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THE EPISCOPALIAN

OCTOBER, 1965



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Who's Obsolete? Everybody!

A MEDITATION

BY DANIEL CORRIGAN

It is my profound conviction that the God who created all this world out of nothing but His own idea, *ex nihilo*, now has the whole thing churning again. He has put us into situations where it is much more difficult to stay in our usual state of deathly unawareness and unrepentance, of mental *rigor mortis*.

The good news is that God means us to stay alive. The good news is that He planned it that way. The good news is that He has placed at our disposal the very means whereby people should stay alive and become more alive and excited, have more fun with their lives, and find more exciting and interesting ways to be useful.

Everybody, yes everybody, is tossed into the bag. Everybody is all shook up. Everybody is uprooted. Everybody is on the move across all the lines—across all of the barriers between human beings that used to put them into such neat little boxes. These new forces keep us alive and involved, and jam us into new situations in which we don't know what to do. We haven't practiced this play before; we don't know the lines. Nobody has marked out on the stage where the props should be or where the actors should stand. It is all

brand new and what should we do? I am convinced that *this is where we all are* and that there is no way to move back from it.

Our problem is that the Lord Himself has now shifted gears. He now moves to some other step in His creative activity.

And as for us, obsolescence now moves over everything. Most of the ways we act and the ways we think are now inadequate for our day-by-day encounters. The things that served us so well twenty years ago, fifty years ago, are now obviously obsolete. The attitudes we bring, the emotions, the understandings and tolerations, the point at which we blow our tops are parts of everybody's equipment, and none of these are up to what God now demands of us. We come from wherever we come, and are pitched into these new and difficult situations. We find that we are very clumsy. The clumsiness is part of our pain, and the pain is part of the very being of living and growing men.

This painful edge is the growing edge of our being; and for me great comfort comes with this understanding, from the profound conviction that the one who has put us in this situation is the Lord God Almighty Himself. He is still creating His people, still creating His world. He puts us in this bind. He puts us in the

situations where the old man, the Old Adam, will not be enough, where some new quality of man is demanded, that new man who is seen as in the image of Christ. Only that new Adam will be able to live in the terrifying, difficult, exciting, creative times when the Lord God is making a whole new world of men by putting us so together that we must grow in wondrous ways if we are to stay together in love and joy and peace.

We are called together at this moment as His Church, the body of Christ. Christ is in the midst of us. Wherever we gather ourselves together and are aware of the needs of humanity, their hungers, their thirst, their bareness, their emptiness, their fear—when we are moved with compassion and open our hands to meet the needs—we touch Him. That person we touch with our eyes, that person we touch with our hands, that person we touch with our compassion—that one is *Himself*.

And He also said that wherever people gather together and share with one another the means whereby life is supported, bread and wine and water and oil (and surely coffee and kuchen, song and dance)—wherever the means of life are shared generously, remembering the source of all blessing, He is there. He promises us He will be there wherever we do this, whenever we do this. ◀

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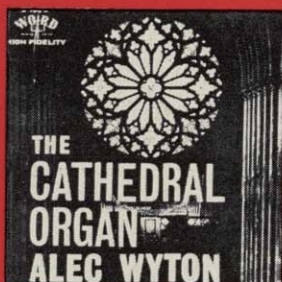
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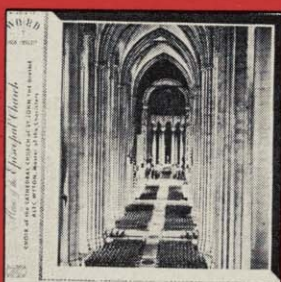
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LETTERS

SCAT!

. . . I want to take the opportunity to say that, in my judgment, the magazine has been improved immensely in all departments. Please keep it up. Well, there's one exception; I just don't care for cats. But then, I guess lots of people do.

THE REV. T. H. KERSTETTER
Winnemucca, Nev.

TURNING THE TABLED

When we were considering a request for female representation in the vestry, which . . . had been "tabled" a hundred times, one man moved over to the magazine table, and found several issues of THE EPISCOPALIAN that had stories about women in responsible church positions. This discovery helped to turn the vote into favorable action by a vestry majority. Next the question will arise at the annual parish meeting. . . .

THE REV. FESSENDEN A. NICHOLS
Suffern, N.Y.

THANK YOU

In these days of cheap religious art with Our Lord's picture appearing on tree bark and sofa pillows, it was with real delight that we looked and enjoyed again and again the full color picture of Christ at the supper in Emmaus, by Rembrandt, in [the May] issue of THE EPISCOPALIAN. . . .

MRS. ROBERT L. SORESENSEN
Gaylord, Mich.

CONSPIRACY OF SILENCE?

Thank you so much for your comprehensive article in August in which you have the courage to point out the relationship between drinking drivers and . . . fatalities and injuries on the highways of our country. It almost seems as though there is a conspiracy of silence on the part of some national magazines. They . . . [seem to be] afraid to admit that about one-half of highway fatalities and accidents are due to either drunk drivers or drivers who have been drinking and do not have the proper capacity for handling the lethal weapons we attempt to control as we drive on our highways. . . .

PAUL K. SHELFORD
San Francisco, Calif.

QUESTION AND ANSWER

I am a girl of fourteen, Episcopalian, with a troublesome problem. Is it

Continued on page 48

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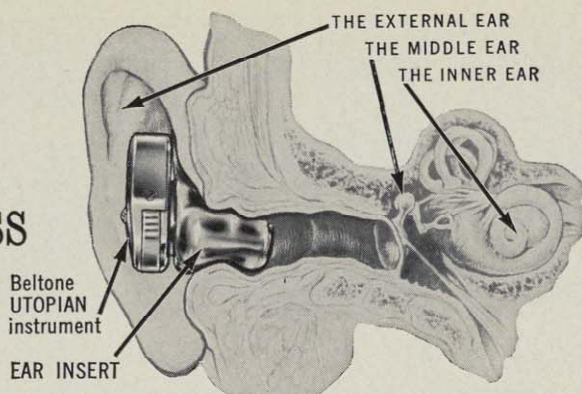
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FOR YOUR INFORMATION

"A humble expression of man's longing for God—our dependence on the things created by Him: the sun, the earth, the trees, the darkness, the day's changing into night. . . ." So Danish artist Knud Lollesgaard explains the abstract stained-glass window design pictured on the cover. The windows are one of many fascinating features of the chapel of the new Ecumenical Center in Grand-Saconne, a suburb of Geneva, Switzerland. For a report on the recently dedicated headquarters of the World Council of Churches and ten other international church bodies, see "222 FAMILIES UNDER ONE ROOF," page 40.

Is there more than a one-word difference between "family life" and "Christian family life"? Two authors—one an English mother and wife of a bishop, the other an American clergyman, husband, and father—appearing in this month's pages think so, and they present their cases with verve and vitality.

In the first article, "THE BEAT OF AN ANTIQUE DRUM," page 8, the Rev. Robert Farrar Capon, Dean of the Mercer School of Theology of the Diocese of Long Island, surveys the challenge of Christian family life in masculine terms.

"WHAT OUR CHILDREN HAVE TAUGHT US," page 9, is Part One of a two-part essay by Mrs. Ruth Robinson, wife of the Rt. Rev. J. A. T. Robinson, the Bishop of Woolwich.

"MRI IS . . .," "THE ABC'S OF MRI," and "EVERYBODY SWING," pages 29 through 39, continue THE EPISCOPALIAN's coverage of information and action on Mutual Responsibility and Interdependence.

NEXT MONTH

State of the Church Issue

- Facts and figures
- What About Church Union?
by Peter Day
- Fishermen Without Nets
- That Nasty Word, Evangelism
- Missionary with the Copper Belt

continuing

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2** **Who's Obsolete? Everybody!** *by Daniel Corrigan*
- 8** **The Beat of an Antique Drum** *by Robert Farrar Capon*
A father discusses Christian parenthood
- 9** **What Our Children Have Taught Us** *by Ruth Robinson*
A mother discusses Christian parenthood
- 13** **Tomorrow Is Where We Live** *by Barbara G. Kremer*
- 18** **What the Leopard Seeks** *by Thomas LaBar*
Third in a series on the Church in East Africa
- 29** **MRI is . . .** **an editorial**
- 30** **The ABC's of MRI**
- 33** **Everybody Swing** *by Martha C. Moscrip*
A report on the first year of MRI
- 40** **222 Families Under One New Roof**
- 53** **Help!** *by Malcolm Boyd*
- 58** **The Physicist and the Tortoise** *by Loren Eiseley*

COLUMNS AND COMMENTS

- 2** *Meditation*
4 *Letters*
6 *For Your Information*
42 *Worldscene*
47 *In Person*
50 *Books*
53 *Movies*
55 *Have and Have Not*
55 *The Episcocats*
56 *Calendar and Radio-TV*
57 *Educational Directory*
61 *Know Your Diocese*
62 *Calendar of Prayer*

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THE BEAT OF AN ANTIQUE DRUM

To update our tintype image of our role, we must ask ourselves, "What distinguishes a Christian father?"

BY ROBERT FARRAR CAPON

MOTHER CHURCH urges the faithful to go out from the altar rail and be Christian fathers and mothers, and Christian husbands and wives, and brothers, sisters, sons and daughters. I have preached sermons like that myself.

But it is at that point that I begin to get blank looks. And the trouble isn't with the word Christian. They know pretty well what that means. They have been taught, and they have even taken some of it in. It isn't the spiritualities that confuse them. When I tell them to pray, for example, they have some idea of what I mean even if they don't do much of it. And ditto for things like receiving the sacraments, and repenting, and believing.

But they can't run right out and be Christian fathers and mothers, because they have next to nothing in their heads about what being a plain father or mother looks like in this day and age. It does no good to preach up a storm about the salutary results of sticking to one's last, when they don't know what a last

is and have probably never seen even a single shoe made on one.

As a matter of fact, it's not only in marriage that Christians are urged to the accomplishment of glorious goals without being given a shred of practical help. They get lectures



about sacrificial giving, for example, but all too often they get no description of what and how much it means in terms of cold cash. Or they hear glowing exhortations about commitment among the faithful, but they are subsequently sent out to sell cookies and baked beans in front of the A & P so that the fuel bills

they haven't put up enough money to cover can be paid for with the small change of the unconverted.

So when the Church tells them to be Christian parents, it should have something pretty snappy up its sleeve on the subject of parenthood, if they are not to go away despondent or scornful. And that is exactly where the whole thing falls flat.

Take fatherhood, for example. The Church has some pictures of Victorian fatherhood or colonial fatherhood, but what about fatherhood now? They can find lovely old tintypes of Father as the head of the household directing the evening's conversational exchanges in a setting of silence and decorum, but what has that got to do with their dinner tables where for years everybody has been talking at once while the TV flickers and the telephone rings? They can be shown the old engraving of Father as the priest and teacher of his family, dispensing the word of God and the multiplication tables over the open Bible, but what does that mean

Continued on page 10

WHAT OUR CHILDREN HAVE TAUGHT US

To share our faith with our children, we must ask ourselves, "Is this what I really believe?"

BY RUTH ROBINSON

I HAVE sometimes been asked recently: "What effect has *Honest to God* and all the reaction to it had on your children?" The simple answer is—practically none at all. Life goes on much as it did before.

The vital questions continue to be "Do you have to go out tonight?" "What can I wear for the party?" and "What's for supper?" No one seems to have been shaken by the less friendly references to Father in the newspapers: they have just been shrugged off and taken for granted.

In fact, Stephen's comment one morning as he thumbed through the correspondence section of the *New Statesman* just about catches the family's assessment of the situation: "Gosh, Daddy! Someone has said something nice about you in a newspaper!"

Only once has shame and disapproval been expressed about what Father has said in public. This was when he appeared obviously not to know that one of the Beatles was married. This they felt would take some living down!

No—the question for me is not "What effect has the book had on the family?" but "What effect has the family had on the book?", and this has been considerable. For it has been in the attempt to share and communicate our deepest convictions



about life with our children, on their wave-length, that we have been forced time and again to ask ourselves, "Is this what I really believe?"

For myself, at least, there has come a clearer perception of what makes *me* tick spiritually from having for the last sixteen years been nurtured in a school in which [our

children] have been the teachers.

I recently heard a Christian minister rejoicing because he had overheard his three-year-old daughter talking to Jesus on her toy telephone and pouring out to Him her pent-up feelings. I couldn't help wondering if He would have been equally pleased if she had confided in her teddy bear instead. I only hope that some years hence she will be allowed to discard her childhood fantasy without any guilty feelings that it is Christ she is betraying.

This brings me to the nub of the problem for the Christian parent. In what light are we to present the man Jesus to our children? What role is He to play in their lives? As a sort of magic man, sent from another world, who might return at any moment? As a real historical figure about whom a lot of incredible legends have been woven? Or as a man of flesh and bone, a Jew of the first century A.D., who, in what He said and what He was, both defines and vindicates what we know to be most

Continued on page 11

The Beat of an Antique Drum

to them? All the teaching anybody is about to stand for is done in school; and as for his priestly functions, Father wouldn't recognize them if he fell over them.

Religion belongs first to the clergy, next to the children, and then to their mother. It is only *in articulo mortis* that it gets even within hail-distance of Pop.

Therefore the march forward cannot be conducted to the beat of an antique drum. If there are going to be Christian spouses or Christian families, they will have to start from scratch; the old patterns just can't be transferred. Charming though they might be, they don't fit any more, and those who try them on succeed only in looking silly.

But if the old hats are out of style, what is there instead? To tell the truth, not much. The Christian mind has lo, these many years been pretty well switched off as far as ordinary life is concerned. It has taken what was available without asking any questions. Of course, in religion and morals it tried to do its own cooking; but across the rest of life—schooling, housing, marrying; working, playing, spending—it has been content to buy whatever packaged mixes were available on the shelves of the secular idea market.

The result is that Christians, who would like to think they were different, have only succeeded in making themselves indistinguishable. They, who would like to hope they had the answers, have only the same questions as the rest of the world. And so they sit on the sidelines, capable of an occasional pious comment, but utterly unable to tell themselves or anyone else how to go about doing the ordinary jobs that constitute nine-tenths of the raw material of their salvation.

Where does it go from here? The

antique drum stirs no souls, the old tintypes are merely funny, and the current pictures are not yet developed. Who is going to come up with the saving, imaginative solution?

Much as it may surprise you, the answer is, *we* are. You and I, the heirs, assigns, and devisees of [this generation], are going to revive the Christian mind.

But first of all we shall have to be very clear about the nature of what we're looking for—about what is really involved in an imaginative solution. We like to think, of course, that we think; but what people allow to pass for thinking is usually about

90 percent reshuffling of images. They form their lives, spend their money, and choose their wallpaper on the basis of pictures in their heads.

Thinking by pictures of course can be dangerous—any system that involves responding to stimuli rather than taking the initiative makes us liable to being led around by the nose. But we do in fact think that way, and understanding it explains a good deal about our poverty of thought on the subject of family life.

For example, when it first occurs to my conscious mind that it might be a good idea to try a pack of Salem cigarettes, it isn't because I reasoned my way discursively to that conclusion. The battle for my patronage was fought and won in the unconscious, where somebody was busy showing me pictures of pretty girls, clean-cut young men, spring-time scenery—and Salem. And the precise reason why it does not occur to my conscious mind to run out and buy a particular brand of fatherhood is that nobody has been showing me pictures of that at all. At least not ones I can identify with.

Unrealistic ones, of course, I see all the time: the old chromos; the little commercial sketches of Daddy tucking the kiddies in bed while the absolute matriarch stands by deciding what appliance he will buy next; the ridiculous cartoons of Pop as the lovable village idiot, outwitted at every turn by even the smallest of his children. (It's fascinating to realize that, dreadful though they are, these pictures are not so much lies as maudlin half-truths. They are actually detached bits of really good pictures—random details of old Christian masterpieces thrown together in a secular *pastiche*.)

My imagination is being fed, but

Continued on page 12

About the Author



In "The Beat of an Antique Drum," the Rev. Robert Farrar Capon, Dean of the Mercer School of Theology of the Diocese of Long Island, surveys the challenge of Christian family life in masculine terms. Dean and Mrs. Capon are the parents of six lively children. This provocative essay represents a sampling from his new book, "Bed and Board: Plain Talk about Marriage." In an advance review, poet Phyllis McGinley called the book "profound, witty, original," and added, "What a healthy and charming mind he has!"

What Our Children Have Taught Us

real about ourselves and our human situation, and Who is at once both our hope and our surety?

This depends on what we do know to be most real for ourselves, whether it corresponds to the reality we find in the New Testament, and whether in our own relationships we are able to share and communicate this reality with our children in a way which will help them to recognize its focus in Jesus Christ and in Him to see through to its source.

Perhaps an illustration from real life will make my point. One of my children some time ago said she thought she knew why Peter's mother-in-law took to her bed. "I expect she was so fed-up," she said, "because Peter had been spending so much time wandering about Galilee with Jesus instead of looking after her daughter that she had a temperature and went to bed. And it was only when Jesus Himself came to the house and she saw what sort of person He was that she wanted to get up and do things for people."

This, to some, might sound like a watering-down of a healing miracle, but to the child who described it in this way it is precisely the sort of wonderful transformation which can and does happen.

Sometimes we are turned in on ourselves in resentment and self-pity until some gesture of love and caring turns us inside out and restores in us the capacity to give. This has happened to her, which is why the story rings true for her, and it is this sort of reality which she seems to understand the New Testament is about—this Love that has power to transform and heal, that creates purpose and meaning out of suffering, that holds in one Spirit the two or three gathered together.

The same point was made by the same child on another occasion. She

had gone upstairs to fetch her Bible and discovered on the way that her sister was using her own painting pots. She came back and, flinging the Bible on the table, poured out her tale of wrath and recrimination. "I'm going to make her give them all back to me." I could only agree that, as they were hers, she was perfectly within her rights to demand them back and that perhaps she had better go and do so. She slid down off my knee, saying, "But you know I can't do that," and disappeared.

I didn't see her again for an hour;

About the Author

"What Our Children Have Taught Us" is Part I of a two-part essay by Mrs. Ruth Robinson, wife of the Rt. Rev. J. A. T. Robinson, Bishop of Woolwich, and mother of four children. The essay, originally published in Bishop Robinson's most recent book, "The New Reformation?", reveals Mrs. Robinson as a charming and facile writer.

Evangelism is *being*, not *saying*, believes Mrs. Robinson, who says, "True Christianity cannot be taught; it can only be caught." And this conviction reflects in her relationships with the four Robinson children, who are being guided to think things out for themselves and, in the process, learn that real prayer is a spiritual activity which also must be caught, not taught.

A graduate of Cambridge University, the youthful Mrs. Robinson "can run upstairs with speed to equal [the children's], and when shopping thinks nothing of walking the mile or so to Blackheath and returning laden with groceries," says one interviewer. Along with all her duties as wife, mother, shopper, and writer, she is also a marriage guidance counselor.

Of herself she says, "My vocation is not to be a Bishop's wife, but to be my husband's wife."

but when she next appeared in the kitchen she was in a glow of happiness. They had shared out the paint pots and "Do you know, Catherine lent me *her* brush and has been showing me how to paint!" Then she perched herself on the kitchen stool, looked at the Bible still lying on the table, and said: "You know, Mummy, I have learned more tonight than I would have done if we had done the Bible study."

And I had learned more from her. For she had taught me that Biblical truth is relevant to the child to the extent that it provides a definition or an explanation of what he already "knows," in the deepest sense, from experience.

But Biblical definition comes later, with a growing perception. Long before this, even when he is very small, we have a constant opportunity and responsibility to allow [a child] to grow in the Spirit. Only in our love will the love of Christ be present to him, nor have we any hope later of explaining what, for example, atonement or reconciliation might mean unless he has already known for himself what it feels like to forgive and be forgiven, and to be accepted even at one's worst.

This is living itself, in its fullest sense, with no religious or pious overtones, no forcing of a premature definition but a quiet nurturing of the soil in the hope of future growth.

If we take seriously this underlying responsibility of spiritual education in and through our relationship with our children, we can be free to be much less anxious than we often are as Christian parents about the religious instruction we give them.

We are far too anxious to moralize about and interpret the stories of the Bible, especially, for example, the parables, not only ruining them

Continued on next page

What Our Children Have Taught Us

as stories but killing their capacity to speak directly to the children.

This was brought home to me in a recent television broadcast on Sunday schools in which I was involved. The program began with a film of what was reckoned to be a good Sunday school. The children had been learning, or rather the teacher had been instructing them in, the story of the healing of the paralytic. The interviewer then questioned the children about their lesson.

When asked what they enjoyed most about Sunday school, several said that they "liked the stories." When they were asked what this particular story had been about, they managed well to begin with but got confused at the point where the

teacher had apparently tried to force an interpretation and had clearly lost their attention. They tried, some more successfully than others, to reproduce "correct" answers, but the magic of the story had gone.

This is surely not the way to make the Word live for our children. We should rather so present it, telling the stories in the first instance in our own words, as to kindle their imagination and provoke their interest. The most haunting stories for us as children are the ones that ultimately elude us and leave us wondering. These we return to in later life hoping they will at last reveal their secret. And they often do. ◀

To be continued next month

The Beat of an Antique Drum

on that diet it gets precious little nourishment. Unfortunately, however, the malnutrition of the imagination cannot be cured by the imagination itself. It cannot feed upon what it has not seen, and it cannot see what it has not been fed; it is stymied by its own nature. The imaginative solution therefore is a misnomer. It is precisely the solution that does not start with the imagination at all, but with two less exciting but more durable quantities: with an abstract knowledge of principles, and an honest recognition of facts.

We have some principles to rediscover, and some images to build. We are going to have to do it by sitting down, cold-turkey, till we have found the root truths, and by confronting the facts till we stop kidding ourselves about how well it's going. And then, very carefully and very boldly, we must put one and one together. It will not get done by waiting till

we have pictures of what it should look like. Nobody, right now, can imagine the right solution.

Did you hear that? Did you hear the blessed word? It was *Nobody*. Not Gesell, not Ilg, not Spock, not the Ford Foundation; not Paul VI, not Walter Lippmann, not Madison Avenue, and not the Institute for Advanced Studies. It was *Nobody*.

The world is waiting for the brilliant nonentities; it is waiting for us, standing out here in the wings, to pick the thing up in the dark, and, on the basis only of what we *know*, to work it out our own way. Sure we're scared—and doubtful too. And sure we don't know what we're doing, and sure we feel funny and self-conscious and tempted to skip it. But we will make it, provided we are willing to be bold and a little foolish. Imaginative solutions are never imaginable beforehand; dusty truth plus honest fact equals fresh start. ◀

PRESIDING BISHOP'S AWARDS

Four Diocesan Periodicals Win

The 1965 winners of The Presiding Bishop's Awards for excellence in religious journalism are *The Church News* of Pennsylvania, *The Church Messenger* of Central New York, *Oklahoma Churchman*, and *The Piedmont Churchman* of Upper South Carolina.

The Church News and *The Church Messenger* were judged the best newspaper and magazine respectively. *The Piedmont Churchman*, a magazine, and *Oklahoma Churchman*, a tabloid newspaper, won awards for the "most improvement."

The awards in the fourth annual competition to promote excellence in religious journalism—open to all diocesan publications of the Episcopal Church—were made by a board of judges from the School of Journalism, Syracuse University.

The competition is sponsored by THE EPISCOPALIAN, with the approval of the Presiding Bishop and the cooperation of the National Diocesan Press Association.

Handsome plaques, the gift of THE EPISCOPALIAN, were presented to the four publications by the Presiding Bishop, the Rt. Rev. John E. Hines, during the House of Bishops' September meeting in East Glacier, Montana. Editors and their Bishops participated in the presentation.

M. Clint Miller is the editor of *Oklahoma Churchman*; and the Rt. Rev. Ned Cole, Jr., is editor, and Stanley Rayfield, managing editor, of *The Church Messenger*. Mrs. Edward T. Bartram and Mrs. JoAnn Goodman are the newly appointed editors of *The Piedmont Churchman* and *The Church News*, respectively.

Dr. Robert W. Root, head of the religious journalism program of the Syracuse University School of Journalism, was chairman of the judges. Robert L. Kerns and David M. Norton, both of the School's faculty; Kenneth F. Sparrow of the *Syracuse Herald-Journal*; and Elizabeth Thompson served on the board. Miss Thompson is with the Syracuse University Youth Development Center.

TOMORROW IS WHERE WE LIVE



A lone eagle cruises the prairie region where NOVA works to combat natural isolation with modern communications methods.

Using space-age methods in rural South Dakota, NOVA is a dynamic combination of jetlike contrails, communications, and Christianity.

BY BARBARA G. KREMER

IN SOME church circles, the rural ministry, better known to Episcopalians as Town and Country, is stereotyped as an empty little white church in the corn field, and a parson sowing bean seeds along with Salvation.

True, the United States is becoming increasingly urbanized, and the emphasis in the Church has been toward work in the city. At the same time there has been a distinct de-emphasis of the Church's rural ministry, despite the fact that one-third

of all Americans still live outside any city limits.

One continuing form of Town and Country work, however, is the pilot projects, officially sponsored by the Executive Council. While the 1964 General Convention was reluctant to initiate new programs in this area, experimental work already in progress did receive continuing support.

One example of these pilot projects is NOVA—"Network Operation by Vector Analysis"—begun in 1963 in Gettysburg, South Dakota. NOVA

is located in a sparsely settled, 5,000-square-mile area which includes Gettysburg, and twenty-seven other communities, in eight counties. Many of the contemporary techniques employed in the NOVA Project are not unique; what makes this experiment exceptional is the fact that it combines a number of these methods into a single, intensive ministry.

No one knows how or when it will end, of course. But we do know it is a dynamic experiment, with much to be learned from it.

One Episcopal clergyman, a veteran of both rural and urban parishes, sums up the whole situation this way: "Thirty years ago Town and Country was 'in,' and nobody paid much attention to the inner city. Now it is just the reverse. Maybe some day we'll realize the 'in' place for the Church to be is anywhere people are."



"Do you copy me?"—The two-way radio installed in his car enables NOVA director Charles Greene to keep in contact with home as he drives over his 5,000-square-mile territory. By using the radio for routine duties such as dictating, he turns the car into an office.



"Yes, I copy you."—At home in Gettysburg, Joyce Greene can "tune in" by walking a few steps into the NOVA office, right next to the kitchen. A skilled radio operator, Mrs. Greene is also secretary, administrative assistant, and working team-mate in the NOVA Project—plus the busy mother of five children, ages thirteen to three.

Tomorrow Is Where We Live

In Gettysburg, South Dakota, everything is a "deal": a bunch of teenagers planning a summer outing will talk about "this picnic deal"; a farmer describing a bad storm will speak of "that blizzard deal." And, more and more, there is talk about "this NOVA deal."

NOVA, which in precise definition means "Network Operation by Vector Analysis," was the brainchild of its director, the Rev. Charles F. Greene. "Network Operation," the front part of NOVA's name, is based on Father Greene's notion that a well-trained group of Christian laymen form a natural link between the Church and their neighbors "outside."

"People don't live where they live, you know," says this space-age circuit rider. "They live at their work, at the bowling alley, and so on."

"Vector Analysis" is equally uncomplicated. For example, when a pilot wants to fly from Chicago to Denver, he plots his course allowing for prevailing winds and cross-currents, or else he ends up in Salt Lake City. "By vectoring," Father Greene points out, "you can work in

advance to counteract resistance or distortion, and then you can get where you want to go. In human terms, vectoring is just plain old psychology."

Where the People Are

NOVA's purpose is that of any Christian ministry: to go where the people are, and take the Gospel to them. Its method is to use every form of communication this versatile century has devised.

The project was begun in November, 1963, with approval of the Rt. Rev. Conrad Gesner, Bishop of the Missionary District of South Dakota. A few months later the Rev. Herman Page, associate secretary of the Division of Domestic Mission, and assistant director of the Town-Country Church Institute at Roanridge, in Kansas City, Missouri, enlisted Executive Council support for NOVA as a pilot project.

Father Greene is an excellent pilot for the project. Curate of Christ Church, Gettysburg, he has a hatful of ideas and the energy to try them all.

He also has a car piled with NOVA posters, a series of well-

phrased, illustrated sentences—a new idea for a church project, but a "presentation" technique long used by advertising agencies and sales groups. Installed in the dashboard of his station wagon is a two-way radio, and beside him is a small transistorized tape recorder, which he uses to dictate letters and sermons, and to record group discussions and coffee visits. The tapes themselves are filed as a chronicle of NOVA's progress.

Communication by the printed word is another NOVA emphasis: Father Greene has devised brochures and pamphlets to describe NOVA, and publishes an excellent newsletter, *Vector*. Originally intended as a local publication, *Vector* now has subscribers in the United States, Canada, and even Great Britain.

From Chitchat to Challenge

One of NOVA's most comprehensive techniques for establishing contact between people is the coffee visit, progressing as quickly as possible from polite chitchat to the basic problems that most of us have, but are afraid to talk about.

One of these sessions took place



Volunteers put up one of the eye-catching signs that identify the NOVA Project area. The use of well-prepared printed material, from road signs to brochures, is another aspect of NOVA's experiment in using modern communications to implement a modern ministry.



Father Greene, in his now-familiar NOVA uniform, pays an informal call on Mrs. Charlotte Vopat of Highmore, South Dakota, a small town several miles from any Episcopal church. On one such visit, he was greeted by a lady who burst into tears, then explained, "This is the first time the Church ever came to me."

recently at the home of an Air Force sergeant and his wife. A diverse group, the guests included a young Roman Catholic wife whose husband was on night duty, a Mormon couple, and a ranking officer who forthrightly announced that he had discontinued churchgoing because it had nothing to do with "real life."

Father Greene started the session by giving the presentation of colorful posters explaining NOVA.

The men in the group leaned forward. "Vectoring" was a familiar word to them, but not one they expected to hear from a clergyman.

The Air Force officer was the first to venture a question. "What is the difference between this NOVA idea and regular parish visiting, or just going to church?"

Delighted by the challenge, Father Greene reminded the officer of his earlier comment about the gap between churchgoing and "real life," and surprised the group by agreeing that too many churches have too slight an effect on too many people. "Every week," he said, "I have to deliver a sermon, and watch the old glassy look in the eyes and know I'm not getting across."

During a stint as a Canadian Army chaplain, he continued, he inadvertently walked in on a young married couple during a knockdown, drag-out argument. "This was more real, in terms of their daily life, than that artificial situation in the church on Sunday morning . . . there we talk about 'love' and 'understanding one another.' Here, in the middle of this marital brawl, I could see how we have failed to make these words mean anything."

The group sat silently, thinking. Finally the young wife said, "In other words, you're trying to get people to talk, so they will know others share their problems and then not feel so lonely."

The ice was broken; problems poured out. The officer described one of the problems of his work. "An order for 10,000 U.S. Government pencils ends up with only 8,000 pencils accounted for," he said. "The other 2,000 pencils are written off to 'scrounging.' I can't buy that. It's just plain stealing. But how do you get the idea across?"

The talk became more and more serious, but Father Greene suddenly called a halt. Time had gone by so

quickly, everyone was reluctant to stop. The group wanted to talk more, learn more; a date for a second coffee session was arranged on the spot.

Then, unexpectedly, Father Greene said something about a prayer. A couple of people stiffened. The clergyman had anticipated this reaction, and merely grinned when it came.

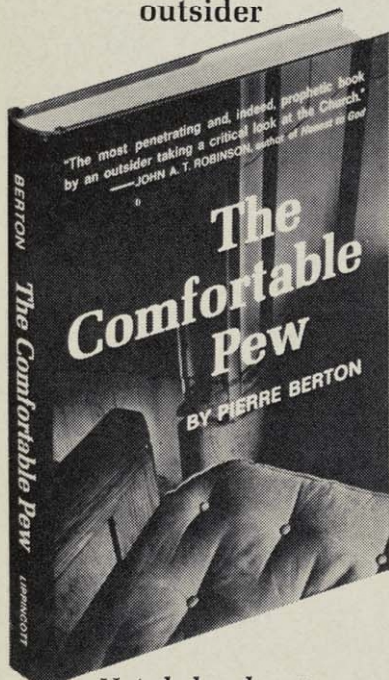
"Do you know," he asked, "that when you visit a friend in the hospital and say, 'I hope you get well soon,' you are saying a prayer? Prayers do not have to be formal petitions. If you think about it, you'll see you pray this way all the time." Everyone relaxed, and found himself almost eager to "pray" this way.

"Superficial Christians"

When Father Greene says that one of his goals is to try to help develop "superficial Christians," he pulls a listener up short. Then comes the lucid, convincing explanation: "Superficial Christianity is a simple, yet demanding, faith which allows the modern Christian to follow his Lord without having to become a Bible

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Tomorrow Is Where We Live

scholar, layreader, or philosopher. Communication with 'mass man' still leaves him as 'mass man,' but with purpose and fulfillment."

NOVA's coffee visits are one way to establish this communication. Another is the Training for Action program at Christ Church. Essentially, these "T-groups" are lessons in group dynamics, training laymen to lead discussion groups on their own, so that they can train others, and form more and more links in NOVA's "Network."

Even in church school classes the children learn good discussion techniques. It is quite an experience to see a sixth-grade group leader, skillfully guiding a conversation among his peers so that everyone sticks to the point, and everyone has a chance to speak up.

NOVA's Chief Assistant

Father Greene's use of the two-way radio as he travels over the South Dakota flatland on his rounds would, of course, be impossible without a competent "radio man" at the other end—his pretty wife, Joyce. With the two-way radio, she can read him the important mail—and he can dictate an answer which she types and has waiting for him to sign when he returns home.

On occasion, a meeting first set for next Thursday is suddenly switched to seven-thirty tonight. By means of the radio, Father Greene can keep up with events.

The office-residence in which the Greenes live is a pleasant, ranch-type house. The laymen of Christ Church pitched in to build the office addition, to serve both as mission office and NOVA headquarters, and also to make more room for the young couple and their five children ranging in age from thirteen to three. The living area of the house is comfortable and informal. (Tim,

the three-year-old, busy with a plastic toy, casually commands, "Fire the wetwo-wockets.")

The Greenes began their marriage, and the young clergyman his ministry, in a parish in Canada that extended for 5,500 square miles. A voracious reader and alert observer, Father Greene learned to apply proper business procedures to the smallest office, and early became persuaded that efficient communications were vital to his work.

A talented writer, Father Greene began to state some of his views in such journals as *The Canadian Churchman*. As all his ideas and experience started to flow together, he began to yearn for a chance to try them out in one intensive drive. This was the beginning of NOVA.

NOVA is, of course, still in its infancy; it is an experiment, not a formula. There may be additions, or perhaps a subtraction of an idea that does not get the hoped-for results.

Nobody knows what the outcome will be, but NOVA will more than succeed if it conveys its already-proved theory that a clergyman's time should not be squandered because he lacks proper office equipment, secretarial help, or training in good administrative procedures. The tape recorder and two-way radio may, through NOVA, eventually become standard equipment for rural clergymen.

NOVA, at the least, illustrates one way the Church is providing relevant, vital ministry in our time.

NOVA, at best, is an intensive program of reaching out to tomorrow. As Father Greene puts it, "Tomorrow is where we live. Witness must be given now, that tomorrow may belong to God. . . . As the world moves on, we must meet change creatively, not merely by the stopgap method of reluctant and inept modification." ◀

THE EPISCOPALIAN

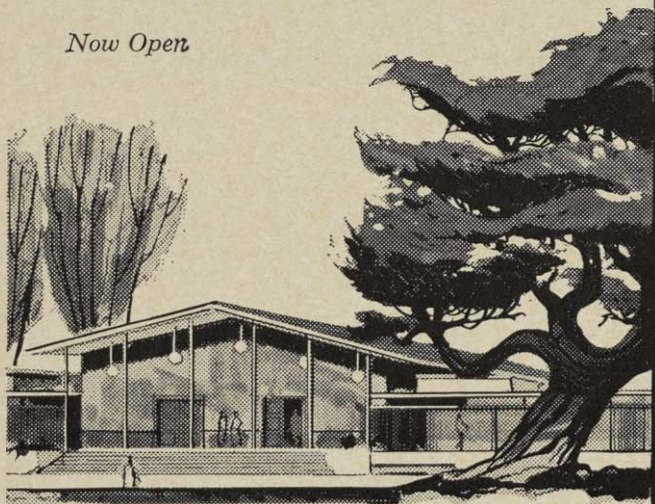
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(please print)

What the Leopard Seeks

WITH a high-pitched roar, the single-engine Cessna dived toward a gleaming iron roof, then pulled away and winged off over the village. A few minutes later the trim little craft was cutting a wide swath through the tall grass of an ill-tended landing strip on the edge of town. As the Rev. Kevin Engel and his pilot climbed out of the cockpit to await the colleague so recently buzzed, a crowd of tribesmen gathered to stare curiously at the airplane. "Ewwweaaaahhhh!" exclaimed one elder. "That's the first bird I've seen that eats grass."

An increasing number of the more than 9,000,000 Swahili- and English-speaking people who live in Tanzania, of whom approximately 8,860,000 (98 percent) are African, 90,000 Indian, 27,000 Arabian, and 23,000 European, are becoming familiar with the "birds who eat grass." For the Church is using every means possible as it wages a desperate war for the soul of the young, 362,844-square-mile nation just below the equator in East Africa. When the Germans first colonized the area in 1886, they named the sisal-, coffee-, cotton-, and diamond-producing land Tanganyika. Following World War I, it passed into British control as a League of Nations mandate, and after World War II remained under the Union Jack as a United Nations trust territory. Then on December 9, 1961, Tanganyika gained its independence; and three years later, after forging a tenuous union with the neighboring island republic of Zanzibar, changed its name to Tanzania.

Perhaps the spirit of Tanzania, and indeed the rest of Africa today, is best caught by the late American au-

*Tanzanian Anglicans
fight for the Cross
amid a host of
adversaries, some
without, some within.*

thor Ernest Hemingway, who was a frequent visitor to Tanzania and used the locale as a setting for some of his famous short stories. In the prologue to "The Snows of Kilimanjaro," he writes: "Kilimanjaro is a snow-covered mountain 19,710 feet high, and it is said to be the highest mountain in Africa. Its western summit is called in Masai, 'Ngàje Ngài', the House of God. Close to the western summit there is the dried and frozen carcass of a leopard. No one has explained what the leopard was seeking at that altitude."

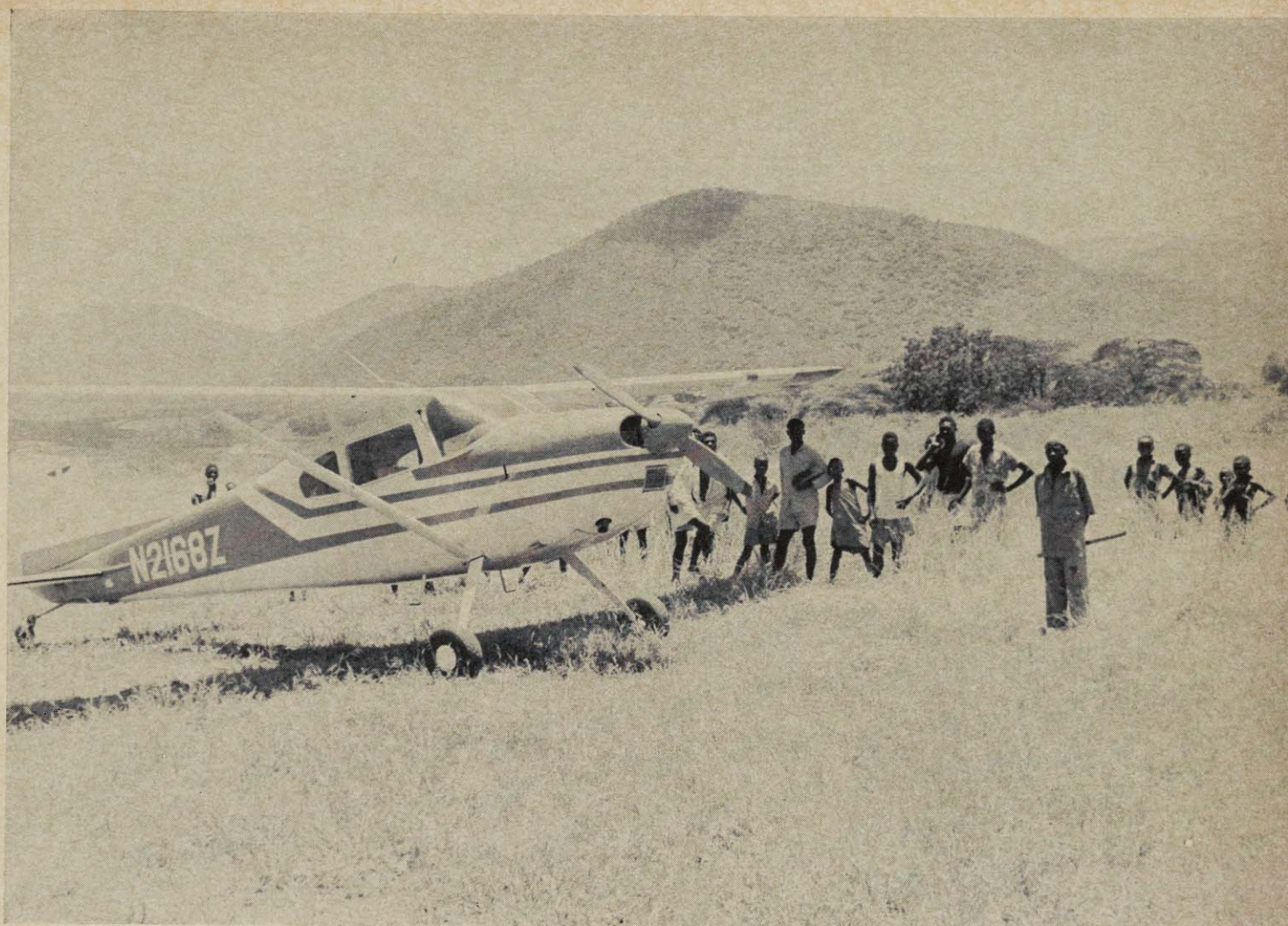
Like their leopard, Tanzanians are currently climbing steep slopes as they

seek new gods. For them the ascent is from a primitive past, up through colonialism, to the heady heights of independence; and their goal is a new meaning, a new sense of spiritual identification. Behind them are patterns of life and loyalties fashioned by epochs of paganism and centuries of Islam. Christianity entered the scene around 1871 when the Scottish Presbyterian missionary David Livingstone met *New York Herald* reporter Henry Morton Stanley at Ujiji on Lake Tanganyika, and the Western world's attention was caught with the now famous greeting, "Dr. Livingstone, I presume." Currently Tanzanians are being carried along by the swift current of nationalism and its attendant demands, while ahead of them looms the ominous shadow of communism's hammer and sickle.

Commenting on this intellectual and emotional ferment that is modern Africa, the Rev. M. A. C. Warren, a noted Anglican clergyman, has written: "All the old landmarks are disappearing. Everywhere there is a desperate search for some inner basis of security, some inner assurance which can enable men and women to face the storm. . . . The people of these countries are seeking to find this psychic security by digging deep into their own past. . . . The challenge to Christians is precisely this: that the ethnic religions as well as secularist philosophies of life are offering themselves as the basis of the new world civilization. Both deny the relevance of Christianity."

Anthills and Anglicans

Standing against this trend are Tanzania's estimated 2,000,000 Chris-



"The big birds who eat grass," these small MAF airplanes are becoming increasingly familiar to all rural Tanzanians.

tians, a majority of whom belong to the Lutheran and the Roman Catholic Churches. Thus a minority within a minority, the country's 127,570 Anglicans are nevertheless a spirited lot who with their northern brothers in Kenya form the Anglican Province of East Africa. Fighting for the Cross amid a host of hostile adversaries, Tanzanian Anglicans are divided into six dioceses ranging in nature from the nation's new capital, the exotic Indian Ocean port city of Dar es Salaam, to the rugged splendor of Lake Tanganyika.

Nowhere is this battle for men's minds and hearts being carried on with more imagination and vigor than in the Diocese of Central Tanganyika, an outstanding example of Christian soldiers on the march. Established in 1927 by the Church Missionary So-

ciety of Australia, the jurisdiction at the time covered a vast area of ant-hills, arid plains, and no Anglicans; indeed, few Christians of any persuasion. During the past fifteen years, under the direction of the Rt. Rev. Alfred Stanway, Bishop of Central Tanganyika, the number of baptized members has leapt from 32,499 to 100,200, belonging to 1,082 congregations served by over 100 priests, and some 1,000 evangelists. In addition, the diocese currently operates St. Philip's Theological Seminary in Kongwa as well as three Bible colleges, seven upper primary schools, some eighty primary schools, three large hospitals, and one leprosy center. Even now, a startling twenty-four new major building projects are on diocesan drawing boards.

Pointing out that this burst of

building will cost relatively little because of their discovery of a way to use local mud bricks for most of their construction, the Rev. Kevin Engel, the wiry, sun-tanned Australian who is Bishop Stanway's executive officer, explains the phenomenal growth of his diocese when he observes, "Africans need a lot of listening to, much understanding, and a carefully laid out program. Africa has changed in the past thirty years. The Church's approach must change, too."

Blood, Sweat, Tears

Unfortunately, not all churchmen, Anglican or otherwise, fully agree or understand this insight. More and more acute African observers are warning that the Church's problems on this seething continent come from within as well as from without. Too



As executive officer of the Diocese of Central Tanganyika, the Rev. Kevin Engel contacts many of the jurisdiction's remote outposts daily, using a two-way radio which enables him to keep communications circulating at all times.



An accomplished commercial artist from Australia, Miss Patricia McIntosh is learning Swahili at the Church Missionary Society Language School in Nairobi, Kenya, before beginning her new assignment with the Central Tanganyika Press.



What the Leopard Seeks

many churchmen, they explain, have failed to sense the meaning of modern-day Africa.

For instance, some churchmen, while coming to terms with the problem intellectually, seem unable to shuck the cocoon of emotional colonialism and still feel that a church is not a church unless built of stone in Gothic design. Others insist on treating the African as a child instead of as an equal. Still more have dealt high-handedly with such African traditions as polygamy and female circumcision, often causing whole congregations to break away from established bodies to form their own churches. These unshepherded splinter groups sometimes fall under dubious leadership, such as the case recently reported in the world's newspapers when one Alice Lenshina set herself up as the prophetess of the Lumpa Church just below the Tanzanian border in Zambia. There she adopted a strict code of Christian ethics, but instituted a number of less-than-desirable practices. One was to play the recorded speeches of Sir Winston Churchill over and over, then tell her credulous followers that they were listening to the voice of God.

Neither will the cause of Christianity be advanced in the future by the somewhat legalistic pietism practiced in many African churches. Begun in part by a movement known as the Revival which sprang up in Uganda over a decade or more ago, this attitude cuts across denominational lines. Those adhering to the viewpoint tend to be intolerant of others' foibles and withdrawn into their own little group; they reject the world and consider themselves citizens of heaven. One Anglican Revivalist once told a U.S. visitor that those who smoked, drank, or went to dances were doomed to a fiery hell.

Nor has the Church, by teaching a rather simplified theology, taken into account the deep spiritual insights which exist in the African soul. The Rev. John V. Taylor, General

Secretary of the Church Mission Society of the Church of England, asserts in his excellent book *The Primal Vision*: "By confining the Kingdom of God within the protective walls of the conscious and the rational [the Church] has left untouched the great deep of the subliminal, and unredeemed the glories of the elemental energies of man. The incalculable has been left out of account, the supernatural played down, the mystery glossed over. The too-cerebral religion has no answer for young Africa."

Christ's Air Force

Of course, Anglicans in the Diocese of Central Tanganyika are not free from all these ills, but they do approach the Church's present dilemmas with a great deal of common sense. When Bishop Stanway and his staff realized they could not stay in close contact with their far-flung outposts by the usual methods, they took to the air. First they consulted the Missionary Air Fellowship, an international organization founded after World War II by ex-fighter pilots

from the U.S. and British air forces who wished to turn their flying skills from destruction to the service of Christ. Now, with a pilot and plane stationed in Dodoma, their see city, they are able to maintain an almost constant dialogue engendering fresh ideas and deeper understanding with even their remotest mission station in the smallest of African villages.

They have also founded a new leprosy center which is something of a departure from the rule in that patients earn and learn while they heal. The up-to-date 100-bed hospital,



These Tanzanian schoolboys are learning their reading, writing, and arithmetic in one of the numerous small, one-room schoolhouses supported by the Anglican Church. Sometimes they have to take time off to repair the cracked mud walls.

What the Leopard Seeks

laboratory, and nearby cottages for the convalescent are located on a model farm at Hombolo, some forty or fifty miles from Dodoma. Director George Hart, a slight, wind-hardened, New Zealand clergyman, cleared the land with his own hands several years ago. Currently, with the help of the patients, he has fifty acres planted in both locally proven and experimental crops, as well as running some fifteen

head of cattle on another 200 acres of scrubby bush land. By working with him, the patients are not only keeping themselves occupied, but they are helping to earn their board by supplying food for the center's tables, and learning new farming methods which, upon release from the hospital, they take back with them to their family *shambas*. "We operate on a shoestring and a prayer," confesses

Mr. Hart. "When the Lord sends us fifty pounds [about \$150] we use it until it runs out, then we pray for more."

Unhappy Footnote

Just at press time, the Tanzania diocesan office informed us that the Hombolo Leprosy Center has been severely damaged in a fire, started by a faulty heater. Thanks to the heroic action of staff members and local residents—who fought the flames with water hauled in buckets from a lake nearly half a mile away—no one was hurt. The roof of the hospital was completely destroyed, along with blankets and other bedclothing; the estimated damage to the Center is \$15,000. American students from the Episcopal Voluntary Service Project in Central Tanganyika have been helping to clear away the debris. According to a staff official at the hospital, the situation is acute because "we don't know when the rest of the hospital can be used, but we hope we can go ahead with repairs in spite of the lack of money. . . ."

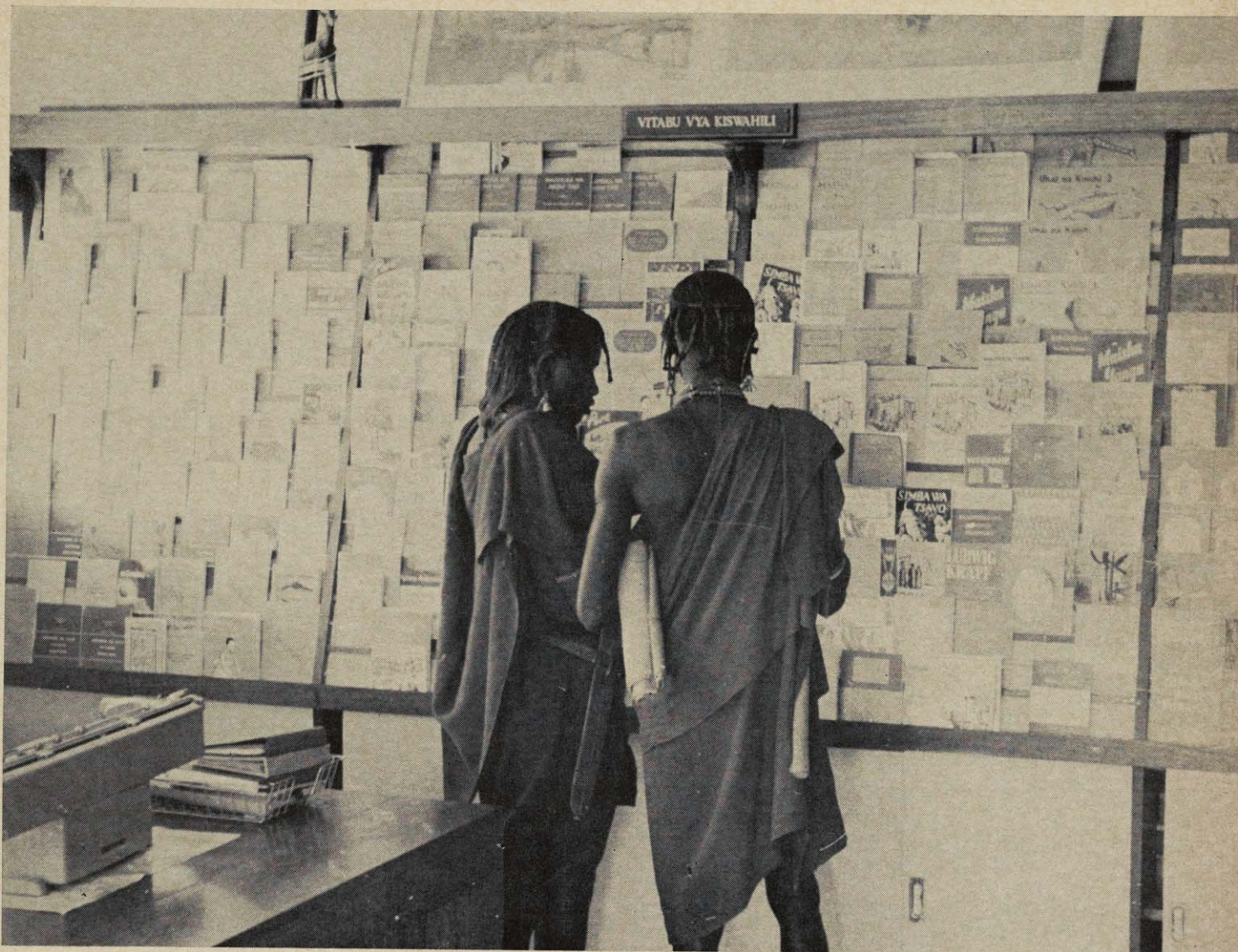
By far their most important innovation to date is the diocese's literacy program headquartered in Dodoma. This includes a literacy center which trains teachers, who then travel throughout Tanzania and Kenya instructing the people how to read and write; a series of bookshops; and the Central Tanganyika Press, a pioneering publishing venture for the Church in East Africa. Kevin Engel, who among his other duties serves as the Press's editor-in-chief, says that the acute need for such an enterprise became apparent to him when, upon first arriving in Tanzania, he visited a boys' school and found only one textbook for every six pupils. Tight little groups surrounded each volume learning to read it from all angles of the compass. Soon he was confounding CMS authorities in Australia with heretofore unheard-of requests for missionary editors, missionary writers, and missionary commercial artists.



In crisp white hats and spotless uniforms, a group of trained nurses leave the chapel services to return to their duties at an Anglican hospital not far from Dodoma.



Two women pass an Anglican chapel on a back country road. The one on the right carries her burden in a scarf bearing the likeness of President Julius Nyerere.



These fierce and colorful Masai spearmen cause a ripple while browsing through an Anglican bookstore in Dodoma.

Since then the Press has produced twenty-six highly professional titles, ranging in language from English to Swahili to Chigogo, Kikaguru, Luhaya, and Kirundi. But not all the literacy problems have been solved as yet, admits editor Engel, as he recalls the sad but amusing story of his return a short time ago to the same boys' school. There he found that each student now had his own book; although some of the boys were reading in the orthodox manner, others were holding the volumes sidewise, and still others insisted on viewing their books upside down as they had originally been taught.

Cross Versus Isms

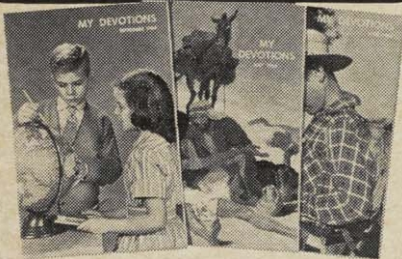
There is nothing amusing, however,

in Christianity's struggle with the swarm of potent forces now loosed in Africa. Animism, the Church's oldest adversary, is still very much alive. Away from the gleaming cities, deep in the bush, spirit doctors continue to practice their ancient pagan arts. Spirits are coaxed out of trees, curses are levied on enemies, and fetishes of leopardskin are worn to ward off illness. Although John V. Taylor makes it clear in *The Primal Vision* that the Church could learn many valuable lessons from the animistic body of belief, especially their awe of nature, there can be no question that it can also do much harm. One nursing sister in an Anglican hospital reports walking into her ward one day to find a group of men around the bed of a

patient recuperating from a simple fracture of the leg. Asking a frightened African dresser what they were doing, she was told the men were giving their fellow villager the evil eye. Chasing them away immediately, she went to her patient; but the formerly healthy man had already begun to sink rapidly and, despite all her medical skill, died that night.

The crescent of Islam first came to East African shores as early as the eighth century when Arab refugees fled from Oman across the Indian Ocean. They did little to establish their faith, however, for some 500 years. Then, from the middle of the thirteenth century until the end of the fifteenth, a missionary zeal enflamed the Muslim community; and

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Wiry and wind-hardened, the Rev. George Hart of New Zealand, who has carved a model farm out of harsh bush country by hand, typifies today's African Anglican.

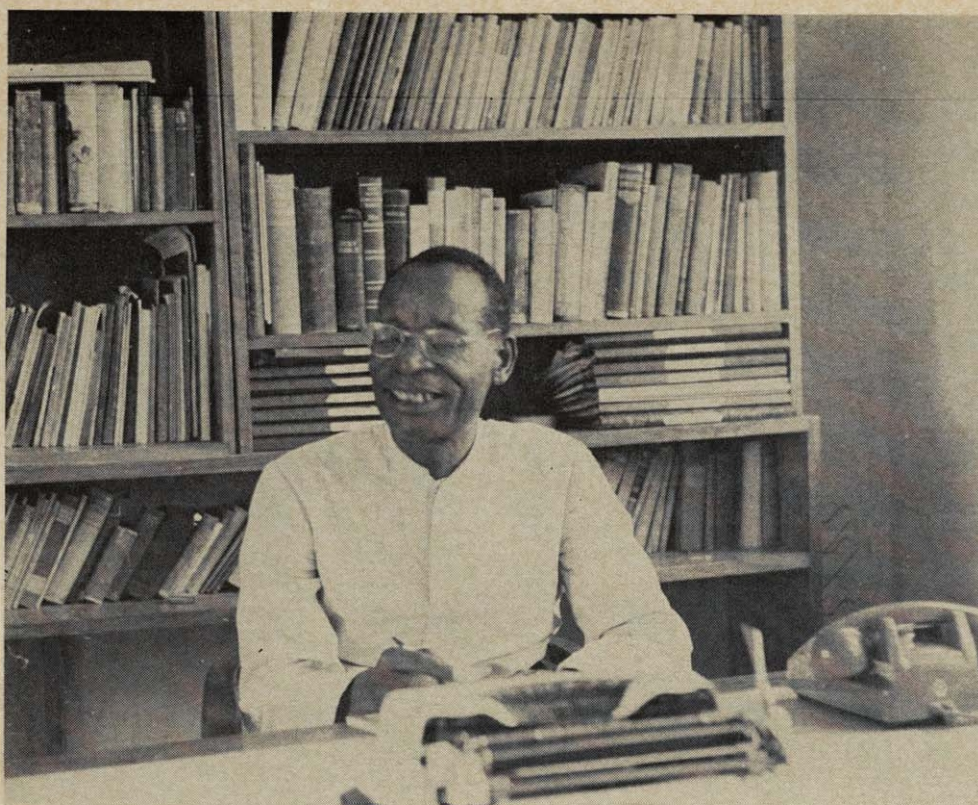
What the Leopard Seeks

they moved down the coasts of Kenya and Tanzania spreading their trade, culture, and faith. There followed another five centuries of quiescence until the present era, when experts see, and statistics seem to show, another wave of proselytizing fervor in the making.

A more recent arrival is nationalism and its by-products. Following World War I, the juices of freedom began to flow strongly in African veins. Too often Christians either opposed or remained aloof from such independence-seeking groups as the Tanganyika African National Union. Now that T.A.N.U. rules the nation and its name has become a symbol of liberty, its members often associate the Church, sometimes justly and sometimes unjustly, with Western colonialism. Evidence of this is the fact that many of Tanzania's leaders were educated at mission schools and brought up in the Christian faith, yet today seldom attend church. Nor is this attitude confined to the upper echelons. Everyday citizens are some-

times diverted from their church responsibilities by their avid participation in the near-religious adoration of their new political leaders. The visitor to Tanzania receives quite a start the first time he sees the scholarly face of President Julius K. Nyerere incorporated into the design of a cotton sarong and riding rhythmically on the backside of one of his devoted female constituents as she walks down the road toward the market.

Close on the heels of nationalism, a new sort of secular materialism has begun to pervade the African conscience. All over the continent, the people are experiencing a new sense of dignity and an awakened hope for a better life. The pietistic attitude of many of the churches has ceased to be meaningful to the country man wanting to trade his loincloth for a new pair of slacks, or to the city-dweller trying to get out of his mud hovel into a new prefabricated house. Coins that once went into the collection plates now go for radios, wrist-watches, or electric irons. Many peo-



One of the growing number of African bishops in the Anglican Church in Africa, the Rt. Rev. John Sepeku now heads the newly created Diocese of Dar es Salaam.

ple who used to attend Sunday night vespers are now at a sporting match or watching the latest U.S. Western playing at the local cinema.

Last and so far least in the contest for the African soul is communism. Although the U.S.S.R. has delivered 1,142 tons of arms, ammunition, and military vehicles to Dar es Salaam, the Chinese have topped them with arms and ammunition alone. Before the merger, Zanzibar's government definitely leaned toward the oriental Reds. Chinese officers have moved into a large military camp in Central Tanganyika to train Mozambique refugees as freedom fighters so that they may return to their homeland and overthrow the Portuguese colonialists. Under the terms of a recent trade agreement with Communist China, Tanzanian shops are full of mandarin oranges, Chinese bicycles, and canned bamboo shoots.

Yet so far the Tanzanians and the other new neighboring republics seem primarily interested in trade and aid,

not doctrine. Certainly Tanzania's mild-mannered Roman Catholic president, Dr. Julius K. Nyerere, seemed to give this impression when he warned during the visit of Chinese Premier Chou En-lai a short time ago, "Neither our principles, our country, nor our freedom to determine our own future are for sale."

The Good News

If sheer enthusiasm, coupled with the imagination and intelligence already cited, can restore the Church to the place it once held in African life, the Diocese of Central Tanganyika might well be the location of such a forthcoming renaissance. With his usual vitality, Bishop Stanway has launched a new plan, already receiving some support from the Diocese of Western Massachusetts and the Church in Australia. This project sends scores of evangelists up and down the Great North Road, a historic trade route running from Cairo to Cape Town. These men gather up their families, friends, and some-

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times their whole villages, and go marching off along the 440 miles of the road that cuts through their diocese, preaching the Christian Gospel to pagans, Moslems, nationalists, secularists, communists, and anyone else who chances by. Many a sleeping resident of a roadside community has been awakened from his noontime nap to see a strange Gypsy-like caravan, pots and pans clanking, children crying, goats bleating, descending upon him through the heat waves as its leader calls out, "Praise God, brother! We come to give you the Good News of a risen Lord."

Indeed, if the Church can place its fingers on the rapid pulse-beat of independent Africa, there will be good news throughout the continent, and glad tidings for Christians everywhere. With the Grace of God, support from their fellow Christians around the world, and a new-honed sensitivity to the developing continent, churchmen, who led Africa into the modern era, can continue to provide the leadership Africa so vitally needs for the future.

For as Canon Taylor says in *The Primal Vision*, the Church must turn the reins over to Africans as soon as possible, leave much of its Western orientation behind, and become truly African if it is to remain a force on the continent: "An honest meeting between Christianity and the African world view may be creative on the frontiers of the Church, it may be even more creative within the body of the Church itself. . . . It is at the danger point, the point of interchange and temptation, that a true African theology will be born, not out of syncretism, but out of understanding."

NEXT MONTH

In November, THE EPISCOPALIAN will visit Zambia in the Province of Central Africa, where a hard-working U.S. Episcopal laywoman is spearheading an exciting project to train new African leaders to meet the troubled days ahead.



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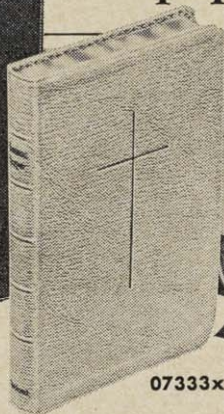
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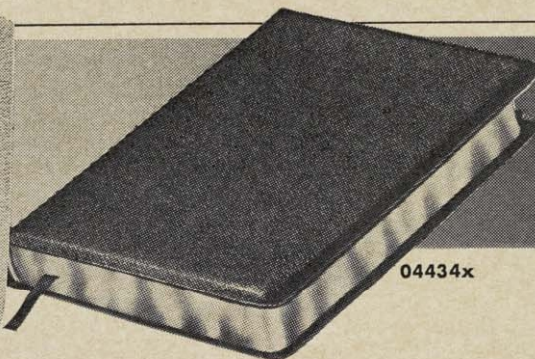
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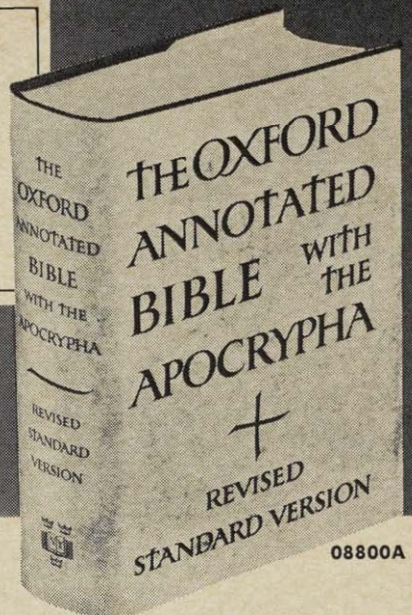
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MRI is...

MRI IS GROWING UP.

Baptized in Toronto, confirmed in St. Louis, MRI is now a member in good standing of the Anglican Communion. And like all teen-agers—amateur adults—MRI is going through awkward, tiresome stages. There will be many cries of, “Oh, stop treating me like a child!” And just as many, “By the time I was your age, I was buying my own clothes . . .”

MRI IS A RUG.

For some, it is a magic carpet to transport them to a new and deeper and different faith. For some, MRI is merely a handy place to sweep unwanted trash.

MRI IS A CLOSET.

Some will be showcases, complete with shelf edgings and matching boxes for shoes and hats. Others will be bear-traps for the unwary door opener. But like any and every closet, you'll only get out of it whatever you put into it.

MRI IS A THEATER.

The script is ready; it was written in Toronto. Backers have agreed to finance part of the show, but more angels are needed. Auditions are being held for scores of players. The marquee already carries the name of the lead—Overseas; it remains to be seen if the co-star—Domestic—can achieve equal billing. The sheer magnitude of the production has led some to opine, “Oh, just another extravaganza.” Others, noting the caliber of the Producer, look forward to a long run.

MRI IS A BLANK SHEET OF PAPER.

Some will doodle on it; some will draw cartoons. Some will write letters, newsy and glowing; some will write only letters of complaint. Some will label it MRI and carefully file it away for further information and future action. Some will compose a litany of love on it.

Gandhi is said to have remarked, “Christianity is a marvelous theory. It is too bad it has never been practiced.” A wry and witty observation, there are nevertheless several retorts to it. Perhaps MRI falls into the same category.

MRI IS MANY THINGS.

MRI is still a blank page in the perspective of Christian history. Let's not proofread it until it has been written.

THE ABC'S OF MRI

A

is for **ADOPTION**: every school and station in Melanesia is adopting a village somewhere in the diocese and paying for a catechist . . . is for **ANGLICAN LITERATURE SOCIETY**, enabled by the Church Mission Publishing Company in Connecticut to print books and pamphlets in Chinese for distribution in South East Asia . . . is for **ADVENT OFFERING** from the Diocese of South Carolina, which is being used to build a new school in Guatemala.

B

is for **BICYCLES**, second-hand ones being repaired and shipped, along with a number of new ones, by a men's group in the Diocese of Albany to priests in Uganda for jungle travel . . . is for **BUNSEN BURNERS & BEAKERS**, part of the science equipment for a school in Syriam, Burma, contributed by England's United Society for the Propagation of the Gospel . . . is for **BINOCULARS**, urgently needed by a ship's captain in Melanesia, provided by the Diocese of East Carolina.

C

is for **CATERING FOR COLOMBIA**, a catering service established by women of a twenty-six-family mission in South Dakota to raise money for half the salary of a Colombian trainee at Barranquilla's Literacy Center . . . is for **COTS** for hospitals in South Africa, contributed by the Churchwomen of Western Michigan . . . is for **CESSNA**, sent by Tennessee to Liberia, enabling the bishop to fly in a matter of minutes into areas where trips formerly took many hours on foot and by boat.

D

is for **DOCUMENT**, the Toronto statement on Mutual Responsibility and Interdependence which has initiated a twentieth-century Pentecost . . . is for **DEHYDRATED DIETARY FOODS** for a hospital in Zululand, sent by the Episcopal Churchwomen in Skokie (see J) . . . is for **DISPENSARY**, in mountainous Apayoa, the Philippines, provided by the Diocese of New Mexico and Southwest Texas . . . is for **DEFICIT** of a college in the Sudan, being met by the Good Friday Offering.

E

is for **ELECTRICITY**, finally available in a hospital in Zanzibar—now if only they had a sterilizer and a refrigerator . . . is for the **EDUCATION** two Liberian girls will receive thanks to the Churchwomen of Newark . . . is for **ECUMENICITY**, such as that in Ghana, where church union is being considered and where joint works in the Volta River hydroelectric project are planned by Anglicans, Methodists, Presbyterians, and the Salvation Army.

F

is for **FARMERS** in the Philippines being helped by a cooperative association conceived by a clergyman in Upi, which will provide legal advice, loans, and warehouse facilities . . . is for **FIFTY-FIFTY** giving, whereby one-half remains in the diocese and the other half goes out of the diocese for mission . . . is for **FIJI** in Polynesia, which has sent the equivalent of \$70 American to the Diocese of Los Angeles for Prayer Books and Hymnals in new missions.

G

is for **GIVING**, more blessed—and a great deal easier—than receiving . . . is for **GERIATRICS HOME**, fourth such in the Diocese of Oregon . . . is for **GUIANA**, where the Archbishop has asked every individual member of the church to increase his contribution by at least one-third . . . is for **GIRL GUIDES** in Gela, in the Solomon Islands, who requested an American flag and were sent one from the Veterans of Foreign Wars through the Diocese of East Carolina.

H

is for **HIGH SCHOOL** equivalency tests, a project of a Missouri parish which helps adults without high school diplomas pass state tests . . . is for **HOUSE OF FRIENDSHIP** in the Abdelhyeh Village, Jordan, being built with funds from Episcopal Churchwomen in Central New York . . . is for **HOMES** for clergy and catechists in Nyasaland, the gift of Ohio seminarians . . . is for **HURT FEELINGS**, which we hope no one will have because of being left out for lack of space.

I

is for **INTERDEPENDENCE**, interlocking relationships in the Body of Christ . . . is for **IDEA**: the Maine diocesan magazine has a "MRI Parish of the Month" as a regular feature . . . is for **INTERNATIONAL STUDENT HOSTEL**, former Dean's residence at All Saints' Cathedral, Milwaukee, being renovated for overseas students in the area . . . is for **INDUSTRIAL TEAM MINISTRY** in Bangalore, endeavoring to help Christians in South India relate their faith to their work.

J

is for **JEWELRY** and other handmade gifts sent to a Skokie parish by fellow Christians in Zululand (see M) . . . is for a **JAPANESE** clergyman whose work in Alaska this summer was made possible by a parish in Virginia . . . is for **JOINT MINISTRIES**, such as the five-way one in Detroit, and the two-way one in Baltimore, where each parish keeps its separate identity, but all combine resources of finances, space, and personnel to provide a united ministry.

*The potential for variety
in Mutual Responsibility and
Interdependence, the limitless
scope for creativity,*

*and imaginative response,
and the beginnings of some
exciting chain reactions are
evident in this abecedary.*

K

is for **KITCHEN SINK**, the only thing not being sent by someone somewhere—and we'd hesitate to swear to that . . . is for **KOREAN KIDS** helped by a chapel in Maine which is temporarily quartered in a rented storefront . . . is for **KAMBA**, where one African priest, working in an area with a perimeter of 450 miles, will now be helped by an African worker, and an agricultural specialist will be transferred to the region, both by action of the Anglican Church in Canada.

L

is for **LOCAL CONCERN**, such as is being shown by the Dioceses of Erie and Atlanta in including specific community action projects in their MRI programs . . . is for **LIBRARIES**: one at a seminary in Tanzania, assisted by a Milwaukee parish; one in Canberra for the Australian Church and community, inspired by help from a Pennsylvania parish . . . is for **LAITY, LAITY, LAITY**, increasingly involved in a tremendous variety of studies and actions everywhere.

M

is for **MUTUAL**, which means that there are no one-way streets in the Kingdom of God . . . is for **MONEY**; proceeds from auctioning off the jewelry and gifts (see D and J) were sent back to Zululand for other needs there . . . is for **MANPOWER**, and the sharing of it, such as the Diocese of Coventry's "lending" Canon Eric A. Buchan to Zambia for a few months . . . is for **MISSION OVER THE MOUNTAIN**, newly initiated by a parish in the Diocese of Newark.

N

is for **NICARAGUA**, which sent a clergyman experienced in training catechists and working with aborigines to help us with our work in the Rupununi in Guiana . . . is for **NATIONAL** involvement, also called for in the Document, and to which the response of our Executive Council has been laudatory . . . is for **NURSE**, a young lady from Tulsa who is serving at a hospital in Zululand . . . is for **NEEDS OF OTHERS**, to be put before our own secondary considerations.

O

is for **OVERSEAS** exchange student programs, such as in Los Angeles and Indianapolis . . . is for **ONONDAGA** Indian Reservation, where the Diocese of Central New York financed a summer Bible school . . . is for **OVERPAYMENT** of their "missionary objective" by a parish in Long Island, after a fund-raising program with the prime purpose of raising money to give away . . . is for an **OPERATING ROOM** in Vellore, India, provided by a parish in Pennsylvania.

P

is for **PRAYERS**, most important of all, and the one thing every single one of us can contribute to MRI . . . is for **PEOPLE** working in Guatemala, paid by funds raised by women of an Austin parish . . . is for **PRINTING PRESS** for Tanzania, for which clergy of the Diocese of Virginia signed a note in order to provide this urgently needed item at once . . . is for **PIGS TO THE PHILIPPINES**, arranged for by the Massachusetts Department of Christian Social Relations.

Q

is for **QUOP**, Kuching, which celebrated a centenary of Christianity by repairing their church, with help from the United Society for Propagation of the Gospel . . . is for **QUOTA**; the Diocese of Pittsburgh, having met their 1964 quota, undertook the first Project for Partnership to be approved by Executive Council . . . is for **QUEBEC**, which gave a church and catechist's house to Fochville, South Africa, where services have been held in a collapsed schoolhouse.

R

is for **RESPONSIBILITY**, such as that shared by three parishes in Missouri to provide worship for Episcopal students at a nearby college . . . is for **RECEIVING**: When the Diocese of Southwark received \$1,400 from tiny Barbados, the bishop commented, "This has shaken up a great many people in the richer parishes in my diocese!" . . . is for **REALISM**: Until they can meet their national commitments, the Diocese of Northern Indiana will not take on any projects.

S

is for **SHORT-ORDER BAZAARS**, held by the Women of the Corn Creek district in South Dakota to raise MRI funds . . . is for **STEWARDSHIP**, such as that in East Carolina, where lay diocesan canvassers are setting high standards—and topping them . . . is for **SEMINARIANS**, supported in the Solomons by a Maine parish, in the Philippines by Churchwomen of a parish in the Diocese of Easton . . . is for **SHARING**—it is no accident, surely, that sharing rhymes with caring.

T

is for **TEEN-AGERS**: summer work groups in El Paso constructed a youth activities building and conducted Bible school for 150 neighborhood children . . . is for a **TRIBESMAN** from the Kachar Hills in Assam; now a graduate of a university there, he will train for the ministry . . . is for **TERMITE WARFARE**, a constant problem in Malawi, where one church has had to replace its roof three times and is now raising \$600 for a termite-proof iron roof.

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THE ABC'S OF MRI

U

is for **UNITY**; reports from the last meeting of the Consultation on Church Union indicate that they are making some exciting progress . . . is for **UNUSED BALANCE** of funds, collected in the Diocese of Oregon for flood relief there, which was sent to the Diocese of Eau Claire for Mississippi flood relief . . . is for **UPGRADING** the junior high school in Sikandra, India, to high school level. A parish in Delaware has committed \$6,000 toward this capital grant . . . is for **URGENT**—the \$3,000 still needed to complete this important project.

V

is for **VICTORIA NYANZA**, where an African Education Secretariat to meet the needs of thirty schools and 6,000 children, plus innumerable "bush" schools, is being supported by the Diocese of Central New York . . . is for **VESTRIES** which in a long list of dioceses have devoted one or more meetings to a serious study of the MRI document . . . is for **VOCATIONAL GROUPS** which meet in Boston, Chicago, Cincinnati, Detroit, and Washington under the auspices of special ecumenical organizations to explore ethical and religious dimensions of their daily work.

W

is for **WHITE PAINT** to beat the heat, extra gas, and spare parts kit for a car, from three parishes in Southern Ohio for a priest in Sudan who had been covering his 19,000-square-mile parish on foot . . . is for a **WEST BERLIN** parish now in companionship with one in Western Massachusetts . . . is for **WIVES** of clergy in Colombia and Ecuador who, thanks to Churchwomen in Tennessee, attended a conference which alleviated their awful isolation . . . is for **WHEELCHAIRS** for children in Malawi from a Central New York parish . . . is for **WOMEN**: where would we be without 'em?

X

is for **X-RAY** equipment; can you conceive of a hospital lacking it? St. Barnabas Hospital in Ranchi needs \$4,200 for this purpose. A hospital in Dacca urgently needs a ward for tetanus patients, labor rooms, and a ward for male patients now occupying the waiting room . . . is for **XTRA OFFERINGS** which parishes in the Dioceses of New Mexico and Southwest Texas, and North Carolina, turned over to missions in Latin America . . . is for **XENOPHOBIA**, which has to go. This "dislike of strangers and foreigners" seriously impedes our Christian obedience.

Y

is for **YOUTH** in the Diocese of Upper South Carolina who have sent a check and established a fine relationship with their counterparts in Keelung, Taiwan; and in Region I in Oklahoma who are gathering surplus church school materials to send to Guatemala, realizing that the pictures can help overcome the language barrier . . . is for **YOUNG PEOPLE** in Texas who prepared playgrounds for children in Guatemala, and for 150 girls at St. Catherine's, Richmond, Virginia, who raised \$1,175 for handicapped children in Haiti . . . is for **YOUTH PROJECTS** everywhere.

Z

is for **ZAMBIA**, the companion diocese to both Spokane and the Sudan, which will assist with a new evangelism project in the Sudan, principally among people flocking to new Sudanese urban centers for employment . . . is for **ZANZIBAR**, where parishes in Arkansas and Pittsburgh are helping to build a new church and clergy house in Tanga town . . . is for **ZULULAND**, which needs five new churches in the Mtubutuba district, at a cost of \$840 each if built of local materials, slightly higher if constructed of concrete blocks and iron.



EVERYBODY SWING

BY MARTHA C. MOSCRIP

THE HALL is filled with gaily dressed couples arranged in square-dance sets of eight people each. The fiddles begin to play. The intricate and rapid movement starts as the caller sings out: "Honor your partner, Pretty little thing; Honor your corner, Everybody swing!" Ever since square dancing moved out of the rural areas into suburb and city, groups have formed to learn how to take part and to enjoy a recreation that requires cooperation with other people to execute quite intricate maneuvers.

Episcopalians becoming involved in MRI are having experiences similar to those of square dancers. MRI certainly involves study and preparation; it includes working with others to execute some fairly difficult maneuvers; and its activities viewed as a whole by the uninitiated look beautiful but bewildering.

Mutual Responsibility and Interdependence in the Body of Christ has, however, an additional vitally important element. It begins with prayer. The Commission itself declares, "While we are in the midst of discussing many facets of mutual responsibility we want to say, at once, that all this rebirth we long for must be

born in faithful prayer and be sustained by it."

A helpful guide to daily prayer for mission is the booklet *Far and Near* which is recommended from pulpit and convention rostrum and in the pages of diocesan papers. The generosity of six parishes in the Diocese of Erie made it possible to mail a complimentary copy of *Far and Near* to every name on the mailing list of the diocesan paper. Episcopal bishops strongly urge its use.



First Couple Out And Lead to the Right

In fact, Episcopal addresses to diocesan conventions this year indicate that the bishops are leading their people into the exciting adventure that MRI is proving to be. They spoke of the call to renewal and rebirth and of the theology of mission; pled for critical self-examination of diocese and parish and careful scrutiny of priorities; requested acceptance of special projects; and appointed MRI committees.

At least fifty-four dioceses now have committees responsible for implementing MRI. Most are separate MRI committees or Departments of

One year later:

The MRI spirit is

on the move in

dioceses and parishes.

Everybody Swing

World Mission but sometimes, particularly in smaller jurisdictions, the Bishop and Council or Executive Committee is responsible for the MRI program. Committees appointed last year reported to their respective conventions the action taken so far and plans for the future, and made suggestions for parish participation.

The Centennial Committee of the Diocese of Bethlehem urged that every parish and mission undertake a program of self-study and self-evaluation to mark the diocese's one-hundredth year. This study is to emphasize consideration of the extent to which parishes "could coordinate their efforts to provide mutual aid and assistance." The MRI report to Delaware said, "*Flexibility* is a key word—*relationship* is another—and *time*—to let the Holy Spirit work—and the *sensitivity* to know and remember that this is so."

and Louisiana prepared detailed MRI guides for prayer, study, and action in the parish. East Carolina's was developed in cooperation with the Diocese of Melanesia.

The MRI committee report to the Diocese of Long Island is planned for use as a study guide there. The Diocese of Texas offers a study and resource packet on Malawi, their companion diocese. The diocesan magazines of Central New York and Southern Virginia printed excellent shorter guides. Most of the diocesan publications are assisting educational efforts by printing frequent editorials, accounts of diocesan and parish projects, and news from our sister Anglican Churches.

Dioceses which had a head start also have committees in full swing in their parishes. Many of them have moved from self-evaluation and study to action. In Albany, Colorado, and Missouri, diocesan commission members are meeting with parish committees. Albany's name can be added to those whose committees have made a survey of parish efforts. They found nineteen parishes and missions involved in projects of their own choosing, and twenty-four with study groups or prayer partnerships underway. Prayer and study often produce action. Action is apt to mean money.

sey passed a resolution which pointed out "the importance of acknowledging obedience to mission in the exercise of stewardship." Again and again speakers said that "MRI is not a new gimmick to raise money." It is exciting but not, however, surprising to note that when prayer and study and commitment are present, the money rolls in—or better out—to others. In East Carolina, where the commitment to MRI seems to be wide and deep, over seventy laymen were involved in the diocesan canvass last year. Moreover, the increase in the 1964 pledges was all "given away," and this year the further pledge increase of \$10,000 will go to Melanesia.

Massachusetts, Panama, Texas, Western North Carolina, and Western Massachusetts were among those dioceses setting aside a portion of their budgets for MRI programs. Both bishops and chairmen of MRI committees reminded delegates that it is basic to the principle of mutual responsibility that all present commitments be fulfilled before new projects are undertaken. Vermont expressed this in a resolution which said that Vermont would make every effort in the next triennium to meet its National Church quota so that "it may be in a position to participate in the 'Partnership Principle.'" Meanwhile, the convention authorized Bishop Harvey Butterfield to give what financial help his discretion dictated to the Rev. Charles M. Miller, who was going to the Diocese of Damara-land.

Special fund campaign plans in Alabama, Dallas, Mississippi, New Hampshire, Minnesota, and Massachusetts allocated a definite percentage or amount of the total goal to MRI projects. Delaware raised \$23,000 for work in Uganda; Louisiana has been sending \$1,200 a year to Bishop Timothy Nakamura of the Diocese of Tohoku; Northwest Texas approved \$5,000 for an immediate project; North Carolina gave over \$40,000 to build a student center at the University of Panama.

When parishes are fired with zeal,



Before You Begin

Delegates to the conventions of Alabama, California, Central New York, Honolulu, Idaho, Los Angeles, Nebraska, Nevada, Rochester, and Western New York heard pleas to carry on education for mission. Laid parish groups in North Carolina studied MRI during Lent. The Christian Education Department of Virginia held a weekend conference for parish leaders to prepare them to conduct MRI study in Lent. In Louisiana a subcommittee will assist parishioners who are traveling outside the United States to contact our missionaries in the areas visited. The Dioceses of Delaware, East Carolina,



Now Break That Ring with a Do-Si-Do

A new understanding of stewardship—including the use of money—is developing in many places. New Jer-

amazing things happen. In St. Paul's Church, Schenectady, parts of the MRI document were read at services shortly after the Anglican Congress meeting. The parish "Prayer-Study-Action Groups" took the message seriously. Within a year the prayer and study had led to action that inspired the vestry to send \$1,200 to the Diocese of Kimberley and Kuruman and inspired other groups to take action. Their rector, the Rev. Gerald H. Nolting, says, "It seemed impossible to raise any more money above our quota and assessment and our heavy mortgage payments, but somehow the money just seems to come in for everything, and it looks as though we shall be able to give away at least \$1,500 to \$2,000 over and above our other commitments. It is true that 'in giving, we receive,' and we have received much more in spiritual uplift through MRI than we ever bargained for."

This experience could be multiplied across the United States. St. Andrew's of Lawton, Oklahoma, reports that after MRI became the "motivating idea" behind their stewardship, their parish giving doubled from the \$30,000 range to over \$60,000.



Swing Your Partner and Circle Up Four

More important than money is the growing awareness of the joy of rediscovering our relationship in love to other Christians whether it be at home or abroad, within the Anglican

Communion or with other Christian bodies. Some Episcopalians have found this experience with a companion diocese. The companion diocese plan refers to a particular, formal, disciplined relationship between two dioceses which is established by the Executive Council. This summer the Overseas Department issued a Companion Diocese Handbook which sets forth the prerequisites for entering into this endeavor responsibly, and makes suggestions for carrying on the relationship. An agreement with a particular diocese is now strictly limited to no more than six years—three years at a stretch.

During this time the two dioceses develop their partnership in mission in ways that seem to fill the needs of their respective jurisdictions. All of them sponsor visits of representatives to each other. There have been exchanges of personnel for particular jobs, the raising and giving of money for specific projects, exchanges of correspondence as well as mutual intercessory prayer. Immediate financial help, messages of sympathy, and prayerful response to natural calamities such as earthquakes, tornadoes, and hurricanes is characteristic of the companion diocese relationship. Ohio, in an effort toward better understanding of their companion, Brasil, has announced arrangements for their people to study Portuguese.

There are now thirty companion diocese relationships (*see page 36*). Since May Delaware has renewed its relationship with the Dominican Republic, and North Carolina with the Panama Canal Zone. The ten new relationships are: California-Matabeleland, Florida-Trinidad, Minnesota-New Guinea, Nebraska-Athabasca, Rhode Island-Dacca, Rochester-Maseno, San Joaquin-Matabeleland, Hawaii-Okinawa, Western Michigan-Kimberley and Kuruman, Western North Carolina-Nassau and the Bahamas.

At least nine more dioceses are exploring the possibility of a companion diocese. Meanwhile, others are engaged in other relationships.



Allemande Left and a Right and Left Grand

Dioceses and parishes that have accepted projects from MRI project lists have discovered that a closer relationship springs up as a result of their effort to meet those immediate vital needs in other places. The "Alphabet" on page 30 illustrates the variety of the projects. Some specific examples include the \$5,000 South Dakota sent to build a school in Fiji. South Dakota is grateful for the capital needs grant of \$75,000 made to them by the Diocese of Massachusetts for Indian work in the Niobrara area. After Pittsburgh accepted the financial responsibility for expanding the seminary facilities in Seoul, Korea, Virginia agreed to provide for the increase in cost of operation that will follow the expansion. Tennessee is becoming involved with Liberia as they raise money to provide Bishop Dillard H. Brown with an airplane. West Missouri is building a church at Bokaro in Chota Nagpur. Harrisburg accepted a project in Zambia.

Instead of concentrating on places, some dioceses are making their decisions in terms of interest. The convention of Massachusetts resolved to support projects under the general headings of Lay and Clerical Training, and Education. Countless individual parishes have accepted projects—alone or in cooperation with other parishes—or are responsible for a particular part of their diocese's project. More and more people are getting to know more and more about other Anglicans.

Continued on next page

SECULAR SALVATIONS

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By ERNEST B. KOENKER

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Maryland & the Virgin Islands
Michigan & Alaska
Minnesota & New Guinea
Nebraska & Athabasca
Newark & Liberia
North Carolina & Panama
Ohio & Brasil
Oklahoma & Central America

Everybody Swing



**Hand over Hand Around the Track,
Keep On Going Till You Get Back**

A great many Episcopalians are also getting to meet Anglicans from other parts of the world face to face. The list of bishops, clergy, and lay people exchanging visits is so long that it might be used to persuade the airlines to underwrite some of the program. The visits, however, have been even more profitable to hosts and guests, as companion relation-

Have Companion Relationships



Rhode Island & Dacca
Rochester & Maseno
San Joaquin & Matabeleland
Southern Ohio & Brasil
Southern Virginia & Colombia
Springfield & Basutoland
Spokane & Zambia
Texas & Malawi
Upper South Carolina & Taiwan
Washington & Tokyo

Western Michigan & Kimberley
and Kuruman
Western New York & British Honduras
Western North Carolina & Nassau
and the Bahamas
Note: The companion relationships between Arizona and Mexico and between Texas and Mexico, shown on the map (above), were terminated in September, 1965.

ships, project undertakings, and a firm feeling of mutual kinship and interdependence have grown out of these travels.

So have some interesting items in diocesan publications. Minnesota's paper reports that a missionary from New Guinea brought some Tapa cloth to present to the Indians in Minnesota. He pronounced the blessing in Managalas, and the gift was acknowledged in Ojibwa. A South Floridian's visit to a day nursery in

Costa Rica resulted in an appealing picture story in *The Palm Branch*, South Florida's diocesan magazine. *The Virginia Churchman* reports visits between the Rev. John A. Baden, rector of Christ Church, Winchester, and the Rev. Gresford Chitemo from Tanzania and the enthusiasm thus produced in the Shenandoah Valley. Exciting happenings and growing interest are not limited to faraway places.

Continued on next page

IS THE CHURCH KILLING CHRISTIANITY?

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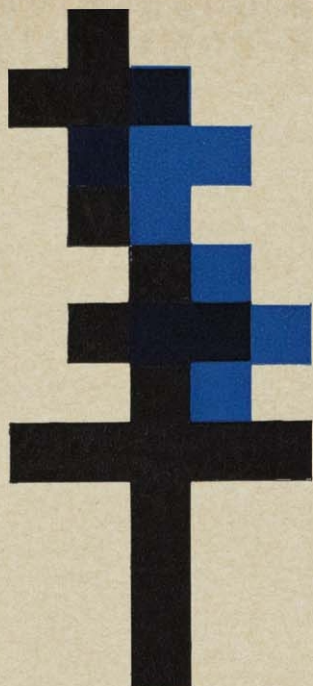
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105

Everybody Swing



Balance Home and Everybody Swing

As the Rt. Rev. Francis Bloy, Bishop of Los Angeles, said in his convention address, "Mutual Responsibility is not solely concerned with the life of the world and the Christian Community beyond diocesan borders; it also relates itself to the domestic scene. Mutual Responsibility, while it cannot end there, certainly begins at home."

It begins at home in a deeper sense than that of priority. It is impossible for a diocese to start to understand mission unless everybody is working together. It is impossible to undertake an outside project without parishes being mutually responsible for it and finding out that they are interdependent.

It is but a step from working together on something as challenging as this to discovering that local needs can be met better together. On the other hand, working together at home makes it comparatively easy to "sashay right and swing together" on an outside project.

Action upon this recognition of mutuality is taking place at many levels. The Dioceses of Missouri and Springfield were joint sponsors of a metropolitan planning conference; the Diocese of Virginia shared the visit of Bishop Alfred Stanway of Tanganyika with groups from West Virginia; Atlanta and Tennessee are working together in a joint mission to the Chattanooga area; Springfield and Indianapolis have joined in work to the Wabash and Ohio River Valley

area; Central New York, Albany, and Rochester are cooperating in an effort to coordinate urban planning for the three. South Dakota and Western Massachusetts are exploring the possibility of a companion partnership with each other.

On the congregational level, parish-to-parish relationships are forming. Urban-suburban companionships began a couple of years ago with the development of tutorial programs in the inner city. Many of these deepened and expanded to include more people, and more joint activities for mission. Some of the best examples are in the Diocese of Newark. Now there are also joint endeavors of nearby, similar parishes for youth work, for building and operating senior citizen residences or rehabilitation centers, for urban community programs, and many others. In Missouri three companion parishes are sharing the responsibility for worship services for Episcopal students at Culver-Stockton College in Canton and other common responsibilities.

In the Diocese of Southern Ohio nine Episcopal parishes and missions in the Millcreek Valley of Cincinnati are planning and working together to solve some of their problems. Each has been asking unilaterally for diocesan assistance. Now, having discovered that whatever happens to one congregation affects every other congregation, together they are considering their ministry to the total area.

All Souls', Stony Brook, Long Island, has established a relationship with St. Paul's Church, Williamson, West Virginia, which is located in a hard-hit mining area of Appalachia.

And so it goes—so much activity that more must be left out than could ever be included. So much variety that the mind reels in attempting to encompass it, unless one remembers that all is integrated in obedience to mission and strengthened by prayer and continuing study. For as Bishop Charles F. Hall of New Hampshire said, "MRI is not a program of General Convention. It is not the program of this diocese or of your parish. It is the program that . . . the Lord exhorted His followers to embrace."

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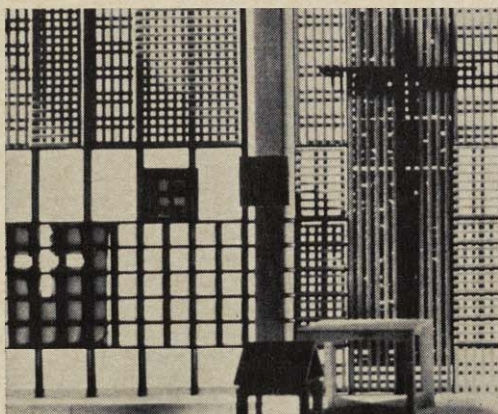
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Designed to seat 400 people, the chapel of the Ecumenical Center is two stories high.

AS MAJESTIC Mont Blanc cast mid-morning shadows near Geneva, Switzerland, last July 11, a long procession of churchmen wound toward a sparkling new building of white concrete, aluminum, and blue glass. Headquartered in Geneva since its founding nearly twenty years ago, the World Council of Churches, composed of 214 full, and eight associate, Protestant, Anglican, and Orthodox member Church bodies, was moving into its first permanent home. Before entering, the procession halted at the main entrance, where the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church, U.S.A., and chairman of the international fund-raising committee which collected the \$3,000,000 needed for the building, presented the key of the Center to Dr. Franklin Clark Fry, chairman of the Council's Central and Executive Committees. They then filed into the structure, which comprises a square two-story center block with three wings of offices, of five, four, and three stories and a separate 100,000-volume library. In the contemporary, rectangular chapel to the left of the entrance hall, designed primarily for the weekday worship of the Center's 200 staff members, the church leaders gathered before a thirteen-foot wooden cross for final dedication ceremonies.

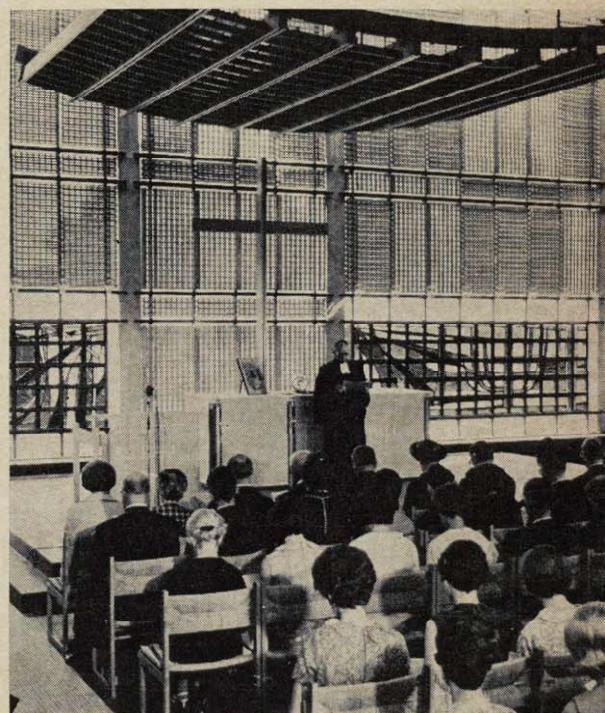
—THOMAS LABAR



Upper left: Located near the Palais des Nations and various UN organizations, the Ecumenical Center joins the international community of Geneva.

Left: Dr. Franklin Fry (right) chats with Bishop Henry Sherrill (left), the former Presiding Bishop of the Episcopal Church, who was active in creating the new Center.

Below: Famed German theologian, Dr. Martin Niemöller addresses guests and staff during the dedication. Many prominent Christians were present.



Upper left: Danish architect Erik Moller (right), who designed the chapel, examines part of a stained glass window with artist Knud Lollesgaard (left).

Left: Members of the Council's Department of Information happily install themselves in their new offices. Some 200 staff members will work in the Center.



Worldscene

House of Bishops: Far and Near in Montana

The House of Bishops of the Episcopal Church covered most of the world in discussion and action during its 1965 meeting September 7-9 at East Glacier, Montana. The House, which met for the first time under the leadership of the Presiding Bishop, John E. Hines, issued no Pastoral Letter, but did consider subjects ranging all the way from developments in Asia, Africa, and Latin America to the purpose of deaconesses and the vocation of Negroes in the life of the Episcopal Church in the United States. The 122 bishops present were the guests of the Diocese of Montana and its Bishop, the Rt. Rev. Chandler W. Sterling, at Glacier Park Lodge. (See the November issue for a full report on the session.)

Summary of Actions—At its 1965 meeting, the House of Bishops:

—**Refused** to consider so-called charges of “heresy” against the Bishop of California brought up by a small group of priests from Arizona.

—**Elected** the Rev. William Davidson, rector of Grace Church, Jamestown, North Dakota, to be Missionary Bishop of Western Kansas.

—**Agreed** to study a request from overseas bishops to allow all missionary districts a say in the election of their own bishops.

—**Approved** guidelines for the employment of Negroes in the work of the Episcopal Church.

—**Voted** that deaconesses are not like deacons, and may not at the present time assist in distributing any part of the Sacrament of Holy Communion.

—**Further** clarified the role of deaconesses today in the Episcopal Church.

—**Agreed** to study the status of women in the Church through a special committee appointed by the Presiding Bishop.

—**Received** guidelines for relations with the Roman Catholic Church.

—**Voted** to reaffirm their current practice of receiving and not reconfirming former Roman Catholics who wish to become Episcopalians.

—**Heard** reports on ecumenical relations, evangelism, mutual responsibility, the Vietnam situation, the formation of the new 9th Province, and the restructuring of General Convention.

—**Met** and heard from the new Anglican Officer, the Rt. Rev. Ralph S. Dean, and the new executive officer for Mutual Responsibility, Mr. Walker Taylor, Jr. (*see below*).

—**Approved** the time and place of their next meeting: October 30-November 3, 1966, in West Virginia.

Carolina Layman to Head MRI Commission

The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, has announced the appointment of a North Carolina layman, Mr. Walker Taylor, Jr., as executive officer of the Episcopal Church's Mutual Responsibility Commission.

Leave of Absence—Mr. Taylor will take a leave of absence from his Wilmington, North Carolina, insurance business to serve in his new post, which calls for extensive travel throughout the Church. He will operate from two offices—one at the Episcopal Church Center in New York City, the other in Wilmington—and will work closely with his bishop, the Rt. Rev. Thomas Henry Wright, Bishop of East Carolina and chairman of the Mutual Responsibility Commission.

Laymen on the Move—Widely known for his service as a layman on both diocesan and national levels, Mr. Taylor has twice been a deputy to the Episcopal General Convention. He is a member of East Carolina's Executive Council and chairman of its Department of Promotion, belongs to his diocese's special committee on race relations, and was a delegate to the 1963 Anglican Congress in Toronto, Canada.

The new executive officer is a graduate of Davidson College and the U.S. Merchant Marine Academy at King's Point, Long Island, New York. During World War II he served as a ship's officer, and was with destroyer forces in the Far East during the Korean War.

Canadian Anglicans' Giant Step

Canadian Anglicans recently took an ecumenical giant step when they approved in principle a plan to merge with the United Church of Canada—a union that would result in a single, 6,000,000-member Church. The historic action, compared by one Canadian leader to “an engagement” between two persons, leading to the “solemnity of Commitment,” came during the General Synod of the Anglican

Continued on page 44

Episcopal Schools: Changes and Growth

The National Association of Episcopal Schools, formerly the Episcopal School Association, celebrates Episcopal School Week from October 31 to November 7 with a new name, a new constitution, a new relationship to the Executive Council's Department of Christian Education, and a new executive secretary, the Rev. John Paul Carter.

Independent—The Association, now an independent organization within the Episcopal Church, represents 247 Episcopal-owned or -related schools, or almost 40 percent of the total possible membership. There are now at least eighty-three Episcopal boarding schools, fifty overseas schools, and 498 parish day schools, attended by some 39,500 children.

In years past, the Association received support from the Department of Christian Education. Last spring, however, the governing body of the Episcopal School Association agreed to assume financial responsibilities as an independent organization and to undertake the support of its executive officer, though the Department of Christian Education will work cooperatively with the Association and will continue to supply office space and salary for a secretary. At the same time, the group changed the name of the organization to National Association of Episcopal Schools, and announced Mr. Carter's appointment. **Credentials**—As successor to the Rev. Clarence W. Brickman, who retired from the Association last January, Mr. Carter brings to his new duties a background in the field of education ranging from substitute teaching to a college professorship.

Born forty-two years ago in Clarksburg, West Virginia, the Rev. John Paul Carter was educated in his hometown public schools, William and Mary College, and the Virginia Theological Seminary, where he received a B.D. degree in 1947. The University of the South awarded him an S.T.D. in 1957.

Youth Leader—After his ordination to the priesthood in 1948, Mr. Carter served churches in North Carolina until 1952, when he accepted the chaplaincy at the University of Texas. Three years later, he led the first successful Episcopal Work Camp in Mexico, thus anticipating the Episcopal summer service youth programs. He later urged Episcopal Church sponsorship of summer work projects, and has been a member of the Episcopal Church's Committee on Voluntary Service since its inception.

Along with his duties as acting head of the National Association of Episcopal Schools, Mr. Carter will maintain his association with the Airlie Foundation in Warrenton, Virginia. This institution works to further the exchange of educational ideas and information.

Six Reasons—Mr. and Mrs. Carter—she is the former Joan Worstell—share a deep personal interest in education: they are the parents of six children. Two of the Carter children attend Episcopal boarding schools, one is enrolled at the local parish nursery school in The Plains, Virginia, and three are students at the Highland School in Warrenton.

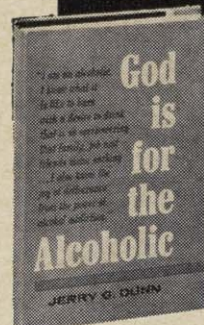
Mr. Carter is a member of the Fauquier Committee on Human Relations, and has been active in a program to find scholarships in private schools for gifted children.

In his new job, which began officially in September, Mr. Carter says that he hopes "to see the internal relationships among Episcopal schools grow," and is particularly interested in "improving communications that may lead to a greater flow of children from one level of church-related education to [another]."

He also says that he would like to foster "a wider spread of information on what scholarship help is available to students from a variety of backgrounds who would profit from attending an Episcopal school."

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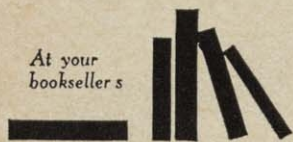


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44

Worldscene

Church of Canada, held in Vancouver, British Columbia, from August 25 to September 2.

The merger proposal (*see Worldscene, September, 1965*) will next be considered by the United Church of Canada's General Council, which will meet in Waterloo, Ontario, in September, 1966.

Five Years Plus—The proposal sets forth basic principles of agreement, rather than specific organizational patterns, and is the culmination of some twenty-two years of discussion and exchange between the two denominations. According to Archbishop Howard H. Clark, of Rupert's Land, and Primate of All Canada, approval of the proposal will be followed by at least five years of resolving "basic" difficulties, legal and otherwise, in the reorganization of the Church, and a subsequent time of "growing together," or "a rebirth into greater unity."

Outlines—The Canadian plan would result in an as yet unnamed Church, recognizing Baptism and Holy Communion as primary Sacraments, and other practices—Confirmation, Absolution, Holy Matrimony, Ordination, and the Anointing of the Sick—as "sacramental rites and means of grace." The plan would not force existing Churches to consolidate, although economy might require such mergers in some communities.

"As long as we thought in terms of negotiating at a bargaining table, we got nowhere," said Dr. D. R. G. Owen, provost of Trinity College at the University of Toronto, and a member of an Anglican Committee on Christian Unity which participated in the formulation of union principles. "So," he continued, "we thought in terms of a deeper penetration into the reality of the Church—for it is fatal to think of uniting two existing ecclesiastical bodies. Then we made spectacular progress. We sought a new expression for the oneness of the Church."

Concelebration—The Synod's ecumenical pace was set on opening day, with a concelebration of the Holy Communion, formalizing the new intercommunion relationship between the Canadians and the Philippine Independent Church.

Salvation Army Birthday



Queen Elizabeth recently joined with some of England's top-ranking churchmen and dignitaries from a wide variety of fields in a ceremony launching the 100th anniversary celebration of the Salvation Army. At the Queen's left is General Frederick Coutts, international commander of the famed evangelistic and service organization; at her right stands the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury.

THE EPISCOPALIAN

Jonathan Daniels: In the Midst of Life



"Reality is kaleidoscopic in the Black Belt . . . death in the midst of life, life in the midst of death," Jonathan M. Daniels wrote last April, in an essay printed in the *Episcopal Theological School Journal*.

Twenty-six years old and a second-year student on leave from studies at the Cambridge, Massachusetts, seminary, the young man was describing his experiences as a civil rights worker

in Lowndes County, Alabama, where he went after the march from Selma to Montgomery to provide "a ministry of presence."

Poetic Prophecy—Daniels' words were prophetic, for "death in the midst of life" came with bitter directness when he was shot to death a few months later in Hayneville, Alabama.

In mid-August, Jonathan Daniels and a group of fellow civil rights workers were arrested after a demonstration in Fort Deposit. He was one of a group sent to a jail in Hayneville. On August 20, the young seminarian and five companions—the Rev. Richard F. Morrisroe, also twenty-six, a Roman Catholic priest from Chicago; and four Negroes—were released from jail, although they had asked to remain there until friends could come for them in automobiles.

At the Store—The six young people went to a nearby store. A young woman in the group later said that they had planned to buy food; officials insisted that the group intended to "picket" the store. They had walked only as far as the front steps when a man with a shotgun fired on them. All six were hit. Father Morrisroe was gravely injured. Jonathan Daniels died immediately.

Tom L. Coleman, fifty-two, a highway engineer and special deputy sheriff, was arrested for the shooting, and released soon afterward on \$12,500 bail.

Services—The Rev. John B. Morris, director of the unofficial Episcopal Society for Racial and Cultural Unity, accompanied Daniels' body to his hometown in Keene, New Hampshire, where the Rt. Rev. Charles F. Hall, Bishop of New Hampshire, officiated at services at St. James' Episcopal Church, assisted by the Very Rev. John B. Coburn, dean of the Episcopal Theological School. The Rev. Chandler H. McCarty, rector of St. James', read the burial service preceding Holy Communion. Later, Dean Coburn led memorial services at the seminary.

The Rt. Rev. Arthur Lichtenberger, former Presiding Bishop of the Episcopal Church, attended both services as the representative of the Presiding Bishop, the Rt. Rev. John E. Hines.

Comments—The murder of Jonathan Daniels drew fresh attention to the civil rights crusade in the South, where, despite generally smooth implementation of the new voting registration law, violence continues to flare up in isolated communities.

"I was here in my office working . . . which is what they ought to have been doing—minding their own business like I was—and they'd be living and happy today," said

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Worldscene

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The Rev. T. Frank Mathews, rector of St. Paul's Church, Selma, Alabama, had this comment to make: "Episcopalians in Selma were shocked by the tragic slaying . . . The Episcopal Church has lost a most capable candidate for Holy Orders and a potential leader in the field of theological education. From my knowledge of his devotion to the civil rights movement," Mr. Mathews continued, referring to his conversations with the seminarian, "I cannot believe that he would mourn the death that has occurred, but would feel that the life that was lost was a sacrifice to a cause for which he was willing to offer everything that he had, even that ultimate gift that only he could give."

In a separate statement, the Selma clergyman explained: "When the request came to me on Saturday [August 21] for a memorial service for Jonathan Daniels, I denied it. In so doing, I assured the persons making the request that special prayers would be offered at both services for Jonathan and his bereaved family. Beyond this I felt that anything more could provoke a situation that would result in irreparable damage to the tentative peace which this community now enjoys. . . ."

Christian Unity: Sharing a Common Life

"The atmosphere was similar to that particular feeling of unity that one often notices within monasteries or convents, the unity of those who share a common life with well-defined objectives and rules—a unity which can be closer and more purposeful than that found in some families. But here there was a difference, because it was unity between [Roman] Catholics and Anglicans, between priests, monks, and nuns."

Thus Joseph D. McLellan, a staff writer for *The Pilot*, official weekly of the Roman Catholic Archdiocese of Boston, described an unusual "Ecumenical Conference of Religious."

Monastic Life Shared—The week-long conference, held recently at the Anglican Convent of St. Anne, in Arlington Heights, Massachusetts, brought together some seventy-five Episcopalians and Roman Catholics. The "most unusual feature" of the conference, said reporter McLellan, "was that it included, besides the reading of papers and the discussion periods which are usual at interfaith gatherings, a sharing of the monastic life."

"Such features," he continued, "as the singing of the liturgical hours (in English) together in the chapel and the observance of silence at one meal each day, with spiritual reading, added a special spirit to the conference."

Several formal papers were presented, including statements by Brother Gerard of the Protestant Monastic Ecumenical Center in Taizé, France; the Rev. Paul Wessinger, assistant superior of the Society of Mission Priests of St. John the Evangelist in Cambridge, Massachusetts; and Msgr. Matthew P. Stapleton, rector of St. John's Roman Catholic Seminary.

Rich Unity—Summarizing the experience, one participant was quoted in the report as saying, "We know that there are differences, but they are largely juridical. What we are experiencing this week is the profound unity of Christians, the richness of religious life which we have in common."

In Person

► Mr. **Clifford P. Morehouse**, president of the Episcopal House of Deputies and an officer of the Morehouse-Barlow publishing firm, is convalescing at home following a heart attack. Mr. Morehouse hopes to return to his office within the next few weeks.

► In 1913, a young doctor—of medicine, philosophy, theology, and music—left his native Europe to spend the rest of his life serving a remote jungle hospital near Lambaréné, in the Republic of Gabon, French Equatorial Africa. Before his death a few weeks ago, Dr. **Albert Schweitzer** had gained international support and recognition for his work; the 1953 Nobel Peace Prize was among the many honors awarded him. In tribute to the famed doctor, who was ninety years old at his death, the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, said, "Dr. Schweitzer was one of those rare, ten-talented men who, like his musical mentor, Johann Sebastian Bach, felt that he owed it all to God. He spent his life confirming that thesis. His reverence-for-life theme was Franciscan in its intensity. A controversial scholar, he was not one who could be ignored. He leaves an imperishable image of a totally dedicated man."

► The Rt. Rev. **John E. Hines**, Presiding Bishop of the Episcopal Church, has been named a member of a special National Council of Churches study panel on Vietnam. Comprised of several churchmen, both lay and ordained, the panel will serve in strictly an advisory capacity. Its double goals are to seek some consensus among American Christians on Vietnam policy, and to investigate ways to expand cooperative relief and rehabilitation programs for Vietnamese war victims.

► Mr. **Alec Wyton**, organist at the Episcopal Cathedral of St. John the Divine, New York City, and president of the American Guild of Organists, was recently named a fellow of Britain's Royal School of Church Music. Mr. Wyton was the only U.S. musician to receive this high honor, presented by the Rt. Rev. Edward Roberts, Bishop of Ely, at Addington Palace, Croydon, Surrey.

► In an unusual ecumenical gesture, the Rt. Rev. Edward R. Welles, Bishop of West Missouri, recently presented

his diocese's Distinguished Service Award to a Roman Catholic editor, Mr. **Robert Hoyt**. At a testimonial luncheon held at Grace and Holy Trinity Cathedral and attended by some eighty guests from local churches and synagogues, Bishop Welles praised Mr. Hoyt's work as editor of the *National Catholic Reporter*. The plaque awarded to the Roman Catholic layman praised the publication for "communicating the Gospel with vigor and honesty" and "constructively using controversy to clarify the Church's message to modern man," and cited Mr. Hoyt for "singular personal truthfulness . . . humility . . . and humor."

► The Rev. **Curtis Hoyt Dickins**, an Episcopal chaplain and retired U.S. Navy captain, recently approached his one hundredth birthday in a philosophic mood. "I think the world is better today and the conditions brighter," he said, but added that "we should slow our pace. We are living at about seventy-five miles an hour when we would do just as well if we slowed down to forty." Chaplain Dickins' own lively career, however, belies his advocacy of the slow pace. He joined the Navy in 1898, and retired in 1929 as Chief of Chaplains. He then served for five years as rector of St. George's Episcopal Church, Newburgh, New York. In 1942, at the age of seventy-seven, he entered politics and was a member of the Connecticut General Assembly until 1947.

► A South Dakota Episcopalian, Mr. **John H. Artichoker, Jr.**, has been named one of the nation's Ten Outstanding Young Men by the U.S. Junior Chamber of Commerce. Mr. Artichoker, born on the Pine Ridge Indian Reservation, is now superintendent of the Northern Cheyenne Indian Agency in Montana, where he supervises a program for economic self-sufficiency and full participation in contemporary life for the 3,000 people who live on the reservation. Mr. Artichoker holds B.A. and M.A. degrees from the University of South Dakota. Before moving to the Montana post in 1962, he served as director of Indian Education in South Dakota. He and his wife, June, a princess of Oklahoma's Kiowa tribe, have a three-year-old son, John III. Mr. Artichoker's parents—his father is a Winnebago Indian, and his mother is of Sioux descent—were for many years in charge of the Bishop Hare Mission Home at Mission, South Dakota.



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by STELLA BROOK

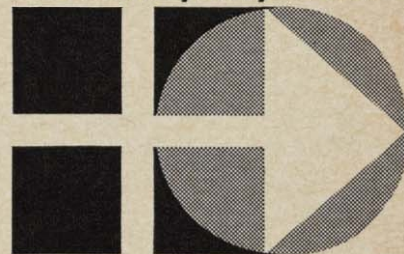
This thorough and fascinating study considers the authorship, emergence and revisions of *The Book of Common Prayer* in the light of semantic development, changing usage and stylistic habits during four centuries. Particularly illuminating is the author's attention to the style used in translations of the psalms and to the "plain" prose of the Prefaces and the Rubrics.

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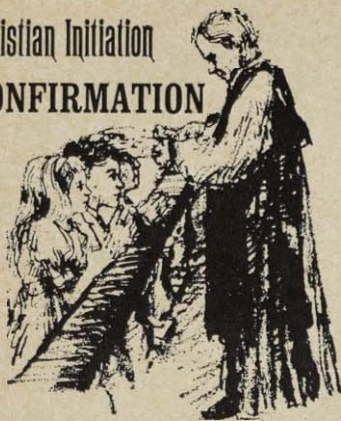
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LETTERS

Continued from page 4

proper for us to pray to the Virgin Mary and other saints? I ask this question because of stories in books and magazines I have read, where people have prayed to the Virgin and were granted their prayer. Please answer this in your wonderful magazine.

[Name omitted]
Danville, Calif.

In the Episcopal Church, prayer is addressed only to the Godhead, that is, the Trinity: to God the Father, through Jesus Christ, His Son, in the power of the Holy Spirit. We pray in union with the saints, and the Virgin Mary, but not to them.

—THE EDITORS

THE PEOPLE PROBLEM

Speaking for all the Episcopalians on the staff of the Population Reference Bureau, Inc., let me say we were proud of the fine article, "The People Problem," and pleased that the task was assigned to one of the Bureau's oldest friends, Louis Cassels.

It is ironic, however, that . . . in Thomas LaBar's otherwise fine article is the statement, "The continent [Africa] occupies one-fifth of the earth's total land surface but, with only 230,000,000 people, is greatly underpopulated." . . . Africa's population growth rate is second only to Latin America; her population will double in just twenty-nine years if present trends continue. . . . "Greatly underpopulated" is a very misleading term. . . .

DAVID A. COWELL
Washington, D.C.

BOUQUETS

I enjoy THE EPISCOPALIAN so much. I particularly wish to compliment you on the special summer issue—it was—and still is—very good.

MRS. ALLEN WIGGINS
Corpus Christi, Texas

My family enjoys the magazine very much.

Congratulations to all for a fine magazine!

ROYAL D. JENNINGS
Tahlequah, Okla.

I wish to let you know how much I enjoyed the puzzle in the July issue.

I hope you will continue with them.

MRS. OFELIA OLIVER
Swarthmore, Pa.

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VIEWS ON REVIEWS

Father Boyd's review of *The Sandpiper* was pathetic. And was it necessary to freely advertise this film by your picture? Where is your taste? *The Sandpiper* is just plain filth. One wonders about the writer of such a weak review . . . there were excellent reviews of this motion picture in *The New York Times* and the *Herald Tribune*. I would suggest Father Boyd read them. They struck hard at the immorality of this film. He does not. He merely writes about it. I think his responsibility goes beyond that. . . .

THE REV. PETER F. WATTERSON
West Palm Beach, Fla.

The September issue of *THE EPISCOPALIAN* just came across my desk . . . and I was quite impressed with your review of the movie *The Sandpiper*.

You expressed the disappointment and even disgust so many of us came away with after viewing the movie.

Most of us did feel that some pregnant themes were introduced but not developed, dropped instead for sex and scenery. . . .

Thanks for your articulate exposé.

JAMES SOLHEIM
Minneapolis, Minn.

PLAUDITS FOR MARY AND MARTHA

. . . This letter is to compliment one of your contributing editors, Mrs. Mary Morrison, for her inspiring articles and to thank you and *THE EPISCOPALIAN* for bringing her fine writings to me and many others. Month to month I look forward to reading them, for they have helped me in many practical ways. . . .

All of Mrs. Morrison's articles, including "Our Daily Bread," "Lord, Be Merciful," "As Little Children?" . . . contain a message inspired in her, I am sure, by the Holy Spirit; and this same Spirit has given her the gift of conveying her thoughts in a practical, down-to-earth manner which we all can apply to our everyday needs. This, I am sure you know, is the key to good Christian writing. . . .

FLORENCE E. BARRECA
Ambler, Pa.

Martha C. Moscrip's article "Wading into the World" [August issue] was most helpful, and I am grateful for your work in keeping us informed on what is happening in the various dioceses of the Church. . . .

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PATTERNS OF PART-TIME MINISTRY, by Douglas Webster (World Dominion Press, London), is a forthright discussion of a burning practical question. If the churches in foreign mission fields are to be independent and self-supporting, where are they to get the money to pay their clergy?

Because Latin American Protestants often live in considerable poverty, this question has become acute there, and Douglas Webster of the Church Missionary Society (Church of England) has made a special study of the subject in that area. The rapidly growing denominations, he reports, permit pastors to engage in teaching, business, or other activities to support themselves and their families—hence the convenient but inaccurate phrase “part-time ministry.” On the other hand, the slowly growing missions and those almost totally dependent on funds from the parent Churches in North America are not facing this question. Webster has some very uncomfortable comments about the position of our own Church in Brasil.

The final section of the booklet indicates how Webster's South American data can help solve problems in Africa and Asia, and even in Europe and North America. Webster is one of our best-qualified Anglican writers on missionary topics. Episcopalians must soon face the questions he raises if our missionary programs are to be maintained on a realistic and effective basis. Are there not some doctors, businessmen, fishermen, and carpenters

who can also be deacons or priests? The New Testament suggests that there are. —H. BOONE PORTER, JR

Billy the Kid, Move Over

Bufs of the old West, prepare for a nasty shock. For it begins to look as though Owen Wister's tales of rough, tough hombres have to be moved up to that shelf beside the Big Rock Candy Mountain. What Wister put into his novel *The Virginian* was right enough, as far as it went. But . . .

It seems that a couple of literary sleuths from U.C.L.A. were rummaging through some old dusty Wister memorabilia and began checking out the actual history of the cowpunchers of the old West. What turned up were thousands of good guys and bad guys that don't seem to have made it in Wister's wistful West.

THE NEGRO COWBOYS, by Philip Durham and Everett L. Jones (Dodd, Mead, \$4.00), is lean realism whose power is its simplicity. It is a great story, told with a kind of Western taciturnity. The result deals the Negro into his rightful place in our Western history, and the greatness of the conquest of the West by pioneering Americans, all of them, comes into full view. —E.T.D.

Scholarship Without Enslavement

JESUS: THEN AND NOW, by William Lillie (Westminster, \$1.25).

This book stands out in a crowded field because it possesses many virtues that

one looks for but seldom finds in studies of Jesus. Brief, unpretentious, and straightforward, it is soundly based on modern scholarship without being enslaved to it. Both historical background and quotations from other writers are used in a way that provides maximum illumination. Here is a clear and interesting picture of Jesus as relevant to his own time and to ours. —M.M.

The Charming Rascal

I WAS DANCING, by Edwin O'Connor (Little, Brown, \$4.75).

A brilliant, sparse taste of O'Connor's high art. Waltzing Daniel Considine stands with one foot in each camp of today's literary establishment. “The Charming Rascal” school will acclaim him for his self-assertive vigor and uninhibited expression. The more narrow-minded will just see old Waltzing Daniel as a pathetic candidate for the world's record in deluded, corroding selfishness. —E.T.D.

Social Comment, Alias Science Fiction

THE WORLDS OF SCIENCE FICTION, edited by Robert P. Mills (Paperback Library, 75¢).

Science fiction at its best casts its own refracted light not on outer space and future time but on our own world of now. This collection of fifteen stories (each a favorite of its author) presents some especially brilliant flashes of insight. The first story and the last

Over

are outstanding; and an epilogue—by an author who insists that his best stories are the ones that never get written—lays the creative process out on the page for everyone to see.

—M.M.

Chaos in Church School

LITTLE CHILDREN SHALL LEAD HER: Adventures of a Sunday School Teacher, with text and illustrations by Eleanor M. Ziesel (Fortress Press, 75¢).

Does "downright chaotic" describe any of your church school classes? Here is a teacher and author who says that even in the worst of the melees, someone learns.

This charmingly illustrated booklet describes fifteen high and low spots in the life of a church school class and the ways this particular teacher solved some of the universal difficulties. The experienced instructor will recognize the episodes, and the apprehensive beginner can remember them for future use. *Little Children Shall Lead Her* is a most welcome additional resource.

—M.C.M.

Evergreen Carols

THE OXFORD BOOK OF CAROLS, edited by Percy Dearmer, R. Vaughan Williams, and Martin Shaw (Oxford University Press, \$4.50).

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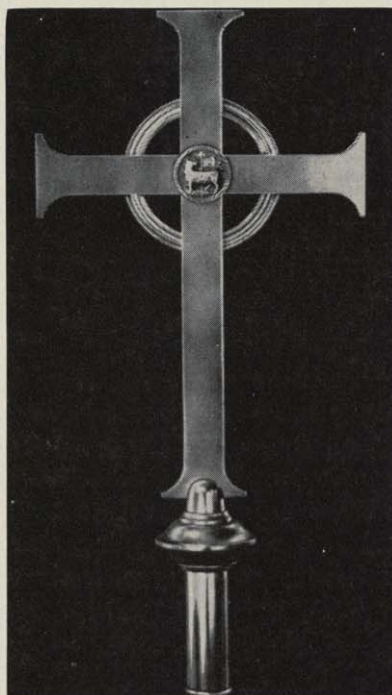
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HYMN OF THE UNIVERSE, by Pierre Teilhard de Chardin (Harper and Row, \$3.00).

This beautiful and inspiring book is close in spirit to the author's earlier *Divine Milieu*, and includes some of his more poetical and visionary short writings, among them the famous *Mass on the World*.

The final section, made up of excerpts from the whole scope of Teilhard de Chardin's writings, both published and unpublished, provides newcomers with an excellent introduction to his thought.

—M.M.

Teilhard de Chardin: for Fans

TEILHARD DE CHARDIN: *A Biographical Study*, by Claude Cuenot (Heli-con Press, \$9.75).

This full-scale biography, through extensive and skillful use of quotations from the writings of Teilhard de Chardin and those who knew him, gives a many-faceted picture of a man whose personality and quality of life were at least as interesting and attractive as his work and thought. Recommended for Teilhard de Chardin fans.

—M.M.

PICTURE CREDITS—Barbara G. Kremer: 13-15. Thomas LaBar: 19-26. Seymour Linden: 10. Religious News Service: 44, 45. John P. Taylor: Cover, 40-41. Clyde Willis: 55.

HELP!

MOVIES

BY MALCOLM BOYD



I was in line outside the theater on opening day. It was a long, long line, and everybody else was teen-age and a girl.

We were waiting to see the Beatles' new movie *Help!* When we got inside and the titles flashed on the screen, I momentarily gave up all hope of hearing any of the dialogue because my theater companions were screaming so loudly. But after a few moments, with the exception of vocal sequences and camera close-ups of Beatles' faces, the frenzied reactions subsided.

As I look back on the event, I realize I am at least somewhat a refugee from culture shock. But not in the way you might think. The culture shock does not derive from the teen-age audience (the girls were great, and even seemed to go out of their way to make this stranger in their midst feel quite welcome).

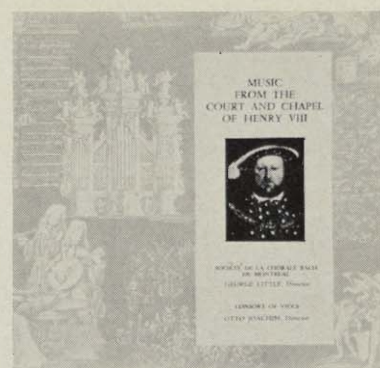
Nor does the culture shock derive from the Beatles who, by this time, are weighed down by accolades and are "in." It stems from the movie itself.

The wrong audience was seeing the movie. It was clear the teen-agers loved the Beatles but frequently couldn't make heads or tails out of the film. The reason is simple. *Help!* is one of the most adult, sophisticated films produced in years, a brilliant spoof on all of the James Bond thrillers.

Gadgets, villains, cool blondes, cliff-hanging suspense, a forbidding idol, exciting changes of scenery from Swiss Alps to the Bahamas: this film has them all. However, it becomes schizoid when it adds two additional elements: highly complex comedy and an attempt withal to be an "ideal vehicle" for the Beatles' second money-making motion picture.

What an omelette all this makes! The paradox is that it probably won't genuinely please anybody. Sophisticated film buffs who would actually like the movie very much won't go to see it because, as they snort, "*Me at a Beatles' movie?*" Teen-age Beatles' fans will find themselves way over their heads in subtleties and some of the nicest cinematic touches of the year. And pure suspense fans will be turned off by the comedy ("we want our suspense straight"). So this film is a cinema mix-up without precedent.

The exuberant joy of the Beatles' first film, *A Hard Day's Night* (also directed by Richard Lester), is seldom felt on this second time around. The picture is too gimmicky, too busy with plot, and is taking itself too seriously. Scotland Yard is spoofed, rather nicely if a bit too broadly; British scientists get a warm comeuppance; too, James Bond films should henceforth blush in technicolor if they try to ply the old line



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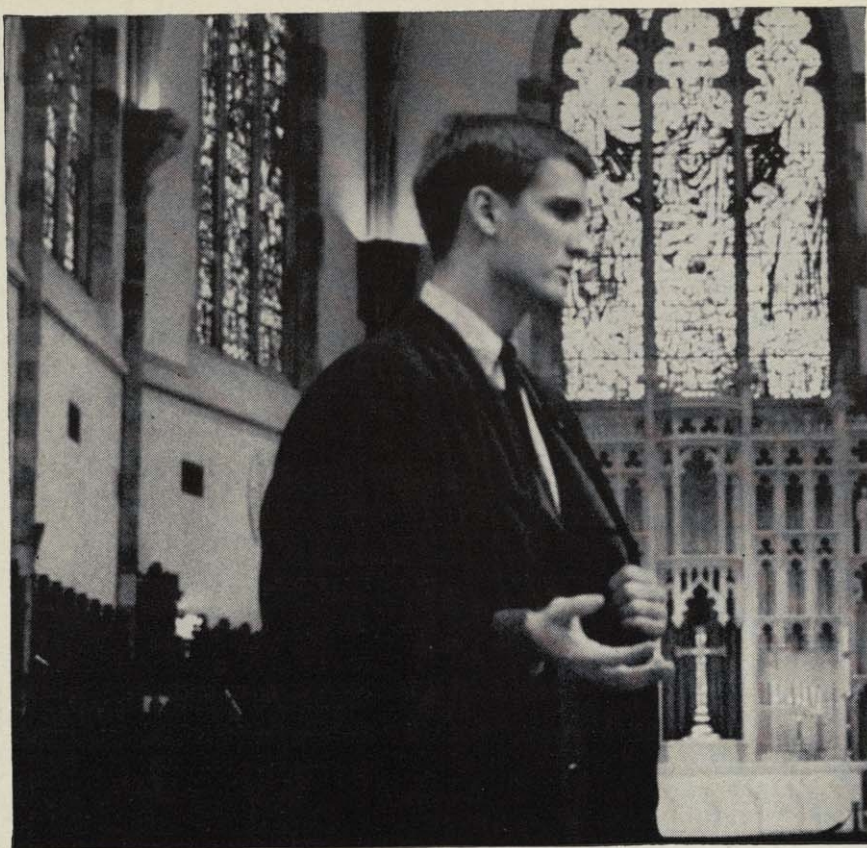
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Movies

in just a straight, self-humorless manner. However, despite these advantages, there is an absence of delight and joy.

Yes, there is a wonderful Beatles' scene in the Alps. The four young men are skiing, and often there are a rhythm and exhilaration which remind one of the memorable scene in their first film when they clowned and ran in an open athletic field.

But the poetry is lacking this time. One hopes the Beatles can come back to poetry in a future movie, and also that they can do without busyness to cover up useful, simple silences. Their own personalities are quite marvelous, and speak volumes if given an opportunity; but, in this film, a lot of talk and action stifles character portrayal and development.

I can't help wondering if the Beatles will finally find their true audience. This would mean terrible image iconoclasm. Shunned by teenagers, they could no longer expect to be greeted by wild screams in theaters. Instead, jaded, sophisticated adult moviegoers would chuckle softly at their humor and learn to prize them as vintage wine.

GOOD CURRENT FILMS

For Adults Only

Ship of Fools . . . 1965 version of *Grand Hotel*, with fine performances by Oskar Werner, Simone Signoret, and Vivien Leigh.

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

General Family

A High Wind in Jamaica . . . Seven children, en route to England from Jamaica, are kidnapped. Anthony Quinn heads the pirates.

Cat Ballou . . . Lee Marvin gives one of the year's best performances in a parody of a Western.

Von Ryan's Express . . . Frank Sinatra leads an allied breakout from a Nazi wartime prison camp. Inventive and original.

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. Stephen's Mission, 8020 Whitesburg Drive South, Huntsville, Alabama, needs Episcopal Church Fellowship Series Church School material for all grades and is willing to pay postage. If your parish has this material available, please write to the Rev. Douglas M. Carpenter at the mission.

A 1942 model Singer treadle sewing machine is offered to any mission which can use it. Please write to Mrs. Claude Nelson Rucker, P.O. Box 238, Palos Verdes Estates, California.

Christ Episcopal Church, 2627 Atlantic

Street, N.E., Warren, Ohio 44482, would like to give away one large buffet with mirror and a large dining table with six boards and rack. Please write to Mrs. J. J. Uhrain, the rector's secretary, at the church.

A recent item requesting Sunday school materials evoked a reply to the inquirer from Mrs. George Paradise, president of the Church Periodical Club. In sending a carbon of the letter to THE EPISCOPALIAN, she writes: "It is sad to read there are those within the Church who still do not know CPC. . ." Mrs. Paradise hopes that in the future the CPC (815 Second Avenue, New York, New York 10017) will be called upon to supply needed books, periodicals, and other materials.

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



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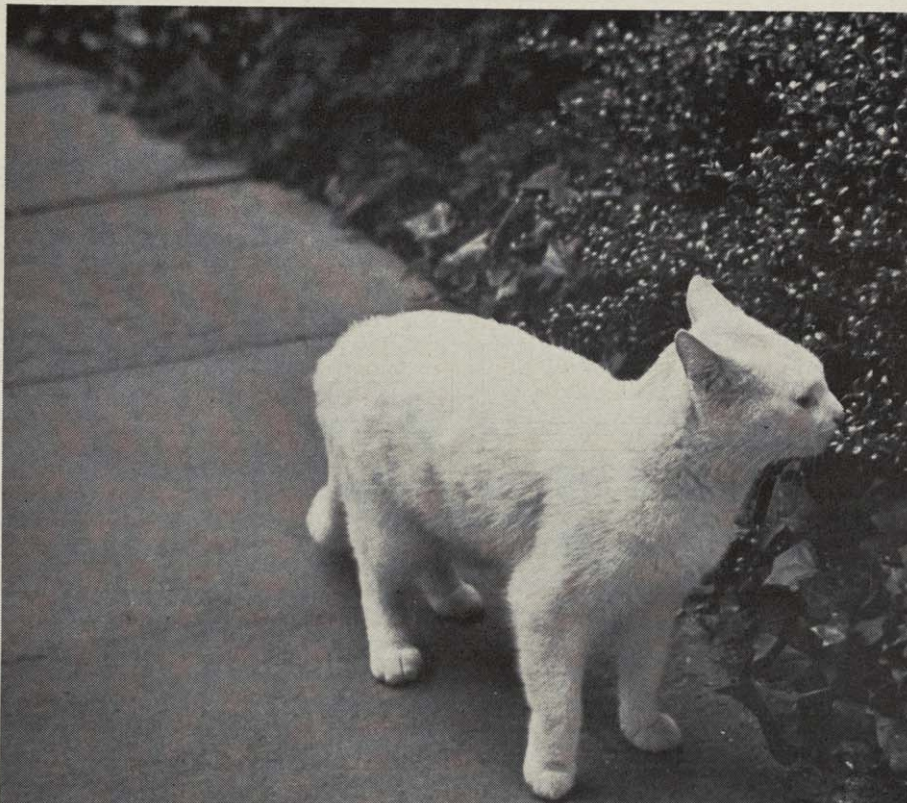
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THE EPISCOCATS



"Just 'cause I'm late is no reason for the usher to give my seat to a stranger."

OCTOBER

- 1-3 Episcopal Pacifist Fellowship Conference, Seabury House, Greenwich, Connecticut. The Rev. Dr. Daisuke Kitagawa, chaplain; Dr. Elfan Reese and Dr. Hildegard Goss-Mayr, speakers.
- 3 Sixteenth Sunday after Trinity
- 3 Worldwide Communion Sunday
- 5-7 Church Periodical Club, Seabury House, Greenwich, Connecticut
- 10 Seventeenth Sunday after Trinity
- 10 Laymen's Sunday
- 10-16 Churchmen's Week
- 17 Eighteenth Sunday after Trinity
- 18 St. Luke the Evangelist
- 20-23 World Order Study Conference, Commission on International Affairs, St. Louis, Missouri
- 24 Nineteenth Sunday after Trinity
- 24 World Order Sunday
- 28 St. Simon and St. Jude, Apostles
- 31 Twentieth Sunday after Trinity
- 31 Reformation Sunday
- 31- Episcopal Church School Week Nov. 7

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.

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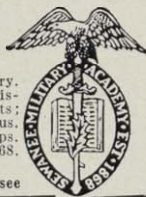
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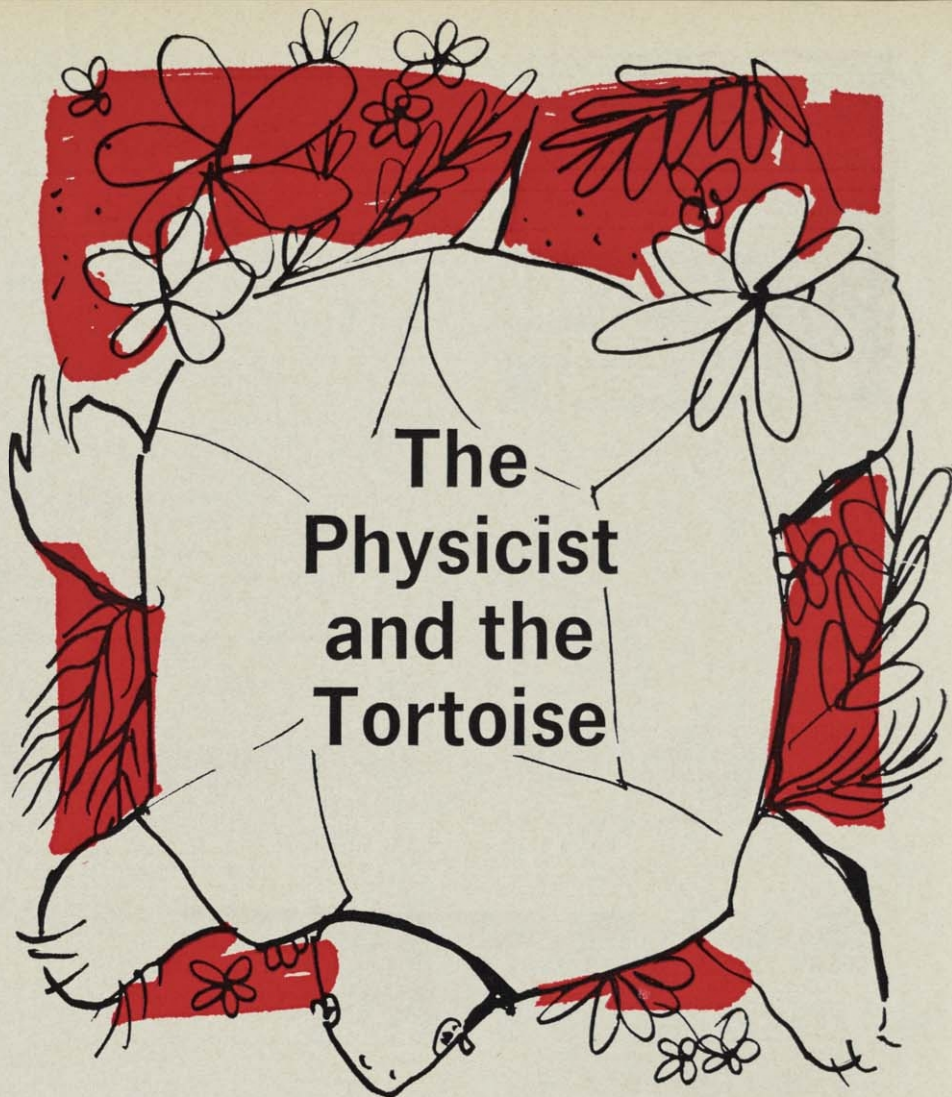
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The Physicist and the Tortoise

BY LOREN EISELEY

THERE is a story about one of our great atomic physicists—a story for whose authenticity I cannot vouch, and therefore I will not mention his name. I hope, however, with all my heart that it is true. If it is not, then it ought to be, for it illustrates well a growing self-awareness, a sense of responsibility about the universe.

This man, one of the chief architects of the atomic bomb, so the story runs, was out wandering in the woods one day with a friend when he came upon a small tortoise. Overcome with pleasurable excitement, he took up the tortoise and started home, thinking to surprise his children with it. After a few steps he paused and surveyed the tortoise doubtfully.

"What's the matter?" asked his friend.

Without responding, the great scientist slowly retraced his steps as

precisely as possible, and gently set the turtle down upon the exact spot from which he had taken him up.

Then he turned solemnly to his friend. "It just struck me," he said, "that perhaps, for one man, I have tampered enough with the universe." He turned, and left the turtle to wander on its way.

The man who made that remark was one of the best of the modern men. What he had devised had gone down into the whirlpool. "I have tampered enough," he said. It was not a denial of science. It was a final recognition that science is not enough for man. It is not the road back to the waiting Garden, for that road lies through the heart of man. Only when man has recognized this fact will science become what it was for Bacon, something to speak of as "touching upon Hope." Only then will man be truly human.

From *The Firmament of Time*, by Loren Eiseley. Copyright © 1960 by Loren Eiseley, copyright © 1960 by the Trustees of the University of Pennsylvania. Reprinted by permission of the publisher, Atheneum.



With...deliberate speed, majestic instancy,
 They beat—and a Voice beat
 More instant than the Feet—
 "All things betray thee, who betrayest Me."

FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

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*Department of the Ministry Survey Shows **MINISTERS INCOME** Lags*

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Ministers have those same financial problems that face all of us but *with an income considerably less* than that earned by the average layman.

A recent survey deals with the income of Protestant clergymen in the United States in 1963 and covers 15 major communions. It is an amazing collection of fiscal facts, with both national and local implications. No section of our country stands out as being particularly generous to its ministers.

One conclusion evident from the survey is that ministers' salaries are not realistically aligned with their years of experience. The average salary and allowance of a newly ordained minister with 1-4 years' service is \$5814*. The average reported for a minister with 20-24 years' service is \$7317*. The \$1503 difference represents an annual wage increase of \$75.15.

A private industry with this outlook would find it impossible to hire or hold a specialist in almost any position.

To make this comparison even more pointed, the survey matched clergy with laymen, ages 25 and over, each having a like number of school years.

With 17 or more years of school, the average income for the layman is \$8434. Ministers with an equal number of years in college and seminary have a cash income, on the average, of \$5322, a whopping difference of \$3112.

Still another way of looking at the problem is to contrast the 1963 median salaries of these ministers with 1963 Census figures of median income of full time male work-

ers, ages 14 and over.

Twelve occupational classifications were used and clergymen ranked 9th in the rating. The following table shows the relative positions:

COMPARISON OF PROFESSIONAL INCOMES

Teachers . . . (elementary to college) . . .	\$6950 (to \$8163)
Engineers	\$9512
Self employed professionals (including Medical)	\$10,932 - \$12,678
CLERGY	\$6358

The median salary of clergymen was just \$815 above the 12th and lowest position. Actual cash income of the clergy was less since the \$6358 included an \$1800 allowance for rental, utilities and fees.

The survey has no answer, makes no recommendations. It is a problem to be faced and solved by each congregation. For the clergyman there is no "Help Wanted-Ministers" on the classified page. There are no bargaining tables, picket lines or contracts.

The decision rests in the hands of the thoughtful laymen in each congregation. It is one that must be confronted and resolved at regular intervals.

What better place to say . . . "Do unto others . . ."

*These figures include the median rental value of the parsonage at \$1300 annually.



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KNOW YOUR DIOCESE



The Diocese of Southwestern Virginia was created in 1919, last in a series of diocesan divisions of the Virginias. The original Diocese of Virginia, organized in 1785, included what are now the states of Virginia and West Virginia. West Virginia was admitted to the Union as a separate state in 1863 but was not organized as a diocese until 1877. In 1892, the territory south of the James River was organized as the Diocese of Southern Virginia. Then in 1919 this diocese was divided, and the western area was set apart as the Diocese of Southwestern Virginia.

The diocese's primary council, held in December, 1919, elected the Rev. Robert Carter Jett to be the first bishop. When Bishop Jett retired in 1938, he was succeeded by the Rev. Henry Disbrow Phillips. The Rt. Rev. William H. Marmion became the third Bishop of Southwestern Virginia when Bishop Phillips retired in 1954.

Today the diocese has sixty-three parishes and missions with sixty-one clergy and 149 lay readers serving 13,681 baptized persons (9,438 communicants). The diocese has six deaconesses and women workers, four full-time college chaplains and other college workers, and one missionary to the deaf, the Rev. Jesse Ashley Pope, who was recently ordained to the priesthood.

The diocese is at work on or near over twenty college campuses in the area, one of the outstanding educational centers of the nation. The Virginia Episcopal School in Lynchburg, a boys' preparatory school, is conducted by the diocese. Stuart Hall in Staunton, a girls' preparatory school, is conducted jointly by the Dioceses of Virginia, Southern Virginia, and Southwestern Virginia. These dioceses, along with West Virginia, operate the Protestant Episcopal Theological Seminary in Virginia and the Episcopal High School, both in Alexandria. The Boys' Home, a home for underprivileged boys in Covington, is run jointly by the Dioceses of Southern Virginia and Southwestern Virginia.

In 1957 the diocese acquired "Hemlock Haven," more formally known as the Bishop Phillips Memorial Camp and Conference Center. Youth camping sessions as well as diocesan and parish meetings are held at the center.

The Diocese of Southwestern Virginia was the first Vir-

ginia diocese to give women an opportunity to serve on vestries. At its meeting last May, the Diocesan Council adopted Ecuador as a companion diocese for the next three years as a part of the diocese's participation in Mutual Responsibility and Interdependence in the Body of Christ. The Council also voted to begin a Voluntary Proportionate Giving Plan in 1966.



The Rt. Rev. William H. Marmion was born in Houston, Texas, on October 8, 1907, the son of Charles Gresham and Katherine Angie (Rankin) Marmion. He attended high school in Houston, and was graduated from Rice Institute (B.A.) in 1929 and from Virginia Seminary (B.D.) in 1932. He was ordained to the diaconate on July 20, 1932, and to the priesthood on April 5, 1933. He served at St. James' Church, Taylor, Texas, and Grace Church, Georgetown, Texas, from 1932 to 1935; was associate minister of St. Mark's Church, San Antonio, Texas, from 1935 to 1938; rector of St. Mary's-on-the-Highlands, Birmingham, Alabama, from 1938 to 1950; and rector of St. Andrew's, Wilmington, Delaware, from 1950 until he was consecrated to become Bishop of Southwestern Virginia on May 13, 1954.

Since October, 1963, Bishop Marmion has been a representative for Province III to the Executive Council of the Episcopal Church. Bishop Marmion is chairman of the Council's Department of Christian Social Relations, a member of the Ecumenical Relations Committee, and a member of the American Church Institute. He is also a member of the Committee on World Relief and Interchurch Aid of the Executive Council.

Bishop Marmion and Mabel Dougherty Nall were married on December 28, 1935. They have two sons: William, Jr., a graduate student at Harvard; and Robert, a sophomore at Virginia Polytechnic Institute. Bishop Marmion's older brother is the Rt. Rev. Charles Gresham Marmion, Jr., Bishop of Kentucky.

Calendar of prayer

OCTOBER

- 1** Missionary Societies and Boards.
- 2 Quincy, U.S.A.:** Francis W. Lickfield, Bishop. (For new ventures in Monmouth and Peoria, where small side-street churches have come to life following moves to large church buildings in central locations; success in establishing a companion-diocese relationship.)
- 3 Rhode Island, U.S.A.:** John S. Higgins, Bishop. (For the new companion relationship with the Diocese of Dacca.)
- 4 Ripon, England:** John R. H. Moorman, Bishop. (For the chaplaincy at Leeds University; closer unity of urban and rural parishes in a single mission at home and abroad.)
- 5 Riverina, Australia:** Hector G. Robinson, Bishop. (For more clergy, with adequate stipends; greater cohesion and interresponsibility of the Church of Australia.)
- 6 Rochester, England:** Richard D. Say, Bishop; Russell B. White (Tonbridge), Suffragan; John C. Mann and John K. Russell, Assistant Bishops. (For Brasted Place College for pre-ordination training; Rochester Theological College; the industrial chaplains and priests in full-time teaching; continuance of the ancient Cathedral and parish churches as centers of living worship; opportunities for expansion with South East England's rapid development.)
- 7 Rochester, U.S.A.:** George W. Barrett, Bishop. (For the urban ministry in Rochester, still seeking to overcome the effect of last year's racial riots, and in Corning; the diocesan Homes for the Aged in Rochester and Geneva.)
- 8 Rockhampton, Australia:** Donald N. Shearman, Bishop. (For the diocesan institutions; work among the aborigines; the Fellowship of the Transfiguration's social service work; mission in the industrial development at Gladstone.)
- 9 Rupert's Land, Canada:** Howard H. Clark, Archbishop and Primate of All Canada; John O. Anderson (Red River), Suffragan. (For vocations to the ministry, including the Indians; the Church's witness in social changes brought by urban growth and renewal; vision and faith in venturing into new experiments of service.)
- 10 Ruwenzori, Uganda:** Erica Sabiti, Bishop. (For Christian unity in the midst of tribal strife; the Catechist Training College; the industrial chaplain at the Kilembe mines, the Rev. Stanley Tindyeba, pastor to 10,000 people in one of Uganda's most densely populated parishes.)
- 11 Rwanda and Burundi:** Edward L. Barham, Bishop. (For wise direction; a larger indigenous leadership; the schools, hospitals, and seminaries; refugees and displaced persons.)
- 12 St. Albans, England:** Edward M. G. Jones, Bishop; Albert J. Trillo (Bedford), Suffragan; John Boys, Assistant Bishop. (For deployment of manpower and erection of facilities in industrial areas and new housing estates.)
- 13 St. Andrews, Dunkeld, and Dunblane, Scotland:** John W. A. Howe, Bishop. (For the ministry to the Leuchars R.A.F. Stations, to the Royal Navy establishments at Rosyth, and to industrial and mining areas; families in the Highlands who live far away from churches.)
- 14 St. Arnaud, Australia:** Allen E. Winter, Bishop. (For the Cathedral parish in its centenary year; the equipping of a hospital ward at Erero in the Diocese of New Guinea; increased stewardship and greater vision; closer unity among the Churches of Australia; the work in liturgical renewal.)
- 15 St. Asaph, Wales:** David D. Bartlett, Bishop. (For means to maintain the many day schools; the diocese's share in extensions to St. Mary's Training College, Bangor.)
- 16 St. Davids, Wales:** John R. Richards, Bishop. (For liturgical revision in the Church in Wales; closer fellowship with other Christian bodies; the Church's work in educational institutions and centers.)
- 17 St. Edmundsbury and Ipswich, England:** Arthur H. Morris, Bishop; Thomas H. Cashmore (Dunwich), Suffragan. (For the diocese's many schools; the Church's response to the challenge of new housing areas in new centers of industry, and to villages of dwindling population; the Retreat House, Leiston Abbey.)
- 18 St. Helena:** Harold Beardmore, Bishop. (For the missionary clergy in these lonely islands; the church-sponsored Trade School which gives youth hope of employment.)
- 19 St. John's, South Africa:** James L. Schuster, Bishop; Alpheus H. Zulu, Assistant Bishop. (For the theological college; the mission hospitals and leprosy institution.)
- 20 Salisbury, England:** Joseph E. Fison, Bishop; Victor J. Pike, Suffragan. (For development of more effective team ministries both in urban and rural communities.)
- 21 San Joaquin, U.S.A.:** Sumner F. D. Walters, Bishop. (For the diocese's vision of mission at home and abroad; the California Migrant Mission; the conferences held in the diocese's national parks.)
- 22 Saskatchewan, Canada:** William H. H. Crump, Bishop. (For follow-up work after evangelistic and preaching missions held the past year on the Indian reservations; the Lay Readers' School and other means of adult education.)
- 23 Saskatoon, Canada:** Stanley C. Steer, Bishop. (For the University of Saskatoon; the hospitals; stronger evangelistic emphasis; Emmanuel College, training clergy and lay leaders; involvement beyond the diocese following relinquishing of aid from the Missionary Society.)
- 24 Shantung, China:** Shen-Ying Wang, Bishop. (For our Christian brothers in China, that our Lord will watch between them and us, and keep us close to one another in Him.)
- 25 Sheffield, England:** Francis J. Taylor, Bishop; George V. Gerard and Arthur M. Hollis, Assistant Bishops. (For the Sheffield Industrial Mission's work among those engaged in industry with no real understanding of Christianity, University and training college students, and people moved under slum-clearance projects; a continuing parish ministry to people drifting away from Christian belief.)
- 26 Shensi, China:** Newton Y. C. Liu, Bishop. (That Chinese Christians may hold firm and glorify God by their lives and examples.)
- 27 Sierra Leone, West Africa:** Moses N. C. O. Scott, Bishop; Percy J. Jones, Assistant Bishop. (For the primary schools, where much of the Church's work is carried on in the provinces; University College, where the Church has opportunity for dialogue with Moslems; plans for a maternity center in the Bullom area, and an evangelistic center in Kenema; more and better educated clergy; strong laity who will help lead the new nation.)
- 28 Sodor and Man, England:** Benjamin Pollard, Bishop. (For the restoration of St. German's Cathedral; the ministry to summer visitors.)
- 29 Soroti, Uganda:** Sutefino S. Tomusange, Bishop. (For more clergy, with better education and wages; the schools; increased stewardship in a country where the people have not learned to support their Church.)
- 30 South Carolina, U.S.A.:** Gray Temple, Bishop. (For spiritual and material support of the diocese's MRI concerns.)
- 31 Nairobi, East Africa:** Leonard J. Beecher, Archbishop.

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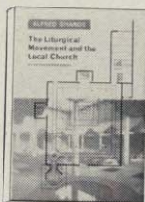
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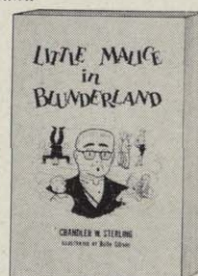
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