chances that it has been repeated, or closely paralleled, on any other planet.

"The assumption so freely made by astronomers, physicists, and some biochemists, that once life gets started anywhere, humanoids will eventually and inevitably appear, is plainly false. The chance of duplicating man on any other planet is the same as the chance that the planet and its organisms have had a history identical in all essentials with that of the earth through some billions of years."

In my book, CHANCE AND PROV-IDENCE (Scribner's, \$3.50), I develop at some length the thesis that God's providential purposes are achieved in history through the chances and accidents with which any scientific or objective view of history is permeated. The boundary between the natural and the supernatural determinants of any sequence of events in history is in chance and accident. The many serious efforts to communicate with life on other worlds or to expect to find it in space travel which Mr. Sullivan reports in his book are based on expectations which in origin are more Biblical than scientific.

If the creation of man in the evolutionary process was in response to the divine purpose working itself out through a long sequence of chances and accidents, then this same purpose could be achieved elsewhere as the end result of even a very different evolutionary history.

Those scientists who have such unshakable convictions that this end result will be achieved wherever it is possible in the universe are, without recognizing it, staunch believers in Divine Providence. Without God or some form of supernatural causation in history, there is no purely scientific basis for their convictions.

For the theologically inclined reader, We Are Not Alone gives a fascinating account of the ferment introduced into the secular scientific world by a question which has a universal fascination, but whose answer necessarily leads one beyond science and the natural order which it describes and explains. Ultimately the answer has to do with the purpose and meaning of the universe and of the supernatural means by which it is achieved. —WILLIAM G. POLLARD

Honest to God Worship

In the preface to a new edition of his book, LITURGY COMING TO LIFE (Westminster, \$1.45), the Rt. Rev. John A. T. Robinson, Bishop of Woolwich, England, asserts that more and more people are coming to the Church, not through exposure to and participation in "popular services with popular hymns," but through "contact with the worshipping community . . . at Communion."

The Bishop contends that just as the liturgy can come to life for these comparative strangers, so it can be brought to a new and heightened life for the Church established.

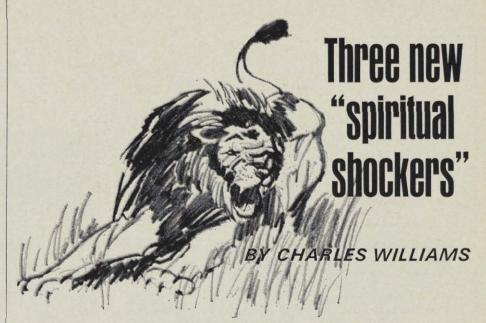
Those familiar with Bishop Robinson's other writings may suppose that what he has to say will be imagebreaking and overly controversial. Although the Bishop retains his free spirit, his little book does not at all live up to such a prejudgment. He offers a well-spoken suspicion of liturgical revival for its own sake, but states his clear conviction that the place to begin in bringing liturgy to life "is with bringing out the meaning of what is done rather than with changing what is said."

The Bishop writes of the eucharistic experiment carried on at Clare College, Cambridge, during his time as Dean (1951-59). The Clare College liturgy was the result of the college community's study and ordering.

Clare College did not rewrite the English Prayer Book's Communion service. True to the Bishop's conviction, the emphasis of its Manual is upon what is happening while the undisturbed words of the Prayer Book are being used.

Bishop Robinson's book is rooted in the English tradition, relating an experiment in an English university. As such, it may be of limited value to churchmen in this country. But his essay and lectures ring so soundly, and the Manual itself puts forth the essential Anglican Eucharist—wherever it is found—with such verve and joy, that Liturgy Coming to Life can be read with great profit and delight.

-DAVID SIEGENTHALER



THE PLACE OF THE LION. The primordial forces of nature are unleashed on a small English town in this explosively dramatic tale. Here is science-fiction of a new and unforgettable variety. Paperback: \$1.95.

SHADOWS OF ECSTASY. The powerful and eerie tale of a mass uprising on the African continent, instigated by a white man who claims the conquest of death. Behind its front of fantasy, Williams presents the secret currents of the struggle between Good and Evil. Paperback: \$1.95.

MANY DIMENSIONS. Here is a penetrating study of evil in the human heart brought on by the discovery of a magic stone which enables one to move through space, time and thought. By book's end, the world is teetering between terror and bliss. Paperback: \$1.95.

Also available ... by Williams

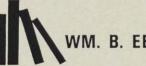
WAR IN HEAVEN. Here Williams creates a contemporary setting for a modern day Search for the Holy Grail. War in Heaven is an eerily disturbing book, a metaphysical journey through the mysterious crevices of the human mind. Paperback: \$1.95.



DESCENT INTO HELL. Williams' greatest novel, Descent into Hell has, until now, been pretty much of a collector's item. The key to the author's mystically oriented theological thought, this book gives the most complete exposition of his basic doctrines. Paperback: \$1.95.

5-35

At your bookseller's



M. B. EERDMANS PUBLISHING CO.

Grand Rapids, Michigan

New laurels, old ship.













A SLICE of life is offered audiences in Stanley Kramer's new adult movie, *Ship of Fools*. Millions know the plot because this is the film version of Katherine Anne Porter's best-selling novel.

The cast is exceptionally good. Vivien Leigh plays the well-to-do American divorcee who is very bitter because she can buy everything but love. She wants a man in her life, but he must be a toy she can run, and keep on a high shelf. Miss Leigh is remarkably effective in her generally understated interpretation of the role.

Miss Leigh, however, has the acting competition of her life in this movie from Simone Signoret. Oskar Werner, who plays opposite Miss Signoret, emerges as one of the screen's important new leading men. Their scenes together may well be remembered as classics.

Miss Signoret plays the worldly, neurotic, drug-addicted fugitive who is on her way to jail in another land. Thrice-divorced, she finds a romantic attachment with the ship's doctor (Mr. Werner) which, for both of them, assumes profound significance. Yet theirs is a bittersweet

affair, for, while she faces a prison term, he has commitments to a wife and two sons who have largely become strangers to him in the solitude of his vagrant, cynical life.

Another couple figure prominently in the film. He is a young artist; she, a young heiress. They hold an intensely strong attraction for one another, yet their motivations seem to be hopelessly at odds. He is determined that he must place his art always ahead of his relationship to her and that she must be prepared to submerge her own personality and needs in deference to him, both as man and artist.

She is caught up, however, in "the feminine mystique"; she has to find, and be, a real self standing independent of her relation to him. As young lovers trying to decide whether or not to get married, they are at war much of the time. It is not a pretty war, or one which could seemingly yield easy solutions. George Segal is the young man; Elizabeth Ashley portrays the girl in his life.

A dwarf (Michael Dunn) acts as a kind of narrator for the film, speaking to the audience at the beginning and end, then playing one of the roles during the rest of the time. A number of subplots are in motion throughout the picture. One concerns a young man in rebellion against poverty and rigid authority; another is about a German who betrayed his Jewish wife when he became afraid of Nazi recriminations.

The setting of the story is 1933, and the ship is sailing from Vera Cruz, Mexico, to Bremerhaven. The issue of Nazi treatment of the Jews is always in the forefront of the story. José Ferrer portrays a Nazi who lives and breathes on the basis of his prejudice toward Jews. He is vigilant about spotting anyone of Jewish blood; such a person can henceforth not sit at a dining-room table with other Germans, but must be seated at a segregated "Jewish" table.

The film as a whole, unfortunately, lacks cohesion and an overall point of view. It partially succeeds as "entertainment," but its producers obviously meant it to become much more. With its philosophizing often pretentious and trite, it gives us a dated peek at a few lives, but not a serious look at life today, despite the efforts of a fine cast.

MOVIES BY MALCOLM BOYD

GOOD CURRENT FILMS For Adults Only

The Knack—Rita Tushingham in a British film concerning youthful efforts to express individuality in conformist urban society.

The Pawnbroker — Memorable film portrayal of death and resurrection in Spanish Harlem. Great acting by Rod Steiger.

The Collector—William Wyler's strange, uneven study in suspense. Top acting.

General Family

Help!—The Beatles, in their second film, spoof James Bond in a highly sophisticated manner. Yes, they also sing.

Operation Crossbow—Best of the new crop of war pictures. Suspense and action are handled expertly.

Those Magnificent Men in Their Flying Machines—It's going strong, this movie about an air race from London to Paris in 1910.

Laurel & Hardy's Laughing 20's — They were funnier than most, and now they're back in an excellent collection of their silent shorts and other film comedy work.



Welcome Christmas Gifts

THE BOOK OF COMMON PRAYER. Large (\$1.15) and small (75ϕ) editions.

THE LESSER FEASTS AND FASTS. 260 pages (\$1.25).

PRAYER BOOK STUDIES. Popular booklets by Liturgical Commission for discussion prior to revision of The Prayer Book. Sixteen Studies now available (\$7.75).

THE HYMNAL 1940. Large (\$1.15) and small (75ϕ) melody editions and full music edition (\$2.25).

THE HYMNAL 1940 COMPANION. Stories of the Hymns, their authors and composers. 769 pages — thoroughly indexed (\$4.50).

Write for convenient order form to

The CHURCH Hymnal Corporation

Publishing subsidiary of THE CHURCH PENSION FUND 20 Exchange Place, New York, N. Y. 10005

New Episcopal RETIREMENT COMMUNITY

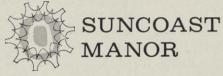


IN SUNNY ST. PETERSBURG, FLORIDA

NON-DENOMINATIONAL • NON-PROFIT • COMPANIONSHIP

DE LUXE ACCOMMODATIONS • LIFE MEMBERSHIPS FROM \$5,000

Send for complete details TODAY!



SUNCOAST MANOR Dept.
6909 9th Street South
St. Petersburg, Florida

NAME

ADDRESS.

CITY & STATE

Familiar passages come alive with new meaning...in the language of

THE NEW ENGLISH BIBLE

New Testament

Paul writes to the Corinthians in simple, moving words:

"I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing. . . . Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offense. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face . . ."

John opens his first letter — the NEB uses the term "letter" rather than "epistle" — in these words:

"It was there from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life."

New insight is brought to a profound Parable when Jesus admonishes:

"Why do you look at the speck of sawdust in your brother's eye, with never a thought for the great plank in your own? First take the plank out of your own eye and then you will see clearly to take the speck out of your brother's."

THE NEW ENGLISH BIBLE NEW TESTAMENT

- the version that speaks as can no other to the minds and hearts of our generation

Paper, \$1.45 • Cloth, \$4.95 • Leather, \$9.50 At your bookseller





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.

The Chapel of the Holy Comforter, P.O. Box 111, Lutherville, Maryland 21093, is seeking the following out-of-print Pilgrim Units (both pupils' books and teachers' guides) for its church school: "The Story of Jesus" (Eastman), "Jesus' Friends Tell His Story" (Eastman), "New Testament Pioneers" (Powell), and "Living as Christians" (Ellis). The chapel is willing to pay for these units. Please write to the Rev. C. E. Danner, Jr., vicar, at the chapel if you have these materials to send.

St. Andrew's Episcopal Church, 4000 Lorcom Lane, Arlington 7, Virginia, offers the following material for postage only to any church or mission which can use it: seventeen copies of

"Apostles in the Home," thirteen copies of "Truth Is a Family Affair," thirty-four copies of "What Is Christian Courage?" and four copies of "Families in the Church." Please write to Mr. Steve Six, superintendent of the Sunday school.

St. Andrew's Episcopal Church, 401 South Eighth Street, Basin, Wyoming 82410, offers at reduced rates a supply of used Seabury books in good condition. Please write to the Rev. Lon M. Prunty, rector, at the church for details.

Grace Episcopal Church, Clarkesville, Georgia, has a surplus of small melody editions of the 1940 Hymnal and also of small Prayer Books. Please write to the Rev. James Henry, vicar, at P.O. Box 495, Clarkesville, Georgia.

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



"The lines of communication in this parish aren't quite straightened out yet."

EDUCATIONAL DIRECTORY

COLLEGES



Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 500 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write, Shimer College Mount Carroll, Illinois.

TRINITY UNIVERSITY

.

San Antonio, Texas-1869

A University of distinction in the cultural heartland of Texas. Arts, sciences, pre-professional. Bachelors, masters, Independent study program. Exceptionally competent faculty. Limited enrollment. Individual counseling. Ceeducational. Bilingual city of half million. Outdoor sports the year around. Army ROTC. All new modern Skyline Campus. Moderate costs. CEEB scores required.

James Woodin Laurie, President

SCHOOLS FOR BOYS

SAN MIGUEL SCHOOL =

Diocesan School for Boys Grades 7 through 12 College Preparatory Fully Accredited

NEW BOARDING DEPARTMENT

6501 Linda Vista Road San Diego, Calif. 92111

The Rev. C. A. Parmiter, Jr. Headmaster

THE PATTERSON SCHOOL for BOYS



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

Summer camp for boys 6 to 15 years. Outpost Camp, skiing, other water sports. Periods 2, 4, or 6 weeks.

For Camp or "Happy Valley" catalog write:

George F. Wiese, Box F Legerwood Station, Lenoir, N.C. COLLEGE PREPARATORY - CHARACTER BUILDING SCHOOLS FOR BOYS

Shattuck School

Founded 1858

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

Director of Admissions 658 Shumway Hall

Shattuck School Faribault, Minnesota Member: Episcopal School Association

SAINT PETER'S SCHOOL

Peekskill, New York

A church-centered college preparatory school for boys. Grades 9-12. 70 acre campus 40 miles from New York. Interscholastic sports, music, social activities. Secondary Schools Admission Tests required. For information write or call:

The Rev. William S. Crawford, Jr., Headmaster Telephone 914—PE 7-5200

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades-5th through 12th College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1700 acre farm in historic Chester Valley. Boys Choir-Religious Training

Charles W. Shreiner, Jr.

Headmaster Post Office Box: S, Paoli, Pa.

Saint Andrew's School

OF BOCA RATON, FLORIDA

Thoughtful teaching to develop thinking students. Episcopal boarding school for boys of all denominations, grades 7-12. College preparatory, high academic standards. Developmental reading. Well-equipped labs. Sports, pool. Modern campus, air-conditioned buildings. Summer School. Catalog. Eugene J. Curtis, Jr., Hdm., Box 130-E, Boea Raton, Fla.

VIRGINIA EPISCOPAL SCHOOL

Established 1916 Fully Accredited Boys 12-17. Thorough preparation for college. Religious instruction and chapel services. Small classes, individual assistance. Honor System and student leadership plan. Daily athletic program. In foothills of Blue Ridge Mountains. Catalog:

Austin Montgomery, Jr., Lynchburg, Va. 24505

COEDUCATIONAL SCHOOLS

WEST NOTTINGHAM ACADEMY

Fully accredited. Coed. College Preparatory. Grades 8-12, Postgraduate. Advanced work in math, English, science, history available. Excellent guidance program. Varsity sports, golf. 80-acre campus. New field house. Located midway between Philadelphia and Baltimore. Established 1744. Also Camp and Summer School. For catalog, write:

Norman C. Farnlof, Headmaster Box 33, Colora, Maryland 21917

MILITARY ACADEMIES

COLLEGE PREPARATORY, FULLY ACCREDITED.

FULLY ACCREDITED.

Member California Association of
Independent Schools
Episcopal boarding and day school. Grades 7-12.
Small classes. Exceptional science facilities.
NON-MILITARY SUMMER SESSIONS.
Grades 5-12.
For further information, write:
The Reverend Sumner Walters, Ph.D.,
Headmaster
FIFTH & COTTAGE AVENUE
SAN RAFAEL, CALIF.

FORK UNION MILITARY OUR ONE SUBJECT PLAN OF A CADEMY

Our ONE SUBJECT PLAN of study in Upper School (grades 9-12) has increased honor roll 50%. Develops concentration. Fully accredited. 17 modern bldgs., 2 gyms. 2 indoor pools Junior School (grades 5-8) has separate bldgs., 39 gymasium, pool. Housemothers. 68th year. For ONE SUBJECT PLAN booklet and catalog write: Dr. J. C. Wicker Box 629, Fork Union, Virginia



SEWANEE MILITARY ACADEMY

Fully accredited college preparatory, Grades 9-12. Individual attention. Epis-copal. ROTC highest rating. All sports; gym. pool, 10,000-acre mntn. campus. U. of the South affiliation, Scholarships. Summer School-Camp. Established 1868. Entrance exams required. Catalog.

Hdm., Box E, Sewanee, Tennessee 37375



MILITARY ACADEMY

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

Catalog, Box C. Wayne, Pa

SCHOOLS FOR GIRLS

-Stuart Hall-

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

Martha Dabney Jones, M.A., Headmistress

Box E, Staunton, Virginia

SAINT ANNE'S SCHOOL

Arlington Heights, Massachusetts 02174 Arlington Heights, Massachusetts 02174
A private, Episcopal, boarding school for girls, under the auspices of the Sisters of The Order of Saint Anne, located in Metropolitan Boston, grades 7-12, offering the college and general curriculums. Fully accredited. A well rounded emphasis in fine arts, home economics, physical education, dramatics and social activities complements the academic program. For informations of the control of the con education, dramatics and social activities com-plements the academic program. For informa-tion write: The Rev. Thomas M. Kershaw, Head-

EDUCATIONAL DIRECTORY

Continued on page 70

NOVEMBER, 1965

EDUCATIONAL DIRECTORY

SCHOOLS FOR GIRLS

ST. MARY'S in-the-MOUNTAINS

An Episcopal boarding school for girls, grades 9-12, preparing for leading colleges. In scenic White Mountains. Art. Music. Outdoor sports. Vigorous Ski program. Accessible to Boston and New York. Founded in 1886.

For further information write:

John C. McIlwaine, B.A., M.A., Headmaster Box E, Littleton, New Hampshire

One of the Church Schools in the Diocese of Virginia. Strong Liberal Arts college preparatory curriculum. Girls, grades 8-12. High academic standards. French, Latin, Spanish. Fine Arts. Utilizes the cultural resources of the University of Virginia. Sports, riding. Suite-plan dorms. Established 1910.

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

ST. MARY'S SCHOOL

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

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

CHAPEL HILL . . .

vised college prep and general courses. Grades 7-12. Small classes. Moderate rate. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. Typing. Social, athletic, creative activities. New dormitory. Cultural advantages of Boston 10 miles away. Est. 1860. Also, 8-week SUMMER SESSION.

Wilfred G. Clark, 327 Lexington Street, Waltham, Mass., 02154.

KEMPER HALL Kenosha, Wisconsin

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

CHANDLER SCHOOL FOR WOMEN . SECRETARIAL

OFFERS NEW EDUCATIONAL EXPERIENCE. One Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence dunusual residence program in a world-famous educational community, 2-yr. Medical, Legal, Science-research, Executive specialization, 1-yr. Course. Beautiful residences in Boston's Back Bay, Cultural, social opportunities of a city noted for music, arts, and ideas, Catalog; Dr. G. I. Rohrbough, President, 448 Beacon St., Boston, Mass. 02115



Junior College for women, Transfer and terminal. Program planned to develop intellectual curiosity. Liberal arts, music, art, retailing, home economics, secretarial & medical secretarial. Sports including riding. Beautiful Newport estate campus. Catalog. Registrar, Vernon Court, Bellevue Ave., Newport, R. I.

SCHOOLS FOR GIRLS

ST. MARY'S SCHOOL SEWANEE. TENNESSEE

Grades 9-12. College Preparatory, and General Courses

MUSIC, ARTS. DRAMATICS, SPORTS, RIDING

Each student given special guidance. The School is under the direction of the Sisters of Saint Mary. For Catalog, address

The Sister Superior, C.S.M.

Miss Harris' Florida School

A resident school for girls 51st year opens in fall, 1965

Junior and Senior High. College Preparatory and Fine Arts. Small classes, individual attention. Serious work, in a home-like, relaxed atmosphere.

Catalog upon request.
P.O. Box 865-A, Stuart, Florida

Hannah More Academy Established 1832

The Diocesan Girls' School of Maryland Grades 7-12. Boarding, day. Accredited. College preparatory. For full information, write:

> Director of Admissions, Box E Hannah More Academy Reisterstown, Maryland 21136

St. John Baptist School

An Episcopal School for Giris, Giana
Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.
Sister Superior, Box 156, Mendham, New Jersey

SCHOOLS OF NURSING

PRESBYTERIAN-ST. LUKE'S HOSPITAL SCHOOL OF NURSING

Offers new three year program of Educa-tion and Internship. Next class will enroll in September, 1966. Two years Basic Nursing Education is followed by one year Internship with liberal stipend. For infor-mation, write: Director of Admissions, 1743 West Harrison Street, Chicago 12, Illinois.

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Two year accelerated registered professional nurse program. Graduates qualified for R.N. licensing examination. Male and married students ac-

Director, St. Luke's Hospital School of Nursing Davenport, Iowa

St. Luke's Hospital SCHOOL OF NURSING

Offers a fully accredited program in basic professional nursing. Classes enter in September. Address inquiries

The Registrar—Box E 419 West 114th Street, New York, N. Y. 10025

LETTERS

Continued from page 4

MORE ON OPEN COMMUNION

After leaving the Roman Catholic Church, I was a Methodist for some eight years before I [became an organist] in the Episcopal Church. . . . The rector knew that I had been confirmed in the Roman Church, and . . . extended to me the invitation to receive Communion; the congregation did not know . . . , and some became quite indignant, which deeply hurt me. I eventually was received into the Church, finding the . . . Episcopal Eucharist familiar . . . from my Roman and Methodist experience. . . . I rejoiced to find the Church seriously considering the qualified "Open Communion" as noted in the July issue, as I have been personally offended by the narrow-mindedness of the "closed Communion" policy. But in the same issue the liturgical "reforms," particularly standing for Communion, make me look again at the Methodists-at least they still reverently kneel at the Communion rail.

> ROBERT L. HOWARD, JR. Louisville, Ky.

. . . With regard to Bishop Burrill's article . . . I respectfully raise some questions. First, if the Laying on of Hands is truly a "response to and fulfillment of Holy Baptism," doesn't this make it a part of the Initiatory Action of the Church; and . . . isn't it rather strange . . . to have it administered after one has received the Holy Communion? . . .

Further, since Confirmation is a "kind of ordination to the lay ministry," isn't it a sound procedure that a person be so ordained before taking part in the Holy Eucharist, which is a priestly Action?

Finally, if Confirmation is in fact "the laying on of hands . . . to convey the sevenfold gift of the Holy Ghost," may we not suppose that a person will be aided by this sacramental Action in his preparation for Holy Communion? . . . I earnestly pray that the Convention will make no such change as is recommended by this article or by the Resolution of the House of Bishops.

> THE REV. JAMES E. MARSHALL New Orleans, La.

As one of those "shortsighted and thinskinned Anglicans" referred to by Bishop Burrill, I find that his article hasn't persuaded me that the bishops' resolution regarding Communion Discipline is anything other than "irresponsible toying with Anglican heritage."...

THE REV. RAYMOND E. BIERLEIN Ionia, Mich.

It was good to read Bishop Burrill's article on "Open Communion."

Reading it made me think of a beloved rector who always prefaced the Communion service by saying, "This is the Lord's table. All baptized Christians are lovingly invited to come and partake."

Those words always made me feel a resurgence of the truth that the Word had come and dwelt among us.

Thank you for the many fine things that we find each month in THE EPISCOPALIAN.

Mrs. John Long Marion, Ala.

WISDOM AND PRUDENCE

I wish to express a point of view regarding the efforts of the Episcopal clergy in the Negro movements.

The clergy have a unique position

in which to influence the moral climate. However, that position is vulnerable and subject to erosion whenever biased emotionalism predominates. The apparent desire for martyrdom by some and the fulminating [acts of] civil disobedience are [signs] of instability.

It would appear that many consider any act purportedly for the benefit of the Negro can be done in the name of religion. The issues of morals, economics, politics, and brotherhood have been muddled together as a crusade. This should not be so.

Much of the original religious motivation has been subverted into a simple pro-Negro, therefore racist, movement. There was a point where "Civil Rights" lost the quasi-moral overtones and became a quasi-revolution of race against race....

May we ask a greater wisdom and prudence from those who would lead

SAMUEL D. FOSTER Wayne, Pa.

PRO UNITY

In response to Mr. J. F. Taylor's letter in [the July] issue in which he states that he believes the move to unite six Protestant denominations to be a very serious spiritual mistake:

I believe, on the contrary, that not to seek such union would be a very serious spiritual mistake. The strivings of the individual sinner, like those of the fragmented denominations of Christ's One and Holy Church, must be strongly and purposefully in the direction of union with his fellow men who love Christ enough to reach out to one another in . . . love and brotherhood. The human pain and suffering involved . . . will be great, but . . . the power and strength of reconciliation to one another will be greater. . . .

RICHARD B. GROVE Newark, N.J.

BEATLES FAN

So it was all above our heads, eh? Not all the Beatles fans in this world are illiterate, you know. When I went to *Help*, I sat there and listened. I've never enjoyed myself more. Not even at *A Hard Day's Night*. Maybe YOU missed the point.

CAROLE PRESSLER Rocky River, Ohio

A Survey from Temple to Robinson

NEW DIRECTIONS IN ANGLICAN THEOLOGY Robert J. Page

This important new book is a provocative, lively, and comprehensive account of theological stirrings in the Anglican world—and the men behind them — during the past quarter-century. "A splendid piece of work."—W. Norman Pittinger. "A thoughtful, well-organized survey that holds the reader's interest throughout."—William J. Wolf. For the scholar, clergyman, or layman who wants to know the emerging patterns of thought in this worldwide church. \$4.95

THE SEABURY PRESS

815 Second Avenue New York, N. Y. 10017



WILLIAM TEMPLE: Twentieth-Century Christian

Joseph Fletcher. An interpretive portrait of the dynamic, social-action-minded, ecumenical Anglican and a definitive study of his thought. "It is about time someone sets out, as does Fletcher, to rehabilitate Temple's reputation." — Christian Century. "Enthusiastically commended both to lovers of good biography and those who wish to understand the religious and social currents of our time." — Samuel McCrea Cavert. Full bibliography, \$7.50

20th CENTURY DEFENDERS OF THE FAITH

Alec R. Vidler. The distinguished Dean of King's College, Cambridge, provides his own summary appraisal of five movements in theology which have recently been fashionable: Liberal Protestantism, Modernism in the Roman Catholic Church, Liberal Catholicism in the Church of England, the Neo-Orthodoxy stimulated by Karl Barth, and Christian Radicalism (as illustrated by Honest to God). \$2.50

At all bookstores

Calendar of prayer

NOVEMBER

- **1** The Lambeth Conference. (For preparations for the 1968 Conference; the Wider Episcopal Fellowship; the renewal of all Christendom.)
- 2 South China, China: Nathaniel H. Moyung, Bishop.
- **3** South Dakota, U.S.A.: Conrad H. Gesner, Bishop. (For more missionaries for the Niobrara Deanery, among the Sioux; teachers at St. Mary's School for Indian girls; the new relationships with the Church in the South Pacific.)
- 4 South Florida, U.S.A.: Henry I. Louttit, Bishop; William L. Hargrave and James L. Duncan, Suffragans. (For the growing ministry to the many visitors and aged residents.)
- **5** Southern Ohio, U.S.A.: Roger W. Blanchard, Bishop. (For the diocesan "Mutuality, Mission, and Ministry in Metropolis" program; a deepening interchange with the Church in Brasil; Kenyon College and its theological school, Bexley Hall; the ministry to migrants from the South.)
- 6 Southern Virginia, U.S.A.: George P. Gunn, Bishop; David S. Rose, Coadjutor. (For the ministry to a growing urban population in the Tidewater and to new housing developments; the acute problem of race relations; the many families in military centers.)
- **7** Southwark, England: Arthur M. Stockwood, Bishop; William P. Gilpin (Kingston-upon-Thames) and John A. T. Robinson (Woolwich), Suffragans. (For the south London parishes with large buildings and small congregations; the South London Industrial Mission; the Southwark Ordination Course which trains men for the ministry as they continue in their jobs.)
- 8 Southwell, England: Gordon D. Savage, Bishop; Alfred M. Gelsthorpe and Wilfrid L. M. Way, Assistant Bishops. (For integration of the colored population into church and society; adequate shepherding of the small country parishes; pastoral care in new housing estates; the downtown parishes; work in Nottingham University.)
- **9** South-West Tanganyika, East Africa: John R. W. Poole-Hughes, Bishop; Joseph Mlele, Assistant Bishop. (For more ordinands; better educated clergy; greater incentive to meet the increasing skepticism of intellectual leaders in the communities.)
- 10 Southwestern Virginia, U.S.A.: William H. Marmion, Bishop. (For the MRI Committee, which is sending a Spanish-speaking priest to Ecuador to help ease the burden of work there; the Voluntary Plan of Proportionate Giving; the Episcopal Preaching Mission scheduled for November, 1966; Appalachia South, Inc.)
- **11** Spokane, U.S.A.: Russell S. Hubbard, Bishop. (For the companion relationship with Zambia.)
- **12** Springfield, U.S.A.: Albert A. Chambers, Bishop. (For the new companion relationship with Basutoland; the joint urban program with the Diocese of Missouri.)
- 13 The Sudan, Jerusalem Archbishopric: Oliver C. Allison, Bishop; Yerimaya K. Dotiro and Elinana J. Ngalamu, Assistant Bishops. (For the Sudanese clergy; good relations with the neighboring Churches in Ethiopia and Uganda; better relations with the government; the relaxing of tensions between Moslems and Christians.)

- 14 Swansea and Brecon, Wales: John J. A. Thomas, Bishop. (For more vocations to the ministry; relations of Anglicans with Roman Catholics and Protestants in Wales; Christ College, Brecon; University College, Swansea.)
- 15 Sydney, Australia: Hugh R. Gough, Archbishop and Primate; Arthur J. Dain, Marcus L. Loane, and Francis O. Hulme-Moir, Coadjutors. (For chaplaincy work in hospitals, prisons, schools, and among immigrants; work in the two universities; the secondary schools; the clergy teaching in state schools; Moore Theological College, the Deaconess Training College, and the Church Army Training College.)
- **16** Tasmania, Australia: Robert E. Davies, Bishop. (For a larger evangelistic concern in the Church of Australia; deepening of ecumenical relations.)
- 17 Tennessee, U.S.A.: John Vander Horst, Bishop; William E. Sanders, Coadjutor. (For three missionaries from the diocese working in Hawaii, Manila, and Brasil; the University of the South, Sewanee, and its School of Theology.)
- 18 Texas, U.S.A.: James M. Richardson, Bishop; Frederick P. Goddard and Scott F. Bailey, Suffragans. (For the new bishop; inner-city work in the diocese, one of seven pilot dioceses of the Church's Joint Urban Program.)
- 19 Tohoku, Japan: Timothy S. Nakamura, Bishop. (For more effective evangelism in the Nippon Seikokai.)
- **20** Tokyo, Japan: David M. Goto, Bishop. (For evangelism in a land where Christianity is challenged by many new cults; closer cooperation among all Christian groups; deepening of the relationship with the Diocese of Washington.)
- 21 Toronto, Canada: Frederick H. Wilkinson, Bishop; George B. Snell, Coadjutor; Henry R. Hunt, Suffragan. (For the Missions to Seamen; work with Italian and Japanese congregations; the diocesan programs of Christian-Jewish dialogue; two storefront counseling centers; the information center for immigrants and others seeking jobs; work with Indians who need assistance in the city; hospital and prison chaplaincies; Half-Way Houses for released prisoners.)
- 22 Trinidad, West Indies: William J. Hughes, Bishop. (For increase of the ministry; the Church's witness to the country's social and economic problems; the Church in the Province of the West Indies; closer relations with other Anglican Churches in the Western Hemisphere, especially the new Province of the Caribbean.)
- 23 Truro, England: John M. Key, Bishop; William Q. Lash, Assistant Bishop. (For progress in Anglican-Methodist unity negotiations; completion of St. Mary's Cathedral, Truro; the ministry in isolated parishes, and to vacationers.)
- **24** Tuam, Killala, and Achonry, Ireland: Arthur H. Butler, Bishop. (For the Church's concern for children and young people; the ministry to an increasing number of tourists; the lonely and isolated families.)
- **25** Upper South Carolina, U.S.A.: John A. Pinckney, Bishop. (For strengthening of the ties with Taiwan.)
- **26** Utah, U.S.A.: Richard S. Watson, Bishop. (For the diocesan institutions; work in the Indian reservations.)
- 27 Vermont, U.S.A.: Harvey D. Butterfield, Bishop. (For continued development of MRI concerns at home and abroad.)
- **28** Victoria Nyanza, Tanzania (East Africa): Maxwell L. Wiggins, Bishop. (For more vocations to the ministry to meet the need for primary evangelism; increase of literacy; unity among Christian workers of all Churches.)
- 29 Virginia, U.S.A.: Robert F. Gibson, Jr., Bishop; Samuel B. Chilton, Suffragan. (For Bishop Gibson's responsibilities as chairman of the six-Church Consultation on Church Union; mission in the rapidly expanding urban and suburban areas of Washington and Richmond.)
- **30** Virgin Islands: Cedric E. Mills, Bishop. (For the strengthening of work in the British Virgin Islands.)

CALENDAR AND RADIO-TV

NOVEMBER

- I All Saints' Day
- 1-30 Religion in American Life Month
 - 5 World Community Day
 - 7 Twenty-first Sunday After Trinity
 - 8 Octave of All Saints
- 8-11 Executive Council Department of Christian Education, Advisory Committee of the Area of Research and Development, Seabury House, Greenwich, Connecticut
 - 14 Twenty-second Sunday After Trinity
 - 21 Sunday Next Before Advent
 - 25 Thanksgiving Day
- 30- Executive Council Department
 Dec. 3 of Christian Education, Annual Consultation on Youth
 Work, Seabury House, Greenwich, Connecticut

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.

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jane Martin is moderator.

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.



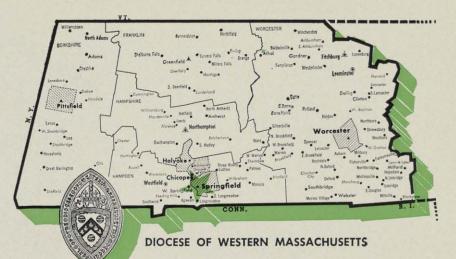
To give as well as to receive ...

Send THE EPISCOPALIAN this Christmas. For two or more yearly subscriptions ordered, the price is \$3.00 apiece. This special offer, good through December 1, 1965, saves 50 cents on the regular price.

Send	to				
Addı	ress_			363	
City			_State		Zip Code
		Gift for 1 year,	\$3		Gift for 2 years, \$6
		Sign gift card			Send me gift card
Send	to_				
Add	ress_				
City			State		Zip Code
					Gift for 2 years, \$6
		Sign gift card			Send me gift card
	incl	ude my subscription	n or renewal		☐ 1 year ☐ 2 years
Му	Nam	e			
Stre	et_				
City			_State		Zip Code
Pari	ish_			Dio	cese
		remittance enclos	ed		bill me in January
Tot	al nu	imber of subscripti	ons		
	Sign	order, clip, and r	nail to: The	EP	ISCOPALIAN, Box 2122,

Philadelphia, Pa. 19103.

KNOW YOUR DIOCESE



Massachusetts was one episcopal jurisdiction until 1901, when the Diocese of Western Massachusetts was created by separating the five western counties, excepting the town of Southborough, from the rest of the state. The first bishop of the new jurisdiction was the Rt. Rev. Alexander Hamilton Vinton. The diocese's second bishop was the Rt. Rev. Thomas Frederick Davies. The third bishop, the Rt. Rev. William Appleton Lawrence, is a son of the Rt. Rev. William Lawrence, former Bishop of Massachusetts, and a brother of the Rt. Rev. Frederic Lawrence, a Suffragan Bishop of Massachusetts.

Today the diocese has forty-three parishes and twentyeight missions, with 110 priests and two deacons ministering to 37,113 baptized persons (22,303 communicants).

In 1954 the diocese completed a plan of reorganization which dissolved one corporate structure and several miscellaneous associations into one corporate centralized operation. With a centralized administration the diocesan program has grown to considerably over a half-million dollars this year. Without the need for a capital funds drive, a half-million-dollar diocese loan fund for both parishes and missions is now in hand. This money has come from current income, the use of some investment income, and a small number of gifts from interested people. Studies are now in process to simplify and consolidate the diocesan structure even further.

The diocese has a successful operating conference center known as Lasell House in Whitinsville, which serves not only the Episcopal Church, but many interdenominational groups and agencies. Bement Center Camp in Charlton, serving youngsters between the ages of eight and fifteen, is always in full operation. Special ministries include college work, involving a full-time chaplain, two full-time women college workers, and several local priests serving smaller institutions within their parochial limits.

Much attention over the past few years has been focused on adequate salaries and benefits for the clergy. Western Massachusetts is responsible for a complete Blue Cross-Blue Shield program for all canonical and active clergy of the diocese. A clergy loan fund for the purchase of automobiles is now in effect on an interest-free basis. The average salary is now nearly \$5,000, and a professional study is being made on this subject. Studies are also underway in regard to assisting clergy in the education of their children.

Fifteen years ago most of the missions of the diocese were receiving subsidy toward current operating expenses. At the moment only six out of twenty-eight missions receive subsidy; the plan is to eliminate subsidies entirely. Six new missions have been founded in the last eleven years.



The Rt. Rev. Robert McConnell Hatch was born in Brooklyn, New York, in 1910, the son of the Rev. and Mrs. William H. P. Hatch. His father is a distinguished New Testament scholar who taught for many years at the General Theological Seminary in New York and at the Episcopal Theological School in Cambridge, Massachusetts.

Bishop Hatch attended St. Mark's School in Southborough, Massachusetts, was graduated from Harvard University in 1933, and received a Master of Arts degree in American History from Columbia University in 1935. He was graduated from the Episcopal Theological School in 1939. After serving for two years as curate at Trinity Church, Boston, he was rector of St. John's Church, Arlington, Massachusetts, from 1941 to 1945, during which time he was active in the youth program of the Diocese of Massachusetts. From 1945 through 1948 he was Dean of the Cathedral Church of St. John in Wilmington, Delaware, where he served as president of the Standing Committee of the Diocese of Delaware in 1947 and 1948 and as a deputy to the General Convention of 1946. He became rector of St. John's Church, Waterbury, Connecticut, in 1948, and was elected Suffragan Bishop of Connecticut in 1951. In the fall of 1957 he was elected Bishop of Western Massachusetts to succeed Bishop Lawrence on the latter's retirement.

Bishop Hatch has written a number of articles and pamphlets on church subjects and has also done considerable writing on conservation. He has received honorary degrees from Trinity College, Berkeley Divinity School, and Norwich University.

Bishop Hatch is married to the former Helen Crocker Addison, and they have two daughters.



GUILT—who wants it? Nobody. It is as uncomfortable as a bad case of poison ivy. We squirm under it, and itch, and scratch, and feel polluted, and try all kinds of remedies which do not really help.

We try to eliminate from our consciences that stern, judgmental, Old-Testament God; we seem to think that if He disappears, our guilt will disappear, too. But immediately Psychology begins talking to us about immaturity, compulsiveness, hostility, narcissism. The vocabulary differs; the guilt remains. Or Sociology tells us we are other-directed or status-seeking. Or our own hearts make us feel vaguely, uneasily guilty, we do not quite know why.

Guilt—who wants it? Nobody. But nobody knows how to get rid of it.

Perhaps we should stop trying. Perhaps guilt is not the optional extra we would like to think it is. Perhaps it is a built-in characteristic, one of the elements that make us human—the essential, negative, other half of our ability to set up standards and values, just as pain is the other half of our ability to feel pleasure.

No one likes pain—but for that reason it is a protection. Pain warns us when something is wrong with our bodies. People who do not feel pain are in constant danger of burning or bruising themselves without knowing it. People who do not feel

guilt are in constant danger of becoming brutes or devils without knowing it. Guilt can, if we will listen to it, warn us when something is wrong with our human nature.

If this is so, then the question becomes not how to get rid of guilt, but how to hear what it has to tell us. "A traveller that has taken a wrong road," says William Law, "does not want an orator to discourse to him on the nature of roads, but to be told, in short, which is his right way." Guilt can be such a guide.

And what about that stern Old-Testament God we have turned away from? Is He really sitting there creating guilt for us to feel, as we have thought? No, the guilt is our own, not His; and He labors constantly to set us free of its negative power. "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (Exodus 20:2 RSV).

He wants to set us free, as He did the Israelites, from helpless submission to values not our own, to the slavish guilt that we pick up from the standards of our environment. And when we are wandering in the desert of our own semiconscious or wholly unconscious values, menaced by vague shadows of guilt, He gives us His law to help us find in our own hearts our own human way. "For this commandment which I command you this day is not too

hard for you, neither is it far off... the word is very near you; it is in your mouth and in your heart, so that you can do it' (Deuteronomy 30:11, 14 RSV).

But the law can turn back upon itself and become not a means, but an end. It is as if someone were given a bucket of paint with instructions to mark out a trail, and had used the paint instead to whitewash the outside of a dirty old shack. In the Gospels Jesus uses almost exactly this image to describe the people who are his despair—the scribes and Pharisees who, through correct observance of law and outward forms, have managed to get rid of their guilt without letting it teach them anything about human nature and about life.

Jesus sees little hope for them; but He has great hopes for the guilt-ridden sinners He meets, whose guilt, rightly used, can lead them to turn from their wickedness and not merely be righteous, but live and move within the abundance of life that He came to bring them.

When we feel guilty, we should not squirm, but jump for joy; for it takes us by the shoulders and turns us round, away from our wanderings, back toward the human fulfillment that rests with God—the gift that He wants to give us, and can give us when we turn toward Him and walk along the Way that He in His kindness has fenced in by guilt.

Po Yan's mother died when Po Yan and her twin sister were born. Their father didn't want the girls and so for two months all he fed them was boiled rice water.

When he finally abandoned them outside the gate of our Babies Home in Formosa, Po Yan was barely alive, suffering from acute

malnutrition, too weak to even cry.

Doctors gave her no chance at all, yet stubbornly she held on. She didn't walk until she was two years old, and today, even though she is alert and healthy, you can still see a hint of sadness in her eyes. What will happen to her next, with her mother dead and a father who doesn't want her?

Only your love can help make sure good things happen to Po Yan-and children like her. You can be the most important person in the world to a youngster who longs to know that somewhere, someone cares.

For only \$10 a month (30¢ a day) you can sponsor a child, receiving the child's photograph, personal history, and an opportunity to exchange letters, Christmas cards . . . and love

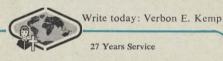
(If you want your child to have a special gift—a pair of shoes, a warm jacket, a fuzzy bear-you can send your check to our office, and the entire amount will be forwarded, along with your instructions.)

And when you hold your child's picture in your hand, you will realize that your gifts play a vital part in giving this youngster a

decent chance to grow up.
You can join thousands of other Americans who find this to be the beginning of a warm personal friendship with a deserving child.

Won't you help? Today?

Sponsors urgently needed for children in: Korea, Formosa, India, Japan, Hong Kong and Brazil.



CHRISTIAN CHILDREN'S

1	FUND,		
I wish to sp	onsor a 🗆 b	ooy 🗆 girl in	
(Country)_ □ Choose a		eeds me most.	_or,
I will pay \$1	0 a month (\$	(120 a year)	
I enclose my	y first paymen	nt of \$	
Send me chi and picture.	ld's name, sto	ory, address,	
I cannot s		ld but want to	give
□ Please	send me mor	re information	
Name			
Address			
City			
State		Zip	

eign Aid. Gifts are tax deductible.

E-115

