

Title: *The Episcopalian*, 1964

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THE EPISCOPALIAN

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Journey of the Magi, by Sassetta, Courtesy of the Metropolitan Museum of Art / January, 1964





Members of the House attend business session in great hall of Trinity Cathedral, Little Rock.

HOUSE OF BISHOPS

LITTLE ROCK, 1963

It was supposed to be a quiet session, this 1963 special meeting of the Episcopal Church's House of Bishops, November 12-15, in Little Rock, Arkansas.

The members of the House—who, together with the House of Deputies, make up the Episcopal Church's governing body, the General Convention—were asked to prepare for long hours of quiet study and discussion in closed session. Special dinners and field trips were discouraged, and the bishops refrained from asking their wives to journey to the see city of the Diocese of Arkansas. The note of quiet was also sustained by the absence—through illness—of the House's chairman, the Rt. Rev. Arthur Lichtenberger, Presiding Bishop.

With expert care provided by their host, the Rt. Rev. Robert R. Brown, Bishop of Arkansas, and many of his clergy and lay persons, some 130 members of the House of Bishops did meet quietly in the neat, pleasant city of Little Rock. They spent many hours in closed session on the grounds of Trinity Cathedral. They chose not to issue a Pastoral Letter on a special concern to be read in the churches. But by their actions in several areas, they spoke loudly.

In keeping with the spirit of the Anglican Congress last August in Toronto, and with the growing movement towards Christian unity, most of the bishops' actions dealt with (1) the church's mission outside the United States, (2) the concept of mutual responsibility declared

in Toronto, and (3) the role of the Episcopal Church today in the ecumenical movement.

The House of Bishops concentrated on Latin America, the Episcopal Church's largest overseas responsibility at the present time, with three historic actions.

First, the bishops approved in principle a request for eventual independence by the Brazilian Episcopal Church. This request, if acted upon by General Convention this coming October in St. Louis, could create what would be the nineteenth national church within the world-wide Anglican Communion. The Brazilian Church is now organized as three missionary districts of the Episcopal Church in the U.S.A.—Central Brazil, Southern Brazil, and Southwestern Brazil—with a combined membership of some 32,000. In keeping with the idea of mutual responsibility, the House also recommended that the Episcopal National Council serve the Brazilian Church in organizing for autonomy.

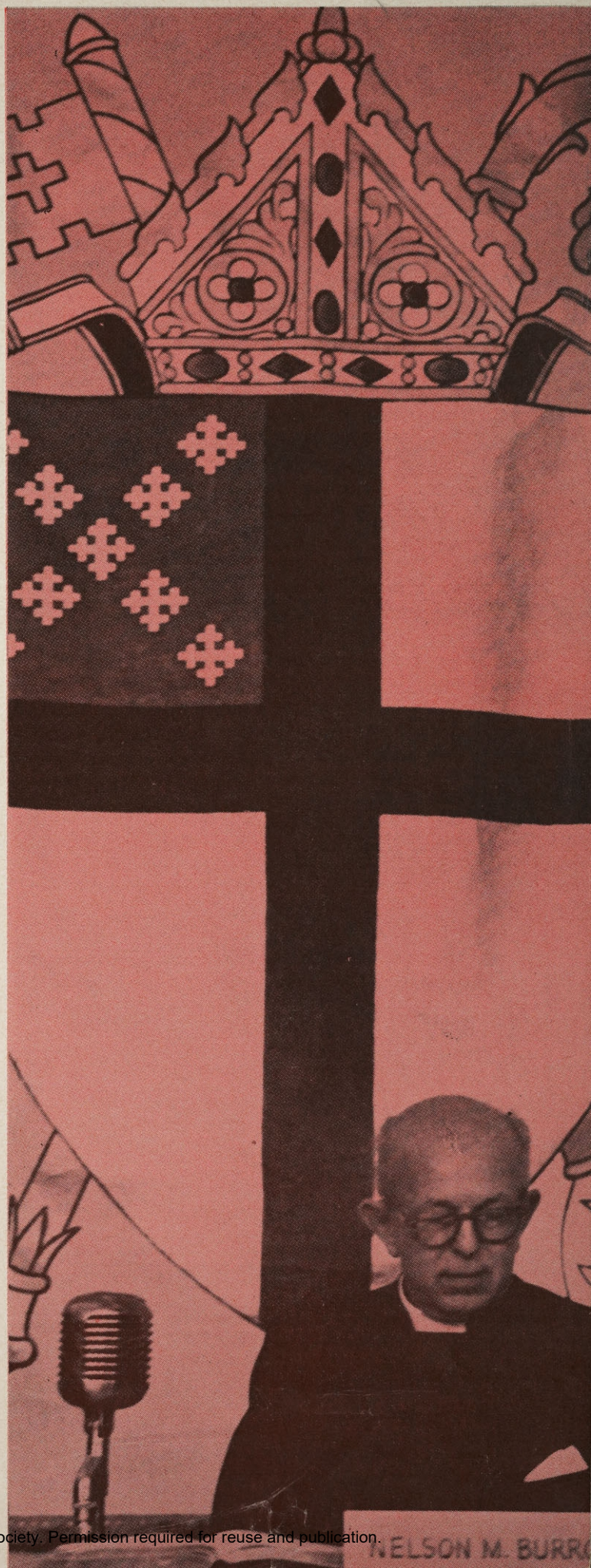
Second, the bishops touched off a new era of growth and Christian service in the Republic of Mexico by authorizing the election of, and by later electing, two new suffragan bishops for the Mexican Episcopal Church, which today is organized as a single missionary district of the U.S. church (*see page 28 for a detailed report on the Mexican Episcopalians*). The new bishops-elect are the Rev. Leonardo Rivera Romero, priest-in-charge of the Church of the Ascension, Matamoros (*see THE EPISCOPALIAN, July, 1962*), and the Rev. Melchor Saucedo, dean of San Andrés Seminary in Mexico City.

Third, the conferees at Little Rock authorized the creation of a new overseas missionary district in South America—the Missionary District of Colombia—and elected a bishop to serve this area. The Episcopal Church in Colombia includes some fifteen organized churches and missions and thirty unorganized missions reaching from the large Caribbean cities of Barranquilla and Cartagena to the major western city of Cali. The new district was previously part of the Missionary District of Panama Canal Zone. The Rev. David B. Reed, former Colombia missionary and assistant secretary of the church's Overseas Department, and currently rector of St. Matthew's Church, Rapid City, South Dakota, was elected to be the first Missionary Bishop of Colombia.

The need for a new look at the church based on mutual responsibility and interdependence among the people of God, particularly among the member churches of the Anglican Communion, was warmly endorsed by the U.S. Episcopal bishops. Referring to this summer's now-historic declaration of the leaders of the Anglican

The Rt. Rev. Nelson Burroughs, Bishop of Ohio and vice-chairman of House, presided over sessions in the absence of Bishop Lichtenberger. Behind him is blue, red, gold, and silver emblem of the Presiding Bishop of the church.

JANUARY, 1964





Bishops march in procession to Trinity Cathedral for election of three missionary bishops for Latin America.

Communion (see *THE EPISCOPALIAN*, October, 1963), the House passed a resolution directed to the Presiding Bishop and the Episcopal National Council expressing the desire "to press forward for implementation" of the concept within the Episcopal Church. The bishops also requested that the National Council include "necessary financial provisions" for carrying out a future General Church Program based on mutual responsibility and interdependence.

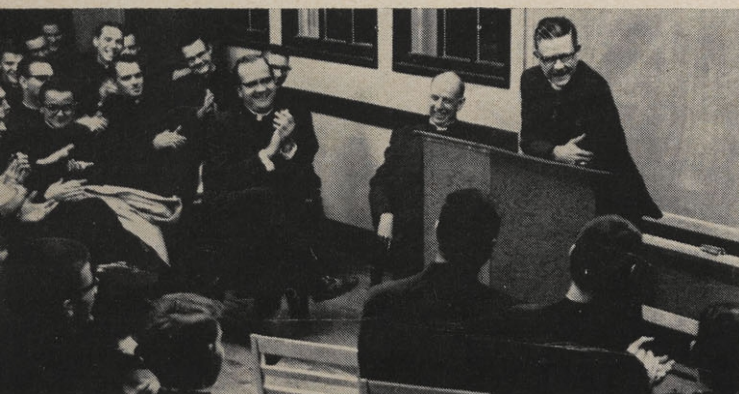
The Episcopal National Council took action at its December meeting (see page 45) on these requests by the House of Bishops. Anglican churches in Canada and Africa have already taken positive action on this major challenge facing all members of the Anglican Communion (see page 47).

Most of the hours spent at Little Rock centered upon the subject of Christian unity. The bishops discussed at great length the current trends toward the reunion of Christendom, the role of the Episcopal Church in the ecumenical movement, and the specific place of the historic episcopate in the Holy Catholic Church. The study and discussion of the bishops—almost all in closed

session—were based on six papers prepared especially for the Little Rock meeting. Significantly enough, the six papers were prepared by two bishops—the Rt. Rev. Angus Dun, retired Bishop of Washington, and the Rt. Rev. Jonathan Sherman, Suffragan of Long Island; two priests—the late Rev. Charles Kean of Washington and the Rev. Arthur Vogel of Nashotah House seminary; and two laymen—Peter Day, the Episcopal Church's new ecumenical officer, and William Stringfellow, lawyer and Episcopal faith and order delegate.

Although no formal action came from the House of Bishops as a result of this study and discussion, it was apparent that the individual members of the House had clarified many questions and concerns about the ecumenical movement. It can be said, however, that (1) the Episcopal Church will continue its active search for ways to unity; (2) the church will continue to stand for the four essentials contained in the Chicago-Lambeth Quadrilateral (see page 40); and (3) the search for unity is the business of every member—bishop, priest, deacon, and lay person—bar none.

—H.L.M.



Episcopal Bishops Pike of California (standing) and Welles of West Missouri (behind rostrum) address Roman Catholic seminarians in Little Rock and receive enthusiastic response for this interchurch action.



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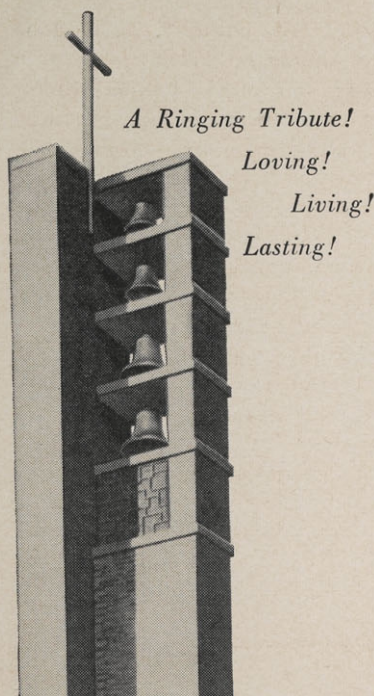
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LETTERS

HELPING IN BIRMINGHAM

None outside of Birmingham were more shocked by the murder of four Negro children in their Sunday-school class than were the people of both races in Birmingham. The whites reacted at once.

The Rev. John C. Turner, rector of the Church of the Advent, and the Rev. John H. Buchanan, beloved and respected retired pastor of the Southside Baptist Church, jointly appealed for a fund of \$50,000 to pay rewards for information leading to the arrest and conviction of persons responsible for this and any other bombing in Birmingham. Over \$80,000 came quickly.

The Rt. Rev. George M. Murray, Episcopal Bishop Coadjutor of Alabama, is treasurer of a fund raised locally to pay the medical and funeral expenses and the property damage suffered by both white and Negro victims of racial disorder in Birmingham. The local fund paid all hospital and other medical expenses and all funeral expenses of every Negro victim. It is continuing to pay medical expenses of another Negro child who was injured severely. If the National Council of Churches fund which you described [Worldscene, November, 1963] paid any part of the expense, we in Birmingham know nothing about it.

Birmingham had not suffered racial disorder in its entire history until last spring. It is good to look at the record. Nearly eight months' agitation of racial strife preceded the death of those four children. The campaign was well financed, intense, and constant. Such a campaign was certain to bring racial hatred to the boiling point. It is a tribute to the good sense, Christian character, and general good will of both racial communities that no greater violence resulted. Only a few hundred adults "demonstrated" out of 150,000 Negroes in this county. The rest went about their everyday business. (Construction of the parish house of All Saints' Episcopal Church continued with its racially mixed group of masons working side by side.)

Murder is a shocking thing wherever it happens and whomsoever may be its victims. . . . Ours is not a perfect social order, but it has always been a dynamic one. Orderly and sensible change is practically impossible in an atmosphere of strife and disorder.

JOHN L. EBAUGH, JR.
Birmingham, Ala.

SALUTE TO SENECA

Thank you for the excellent issue of THE EPISCOPALIAN, November, 1963. I especially appreciated the article, "Seneca's Rurban Revolution." I was impressed with the work of the Church of the Ascension, Seneca, which measures work in committed lives, rather than dollars spent annually and enlargements and additions to the physical plant.

Certainly the vicar, the Rev. J. Fletcher Lowe is realizing the fruits of the Spirit for his faithfulness to a small mission congregation in a small town (and not a county seat, either) that scarcely makes the statewide press, and certainly never the nationwide press.

This article should be required reading for all diocesan departments of mission.

THE REV. JOHN M. FLANIGEN, JR.
Pinopolis, S.C.

I must tell you how very much I enjoyed the lead article in the November issue of THE EPISCOPALIAN. . . .

Mr. Dell's account of "Seneca's Rurban Revolution" made really inspiring reading—so vivid and full of human interest.

On every hand we are hearing these days about the necessity for the church to "move out into the community and the world" and for the laity to participate actively in their "ministry."

Surely the Rev. Fletcher Lowe is sparking this need and obligation in his church and among his parishioners as individuals. What a heartening story his is! It should challenge all the rest of us who are *not* doing what we can, to go and do likewise!

FLORENCE V. MILLER
Wilmington, Del.

THE EPISCOPALIAN

A BELATED "THANK YOU"

... It might be of interest to know who made possible the trip undertaken by the Rev. Canon Howard A. Johnson, which resulted in the publication of his excellent book, *Global Odyssey*.

... The venture originated in the Presiding Bishop's Advisory Committee on Anglican Relations, and the following contributed to the project: the Bishops of New York, Rhode Island, and Western New York; Harper & Brothers [publishers]; the Theane Foundation of New York; the General Division of Women's Work; the National Council; Miss Mary E. Johnston and Mrs. Henry Hill Pierce, both of New York City; the late Mrs. Richmond White, Wiscasset, Maine; Mrs. Edwin Miller, Buffalo, New York; Mr. George W. Bewley, Lockport, New York; the Episcopal Churchwomen and the young people of the Diocese of Western New York; and the Episcopal Churchwomen of the Diocese of New York. ... An unfortunate misunderstanding prevented the customary credits being included in the acknowledgments of the book. ...

THE REV. BURTIS M. DOUGHERTY
Buffalo, N.Y.

USING GOD'S MONEY

In his excellent article, "Using God's Money," in the November [issue], Henry L. McCorkle disturbingly states that "anyone who has ever worked on a parish or mission program, served on a vestry or Every Member Canvass Committee, or attended a diocesan convention or General Convention, knows that the church always has money troubles."

In other words, our church is not winning the wholehearted support of its members. They are for the most part giving only a little more than enough to support their local parishes. As a result, seminaries, church-related schools and colleges, and overseas missionary activities are being neglected. ...

We have got to make known and "sell" the broader aims and needs of our national church to our people. THE EPISCOPALIAN and other church publications and book clubs are helping to do so, but much more needs to be done. ... Once informed, more people will see the sense and need for stewardship.

JOSEPH G. BYRAM
Riverside, Conn.

VERNACULAR REQUESTED

When reading of recent Roman discussions regarding church services in the vernacular, we ... tend to fill with pride as we see these efforts to accomplish what our forefathers did generations ago. Yet, with a Prayer Book written in old Elizabethan English, are we justified in this attitude?

[J. B. Phillips] ... in the introduction to his ... translation of the New Testament ... wrote "... a good translator should be able to produce in the hearts and minds of his readers an effect equivalent to that produced by the author upon his original readers."

... Father R. H. Fuller pointed out in the October issue that the best of Anglican tradition has insisted on Scripture in the "context of tradition and reason." This does not mean to me that we should make the error of political reactionaries and adopt a particular period of the past and wish the present were like that. Rather we should interpret the present in the light of the past—reinterpreting the past in the language of our times, the vernacular.

DOUGLAS H. SCHEWE
Madison, Wis.

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About These Homes These attractive 3 bedroom homes are offered for sale to qualified retired couples for \$6,800 with only \$200.00 down and payments of approximately \$50.00 per month including taxes and insurance. They have forced air heat with heating ducts in all rooms, tile baths with colored bath room fixtures, attic fan, table top water heater and Venetian blinds. They have landscaped lots with paved driveways. Each house has been carefully repainted, reconditioned inside and out preparatory to being sold.

Location Aiken is midway between New York and Miami; midway between South Carolina beaches and the Blue Ridge mountains which are only a few hours drive away. Aiken is a small congenial town ideally laid out as a residential community. Yet it is only a few minutes drive from Augusta, Georgia, and Columbia, S. C. There are three 18-hole golf courses in Aiken, several polo fields and race tracks. Fishing at five nearby lakes with large mouth bass, Crappie and red breast fish in abundance.

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FOR YOUR INFORMATION

The exquisite painting reproduced on our cover is a five-hundred-year-old reminder of the long-ago search which we observe as Epiphany on the sixth day of January. Called *The Journey of the Magi*, this wonderfully contemporary masterpiece was executed in the early 1400's by Stephano di Giovanni, an Italian artist more often known as **Sassetta**. In the sad tradition of so many great artists, he died in poverty; his genius as one of the Sienese masters went virtually unrecognized until our own century. We express our thanks for use of this reproduction to the editors of *Presbyterian Life*.

"WHERE HORIZONS WIDEN," page 17, is a joint effort by associate editor **Barbara Kremer** and the Rev. **John G. Harrell**, former executive secretary of the Episcopal National Council's audio-visual education division. Mr. Harrell lives in Berkeley, California, where he and his wife, Mary Pyburn Harrell, are engaged in producing audio-visual materials for the church. Mr. Harrell is also the author of "Sight and Sound," the popular column in *Findings* magazine, and is TV reviewer for THE EPISCOPALIAN.

The Rev. **Donald R. Cutler** draws on his wide experience in the campus ministry in "WIDENING THE CIRCLE," page 26. A former college chaplain at Penn State University, the thirty-two-year-old priest now serves as director of research and development of the Church Society for College Work, Cambridge, Massachusetts, and is a Ph.D. candidate at Harvard.

Charles Thobae, author of "DESIGN FOR INDEPENDENCE," page 28, owns a public relations firm in Houston, Texas, and is an active Episcopal layman at Christ Church Cathedral, Houston. He also serves as a promotion consultant to the Diocese of Texas, and was a delegate to the Synod of the Southwest meeting in Mexico City.

With "HALFWAY TO A GOAL," page 37, **Louis Cassels** concludes a series of three on-the-scene reports from the recent Vatican Council. Mr. Cassels is an editor and columnist for United Press International, and an active layman in St. John's Church, Bethesda, Maryland.

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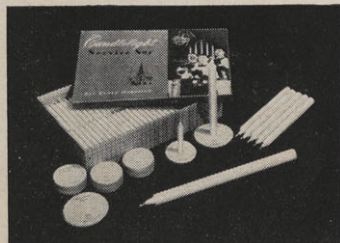
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THE EPISCOPALIAN, January, 1964, Vol. 129, No. 1, published monthly by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, 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. © 1963 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.

THE EPISCOPALIAN

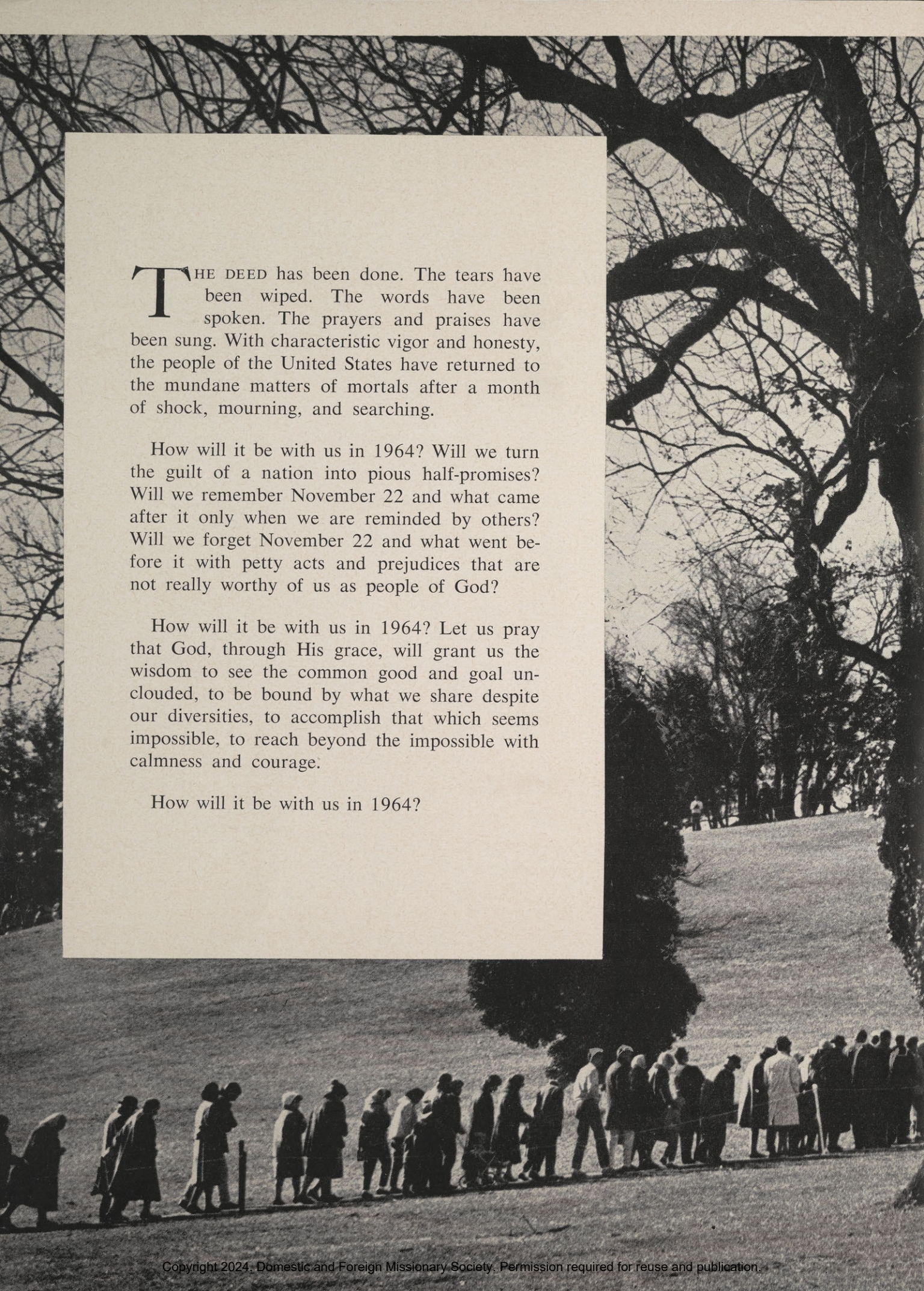
A Journal of Contemporary Christianity Serving the Episcopal Church

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THE DEED has been done. The tears have been wiped. The words have been spoken. The prayers and praises have been sung. With characteristic vigor and honesty, the people of the United States have returned to the mundane matters of mortals after a month of shock, mourning, and searching.

How will it be with us in 1964? Will we turn the guilt of a nation into pious half-promises? Will we remember November 22 and what came after it only when we are reminded by others? Will we forget November 22 and what went before it with petty acts and prejudices that are not really worthy of us as people of God?

How will it be with us in 1964? Let us pray that God, through His grace, will grant us the wisdom to see the common good and goal unclouded, to be bound by what we share despite our diversities, to accomplish that which seems impossible, to reach beyond the impossible with calmness and courage.

How will it be with us in 1964?



SAM BROWN'S



QUESTION

SAM BROWN was irritated. His irritation was not something he was going to express. He was not even sure of all his reasons for being that way. He had made up his mind to go along with what he was asked to do, and then forget it.

Sam, like a number of others in his parish, had worked hard in the Every Member Canvass that had been finished up, with modest gains, just before Thanksgiving. He was glad it was over—at least for another year.

But now this.

Sam had come to church with his family, as he did nearly every week, on the last Sunday of January. Worshiping God was, for him, a good thing, satisfying in a way that Sam could not explain.

The irritation had begun when he sat down in the pew. What he found there was an envelope marked:

Theological Education Sunday Offering, January 26, 1964.

For Sam, this seemed like “just one more thing.” He wondered about “special offerings.” It wasn’t only that they offended his business sense, it was the plain fact that if the causes were an important part of the whole

life of the church, they ought to have been part of the basic stewardship picture. Offerings, special ones, really ought to be reserved for unforeseen human needs like help for victims of earthquakes and hurricanes and other disasters.

The young man from the seminary who spoke at sermon time was appealing enough. Clean cut, fine boy. No doubt it was tough to go to school three more years after college. Not much doubt either that the young fellow and his school needed financial help.

Sam could not completely push under his sense of irritation, however. No doubt the seminaries were important, extremely important. He knew well that only a foolish or careless organization failed to provide some kind of substantial support for well-educated future leadership. No business today could afford not to.

Sam knew enough about stewardship to wonder why so important a part of the future of the church was not geared to the *whole* picture of needs and opportunities. This, he de-

cided, was at least part of the reason for his annoyance. If the situation needed his attention and loyalty—why had no one really filled him in on it?

Sam reached for his wallet, and shoved a dollar bill into the envelope. As he put it into the passing plate, along with his regular weekly pledge, Sam Brown promised himself he would investigate the matter further.

Sam Brown, and the great majority of his more than two million fellow communicants in the Episcopal Church, know relatively little about the important enterprise of theological education. But they know more than they did.

ONE piece of specific evidence of this greater knowledge is increased giving. The offerings on Theological Education Sunday in January of each year are larger, and the number of vestries who now put an item into their parish program budget for theological education grows annually (*see THE EPISCOPALIAN, January, 1963*). In 1962, 5,356 parishes and missions out of 7,084 either received special offerings or put an item for seminary support in their programs. The result was the largest amount of financial help the seminaries have had in the twenty-two-year history of the offering—\$803,231.

Although this is nearly \$117,000 more than was given in 1961, it represents only an increase in average per-communicant giving from 31¢ in 1961 to 37¢ in 1962.

The eleven accredited seminaries of the Episcopal Church will need \$3,884,000 to operate in 1963-64. Of this amount, nearly one fourth must come from the church’s parishes and missions. The seminaries need \$985,168 this year just to pay

BY EDWARD T. DELL, JR.

is hope that this stepchild will some day be a real member of the family.

current bills and stay solvent. The men preparing for holy orders will pay from one sixth to one third of the cost of their education with the help of their parishes, bishops, wives, or parents. Endowments will fill the gap that is left, up to three quarters of the total cost. There is a history behind this.

As late as 1930, at least one of the church's seminaries was endowed to the point that its students paid a tuition of \$1.00 per year. But things have changed. In 1956-57 a year at seminary was price-tagged at just under \$2,000. This year the average cost is \$3,336. The deans of the seminaries have word from the U.S. Department of Health, Education, and Welfare that by 1970, this year's costs may double.

Any member of the Episcopal Church might wonder why an enterprise of the magnitude and importance of theological education, with nearly \$4 million per year in operational costs, should have to seek its own support within the parishes. It is strange that, although the seminaries of the church are charged with the responsibility for educating men for the ordained ministry, they are, in fact, private institutions. Only one of them, General Seminary in New York, was established by action of General Convention. And there is no item at present in the national program budget of the church for even this one.

THEOLOGICAL education in the Episcopal Church, by tradition, has been initiated by church people in a particular region and supported by large gifts for endowments. But tax laws and taxes have changed a lot since the turn of the century. Most old endowments are too small to support a teacher fully today. At least \$400,000 is needed now to establish a new "teaching" chair. Endowments of this size are hard to find.

The offering taken for Episcopal seminaries each year on the Sunday nearest the Feast of the Conversion of St. Paul was begun in 1940 as an emergency, stop-gap measure—but the gap widens every year.

The seminaries themselves have shouldered the additional, annual burden of encouraging churches to participate in the offering. Each school traditionally communicates with its own graduates in the field, and the offering in each church usually goes to the rector's seminary. But a number of men serving as rectors are graduates of other than Episcopal seminaries. Some older men have "read privately" for orders. Such men receive no appeals from an Episcopal seminary directly. A church-wide appeal is made each year to all churches through the Presiding Bishop, but so far only a few more than five out of every seven Episcopal parishes and missions have responded.

2 AVERAGE COST PER STUDENT IN EPISCOPAL SEMINARIES	
1956-57	\$1,968
1959-60	2,716
1962-63	3,077
1963-64	3,334

Even the most vocal critics of the method of a once-a-year offering for seminary support insist that the offering must be continued until some better way of supporting theological education can be found.

IN THIS current year, 1,165 persons are enrolled in the eleven seminaries of the church. Of this total 1,045 are preparing for ordination. The other 120 are either graduate or special students. They will become teachers, professional church workers, or perhaps workers in a professional world where theological understanding will help them do a better job.

For every ten students there is a full-time seminary teacher. In addition, there is one part-time teacher for each twenty students. The quality of the education is first rate, whether you are comparing it to other seminaries or to professional schools of other disciplines. Educators today, including seminary deans, know that second-rate educational standards attract second-rate students. The deans report, throughout the church, a noticeable rise in the quality of education in the men applying for admission to seminaries today.

Unfortunately, the cost of quality education in the Episcopal seminaries is being borne too often by those whose vocation is seminary teaching or seminary staff work. Pro-

Continued on page 14

1 THEOLOGICAL EDUCATION SUNDAY OFFERING			
		Churches Participating	Total Churches
1959	\$568,177	4,922	7,011
1960	580,981	5,374	7,145
1961	686,364	4,953	7,096
1962	803,231	5,356	7,084
*1963	*782,836	*5,152

* 10 Months Interim Report.

**AVERAGE YEARLY
PER COMMUNICANT GIFT
FOR THEOLOGICAL EDUCATION
IN THE EPISCOPAL CHURCH**

1960 27¢
1961 31¢
1962 37¢

fessors, instructors, staff members, and administrators often work for far less than they could earn in other seminaries, or in colleges and universities. Repairs or normal renovations in buildings must be delayed because of the inflationary pinch in budgets; libraries grow too slowly; experimental field work is curtailed.

Plainly, theological education can no longer be the *sole* responsibility of the wealthy, dedicated benefactor who will endow our seminaries for us.

Neither should seminary personnel be asked to provide us with well-educated clergy at a disproportionate personal sacrifice to themselves.

Seminaries are a vital part of the life of the whole Episcopal Church. The responsibility is one for the whole church to undertake. Seminary needs are neither temporary nor secondary.

Beyond the practical need for educating parish clergy, there are many other needs of the church that the seminaries will have to help the church to meet in years to come. The equipment of the parish clergyman will have to be more complex in the space age. It is now an accepted fact that active clergy want and need refresher courses offered by seminary staffs. Scholars in our seminaries need time and assistance from the whole church if they are to do the work of translating eternal truths into present-day terms.

THE MAJORITY of the eleven Episcopal seminaries are hard at work seeking capital funds on a major scale. Their realistic, immediate, capital needs are estimated to be somewhere between \$30 and \$40 million. In the meantime, and even

after such funds are raised, the annual budget deficits will have to be met with assistance which only an informed church can supply.

Will the whole church take on its responsibilities in supporting the theological education apparatus it possesses? If so, when?

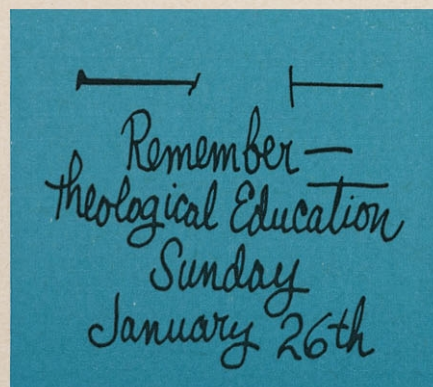
It should be apparent by now that Episcopalians will support whatever they believe in when they are informed about the need. At present, the majority of Episcopalians who see theological education needs see those needs in one or perhaps two seminaries. The health of the seminaries will be seriously impaired if we continue much longer to see them in isolation.

When the whole church has a problem, it is the business of the General Convention to do something about it. In 1961, General Convention took a long first step in that direction. It set up, as part of the Home Department of the National Council, a Division of Christian Ministries. The distinguished professor of pastoral theology at the Church Divinity School of the Pacific, Berkeley, California, the Rev. Dr. Robert N. Rodenmayer, became general secretary of the division a little over a year ago. He and his staff have begun some impressive studies of ministry in the Episcopal Church at all levels. He has formed an advisory council which met last mid-November at the University of Chicago's new Center for Continuing Education. This group represents a wide cross-section of Episcopalians—clergy, seminary deans, professors and laymen active in personnel recruitment and training in industry—plus experts in theological education from other denomina-

The meeting was largely given to exploration of the task and place of the church today, and the place of ministry in it. The existence of the Division of Christian Ministries and its advisory council means that before long Episcopalians will have a comprehensive picture of the kinds of ministries the Episcopal Church needs now, and the kinds of educational and training centers we will need for such ministries.

WHEN THE General Convention meets in St. Louis in October of 1964, one of its items of business will be to consider the first General Church Program item ever presented to it earmarked specifically for Episcopal theological education in the United States. Although the program is still in the planning stage, the tentative amount suggested is \$100,000, to be used for scholarships and grants to the seminaries the recipients choose to attend.

As projected, a committee would be appointed jointly by the president of the House of Deputies and the Presiding Bishop to consider applications for seminary scholarship aid. The committee would make its



choices on the basis of need, without reference to the specific seminary the student planned to attend. In addition to the scholarship aid to the student, a grant of money would be made to the seminary chosen by the student. This is proposed because the seminaries must usually find two dollars for every one the student is able to pay.

If the projected amount is voted by General Convention, it will be a start, albeit a small one, in the right direction. The \$100,000 will be stretched over three years, making about \$33,000 available each year of the triennium. If the seminary grant and student scholarship average \$600 total for each person aided, this amount will assist fifty-five students each year out of over a thousand. Averaged out, each seminary could have five such scholarship-aided people.

One of the reasons why a concerted national program has been so long in coming in the Episcopal Church is the diversity of theological outlook. Episcopal seminaries, founded at different times in different areas of the country, reflect the variety of viewpoint that is one of the Anglican Communion's hallmarks. The seminaries, being essentially private institutions serving the church, value their independence of action, their variety, and their distinctiveness.

SOME Episcopalians fear that national help for seminaries may mean that the General Convention might set up a committee to administer funds that would spell the end of seminary independence and distinctiveness. Others believe that it ought to be possible for all Episco-

pali-ans to support seminaries adequately and yet preserve the independence and the rich variety represented by the seminaries.

In other parts of the Holy Catholic Church, national program support has been offered without direct national control. Almost all of the major Protestant denominations in the United States now give substantial direct aid from their national program budgets to their seminaries.

The United Presbyterian Church, U.S.A., for example, one-third larger in communicant membership than the Episcopal Church, allocates \$2 million yearly for theological seminaries out of a general church program budget of more than \$30 million. This \$2 million is allocated to seven church seminaries and provides about half the total cost of operating these schools.

Such facts indicate another reason why theological education has not become a regular part of the national program of the Episcopal Church. There isn't yet room. Episcopalians this year will give about \$10 million for domestic and overseas mission, and other national programs. Although this represents some increase in giving over past years, it is still dwarfed by the nearly \$124 million which 7,084 Episcopal parishes and missions will spend locally (see "Using God's Money," THE EPISCOPALIAN, November, 1963, issue).

SAM BROWN and his fellow Episcopalians are showing signs of knowing more about the needs and problems of theological education. We are meeting the problem with a more generous response even though it is from the same number of churches every year. Perhaps their

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 Univer-
sity of the South, Sewanee, Tenn.**

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

example may inspire some 2,000 other parishes and missions to follow their lead.

An annual offering for theological education of a million dollars from all Episcopalians will go a long way toward helping General Convention to decide that we are willing to do something major for theological education in the years to come.

In the meantime, when Theological Education Sunday arrives on January 26, 1964, the Sam Browns will reach for their wallets and put that dollar, or hopefully more, into special offering envelopes. Sam can wish the method will change—soon. In the meantime, he will go along with it because, for the seminaries of the Episcopal Church, the offering means survival, no more, no less.

Teaching the Layman Theology

Why do we have theological seminaries? Their primary job, of course, is educating men for the ordained ministry of the church. But seminaries also educate a number of men and women who will be unordained ministers. These are the teachers, the professional church workers, and others headed toward an amazing variety of vocations. The fact remains, as the Very Rev. Almus Thorp, Dean of Bexley Hall in Gambier, Ohio, reminds us: "All the people our seminaries educate are laymen."

Today, sermons and articles on the ministry of each lay person are no longer novelties. The seminaries have for a long time been deeply involved in this lay ministry revolution. It affects them because they teach the teachers of laymen. It affects them because they also teach the laity directly.

Any good teacher, including the future parish clergyman, has three basic needs: (1) a knowledge of his message, (2) an ability to teach, and (3) an understanding of those he teaches. Seminary faculties are hard at work on these first two needs, reshaping their curriculums and developing effective teaching methods.

Meeting the third need, the understanding and knowledge of those whom the clergyman will teach, is more complex. The seminaries are handling the problem in several ways. They are bringing graduates of five or ten years back into the seminaries for periods of two weeks to a year. Two Episcopal seminaries invite laymen to study with them for short periods. This stirs large doses of practical experience into the academic pot. The visitors—clerical and lay—gain perspective and new knowledge; the professors and seminarians receive a more realistic view of the significance of their studies.

All seminarians gain practical experience in supervised field work, whether it is a weekly assignment in a parish, mission, hospital, or some institution where ministry is needed, or in summer field work that may be in rural, inner-city, or overseas

missions; or in mental or general hospitals (*see page 32 for a story on this type of practical training*). At least one seminary is experimenting with sending two of its undergraduates with two years of study behind them into a parish for a year of closely supervised work and practical experience.

All these efforts, and others like them, affect the laity's ministry indirectly through the ordained clergy. This is one part of what the seminaries are doing about education for the laity. The other—and fastest growing—part is direct service to the laity.

Nearly all the eleven seminaries now offer a range of courses to laymen living nearby. The majority of these are evening courses running through the year. Others are short term week-end or summer courses. Wherever such courses are available, registrations are heavy. Seminaries located near colleges and universities have a significant number of exchange students who take seminary courses as part of their academic preparation.

Although growing numbers of laymen are coming to seminaries for courses, a far greater number are taught in hundreds of parishes, diocesan and ecumenically sponsored schools, and in institutes staffed fully or in part by seminary personnel. In many ways the 175 full- and part-time Episcopal seminary teachers have a direct and powerful part in helping lay persons find the dimensions and meaning of their ministry.

Lay persons are being educated and trained in the Episcopal Church by institutions other than the seminaries, of course. Three of these major efforts, among the many in the church, are explored in the pages following. "Where Horizons Widen," beginning on page 17, is the story of St. Margaret's and Windham House; "Army Without Generals," starting on page 22, takes the reader to the new headquarters and training center of the Church Army, U.S.A. And finally, "Widening the Circle," page 26, recounts one effort to deepen the Christian dimension of that important vocation, college teaching.

WHERE HORIZONS WIDEN

By John G. Harrell and
Barbara G. Kremer

Dedication can sometimes be stifled, particularly for the woman who seeks a Christian vocation. Here are some of the ways in which two Episcopal training centers—Windham House and St. Margaret's House—help women find effective ways to serve.

For as long as she could remember, a young woman whom we shall call Helen had "just always wanted to work in the church." In college, she majored in religion, taking extra courses in order to zip through to a

diploma a year ahead of schedule.

Then, after graduation, Helen discovered she needed a program of graduate study in a church training school or seminary, coupled with carefully supervised in-service experience. It was at this point that Helen learned about the two centers which the Episcopal Church maintains for the training of professional women church workers: St. Margaret's House, in Berkeley, California; and Windham House, in New York City.

Either place was many miles distant

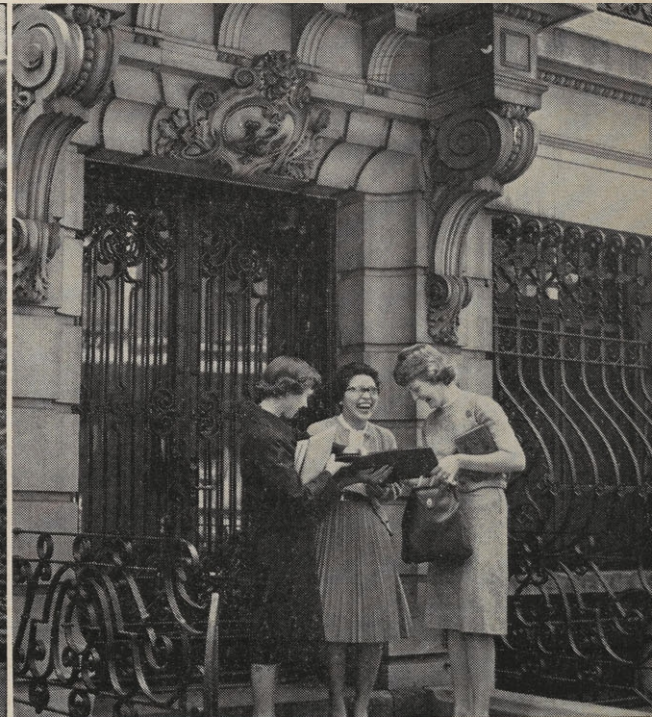
from Helen's home in the deep South; because Windham House was the nearer, Helen settled on the New York center. Because it was too late for her to apply for that fall's term, Helen filed application for the following year, and spent the intervening time teaching in a local public school.

Now Helen is a first-year student in the Windham House program. With the wisdom of hindsight, she is grateful for her year's experience as a school teacher. "It gives you a chance

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St. Margaret's, Berkeley, California



Windham House, New York City



Teaching a Sunday school class offers practical experience.



Living in community, students form lifetime friendships.

They worship just down the hill from where they live and study.



to look into other possibilities, make up your mind," she says.

For each Helen—each person who learns that such places as St. Margaret's House and Windham House *do* exist, and that there are opportunities for women to achieve professional status as church workers—there are many others who never discover that these horizons are open.

The director of Windham House, a soft-spoken Midwesterner named Johanna K. Mott, states the problem this way: "Although the clergy are becoming more aware that there is a need to spot women who are qualified, and to guide them into church service, too many aren't aware of what is going on in this area." Furthermore, she adds—conveying her own special gift for facing facts with good-natured honesty—"some of them are simply 'agin it,' and don't think this is a valid ministry of the laity."

Offsetting the general scarcity of information are persons who travel throughout the country to speak before groups of Episcopal women. More than one woman has decided to enter church service after meeting Miss Frances Young, executive director of the Episcopal Church's General Division of Women's Work. "I heard Frances Young speak at a conference," says one woman who is herself a well-known church worker. "She seemed so vital, so happy in her work, that I decided this was what I wanted, too."

"One of our real problems," says Miss Katherine Grammar, dean of California's St. Margaret's House, "is that there is no one national image of the woman worker in the church. Our graduates go out with an image of themselves that is not shared by those they encounter. Shall they become what the clergy and laity imagine them to be, or remain what they are?"

The current enrollments of both Windham House and St. Margaret's are modest. Neither center, however, pursues capacity enrollments at the cost of relaxed requirements.

Each applicant, like Helen, must meet exacting standards.

Dr. Mott, who is herself a Wind-

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ham House alumna, explains that the screening process often involves counseling women who are perhaps on the wrong vocational track. If, for example, a candidate is torn between a strong desire to serve the church and an inclination to pursue a career in mathematics, the counselors try to help her see that a mathematician can also exercise a valid Christian ministry, that any vocation can be Christian.

Even applicants who earnestly aspire to careers as professional church workers often need help in deciding what specific field they wish to follow. A director of Christian education in a suburban parish, for example, has duties far different from those of a woman performing the same work in an overseas diocese. Some applicants are also surprised to learn that there are opportunities for social workers in church-sponsored programs and for teachers in church schools or college departments of religion.

While both centers fulfill the basic function of training women for a vocation within the church, they are not identical. Both help each student develop as an individual with a deep understanding of her own Christian commitment. Their programs emphasize individual counseling, solid experience in field work, and a spirit of community living.

"You enter," says one student, "with the idea that you're going to live in a religious community. You just can't close your door." The result, she goes on to say, is "like being in a hall of mirrors—you have to face yourself."

Another similarity between St. Margaret's House and Windham House is that each center is related to a distinguished seminary. Windham House students majoring in Christian education study at nearby Union Theological Seminary. St. Margaret's students attend classes at the Church Divinity School of the Pacific located a block away.

St. Margaret's House concentrates specifically on training in the field of Christian education in its formal sense, preparing college workers, di-

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In-service training: Students lead a church-based school.



At study sessions like this, students specializing in varied fields share ideas.



Community living here has an international spirit.

rectors of Christian education, overseas workers, and other women whose vocations represent a direct professional involvement in church programs.

Unlike Windham House, the California-based center grants its own master's degree in religious education. For those who have not completed a full program of undergraduate training, St. Margaret's grants a certificate under a curriculum called Program 11.

St. Margaret's program has long been enriched by the students themselves, for they come from every province of the church and from several foreign countries. Its graduates are loyal alumnae, as the many sentimental treasures in Dean Grammar's office show. The letter opener on her desk, she says, "was sent by a Chinese student, An Veng Lah, now in Taiwan. After the war, we had a student come to us from Japan. She was very frightened when she learned that An Veng was here. An Veng's parents lost everything they had in Shanghai to the Japanese.

"As it turned out," Miss Grammar continues, "those two students became the closest of friends." She em-

phasizes the point as she places the letter opener beside a sampan-shaped paperweight, sent by the Japanese student.

Most of St. Margaret's students, of course, come from the United States. A continuing tie is the telephone, for alumnae call from wherever they are on special occasions. "Yesterday Juanita Everson called from Buffalo. She is our first Negro graduate, and she wanted to tell me how happy she is, working on the staff of a truly integrated parish."

As Dean Grammar talks, one becomes aware that St. Margaret's House is more than a school—it is a fellowship.

An account of the distinct characteristics of St. Margaret's and Windham House could hardly bypass the architecture of the two schools. The main house of St. Margaret's, across the street from the University of California, was once the home of the university president. Attached by an arcade to the shingled house is a new chapel. The facilities include classrooms, where four full-time faculty members and a number of guest lecturers conduct formal academic courses for the students.

Across the continent, Windham House includes two narrow, four-story brownstones, now interconnecting. Its traditional New York façade gives no clue as to what is happening inside.

Once the door swings open, one discovers a comfortable, rambling labyrinth of cheerful rooms, endless nooks and crannies, a door on the first floor that leads into a strikingly effective blue-and-white chapel, a dining room overlooking a charming courtyard, and an atmosphere of home and unity.

The program at Windham House encompasses several different graduate programs, ranging from social work at Columbia or New York University, to religious education at Union Theological Seminary, to graduate study in education at Columbia's Teachers' College.

Windham House students receive their graduate degrees from the schools where they receive their formal academic instruction. Those who are majoring in religious education—at present, four of the thirteen women are studying at Union—receive field-work training during the school year under supervision of the Windham House staff. For students in other fields, in-service training is assigned by the graduate school itself. If, however, the student and her counselors feel that her field-work assignment is inadequate, she requests a new assignment. Because of the high caliber of the schools the students attend, however, it rarely happens that "secular" assignments are inadequate.

All students are required to attend a weekly seminar planned by the staff of three full-time workers: Miss Mott, Miss Frances Sydnor, and Mrs. Carole Davis. The seminars vary according to the interests and needs of the students: often guest speakers come to Windham House to speak on challenging topics; sometimes the students are assigned to read a book and be prepared to discuss it at the next seminar.

A fringe benefit results from the fact that some of the most outstanding women in the church often stay at Windham House when they visit New

Their Job: Guiding the Training of Professional Lay Workers



Miss Katherine Grammar has served as dean of St. Margaret's House for 17 years.



Miss Johanna K. Mott, director of Windham House, holds a Ph.D. degree in education.



In both centers, professional lay workers are seminary-educated. Here students from St. Margaret's attend regular class at the Church Divinity School of the Pacific.

York. One recent guest, for example, was the eminent Biblical scholar, Miss Suzanne de Dietrich, who delighted her dinner table companions with her lively wit and warm interest in what each one was studying.

In keeping with the Windham House philosophy of the all-inclusiveness of the ministry of the laity is its practice of discouraging students from "hiding" inside the comfortable old house. The goal, says Frances Sydnor, is to live as a Christian community of people who go out into the world daily and take their faith with them. She adds that "the girls are encouraged to meet and know all types of people—the neighborhood."

Since Windham House includes in its program women who are not training for vocations specifically within the church, we asked how it differs from a regular dormitory.

Rising to the question with her usual good humor, Dr. Mott said at once that, "This is not a dormitory because we do screening, live in a community. . . . We do not admit anybody who is not a part of the training program. The church is not paying us to baby-sit; our staff is a *training* staff in the best sense of the word.

"I think the parish worker, teach-

er, social worker . . . have one thing in common: dedication, a sense of commitment to our Lord Jesus Christ. 'And thy neighbor as thyself' is the basis of commitment; the Lord doesn't say, 'I think you have to do this in the community'; the Church is bigger than that . . ." Her soft voice barely changing tone, yet conveying a deep sincerity, Dr. Mott continued, "The Bible doesn't say, 'God so loved the Church'; it says, 'God so loved the world.'"


This brief description cannot do justice to either of the Episcopal Church's graduate training centers for women, but let us hope a central point emerges: the church offers an opportunity for full-time service for those women who seek it. Perhaps this kind of service is not for the woman who needs to be persuaded to enter it. Conversely, it seems that a woman who feels a "faith commitment," as Dr. Mott describes this sense of Christian vocation, cannot be easily dissuaded.

The rigorous program of graduate study and field work which a woman must complete in order to qualify as a professional worker offers rewards. In the words of a gracious widow whose volunteer work in her parish's

educational program led her to seek a full-time career in Christian education, "There is a richness in this training . . . you develop a care and concern through the field work, and through living in a community situation. It's—well, it's sensitivity and skills and academics, all caught together with the need for worship, and an understanding of what God does for us. You certainly realize you can't do it alone."

Service in Christian education in a professional capacity presents, of course, a varied and creative opportunity. In Dean Grammar's view, "An alive and relevant ministry of the laity makes new demands on Christian education. I do not know how St. Margaret's will respond in the years ahead. I do know, though, that the changes occurring involve a new kind of organic relationship of the laity in the ministry, and St. Margaret's House is a training school for the laity."

Asked, "Do you see men attending St. Margaret's in the future?" Dean Grammar replied, "We've had one man in the past. We now have a man on our faculty. Who knows what work the Holy Spirit has for us tomorrow?"



*In
Brooklyn,
a new approach
in training
may change
the future of
lay service.*

Army

CLIMB THE long stairs out of the grimy subway station of Borough Hall on the Lexington Avenue line and you are in Brooklyn Heights, New York.

Walk over a few blocks to Pierrepont Street and up the steps of the brownstone at number 124. Ring the bell. The person who invites you in is smiling and young. The building might be a rooming house, with its victorian entry hall; long, steep stairs; and massive living room doors. Wander about the first floor a bit, and it begins to look more like an art gallery. The walls are hung with unusual prints, water colors, and reproductions. The tired, worn floors are the only clue that these buildings have seen hard, long service.

"Boardinghouse" might be just the right word for the three interconnected Brooklyn houses but for the neatly lettered sign outside: Church Army House.

Episcopalians who hear of the Church Army may naturally think, "an Episcopal version of the Salvation Army." The comparison is apt, but with a difference. The activity in these brownstones represents a new stage in the life of the Church Army, U.S.A.

Fourteen trainees are hard at work in Church Army House this year. They are preparing for ministries in the world that will be as varied in background as they, the trainees, are.

Such backgrounds are at least part of the raw material for their training. With a few exceptions, trainees may be from twenty-five to forty-five years old, married or single, men or women. Educational levels in the group range from tenth grade to

Ph.D. Some trainees are reformed alcoholics; others are fed up with suburbia or with routine jobs. At least one trainee has a prison record, while others have left jobs in which they were considered highly successful. What brings them to Brooklyn for Church Army training is their discovery that, for a Christian, the vocation as a minister comes first. All the trainees have lived in the everyday world—a world their Church Army training will prepare them to re-enter more deeply.

There are similarities in the Armed Forces and the Episcopal Church versions of army training. Both are intensive and rigorous. The one-year program at the new training center in Brooklyn runs from September through May. A typical day begins at 7 A.M. and ends a bit before 10 P.M. Each trainee has a couple of hours of free time late each afternoon, as well as Saturday afternoons "off" and a "free" Sunday. Holidays are few and fairly brief.

There is some "homework" and considerable team fieldwork in New York area prisons, detention centers, homes for the aged, hospitals, and urban churches. The "course" for the entire group is a unified study centered in the Bible. There are no exams, no diplomas, and no formal academic credits.

The new director of the training center, the Rev. William Coulter, who recently left his desk as associate secretary in the National Council's Department of Christian Education, makes it clear that his work is training, and not education in any academic sense. In a typical session, his aim and that of his assistant, Captain

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without generals

Howard Galley, is understanding—in at least two directions. Trainees are helped to understand both the elements of the Christian faith and the people of their everyday world.

The group members do nearly all their training together. They disagree, and rub each other the wrong way at times, but through it all they learn to listen to one another. Bill Coulter and Howard Galley believe that any proclamation of Christianity that deafens the proclaimer is likely to be useless.

Daily worship follows the Book of Common Prayer directions for Morning and Evening Prayer. Holy Communion, held once a week on Thursday mornings, may include some responses in the Dakota Indian language, since several trainees will be serving in Dakota country next fall. These fourteen people, the largest training group in Church Army history, will follow in the footsteps of seventy-three Church Army officers now working in widely scattered parts of the United States.

A lieutenant in Massachusetts works forty hours a week as a tool and die maker and for nearly sixty hours each month as a chaplain in a nearby hospital. Another officer lives a nomadic life in his house trailer, camped in a diocese where he is gathering facts for a survey of population dispersion and growth. Captain William C. Paddock is a field secretary in the General Division of Research and Field study of the Episcopal National Council. Dioceses find his work invaluable in planning mission strategy. Eighteen Church Army people are at work among American Indians; eight of these are themselves

of American Indian descent.

Church Army people refer to their task as lay evangelism. But Church Army lay evangelism is far broader than what is usually meant in conventional church thinking.

The jobs of Church Army officers run the gamut of occupations. It does not seem to matter who the employer is. It may be a college whose admissions officer is Church Army trained, or a small western city that employs a captain as its director of welfare. The verger of Chicago's Episcopal Cathedral of St. James is a member of the Church Army.

For them, any distinctions between sacred and secular occupations are purely academic. Church Army training is a serious attempt to heal that widespread disease of the Church known as "split personality Christianity."

It is easy to be glib about "Sunday Christians" and "putting Christianity first in your job." Church Army is doing something about the problem.

Captain Robert C. Jones, the National Director of Church Army and one of its few ordained priests, says that the training offered recruits is frankly experimental. Captain Jones believes the Army is developing new means and techniques in the training for ministry. He believes that such training must be Christian rather than just Episcopal, that it must clarify the nature of ministry and help Christians to identify their own particular gifts for ministry. Church Army training has no set of job moulds for producing triple-threat professional Christians. Church Army officers live by a simple rule of life that any

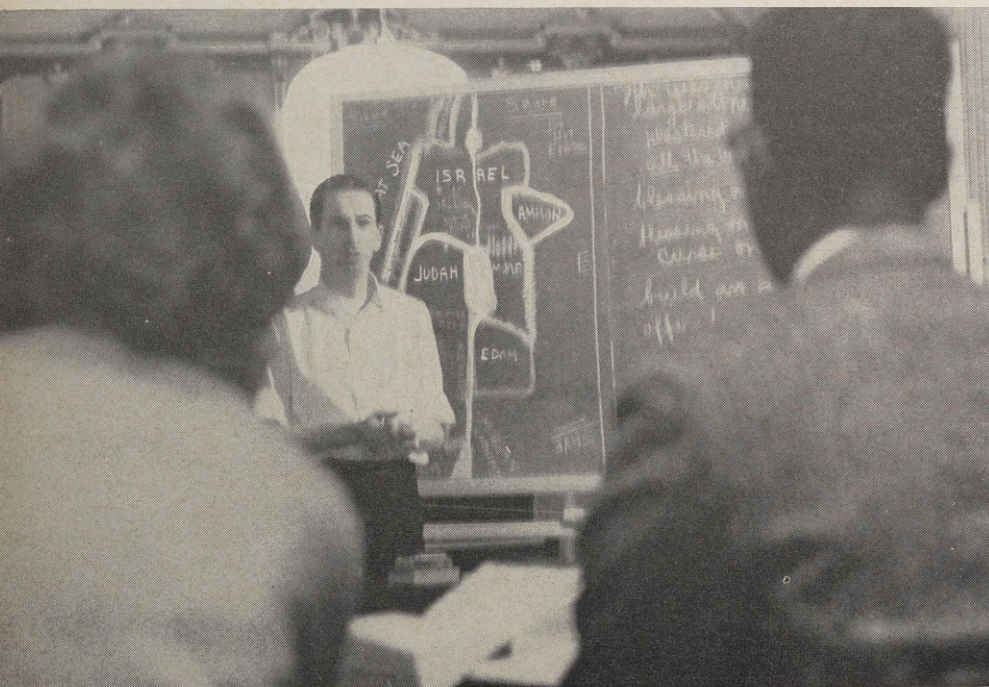
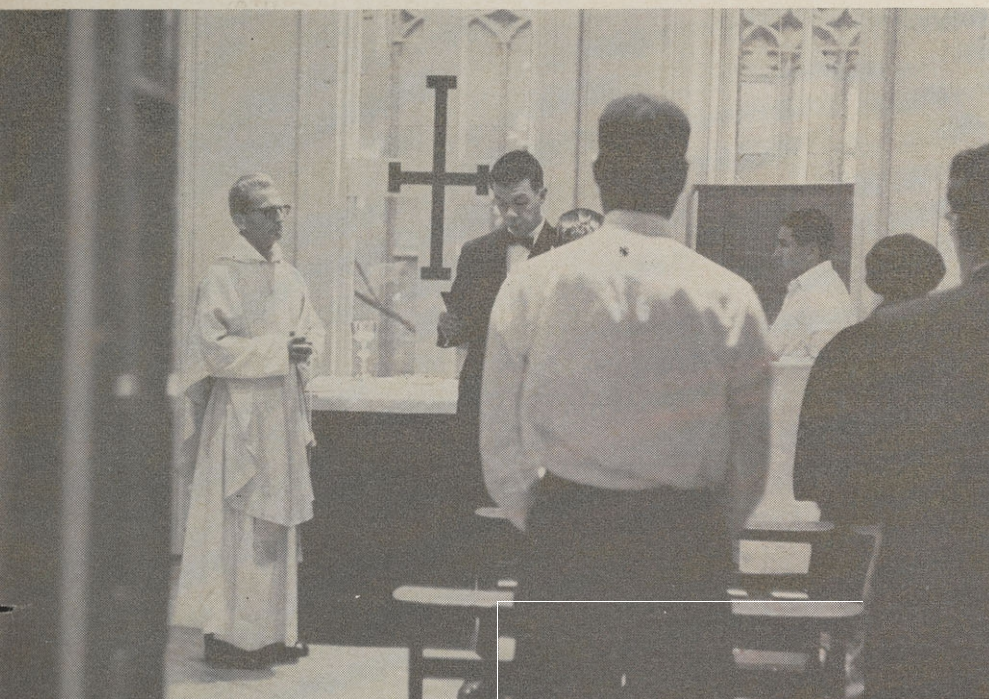
Continued on page 24



The Victorian era Brooklyn office of Capt. Robert C. Jones, Church Army's National Director, is also a command post for C. A. officers scattered across the U.S.A., from Alaska to Florida. He keeps in close touch through reports and at least one visit in the field each year, often reaching officers by dog sled, small boat, or light plane.

army without generals

Holy Communion is celebrated on Thursdays at 7 A.M. in a dining room transformed into a chapel by trainees and staff. Training director Coulter (left) is the celebrant. Trainee George McBride of Greenfield, Mass. reads prayer requests.



Fourteen trainees spend two hours studying old Jewish blessings and curses, primitive history and cult practice, under the skilled leadership of Capt. Howard Galley at the blackboard, who traces out the record of God's dealings with men.

layman might keep. Baptism, according to Captain Jones, ordains all Christians to a far larger ministry than most of them fulfill, but one that each Christian is equipped to do. Such gifts or abilities are innate in the Christian man or woman but must be recognized and developed.

This kind of thinking about ministry and training for it is near the hot center of Christendom's recent rediscovery of the lay person. It could be that the recent sharp upturn in Church Army growth is directly related to this interest. This year's group of fourteen trainees was selected out of seventy applicants. The program budget of this relatively small "army" has jumped in three years from \$48,000 to \$270,000; in four years the Church Army has quadrupled its number of officers in the field.

The Church Army, like many Episcopal Church organizations, is partly supported by several thousand individual Episcopalians who know about its work. They contribute about \$30,000 to it each year. To underwrite its training program, the Church Army receives \$22,500 annually from the General Program Budget of the Episcopal Church through the action of General Convention. A large part of its \$276,000 program budget is "field income" paid into headquarters by those employing church personnel. This money goes out again to workers as salary or as hospitalization insurance.

There are three Church Army ranks, none of which is that of "general" or even "colonel." A lieutenant, C.A., usually works part-time and is commissioned by the bishop of the diocese in which he serves. Church Army captains are commissioned by the Presiding Bishop to work anywhere in the U.S.A. Cadets are trained candidates for commissioning. Women officers share all ranks equally with men, but prefer to be addressed as "sister." This Army governs itself democratically. Each officer has one vote in decisions.

Historically, Church Army, U.S.A., is part of an international Anglican organization that has units scattered over the globe. It began in England

and was patterned a bit after the older Salvation Army. A small group of English Church-Army members came to the United States in 1925 as an itinerant band of lay evangelists. They set out to walk across the United States, preaching and teaching as they walked. Episcopal churches, where they often slept overnight, proved to be fairly sparse in some areas, however, and their journey slowed to a halt in Columbus, Ohio. They offered their services to Episcopal churches and particularly to small rural missions for \$4 per week and a place to unroll their sleeping bags. The great depression of the 'thirties opened many opportunities for them to settle down as layreaders and teachers in small churches that might otherwise have remained closed.

The Church Army's training center has also had an itinerant history among several cities of the northeastern United States, including Providence, Rhode Island; Jersey City, New Jersey; Cincinnati, Ohio; and most recently, Brighton, Michigan. When Bishop James P. DeWolfe of Long Island offered the Church Army the physical plant of Holy Trinity Parish in Brooklyn, along with its endowments for upkeep of the church and organ, a parish house, and three brownstones, the Army gratefully accepted. Holy Trinity Church is the scene of daily services at noon for the business community, two services per month for the deaf, and a vigorous program of chancel drama and music recitals sponsored by the Trinity Arts Center. The rambling parish house is headquarters for the staff as well as a monthly meeting place for some twenty-five Brooklyn community organizations.

Next June there will be eighty-seven of these lay men and women in uniform serving in some thirty dioceses and missionary districts in the U.S.A. In the summer of 1965 more than a hundred will be at work.

This strong order of well-trained lay persons is of tremendous value to the Episcopal Church, and may well be of even greater value to the whole Christian Church in America in the years to come. ◀

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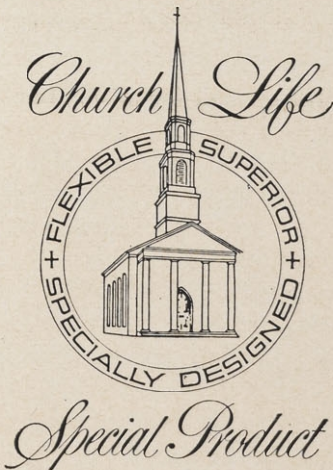
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Widening the Circle

Professors turn "student" in special Episcopal summer schools for families in academic life.

THE CHRISTIAN ministry to college and university campuses is being met head-on by rapidly expanded programs and additional men for chaplaincies. This effort is naturally directed toward the students and their problems. But what about the key people in American education—the faculties? Can college faculties as such be ministered to?

Many parishes and college chaplains provide outstanding and effective ministries to faculty people. There is one national program, however, that ministers to the college teacher in a direct and special way.

Nine summer schools for faculty Episcopalians have been held in the last five years. Sponsored by the Church Society for College Work, a private agency which is the pioneering arm for the college work of the Episcopal Church, these special summer schools are providing an opportunity for Christian professors to think together about their faith. The idea for these schools was born in 1958 at a brain storming session between the Rev. Jones B. Shannon, executive director of the Church Society for College Work, and Dr. Thomas P. Govan, now professor of history at New York University.

Mr. Shannon and Dr. Govan planned a "school" at which a professor could do some of his own academic work, learn some systematic

and Biblical theology, discuss the relation of faith and his vocation, and appreciate a new kind of community.

On the twenty-fifth of last June, the ninth of these schools began when nineteen scholar-Episcopalians and their families arrived at Kenyon College, Gambier, Ohio, for five weeks of study, reading and criticism of papers, informal conversation, and genuine community life. Everyone settled into Old Kenyon Hall, an imposing dormitory large enough for all the families to live on the lower floors, and for all the scholars to have studies on the third floor. Within a few hours bags were unpacked and the bare rooms were transformed into temporary homes.

The scholars themselves administered this school through a steering committee assisted by a convener, Dr. Sten Stenson, professor of philosophy and religion at Smith College.

Each scholar presented a paper for criticism. Some had been prepared for professional audiences, some for general consumption, and some were in the final stages of sharpening before submission to learned journals. Others were less definitive—no more than an idea or argument in preliminary form. All were subjected to searching, sometimes scorching, criticism.

The papers tackled large ideas, some of broad interest. The latter

included legal and moral problems surrounding capital punishment, the social responsibility of the scientist, and the view of man in the novels of William Golding.

In presenting his paper, "Freshman English and the Kingdom of Truth," Prof. Allen Lacy, for example, said that if a young person habitually writes or talks in thoughtless chitchat, merely following the popular ideas of the day, he runs the risk of being shaped by his words into an empty man or woman with no idea of his own identity.

There was a time when intellectual Christians and non-Christians were sure of their viewpoints and argued them out in an atmosphere that resembled a parlor game more than anything else. Today's problems have changed all that. Neither the non-Christian nor the Christian scholar has really had time in a fast-moving age to sort things out so that he can ask the right questions about our dilemmas.

Religious reflection and theological thinking has its "circles" just as literary criticism and pure mathematics do. The "theological circle" in this country has been small and often withdrawn from life. The nine faculty schools at Kenyon are expanding this vital theological circle.

The work of the school at Kenyon was carried on in an atmosphere



The relaxed atmosphere and informal attire contrast with the depth and intensity of discussions.

which consciously differed from academic life. The intellectual pace was very rigorous, but the physical pace was slower. There were no telephones, no committee meetings, and relatively little interdisciplinary wrangling. The community was more intensely united than those on the college campus. The opportunity for adult reflection was broadened by the provision of a nursery or day camp for all the children. Mothers were free to listen to the reading of papers, to read, or to talk thoughtfully with one another.

In the evenings the clusters of mothers and children on the steps of Old Kenyon, the audible and familiar cries of a child protesting an early bedtime summons, and the soft flight of those flat plastic flying saucer toys called "frisbies," which became the athletic passion of the men and boys, hardly spoke of cultural crisis. But perhaps we insulate ourselves from our dilemmas by crying them too loudly.

The concerns with which the professors struggled in Gambier involved the intellectual, the reflective part of the predicament of man today. Such reflection is as quiet as the flight of frisbies. But it needs the "break" in time afforded by such gatherings as the one at Kenyon College last summer, and others to be held in summers to come.



Youngest, Michael Lacy, is baptized by the Rev. Jones Shannon.



One of the nineteen families welcomes a luncheon break from study sessions.

DESIGN FOR INDEPENDENCE

With the election of two suffragan bishops, the Mexican Episcopal Church is ready to enter a new era of growth and mutual responsibility.

Across the Rio Grande from Texas, down through the valley of Mexico to Yucatan and the Guatemalan border, a small missionary district is stirring, stretching its resources to discover and accomplish what God is asking of it in twentieth-century Mexico. It is *La Iglesia Episcopal Mexicana*, the Mexican Episcopal Church.

Most dramatic symbol of this stirring was the recent election of two national suffragan bishops for Mexico by the House of Bishops of the Episcopal Church, meeting in Little Rock, Arkansas, in November (*see report, page 2*).

To serve this district of some 7,000 Episcopal Church members, United States Episcopalians—through the National Council's Overseas Department—appropriate some \$150,000 annually. But independence is never out of the minds of the Mexican members.

It is difficult to comprehend the position of the Episcopal Church in Mexico today without some knowledge of its history, which can be traced to Mexico's war of independence and the aftermath.

When Mexico gained its independence from Spain in 1821, its leaders found that they had to reckon with the immense political power of the Roman Catholic Church. They discovered, too, that their national gov-

ernment was weak because the greater part of Mexico's natural wealth was in the hands of the church.

Thus, when Benito Juárez and the Liberals came to power in 1855, they launched the second stage of Mexico's revolution, known as *La Reforma*, with the goal of separating the Roman Catholic Church from the political arena, and recovering for the Mexican people the wealth in the hands of the church, which still had a higher annual income than the government.

A number of Mexican churchmen,

clerical and lay, were not satisfied with a reform movement limited to church-state relationships. They wanted a thoroughgoing reformation of the church itself, with the aim of recreating a church that would be catholic, apostolic, biblical, and free of foreign domination. These reformers effected a movement similar to that which resulted in the Philippine Independent Church. The church was provisionally christened the "Church of Jesus."

In 1860 this group sent three priests to the United States to make contact with the Episcopal Church in the U.S.A. and to ask for consecration of a Mexican episcopate. The Rev. Manuel Aguas, one of the most noted preachers of the day, joined this movement and gave vigorous and imaginative leadership in the short period before his premature death.

Nearly twenty years after this initial effort, the Episcopal Church consecrated the Rev. Henry C. Riley, an Englishman raised in Chile, to be Bishop of Mexico, but President Juárez' death, and the end of liberal leadership under which the Church of Jesus had been born, had resulted in grave hardships for the young church. Many of the some seventy Church of Jesus congregations waned; and others, lacking episcopal leadership and funds necessary for main-



*The Rt. Rev. Jose Guadalupe Saucedo,
Bishop of Mexico*



Bishop Saucedo speaks informally with confirmands and other members of the Church of the Divine Shepherd, Santa Ana. The building itself, located in the open country, was erected almost a century ago by a French priest who helped establish La Iglesia de Jesus, the reform church which was a predecessor to the present Mexican Episcopal Church.

taining ministers in the churches, affiliated with Protestant missions. As a result, Bishop Riley resigned his episcopate after only four years.

The hitherto independent Mexican Church became more and more dependent on the Episcopal Church in the U.S.A., which was ably represented by priest-delegates William B. Gordon and Henry Forrester. The U.S. church, however, seemed strangely reluctant to involve itself sufficiently to make a major effort.

In 1904 the Episcopal House of Bishops in the U.S.A. created the present Missionary District of Mexico to minister to American and English families who had come to build the railroads and to help industrialize the country. The Rev. Henry D. Aves of Houston, Texas, was elected to be missionary bishop. In its 1906 convention, the Church of Jesus voted to affiliate with the missionary district, and the Episcopal Church seriously undertook a mission to the Mexican people. The Mexican

Church's constituency, however, had already fallen to 4,000 members, including foreigners.

After the final victory of the liberal revolutionary movement in the 1910 Revolution, religious warfare broke out in Mexico in 1926, and resulted in severe hurt to the small Mexican Episcopal Church. Bishop Aves had resigned for reasons of poor health, and the Rt. Rev. Frank Whittington Creighton became second Bishop of Mexico.

The outcome of the struggle was victory for the government, but the same rigid restrictions imposed on the Roman Catholic Church were imposed on all. Among these was the enforcement of the law that only Mexican-born clergy could minister to Mexican congregations. This caused the withdrawal of Bishop Creighton and the election in 1931 of Mexico's first national Episcopal bishop, the Rt. Rev. Efrain Salinas y Velasco, who ably guided the church through some of its most difficult days.

The government has relaxed the enforcement of many of the restrictive measures it originally took against the Church. But it still holds title to all Church property. Only Mexican clergy can minister to Mexicans, and the Church is prohibited from operating schools, other than seminaries. The Mexican Episcopal Church, however, operates eight *internados*, or boarding homes, for young people who come to the better schools of the towns and cities to study.

The Rt. Rev. José G. Saucedo is the Mexican Church's fourth bishop. He was consecrated in 1958 at the age of thirty-three. Although he received his B.D. degree from the Virginia Theological Seminary, he is truly a national clergyman, inasmuch as he has grown up in the Mexican Church, finished at its theological seminary, and spent all of his ministry in that church.

Bishop Saucedo brings vitality and

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DESIGN FOR

INDEPENDENCE

energy and an open mind to his episcopate. These are valuable qualities in modern Mexico, where a large middle class is rising and the population is shifting to the cities and to newly opened areas of almost virgin land. Mexico is changing swiftly, and the church must adapt itself to new needs and opportunities.

Mexico's able young Episcopal leader does not believe that the restriction on foreign clergy is a curse, because it has forced the church to rely on itself for its ministry, although a clergy shortage is hampering expansion. This small church has a spiritual strength that has enabled it to weather great adversity; and it is all the stronger for its national clergy leadership, Bishop Saucedo feels.

The new generation of young people studying for professional careers (the national university alone has 70,000 students) is looking for a church tradition open to new currents of social, political, economic, and philosophical thought, Bishop Saucedo says. The new generation is intensely nationalistic, and is consumed with the idea of building its own country.

The bishop and other responsible churchmen feel that the time is approaching for an autonomous Mexican Episcopal Church, but that it must not be stamped, "Made in U.S.A." Rather it must be a Mexican church in every way. Bishop Saucedo's fervent hope is to take initial steps toward an independent Mexican church during his episcopate.

Statistically, the Mexican Episcopal Church looks very small in a country of 35,000,000 people, but it is growing. Communicants now total 4,000, and Bishop Saucedo has been confirming and receiving close to 500 people a year. There are now almost one hundred mission congregations in the district, and one fully self-supporting parish.

The Cathedral of San José de Gracia in Mexico City is still a mission, but this congregation, which has just built a fine parish hall, hopes to

apply for parish status within five years. The Very Rev. José F. Gómez gave vigorous leadership as dean until his sudden and tragic death in September of 1963. This has caused a temporary gap in this important work.

The only parish in the district is Christ Church, in the capital, which is largely supported by an English-speaking congregation. This parish welcomed as its new rector in September the Rev. Robert Jones, previously of St. Alban's Church, Washington, D.C.

Clergy in the district total twenty-eight priests, of whom six are North Americans. Layreaders take an active part in the church in Mexico. Some are on salary in order to work full time in the missions under the supervision of the bishop and neighboring clergy.

Significant in the present state of the Mexican Church are the parallel phenomena of a large number of new missions, and of the entry into church service of several new full-time layreaders, many of whom have a background of work as local preachers.

Southeastern Mexico is outstanding among the new areas for church

work. Here the government is sponsoring resettlement colonies. Already ten new missions are in operation, served by one priest and three layreaders. These new opportunities have made the leadership problem acute; the influx of layreaders is an important part of the solution.

Capstone of the program to train national leadership is the newly reconstituted *Seminario de San Andrés*, together with the Training School for Christian Education, both having moved just recently into permanent quarters at the new diocesan center in Mexico City. This center was made possible through the 1961 Church School Missionary Offering and grants from the United Thank Offering of Episcopal Church women.

The faculties of these institutions are basically the same; they will share library, chapel, and refectory facilities. Students at the nearby University of Mexico can also reside here, and their presence is expected to spur an important exchange of ideas between church workers and the educated laity.

The primary purpose of these institutions, of course, is preparing clergy and other church workers to



Bishop Saucedo celebrates Holy Communion at the consecration service of the new Iglesia de la Ascension in Matamoros, Mexico, a rapidly growing city near the mouth of the Rio Grande. Bishop Saucedo is assisted by his brother, the Very Rev. Melchor Saucedo, dean of San Andres Seminary in Mexico City and one of the two new suffragan bishops-elect of the Mexican Episcopal Church.

minister effectively in the new Mexico. The training school has graduated six female workers, and San Andrés presented its first candidate at the end of this school year in November, 1963. New students in both schools will be entering in February of 1964.

San Andrés Seminary also has an ambitious course for layreaders, some of whom may go on to holy orders. This course calls for a month-a-year residence in the seminary, plus home study. A four-year cycle is offered to cover the canonical fields of preparation in special cases.

Serious effort is made to offer an education in these institutions that is directed towards Mexican culture, its traditions, its evolution, and its rapid changes. Curriculums are under constant re-examination with this end in view, although the traditional disciplines are not slighted. Full-time faculty members are evenly divided between Mexican and foreign clergy.

The Very Rev. Melchor Saucedo, one of the new bishops-elect, is seminary dean. Srta. Antonieta Hernandez is director of the girls' training school and professor of Christian education at the seminary, as well as director of Christian education for the district.

Work with English-speaking congregations is carried on in eleven cities besides Mexico City and is led by Archdeacon Allen J. Green, who has one Mexican and four U.S. priests working with him.

The place and extent of this work has varied considerably with the number, place, and distribution of foreigners in Mexico and the possibility of securing clergy for the work. The proper degree of integration of the work is still subject to varying opinion, but at present the arrangement is roughly that of separation at the congregational level, and unification at the national. English-speaking congregations represent about one third of the strength of the district as far as communicant membership and national church finances are concerned.

Bishop Saucedo's plan for working toward the independence of the Mexican Church encompasses the re-

districting of most of the length and breadth of Mexico into natural regions. Already the district has been divided into seven *regiones*, each with a co-ordinator and a regular monthly schedule of planning sessions for all church workers, in addition to annual rallies which draw leading laymen for a day of worship and discussion on various aspects of the church's life and mission. These *regiones* play a key part in the church's new vitality; they have achieved a high degree of co-operation and co-ordination, and have been responsible largely for the expansion into new areas.

The next step the bishop hopes to make is the larger division of the district into three major areas, two of which will be led by the newly elected suffragan bishops.

It is envisioned that the two areas may eventually become missionary districts after the pattern of the Brazilian Episcopal Church. These areas center on the important cities of Guadalajara and Monterrey, which are basically the Mexican northwest and northeast. The northern frontier cities along the Rio Grande offer one of the most fruitful opportunities for progress—as the notably successful

work in Matamoros indicates (*see THE EPISCOPALIAN, July, 1962*)—but so far they have been beyond the reach of the present structure of the Mexican Church.

Bishop Saucedo also cites the Japanese church as a possible pattern for his own church to follow. He feels that the obvious financial obstacle to self support is not the only important consideration, although the expansion of the corps of church workers and of buildings necessary to capitalize on new opportunities will require more outside help, and not less.

Giving in the Mexican Church has risen sharply, however, and is approaching a significant figure. Already included in the district budget is a meaningful figure towards support of the new episcopal assistance. A reserve fund is assuming important proportions and is steadily building up.

Bishop Saucedo feels that a crucial factor is the church's spiritual readiness for independence and is confident on this point about the Mexican Church. Independence should substantially hasten increased self support, he ventures, inasmuch as Mexicans are constitutionally opposed to "imported" churches.

Evidence of this spiritual strength was brought forcibly home to many Episcopalians in the United States in September of 1962. More than 300 delegates and guests attending the twenty-eighth Synod of the Seventh Province saw firsthand what the Mexican Church is doing. The visitors took away a better understanding of what is demanded in a mission field. More importantly, they gained a great respect for the Mexicans who have built and helped nurture a church under most difficult circumstances.

Whenever it may happen, the Mexican Episcopal Church is destined to become an independent church. Bishop Saucedo believes his church is taking important steps in this direction. Episcopalians in the United States can be cheered by the fact that they are participating in the development of an authentically Mexican church within the family of the Anglican Communion. ◀



Guillermo Robredo, a student at the San Andres Seminary in Mexico City.

Their Seminary, the City

"Suburban churches do not understand the inner city. What's more, they do not want to try."

"Seminarians don't receive enough practical experience before they leave the seminary."

These are frequently heard comments, but they are not always true. Take, for instance, this one example of mutual responsibility in a large, metropolitan area.

THE CHURCH of the Atonement in Morton, Pennsylvania, is a suburban parish with some 300 communicants. The rector, the Rev. Clayton K. Hewett, and a number of his parishioners knew about some of the specific needs and possibilities that existed in nearby Philadelphia and wished to involve themselves.

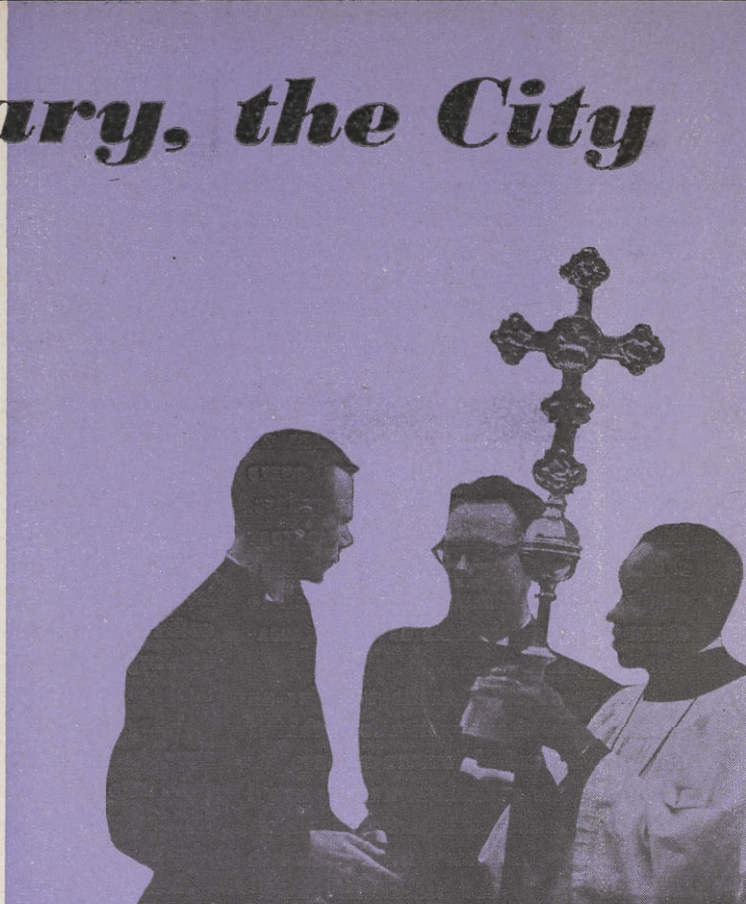
Some nine miles away is St. Andrew's Church, West Philadelphia. The vicar of St. Andrew's, the Rev. Edward P. Rementer, was confronted with an inner-city situation that could not be solved by one man, nor by one struggling church. His work on a diocesan strategy committee on city problems led to a meeting with Father Hewett. Shortly, their congregations embarked on a program together.

The suburbanites shared manpower and as much financial help as they could muster with the city church. St. Andrew's in turn served the Church of the Atonement by providing education on the urban ministry. This companion arrangement gradually expanded to the point where the two clergymen decided to try "a core ministry based on personal contact."

Both priests were well aware that this co-operative experiment needed more than the leadership of the ordained ministry. Full-time help was needed. Father Hewett therefore traveled to the Episcopal Church's Virginia Theological Seminary, in Alexander, Virginia, and described the project to a group of students. He stated the basic requirement: one year of hard work, during which formal studies would have to be abandoned.

Two students offered, with the permission of the seminary, to move to Pennsylvania for one year. They were Jim Maxwell, a New Yorker, and Jack Studebaker, a native Texan transplanted to Virginia. They had accepted, of course, not a job, but a challenge—and a chance to learn some aspects of the ministry that no textbook can teach. One result of their year in the city was a day camp for children in West Philadelphia.

Continued on page 34



A special day in St. Andrew's parish: Jim Maxwell (left), Jack Studebaker, and crucifer Tony Wesley prepare to lead a procession of day campers, parents, and parishioners.



Jack (background) as a wise camp leader uses two good methods for befriending a boy and earning his confidence: understanding him—and keeping up with him in dodgeball.



the EPISCOPALIAN

• The official organ of the Episcopal Church in the Diocese of San Joaquin • The Rt. Rev. Sumner Walters, S. T. D., Bishop • Publication Office: 301 N St., N.E., Washington, D.C. • Editorial Office: 1617 N. Hunter St., Stockton, Calif.

JANUARY, 1964

Ways of Witnessing

"And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." This was and is the command of Jesus to his followers. Are we Episcopal laymen doing all we should in witnessing to our faith as followers of Jesus?

For many of us, "witnessing" can be very difficult. We do not feel competent to talk to others about religion. As a result, we avoid talking about our Lord and our church. In failing to do so, however, we are breaking specific vows we took at baptism and confirmation. Our failure is often not because of lack of faith, but rather, a lack of understanding how we can be effective witnesses. Effective lay witness is seldom based on an extensive knowledge of theology. Rather, it is simply telling and showing others what God means to us.

There are many ways in which we can witness to our faith. We can do as Andrew did when, "He first found his brother Simon, and said to him 'We have found the Messiah.' He brought him to Jesus." When we have found the Messiah, we too must find our brother and bring him to Jesus. Not to do so is to fail in our duty as Christians.

To be effective, our witnessing

must fit the person and the occasion. It must be done in words and actions that will be understood, and at a time when the other person's attention is not directed elsewhere. A man who is desperate because he is out of work and his children are hungry, having never known Jesus, will hardly listen to you tell him he should attend church regularly. First help him find a job and get on his feet. Then he can understand when you tell him that, through you, God has demonstrated His love.

A pregnant girl who has been deserted by her lover and friends, and whose family is trying to hide her because of her "shame" will hardly be willing to listen to you discuss theology. Yet, she is in more need of a clear demonstration of the fact that God loves her than she has ever been. In similar situations Jesus always offered love and help, not condemnation and "preaching." If we are to witness to Him, we will do the same. As a church and as a nation, we have, on the whole, failed miserably to follow Him in meeting this problem, as in many others, and the "shame" is on each of us at least as much as on the unfortunate girl.

We are living in a time when the church is rapidly being stripped of

its authority. It is no longer possible, or desirable, for the church to demand acceptance of its rules by non-members. As it was in the very early days of the church, it is now necessary for the laymen of the church to witness to the power of God in their lives if the church is to live and grow.

Such witnessing is most effective when done by a community of Christians working together as an active, living cell in their church. And let us never forget that women are people, and laymen, and Christians.

The Diocesan Liaison Committee has been formed for the purpose of helping the laymen of the Diocese to be more effective in their witnessing and evangelism. The men of the committee have trained themselves in procedures and techniques, and are ready at any time to help. Please give them an opportunity to help you.

In the words of the apostle, James, "What does it profit, my brethren, if a man says he has faith but has not works. . . . faith by itself, if it has no works, is dead." Let us, the laymen of San Joaquin, join together and prove by our works that our faith lives, so that, by our witness and example we may lead ever more men to Christ.

—FRANK HANWAY

The Bishop's Page

Sumner Walters



Twenty Years

BEGINNING with the service of consecration on the Feast of the Epiphany, January 6, 1944, in the old Cathedral, let me give a partial list of tangible changes since then, omitting the thirty new rectories and vicarages. St. Timothy's, Bishop, then called St. Paul's, owning nothing, worshipped in a mortuary chapel which had been their church till the depression in the thirties. Now they have a lofty church, parish hall, class rooms and rectory.

Trinity, Lone Pine, under a concordat, ministered to people of various denominations, with ministers supplied by the Methodist Church. In 1947, we took back the full administration of the congregation. St. Michael's at China Lake and Ridgecrest was then non-existent, as were St. Peter's, Arvin; St. Luke's, Bakersfield; and St. Mark's, Shafter; and likewise Redeemer, Delano, which was named for the church of which I was rector in St. Louis. St. Paul's, Bakersfield, then an attractive, small brick church, now has a magnificent group of buildings. St. Andrew's, Taft, has doubled in property acquired.

St. Thomas', Avenal, now in a pleasant chapel, worshipped in the women's club building. Epiphany, Corcoran, was non-existent, as was

Christ Mission, Lemoore. When completed in 1957, it was named for my wife's family church in Georgia, mine in New Jersey, the church in Virginia where we were married, and that in Alameda which I served as rector for seven years. St. Philip's, Coalinga, present attractive church was preceded by one so lacking in eye appeal that our vicar said the best thing about the building was the toyon trees which concealed it. Other inadequate buildings in Tulare, Visalia, and Lindsay have been replaced or greatly increased in size.

What is to be our largest group of buildings will, God willing, be those of the new Cathedral, which already reveals the size and completeness of the ultimate plan. We are also proud of the growth and achievements of St. Columba's and St. Mary's churches in Fresno since 1951, and of St. Alban's, Los Banos. Camp San Joaquin is one of our larger additions.

One of our most beautiful and complete churches is that of St. Francis, Turlock, which in 1947 came down from an upper room in an office building to occupy its present, lovely edifice. In the late forties, St. Paul's, Modesto, built what is one of our finest education buildings.

St. Mathias, Oakdale, for a town

of its size, now possesses the most complete set of church buildings in the diocese. Sonora, San Andreas, and Tracy, enjoy entirely new or rebuilt churches, parish halls, and rectories, as does Manteca, its new edifice of worship. Our significant growth in the diocese is also indicated by the newer churches, St. Anne's and St. Stephen's, in Stockton.

This story of work done by clergy and people, representative of sacrifice and great generosity on the part of many, in these twenty years is thrilling. Thousands of people have benefited by these opportunities to build for God. Millions of dollars have been given. Countless sacred objects have lovingly been dedicated in the faith of Jesus Christ.

Still more important than even these labors is the *use* to which these churches and parish halls are put. The *great* purpose is to bring people to Christ, to bring Him into every life, young or old. A church which is not attended is a mockery with regard to the absentees. Parish buildings which to many people mean mostly a place for card games (not bad in themselves) are a waste of money if used mainly as a community hall for general recreation.

The point is that, in a very secular age, with religion on the defensive, we must use our various kinds of church edifices for a maximum of Christian service activities: classes, youth groups, adult meetings, and making the best of our adult leadership available for truly religious worship, study and service.

Let us have a great many meals and refreshments and dances and games but let us keep clearly to the fore the main purpose for which the Church was founded by our Lord: to change and save lives, to be a channel of Christian goodness and endeavor in a world which needs Christ more than ever.

Bishop's Diary

OCTOBER

- 4 San Francisco: Northern California Council of Churches
- 5 Tulare, Arvin
- 6 Arvin, Woodlake
- 8 San Anselmo, Graduate Theological Union, trustees' meeting
- 12 Fresno, Taft
- 13 Taft, St. Mary's, Fresno
- 15 Lodi
- 16 Castle Air Force Base, Confirmations
- 17 Church Divinity School of the Pacific, trustees' meeting
- 18 Lone Pine
- 19 Lone Pine, Deanery Children's Day Service, Shafter
- 20 Shafter
- 23 Celebrated Communion, University of Pacific
- 24 Fresno
- 26 Fresno
- 27 Tulare, Hanford
- 28-30 Hanford

Calendar

JANUARY

- 1 First issue of the *Spirit of Missions* (now THE EPISCOPALIAN), 1836. Emancipation Proclamation, 1863.
- 5 Bishop at St. Anne's, Stockton.
- 6 20th anniversary of Bishop's consecration.
- 9 Consecration of first Missionary Bishop to the Indians (Hare), 1873.
- 12 Bishop at Tracy.
- 19 Bishop at Porterville.
- 26-28 Cathedral: Third Annual Diocesan Convention.
- 27 Speaker: The Rt. Rev. Thomas Cashmore, D.D., Bishop of Dunwich, England.

Memorial gifts of any amount may be sent to the Bishop's Office, made out to the Diocese of San Joaquin, for the Endowment Fund in perpetuity. Names of donor and of the person memorialized will be listed in the Book of Remembrance.

Parish News

St. Paul's, Bakersfield

● Sister Ann Harrison, Church Army worker ministering to the families of agricultural workers in the Corcoran area, addressed two congregations at St. Paul's, Bakersfield, recently. At the invitation of the Rev. Victor R. Hatfield, rector, the missionary spoke at the family service at 9:30 A.M. and again at the morning prayer service at 11 A.M. In describing the church's work among the people of the labor camps she told of the deplorable conditions under which they live and the challenge to improve their lot.

Women of St. Paul's scored a success in their second annual antique show when the three-day event in the parish hall drew large crowds of parishioners and their friends.

More than twenty exhibitors from many states displayed their wares. Mrs. William Potter was general chairman. Food was served by a committee headed by Mrs. Robert Bridges. Proceeds of the show were designated for the building fund.

Clothing for the hurricane victims of Haiti was collected at the church and huge boxes were turned over to Church World Service for shipment.

Canterbury Club of Bakersfield College sent eight representatives to the Canterbury Conference at Asilomar in November. They were Maureen Bailey, president; Bill Rhoades, vice-president; Ben Jester, Fred Rogers, Connie Owens, Bob Blumenstock, Steve Osborn, and the Rev. Harry Leigh-Pink, college chaplain and associate rector of St. Paul's. The conference was attended by delegates from Washington, Oregon, and California.

Among recent programs of the club was an address in the student lounge at the college by the Rev. John Wilcox, chaplain of the College of the Sequoias and associate rector of St. Paul's, Visalia.

Another program featured a forum on "Student Opinion on Vital Topics of Our Time," including race relations, modern American polygamy,

Continued on page 32-D



Mrs. Robert Bridges, food chairman, of the Antique Show, St. Paul's, Bakersfield, and Mrs. Stetson Miller, co-chairman inspect map with flags showing locations of exhibitors.

St. Paul's, Bakersfield

Continued

the Supreme Court and religion, and others.

Episcopal Young Churchmen, in one of their study and discussion sessions, heard the Rev. Victor R. Hatfield speak on The Anglican Congress.

Among extra-curricular activities were a car wash and a garden dig to raise funds for their projects, and a barbecue and a Halloween party—just for fun.

Junior Fellowship heard John Loustalot, postmaster and historian, speak on his collection of bells which he exhibited when the junior high boys and girls were guests at his home.

Another interesting program was a lecture with colored slides by Christine Carlson, college student, relating experiences of her parents who are missionaries to Indians in a remote area of Mexico.

Episcopal Community Mission, Corcoran

● Classes and group work have begun, starting in the second year. We anticipate a good year with the Housekeeping group especially. Many of the churches in the valley, and outside of the San Joaquin valley have done a remarkable job of responding to our need here in Corcoran.

Sewing material has come in by the box full, cartons of milk, clothing, and books for the study hall. Money has also been sent and is being used for program and the future camp fund.

Because the station wagon is beginning to give us trouble (it has more than 125,000 miles on it), some of the money will have to go into a new car fund.

It has been gratifying to witness such an outpouring of concern. Everything given has made the work much easier. When needs are met it gives us the feeling that the church is reaching out to the poor and underprivileged. At this point we would like to say our many thanks for everything given.

Let us not feel that what is given

to Corcoran alleviates us of our duty to the church in our own communities. We must become aware of suffering people everywhere. Once we become really aware we will want to become involved as Christians, to pour out our love to all, our church should be the light of the community. A place where we come together for nurturing, spiritual renewal, and praise. Then to go forward and meet the challenges of the community in the name of Jesus Christ.

St. Matthias', Oakdale

● The E.C.W. of St. Matthias', Oakdale, recently gave their annual interchange luncheon for the women of the Community Methodist Church. It was held in the parish hall. This luncheon is the result of a chance beginning some twenty years ago when the women of St. Matthias' Guild were having an impromptu picnic in the shabby yard of the old church. A group of Methodist ladies strolling by, parasols raised against the hot valley sun, are reported to have remarked jocularly, "Why didn't you ask us?" and so the idea of the luncheon originated, with the E.C.W. entertaining first and the W.C.M.S. reciprocating.

This year it was E.C.W.'s turn. General chairman was Mrs. Marie Coleman, to whom, with her committee members, goes the credit for a delicious luncheon. The parish hall and tables were decorated in an Oriental theme by Mrs. Irene Beckwith, whose clever hands have done so much to supply color and beauty throughout the year at all E.C.W. festivities. Mrs. Liberini sang two charming solos.

Speaker of the day was the Rev. Bertrand Simmons who told of his work as chaplain at the State Mental Hospital in Stockton.

Mrs. Frances Pimley is vice-president in charge of programs. Mrs. Katherine Dittmore is presently president of the E.C.W., and Miss Mary Katherine Johnson is president of the Methodist women.

Religious education is taken seri-

ously at St. Matthias in Oakdale. Church school is now held on Wednesday afternoon at 3:45. This enables parents and teachers to attend Sunday services. Classes are divided into seven groups according to grades from first through junior high. Teachers are: Mrs. Jackson, Mrs. Erkenbrecher, Mrs. Thiel, Mrs. Copetti, Mrs. Titchenal, Mrs. Sousa, Mrs. Pimley, Mrs. Yeager, Mrs. Clipper, Mrs. Sago, Mrs. Henry, Mrs. Royse, Rev. Mr. Henry, and Mrs. Hewitt.

Mr. and Mrs. Orr and Mr. and Mrs. Murtha sponsor the Episcopal Young Churchmen, while Father Henry holds a study session on first Sundays. Acolyte training is carried on regularly.

St. Francis', Turlock

● The first of a series of parish potluck dinners was a great success, the dining room filled to capacity. After the delicious meal, carrying out the theme "South of the Border," a musical program of Mexican dances was given. The evening concluded with community singing.

The Episcopal Churchwomen held their monthly meeting at the home of Mrs. Albert Julien. The guest speaker, Sister Ann Harrison, was present to talk of her work at the Corcoran Mission and the slides shown revealed the need for more help in this work.

Plans were made for the December parish dinner with the theme, "Christmas for all Nations," and a Christmas program. As part of the missionary work being done by the women, layettes were turned in and were presented at the meeting of the United Church Women held November 1. These garments will be sent out through Church World Service. A social hour followed the meeting.

The Junior Choir is rehearsing a choral Eucharist for Christmas Eve. Their choir mother is Joann Gomes. Mr. and Mrs. Jack Noda are the new sponsors for the E.Y.C.

The Rev. William Richmond attended the clericus meeting at Hanford, October 29.

Churchwomen

of San Joaquin

JANUARY 1964! The old is finished and the new is begun. It is my wish that to each of you comes much joy, peace and a brighter awareness of what we as Episcopal Churchwomen are doing, not only in our own particular parish and mission, but the world over.

We have celebrated the birth of our Lord: the Epiphany Star has spread its shining rays across the earth. Let us not forget that we can help keep this light shining brightly all through this year by doing our share in our own parish, mission and in the community in which we live.

Your officers have been doing a little traveling over the diocese. From the Episcopal Churchwomen, Church of the Saviour, Hanford, comes word that Mrs. Jane Davis, Diocesan Christian Education Chairman was guest speaker, telling of the Missionary Education Conference held in San Diego. Your diocesan president, Mrs. Elizabeth Lyles, told of the recent meeting held in Toronto, Canada.

Among their other activities, they participated in the World Community Day with other churches in their area and were hostesses to the semi-annual Diocesan Clergy Conference.

From the E.C.W. of St. Matthew's, San Andreas, we note they had as guest speaker Mrs. Sumner Walters, who told about the Anglican Conference held in Toronto. She was accompanied to San Andreas by Mrs. Kay Kletzker, Bishop Walters' secretary and assistant treasurer of the diocese.

The thanks of the board members goes to the E.C.W. of St. James' Church, Sonora, for being such wonderful hosts at the fall board meeting. St. James' is a monument to those faithful few who, over one hundred years ago, wanted a church—which stands today, sturdy and strong, faithful to God and His teachings. At the board meeting, plans were made for the annual meeting to be held in Fresno, the 26th, 27th and 28th of this month. Many things were discussed, and it is the hope of your president and board that, when the past year's work is reviewed, you will be pleased with the results. They are always willing to help in any way and are always ready to go wherever needed.

Again, may I wish for each of you a very wonderful 1964, and I look forward to seeing you in Fresno.

—CLARICE HOLSON

Prayer Corner For the Parish

O God, our heavenly Father, graciously behold this congregation. Bind together its members with cords of friendliness and sympathy. Give us the vision of our common duty to Church and State and make us glad and strong in the doing of it. By all the memories of a great past, rouse us to hear the calls of the present. Grant wisdom, courage and patience to our leaders, and fill us all with the spirit of loving service; that whatsoever we do in word or deed may be done in the Name of the Lord Jesus, through whom we offer this our prayer. Amen.

The Rev. Leon McDougall



After pulling through a summer with no resident priest, two events of great import climaxed that period in October when the Rev. Leon McDougall took over

all pastoral duties at St. Matthew's Church in San Andreas.

Leon McDougall, curate of St. Mark's in Portland, was one of many chosen from the bishop's list of available candidates who filled the pulpit over a period of three months. He takes the place of the Rev. E. E. Murphy who is now rector at St. Luke's, Merced.

The other event was the purchase of a home adjacent to our church property for a vicarage. This corner lot had already been sold at the time our church was built. Needless to say all are pleased to have this property—with three bedrooms and well-landscaped yard—come our way in a time of need.

Mrs. McDougall stayed behind with her parents in Ashland, Oregon, awaiting the birth of their second child. Matthew is two years old.

Father Leon is currently staying with the Paul Lewises and dining in turn with members of the church in this unique opportunity of making everybody's acquaintance.

With a beautiful church building, a new parish hall-Sunday School and a vicarage, St. Matthew's is looking forward to a full year and a greater opportunity of extending God's Kingdom here in the Mother Lode.

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Shown following their installation as president and secretary-treasurer of the newly formed St. Cecelia's Guild are Mrs. Orwin Dow (left) and Mrs. John Looser (right) with the Rev. John T. Raymond, rector of St. John's Church, Lodi. The junior choir will be the new guild's special project.

We have come together, humbly, sincerely, lovingly,
to witness to our faith in God and our faith in
America.

We have come in deep sorrow to pay a final
tribute to our fallen leader.

John Fitzgerald Kennedy was a bridge-builder over
deep and wide valleys of separation

—between races, between churches, between nations.

He was a faithful Christian and churchman.

By his spirit of understanding I believe the churches
of this land, Catholic and Protestant, are closer
together than they were before he took office.

Someone has said "the essence of kingship is cour-
age."

John Kennedy had great courage, shown in many
ways.

As this nation and this world approach a closer
understanding, a greater mutual appreciation, by
the races of man, of one another,

I believe that history will record the name of our
late president as a heroic leader who measurably
helped this cause which *must* be won.

His concern and sympathy were great for the op-
pressed, the denied.

In the words of the Hebrew prophet Micah, "What
doth the Lord require of thee *but* to do justly and
to love mercy and to walk *humbly* with thy God?"

"Blessed are they that fight for the right"—as they
understand the right.

We remember lovingly John Fitzgerald Kennedy
and his beloved wife, creators of a Christian
home. A man of great ability, a keen mind, a
generous soul, possessing a deep sense of justice,
love, and mercy, he was a peace-maker, a great
fellow-American.

May light perpetual shine upon him.

Sumner Walters

From an address at the Stockton Civic Auditorium, Monday
noon, November 25, 1963.

St. James' Cathedral, Fresno

● Once again the time has come for the Fresno Cathedral to award pins to many of its acolytes for the service they render the congregation at St. James'.

Five young men received the five-year service pin at the award ceremonies held at the Cathedral last September. They were David Hudson, Edwin Jameson, John Porter, James Reynolds, and Kent Smith.

Four-year awards went to Bill Brown, Scott Fisher, Christopher Johnson, Rick Solomon, Larry Spurgeon, and Howard Thurston.

Roger Falk, Robert Fargason, Stephen Guertin, and James Gurnard received three-year pins.

Awards for two years of service went to Jeffrey Bowman, Christopher Durney, Steven McGee, and Phillip Miller.

Boys receiving their first pins for one year of service completed were Edward DuPont, Eric Johnston, and Robert Stonhaus.

St. Luke's, Bakersfield

● Explorer Specialty Post

St. Luke's, Bakersfield, sponsors an Explorer Post, a vocational specialty post. The boys list the vocations in which they are interested (so far they run from aviation to zoology) and two meetings a month are held, with a different vocation being studied each month. The first month was aviation; the second, law enforcement; and the third, the petroleum industry.

● Confirmation

Bishop Walters confirmed a class of ten on December 1, at the 11 A.M. service. First Communion was December 8 at 8 A.M., after which the newly-confirmed were guests of the E.Y.C. at breakfast in Elgar Hall. At the same service, the Rev. Gordon C. Ashbee was instituted rector of the parish, having been vicar of the mission for the past three years. St. Luke's was granted parish status at the last diocesan convention.

● Service of "Nine Lessons"

At 9:30 A.M. and again at 11 A.M. on Advent IV, the special "Serv-

MISSIONARY EDUCATION and SAN JOAQUIN'S CHURCH SCHOOL OFFERINGS

	Christmas		B.T.O.		Lenten	
	1961	1962	1961-62	1962-63	1962	1963
Arvin, St. Peter's	\$ 7.91	\$ —	\$ —	\$ 1.70	\$ 10.34	\$ 10.37
Avenal, St. Thomas'	3.11	12.15	1.43	2.82	3.10	8.11
Bakerfield, St. Luke's	—	—	1.82	12.05	47.30	45.00
Bakersfield, St. Paul's	—	47.86	32.61	17.70	121.20	147.90
Bishop, St. Timothy's	73.15	51.48	6.67	1.11	66.82	84.14
Coalinga, St. Philip's	13.16	6.30	20.76	12.00	14.20	15.31
Corcoran, M. of Epiphany	36.36	65.35	9.40	22.12	67.22	100.67
Delano, M. of the Redeemer	5.02	15.47	11.74	14.23	19.89	34.04
Fresno, St. Columba's	6.78	—	11.47	—	135.78	127.67
Fresno, St. James'	37.00	39.00	50.00	50.00	445.32	569.61
Fresno, St. Mary's	—	11.24	12.55	—	11.75	27.78
Hanford, Ch. of the Saviour	10.48	—	.75	5.49	18.35	15.46
Lemoore, Chr. Ch. Mission	11.85	26.69	1.39	11.31	23.25	52.98
Lindsay, St. James'	14.70	27.48	17.20	27.61	21.00	33.68
Lodi, St. John's	—	—	—	—	57.60	56.06
Lone Pine, Trinity Memo.	14.87	8.90	30.94	9.10	29.83	22.25
Los Banos, St. Alban's	25.00	—	8.00	8.46	24.12	18.33
Madera, Trinity	15.50	—	—	4.00	33.25	26.33
Manteca, St. Mary's	—	—	—	—	9.52	35.22
Mariposa, St. Andrew's	—	—	—	—	—	3.66
Merced, St. Luke's	24.28	32.75	—	4.40	52.67	44.65
Modesto, St. Dunstan's	—	10.66	—	—	—	19.17
Modesto, St. Paul's	—	—	31.42	24.80	79.39	77.63
Oakdale, St. Matthias'	28.73	50.00	6.17	14.61	30.38	35.00
Porterville, St. John's	8.50	—	3.04	3.53	25.45	28.19
Reedley, Good Shepherd	6.65	—	16.64	7.02	19.71	15.27
Ridgecrest, St. Michael's	19.55	—	15.05	34.60	36.03	—
San Andreas, St. Matthew's	6.18	12.95	—	—	16.34	25.07
Selma, St. Luke's	—	—	—	—	—	—
Shafter, St. Mark's	—	8.00	3.02	3.20	14.18	12.47
Sonora, St. James'	—	—	16.24	15.06	20.00	87.34
Stockton, St. Anne's	31.50	9.60	—	16.98	—	57.95
Stockton, St. John's	—	19.64	58.23	60.60	86.86	89.04
Stockton, St. Stephen's	5.16	—	4.69	3.93	7.69	17.59
Taft, St. Andrew's	9.04	6.32	—	7.00	23.36	24.14
Terminous, Emmanuel Chapel	6.78	8.91	—	2.08	14.43	11.33
Tracy, St. Mark's	5.00	—	—	—	—	23.41
Tulare, St. John's	50.91	68.75	23.32	—	22.01	11.49
Turlock, St. Francis'	—	—	.22	13.45	21.45	15.83
Twain Harte, St. M. & A.A.	15.15	—	—	—	28.33	—
Visalia, St. Paul's	15.00	36.24	8.84	14.94	130.92	90.41
Woodlake, St. Clement's	4.90	—	1.41	12.43	10.49	16.89
TOTAL	\$512.22	\$575.14	\$415.22	\$438.33	\$1,799.53	\$2,137.44

ice of Nine Lessons" was again observed. This service tells the story of redemption from GENESIS 3 to ST. JOHN 1. The various readers were representatives of the church school, junior choir, scouts, G.F.S., E.Y.C., acolytes, St. Martha's Guild, St. Katherine's Guild, senior choir, altar guild, vestery, and the E.C.W. The lessons are interspersed with carols and hymns, with an opening prayer and a closing benediction.

January 5 will see the annual "Feast of Lights" service at 7 P.M. when all members of the E.Y.C. take part—some as readers, other as acolytes, one as St. Paul, and as ushers or choristers to augment the choir. The service was composed by the Rt. Rev. William P. Remington when he was Bishop of Eastern Oregon. As the reading proceeds, candles on the altar are lighted to represent the Light of God, always in the world;

Abraham; Israel; Joseph; Moses; Mary; St. John; Christ as Human; Christ as Divine; the Shepherds; the Wisemen; and one each for the twelve Apostles. The candle for Judas Iscariot is lit, then extinguished, and then re-lit for Matthias. Finally the Light comes to Saul of Tarsus—and Paul the Apostle goes down amongst the congregation with his light lighting their individual candles—so the Light goes into all the world.

DIRECTORY OF SAN JOAQUIN

The Rt. Rev. Sumner Walters, M.A., S.T.M., S.T.D., D.D., *Bishop*

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BAKERSFIELD, St. Paul's, 2216 17th St.,
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Sunset Ave.

St. Luke's, 2671 Mt. Vernon Ave., *the*
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Ave., Tel. WYman 2-2931.

DELANO, Mission of the Redeemer, 1725
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FRESNO, St. James' Cathedral, 4147 E.
Dakota at Cedar, Tel. BA 2-3721, *the*
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Thelin, 4566 E. Fedora; *the Rev. R.*
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HANFORD, Church of the Saviour, 11th
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LEMOORE, Christ Church Mission, 320
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LINDSAY, St. James', 600 E. Hermosa,
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In a scene that captures the spirit of witness in the heart of a city, the Powelton-Mantua Christian Day Camp procession—a signal of the vitality of the seven-week program

—winds past beer joints, tenements, elegant houses, and tiny shops. Like a band of doughty pilgrims, they sing hymns, beat drums, and rattle homemade noisemakers.



Seminarian Jim Maxwell leads the day campers in a prayer of thanksgiving before the hungry crew digs into a picnic lunch. For children weary of a hot, humid, and crowded city, these country outings were a particular delight.



Laymen and women from both parishes pitched in as volunteer St. Andrew's workers.



Above: College student Dudley Brown, one of the eight youthful leaders, masters the art of the rope-turner.

Below: Jim Maxwell and excited small companions board a bus bound for a much-anticipated swimming session.



Their Seminary, the City

The idea of a summer program, to be called the Powelton-Mantua Christian Day Camp, grew out of several months of house-to-house visiting and planning. Seminarians Maxwell and Studebaker consulted with Father Hewett and Father Rementer, with experts at the Episcopal National Council, and with Robert Hamilton, a lay assistant from the Church of the Atonement.

One major factor in the success of the day camp was the team who conducted it. In lining up these leaders, the camp offered opportunities for almost anyone willing to serve. High schoolers—including two members of the Hewett family who volunteered on their own initiative—served as junior assistants. The full-time leaders were the two seminarians and six college students—two men and four women—who volunteered.

The eight supervisors in the day camp lived where they worked, in a house that belonged to a vacationing parishioner from St. Andrew's. One concern—chaperones for the camp leaders' residence—was met when a California priest, the Rev. Richard K. Nale, wrote St. Andrew's and asked if he and Mrs. Nale could spend some time as observers in the St. Andrew's parish. This request fit perfectly into an arrangement which found the Nales serving as head residents in the staff house.

The seminarians and collegians began the seven-week camp program with orientation sessions. Then the day camp swung into action. Eight young people were up at seven each morning, and worked straight through until eleven each night. Prayer and worship were central in their lives: services were held three times a day; the Holy Communion was celebrated four times each week.

This emphasis was also a key in the day-camp program itself. "Every time we come in the door," one seven-year-old remarked, "we start talking about God." The program, as it turned out, was lively and interesting enough to keep eighty children—ages six through thirteen—as camp regulars. The little girl mentioned above, for example, had a perfect attendance record.

Confronted with children whose experience in no way paralleled their own, the counselors often were surprised. Once, a Bible study class of eight- and nine-year-olds was discussing the topic, "God as judge." When the leader asked for a definition of the word "judge," he was told, "A judge is the man who decides who will get the money and who keeps the children."

Gradually, however, the young counselors felt that the barriers were toppling. As the weeks passed, the leaders began to realize that the children were responding, but in their own way. "They can't usually express themselves in words," Jack Studebaker said, "but their warmth and their reactions show their feelings."

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THE EPISCOPALIAN



Above: Despite the usual pre-curtain jitters, the performers in the day-camp play score a hit — especially with the audience of pleased parents. Below: "The idea is to let the children know you want to be with them."



A typical moment in the St. Andrew's schoolroom finds Jim, pensive in clerical garb, and Jack, ringed by campers.



Their Seminary, the City

When seminarians Jack Studebaker and Jim Maxwell accepted the challenge to spend a year in the urban ministry, they realized that they would live in both the urban and suburban parish situations. At Father Hewett's parish, the Church of the Atonement in Morton, Pennsylvania, they stayed at the home of Miss Lillian Cox, an eighty-year-old parishioner who refused to accept any fees from her boarders. Jim and Jack also lived at the home of the Hewetts, where they became additional members of a family that included six children. When they stayed in the city mission, they bunked in Father Rementer's office.

During these months the seminarians received only their expenses. When the summer program commenced, they were offered—but did not accept—the one-hundred-dollar salary offered to each staff member for the seven-week program.

In the months before the day camp began, Jim and Jack spent long hours trying to gain a foothold in the often indifferent city community. There were rewarding times, for often a knock on an unknown door produced a lasting friendship; there were also frustrating times when a knock was not answered after many tries.

When they were discouraged, Jim and Jack knew that Fathers Hewett, Rementer, and Nale were available for consultation, as well as Robert Hamilton, the lay assistant from the Morton church. The bulk of responsibility, however, belonged to the seminarians.

Jim Maxwell learned a lesson in the meaning of poverty. When the day camp was set up, it was decided that each family attending should pay a small fee for the seven-week program: two dollars for one child;

five dollars for three or more children from the same family. Although some parents could have paid much more than this, Jim noted that, "in some cases, even two dollars was too much."

One happy result of this urban-suburban experiment was that a young woman named Sylvia Studebaker received on-the-job training as a missionary wife. Jack and Sylvia were married only a few days before the program began. Sylvia's honeymoon was spent supervising children's classes, making house-to-house visits, and otherwise assisting.

Another positive outcome was the baptism of twenty-three children by the time the day camp ended. These young people have been faithful in attending the St. Andrew's church school this fall. To continue the efforts begun last year, laymen from St. Andrew's have organized an evangelistic committee which makes regular house-to-house visits in the area around St. Andrew's.

Both St. Andrew's and the Church of the Atonement hope to repeat the day camp next summer. Many people within the St. Andrew's community in West Philadelphia have asked that the day camp continue. But, despite Father Hewett's efforts, no seminarians have thus far volunteered to come to the Philadelphia area in 1964.

Jim Maxwell and the Studebakers are back at Virginia Theological Seminary. Both young men are keenly aware of the tough realities of the inner city. They realize that seven weeks of day camp, plus almost a year of intensive day-by-day work, cannot erase the loneliness, indifference, and need that exist in the turbulent inner city. But they have faith that much can be done if enough Christians try.



Sylvia Studebaker spent her honeymoon as a hard-working class supervisor and a champion house-to-house visitor.



Future priest Jack Studebaker took off a year from Virginia Theological Seminary to work in the inner-city mission.

Pope Paul receives homage from cardinals of Roman Curia during Council sessions which adjourned Dec. 4.



HALFWAY TO A GOAL

THE SECOND session of the Vatican Council, which ended December 4, was a sore disappointment to those who measure success by statistics. Totting up their scorecards, they found that the Council Fathers had completed action on only two of the seventeen draft documents awaiting attention. They concluded that the Council had barely scratched the surface of its historic mission to renew the Roman Catholic Church.

The basic fallacy of this reasoning lies in the assumption that the seventeen schemata on the Council agenda are all of equal importance. Actually, many of them are secondary and some (like the document on communications media approved at the recent session) are downright trivial. Only five or six, at most, are vital to the Council's task of church reform.

Of the documents that really count, the Council has completed work on one, and has debated three others, which almost certainly will receive final approval at the next session, scheduled for the fall of 1964. Thus, on a realistic appraisal, the Council is about halfway to its goal. And it has already made decisions which will profoundly affect both the inner life of the Roman Catholic Church and its relations with other Christian bodies for centuries to come.

The first fruit of the Council's labors was a liturgical reform decree which Pope Paul promulgated at a

public ceremony in St. Peter's on the final day of the session. It opens the way to a far more sweeping overhaul of Roman Catholic worship than Council liberals thought they had any chance of achieving when debate began in the fall of 1962.

It is now up to the U.S. hierarchy, working through the National Catholic Welfare Conference, to decide when American churches may begin to use English instead of Latin in most of the mass and all of the other sacraments. Some powerful members of the hierarchy, including Francis Cardinal Spellman of New York, are adamantly opposed to the change, but the vast majority of American bishops are in favor of it. And the hierarchy is under heavy pressure from the faithful to speed the day when they can worship God in their own language. Preparation of an official English translation of the Latin missal is already underway by an international committee of scholars from English-speaking countries. It seems reasonable to expect that the vernacular mass will make its long-awaited appearance in U.S. churches some time during 1964.

Despite the fulminations of Cardinal Ottaviani and other members of the Council's badly outvoted conservative bloc, it is also safe to predict that the next session will bring final approval of a radical decentralization of authority in the Roman Church.

This decentralization will result from an upgrading of the power and prestige of bishops, with a commensurate reduction in the vast authority which the Roman Curia has been accustomed to exercise in the name of the pope.

Two of the major documents debated at the Council's second session are concerned with this historic shift from absolute monarchy to oligarchy. One provides the theological foundation, by establishing the doctrine that bishops have a "divine right" to share with the pope in the government of the church. The Council Fathers endorsed this doctrine by an overwhelming majority in a series of test votes on October 30.

The other document is concerned with practical implementation. It would vest in national conferences of bishops many legislative powers now held by Curia congregations. And it would stipulate that diocesan bishops have all powers of decision save those that have been specifically reserved to the Pope. This Vatican version of the United States Constitution's Tenth Amendment is enormously popular with the Council Fathers, most of whom are diocesan bishops.

Pope Paul made clear his own support of the decentralization program by issuing a decree, just before the Council recessed, authorizing di-

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ocesan bishops to resolve at their own discretion a number of routine administrative and disciplinary matters which they previously have had to refer to Rome. The Pope issued this decree at the request of Belgium's Cardinal Suenens, who suggested that the bishops should have "something to take home" pending final Council action on the decentralization decrees. Cardinal Suenens clearly emerged at the second session of the Council as the leader of the liberal bloc, and as the Pope's closest confidante in the College of Cardinals.

The other major document which the Fathers debated at the 1963 session, and which they are sure to approve overwhelmingly at the 1964 session, commits the Roman Church to an active role in the quest for Christian unity.

The document on ecumenism was drafted by the Secretariat for Promoting Christian Unity, and reflects in every line the irenic spirit of the great old German Jesuit, Augustin Cardinal Bea, who heads the secretariat. It applies balm to one ancient sore point by acknowledging that the Spirit of Christ is "authentically" at work in non-Roman communions. It calls on bishops, priests, and laity to cultivate warm personal contacts with members of other Christian bodies, and to be prepared to learn from them.

The only serious controversy over the ecumenism document grew out of two chapters which were tacked onto it at the last minute before its presentation to the Council. One puts the Roman Catholic Church officially on record, for the first time in history, in favor of religious liberty. The other condemns anti-Semitism and points out that all mankind—not just the Jews—shares the guilt for the crucifixion of Christ.

There is some substantive opposition to these chapters. The Spanish bishops are not enamored of the religious liberty declaration, and Middle Eastern bishops fear reprisals against Christian minorities in Arab countries if the Council says kind words about the Jews.

But the principal objection to both chapters is that they are out of place in a document concerned with Christian unity. This objection was raised by such noted liberals as Cardinal Leger of Montreal and Cardinal Koenig of Vienna—both of whom emphasized their eagerness to vote for the proposed statements as separate documents.

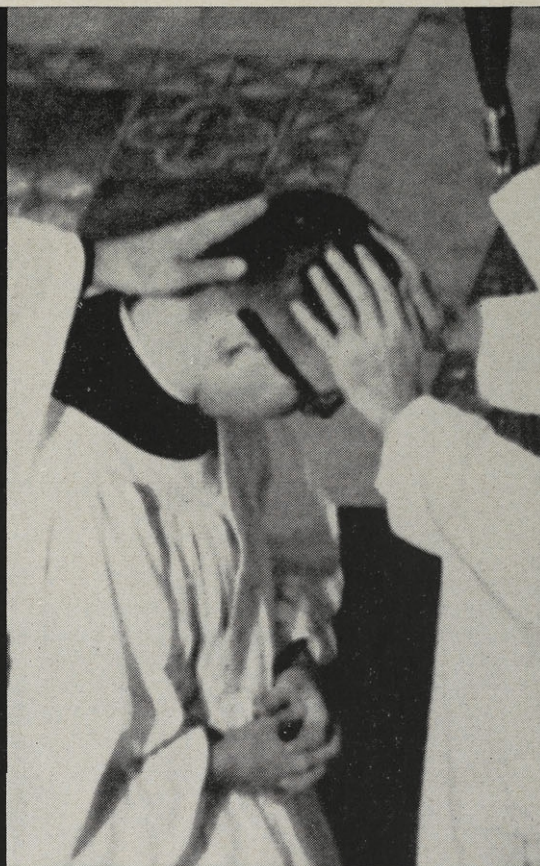
The Council moderators postponed until next session a vote on whether to take up the statements on religious liberty and the Jews as part of the document on ecumenism. This decision emphatically does not foreshadow rejection of either statement, as Cardinal Bea assured the Council Fathers in a speech just before the session ended. The only question is whether the statements will be handled as separate documents rather than as chapters of the ecumenism schema. There is no real doubt about their eventual approval.

Cardinal Cicognani, the Vatican Secretary of State, told a meeting of U.S. bishops that he "hopes" the 1964 session will be the last. Many Council Fathers, weary of long hours of Latin speeches, devoutly share this view. And at the closing public session of the 1963 Council, Pope Paul said that he hoped work could be speeded up in order to conclude next year.

This hope may not be realized, however. Besides voting on the two decentralization decrees and the ecumenism document, the Fathers still must act on the famous Schema 17, which has become a catch-all for pronouncements on just about every topic of current public concern, from communism to population control. There also is strong pressure for the Council to take up a schema on marriage, which presumably will contain modification of the current Roman stand on mixed marriages. This change is urgently sought by German and some U.S. bishops. Many Fathers and at least one of the four Council moderators are convinced that a fourth session in 1965 will be necessary.

—LOUIS CASSELS

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WHY BISHOPS?

BY MASSEY H. SHEPHERD, JR.

One of the church's leading historians discusses a question absolutely essential to any consideration of Christian unity.

ARE BISHOPS necessary? The question never fails to come up in discussions of Church unity when Episcopalians are present. Why do Episcopalians insist upon episcopacy as a condition of their participation in any reunion plan?

Episcopalians answer the first question with an unequivocal "yes." But in answering the second question, they do not always use the same arguments. Some say bishops are necessary to the very being (*esse*) and constitution of a true church; others reply that bishops are not absolutely necessary, but constitute a desirable constituent to the well-being (*bene esse*) of the church. Recently another argument has come to the fore: bishops belong to the "fullness" (*plene esse*) of the church. In the face of such differences of conviction and opinion, it is not surprising that many non-Episcopalians remain unconvinced.

To say to our nonepiscopal brethren that bishops are essential to a true church is, to say the least, a brutal way of "unchurching" them. It implies that their ministries are not true ministries of Christ, or at least are inferior in some way, and that their sacraments are not as valid a means of Christ's grace as are ours. If we dare to draw this inference, we come perilously close to blasphemy, by denying the evident fruits of God's gifts of holiness in their ministries and sacraments. Our nonepiscopal brethren properly resist—if they do not resent—such ecclesiastical arrogance. We ought to know. We feel the same resentment about Roman Catholic disparagements of the validity of our own ministries and sacraments.

An Embarrassing Defense

On the other hand, if we attempt to defend episcopacy by merely practical arguments as

to its usefulness to the church in setting forward the gospel, we risk another kind of embarrassment. The possession of bishops has not made us *per se* the most zealous in witness and the most devoted in commitment among our Christian brethren. Our attendance upon prayer and common worship, despite the magnificence of our liturgy, does not markedly exceed that of non-episcopal communions.

In many of our large communities there are single Protestant congregations that support more missionary work than do entire dioceses of our church. There are, to be sure, historical circumstances that explain the slowness of the Episcopal Church in reaching out to mission frontiers. But they are no justification for the fact that it was not until 1835 that the Episcopal Church organized itself as a missionary body and sent out its first "missionary bishop."

However ambiguous and unsatisfying our arguments for episcopacy may seem, we do have a good case for holding fast to our tradition—the more so, if we abide faithfully by the careful wording of the Chicago-Lambeth Quadrilateral principle: "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church." This principle does not state a dogmatic theory so much as an historical fact. It does not commit us to a *status quo*, but to creative adaptations of a great heritage.

The Historic Episcopate

No one can prove episcopacy out of the New Testament. But no one can *disprove* it either. Our Lord commissioned certain apostles to preach and to baptize, and so to bring into visible existence the community

SACRAMENTS BIBLE EPISCOPATE CREEDS

When the Episcopal Church talks about Christian unity, it stands on four fundamentals of the faith—the Holy Scriptures, the creeds, the sacraments, and the episcopate—as expressed in the famed Chicago-Lambeth Quadrilateral (see August issue). This month we present the fourth in a series of articles by distinguished Episcopal theologians on these four foundation stones.

of heirs of His kingdom. He did not give them constitution and canons, but the Spirit of truth and holiness to guide and support them. By the inspiration and testing of the Spirit, the apostles established churches and committed those churches to the care and oversight of ministers, who would continue the apostles' tasks of evangelism, pastoral care, and liturgical leadership in their absence, and after their death.

These ministries varied in name and function according to their spiritual gifts. Some were ordained, some were not. They included prophets, teachers, evangelists, elders or presbyters, healers, bishops, and deacons. (The word "bishop" comes from the Greek word *episcopos*, meaning "overseer.") All of these are mentioned in the documents of the apostolic age—the letters of St. Paul and the traditions recorded in the Book of Acts.

Who Carries On?

Our sources are too slight for us to trace in any detail the evolution of these ministries in the generation following the deaths of the original apostles. We only know that, by the middle of the second century at the latest, in all the churches there existed a threefold ministry of bishops, elders (or presbyters, later called priests), and deacons, ordained to bear witness to and to preserve the apostles' ministry and faith. A single bishop presided over each church in each city or community where there were Christian congregations. The presbyters were the bishop's deputies and advisers in the governance and teaching of the church. The deacons were his assistants in charitable ministrations and in liturgical worship.

The bishops were elected by the people and were ordained by bishops of neighboring churches. Each bishop in turn ordained the presbyters and deacons needed for the care of his own local jurisdiction of overseership. Thus, by his very ordination, a bishop was not merely a local church functionary. He was a member of a corporate "council" of bishops, knit together in one communion throughout the whole church, and bearing authority as "successors" of the apostles.

The Bible and Bishops

Of course, other ministries of prophets, teachers, and healers, did not die out; they have always been with us in the Church, sometimes exercised by the ordained ministries, sometimes not. They are free and unpredictable gifts of the Spirit to the Church. As time passed, however, and the churches increased in size and diversity of membership, the bishops became responsible for oversight of these ministries also, lest the unity of faith and discipline in the Church be disrupted by strange doctrines and exaggerated devotions.

Thus episcopacy developed in the Church at the same time that the books and letters were being written which came to make up the "canon" of the New Testament. The episcopacy was thoroughly established before the

latest of these books were composed. Hence the New Testament reflects here and there the process of this ministerial development. Bishops belong to the living tradition of the Church's corporate life; their constitution does not rest on proof texts from the Bible. The preface to the Ordinal in our Book of Common Prayer only states a fact:

It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons.

Pretentious Prelates

For fifteen centuries—until the middle of the sixteenth century and the era of the Reformation—the entirety of Christendom, both East and West, whether in unity or in schism, remained episcopal. The succession of bishops and their essential place in the ministry of the Church were never in question. But the unspiritual and worldly character of so many bishops in the late Middle Ages, their prelatical and political privileges and pretensions, induced many of the Protestant Reformers to reject the office as unnecessary to the pastoral work of the Church. And, in fact, very few bishops of the time favored the Reformers' ideas and principles. The Church in England, in the course of its reformation, preserved the episcopate—providentially, no doubt; but this continuance was due quite as much to state policy as to the theological convictions of many of the English Reformers.

Our own land was settled and built up by many reformed and reforming Christians who by conviction or custom belonged to nonepiscopal churches. Until recent years, they have projected upon American Protestantism a predominantly non-episcopal, if not anti-episcopal, image. Yet we must ever be grateful to them for their witness to Christ in this land, and for giving to it such a measure of Christian character as it bears before the world.

Behind the Frontier

We have ourselves had a hard struggle in presenting to our fellow countrymen and Christians a true image of what an episcopal church might be. Throughout colonial times, our mother Church of England never saw fit to send to these shores a single bishop, and after the Revolution we were so weak and dispirited that we were unable to take our proper place in evangelizing the frontier.

We have not yet caught up with the frontier. It is perhaps symbolic of our "minority" position that today the Episcopal Church is still organized with missionary districts—that is, not self-supporting—in six states as a whole, and in the larger portion of three other states. I do not include Alaska and Honolulu, since we continue in our behind-the-times way to classify these areas officially as "overseas."

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WHY BISHOPS?

Those Other Episcopalians

We are not, however, the *only* episcopal church. In recent generations the great increase of Roman Catholic and Eastern Christians in our land has helped to dispel the notion that episcopal churches are a mere relic of the Old World. We belong to a majority. All told, episcopal churches make up 75 per cent of the total number of Christians in the world. The Episcopal Church in the U.S.A. has established concordats of intercommunion with some of these churches—the Old Catholics, the Philippine Independent Church, the Lusitanian Church of Portugal, the Spanish Reformed Episcopal Church, and the Church of South India.

There are, in addition, many other churches that have bishops—whether we recognize them as true bishops or not, because somewhere in history they broke the chain of apostolic succession. These include the Moravian Brethren, some of the European and Asian Lutheran Churches, the American Methodists, and the United Brethren. Even though majorities may not always and necessarily be right, the vast majority of Christians in the world are definitely “episcopal.”

Is Episcopacy Expendable?

Some may despair at the difficulty and slowness of reunion among separated Christians, and at the apparent impasse of so much ecumenical discussion about the ministry. But it is surely becoming more and more clear that a reunited Church is going to be episcopal not only in name but in fact. The Church of South India has shown that episcopal order is not only a viable polity for the reunion of Christians of different traditions, but it can be all that it claims to be as a focus of sacramental unity and missionary witness.

We should not lose heart. If episcopacy is part of God's will for His Church, and if the principle of *episcopate*, or oversight, is essential to the completeness of Christ's ministry in His Church, it will prevail. Like every other gift of grace, episcopacy, if rightly used as God's instrument, will be accepted in “the coming great Church.” This will come about not because of any protective dogma that we may attempt to throw around it, but because in the sharing of it we risk making it expendable in order that it might increase to the glory of God. The Chicago-Lambeth Quadrilateral does not tie us to theories, but to facts.

The Locally Adapted Episcopate

One of the myths many nonepiscopalians have is that a polity of bishops is not democratic. It is true that in many episcopal churches the bishop retains autocratic powers, although he is never above the canonical law of his church. But if the Episcopal Church has anything to offer on this subject, it is certainly the fact that a bishop's power can be very limited in a legal or constitutional sense, though great solely by virtue of his pastoral

gifts of leadership. In any case, the problem is not whether bishops are autocratic, aristocratic, or democratic, but whether they are apostolic.

Successive ages of Church history exhibit a wide variety of adaptation of the episcopal office to the local and cultural conditions and needs. In the early Church, when membership was predominantly urban, bishops were the chief pastors and priests of their city communities. They functioned more nearly like the modern parish priest. During the Middle Ages, when vast parts of the West were tribal and rural in organization and economy, bishops became more detached from immediate pastoral relation with their dioceses. They were feudal lords, often employed on great business of state. Yet there were many medieval bishops who were truly missionary and devoid of the trappings of important secular office.

The Bureaucratic Bishop

In modern times, with the vast expansion of Christian missions throughout the world, we have become again accustomed to the bishop as a wandering missionary—often sent out with a mere handful of helpers to create and build a diocese. Even in our more settled and well-established dioceses, the bishop is not only an administrator and executive, but an itinerant who regularly visits his congregations to confirm, to exhort and teach, and to oversee and encourage. He is, at least in our tradition, the “rector” of all his mission churches, and directly responsible for their development to parish status.

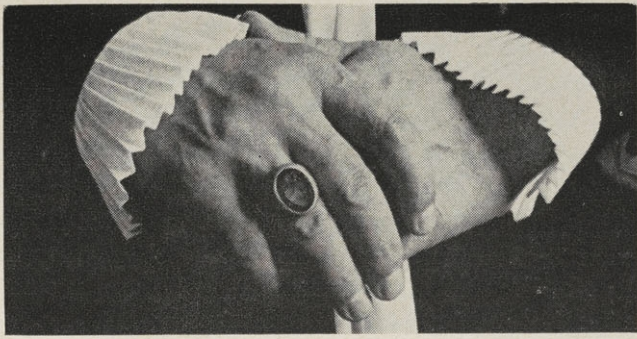
It is unfortunate that our American bent for organization and efficiency has fostered the position of the bishop as a bureaucratic executive, board chairman, trustee, and fundraiser. Many churchmen have little personal contact with their bishop, except during his fleeting annual visit in a parish to confirm and preach, and perhaps to preside over the liturgy.

The Load of Leadership

Occasionally, parishioners shake the bishop's hand at a formal reception, or even get into his office, usually to make a complaint. When such persons remark that the bishop is a high-powered executive, they overlook the many hidden hours when he is doing his God-given work—his secret life of prayer, his counseling in the work of reconciliation, and his care for the material and spiritual equipment of his clergy. Such persons are the first to take offense when the bishop speaks out prophetically against the social injustices and moral evils of society. They are likely to resent his appeals for money, since they have no conviction about the church as first, last, and always a society on mission.

A certain amount of administrative burden is inevitable for a bishop, and has always been inherent in his office from the beginning. The bishop has always been the responsible leader of the missionary and charitable

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The Bishop

The order of bishops is the highest of the three historic orders of the sacred ministry—bishops, priests, and deacons. The bishop's hands, one wearing the ring which bears his own official seal, symbolize the particular functions of the office. A bishop uses his hands to consecrate (with at least two other bishops) to the episcopate, to ordain to holy orders, and to administer confirmation. Among other functions reserved to him, a bishop presides over a diocese, consecrates church buildings, and administers ecclesiastical discipline. After a priest is consecrated as a bishop, the specific title, or titles, that he bears depend upon his specific duties, his jurisdiction, and the custom of the national church which he serves.

Presiding Bishop is the title given to the chief bishop of the Episcopal Church in the United States of America.

A **diocesan** is a bishop who is head of a diocese. He is sometimes spoken of as an **ordinary**.

A **missionary bishop** is head of a domestic or overseas missionary district of the Episcopal Church in the U.S.A.

A **coadjutor** is an assistant bishop of a diocese or district who has the right of succession upon the retirement or death of the diocesan or missionary bishop.

A **suffragan** is an assistant bishop of a diocese or district who does not have automatic right of succession. Some large dioceses have more than one suffragan.

Elsewhere in the Anglican Communion, additional titles are used:

Primate may be used to designate the chief, or presiding, bishop of a national church. The Episcopal Church in Scotland uses the term **primus**. These terms come from the Latin *primus inter pares*—"first among equals."

Archbishop may be used for the chief bishop of a national church, but it can also be used for the head of an ecclesiastical province—or grouping of dioceses—and may designate the bishop of a major Anglican diocese, as it does in Capetown, South Africa, and in Sydney, Australia.

Metropolitan is somewhat similar to archbishop, and designates either the chief bishop of a national church or of an ecclesiastical province.

enterprises for which the church exists. He has always been responsible for the increase of the other ministries of the church and for the supervision of their training. He has always been the arbiter of disputes and the reconciler of the alienated. Such tasks require some attention to organization. And no pastor or teacher can properly be relieved of all responsibility to act in accordance with his advice and counsel.

Easing the Load

We could do much more than we now do, of course, in relieving the bishop in some of these burdens. Already the bishop depends heavily upon the seminaries to train his clergy, and he must of necessity delegate to competent clergy and laity much of his teaching office. There is no reason, however, why the church should not draw upon the abilities of lay people to take charge of administrative co-ordination of committees and organizations of a diocese, and in the raising of funds.

We could restore the diaconate to its historic significance and function by making it a true assistance to the bishop in his charitable administration, instead of using it so lamely and ineffectively as a temporary curacy in a parish. Many believe that we must reduce the size of dioceses, both in geographical extent and in the number of parishes and missions.

The precious hours and energy spent by many a bishop in traveling on the highways is a wasteful extravagance, and could be better used in his getting to know more intimately the people for whom he is the father in God. The addition of assisting bishops, whether coadjutors or suffragans, to cover the same territory only compounds the problem.

The Missionary

Certainly in all ecumenical discussions of the "historic episcopate locally adapted" we should be open to every creative suggestion for making the office of bishop more clearly and unambiguously an apostolic and pastoral ministry. The episcopate is first and foremost a missionary ministry, extending and fulfilling the ministry of Christ "to gather together in one the children of God that were scattered abroad."

The bishop is the minister to the larger community outside, to the unchurched, the unwanted, the unaccepted, the victims of injustice and oppression. There is no more moving line in our Prayer Book office for the consecration of a bishop than the question, "Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?" In every official and unofficial act, in every pronouncement of word and teaching, the bishop is the leader and example of all the baptized to make Christ known and to spread His gospel of reconciliation.

If our bishops are not missionaries, then the fault is ours in not making explicit the missionary character of

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WHY BISHOPS?

the church. In this regard, it is both curious and disgraceful that our church betrays itself by its very nomenclature. We have dioceses and “missionary districts,” bishops and “missionary bishops.” What diocese and what bishop is not missionary? Some of our so-called missionary districts have more clergy and baptized lay members than some of our dioceses—yet they have only one fourth the representation that these smaller dioceses have in General Convention, and no voice in the selection of their bishops. Is it only in the Episcopal Church that a “missionary” diocese has such an inferior status in the councils of the church?

Unity in the Flesh

The bishop is also a sacramental minister. This is due to his traditional function as the minister of order in the church. He confers the holy orders of the ordained clergy. Originally he presided at the conferral of the “holy order” of the laity in both Baptism and confirmation. Our reduction of this to confirmation only obscures the fact that we become laymen in our Baptism, not in our confirmation. I have even had seminarians, in charge of missions, dumbfounded when I suggested that they invite the bishop to their mission to baptize. But when is a bishop more like an apostle than when he is baptizing?

As the minister of order, the bishop is in his person

a symbol and focus of the unity of the whole Church, both clerical and lay. It is through the person of the bishop that we are sacramentally related to all our fellow Christians in the one historic Body of Christ. It is by our communion with our own bishop that we are in communion through him with all other bishops, and then in turn through them with all Christians who are in communion with their own respective bishops.

This may sound a bit extreme to some. Certainly I do not mean by these statements to suggest in any way that our one communion and fellowship is not in Christ and in the sacrament of Christ’s own Body and Blood, no less than in the “one Baptism for the remission of sins.” By Baptism and the Eucharist we are eternally sealed in unity in the heavenly places with our Lord. But the Church is also a temporal-horizontal, no less than an eternal-vertical, communion. In the temporal, historic plane, it is, alas, in schism. But such temporal and historic unity as we have, stretching in time and place, is through the sacrament of holy order, of which the bishop is the minister. When this unity is extended to other communions with which we may now be in schism, it is outwardly and visibly sealed by the intercommunion of their respective bishops and other ministers.

There are many Christians who sincerely believe that unity must depend not on order, but on agreement in specific doctrine or in spiritual acknowledgment that we all belong to Christ. Yet we may question whether such intellectual and spiritual agreement, even if achieved, can be maintained without a more concrete and personal agency. A common Baptism is, of course, fundamental. But is there not need for a continuing-in-time sacramental bond, no less than for a once-for-all-in-eternity bond of union?

The Rev. Dr. Massey H. Shepherd, Jr., is one of Christendom’s leading liturgical scholars. He has been professor of liturgics at the Episcopal Church Divinity School of the Pacific since 1954. For fourteen years prior to that, he was professor of church history and liturgics at the Episcopal Theological School in Cambridge, Mass. From 1947 to 1954 he served as associate rector of St. John’s Church in Roxbury, Mass.

Born in Wilmington, N. C., in 1913, Dr. Shepherd attended high school in Columbia, S. C., and received both B.A. and M.A. degrees from the University of South Carolina. His Ph.D. degree was awarded at the University of Chicago in 1937, and his B.D. and S.T.D. degrees at Berkeley Divinity School in New Haven, Conn., in 1941 and 1951, respectively. He was ordained deacon in March of 1941 and priest in September of the same year.

*Dr. Shepherd is president of the Church Historical Society and a member of the Standing Liturgical Commission of General Convention. He is the author of *At All Times* and in *All Places*, *The Liturgy and the Christian Faith*, and *The Worship of the Church*, among other books and articles.*

In 1950 he was married to Gabriella Taylor Conner. The Shepherds have one daughter.



The Bishop: “Outward and Visible”

The episcopate has historically and actually served in this way, and we need not be embarrassed in holding fast to it for this reason. Episcopal churches have had their schisms, to be sure, but history would show that they have held together more closely than have churches which have abandoned this focus of unity.

We may not like our bishop personally as an individual; we may not agree with all of his theological opinions. That does not matter. Our loyalty is not to him as an individual, but as a bearer in his sacramental office of the Church’s visible unity and continuity. He is the focus of our commitment to that historic reality that we call the Church.

Just as all sacraments are not ends in themselves, but means—means to Christ—so we trust that the episcopate is likewise an instrument of grace to help keep us one in Christ. We would never bind Christ’s love exclusively to His sacraments, or even to His Church. Never. We do believe, however, that in them, when rightly used, His love and grace are surely present. ◀



Church Launches Study of Mutual Responsibility

A national committee of leading Episcopalians will soon begin probing for ways in which the U.S. church can best discharge its duty of Mutual Responsibility within the Anglican Communion. At its December meeting in Seabury House, Greenwich, Connecticut, the Episcopal Church's National Council formally accepted the new concept put forth in Toronto, Canada, last August by the primates of the Anglican Communion, who called on all Anglicans to begin thinking and acting as one church and not as eighteen separate units. By a unanimous vote, the Council authorized the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, to appoint a "large" top-level committee to study the revolutionary declaration and recommend concrete action to the church's General Convention in St. Louis, Missouri, next October. In the report which preceded the action, the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, also suggested that every province, diocese, and missionary district of the church be urged to begin similar studies of the concept. One result of these investigations, he predicted, will be the abolishment by 1965 of the fixed share, or "quota," assigned each diocese for the support of the national and worldwide General Church Program.

In the Same Spirit—Further actions by the National Council which, although not officially part of the Mutual Responsibility program, were in the spirit of the concept, included the announcement of a joint meeting between U.S. and Canadian laymen in May, abolishment of future out-of-town Council meetings which cost

approximately twice the amount of those held in Greenwich, and the decision to send \$10,000 to the Anglican Province of the West Indies for a new youth center in Georgetown, British Guiana.

Special Appeal Voted—Turning to the domestic front, the Council made another important decision when it issued a special appeal for \$150,000 "to help carry out the church's responsibility in the current struggle for racial justice." The funds will be used for a number of purposes, it was reported, including legal assistance for those fighting injustice. The Council further affirmed its stand on racial equality and urged all its departments to the "fullest participation" in the search for equal rights.

Autonomy for Brazilian Church—Another action important to the future of the church was the Council's decision to accept in principle the joint request of the three missionary districts of Brazil for full autonomy. This clears the way for Brazilian delegates to make a formal request for independence at the next General Convention. The action was taken at the suggestion of a special joint committee of the Council and the House of Bishops which reported that the church in Brazil would grow faster and better serve in its country if it became a separate church within the Anglican Communion (*see also page 2*).

Churches in Assembly: Deeds, Not Words

The sixth General Assembly in the thirteen-year history of the National Council of Churches was a week-long work session that resulted in a number of tasks accomplished—or set in motion. Meeting in Philadelphia, Pennsylvania, December 1-7, Church leaders representing some thirty-one Protestant and Orthodox communions elected a new president, Bishop Reuben H. Mueller of the Evangelical United Brethren Church; saluted outgoing lay president, J. Irwin Miller; gave the go-ahead signal to a proposed move to streamline the Council's structure and organization; and passed a number of resolutions concerning such issues as the racial crisis, the tragic death of President Kennedy, and the still-acute situation of Cuban refugees in Florida.

Christian Summit Meeting Possible

An unprecedented Christian "summit" meeting may occur when Pope Paul VI visits Jerusalem, January 4-6. Ecumenical Patriarch Athenagoras I, supreme leader of Eastern Orthodoxy, has sent Pope Paul a message suggesting a conference in the Holy City. The report of a possible Orthodox-Roman Catholic meeting during the Feast of the Epiphany also produced speculation that ranking Anglican and Protestant leaders might take part in what could be one of the most significant events in the ecumenical movement to date.

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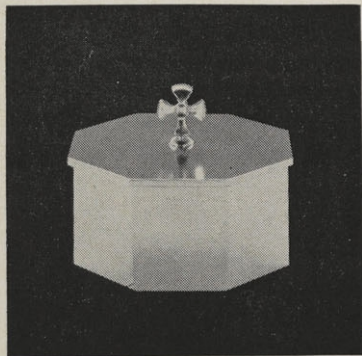
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Worldscene continued

National Council of Churches Assembly

Some 3,500 delegates, observers, and visitors heard a number of the Church's most illustrious leaders discuss a variety of topics, each stressing the Assembly theme—"Servants of the Eternal Christ"—and emphasizing the role of the individual Christian, particularly the layman. A strong delegation of Episcopalians, led by seven bishops, took an active and important part in Assembly deliberation.

Leaders Past and Present—Bishop Reuben H. Mueller, the interchurch body's new president, is the sixty-six-year-old leader of the 748,000-member Evangelical United Brethren Church. A warm and genial person with an unhurried attitude, he is an enormously active churchman who has won distinction as a Christian educator and ecumenical leader. Expected in 1968 is the fulfillment of one ecumenical effort for which he has long worked—the merger of his own communion with the Methodist Church. The senior officer of the National Council, Bishop Mueller has served the organization since its creation in 1950, when he was elected recording secretary.

In his first major address as president of the Council, Bishop Mueller said, "Our times are not suffering for lack of theologizing. What our day needs is demonstration, and particularly demonstration that is *different* because it dares to be Christlike."

J. Irwin Miller, outgoing Council leader and the only layman ever to serve as its president, received warm praise. The Rt. Rev. James A. Pike, Episcopal Bishop of California, was among the prominent churchmen who lauded the distinguished industrialist. "Mr. Miller has given superb leadership to the Council," Bishop Pike said. "Not only has he been dedicated to the task, but to it he has brought his gifts of courage and patience . . . For the nation to see this caliber of Christian lay leadership is a great testimony to the hope of the churches that all men, not just clergy, may exercise a full ministry."

The Council and Race—A statement on civil rights, issued by the Rt. Rev. Arthur C. Lichtenberger, Presiding Bishop of the Episcopal Church and chairman of the National Council's Commission on Religion and Race, initiated a subject of major interest during the week-long Assembly. Mr. Robert W. Spike, the commission's executive director, delivered the message on behalf of the Presiding Bishop.

"The churches have come late to the actual arena where the struggle for freedom is being waged," the statement said. ". . . Now we have come to feel a common commitment in this, the most serious crisis our nation has faced in many a decade."

On Thursday, December 5, the General Assembly passed a resolution urging Congress "to take every step necessary to insure the earliest possible passage of the Civil Rights Bill of 1963, including the immediate use of a discharge petition." The next day, two busloads of Assembly participants journeyed to Washington to see their Congressmen and back up with action the words of the resolution. The Assembly endorsed the continuation of the Commission on Religion and Race, formed as an emergency force last year.

The Guest Who Could Not Come—One of the most anticipated events of the Assembly, an address by President John F. Kennedy, became the saddest and most poignant—a memorial service in his honor.

"John Kennedy, as President, demonstrated that he was indeed a good Catholic and, also, that his kind of Christianity was a strength . . . to his serving the whole nation . . .," said Dr. Eugene Carson Blake at the service.

The Assembly also passed a resolution commending Mrs. Kennedy for "her dignity and poise under the most shattering circumstances . . . a demonstration of the grace that enables the Christian not merely to endure but to transform tragic sorrow into triumphant courage." The Council pledged its support to President Johnson, and expressed "a sense of the nation's deep indebtedness" to the broadcasting industry for its historic coverage of the tragic event.

Other Actions—In other resolutions, the Assembly expressed opposition to legalized gambling on the grounds that gambling "encourages a distortion of human and economic values," and called on both Church and government to seek "more long-range answers" to the critical problem of the 100,000 Cuban refugees still in Miami. Noting that over half of these people are living on relief assistance, the resolution stated that "neither continuing public relief nor continuing Church charity hand-outs can be regarded as a satisfactory answer."

Ecumenical Encouragement—Ecumenism, a prime subject within the National Council, received two strong boosts during the Assembly. One of these was an announcement that British Roman Catholics have been granted permission to use the Revised Standard Version of the Bible. This unprecedented news means that both Protestants and Roman Catholics in Britain can use the same version of the Scriptures. The second ecumenical encouragement was the presence of ten official observers—five Roman Catholics and five Jews—at the Assembly itself.

Water in the Basin—The intricate and unwieldy machinery of any national body—particularly one serving 40 million Americans in a number of Christian denominations—can overwhelm and bewilder the most informed observer. Yet a spirit of determination to accomplish, not just talk and resolve, seemed to run through the entire Assembly. The Rev. Dan Potter, of the New York Protestant Council, caught this spirit in an address. "It is a wonderful time in history in which to live," he said. "Possibilities ahead are limitless. The needs are here. Let us not get in the way with our selfish institutionalism, but pour water in the basin and begin the washing of feet."

Anglicans: Action after Toronto

The first results of last summer's Anglican Congress are in. The enthusiastically received document entitled "Mutual Responsibility and Interdependence in the Body of Christ," calling on churches to share freely their needs and resources, has been acted upon in Africa and Canada.

Early in November, the five archbishops in Africa, representing forty-six dioceses, submitted a directory of over one-hundred critical, strategic, five-year needs to the

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National Council of Churches Assembly



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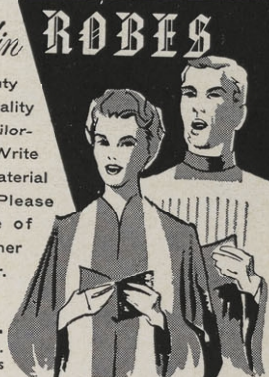
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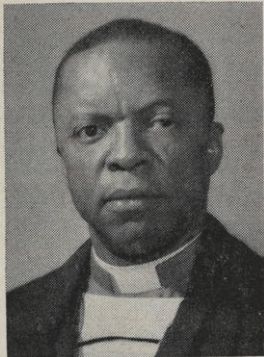
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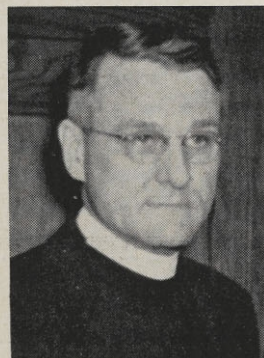
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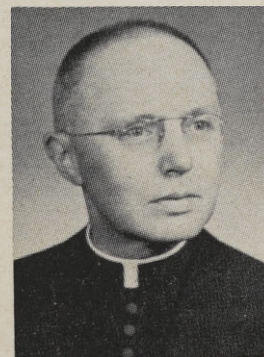
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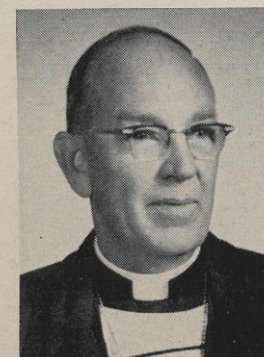
Bishop Brown



Bishop Doll



Bishop Klein



Bishop Pinckney

Changes in the Episcopate

Changes in the American episcopate since last June leave the current total strength of the House of Bishops at 195. Three bishops have died: the Rt. Rev. Benjamin D. Dagwell, retired Bishop of Oregon, on June 4; the Rt. Rev. Donald MacAdie, Suffragan Bishop of Newark, on July 3; and the Rt. Rev. Frank A. Rhea, retired Bishop of Idaho, on October 3. Three diocesans have retired, one bishop has been consecrated, and three coadjutors have become diocesans. One missionary bishop will be succeeded by his coadjutor early in January.

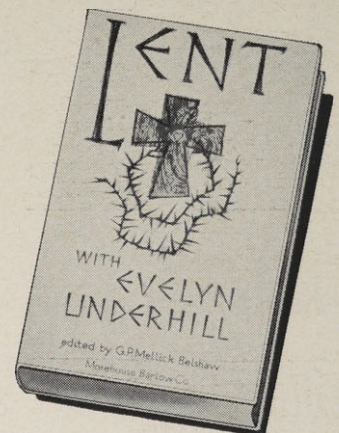
The Rt. Rev. Joseph Gillespie Armstrong has succeeded the Rt. Rev. Oliver J. Hart, who was Bishop of the Diocese of Pennsylvania for twenty years and retired on July 18. Consecrated bishop in 1949, Bishop Armstrong served the Diocese of Pennsylvania as suffragan before he was elected its coadjutor in 1960. Born in 1901 in Warren, Pennsylvania, Bishop Armstrong was graduated from Johns Hopkins University and General Theological Seminary in New York. After his ordination to the priesthood in 1931 he served parishes in Maryland; Washington, D.C.; and Pennsylvania. Bishop Armstrong was with the U.S. Ambulance Corps in Italy and France during World War I and was a chaplain of the U.S. Naval Reserve. Between 1942 and 1944, he saw action in both the Pacific and European theatres. He was a provincial vice-president of the General Theological Seminary and the Philadelphia Divinity School. Bishop Armstrong has received honorary degrees from both these institutions. He has served on the executive council of the diocese, and was a deputy to General Convention in 1949. He is a member of the Urban-Industrial Division of the Episcopal National Council. Bishop Armstrong is married to the former Louise McKelvey.

The Rt. Rev. Dillard H. Brown, Jr., will succeed the Rt. Rev. Bravid W. Harris, Bishop of the Missionary District of Liberia, West Africa, who retires on January 6, having headed the district for eighteen years. Bishop Brown was consecrated in 1961 to be Bishop Coadjutor of Liberia. His installation as Bishop of Liberia takes place January 12 at Trinity Cathedral, Monrovia. Bishop Brown was born in Marietta, Georgia, in 1912. He received his high-school education in Detroit, Michigan. He was graduated from Morehouse College in Georgia, and earned his Master of Theology degree from the University of Southern California and a doctorate from General Theological Seminary in New York. After his ordination to the priesthood in 1941, he served churches in New York City; Jersey City, New Jersey; and Washington, D.C. He was rector of St. Luke's Church in Washington for fifteen years before his election to the episcopate. Bishop Brown is married to the former Sarah V. Ross. They have two children. (*See THE EPISCOPALIAN, February, 1963, for further information about Bishop Brown and the work of the church in West Africa.*)

The Rt. Rev. Harry Lee Doll has succeeded the Rt. Rev. Noble C. Powell, Bishop of Maryland, who retired October 27 after heading the diocese for twenty-four years. Prior to his succession as Bishop of Maryland, Bishop Doll served the diocese as suffragan for three years before he was elected bishop coadjutor in 1958. Bishop Doll was born in Martinsburg, West Virginia, in 1903. He attended the University of West Virginia and William and Mary College before going to Virginia Theological Seminary to earn his Bachelor of Divinity degree. This seminary later awarded him a Doctor of Divinity degree. After being ordained priest in 1933, Bishop Doll served parishes in Washington, D.C.; Virginia; Texas; and Maryland. In the Diocese of Texas he chaired the department of Christian education and the department of missions and was a member of the executive board. In the Diocese of Maryland he has been a member of the standing committee and chairman of the board of Christian education, and he has served as a trustee for several charitable and educational institutions. He has been president of the Maryland Council of Churches and the Council on Christian Education of Maryland-Delaware, Inc. At the Episcopal Church's General Conventions of 1946, 1949, and 1952 Bishop Doll was a member of the program and budget committee. He is married to the former Delia Francis Gould. The Dolls have three children.

The Rt. Rev. Walter C. Klein became Bishop of Northern Indiana on November 1, following the retirement of the Rt. Rev. Reginald Mallett, who had headed the diocese since 1944. Bishop Klein was elected to be bishop coadjutor in March, and was consecrated in June. Before his election he had served five years as dean of Nashotah House, the church's seminary in Nashotah, Wisconsin. Born in Brooklyn, New York, in 1904, Bishop Klein was graduated from Lehigh University, Bethlehem, Pennsylvania, and General Theological Seminary, New York, which also awarded him a Master's and a Doctor's degree of Sacred Theology. He holds a Ph.D. degree from Columbia University, New York, and a Doctor of Sacred Theology degree from Seabury-Western Theological Seminary, Evanston, Illinois. Following his ordination to the priesthood in 1928, Bishop Klein served parishes in New York City; Newark, New Jersey; and Pennsylvania. He has been chairman of the graduate school of Philadelphia Divinity School and a chaplain in the U.S. Naval Reserve. Following World War II, Bishop Klein was the American priest representative on the staff of the Anglican Bishop of Jerusalem, and he became a canon of St. George's Cathedral there in 1948. Active as a lecturer and retreat leader, he is the author of several books. He is married to the former Helene Rosentreter. The Kleins have two children.

The Rt. Rev. John A. Pinckney became the fourth Bishop of Upper South Carolina following his consecration on September 18. He was elected in May, shortly after the death of the Rt. Rev. C. Alfred Cole, third Bishop of Upper South Carolina. Bishop Pinckney was born in Mt. Pleasant, South Carolina, in 1905, and attended Charleston College, DuBose Memorial Church Training School, and the University of the South, where he received the Bachelor of Divinity degree. After his ordination to the priesthood in 1932, he served parishes in North and South Carolina, including Holy Trinity, Clemson, where he was also chaplain to Episcopal students at Clemson College. A clerical deputy to four General Conventions—1946, 1949, 1952, and 1955—Bishop Pinckney has been secretary for the Diocese of Upper South Carolina since 1954, and its archdeacon since 1959. He has been a member of the diocese's executive council, its standing committee, and chairman of its promotion department. Bishop Pinckney was a trustee of the Church Home and Orphanage in York, trustee of St. Mary's School in Raleigh, North Carolina, and chairman of the Camp Gravatt committee. He has also served on the faculty and directed young people's conferences at Kanuga, Hendersonville, North Carolina, and was superintendent of Kanuga conferences from 1944 to 1950. He is married to the former Hilda W. Emerson. They have three children.



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Worldscene continued

**Anglicans:
Action
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Rt. Rev. Stephen F. Bayne, Jr., Anglican executive officer.

The directory includes three general types of requests: (1) training for clergy and laity, (2) programs in new agricultural and industrial areas, and (3) general strengthening of dioceses and provinces to enable them to act firmly and quickly in an era of new African nationalism.

The cost of the requests from Africa, according to Bishop Bayne, is \$22.5 million over the five years: \$4.5 million for capital needs and the remainder for basic operations.

The directory has been circulated to the other seventeen Anglican churches as well as to ecumenical agencies.

While this African crash program directory was being compiled, the Anglican Church of Canada was busy preparing to meet it and others like it. The Canadian House of Bishops met October 4-6. The main order of business was dubbed "M.R.I.," the "Mutual Responsibility" document. The House announced that each bishop had voluntarily pledged 5 per cent of his salary, above his regular church pledge, to help implement M.R.I. The bishops called on their dioceses to work toward a 1968 goal of "dollar-for-dollar" in diocesan and extra-diocesan giving.

The Executive Council of the Anglican Church of Canada, meeting October 7-11, approved their bishops' proposals and called for a church-wide study of the M.R.I. document, of parish and diocesan priorities, and of world mission needs. They asked Canadian Anglicans to give an additional \$500,000 annually for Anglican world needs, and requested a rise in communicant pledges to \$1 a week per \$1,000 of annual income.

Ecumenical Breakfast



A Protestant Episcopal nun is an honored guest at a breakfast of the Cenacle Retreat League, a Catholic laywomen's group, in Sacramento, California. Sister Lioba Katherine, *right*, heads St. Dorothy's Rest, a Protestant Episcopal retreat center near Camp Meeker, California. With her is Mother Genevieve Donohue, superior of the Cenacle Retreat House.

Continued on page 53

The Church and Its Schools

BY MARTHA C. MOSCRIP

IN AN era of exploding populations, school "dropouts," desegregation fights, and Supreme Court prayer decisions, what is the role of the church-related school? Five hundred Episcopal Church educators gathered recently in Washington, D.C., to mull over this question—and many others—in a conference sponsored by the Episcopal School Association and the church's National Council.

Although most Episcopalians know that their church has long been active in both elementary and secondary education, this gathering has demonstrated forcefully the extent and diversity of the Episcopal Church's efforts in this area. Delegates came from forty-four of the forty-six states that have Episcopal schools, plus six overseas districts—Puerto Rico, the Virgin Islands, the Philippines, Hawaii, Honduras, and Brazil. They represented schools large and small, day and boarding, suburban, rural, and city. In addition to clerical collars, business suits, and bright dresses, the diverse habits of sisters from six different Episcopal religious orders, along with uniforms of the Church Army, showed the most casual observer the variety of church members working in Episcopal schools.

The delegates were told that, while the growth of the church-school movement continues unabated, the mushrooming characteristics have stopped. Most new church schools are now planned well in advance, with school boards meeting as much as two years ahead of actual openings. Some dioceses, where growth has been most rapid, have set up committees of evaluation and standards. As a result there has been great improvement in the quality of school staffs and in curriculum requirements.

The conference opened with a service of witness in Washington Cathedral

in which the Rt. Rev. Henry I. Louttit, Bishop of South Florida, preached. The Rt. Rev. John B. Bentley, head of the church's Overseas Department, celebrated the Holy Communion the following morning. After breakfast the Rev. Dr. David Hunter, past chairman of the church's Department of Christian Education, spoke on the purpose of the conference: "to re-examine the theological basis for our schools and their quest for academic excellence within the framework of the church's life and mission in the world today."

Dr. Hunter stated that church day schools and church preparatory schools "have a responsibility" to include the elements of man's religious faith in courses other than straight religion. He urged that the motives and values that stem from man's faith be given an important place in the teaching of secular subjects. He said that one of the most important questions Episcopal schools have to answer is whether or not they are organizing themselves to make any kind of constructive approach to this problem.

The Rev. Dr. Fitz-Simons Allison, associate professor of ecclesiastical history at the School of Theology of the University of the South, spoke after Dr. Hunter. Dr. Allison asked, "What are we doing and what should we do to prepare [our students] for a life in the space age—a life in 2,000 A.D., when they will begin middle age? As Christians, what do we believe and teach that is particularly relevant to the space age?"

Following these challenges, discussion groups were led by Dr. Marshall Fishwick, professor of American studies, The Wemyss Foundation, Wilmington, Delaware; Dr. Virginia Harrington, professor of history, Barnard College, New York City; and Dr. Philip Rhinelander, professor of philosophy,

Stanford University, Stanford, California.

The conference members asked penetrating questions about the actual teaching of particular material and about the counseling and guiding of students in Christian-oriented schools. For example, what should you do when a youngster finds in a summer job that the ethics he learned from you, his teacher, are not practiced by his boss? How should you reconcile the practices of a student's father—involved in the power structure of his job—with the command to Christians to love one another?

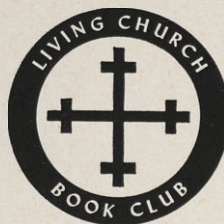
Again and again conferees asked about using and selecting textbooks, or even producing some new ones, that would present history in the light of man's religious faith and God's actions through men. When one leader suggested that committed and educated persons could teach history in this light by amplifying and enlarging textbook material, it was pointed out that teachers are often not educated in this respect, and that there is a great need for some kind of in-service training for the lay teacher in the church-related school.

The expression of this need resulted in a resolution stating that there are valuable and trained leaders in the church competent to meet this need, and asking the Episcopal School Association to appoint a committee to develop a program of in-service training through traveling teams.

Workshops followed the discussions. One of these heard reports from service project leaders who had traveled with students to Japan (see *THE EPISCOPALIAN*, October, 1962), Tanganyika, Mexico, and U.S. Indian reservations in the Dakotas. All seemed to feel that the students had received much more than they had given—even though they

Continued on page 52

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The January selection of THE LIVING CHURCH BOOK CLUB is no exception. It will be a symposium by seven noteworthy writers and thinkers (six Episcopalians and one Roman Catholic) entitled—

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Frank Stephen Cellier, editor of *Liturgy Is Mission*, explains the origin of the Liturgical Renewal which links up the worship of the Church with the life of every Churchman in the world. The essays follow the subject into missions, politics, race relations, the arts, and other “firing line” situations. As C. Kilmer Myers says in his essay, *The Church’s Mission to our Urban Society*, “The crisis inherent in the world’s life is each day brought to the altar. . . . When the offering is placed upon the Holy Table, lacking the laughter and tears of man’s life, the Lord Christ again, it would seem, trudges to Calvary alone. But because we are baptized into this death and resurrected life, because we forever are ‘in Christ,’ he never is quite alone. For something of us is offered up in the sacrifice of the Eucharist and we *know* we are in crisis, that we share this final break with the world.”

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School Report

left substantial, tangible evidences of their service—and that the relationships formed with their hosts were of enduring value.

At a plenary session on the conference’s last day several resolutions were presented.

Of potentially great significance in U.S. church-state relations was a resolution submitted by the delegation from California. St. Stephen’s Day School in Belvedere, California, is engaged in a court suit which involves the definition of a church’s function. St. Stephen’s has been taken to court by a group of neighbors who feel that a zoning permit for church use does not necessarily permit that church to operate a parish school. The plaintiffs in this case seem to feel that anything other than worship is not an essential function of a church and should therefore require specific zoning permission. The first court decision has been in favor of St. Stephen’s. An appeal to a higher court is expected.

The California resolution requested that, because there is no clarifying statement by the Protestant Episcopal Church on the positions of schools within the church, the church’s National Council reaffirm the historic position of the church with respect to such schools. The resolution also suggested that the council establish and maintain a central file of resource material on litigation pertaining to church schools and similar institutions, and that it provide means for disseminating such information. Apparently there has never been an official Episcopal statement confirming the relation of the church to the church school, nor is there any canon law covering this, although there is certainly a strong precedent in history and custom.

In another important field, a resolution of the executive committee, stating that no school whose admission policy is restrictive as to color will be admitted to the association, was unanimously approved. A committee was appointed to implement this resolution.

At the close of the plenary session new officers for the Episcopal School Association were announced. They are: president—Miss Ruth Jenkins, L.H.D., the Bishop’s School, La Jolla, California; vice-president—the Rev. John Verdery, D.D., Wooster School, Danbury, Connecticut; executive secretary—the Rev. Clarence Brickman, Episcopal National Council, New York.

Worldscene

G. F. S. RECEIVES \$35,000 GRANT

The G. F. S., Society for Girls, has received a \$35,000 grant from Lilly Endowment, Inc., of Indianapolis, Indiana. Awarded in accordance with the foundation's interest in religion and in constructive youth activities, the grant will enable the Episcopal Church-related group to conduct a three-year leadership development program in the Episcopal Province of the Midwest. Recently celebrating its eighty-fifth anniversary, the G.F.S. is an organization for girls between the ages of seven and twenty-one, and is one of the oldest continuing programs serving the church. Until last June, the group was known as the Girls' Friendly Society.

in the next issue of THE EPISCOPALIAN

- The Role of Women in the Church—a special series
- New Cities Need New Churches—report from India
- The Church, the State, and the Schools
- For Adults Only?

PICTURE CREDITS—Donald Cutler: 27 (bottom). Edward T. Dell, Jr.: 23, 24, 44. Arkansas Democrat: 4 (bottom). Dozhier/Gershner: 3. Episcopal Church Photo: 48 (top). Barry Evans: 20 (left). Toge Fujihira: 17 (left), 19 (left). D. Garvick: 27 (top two). John Harrell: 17 (right). Chas. F. Holbrook: 28, 30. Frank Jones: 43. Barbara Kremer: 19 (middle and top), 32 (bottom), 33 (bottom two), 34, 35 (top right and bottom), 36 (right). George D. Miller: 31. John S. Murray: 56. Betty Jane Nevis: 18, 21. Juliet Newman: 20 (right). Larry Obsitnik: 2. Charles Old Studio: 48 (bottom). Pamela Paukstela: 33 (top), 35 (top left), 36 (left). Religious News Service: 4 (top), 37. Leon Trice: 62.

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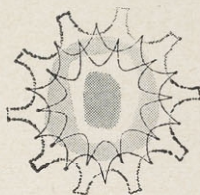
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BOOKS

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Contributing Reviewer

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THE SWEEPING of chimneys by little boys, who later in life suffered from a painful form of cancer, has been outlawed in our society as contrary to humane practice. We retain, however, as a socially acceptable custom, the smoking of tobacco.

Any day now the long awaited report on smoking and health from the office of the Surgeon General of the United States will be released in Washington. Whether or not it will settle the U.S. scientific tug-of-war over the suspected connection between smoking and health is an open and widely dis-

cussed question. Cigarette smoke is named by some researchers as the highly suspect culprit in 41,000 annual U.S. lung cancer deaths and as at least an accessory in our 500,000 yearly heart attack fatalities.

Last year's report of the Royal College of Physicians of London should have dispelled all reasonable doubt that "several serious illnesses, in particular lung cancer, affect smokers more than nonsmokers." Should we, knowing how to reduce much suffering, allow people presumably ignorant of the facts to persist in a habit which

may wreck the delicate structure of their hearts and lungs, and shorten their lives? At the very least, all smokers and prospective smokers should be made aware of the hazards.

Whatever the individual citizen may decide to do about such reports, at least one American believes the government should take some steps to make sure the smoking citizen understands the dangers in his habit.

Oregon's Senator Maurine B. Neuberger states her case for a government

Continued on page 56

Just twenty-four hours before the United States of America tragically lost its president to an assassin's bullet, Christendom lost one of its most influential laymen.

Clive Staples Lewis has died. On November 21 he succumbed quietly in Oxford, England, to a second heart attack complicated by an illness of some three years. He would have been sixty-five on November 29.

During his lifetime he published thirty-five books. Ten of these may be classified as technical works in his field of English literature. The others constitute as impressive a body of winsome teaching of the Christian faith as ever produced by a single Christian. What may be his last book, in its own way something of a personal testament, will be published next month by Harcourt, Brace and Co. It is entitled *Letters to Malcolm: Chiefly on Prayer*. THE EPISCOPALIAN will publish excerpts from it beginning in February.

C. S. Lewis



One further book may now be identified as part of Professor Lewis's work. *A Grief Observed*, by "N. W. Clerk," was published in England in 1961, in THE EPISCOPALIAN early in 1962, and early this year in book form by Seabury Press. The book is an intensely personal record of C. S. Lewis's grief at the tragic death of his wife because of cancer.

A full bibliography of Clive Staples Lewis runs to nearly twelve pages of single-spaced entries. Such a comment is a nearly irrelevant measure of his work.

The significance of such a man for Christendom and Christians has been, and will continue to be, great. He was one of the very few Christians whose work was widely read by non-Christians. He knew how to be interesting chiefly because he learned unflagging compassion for his fellow humans from a Master who is the greatest teacher of all.

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Mr. Eugene L. Glennon, 3201 N. 14th Street, St. Petersburg, Fla., offers various pamphlets supplementary to church-school teaching or lay reading as well as the following books to anyone willing to pay postage: *The Divine Commission*, *Promises of God*, *What Is the Priesthood?*, *Theology You Can Understand*, *God's Fool (St. Francis)*, *Parish Comes Alive*, *Will and the Way*.

The Rev. Stuart N. Anderson, St. Peter's Episcopal Church, Clinton at Brewster, Redwood City, Calif., offers the following church-school materials:

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Seabury Series: *Deciding for Myself*, Sixth Grade, one teacher's guide.

Cloisters Series: *Now We Are Going to School*, Course 1, thirteen copies and one teacher's guide; *Christian Living in Our Community*, Course 5, ten workbooks; *Worship and Worshiper in Our Church*, Course 6, nine workbooks.

General Board of Religious Education (Canada): *The Father's Children*, Beginners' No. 4, six copies; *The Father's World*, No. 5, three copies; *Father and the Family*, four teacher's manuals; *Love and Obedience*, three teacher's manuals; *Love and Worship*, two teacher's manuals; *Father's Love*, No. 12, two copies; *Christian Loyalty to Truth*, No. 13, three copies; *Jesus, Friend and Saviour*, Junior course, six teacher's manuals.

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.

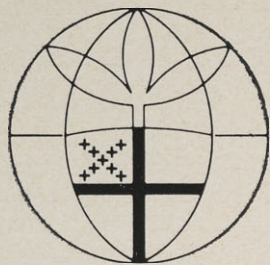
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BOOKS

role in the smoking controversy in her new book, *Smoke Screen: Tobacco and the Public Welfare* (Prentice-Hall, \$3.95). Legislation alone, short of prohibition, which Mrs. Neuberger does not advocate, can go only so far in modifying human behavior. But, as a legislator, Mrs. Neuberger is dedicated to going as far as possible through effective legislation to promote "(1) education both of the presmoking adolescent and the adult smoker, (2) expanded research into the technology of safer smoking, (3) reform of cigarette advertising and promotion, and (4) cautionary and informative labeling of cigarette packages."

She pleads a strong, balanced, and urgent case, but has no illusions about the magnitude of the vested interests. In the U.S.A., tobacco is an \$8 billion industry that caters to 70 million smokers. The industry spends \$170 million a year on advertising, reassuring the smoker of the respectability of his habit and portraying an image of smoking that undoubtedly encourages the young to adopt it.

Smoke Screen provides a wealth of information about the operations of the tobacco industry and about its advertising practices. The author also discusses the various government agencies whose influence does, or could, bear upon research, control, and education in relation to tobacco and the public health.

"The cost of smoking in human, as well as monetary, terms is very great indeed," says Senator Neuberger. We should be deeply concerned about the crippling effects of smoking.

Whether chemicals found in smoke directly cause cancer or coronary disease, or whether they prepare the tissues for the effects of other agents, are academic questions in face of the fact that the number of premature deaths rises in direct proportion both to the number of cigarettes smoked and to the duration of the habit.

We need not neglect the monetary cost. If one adult Episcopal communicant in seven turned over to the church what he pays for 100 cigarettes—or five packs—a week, we would have over \$22 million a year towards implementing the great vision set before us in the document on "Mutual Responsibility and Interdependence in the Body of Christ."

Is this a pipe dream?

—CHARITY WAYMOUTH

. . . . *light for the shadows*

THERE is a story of a farmer who was busy trimming wicks and filling his lamps with kerosene one day when a stranger stopped to ask for a drink of water. They got into a conversation, and the stranger said he was surprised to see that the farmer still used kerosene lamps when rural electrification was available.

"Don't you want it?" he asked.

"Oh," the farmer replied, "we've *got* it in case we ever need it, but so far we haven't had to use it because we've never run out of kerosene."

We smile at the farmer who had a source of great power and light which he did not use. He thought it was only for emergencies, so he continued living his life in dimness and shadows, doing his chores by his own sweat—when the means of saving him from this was right at hand.

Yes, we smile at the farmer. But can we smile at ourselves? Don't we make the same mistake? There is a Source of light and power for us. In a real sense, we have only to plug into it to receive radiance and power beyond our imagining. But we, like the farmer, are so foolish we don't understand that this power is not just for emergencies, but for every hour and every moment of our lives.

So we continue trimming our own little wicks, hunting around to find fuel for ourselves, and using our own small power the best we can. Some of us manage to get along this way. Others simply cannot make it. Their wicks burn out. They exhaust their supply of fuel, and cannot replenish it. And they live with no light at all.

We are in the season of Epiphany, which commemorates the manifestation of the light of Christ to the Gentiles, and emphasizes our calling to show forth this light. But if we are to fulfill our calling, first we must *receive* His light. If we rely on our own little wicks and our own power, we witness only to ourselves. And many of us do this all our lives, without being aware. We witness to what *we* think, what *we* want, what *we* can do. And if our thoughts and desires and

actions are respectable, then we put out a very respectable little light which we consider quite satisfactory. We do not recognize the tragedy of it!

The light, the love, the power that God gives by way of His Son and through the Holy Spirit is ours. We have only to accept it. This is the good news, the gospel. Our own foolishness,

weakness, wickedness, and willfulness are forgiven! We do not have to live by our own power—indeed, we cannot. We are given this great source of love, the fuel for such light as we cannot imagine.

If we are so foolish as to ignore it, or push it aside for use only in case our own power fails, then the farmer's ignorance is not nearly so tragic as our own. But if we allow Christ to live in us, we need not worry about the quality of ourselves as vessels of light.

The season of Epiphany tells us that this light is for all—not just the Jews to whom the Messiah was promised. The Wise Men of the east were Gentiles who saw the light of the Christmas star and followed it. May His light shine through us in the days of *our* years, for even now most of the world lives in shadow.

—MARJORIE SHEARER

Epiphany


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Dioceses of the Anglican Communion and Their Bishops

- | | | | |
|----|---|----|--|
| 1 | The World-wide Anglican Communion | 16 | Argyll and the Isles, Scotland: Richard Knyvet Wimbush, <i>Bishop</i> . |
| 2 | Aberdeen and Orkney, Scotland: Edward Frederick Easson, <i>Bishop</i> . | 17 | Arizona, U.S.A.: Joseph M. Harte, <i>Bishop</i> . (Good Shepherd Mission to the Navajos, Ft. Defiance [Rev. Jack Fowler, Rev. Reginald Rodriguez], San Pablo Latin American Mission, Phoenix. San Jose Latin American Mission, Tucson.) |
| 3 | Accra, Ghana: Reginald Richard Rosevear, <i>Bishop</i> ; Ishmael Samuel Mills Lemaire, <i>Assistant Bishop</i> . | 18 | Arkansas, U.S.A.: Robert R. Brown, <i>Bishop</i> . (Work on college campuses, Christ Church School [for Negroes], Forrest City.) |
| 4 | Adelaide, Australia: Thomas Thornton Reed, <i>Bishop</i> . | 19 | Armagh, Ireland: James McCann, <i>Archbishop</i> . |
| 5 | Alabama, U.S.A.: Charles C. J. Carpenter, <i>Bishop</i> ; George Mosley Murray, <i>Coadjutor</i> . (Changing social situations; St. Anna's Mission among Indians; mission to the deaf [Rev. Robert Fletcher]; Wilmer Hall, home for children.) | 20 | Armidale, Australia: John Stoward Moyes, <i>Bishop</i> . |
| 6 | Epiphany | 21 | Assam, India: Eric Samuel Nasir, <i>Bishop</i> . |
| 7 | Alaska, U.S.A.: William J. Gordon, Jr., <i>Bishop</i> . (For increase in the numbers of Eskimo and Indian churchmen offering themselves for the full-time service of the Church—and for the right means of training them for Christian service.) | 22 | Athabasca, Canada: Reginald James Pierce, <i>Bishop</i> . |
| 8 | Albany, U.S.A.: Allen W. Brown, <i>Bishop</i> ; Charles Bowen Persell, Jr., <i>Suffragan</i> . (The diocesan Good Samaritan Center and, particularly, a program of care for the aged.) | 23 | Atlanta, U.S.A.: Randolph R. Claiborne, Jr., <i>Bishop</i> . (College centers and chaplains; Appleton Church Home for Girls.) |
| 9 | Algoma, Canada: William Lockridge Wright, <i>Archbishop</i> . | 24 | Auckland, New Zealand: Eric Austin Gowing, <i>Bishop</i> ; Sidney Gething Caulton, <i>Assistant Bishop</i> . |
| 10 | Amritsar, India: Kenneth Daniel Wilson Anand, <i>Bishop</i> . | 25 | Ballarat, Australia: William Auchterlonie Hardie, <i>Bishop</i> . |
| 11 | Anking, China: Robin Chien-tsun Chen, <i>Chairman</i> , House of Bishops; Kimber S. K. Den, <i>Assistant Bishop</i> . | 26 | Bangor, Wales: Gwilym Owen Williams, <i>Bishop</i> . |
| 12 | Nkore-Kigezi, Uganda: Kosiya Shalita, <i>Bishop</i> . | 27 | Barbados, West Indies: Edward Lewis Evans, <i>Bishop</i> . |
| 13 | Antigua, West Indies: Donald Rowland Knowles, <i>Bishop</i> . | 28 | Barrackpore, India: Ronald Winston Bryan, <i>Bishop</i> . |
| 14 | The Arctic, Canada: Donald Ben Marsh, <i>Bishop</i> ; Harry George Cook, <i>Suffragan</i> . | 29 | Basutoland, South Africa: John Arthur Arrowsmith Maund, <i>Bishop</i> . |
| 15 | Argentina, and Eastern South America with the Falkland Islands: Cyril James Tucker, <i>Bishop</i> . | 30 | Bath and Wells, England: Edward Barry Henderson, <i>Bishop</i> ; Francis Horner West (Taunton), <i>Suffragan</i> ; Fabian Menteath Elliot Jackson, <i>Assistant Bishop</i> ; Douglas John Wilson, <i>Assistant Bishop</i> . |
| | | 31 | Bathurst, Australia: Ernest Kenneth Leslie, <i>Bishop</i> . |

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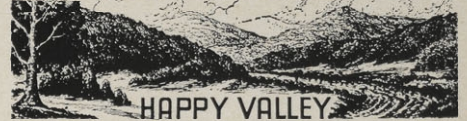
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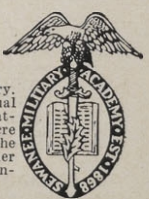
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DECEMBER

- 27-29 The Anglican Interseminary Movement annual conference at St. John's College, Winnipeg, Canada.

JANUARY

- 1 Circumcision of Christ
- 5 Second Sunday after Christmas
- 5-12 Universal Week of Prayer, sponsored by the National Council of Churches' Department of Evangelism.
- 6 Epiphany
- 12 First Sunday after Epiphany
- 12-18 College Workers Conference of Province VIII, to be held in San Francisco. Sponsored by the Committee for College Work of Province VIII.
- 18-25 Week of Prayer for Christian Unity, sponsored by the World Council of Churches' Commission on Faith and Order.
- 19 Second Sunday after Epiphany
- 19-25 Church and Economic Life Week, emphasizing the Christian's responsibility to bring his faith into his economic relations and decisions. Sponsored by the National Council of Churches' Department of Church and Economic Life.

25 Conversion of St. Paul

26 Septuagesima

- 26- Feb. 2 National G.F.S. week. Sponsored by the G.F.S., Society for Girls. Observed nationally in all branches, dioceses, and provinces.

- 26- Feb. 2 Youth Week. This week gives young people a chance to declare and express their faith through community planning and action. Sponsored by the National Council of Churches, United Christian Youth Movement.

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Know

Your

Diocese



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The Episcopal Church came to Louisiana in 1805 with the organization of Christ Church, New Orleans, the present cathedral. The Rev. Philander Chase was the first Anglican priest in the area. Before the purchase of the Louisiana Territory from the French in 1803, non-Roman congregations were not allowed in the territory.

Official organization of the diocese was achieved in 1838. The jurisdiction was put under the episcopal supervision of the Rt. Rev. Leonidas Polk, Missionary Bishop of the Southwest. In 1841, Bishop Polk became the first Bishop of Louisiana.

The church's growth over the years has been slow but steady. Many chapels, built by plantation owners to serve thriving rural areas, were destined to be abandoned later as towns grew. Hurricanes, financial panics, yellow fever, the War Between the States, and other calamities devastated the country. There were times when survival was more urgent than growth.

Substantial changes have come about since World War II. Many congregations in small towns are still struggling for survival. But in new communities, in suburbia, and in older city parishes, much growth is apparent. Diocesan properties have increased in value from \$150,000 in 1943 to more than \$5 million in 1963. Trust funds and endowments have also grown accordingly.

The diocese covers the whole state of Louisiana, which has a total population of 3,257,022. There are ninety-six parishes and missions with 116 clergy, assisted by over 600 layreaders, serving 39,648 baptized persons (28,641 communicants).

Among the diocesan institutions are All Saints' Episcopal School, Vicksburg, Mississippi (jointly owned with the Dioceses of Mississippi and Alabama), where three new dormitories are near completion; St. Martin's Episcopal School, Metairie, which was transferred in 1963 from the trustees of the school to the diocese, constituting the largest single donation ever made to the diocese; the Children's Home of

the Protestant Episcopal Church, New Orleans, a child placement and social casework agency; and Gaudet Episcopal Home, New Orleans. Louisiana, with twenty other dioceses, supports the University of the South in Sewanee, Tennessee.

Hardtner Youth Camp and Conference Center, Pollock, is the setting each year for countless youth camping sessions; adult conferences; retreats; and work, choir, and college camps. Enthusiastic programs at all levels of church life are carried on throughout the diocese as the direct result of training courses given at the center.

The Rt. Rev. Iveson B. Noland, Bishop Coadjutor of Louisiana, has jurisdiction over the diocese's departments of Christian education, college work, schools, stewardship, and youth and laymen's work.

The diocese has a unique "prayer partnership" with an American priest and his wife who are serving the church in Japan. Following a suggestion from Bishop Girault Jones a few years ago, the people of the diocese supplement their prayers with financial support for the church in Japan. The money is sent annually to the Bishop of Tohoku, in whose jurisdiction the couple work. The funds supplement the small salaries of a few Japanese priests, enabling them to give up outside work and to devote their full time to the ministry.



The Rt. Rev. Girault McArthur Jones, Bishop of Louisiana, was born in Centreville, Mississippi, on July 30, 1904. He was educated at the Staunton Military Academy in Virginia; the University of Mississippi; and the University of the South, Sewanee, Tennessee. He received a Bachelor of Divinity degree from "Sewanee" in 1928 and a D.D. in 1949. Bishop Jones was ordained to the diaconate in June, 1928, and to the priesthood a year later.

Before his consecration as Bishop of Louisiana on March 9, 1949, Bishop Jones served as a rural missionary in Mississippi; as rector of Trinity Church, Pass Christian, Mississippi; and as rector of St. Andrew's Church in New Orleans.

Bishop Jones and Kathleen Platt were married in 1935. They have two daughters; one is married and the other is a teacher.

Bishop Jones is president of the Episcopal Radio-TV Foundation which produces The Episcopal Hour on radio and One Reach One on television. He served as deputy to several General Conventions before becoming a member of the House of Bishops, and has been director of the Sewanee Summer School, president of the Standing Committee of Louisiana, and president of Province IV of the Episcopal Church.

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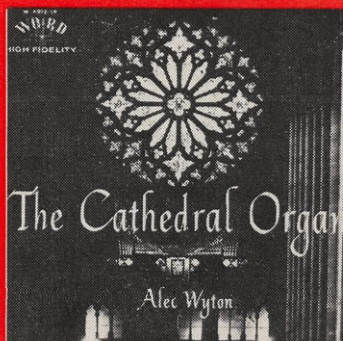
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As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

As with joyful steps they sped
To that lowly manger bed;
There to bend the knee before
Him whom heav'n and earth adore;
So may we with willing feet
Ever seek the mercy seat.

As they offer'd gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ! to thee, our heav'nly King.

Holy Jesus! every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds thy glory hide.

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