

Title: *The Episcopalian*, 1967

Digital Copyright Notice

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

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

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church

Email: research@episcopalarchives.org

Telephone: 512-472-6816

THE Episcopalian

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
ANN ARBOR, MICHIGAN

Courtesy of the Fogg Art Museum, Harvard University, Maurice Wertheim Collection



January, 1967 / Christmastide . . . Vietnam . . . Theological Education . . . Stewardship

Christmas Says "Change"

The story of Christmas is the sharp and incisive message that God stands for change. This is why Christmas is a season of joy! It says to mankind: "Because God stands for change, men may have hope." Because God stands for change, men are not—and can never be, with finality—locked in the box of a static and changeless world. Rejoice that this is so.

It is pure irony that one of the few who were able to discern the message of change in the form of the Christmas Babe was Herod—artful and despicable destroyer of human freedom. For he knew at once that if God stood for change, he—Herod—was finished. If God stood for change, the idolatrous world of Herod, and his kind, was doomed. So Herod wrote his protest in the bloodbath of Holy Innocents' Day. It was horrible indeed, and history will never forget it, but it also said something that good men too often forget, or evade; namely, that the decisive men are those who act on their convictions. Herod was not a weak man; he was a strong man. His motives were demonic—but his dedication was compelling. He knew that he had to destroy the instrument of change—the newly born Babe—or it would destroy him and the world view for which Herod stood. So he acted, and, thanks be to God, he lost.

In a society where man's technological achievements have made war in its ultimate escalation impossible as a means for dealing with national antagonisms, Christmas says "change." In a society where uneven division of the fruits of the earth and of man's ingenuity compel millions to live in devastating poverty and hopelessness, Christmas says "change." In a society where the fears, prejudices, and will to power of individuals and groups shut out people whose skins differ in color from the best of education and decent housing, and from the altar of the living God, Christmas says "change." And it says "change" in the same breath in which it says "cost." For not only the star stood over Bethlehem. So did the Cross!

JOHN E. HINES
PRESIDING BISHOP

THE EPISCOPALIAN

SEABURY LENTEN BOOK FOR 1967



at all bookstores
**THE SEABURY
PRESS**
815 Second Avenue
New York, N. Y. 10017

The Art of Being a Sinner

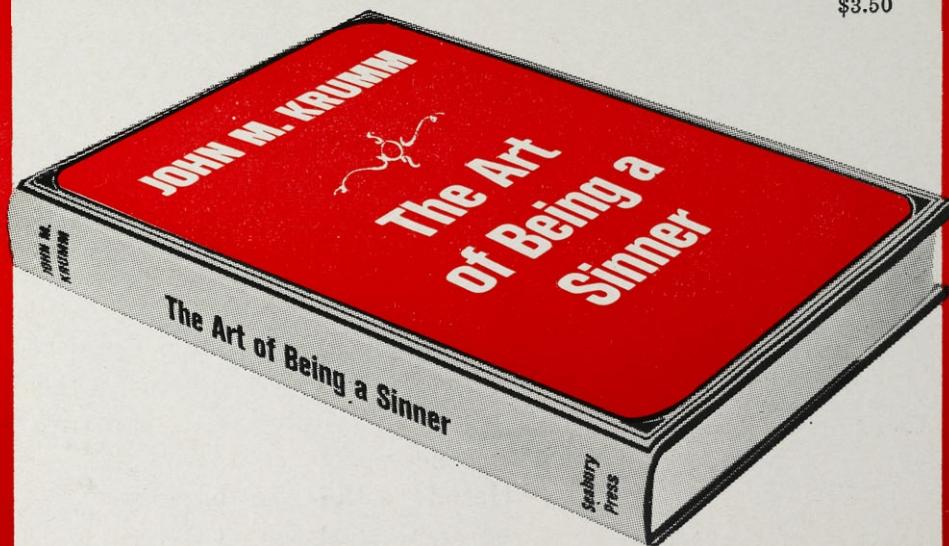
by John M. Krumm

The former Chaplain of Columbia University and well-known author and preacher discusses sin in the sixties—and what to do about the problems of guilt, frustration, remorse, and despair.

"A book of the first importance which leads the reader directly to the Cross."—*Stephen F. Bayne, Jr.*

"Presents clearly and with discrimination essential Christian insights which the newest theology neglects."

—*John C. Bennett, Union Theological Seminary*
\$3.50



THE MAGNIFICENT DEFEAT

The Popular 1966 Seabury Lenten Book

by Frederick Buechner

author of *The Final Beast*

"The fire and the meaning of the [Bible] passages leaps from the pages and touches our hearts and minds."—*Theodore M. Switz, The Living Church* \$3.50

NEW PAPERBACKS FOR LENTEN READING AND GROUP STUDY

FREE IN OBEDIENCE

The Radical Christian
Life

William Stringfellow

"Provides more insight into what is really happening to us in America today than almost any book, play, magazine article, or T.V. spectacular I have seen."—*Edward Dell, The Episcopalian*

"Will stun and shock many. It will help others to re-think and revitalize their faith."

—*Bishop Pike* \$1.45

KEY WORDS FOR LENT

George W. Barrett

"A book for all seasons. It takes some of the great and seminal words of Christian tradition and restores to them their true Christian meaning."

—*Pulpit Digest*

"A splendid examination, vividly illustrated from life...worth re-reading often."

—*The Episcopalian*
\$1.65

CITY OF WRONG

A Friday in Jerusalem

M. Kamel Hussein

Translated and
introduced by
Kenneth Cragg

This is the first book from the world of Islam to make a thorough study of the significance of the Good Friday events. A dramatic evocation of first-century Jerusalem—its scenes, its people, and events.

\$1.95



Sunday.

It's the perfect day for...
a long, leisurely breakfast...
and a Long Distance visit with the folks.

What better day for family-time calling?
There's no need to wait till Sunday evening for lowest rates.
Now all day Sunday rates are never lower.
So call early, before or after church, and you'll agree,
Long Distance is the next best thing to being there.

AT&T



Bell System

American Telephone & Telegraph
and Associated Companies

LETTERS

SEPARATE SECT

Can you tell me whether the man occasionally identified in the secular press as the Most Rev. James P. Dees, Presiding Bishop of the Anglican Orthodox Church of North America, (1) has ever been consecrated a bishop according to the traditional procedure of the Holy, Catholic, and Apostolic Church? (2) is, or has been, a priest in good standing of the Protestant Episcopal Church in the U.S.A.? (3) Is the "Anglican Orthodox Church of North America" in communion with the worldwide Anglican Communion?

QUINCY EWING
Liberty, Texas

1. Not according to the procedures of responsible Catholic bodies. 2. He was, but was deposed from the sacred ministry on February 15, 1964. 3. No.

—THE EDITORS

RICH VARIETY

... we must accept and understand ... the catholic and reformed traditions which are our heritage.

... I feel the variety of practice an enrichment, and if [all] will put aside their prejudices, they will soon realize our unity in our common Anglican worship. ...

One of the purposes for a Prayer Book revision is to provide more adequately for the rich variety of practice in our Communion. ... The very fact that we possess both catholic and reformed beliefs in one Church is a blessing, for we are in a position to help promote Christian unity among the several denominations.

But if we are to have an effective role in helping to bring about reunion, we must work first for stronger unity among ourselves. ...

ELMER LEE EVELAND
Binghamton, N.Y.

WHEN THEY ARE READY

Why the downgrading of Jesus, that He thought the world was flat, ... by many writers, the latest being Louis Cassels ... (THE EPISCOPALIAN, December, 1966)?

Is it Docetism to suppose that He talked to His hearers at their level ... ?

Certainly He Himself said that He spoke with His disciples at a higher level than to the multitudes (Matthew 13:10-17), and promised to tell them

more when they were ready for it (John 16:12). ...

That the earth is a globe of approximately 8,000 miles' diameter was known to Eratosthenes about 250 B.C., and quite possibly that Greek's discovery, although unknown to the man in the Palestinian street, was within the purview of those rabbis of Luke 2:46-47 with whom He held His own.

Is it unreasonable to suppose that His knowledge of His Father's physical "mansions" included this fact and much more; that this was part of the "understanding" so astonishing in a youth of twelve?

ROBERT W. WILSON
Tampa, Fla.

WE'RE INDEXED

I was extremely pleased to find that THE EPISCOPALIAN is making an index available to its readers. For several months now, I have been trying in vain to find an article which someone had recommended to me. I also intend to use it this semester at Temple University in the preparation of term papers for my religion course. ...

GERRI PANCOAST
Philadelphia, Pa.

EDITORS' NOTE

In the Mosaic column item about "Operation Mailbag" (September issue), we listed the names and addresses of chaplains then serving in Vietnam. Most of these men have completed their tour of duty there and are now serving elsewhere. If you wish to write or send packages to servicemen in Vietnam, please write to your local or diocesan Church Periodical Club chairman for up-to-date lists of chaplains (see also page 13). We bring this to your attention because one chaplain, now in Vir-

ginia, is still receiving letters, requests, and packages which should have been directed to a chaplain currently in Vietnam.

RESPONSIBILITY AND RESEARCH

I was very much interested in the "position paper" of the House of Bishops (December, 1966) on key issues in the world, and its call for greater awareness and effort to help relieve and correct the persistent ills of mankind.

This humanitarian response must, of necessity, be directed first to the immediate relief of human misery and suffering, without regard to cause. Steps toward lasting solutions for these perplexing problems will ... require the understanding of basic underlying causes so that corrective efforts may be effective. The seeking of this knowledge would seem a challenging demand of Christian responsibility and stewardship.

Readers ... are directed to publications by the American Institute for Economic Research, Great Barrington, Massachusetts, a scientific and educational organization. These publications are available in most city libraries, and at low cost from the Institute.

FRANK E. NELSON
Newark, Del.

FIRST TWO COMMANDMENTS

It puzzles me how the Book of Common Prayer can have any meaning for those who like Mr. Sam Maritan in ... the Advent EPISCOPALIAN (December, 1966) complain about the common concern, and offer of love through fellowship, made by those who greet him at the door after a Book of Common Prayer worship.

To be alone is good Buddhism, for the goal is Nirvana, to become nothing, by forsaking society ... isolating oneself. But this way of life is not fitting for those gathered for worship with a Book of Common Prayer. ...

No wonder the ... Holy Communion opens with these often used words of Scripture: "Thou shalt love the Lord thy God ... the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets."

HAROLD F. BICKFORD
Los Angeles, Calif.

in the next issue

- Where Are We on Unity?
- Modern-Day Tentmakers
- From M.I.T. to Taiwan
- Battle of the Generations

EMKAY

The Finest Name in Candles

Emkay has a long and proud history of producing candles that are in keeping with the highest traditions of the Christian Church. Emkay makes every effort to provide maximum quality at the lowest possible price.

An excellent example of this policy may be found in the Emkay line of stearic Eucharistic Candles and Vesper Lights. These economical candles are available in white or wax color and with plain or self-fitting ends. Their superb appearance and clean, even-burning performance make these stearic candles extremely popular.

Of course, Emkay Beeswax Candles are of unsurpassed quality. For your protection and guidance, each Emkay Beeswax Candle is stamped with the Emkay guarantee of beeswax content, brand name, and trademark.

Specify Emkay and be assured of complete satisfaction.



Muench-Kreuzer Candle Co., Inc.

Syracuse, N.Y. 13201 TEL. GR 1-6147

New York Chicago Boston
225 5th Ave., 439-447 E. Illinois St. 73 Park Drive
Room 639 No. Pier Terminal
New Orleans Western Division—Los Angeles, 58
6140 Gen. Diaz St. 2031 E. 51st St. 2306 E. 48th St.

Mail coupon
for free catalog and complete details.

Muench-Kreuzer Candle Co., Inc.
Dept. F-17, Syracuse, N. Y. 13201

☐ Please send new catalog with details on Emkay's complete line of Church candles and accessories.

☐ Please have representative call.

Name.....

Address.....

City and State..... Zip.....

THE GUILD OF ALL SOULS

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

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

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

For further information address

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

CHURCH
WINDOWS



Carved
and
Etched
Glass

DUNCAN NILES TERRY • designer and craftsman
1213 Lancaster Ave., Rosemont, Penna. 19010
Tel. (215) LA5-4510

CASSOCKS — SURPLICES

CHOIR VESTMENTS

EUCCHARISTIC 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. 753-3400

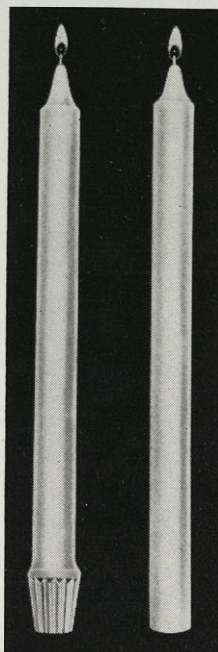
16 East 52nd Street New York, N.Y. 10022

BRONZE PLAQUES FOR ALL OCCASIONS

Write for FREE Catalog P 13

For Medals & Trophies Catalog T 13

INTERNATIONAL BRONZE TABLET CO., INC.
150 W. 22nd St., N. Y. 11, N. Y. WA 4-2323



FOR YOUR INFORMATION

The cover, *Maternité*, was painted by Pablo Picasso in 1901, soon after the young Spaniard arrived in Paris. Agnes Mongan, associate director and curator of drawings at Harvard's Fogg Art Museum, comments, "Beneath the pervasive melancholy of its blue atmosphere and the almost rough handling of the rich pigment, there is a feeling of long, unbroken tradition, not alone the . . . timeless one of all Mother and Child representations, but one with the special flavor of Christian interpretation." We are grateful to the Fogg Museum for permission to reproduce this painting.

Surely, part of observing each Christmas present is the recollection of Christmas past. In this issue two features, both true stories, evoke the joy and drama of Christmas remembered. "WAITING FOR CHRISTMAS," page 21, reflects the fun—and occasional frustrations—of an old-fashioned holiday. For author Jane Cadigan, life has changed since the days she so charmingly describes. Her then parish priest husband is now the Rt. Rev. George L. Cadigan, Bishop of Missouri. "THE PAGEANT," page 24, out of the life of the theologian and Anglican world traveler Howard A. Johnson, expresses a different—and difficult—reaction to the message of Christmastide.

January 22 is Theological Education Sunday in the Episcopal Church. In "YOUR STAKE IN THE SEMINARIES," page 8, associate editor Edward T. Dell, Jr., reminds us of our responsibilities in this key area of the Church's life. Following this is an eye-opening description of the steps necessary for entrance to the priesthood.

At its recent meeting in Wheeling, West Virginia, the Episcopal House of Bishops issued a special statement on stewardship. This statement, "THE REAL MEANING OF STEWARDSHIP," page 16, should provide valuable insights for every Episcopalian.

PICTURE CREDITS—British Travel

Association: 31. Gittings: 46. Kerygma Features: 28. Barbara G. Kremer: 19. John Mast: 47. Religious News Service: 27, 33. U.S. Army: 14 (right). U.S. Navy: 13, 14 (bottom left), 15 (top left, bottom right). V. Frederick Veader: 44.

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
KENNETT W. HINKS
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, William C. Frey
Judith Mathe, Mary Morrison
Martha Moscrip, Jeannie Willis

ASSOCIATE EDITORS

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

NEWS EDITOR

Thomas LaBar

PRODUCTION EDITOR

Emmaretta Wieghart

COPY EDITOR

Hilda M. Rogers

ART CONSULTANT

Robert Wood

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

THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2 A Christmas Message from the Presiding Bishop**
by John E. Hines
- 8 Your Stake in the Seminaries**
The laity still hold the key to progress
by Edward T. Dell, Jr.
- 11 From Inclination to Ordination**
How a layman becomes a priest
by Edward T. Dell, Jr.
- 13 God's Men in Vietnam**
A visit where the action is
by Martha C. Moscrip
- 16 The Real Meaning of Stewardship**
Definition plus insights for all
- 18 Reading the Signals**
Cooperation counts in the campus ministry
by Barbara G. Kremer
- 21 Waiting for Christmas**
Preparations and problems in a rectory
by Jane M. Cadigan
- 24 The Pageant: A true story**
An unruly mixture of yellow, black, and white
by Howard A. Johnson
- 36 Endless Summer**
by Malcolm Boyd
- 38 The Ellington Way**
by Robert M. Herhold

COLUMNS AND COMMENTS

- 5** Letters
- 6** For Your Information
- 26** Worldscene
- 34** Reviews of the Month
- 41** Educational Directory
- 41** Calendar of Events
- 44** Have and Have Not
- 44** So What's New?
- 45** Calendar of Prayer
- 46** Know Your Diocese

THE EPISCOPALIAN, January, 1967, Vol. 132, No. 1, published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy, \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C. SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. 53122. VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1966 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.

Your Stake in the Seminaries

Over 1,100 men and women enrolled in the eleven national institutions of theological learning depend on your sense of responsibility on January 22.

IT IS A safe guess that every adult Episcopalian knows the importance of a good clergyman in the life of his parish. Everyone wants a dedicated, well-trained, dynamic leader, able to cope with the pastoral and theological issues of the day. But if this is so, we Episcopalians are being extraordinarily careless about this essential task.

The education of men for ministry in the Episcopal Church is chiefly a responsibility of the bishops. The seminaries, in effect, function as auxiliaries to the bishops to prepare men for the bishop's examiners, the Examining Chaplains in each of the dioceses. Thus our eleven seminaries actually work cooperatively with the bishops to prepare the men whom the bishops will ordain (*see page 11*).

Decade Doubling

All of these eleven seminaries are independent institutions—private schools, you might say. One of them was started by General Convention, but it is in no sense “owned” by the Episcopal Church. The seminaries are supported primarily by the efforts of their boards of trustees, who have raised large sums of money for buildings, and endowed professorships and scholarships.

Until World War II, the system worked reasonably well. In 1940 the seminaries began to feel the pinch—and they have been hurting ever since.

Since 1940 the Church has been growing, and we have needed more priests each year. Inflation has grown, too. The cost of educating each of those seminarians has doubled every decade since 1940, as have costs in other forms of American education.

Look at these figures:

| | | |
|--------------------------------|-------------|--|
| Operating Costs: 11 Seminaries | | |
| 1960-61 | \$3,175,514 | |
| 1966-67 | \$5,025,091 | |

The Fiscal Facts

The number of students has remained about the same; in fact, there are seven fewer students now than in 1960-61.

Seminarians themselves, often helped by their home parishes, their bishops, and their families, are now paying a little less than 30 percent of the cost of their education. Clergymen, unlike some in other professions, cannot borrow against future

income, for obvious reasons. The amounts paid by seminarians are almost matched by incomes from invested funds held by the seminaries. As costs go up, however, the percentage of endowment support has been slowly declining.

The seminaries themselves have not been idle during the past twenty-five years of this crisis. They know a further fact that may not be evident. Not only is the basic education of the minister more expensive these days, but also the education itself must be improved.

Since 1940 the seminaries have mounted capital funds drives for nearly \$40 million among Episcopalians and foundations. At the present moment seven of the seminaries have pledges of \$18½ million against goals totaling \$25 million. On these pledges, a total of over \$13¾ million has already been paid. Such money is absolutely necessary to maintain and improve buildings, particularly libraries, and to upgrade salaries.

The 40¢ Investment

In addition, seminary development staffs are busy each year raising substantial sums to meet operating costs. These gifts—large and small—are

BY EDWARD T. DELL, JR.

from “friends of the seminary” and run to some 15-18 percent of annual costs.

Unfortunately, this is still not enough money to do the job. The gap in the current year—even after all these efforts—is an uncomfortable \$1,027,800.

When a church has a special need, it usually takes an offering. We Episcopalians have been taking an offering for Theological Education each January since 1940. The pattern of growth has been slow, but steady. The offering is quite voluntary; it is up to the parish clergy and vestry to ask the parish to take part in it, or to set aside an amount for seminaries in the parish program budget.

In 1965 (the latest figures available), 5,321 parishes and missions took part in contributing \$901,442.84 to the offering for the eleven seminaries. The total gift looks encouraging until you realize that the average

| 1 THEOLOGICAL EDUCATION SUNDAY OFFERING | | | |
|--|-----------------|-------------------------------|-----------------------|
| | <i>Offering</i> | <i>Parishes Participating</i> | <i>Total Churches</i> |
| 1961 | \$631,409 | 4,953 | 7,096 |
| 1962 | 803,232 | 5,356 | 7,084 |
| 1963 | 831,216 | 5,351 | 7,343 |
| 1964 | 860,617 | 5,491 | 7,530 |
| 1965 | 901,443 | 5,321 | 7,574 |

gift among the participating churches was not quite \$170. If you divide the Theological Education Sunday offering by the number of communicants in the Episcopal Church, the average gift is approximately 40 cents per person per year.

The Silent 2,000

If you look at Chart I, you will notice that, with the exception of 1962, the Theological Education Sunday offering has grown somewhere between forty to seventy thousand dollars per year. Interestingly enough, the number of churches which have taken part has remained almost static—right around five thousand—or 5,321 out of 7,574 in 1965.

Looking at these figures another way, one could ask: Do two out of every seven Episcopal parishes and missions in the United States care so little about their own future leadership that they cannot—or will not bother to—budget or receive an offering for theological education?

In the some 5,000 parishes and missions which did participate in the 1965 offering, the average parish contribution of nearly \$170 was less than a single layman pays out annually for an ordinary life insurance policy. As a gesture of the Church’s interest in insuring its supply of clergymen for the future, the response looks somewhat less than enthusiastic.

If things go in 1967 as they have gone in the last decade, the offerings of the churches this January will reach \$975,000. Such an offering will leave the seminaries still some

\$50,000 short of their minimum, day-by-day operating needs.

Lay Action in the Gap

The matter of seminary education is a common, national problem for all Episcopalians. Since 1964 General Convention has provided \$100,-000 per year in scholarships to help ease the financial burden. In the rush at St. Louis, the Convention did not reckon thoroughly enough with the educational experts’ clear prediction of rising costs. In the last two years alone the cost of seminary rose about \$200 per student, or \$220,000 for the 1,100 enrolled.

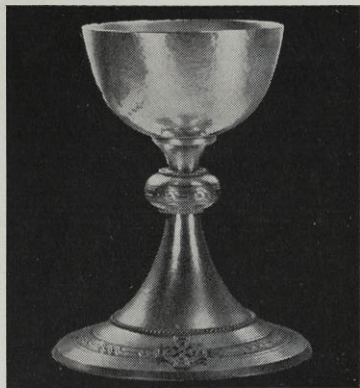
Who can fill this gap between need and expectation? Only action by the laity at the parish level can do the job this year.

Any lay person who is concerned about a supply of well-educated clergymen for the future, and believes in the present, growing efforts of seminaries to offer refresher

Remember
Theological
Education
Sunday
January 22nd

| 2 AVERAGE COST FOR EACH STUDENT IN EPISCOPAL SEMINARIES | |
|--|----------------|
| 1962-63 | \$3,077 |
| 1963-64 | 3,334 |
| 1964-65 | 3,687 |
| 1965-66 | 4,245 |
| 1966-67 | 4,443 |

| 3 AVERAGE YEARLY PER COMMUNICANT GIFT FOR THEOLOGICAL EDUCATION | |
|--|-------------|
| 1961 | 31¢ |
| 1962 | 37¢ |
| 1963 | 38½¢ |
| 1964 | 39½¢ |
| 1965 | 40½¢ |



HAND CHASED BEATEN

Sterling Silver Chalice

CAPACITY 16 ounces 8 inches \$330.00



FROM MY COLLECTION OF THE FINEST
COMMUNION SILVER MADE TODAY



MEMORIALS OF EVERY DESCRIPTION IN
CARVED WOOD + BRASS + SILVER + BRONZE
GOLD + JEWELS + WROUGHT IRON

Louis F. Glasier

450 JERICHO TURNPIKE
Mineola, New York 11501
Telephone area code 516 741 8878
PLEASE NOTE NEW ADDRESS

Impressive Lines

COTTAS

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



Hartley Religious
Vestments

1811-M Church St.
Nashville, Tenn. 37203



THE OLD TAVERN at GRAFTON VERMONT

Now Open for Your Year Round Enjoyment

after restoration and renovation of THE OLD
TAVERN and THE BARN. You will be glad
you waited for the reopening of THE OLD
TAVERN, an authentic stagecoach inn built in
1801, in the picturebook village of Grafton, Ver-
mont. Write for folder or call (802) 869-3400.
William D. Walker.

Your Stake in the Seminaries

courses for men in the field, can take some concrete action in his own parish. He may inquire now about plans for a special offering on Theological Education Sunday, January 22, or ask if the parish's program budget for 1967 includes an item for seminary support. If a budget item or an offering is not planned, he might discuss the reasons for the omission with the rector or a vestryman.

Help on the Horizon

Will this gap between need and expectation continue for the next twenty-five years? Hopefully not. General Convention's Joint Commission on Education for Holy Orders has asked for a major study of theological education in the Church. With the support of the Presiding Bishop and the Episcopal Church

recent statements of Dr. Taylor, the report will be a thoroughgoing assessment of the seminaries and their problems with some concrete, far-reaching, and sharp recommendations about what the Episcopal Church should do about its theological education enterprise.

In the meantime, the current needs of the Church's seminaries rest squarely on the sense of responsibility which each local parish has toward theological education. What you do about the offering or a budget item for seminaries can mean the difference in whether or not they can do their job right now. ◀



Foundation, the study is under way under the guidance of a small, blue-ribbon committee headed by Harvard's president, Dr. Nathan M. Pusey.

Dr. Charles L. Taylor, Jr., the study's executive director, is a former seminary teacher and for thirteen years was dean of the Episcopal Theological School, Cambridge, Massachusetts. He retired recently after ten years as the first full-time executive director of the American Association of Theological Schools.

According to members of the Joint Commission, President Pusey, and

THE EPISCOPAL CHURCH'S SCHOOLS OF THEOLOGY

*Berkeley Divinity School,
New Haven, Conn.*

**Bexley Hall,
Gambier, Ohio**

*Church Divinity School of the
Pacific, Berkeley, Calif.*

**Divinity School of the Protestant
Episcopal Church,
Philadelphia, Pa.**

*Episcopal Theological School,
Cambridge, Mass.*

**Episcopal Theological Seminary of
the Southwest, Austin, Tex.**

*General Theological Seminary of
the Protestant Episcopal Church
in the United States,
New York, N.Y.*

**Nashotah House,
Nashotah, Wis.**

*Protestant Episcopal Theological
Seminary in Virginia,
Alexandria, Va.*

**School of Theology of the University
of the South, Sewanee, Tenn.**

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

FROM INCLINATION TO ORDINATION

SUPPOSE you decide to enter the ordained ministry of the Episcopal Church. Every year hundreds do and begin a process little known to most laymen. The hurdles are numerous, intricate, and technical.

Where do you begin?

First you talk with your own rector or vicar. If your reasons for wishing to enter the ordained ministry meet with his satisfaction, he will no doubt refer you to the Canons of the Episcopal Church, specifically Canons 26 to 35 in Section 3, entitled "The Ministry."

Your next step is to see your Bishop. The canons allow you to write to him, but make it clear that it is better to consult with him in person.

If all goes well, and your clergyman and Bishop are favorably impressed with your qualifications and intentions, you will take formal steps toward becoming a postulant, or "a petitioner." The Bishop will ask you to be examined by one or more physicians so that a thorough evaluation can be made of your "mental and nervous as well as . . . physical condition." In addition, the Bishop may ask for a written recommendation from your rector and vestry stating that they think you "sober, honest, and godly . . . and . . . a communicant . . . in good standing. . . ."

Along with your recommendation from your parish officers and your medical report, you must file basic

information about your status as a Christian, your full name, age, canonical residence, and the "where and who" of your baptism, confirmation, and admission to Holy Communion. You must also record whether you have applied elsewhere as a postulant or Candidate for Holy Orders. Last of all, you must state the grounds on which you are moved to "seek the Sacred Ministry."

The Bishop files these papers with the Standing Committee of the Diocese and enters your name in his Book of Postulants, with a notation of his approval. He then informs you of the date of your admission as postulant.

Within four years of being listed in the Bishop's Book of Postulants, you must proceed to the next stage, called "Candidate for Holy Orders," or be dropped from the book. During that time if, for any reason, the Bishop thinks that you are not qualified, he may drop your name.

As a postulant, you must write a letter to the Bishop during each of the four Ember weeks (this year these will be in February, May, September, and December) reporting on your "manner of life and progress in . . . studies," to quote the canons.

Your first task as a new postulant will be to form a plan for beginning studies leading to ordination. The canons require that you must have a college education of acceptable quality, which the canons spell out, or



Alaskan

Cruise for Episcopalians

Come along for a delightful adventure in good fellowship, thrilling scenery and peaceful, restful voyaging in cool, far-northern waters on the annual fun-loving Alaskan Cruise-Tour for Episcopalians, leaving Chicago July 19. For the past sixteen summers these tours to Alaska have been operated for members of the Episcopal Church, and each time a wonderful group of congenial people, who enjoy friendly travel together, assembled for the trip.

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

Space on the tour is limited—Demands are heavy—Send your reservation in early.

Write for FREE literature to:
Episcopal Alaska Cruise-Tour



c/o Carefree Travel, Inc.
Suite 850
401 No. Michigan Ave.
Chicago, Ill. 60611
No obligation

SCHOOL & COLLEGE INFORMATION

To meet individual needs.
Experienced Consultants. Catalogues.
Write, phone or visit.

BOARD OF PRIVATE SCHOOL AND COLLEGE EDUCATION

551 Fifth Ave. (45th St.) MU 2-8840

OR Hartford, Conn. (203) CH 7-5301
Philadelphia, Pa. (215) MI 9-4567
Boston, Mass. (617) LI 2-1246
Pittsburgh, Pa. (412) 261-3000, Ext. 1011

FREE FACTORY-DIRECT CATALOG REVEALS

"HOW 100,000 BUYERS
SAVE MONEY ON
TABLES AND CHAIRS"

Send today for this valuable book! Find out how your church, club, school or lodge can also save money on tables, chairs and other equipment. Mail coupon today!



from
MONROE

The MONROE Co. 18 Church St. Colfax, Iowa 50054
Please mail me your new Factory-Direct Catalog.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

FROM INCLINATION TO ORDINATION

must pass examinations in certain subjects given by the Bishop's Examining Chaplain. If you are over thirty-two, the Bishop may dispense you if he considers that your experience in business or a profession equips you to be an effective minister.

With a year of study behind you, you may request that the Standing Committee recommend you to the Bishop as a Candidate for Holy Orders. You send them a signed application form, your certification as a postulant, and a report from either the theological seminary where you are studying or from the clergyman who is directing your study. This report gives the Standing Committee a full picture of the quality of your work and an evaluation by your teachers of your qualifications as a candidate.

Further, you need another certification, in a prescribed form, from your local vestry and clergyman stating that in their judgment you are a good candidate for the ministry. This must be signed and formally certified as valid by either the minister or the Clerk of the Vestry.

The Standing Committee, with all this evidence in hand, makes any further investigations it may wish. It then sends a formal testimonial to the Bishop recommending that you be admitted as a Candidate for Holy Orders. Now the Bishop will decide on whether he will, or will not, admit you to candidacy. If his decision is favorable, he enters your name in his Book of Candidates.

The Bishop is, in effect, the supervisor of your studies. He may assign others within the diocese to help him; Examining Chaplains may, and often do, assist him in this supervision.

As a candidate, you must continue to report to your Bishop by letter four times a year, during the Ember weeks. Your time as a candidate is not more than three years and not less than two.

To move toward ordination as a

deacon, you must pass your canonical examinations. Canon 29 sets out a list, over a page long, of the required subjects. Your diocesan examiners, appointed by the Bishop, will sometimes give you a general idea of what they expect you to know. In recent years some diocesan canonical examiners have allowed men finishing their second year of seminary to take some of their examinations, and to finish after their last year. The exams, which often take most of a week, are usually both oral and written. They include a session with the Bishop himself "in the presence of two priests."

Contrary to popular opinion, you need not have studied in a theological seminary to be ordained in the Episcopal Church. The Bishop and his canonical examiners may know very well that you have a *cum laude* degree from one of the eleven Episcopal seminaries. But these seminaries are, after all, private institutions supported by interested churchmen and almost not at all by the Church itself. What most counts with the Bishop who is to ordain you, and with the Standing Committee of your diocese, is whether you have satisfied your examiners as to your preparation and competence.

May and June will be busy months for you and for the nearly 400 other seminary seniors. In May you must take final exams for seminary courses, and possibly a comprehensive examination as well. You will then go on almost immediately to another intensive week of examinations by canonical examiners.

If you clear these hurdles, and any others which the Bishop of your diocese may wish to set up, such as a further psychological and physical examination, you will probably be slated for being ordered a deacon of the Church late in June. By now you will hope that there is time for a brief vacation and rest before you begin worrying about redecorating and moving into the curate's quarters in your new job. —E.T.D.

GOD'S MEN IN VIETNAM



WHILE we remember at our Christmas services—and every Sunday—the young men of our parishes and of the whole nation who are fighting in Vietnam, let us also remember those who minister to the men of the Armed Forces. The Episcopal Church is represented in Vietnam now by twelve chaplains. As our prayers go out for them—eight with the Army and four with the Navy—and their charges, they will be leading worship in the field, on the ships, in the hospitals and rest areas, or wherever duty calls the American soldier and sailor.

For a look at the work being done in Vietnam by six of these chaplains, see the following two pages.

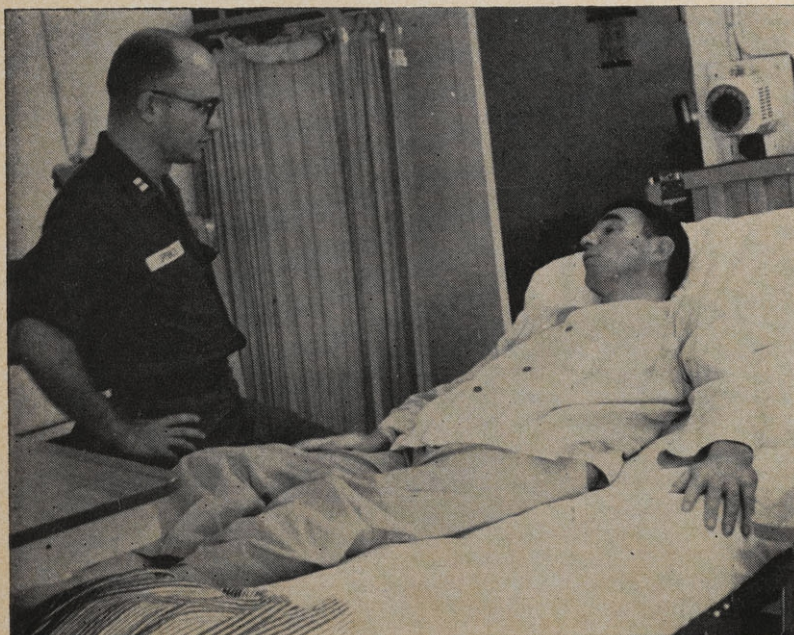


The Rt. Rev. Arnold M. Lewis, Suffragan Bishop of the Armed Forces, is welcomed by **General William C. Westmoreland**, United States Army, Commanding General of all military forces serving in Vietnam. General Westmoreland is a devout Episcopalian. Bishop Lewis' second trip to Vietnam included a visit with the Australian Task Force, at which time he confirmed twenty-four Australians.



Lt. Cmdr. Herbert W. Bolles, Chaplain, U.S.N.R., conducts a memorial service at the Battalion Command Post. Assigned to the Second Battalion, 26th Marine Division, he is from the Diocese of Indianapolis. After Chaplain Bolles was graduated from General Theological Seminary, he served at St. Stephen's, Providence, Rhode Island, and was Episcopal Chaplain at Brown and Pembroke, rector of the Church of the Ascension, Wakefield, Rhode Island, and canon pastor of Christ Church Cathedral, Indianapolis. Mrs. Bolles and their two children live in Lynnfield, Massachusetts.

Chaplain (Captain) Ronald D. Spencer, with the 864th Engineering Battalion, covers hospitals and other military installations in the Saigon area. Here he pays a call on William Brooks, field worker for the American Red Cross, at the 17th Field Hospital in downtown Saigon. Chaplain Spencer's diocese is California. Born in Oakland, he is an alumnus of the University of California and the Church Divinity School of the Pacific. He served briefly as deacon-in-charge of St. Alban's Church, Brentwood, California. Mrs. Spencer and their two children live in Arlington, Virginia.



GOD'S MEN IN VIETNAM

Chaplain Monroe Hagood II preaches in an improvised chapel to troops of the famous army outfit—The Big Red One. Captain Hagood is assigned to Headquarters, 1st Infantry Division. After being graduated from The Citadel, he served with the 82nd Airborne Division. While at Virginia Seminary, he served in Washington, D.C., at the Church of the Epiphany and St. Columba's. Before returning to the Army, Chaplain Hagood was priest-in-charge of Zion Church, Washington, D.C., and St. Thomas', Bath, North Carolina. Mrs. Hagood lives with their son in Springfield, Virginia.





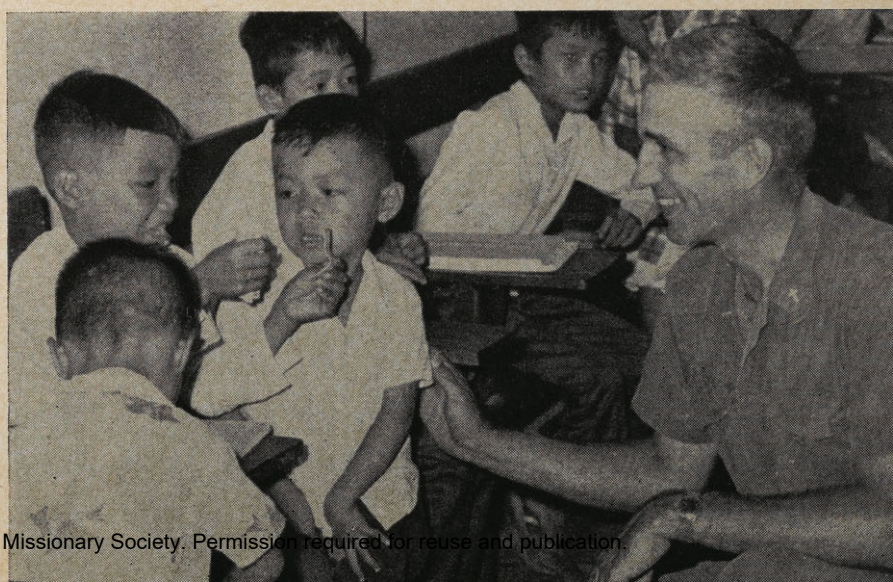
Lt. John M. Collins, Chaplain Corps, U.S.N.R., is assigned to Naval Support Activity. Here he chats with a sailor at the U.S. Naval Support Activity Detachment, Nha Be. Chaplain Collins is from the Diocese of Washington. He was graduated from the University of Maryland and Episcopal Theological School and served as deacon-in-charge of St. Andrew's, Leonardtown, Maryland. Mrs. Collins and their two children live in Concord, California.

Chaplain (Lt. Col.) Edward A. Sterling III leaves his plane after conducting a service for an outlying unit. Assigned to the 1st Logistical Command, he is from the Diocese of Texas. He was graduated from Texas A & M in 1942 and served in the Army for eleven years before entering the Episcopal Theological Seminary of the Southwest. He was missionary-in-charge of St. Mary's, West Columbia, Texas, until he reentered the Army as a chaplain. Mrs. Sterling and their four children live in Seaside, California.



Lt. George M. Sheldon, Chaplain Corps, U.S.N.R., enjoys the reactions of Vietnamese children to a gift of American gum. They are attending a party for refugees given by the Seabees of Battalion 10, the Chaplain's outfit. This aspect of the People-to-People program is an important part of the work of the Navy chaplains in Vietnam.

Chaplain Sheldon was graduated from the U.S. Naval Academy, fought in Korea as a pilot, and after thirteen years as a Line Officer, entered the Church Divinity School of the Pacific. In California, he served St. Thomas' Church, Rodeo, and St. Mark's, Crockett; in Utah, St. Paul's, Salt Lake City. Mrs. Sheldon and their two children live in Oxnard, California.



The Real Meaning

A BRIEF description of Stewardship might run as follows: Stewardship is the offering a human being makes of himself—his time, his abilities and opportunities, his resources—in free and thankful obedience to God. God gives us our existence and all that goes with it, in an act of love and for the sake of love, to the end that we shall respond to Him as Christlike children. Our response, our offering, is to grow up in Him and work with Him, using all the gifts He has given us, that we may follow Jesus and that the world may know Jesus as Lord and Saviour.

It is easy to speak of what Stewardship does not mean. It does not mean a ministry of money alone, although our money is an essential means the steward uses. It is not satisfied by the allocation of any fixed proportion of our resources to God, no matter how generous that proportion may be. It is not a bargain struck with God in order to insure His acceptance of us. It does not mean a kind of lordly alliance with God.

The word itself is a translation into Biblical English of a Greek combination-word which means “the management of a house.” The root word “house” belongs to the main stream of the Old Testament as well as the New. When the people of the Old Testament called themselves the “house of Israel,” for instance, they meant to say far more than merely suggesting an image of a dwelling. The “house” was the wide family of God’s people—related sometimes by blood or name but always by common loyalty, common fortune, common service, common hope—interdependent, with an identity of their own over against the wide world, standing for a faith given them in trust, committed to a fulfillment yet to come. It was God’s house; it was the gift and act of God; He held title to it; He gave and He could take away the right to belong to it; He could cleanse and reconcile those lost to it by His judgment or man’s failure.

The management of that house is what is signified in the Bible’s word “Stewardship.” To stewards was entrusted the responsibility of administering what was important to the household, and even more important

and precious to the owner. It was required of stewards, as St. Paul says, that they be found faithful—not only in narrow watchfulness lest they be caught napping, but in mature, responsible, productive service as the representatives of the master. This meant, as another use of the words suggests, that they understood and steadfastly shared the purposes of the master.

Yet one more flash of meaning lights our way. When we speak, in the homely Bible English, of being “edified,” we mean to describe how Christians should grow in their religion, develop in discipleship, deepen in faith. The root word again is “house”—it is “house-building” which finds its translation as “edification.” When, in I St. Peter, Christians are called “living stones built up as a spiritual house, an holy priesthood, to offer up spiritual sacrifices,” the Epistle is describing a cardinal aspect of Stewardship. It is the work of the steward to become what he is, to increase in what he gives away, to deepen his hold on what is entrusted to him to minister to others.

Thus, to speak of Stewardship signifies at least these marks of faithful discipleship: *First*, the framework of Stewardship is never merely that of an individual, alone, dealing with God. It is that of an individual within community, of the individual as a member of a community. What the individual ministers is the corporate treasure of this community, known to us in St. Paul’s phrase as the “household of God.” Thus Stewardship inescapably has a corporate bearing and responsibility in its very root, not as something added to it later on.

Second, Stewardship implies the totality of God’s gift, not merely some part of it. The house within which the Christian lives is not merely that of his “religious” concerns, or his “tithe.” It is his whole existence—his life itself, his gifts, his choices, his good or evil fortune, the resources which are given to him, his marriage, his family, his friends, his job. All these gifts, all of them conditioned by the society within which he lives, are entrusted to him by their real owner. And the owner, God, the Householder, retains the right to call for an accounting of this Stewardship.

of Stewardship

We cannot fail to remember the Parable of the Talents which is our controlling teaching about this, with its sobering reminder of the fearful, faithless steward who only buried his talent until it should be reclaimed. But we should add to that the memory of the Laborers in the Vineyard. Both parables teach of the initiative of God in giving His gifts; both teach that in the end the Master is doing what He wills to do with His own. Yet the purpose of the Master is good.

Third, therefore, Stewardship demands faithfulness to the Divine purpose which runs all through the management of the household's affairs. Our management of our resources, as Christians, is an obedience, given by free, mortal men and women, to what we can discern of the purposes of the Master. But they are His purposes, not ours. Our stewardship is always spoken of, rightly, as an "obedience." Indeed, this is buttressed in the history of the word itself by the fact that the steward of the household, in many cultures, was a slave. Slavery did not then especially denote a degraded status; our Lord was not degraded by being the Servant we love; but it clearly denotes the sense of loyal, faithful dependency which belongs in all true stewardship.

Fourth, as I St. Peter so clearly teaches, the house is not finished. Those who belong to it are living stones, growing toward an end which is not yet accomplished. We are stewards of that which is to come, most centrally of the triumphant Lord who is to come. In the meantime, we patiently abide as living stones, growing up in our understanding of the faith and in our ability to witness for it.

Fifth, our stewardship is in this world—to Christ as well as through Him, in this world. The Christian is called, in this world, to minister to God's family caught in the elemental problems of poverty, even famine. Despite the fact that developing technical skills now make possible adequate food for all mankind, so long scarred by hunger, hunger still imprisons free spirits. And Christ dwells in them: "I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink." We have a stewardship to Him.

Sixth, Christ is the Steward; and it is He who guides and fulfills our stewardship. His stewardship of the gift and will of the Father is as complete and all-encompassing as flesh and blood could give. He is the cornerstone on which the living house is being built, in us and among us. He is the servant who faithfully administers what is given Him—the mission of the Messiah, the truth about humanity. Thus all stewardship, for Christians, is in Christ and by Him, as well as for Him. It is His priesthood which we share, in the orderly offering we make of all that we are and have. Therefore stewardship is not only a corporate obedience and offering but also an anonymous one.

The only perfect offering is Christ's; we do not presume to stand apart from Him; we join in His offering as we do in the Eucharist; our offering is lifted by Him to the Father's throne; and we may not claim the proud, childish satisfaction of bargaining, ourselves, with the Father.

The Pharisee (in the parable of the Pharisee and the Publican) did not know this. He thought he could justify himself, make his own arrangement with God, call God's attention to his accomplishments. The Publican knew only that health and salvation must come to him from somebody else; he could only ask for mercy on his imperfect offering. So is it ever with stewards.

We may not know the worth of what we offer, in God's eyes. We may not understand the use He will make of what is entrusted to us to minister. But this does not matter. It is our commitment which matters, our will to deal responsibly and faithfully with what God has given us, our loyal, rocklike dependability as people called to become, in Christ's following and image, what the children of God should become.

He has given us what we need; He will do all the judging that needs doing; it is enough for us to grasp with thankful wonder the unbelievable trust He puts in us, and the incredible hope of glory which blazes across the steward's path. ◀

Reading the Signals

The silent generation of the '50's has been replaced by the outspoken, no-holds-barred representatives of the '60's. For Christians, the question is: can we listen, learn—and serve?

If ever there's a place where God is dead, it's in some churches . . . the only place I know where you can spend most of a Sunday service dedicating a tea set. This kind of stuff does not make Christianity a living thing. . . .

When most people talk about the Bible, they think they are talking about a history book. . . . Unless the Gospel is preached to the people to show them what it means today, they might as well be reading comic books. At least "Batman" is contemporary.

For churchmen who have become persuaded that today's youth are indifferent to religion, it will come as a surprise that the wise, brash indictment quoted above comes not from a fiery evangelist, but from a nineteen-year-old college student.

"Back home, in my parish," the young man continued, "too many of the people use the Church as a status symbol for the type of man who gets his law degree and changes from the Baptist to the Episcopal Church."

More gently, but with equal insight, a girl at Barnard College remarked, "At home I was a Christian first . . . but close behind it, I was an Episcopalian. Now I really get a lot out of working with sometimes a Lutheran, sometimes a Presbyterian. It's a great experience, which has broadened my appreciation of religion. . . ."

Comments and signals like this are coming from any number of the nation's 2,238 colleges and universities with their academic population of more than 6,000,000.

Individually and in unison, cam-

pus dwellers are proving that a ballad they favor, called "The Times They Are A-Changing," is not just a popular song. When, for example, students at San Francisco State University decided that they needed a different kind of teaching, they got together and hired their own professor, responsible to them and not to the school's administration. At West Virginia University, students who thought their campus ought to feature more stimulating speakers started "Project Emphasis," and invited several prominent people to address them.

Significant evidence of the determination of today's youth to speak out and stand up came from last summer's General Assembly of the National Student Christian Federation. Representing youth organizations of ten Christian denominations, the delegates voted their federation out of existence.

Along with giving the organization a new name, The University Christian Movement, they gave it a new lease on life; from now on, the organization will be open to all church-related campus groups. At the same meeting, officers of Roman Catholic and Eastern Orthodox student groups voted to join the new UCM.

Response, Not a Source

This new activism on the part of youth is not, however, the reason

THE CHURCH ON CAMPUS

PART 3

BY BARBARA G. KREMER

"The Times They Are A-Changing." It is instead a signal that "the kids"—as we fondly call our young prophets—are intensely aware that the world itself is in transition.

Christians of every age group and vocation are recognizing this. Some of the most urgent and eloquent pleas for the Church to "wake up" have been sounded by any number of bright, articulate young clergymen engaged in campus ministries.

One of these clergymen, Dr. William E. Blewett, states the case in these terms: "It is time the Church took seriously the young, educated members. . . . Where is the voice of young people *heard* in the Church? What is more, where is it *listened to*? We probably wouldn't even elect Jesus to the vestry, for we would despise his youth."

Like many of these young clergymen-critics, Dr. Blewett is helping to bring about the kind of campus ministry the times call for. As head of the Diocese of Pennsylvania's department of college work, he is director of an outstanding, ecumenical campus project called the Corporation for Christian Work in Educational Institutions.

New Directions

Such examples are growing. All across the country, new forms of campus ministry are being explored, and more and more of these efforts are truly "specialized."

The Dioceses of Tennessee, Alabama, and Georgia all have pioneered in ministries to medical centers. According to a study on the coffeehouse ministry, the idea of the campus hangout as a center for

Dropping in on a tutorial reading lesson is a typical part of the Rev. Richard Tombaugh's day as a campus minister. He is a leader of the pioneering Experimental Campus Ministry project in St. Louis.



effective Christian ministry has proved its worth. By September, 1965, some 180 church-sponsored coffeehouses were in operation, and the number has doubtless grown since then.

On some large campuses, the chaplain may work exclusively with one segment of the university population. The Rev. John D. Cannon, Episcopal chaplain at Columbia University, is widely known for his work with undergraduate students, for example. At the Massachusetts Institute of Technology, the Rev. Myron B. Bloy's work with faculty members won wide attention before Mr. Bloy started his new career as head of the Church Society for College Work. At the University of Virginia, the Rev. Bowdoin Lloyd's ministry finds its setting in a parish where members come, almost without exception, from the university itself.

In other areas, college chaplains with training in specialized disciplines, such as mathematics or the arts or medicine, are conducting ministries of scope and importance among university people in these same fields.

The New Standard

The many kinds of outstanding campus ministries all seem to contain one recurring theme: interdenominational cooperation. This cooperation would say more about book-keeping than about the Church's mission if it were only an evidence of pooling together limited budgets. But the signs are clear that this new exchange stems from different causes.

One of these is sheer necessity:

students, impatient with denominational labels, tend to shy away from activities offered on a purely Episcopal, or Methodist, or Presbyterian, or what-have-you level.

Theological insight into this trend has been provided by the Rev. Philip C. Cato, chaplain at North Carolina State University. "This is not a ministry aimed at enhancing the Episcopal Church," he has written; "rather, it is a ministry to extend the consequences of God becoming man in the person of Jesus of Nazareth. The exact relation between *that* and the university may not be immediately evident, and so our work is to make it evident. The Church sees this work as a *serving ministry* and not as a campaign, or . . . promotion. . . ."

St. Louis Experiment

The fact that any number of Episcopal dioceses are engaged in lively campus ministries can be well documented. For purposes of this report, however, a pilot project in St. Louis, Missouri, offers a standout example. Called the Experimental Campus Ministry, the St. Louis project represents the efforts of nine different denominations, working in cooperation on many points with the local Roman Catholic Archdiocese. Episcopalians take part through the Diocese of Missouri, and the Episcopal Executive Council.

The ecumenical seriousness of this project is personified by the three young clergymen who are teammates and leaders of the Experimental Campus Ministry: the Rev. Robert L. Epps, a Methodist; the Rev. Earl Mulley, of the Presbyterian Church

U.S. (Southern); and the Rev. Richard F. Tombaugh, an Episcopalian.

Organized Chaos

The atmosphere here is one of genial, organized chaos. A student wanders in to finish some mimeographing he volunteered to do. A bunch of kindergarten pupils on their way home from school breeze in to say hello to Mrs. William Hemple, project secretary. At the back of the room, the three clergymen are engaged in their "routine" duties: one on the telephone, another writing a report, the third getting ready to head off for one of his campus assignments.

The three men, all under thirty-five, work in carefully prescribed areas. Each of them has a schedule full of independent duties: each, for example, must spend 40 percent of his time on the list of campuses he is assigned to serve. The Messrs. Tombaugh and Epps also teach. Chaplain Tombaugh serves on two faculties in two jobs that reflect his diverse training: he is both a visiting assistant professor of biology at the University of Missouri at St. Louis,

READING THE SIGNALS

and a visiting assistant professor of philosophy at Lindenwood College, St. Charles, Missouri.

The Experimental Campus Ministry is so diverse it is difficult to describe in general terms, but Chaplain Tombaugh defines the overall aim by saying, "We have a task to explore and develop new forms of ministry which are required by higher education in the urban metropolitan scene."

Part of the "scene" the Ministry tries to reach out to is a complex of campuses: Washington University; St. Louis University; the University of Missouri at St. Louis; three community colleges; three Roman Catholic colleges; a teachers' college; the Presbyterian-affiliated Lindenwood College; and Southern Illinois University, across the Mississippi.

The three chaplains are also involved in meetings with faculty and administration members. So far, about 70 percent of these 6,500 educators have been reached.

"Issue-Oriented"

"We're not going to bring about the great ecumenical ministry," Chaplain Epps states, explaining that he and his colleagues have some strictly denominational duties, such as conducting Sunday night services. He stresses, however, that "this is issue-oriented ecumenism."

One of the most crucial moments in this "issue-oriented" approach came during the 1965 civil rights march in Selma, Alabama, and it resulted in both a newspaper error and a dramatic achievement.

After seriously studying the Selma imperatives, the Experimental Campus Ministry announced that if thirty people wanted to go to Selma, the team would try to get a bus. The announcement came only after several students had expressed a desire to go to Selma: "We don't start things," says Chaplain Mulley, "but we try to respond."

Reporting this, a local newspaper

garbled the information and said that the Experimental Campus Ministry was sponsoring the trip. The result was a flood of donations and volunteers. In all, some 800 people, the largest group from any one city, participated.

"The whole incident," says Chaplain Tombaugh, "created an opportunity for people to ask questions . . . and local clergymen defended the ECM."

The Metroplex

The Experimental Campus Ministry, by extending its actions from "gown" to "town" and back again, is beginning to emerge as an important new research project.

"We are shaping and being shaped by the whole metropolitan complex," Dick Tombaugh says. ". . . the university cannot be understood by itself alone We are trying to find out what we are dealing with, and describe it."

So far, the performance of the Experimental Campus Ministry has been of such high caliber that observers from all over the United States have turned up to visit this St. Louis project. But, in the view of the directors, the researching and experimentation are just beginning.

Along with this across-the-board experimentation and research, the three clergymen try to help students find direct and personal participation in church life—when the students are ready.

Thus, one unscientific but meaningful evaluation of the spirit of the Experimental Campus Ministry came from a student at Washington University. Intelligent, alert, and a deeply committed Christian, the young man said, "My own personal feeling is that Christianity has the answers to issues that confront us today; it's not pabulum, but a compelling force. These ministers provide an integrity in answering these issues."

If the student's insight seems unusual for his age—just turned nineteen—so is his own experience. For

a time, he used a variety of "dope"—in the form of marijuana, barbiturates, and "goof-balls."

"As I became more drug-centered," the boy said, "I found that drugs entirely remove you from what's going on; they remove you from reality One reason why people get so mixed up, I think, is that the Church has failed to make reality important."

After describing his long, difficult break from drugs, the student described how he had come back to reality. "The Church," he discovered in many long counseling sessions, "is people who have to make the connection between their life and the life of the rest of the world. This is what this group is doing," he said, referring to the ECM team.

Signals Still to See

The campus ministry today and tomorrow and as far ahead as anyone can see deserves all the research and attention and action the Church can give.

In the not-distant future, hopefully, clergymen on the campus will be given as much freedom to work across denominational lines as they need. "College work," as many an overworked priest knows, is too big a job to be sandwiched in with any number of parish duties: it is a full-time job, requiring special skills and training. Many a campus ministry could be immeasurably strengthened if the chaplain's Christian witness were more fully shared by laymen—on the faculty, in the administration, and the student body—and underlined, in the form of campus visits, by the long list of distinguished and articulate churchmen who now can come to only the largest universities.

Ultimately, however, the institutional church, the diocesan department of college work, the individual college chaplain, the Christian on the campus can never provide all the response this ministry demands. As Dr. Daisuke Kitagawa, executive secretary of the Episcopal Executive Council's College and University Division, has said, "The campus ministry begins in the parish." ◀

Waiting for Christmas

I 'LL get it!" shouted our five-year-old son as he slid down the banister and peered happily through the front "door lights" at the caller. His three-year-old brother followed close behind to share the joyous task of answering the ever-ringing doorbell. This was just a part of the pre-Christmas excitement at our Chestnut Street rectory in Salem, Massachusetts, some twenty years ago.

This wide street's dignified houses are classic examples of early nineteenth-century design. We loved the substantialness of "number 22" and its thick walls so right for a family of two small boys and a baby. We were, however, less fond of its thirteen-foot ceilings, miles of hall, and endless stairs. The architect of this gracious dwelling never foresaw the life of a harassed, servant-free mother, I was sure. He didn't imagine Christmas in the generous terms of this parish, with the parade of gifts delivered at the wreath-hung front door. Nor could he have pictured Peter and David sprinting from no-matter-what recesses of the house to answer the doorbell and receive the gay packages brought by our parish friends. George and I loved to watch the boys squeeze the packages to try to find out what the tantalizing wrappings concealed. These days were truly a paradise of anticipation in small-boy terms.

The day before Christmas dawned

crisp and clear, a Sunday. The boys reluctantly put on the hated gray flannel suits with short pants. The preparations for Sunday school also involved combing reluctant water-soaked blond hair off foreheads that never saw the light of day except on Sunday morning. No wonder the hair felt that its place was to grow forward, not back. The real anguish came when the dress coats and leggings went on. Why is it that preschoolers become dreamy ethereal creatures with jelly legs when these appendages have to be shoved into leggings? But with the buckling of the last galosh, life returns, and the erstwhile dreamer springs energetically out the front door.

Sunday dinner meant family togetherness. That stately dining room, with its black marble mantel and large bay window, saw real group living. It is hoped that here the parents listened adequately to the needs of the sons for self-expression, but, somehow, the Sunday suits often made this an occasion for maternal advice about napkins and table manners. The small boys generally managed to remain impervious to the ill effects of such guidance. The admonitions served only to disconcert George. Perhaps it was the distance the meal was carried through something called a butler's pantry (what a misnomer) that made me feel it needed special manners.

The Sunday nap which followed

was designed strictly to preserve parental sanity. Not even the children were fooled. As usual, they didn't seem to need it, but obligingly climbed onto their beds with books in order to humor us. Their youthful minds perceived the value of refraining from shattering the festive good humor of the season, with Christmas itself only hours away.

At last, waiting time was over. We brushed the boys' rumpled gray flannel suits, and tried in vain to deal with a few of the food spots they always bore, as we prepared for the Christmas pageant. This event had been mentally chewed over by the boys for weeks. The aura of mystery it had taken on was revealed in David's calling it "the pagic." This miracle play, given in the darkened chancel of the church, was perhaps just another church pageant to the adult congregation. But the dramatic inadequacies of giggling adolescent angels, and an askew turban on one of the kings, did not trouble the boys. The stars in their eyes clearly showed that this vision out of the night was real, complete, and now.

Home again, bedlam took over the living room as the boys opened the gifts brought by their grandparents on their arrival for supper. What a blessing to siphon off a bit of the pent-up excitement before bedtime. Why should they go to

*The warm, true story of an old-fashioned holiday
in a New England rectory.*

Why don't Hammond dealers offer churches service contracts?

Because a Hammond Organ with the famous Tone Wheel Generator needs none. The Hammond Tone Wheel Generator is so precise that it never needs tuning. So rugged that its tone is unaffected by moisture. Or lack of moisture or by changes in temperature no matter how extreme.

So meticulously made and carefully inspected are all parts of the Hammond Organ that its performance record in churches has been remarkable. Year after year churches with Hammond Organ installations have reported extremely low maintenance costs.

Which is the reason Hammond dealers don't offer service contracts. Just the best organ you can buy for the money—the Hammond Organ. To find out more, send for our free informative booklet, "So Now You're on the Organ Committee."

DEPARTMENT CE17
HAMMOND ORGAN COMPANY
4200 WEST DIVERSEY AVENUE
CHICAGO, ILLINOIS 60639

Please send me free a copy
of your booklet, "So Now You're
on the Organ Committee."

Name _____

Address _____

City _____

State _____ Zip Code _____

Church
Affiliation _____

Music's most glorious voice

HAMMOND ORGAN

Also makers of the Hammond Piano

© 1966 Hammond Organ Company

WAITING FOR CHRISTMAS

sleep, the boys wondered, when it meant missing the arrival of the "miniature sleigh and eight tiny reindeer"? The least they could do was leave a "snack" by the fireplace, near enough to the hung-up socks for Santa to find when filling them. It might have been simpler at this moment to admit who Santa was, and to point out that Santa would get his own glass of milk out of the icebox. This little lunch did serve a purpose, however, as we two "Santas" generally finished it before George headed for the midnight service at the church and I fell into bed, grateful to have to stay home with the small ones.

Seven A.M. saw us parents stirring reluctantly from sleep, aware that the patter of small feet had been going up and down the stairs for some time. The excited boys, eyeing the gift-laden tree, were attempting surreptitiously to awaken us—but with enough guile to preserve the spirit of the day. Even the baby had been carried, damp-bottomed, down to see the tree. As soon as we gave evidence that these naive attempts to rouse us had been successful, Peter and David told us of the mountains of gifts Santa had left under the tree. Acting surprised at this moment was a challenge after last evening's many stealthy trips down the long flight of stairs with the packages which had been safely hidden in the huge closets.

Breakfast was a meal to be quickly dispensed with. There were more important joys at hand. But, somehow, as parents and children were assembling by the tree for the long-awaited gift opening, it was time for the next service. Naturally, nothing could be opened without everyone there. The boys would have to contain themselves "just a little longer." This respite served for baby bathing and turkey cooking, but proved agonizingly long for the eager boys.

As the time neared for George to return, "Miss Mary" phoned. Since her father had been rector of Grace



Waiting for Christmas in Salem, Mass., twenty years ago are David (left) and Peter. David, after Peace Corps service, now teaches in St. Louis; Peter is an Army captain back from Vietnam. Rufus, the baby in the article, is a junior at Lawrence College, Appleton, Wis. Christine, the baby at later Christmases in Rochester, N.Y., is now seventeen.

Church for forty-six years, she was an imposing figure in this company, and knew it. She asked if "the rector" would come to say a few Christmas prayers with her and her two sisters. With black thoughts about how those sisters, all well over sixty, ought to be old enough to say their own prayers, I assured her that he would be delighted to join them as soon as he returned from church. Somehow, "the rector" belonged to everyone—especially at Christmas.

At last there was a full half-hour of genuine family Christmas by the tree. Paper flew around the room. The black kitten joyously decided that this disorder was created especially for him. The boys were blissfully busy. But then—a temporary end to the festivities. Our guest for dinner had to be called for.

"Stoney," the librarian at the Salem Athenaeum, was a lonely, infirm lady, with a quick tongue which hid a warm heart. She took

one look at the baby performing the fascinating feat of swimming like a fish, pointed her cane at him, and demanded, "Does he always do that?" She didn't notice his red-brown curls or his handsome eyelashes. All she saw were his perfectly normal efforts to control the use of his body. My maternal pride suffered a frightful blow.

In spite of wounded feelings, I managed to get dinner under way. Peter, with boylike gusto, demanded the drumstick. Served the largest turkey leg in Salem, he turned ghastly pale and retired to the bathroom to be ill. Maybe this was caused by a germ—but more likely it was a case of unrelieved anticipation.

"Stoney" departed later, leaving us to contemplate some leisure — perhaps even a short walk. The blissful quiet was broken by a jangling burr as the doorbell resounded through the house. The door was opened to a lurching figure, with a reeking breath. Mr. R., peripatetic father of an indigent family, for whom Grace Church shared its concern with the City Welfare Department, had decided that this was the moment to pay a call on the rectory. Overcome by the spirit of the season, he presented the rector's wife with a ten-dollar bill. In those financially squeezing times, this looked like a fortune! Thoughts of a new hat, new shoes, or an evening at the theater dizzied my head. This vision was promptly shattered. When George had propelled Mr. R. down the front steps and onto the snowy sidewalk, he lifted the bill from my astonished hand. Grace Church had put out far more than that for the R. family, and the money must go to the discretionary fund.

Somehow, the rest of this day has faded into oblivion, but the glorious memory of the following day will never dim. It dawned crisp, cold, sunny. Peter arose feverless. The domestic chores of food preparation were complete. The telephone and doorbell were blissfully silent. No one but his family needed the rector. Christmas around the tree, at last, could be celebrated in domestic tranquillity. ◀

JOHN E. HINES

Formerly Bishop of Texas

Now Presiding Bishop of the

Episcopal Church



his first book

Thy Kingdom Come

All Christians use the Lord's Prayer, but it does not necessarily follow that they realize just what it is for which they are praying. The key phrase is: "Thy Kingdom come, thy will be done, on earth as it is in heaven." In this first book by Bishop Hines, he considers in depth what is meant by God's Kingdom, both in the New Testament and in contemporary life. The Kingdom of God, says Bishop Hines in this book, is many things. "It is judgment, the shattering experience of the Lord. . . . It is expectancy. But it is waiting also." And above all, the Kingdom is for people—for modern men and women as well as for the people of the Bible, and of every age. This book reveals its author as a man with a sound grasp of Christian theology, and a knack for interpreting it in a way that reaches and appeals to lay men and women.

Cloth, \$3.95

Headquarters for Religious Books of All Publishers

MOREHOUSE-BARLOW CO.

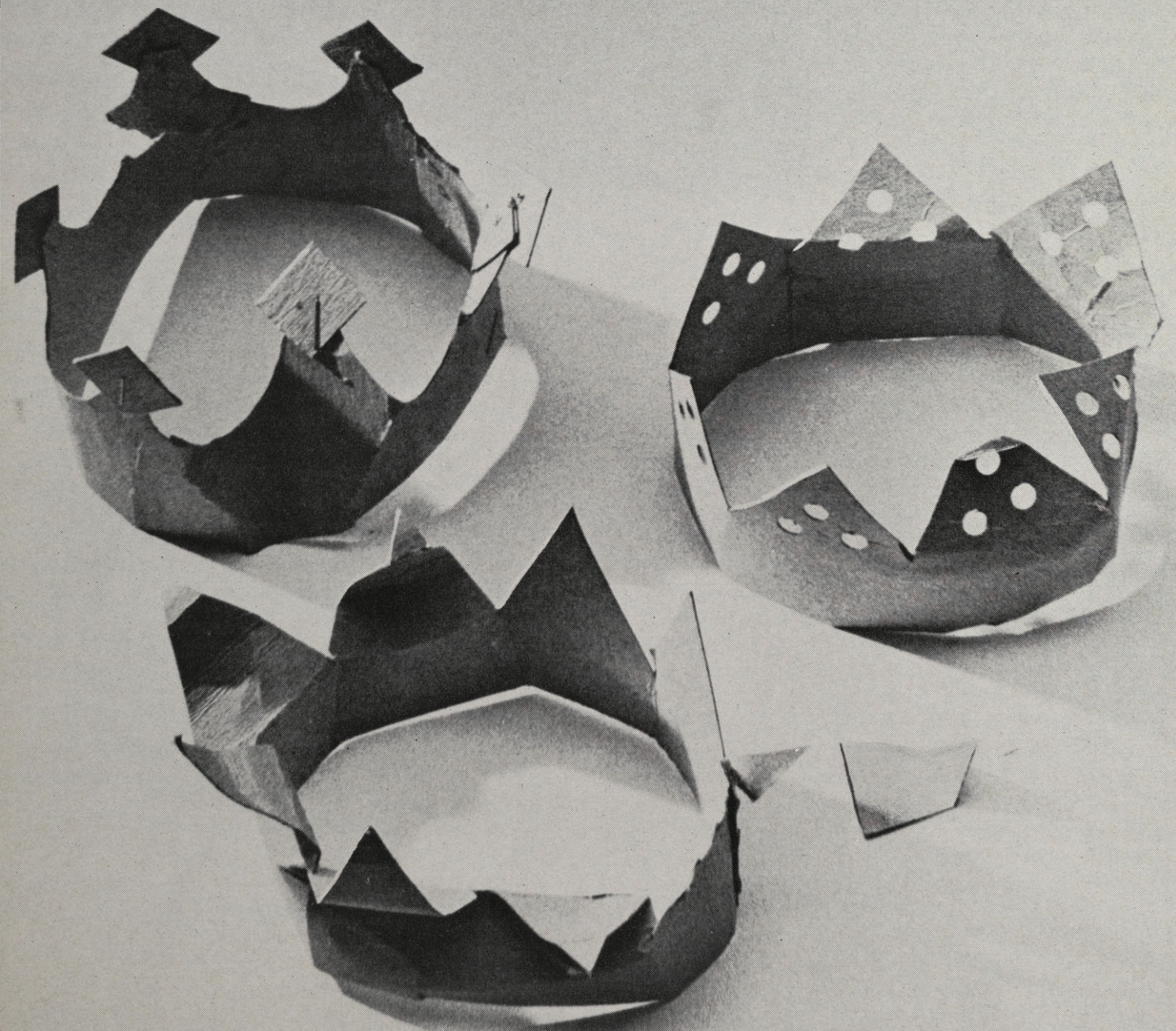
14 East 41st Street, New York, N.Y. 10017

29 East Madison St., Chicago, Ill. 60602

276 Golden Gate Ave., San Francisco, Calif. 94102

4400 Melrose Avenue, Los Angeles, Calif. 90029

THE PAGEANT



IT WAS the night before Christmas, and all through the parish house everything was bedlam. I speak of a Christmas Eve during World War II.

It was my chore, as curate of a parish, to put on a Nativity pageant. The calm of the morning of December 24 was interrupted by the jangling of a telephone and the strident voice of the mother of one of our Sunday school pupils.

"Our son George told us he is to be blacked-up for tonight's pageant," she said, her voice vibrating with outrage. "Well, his father and I talked it over at breakfast this morning, and we'll have none of it. Where did you ever get such an idea? We can't have George appearing in blackface, as if this were a minstrel show. And right in church, of all places!"

As patiently as I knew how, I explained to this irate mother: "If you will look at the great medieval and Renaissance paintings of the Nativity and of the Visitation of the Wise Men, you will see that one of the three kings from the East was usually depicted as a man of color."

Since it was doubtful that this woman had ever frequented galleries, I also tried to meet her another way. "Look at any crèche in any church. Look at your Christmas cards. Go to the five-and-dime store, and you will see that in most Nativity scenes one of the little plaster-of-Paris figures has his face painted black."

Then I told George's mother that Christian imagination, being quickly captured by the message of the Epiphany — the Manifestation of Christ to the Gentiles — was quick to embroider the tale, in a holy and devout interest. Piety rejoiced to represent it in such a way that one of the Wise Men was a white man, one was a yellow man, one was a black man: Europe—the white; Asia—the yellow; Africa—the black. Jesus the Jew: Saviour of the World—this is what the Church understood. This is what Christian artists—in icons, mosaics, murals,

portraits—portrayed. It was good theology and good artistry which caused them to read back, and so to depict, that the *Magi* who came to make obeisance at the throne of the infant King represented *ta ethna*—all the races of mankind.

What these Christians wanted to say, and did say, is that Christ is Catholic Lord, Universal Lord, the Redeemer and Reconciler of *all* peoples—the one in whom the middle wall of partition is broken down.

All of this I explained, most unsuccessfully, over the telephone. "His father and I talked it over at breakfast," she repeated, "and we're not going to let George appear in blackface."

This was a crisis. I happen to honor the theatrical maxim that "the show must go on." And it was my business to produce a show on the chancel steps that very night. So I had to resort—as Christians often must—to a second best.

I phoned Terry, the most mature of my teen-age lads who were to portray the three kings. I explained the situation to him in simple terms, without dodging any of its unfortunate implications. Then I said, "Terry, it doesn't matter which king says which lines. Are you willing to switch roles and appear as the king from Africa?" Terry said, "Sure." No problem there.

Thus, in the parish house that Christmas Eve in wartime, at the very fever pitch of universal conflict, I began slapping makeup on the whole *dramatis personae*. As I applied black to the Nordic blond face of Terry, George began to taunt and tease him. The teasing grew progressively nastier. "*Nigger*," he said—and much else besides. Terry took a stalwart amount of this ribbing. I admired an adolescent who could put up with so much abuse.

But finally it was too much. Terry snapped. My blackened adolescent turned upon George—who by this time, under layers of makeup, looked as if he had jaundice—and with a

fine ironic curl of his lip, snarled at George, "JAP!"

With this, all hell broke loose. The foul, filthy, hideous vocabulary of racial prejudice was immediately unleashed. Everybody in the cast began calling everybody else vile names. Hardly a word in the lexicon of bigotry went unspoken. I had a race riot on my hands right in the parish hall, despite the fact that all these youngsters were decent Anglo-Saxons whose parents belonged to the same highly-restricted country club.

We were within half an hour of curtain time. Even at this moment members of the congregation, treading softly through the snow on this "Silent Night, Holy Night," were on their way to the church to witness a Nativity pageant—"Peace on earth, good will toward men"—while I, in the parish hall, was forced to observe, on a small scale, all that is demonic and virulent, ugly and intolerable, in the human animal.

Faced with this tumult in the parish hall—where instead of Bethlehem we had bedlam—some sudden inspiration prompted me to climb up on a table (like a Moses who once ascended Mount Sinai). From this height I—normally so meek and mild—managed to thunder: "*Shut up!*"

My vehemence was such that I commanded attention. To those kids I roared: "Now, look! There are in this pageant one Japanese, one Negro, one European who is probably a German, and the rest of you are all Jews."

A taut, tortured silence ensued.

It took a little time for this intelligence to sink in.

Then the Archangel Gabriel quietly adjusted a halo which had gone askew in the fracas. Terry picked up the yellow greasepaint. George picked up the black.

And the show went on. It was a good one.

"Glory to God in the highest, and on earth, good will toward men."

—HOWARD A. JOHNSON



WORLDSCENE

Filtering Down And Soaking In

In Arizona, a Roman Catholic nun teaches in an Episcopal Church school. In New York, Franciscan friars of the Roman Catholic and Episcopal communions held a joint Bible and Prayer Service. In Iowa, Episcopal and Lutheran churches have not only combined their vacation church schools, but have now combined Sunday schools. Roman Catholics and Episcopalians opened a joint Bible School in Georgia.

In Michigan, Roman Catholics and Protestants cooperate to utilize hiring and purchasing power to end employment discrimination. In North Carolina, Episcopalians and Presbyterians are working to rehabilitate juvenile delinquents.

Across the country and across the board, ecumenical cooperation continues to expand.

Since 1961, when the Consultation on Church Union was first proposed, that group has met five times and now has nine Churches as full partners. As COCU plans for its sixth meeting in Cambridge, Mass., May 1-4, 1967, ecumenical thinking and action represent more than mere theory and enthusiasm filtered down from the top.

The "January happenings" of last year gave the movement momentum. During the Week of Prayer for Christian Unity, "firsts" were reported all over the country.

In St. Louis, Mo., the first Protestant preached in a Roman Catholic cathedral; in Chippewa Falls, Wis., 1,000 persons of all denominations prayed for unity in a Roman Catholic church; in Detroit, Mich., Protestants, Roman Catholics, and Orthodox met for the first joint service; and an Episcopal bish-

op spoke at a Roman Catholic church in Colorado at "the first ecumenical gathering on the western slope of Colorado."

Pulpit exchanges occur. In Utica, N.Y., eight Christian churches held services in a different church each night; in Berlin, N.H., Roman Catholics, Episcopalians, and Jews spent one Sunday visiting each other's churches.

Attitudes are changing. "Except for a few fanatical ecumenists, there is no widespread interest in the Blake unity plan," a leading Methodist ecumenical spokesman said of his denomination in September, 1965.

In October, 1966, a Methodist minister attending a Washington, D.C., conference to discuss the COCU documents said, "I didn't come here as a devoted ecumenist, but I'm beginning to think that maybe God doesn't really care about The Methodist Church, *per se*. May-

Bishop Hines to Name Pike Investigation Group

Presiding Bishop John E. Hines will soon appoint a committee of from three to seven bishops to study and investigate "rumors, reports, and allegations" concerning the "personal and official" character of Bishop James A. Pike.

Bishop Pike, resigned diocesan of California, requested this investigation after he was censured by the Episcopal House of Bishops at their annual meeting last October in Wheeling, West Va. (see December issue).

be He thinks we could do a better job if we all got together."

The Washington conference was similar to recent conferences held in Rhode Island, Massachusetts, Minnesota, Texas, Missouri, Indiana, Iowa, and Georgia, where the implications of unity were discussed and explained.

No matter what individual groups call their activities, they are all learning devices. In Pennsylvania, Ohio, Iowa, New Jersey, and other states, "Living Room Dialogues" are being held. In Baltimore, a television program was called "Faith to Faith." In Houston, Texas, sixty churches called their series of Sunday programs "Operation Understanding"; in Chicago and Syracuse, it was "Project Understanding." In Dover, Del., meetings between Episcopalians, Lutherans, Roman Catholics, Methodists, Baptists, Presbyterians, and Greek Orthodox in a local high school are called "Hour of Prayer."

The Minneapolis Council of Churches has distributed a pamphlet giving unity guidelines; in Massachusetts, an ecumenical directory has been compiled; and many areas have begun interdenominational reference libraries.

As dialogue progresses, many groups find that they "must get out of the living room" and begin joint action programs. And to this future the ecumenical movement in America now turns.

Open Housing: Still a Live Issue

A Senate filibuster prevented the last session of Congress from passing any legislation on nondiscriminatory housing practices, but con-

troversty still surrounds this key issue.

● When Robert C. Weaver, Secretary of Housing and Urban Development, appeared before a Senate subcommittee, he pointed out "that minority groups, particularly Negroes, are too often confronted by closed housing markets within the cities, and by suburban walls of privilege around the cities."

● The National Conference of Catholic Bishops, in a statement issued from their Washington, D.C., meetings, echoed Weaver's sentiments, and said that Negroes must be treated fairly, no matter where they live.

While deploring conditions of joblessness and poverty in urban and rural slums, the bishops stated, "We urge support for sound programs to assure equal housing opportunities for all."

They called on employers to hire and promote without discrimination and said that any person should be allowed to live near his work, which in many cases would mean opening the suburbs to the poor and members of minority groups.

● The National Association of Real Estate Boards, representing 83,000 members of the real estate business, pledged "our continued active aggressive resistance to any action which would vest in government, at any level, control over the sale or rental of privately owned property."

● On the same day that statement was issued in Miami Beach, Florida, a Philadelphia realty firm which refused to rent a house to a Negro woman because "it is disrespectful to white people to have colored living in the same block" was fined \$50 for violation of Philadelphia's Fair Practices Ordinance.

Birth Control: Whose Freedom?

Few Americans expected the U.S. Roman Catholic bishops to reverse their stand on birth control, so their recent statement was no surprise in that respect.

Freedom, a word used 15 times in the statement, includes "man's inalienable right to marry and generate children," the bishops said, but apparently precludes his right to have birth-control methods available.

Government sponsorship of birth-control activities "seek(s) aggressively to persuade and even coerce the underprivileged to practice birth control," the statement also declared. This was something of a surprise.

● In reaction, Presiding Bishop John E. Hines issued a statement reiterating the Episcopal Church's support of birth-control programs. He requested that the Presiding Bishop's Fund for World Relief double the funds spent on existing and expanding programs in this country and overseas (see "Foot-washers in Zamboanga," *December issue*), and cited the House of Bishops' statement on Population, Poverty, and Peace (see *December issue*) as indicative of the Church's continued concern in this area.

● Former President Dwight Eisenhower, to whom the Roman Catholics have often turned for support, said he agreed that "there should be no coercion," but added that "a truly free choice cannot be made . . . without full information."

● *The National Catholic Reporter*, a liberal weekly, charged the Roman bishops with serious defects of procedure, saying that most bishops did not have time to read or react to the statement before it was approved. The newspaper accused the bishops of cloaking their basic premise—that birth control is immoral—in the guise of individual freedom.

● A group of 85 religious leaders and scientists wrote to Pope Paul VI asking for a new moral consensus on the population dilemma. But there seemed little hope.

Shortly after the U.S. Roman bishops spoke, Pope Paul cautioned against changes in the Church that were contrary to reforms mapped out by the Second Vatican Council. Acceptance of birth control was not on that map.

Step to Unity: A Joint Bible

Some 440 years ago William Tyndale was burned at the stake for translating the Bible into English and smuggling it from France into England.

In 1966 Pope Paul's announcement that Roman Catholics would

cooperate with Protestants on a joint Bible translation brought happier reactions.

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, hailed it as a move toward "better understanding among all Christians."

The Rev. Walter M. Abbott, an American Jesuit scholar, said in an address before the American Bible Society that "without agreement on the Bible, there is no hope for Christian unity."

Father Abbott, who is personal assistant to Augustin Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, will represent the Roman Catholic Church in the translation work.



Dr. John H. McCombe (left), an executive secretary of the American Bible Society, and Dr. Bryant M. Kirkland (Presbyterian), member of the Society's Advisory Council, discuss the possibilities of a common Bible for all Christians with the Rev. Walter M. Abbott (right), a Jesuit father who spoke recently at a Society meeting.

New areas of cooperation in Bible translation merged following World War II when Roman Catholic, Protestant, and Jewish scholars worked on the newly discovered Dead Sea Scrolls.

The Vatican Council decreed that "easy access to Sacred Scripture should be provided for all the Christian faithful." Last May, in accordance with this ruling, Richard Cardinal Cushing, Roman Archbishop of Boston, approved the use of the Oxford edition of the Revised Standard Version of the Bible for study and devotions.

The world's Bible societies, almost entirely Protestant lay groups, have worked for two centuries to disseminate the Scriptures. Roman Catholic participation will assist in translating a joint Bible into many



STAINED GLASS

Communion Ware including Private Sets

Crosses

Lighting

Bells

Tablets

Colorful brochure on request

Studios of George L. Payne

15 Prince Street
Paterson 15, N. J.

Teachers and Administrators

for 1967-68 at new coeducational, day, college-preparatory Episcopal Church School — Grades 7-12. Particularly seeking outstanding educators who are dedicated Episcopalians, school offers attractive salaries, insurance and retirement plans. Positions available: Two assistant headmasters, librarian, provost, guidance counselor, department chairmen and teachers in all academic areas.

Horton C. Reed, Headmaster
Jacksonville Episcopal High School

256 East Church Street
Jacksonville, Florida 32202

Inspirational Beauty
CUSTOM-DESIGNED VESTMENTS
for ALTAR and CLERGY

Featuring our traditional non-tarnishable gold thread embroidery. Finest imported, domestic brocades for Superfrontals, Bible Markers, Stoles, Antependia, Dossals. Over 350 designs.



CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

BIBLE GEOGRAPHY and HISTORICAL MAPS

Write for Catalog 67

DENOYER-GEPPERT COMPANY

5235 Ravenswood Ave., Chicago, Ill. 60640

ABINGDON PRESS . . .

A leading religious publisher . . . with such monumental works as *The Interpreter's Bible* and *The Interpreter's Dictionary of the Bible*.

WORLDSCENE

of the 1,000 languages and dialects in which no Bible text exists.

BROOKE'S VICTORY

Anyone who thinks he might ride into the winner's circle clutching the coattails of Edward W. Brooke of Massachusetts might as well forget it.

Senator-elect Brooke, 47, was a Negro running against whites; an Episcopalian amid Roman Catholics; and a Republican among Democrats. But his victory as Senator from the Bay State is a testimony only to the individuality in which he believes.

"They voted for Ed Brooke; he just happens to be a Negro," John Fenton, *New York Times* Boston bureau chief, commented after the election.

Similarly, "They voted for Ed Brooke; he just happens to be an Episcopalian," seems to sum up the religious issue.

Mr. Brooke, who says he didn't miss church from the time he was seven until he was seventeen, attends services at Trinity Church, Boston, when he can. One of his daughters, Remi, was confirmed at Trinity in 1963.

Episcopalians both "won" and "lost" in Massachusetts since Brooke's November opponent, Endicott Peabody, is an Episcopalian from a distinguished family of the Church. Former Governor Peabody is a son of the Rt. Rev. Malcolm Peabody, retired Bishop of Central New York.

"I believe in free enterprise, self-help, [and] the individual," Mr. Brooke said soon after his election as Attorney General of Massachusetts in 1962. That year he was the only Republican elected to a statewide office.

While he held that position, he antagonized civil rights leaders by ruling that school stayout protests against *de facto* segregation were a violation of truancy laws. His acceptance speech in November continued in that vein: "I want to see the civil rights movement . . . make allies, not enemies."

Although he is the first Negro

Senator elected by popular vote, Brooke does not claim any firsts. "I know the dreadful discrimination and bigotry which many American Negroes have suffered, but honestly I cannot claim that this had any shattering effect on me," he says.

The son of a government lawyer, Brooke grew up in Washington, D.C., and when segregated opera theaters in Washington wouldn't admit them, "my mother simply took us to New York to Carnegie Hall or the Metropolitan."

If there is anything to be inferred from the election, perhaps it is a freedom Brooke has won. His wife, Remigia, whom he met behind the German lines in World War II when he fought with Italian partisans, campaigned by his side in the Senate race. In former campaigns she did not.

HOMES FOR HAITI

A paper table-napkin served Wilson Radway, Church World Service troubleshooter, as a drawing board on which to design a house that will cost \$64.50.



Mr. Radway, who flew into Port-au-Prince, Haiti, to survey hurricane damage, conferred with colleagues and figured out how to erect a house for about the equivalent of the average Haitian's annual income.

Radway, who found that there was plenty of sand and gravel available for reinforced cement posts and beams—and that was about all—needed roofing, equipment for making building blocks, nails, and other materials. Tin was available for roofing, but remembering the children and adults decapitated by flying metal during the storm, he ruled that out.

By eliminating labor costs—each

Continued on page 30

Church Schools: Providing the Leaven

Five-year-olds, carrying wobbly banners they made themselves, straggled two by two into the Bethlehem Chapel of the National Cathedral in Washington, D.C. Upstairs in the great choir, high school girls conducted their own services. In St. Alban's Church on the Cathedral grounds, seventh and eighth graders read original prayers as they worshipped.

No—young people hadn't taken over the Cathedral or St. Alban's. Adults were present to observe these demonstration services which were the focal point of the recent third Triennial Conference of the National Association of Episcopal Schools.

They Came

Headmasters and teachers, nuns and priests, laymen and women gathered from thirty-one states and four foreign countries to consider together the subject of worship in the church-related school. These educators numbered 450 and represented 170 of the Association's 324 member schools, including an increasing number of parish day schools as well as the traditional preparatory schools.

Highlight of this conference was the participation of students, who, after all, are the real concern of the Association. Kindergartners from the Beauvoir School, seventh and eighth graders from St. Alban's School for Boys, and high school students from the National Cathedral School for Girls participated in the demonstration worship services. Glee clubs from St. Agnes' Episcopal School and Episcopal High School, both in Alexandria, Va., and National Cathedral School and St. Alban's School, Washington, D.C., comprised the choir for the evening Eucharist at the Washington Cathedral.

At the evening service, the Rt. Rev. William F. Creighton, Bishop of Washington, celebrated, students ushered, and Bishop Stephen F. Bayne, Jr., head of the Church's Overseas Department, preached. He said, "We must teach our children

how to believe. . . . We must help them to learn how to live by their choices. . . ."

They Voted

In his report the Rev. John Paul Carter, executive secretary of the Association, raised several questions concerning the vocation of church-related schools. He went on to say that church-related schools cannot be a real "leaven in the world of education" unless their ministry goes beyond the parochial and the domestic to a more universal concern.

He reported some concrete steps taken toward this end. A major conference on the religious curriculum of the schools is in the planning stage. Proposals have been addressed to the Department of Christian Education and to the Standing Liturgical Commission to form study commissions for research into worship by young people. In addition, a committee has been set up to find ways to make voluntary service a central part of the programs of Episcopal schools.

The business meeting, chaired by Dr. Ruth Jenkins of the Bishop's School, La Jolla, Calif., paid tribute to the outgoing officers, who included Dr. Jenkins, president; the Rev. John D. Verdery, Wooster School, Danbury, Conn., vice-president; the Rev. Clarence Brinkman, past executive secretary; and Mrs. Catherine Elliott, outgoing secretary.

The new officers are the Rev. John Verdery, president; the Rev. Thomas N. F. Shaw, headmaster of Trinity Episcopal School, New Orleans, La., vice-president; and Mrs. Alice Buser, secretary.

They Listened

In his three addresses to the educators, Bishop Daniel T. Corrigan, head of the Church's Home Department, spoke of the necessity for change and the difficulty of making any change. "It is the creative Holy Spirit which drives this dust that it must change," he said, and "it is that

quality with which we continue to wrestle with what goes on now which brings reality to any liturgical form we participate in."

The Rev. Dr. John Crocker, Sr., Headmaster Emeritus of Groton School, enlarged upon this theme when he said, "Corporate prejudice is immovable," and "changing a curriculum is something like moving a graveyard."

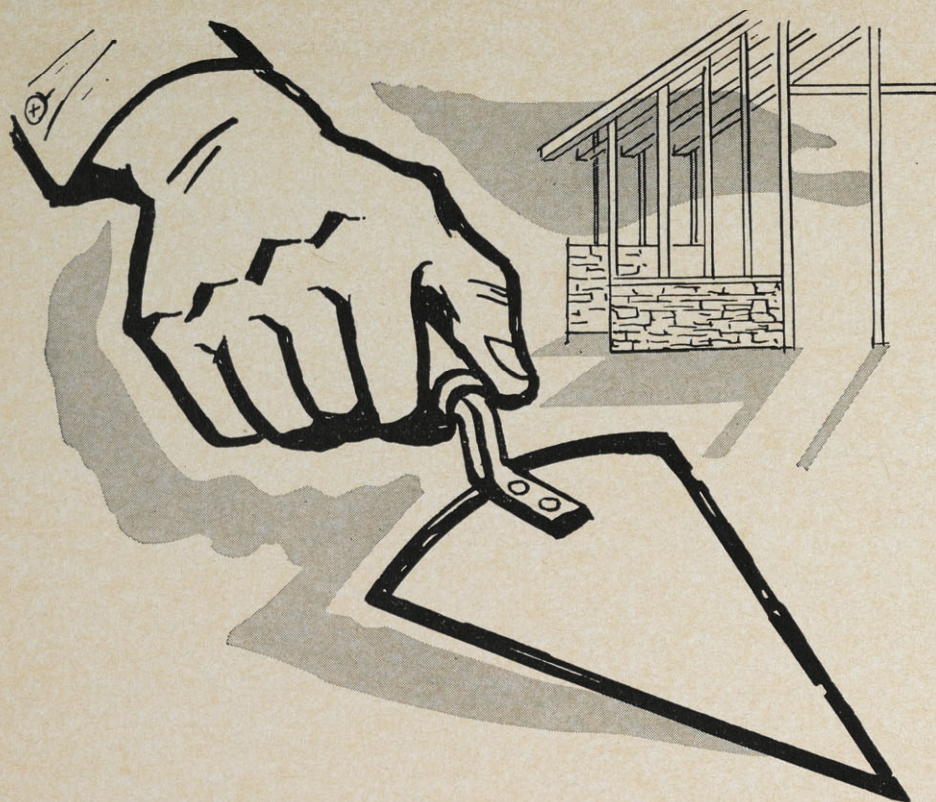
He concluded: "We cannot commend the Christian faith to our youth without balancing its consolation with its demands. When we say that the school's chapel—its message—is communicated person to person, it means that the Christian school-teacher has the most arduous job in the world."

They Considered

The conference delegates, meeting in grade-level discussion groups, raised some hard questions as they tried to relate what they had heard and seen to the practice of worship in their own schools. No packaged solutions emerged, but as the headmistress from Holy Trinity Day School, La Ceiba, Honduras, said, "It is stimulating to exchange ideas with other educators. You realize that you share some of your problems with many others—even though some are unique to your own situation."

The discussion groups agreed that the Christian dimension in a school is expressed in "how we relate to one another—students to teachers and each other; teachers to students and each other." Their conclusions also echoed Presiding Bishop John Hines's statement in the call to convene: "If corporate worship is apart from the life of the school and limited to the chapel alone, it is not true either to the schools or to our God. But to bind all these in our offering to God, to reflect both penitentially and hopefully upon them, is to be in all our worship, in chapel and class alike, 'the people of God in action.'"

—MARTHA C. MOSCRIP



It takes more than mortar to build a church. Money most of all. And it takes more of that every day. The American Church Building Fund Commission is the one agency of the Church whose sole responsibility is lending this necessary ingredient to churches who must build, expand or repair. The Fund has expanded beyond anything the General Convention of 1880 ever dreamed possible when it started us on our way. This is due largely to prudent money management, plus a principle of encouraging churches to repay loans as rapidly as possible without penalty. Today we turn the fund over on the average of every four years. Even with this record, we could easily add the money to the mortar for twice as many churches every year, if it were there.

You owe it to yourself to learn more about this remarkable Fund. Its story is told quickly and simply in our new booklet, **BLUEPRINTS INTO BUILDINGS**. If you like financial success stories, you'll enjoy reading it. You'll discover there are no harder working dollars anywhere in the Church. It may even encourage you to make a gift to the Fund.



AMERICAN CHURCH BUILDING FUND COMMISSION
815 SECOND AVENUE, NEW YORK, N. Y. 10017

AMERICAN CHURCH BUILDING FUND COMMISSION
815 Second Avenue, New York, N. Y. 10017

Please send me a copy of your booklet "Blueprints into Buildings."

Name.....

Address.....

City..... State..... Zip Code.....

WORLDSCENE

(Continued from page 28)

householder would build his own—and by recruiting a team of construction men through the Methodist Committee for Overseas Relief, the Church of the Brethren, the Episcopal Church, and the Evangelical United Brethren, Radway decided to build three models which villagers could copy, using CWS-donated materials. And the work began.

Church and Drama: Nervous Revelation

"The twang of a guitar in the choir . . . still makes people nervous, on both sides [of the altar rail]," Dr. Harvey Cox, author of *The Secular City*, said in a recent *Life* magazine article.

Nervous though they may be, the kinship between church and drama continues to delight and dismay churchgoers.

► Three Episcopal churches in New York City—St. George's, St. Clement's, and St. Mark's in the Bowverie—are currently staging theatrical productions.

Wynn Handman, director of the American Place Theater headquartered at St. Clement's, believes that writers' and artists' views on contemporary problems are a revelation that should occur in church.

► In Murfreesboro, N.C., an Episcopal priest, the Rev. Nathaniel Hynson, starred as Emile DuBeck in Chowan College's recent presentation of *South Pacific*. Mr. Hynson is priest-in-charge of St. Barnabas' Episcopal Church, Murfreesboro, and chaplain to Episcopal students at Chowan, a Baptist college.

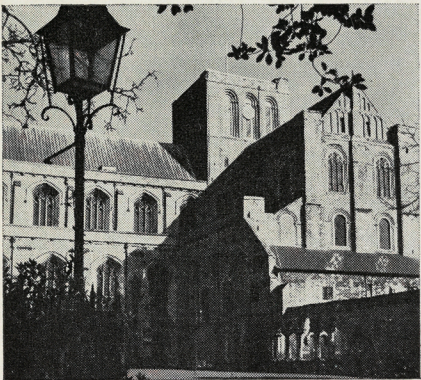
► Leonard Bernstein's musical, *West Side Story*, was presented in the nave of Coventry Cathedral, England, in November. The play, with a cast drawn from city youth clubs, was presented to symbolize man's longing for reconciling love.

Art forms from jazz (see page 38) to puppets are being used across the country. "Those who balk at greasepaint and footlights in the chancel forget that drama . . . has roots in religious history," Harvey Cox says.

Winchester Song
Tops the Charts

Winchester Cathedral/You're
breakin' me down/
You stood and you watched as/
My baby left town/
You could have done something/
But you didn't try-y/
You didn't do nothing/You
let her walk by/. . .
Now everyone knows just how
much/I needed that gal/
She wouldn't have gone far
away/ If only you'd started
ringin' your bell. . . .*

The charge that "You didn't do
nothing" about a broken romance
is probably unique for a cathedral
of the Church of England.



The New Vaudeville Band mem-
bers, who recorded the current hit
song in the musical tradition of the
Rudy Vallee megaphone era, say
that it's a protest, all right—but not
necessarily against "the famous reli-
gious pad" after which it is named.

Legend has it that Winchester
Cathedral, dedicated to St. Peter,
St. Paul, and St. Swithin when it
was built in 645, is partly to blame
for England's weather. So why not
a broken romance?

St. Swithin, in his humility,
asked that he be buried outside the
Cathedral. When his remains were
moved inside in July, 971, the
"heavens wept copiously for forty
days." This supposedly helped bring
about the fickleness of England's
summer climate.

Winchester will probably with-
stand the onslaught of rock and pop
just as it withstood the squabbling
of warring interests throughout its
history.

In 1642 Oliver Cromwell's sol-
diers rode "up through the body of
the Church and Quire," slashing
and destroying as they went. The

One day,
good
medical care
may be
available
to all.

Until then...

Here is my contribution to
**THE PRESIDING BISHOP'S FUND
FOR WORLD RELIEF**

Name_____

Address_____

City & State_____

(Please make checks payable to the Presiding Bishop's
Fund for World Relief. Mail to the Presiding Bishop's
Fund, Episcopal Church Center, 815 Second Avenue, New
York, N. Y. 10017.)

E1-67

Your contribution to the Presiding Bishop's Fund for World
Relief is the most direct way of sending immediate support to
victims of disaster and poverty throughout the world.

For Lent and the Easter Season

by Olov Hartman
translated by
Gene J. Lund

THE CRUCIFIED ANSWER

The Fortress Press Book For Lent And Easter 1967

This book reminds us that the classical Lent-Easter motif of baptism is a sacrament which involves not only "dying with Christ" but also "rising with him to newness of life." Drama pervades the twenty-seven readings which make up this book. *Paper cover*

\$1.95

HISTORY OF THE SUFFERING AND DEATH OF JESUS CHRIST

by Eduard Lohse
translated by
Martin O. Dietrich

This is a careful and penetrating discussion of the familiar story of the passion and death of Jesus. Attention focuses not so much on what actually happened as on how the events were treated by those who recounted them, at first orally and later in writing.

\$2.75

WE CALL THIS FRIDAY GOOD

By Howard G. Hageman

\$1.50

THE MEANING OF THE CROSS

By Martin J. Heineken

paper cover

\$1.95

IN DEBT TO CHRIST

By Douglas Webster

paperback

\$1.75

A BOOK OF LENT

By Paul M. Lindberg and Victor E. Beck

\$3.50

A BOOK OF EASTER

By Paul M. Lindberg and Victor E. Beck

\$3.75

A TREASURY OF CHRISTIAN VERSE

Edited by Hugh Martin

paperback

\$2.00

THE GRACE OF THE PASSION

By Olive Wyon

paperback

\$1.50

PREACHING THE PASSION

Edited by Alton M. Motter

paper cover

\$2.50

PREACHING THE RESURRECTION

Edited by Alton M. Motter

paper cover

\$2.25

PREACHING ON PENTECOST AND CHRISTIAN UNITY

Edited by Alton M. Motter

paper cover

\$2.75

AT ALL BOOK STORES OR

FORTRESS PRESS • Philadelphia, Pa. 19129

WORLDSCENE

bones of Saxon kings and bishops were scattered about the Cathedral grounds. Sword slashes and broken statuary remain as reminders of their vandalism.

In the early 1920's, when the pre-electronic sounds echoed in the modern "Winchester Cathedral" were popular, the eastern end of the Cathedral, built on wooden rafts over Merlyn's Well, began to sink. William Walker, a diver who was commissioned to carry the new foundations twenty feet below the ground, is remembered by name in the Cathedral on St. Swithin's Day.

Geoff Stephens, a 1920's buff who wrote the 1966 hit, says that it climbed to first place on the best-seller charts because people are tired of "all that soul" in contemporary pop music. Could be that his song voices an ungrammatical, but incisive, comment on the Church today as well.

*Copyright © 1966 by Southern Music Publishing Co., Inc., New York, N.Y.

All Rhyme, No Rhythm

"Put on your brakes so that you don't have trouble in your family. . . . Life will be more troublesome for you who have beaten the rabbit."

Radio stations will soon be broadcasting these lyrics in a campaign against population explosion begun by the government of the United Arab Republic.

"In Arabic it rhymes," Dr. Khalil Mazhar, head of the birth-control campaign, says of the song lyrics he hopes will help curb the annual 3 percent population increase in his country.

With population threatening to exceed food supply, President Gamal Abdel Nasser set up a powerful family planning council last year with Dr. Mazhar, a Cairo gynecologist, as its head.

Midwives have registered strong opposition to the birth-control program. "They have the impression we are trying to stop all pregnancies," says Dr. Mazhar, father of three children.

To offset this opposition, midwives are offered a bounty of \$1.15 for every woman they bring to one of the 400 clinics to get an intra-uterine loop, the birth-control device on which Dr. Mazhar bases hopes for the program's success.

Footnote to Footwashers

The Calarian community, near Zamboanga, The Philippines (*see the December, 1966, issue*) has just received "the best bus on the entire island of Mindanao."

The bus, a gift of the Diocese of Massachusetts, was washed and cleaned by Massachusetts high schoolers and shipped to the Philippines by Church World Service and Heifer Project, Inc.

With the gift, many Muslim children in outlying areas of Zamboanga will be able to attend the Good Shepherd Mission School.

"The staff and school children are thrilled, and I can assure you that it will be used not only by the school, but also by our hospital and parish people," the Rev. Stanley L. Reynolds said in a thank-you letter to the people of Massachusetts.

Nonprofit Housing Project Planned



Representatives of four denominations and Urban America, Inc., sign on agreement to cooperate on a nonprofit housing project for lower-income families.

The signers are (left to right, standing) Dr. Truman B. Douglass, executive vice-president, United Church of Christ Board for Homeland Ministries; Stephen R. Currier, president, Urban America, Inc.; and (seated) Dr. Kenneth G. Neigh, general secretary, United Presbyterian Board of National Missions; Bishop W. Ralph Ward, president, Methodist Board of Missions' National Division; and Dr. Lindley M. Franklin, Jr., treasurer, Episcopal Church Executive Council.



Charting The Course

For 45 years The Church Life Insurance Corp. has been providing help

- in meeting personal life insurance and annuity needs of the clergy and the active laity
- to Church organizations desiring group life and major medical coverage for their staffs
- with pension planning for the employees of parishes and Church organizations
- in the establishment of bequest insurance and insured endowment programs that the work of the Church may go forward

If you need help in any of these areas, be sure to make Church Life your first port of call. You'll be glad you did!

For further information please write:

The **CHURCH** *Life Insurance Corp.*

Affiliate of THE CHURCH PENSION FUND
20 Exchange Place, New York, New York 10005

THE ROYAL SCHOOL OF CHURCH MUSIC

in cooperation with

WESTMINSTER CHOIR COLLEGE

Princeton, New Jersey



BOY CHOIR TRAINING COURSE

August 13 - 20, 1967

COURSE MUSIC DIRECTOR: Dr. Gerald Knight

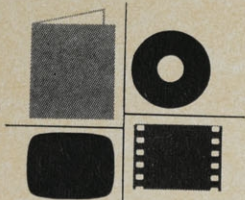
Director, Royal School of Church Music

COMMITTEE:

Dr. Lee H. Bristol, Jr., Richard Connelly, Robert Hobbs

The Royal School of Church Music of England in cooperation with Westminster Choir College will sponsor a one-week summer boy choir training course on the College's Princeton campus under the direction of Dr. Gerald Knight. Registration for the seven-day residence course will be limited to 120 boys and 60 choirmasters. In addition to the boy choir training program, there will be organized recreational activities for the boys and a series of distinguished guest lectures and recitals for adults. For descriptive brochure and applications, write:

Registrar, Boy Choir Training Course
Westminster Choir College
Princeton, New Jersey 08540



Is Poverty Necessary?/Mission Study '67

EBENEZER Scrooge, Charles Dickens' magnificent "wrenching, grasping, covetous old sinner," is today tucked up in the bin for childish items we dust off each Christmas-time and forget the rest of the year as merely seasonal.

Scrooge, that antique cartoon of Victorian hardheartedness, is behind us. Our now legendary habits of generosity and charitableness are a warming comforter. We Americans give prodigiously to all sorts of needy folk. We are a generous people—charitable.

It will come as something of a discourteous shock to find that it is not Scrooge—but his idea of charity—that is the antique. The tools of knowledge which have given us space travel and communications satellites have caught us out in another part of life—and the news is frustrating, annoying, and embarrassing.

In Scrooge's day the poor were ineradicable, a reliable and continuing part of the landscape. One gave, with drop-in-the-bucket certainty, to the poor everyone knew we were always to have with us.

Bad news.

Item: we now know how many poor exist, why they are poor, and what can be done to remedy the whole mess. Few will believe that news, and a small core of diehards will never swallow it.

The battle was joined with the War on Poverty. Thoughtful churchmen, listening carefully to sociologists and economists, have been aware of this "bad news" for some time.

The reason it is "bad news" is not far to find. Charitableness as a kindly feeling has its satisfactions. Not all of them will bear too close examination. As long as poverty remained the mysterious tragedy of a residue of hapless unfortunates, we could all do our little bit, at the suitable season, and feel pretty good about it.

The mystery is over. Poverty is not necessary, it is growing, and Christians are quite capable of doing away with it if they wish. We can all expect to feel guilty about our past ignorance which kept us unaware that we, the affluent, were one of the causes of poverty. We can also confidently predict that some will stoutly defend their consciences against this threat by clinging to our

timeworn theories of the causes of poverty to ward off such an assault from the experts—Christian or otherwise.

The facts about poverty—its extent (domestic and elsewhere), causes, and remedy—are the theme of this year's Mission Study Program for American churchmen. The study materials offer something for everybody from the nursery to the nursing home. Here we are concerned only with a brief introduction to the two books many Episcopalians will be studying in the months to come.

Byron L. Johnson is an economist, a top-level government strategist, and a savvy Christian all in one neat package. His book, *Need Is Our Neighbor*, is a quite deceptively slim, bare-knuckled introduction to the contemporary economic facts of life about the world. Mr. Johnson talks clear-headedly about your own theory of economics—whether you knew you had one or not. His facts are fresh. His conclusions are uncomfortably persuasive.

Muriel S. Webb has brought together a good double handful of eyewitnesses to the world's variety of poverty in *Wealth and Want in One World*. You won't find any wild-eyed zealots here—just a group of seven informed people who know, with a quiet persuasive intensity, what is true about the condition of the world's poor now.

For leaders of adult groups using the Johnson and Webb volumes, there is Mildred M. Hermann's sprightly arsenal called *Study-Action Manual on Affluence and Poverty*.

BOOKS

Theological Three in An Apple Tree

LION, stop that. You'll hurt that lamb. *Stop that*, I said." But clearly the lion no longer lies down with the lamb. Adam's face reflects the horror Man must have felt on first seeing Eden disappear, on first seeing lion-eat-lamb become the way of life.

"The Diary of Adam and Eve," one-third of the package of one-act musicals which opened recently at New York's Shubert Theater as *The Apple Tree*, is remarkable.

Superbly directed by Mike Nichols, Alan Alda and the beguiling Barbara Harris bring Adam and Eve into the viewers' hearts and minds on a new and high level of understanding. Gentleness and warm humor accentuate the perceptions. Broadway has come up with a major hit which is also a theological gem.

After "Diary," "The Lady or the Tiger" continues the theme of freedom of choice. The third of the trilogy, an adaptation of Pirandello, puts an unlovely chimney-sweep into what she believes will be Eden by transforming her into her dream of becoming a movie star.

These latter two are not gentle. A keen sense of burlesque almost conceals what is being said about love. They are, in fact, not nearly so good as the first, which is not to say that you won't roar with laughter at some of the broad humor.

The Apple Tree will be blossoming in the Shubert for a long time. It will also blossom into road companies during 1967 and 1968. Don't miss *The Apple Tree* when it comes your way. —J.W.

What editor Hermann has marshaled here is nearly every clue any group will need to dig deeply into the "poverty literature" and to get out and get moving—intelligently.

All three of the books are published by Friendship Press and are available through Seabury Bookstore, 815 Second Avenue, New York, N.Y. 10017.

It may be hard for most of us to get beyond Scrooge's brand of delight in buying the prize goose to send to Bob Cratchit's family on Christmas morning. If the proposal

that poverty is conquerable is true; if we must now, as responsible Christians, shoulder the job in our time, we ought to be able to see something more than a heavy burden in it.

For Scrooge, poverty was hopeless. It is no longer so. "You were always a good man of business, Jacob," Scrooge said to the encumbered ghost of his dead partner, Marley. Marley's anguished reply, "Business! Mankind was my business," can become a high-hearted motto for men and women who have the tools and the will to make poverty obsolete. —E.T.D.

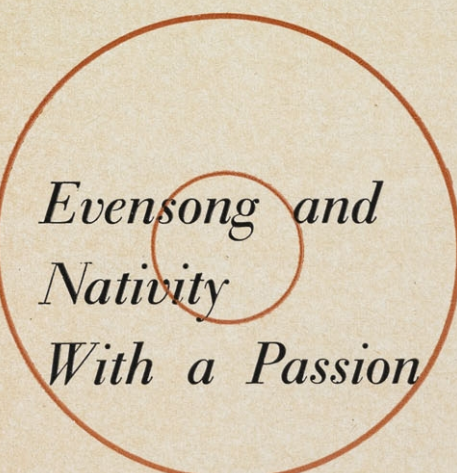
RECORDINGS

the Translation of Saint Edward, King and Confessor, ranges musically from William Byrd to Charles M. Widor. This disc is not only a superb recording; it breathes the life of a monumental church and that peculiar grace which is Anglican worship.

J. S. Bach's popularity in contemporary taste has not always served his genius well in recordings. Bach's monumental achievements tempt performers and recording company directors to make the forces performing his work monumental in size and sound if not in ability.

A group of Viennese scholar-musicians directed by Hans Gillesberger have produced what I consider the finest recorded performance available to date of Bach's *St. John Passion* on Telefunken (SKH 19). The results are most remarkable when one considers that scholars often produce correctness of detail while losing the essential fire and wholeness of a given work.

This *St. John*, done with old instruments in a smaller than usual orchestra and with the Vienna Choirboys and their older alumni, moves along at a dramatic pace and is crystal clear musically. It cannot be far from Bach's own splendid intentions for his *Johannes Passion*. —E.T.D.



Evensong and Nativity With a Passion

IF YOU ARE as weary of the continual blare of traditional Christmas carols throughout Advent as I am, you will welcome some older, perhaps hitherto undiscovered Christmas music of Heinrich Schütz (1585-1672) in his *A History of the Birth of Jesus Christ*.

The Odeon (STC 91-298) recording under the direction of Hans Thamm is a clear, limpid, and superbly musical and moving recounting of the events of Christmastide. It is well worth having.

Westminster Abbey's choir and organ are justly famous. London's recording of them (OS 25800) at a service of Evensong on the Feast of

ELECTIVE DISCUSSION COURSES

for High School age and young adults
By Sidney A. Weston, Ph.D.
Revised editions, 75 cents each.
No teacher's book needed.

JESUS and the PROBLEMS OF LIFE

Discussions of questions of daily living for young people in the light of Jesus' teachings.

JESUS' TEACHINGS for YOUNG PEOPLE

Here is light for youth in charting their way through the perplexities of modern living.

LIFE PROBLEMS in a CHANGING WORLD

A changing world means youth must face changing problems. Here is guidance to think through and reach some answers.

The PROPHETS and the PROBLEMS OF LIFE

The men who spoke for God on the problems of right living in Old Testament times have a pertinent message for problems today.

WHITEMORE ASSOCIATES, INC.

3 WEXFORD ST. NEEDHAM HTS., MASS. 02194

World's most beautiful

HAND MADE

ALTAR LINENS

Made in Island of Madeira

Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

• BARD • HOBART • KENYON •

All Episcopal colleges together have combined assets of \$150 million, BUT this is only one-tenth the cost of the single plane (XB-70) which crashed on Mojave desert June 1966.

You can help increase these assets by giving to the



ASSOCIATION OF EPISCOPAL COLLEGES

815 Second Avenue
New York, N. Y. 10017

• UNIVERSITY OF THE SOUTH •

Serving Over 35 Years Coast to Coast

Financial Record Books For Churches

Authored by Rev. J. A. Moore

CHURCH LEDGERS

TREASURER'S BOOKS

AUXILIARY BOOKS

"THE MOORE SYSTEM"

P. O. Box 982 Balto., Md. 21203



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

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

MOVIES | BY MALCOLM BOYD



Endless Summer

REALLY the finest, most exciting, films today are documentaries. I think we may expect a dozen such outstanding new films in the coming couple of years. They will dazzle us with their cinematic inventiveness, stimulate our thoughts and feelings, and open up some altogether new dimensions of living for us.

The Endless Summer is one of these—fairly unpretentious, but altogether engrossing and quite beautiful. It tells the story of two American students who follow summer around the world. Starting and ending in Hawaii, they visit Africa, Tahiti, Australia, and New Zealand in a search for good surfing places. Obviously they find not only places, but also people and events.

This film is one of those perfect experiences for families to share. Unlike some of the self-advertised "family" films, which desperately talk down to youth while patronizing their parents, *The Endless Summer* offers a knowledgeably sophisticated narration, a pragmatic encounter with different parts of the world, and discovery of other persons (which always means self-discovery).

Bruce Brown, who seems something of a genius, acted as photographer, editor, and narrator of the film. His narration is humorous, unexpected, to the point, and estimable. His photography is outstanding; his editing, excellent. In addition, his use of background music has been perceptive and original; it does not intrude or distract, but simply underscores everything that is being said or done.

The two students, first surfing in Hawaii, move to California and Malibu Beach. The next stop: Dakar, in Africa, where they discover a beach no one has ever used for surfing before. They also discover the Africans. The local people are, at first, tentative and noncommittal toward the sport, but soon they are wildly enthusiastic about this new vogue in their lives. The youngsters are the first to enter into the experience of surfing. Almost immediately their older brothers, and fathers, join in the fun. The relationship of the white American students with the blacks of Dakar is direct, vivid, and intensely human.

Continued on page 38

Special Invitation from the **NEW** Word Book Club

Choose Any Three

of the Valuable Christian Books shown on this page

For Only \$1.00 each



COUNTS AS ONE BOOK

780. *Get in the Game!*—Bill Glass. *That Girl in Your Mirror*—Vonda Kay Van Dyke. Combined value at \$5.90.



701. *Himalayan Heartbeat*—Ken Anderson. Published at \$3.75.

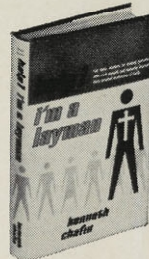


COUNTS AS ONE BOOK

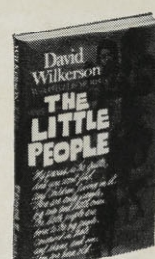
883. *Your Marriage—Duel or Duet*—Louis Evans. *Dare to Live Now!*—Bruce Larson. Combined value \$5.45.



807. *Living Letters*—Ken Taylor. Published at \$3.00.



801. *Help! I'm a Layman*—Kenneth Chafin. Published at \$3.50.

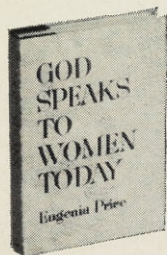


817. *The Little People*—David Wilkerson with Phyllis Murphy. Published at \$2.95.

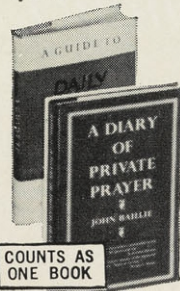


COUNTS AS ONE BOOK

881. *God's Psychiatry*—Charles L. Allen. *Communicating Love Through Prayer*—Rosalind Rinker. Combined value \$5.00.

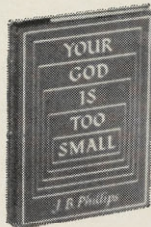


812. *God Speaks to Women Today*—Eugenia Price. Published at \$3.95.

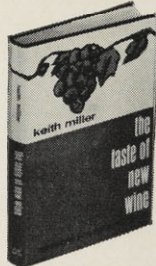


COUNTS AS ONE BOOK

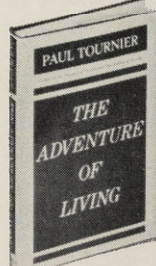
885. *A Guide to Daily Prayer*—William Barclay. *The Diary of Private Prayer*—John Baillie. Combined value \$4.50.



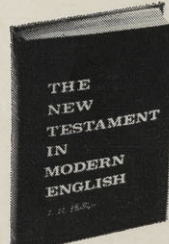
819. *Your God Is Too Small*—J. B. Phillips. Published at \$2.95.



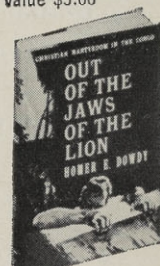
800. *The Taste of New Wine*—Keith Miller. Published at \$2.95.



803. *The Adventure of Living*—Paul Tournier. Published at \$3.95.



820. *The New Testament in Modern English*—J. B. Phillips. Published at \$4.95.



810. *Out of the Jaws of the Lion*—Homer Dowdy. Published at \$3.95.

CLIP AND MAIL THIS COUPON NOW!

Word Book Club invites you to buy the Christian Books you've ALWAYS WANTED—at tremendous savings!

If you'll mail the coupon which is a part of this ad, you'll receive any three of the books described here—for only \$1.00 each (regardless of the publisher's prices). As a "No-Obligation Trial Member" of Word Book Club—you'll read current books that relate age-old Christian wisdom to the problems of our time—books that help you cope with space-age problems of anxiety, fear and uncertainty. The reply coupon obligates you in *no way whatever*. You buy as many books (or as few) as you choose. If you decide to cancel your membership, all you do is write to us and tell us so. It's as easy as that!

You Buy at Big Book Savings

Almost any book offered by the Club will be made available to you at savings never less than 15% . . . and sometimes as much as 50%. You'll buy even the regular monthly selections and alternates at these outstandingly large discounts. The savings alone are enough to justify your membership in the Club.

Earn Money-Saving Book Bonus Certificates At Once

Even with the first regular selection you buy you'll automatically get a Book Bonus Certificate which you can use in the purchase of your books exactly as you'd use money. You'll find your Bonus Certificates sometimes cut the price of a book selection as much as \$5.00.

Mail the Reply At Once

Fill out the coupon, telling us which three of these popular Christian books you want us to send you for only \$1.00 each. We'll be happy to bill you later.

As a member, you'll review the dozens of important titles offered you every month in the Word Book Club News, and you'll buy as many (or as few) as you choose.

But whatever you do, mail the coupon today while it's still in front of you! The Christian books you've always wanted to read can be yours at HUGE savings—if you act upon this outstanding offer NOW. Let us help you get started today. Let us send you three of these wonderful and important books for only \$1.00 each!

Word Book Club, P. O. Box 1790, Waco, Texas

YES! Please rush me, for only \$1.00 each, the three books I have listed. I understand that, as a member of Word Book Club, I am free to cancel my membership at any time, and for any reason. Also, I'm free to buy as many (or as few) books as I choose. I also understand that I will begin receiving Book Bonus Certificates with my very first regular book purchase and I'll be able to use these Certificates for book purchases during the year, often making it possible to save a total of 50%. Write the numbers of the three books in the squares below:

☐ Please bill me

Name

Address

City State Zip Code

444017

KANUGA



Exciting things are happening at Kanuga with its new development program. Write for free bulletin. Kanuga Conferences, Inc., Hendersonville, N. C.

NEW LIGHT ON ISAIAH 53

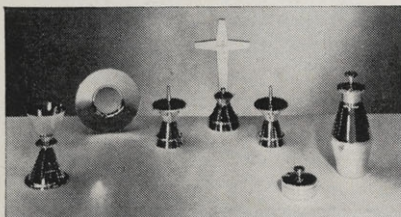
18th revised edition

By DR. FREDERICK A. ASTON

Widely acclaimed by scholars as the best translation and exposition of this monumental chapter. Significant meanings, obscured for centuries, are now revealed in the new version.

50 cents per copy;
three copies for \$1.00.

DR. FREDERICK A. ASTON
73 Hampton Road,
Scarsdale, New York 10583



Contemporary sterling silver communion set, cross & candlesticks, silver plate, sockets or prickets complete in red leatherette case, velvet lined \$365

BROCHURES OF ALL CHURCH PLATE
supplied on application

OSBORNE

117 Gower St. • London, WC1 • England

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.

THE EPISCOPAL CHURCH FOUNDATION

815 Second Avenue
New York, N. Y.

105 S. LaSalle Street
Chicago, Ill.

MOVIES

Continued from page 36

The students next visit Accra, in Ghana. From there they go to Nigeria, where the temperature is so high that the Nigerians are not concerned with surfing. They then travel to South Africa. The film deals in a sensitive, gentle way with this harsh land, but never fails to make its point that humanness, and human relationships, matter most of all. In South Africa, the students meet only white surfers on the beaches; but, traveling through the land, they also meet black youngsters who are members of local tribes.

While in South Africa, on a remote beach three miles from the nearest road, the students find what they consider to be the most surfable wave in the world. This sequence is delightful and heartwarming.

One of the nicest lines in the narration of the film occurs within the South African sequence. At a particular beach, the students realize that sharks may be present. Instead of sharks, however, they find porpoises. Where porpoises appear, sharks usually don't show up. The narration makes the deadpan comment: "In South Africa, sharks and porpoises have not yet integrated."

CURRENT AND CHOICE

For Adults Only

Alfie . . . Michael Cain portrays a young Londoner who wants his sex without responsibility, sacrifice, or love. An abortion sequence in the film awakens him to an awareness of his selfishness and even the hell he inhabits.

Morgan! . . . Billed as a comedy, it isn't one at all. But it says something quite moving about humanness and madness.

For Family Viewing

And Now Miguel . . . A boy in New Mexico, growing up, comes to grip with questions concerning existence and freedom.

Years of Lightning, Day of Drums

. . . A documentary film about President John F. Kennedy, his assassination, and the unforgettable day of his funeral in Washington.

MUSIC

Ellington's Way

AFTER Duke Ellington's opening number, "Come Sunday," someone could have tap-danced in the chancel and the congregation would have applauded loudly. In fact, that is exactly what happened.

Ellington and his band, the Cathedral Choir, and three professional vocal soloists presented two concerts of sacred music on November 10 at Trinity Episcopal Cathedral in Phoenix, Arizona. Every available space was filled for the first performance; scores of teen-agers had to be turned away. Only a few seats remained vacant for the later concert presented to a well-dressed, middle-aged audience.

The concert theme was "In the Beginning God." Mr. Ellington calls these four words "the biggest thing said in the Bible. If you don't read any more of the Bible, that's it. We say it many times . . . many ways."

This was not a jazz mass, but an offering to God and to the audience of the best efforts of many highly-skilled artists. This devotion and dedication, even more than the innate religious content of many of the numbers, made it a sacred concert.

Duke Ellington arranges these concerts (this was his twenty-first ap-

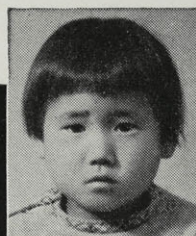
pearance) with great care. He said: "I am not concerned with what it costs. . . . I want the best musicians, the best singers and coaches, amateur or professional—and I want them to give the best they have . . . because this is the performance of all performances—God willing." The great jazz master does not permit a church to lose money on one of his concerts. He invested \$8,000 of his own money in one concert held in a small church.

"I consider myself a very lucky man to be able to do what I love to do best. This is my way of expressing thanks to God. Some people go to church and leave a couple of dollars. This is my chance to feel I am on the team, even if I only make bat boy," Ellington said.

The Very Rev. Elmer B. Usher, Dean of the Cathedral, commented: "For those few who have questioned the propriety of a jazz sacred concert in a church building, Mr. Ellington's sentiments are much more theologically sound. He feels that each is to offer his best to God, and if one's best is piano playing or dancing, then offer it to Him in gratitude. Overemphasis on the sacred is a distortion of God's will for the world. The Psalmist in Psalm 150 understood this when he wrote, 'Praise God in his sanctuary . . . praise him with the sound of the trumpet . . . praise him with the timbrel and dance: praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord.'"

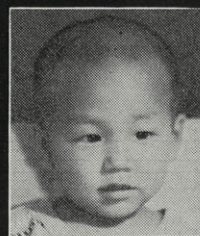
Drummer Sam Woodyard's cymbals were loud, and when trumpet player "Cat" Anderson hit his shrillest note, Ellington leaned over to the mike and said: "That's as high as it will go." Gabriel couldn't have praised the Lord with a better horn.

Barry Goldwater, a member of Trinity Cathedral, was one of a group of prominent Phoenixians who helped underwrite the cost of the concerts. More than a hundred young people

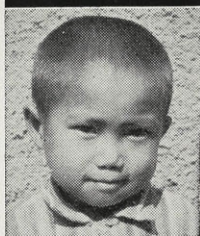


#555 MYUNG HI

#134 JONG SHIK



A heartfelt of joy for only 33¢ a day...



#148 YUNG HO



#51 HYO SOOK



#45 YONG MIN

FOR YOU! FOR THEM! Each of these little Asian children is orphaned or has been abandoned. They've experienced hunger, loneliness, fear. But today they are loved and cared for in one of Compassion's 172 Homes.

BUT EACH ONE NEEDS A SPONSOR! You see, to support them—and hundreds of others whom they represent—we need sponsors whose hearts are full of Christian compassion and who care enough to share by giving \$10.00 a month (33¢ a day).

You should see these children jump with joy when they hear they have a sponsor—an American "Mommy" or "Daddy." Life for them seems to start over again with a bright promise of happiness. They feel a sense of belonging, acceptance, security.

But thousands of fellow Americans who now sponsor destitute children like these confirm that the joy of sponsorship is two-way. Chances are *your* heart, too, will be warmed as you receive personal letters, photos and other remembrances from "your" little girl or boy.

Will you be a Compassion sponsor? Let your heart and hand say yes. Begin by sending the coupon to Compassion today.

DID YOU KNOW?

COMPASSION . . .

Cares for more than 22,700 Korean children.

Maintains 172 orphanages (includes 11 homes for children of lepers; deaf, dumb, and blind children), supervised by Christian staff and directors.

Provides more than 27,000,000 meals each year.

Awarded highest recognition by the Korean government.

SOUVENIR GIFT TO NEW SPONSORS



Compassion will send a pair of lovely, colorful Korean Baby Shoes to each new sponsor.

LARGEST WORK OF ITS KIND IN KOREA



Est. 1952—Rev. Everett F. Swanson, Founder

An Interdenominational, Gov.-approved Non-profit Corporation

Dept. EP17, 7774 Irving Park Rd., Chicago, Ill. 60634

Compassion of Canada Ltd., Box 880, Blenheim, Ontario

Name _____

Address _____

City _____ State _____ Zip _____

Rev. Henry L. Harvey, Pres.

☐ Yes, with God's help, I want to sponsor a child for \$10.00 a month. I enclose support for ☐ first month ☐ one year. I understand I may discontinue at any time.

My choice is Number _____. If this child has been chosen, please send case history and photo of child you select for me as soon as possible.

I prefer ☐ boy ☐ girl, approximately _____ years of age.

☐ Please send folder, "Information About Sponsoring Korean Orphans."

☐ I cannot sponsor a child now, but want to help by giving \$_____ enclosed. Sponsorship or gifts tax-deductible.



THE SERVICEMAN AT PRAYER

by L. P. Fitzgerald

This pocket-size book by a chaplain, containing 124 prayers for servicemen, comes as a timely help when more and more young men are facing difficulties in times of war. \$1.00 each, \$10.00 per doz. postpaid.

The Upper Room

The world's most widely used devotional guide
1908 Grand Ave. Nashville, Tenn. 37203

Every Sunday Folders
New full-color

1967 BROCHURE NOW READY

We also provide

- Midweek Bulletins
- Personalized Folders
- Church Stationery
- Promot-O-Rama
- Pastor's Calling Cards

Send for FREE Brochure and Samples.

CATHEDRAL PRESS, INC.

BOX A • LONG PRAIRIE, MINN. 56347

Calendar of Tours for 1967

SIGN UP NOW...

BIBLE LAND AND EUROPEAN TOURS—

DEPARTURES: APRIL 6-APRIL 27

JULY 10 (21 and 30 Day Tours)

SCANDINAVIAN TOUR—

DEPARTURE JUNE 6

GRAND EUROPEAN TOUR—

DEPARTURE AUGUST 10

THE "UNUSUAL" AROUND THE WORLD TOUR

Write for Brochures:

KNIGHT TRAVEL SERVICE

111 Jackson Street
West Jefferson, Ohio 43162

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



Write for free complete
catalog of our distinguished books on Christian faith and theology.

THE WESTMINSTER PRESS®
Witherspoon Bldg.,
Phila. 19107

ELLINGTON'S WAY

from Phoenix's impoverished South-side were invited as guests of the Cathedral. The words "beautiful" and "wonderful" were heard frequently as teen-agers left the early concert.

During the intermission members of the audience gathered outside the Cathedral. One man said: "If church services were like this, I would go to church every Sunday." Another spoke approvingly of the Cathedral's being a relevant downtown church by sponsoring such events as the concert and the Cathedral Arts Festival. After the service, members of the choir, the band, and Cathedral staff rushed to congratulate each other like high school students after the class play. A retired obstetrician from Milwaukee who has a large collection of jazz records spoke knowledgeably of the relationship between religion and jazz.

Not everyone was pleased. A handful of the audience did not return after the intermission. A few Cathedral members protested earlier when they heard that jazz music and tap dancing were planned inside the Cathedral. "It would have been all right with them if this were done in the Bishop Atwood Hall of the Cathedral, but then the whole idea of praising God with these skills would have been lost," said Dean Usher. "We're trying to reach out and out," he noted. "Events like this concert help us bridge the gap between the sacred and the secular."

Duke Ellington relaxed in his dressing room at a Tucson nightclub where he appeared before the Phoenix Cathedral concert. While not acknowledging membership in a denomination, he spoke thoughtfully of his faith. "That phrase 'God is dead' is nonsense. You say the first word, and the rest of the sentence is dead." A small gold cross hung from a thin chain around his neck.

He slipped into a blue jersey, tied a kerchief around his head, rubbed some lotion on his face, and accepted a coke. Drawing up a second chair, he propped up his feet and said:

"Everybody is looking for security today. Security is in your mind. . . . I was brainwashed with love. My mother never let my feet touch the ground until I was eight. She'd send me off to school saying, 'Edward, you are blessed.'

"My mother made me take piano lessons as a kid, but I spent most of my time playing baseball in the street instead of practicing. Then I began to pick it up by ear when I was about twelve and built up such a reputation that I had to learn music to protect it."

Asked when he first thought of doing a sacred concert, the Duke replied: "Before we did the first one at Grace Cathedral in San Francisco, Canon Yaryan talked with me about it for a couple of years. They had heard some of the religious things we had done like 'Come Sunday' and wanted us to do a full concert. The Canon pounded into my skull that they didn't want the solemn tones of the fifteenth century, but the sounds of today.

"I felt I wasn't ready yet. You have to work yourself up into a state of eligibility for something like that. It's not like doing a regular show. I felt it was a great opportunity. This couldn't be treated as show business. If you tried to do that, you'd pull the whole thing on your head.

"I'm working on another sacred concert now that should be better than this one. I'm simply making a statement from my naive point of view after reading the Bible four or five times. I want it to be strong."

As Ellington held the mike close to a bass violin to catch the tricky bow work, as he heralded each of his musicians and vocalists after their solos, as he injected gentle humor, and as he played his own "New World A-comin'" ("... where love is unconditional and no pronoun is good enough for God"), he seemed like a new kind of priest, a priest in a loud, purple dinner jacket.

A priest who wants the world to know: "In the beginning God."

—ROBERT M. HERHOLD

CALENDAR OF EVENTS

January

- 1 CIRCUMCISION OF CHRIST
(HOLY NAME OF OUR LORD)
 - 3-5 Joint Commission on Ecumenical Relations of the Episcopal Church, New York, N.Y.
 - 6 THE EPIPHANY OF OUR LORD JESUS CHRIST
 - 8 FIRST SUNDAY AFTER EPIPHANY
 - 10 (William Laud, Archbishop of Canterbury, 1645)
 - 14 (*Hilary, Bishop of Poitiers, 367*)
 - 15 SECOND SUNDAY AFTER EPIPHANY
 - 15-22 Church and Economic Life Week, sponsored by the National Council of Churches' Division of Christian Life and Mission
 - 17 (*Antony, Abbot in Egypt, 356*)
 - 18-25 Week of Prayer for Christian Unity. Theme: "Called to One Hope"
 - 19 (Wulfstan, Bishop of Worcester, 1095)
 - 20 (Fabian, Bishop of Rome, and Martyr, 250)
 - 21 (Agnes, Martyr at Rome, 304)
 - 22 SEPTUAGESIMA
 - 22 Theological Education Sunday
 - 23 (Phillips Brooks, Bishop of Massachusetts, 1893)
 - 24 (*St. Timothy*)
 - 25 THE CONVERSION OF ST. PAUL THE APOSTLE
 - 26 (*Polycarp, Bishop of Smyrna, and Martyr, 156*)
 - 27 (*John Chrysostom, Bishop of Constantinople, 407*)
 - 29 SEXAGESIMA
 - 29- Youth Week
- Feb. 5

To acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. The texts for these enrichments of the Calendar are published as *Lesser Feasts and Fasts* by The Church Pension Fund, 20 Exchange Place, New York, N.Y. 10005.

EDUCATIONAL DIRECTORY

COLLEGES



*THERE'S
SOMETHING
SPECIAL
ABOUT
SHIMER*

where the whole focus is on developing the student's ability to THINK. With registration limited to 500, stimulation and challenge of the individual is the pattern. That's only one of the things that's so special about SHIMER. To learn about some of the others, write today to:

SHIMER COLLEGE Mt. Carroll, Illinois



A Four Year, Fully Accredited
Co-educational Liberal Arts College

A Member of the
Association of Episcopal Colleges



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. Coeducational. 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

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

DeVEAUX SCHOOL

Niagara Falls, New York 14305
Founded 1853 Grades 9-12

Boys' boarding school. 160 students, small classes, thorough college preparation. Resident faculty and chaplain. 50-acre campus bordering Niagara Whirlpool Park; 2 fireproof dormitories, class and administration building, science building, chapel, gymnasium and swimming pool. Athletics for all. Write for information and catalog, Box EP

David A. Kennedy, Headmaster,
B.A. Yale, M.A. Harvard

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 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.

WEBSTER ACADEMY FOR BOYS

Tutorial classes. 4 to 7 pupils. Grades 8 thru 12. Remedial reading. Superior faculty. Top college placement. All sports.

Write for Catalog.

WEBSTER, MASSACHUSETTS

Saint Andrew's School

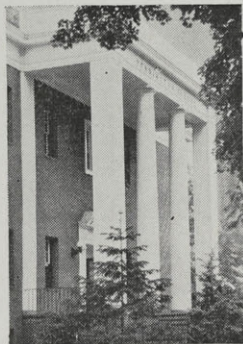
OF BOCA RATON, FLORIDA

Thoughtful teaching to develop thinking students. Episcopal boarding school for boys of all denominations, grades 7-12. College preparatory, high academic standards. Developmental reading. Work program. Well-equipped labs. Sports, olympic size pool. Modern sun-filled campus, air-conditioned buildings. Catalog, Eugene J. Curtis, Jr., Hdm., Boca Raton, Florida 33432

EDUCATIONAL DIRECTORY

SCHOOLS FOR BOYS

WHY PENNINGTON?



Ask a graduate. Fully accredited church-related boys' college preparatory. Fine faculty specially selected for grades 8 to 12. Small classes. Individual guidance. Developmental reading. 45 acre campus, completely modernized plant. Beautiful

new fully equipped gym. All sports — program for each boy. Est. 1838. Endowed. Moderate rates. Summer school. Write for catalog. Early application suggested. Charles R. Smyth, D.D., Box 40, Pennington, N. J. 08534

SAINT PETER'S SCHOOL

Episcopal • Peekskill, New York 10566
A church-centered college preparatory school for boys. Grades 7-12. Boarding and day. 70-acre campus 40 miles from New York City. Interscholastic sports, music, social activities. Early application advisable. Summer session. For information write or call: The Rev. William Crawford, Jr., Headmaster Telephone 914-PE 7-5200

VIRGINIA EPISCOPAL SCHOOL

Fully Accredited *Established 1916*
Grades 9-12 & Post Graduate. 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

MILITARY ACADEMIES

San Rafael MILITARY ACADEMY

COLLEGE PREPARATORY.
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:
L. W. Robertson, Headmaster
FIFTH & COTTAGE AVENUE
SAN RAFAEL, CALIF. 94901

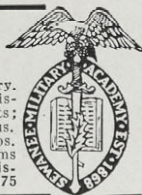
VALLEY FORGE MILITARY ACADEMY AND JUNIOR COLLEGE

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

MILITARY ACADEMIES

SEWANEE MILITARY ACADEMY 100TH YEAR

Fully accredited college preparatory. Grades 9-12. Individual attention. Episcopal. ROTC highest rating. All sports; gym, pool, 10,000-acre mtn. campus. U. of the South affiliation. Scholarships. Summer School-Camp. Entrance exams required. Catalog. Director of Admissions, Box E, Sewanee, Tenn. 37375



NORTHWESTERN MILITARY ACADEMY



Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basic. Sr. ROTC. Small classes. Individual attention. Active sports, social, religious programs. Guidance, testing, tutorial help. Emphasis on scholarship, self discipline, character. Catalogs: 181 Lake Shore Rd., Lake Geneva, Wis.

St. John's Military School Salina, Kansas

Episcopal School for boys. Grades 7-12. Fully accredited by North Central Association. ROTC. Established 1887. Guided Growth in a Friendly Atmosphere in the "heart of the nation." For information write: The Rector, Bishop Vail Hall, St. John's Military School, Salina, Ka. 67401



FARRAGUT

College Preparatory—Naval Training
Two separate schools: Toms Rivers, New Jersey; St. Petersburg, Florida. Grades 7-12. Fully accredited. Prepares for all colleges, government academies. Testing, guidance. Sports: boats; pools; gyms; bands. Camp and approved summer school. Specify catalog. Admiral Farragut Academy, Box G, Toms River, New Jersey 08741.

COEDUCATIONAL SCHOOLS

WEST NOTTINGHAM ACADEMY



Fully accredited. Coed. College Prep. Grades 8-12. Postgrad. Advanced work in math. English, science, history avail. Guidance. Sports, golf, 80-acre campus. Midway between Philadelphia & Baltimore. Est. 1744. Camp, Summer School. Catalog. NORMAN C. FARNLOF, Headmaster Box 33, Colona, Maryland 21917

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 03561

SCHOOLS FOR GIRLS

SAINT ANNE'S SCHOOL

18 Claremont Avenue
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 further information write:
The Rev. Thomas M. Kershaw, Headmaster

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.

CHAPEL HILL . . .

Carefully supervised college prep and general courses. Grades 9-12. Small classes, individualized attention. 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. 1857. Also 8-week SUMMER SESSION. Wilfred G. Clark, 327 Lexington Street Waltham, Massachusetts 02154

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes. Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School Peekskill, N. Y. 10566

NEWPORT SCHOOL FOR GIRLS

Magnificent 17-acre oceanfront campus. Grades 9-12. Thorough preparation for college. Faculty-student ratio, 1 to 6. Small classes; supervised study. New classrooms. Excellent courses in art and music. All sports including riding. Varied social and cultural programs. Catalog.

Mr. & Mrs. Sidney S. Gorham III, Box 471-E, Newport, Rhode Island 02840

LANKENAU

Fully accredited. Day (pre-school—high school); Boarding (3rd grade—high school, separate dorms). Thorough preparation for college. Small classes. Happy, homelike life. 22-acre suburban estate. Art, music, dramatics, sports, social activities. Established 1890. Lutheran. Moderate rate. Catalog. 3217 W. School House Lane, Philadelphia, Pa. 19144 Telephone: GE 8-6122

EDUCATIONAL DIRECTORY

SCHOOLS FOR GIRLS

Saint Agnes School

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited. College preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Guidance stressed. International enrollment. Established 1870. 49-acre campus. Catalog:

Hamilton H. Bookhout, Headmaster
Saint Agnes School, Box E, Albany, N.Y. 12211

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

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

For catalog write:

MISS VIOLA H. WOOLFOLK, Headmistress
St. Margaret's School, Box 158-E
TAPPAHANNOCK, VIRGINIA 22560

Stuart Hall

Virginia's oldest 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 24401

St. John Baptist School

An Episcopal School for Girls, Grades 9-12

Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses, New chapel & gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.

Sister Superior, Box 156, Mendham, N.J. 07945

Hannah More Academy

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 67-acre campus. Excellent fine arts program includes music, dance, art, drama. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster
Box E, Hannah More Academy
Reisterstown, Maryland 21136

Vernon Court

Junior College for women. Transfer, terminal. A.A., A.F.A., A.B.S. Degrees. Excellent transfer record to colleges. Program planned to develop intellectual curiosity. Lib. arts, music, art, retailing, home ec., sec'l, medical sec'l. Sports incl. riding. Beautiful Newport estate campus. Catalog. Registrar, Vernon Court, Bellevue Ave., Newport, R.I. 02840.

ST. ANNE'S SCHOOL

Episcopal. Strong Liberal Arts College Preparatory where each girl is trained to develop a disciplined mind, sound body, individual integrity, social awareness. Grades 8-12. Boarding & day. High academic standards, 97% graduates enter college. Riding, new tennis courts. Art, music, modern dance. New labs, dorms. Library. Use University of Virginia's cultural resources. 56th year.

Margaret E. Jefferson, Headmistress
ST. ANNE'S SCHOOL, Charlottesville, Va., 22901

SCHOOLS FOR GIRLS

KEMPER HALL

Kensha, Wis. 53141

97th Year

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

CHANDLER

SCHOOL FOR WOMEN • SECRETARIAL

OFFERS NEW EDUCATIONAL EXPERIENCE. One of Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence of unusual residence program in a world-famous educational community. 2-yr. Medical, Legal, Science-research, Executive specialization. 1-yr. Course. Beautiful 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

SCHOOLS OF NURSING



ST. LUKE'S HOSPITAL SCHOOL OF NURSING

The School of Nursing is a part of St. Luke's Hospital Center New York and offers a nationally recognized and accredited program in professional nursing — two years, eight months in length. Entrance directly from high school; modern residence adjacent to Columbia University campus. Classes enter each September. Address inquiries to:

THE REGISTRAR, BOX E

St. Luke's Hospital School of Nursing
419 West 114th Street
New York, N.Y. 10025



"TO HEAL THE BODY
TO SAVE THE SOUL"

PRESBYTERIAN- ST. LUKE'S HOSPITAL SCHOOL OF NURSING

Offers an excellent two year basic nursing education program in the world's largest medical center. Following graduation the nurse is prepared to practice nursing and is eligible to write licensing examinations. Average student census—350. Next class will enroll September, 1967. For information write: Director of Admissions, 1743 West Harrison Street, Chicago, Illinois 60612

SPECIAL SCHOOLS

"for the special child"

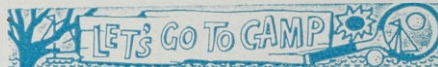
CRYSTAL RUN CAMP & SCHOOL

Middletown, New York 10940

A Year Round Residence

An Exceptional Camping Program

- CO-ED
- Academic
- Vocational
- Recreational
- Teen Age & Young Adult Program
- Member ACA
- James Fogelman, BSMA (914) 692-4444



BOYS

SHATTUCK

Summer School-Camp

Six weeks of study and recreation for boys 10-18. Junior group curriculum includes English, Math, Field Biology, Typing, Conversational French, Spanish, German. Senior group has regular high school courses for review, credit, preview; Advanced Study Seminars for qualified students. Swimming, sailing, canoeing, water skiing, boating at nearby lakes and rivers. Tennis, golf, archery, riflery, track, softball and others. Write for catalog:

Director of Admissions
A-678 Shumway Hall
Faribault, Minnesota 55021

GIRLS

* St. Anne's Camp *

Spofford, N.H.

Girls 7-14. Cabins, Chapel, private pond, riding, tennis, archery, outpost camping, trips, etc. 10 mi. from Keene, N.H. & Brattleboro, Vt. Season rate: \$300; half-season: \$160.

Address: Sister-in-Charge
Convent of St. Anne
287 Broadway, Kingston, N.Y. 12401

Burnham-by-the-Sea

Newport, Rhode Island

Summer Vacation School for girls 12-18 on beautiful ocean-front estates. All subjects. Small Classes. Reading skills, study habits, typing. Music, art, dramatics. Swimming, riding, tennis, golf. Delightful social life. National enrollment. 17th Summer. Bulletin:

George Waldo Emerson, Director
Box 43-EE Northampton, Mass. 01060

LAKE GEORGE Camp for girls 6-17. On beautiful Lake George, Glenburnie, N.Y. Private shore. All water sports, 95 acre woodland campsite. Little theatre-professional staff. Riding, riflery, tennis, arts, crafts. 3 age groups. Resident nurse. Brother camp nearby. Mr. John Donat, 16 Fairview Street, Ansonia, Conn. 06401.

DO WE STAND FOR ANYTHING?

Recent controversies over a possible heresy trial and our present involvement in unity plans such as C.O.C.U. raise serious questions as to whether the Episcopal Church is firmly committed to a solid body of Doctrine, Discipline, Order and Worship—or whether it is all a matter of “opinion” and “point of view” lightly held.

The January 1967 issue of *American Church News* will be a special number devoted to a consideration of these problems.

The *American Church News* is the Episcopal Church's independent monthly periodical with the largest circulation among unofficial Episcopal Church monthlies.

Send for your copy now. The printings of recent issues have been exhausted within a short time after publication and we wish to insure the printing of an adequate number of copies.

Price—35¢ per copy, 3 copies for \$1.00 (give the extras to friends). OR subscribe to the *American Church News*—\$3.00 per year—and insure receipt of 10 issues which will be filled with material about the 1967 General Convention.

American Church News
60 Rockledge Drive
Pelham Manor, N.Y. 10803

FREE CHURCH & SCHOOL FURNITURE CATALOG

- Folding Chairs & Tables
- Stacking Chairs
- Blackboards • Lecterns
- Hat & Coat Racks



Immediate Delivery!

TABLES!
CHAIRS!

Adirondack

276-T Park Ave. So., N.Y.C. 10010

Shipping Points — PITTSBURGH • CHICAGO
BOSTON • DALLAS • ATLANTA • LOS ANGELES

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



Spiritual Healing

Healing belongs in the Church

Do you read *SHARING*, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—\$1 for 6 mo., \$2 a year. Send for sample copy.

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

CHURCH-CRAFT

Quality In Church Visuals
Since 1943

Write For FREE Brochure

Church-Craft, Saint Louis, Mo. 63116

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.

Church of Our Saviour, Bolivar, New York, offers a newly rebound altar book and silver chalice to any mission or parish which can use them. Please write to Mrs. Gordon R. Hahn, 76 Pleasant Street, Bolivar, New York 14715.

St. Paul's Episcopal Church, 117 Main Street, Owego, Tioga County, New York 13827, has several used black cassocks in large and small sizes which are no longer needed. If your parish or mission could use these cassocks, please write to Mrs. John S. Williamson at the church.

St. James' Church, Mansfield, Pennsylvania, has a lectern-size Bible, King

James Version with Apocrypha, which the parish would like to give to a parish or mission needing one. Please write to Mrs. C. Morris Thompson, R.D. 3, Mansfield, Pennsylvania, 16933.

St. Philip's Church in Palestine, Texas, has one set each of 2" and 3" "Unitype Exterior and Board Characters" to give to any parish or mission willing to pay postage. Please write to the Rev. Joe M. Routh, St. Philip's Episcopal Church, P.O. Box 946, Palestine, Texas 75801.

St. Nicholas' Mission, Newark, Delaware, would like to obtain used Prayer Books and Hymnals in good condition. The mission is willing to pay express charges. Please write to Mr. Stanley J. Wojciak, 714 Dorchester Drive, Wilmington, Delaware 19808.

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.

So What's New?



"That sermon was enough to make your hair curl!"

Calendar of prayer

JANUARY

- 1 The Anglican Communion**
- 2 Aberdeen and Orkney, Scotland:** Edward F. Easson, Bishop. (For the people of the islands, isolated from the main stream of church life; the clergy who travel by sea in unpleasant weather to minister to them.)
- 3 Accra, Ghana, West Africa:** Reginald R. Roseveare, Bishop; Ishmael S. M. Lemaire, Aruna K. Nelson, and John B. Arthur, Assistant Bishops. (For the Church in Africa as it learns to live with the political turbulence of new nations; the new Anglican Center, Bolgatanga; united plans of Anglicans, Methodists, and Presbyterians to provide buildings, and manpower at a new port, Tema.)
- 4 Adelaide, Australia:** Thomas T. Reed, Bishop. (For buildings and clergy for the new suburbs outside the city of Adelaide; home mission work; the diocese's first MRI project, helping its daughter diocese, Willochra.)
- 5 Alabama, U.S.A.:** Charles C. J. Carpenter, Bishop; George M. Murray, Coadjutor. (For the Church as it helps the people accept change in a time of industrialization, urbanization, and desegregation.)
- 6 Alaska, U.S.A.:** William J. Gordon, Jr., Bishop. (For the Church in Alaska, faced with the formidable challenge of serving in situations ranging from modern cities to primitive native villages; the companion relationship with the Diocese of Michigan; continued interest in the Church of the Province of Central Africa.)
- 7 Albany, U.S.A.:** Allen W. Brown, Bishop; Charles B. Persell, Jr., Suffragan. (For the diocese's MRI project, St. Margaret's School in Nazareth; the relationship with Idaho; the institutions, including Nelson House, home for the aged now being erected; the new eastern house of St. Francis' Home for Boys located in the diocese.)
- 8 Algoma, Canada:** William L. Wright, Archbishop. (For new forms of ministry in industry and institutions; the Mission to Seamen chaplaincies at Port Arthur and Fort William; the new church-related Thorneloe College, part of the Laurentian University of Sudbury; the furtherance of ecumenical contacts among clergy and lay people.)
- 9 Amritsar, India:** Kenneth D. W. Anand, Bishop. (For more churches for the villages; more ordination candidates; the eye camps and clinics run by the Christian Medical College, Ludhiana, in the Punjab.)
- 10 Anking (Wan-gan), China:** Robin C. T. Chen, Chairman of the House of Bishops; Kimber S. K. Den, Assistant Bishop. (For the cultural and student exchanges taking place between the Society for Anglo Chinese Understanding [SACU] and the Franco-Sino Amitié group.)
- 11 Ankole-Kigezi, Uganda:** Kosiya N. Shalita, Bishop. (For a greater sense of real Christian stewardship and MRI; chaplains for the large government schools; the upgrading of clergy; trained church teachers to help congregations without pastors; youth work.)
- 12 Antigua, West Indies:** Donald R. Knowles, Bishop. (For greater lay participation in the Church's work; more young West Indians to study for the priesthood; new ways of responding to MRI; the companion relationship with the Diocese of Easton.)
- 13 The Arctic, Canada:** Donald B. Marsh, Bishop. (For the four Eskimo priests, kept very busy in the changing North; God's guidance as the Eskimos discover the way ahead and make decisions regarding their future; Sunday school work in the Eskimo language, now possible because the people live in settlements.)
- 14 Argentina and Eastern South America with the Falkland Islands:** Cyril J. Tucker, Bishop. (For the Anglican Church's opportunity for evangelistic advancement in South America, helped by an enlightened attitude in the Roman Catholic Church; the companion relationship with the Diocese of Mississippi.)
- 15 Argyll and the Isles, Scotland:** Richard K. Wimbush, Bishop. (For the isolated clergy in this mountainous and island diocese; new work in Arran and the Ardnamurchan Peninsula for residents and summer visitors; completion of St. John's Cathedral, Oban; a fitting use for the Cathedral on the Isle of Cumbrae.)
- 16 Arizona, U.S.A.:** John J. M. Harte, Bishop. (For the diocesan-wide Preaching Mission to be held in January; the companion relationship with the three western states of Mexico: Sinaloa, Jalisco, and Sonora.)
- 17 Arkansas, U.S.A.:** Robert R. Brown, Bishop. (For the diocese's Year of Evangelism; the "Projects for Partnership" supported by parishes and missions in various parts of the world; the women's four-year project in Mombasa; the "mission to young people" through folk music of the Retreat Singers of Trinity Cathedral, Little Rock.)
- 18 Week of Prayer for Christian Unity (First Day):** For a growing sense of fellowship leading to deeper unity.
- 19 Week of Prayer for Christian Unity (Second Day):** For a resolution of differences both between and within Churches.
- 20 Week of Prayer for Christian Unity (Third Day):** For a striving to be one with God in Christ on the part of all who seek the renewal of the Church.
- 21 Week of Prayer for Christian Unity (Fourth Day):** For a new unity in the Church's mission, ministries, and outreach; effective means of communicating the goodness of the living God.
- 22 Week of Prayer for Christian Unity (Fifth Day):** For Roman Catholics, and others, disturbed by changes in worship; Conservative Evangelicals and all who are troubled by some modern ideas; those whose faith has known expression only in local ways; and ourselves, with our own limitations; that God will lead us all into the unity He wills.
- 23 Week of Prayer for Christian Unity (Sixth Day):** For deliverance from the sins and weaknesses of Christian majorities, wherever they may be.
- 24 Week of Prayer for Christian Unity (Seventh Day):** For Christian minorities everywhere.
- 25 Week of Prayer for Christian Unity (Eighth Day):** For people in every Christian Church to take the initiative in bringing about unity.
- 26 Armagh, Ireland:** James McCann, Archbishop and Primate of All Ireland. (For the clergy and people of this ancient diocese.)
- 27 Armidale, New South Wales, Australia:** Ronald C. Kerle, Bishop. (For the Church in this largely agricultural and pastoral region as it faces the problems of a scattered population, great distances, and too few clergy.)
- 28 Assam, India:** Eric S. Nasir, Bishop. (For more priests and improved salaries; funds to provide electricity for St. Luke's Hospital at Chabua, in Upper Assam.)
- 29 Athabasca, Alberta, Canada:** Reginald J. Pierce, Bishop; Henry G. Cook, Suffragan. (For the Church in this remote area, facing the difficulties of isolation and of change caused by the development of a young land.)
- 30 Atlanta, U.S.A.:** Randolph R. Claiborne, Jr., Bishop. (For a training program for clergy and laity involved in college and university ministries in the Fourth Province; the Episcopal-Presbyterian interracial Ecumenical Center in Atlanta's inner city; the companion relationship with Puerto Rico.)
- 31 Auckland, New Zealand:** Eric A. Gowing, Bishop; George R. Monteith, Assistant Bishop. (For the ministry to Maoris migrating to large population centers, including more Maori clergy and transit hostels for new arrivals; the Auckland City Mission, engaged in social service.)

Material for THE EPISCOPALIAN's Calendar of Prayer is compiled from *An Anglican Communion Cycle of Prayer* and the Mutual Responsibility devotional guide, *Response—Far and Near*, published jointly by the Anglican Church of Canada and the Episcopal Church in the U.S.A.

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

KNOW YOUR DIOCESE

The first missionaries of the Episcopal Church to go to a "foreign" country went in 1838 to the area that was then the Republic of Texas. The Diocese of Texas, which was organized in 1849, now has 179 clergymen and 1,025 lay readers ministering to 53,827 communicants (71,076 baptized persons). In the diocese's 49,480-square-mile area in the east and southeastern part of the state, there are eighty-three parishes and sixty-eight missions.

The Diocese of Texas is known for its rapid establishment of new churches and the founding of varied church institutions. St. Stephen's Episcopal School, created by the diocese in 1950, is one of the few coeducational boarding preparatory schools in the Episcopal Church. The Episcopal Theological Seminary of the Southwest, founded in 1951, was wholly owned and supported by the diocese until 1965 when five other dioceses joined in. The 300-bed St. Luke's Episcopal Hospital was established by the diocese in 1954. Some 750 "open heart" operations took place there in one year. The hospital's Board of Trustees is presently engaged in a campaign for a \$17 million expansion program. St. James' House for senior citizens was opened by the diocese in 1960. The diocese also maintains three separate camp and conference centers. The Episcopal Pastoral Center, under the leadership of a priest-psychologist, works primarily with clergymen and their families and with lay persons referred by clergymen.

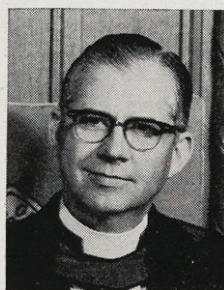
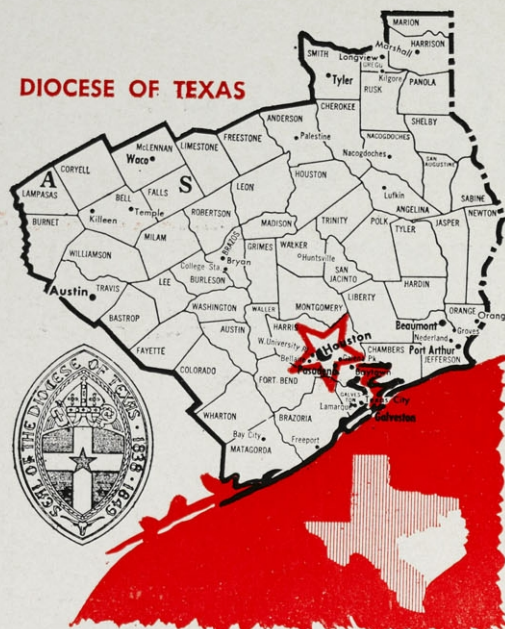
The deep missionary concern of the Diocese of Texas is expressed in a companion relationship with the Diocese of Malawi in Central Africa. Since 1963 the Diocese of Texas has contributed \$39,127 for work in Malawi and established a number of companion parish relationships between the two jurisdictions. Two families have gone from Texas to Malawi to help with medical and administrative work there.

The Diocese of Texas is one of seven originally selected as pilots in the Joint Urban Program of the Episcopal Church. The diocese is engaged in a process of research and evaluation, and through its Commission on Strategy and Planning is seeking a strategy for change and renewal.

An important current project of the Diocese of Texas is the Episcopal Covenant Parish, consisting of five parishes and missions in the industrial and inner-city areas of Houston. Significant activities of the Covenant Parish include an action-research project to promote better understanding of the Church's role in the community, and an educational project to help tutor Negro youngsters entering newly integrated schools.

Suffragan Bishop F. Percy Goddard has oversight of the Departments of Stewardship, Evangelism, Inter-Church Relations, and Camps and Conferences. Suffragan Bishop Scott F. Bailey is chairman of the Department of Mission and has oversight of the Departments of Christian Education and MRI.

DIOCESE OF TEXAS



The Rt. Rev. J. Milton Richardson, Fifth Bishop of Texas, was born in Sylvester, Georgia, on January 8, 1913, the son of James Milton and Palacia Richardson.

Bishop Richardson was graduated from the University of Georgia with a B.A. degree in 1934 and received an M.A. degree from Emory University in 1942. He received his theological education at the Virginia

Theological Seminary. He holds honorary D.D. degrees from Virginia Theological Seminary, the University of the South, and the Episcopal Theological Seminary in Kentucky. The John Marshall Law School has given Bishop Richardson an honorary Doctor of Laws degree.

Ordained to the priesthood in 1939, Bishop Richardson began his ministry in Georgia where he served St. Timothy's and St. Luke's Churches, both in Atlanta. In 1952 he accepted a call to serve as Dean of Christ Church Cathedral in Houston. On February 10, 1965, he was consecrated and installed to be Bishop of Texas, succeeding the Rt. Rev. John E. Hines who had recently become Presiding Bishop of the Episcopal Church.

Bishop Richardson is a trustee of the Episcopal Radio-TV Foundation, of which he is a cofounder. He is also a trustee of the Church Pension Fund and of the Episcopal Theological Seminary of the Southwest, and is chairman of the Board of Trustees of St. Stephen's School.

Bishop Richardson has served on the Executive Council of the Episcopal Church and has represented the Dioceses of Atlanta and Texas as a deputy to five General Conventions. While in the Diocese of Atlanta, he was chairman of the College Commission, president of the Board of Examining Chaplains, chairman of the Department of Promotion, and president of the Standing Committee. As a priest in the Diocese of Texas, he was a member of the Executive Board and president of the Standing Committee.

Bishop Richardson is married to the former Eugenia Brooks of Athens, Georgia. They have four children: James Milton, Jr., a teacher at St. John's School in Houston; Mrs. James Nash, a student at the University of Georgia; Joan Stewart, a student at Stanford University; and Preston Brooks, a junior high school student.



More than 1,000 parishes and missions have found that one way to help themselves become better informed, more responsive Christians is to send THE EPISCOPALIAN into every home every month. Once they start, 85 percent continue to do it year after year. Experience has convinced them that it is not only one way—but one of the best ways—to break up the mental traffic jams that often stall the Church. Want to keep moving with the fast pace the Church is planning for itself in this coming General Convention year? Then give us the green light to start sending THE EPISCOPALIAN into every home in your parish beginning with the next issue—and you'll be on your way. The cost is only \$2 per family per year. All we need from you to start is a letter and a parish mailing list.

"Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

Will you help us give Su Ying—and youngsters equally as needy—a chance to grow up in an atmosphere of love?

For only \$10 a month you can sponsor such a child and receive his or her photograph, personal history, and the opportunity to write letters.

Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

(And 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.)

Since 1938 thousands of American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

Sponsors are urgently needed this month for children in Korea, Formosa, India, Brazil, Japan and Hong Kong. (Or let us select a child for you from our emergency list.)



TAICHUNG, FORMOSA—Two-year-old Su Ying, her parents dead, waits for her brother who will never return.

Write today: Verbon E. Kemp



CHRISTIAN CHILDREN'S FUND, Inc.

Richmond, Va. 23204

I wish to sponsor ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most.

I will pay \$10 a month. I enclose first payment of \$ _____

Send me child's name, story, address, and picture.

I cannot sponsor a child but want to give \$ _____

☐ Please send me more information

Name _____

Address _____

City _____ State _____ Zip _____

Government Approved, Registered (VFA-080) with
Advisory Committee on Voluntary Foreign Aid. Gifts
are tax deductible.

Canadians: Write 1407 Yonge, Toronto 7 E 17