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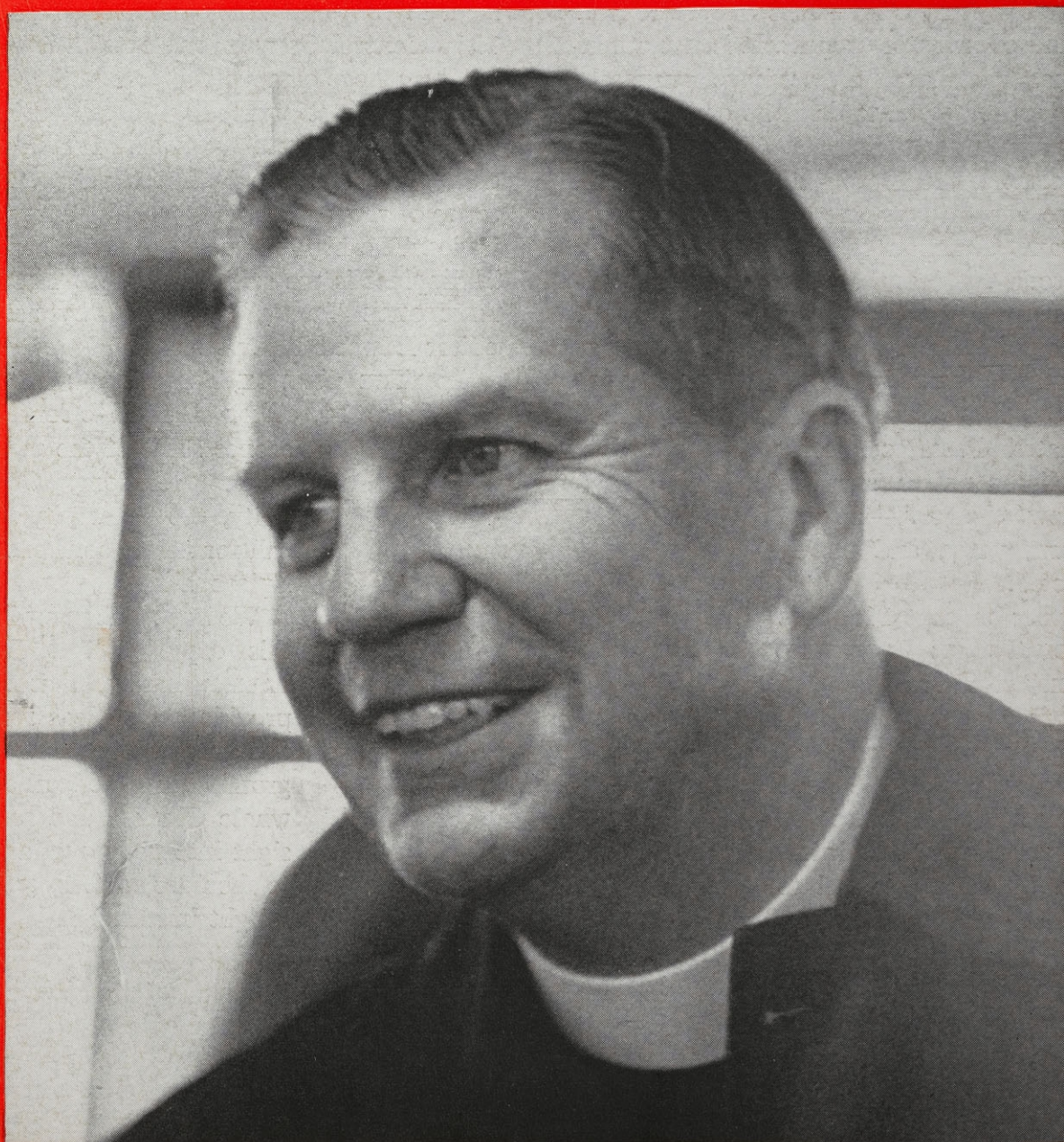
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STATE OF THE CHURCH ISSUE

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THE Episcopalian

October, 1966 • General Convention



Stewardship • Campus • Extension

Overseas • Home • Facts & Figures

Presiding Bishop • Episcopate

In this issue

This is the time of year for taking inventory—of stock in the shop, chores around the house, and of ourselves. It is a detail-laden task: sizing up the present state of affairs can help us find what next we need to do.

The October EPISCOPALIAN, devoted to "The State of the Church," is offered to you as a kind of inventory report. It is not a conventional checklist, for we have purposely tried to present each topic in its own context.

Keeping in mind that the Church is, first and foremost, people, our inventory leads off, on page 6, with a profile of one of the most important Christian leaders in the United States today. In less than two years as Presiding Bishop of the Episcopal Church, the Rt. Rev. John E. Hines has won deep respect as person and personage. In "THE SHEPHERD FROM SENECA," George Cornell, distinguished Associated Press columnist and religion writer, sketches the new "P. B."—devout, stubborn, witty, and utterly unaffected.

Starting on page 11, "THE CHURCH TODAY: FACTS AND FIGURES" gives a multifaceted view, from the individual Episcopalian's standpoint, of the whole Church. We hope that you will tackle these statistics, for they reveal information which is essential to

any understanding of the Church beyond parochial boundaries.

Since it is also important to look within the parish today, contributing editor Mary Morrison provides a challenging view in "BIRTH OF A PARISH," page 25.

Any inventory for churchmen must include stewardship. "WHEN GIVING COMES NATURALLY," page 22, is lay leader John Paul Causey's account of what happened when the Diocese of Virginia decided to concentrate less on "quotas" and more on the stewards. This is important reading, and strongly recommended for your study of issues facing the 1967 General Convention next fall in Seattle.

The college campus daily offers the Church one of its most compelling opportunities. On page 18, "SCRAPING AWAY THE IVY," by associate editor Barbara G. Kremer, introduces a series of reports on the Church's campus ministries. The higher-education situation in The Philippines is the subject of "THE TRIALS OF ARISTOTLE TRANI," page 28, by associate editor Edward T. Dell, Jr.

In "THE CHURCH TOMORROW: PREVIEW, '67," page 14, editor Henry McCorkle periscopes some of the mandates—race relations, Christian unity, the inner city's rising call for help—confronting all Episcopalians.

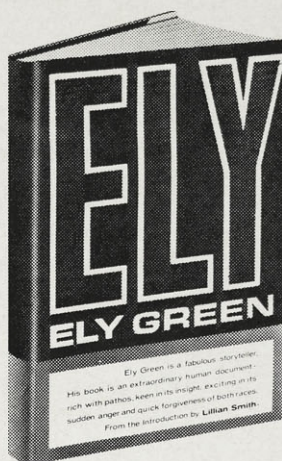
We hope that you will keep this copy of THE EPISCOPALIAN handy, that it will provide some ideas for your own parish work, some background knowledge of the whole Church, and some insight into your own attempts to shoulder an "easy yoke . . . a light burden."



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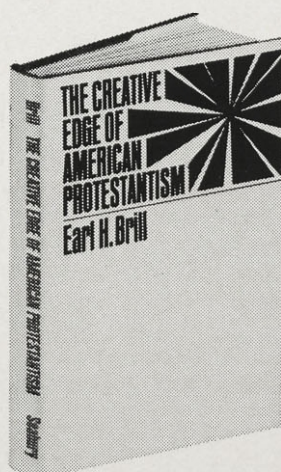
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LETTERS

REPLIES TO MR. JACQUET

... if there is a word in the language which I despise, it is the word "frustrate," and this brings me to reply to Mr. William Jacquet ... regarding his letter in the August issue. ... Until the last thirty years we [my family] were content and happy as Episcopalians. Morning and Evening Prayer were forms of worship, and the Holy Communion was indeed a Sacrament, and when we went once a month, we spent Saturday night in preparation. We now have the Sacrament in some churches every time the door is opened. ...

I wonder how many have done as the Catechism instructs, "to examine themselves whether they repent them truly". ... The Catechism further states there are two Sacraments, Baptism and the Supper of the Lord. ... I presume you make Penance a sacrament by putting ashes on your head where all the world can see your piety, but our Lord says, "But thou, when thou prayest, enter thy closet, and ... thy Father which seest in secret shall reward thee openly."

Why do you need Hail Mary's? The Virgin should be given all honor as the mother of our Lord, but when it comes to intercession, our Lord says, "After this manner therefore pray ye: Our Father which art in Heaven. ..." Do we believe what the Bible tells us, or do we interpret these things according to our own whims? ...

MRS. GEORGE O. WARREN
Geneva, N.Y.

With regard to the letter of William Jacquet headed "Uniform Liturgy," it is one of the strong points of the Episcopal Church that many matters are optional. I would like to suggest that Mr. Jacquet study the thirty-nine articles which are in the Prayer Book, and the life and death of Bishop Cranmer who wrote much of it, before he starts on the Hail Mary's and other optional matters.

DAVID D. MORRIS
East Lansing, Mich.

PANS AND PRAISE

Mary Morrison's article, "Jesus: Disturber of the Peace," in the May issue reminds me of nothing more than some devout member of Jehovah's Witnesses trying to convince me by means of his highly selective quota-

tions from Holy Scripture of the fact that his persuasion is the ONLY one. ...

JOHN K. WORRALL
Oakland, Calif.

THE EPISCOPALIAN seems to be a church magazine written souly [sic] by and for the "in" group. How about getting religion off Cloud Nine once in a while? If there's a prohibition against laughter, I must have been absent that day. Since when has "The Church" outlawed verse and poetry, so prominent by its absence from your pages? ... [See page 55.]

FRANK C. GABELL
Pittsburgh, Pa.

I wish to commend you on the August issue of THE EPISCOPALIAN. I seldom read any magazine from cover to cover, but [this] ... issue was an exception. The articles were well written, interesting, comprehensive, and varied.

Congratulations on a job well done.
THE REV. JOHN H. PETERSON, JR.
Hackensack, N.J.

GENETICS AND THE CHURCH

"Matters of Life and Death," in the August issue, is something that needs to be dealt with at length ... it directly interests all young people who ... desire to become better parents and to produce better offspring. ...

The tragedy of present-day life is the fact that all too often the pork-chop we eat is better bred than the one eating it. At least our children should have the same or equal physiological and genetic opportunity as the animals in the barns and the fruits and vegetables in the field. ...

Why haven't our Churches, the Episcopal Church in particular, taken the lead in setting up a program of teaching the fundamental obligations for the establishment of homes on a basis that will insure capable parenthood ...?

E. W. CUMMINGS
Winston-Salem, N.C.

Correction: The map of the Diocese of Western Michigan (see page 46, July issue) shows Grand Rapids to be the see city of the diocese. 'Tain't so. Kalamazoo is. Our artwork had been prepared before the move from Grand Rapids to Kalamazoo, and we did not catch the error. We apologize to Bishop Bennison and his constituents.

continuing

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2 In this issue**
- 6 The Shepherd from Seneca** *by George Cornell*
A visit with the Presiding Bishop, part 1
- 11 The Church Today: Facts & Figures**
- 14 The Church Tomorrow: Preview, '67**
- 18 Scraping Away the Ivy** *by Barbara G. Kremer*
Campus ministries have grown and changed
- 22 When Giving Comes Naturally** *by John Paul Causey*
The Diocese of Virginia's approach to "quotas"
- 25 Birth of a Parish** *by Mary Morrison*
A palace does not a parish make
- 28 The Trials of Aristotle Trani** *by Edward T. Dell, Jr.*
Quest for higher education in the Philippines
- 33 Method in Their Ministry** *by Jeannie Willis*
Reactions, actions, and hopes in Idaho
- 40 Changes in the Episcopate**
- 53 According to Huston** *by Malcolm Boyd*
- 59 In Praise of Paradox** *by Mary Morrison*

COLUMNS AND COMMENTS

- 4 Letters**
- 37 Worldscene**
- 49 Books**
- 53 Movies**
- 55 Mosaic**
- 56 Educational Directory**
- 58 Calendar of Prayer**
- 59 Meditation**
- 60 Have and Have Not**
- 60 So What's New?**
- 61 Calendar and Radio-TV**
- 62 Know Your Diocese**

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THE SHEPHERD FROM SENECA

BY GEORGE CORNELL

A REPORTER recently threw this curve at the Rev. Dr. Eugene Carson Blake: "Now that you'll be moving to Geneva [Switzerland] as general secretary of the World Council of Churches, who will be the new unofficial 'Mr. Protestant' in America?"

Swallowing the description without quibbling about it, the outspoken Presbyterian leader mulled over the possibilities and then mentioned the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church in the U.S.A.

"He has only begun to exert his national leadership ecumenically," Dr. Blake said. "He's one of the strongest men we have in the Church in this country."

The news conference exchange, however presumptuous, pointed up two things about John Elbridge Hines, the lately anointed standard-bearer for American Episcopalians: one, he strikes a powerful impression in ecclesiastical circles beyond the borders of his own Church; and two, that impact exerts a widening influence, of still further potential ahead, on the nation's religious affairs.

Told of the speculation about ir-

regular press labels, Bishop Hines winced. "Don't pay any attention to what Gene Blake says."

Nevertheless, the man who heads a communion which incorporates the reforming notes of Protestantism in the scope of its Catholicity, today occupies a distinctive and pivotal role in this era of gathering Christian coalition. And he's broadly oriented for the job—so much so that it sometimes puzzles the partisans.

Individualistic Cosmopolitan

A solidly built, big-shouldered man of steady disposition, straight talk, and handsome countenance, Bishop Hines is a Southerner in background, but cosmopolitan in outlook; a conservative in theology, but a progressive in action.

"The Church," he says, "cannot survive as an ivory-towered company of philosophical observers."

Out of a segregated atmosphere, he forged his firm stand for racial integration. Amid Bible-belt aspersions, he built his commitment to Christian unity, to free religious inquiry, and to bold church involvement in causes of social justice.

"There is no such thing as neutrality in a dynamic and sinful world

such as this," he once said. And again, "The Church is committed to fight on the frontier of those who are in need, are deprived, and are discriminated against."

Eloquent in the pulpit, the fifty-six-year-old "P.B." is comfortably plain-mannered in person. A country man in origins, he finds the modern tests for Christianity in the cities. Wary of Church-State alliances and government grants to church schools, he nevertheless considers religious instruction as urgently essential to rounded education—and to mature, knowledgeable faith.

"We've got to make really savvy Christians," he told me. As he spoke, he clenched a fist as if to illustrate the grasp of convictions needed.

He is a churchman of staunchly orthodox beliefs, but he defends the liberty to differ and to explore new ways of expressing them. "Our deepest problem is to make the Christian message more vitally meaningful and relevant," he says. But also: "No matter how critical the situation may be, the Church must not dilute her God-revealed tradition. . . ."

Flexible in method, the Bishop

Text continued on page 8



The Shepherd from Seneca

is stern on principle; attentive and sensitively gracious toward people, he is incisive and cool-nerved on issues. He honors the large responsibilities and authority of his office, but he is from so-called "rebel" territory—a native of South Carolina and a longtime Texan, with an affection for individual freedom, a respect for diversity, dissent, and independent thinking, and a habit of dealing with persons face to face.

"It's about the only way I've known for being really effective in working out problems with people," he reflected in a long conversation about his ministry, past and present. "I used to just get in a car and go see them. But you can't always do that in this office. And I miss it."

Nevertheless, one way or another, he tries to come close to it.

Probably no Presiding Bishop in the American Church's history has traveled so much, so far, and in so short a time as has Bishop Hines in his efforts to strengthen direct lines of communication, understanding, and personal contact between the far-flung units of the Church and its central offices at 815 Second Avenue in Manhattan.

"He's not home much nowadays," observes his wife, Helen, an attractive, ardently domestic woman, with a air for good cooking, needlework, and antique furniture. "We're on a hello-and-good-bye schedule."

P.B. with Go-Power

In his first year-and-a-half in office, the initial stages of a prospective fifteen-year term before retirement in 1979, Bishop Hines has visited about two-thirds of the Church's eighty-seven dioceses and districts across the country. He has taken part in conventions, ordinations, consecrations, conferences, and school and seminary graduations, in addition to attending numerous interdenominational meetings. He has also taken five trips out of the U.S. to visit about half of the Church's sixteen overseas missionary districts. Even on the morning of his installation at Wash-

ington Cathedral in January, 1965, he had been up all night on a flight from Mexico. The demanding schedule has continued.

"It'll break him if he keeps going at the present pace," says a longtime friend and clerical colleague, Bishop Stephen F. Bayne, Jr., vice-president of the Executive Council and director of the Overseas Department. "He wants to make sure that everybody in the Church knows and trusts him. He's been a Southerner, and in the eyes of the liberals, this bothers them, but he's also a practical liberal, which in the eyes of the Southerners, bothers them. He's been leaning over backward to get acquainted personally with all sections of the Church."

Open House at 815

Besides his own touring to bring headquarters closer to the people, Bishop Hines also has initiated an unusual program for bringing the people to headquarters. Starting in the fall of 1966, at his invitation, groups of about twenty-five laymen from each diocese are to spend a weekend with him at the Episcopal Church Center in New York City, where they can learn its operations and needs firsthand. The groups are to come in relays of about two per month.

The aim is to dispel an attitude which commonly tends to set the home front apart from national officialdom. "They're up there," the feeling goes, "and we're down here." The implication is that national officers simply grind out orders arbitrarily, without regard for local considerations. This view makes a handy whipping boy out of "815 Second Avenue."

In bringing the succession of diocesan delegations to headquarters, the Presiding Bishop hopes also to combat the tendency of institutional bureaucracies to lose contact with those they serve.

"We're most concerned with listening to them," Bishop Hines said, "with gaining insights and information about their situations. The pri-

mary strategy of a Church is not just drawn out of thin air, and handed down from top to bottom. Of course, national officers ought to give effective leadership. But they ought to be going where the whole Church feels the challenges and needs are."

A man both of keen intellect and practical efficiency, Bishop Hines gives the impression of all-around reliability. There's a rocklike quality about him, tempered with an easy candor, a wide smile, and gentle wit.

"We love him," says staff assistant Mrs. Dorothy White, summing up Yankee reactions to the boss from the Southland. Among personnel at the Church Center, he engenders a relaxed, comradely atmosphere, salted with homespun humor.

On the desks of several staff members stand droll nameplates which he gave them. The names reflect his regional roots—a "Texas Warren" sign on the desk of Administrative Assistant Warren Turner, a "Texas Margaret" marker on the desk of the Bishop's secretary, Mrs. Margaret Lockwood. Neither is from Texas, nor are most of the others so dubbed.

Along with his warm geniality, however, he conveys an underlying drive of systematic discipline, orderliness, and a toughly tooled rule of decision and purpose. "A happy blend of fighter and conciliator," a Houston priest once said of him.

John Hines had weathered some rough church struggles before reaching his present elevated, but oft-belabored, post. And he has handled some explosive problems since then, with unruffled precision.

Shock Absorber

"It's an extremely demanding office with no ups and downs or let-ups," he said. "There's no escaping its relentlessness." He calls it the "lightning rod" of the church-wide household. "Here is where the shocks have to be absorbed for the whole Church, without the supporting security of a close diocesan family." He takes the jolts with deliberative care—and obvious compassion.

The Bishop can be stern, but he has a remarkably controlled temper. It doesn't erupt—a trait which he credits to his father. "He never blew up or had to raise his voice to get something done. And I don't think it's necessary."

Bishop Hines once wrote this description of the qualities he considers important in a clergyman: "When a priest can learn to walk and stand amidst the members of his family in God, in love and patience, in courage and hope, exercising discipline with tact and forbearance, always remembering whose servant he—the priest—is, and that he himself is a weak, sinful man, in need—sometimes desperate need—of God's forgiveness and grace; then the Church can be the Church, and durable things will be done in the name of Christ and His Kingdom."

Man with a View

Bishop Hines's home base as Presiding Bishop is an office on the seventh floor of the Episcopal Church Center. The windows look out on Second Avenue to the United Nations beside the East River.

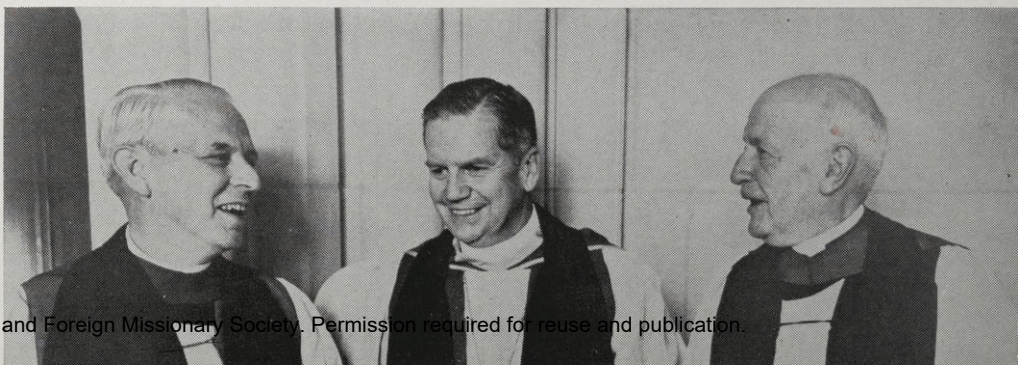
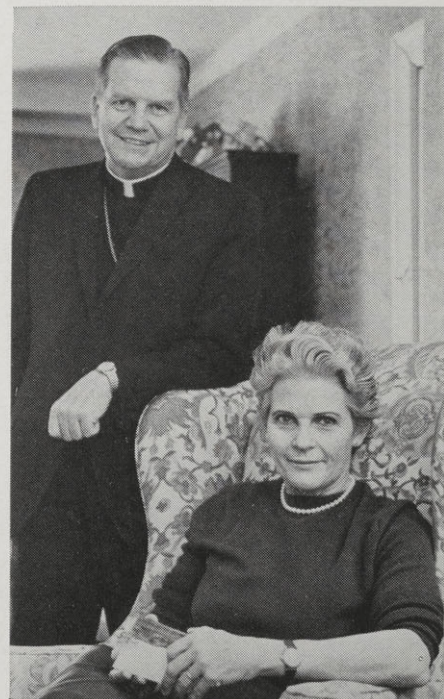
It is a tastefully furnished room, of crammed teakwood bookcases, walls hung with tan damask, a blue sofa, a rust-colored chair, and a walnut desk covered with stacks of letters and documents.

"Back paperwork," he acknowledged, seemingly relieved at abandoning it for a while. The letters come in at about 300 a week, about three-fourths of them registering some criticism or demand. There, at the helm of the Church, "you don't get much applause." But that's to be expected in guiding any large enterprise, and Bishop Hines is getting conditioned to it.

"It's a really strange, incredible office," he said. "The Church puts a huge amount of responsibility on it, without having ever defined a commensurate amount of authority in it. I go on the basis that I do have the authority needed, and try to exercise it with restraint and what wisdom I can summon. The genius of this Church is the tension between freedom and order. To me, that means never to be at ease in either—and an



Top to bottom: (1) Presiding Bishop John E. Hines listens to a point being made by World Council of Churches' retiring General Secretary Dr. W. A. Visser 't Hooft during a recess of the Church and Society meeting held in Geneva, Switzerland, this past summer. (2) Bishop Hines listens to a lay reader during a visit to Matagorda, Texas. (3) Bishop and Mrs. Hines have had few quiet moments together since he became Presiding Bishop. (4) His installation at Washington Cathedral in January, 1965, provided the opportunity for this historic first picture of three Presiding Bishops together. Bishop Hines is flanked by his two immediate predecessors, Bishop Arthur Lichtenberger (left) and Bishop Henry Knox Sherrill.



The Shepherd from Seneca

obligation to operate in both.”

Among his array of duties as Presiding Bishop, John Hines heads the Church's interim policy-making arm, the Executive Council, oversees its 300-member headquarters staff, serves as president of the Domestic and Foreign Missionary Society, chairs the 188-member House of Bishops, and serves Episcopalians on the governing bodies of the National and World Councils of Churches. He presides over the latter's Division of Interchurch Aid, Refugee and World Service.

He is the Episcopal Church's chief pastor and spiritual guide; its top administrator; its chief consecrator of bishops and pastor to them; its main communicator; its key liaison agent to other organizations, other denominations, and the whole ecumenical movement; and his Church's chief spokesman before the world.

“It's a hard job,” he said. “It's very humbling, and it sometimes frightens me.” He paused. “But there are many satisfying elements in it—especially its overarching aspects for unifying our people of all sorts.” To a question, he added, “I like it.” Then, after a moment's thought, he emphasized: “Gosh, it's a real privilege to be here.”

“Doc's” Family

A five-foot-eleven, 200-pounder, whose sturdy frame recalls his college football and basketball proficiency, he has blue eyes, graying brown hair, a well-turned profile, and a calmly modulated voice. He doesn't smoke—“I tried it when I was six, and gave it up”—or drink anything stronger than Coke. Close friends call him “Doc”—derived from his father's profession and his own initial occupational impulses.

He relishes family get-togethers, good music, and mountains. They were ingredients of his youth. Mountains rimmed his Southern hometown, and he says, “I've hiked the Appalachian Trail from North Carolina to Maine. I like to be up high.”

He was born on October 3, 1910,

into a large family in the small, rural town of Seneca, South Carolina (population then about 1,800), the youngest of nine children, two of whom died quite young. His parents were Dr. Edgar Hines, a physician and community leader, and the former Mary Woodbury.

Young John grew up amid abundant feminine solicitude—including five sisters. He also has a brother. One of the sisters, now Mrs. William Brigman, a retired music teacher living in Germantown, Philadelphia, Pennsylvania, says that the youngster of the brood wasn't the type that could be spoiled, however, and that he still is “just the same warm kind of person now” that he was as a boy.

It was a close-knit, zestful household, of parlor songfests; of strumming, tooting instruments (young John alternately took up the violin and saxophone); of lively literary conversation; of Christmas trees traditionally hung with notes recounting funny incidents about one another; and of a notably comprehensive Christian faith.

Early Ecumenicity

His mother was a dedicated Episcopalian; his father, an ardent Presbyterian. Mary Hines almost single-handedly kept alive a tiny Episcopal mission in Seneca for nearly thirty years. Dr. Hines, in one period, served as treasurer for the Episcopal mission, since it didn't have enough members to fill church offices.

Four of the children were baptized in Presbyterian care, five of them as Episcopal charges, including the future Presiding Bishop. They all went to Presbyterian Sunday school, since the Episcopal mission had none.

That background gave early roots to the Bishop's ecumenical interests. It also sheds light on his recent blunt rejoinder to criticisms of his appointment of a United Presbyterian minister, the Rev. John Steidl, as an associate secretary for Christian education to develop adult-training services.

To complaints that an “outsider” wasn't fit to serve Episcopalians, the Bishop replied simply, “He is the best available man for the job.” (Incidentally, the Rev. Mr. Steidl is a confirmed Episcopalian, besides being an ordained United Presbyterian minister, and previously served as associate rector of an Episcopal-Presbyterian parish in the Indian Hill suburb of Cincinnati, Ohio.)

As for John Hines, his ecumenical upbringing didn't dampen his early Episcopal zeal. Confirmed at the age of eight, he soon was taking on man-sized work in behalf of Episcopalians in Seneca.

When the town was planning to sponsor a revival, leaders of the various local churches met to discuss it. One by one, Presbyterian, Baptist, Methodist, and other spokesmen rose to pledge cooperation, with all heard from except Episcopalians. At that point, as the family tells it, a boy in the back of the room piped up.

“Since I'm the only Episcopalian present,” said twelve-year-old John Hines, “I'll speak for the Church.” He said that he felt sure it would participate, too. Thereupon, he was named to the interdenominational evangelism committee which roamed the countryside working up interest in the campaign. Other committee members gave the energetic junior partner a prophetic nickname—“Bishop.”

Childhood experiences in the South also provide the background for his deep dedication to interracial justice and brotherhood—a dedication which surmounted heavy assaults in his subsequent Christian leadership below the Mason-Dixon line.

In the rural area of his youth, his father was a community pillar, of keen social conscience, who was allied as a doctor to men white and black. Besides carrying on a busy medical practice, Dr. Hines served as treasurer of the county medical society. As editor of the society's journal, he continually combed the

Continued on page 46

THE EPISCOPALIAN

THE CHURCH TODAY

FACTS & FIGURES



You are one of 3,416,103 baptized members, and probably one of the 2,239,109 communicants, of the Episcopal Church in the U.S.A. Perhaps you are one of the Church's 113,658 new communicants, confirmed this past year. No matter what your seniority, you are the Church, and you carry its presence into many places.

Your priest is one of 10,203 ordained clergymen, some 60 percent of whom are active in parish work. Of the remainder, some work outside their own dioceses on special projects, many are teachers and chaplains, and some are retired.



Your diocese or missionary district is one of 102 directly related to the Episcopal Church in the United States. It may be one of the forty-four which has an MRI companion diocese relationship with an overseas Church, diocese, or district. Perhaps it is one of the fourteen which began MRI projects in 1966.



Your congregation is one of 7,574 Episcopal parishes and organized missions in the fifty United States.

Your branch of the Church continues to grow slowly but steadily. Thirty-seven of the seventy-five dioceses and districts which have held 1966 diocesan conventions have admitted thirty-six parishes and thirty missions to their conventions.

You support the work of some 290 missionaries in fourteen Churches or regional councils of the Anglican Communion and in three Churches of the Wider Episcopal Fellowship. These men and women serve in forty-six overseas dioceses under forty-two flags.

In the first six months of 1966, forty-one missionary candidates were presented, as compared to sixteen in the first six months of 1965. The number of missionaries abroad is higher than it has been since the withdrawal of missionaries from China after 1949, when 255 American priests and lay people were on overseas appointment (*see figures, page 15*).

Your contributions through the Church help support at least four diocesan programs for the blind; national and area programs for deaf persons; Seamen's Institutes in five cities; forty-four diocesan family counseling programs; four maternity care centers; and chaplaincy services to prisoners, alcoholics, hospital patients, and narcotics addicts.

You are a potential—if not actual—volunteer for the Church's work in social planning and action groups. At least forty-nine of the 102 dioceses and missionary districts have organized urban mission programs, many of them ecumenical. These range from Operation Head Start to large-scale urban renewal.

More than 400 of you are currently involved in church-sponsored civil rights activities outside your own communities, a surface indication of the thousands more who are working in parish and diocesan programs.

Continued on next page

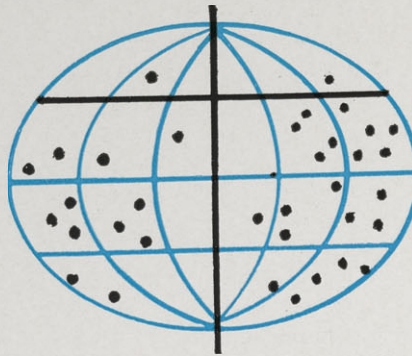


THE CHURCH TODAY

You are represented in South Vietnam and in other military installations at home and abroad by 117 chaplains on active duty in the Army, Navy, and Air Force. The Army needs thirty to forty more chaplains. As the war continues, this need becomes more acute.

You help make life easier for the country's senior citizens through support of eighty-one facilities and service agencies for older persons; twelve residences and rest homes; and sixty-nine church hospitals, convalescent homes, and clinics. Seventeen new facilities for older persons are being built or dedicated this year.

Your contributions of time, money, and love helped resettle 941 refugees in 1965 in these proportions: 426 Cubans, 205 Yugoslavs, 187 Greeks, and 123 others. Episcopalians also sponsor nineteen diocesan settlement and community centers which care for refugees and migrants.



Your contributions to the Presiding Bishop's Fund for World Relief enable the Episcopal Church to participate in ecumenical world service programs of relief and economic development as well as to aid Episcopalians in areas hit by disaster or strife. Needs in this area are always greater than the funds and materials made available.

You help support 176 camps and conference centers for young people. There are nine national youth organizations in the Episcopal Church.

You support, through the Church, eighty agencies for children, youth, and families. Aid to dependent children, foster homes, and help for handicapped, blind, disabled, and delinquent youths, as well as family counseling, are some of the wide variety of services provided. There are six special programs for American Indian youth. Many dioceses sponsor tutorial programs for young people.

Your priest probably was educated, as are some seven out of eight, at one of the eleven national Episcopal seminaries. They are:

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, Texas

General Theological Seminary, New York, N.Y.

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.

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

Seabury-Western Theological Seminary, Evanston, Ill.

Perhaps your parish was one of the 5,491 which contributed \$860,-617 to the Theological Education Sunday offering in 1964. The average gift per communicant for theological education in that year was 39½ cents, less than a penny above the previous year.

Your family is served by eight Episcopal colleges and universities in the United States, with a ninth, St. Michael's, soon to open in Stockton, California. The eight are:

Bard, Annandale-on-Hudson, N.Y.;

Hobart, Geneva, N.Y.;

Kenyon, Gambier, Ohio;

THE CHURCH OVERSEAS From 1965 Parochial Reports and Annual Diocesan Sheets

	TOTAL CLERGY	PARISH & MISSION	BAPT. PERSONS	COMM.	BAPTISMS	CONFIRMS.
PROVINCE NINE:						
Central America	33	45	7,266	2,663	366	98
Colombia	12	11	1,569	485	53	41
Cuba (1963 figures)	21	42	74,422	4,230	2,358	275
Dominican Republic	7	13	2,601	1,376	104	175
Mexico	39	79	7,266	4,014	219	258
Panama and Canal Zone	23	20	10,554	4,656	292	327
Puerto Rico	47	34	7,736	3,796	575	262
Virgin Islands	16	7	9,523	3,598	496	233
TOTAL	198	251	120,937	24,818	4,463	1,669
OTHER JURISDICTIONS:						
Guam (1964 figures)	1	1	175	138	2	15
Okinawa	11	10	1,810	1,244	171	151
Taiwan	14	10	2,016	956	119	156
Haiti	33	83	34,872	13,780	842	693
Liberia (1964 figures)	31	45	11,149	7,414	909	276
Philippines	99	39	52,872	12,695	2,657	1,525
European						
Congregations	15	7	3,731	2,593	123	133
TOTAL	204	195	106,625	38,820	4,823	2,949
TOTAL OVERSEAS	402	446	227,562	63,638	9,286	4,618

St. Augustine's, Raleigh, N.C.;
St. Paul's, Lawrenceville, Va.;
Shimer, Mount Carroll, Ill.;
Trinity, Hartford, Conn.;
University of the South, Sewanee,
 Tenn.

Students from overseas also receive educational opportunities through the Church. In 1965 the Overseas Department gave scholarships to eighty-six Episcopal students from other countries for advanced study in the United States or in a third country. This was an increase of thirty-four students over 1964. Since the program's inception in 1948, \$750,000 has been spent to grant 428 scholarships.

You help make possible career vocations in the Church through the Church Army, the Order of Deaconesses, and the religious life. The Episcopal Church has ten religious orders for men and fifteen for women. Most of the orders for men include both lay and clerical brothers. In addition to devoting their lives to study and worship, these men and women work in charitable institutions at home and abroad.

Four new monastic buildings, one sign of recent growth in the orders, were completed last year. The Order of the Holy Cross finished new rectory and monastic housing buildings at West Park, New York, and aided its associated Order of St. Helena in building a new convent in Augusta, Georgia. The Community of the Holy Spirit built a convent in Peoria, Illinois.



OCTOBER, 1966

1965-1964 FACTS AND FIGURES

Vital Statistics:

	1965	1964
Total number of clergy	10,203	9,789
Clergy in parish work	6,084	6,490
Ordinations to priesthood	349	391
Total parishes and missions	7,574	7,530
Lay readers	13,952	13,889
Number of baptized members	3,416,103	3,398,626
Number of communicants	2,239,109	2,189,288
Total baptisms	91,119	96,379
Adult baptisms	11,265	12,453
Confirmations	113,658	116,186
Received	6,459	6,396
Church Schools:		
Sunday and released time	7,142	7,171
Officers and teachers	103,940	103,761
Pupils	856,125	946,324
Parish day schools	786	722

Parish and Mission Receipts:

Total for noncapital purposes	\$206,037,659	\$187,772,707
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Parish and Mission Expenditures:

Parish and mission programs	\$143,331,199	\$139,153,438
Diocesan and district programs	18,965,057	25,204,436
General Church programs	14,769,319	14,682,397

Source: Executive Council

Statistics, like tears, are often simple, visible signs of invisible complexity. As tears of joy may be misinterpreted as tears of sorrow, statistics can encourage optimism when they should cause pessimism, or vice versa. Tears and statistics are equally hard to ignore.

The Episcopal Church, according to cold statistics, has had several increases this past year. The total number of clergy, for instance, increased by 414 in 1965, an encouraging sign when compared to increases of approximately 240 in each of the two previous years.

Ordinations, however, decreased by forty-two in 1965, a continuation of a trend begun in 1962, the first year Executive Council included this figure in its reports. The number of clergymen in parochial work has been steadily decreasing. In 1964 33 percent of the total number were *not* in parish work; in 1965 this increased to more than 40 percent, indicating a definite movement away from the parish ministry.

Total parishes and missions have slowly increased, although the past year's net addition of forty-four is much smaller than the 1964 figure of 187. The percentage of communicant growth in the United States more than doubled this past year over 1964, but this was offset by a slowing down in growth of baptized membership.

Financially, total parish and mission receipts increased by \$18 million, or more than 10 percent, compared to the \$6 million increase in 1964.

Expenditures for parish and mission programs, however, increased only by some \$4 million. And expenditures for diocesan and district programs decreased by \$6 million.

According to the latest figures, Episcopalians allocate about a dime out of each dollar for the work of the Church in nation and world. Of this dime, approximately one-half supports overseas operations; the other nickel supports all of the other work carried out through Executive Council and related agencies.

You are informed of the Church's activities and thought by more than 7,000 parish papers and bulletins; ninety-seven diocesan and district publications; and national publications including "Forward Day by Day," "Far and Near," and THE EPISCOPALIAN.

Seabury Press, whose sales have increased 35 percent in the last four years, now has 300 titles in print. This year's best seller is *Living with*

Sex: the Student's Dilemma, by Richard F. Hettlinger. *Riots, U.S.A.*, by Willard A. Heaps, is the best-selling junior book.

In these ways and in many others, your time, your work, and your dollars translated through parish, diocesan, Executive Council, and related programs, help make up the state of the Episcopal Church in the fall of 1966.

—JUDITH A. MATHE

THE CHURCH TOMORROW: PREVIEW, 1967

IN the midst of war, inflation, political campaigns, and increasing urban tensions, the Episcopal Church faces one of the most difficult—yet hopeful—periods in its long history. The time between October, 1966, and October, 1967, could be the most important for the Church since the 1918-28 decade when the National (now Executive) Council was created and the Prayer Book revised.

Whether Episcopalians like it or not, the Church of which they are members is in the midst of an intense period of self-study and change. This is quite evident at the diocesan level (*see The Mechanics of Change, August issue*). It is happening on the parochial level, too, but may not be quite so evident because of the many different garbs change wears in parishes.

The real key to change, however, is what happens at the national level this next year, culminating in the decisions of the 1967 General Convention at Seattle in September. Here self-study decisions and actions at all levels of the Church during the past three years will be reviewed. Here the Church must decide, through its official governing body, whether it will stand still, compromise with the past, or move ahead with new ways for a new age.

What are some of the critical issues before the whole Church this next year? What is being done about some of them now? Can many decisions be expected in Seattle next year?

Sacred Cities

Perhaps the most pressing concern before the whole Church today is its ministry to urban areas. The

Episcopal Church, to its great credit, has always held that cities are sacred and cannot be abandoned just to secular missionaries supported by taxes.

In keeping with its tradition, the Church moved ahead with a major urban program by action of the 1964 General Convention. The Church's Joint Urban Program now includes full-scale projects in twelve different dioceses, and cooperation with many more. These projects range from strategic inner-city work to the imaginative regional ministries now going on in Idaho (*see page 33*). Following these significant national experiments and vigorous, but all-too-often limited diocesan urban programs, the whole Church should be ready for even greater activity in urban America next year.

Unity, not Merger

One of the main lessons learned so far in our urban work is that no one Church can do it alone. Thus we have Methodists, Lutherans, Presbyterians, Disciples, and Episcopalians working together in Idaho; Roman Catholics, Presbyterians, and Episcopalians working together in Kansas City; and Orthodox, Methodists, Lutherans, Presbyterians, and Episcopalians working together in Baltimore. You name the place—the combinations are there.

These examples and hundreds of others in various sections of the Episcopal Church dramatize the inescapable fact that Christian unity is with us now, however limited it may be structurally and liturgically.

Under the mandates of the Chicago-Lambeth Quadrilateral (*see THE EPISCOPALIAN, Nov., 1965*) and full partnership in the Consultation

on Church Union, the Episcopal Church today is fully committed to the *search* for unity. The nine official delegations in the Consultation have agreed on general principles of Church union. These principles are now being presented to leaders and members of the Churches involved for study and discussion this coming year. These principles are being carefully considered by General Convention's Joint Commission on Ecumenical Relations.

The Commission may ask General Convention to authorize Episcopal participation in the writing of a proposed Plan of Union, but there will be no voting on mergers and no voting on a proposed Plan next year. This slow, deliberate, timetable should allow all Episcopalians to share in the search for unity without hasty emotionalism and misty misunderstanding.

The formal search for unity with reformed Churches should not blind Episcopalians to the fact that we are also holding long and serious discussions with our Catholic brethren, the Romans and the Orthodox. Important breakthroughs on any one of these fronts may occur during the coming year.

Over the Horizon

The Episcopal Church's mission overseas has grown steadily in the past decade despite inadequate funds and unmet needs. The Church in Brazil is now autonomous; the Churches of the Caribbean are beginning to work together in a regional association; the Church in the Philippines is moving toward autonomy. With such arrangements as companion dioceses and companion parishes, U.S. Episcopalians are working more

MISSIONARIES

on assignment as of August, 1966

Alaska	32
Argentina	1
Brasil	15
Central America	20
Colombia	7
Dominican Republic	7
Ecuador	1
Fiji	2
France	1
Guam	1
Haiti	8
Hong Kong	4
Honolulu	35
India	1
Iran	1
Japan	21
Jerusalem	1
Kenya	1
Korea	2
Liberia	21
Malawi	1
Mexico	9
Nepal	1
Nigeria	2
Okinawa	3
Panama Canal Zone	10
Philippines	34
Portugal	1
Puerto Rico	13
Singapore	2
South-West Africa	1
Taiwan	6
Uganda	4
Virgin Islands	15
Zambia	4
Zululand	2
Total	290

closely with their own missionary districts, with other parts of the Anglican Communion, and with sister Churches of differing traditions.

Nevertheless, the service of the Episcopal Church in most parts of the world needs to be increased even more. At the same time, many of the Churches with whom we cooperate must be given more opportunity to determine their own policies and leadership. The Overseas Department and the House of Bishops are considering changes which will further both these longrange objectives. In 1967 General Convention will prob-

ably be asked to act on new methods of electing overseas bishops as one of these changes.

Open or Closed?

Although the Episcopal Church is clearly on record against any kind of racial discrimination, it still has not squared its actions with its resolutions. Many Episcopal congregations are still segregated in fact, and many Negro Episcopalians are still being discriminated against in their Christian vocations and activities. From indications in recent months, however, pressure for change is shifting from jobs and associations to housing, and from the South to the rest of the nation. White Episcopalians will probably be asked to give leadership in all sections of the country to increase acceptance of Negro families as neighbors. Open housing is, in many areas, the key to improvement in U.S. race relations. The Church will probably be asked to take specific action on this warm subject before shifting pressures set off new explosions.

Sending and Sharing

Following the dramatic days of August, 1963, when the Episcopal Church and its partners in the Anglican Communion received the call to mutual responsibility and interdependence in the Body of Christ, the old Church hasn't been the same. Some Episcopalians say they still don't know what MRI means, but few Episcopalians can say that the concepts of MRI haven't touched them in one way or another.

In 1964, the General Convention voted to accept the mandate of MRI in two ways: (1) it asked the Church for an immediate response to long overdue needs in other parts of the Anglican Communion, particularly Africa, Asia, and Latin America; (2) it asked Episcopalians to respond to the demands of mutual responsibility at home, in parish and diocese, and in the work the whole Church shares in nation and world.

Definite monetary goals were set for the first (sometimes called "pre-MRI") request—a million dollars in 1965, two million in '66, three million in '67. The second request was presented to all units of the

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PREVIEW, 1967

Church under the oversight of a national Mutual Responsibility Commission and diocesan and parish MRI and World Mission committees.

Through Projects for Partnership, Companion Dioceses, and in many other ways (see *April issue*), Episcopalians responded well to both Convention requests in 1965. But are we maintaining our initial impetus this year? And will we reach even the "pre-MRI" goals we hopefully set out for ourselves? The coming year will provide decision-shaping answers.

No Time to Wait

In a world where the amount of knowledge is increasing faster than the population is exploding, is the Church adequately prepared to answer men's questions about the Gospel?

Most would agree that the answer is no. And if Christians can't keep up with the knowledge explosion, non- and anti-christians aren't going to wait around for churchmen to catch up.

Last fall, the Episcopal Church moved to meet this question with a major study of education to cover everything from the needs of lay persons to the recruiting, schooling, and post-seminary education of priests. This study, headed by President Nathan Pusey of Harvard, is scheduled to be ready for the Seattle Convention. Its findings and proposals may well change the whole structure of Christian education the Church has built—stone by stone—in the last five centuries.

Words and Music

Episcopalians today use in formal worship a Book of Common Prayer that was last revised almost forty years ago, and a Hymnal that is more than twenty-five years old. From all indications, steps may be taken next year to set in motion revisions of both books.

With studies issued through General Convention's Standing Liturgical Commission, sections of the Prayer Book are already being revised. Next year, however, the Convention may

decide to authorize a definite timetable for revision of the whole Book. And Convention may be asked for similar action by its Commission on Church Music.

Look in the Mirror

With just these subjects, Episcopalians will have plenty to consider the coming year. But this is only a sampling. Many lively issues will arise as General Convention looks at itself with an eye to improvement.

Several changes are already in the works. Next year's meeting will be shorter and better equipped for handling business. Committees will be appointed earlier and will meet ahead of the Convention itself. Voting procedures will be speeded up. And, just in time, because the volume of decisions expected from the Church's leaders looks to be impressive.

Should Convention meet annually, or every two years? Should provinces be abolished? Can missionary districts be changed to dioceses? Is the House of Deputies too large to be effective? Will women receive the right to be elected deputies? May diocesan bishops move? Should the "quota" system for giving be eliminated? May a priest retire on full pension at age 65? What about "open" Communion for communicants of other Churches?

Debate and probable action on all these questions appear to be on Convention's agenda this next year. Thought and discussion on these subjects should be on each Episcopalian's agenda, too.

in the next issue

- **Anglicans Astir:**
A Church-by-Church report on the 19 members of the Anglican Communion and their reactions to mutual responsibility
- **The War on Poverty**
- **The Shepherd from Seneca: Part 2**
- **Conversation with the First Lady**

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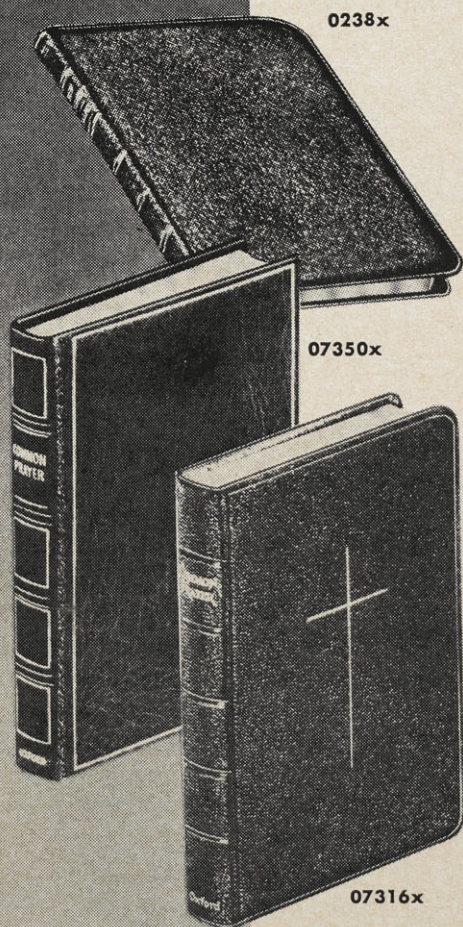
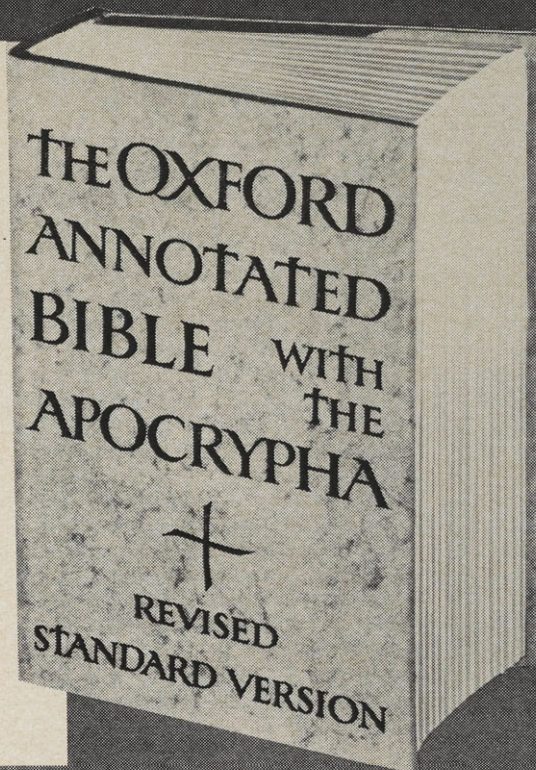
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SCRAPING AWAY THE IVY

BY BARBARA G. KREMER

In this day of teach-ins, LSD, suds, and sex, is the campus listening to the Church? And vice versa? Beginning a series on our ministry to the complex, fast-paced world of higher education

Almost any day at lunchtime, a smallish, respectable-looking man appears at the main plaza of the University of California at Berkeley, and proceeds to proclaim his version of the Gospel.

"Let Jesus Christ come into your heart, and your joy will know no bounds!" he says with loudness and sincerity. Arm outstretched and finger pointed at everyone and no one, he calls, "Kneel down and ask forgiveness, for you know you can't go it alone!"

Occasionally, out of politeness or curiosity, a student passing by will accept one of the inspirational tracts the evangelist offers. Mostly, everybody keeps on walking.

MOST Christians would probably side with the students at Berkeley in sidestepping this kind of "religion." Obviously, the intrepid evangelist's method and approach belong to another time.

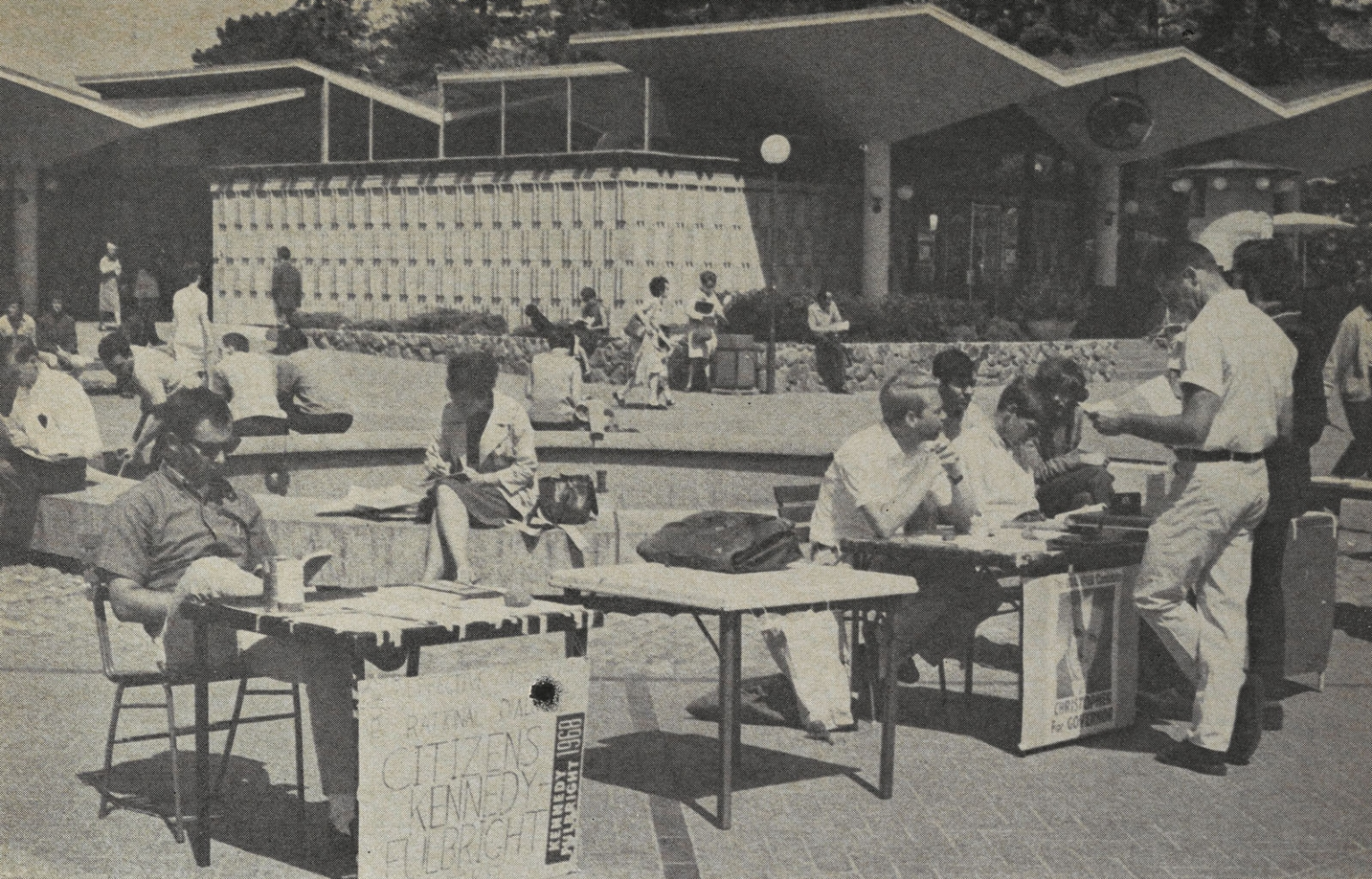
Like the evangelist, however, most modern Christians are becoming aware that too often, today's campus population seems to "keep on walking" when it meets the Church in any form.

For the Episcopal Church, and for other major United States denominations, the campus ministry is a subject that does demand increasing concern and attention. And, despite what some ecclesiastical crepehangers have said, this concern is being demonstrated, quietly and effectively, in many parts of the country.

Today's campus ministries are setting an ecumenical example that individual parishes are just beginning to notice, and emulate. College chaplains of several denominations have pooled their talents and facilities in many creative ways. They are reaching not only students, but faculty and administration officials as well. In such areas as civil rights and local community action—tutorial reading, youth work, and other bootstrap programs—college ministers have led a long list of constructive activities that have proved to many a skeptical student or professor that Christianity is alive, and dealing with live issues.

The Baby Grew Too Fast

Church-oriented efforts to reach out to the campus are as varied as the country itself. The coffee-house, sponsored by a group of denominations, may prove



Left and above: Bright and vocal, University of California at Berkeley students use lunchtime for advancing "causes."

tremendously effective on a large, sophisticated campus—and a complete failure in a small, ultraconservative school. Contrarily, the Canterbury House that died a natural death on one campus may need to add more rooms in order to serve another.

The briefest survey of Episcopal Church activity on the campus is a study in this kind of contrast and contradiction. The scope of this ministry, however, is no more surprising than its newness: by almost any standard, the campus ministry is a baby compared with other areas of the Church's service.

In 1935, ten full-time Episcopal chaplains were stationed on college campuses, and fewer than a hundred clergymen spent some of their time in college work.

The mid-1930's founding of the Church Society for College Work, an independent, official agency of the Episcopal Church, alerted the Church to recognize the campus as the latest "new mission field." It was not until after the Church Society was founded that the Episcopal National Council—now Executive Council—established its College and University Division as an agency outside the general area of Christian Education. These two groups—one an official arm within the national church organization, the other an official, but independent, operation—have consistently shared ideas and maintained cooperation.

The National Commission on College Work, founded

in 1939, serves as a link between the two, facilitating what Dr. Jones B. Shannon, recently retired director of the Church Society for College Work, calls "a model for imitation in other areas of the Church's life."

In the thirties, Dr. Shannon says, "the focus of ministry was almost solely on the student who must be helped to meet and overcome temptations in his thinking, as well as in his social life. The scientists must be met and dealt with, as well as Eros and John Barleycorn."

Facts and figures since that time indicate the ever-widening growth of Episcopal work on the American campus: today there are 201 full-time campus chaplains; some 1,500 clergymen divide their time—in differing ratios—between parish and nearby institutions of higher learning. In 1955, the program of the College and University Division cost \$116,287; in 1963, \$423,196; and this year, \$434,570. Another record of growth is evidenced in the support of the Church Society: in 1955, its program cost was \$60,000; by 1963, the figure had more than doubled to \$130,000; in 1966, it climbed to \$187,000.

Diocesan and parish activity in college work is extensive: the Diocese of Spokane, for example, devotes a substantial 10 percent of its annual budget to this area of the ministry. While it is impossible to state a precise figure, in dollars-and-cents terms, of this work

Scraping Away The Ivy

throughout the Episcopal Church, a conservative estimate runs to more than a million dollars per year.

Pinprick

While figures do indicate an expanding concern, at all levels of the Episcopal Church, for the college ministry, they also reveal some deflating truths: even on a giant university campus, the support for a university-oriented ministry does not come near the cost of running a typical parish—or sometimes, even a well-organized ladies' guild.

Money alone, however, is not the key to the college ministry, nor is the number of professional workers involved. While churchmen are well aware that the Berkeley evangelist, mentioned earlier, is not approaching the campus in terms of this day and age, they are also realizing that the challenge is formidable, whatever the approach.

One major factor in this challenge—as any parent who has endured his child's marathon of applying-and-getting-accepted-into-college knows—is sheer, incredible population growth. Not only are our academic institutions jammed with students; the next decade's prospects make the present situation seem almost minor.

Since 1638, when “nine young scholars” entered the newly chartered Harvard College, the undergraduate has been a familiar member of American society. By 1960, the crop of “young scholars” had grown from nine to more than 3,600,000. In this decade, the campus population will expand at a rate equal to that of the past three centuries: by 1970, it is projected that nearly 7,000,000 young people will be enrolled in colleges and universities.

Along with the population explosion runs another important question: what is the nature of the ministry to the campus? Traditionally, the college chaplain checks the entrance applications, sorts out students from his own denomination, and lets them know he's present and available. Traditionally, too, the chaplain who could bring out 10 percent or more of his own tribe for a Sunday night social, or weekday discussion group, figured that he was doing his job competently.

Today, however, the old gauges are hard to read: many students simply neglect to state their religious affiliation in more concrete terms than “Christian,” “Protestant,” or a cryptic “?”. The reasons for this lack of precision are as varied as the students themselves. Some plan to worship “faithfully every Sunday” as always. Others—and this is true of a vast number of newly enrolled college freshmen brought up in “good Christian homes”—simply rebel at denominational labels, and express their vote for Christian unity by not naming their own particular branch of Christendom.

It is not unusual, moreover, for a young man or woman who has been hyperactive in the hometown par-

ish to decide that his college work will demand too much time to allow for the kinds of “church work” he did in high school. Nor is it extraordinary for a student to explain, “*Sure, I went to church and was active in the youth group. After all, I didn't want to make my parents unhappy, and besides, I had a lot of friends in the parish. But I decided the stuff everybody kept talking about had nothing to do with this world, or anything that concerns me. I just waited until I came to college to make the break without upsetting anybody.*”

This generation of college students is “hard to read” at a number of other levels as well. They are more mature: “If Booth Tarkington were to write *Seventeen* today,” one eminent sociologist has quipped, “he'd have to call it *Twelve*.”

The Rev. Edwin G. Bennett, associate secretary of the Church's College and University Division, describes today's undergraduates as “a new breed. They rebel earlier—the adolescent upheaval that used to come to college is now all settled during high school. They date earlier, and get their own cars sooner. They are far more knowledgeable about current issues, and make intelligent statements. . . . They send their own delegations to major meetings.”

To compound the difficulty of ministering to the campus even further, the “new breed of students” changes so rapidly that hardly anyone can keep up with them—and figure out how to reach them. “A college chaplain who finished seminary only two years ago,” says one clergyman, “can discover today that he is completely out of touch with the students he yesterday thought he understood completely.”

Who Are the Students?

Another reality the Church is facing is that the university is not inhabited solely by a group of eighteen- to twenty-two-year-olds.

“Who are the students?” is a more complicated question than ever before,” says Dr. Daisuke Kitagawa, executive secretary for College and University work. “There are,” he continues, “undergraduates, graduate students, special students, administrators, teachers, researchers—and their families. . . . The university is no longer a clear-cut entity.”

Scraping Away the Ivy

The alumni visiting his alma mater after a few years' absence will, if his school in any way follows the national trend, have a difficult time finding his way through all the new buildings on the campus. Where he once relied on the Episcopal Church's Canterbury House, or the Presbyterian Westminster House, or the Roman Catholic Newman Club, as a place to meet with friends or just study in a relaxed atmosphere, he now finds a gleaming student union offering everything from bowl-

ing alleys to sumptuous lounges to a five-and-ten. If his favorite professors are still around, the old grad may not be able to locate them—many will be off on flying trips as consultants to government or industry.

From its old image, coated in ivy and cloistered from reality, the academic institution today is a dynamic factor in our society. "It has been reported that the 'knowledge industry' in all its forms now accounts for 29 percent of the gross national product and that 'knowledge production' is growing at about twice the rate of the rest of the economy," Dr. Jones B. Shannon has written. "Projections for young people 18 to 21 years old in 1970 predict almost half will be enrolled in college."

Perspective

In considering the labyrinth of factors, the numbers of people, the breadth of pursuits in modern higher education, the churches are more and more coming to realize that "college work" is an enormous, tangled area of ministry, and cannot be ignored or treated superficially.

While individual need will ever command the Church's attention, the changing nature of the contemporary college or university calls for new forms of ministry far outside the usual frameworks. "The question boils down, in terms of the Church," says Dr. Kitagawa, "to, 'What is the role of the Church in making the university be what it ought to be?'"

"We have a deep concern," he says, "to define the role of the intellectual in society. He may have a Ph.D. in physics, but be ignorant of current crucial issues."

Another churchman puts it this way: "Objectivity sometimes implies moral indifference, but this is a misreading of the principle involved. . . . Objectivity is seeing all sides, and then taking a stand."

Indifference?

Almost any issue of any publication produces startling instances of indifference and lack of application of faith to action. Almost any doomsayer can find arguments to back his claim that modern science and technology—epitomized by the soaring status of the university, the ballooning numbers of people who see the cosmos in a computer—are ruling out the very basis of religion, or the need for faith.

Yet a college student presents a different view when he says, "It's difficult to decide what to do with your life, and it's impossible to be a vegetable and never take a stand on anything. And," he continues, "I think it's meaningless to take a stand on anything unless you know what you believe. . . ."

A professor in the business department of Indiana University says, "In studying business ethics, our students can readily identify evil in the other fellow, but in

themselves, they find extenuating circumstances. . . . Students can talk very authoritatively about ethics, because they are not confronted with choices. . . . They will need more than technical competence when the real choices arise."

The old conflicts between science and religion seem trivial when one surveys the new efforts between scientist and churchman to explore such questions as this: "If a hospital has one artificial kidney and three dying patients, all of whom need the machine to survive, who is to decide which patient will live?"

The Church's response to the campus situation is, or should be, based on an acceptance of the vastness of the task, and a clear understanding of its importance. Yet, as one young clergyman points out, the campus ministry is hardly more complex than any other area of the Church's work: "The same crisis that wracks the campus wracks the rest of the world," he says. "It is a crisis of deciding whether the Church is haven. Or sanctuary. Or launching pad."

Subsequent articles will describe specific campus ministries—some traditional, some experimental—that are typical of the Episcopal Church's current efforts, and will note how the campus is reacting to them.

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Louis Windholz
Circulation Manager

WHEN GIVING COMES NATURALLY

Unlike most dioceses, Virginia does not ask its families to give to meet a fixed quota assessed on each parish and mission. The results have been encouraging, not only in funds raised, but in a growing understanding of the Church's tasks at home and overseas.

BY JOHN PAUL CAUSEY

The author, member of the Episcopal Church's Executive Council for the past two years, is an attorney in West Point, Virginia. He was born in Chevy Chase, Maryland, in 1916, and was educated at Phillips Academy, Andover, and Williams College, both in Massachusetts. Following his graduation, he spent nine years working in Washington, D.C., for the Bureau of the Budget, the Federal Home Loan Bank Board, and the U.S. Navy. While in Washington, he attended American University and Georgetown University, receiving his LL.B. degree in 1943.

Mr. Causey is active in his own parish, St. John's, West Point, and in the Diocese of Virginia, and has been a lay deputy to General Convention three times. Mr. and Mrs. Causey, the former Dorothy Midgett, have two children: John Paul, Jr., and Paula Jane.



SINCE 1959, no parish in the Diocese of Virginia has received a quota or assessment. What the Diocese gives to support the Episcopal Church's program in nation and world, what it expends to aid congregations and promote missionary activity within its own boundaries, for education and work with the aged, for support of the episcopate and other aspects of its varied program—all of this comes from voluntary contributions of its member parishes.

Virginia is not unique in this respect. A number of other dioceses, to one degree or another, no longer have a "quota" system. Virginia's elimination of parish quotas and what has resulted, should, however, be of interest in connection with a proposal to be presented to the Church's 1967 General Convention for the abolition of diocesan quotas as a basis for giving to the general Church program at home and overseas.

The story starts in May, 1954. The Department of Stewardship of the Diocese had become concerned with the motivation of individuals in their giving to the Church.

After an intensive investigation of the approach to this subject used by other dioceses, notably Michigan and Maryland, our stewardship group presented to the Council of the Diocese a plan called "proportionate giving." The principle was that the individual should return to God's work, in thankful obligation, a fair share of the gifts that he had received from God. Parishes were encouraged to conduct their Every Member Canvasses without an asking budget, emulating the example of some which were already operating on this basis.

The results of this program were encouraging, and in many instances spectacular. In my own small parish, the first year in which we abolished an asking budget as a basis for the canvass, our contributions nearly doubled. A number of other parishes had similar experiences. In no instance did a congregation which went wholeheartedly into the program experience financial difficulty.

The Department of Stewardship had recognized when it proposed this plan that the next step would be to place the parishes, in their giving to the Diocese, on the same voluntary basis. It had estimated a development period of about five years before the Diocese was prepared to move to this point. It had underestimated the willingness and spirit of the Diocese.

THE Council of the Diocese which met in May, 1957, while adopting a quota-based budget for the year 1958, gave any parish the option not to receive a quota, upon three conditions: (1) that the parish itself conduct its Every Member Canvass without an asking budget; (2) that the parish recognize and work toward the goal that it give to others as much as it spends upon itself; (3) that the parish vestry, before making its pledge to the Diocese, should receive and hear from a diocesan representative concerning the opportunities facing the Diocese and the whole Church.

More than half the parishes in Virginia chose not to receive quotas, and in accordance with this plan, were visited by representatives trained to acquaint them with diocesan and general Church programs.

The response was again encouraging. Some 81 percent of the amount received by the Diocese for its 1958 program came from parishes to which a quota was not assigned. On this basis the May, 1958, Council of the Diocese adopted no dollar budget for the succeeding year but, instead, a program containing no monetary measure. In order that the Council might retain effective control over the diocesan budget, the date for its annual meeting was changed to January. Quotas and assessments for parishes became a thing of the past.

The procedure under which Virginia now operates is this: Each year in September or early October the diocesan Stewardship Department conducts training sessions for parish Every Member Canvass leaders. This is buttressed by printed material pre-

pared by the Diocese and by qualified lay persons who are available to speak to parish meetings.

Each vestry, before it decides what it will give to the Diocese, is visited by a trained representative, most frequently a lay person, who discusses with it the program of the Diocese and whole Church and the opportunities beyond its boundaries. Each parish then makes, before January 1, a pledge to the Diocese of a percentage of its anticipated income, with an estimated dollar figure of what this will be. On the basis of these pledges, a diocesan program budget is prepared and submitted to Council in late January for review and adoption.

WHAT have the results been? The program budget of the Diocese of Virginia in 1958, the last year in which quotas were assigned, was \$607,402.67. In 1966 it was \$873,587.44. Thus, during this period of voluntary giving, contributions to the Diocese have increased by more than one-third.

During each of the years since quotas were eliminated, contributions received by the Diocese from parishes have been more than 100 percent of pledges. This means, in practical effect, that the Diocese is assured of the funds necessary to provide for the program adopted by its Council.

Formerly, the program budget adopted by Council, on the basis of which quotas were assigned, had to be reduced after acceptances were received because not every parish accepted its quota. There was little or no practice of overacceptance. Now, even though some parishes may find themselves unable to pay the pledges they have made, this has been counterbalanced by the willingness of others to overpay their pledges.

Why is this? One reason is that parishes which pledge a certain percentage of income frequently find that this percentage exceeds the dollar estimate made by them at the beginning of the year.

The other and more important

reason is this: When a parish is asked to pledge other than on the basis of a quota determined by an asking budget, its vestry, collectively, is required to make a decision, unassisted by any asking figure or quota, as to what it will give for work outside its boundaries.

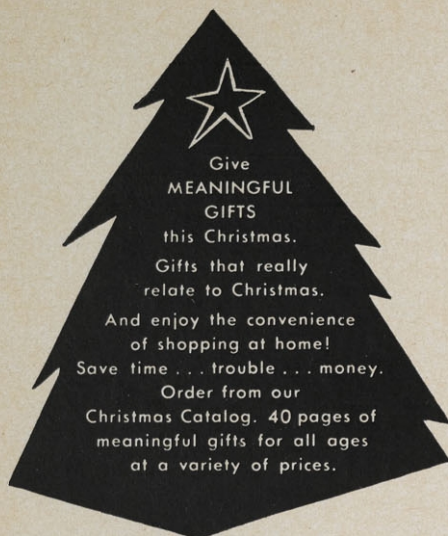
It is urged in the allocation of monies available to it, first to fix the amount it will give to outside work; to determine such amount as a percentage of the funds which it will receive; and to endeavor to increase such percentage from year to year until it is giving away as much as it spends or retains for itself. This, conscientiously done, develops the responsibility of the vestry with respect to the work of the Church at large, and results in a recognition of its obligation and opportunity *not* produced by the acceptance of a quota calculated by someone else.

NOT too long ago the vestry of a downtown Richmond church considered the air-conditioning of its buildings. After lengthy consideration, the vestry determined that it would do this only if the congregation raised the money not only to accomplish the desired air-conditioning but to provide, as well, an equal amount of money to assist in the establishment of a new mission in the Diocese. The reason for this action, as the vestry was the first to acknowledge, was the sense of responsibility created by the system now used in Virginia for parochial giving.

We now have in Virginia at least one substantial parish which is truly giving to others as much as it spends upon itself. We have two or more missions which from their inception have operated upon the same principle. We have other parishes and missions seeking to follow these examples.

Indeed, it may be fairly said that the most important result of the abolition of quotas in Virginia has been not in any material benefits, but in a deepening of spirit.

Many of our parishes have defi-



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When Giving Comes Naturally

nately awakened to the full import of their Christian responsibilities. Increased giving to work outside of parochial limits means that the vestry must scrutinize more closely what it spends upon itself. The vestry must become conscious of that aspect of Christian stewardship involved in the proper expenditure of the funds committed to it by its parishioners. It can no longer rely on, or retreat to, a figure fixed by someone else.

The system used by Virginia is not easy to operate. More man-hours are required than under the old quota system. There must be intensive and continuing effort to keep the parishes informed of what is being done by the Diocese and the whole Church working together through General Convention and Executive Council.

The visit made by someone on behalf of the Diocese to each parish each fall requires the use of numerous persons willing to give of their time. This is most frequently done by concerned lay persons, not diocesan officials. The continued success of the Virginia system depends upon the continued willingness of these lay people to perform this task.

There are undoubtedly parishes in Virginia whose present giving to the Diocese may be less than it might have been, had the quota system been continued. There are others which have not made hoped-for progress. What is done in these cases?

First, we receive gratefully whatever is given. In some cases, these parishes may have internal or other problems, so that they really may be meeting their responsibilities more conscientiously than do their more fortunate brethren. As in any Christian family, we simply seek to educate, persuade, and inspire each of our parishes to make a responsible decision and then accept the decision without recrimination.

A product of the Virginia system is the present giving to the program of the whole Church. In the budget adopted by its Council at the annual January meeting,

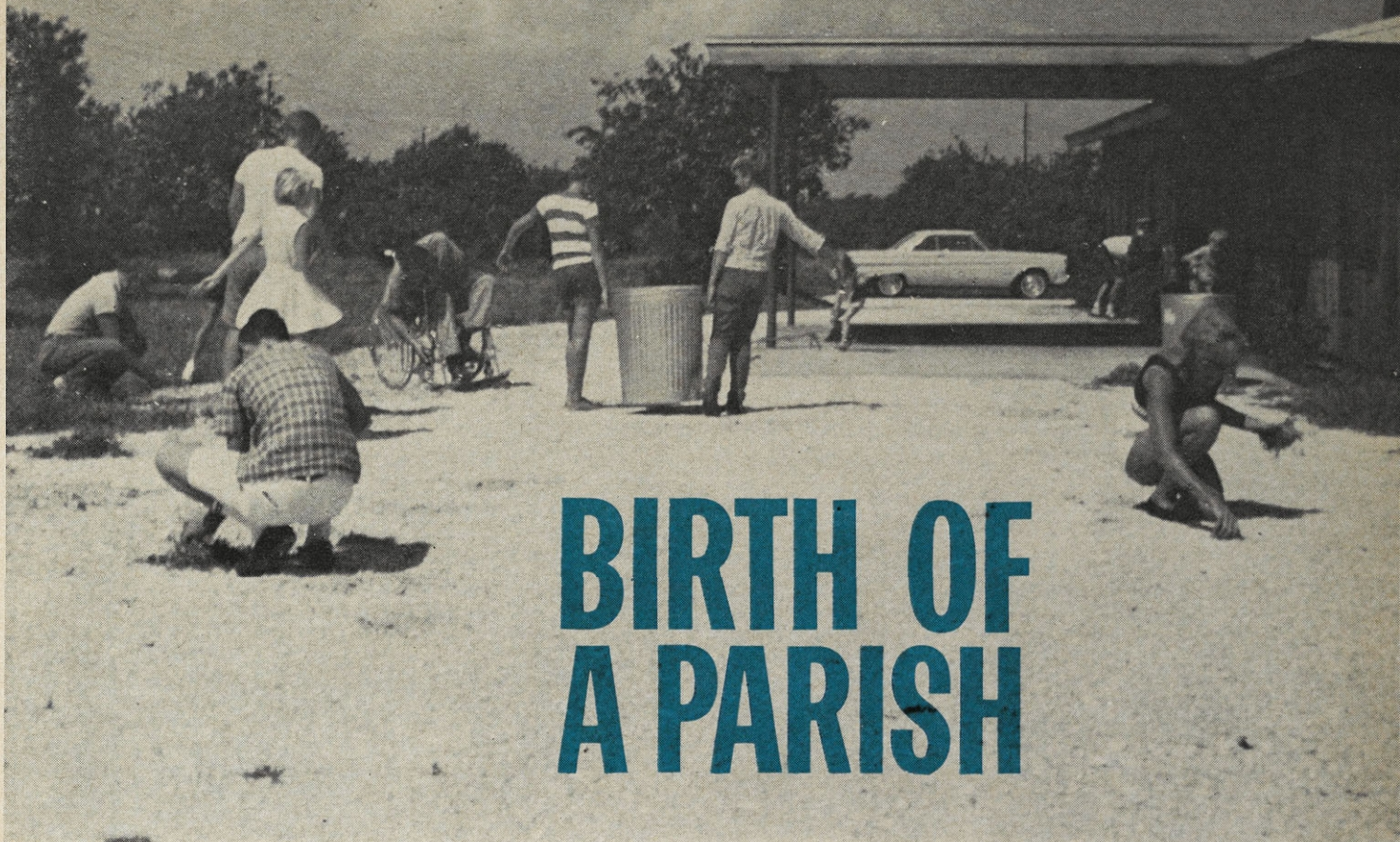
Virginia makes provision for a pledge to the general Church program of a certain percentage of its income, with a guaranteed minimum in excess of its assigned quota and assessment. We have sought to increase this percentage annually.

Each year since this principle has been in effect, Virginia has contributed to the general Church program not only more than its quota and assessment, but an amount in excess of its January pledge. Thus we have endeavored to extend to the national level the principle which we urge upon our parishes.

This, then, is the situation in Virginia today. We are now in our eighth year of operation without parish quotas. Materially, we do not feel that we have suffered or lost ground. Spiritually, we feel that we have advanced. Our parishes have been presented a challenge to their sense of responsibility and, in the main, are meeting this challenge conscientiously.

Through the intensive effort of many dedicated lay persons, the program is supported. Each parish has an increasing sense not only of its own responsibilities but of its relation with the Church outside of its own boundaries, and the Christian mission as a whole. If I may use a phrase now emphasized in the Episcopal Church, is not this mutual responsibility and interdependence? ◀

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BIRTH OF A PARISH

St. Alfred's Church is anywhere its family is—rented space, a house, a houseboat, an unused carpenter's shop, its own parish building—assembled or dispersed.

Maundy Thursday, 1964

St. Alfred's Church, Dunedin, Florida, is hard to find because it has no home of its own. On Sundays it meets at the local Masonic Temple; on weekdays its services may be at any one of several private houses. To find St. Alfred's on this Maundy Thursday, for instance, you turn off the narrow county road down a long unpaved lane. There is nothing anywhere in sight but sand, palmetto clumps, great rugged southern pines, and the lane, which ends at a house with a cluster of cars around it. The atmosphere is so solitary and secret that you feel there should be a fish in mosaic on the doorstep in the early Christian manner. No fish, no sign of any kind—but an unquestioning welcome of a stranger by strang-

ers; and inside the house a group of people very busy turning a living room into a chapel.

Someone sets a cross on the mantel. Two boys move the dining-room table to stand in front of it, and two women lay a white cloth on the table. Some men place folding chairs in rows, with squares of foam rubber behind them to absorb some of the rigors of kneeling on a terrazzo floor. When all this is done, the minister comes in, carrying a little black bag. "Instant church," he says with a grin as he opens the bag and begins to equip what now suddenly becomes the Holy Table.

The table, these people, this priest are St. Alfred's Church. Incorporated in November, 1963, with barely the

The whole family of St. Alfred's Church, Dunedin, Florida, helps with any work to be done. This includes chores such as weed-digging in the parking area.

required twenty baptized adults on hand to sign the articles, it is a mission of the Church of the Good Shepherd in Dunedin. With the salary of its priest-in-charge, the Rev. Robert A. Reister, paid by the parent church, it has no expenses beyond the fifteen dollars a week required to rent the Masonic Temple on Sunday mornings. Its twelve families have put up \$2,000 as an act of faith; and, with an interest-free loan from the Diocese of South Florida, they have bought five acres of land in an orange grove, on which they are building a parish house with a big room on the east side that will for the time being serve as a base.

The communicant list, by the end of 1964, stands at thirty-three.

Passion Sunday, 1965

St. Alfred's, this year, meets in its own home, a low, natural-wood building surrounded on three sides

BY MARY MORRISON

BIRTH OF A PARISH

by shell driveway and parking-space, and beyond that by orange grove. The cars have gathered, and people are filing out of the bright sunshine into the shaded doorway. Inside is a low-ceilinged room in two colors: the fresh woody brown of a cork-tiled floor and the wall-paneling of the far end, where the cross hangs; and the oyster-white of the acoustical-tile ceiling and the other walls. Toward the front are two heavy, old-fashioned wooden rails which look as if they had once been banisters; and almost directly overhead is a gleaming metal monorail on which a room divider is pushed back accordion-style against the two side walls. Pews stand in rows, as old-fashioned and dark as the altar rail; and there is a small organ in the back of the room, which now begins to play as a small procession comes in from the doorway at the back.

The announcement period is a conversation between Father Reister and his congregation. He comments on the newly laid floor-tile, and someone speaks up to point out that several families worked until midnight and after for two nights to meet a Sunday-morning deadline. He asks how the Easter vestments are coming along, and one of the women

gives a progress report. Then he says, "We'll need palm fronds for the service next Sunday—who will volunteer to cut and bring some?" A small boy calls out, "We have a palm tree!" and his younger brother adds, "We have *two* palm trees!" Father Reister accepts their offer and thanks them.

At the coffee hour after the service, it becomes apparent from the general conversation that when the people of St. Alfred's said that they were going to build a parish house, they meant just that. There was no architect. A member of the parish was able to sign the application for the building permit because he happens to be a professional engineer. The size of the building was dictated by the length of the roof-trusses, which another member of the parish, who works for a lumber company, was able to get at less than cost because they had been cut wrong and rejected for another job. A bulldozer did the heavy land-clearing, but the cleanup work was done by a crew of women and children. One woman, just out of the hospital, sat in a chair and wielded a rake effectively.

All the work was done by members of the parish or, if no one had the necessary skill, subcontracted

piecemeal. One man did all the formica work—St. Alfred's has what may be the only formica-topped altar in Christendom. The women who like to sew are making vestments from kits procured with green stamps. Kneelers for the chancel are being done in needlepoint by a man and his wife—she does the patterns, and he stitches in the backgrounds. Pews, rail, and organ are castoffs from the local Methodist church's recent remodeling, adjusted and refinished by the amateur and professional woodworkers of the parish.

The communicant list, by the end of 1965, stands at 85.

Easter Day, 1966

The morning is sunlit and fresh, and orange blossoms (almost past) scent the air slightly. Outside and inside, St. Alfred's parish-house home seems much the same, except that the cross has sprouted a half-dozen or so Easter-lily blossoms attached to its blue-tile edging, and the reserved-sacrament cupboard on the wall stands open and bare, like an empty tomb.

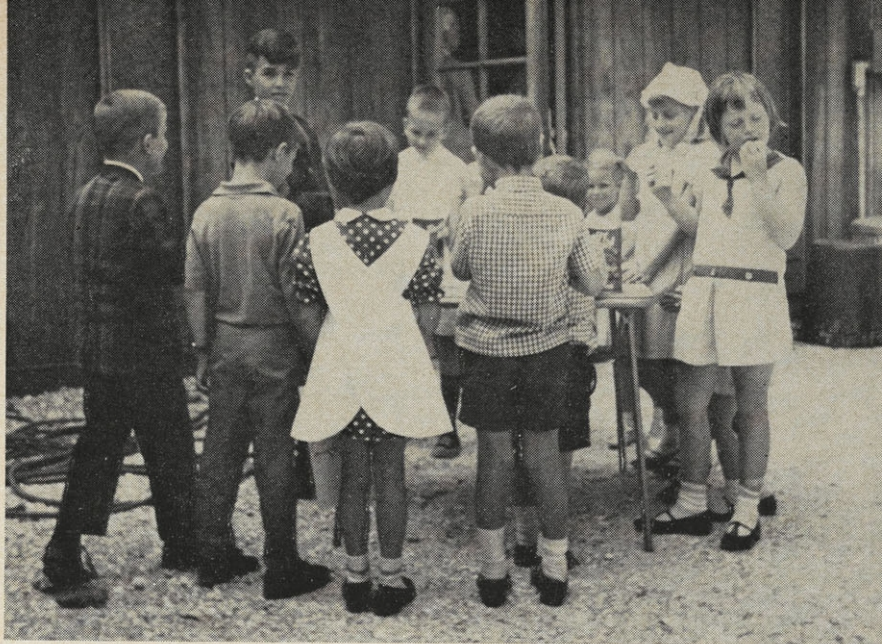
Father Reister's sermon begins with a description of the new life ahead of us in the twenty-first century, as described by science-fiction-writer Arthur C. Clarke, and goes on to contrast the Christian concept of a new life, a completely changed one ("this is not a naive idea; it is a highly sophisticated one") growing out of the Easter experience. "Behold, I make all things new"—in this new place, at this young hour of the day, in this spring season, within this living church, the sentence stands there, ready to come alive and go home to all the households that receive the bread of the new life at this table.

An interview on Monday morning brings to light another of St. Alfred's unique features: Father Reister's office is a houseboat moored at the Dunedin boat-slip. Anyone sitting on the bench in its cabin can see the sunshine on the water outside its open door and hear the gulls as they wheel overhead.

"The Bishop gave us a list of saints' names," Father Reister is say-

St. Alfred's vicar, the Rev. Robert A. Reister, preceded by two lay readers, leads the congregation into the parish's new church for Palm Sunday service.





Some of the younger members of St. Alfred's congregation enjoy refreshments out of doors after Sunday service while their parents attend the coffee hour inside.

ing. "We chose Alfred because he wasn't a 'pious' saint. He was a self-taught scholar who translated Latin into the vernacular—a missionary—a peace-loving fighter who, in the end, stood as godfather for the Viking general he defeated. . . .

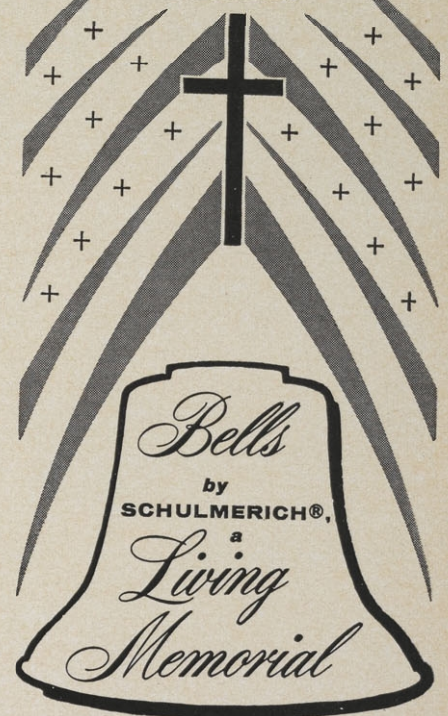
"We don't want to grow up into a typical parish. The church is a family, not an institution. That's why we have one Sunday service at 9:30, at which the whole family can be together. It's true that we're starting an eight o'clock service of morning prayer; but that's a convenience only, for people who on some particular morning want to play golf or go sailing or set off on a trip—and if people start coming to it regularly, we're going to discontinue it. We come together for two things—housekeeping and worship. The teenagers like it this way because they feel part of the whole operation. Church school classes go well, because nobody has to get acquainted—we already know one another. And my sermons are not a weekly duty, but my weekly chance for a message, and I always have one—just as the father of a family nearly always has something to say if he gets a chance. . . .

"Outreach? Well, there are two kinds. First, church projects. We have some ideas—for instance, we're hoping that our newest building (a condemned shell of an old carpenter's shop, moved here all the way

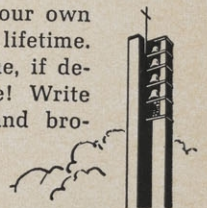
from St. Petersburg, squared up and finished off by our home-talent workers for use as the church school) will be used as a Head Start teaching center when the project gets underway in this county. And I hope that many other things will open up for us to do as we go along. But there's another kind of outreach, and to me it's the most important—each member of this family reaching out in the area of his own life. We assemble and then we disperse, and we are still the church when dispersed. We have a building only because a family needs a home.

"Will we ever build a church building? Yes—and it will be in the round, with nobody more than eight rows from the altar. Probably octagonal, and inexpensive, and largely self-made. And when we are self-supporting (which we will be in two more years), and are edging up toward 300 communicants—well, then we'll start a mission, a new family with a new home and a new Holy Table. Maybe we can even give them a home to begin living in—that carpenter shop moved once, it can move again. Who knows? Perhaps some day things will change to a point where *all* our buildings will have moved somewhere else, and St. Alfred's will be living on in its missions—and that will be all right, because buildings, location, even names don't count; what matters is the growing family." ◀

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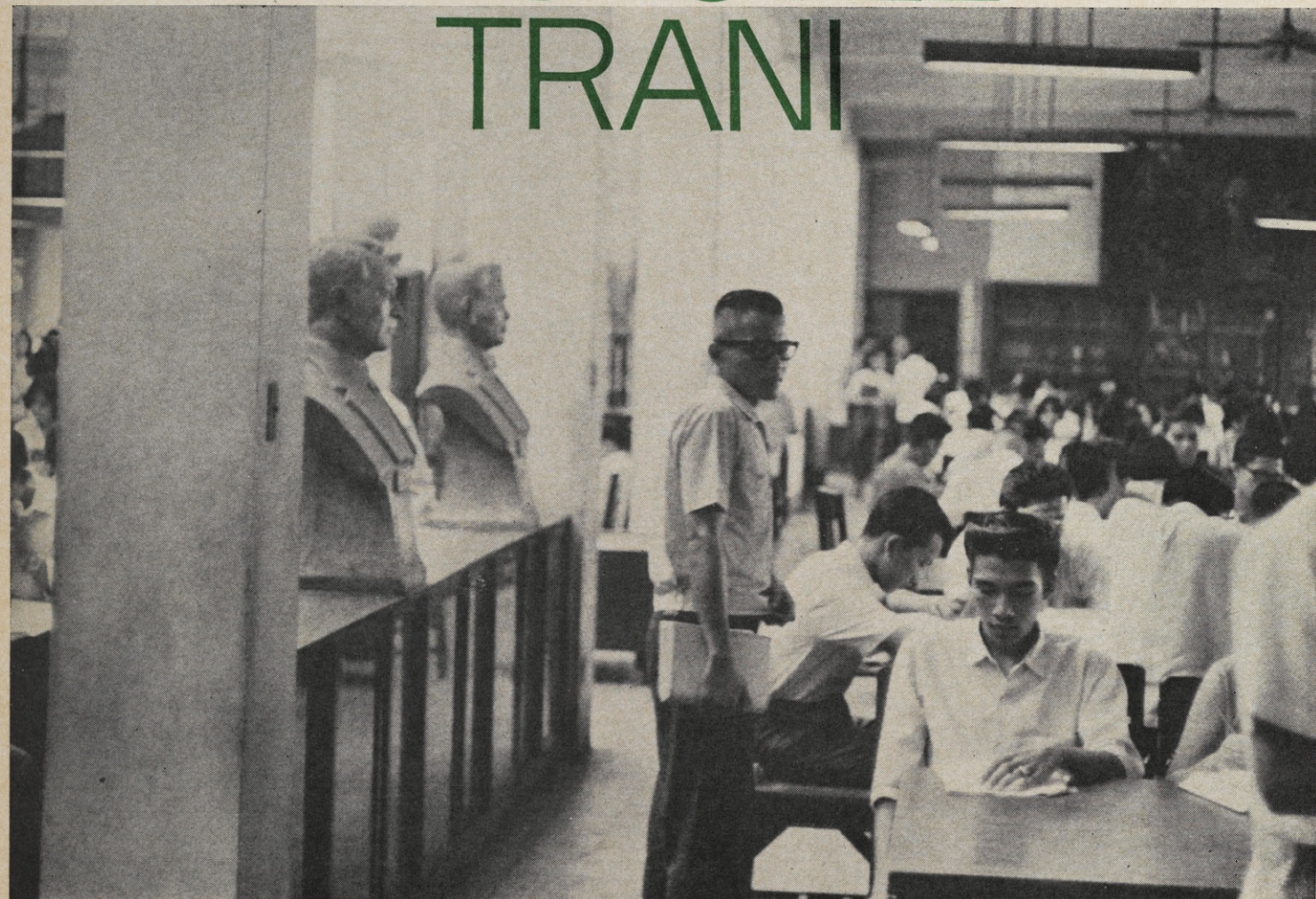


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THE TRIALS OF ARISTOTLE TRANI



Higher education in the Philippines is a booming, highly profitable business for a few. But it traps eager students into decisions that hurt self and nation. Finding answers to this problem is yet another task for the Church.

NO BOARDER is allowed to create unnecessary noise during the day and night time that will disturb the sleeps and studies of your roommates or co-boarders." So reads the first rule for college men living in St. Joseph Men's Hall on Lerma Street, Manila.

Aristotle Trani, who lives at St. Joseph's, cheerfully accepts the rule, along with eighteen more, including the prohibition against "drinking hot wines and beer in the dormitory." The rules are obviously necessary.

Aristotle has six roommates in a space scarcely large enough to hold seven cots. The noise rule is almost ludicrous, since the open windows of Aristotle's room overlook the corner of Lerma Street and Quezon Boulevard, Manila, which for sixteen hours each day might take some kind of prize for the noisiest traffic in all the Orient.

Any small part of what Aristotle Trani, a senior at Manila's Far Eastern University, is willing to put up with by way of noise, overcrowding, expense, and plain drudgery as the price of a college education would raise immediate screams of outrage on most American campuses.

Aristotle Trani's situation is a fair sample of Filipino college life today. Yet the young people under twenty who make up half the Philippine population today are in the grip of an overriding migratory instinct toward education.

At the end of World War II, some 12,000 Filipinos returned to the ruins or bullet-pocked remains of their few institutions of higher learning. Today, the college population in the 7,102 islands of the Philippines is over 400,000, or one college student for every eighty-two of the 33 million population. Of the Philippines' twenty-six universities, fifteen are in Manila. Manila and its surrounding Rizal Province contain 334 privately-owned high school-college, or college-university, institutions.

Tide of Sampaloc

St. Joseph's dormitory, where Aristotle lives, and the beehive pre-

cincts of his university just around the corner, form one edge of Manila's six-city-block Sampaloc area. In it are located five universities ranging in size from 20,000 to 57,000 students. The student population of Sampaloc, between 7:00 A.M. and 10:30 P.M. every day but Sunday, is over 220,000.

The steady tide of book-bearing young men and coeds who crowd Sampaloc's sidewalks is an impressive sight to the eyes of a Westerner. In a land beset by massive problems in agriculture, trade, industry, and population, Manila's teeming Sampaloc area seems a solid promise for the future. Nothing could be further from the truth.

It is true that Filipinos are sold on schooling. But it is also true that the benefits of education, for the Filipino, are based on only two foundations: family status and family security. In a nation where 70 percent of the people are farmers and 10 percent of the people own 90 percent of the land, the farmer is not only desperately poor, but he is also at the bottom of the status ladder.

To a Westerner, the word is "status." For the Filipino, an Oriental, it is "face." As long as the population of the Philippines was made up of a collection of tribes organized in *barrios* (or villages), families were reasonably content with the agricultural life. Nothing had ever been otherwise. Though the Spaniards brought schools when they made a colony of the Philippines, the Spanish friars used them as a tool of religious indoctrination and little else.

When the Americans arrived after the Spanish-American War, they immediately introduced schools of a different kind. These were free, liberal, and distinctly designed to offer that mind-stretching enlightenment which is characteristic of most Western education.

What Filipinos saw the schools doing, however, was preparing their children for well-paying jobs and distinct advantages over those who stayed on the land. Any child who could gain such benefits brought

honor—and "face"—to his family. Economically, he was an investment for parents, brothers and sisters, aunts, uncles, cousins, and any other nearby relatives. His income, by Filipino ideas of *utang na loob*, or familial obligation, was security for the whole family. It is not surprising that education was accepted, wholesale, among Filipinos, regardless of the sacrifices required.

More Than a Dorm

St. Joseph's dormitory, and the hundreds like it in Sampaloc, are monuments to this dedication. Mr. and Mrs. Arsenia Santos are more than landlords to the seventeen men boarders who make St. Joseph's home. They are directors of a family institution designed to provide their own nine children (four are graduates, five are still in school or college), and an uncounted number of nieces and nephews, with an education. At present twenty-two young women, all relatives, work out their board and room by cooking, cleaning, and waiting tables in the three-story building on Lerma Street. For the Santos, these larger "family obligations" are nothing unusual. They are accepted, like the weather.

American missionaries played a considerable part in developing education. The Episcopal Church's first Bishop, the Rt. Rev. Charles H. Brent, naturally made primary schools a top-priority item in plans for the Episcopal mission in the islands. The Presbyterians founded Silliman University, for many years one of the major educational institutions in the entire Far East.

But today Christians in the Philippines still have to face the hard problems created by the mixture of modern education with a family- and tribal-oriented society.

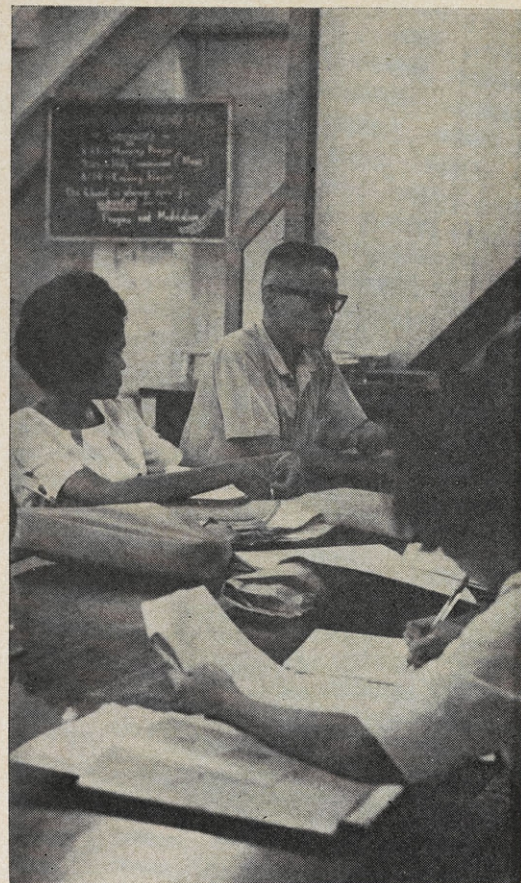
More than five years ago, the Rt. Rev. Lyman C. Ogilby, Episcopal Bishop of the Philippines, began high-level policy discussions with his colleagues on the matter of the Filipino education explosion. The size of the problem made it immediately

Text continued on page 31

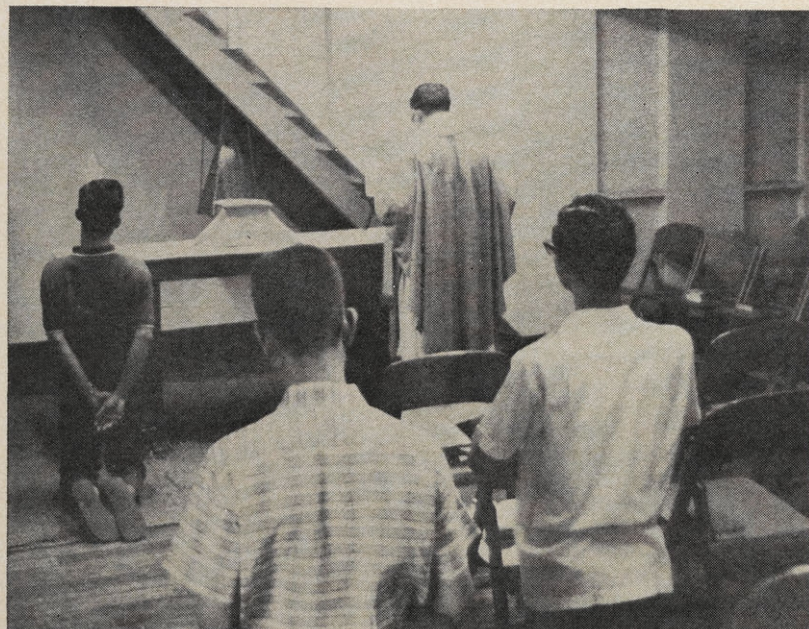


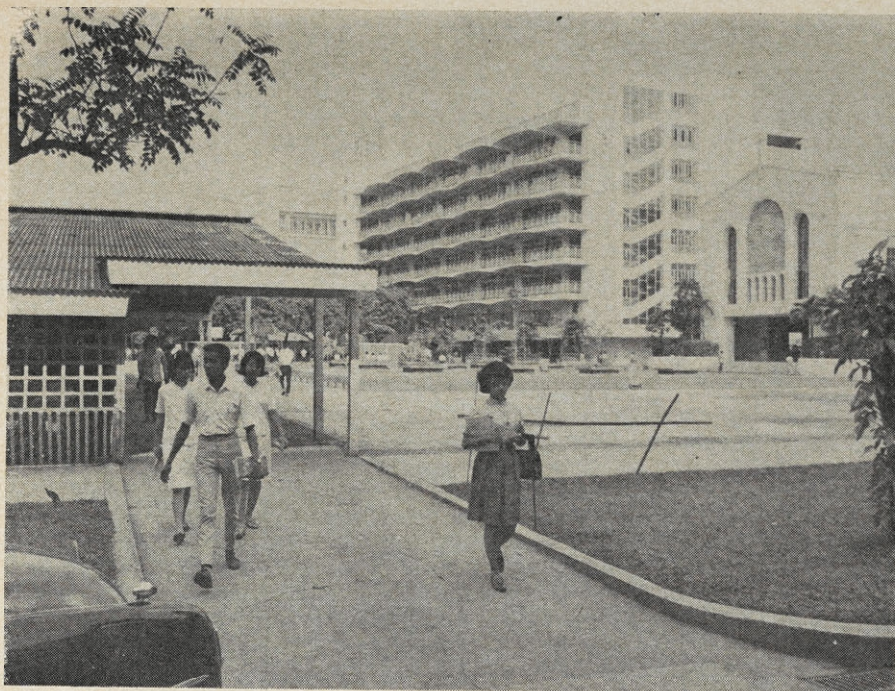
Beneath the sign over the entrance to his dormitory (center), Aristotle Trani pauses in Manila's busy Sampaloc section to talk with Episcopal chaplain Benjamin Botengan.

The Rev. Benjamin C. Botengan leads daily worship in the College Center's small, second-floor chapel (right).



The Episcopal College Center is one of the rare places in Sampaloc where Aristotle Trani and friends (above) may study and relax.





The entire "campus" of Manila's Far Eastern University is ringed by buildings of varying vintage, from the newest (in the center) to old temporary sheds (at left) for elementary school classes. A Roman Catholic chapel is on the right.



The Episcopal and Philippine Independent Churches jointly sponsor this much-needed center for Manila's 220,000 college students.

THE TRIALS OF ARISTOTLE TRANI

clear that any effective approach to it had to be cooperative.

Episcopalians are deeply involved with their fellow Christians, as a matter of conviction, in all sorts of projects in the Philippines. A serious ministry to college people could be no exception. The Philippines Council of Churches and the Student Christian Movement were important sources of information. Filipino Lutherans offered a thorough survey of the college student's situation in the Manila area.

In 1962 the Joint Council of the Philippine Episcopal Church and the Philippine Independent Church set up a joint committee to study the college situation and plan new types of ministry.

The Episcopal-*Independiente* team found thirty-five college students for each one who had been enrolled in 1945. The situation of the average student was grim and precarious.

Aristotle's Day

Aristotle Trani's day is typical. When he leaves St. Joseph's dormitory each morning for Far Eastern University, he attends classes which are either crowded or overcrowded.

His teachers are drastically underpaid, with the result that most of them hold two or three positions. Textbooks are scarce, expensive, and short-lived in Manila's tropical climate. Far Eastern's library has a total of 54,000 books for 57,000 students. The five hundred seats in the library, understandably, never grow cool throughout the twelve-hour academic day.

More than 90 percent of Filipino educational institutions are privately owned for profit. In a land where capital is scarce, and controlled by a tiny minority, normal interest rates run above 12 percent. Schools and colleges, or a combination of them, are among the top five most attractive, and lucrative, investment possibilities for enterprising Filipino businessmen.

A Filipino "college" can be started for 10,000 pesos (about \$2,600). Construction costs are low for tropical buildings. Teachers are in abundant supply, because of the education boom itself, and hence poorly paid. In recent months the Philippine Congress has debated bills to limit the amount of profit a school or college may make in one year.

Normally profits run 12 to 15 percent per year, and 30 percent is not unknown.

The most ominous factor in the Filipino educational picture is that while the hastily built educational apparatus supplies families with prestigious, degree-bearing offspring, it is not offering many of them any real security for their, or their country's, future. Many Filipino students and their families pick vocations which bear almost no relationship to the prime needs of the Philippine nation.

At present the most popular course choices are teaching, commercial and business administration, liberal arts, engineering, nursing, law, and foreign service, in that order. Places for agricultural experts go begging, political science is a tiny specialty, and economists fall somewhere near the bottom of the list, despite the fact that the nation's need for such expertise is critical.

Sampaloc's students are keenly aware of the odds in the game they are playing. They know that lawyers with degrees and bar exam certification are carrying bags at Manila International Airport, and that not

THE TRIALS OF ARISTOTLE TRANI

a few of Manila's cab drivers are qualified business administrators. Traces of Filipino primitive religion, a fatalistic animism, still prevail as part of the outlook on life. Families persist, in a dogged fashion, to enter their children in the lists—and hope for some turn of good fortune.

After Plans, Action

It did not take the Joint Council of Episcopalians and *Independientes* long to determine what was needed. Obviously a large college population with a rural background was inevitably lonely, vulnerable to big-city temptations, and likely to be adrift from church connections. More basic was the fact that the nation's future leadership, and that of the churches, were obviously part of the college population. Since over 99 percent of Filipino colleges provide neither study halls nor dormitories, the need for housing offered the churches an opportunity to aid and minister to students at the same time.

In accordance with these three needs—a pastoral ministry, a clear vision of a Filipino national destiny, and dormitory and study space—the PEC-PIC Joint Council of College Work began operations in Manila in November, 1962.

As a result of their work so far, Aristotle Trani, and many like him, make their way across Lerma Street to the Joint Council's attractive, three-story College Center. The Center has a small library, coke machines, a hi-fi set, and a place for quiet study. Daily services are held in the small second-floor chapel. Through the Center, Aristotle learned of Maria Clara Independiente Church, which he attends regularly, as he did St. Augustine's in his hometown of Cagayan de Oro, Mindanao.

The Center has a staff of thirteen, three of them full time. With the aid of St. Andrew's seminarians on weekends, they make regular visits to about 1,200 PEC-PIC students living in the Sampaloc area. Center personnel visit Manila churches on Sundays to acquaint churchmen with the relatively new campus ministry

of Anglicans and *Independientes*.

St. Agnes Dormitory for women, which formerly occupied the third floor of the Lerma Street college center, has moved to a new two-story building in Cathedral Heights, Quezon City. St. Timothy's Dormitory for men is also located in Cathedral Heights. The Faith and Life Community in downtown Manila is another men's dormitory, the brainchild of the Rev. James L. Gill. This center brings men of varying religious backgrounds together during college.

Other work has since been started in the "summer capital" of Baguio, where the college population exceeds 20,000; in Iloilo; Kabacan; and at the giant, state University of the Philippines in Quezon City.

These college work efforts, each in its own way, project a good bit of lively thought into the lives of students through such events as conferences, annual festivals of art and culture, Sunday afternoon programs on a variety of topics, as well as retreats and missions.

Welcome, Trinity

While care for the immediate needs of students was essential, the Filipino educational crisis brought Episcopalians face to face with their own responsibility to provide additional top-quality higher education.

In May of 1963 the PEC-PIC Joint Council purchased outright a typical income-producing establishment called Capitol City College, only two blocks from Cathedral Heights in Quezon City. They renamed it Trinity, supplemented the teaching staff, and persuaded Presbyterian Dr. Arthur L. Carson, former head of Silliman University, to become its president a year later.

In March of 1965 the Joint Council announced full plans for a one-and-one-half-acre campus to be built on the corner of the Cathedral Heights property, with the high school and grade school departments to remain in the present quadrangle of buildings. The first of five projected buildings, a three-story Liberal Arts, Education, and Commerce

structure, has a price tag of nearly \$160,000, of which about \$90,000 remains to be raised.

The new Trinity campus of five buildings will cost slightly less than a million dollars, and is planned to serve 1,200 students by 1975. St. Luke's Hospital School of Nursing will be related to Trinity, and the R.N. program will be expanded to include a Bachelor of Science in Nursing for potential teachers and supervisors.

The significance of such an educational institution is its primary reason for existence. As things now stand, thousands of students are being ill prepared for jobs that do not exist. Yet ability, quality, and vision do count in the Philippines.

Only a few feet from Trinity College's proposed new campus stands St. Luke's Hospital, a 225-bed wonder of Philippine medicine. Its diversity—a clinic, surgery, blood bank, psychiatric wards, therapeutic X-ray laboratories, and school of nursing—has had a profound influence on the quality of medicine in the Philippines. St. Luke's is run and staffed (with the exception of an American chaplain) by Filipinos, has plans to expand by ninety-seven beds, and is in the black financially.

The development of St. Luke's has meant a great deal to Filipino medicine. In the same way, the new Trinity College will hopefully provide one more example of what real quality can contribute to the future of the struggling Republic.

The steps taken so far by the Joint Council of Filipino Episcopalians and *Independientes* have been made despite slender resources and no visible assurance of success. But the importance of the mission they have undertaken to Philippine higher education can hardly be exaggerated.

Next month Mr. Dell moves to the Muslim country around Zamboanga in the southwest corner of the Philippines, where some effective answers are being found to the Filipinos' twin problems of too little food and too many offspring.

How are people reacting to Idaho's regional ministry experiments? And what's cooking for the future?

IN THE eastern part of Idaho, Christian unity is more than a pious hope. It's an infant, alive and growing. The infant's genealogy is impressive. In February, 1965, the first of several "regional ministries" began in Idaho Falls. This Episcopal experiment (see *September issue*) brought new strength to a whole area, and erased old forms of thinking in terms of distinctions between parishes and missions.

A short four months later, it became a Pilot Project in Regional Forms of Ministry, and soon thereafter, an Ecumenical Regional Min-

istry supported by the Joint Urban Program of the Executive Council's Home Department and other Churches, including Disciples of Christ, Methodists, and United Presbyterians.

Many participants could outline *how* this regional experiment became ecumenical, but few were sure *why*. Nancy Viggers, wife of Idaho Falls regional Archdeacon Jack T. Viggers, spelled it out most clearly when she commented that each denomination represented in Eastern Idaho had tried and failed to go it alone in years past.

But this is not just a matter for clergymen. This ministry depends heavily on the laity. The regional lay readers, for example, exude an unparalleled contentment with their busy lot. They like to tell you how their wives complain about all the

traveling they do. Perhaps this is because they know their wives will tell you it isn't true, that they go whenever they can, and experience the same deep satisfaction.

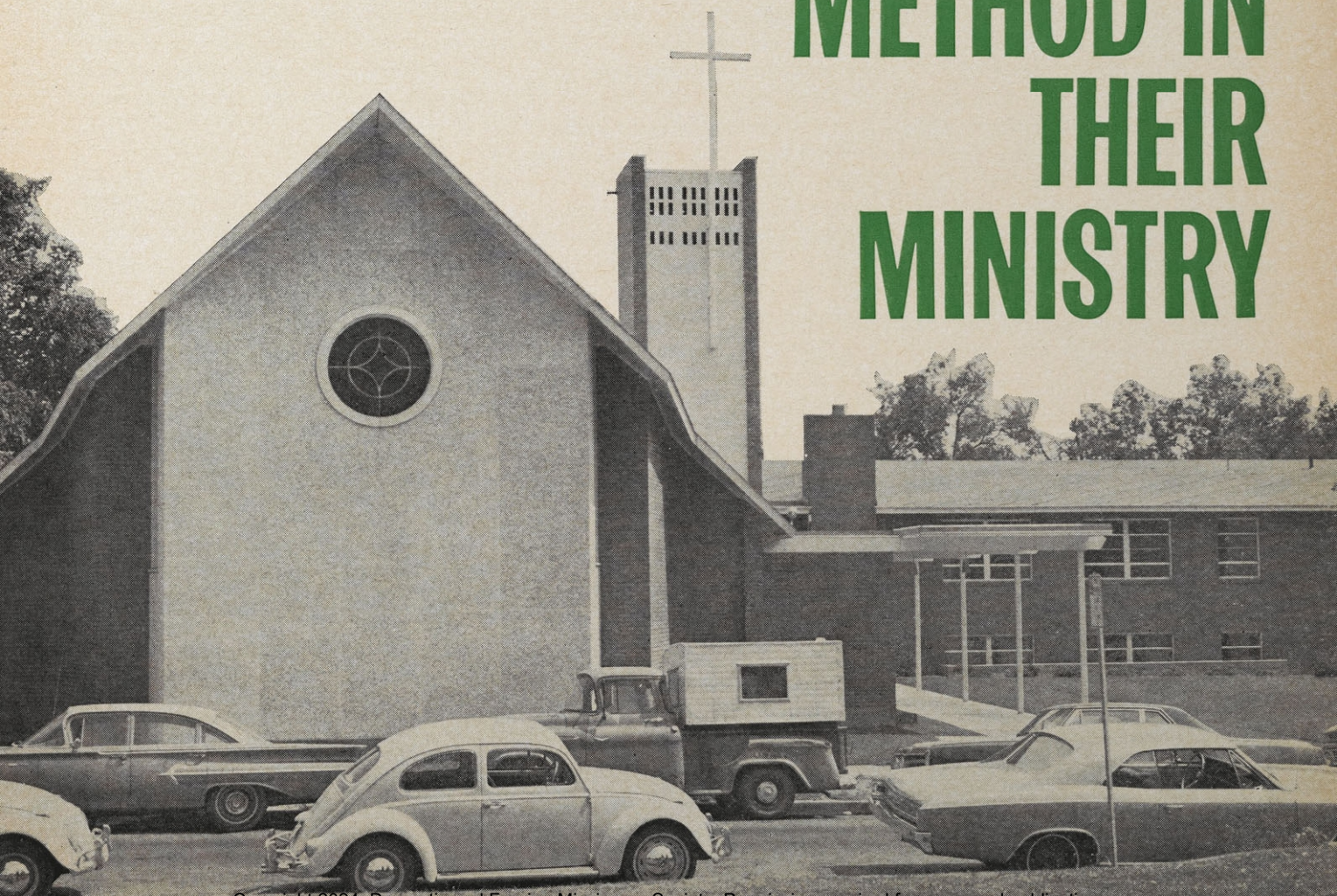
These are busy men. Sixty percent of the regional lay readers in Idaho are scientists or engineers; all hold time-consuming jobs. Yet they manage to put in many hours as lay readers, enthusiastic and eager to be a regular part of the Church's work. And they notice other benefits, too.

Mixing It Up

The Idaho Falls Mixmasters Club was meeting; necessary business had been quickly dealt with by the couples who make up the group, and the talk had turned to the Eastern Idaho Regional Ministry.

"I must confess that I sometimes wonder what all this ecumenical busi-

METHOD IN THEIR MINISTRY



METHOD IN THEIR MINISTRY

ness is going to do to our young people. Do you suppose they'll be Episcopalians?"

"Well, you know we tried interdenominational services in the Young People's Group, and gave it up. We now use the service of whatever church we are meeting in, and I can tell you this leads to some really frank discussions afterward."

"That's the truth. I'd say the result is definitely a strengthening of the faith. The knowledge of other forms of worship really makes these kids think, and most of them recognize meanings and values in our liturgy they might never have seen otherwise."

"Another thing—this may sound silly, but I've found that this regional ministry thing makes it possible to discuss religion with other women. At the grocery store, for instance, while you are waiting to check out. Before, you were afraid you'd step on someone's toes. But now that there are so many different denominations involved, it's easy to talk about it. There's a *news* quality about it."

"The *Good News*, maybe?"

"That's right. Never a week passes now that at least two or three of the fellows don't bring up some religious question at the office. There's a real change in the attitude."

"Well, O.K. I'll buy all that. But what is this church unity going to mean? Right outside, we have three churches on these four corners. Are we going to have to tear them all down and build one big new one for everybody to use?"

Answers to this question circled around and around, finally closing in to, "No. But what Christian unity must do is prevent such a thing from ever happening again. New buildings should be thought of in a new way."

Not so with newcomer George Ross, of Pocatello. Asked the same question, he answered. "Yes. We must think in terms of one interdenominational cathedral center, which different groups will use on different days. We must achieve a flexibility of ministry which is only

possible through ecumenical cooperation."

How does ecumenical cooperation work in Eastern Idaho? Here's what the churches cooperating in regional ministries did to set up their present programs.

Mythical Metabagdad Beckons

Devised by the Episcopal Church for intensive study of urban issues, so-called "Metabagdad" meetings have taken place in eight major U.S. cities, and in Puerto Rico. Idaho's interest in the idea led to a different kind of Metabagdad; this one dealt with regional problems, all of which were beyond the ability of any one denomination to confront alone.

Idaho's regional Metabagdad, held last October, crystallized several thoughts. The Episcopal regional ministry matured into the Regional Ministry of the Church, and included Disciples of Christ, Episcopalians, Lutherans, Methodists, and United Presbyterians. A Regional Council was set up, consisting of members of all five denominations; a Regional Treasury began to function.

Along the way the Council's members discovered that continuing flexibility was vital to such an ecumenical team. A constant temptation was to take the flexible plan or idea and solidify it with rigid procedures.

The Council tackled this problem at a planning conference last November. Without organization of some sort, the team was unable to act; with too much structure, it would also be stymied.

In December of 1965, lay persons and clergymen from each of the five denominations met to consider an agenda for action. Proceeding on the belief that their main job for the next few months was to gain experience in working together, and to inventory their resources, they established several items as the program for the immediate future.

These included joint purchasing of office and custodial supplies, cross-cataloging of libraries and audiovisual materials and equipment, joint

publication of regional news, and a clearing house so that all transients in need of aid could receive it, but without duplication.

Timid? Perhaps so, seen in black and white. But cooperation in small matters was a way to begin.

Their progress in 1966 proves that they can work together. Growing discovery of common interests led them to two helpful interdenominational conferences. In April, representatives of the five Churches shared a course in stewardship. Using Biblical texts, they found that while they differed in method, they shared a genuine agreement in defining stewardship. As a result, when Every Member Canvass time arrives this fall, all the denominations involved in the Regional Ministry will be canvassing at the same time. They anticipate that the simultaneous canvass will produce materials and news coverage which will assist everyone.

Another conference studied local church "governing bodies." Here, too, the group learned that responsibilities handled by vestries, sessions, boards—whatever the name—were common to all. Much of this conference's suc-



Archdeacon Jack T. Viggers of Idaho Falls, Idaho, Regional Ministry pioneer (right), talks with Professor Charles Willie of Syracuse, New York, member of Executive Council evaluation team studying Idaho's Ecumenical Regional Ministry, a Joint Urban Program project.

cess came from careful planning. Before arguments could start or differences isolate, everyone was required to write out his, or her, description of the nature of the Church, duties of church membership, and a job description for himself or herself. Comparison of these written statements quickly established far greater unanimity than anyone had expected.

Evangelism has taken a turn for the better in Eastern Idaho, too. No longer are victories chalked up when someone leaves one denomination and joins another. Efforts previously spent on the dubious practice of "sheep-stealing" are now channeled into reaching those with no active Christian allegiance.

Some community-related projects are being considered for the first time. For instance, in this part of Idaho the only area youth programs have been Mormon. The Regional Ministry is remedying this with a variety of planned activities, and a tangible assist to employment opportunities for young people.

Mormons (properly, Latter-day Saints), by far the majority in this part of the state, have no professional ministry, and are not equipped to handle counseling. Therefore, community services in such areas as alcoholism and mental health have been nonexistent. Minority denominations could not manage such services individually; under the leadership of the Regional Ministry, there is every reason to believe that they will soon exist.

At its April meeting, the Regional Council agreed upon a summer vacation ministry. Initiated in the summer of 1965 by Episcopalians, the effort this summer was interdenominational. Personnel included college students and senior Boy Scouts. Formal services were provided at the Chapel at Mack's Inn for summer home and resort owners, employees, and guests at Island Park. An informal campground ministry served vacationers at Idaho's famous Craters of the Moon National Monument.

This summer Methodist semi-

narians again have been engaged in the varied activities the Regional Council provided. A special board of directors, consisting of three persons from each denomination, plan a fall lay training program to expand the ministry of the laity even further. And a transplanted seminary professor is working on additional possibilities.

Too Much Under One Umbrella

"Our delight in finding a house with a built-in intercom system was short-lived," said the Rev. George E. Ross, newly moved from Ohio to Pocatello, Idaho. "Within a week our young daughter had figured out that lying in her crib and crying was not nearly so effective as crying right into the intercom unit in the nursery."

Little Miss Ross comes by her knowledge of how best to use modern communications quite properly. Her father plans to use the same techniques in carrying out his recent appointment by the Very Rev. Sherman E. Johnson, Dean of the Church Divinity School of the Pacific, and the Rt. Rev. Norman L. Foote, Bishop of Idaho, as Adjunct Professor of Continuing Education of the Church Divinity School of the Pacific, and Director of Studies and Canon to the Ordinary in the Missionary District of Idaho. His list of accomplishments in a few short months is even longer than his title.

Soon after the Eastern Idaho Regional Ministry got under way in 1965, it became clear that there was too much under one umbrella. Regional Ministry leaders determined that three concerns—continuing education for clergymen, vigorous educational programs for lay persons, and an experiment with a self-supporting form of ministry—could never be dealt with forcefully unless they were separated into a distinct project.

With the arrival of Father Ross early in 1966, this Educational Project began in earnest.

The problem of continuing education for clergymen is much talked

about everywhere, but rarely acted on. Few parishes manage a sabbatical for their minister to take postordination studies. The breeze of ecumenicity blowing across Idaho makes possible interdenominational education so scheduled that it can be a continuing process, not a separate, on-leave, situation.

In February, fifteen clergymen—Episcopal, Lutheran, Methodist, Nazarene, Presbyterian, and Roman Catholic—met and endorsed a program of continuing ecumenical study. From this developed a four-week seminar in theology, held this past spring at St. John's, Idaho Falls (*see photograph on page 33*). Taped lectures by theologians at the Episcopal Theological School, Cambridge, Massachusetts, and the Church Divinity School of the Pacific, Berkeley, California, were followed by live—and lively—discussion sessions. Future seminars will continue this fall. In June, a theological conference for Roman Catholic and Protestant clergymen developed common ecumenical concerns.

A Lay Academy for Training and Study is directed by a projects board of lay members of the denominations participating in the Idaho Falls Regional Ministry. The board is responsible for selection and development of curriculum. The eager response of the laity to this idea led immediately to theology classes. Since then the base has broadened, and plans are to tackle particular lay concerns more directly.

Both of these facets of the Educational Project have been warmly welcomed and will be enlarged and continued. The experiment in a self-supporting (nonsupplementary) ministry was more of a problem.

This "tent-maker" form of the ordained ministry has been hailed on the theoretical level, but the eventuality of it has caused some alarm. The Missionary District of Idaho, for example, approved the idea, but near-and-far diocesan neighbors who did not approve raised questions about what happens when such a part-time

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METHOD IN THEIR MINISTRY

minister moves to another jurisdiction. There was also some solid resistance to the idea on the part of Idaho clergymen. The experiment, therefore, has built-in safeguards.

Candidates are subject to the same rigid, canonically-required screening as those for the regular priesthood. They must have a college education, be psychologically secure, and if married, be happily so. And since this is a self-supporting ministry, they must be firmly established in their communities.

A candidate must commit himself to a trimester schedule of seven hours weekly for individual study and reading, a weekly three-hour seminar, and a monthly one-hour private conference with one of four Regional Tutors, or the Director of Studies. He must also sign a declaration that he will not receive financial or other compensation for any act of his priestly ministry, will not seek a letter dimissory from Bishop Foote in the event he moves from Idaho, or exercise his ministry without explicit consent of the Bishop.

Twelve men, including one Methodist, are so far committed to this program. The course syllabus was developed by faculty members of the Church Divinity School of the Pacific and the Episcopal Theological School. When the candidates pass the canonical examinations on Old Testament after their first year of study, they will be ordained, but they will be required to continue their studies for a minimum of one more year.

In addition to these three major efforts, Father Ross has initiated several related activities. These include:

- An Institute for Pastoral Studies, set up in the Twin Falls area. This is an ecumenical venture providing clergymen with intensive study of human problems.
- A closed-circuit TV seminar, aimed at finding means of practical religious cooperation, and attended by twenty-five religious and secular leaders from the Idaho Falls Region. Future closed-circuit TV kinescopes, available for

this purpose through NBC affiliates, will include theological lectures and panel discussions from many parts of the nation.

- A taped lending-library program consisting of lectures and sermons. The list of library contents is being distributed to all Idaho ministers.

- A proposal for an Ecumenical Training Center at Idaho State University. The Episcopal university ministry on this Pocatello campus has the physical facilities for a desirable merger of sacred and secular resources.

Finale or Reprise?

The Idaho Regional Ministry Pilot Project is taking a disconcertingly deep look at the questions, "What is the Ministry?" "What is the Church?"

The Project's developing answers should interest the whole Church. ◀

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WORLDSCENE

Ninth Church Joins Unity Consultation

A ninth member, the African Methodist Episcopal Zion Church, has joined the Consultation on Church Union (COCU) as a full participant in unity talks. Dr. David B. Colwell, chairman of COCU, announced the decision of the AME Zion Board of Bishops to change the Church's status from observer-consultant to full member and extended the 770,000-member body a "warm welcome" to the unity discussions.

The AME Zion Church, which has 4,083 congregations, is the second Negro religious group to join COCU. Earlier this year the African Methodist Episcopal Church became a member. Scheduled to meet again on May 1, 1967, at Cambridge, Mass., COCU includes, in addition to its two latest members, the Episcopal, Methodist, United Presbyterian, and Evangelical United Brethren Churches, the Presbyterian Church in the U.S. (Southern), the United Church of Christ, and the Christian Churches (Disciples of Christ).

Other recent events in the ecumenical area include:

- Predictions that the Presbyterian Church of England and the Congregational Church of England and Wales will merge by 1970.

- A decision by the leaders of the American Baptist Convention to begin preliminary talks with representatives of the Roman Catholic Church with a view to launching a full-scale dialogue.

- Revelation that the National Council of Churches has, for the past 18 months, been holding un-

official, off-the-record monthly discussions with representatives of the three major divisions of Judaism.

A World Without Hunger or Nakedness

Many clergymen belonging to the 30 Churches associated with the National Council of Churches called for "global sharing of our goods and productive capability" on Labor Sunday, September 4.

Reading the 49th annual Labor Sunday message from their pulpits, the ministers stated that a world "without hunger or nakedness or human beasts of burden is now a real possibility," but warned that "the tremendously accelerated rate of change, and the ability of man to control change through his awesome scientific and technological mastery, make our age one of promise and peril."

- No one could be more aware of this fact than the villagers in eastern Turkey who recently suffered through the peril of several giant earthquakes which killed an estimated 2,000 people and left about one million homeless. The promise came when the World Council of Churches made an appeal for \$100,000 to help rebuild wrecked communities.

- Another form of promise arrived in Central America when a group of church-inspired volunteers from the U.S. began inoculating some 180,000 persons against smallpox, tuberculosis, and leprosy. Their plan is to help form a band of immunity across the Central American isthmus and eventually elimi-

nate these dread diseases in the area.

- Perhaps the most unusual form of promise was herded aboard a ship in San Francisco, Calif., last summer. By now 18 heifers, 2 bulls, 12 pigs, and 52 goats have arrived in South Korea. There they will be distributed in various rural areas, where they will be used as breeding stock to help improve food production in the protein-poor land. This is part of the continuing program of the interdenominational Heifer Project, through which Christians have sent thousands of animals to underdeveloped areas of the world.

Red Guard Attacks Chinese Christians

Howling bands of Chinese youths have been harassing the estimated 20,000 Christians still remaining in Peiping, the capital of Communist China.

The paramilitary groups known as the Red Guard have already vandalized Protestant and Roman Catholic churches. Communist slogans were painted on the walls of the Holy Savior Roman Catholic Cathedral. Sacred pictures, including some depicting the Nativity and various saints, were splashed with paint or had Communist symbols scrawled on them. In their reports, foreign correspondents said it appeared highly likely that the new "cultural revolution" against "bourgeois tendencies" would see the screws tightened on all forms of religion in Peiping.

- But while an official freeze was on in the Chinese capital, some-

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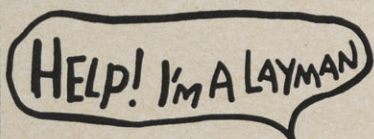
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WORLDSCENE

thing of a thaw was taking place in other parts of the Communist world. For example, antireligious cartoons are decreasing in the Soviet press, and new Russian decrees have slightly softened government restrictions on the U.S.S.R.'s 5,000,000 Baptists and 50,000,000 Orthodox Christians.

• Among the Soviet satellites, the situation appears better. Roman Catholic parishes in Communist Poland have increased from a pre-war total of 5,224 to 6,558. Hungary's six Roman Catholic seminaries report a burgeoning 303 students.

• The unusual success of Czech passion plays in Brno, the capital of Moravia, is another testimony to the rapidly changing political, cultural, and spiritual atmosphere in Czechoslovakia since the country started the process of de-Stalinization about five years ago. Apparently, the Communists are not worried about the religious substance of the passion plays. The general agreement among Czech Communists seems to be that the days of vulgarized atheistic propaganda are over, and that dialogue and co-operation between Marxists and Christians offer a better approach toward the problem of religion.

Episcopalians Above Average in Churchgoing

Episcopalians lead five other major Protestant groups in weekly church attendance, according to a nationwide survey recently conducted by George Gallup for *Catholic Digest*, the Roman Catholic monthly magazine.

Protestants in general, however, are far behind Roman Catholics, 67 percent of whom go to Mass once a week as compared to the 33 percent of Protestants who say that they attend services every Sunday. Jews bring up the rear, with only 4 percent reporting that they attend their synagogues every Sabbath.

The survey showed that 35 percent of the nation's Episcopalians go to church once a week, a jump of 20 percent from 1952. In addition, 10 percent attend services

three times a month; 6 percent, twice a month; and 9 percent, once a month or less. Weekly attendance of the five other major groups listed is: Lutheran, 33 percent; Presbyterian, 32 percent; Baptist, 30 percent; Congregational, 28 percent; and Methodist, 24 percent.

The survey indicated that 42 percent of the women and 34 percent of the men interviewed said that they go to church every week. The middle-aged claim the greatest church attendance, while the "over 65" group list the highest percentage of nonattendance.

The upper income family generally is the leader in weekly church attendance. Those living in cities with a population between 25,000 and 100,000 also lead in weekly church attendance. New England has the best overall church attendance figure, with the Middle Atlantic states in second place.

BLACK POWER

The Rev. John Morris, director of the unofficial Episcopal Society for Racial and Cultural Unity (ESCRU), said in Atlanta, Ga., recently that "black power" is, in part, an outcropping of white racism and suppression.

• "'Black power' is simply the other side of a dirty coin," agreed Roman Catholic Archbishop Paul J. Hallinan of Atlanta. The emergence of this slogan is largely a reaction to many years of white supremacy and suppression of the Negro, he continued. At the same time, the Archbishop condemned the slogan as being no better than white racism and supremacy.

• The Rev. Harwood Bartlett, Episcopal chaplain to Georgia Institute of Technology, said that the "black power" cry is divisive because it sets one man above another. The chaplain added, however, "White people have been in this power position over Negroes for so long that it is morally hard for the white race to throw many stones at Negroes for crying 'black power' . . ."

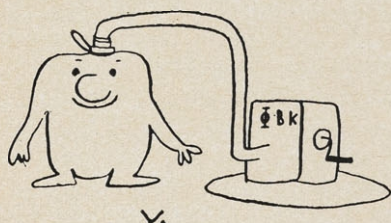
• Five leading Negro clergymen of The United Presbyterian Church in the U.S.A. have distributed to all ministers of the denomination a document which stated that the Negro search for "power" is "legiti-

mate" when it is aimed at achieving a just society.

• "We have let ourselves be so blinded by self-interest, have been so complacent and self-satisfied, that danger of hurricane proportions has piled up on our horizon," declared Dr. G. Elson Ruff, editor of *The Lutheran*, biweekly of the Lutheran Church in America. "We cannot yet determine what form it will take, or in which direction it will move."

THE GADFLY

Episcopal students at the University of Missouri at Kansas City, Mo., have come to look forward to the next issue of "Gadfly," a quarterly mimeographed newsletter writ-



ten for the most part and edited by the Rev. J. F. Moon, Episcopal chaplain to the newly formed college. Bright and saucy, Father Moon's prose nevertheless packs a strong moral wallop. For instance, students are still chuckling and thinking about an imaginary dialogue entitled "The Test," which appeared in a past issue:

Jesus: All right, men. I would like to present a new idea.

Presbyterian: Is it sophisticated?

Methodist: Is it nonalcoholic?

Baptist: Is it moral?

Roman Catholic: Is it ecumenical?

Christian (Disciple): Is it Scriptural?

Episcopalian: Is it archaic?

Lutheran: Is it reformed?

Jesus: Forget it!

DON'T COME

Nobody came to the First Annual Youth Guidance Benefit Un-Party in Chicago, Ill. This is exactly what the board of directors of the Episcopal-related agency wanted.

Weary of conventional benefits with all the trimmings, yet eager to enrich their agency's treasury, the

all-male committee put heads together and mailed more than 6,000 invitations requesting the "pleasure of your absence." They further stated that in return for: "Not having to go to another benefit; not having to come to a hot, overcrowded ballroom or theater; not having to buy a new gown or rent formal wear; not having to listen to introductions and long speeches; not having to make polite conversation with an unknown bore; not having to pay for sitters, parking, gas, etc.; but for having a wonderful evening to go anywhere you like, do anything you want, even remain home, invitees are requested to put their own dollar value on such an evening and contribute all or any part of that amount to Youth Guidance."

Episcopal Leaders Differ Over Prayer Amendment

Presiding Bishop John E. Hines of the Episcopal Church voiced his personal opposition to the Dirksen "prayer amendment" because he feels that the amendment "would more than likely become a formalism which would likely militate against the very things the amendment apparently seeks."

His objection was incorporated into a statement presented in behalf of the Church's Executive Council and himself by the Rev. Herschel O. Halbert of the Council's staff.

In the statement, Mr. Halbert reviewed previous official pronouncements of the Church which held essentially that because of religious sensitivities present in a pluralistic society, it is better that religious exercises be excluded from official public school programs.

Taking another point of view, Dr. Clifford P. Morehouse, president of General Convention's House of Deputies since 1961, sent a letter to Senator Everett M. Dirksen supporting the amendment. Making clear that he was speaking as an individual and not in his official church capacity, he said that he was confident he was speaking for "a great many lay people of all Christian Churches" in welcoming "a proper method of permitting prayer and Bible reading in public schools,

Continued on page 42

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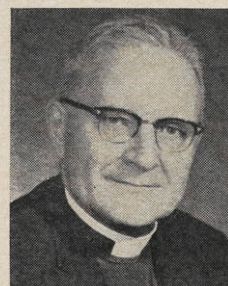
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Changes in the Episcopate

Membership of the House of Bishops on September 10, 1966, was 188. Two bishops retired; two coadjutors and two suffragans were elected; and four bishops died. The deceased bishops are: the Rt. Rev. Spence Burton, former Suffragan Bishop of Haiti, who died on February 12; the Rt. Rev. James P. DeWolfe, Bishop of Long Island, who died on February 6; the Rt. Rev. Goodrich R. Fenner, retired Bishop of Kansas, who died on February 14; and the Rt. Rev. Duncan M. Gray, retired Bishop of Mississippi, who died on June 25. The House has accepted the resignations of three bishops who have not been replaced at this date. They are: the Rt. Rev. James A. Pike, Bishop of California, effective September 15; the Rt. Rev. Allen J. Miller, Bishop of Easton, effective January 1, 1967; and the Rt. Rev. Lyman C. Ogilby, Bishop of the Missionary District of the Philippines, effective May 1, 1967. The Dioceses of West Missouri and Northern California are seeking permission from the House of Bishops to elect Suffragans.

The Rt. Rev. John Maury Allin, forty-five, former Bishop Coadjutor of Mississippi, was installed as sixth Bishop of Mississippi on May 31. He succeeds the Rt. Rev. Duncan M. Gray, who resigned for reasons of health and who died on June 25. A native of Arkansas, Bishop Allin received his B.A. degree in 1943 and B.D. degree in 1945 from the University of the South, Sewanee, Tennessee, and a master's degree in education from Mississippi College, Clinton, in 1960. Ordained to the priesthood in 1945, he served as vicar of St. Peter's, Conway, Arkansas, until 1949. While curate of St. Andrew's, New Orleans, Louisiana, he served as chaplain to Episcopal students at Tulane University and other colleges in the area. In 1952 he became rector of Grace Parish, Louisiana, and served there for six years. He came to Mississippi in 1958 to be rector and president of All Saints' Junior College, Vicksburg, and remained there until his election to be Bishop Coadjutor in 1961. Bishop Allin married Frances Ann Kelly in 1949. They have four children.

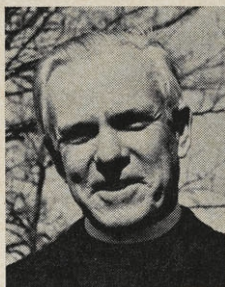


The Rt. Rev. Jonathan Goodhue Sherman, fifty-nine, became the fifth Bishop of Long Island on June 18, succeeding the late Rt. Rev. James P. DeWolfe. A native Missourian who has served his entire ministry in Long Island, Bishop Sherman was consecrated to be Suffragan Bishop in 1949. Ordained to the priesthood in 1934, he was priest-in-charge of St. Thomas' Church, Farmingdale, for three years. While rector of St. Thomas' Church, Bellerose, from 1939 to 1949, he was also Protestant Chaplain at Creedmoor State Hospital. He was president of the Executive Council Episcopal Service for Youth from 1952 to 1954, and was appointed president of the American Church Building Fund Commission, a position he still holds, in 1955. Bishop Sherman earned Phi Beta Kappa honors at Yale University, where he received his B.A. degree in 1929. He received his B.D. degree in 1933, his S.T.B. degree in 1936, and his S.T.D. degree in 1949 from General Theological Seminary. In 1938 he married Frances LeBaron Casady. They have four children and three grandchildren.

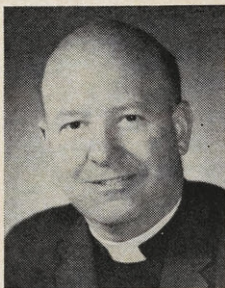


The Rt. Rev. William Fred Gates, Jr., fifty-four, was consecrated to be Suffragan Bishop of Tennessee on September 9. A graduate of the University of Chattanooga in 1934 with a B.A. degree, and of Virginia Theological Seminary in 1937 with a B.D. degree, he was ordained priest in 1938. He was assistant at Calvary Church, Memphis, in 1937-38, and priest-in-charge of St. John's, Old Hickory, Tennessee, from 1938 to 1943. That year he came to St. Peter's, Columbia, Tennessee, as rector and was serving that parish at the time of his election to be Suffragan on May 18. Active in youth work, Bishop Gates has served as director of the diocesan youth camp and sponsor of diocesan youth activities. He was chairman of the diocese's Department of Christian Education from 1947 to 1949, and chairman of the Department of Missions and Church Extension from 1956 to 1958. In 1938 he married Jane Gregory Dillard. They have two children.

The Rt. Rev. William P. Barnds, sixty-two, was consecrated to be Second Suffragan Bishop of Dallas, Texas, on September 15. Rector of Trinity Church, Fort Worth, since 1956, Bishop Barnds has served parishes in Missouri, Kansas, Nebraska, and Indiana. A native of Missouri, he holds B.A. and D.D. degrees from Missouri Valley College, an M.A. degree from the University of Missouri, a Ph.D. degree from the University of Nebraska, a B.D. degree from the University of Chicago, and an S.T.M. degree from Seabury-Western Theological Seminary. He was ordained to the priesthood in 1933. An adjunct professor of philosophy at Texas Christian University, Bishop Barnds is married to the former Ida Lou Sterrett, a former college teacher of Latin and Greek. The couple have a son, the Rev. William J. Barnds, who is vicar of St. Paul's, Ogallala, Nebraska; and two daughters, Mrs. James Garrard, whose husband is rector of St. Luke's, Stephenville, Texas, and Virginia, who is serving with the Armed Forces in Germany. As Second Suffragan, Bishop Barnds will be in charge of the diocesan mission field.



The Rev. John Harris Burt, forty-eight, was elected to be Bishop Coadjutor of the Diocese of Ohio on May 20. Born in Marquette, Michigan, he was graduated from Amherst College in 1940. Granted a fellowship for graduate study in social work, he worked in Christodora House, a Lower East Side settlement house in New York City. After his graduation from Virginia Theological Seminary in 1943, he was canon of Christ Church Cathedral and rector of St. Paul's Church, both in St. Louis, Missouri. During World War II, he was a Navy chaplain, and later was Episcopal chaplain at the University of Michigan. Rector of St. John's Church, Youngstown, Ohio, from 1950 to 1957, he served as vice-president of the Youngstown Fair Housing Committee. In 1957 he went to All Saints' Church, Pasadena, California, where he served until his election to be Bishop Coadjutor. Bishop-elect Burt is married to the former Martha May Miller, and they have four daughters.



The Rev. Robert Bruce Hall, forty-five, was elected to be Bishop Coadjutor of Virginia on June 23. A graduate of Trinity College, Hartford, Connecticut, he served with the U.S. Army's Signal Intelligence Corps for three years (1943-46) before entering Episcopal Theological School. After receiving his S.T.B. degree *cum laude* in 1949, he returned to his native West Virginia, where he was ordained priest in 1950. While assistant rector and later rector of Trinity Church, Huntington, he was chairman of the diocese's Board of Examining Chaplains, and a member of the Standing Committee, the Diocesan Executive Board, and the Department of Christian Education. In 1955 he was a deputy to General Convention, and in 1957 a Fellow at the College of Preachers in Washington, D.C. Since becoming rector of St. Chrysostom's, Chicago, in 1958, he has been a member of the diocese's Board of Examining Chaplains, Diocesan Council, and Urban Division, chairman of the Division of College Work, and vice-president of the Episcopal Charities Foundation. Bishop-elect Hall is married to the former Dorothy V. Glass. They have five children.



The Ven. Dean T. Stevenson, fifty-one, Archdeacon of the Diocese of Bethlehem and a native of Pennsylvania, was elected to be Bishop of Harrisburg on June 28. He will succeed the Rt. Rev. J. Thomas Heistand, who will resign on October 1. Bishop-elect Stevenson received his B.A. and M.A. degrees from Lehigh University in 1937 and 1949, respectively. He received a B.D. degree from General Theological Seminary in 1940, and was ordained a priest later that year. He was curate of the Cathedral of the Nativity, Bethlehem, for two years; an army chaplain from 1942 to 1946; and Dean of Leonard Hall, pre-theological student residence hall at Lehigh University, from 1946 until he became Archdeacon of Bethlehem in 1957. An excellent athlete, he earned four varsity letters while at Lehigh and in 1961 was named to the *Sports Illustrated* Silver Anniversary All-America list. He continues his interest in athletics and young people as an officer of Little League and a member of the Lehigh Alumni board. He is married to the former Doris Quier. They have two sons and a daughter.

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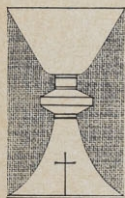
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WORLDSCENE

Continued from page 39

provided that it did not involve any compulsion or denominational indoctrination."

According to one Washington columnist, the Senate committee gathering testimony on the proposed amendment was surprised to find a great majority of churchmen



opposed to the return of public school prayers. For instance, Dr. David Hunter, deputy general secretary of the National Council of Churches, and a priest of the Episcopal Church, told the committee that since the two U.S. Supreme Court decisions against devotional acts in public classrooms, "the trend in major church bodies has been away from prayer and Bible reading in public schools and Constitutional amendments designed to achieve that end. . . ."

Among others against the bill were officials of the Roman Catholic Church, United Presbyterian Church, Lutheran Church in America, Lutheran Church-Missouri Synod, Seventh-day Adventists, Methodist Church, Baptist Joint Committee on Public Affairs, Unitarian Universalist Association, American Jewish Congress, Synagogue Council of America, American Humanist Association, and Freethinkers of America.

Bishop Zulu Elected as Diocesan in South Africa

Bishop Alphaeus H. Zulu, former Suffragan of the Anglican Diocese of St. John's, South Africa, has been elected Bishop of Zululand and Swaziland. Elevated to his new post by an interracial synod of lay and clerical delegates, he

will be the first African to have charge of an Anglican diocese in South Africa.

Bishop Zulu, a collateral descendant of Zulu kings, is a leader in ecumenical projects as well as in the worldwide Anglican Communion. In 1961 he was a delegate to the World Council of Churches' Assembly in New Delhi, and in 1963 he was an Anglican delegate-observer to the Vatican Council.

He was named one of the eight presidents of the WCC Conference on Church and Society held this past summer in Geneva, but the South African government refused to grant him a passport to attend the sessions. In 1964, he was also denied government authorization to attend a World Council meeting in Geneva.

South Africa's rigid *apartheid* laws will prohibit Bishop Zulu from occupying the episcopal residence in Eshowe, a city exclusively for whites. Churchmen are considering the possibility of moving diocesan headquarters to St. Augustine's Mission, near Bishop Zulu's birthplace at Magogo in the heart of Zululand.

Born in 1905, Bishop Zulu received his early education in church schools. While principal of the Umlazi primary school, he studied privately and then completed work toward his B.A. degree at Fort Hare University College in Cape Province. Ordained deacon in 1940, and priest two years later, Bishop Zulu was consecrated in 1960. He has visited the United States three times.

Hats Off to the Past, Coats Off for Future

A group of Anglicans from England, Canada, and the U.S. met in Chicago, Ill., this summer for an international seminar sponsored by the American Church Union and dedicated to the theme: "The Vocation of the Church Union in the Anglican Communion Today."

The ACU, chief spokesman for many Anglo-Catholic or "high church" Episcopalians, is an offshoot of the English Church Union. During the mid-nineteenth century the English Church Union was born of the Oxford Movement in order to maintain and defend the Catholic life of the Anglican Communion.

At a service held in connection with the seminar, the president of the Church Union in England, the Rt. Rev. Wilfrid A. E. Westall, Bishop of Crediton, said: "The Catholic Movement in the Anglican Communion, and the American Church Union in particular, is not a reactionary body trying to relive the past. It is a reforming movement, intent on bringing out of its treasures things both new and old. The Roman Catholic Church is engaged in reforming itself. The American Church Union is also concerned with reformation. It is not like Lot's wife, a fossilized being. It says 'hats off to the past,' but takes its coat off to the future."

Following the five-day sessions, the seminar issued position papers on its ecumenical, liturgical, and social vocation. The group (1) expressed hope for the many endeavors directed to the furtherance of unity; (2) welcomed the work of liturgical revision which is leading the Church into a greater realization of the Eucharistic life; (3) branded racial discrimination as contrary to God's purpose, and recognized that there may be occasions on which it is a Christian duty to disobey the law of the state, as being contrary to the law of God; (4) recommended church support for those who refuse to engage in a particular war as a matter of conscience, as well as those who are willing to take part in war; (5) denounced involuntary poverty; and (6) called upon the Church to uphold Christian moral standards.

MORE FOR WAR

With sufficient program expansion, the "war on poverty" can be won by the 1980's and poverty eliminated from the United States, the country's foremost expert on Social Security told a planning conference on Poverty and the Aging at Notre Dame, Ind.

Wilbur J. Cohen, assistant secretary of the Department of Health, Education, and Welfare, suggested that more community centers be established across the country to provide comprehensive services, particularly to the elderly poor.

"Overall, bold, coordinated programs, both public and private, providing essential health, education, housing, recreation, welfare, trans-

portation, and public facilities are needed," Mr. Cohen said.

BIBLE SMUGGLERS

In times past, smugglers were always pictured as sinister fellows bent on slipping anything from jewels to jabiru feathers across the frontier. Today, the Iron Curtain has produced a new addition to the breed: Bible smugglers.

Suspicious border patrols caught



a British tourist and his wife trying to sneak some 400 Bibles past checkpoint Lyausheny in Soviet Moldavia. The Bibles were concealed in eight secret compartments in a specially adapted Volkswagen.

A short time later, a second attempt was made at the same checkpoint, by two Baptist ministers, one British, one Dutch. In each case, Moscow radio reports, the "smugglers" were ordered out of the country, and their books and cars were confiscated.

Episcopal Lawyers Launch Study on Church Taxation

Should church properties be taxed? How can such levies be calculated under present laws? The Guild of St. Ives, a group of young lawyers in the ten-county Episcopal Diocese of New York, has decided to look into this complex, and controversial, subject.

The attorneys, most of them affiliated with "blue ribbon" Manhattan law firms, began the project at a cafeteria luncheon in the office building of historic Trinity Church in the heart of the financial district.

Speaking at the meeting, Canon Walter D. Dennis, of New York's Cathedral of St. John the Divine, urged a "thorough" study of the question, what Constitutional issues are involved at present, and what such taxes might do to church programs. Canon Dennis also won-

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WORLDSCENE

dered "if churches should contribute voluntarily to hard-pressed municipalities" in place of taxes.

IN PERSON

► Dr. Arthur Michael Ramsey, Archbishop of Canterbury, has been visiting Canada for the month of September on one of the longest tours he has made since becoming spiritual head of the worldwide Anglican Communion.

► Dr. Marcus Lawrence Loane has been elected first Australian Anglican Archbishop of Sydney and is considered a likely candidate for election as Primate of Australia to succeed English-born Dr. Hugh R. Gough, who resigned last May because of illness.

► Some three years after his small, 2,000-communicant, Spanish Reformed Episcopal Church entered into full communion with the Anglican Communion, Bishop Santos M. Molina died in Madrid at the age of 65.

► The Very Rev. John V. Butler, Dean of New York's Cathedral of St. John the Divine, has been unanimously elected fourteenth rector of historic Trinity Church in New York City. He will succeed Dr. John Heuss, who died on March 20.

► Unless there is some unexpected development, the controversy involving the Rev. John Tirrell will soon be over. The young Episcopal priest from California had accepted an invitation from the minister of Edinburgh's Presbyterian (Church of Scotland) Cathedral of St. Giles to serve as a staff assistant. The suggestion that he also administer the Sacraments in the Presbyterian rite brought considerable reaction from both sides of the Atlantic, and seemed to threaten the course of Anglican-Presbyterian relations. Mr. Tirrell announced recently that he would resign the post.

Bishops' Committee on Place of Women Meets

The first meeting of the House of Bishops' special committee to study the place of women in the ministry of the Church was held in New York City on Labor Day, Septem-

ber 6. Bishop George W. Barrett, of Rochester, presided. Committee members attending were Bishop Chilton Powell, of Oklahoma; Dr. Cynthia Wedel, of the National Council of Churches; Mrs. Charles Hawes III, of the Virgin Islands; and Mrs. Elizabeth Bussing, of San Francisco. Members unable to attend were Bishop Charles F. Hall, of New Hampshire; and Dr. Alden D. Kelley, of Bexley Hall.

A progress report on the work of the committee will be presented by Bishop Barrett to the House of Bishops' annual meeting in late October.

Lord of the Flies And Green Berets

Despite President Lyndon B. Johnson's recently voiced concern that many churchmen are taking too one-sided a view of the war in Vietnam, some 400 Christian youth leaders from many lands have predicted that if things keep going as they are, there will be a third world war within the next ten to twenty years.



Polled at the Ecumenical Youth Conference held recently in Williams Bay, Wis., an overwhelming majority of the young Christians asserted that although it is unnecessary, wholesale war will come in the next decade or two.

Another interesting response was elicited when the delegates to the National Council of Churches-sponsored event were asked to complete the sentence, "To me, my nation is like . . ." A sampling of the answers:

"A little country, forgotten by the world, but loved by me."

(Austria)

"A group of people with the same dreams, problems, hopes, and fears."

(Belgium)

"A group of adolescents."

(U.S.A.)

"A beggar on a golden chair."

(Bolivia)

"A very close friend."

(Finland)

"A small country who has suffered too much and who wants to live with all, Communist and nationalist."

(France)

"A house with a door locked between rooms."

(West Germany)

"A challenging case that needs help."

(Haiti)

"A nation without its own ideas, following the U.S. lead."

(Japan)

"A feudal system where teenagers are not understood."

(Korea)

"Any other nation. I am not proud to be a German, but consider it an accident to be born there."

(West Germany)

"A tired old mother wearing herself out for her kids."

(Sweden)

"A peaceful island in the heart of Europe."

(Switzerland)

"A composite of *Oklahoma* and *Grapes of Wrath*, between *Lord of the Flies* and *Green Berets*, and *None Dare Call it Treason* and *Profiles in Courage*."

(U.S.A.)

DO NOT BAWL

"Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan."

These words were penned in 1761 by John Wesley, the Anglican priest who founded The Methodist Church, as part of his preface to a collection of hymns "for the use of the people called Methodists." But the problems of congregational singing appear to have changed little through the centuries. Thus the committee which produced the latest revision of *The Methodist Hymnal*, just off the presses in Nashville, Tenn., reprinted Wesley's admonition in the new volume. A quick glance through Wesley's newly printed "Directions for Singing" shows that he also counseled:

"Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound."

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Urge your parish to support all eight through an annual gift to the Association of Episcopal Colleges. As little as one dollar per year, per member, in parish budgets throughout the Church would make a world of difference to the colleges . . . and to the parish making the gift. Write today for a kit and slide show designed to help you acquaint your parish with its opportunity to strengthen the work of these Episcopal colleges.



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University of the South	Sewanee, Tenn.

Shepherd from Seneca

Continued from page 10

latest research reports to keep his region abreast of medical advances. Dr. Hines also instituted the first public health examinations in Seneca schools. He and the Negro doctor in town didn't let color hamper their teamwork.

As the Bishop recalls, he and the other children in his family were cared for by the Negro doctor when they became sick while their father happened to be away, and vice versa. It was a bond of intimate trust, unconditioned by skin pigment.

Radical Egghead?

Out of this early atmosphere, and through the maturing of his own thought on the matter, knowing directly both the stubborn difficulties of interracial reform and also its moral and human imperatives, he became that rare Southern churchman who simultaneously insisted on the equality of all men, while understanding and extending love to those who called him a radical, egghead troublemaker.

"Segregation is not really a live issue in Christianity anymore," he told me. "There still are pockets of it, undergoing their own *rigor mortis*. But even in the South, it's not a tenable hypothesis from the Christian point of view, or even a practical one."

As he once put it: "The cross is color blind, and the Sacraments do not have 'white' or 'colored' posted above them."

For his education, he went to the Episcopal Church's University of the South at Sewanee, a premed student intending to follow in the footsteps of his father and older brother, Dr. Edgar Hines, Jr. His brother, who became a leading authority on vascular diseases and author of textbooks now widely used in medical schools, was formerly with the Mayo Clinic, but is now retired and living at Brevard, North Carolina.

The youngest Hines set a rugged collegiate pace. He played freshman football, varsity tennis, and captained

Leprosy ...a present day understanding.

the basketball team. He was editor-in-chief of the *Purple*, student newspaper, commander of the Sigma Nu fraternity, president of the Sigma Epsilon literary fraternity, president of the Carolina Club, president of his junior class, vice-president of his senior class, secretary-treasurer of the Blue Key national honorary leadership fraternity, and president of the Omicron Delta Kappa national honorary leadership fraternity.

He was a member of the scholarship society, the honor council, the student vestry, athletic board-of-control, Pan-Hellenic council, Alphi Phi Epsilon national forensic fraternity, Alpha Psi Omega national honorary dramatic fraternity, the Prowlers social club, the Purple Masque dramatic society, and the senior German dance club. And he was graduated Phi Beta Kappa.

Turning Point

He says that it was the study of Greek and Hellenic philosophy under a brilliant Christian professor, Dr. Henry Gass, combined with the influences of a devout mother, a father who viewed his medical service as a ministry, and a Spartanburg, South Carolina, Episcopal priest, the Rev. C. Capers Satterlee, which combined to turn him toward the priesthood. After his decision, he wrote to Dr. Gass: "Perhaps you never knew that your treatment of Greek tragedy and the Socratic dialogues opened vistas which I can still see."

He earned his bachelor of divinity degree at Virginia Theological Seminary. On his first house call while doing field work as a seminarian, he rang a doorbell at the home of a parishioner in Keyser, Kentucky. The woman who answered took one look at him and turned away, saying, "Oh, just a minute; I'll get it." She came back and dropped a dime in his hands, under the impression that he was the paperboy.

Ordained a deacon in 1933 and a priest the following year, he became curate at St. Michael and St.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 15 to 20 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep pace with scientific advancements.

To meet this challenge, the Board of Directors has authorized me to extend to readers of the EPISCOPALIAN an invitation to membership in American Leprosy Missions. (See coupon.)

You will receive—free of cost—Patrick Feeny's book, *THE FIGHT AGAINST LEPROSY*, and as a member of ALM, you will be informed of leprosy advancements throughout the world by the publications *WORLD LEPROSY NEWS* and *YOUR ALM REPORTER*.

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Shepherd from Seneca

George in the Clayton suburb of St. Louis, Missouri, where a young woman communicant, Miss Helen Orwig, caught his particular interest.

A kindergarten teacher who then operated a private nursery school, she was engaged at the time to a violinist in the St. Louis Symphony Orchestra. "But John changed all that," she says. He may not have been quite so skillful with the bow, but he triumphed as a beau. They were married at the church there on Easter Day, April 22, 1935.

Intriguingly, Helen and John Hines have precisely the same birthday, both year and date, though not to the minute. "I'm eight hours older than she is," he notes. But his whim is that the natal concurrence was providential. "A marriage made in heaven," he remarked to me. He tipped his head to one side, quizzically. "I didn't say she agreed with me. But that's my diagnosis of it."

Shortly after their marriage, he moved on to become rector of Trinity Church, Hannibal, Missouri. Two years later, in 1937, he took up a new call at St. Paul's in Augusta, Georgia, where he stayed for four years. In 1941 he became rector of Christ Church in Houston, Texas. Four years later, in 1945, he was elected to be Bishop Coadjutor of Texas. He was consecrated to the episcopate at the age of thirty-five.

For twenty years, he served in the big Texas diocese, with its cathedral and administrative offices in Houston. Half of that time, he was Bishop Coadjutor, and for the final ten years he was Bishop, having succeeded the late Bishop Clinton S. Quin in 1955. It was a period of stress and change in the Church there, and also a time when it grew in strength, and when its Bishop became known—there and elsewhere—for his judicious but unswerving courage.

His policies might be summed up in a statement made since. "We need courage in this Church, but not foolhardiness. We need reformers in this Church, but not insurrectionists. We need pioneers in this Church, but not anarchists."

To be continued



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BOOKS

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A. Pierce Middleton

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Knotty Tree, Anglicanism

ALTHOUGH nearly everyone knows that all the bishops of the Anglican Communion meet for the Lambeth Conferences about every ten years, probably only a few historically-minded Anglicans realize that the first Lambeth gathering occurred as recently as 1867 in an atmosphere of uneasiness and distrust.

The deans of Westminster Abbey and St. Paul's Cathedral, London, declined to permit the Lambeth Fathers—to the great annoyance of our Presiding Bishop (Hopkins, of Vermont)—to use their respective churches because the Conference's "objects were undefined, the issues unknown, and the discussions secret." The Archbishop of York refused to attend.

Canon H. G. G. Herklots of Peterborough, in his book *The Church of England and the American Episcopal Church* (Morehouse-Barlow, \$6.00), has rendered invaluable service to Anglicans everywhere by describing the historical roots of Anglicanism.

The very word "Anglicanism" appears in print no earlier than the 1846 Oxford English Dictionary. The phrase "Anglican Communion" seems to have been coined as recently as 1851 during the exuberant speeches and sermons celebrating the sesquicentennial of the Society for the Propagation of the Gospel.

The American "child" of the Church of England has influenced its parent, too, it seems. The Convocations of Canterbury and York were suppressed in 1717. The American Episcopal Church, being free of such state interference, had the opportu-

nity later to develop its triennial General Convention. Through the transatlantic voyages and correspondence of men such as Bishop John Henry Hobart and Henry Caswall, and the historical writings of Bishop Samuel Wilberforce, the American Convention provided inspiration and a workable example to the English. Thus encouraged, Church of England leaders pressed for a revival of its Convocations—achieved by Canterbury in 1852 and by York in 1861.

The way the Anglican Communion became a self-conscious, autonomous branch of the Holy Catholic Church, and the account of the origins of the Lambeth Conferences, constitute the heart of the book. But Canon Herklots has further enhanced it by including chapters on the relationship of the Church of England with its offshoots in the American Colonies.

He does full justice to the vitality of the Elizabethan Church and the zeal of the English Sea-Dogs in carrying the Anglican form of Christianity to the portion of the New World that lay between the Spanish and the French spheres of influence. The Rev. Richard Hakluyt, a pioneer English geographer, gets his full due as the patron saint of the overseas enterprise which in time produced the British Empire, the United States of America, and the Anglican Communion.

The author draws a fine portrait of the Rev. Thomas Bray, who saw the obstacles to Anglican expansion and did something to overcome them—notably in founding the Society for Promoting Christian Knowledge

(S.P.C.K.) and the Society for the Propagation of the Gospel (S.P.G.). The book describes the reconstruction of the American Church after the Revolution, the difficulties connected with the bestowal of the American episcopate upon Samuel Seabury, the heroism of the Scottish Episcopal Church in doing so, and the revival of the American Church under Hobart, Griswold, Chase, and others.

Canon Herklots allows the characters who people his pages to speak for themselves. As a result, his book has an agreeable old-time flavor. The book provides unique coverage of a hitherto neglected field, and deserves wide reading. It should be in every parish library as well as in many private ones.

—A. PIERCE MIDDLETON

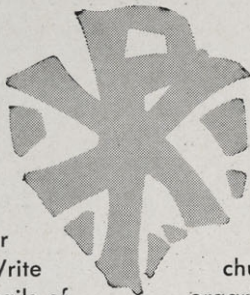
Guides for Pro and Buff

In the October, 1961, issue of *THE EPISCOPALIAN*, we commented on a number of then-new series of Bible commentaries dealing with the New Testament and written with the non-specialist in mind. Happily, *The Daily Study Bible Series* (Westminster), *Torch Bible Commentaries* (Macmillan), and *The Layman's Bible Commentary* (John Knox Press), among others, have continued, and some are well on the way toward completion.

Since that time a new series which deserves notice has been started. Edited by the Regius Professor of Divinity at Cambridge, the Rev. Dennis E. Nineham, this series, called the *Pelican Gospel Commentaries*

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will be pleasantly surprised by what we can do for you. We have not merely changed our name; we have also added lines which are of particular interest to churches and church-related organizations. Please let us hear from you and we will tell you about the many new and interesting things that we are doing these days.

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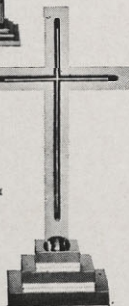
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(Penguin Books, Inc., \$1.95 per paperback volume), has much to recommend it.

The series styles itself "a new departure in Bible criticism... written by modern scholars... [which] relates the teachings of Christ to the twentieth century..." Two of the three volumes published thus far do just this.

Professor Nineham of Cambridge, in his volume on Mark, and the Rev. John Fenton, principal of Lichfield Theological College, in the one on Matthew, take into account the contemporary study of the New Testament. They squarely face the important critical issues with a minimum of the technical language usually found in professional commentaries. At the same time, these works manage to avoid the other extreme represented by the "companion" type of book which may be helpful to the devout imagination but does little for the understanding.

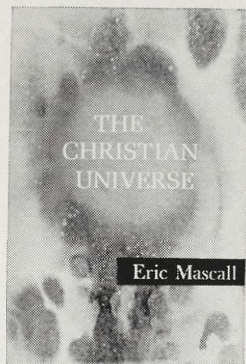
Another Bible commentary series, *The Anchor Bible*, published by Doubleday, is well worth the attention of anyone interested in Bible study. The series' first volume, on Genesis, appeared in 1964. The project will cover both the Old and New Testaments. Subsequent volumes are now available on the books of Job, Jeremiah, I Chronicles, Proverbs-Ecclesiastes, and a single volume on James, I and II Peter, and Jude.

Perhaps the most significant fact about this series is the ecumenical complexion of its list of contributors. The editors have chosen first-rate Christian and Jewish scholars from all over the world. These hard-cover volumes are priced from \$5.00 to \$7.00 each, admittedly a steep price, but the series deserves more than a passing glance from pastors, parish librarians, and Bible study groups.

Another interesting ecumenical production is a collection of slides, titled *Holy Land—Then and Now*, edited by Webster T. Patterson and James W. King in association with

Continued on page 52

New Books for Fall



CHRIST AND THE NEW NATIONS

By MARTIN JARRETT-KERR

It is the plea of this book that the most urgent task for Christians of the West is not "aid to the under-developed," nor even at this stage "Mutual Responsibility and Interdependence in the Body of Christ" (M.R.I.), but the acquiring of a totally new outlook: the ability to see God's world, and God himself, through non-Western eyes. Paper, \$1.95

THE CHRISTIAN UNIVERSE

By ERIC L. MASCALL

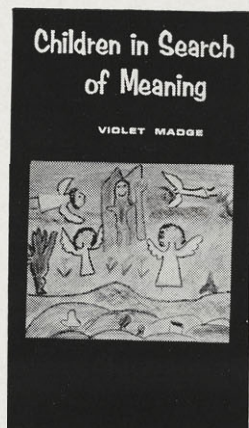
In this new book Dr. Mascall presents the Christian Religion as the answer to questions raised by contemporary drama and literature, world religions, and evolutionary science. Under his lens, the "infidels" of today are seen to be offering us only a dreary and impoverished Universe, "quite incapable of satisfying our needs and aspirations." In contrast, Dr. Mascall sees "the wonder and glory of Christianity," its unique revelation and reconciliation with God as the heart of the cosmic process, and its faith not a defiance or negation of the world, but an affirmation that there is a meaning to the world. An Episcopal Book Club Selection \$4.25

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VINDICATIONS

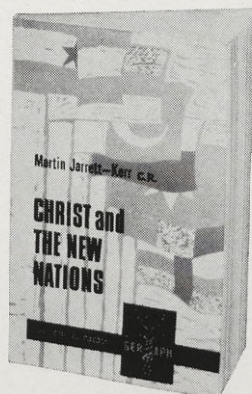
Edited by ANTHONY HANSON

The title of the book recalls (by intention) the famous earlier volume, SOUNDINGS, which was produced by a group of Cambridge theologians. This new book intends to give the continuing theological reconstruction a vital link to its historical base. The main theme that runs through all six essays in this book is the conviction that the historical basis of Christianity is seriously threatened by some tendencies in modern theology, and that this basis can, and ought to be, vindicated. \$5.00

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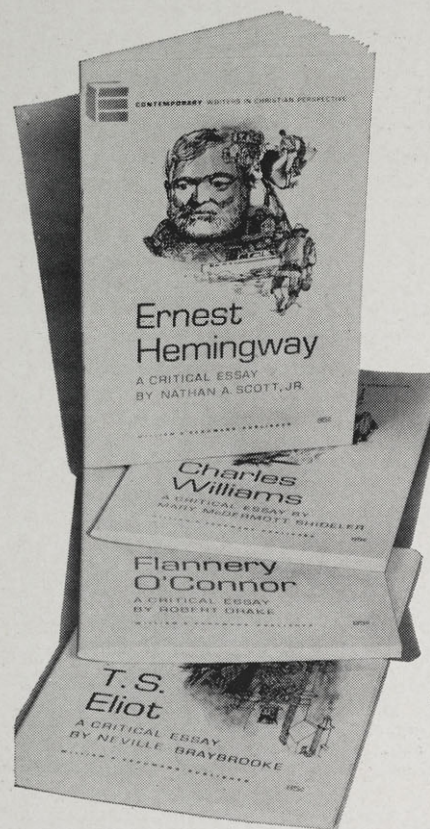
This is an extraordinary book of "major theological importance." It is extraordinary because it is the work of a French Protestant discussing frankly and sympathetically a subject almost totally neglected in Reformed theology. It is "of major theological importance" (as one of our readers said) as pure theology, as Protestant theology, and as Ecumenical theology. It will appeal to serious students of theology in all communions. Episcopalians will find the author's position basically that of their own communion. \$10.00



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BOOKS

Continued from page 50

a number of other scholars and technical advisers. The slides are published by Wolfe Worldwide Films, 1657 Sawtelle Boulevard, Los Angeles, California 90025.

These consistently fine slides of modern scenes and ancient sites in the Holy Land and the Mediterranean world are available in three sets: (A) Abraham's World and the Route of the Exodus; (B) The Graeco-Roman world of Christ and St. Paul; (C) The Major Journeys of St. Paul. The price is \$19.95 per set.

An accompanying commentary for each slide is provided in every set. The commentary on Set A is extremely conservative, and anyone concerned with a more critical approach to the Scriptures may wish to rework it. Commentaries on B and C are first-rate and quite usable as they stand.—JOHN S. RUEF

Out of the Mouths of Cool Cats

Cool, man, and bubbling are the hip translations of Bible stories by kids from Buffalo's city streets in the paperback, *GOD IS FOR REAL, MAN* (Association Press, \$1.75). Chaplain Carl F. Burke, Baptist minister and pastor to the Erie County (N.Y.) Jail, collected these paraphrases of traditional Bible stories.

The youngsters use the vocabulary of the street to give lively and eloquent statements and hilarious misstatements of Biblical meanings. "God is a good hideout, He is stronger than the weight lifter at the Y," is a remarkable comment on, and translation of, Psalm 46. "Something inside of me is bugging me," from Chapter 7 of Romans, puts existential pain plain.

Chaplain Burke took some "angels with busted halos" in jail, camp, and detention home settings, established a mood, and was then able to get the children to retell the stories in their own words. The "cool cats" did their work well.

This is a useful book. It gives all of us permission to hear the word of

God in our own language, with our own images. God can speak to us through the imagery of rapid transit, junkyards, and winos just as the ancients heard His word through donkeys, stables, and Samaritans. We can see God's action in our history, when we see His activity in the events of the urban metropolitan scene.

God Is for Real, Man can help us break out of the molds of traditional language and imagery if we take the time to be irritated, and charmed, by these pages.

—ROBERT WARREN CROMEY

Thank You, Laura Hobson

Your book, *First Papers*, is a welcome contribution to my education. It fills in gaps left by the accidents of age, schooling, and situation.

I suspect that, like many other middle-class, middle-aged persons, my exposure to early twentieth-century American history was a fleeting, once-over-lightly introduction to the contradictions and problems our country faced with immigration, the birth and adolescence of labor unions, and the rise of extremism.

Any adult who has asked himself, "How did we get this way?" in response to headlines of the last decade will find many of the answers in *First Papers*, a novel which illuminates this period of history in a warm and loving story of the Americanization of a Russian Jewish family. Now a Fawcett paperback (95¢), it is a rare combination of enjoyment and education. —J.W.

Winds of Honesty

"Can the Church openly admit that its inner life does not measure up to its principles? Can it admit that its principles are not always as ir-reformable as has sometimes been taught?" These questions set the pace and tone for *Honesty in the Church* (Scribner's paper, \$1.45), by Daniel Callahan, associate editor of *Commonweal*. If anyone has any doubts that Roman Catholics have started a reformation, this book can dispel them. —E.T.D.



According to Huston

BY

MALCOLM BOYD



WHY DOES John Huston's film, *The Bible*, fail? It is overlong and tedious. It pulls out of the bag old tricks which should have stayed in a motion-picture museum. Its interpretation of Holy Scripture is fundamentalistic, honoring the letter while ignoring (or violating) its spirit. It is corny, pretentious, and infinitely disappointing.

One had hoped that Mr. Huston might be able to give us a good—perhaps a great—film about the beginning of the Old Testament. But he apparently became bogged down in material at the Sunday school picture-book level and never managed to pull himself out.

Take his movie version of Adam and Eve. It is so obsessed by a beautiful technicolor tree in Eden, with both a golden apple hanging on it and a serpent lurking behind its leaves, that it cannot deal intelligently or poetically with issues of Pride, Obedience, Good, or Evil. Eve, as portrayed, could be working in any Playboy Club, packaged and merchandised as she is as phony,

sexless sex; in other words, Eve is not real, earthy, a woman who can represent Woman. In the film, she is a silly dolt who, leaving her husband's side in the middle of the night, makes her way through jungle foliage to the magic tree. The golden apple shines in a flowing light. She plucks it from the tree and takes the bite of apple meat which will mean exile, tragedy, and death for her family. It is flatly literalistic. One looks in vain for any dimension or shadings.

Take the movie sequence of Noah's Ark. Mr. Huston has lavished more loving care on this part of the film than on any other; in fact, he has taken the role of Noah upon himself. We find attempts at droll humor in manifold small brushes upon the gigantic cinema canvas. Yet even this effort falls short because of its ultimate coyness. God is revealed only as God the Rainmaker or Magic Man; where is God as He is truly revealed in the Old Testament? This simplistic charade blocks any such revelation.

The Tower of Babel is simply more of the same. A wheezing, absurdly literalistic depiction of the episode tells nothing about its integral purpose or its relationship to other stories which, taken together, add up to real Biblical meaning. Here, God seems to have been hiding inside clouds over the tower. When Nimrod lets loose an arrow into the heavens (God is up *there* again), the clouds react as if they had been wounded in a certain part of their anatomy. Naturally, they strike back.

An orgy is part of the scenery in any Hollywood Biblical Spectacular, and, of course, here we have Sodom and Gomorrah. It is all done with ridiculously heavy eye-makeup, and postured decadence reminiscent of some movies out of the twenties; ultimately, we have an unintended comedy routine. The destruction of the cities, incidentally, resembles a mushroom cloud rising over the desert.

Finally we come to Abraham and Sarah. George C. Scott, as Abraham, contributes the only really de-



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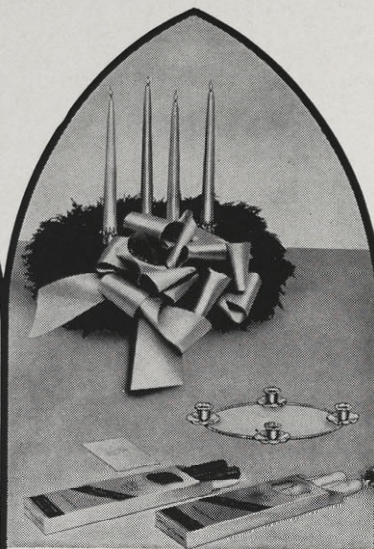
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MOVIES continued

cent acting to be found in this movie. Ava Gardner plays Sarah. The action in this sequence is big, brassy, and sexy. There is a big march and a big battle scene. The sound is extremely loud, especially in a scene with Abraham and Isaac in the Sodom ruins. The Sarah versus Hagar duel is a gasser. By this time, the almost three hours' (plus intermission) running length of the movie has more than taken its toll of one's physical, mental, and emotional capacities. One simply hopes that it will come to an end. It finally does, after the Abraham-Isaac sacrifice scene, atop a mountain. In this scene, as in all others, the point the film is trying to project becomes lost in the intricate techniques of making the point. This, in a nutshell, is why the film fails.

If God were simply this deity portrayed in the movie, the line outside the "God is dead" enlistment office would be longer than the Easter line outside Radio City Music Hall. We are given, in John Huston's *The Bible*, no concept of a deity who deals with human beings, and who creates changes within men's lives rather than killing them off in Hollywood-technicized mass death scenes.

RECOMMENDED FILMS

For Adults Only

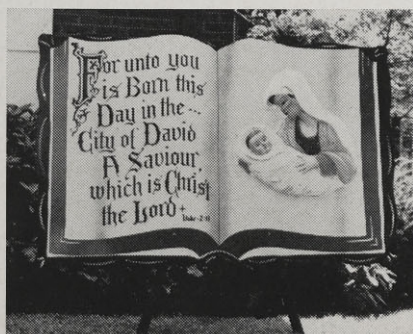
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his episcopal orders in 1784. The Episcopal church flag with this same heraldry was officially adopted in 1940.



For the new Episcopalian: a diocesan is a bishop who is head of a diocese and has jurisdiction over its area. He is sometimes called an "ordinary."



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Rumors

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There's nothing left but outer space.

'Tis trickery, if you ask me!

For I've spent years expectantly
Of some small space in Heavenly grace—
But now The Boss has closed The Place?

Things sure have gone from bad to worse
When Maker of The Universe,
Without real cause, against His laws,
Just up and leaves us with our flaws.

It must be rumor and not true.
If so, we all should spread one, too.
Let's all decide to publish wide:
"The Devil committed suicide!"

—FRANK C. CABELL

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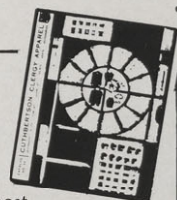
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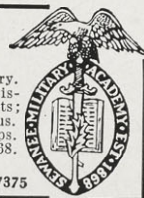
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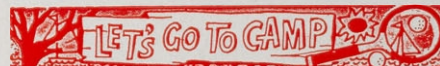
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Calendar of prayer

OCTOBER

- 1** Missionary Societies and Boards
- 2** **Ripon, England:** John R. H. Moorman, Bishop; J. Howard Cruse (Knaresborough), Suffragan; Henry de Candole, Assistant Bishop. (For the diocesan MRI project of adopting an Industrial Training Center in Mombasa; the new secondary school in Leeds.)
- 3** **Riverina, Australia:** Hector G. Robinson, Bishop. (For more clergy, with adequate stipends; those serving in isolated areas; greater cohesion and interresponsibility of the Church in Australia.)
- 4** **Rochester, England:** Richard D. Say, Bishop; Russell B. White (Tonbridge), Suffragan; John C. Mann and John K. Russell, Assistant Bishops. (For the clergy and ordinands; adjustment of the diocese's limited resources to meet changing situations; a share by every parish in MRI projects in Kenya, Malaysia, and Tanzania.)
- 5** **Rochester, U.S.A.:** George W. Barrett, Bishop. (For new forms of inner-city, suburban, and rural work; the ministry of the new Cathedral Church; adequate lay training; integration of men's and women's work in a common mission; the companion relationship with the Diocese of Maseno, East Africa.)
- 6** **Rockhampton, Australia:** Donald N. Shearman, Bishop. (For means to maintain the Anglican Far-West Aerial Mission; a more adequate ministry to the growing town of Gladstone; a new theater for St. John's Hospital.)
- 7** **Rupert's Land, Canada:** Howard H. Clark, Archbishop, and Primate of All Canada: John O. Anderson (Red River), Suffragan. (For vocations among the indigenous population; vision and faith to venture into new experiments of service, worship, and living in a changing society.)
- 8** **Ruwenzori, Uganda:** Erica Sabiti, Bishop and Archbishop. (For Bishop Sabiti, recently elected to be first African Archbishop of the Province of Uganda, Rwanda and Burundi while retaining his diocese; the Church's work of reconciliation in the midst of tribal strife.)
- 9** **Rwanda, Burundi, East Africa:** Adoniya Sebunguri, Bishop of Rwanda; Yohana Nkuzumwami, Bishop of Burundi. (For more clergy; the catechists, who bear much of the burden of teaching and pastoral oversight of 1,300 village churches.)
- 10** **St. Albans, England:** Edward M. G. Jones, Bishop; Albert J. Trillo (Bedford), Suffragan; John Boys, Assistant Bishop. (For the diocese as it struggles with the problems of a highly mobile population.)
- 11** **St. Andrews, Dunkeld, and Dunblane, Scotland:** John W. A. Howe, Bishop. (For new ventures, including a touring double-decker bus to present the Church's work; a sharing of concern for the threatened coal-mine closings in Fife.)
- 12** **St. Arnaud, Australia:** Allen E. Winter, Bishop. (For vision, wisdom, and spiritual strength of bishop and clergy; increased lay training and understanding in stewardship; the Cathedral's centenary project; the equipping of a hospital ward at Erero, Diocese of New Guinea.)
- 13** **St. Asaph, Wales:** David D. Bartlett, Bishop. (For the three priests serving in South India, New Guinea, and Tristan da Cunha; MRI projects, e. g., new churches in North Basutoland and Ascension Island, endowment of two scholarships at St. Stephen's School, Basutoland, and an SPCK Van for distributing Christian literature.)
- 14** **St. Davids, Wales:** John R. Richards, Bishop. (For imaginative use of the new cathedral hall at St. David's; renewal begun in the Church in Wales; the current liturgical revision; experimental industrial mission work in Milford Haven, oil port and refining center.)
- 15** **St. Edmundsbury and Ipswich, England:** Leslie W. Brown, Bishop; Thomas H. Cashmore (Dunwich), Suffragan. (For the "God at the Center" campaign to mobilize the laity for action at home and overseas; a response to the challenge of new housing areas and of dwindling populations in some villages; clearer understanding of MRI.)
- 16** **St. Helena, South Africa:** Harold Beardmore, Bishop. (For work on these isolated islands: St. Helena and Ascension.)
- 17** **St. Johns, South Africa:** James L. Schuster, Bishop. (For the theological college; the mission hospitals and leprosarium; courageous Christian witness.)
- 18** **Salisbury, England:** Joseph E. Fison, Bishop; Victor J. Pike, Suffragan. (For funds to maintain the Cathedral; a sharing of services by several parishes united in a "Common Life" plan.)
- 19** **San Joaquin, U.S.A.:** Sumner F. D. Walters, Bishop. (For the ministry to migrants.)
- 20** **Saskatchewan, Canada:** William H. H. Crump, Bishop. (For the bishop's Consultations in Vision in every parish and mission; a closer relationship between congregations on the Indian reserves and white congregations; the new Community House of St. Luke the Physician, Meadow Lake, to be used for clergy and lay courses and retreats.)
- 21** **Saskatoon, Canada:** Stanley C. Steer, Bishop. (For the ministry to the University in Saskatoon, and to the three hospitals; better realization of the importance of the Christian home; stronger evangelistic emphasis; increasing participation in work outside the diocese.)
- 22** **Taejon, Korea:** John C. S. Daly, Bishop. **Seoul, Korea:** Paul Lee, Bishop. (For the community of prayer at Jesus Abbey; economies to liberate funds for still poorer dioceses; cooperation with other Christian leaders in seeking how to interpret worship in terms of Christian living in industry, politics, education, and the home.)
- 23** **Shantung, China:** Shen-ying Wong, Bishop. (For our Christian brothers of all Churches in China.)
- 24** **Sheffield, England:** Francis J. Taylor, Bishop; George V. Gerard and Arthur M. Hollis, Assistant Bishops. (For clergymen in their first incumbencies; the Sheffield Industrial Mission; the Church's witness in the University and hospitals.)
- 25** **Shensi, China:** Newton Y. C. Liu, Bishop. (For a holding firm of all Chinese Christians.)
- 26** **Sierra Leone, West Africa:** Moses N. C. O. Scott, Bishop; Percy J. Jones, Assistant Bishop. (For better educated clergy; strong laity to help lead the new nation; the primary schools; University College, where the Church has opportunity for dialogue with Muslims; plans for a maternity center and an evangelistic training center.)
- 27** **Singapore and Malaya, Malaysia:** Bishop, *Vacant*. (For dedicated leadership; evangelism and pastoral work among students; new patterns of ministry for industry; continued emphasis on the reconciling power of Christ's love.)
- 28** **Sodor and Man, England:** Benjamin Pollard, Bishop. (For the four hospitals; continued support of overseas work.)
- 29** **Soroti, Uganda:** Stephen Tomusange, Bishop. (For better educated and better paid clergy; the schools; an increased sense of stewardship.)
- 30** **South Carolina, U.S.A.:** Gray Temple, Bishop. (For a continued relationship with Protestants and Roman Catholics; a projected school building for Todos los Santos, La Romana, Dominican Republic; realization of the 50-50 goal in giving; plans for a Companion Diocese relationship with Wyoming.)
- 31** **South China, China:** Nathaniel H. Moyung, Bishop. (For the renewal of communications with Chinese Christians.)

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



THE WORD "paradox" is not one for which we have much practical use. Gilbert and Sullivan played with it in a song-and-dance act; Shakespeare put it into the mouth of Hamlet at his most wild and whirling; but mostly it sits idle in the dictionary, back there among the P's.

And this is a great waste, for what we need most of all in our lives is to use the concept of paradox.

We stand in a turmoil of contradictions without having the faintest idea how to handle them: Law/Freedom; Rich/Poor; Old/New; Love/Hate—the list could be endless. But paradox lives and moves in this realm; it is the art of balancing opposites in such a way that they do not cancel out each other, but can shoot sparks of light across their points of polarity. It looks at our desperate either/ors and tells us that they are really both/ands—that life is larger than any of our concepts and can, if we will let it, embrace our contradictions. Paradox says, "The whole is greater than the sum of all its parts."

We think that we can find the truth, set it down in black and white, and it will last forever. But paradox pulls the rug out from under all our flat statements with the reminder that there is an equal and opposite statement to which we had better listen if we do not want to find ourselves boxed in by our own limited ways of looking at things. Paradox says, "On the other hand. . ."

We think that if two people differ, one of them must be wrong. But paradox says, in Jesus' words, "Wisdom is justified by all her children" (Luke 7:35 RSV). All her children—ascetics and lovers of life, poets and pedestrians, capitalists and socialists, beatniks and briefcase-carriers, old and young. Everyone who is seeking truth has found some of it. To everyone who knocks, his own door of perception opens. To everyone who asks, his own true answer is given. Each of us can find his own answer, and all of us can share what we find. We can teach—and learn. We can let our light shine

—and let other people's lights shine for us. Paradox says, "Live and let live."

We think that we have to fight for truth, and win if we can. But paradox is not out to win. Paradox seeks not its own, does not vaunt itself, is not puffed up; it even suffers long and is kind. If the lion and the lamb ever lie down together, it will be in the realm of paradox. If we ever get to the point where we study war no more, it will be because paradox has taught us that opposing truths should not destroy each other, but should supplement and fulfill each other. Paradox says, "Blessed are the peacemakers, for they shall be called sons of God."

We think that life is earnest, and truth is solemn. But paradox takes them both "lightly, like children playing." It is not above puns and jokes. It is essentially humorous in its sudden juxtaposition of opposite and unlike things. It points toward reconciliation and forgiveness, and smiles to show us that they are not the heavy, laborious tasks we had thought them. Paradox dances as the planets turn, and its gravity is the gravity of grace. It says, "Persevere in joy."

Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). Jesus said, "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it" (Luke 17:33 RSV). The greatest teachings are couched in paradox. They have to be; nothing else will transmit the whole truth, unmutated, unimprisoned, alive. For the whole truth is not laid out in a straight line, proceeding from point A to point B. It is more like a diamond with many facets, all of which point toward a light shining out from its center. And the more facets we can look at and into, with the help of paradox, the closer we shall come to seeing that central Light and letting it illuminate our lives. ◀


Prize Competition for Sacred Choral Works Offered by The Episcopal Diocese of Albany, New York

The Diocese of Albany is offering a cash prize of \$350 each for the composition of two sets of choral works. The works will be performed in conjunction with the Centennial Celebration of the Diocese in November, 1968.

THE H. W. GRAY COMPANY, INC., will publish the prize-winning compositions on the usual royalty basis. The judging committee for the competition will be: DR. LEO SOWERBY, Director of the College of Church Musicians, Washington, D.C. (Chairman); MR. ALEC WYTON, Organist and Master of the Choristers at the Cathedral of St. John the Divine, New York City; MR. RONALD ARNATT, Organist and Choirmaster at Christ Church Cathedral, St. Louis, Mo. If, in the opinion of the judges, the desired standard is not reached, the award may be withheld. The first set of choral works is to be a "festival setting" of the MAGNIFICAT and the NUNC DIMITTIS, as found in the Episcopal Church's service of Evening Prayer. These will be sung by combined choirs at a great service of thanksgiving at the Cathedral of All Saints in November of 1968.

The second set is to be a simple setting of the COMMUNION SERVICE (in English) according to the Book of Common Prayer of the Episcopal Church, including Kyrie Eleison, Sanctus (and Benedictus qui venit), Agnus Dei and Gloria in Excelsis. This setting must be for voices in unison with organ accompaniment, and within the performance capabilities of a modest parish choir. The Communion Service will be sung in every parish and mission in the Diocese on the first Sunday in November, 1968.

The CLOSING DATE of the contest is June 1, 1967. Manuscripts, signed with a *nom de plume* or motto and with the same inscription on the outside of a sealed envelope containing the composer's name and address and return postage, must be sent to MR. LLOYD CAST, 62 SOUTH SWAN STREET, ALBANY, NEW YORK 12210, no later than this closing date.



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Have and Have Not

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

St. Michael and All Angels Church in Lake Charles, Louisiana, has several boxes of beeswax candle stubs and would like to know if there is a church source that sells candles and if it is possible to return stubs to be melted and reused. If you have any information, please write to Mrs. William P. Phelps, 1001 Bayou Oaks Lane, Lake Charles, Louisiana 70601.

The Episcopal Church of St. John the Divine, Guam, primarily serving U.S. armed services in the area, requests Prayer Books, Hymnals, and church school texts such as the Fellowship or

Seabury Series. Guam is a U.S. territory, and the U.S. domestic mail rates apply. If your parish has any of these materials available, please write to the Rev. Jordan B. Peck, Jr., P.O. Box 1244, Agana, Guam 96910.

Grace Episcopal Church, Ponca City, Oklahoma, offers for sale a beautiful dossal curtain, woven by Scalamanré, with decorative wood cornice and all hanging equipment. The curtain is 16' high, pleated to 13' wide (unpleated width 12'8"), green, pure silk damask, lined and interlined; perfect condition. For further information call Area 405 Rogers 5-7609 or write to the rector, the Rev. T. O. Moehle, Grace Episcopal Church, Grand Avenue at 13th Street, Ponca City, Oklahoma 74601.

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

So What's New?



"This pulpit must have been built for a midget."

October

- 2 Seventeenth Sunday after Trinity
- 2 World Wide Communion Sunday
- 4-6 Meeting, Executive Council of the Protestant Episcopal Church, Seabury House, Greenwich, Connecticut
- 9 Eighteenth Sunday after Trinity
- 9 Laymen's Sunday
- 9-15 Churchmen's Week
- 16 Nineteenth Sunday after Trinity
- 18 St. Luke the Evangelist
- 23 Twentieth Sunday after Trinity
- 23 World Order Sunday
- 23-28 Annual Meeting, House of Bishops, Wheeling, West Virginia
- 28 St. Simon and St. Jude, Apostles
- 30 Twenty-first Sunday after Trinity
- 30 Reformation Sunday

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

Radio and Television

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

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jane Martin is moderator. The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.

Among other radio programs produced by the Episcopal Church and available on tapes or discs for local stations are four series of varying length and number: "In Our Day," "The Search," "Canterbury Hour," and "Trinity Series"; and one twenty-four-minute program, "Religious Summit for World Peace."



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KNOW YOUR DIOCESE

Under the leadership of Bishop Jackson Kemper, Episcopal churches in the State of Indiana were formed into a diocese in August, 1838. Sixty years later, the Diocese of Indiana was divided, with the southern two-thirds of the state becoming the Diocese of Indianapolis. The diocese now has forty-seven parishes and missions with sixty-one clergymen and thirty-three lay readers ministering to 18,291 baptized persons (11,706 confirmed).

Long-range planning for the diocese is under the direction of the present bishop, the Rt. Rev. John P. Craine. He is assisted by a committee of twenty business and professional leaders who are studying three specific areas: administration, mission outreach, and institutions.

Two areas of the diocese are engaged in self-study programs with the neighboring Dioceses of Kentucky and Springfield (Illinois). Among the purposes of the twenty-three-county area interdiocesan study are: finding methods of keeping congregations informed of urban conditions and needs; revitalizing inner-city parishes and missions; reshaping the Church's work in areas of shifting population; establishing an area school of religion.

The Dioceses of Indianapolis, Ohio, and Southern Ohio have a companion relationship with the Episcopal Church of Brasil, with the present emphasis on developing relationships between individual congregations in the three U.S.A. dioceses and in Brasil. Indianapolis' Brasil Committee was formed with nine members, most of whom have gone to Brasil for study. The diocese also is supporting an exchange program between students of Brasil and the diocese.

Headquartered at the Episcopal Urban Center in Indianapolis, the Episcopal Community Services is an extension of the ministry of all congregations in the diocese. This work includes giving information about the health and welfare services of the city, county, and state; rehabilitative guidance and support of individuals and families; mental health facilities for diagnosis of problems and referral for appropriate help; pastoral counseling in special cases; and emergency relief. The Urban Mission Council of Indianapolis, Inc., also at the Episcopal Urban Center, directs urban mission activities in Indianapolis and Lafayette, and will extend work to other cities when needed.

The diocesan Christian Education department is emphasizing training and more training for all kinds of tasks. Examples include instruction in lay parish calling, and the ecumenical teacher training work at Elwood, with Episcopal, Roman Catholic, and other church bodies participating.

Leadership training institutes are being started this fall on the parish level to spread educational opportunities among more lay persons. This program will replace the two annual sessions previously held at Waycross, the diocesan camp and conference center.

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DIOCESE OF INDIANAPOLIS



The Rt. Rev. John P. Craine, Bishop of Indianapolis, was born on June 28, 1911, the son of John L. and Hilda Craine. He was graduated from Kenyon College in 1932 with a B.A. degree and from Bexley Hall in 1935 with a B.D. degree. Kenyon College honored him with a Doctor of Divinity degree in 1952.

Following his ordination to the priesthood in April, 1936, Bishop Craine served parishes in Ohio, California, Washington, and Indiana. He was serving as dean of Christ Church Cathedral, Indianapolis, in 1957 when he was elected to become Bishop Coadjutor of Indianapolis. He became the diocesan on February 9, 1959, upon the retirement of the Rt. Rev. Richard H. Kirchhoffer.

Bishop Craine is chairman of General Convention's Joint Commission on Structure of General Convention and Provinces. He is also president of the Fifth Province of the Episcopal Church.

A look at the list of community activities in which Bishop Craine is involved, either as a member or as an officer, indicates his wide range of interests. Some of the organizations to which he belongs are: Indiana Citizens Council on Crime and Delinquency (chairman), Long Range Planning Committee on Health Services of Community Services Council (vice-chairman), Board of Directors of Indianapolis Council on World Affairs, and Indianapolis Hospital Development Association.

Bishop Craine is also a member of the Board of Trustees of Kenyon College, Shimer College, Howe Military School, Seabury-Western Theological Seminary, Indiana University School of Religion, Church Society for College Work, Central House for Deaconesses, Methodist Hospital (Indianapolis), and the Church Literature Foundation.

On May 31, 1940, Bishop Craine and Esther Judson Strong were married. They have three children: Susan, Elizabeth, and John.

saint anne's episcopal church

ELIZABETH AND WALNUT STREETS

POST OFFICE BOX 624

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August 15, 1966

Mr. Louis Windholz
The Episcopalian
1930 Chestnut Street
Philadelphia, Pa. 19103

Dear Mr. Windholz:

We have been using the magazine primarily to defeat parochialism by stirring the conscience of the people to the knowledge that they are part of something much larger. We refer to articles in our parochial newsletter. We occasionally use your quiz questions and call attention to special articles. At times we refer to articles in our sermons, assuming the people have read the articles. It works. They go home to read in order to find out what we were talking about.

Recently we have been receiving comments from the congregation about the magazine in general and about certain articles in particular. Several times parishioners have called to tell us not to miss certain articles. We feel the Parish Family Plan is the best investment we could have ever made.

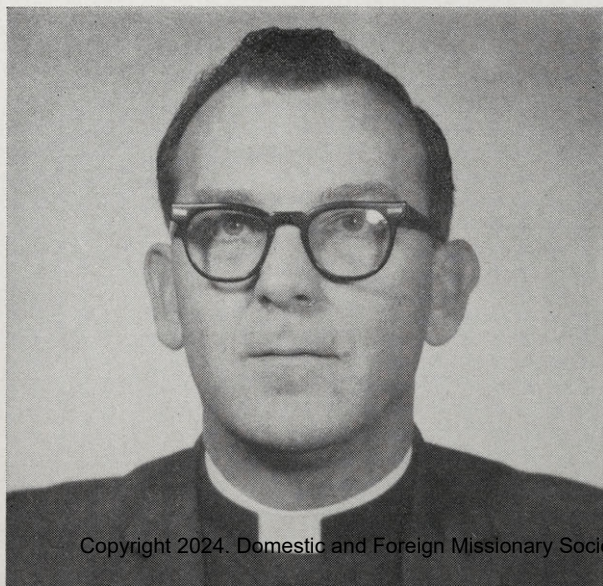
Our only suggestion is to keep articles to a medium length (not less than one page nor more than about four). Our people are at the moment vitally interested in our union talks, mainly in terms of how much variety will be permitted in the worship.

The Parish Family Plan takes more than two years to begin to show an effect. We feel that is good. Now our parishioners wouldn't think of being without the magazine.

Sincerely,

Fred L. Meyer

Fred L. Meyer
Rector



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