

Title: *The Episcopalian*, 1965

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THE EPISCOPALIAN



**Advent
1965**

BEFORE HE COMES



Advice for Advent

I DON'T think that we can separate the two aspects of Christmas—spiritual and secular—as good and evil, or even justly complain that the latter is an unholy infringement on the former. Our most holy commitments require all the physical, mental, and emotional resources we have, consecrated with love and brought to bear on all phases of our lives.

It is just as great a mistake, it seems to me, to resent the flurry of holiday preparations as an encroachment on whatever spiritual preparations we are trying to make as it is to give no thought to our religious obligations because of an overdose of worldly celebration. In a holy season, there is a great deal to be done as well as to be prayed and thought.

At Christmas, as at all other times, these two worlds compose a counterpoint; the hymns, the prayers, the contemplative expectation of the Coming beat in harmony with the workaday world, now quickening to its own advent.

I think that we should cherish the secular traditions and all the busy, made work of Advent and Christmas. They contribute to, rather than distract from, the seasons' meaning. We engage in our particular customs of preparation, peculiar to our own families and to our culture. These customs may or may not belong to an ancient tradition, but they surround an ancient event with contemporary warmth.

We are preparing for the Christ

child when we scrub and bake and beautify our homes; when we buy and give and receive gifts; when we send greetings and make welcome; when we fill our children's hearts with expectation, and memories of family customs; and most especially when we extend our love and our means beyond our hearths and beyond the coldness of ordinary charity. Even from a God's-eye view, these efforts to bring Christmas joy and grace to the lives we touch must seem worthy gifts for His Son.

We do well to take time now for giving—even time from contemplation of holy things, for this itself is holy. Toys for the orphaned; parties for the crippled; havens for the homeless; the Salvation Army bell reminding us that these provide the exterior Christian witness to the Christ-mass. If ever the Christian minority project a favorable image on the pagan community, it is in this outgoing spirit of love.

I don't think that there can be any real feeling of worth or enrichment at Christmas without an act of truly sacrificial giving. I don't think that it is enough to be aware of the world's unfortunates; or even to be sorry, or even yet to pray for them only. If mortal sin is rarely mental, so, I think, is immortal grace. It shines forth from a life, and what the life does.

We repent, adore, give thanks. Then what do we do when we turn from the altar or rise from our knees? "Our task is treble, to pray, bear, and doe," says John Donne.

With this giving accomplished, the rest becomes considerably easier. Gifts for family and friends can be chosen with love. Then the offering is love, and the gift the outward and visible sign. These gifts have, after all, been sanctified by our Lord who "soone after riches didst allow, By accepting Kings' gifts in the Epiphanie."

It was a busy Christmas for Mary and Joseph, too. How sad to think of a girl facing the imminent prospect of childbirth on a dirty stable floor. But she still must have busied herself with preparations, meanwhile caring for her husband, until the moment "when a woman hovers between two great doorways, between entry and exit, between pain to be laughed at, joy to be wept over. . . ."

We imagine that Joseph met his formidable responsibilities bravely, protecting his quiet virgin-wife and the Son not his. The shepherds had work to do on that wintry night, but took time to adore, knowing that "This, This is Christ the King." And the mysterious wise men, traditionally kings of fabulous splendor themselves, left busy, pampered lives for a hazardous journey whose importance they could not explain. "A cold coming we had of it, Just the worst time of the year For a journey, and such a long journey. . . ." Not so much is demanded of us.

*From thinking us all soule,
neglecting thus
Our mutuall duties, Lord,
deliver us. (John Donne)* ◀

**"I think
we simply
have no
idea what
even a little
can do"**

*The Rt. Rev. Stephen F. Bayne, Jr.
Director, Overseas Department
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LETTERS

SERVICE RENDERED

Many thanks to you for the beautiful piece you did on the FISH. Inquiries are already coming in asking for more information from various parishes.

THE REV. ROBERT L. HOWELL
Church of the Good Shepherd
West Springfield, Mass.

TRIAL ENDED

Enclosed is a copy of a letter I sent to Mr. Richmond Flowers, Attorney General of the State of Alabama, thanking him for his efforts in the case of Tom Coleman. . . .

THE REV. W. LEE DAVIS
Golden, Colorado

Dear Mr. Flowers:

My wife and I—and, I hope, many people everywhere—want to thank you for what you have tried to do in the recent trial of Tom Coleman. We are remote in miles from the particular crisis you face, but it is the same crisis that involves every American—the cause of decency and law vs. ignorance and injustice. There are surely many decent people in Alabama who are sickened by this travesty of justice, but, unfortunately, our newspapers tell us only of those who laugh at the law and mock brotherhood.

You have probably been persecuted unmercifully for your stand in this case, but we hope others are thanking you for your stand . . .

ON PRAYER AND SAINTS

The following letter and reply in the October issue brought an avalanche of comments, some of which appear below.

QUESTION AND ANSWER

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

ressed 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

It seems to me that the "girl of fourteen" who asked your help with her "troublesome problem" will still have a problem when she has read your answer in the October issue, unless she has a complete understanding of what it means to "pray in union with the saints, and the Virgin Mary, but not to them."

It is perfectly true that "in the Episcopal Church, prayer is addressed only to the Godhead," if you are referring to the liturgy of the Church. It is also true that there are no prayers to the saints in the liturgy of the Roman Catholic, or Orthodox, or any other Christian Church. We pray at the Eucharist in union "with Angels and Archangels, and with all the company of heaven."

In nonliturgical prayer, our private devotions, many Episcopalians as well as other Christians do pray "to" the saints. This does not mean that the saints have any power of themselves to answer prayer, but simply that we address our prayer to them, asking them to pray for us, and in union with us. Prayers to the saints are included in a number of prayer books published by and for members of the Episcopal Church and are prayed by many of us—to our great benefit.

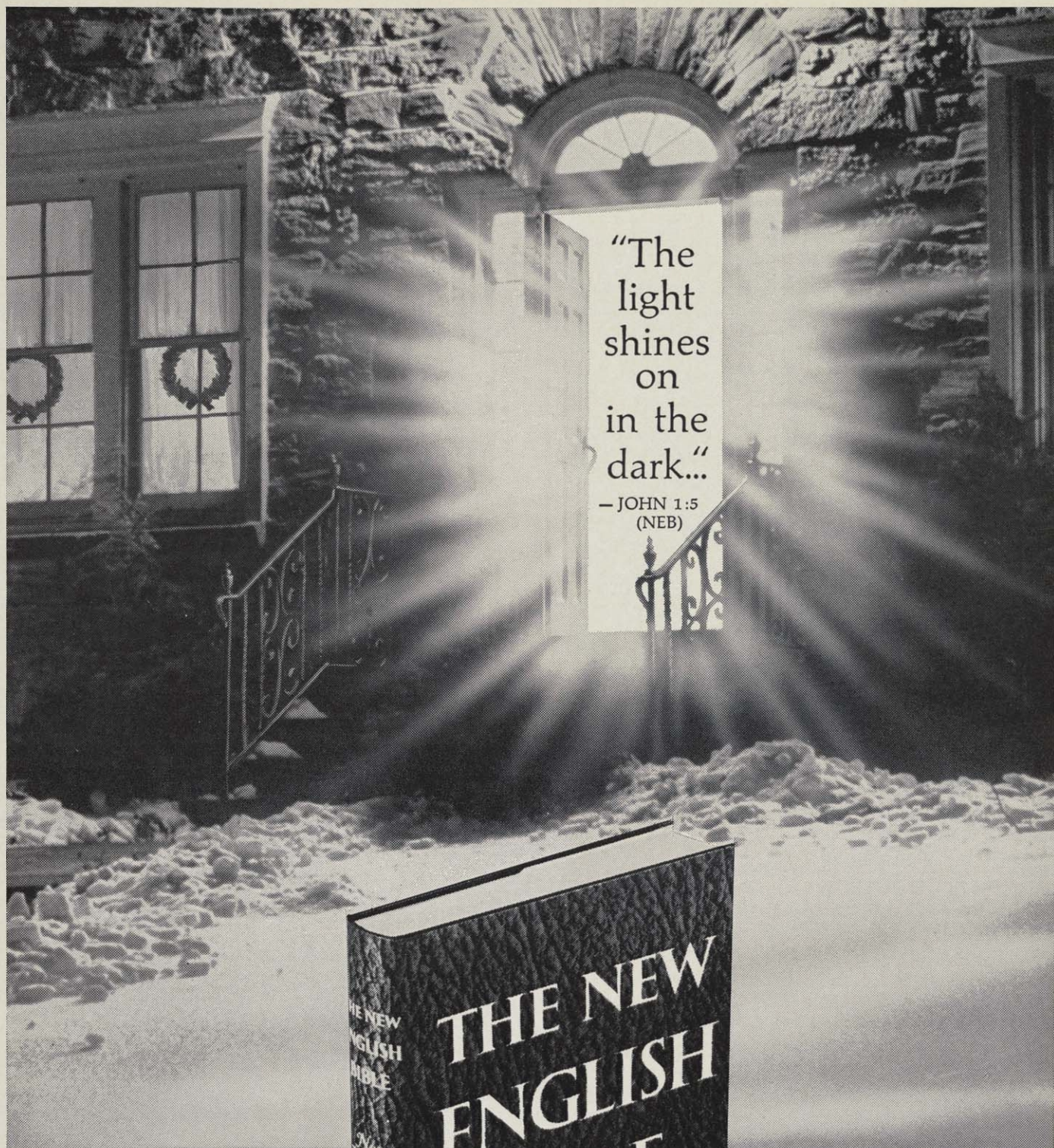
I would so like to assure this young girl that it is entirely "proper" for her to pray to the Blessed Virgin, and to St. Joseph and all the saints, if she wishes. It is just as proper, and just as natural, for her to ask them to pray for her as to ask the prayers of her mother, and father, and others of her family and friends.

DOROTHY R. SCHNEIDER
Monson, Mass.

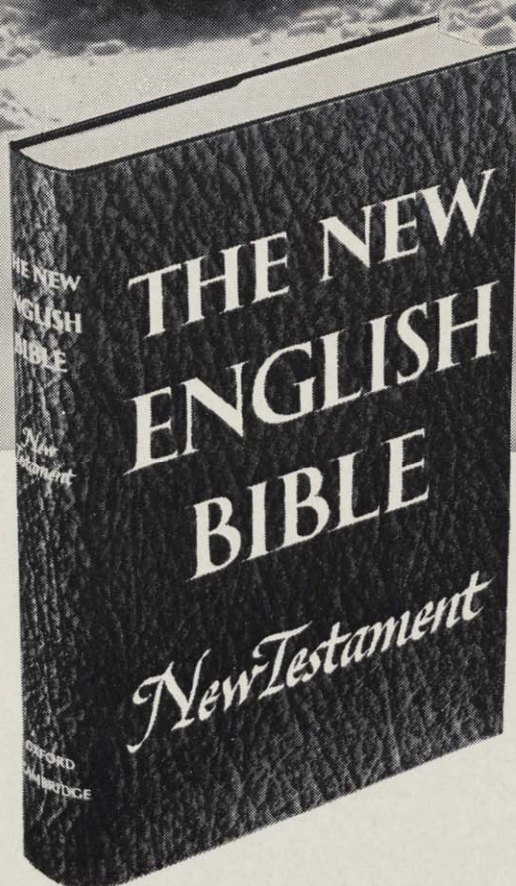
I am an Episcopalian, aged seventeen, and was very much interested in the letter you received . . . from a fourteen-year-old girl who asked you about praying to the Virgin Mary.

Before I was confirmed, my rector taught me that in the Communion of Saints we may ask any one or all of the saints for their prayers to Christ on our behalf. I was very troubled by the answer you printed in our maga-

Continued on page 42



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alike—the message
of Christmas,
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appeal to heart
and mind



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—EPISCOPALIAN, August, 1965



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FOR YOUR INFORMATION

Cathy Collins, the young girl pictured on our cover, is waiting for Christmas. We will tell more about Cathy, who lives at the church-sponsored Thompson Orphanage in Charlotte, North Carolina, in next month's issue. This picture is from a series describing Cathy's Christmas; because we felt her look of radiant anticipation beautifully expresses the spirit of the Advent season, we could not resist introducing Cathy a month early.

As all churchmen know, Advent heralds the bright promise fulfilled at Christmastide, and initiates a new liturgical year. With "BEFORE HE COMES," page 2, Mrs. **Barbara Collins** explains her view that the Christian's reverent observance of Advent and his sometimes hectic preparations for Christmas can actually be one and the same. Mrs. Collins, her husband, Charles, and their three children live in Northbrook, Illinois, where they attend St. Giles' Church.

Vice-President **Hubert H. Humphrey** has long been an active layman of the United Church of Christ. His articulate comments on "CLOSING THE MORAL GAP," page 18, are addressed specifically to churchmen during this thanksgiving season.

The **1965-66 Calendar for the Christian Year** appears on pages 28 and 29. Extra copies may be ordered for ten cents each, postpaid, from the Circulation Department, *The Episcopalian*, P.O. Box 2122, Philadelphia, Pennsylvania 19103.

The star of *Episcocats* (?), on page 51, is a dog. Gladys Childs of Lincoln, North Carolina, snapped the canine candid that became this month's contest winner.

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- A New Look at Theological Education
- Cathy's Christmas
- The Planet Chaplain:
A fable
- Going Where the Action Is

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A Journal of Contemporary Christianity Serving the Episcopal Church

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The Test of Faith

AN INTERVIEW WITH THE PRESIDING BISHOP

Father Kennedy: Bishop Hines, I often hear people say that it makes little difference what you believe, that all roads lead to God. How do you feel about that?

Bishop Hines: My viewpoint is that it makes a great deal of difference what you believe. I feel that the human race is oriented to worship of some kind, that the object of that worship determines the nature and character both of personality and of human history. To me, the Christian revelation, of course, sets forth both the ideal and the reality of truth. What God has done in Christ Jesus for humankind sets clearly and decisively the ultimate objective and allegiance for men and women at their best. Therefore, it is of supreme importance what God you believe in, and follow.

Father Kennedy: There is some confusion today about the role of the Christian Church. What is the Church for?

Bishop Hines: The Christian Church is, first of all, for sinners. It is for people who feel a lack and need within themselves which can only be answered by a power greater than themselves. It is a company of people who believe that God has wrought in Christ the salvation of humankind. The activity of Christians is a response of gratitude to God for that which has been done.

Father Kennedy: Bishop Hines, what practical difference does it make whether or not we believe

that God created this world and cares for it?

Bishop Hines: I think the ultimate difference lies within the question: Does life have some understandable end and goal? If there is no God, and if this world is a product simply of chance in space, then there could not be any real standard of values of good or evil, or right or wrong, which would make any difference. Consequently, each man would be a judge of his own actions and also of his own value and worth in the world. This would lead simply to chaos and ultimately to destruction.

Father Kennedy: Are there any proven ways in which a person in today's hurried and ever changing world can keep his spiritual balance, keep contact with his faith?

Bishop Hines: This can be done in many ways. I would say, first of all, that it is essential for such a person to be bound into some organized, worshiping community. In other words, he should have some structure to support him. Now I am quite aware that organized religion is sometimes distrusted by a great segment of mankind today because of its seeming inability to affect the total impact of history. But at the same time, the contributions which have been made by organized religion are not to be discarded. When a man attempts to go it alone in this kind of world without reference to the tradition or structure which has made such vast contributions, then he is likely to fall into some kind of anarchy or disruption

himself, and probably lose his balance. A person should be within a worshiping community which has an obligation and a goal toward which he can move and which can help him move.

Father Kennedy: To make religion what it should be in the hearts and minds of people is, of course, the job of the clergyman and the lay person. Is it the ordained minister's job to attend to the spiritual things, to be an expert in the religious aspects of life, and the lay person's job to take care of the practical matters?

Bishop Hines: I think this is an oversimplification of the ministry as such. Today we know that no such dualism is possible in human life; that no such distinction between that which is spiritual, and that which is material, exists in God's world. They are, in reality, one. This is a sacramental world. Unless the material becomes the expression of the spiritual meanings of life, then it is less than useless for humankind. Furthermore, we know that all men are called by God to a ministry. It may not be the same ministry of function, and is not the same ministry of function as far as the organized life of the Church is concerned, but it is the same ministry in terms of the calling to be a kind of person—one who is asked by God to embark with Him upon a great journey of creation and redemption in this world. When we see ministry in this form—broad, wide, and deep—then we can understand that a layman is just as

responsible for the spiritual life of a congregation or a community as the ordained minister could possibly be. This ministry is one and the same.

Father Kennedy: Should church people speak out on controversial issues?

Bishop Hines: If they don't, who will? Furthermore, who is more likely to have some durable solutions or some durable help for a world in desperate need than people who have heard the Gospel, the good news of God's concern for the world? I think that religious people are obligated to speak out in the interest of welfare and justice for humankind.

Father Kennedy: Do you think that they have competency and authority to speak out?

Bishop Hines: Whether or not they have competency is another matter. I think people should be to some extent wary of speaking in areas where obviously they have no technical competency so to speak. But the fact that they have authority is unquestionable because God has called them to testify concerning truth. This is the basis of every person's authority to speak in the interest of God's truth in the world.

Father Kennedy: How important, Bishop, is it that a person be a part of some kind of community?

Bishop Hines: Essential. No man is created to live in a vacuum. As

John Donne indicated, no man is an island unto himself. He is made to be in community by the God who calls us into community; he cannot be a real person except in relationships within such a community.

Father Kennedy: Organized religion, then, would be a community. What does organized religion as a community do for the individual?

Bishop Hines: First of all, it indicates to him what his real value is because it places this value among other values which he is able to see in terms of other persons. Unless a person can receive this perspective from *outside* himself, he is unlikely to gain a true perspective of his own stature and responsibilities *by* himself.

Father Kennedy: Is the organization of churches on a national level necessary?

Bishop Hines: Yes, organization on a national level and on an international level is necessary because groups, like individuals, tend to become satisfied with their own points of view, trusting in their own points of view perhaps too much, and are not likely to be moved out of these through their own incentive. Therefore, they need cross-fertilization of ideas, knowledge of the achievements of others. They need standards so that they can measure themselves by that which is outside of themselves. To that extent, national

Continued on next page



If I should tell you that I know a family which, on the anniversary of the birth of Ludwig van Beethoven, burns candles in the windows of its home, reads from some biography of that composer, and then for hours plays music he gave to the world, you would likely say, "That is powerful influence. For any man who, nearly a century and a half after his death, can elicit such discipleship, and such devotion, must have been a durable personality indeed."

But when I say that I know a man whose anniversary of birth finds millions of people burning candles in their windows, and millions reading from some account of his life upon this earth, and millions giving gifts in his name—you would say, "That is Christmas." And you would be right. For it is a lordly story, with the slow pace of its agrarian life, the regularity of taxes, the brutal thrust of tyranny, the promise of a singularly brilliant star, the trials of a chosen family, and the baby lying in a manger. Few indeed are the hearts that such an appealing picture cannot move to once-a-year deeds of deep compassion and joyous thanksgiving.

But—dare we look ahead? Dare we lift our eyes to discern the "shape of things to come" for this innocent child: the temptations, the call to son-ship, the dialogue with the world in the interest of the Kingdom's demands, the conflict it inevitably produces, the rejection by the good people of the world, desertion by his closest friends, and death as one who blasphemed and stirred up the people against recognized authority? The thought occurs to us, "What a shame! That sweet, innocent children have to grow up into men and women whose will-to-power disclaims—

yea, destroys—the innocence with which they began their life." How much kinder to leave the babe in the manger, unharmed, uninformed, and uninvolved.

One year, it has been said, the principal of Mansfield College, Oxford, surprised the congregation by reading one of the Passion narratives on the Sunday before Christmas. The congregation thought that the good doctor had made an "absentminded" mistake. But when questioned concerning it, Dr. Selbie pointed out that he had not made a mistake. He had read the Good Friday story as a reminder of what lay in store for the baby whose birth the worshippers might otherwise have celebrated sentimentally. Later, someone commented: "By the same token, it might be appropriate for us to read the Passion narrative on Easter, and the Easter story on Good Friday. If we did so, we might be saved from the twin heresies of unrelieved pessimism and unwarranted optimism."

The message of Christmas is the joyous proclamation that "God so loved the world that He gave his only begotten Son. . . ." The brutal fact is that when love moves out into a sinful world, it meets a cross! Were it only a brave and good man who is the symbol of this tragedy, we would be forced to greet the Christmas story with unrelieved tears. But it is because the symbol of this tragedy is God incarnate—freely choosing to take upon Himself the limitations of human flesh—that the story moves beyond tragedy into the realm of joyous hope. This is why, even in a world in peril of its very existence, we can say, and mean it, too, "Merry Christmas!" "God rest you merry, gentlemen, let nothing you dismay."

—JOHN E. HINES, *Presiding Bishop*

and international church organizations can be helpful.

Father Kennedy: Why has there been such an increase in talk and activity about the ecumenical movement?

Bishop Hines: First, because people are coming more and more to understand that God is calling His people to be one in Him. This oneness we are beginning to explore more profoundly than perhaps at any other time in the whole history of organized Christianity. Second, we are understanding the great cost. I am not speaking just about material costs, but costs which are not measurable in terms of dollars and cents, caused by the divisions within organized Christendom. These costs include the various overlappings of areas of responsibility and the waste which occurs there, and also the misunderstandings and the misinterpretations which can be drawn from a divisive, divided

Christian testimony. We are beginning to see, as someone has indicated, that the world is too strong for a divided religious witness. If the forces of organized religion are going to make a genuine impact upon a world which desperately needs the redemptive power of God, they must increasingly tend to make this impact in unified form and fashion.

Father Kennedy: Bishop, what does Jesus Christ mean to you?

Bishop Hines: He is a personal saviour and redeemer to me, but beyond that He is a personal saviour and redeemer for all mankind who trust in Him.

Father Kennedy: Bishop Hines, as you survey the scene, what strength do you think men have to face successfully the challenges of today?

Bishop Hines: I think their basic strength is one of faith—a knowl-

edge of God's revelation which they are able to see all about them. Despite the vale of tears through which the world seems to pass periodically, and despite the uncertainties which now are about us in the nuclear age, I think there is a wider estimate of the power and capacity of God, and of the responsibility of human beings in this situation. I feel that confidence is infecting the whole human situation. ◀

This article is adapted from a recent "Viewpoint" interview between the Rt. Rev. John E. Hines, Presiding Bishop of the Protestant Episcopal Church, and the Rev. Dana F. Kennedy. "Viewpoint" is a weekly fifteen-minute Episcopal Church radio series produced by Executive Council's Division of Radio and Television. The program, moderated by Father Kennedy, features outstanding people from various fields as guests (see page 48).

THE NEW MISSIONARY



TWO decades before sick humor became a vogue, *The New Yorker* magazine showed cartoons of missionaries in large black caldrons surrounded by hungry cannibals and captioned with amusing last words. While an individual missionary could wring the hearts and purses of an individual church group, the general impression of missionaries as a whole was often a mixture of reluctant admiration and subtle ridicule.

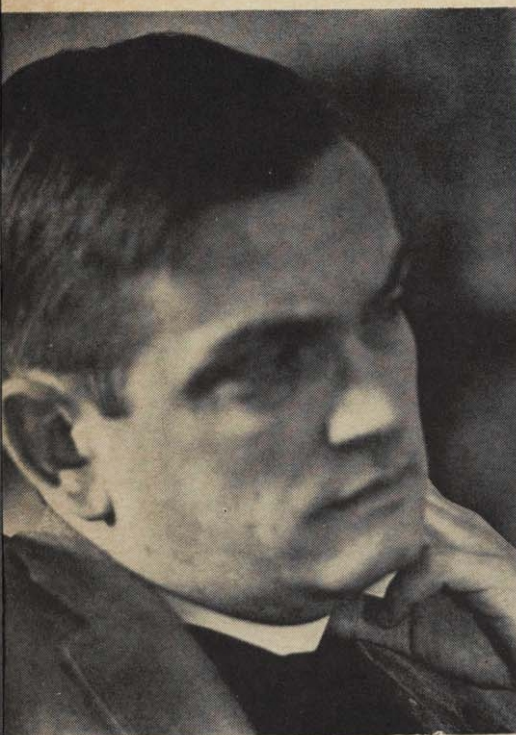
More recently, the martyrdom of a missionary in the Congo was material for a major, sober feature in *Life* magazine. Somehow, in the intervening years, the attitude toward missionaries has changed. The only "constant" in the two images is the recognition of dedication. Fortunately, the general public no longer views dedication with distrust; it is no longer a sly synonym for maladjustment.

Today's missionaries should be viewed with respect, confidence, and understanding.

The "new" missionary of the '60's deserves new recognition. He has a tough job, devoid of glamour and the safety of the "compound." On these and the following pages you will meet some of these new missionaries. One works out of New York City; the others have newly arrived in their overseas assignments and are now part of the 467 persons similarly employed by the Episcopal Church on every continent. They include ten married priests, five bachelor clergymen, three teachers, a physical therapist, a social worker, a nurse, and a school headmistress.

The romantic days of Livingstone and Schweitzer are gone. Today's overseas worker faces demands and pressures which must be prepared for with more than dedication, study and advice.

"I've Decided to be a Missionary..."



The Rev. Onell A. Soto (above), his wife, Eundina, and two young daughters, from the Missionary District of Cuba, are new missionaries in Ecuador. The Sotos' proficiency in Spanish is matched by their enthusiasm for their work. The Rev. Donald E. Bitsberger (below), executive secretary of the Division of Personnel for the Executive Council's Overseas Department, was one of the planners for the missionary conference held at Seabury House in Greenwich, Connecticut.

"I've decided to be a missionary after I'm ordained next June. . . ."

"Ever since I heard that bishop talk about his work in Africa, I've known I had to go out there to work someday. . . ."

"... and my wife and I feel that it is now or never."

"I am a math teacher and am interested in working overseas. . . ."

"This friend of mine works in Latin America, and from what he writes of the situation there, they sure could use some missionaries down there. But since I don't speak Spanish, I am wondering how much help I could be. . . ."

"How do I go about it?"

Every year some 500 Episcopalians write a letter which begins, "I've decided to be a missionary . . ." or its equivalent. Most will not announce it yet to their friends, but you can depend on it, all will secretly eye their belongings and wonder what to take with them. And all will close these letters by asking, "How do I go about it?"

How, indeed? It is a long, involved process. And an abrasive one, in many ways. Stars in the eyes and a dreamy longing to export the Church to the pagans may be a splendid starting place, but it is only that. Dewy-eyed zealots may make saintly missionaries, but then again, they may not.

The applicant will be in process of becoming a missionary for several months, at best. And during that time he lives in a state of uncertainty, maddening roadblocks, and the deepening realization that this business of being a missionary requires a great deal more than his having decided he would like to be one.

He has heard all his life about "the needs of the mission fields" and

has assumed that the shortage was in volunteers, not funds. He finds that he was wrong. The shortage is in funds, not volunteers. He may then begin to comprehend why his rector and vestry, his bishop and diocese, and the whole Church are forever seeking more money. To his mission-mindedness now is added a deepening concept of stewardship. The applicant begins to see the crucial relationship between his stewardship of himself, and his stewardship as a member of the Body of Christ.

He is sometimes surprised to find that this is not a matter which he arranges as an individual with an overseas bishop of his choice. Instead, he must be approved by an Appointments Committee consisting of eight persons, including principal officers of the Executive Council. He may have to be reminded that this is a national Church, with worldwide ecclesiastical relationships. Impatience with organizational machinery cannot preclude the fact that the Church goes with him, and is responsible for him. He must comprehend this interdependence.

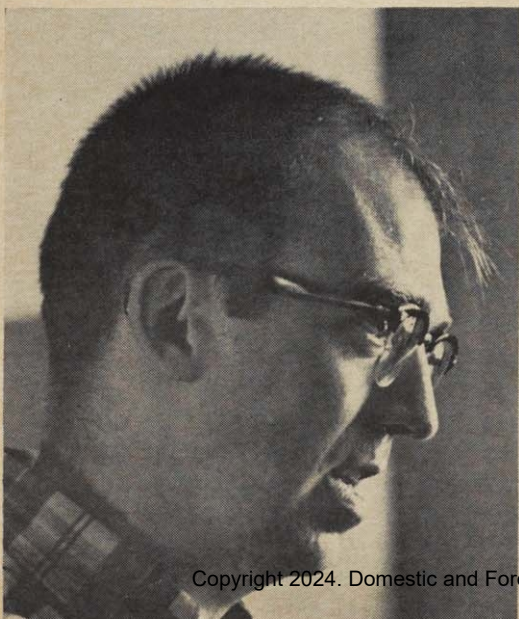
These 500 letters of prospective missionaries reach the desk of the Rev. Donald E. Bitsberger, the Overseas Department's executive secretary in charge of personnel. His job, in addition to answering the questions of the writers, is to ask a great many of his own. Out of this potential, less than fifty persons a year actually become missionaries. The shrinkage occurs for many reasons, not the least of which are later missives which begin, "On second thought . . ." Some of these, far from being just dropouts, go on to say that the act of applying has led them to see a new dimension in their present ministry—clerical or

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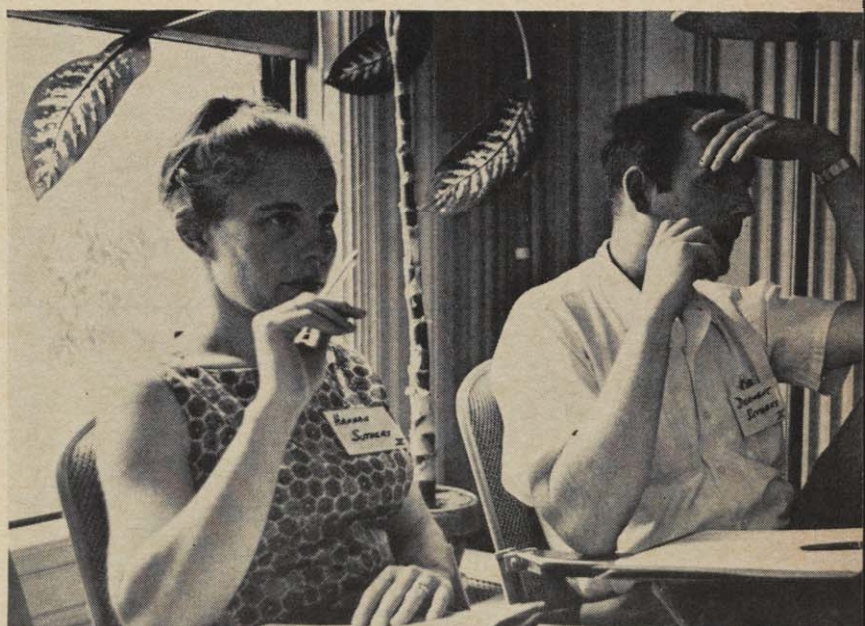
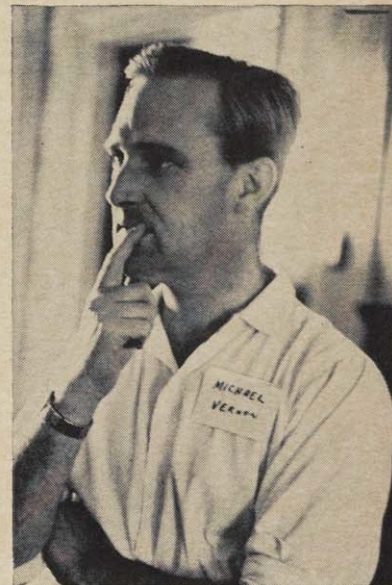


New missionaries to Nicaragua (above) are the Rev. Richard B. Smith and his wife, Mary Lou. They have three children.

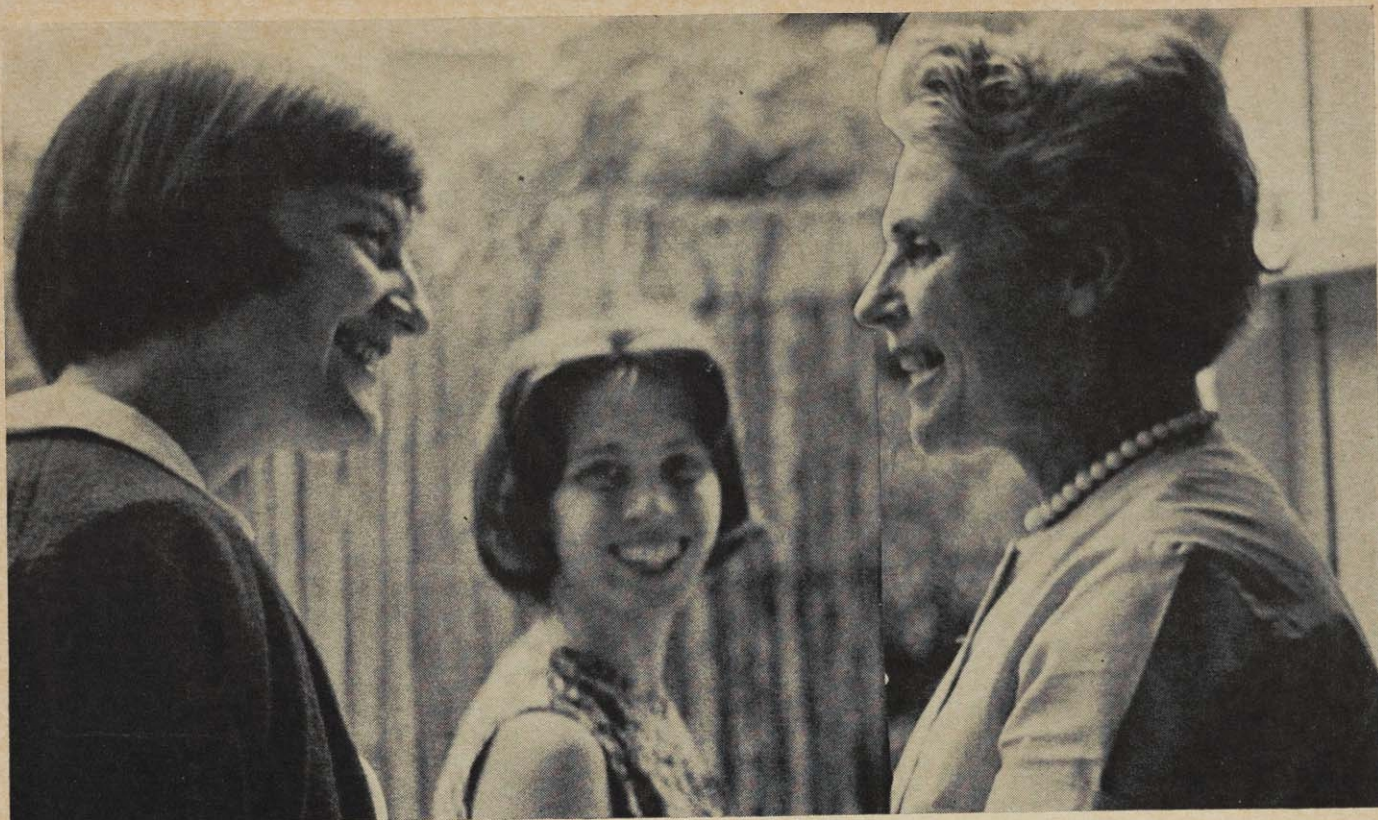
The Rev. Richard E. Colby (below) and his wife are attending a language school in Costa Rica before assignment, which they hope will be in the Dominican Republic.



The Rev. Michael Vernon (below), a Church of England missionary in Argentina, visits the conference.



The Rev. Derwent A. Suthers and his wife, Hannah, are working in Rio de Janeiro, Diocese of Central Brasil. Father Suthers spent ten years as a priest in Williamston, Michigan, where Mrs. Suthers was a teacher.



Mrs. John E. Hines, wife of the Church's Presiding Bishop (far right), talks with Carolyn Dower (left), who is on her way to Tanzania for two years as a Volunteer for Mission, and Lorraine Ransom, who is planning to go to Liberia soon.

lay—which they feel warrants new efforts before tackling another job anywhere else.

Mr. Bitsberger estimates that he spends an average of forty hours with, and for, each appointee who goes to an assignment. Before he presents to the Committee a thick folder of material about each person up for appointment, he must consider many aspects of the matter.

Are these often wistful approaches mostly wishful thinking? Is this "call to the mission field" a call to escape from a dreary or difficult post here at home? Will that highly desirable but overactive applicant observe a needed regime of rest and medicine? Will enabling this person to attend the language school in Costa Rica be a wise investment of the Church's money?

Becoming a missionary is a complicated business, and Mr. Bitsberger has a complicated job. He directs a giant mix-match operation in which he must juggle applicants and overseas openings, qualifications and needs, as well as taking a dozen other factors into consideration. Fifteen years ago Episcopalians sent missionaries into eighteen areas; we

now support people in forty-five areas. To further understand the complexities, one must recall the Anglican family tree.

The Episcopal Church in the U.S.A. now has fourteen overseas missionary districts: nine in Latin America, one in Africa, two in Asia, plus Alaska and Hawaii, the two extraterritorial states still designated as "overseas." Naturally, we make every effort to aid our missionary bishops with personnel.

Elsewhere in the Anglican Communion, as a matter of policy, we do not send missionaries unless requested to do so. (And a long history of sending money rather than manpower has in many places given a wrong impression, so that often sister Churches truly needing missionaries do not ask for them.) Thus, Mr. Bitsberger may have several willing would-be missionaries eager to go to A, but no corresponding openings, yet have urgent requests from the Bishop of B and no applicants interested in B. Sometimes gentle juggling can remedy this, but sometimes the "call" comes complete with address, it seems.

The pairing of qualifications and

needs is often difficult. Occasionally an otherwise ideal solution must be ruled out because the overseas district cannot house a family and must have a bachelor priest. Or the overseas bishop, though impressed with the unmarried candidate, feels strongly that the community needs a married man and that the wife is a vital part of the total missionary job.

An interview between Mr. Bitsberger and an applicant will resolve some of these hovering issues, but at the same time the applicant begins to recognize the red tape.

Will he need more or different letters of recommendation? What is the bishop going to say? Can all the members of the family pass the rigid medical exams, or will Junior's asthma eliminate their chances? Will they pass the board of reviewers? When should they announce their appointment (how awful if they told everyone, then were not selected)? Shall they store the things they don't take, or sell them? How do you ship all that stuff? How long do visas take? Isn't it just like a woman to be planning on taking her electric hair dryer?

Socks on the Rocks

"On the rocks? You mean it? Rocks?"

"Indeed I do. And what's more you've never seen really white laundry until you have seen clothes that have been pounded on the rocks by hand."

"Why, I thought . . . that is, I knew it would be silly to take our old washing machine all the way to the South Pacific. But, gee, we have four young children. And that's a lot of socks!"

"When the bishop said to bring a white cassock, I got sort of worried."

"Fortunately our children love pineapple juice. I understand it is inexpensive in Mexico, but orange juice costs a fortune."

"Oh, I don't dare think about food. My husband is a real fussy eater, even worse than our kids."

"About those rocks. I mean, do you think it will look all right to get someone to do it for me?"

"We've both lived in small towns all our lives, and now here we are moving to Rio, of all places. Jim calls it 'the citier city.'"

"From what the bishop writes about the school situation out there, it looks as if my wife will go back to teaching. . . ."

But what are missionaries doing, fretting about all these nonreligious matters? Where is their zeal?

It was burning brightly when they arrived, but now the zeal was being tested at the Outgoing Missionary Conference, a must for the new missionary.

Some sixty persons assembled at Seabury House in Greenwich, Con-

necticut, last summer for the most recent Outgoing Missionary Conference. Thirteen were from Canada, for this was a joint conference with the Department of Missions of the Anglican Church in Canada; forty-seven were from sixteen United States. Staff members from several departments of the Executive Council helped lead the sessions.

Most of the tensions and tedious details were behind the appointees. All looked forward to meeting other outward-bound colleagues.

For many the good-natured gaiety simmered down when the conference had its first work session. Other appointees took longer to lose their initial enthusiasm, but by midweek resentment was unanimous.

The two-story center hall of Seabury House was no longer the scene of relaxed converse. Some laughed occasionally, but nervously. The openness was gone. As work groups broke up for meals, or respite, the hall was peopled not with one throng, but with many individuals who clearly wished for more corners.

Matters of educating the children; isolation and loneliness; language barriers; housekeeping; cultural differences; the marriage relationship—all now were facts which had to be faced not shallowly, and worse, not privately. The whole nebulous area of why and how one had decided to be a missionary had to be re-examined. Self-scrutiny could not be evaded. *Continued on next page*

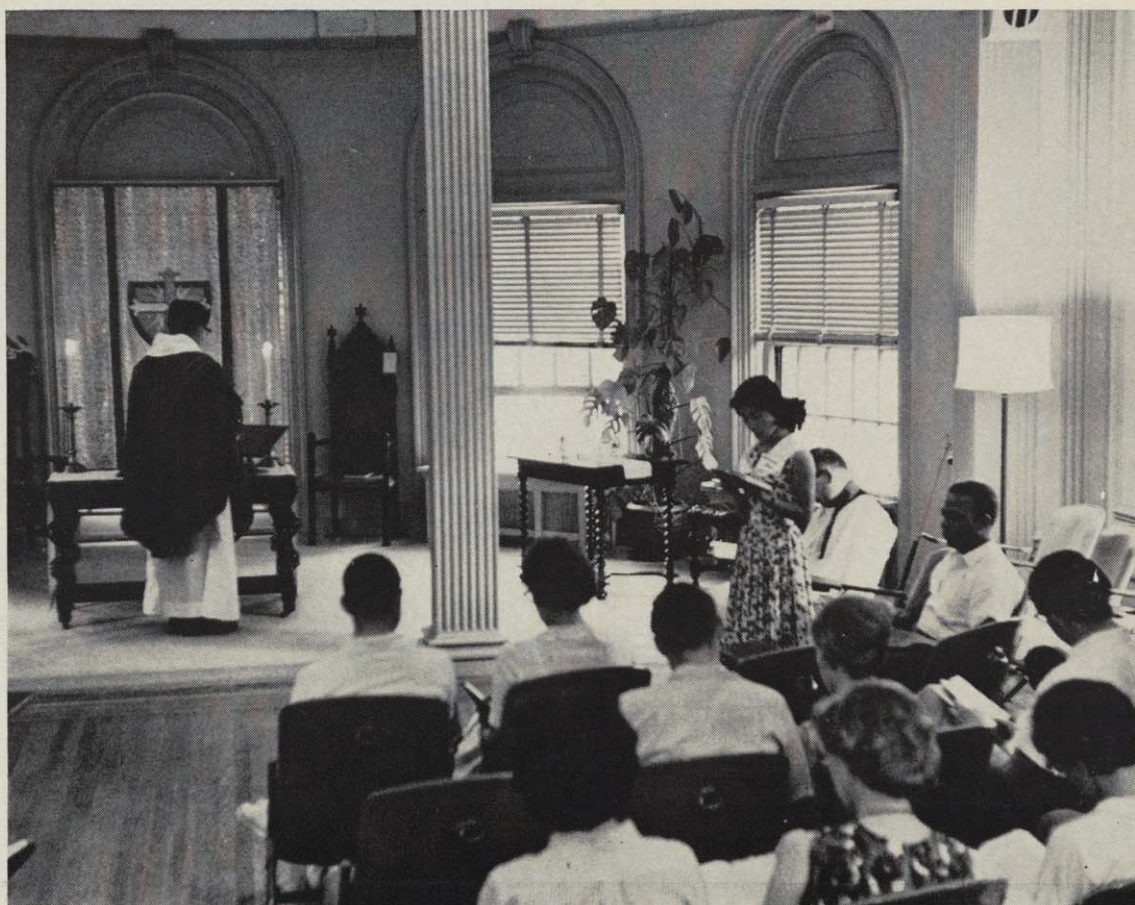
From left to right are Miss Ann Ruth Fox, a teacher in Manila; Mrs. Furman C. Stough, wife of a priest in Naha, Okinawa; and Mr. and Mrs. W. Lawrence Gardner (teacher and nurse, respectively) who are hoping for an assignment in Tanzania.





Shortly after a service of Holy Communion, one of the groups at the missionary conference assembles in the council room.

The Rev. Dr. Daisuke Kitagawa celebrates a service of Holy Communion in Japanese. The Epistle is read by Mrs. Shigeko Sams of Okinawa. She will soon return home with her husband and two young sons.



The conference was realizing that disorientation is the first step toward orientation. This was not some malevolent playfulness. It was carefully, prayerfully planned. The appointees were facing some of the situations they would encounter overseas. But they had not, at the start, recognized them as such.

Then orientation went into high gear. One woman grumbled, "This is nothing but group therapy, and I don't believe in it." Two days later, the same woman had an inner glow and nary a trace of rebellion.

A clergyman with mind weary and preconceptions upheaved commented, "I guess I should go back to my parish and start being a missionary there."

A wife, unaware of what she revealed about her own new insights, remarked, "This conference has made a Christian of my husband."

The word "conversion" was not used once; how could it be? This was a group of dedicated priests and lay persons volunteering for at least three years of hard work overseas. Granted, but undeniably each had what is euphemistically termed "a religious experience." It was a honing of their convictions, a refocusing from the subjective toward the Object.

The conference did not consist solely of work groups. Among the many other features of the schedule which contributed to the worth of gathering were four informative and provocative lectures by Canon Douglas Webster, distinguished Anglican author and missionary.

A daily service of Holy Communion in the Council room was for some a first experience of the Eucharist other than in a church or chapel. Several commented on the meaningfulness of worshiping in the same room in which they worked.

Not all the services were in English. One was in French, one in Spanish, and one in Japanese, with everyone making the responses in his own tongue.

The evening meditations, marvels of meeting the days' moods, were by the Rev. Raymond T. Ferris, a former Latin American missionary and now rector of Christ Church, Bronxville, New York, who served as conference chaplain. These were followed by a quiet hour, and bedtime cookies and milk.

The conference closed with a burst of talk, laughter, and a few tears. The applicants were now really appointees, welded into a community of new missionaries, World of 1965. ◀



The Rev. Canon Douglas Webster, of the Church Missionary Society in England, presents one of his four lectures at the conference.

What It Takes . . .

A missionary needs
the wisdom of an owl,
the tenacity of a bulldog,
the daring of a lion,
the patience of a donkey,
the industry of a beaver,
the versatility of a chameleon,
the vision of an eagle,
the melody of the nightingale,
the meekness of a lamb,
the tact of a politician,
the hide of a rhinoceros;
the disposition of an angel,
the resignation of an incurable,
the faithfulness of a prophet,
the tenderness of a shepherd,

the fervency of an evangelist,
the devotion of a mother,
the sacrifice of a martyr,
and the loyalty of an apostle.

Missionaries are not born.
They are made.
They are made out of the
ordinary run of individuals.
The basic qualification
is not intellectualism, but
a yielded spirit,
a devotion to the will of God,
and a deep sense of call.

Author unknown. Quoted in the Missionary Language School in 1958, Taipei, Taiwan.

CLOSING THE

A statement of thanks and hope by

As 1965 draws to a close, the United States of America continues its epic adventure to the stars. Simultaneously, here on earth, our country makes its mightiest effort to fulfill the moral law.

Far above us, 110 miles in outer space, at a speed of five miles a second, an American astronaut has floated for twenty-one minutes as a human satellite. Awesome as is this technical achievement of Gemini IV, greater still is our progress in inner space—in uplifting the hearts, the minds, and lives of our people.

"The greatest task in life is to keep one's soul aloft," said Gustave Flaubert. This we have been doing. Our hopes as a people are high, our expectations, our aspirations.

From both our patriotic and our religious heritage, we have sensed that this nation does have a special mission, a noble mission. God has blessed us with His bounty. How right that we should give thanks with great deeds.

President Johnson has set before us the goal of a Great Society. Step by step, we are advancing toward this goal. As the President has reminded us, greatness of spirit is necessary if we are to achieve it.

We are not a vain people; we recognize our past limitations, our present problems, our future obstacles. But we also recognize we have come a long way.

If we as a people are not all we should be, we are at least better than we were. If we do not yet bear full witness to our faith, we do want to fulfill the admonition of Ralph Waldo Emerson, "Go put your creed into your deed."

We Americans are realists. We are well aware that there has been, there still is a "moral gap." It is the discrepancy between what we as

a religious people profess in our houses of prayer, and what we have tended to practice in our daily lives.

Now, fortunately, we are closing this gap. We are putting the moral law to work. We have set our sights on high and worthy targets. We dare not do otherwise. We are trying to make up for years, decades, even generations of neglect. The moral gap has been intolerably deep and broad.

We have always known that there is divinity within man—all men. But who among us would not concede that we have allowed harsh circumstances to crush countless human spirits? Who among us can deny that widespread misery in our land has mocked our pretensions? Who can dispute that, long since, we should have acted against the grinding poverty which has gripped one-fifth of all our people in a land of affluence?

At long last, we see the poor who for so long were termed "invisible"; we hear those whose moans were for so long inaudible. We had eyes, but we did not see; ears, but did not hear. Now we do, and we are the better for it.

We are waging a war against poverty. We are closing the poverty gap.

In church school we learned to honor our father and our mother. If we fulfilled the Commandment in our personal lives, we did not do so as a society. Vast numbers of our 18 million senior citizens have neither been honored nor remembered. One-half live on incomes of less than \$1,000 per year; one-third dwell in substandard housing; millions live alone, in boredom and often in ill-health, untended and in despair. But the plight of these peo-

ple has not gone unnoticed.

We are now beginning to close the age gap, the gap which separates the well-being of younger years from the widespread distress of later life.

All of us are equal in the sight of God, we have rightly heard from our pulpits. But for one-tenth of our population, the accident of color has brought lifelong humiliation. Second-class citizenship has been the Negro's lot—inferior schooling, jobs, housing, recreation. And if the Negro dared to try to exercise his most basic right—to cast his ballot—every conceivable obstacle has been thrown in his way.

But a historic voting rights bill has been overwhelmingly enacted by the Congress, and a strong program for equality of all other opportunities established.

What is more, men and women of goodwill of all races—particularly churchmen—are taking the lead in doing all the many things the Government cannot possibly do in opening a new era in warm, human relations. We are closing the racial gap.

"Suffer the little children to come unto me," said the Master. His words have rung in our hearts. But millions of our young have been born into a cycle of ignorance and deprivation. The innocent of this generation have been condemned to suffer the torments which had been visited upon their fathers. Neither their teachers nor their textbooks nor their schools have been good enough to help them rise to a better life. For uncounted numbers, the free school lunch they have been given has been the only decent nutrition of the entire day.

But the Congress of the United States has enacted the most far-

MORAL GAP

the Vice-President of the United States, Hubert H. Humphrey

sighted aid to education legislation in our history. We are at long last treating our young for what they are—our nation's most precious resource. We are closing the educational gap.

"I have come that men may have life, and may have it in all its fullness," Jesus said. But suffering and premature death—not long life—have been the lot of hundreds of thousands lacking adequate health service. Babies have too often died while still in their mothers' wombs, or they have emerged into life often mentally retarded, sick, or with physical defects. The lack of prenatal care and poor diet among poor mothers have stunted lives even before birth.

But America has taken the offensive against disease, against birth defects, against shortage of skilled, professional manpower.

We are closing the health gap.

Inaction and underactivity—rather than wrong action—have tended to be our faults heretofore. We have not seized opportunities to enrich the lives of our people, to help man realize in his earthly journey years of splendor and fulfillment.

Nowhere can this be seen more than in the modern city. We have been inattentive while man's crowning achievement in construction has so often become an eyesore, an earsore, and a heartsore. Today, 70 percent of our people—135 million Americans—are jammed into urban areas. A half century from now, 320 million of our 400 million Americans will live in such areas. But for decades, the centers of our cities have been decaying.

Into central city ghettos have been packed the old, the poor, the

discriminated against. Four million city and rural homes still do not have running water or even plumbing. Meanwhile, families who have more means have moved to the suburbs only to find developments poorly planned, sprawling in all directions. Getting to and from work on highways clogged bumper to bumper has become a daily frustration.

But now we have begun a massive effort to make cities livable, to assure cooperation in metropolitan areas, to review and revise obsolete building codes, to modernize dilapidated housing, to create small parks and squares, malls and playgrounds. In this type of wholesome environment, a man and his family can grow, can learn and relax, aspire and achieve.

More clearly than ever before, we see our objectives—to liberate man from all that chains him and drags him down into the dust—whether it be poverty or disease, bigotry, or a rat-filled tenement.

We believe in the goodness, in the Godlike in man. We do not want to do for any man what he can do for himself, but we do want to help him help himself and his loved ones to rise and shine.

We want his children to grow straight and tall, to live honorably, fruitfully, safely.

Evil in any form is more than ever our foe—the evil of hatred or lawless violence, the evil which degrades or despoils.

The forces of aggression are our enemy, whether they be on a city street in our own land, or in the jungles or rice paddies of a land in Southeast Asia.

We take our stand for freedom wherever it is imperiled. We do not intend to desert the ramparts on

which we have kept such vigilant watch. While we do not wish to run needless risk of World War III, we know that the risk rises—rather than declines—if we try to appease. We will not go back on our pledges, our solemn commitments to defend Vietnam and other lands against aggression. But we will walk more than an extra mile to find a basis with honor in which the guns of destruction can be silenced, and the task of rebuilding commenced.

We are friend to all the family of man. We seek to raise a standard to which, as George Washington stated, "the wise and the honest may repair."

For this task, we need every hand, every heart, every mind of our society. We need to close ranks. We need to extend the national consensus, to unite on common ground, rather than be needlessly divided.

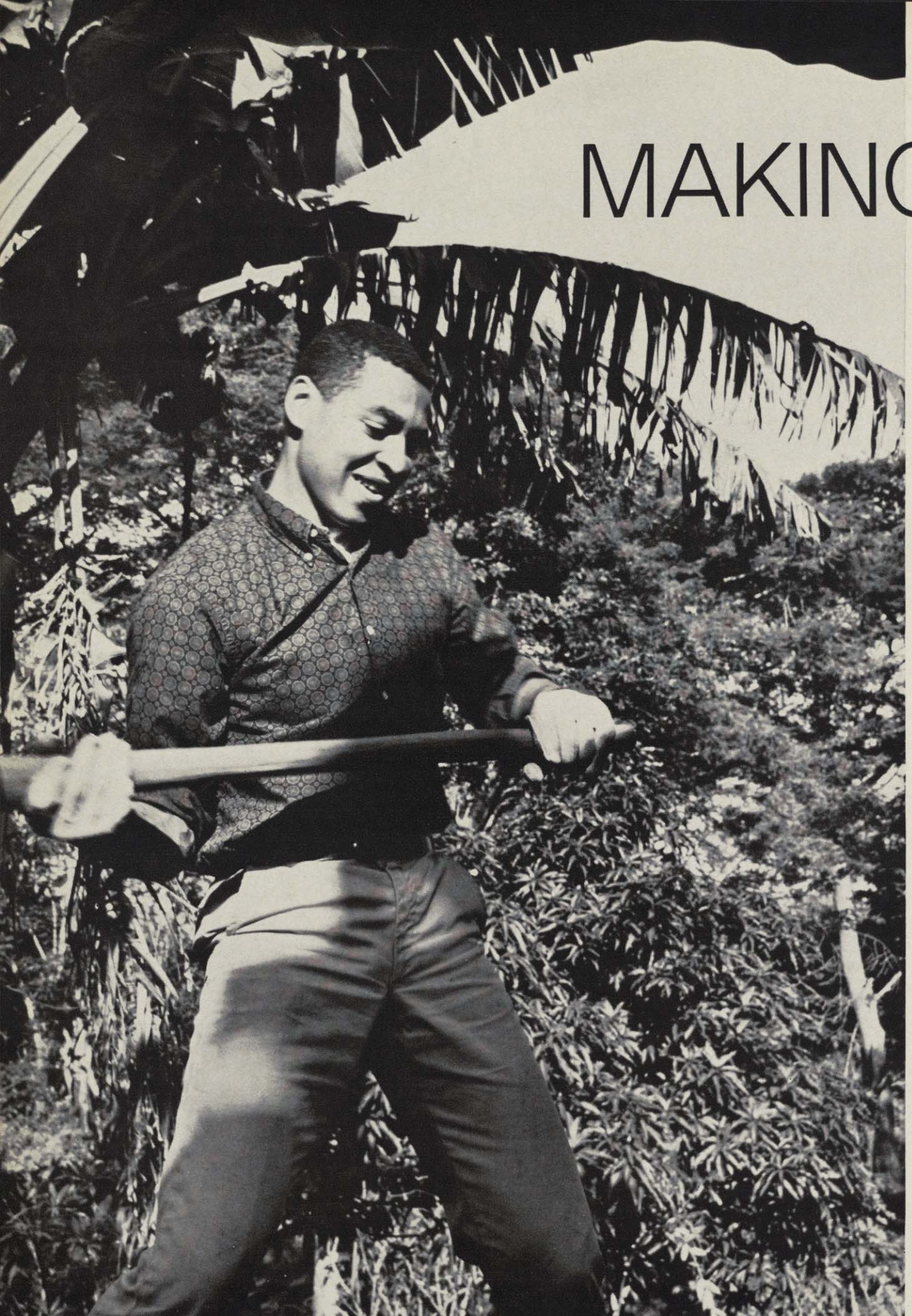
In every community of our land we need still more leadership of the highest type. Let us never doubt that it will come; let us strive that it will come.

Already, there are more leadership, more dedication than cynics would assert. They doubted our youth, but when the call came, tens of thousands volunteered to serve in the Peace Corps. Thousands more of all ages have volunteered for VISTA (Volunteers in Service to America) and for many other new and old programs of service.

We do not shrink from our tasks; we glory in our opportunities. We do not falter under our burdens. We are our brother's keeper.

Who can better serve witness to this fact than the men and women who worship in our churches, who bow their heads to the one God, who pray that they may be worthy of the Way-Shower? ◀

MAKING



Episcopalian George Moose, a student at Grinnell College in Iowa, works on the Voluntary Service Project at Morogoro in the Diocese of Central Tanzania, where the Anglican Missionary Society has a house and a Bible School.

SUMMER COUNT

Young Episcopalians work all over the world through voluntary summer service.

DO THE words *young people*, *summer*, and *holiday* bring up pictures of long, lazy days in the sun, gay evenings, and a general setting aside of responsibility? This is not the impression they present to the Rev. Alton H. Stivers, who is in charge of the Episcopal Church's Voluntary Service Program. Reports and letters in his office reveal that many young church people engaged in a quite different set of activities in the jet age summer of 1965.

These young Episcopalians worked hard without monetary reward in far-away places and near home. They undertook not only the completion of projects needed by other people, but also the responsibility for daily tasks and personal adjustment involved in living with fellow workers of other churches and other countries and cultures.

Where Did They Go?

The Voluntary Service Program sponsored three groups in East Africa; and sent one group to the Rosebud Indian Reservation in South Dakota; two young men to work in Colombia, South America; and two girls to assist in a day care center in San José, Costa Rica. Voluntary Service also acted as a clearing-house for the many urban summer projects needing the help of young

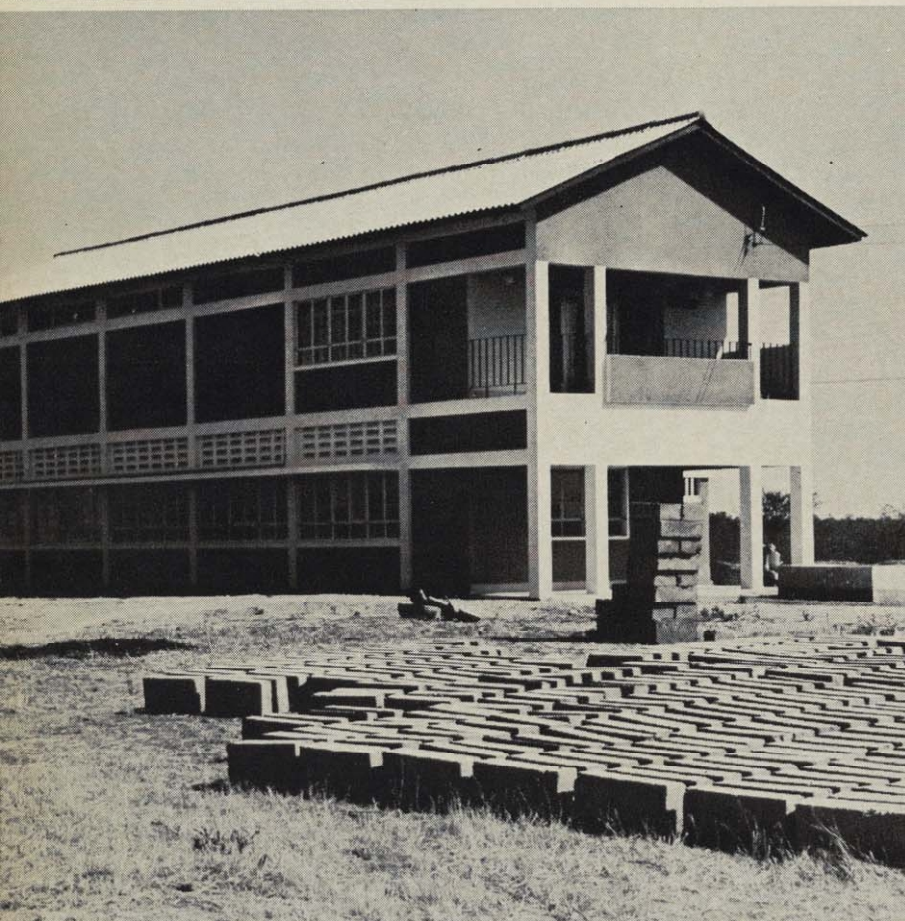
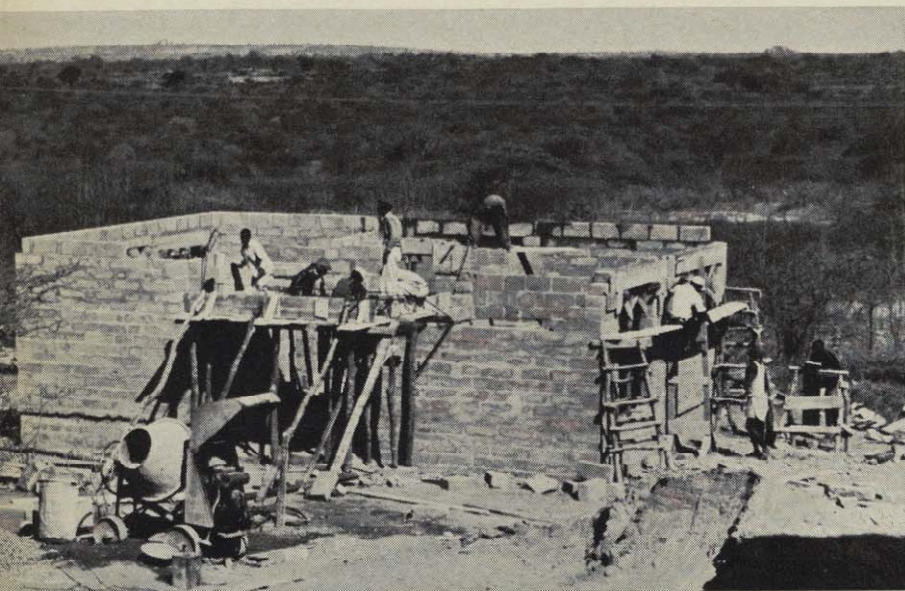
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The crew of volunteers at Msalato (top right) searches for material from this old house to help build a new home for the vice-principal of the Bible School.

The Rev. Carl Hayden (bottom right), coleader of the group at Msalato, lays cement blocks for the new house with the help of a Tanzanian volunteer.



Making Summer Count



Workmen (top) are constructing a three-story dormitory for girls attending the Msalato Bible School. This Mutual Responsibility and Interdependence project began with more faith than funds because no one had as yet accepted the cost of construction from the MRI Commission's project list. Another MRI project (bottom) provided quarters for the young women volunteers at Msalato last summer. The building, which was opened the week before the girls arrived, has offices for a Literature and Christian Education Center on the first floor and living quarters for several single women missionaries on the second floor.

people, and in addition screened Episcopal applicants for work camps sponsored by the World Council of Churches, and for ecumenical groups working in cities and with migrants under the sponsorship of the National Council of Churches.

What Was It Like?

The three groups in Africa illustrate what this kind of summer can be like. They were ecumenical from the start. Besides thirteen American Episcopalians, including four leaders, and seven representatives from other Anglican churches, including two leaders from England, there were three Lutherans, a Southern Baptist, a Presbyterian, a Congregationalist, and a Jew. In one project, American students teamed up with two Englishmen and six young Tanzanians to build a cement-block home for the vice-principal of Msalato Bible School in the Diocese of Central Tanganyika. Just as important, they built lasting relationships growing out of mutual understanding through their common tasks.

Msalato is an arid village seven miles north of Dodoma in the center of Tanzania. The diocese provided a Tanzanian *fundi*, or overseer, who had worked the year before with a work camp at Kongwe. He had been impressed with those young Americans, and he said that this summer's group was equally impressive. "When you go back to your villages," he said to the young Tanzanians working side by side with the Americans, "you be sure to tell your people about these boys and girls who have worked so hard here to build a house for our church. You tell them about the girls who shared equally in mixing cement and laying blocks." In the three groups there were nine young women, including the wives of clergy leaders from the United States and England. This same group also helped clear up after the fire at the Humbolo Leprosy Center (see *THE EPISCOPALIAN*, October, 1965).

The other group in Central Tanganyika worked in Morogoro, where

they remodeled the house of the vice-principal of the Morogoro Bible School. These two building projects are on the Mutual Responsibility project list, and although the money for the building materials was not forthcoming, the diocese borrowed on faith that it would be available.

The young people working in the Diocese of Southwest Tanganyika had planned to lay pipeline to bring water to a hospital in the town of Liuli, but on their arrival they found that 130 miles of muddy roads and bad weather conditions had delayed delivery of the material they needed.

During the summer of 1966 the Executive Council's Voluntary Service Program will cosponsor an increased number of MRI Work Camps throughout the world. Primarily concentrating on the Province of East Africa for next year, the tentative programs are scheduled for the Dioceses of Maseno, Nakuru, and Nairobi, all in Kenya; and the eastern (Morogoro) and western (Kasulu) parts of the Diocese of Central Tanganyika, and the Dioceses of Dar-es-Salaam and South-west Tanganyika, all in Tanzania. Two other group programs are being planned for Swaziland and Japan, and there are openings available for individual voluntary service programs in several Central American and South American dioceses. Puerto Rico will continue its emphasis on urban summer community service programs, and approximately fifty or more parishes throughout the United States will also have summer programs. Other programs within the United States include work with migrant laborers and their families, and American Indians. For further information, write to: The Rev. Alton H. Stivers, Voluntary Service Program, Episcopal Church Center, 815 Second Avenue, New York City, New York 10017.

The group cheerfully turned to other duties: painting window sashes and replacing glass in windows; repairing equipment; digging dry wells and drainage ditches; working in the hospital office. They also made 1,000 large cement blocks for use in constructing a self-help tuberculosis ward for the hospital. The pipe arrived in time for them to have the satisfaction of seeing water come into the hospital before they returned to the U.S.A. and a season of hard academic work.

In this country another group of young people helped build a community house at the Episcopal Mission on the Rosebud Indian Reservation in South Dakota. Interestingly enough, a young African Roman Catholic from Kenya, who is studying at the Episcopal Church's St. Augustine's College in North Carolina, was a part of this work camp in the American West.

Giving or Receiving?

Whether they were posted in Africa, South America, or the United States, the letters received in Voluntary Service headquarters at the Episcopal Church Center in New York all declared that students had received more than they had given. As the Rev. William B. Gray, leader of a group in Africa, said, "It is probable that the results of the East African Project will not end with new buildings or the pipeline. . . . The results will reach into the depths of human relations which have started here—the new knowledge of a new country beset with the problems of growing pains; the new knowledge of a vital, yet quite African expression of Anglicanism; the new knowledge of self and of one's own culture which comes from involvement in a different culture.

"And there will be a mark left on the communities into which the students came—the mark of Christian brotherhood which cuts deeply across cultures, and which binds people together through Mutual Responsibility and Interdependence in the Body of Christ."



All water for the hospital in Liuli was transported in buckets (top) before completion of pipeline (bottom) by Voluntary Service project workers last summer.

The tide of volunteers has subsided from Mississippi. The tumultuous summer days of the Mississippi Project are gone, and they will never return. This is one reason why Mississippi revisited in the fall of 1965 is a different place.

The atmosphere seems calmer, no longer strained with the tension of people impatient to change an ingrained pattern of racial injustice, and the hostility of others utterly opposed to the prospect of change, particularly when it was being expedited by strangers.

Mississippi is different, too, because national law has virtually forced it to be different. The law takes two forms—old laws long on the books, but not enforced until they gained new urgency and support, often as a result of the widely publicized activities of the Mississippi Project volunteers; and new laws, with exacting mandates concerning public accommodations and voter registration, and other problems defined by the rising Freedom Movement.

This year several schools in Mississippi and other Deep South states admitted Negro students for the first time. In Hattiesburg, where twenty-nine Negro students are now enrolled in five previously all-white schools, a "private school" established to avoid integrated classrooms drew only forty-two students out of several hundred who might have entered.

The quiet arrival recently of two Negro students on the campus of the University of Southern Mississippi could scarcely be compared to the violent reaction set off when James Meredith entered the previously all-white University of Mississippi in 1962. Another Hattiesburg school, the Baptist-related William Carey College, has also opened its doors to Negro students.

In more than one Mississippi community, Negro policemen are being hired to serve on local forces. A few biracial committees have been

formed, and they are groping to find ways to pinpoint sources of friction between the white and Negro communities—and to figure out ways to participate in antipoverty programs, in addition to the Operation Headstart projects that functioned in some Mississippi communities last summer.

Is the "Closed Society" Opening?

Mississippi is not the same because many of its people are willing to talk freely about problems which, a little over a year ago, they would not, or dared not, discuss. Last year, books such as Dr. James Silver's *Mississippi: The Closed Society* were not mentioned, let alone displayed on bookshelves.

MISSISSIPPI

This past September, "Mississippi: the Closed Society—or the Opening?" was the topic of a panel discussion sponsored by the unofficial Episcopal Society for Cultural and Racial Unity (ESCRU) when it held its annual meeting in Jackson. Several white Mississippians attended the sessions, and some participated in the panel discussion. The ESCRU meeting progressed without incident as delegates were served in Jackson restaurants which had been notified in advance and had expressed willingness to admit the integrated ESCRU groups, and were lodged in local hotels. The ESCRU delegates were also invited to worship in an Episcopal church with no nonwhite parishioners.

Mississippi is not, on the whole, the same state that a little over twelve months ago cried an intractable "Never!" to the prospect of revising

its time-honored practices. Now it is more likely to worry about its badly damaged "image"—in some instances from remorse—and in others, because its economy has been affected by all the unfavorable publicity.

There are still incidents of violent reaction to change, but like all responsible citizens everywhere, Mississippians want most of all to live in harmonious communities. More than one city has come out with a citizens' statement urging respect for the law.

State of Transition

Call it tokenism or call it progress—and the description depends on whom one asks—Mississippi is

in a state of transition. The volunteer Project—welcomed by the vast majority of the Negro community, hated by most of the white community—played a major role in effecting this. Whatever their sentiments about the volunteers—and this answer, too, depends on whom one asks—individual Mississippians readily acknowledge that last year's intensive campaign made things happen.

How significant is this change? An optimist might point out that local industries have hired many new Negro employees; a pessimist could stress that very few companies allow Negroes to perform any jobs except the most menial ones.

"The push of the times," says one white Mississippi Episcopalian, a deeply concerned churchwoman, "is economic, pure and simple."

A Hattiesburg executive states,

"We feel that the Negro has been wronged, but we feel that the way to accomplish change is step by step. . . . Our problem is trying to accomplish everything in one grand move, and you just can't do it."

"Oh, there's no doubt these things have changed Mississippi," says another white businessman, referring to new laws, the civil rights movement, the volunteer Project. "They set back, by several years, progress we would have made on our own, and faster."

A young Negro mother, quite active in the civil rights movement, is enthusiastic in her assessment of her state's progress. "Things are so much better now," she says, "the dif-

ferences between now and last year are day and night." Her own first-grader is one of the Negro children attending a formerly all-white school, and this represents a dream toward which she had worked for years.

She was acutely aware that her child might feel the pressure of being perhaps the only Negro in the classroom, but felt that the child would receive a superior education in an integrated school. The reaction of the other children has been surprisingly good, she feels, and her child shows no sign of strain or discontent; on the contrary, the first-grader loves school.

A young white mother, on the other hand, confesses, "I didn't know what I'd do when I found my child would be going to school with Negroes. Then one of our older children said, 'Oh, Mother. What's wrong with that?' and I really could

not give an answer that made any sense. But what tugs at my heart," she continued, "is the thought of the little Negro child, with no playmates. Surely it would be better to be with one's own kind. . . ."

How significant is this progress? Asked the same question, another Negro woman has a far different answer to give. She, too, has been active in the Freedom Movement, and is a leader within the lower income group of the Negro community. To support herself and her family, she earns sixty cents an hour in a laundry.

"If you asked my mother or my sister—and they have not been active in the Freedom Movement—they'd say things are coming along fine. When you ask me, it isn't a thing. Why were seventy-two churches burned? Why did Schwerner and Goodman and Cheney"—here she refers to the three young men, all involved in the 1964 Project, who were murdered near Philadelphia, Mississippi—"why did they have to die?"

"The 'changes' that have been made," she continues, "are that now some can earn \$1.25 an hour, and you can ride anywhere you want to on a bus. Why can we say there has been any accomplishment when everything that has been done has cost a life?"

Sign and Countersign

In day-to-day terms, each positive sign is countered by a negative one, and it is impossible to predict which one will appear in any given situation. Consider, for example, the tale

of the three Mississippi restaurants.

The first restaurant responded to the public accommodations law by becoming a private club, giving keys to white customers who "joined" the club by paying a token membership fee, and informing prospective Negro guests that no memberships were available.

The second restaurant, in another town, is owned by a man who vowed that he would never serve Negroes. When a group of would-be customers appeared one day, the restaurateur lived up to his word, and ejected them. Later he was served with an injunction. To symbolize the fact that integrating his restaurant was not his own choice, he posted the court order on the wall—and served all customers, whatever their color. His friends, sympathetic to his plight, commended him for his strong stand.

The third restaurant, in Hattiesburg, provided courteous service to its first Negro customers. Many townspeople were genuinely relieved when the incident was so uneventful. But a white waitress had served the Negro diners, and this was utterly unacceptable to some of her male relatives. The following weekend, Negro customers entering the same restaurant were beaten by the waitress' kinsmen. Although many members of the community were sickened by this new development, the assailants were not arrested.

Where Is the Church?

"Why does the Episcopal Church always have to be the one that does these controversial things?" sighed a vestryman. "None of the other churches I know of in Mississippi let Negroes in. Not the Baptists. Not the Methodists, or the Presbyterians. Just the Episcopalians."

"Some of us," snapped a woman from the same parish, "get a little tired of having our church be a country club."

Most major denominations wince when, despite their strong stand pro-

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testing racial discrimination, and strong action to back up this position, their Deep South brothers continue to have the words "white only" stamped on their Christian consciences. Despite the layman's despair over the "controversial" actions of Mississippi Episcopal churches, the open door policy prevails only in some—but not all—parishes.

Episcopal priests—some of them lifelong Mississippians—who have taken this stand have received threats that their churches would be burned. Some parishioners have switched to other churches in protest. At least one clergyman has had a cross burned on his front lawn.

At this point, the controversy relates only to worship. Other church-related activities, such as the coffee hour or the men's group or the women's guild, have not thus far included Negro members.

Recently, however, a diocesan meeting for young leaders turned out sixty-six teen-agers for a weekend conference. Three of these young people were Negroes. Of fifty-four adult leaders present, two were non-whites.

The only incident during the conference—the first such ever to be integrated in the Diocese of Mississippi—came when a mother protested the fact that her teen-ager had been assigned to the same cabin as one of the Negro delegates. The issue was resolved when a clergy leader suggested that the mother ask her child how he would feel about moving to a different location, since an arbitrary decision might only embarrass the white teen-ager. The mother agreed; her son explained he was quite content where he was.

Mississippi laymen have also been informed that their future sessions will include Negro laymen. So far, no meetings have been held, but the reaction to the announcement has not been particularly negative.

The Clergyman

Mississippians, like all other Americans, struggle under the burden of the necessity to change, and

the reluctance to do so. But this burden is perhaps heaviest of all for the clergyman who deeply believes that Christianity means "all of God's children" are welcome in His Church.

Because of the structure of the Episcopal Church, the Episcopal priest has a surer footing in his parish: unlike clergymen in some denominations, he cannot be fired. The Episcopal respect for diocesan authority, and for the tradition of the Church itself, helps the individual priest who does venture to keep the doors open—but it does not guarantee him personal safety, or moral support from his flock.

"I believe," says one Mississippi Methodist, "that the people are waiting for their pastors to lead them." Many a clergyman from a strictly segregated church privately agonizes over his failure to assume this leadership. They talk about it with colleagues they trust. They come to the brink of making a statement, giving a sermon, on this subject, and then suffer from a seizure of ecclesiastical lockjaw.

The Rev. Robert Beech, a Presbyterian minister who came to Hattiesburg to head the local Ministers' Project sponsored by the National Council of Churches during the 1964 volunteer effort (see *THE EPISCOPALIAN*, September, 1964) is a highly perceptive observer of this dilemma. Mr. Beech, now director of a Delta Ministry program in Hattiesburg, sums up the situation in these terms: "The white clergy have taken no general stand for Negro justice and equality. This makes it almost suicidal for the few who occasionally speak out."

Friends Up North

Mississippians who venture to analyze their own predicament readily admit that some of the most able leaders—clergymen, educators, and other individuals vital to any community—have moved away. They also state that new talent—fresh leadership—is sorely needed.

Yet, if a clergyman moves from the North to a Deep South parish, he will often find that his old friends

assume he has "sold out" on his principles: the logic is that only a person who accepts the Mississippi "system" could live there.

"I've had most of my good friends pack their bags and move North and be heroes," one former Midwesterner, now in Mississippi, says.

Another adds, "We work our heads off to get just one little thing accomplished. We meet opposition every step of the way, and finally we inch one new achievement through. We may feel pretty proud about it—until one of our northern acquaintances says, 'Well, that's just tokenism.'"

Local Leaders

The now-ended Mississippi Project was a cooperative effort of many individuals and groups. The 500 volunteers who helped conduct the Project represented almost all ages and occupations—from students to college professors to clergymen to grandmothers—and 500 different personalities. Through all their different approaches, they shared one common emphasis: over and over, they stressed that they were only temporary help in a long-term struggle, and that the Negro community would have to go it alone when the Project ended.

The fact that the Negro communities are capable of going it alone, once helped in the job of developing their own leadership, is being daily attested to.

If the Project is over, the Freedom Movement in Mississippi is still in its youth—just as the civil rights movement all over the United States is still far from finished.

Nor has the Freedom Movement been dropped by churches and professional groups and concerned citizens willing to volunteer, and do what needs doing. One of the largest long-term programs now functioning in Mississippi is the Delta Ministry (see *THE EPISCOPALIAN*, April, 1965). This grew out of the Ministers' Project of the National Council of Churches. It is the first program ever conducted in the United States with support from churches in

Continued on page 41

The Christian Year

This year's Christian Year Calendar is separated into three sections representing the three basic periods of the Christian year. Historically, Good Friday, Easter, and Whitsunday, or Pentecost, have always been the pinnacle of a church's year. They were, in fact, all there was in the way of a schedule of events in the early Church.

Gradually, over the next few centuries, other events began to be celebrated annually. Thus, by the sixth century, Christians observed a calendar which generally corresponds to the one on the following pages.

Each Christian year, beginning with Advent and ending after Trinity, is a reliving, in miniature, of the major events in the life of our Lord and the Apostles. By faithfully following through this year, the Christian remembers all of these events and maintains a balanced, whole view of the Christian faith. The seasons are appropriately colored; although more and more parishes and cathedrals are using variations, these are the basic seasonal colors.

The calendar also has the purpose of reminding us that Christianity is no Sunday-only matter. Although the Second Office of Instruction tells us that it is our "bounden duty . . . to worship God every Sunday in his Church," the tables in the front of the Prayer Book explicitly establish that there are other days to be observed as well. These lists of Feasts and Fasts considerably enlarge the number of occasions when it is also our "bounden duty . . . to worship God in his Church."

We wish you, then, a Happy New Year four weeks before Christmas. This is when our Christian Year actually begins, with the season of *Advent*—a four-Sunday period of preparation for Christmas. Advent has, as any New Year should, three aspects: past, present, and future. It looks backward to the historical fact of Christ's coming and prepares for the commemoration of that event. It looks into our hearts today and prepares us for His continuous coming into our lives. It looks forward to His second coming and sets our gaze on the end for

which all Creation is designed. The chief figure of Advent is John the Baptist, who came to prepare the way for the Lord.

Many people still think of *Christmas* as a day, in spite of the song about the "Twelve Days of Christmas." Christmas is a season—a lost season. In our culture Christmas decorations go up and Christmas music begins even before Thanksgiving. The result is that we have our Christmas during Advent. Christmas is psychologically ended by the time December 25 arrives, and the twelve-day period originally set aside for the commemoration of the Lord's birth sinks into a postholiday vacuum.

Epiphany begins on January 6. This commemorates the first time anyone became aware that Jesus was a universal, not an exclusively Judaistic, Savior. We call the occasion of this recognition Epiphany, or "showing," by which we mean His manifestation to the Gentiles. As symbols of the first Gentiles to grasp the Lord's worldwide significance, we use the Magi, the "Wise Men" who came from the East following a star. Sometimes Epiphany is called "Old Christmas." This is because for many years, in the East, Epiphany included the Nativity. Most Eastern Orthodox Churches still celebrate Christmas Day on January 7.

Pre-Lent prepares for *Lent*, which remembers His forty-day fast in the wilderness. Thus, the first section commemorates the birth, and the life of Christ which was preparatory to the climactic, central event of Easter Day.

The second section is the core. Herein are remembered His Resurrection, the forty days He spent with His disciples afterward, His ascension into Heaven, and the Pentecost, now called Whitsunday, with its ten days marking the beginning of the Christian Church.

The weeks of *Trinity* make up the third section. This is the only season named for a doctrine. In Trinity we symbolize the long period of the Church's life under the Holy Ghost, leading up to that final Advent when time shall cease.

CHRISTIAN YEAR CALENDAR 1965-66

NOV.

SUN MON TUE WED THU FRI SAT

ADVENT

281st SUNDAY IN ADVENT

29

30ST. ANDREW

1

2

3

4

52d SUNDAY IN ADVENT

6

7

8

9

10

11

123d SUNDAY IN ADVENT

13

14

15EMBER DAY

16

17EMBER DAY

18EMBER DAY

194th SUNDAY IN ADVENT

20

21ST. THOMAS

22

23

24

CHRISTMASTIDE

26ST. STEPHEN

27ST. JOHN EVANGELIST

28HOLY INNOCENTS

29

30

31

25CHRISTMAS

1CIRCUMCISION (OCTAVE)

22d SUNDAY AFTER CHRISTMAS

3

4

5

EPIPHANY

6

7

8

91st SUNDAY AFTER EPIPHANY

10

11

12

13OCTAVE

14

15

162d SUNDAY AFTER EPIPHANY

17

18

19

20

21

22

233d SUNDAY AFTER EPIPHANY

24

25CONVERSION OF ST. PAUL

26

27

28

29

304th SUNDAY AFTER EPIPHANY

31

JANUARY

SUN MON TUE WED THU FRI SAT

EPIPHANY (CONTINUED)

1PURIFICATION

2

3

4

5

PRE-LENT

6SEPTUAGESIMA

7

8

9

10

11

12

13SEXAGESIMA

14

15

16

17

18

19

20QUINQUAGESIMA

21

22

LENT

23ASH WEDNESDAY

24ST. MATTHIAS

25

26

271st SUNDAY IN LENT

28

1

2EMBER DAY

3

4EMBER DAY

5EMBER DAY

62d SUNDAY IN LENT

7

8

9

10

11

12

133d SUNDAY IN LENT

14

15

16

17

18

19

204th SUNDAY IN LENT

21

22

23

24

25ANNUNCIATION

26

PASSIONTIDE

27PASSION SUNDAY

28

29

30

31

1

2

3PALM SUNDAY

4MONDAY BEFORE EASTER

5TUESDAY BEFORE EASTER

6WEDNESDAY BEFORE EASTER

7MAUNDY THURSDAY

8GOOD FRIDAY

9EASTER EVEN

FEBRUARY

MARCH

APRIL

APRIL	EASTERTIDE							ASCENSIONTIDE						
	10 EASTER DAY	11 MONDAY IN EASTER WEEK	12 TUESDAY IN EASTER WEEK	13	14	15	16							
	17 1st SUNDAY AFTER EASTER (OCTAVE)	18	19	20	21	22	23							

	24 2d SUNDAY AFTER EASTER	25 ST. MARK	26	27	28	29	30
MAY	1 ST. PHILIP and ST. JAMES	2	3	4	5	6	7
	8 4th SUNDAY AFTER EASTER	9	10	11	12	13	14
	15 ROGATION SUNDAY	16 ROGATION DAY	17 ROGATION DAY	18 ROGATION DAY			

22 SUNDAY AFTER ASCENSION	23	24	25	26 OCTAVE	27	28
WHITSUNTIDE						
29 WHITSUNDAY	30 MONDAY	31 TUESDAY	1 EMBER DAY	2	3 EMBER DAY	4 EMBER DAY
						JUNE

TRINITY						
JUNE	5 TRINITY SUNDAY	6	7	8	9	10
	11 ST. BARNABAS	12	13	14	15	16
	17	18	19	20	21	22
JULY	23	24 ST. JOHN BAPTIST	25	26	27	28
	29 ST. PETER	30	1	2	3	4
	5	6	7	8	9	10
AUGUST	11	12	13	14	15	16
	17	18	19	20	21	22
	23	24 SAINT BARTHOLOMEW	25	26	27	28
	29	30	31			

SEPTEMBER	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
OCTOBER	19	20	21 ST. MATTHEW	22	23 EMBER DAY	24 EMBER DAY
	25	26	27	28	29 ST. MICHAEL and ALL ANGELS	30
	1	2	3	4	5	6
NOVEMBER	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24 THANKSGIVING DAY
	25	26	27	28 ST. SIMON and ST. JUDE	29	30

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Worldscene

Mutual Responsibility: Operation North America

In embracing the mandate of "Mutual Responsibility and Interdependence in the Body of Christ," the worldwide Anglican Communion set for itself the dual goals of renewed commitment and more meaningful action. To work toward this collective task, the nineteen independent member Churches of the Anglican Communion have grouped into nine regions, each trying to meet the practical imperatives of reconciling local situations with international cooperation.

Thus, the concept of MRI advanced one step forward when eighteen representatives of the Episcopal Church in the U.S.A., the Anglican Church of Canada, and the Church of the Province of the West Indies met on September 12-15 for the first North American Regional Consultation. The conference, called by the Rt. Rev. Ralph S. Dean, Anglican Executive Officer and Bishop of Cariboo, was held in Bermuda. The Rt. Rev. John Armstrong, Anglican Bishop of Bermuda, acted as episcopal host and participated in the sessions.

Delegates—Among the delegates at the conference were the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church in the U.S.A.; the Most Rev. Howard H. Clark, Primate of all Canada; the Most Rev. Alan J. Knight, Archbishop of the West Indies; and the Rt. Rev. José G. Saucedo, Bishop of Mexico, representing Province 9 in particular.

Agenda—Topics such as ecumenical implications, inter-Anglican relationships, the structure of a North American Regional Council, and the preparation of an MRI directory for the Americas were primary considerations at this initial meeting.

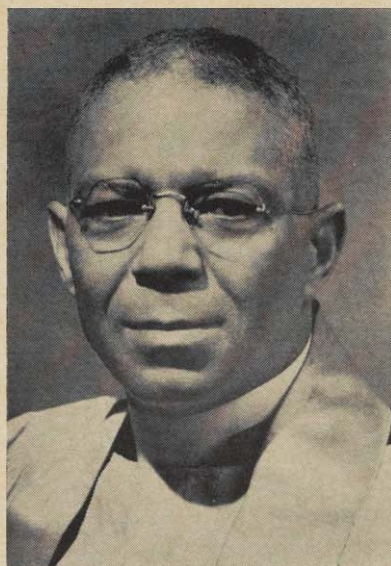
The Rt. Rev. Daniel Corrigan, director of the Home Department of the Episcopal Church in the U.S.A., discussed the ecumenical import of the conference and stressed that "church enterprises in the future must be ecumenical, simply because only that way can we be present as the Christian Church. . . . If Christ is to become a reality again, the Church in its present form must die."

Pointing out the problems confronting such a conference, the Rt. Rev. Stephen F. Bayne, Jr., former Anglican Executive Officer and present director of the Overseas Department of the Episcopal Church, U.S.A., said that each of the three Churches would have to ask itself to what extent it would allow its policies to be determined by any other Church.

Development—"We have only looked into each other's

faces," one delegate said, but this realization was joined with a new awareness of the need for strong cooperation embodied in Mutual Responsibility and Interdependence. To prepare for future action within the North American Region, the consultation appointed a planning committee to draft a preliminary constitution and to explore guidelines for future work.

Bishop Harris Dies In Automobile Crash



Clergymen, statesmen, and foreign diplomats joined in mourning the death of the Rt. Rev. Bravid Washington Harris, recently retired Bishop of Liberia, on October 27. In an extraordinary tribute to the sixty-nine-year-old churchman, Liberian President William V. S. Tubman declared a national day of mourning in his country; churches tolled their bells for twenty-four hours, and the flag was flown at half-mast

throughout the Republic.

Bishop Harris, killed instantly in an automobile accident near Fredericksburg, Virginia, on October 21, was buried from Washington Cathedral, where the Rt. Rev. John E. Hines, Presiding Bishop, read the service. He was assisted by the Rt. Rev. William F. Creighton, Bishop of Washington; Bishop Harris' successor, the Rt. Rev. Dillard H. Brown; and the Rt. Rev. John Boyd Bentley, retired director of the Overseas Department. Carried on the same caisson that held the body of President John F. Kennedy, Bishop Harris' coffin was interred in Arlington National Cemetery in honor of his service as a First Lieutenant in World War I.

Liberians Mourn—A delegation led by the Liberian Secretary of State, J. Rudolph Grimes, attended the service, as well as representatives of Nigeria. Dr. Christian E. Baker, president of Cuttington College, Liberia, also attended. His presence recalled the vast work Bishop Harris

had done in re-establishing Cuttington as one of the foremost educational institutions in West Africa.

Bishop Harris was consecrated Bishop of Liberia in 1945 after nineteen years of service as rector of Grace Church in Norfolk, Virginia, and two years in the Executive Council's Home Department. Upon his arrival in Liberia, he molded a four-year liberal arts curriculum for Cuttington, which had fallen into disrepair during the depression when the American Episcopal Church was unable to support it. Most of the priests in the Episcopal ministry in Liberia today were educated at Cuttington and ordained by Bishop Harris.

Bishop Harris' service to the Church did not end with his retirement, however. He served as acting director of the Episcopal College Fund until his second "retirement" earlier this year. He was traveling to a meeting at St. Paul's College, an Episcopal institution in Lawrenceville, Virginia, when he was killed. Passengers in the car, Mrs. Harris and Arthur Ben Chitty, president of the Fund for Episcopal Colleges, sustained injuries in the accident, but both are recovering.

Christian Unity: Reinforcing a Quest

Almost daily new instances of cooperative action among the varied parts of Christendom show the earnestness of the quest for Christian unity. For the past two decades, a growing number of Christians have reinforced this search by joining in the annual Week of Prayer for Christian Unity. **1966: An Innovation**—This year, millions of Anglican, Protestant, Roman Catholic, and Eastern Orthodox Christians will observe this special week from January 18-25. The 1966 theme is: "I Will Be Their God, and They Shall Be My People."

Sponsored by the World Council of Churches' Commission on Faith and Order and the Roman Catholic Association for Christian Unity, located in Lyon, France, the eight-day observance is cosponsored in the United States by the Department of Faith and Order of the National Council of Churches. This year, for the first time in this country, all participating United States communions will share a common leaflet.

Stimulus: Vatican II—Commenting on this new development, the Very Rev. Msgr. William A. Baum, executive director of the Roman Catholic Bishops' Commission for Ecumenical Affairs, which recommends the leaflet for use by Roman Catholics, says: "In the light of the Decree on Ecumenism of the Second Vatican Council, which summons Roman Catholics not only to engage in dialogue and in common witness with Christians of other Churches, but also to pray for the cause of Christian unity, the observance of the Week of Prayer has taken on a new and deeper significance. . . . it is hoped that [the leaflet] will be widely used by Roman Catholics as they pray among themselves and with their fellow Christians."

Two Sources—The sixteen-page leaflet suggests prayers, meditations, and Bible lessons for each of the eight days

of Christian Unity Week, and stresses that "praying for unity is not meant to be confined to one week in the year. . . . This Week is intended only as a focus and stimulus for that prayer, which should be an urgent part of our petition as Christians the whole year round."

[The leaflet can be ordered from the World Council of Churches, Room 439, 475 Riverside Drive, New York, New York 10027. The costs are \$2.50 per 100 copies, or \$2.00 per 100 for orders of 1,000 or more.]

Theological Education Study: More Than Meets the Eye

The Archbishops and Metropolitans of the Anglican Communion, in their historic 1963 declaration of Mutual Responsibility and Interdependence, asked that each member Church consider "whether our structures are appropriate to our world and the Church as it is. . . . We need to examine the training of laity and clergy alike, asking whether in fact God's mission is central in our teaching. . . ." After three years of intensive preliminaries, the Episcopal Church in the U.S.A. has formally begun the most comprehensive and important survey of theological education in its history.

The Basics—The Church's Theological Education Study was announced by Presiding Bishop John E. Hines in October (see insert, November issue). Dr. Nathan M. Pusey, president of Harvard University, has been named as chairman of the study committee. Other members have not yet been announced, but Dr. Pusey has indicated that the full committee will have less than ten persons. The study, being financed by the Episcopal Church Foundation, should be ready, with recommendations for action, in time for the Seattle General Convention in the fall of 1967.

Routine Is Out—The study will cover more than the current problems of the Church's seminaries. It will include as a primary responsibility the needs of lay persons, and will also encompass the continuing education of the ordained, recruitment programs, new techniques and teaching methods, preparation for specialized ministries, and the experiences of other Christian bodies in their current theological education programs. "All Christian Churches, not just our own, are at the point of crisis" in this area, said Bishop Hines in announcing the study.

The Presiding Bishop also mentioned the pressures of cybernation, automation, shifting populations, and urban decay, and indicated that the study will keep these factors and many others in view as it progresses.

Urban Training Center Receives \$600,000 Grant

The Urban Training Center for Christian Mission in Chicago (see THE EPISCOPALIAN, April, 1965) has been

Continued on page 34

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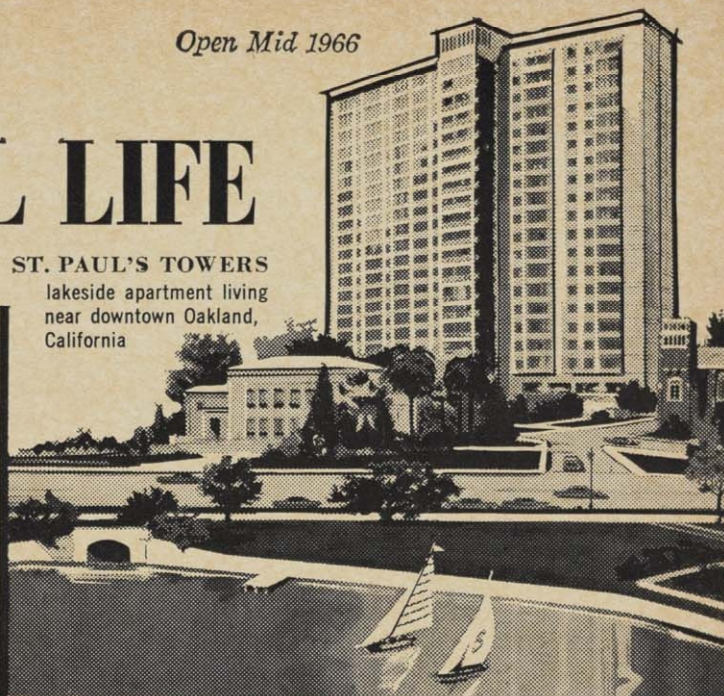
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Worldscene continued

awarded a \$600,000 grant from the Ford Foundation. Announcement of the grant was made by the Rev. James P. Morton, an Episcopal clergyman and executive director of the Urban Training Center, and Dr. Joseph Merchant, president of its board.

Rugged Exposure—Now in its second year of operation, the Center is supported by sixteen American denominations, including the Episcopal Church, and has already gained wide attention for its variety of programs aimed at training clergymen and laymen for inner-city ministries. Along with intensive study, the Center requires rugged, firsthand involvement in the life and problems of the heart of the city, in such areas as the freedom movement, community organization, and antipoverty programs.

The Ford funds will help expand the Center's programs by enabling it to provide student fellowships and to engage experts in housing, employment, education, and community development. A key emphasis will be the fellowship program, which will offer financial support for clergymen studying at the Center, and provide internships for specialized training elsewhere. Pastors from Negro denominations, storefront churches, and informally organized religious groups will be given priority as candidates for fellowships. To administer this program and recruit approximately fifty men each year for the training courses, a new Director of Fellowships and Internships will be added to the Urban Training Center staff.

Dr. Paul Tillich: The Courage To Be

A man whose profound, twentieth-century explorations of Christianity earned him universal esteem as a great theologian died on October 22. Paul Johannes Tillich, seventy-nine, died at the University of Chicago's Billings Hospital, following a heart attack.

The son of a Lutheran clergyman, Dr. Tillich was born in the Prussian province of Brandenburg and educated in Breslau, where he earned a doctorate in 1911. Ordained to the ministry in 1912, he saw World War I duty as a German army chaplain, and later served as professor of theology at such universities as Berlin, Marbor, Dresden, and Leipzig.

Fired by Hitler—In 1933, after Dr. Tillich strongly criticized Adolph Hitler and Nazism, he was fired from his position as professor of philosophy at the University of Frankfurt-am-Main. That same year, he came to the United States, and joined the Union Theological Seminary faculty as professor of theology. Thirty-two years later, the distinguished scholar reached compulsory retirement age—sixty-eight—and retired from the New York school. Dr. Tillich also taught at Harvard, and in 1962 became the University of Chicago's John Nuveen Professor of Theology.

During his long career, Dr. Tillich wrote twenty-five books; among them was the 1952 work, *Courage To Be*, which created a powerful impact on contemporary religious thought. Two years ago, when he was seventy-seven, he completed the third and final volume of *Systematic Theology*, considered a major twentieth-century effort in this field.

Dr. Tillich is survived by his widow, Mrs. Hanna Tillich; a daughter, Mrs. Erdmuthe Farris, of New York; and a son, Rene Stephen Tillich, of Berkeley, California.

The Fall Reminder: Let's Share Our Substance



While starvation is a year-round reality in vast areas of the world, this, the harvest season, brings a particularly uneasy reminder to those in North America. Today no family gathered around a table spread with plenty is more than a few hours' flying time away from another family whose only harvest is hunger.

This is why the Thanksgiving season brings an annual appeal to Share Our Substance. Conducted by Church World Service, and sustained by the Protestant and Orthodox Churches which work together through this agency, "SOS" provides a special link between full tables and barren ones; its 1965 goal is \$1,257,542.

The briefest review of Church World Service activity illustrates the scope of opportunities to share. In 1964, nearly 400 million pounds of food and self-help materials reached millions of people in dozens of lands. Among these were families in India, Africa, and South Asia whose entire annual income is under \$100—not enough to dull the cutting edge of hunger—and people plunged into famine by earthquakes, floods, typhoons, and crop failures. Through self-help projects—such as building dikes in South Korea, roads in Chile, and irrigation facilities in Greece—Church World Service provided food-for-work to thousands of people laboring to make their own soil arable.

The cry for help from the hungry, the sick, and the homeless is never stilled, but the "SOS" campaign is one way in which United States Christians can show that they are listening. [Episcopalians can share in this response by sending their contributions to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, New York 10017.]

Vatican II: Nearing The Finish Line

In the past two years, Vatican Council II has become so regular a feature in world news as to seem almost a permanent process. With the recent, unprecedented visit of Pope Paul VI to the United Nations, along with the Council's plan to reach the finish line by early December, the meeting in Rome gains renewed attention.

Not Guiltier Verdict—Particularly significant was the recent Vatican Council decree stating, "What happened to Christ in His Passion cannot be attributed to all Jews,

without distinction, then alive, nor to the Jews of today." Although the wording of this statement—in contrast to the earlier versions, it avoids mentioning the word "deicide"—has been called overmild by some observers, most felt that this pronouncement will help correct a centuries-old injustice.

Mixed Marriages—Two new directives concerning mixed marriages—between Roman and non-Roman partners—also show the impact of the "winds of change" on the Vatican. One of these allows for the celebration of the Mass and the conferring of the nuptial blessing at such ceremonies; the other allows the non-Roman partner to invite a clergyman of another Christian Church to offer a prayer, sermon, and blessing in the home of either spouse after the Roman Catholic ceremony. Both directives, however, are left to the discretion of the local Roman Catholic diocesan.

New Hampshire: The Lottery Lags

Predictions that 1965 would be a banner year for the New Hampshire Sweepstakes—the only state-operated lottery in the United States—fizzled when the final figures were tallied. After a successful first year in 1964, when the lottery grossed \$5,730,093 and allocated \$2,768,088 of that total as "state aid" to local school districts, lottery proponents estimated that the 1965 Sweepstakes intake might soar to \$9,000,000.

Plunge—Instead, the 1965 gross dropped to about \$5,700,000 and the public schools will receive about \$2,500,000, estimates the sweepstakes commission's executive director, Mr. Edward J. Powers.

Although the three-dollar lottery tickets were sold over a longer period of time, weekly sales lagged 50 percent behind last year's pace.

Comments—Mr. Powers, attributing the lottery slump to lack of publicity, lack of sales outlets, and the fact that the novelty had worn off, noted, "If the people of this state want this to succeed, they'll have to help out."

"It is my hope that the people of New Hampshire will get sick of [the lottery] and throw it out," countered the Rev. Hartley T. Grandin, secretary of the New Hampshire Council of Churches, which had opposed the sweepstakes idea from the start.

A Good Samaritan Never Can Tell

Many a do-gooder has been disillusioned when he extended a helping hand and received a bite on his finger. Christians maintain that helping others must be an unconditional action, and can point out that the Good Samaritan probably never received a thank-you note.

\$12.15—Whatever view one takes, he will usually agree that human nature is unpredictable. In Phoenix, Arizona, a team of policemen learned this the hard way when they rescued a couple who had fallen asleep in a locked car with the engine running. Afraid the man and woman would be poisoned by carbon monoxide gas, the policemen failed to awaken them by banging on the car windows. Finally they broke a window, unlocked the door, and revived the groggy couple. Two hours later, the man

presented the police with a bill for \$12.15—cost of fixing the broken window—and collected.

Mr. Brown—Members of the Methodist Church in Andersonville, Georgia, can reassure the Phoenix policemen. Recently, this congregation was overwhelmed to discover that a man they could not remember had bequeathed them his entire estate, valued at \$178,000. The benefactor, Mr. Robert Brown of Washington, New Jersey, had died at the age of ninety. In notifying the Georgia Methodists of the bequest, Mr. Brown's attorney explained, "... he told me once he was traveling in Georgia and, feeling somewhat alone, he happened to stop in at the Andersonville Methodist Church ... he was given a warm welcome, and he always remembered this particular little church."

World Order Study Conference: Should Red China Be "In"?

The 500 delegates to the sixth World Order Study Conference, held recently in St. Louis, Missouri, covered an almost staggering array of contemporary problems—from the Vietnam situation to *apartheid* in South Africa to political rights for women.

By far the dominant recommendation issued by the World Order Study Conference, however, was the one urging the United States of America to discontinue its opposition to the United Nations membership of Red China. Urging such action, to be taken "without prejudice to its own policy of diplomatic recognition, and under conditions that take into account the welfare, security, and future political status of Taiwan [Nationalist China]," the statement further suggested that the United States give careful consideration to the possibilities of "regularizing diplomatic communication" with Red China.

Speaking for Itself—In other statements, the conference delegates called on the United States to seek "immediate" negotiations to halt the Vietnam conflict, and requested the United Nations to call a peace conference to explore "long-term issues" in Vietnam. Directing its attention to South Africa, the conference recommended that the United States "discourage such investment ... as gives implicit support" to racial policies there.

Repeatedly during the four-day conference, the delegates emphasized that all their pronouncements spoke for the World Order Study Conference alone. In so doing, the conference participants sought to make it clear that, although the National Council of Churches sponsored the meeting, positions of the Study Conference were not those of the National Council of Churches.

Ecumenical Trend—Six Roman Catholic and six Jewish observers attended the St. Louis sessions as consultants. In a recommendation which mirrored the growing trend toward interfaith cooperation, the delegates requested that future national World Order Study Conferences include "Roman Catholic, Jewish, and other religious communities" to share in "planning and sponsorship."

Worldscene continued on next page

PICTURE CREDITS—William Blewett: 23. Grace Childs: 51. Edward T. Dell, Jr.: 9. William Gray: 20-22. Religious News Service: 38. Bruce Roberts: Cover. Irving Sherman: 11-17.



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Church and State: Religion in the Jury Box

A convicted murderer's successful appeal to the Maryland State Court of Appeals has resulted in what state Attorney General Thomas B. Finan calls "the greatest crisis in the administration of criminal justice I've seen in twenty-five years of practicing law." Along with creating a massive snarl in the state courts, the Schugurow case spotlights the continuing dilemma of separating the Church from the State.

The Belief-in-God Law—It started when a Maryland jury declared Lidge Schugurow guilty of murdering his wife. Schugurow, a Buddhist, appealed to the state court on grounds that the jury had been selected unconstitutionally, under a state law requiring prospective jury members to affirm a belief in God and a belief in an afterlife with rewards and punishments. (While Buddhists affirm the Deity, they believe in reincarnation rather than an afterlife.)

In its ruling to overturn Schugurow's earlier conviction, the state court said that while justice does not require atheists, agnostics, Buddhists, and other non-Christians to serve on juries, neither can they be deliberately excluded. The court held that a "Belief-in-God" provision for jury members contradicts the First Amendment of the Constitution, which states "Congress shall make no law respecting an establishment of religion. . . ." The case was also likened to instances when, in Southern states, verdicts against Negroes have been overturned because Negroes were barred from juries.

Jamming the Calendars—As a result of the Schugurow decision, as many as 1,500 defendants now awaiting trial in Maryland may have to be reindicted by grand juries drawn from new panels selected without religious requirements. While it is assumed that the attorney general will ask the courts to limit reindictments to defendants who are themselves nonbelievers, or who object to the composition of their present juries, every case is technically eligible for reindictment. State officials reckon that this new tangle will delay court calendars by at least five months.

Side Issues—The Schugurow case invites a chain of speculations. A major one is the fact that seven other states—Mississippi, Pennsylvania, Tennessee, North Carolina, South Carolina, Texas, and Arkansas—have similar laws barring "nonbelievers" from juries. According to the Maryland court, these states' laws have not yet been challenged.

Christian Youth: Kudos and Guidelines

More than 3,000 young Episcopalians paraded, with bands and pageantry, through Hartford, Connecticut, on October 17 to pay tribute to their bishop and to hear the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church in the United States. The young people, delegates to the Fourth Triennial Youth Convocation of the Diocese of Connecticut, came to Bushnell Memorial Auditorium to award the Rt. Rev. Walter H. Gray a scroll honoring the

twenty-fifth anniversary of his consecration as Bishop of Connecticut, and his many years of devotion to the Church's youth.

Honor Accepted—The scroll, "symbol of our love, respect, and appreciation," was presented by Miss Catherine Robert, 1965 president of the Diocesan Youth Council. The citation also mentioned Bishop Gray's help in establishing and enlarging the Church Camp and Conference Center, Sunnycroft-Camp Washington, now one of the leading church-related camps in the United States. In accepting the honor, Bishop Gray said, "This is one of the few occasions that I have to admit I'm at a loss for words. Nothing has meant more to me in the life of the Church than the Church's young people."

Three Essentials—Presiding Bishop Hines presented to the youthful audience a trio of values essential to maturity: discipline, freedom, and godliness. He explained that since "disciple" is a root word for "discipline," it is necessary first to understand that "disciple" means "one who learns" before the clear meaning of "discipline" can be grasped. Discipline is a necessity, he said, to "any generation which would mature into sensitive, intelligent, dedicated men and women whom God can 'use' in the pursuit of justice and brotherhood among men."

Oahu's Hawaii Loa: New College for the Pacific



Dr. C. W. Rowe

Hawaii Loa College, on the Island of Oahu, will not open its classrooms until fall, 1967. Already, however, the newly created college has acquired enough credentials to inspire several prospective faculty members and students to apply early.

Chartered in 1963, Hawaii Loa was unique from its inception: founded jointly by four denominations—Episcopal, Methodist, Presbyterian, and United Church of Christ—it is the first United States educational institution ever to be established in this cooperative spirit.

Campus a Precedent—Another precedent for the new college was set when a Hawaii landowner, Mr. Harold K. L. Castle, donated a campus site.

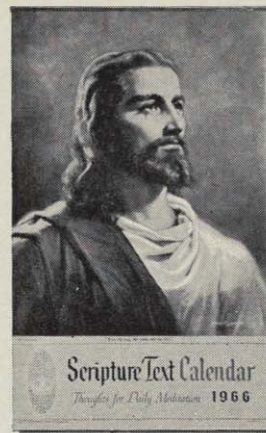
Located fifteen minutes from Honolulu, in the foothills of the Koolau Mountain range, the 100-acre, \$5,500,000 site is the largest private land donation for educational purposes in Hawaii's history.

A President from Lawrence—Recently, Hawaii Loa marked another turning point when Dr. Chandler W. Rowe, dean of academic affairs at Lawrence University in Appleton, Wisconsin, was named as its first president. In selecting Dr. Rowe, an eminent archaeologist and Episcopal layman, Hawaii Loa followed a precedent that has gained Lawrence University the nickname "University of Presidents." Over twenty other colleges and universities—including Harvard, Brown, and Duke—have drawn presidents from Lawrence's staff, faculty, or alumni.

Temporary Quarters—Dr. Rowe and other Hawaii Loa staff members are presently located in temporary offices, awaiting completion of a \$15,000,000 complex of college buildings. William L. Pereira, eminent California architect, is architect and master planner for the project.

Opening Day—When Hawaii Loa College opens, a little

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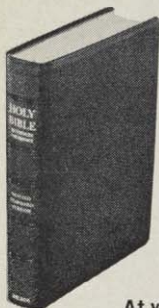
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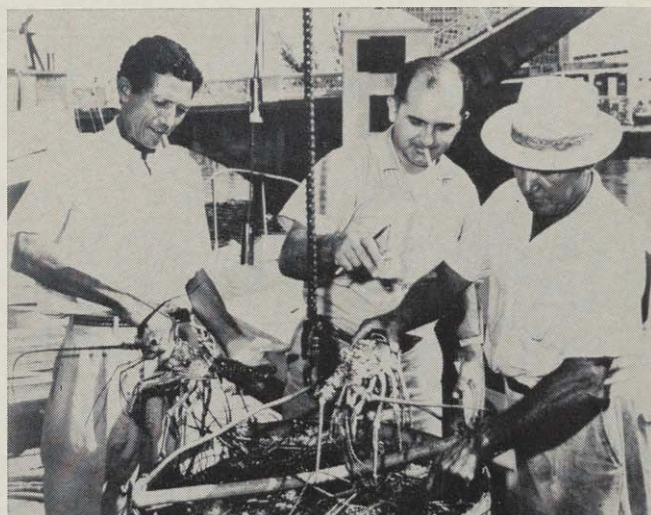
Worldscene

less than two years hence, it will be an interdenominational, coeducational, four-year liberal arts college serving students from Hawaii, the Pacific Basin area, and the mainland. Along with traditional liberal arts instruction, it will stress non-Western studies.

Encouragement—Among the church leaders who have played an important role in launching Hawaii Loa are the Rt. Rev. Harry S. Kennedy, Episcopal Bishop of Honolulu; Dr. Frank E. Butterworth, superintendent of the Methodist Mission in Hawaii; Dr. William E. Phifer, Jr., minister of Honolulu's First Presbyterian Church; and Dr. Joseph J. Bevilacqua, general secretary of the Hawaii Conference of the United Church of Christ, and chairman of the new college's board of trustees.

Recently, Hawaii Episcopalians provided one example of the churches' support of the college project by donating \$50,000. Laymen from all four denominations have taken an active role in starting the new college on the Island of Oahu.

Free Fishermen



Members of the Free Fishermen's Association of Florida, Inc., a new self-help organization made up of Cuban refugees in Miami, examine a crustacean catch. Grants from Church World Service, the Greater Miami Council of Churches, and the Miami Lutheran Refugee Service helped the group get started, and loans were made available to fifty-one men to help pay the \$25 membership fee.

Church and Mental Health: The Ministry of Cooperation

From New Testament days, when Christ attended the mentally ill and the physically sick with the same compassion, the Church has sought to minister to the mentally or emotionally disturbed. Indeed, in centuries past, the Church was often the only refuge for these persons.

First, the Clergyman—Today the Church continues to maintain and expand its concerns in this area. Since nearly half of the mentally or emotionally ill people in this country first seek help from their clergymen or rabbis,

an increasing number of the latter are seeking further training in pastoral counseling. In addition there are some 200 church-related counseling services in the United States and Canada, with an average of two new agencies being established each month.

Clergymen and professional mental health workers are also working more and more closely together. In the words of Dr. Stanley F. Yolles, M.D., director of the National Institutes of Mental Health: "Psychoanalysis and psychotherapy can often put the patient on the right track. But it is religion that can help him realize that the track leads somewhere."

Meeting Ground—Among the organizations aimed at bringing together the professional mental health worker and the pastoral counselor is the American Association of Pastoral Counselors, an organization of 161 members from all religious persuasions. It sets high standards of membership, and sternly discourages "private practice" by pastoral counselors.

Another older and larger group is the interdenominational American Foundation of Religion and Psychiatry, founded by the Rev. George C. Anderson, an Episcopal clergyman, and the Rev. Norman Vincent Peale, pastor of New York's Marble Collegiate Church. Its New York clinic, established in 1937, now serves as many as 500 patients each week, and provides training facilities in pastoral counseling. The Foundation's new national expansion program to help local groups establish mental health clinics has thus far assisted two cities—Chicago, Illinois, and Green Bay, Wisconsin—in planning such facilities.

Classrooms—Recognizing the need of the clergy for formal training in pastoral counseling, New York's Postgraduate Center for Mental Health, a nationally known training center and clinic, recently initiated a two-year, on-the-job training program for pastoral counselors. The program includes study in the basic literature of psychoanalysis, counseling theory, observation of and participation in counseling sessions, group therapy, and supervised casework.

Similarly, in Cleveland, Ohio, Western Reserve University has announced plans to begin a thirty-two-week course open to clergymen of all denominations in September of 1966. The Cleveland course will focus on sociological and cultural changes in urban life, and the effect of these changes on mental health. It is being financed by a five-year, \$417,263 grant from the National Institutes of Health.

Still Separate—Though clergymen are not expected to function as psychiatrists, special training can enable pastoral counselors to distinguish, from among those who seek help, persons in serious need of professional treatment. Conversely, mental health workers are becoming increasingly aware of the importance of religion in the individual's struggle toward self-realization.

"A Mentally Healthy Person"—Dr. Dale C. Cameron, superintendent of St. Elizabeth's Hospital in Washington, D.C., sums up the interaction between religion and mental health: "To me, a mentally healthy person is capable of giving realistic trust to others; possesses a well-developed personal and social conscience; respects himself and others more for what they are than what they do; takes pleasure in achieving; is able to form warm and lasting friendships; enjoys creative endeavor for the sake of that which is created; and subscribes to those human and spiritual values that give positive meaning to life."

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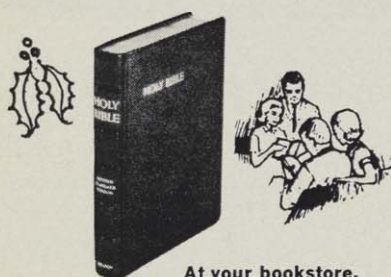
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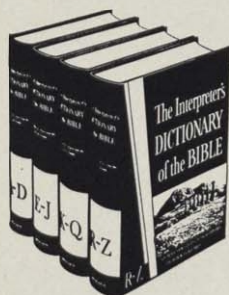
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In Person

► **Dr. Z. K. Matthews**, distinguished lawyer, educator, and Anglican layman, has accepted an invitation from United Nations Secretary-General U Thant to serve on the Board of Trustees of the UN Institute for Training and Research. The Institute seeks to advance United Nations efforts to promote economic and social development, and to help maintain international peace and security. Dr. Matthews has been associated with the World Council of Churches since 1962. As the Council's Africa Secretary, he is currently responsible for the Ecumenical Program for Emergency Action in Africa, a massive five-year, \$10,000,000 project, shared by churches throughout the world, to help meet Africa's urgent needs.

► When the Rt. Rev. **John E. Hines**, Presiding Bishop of the Episcopal Church, appeared at a recent press conference, his purpose was to help launch a major new survey of Episcopal seminaries and their role in educating clergymen for service in the modern world (see *Worldscene*, page 32). This purpose received only passing notice in several newspapers, however, after one reporter asked Bishop Hines if women might in time be ordained to the Episcopal ministry. "I see no theological reason why women should not be ordained," the Presiding Bishop said, but he also stressed, "That's not for me to say. . . . I do not rule it out, but it must be decided by the Church." This answer was later transformed into several lively accounts, one of which bore the headline: "Bishop Supports Ordination of Women."

► **Mr. William T. Coleman, Jr.**, a Philadelphia, Pennsylvania, attorney who comes from a long line of Episcopal clergymen and has himself served as an acolyte, was a cochairman of the November 17-18 White House Conference on Negro Rights. The appointment of Mr. Coleman was announced by President **Lyndon B. Johnson**. Mr. Coleman, forty-five, is a member of the Philadelphia law firm of Dilworth, Paxson, Kalish, Kohn and Dilks. He was graduated *summa cum laude* from the University of Pennsylvania in 1941 and received his law degree from Harvard University.

Mr. Coleman's career has included a period as law secretary to the late Supreme Court Justice **Felix Frankfurter**.

► As a result of a "rice-raising" campaign initiated by the Rt. Rev. **Robert R. Brown**, Episcopal Bishop of Arkansas, fifty tons of Arkansas rice will be used to help 30,000 Hong Kong refugee children fight their desperate battle against starvation this winter. Bishop Brown started the project last year after his diocese was visited by the Rt. Rev. **Ronald O. Hall**, recently retired Anglican Bishop of Hong Kong. Rice, a staple in the Oriental diet, is not available through surplus commodity programs. Bishop Brown helped start a local committee to solicit rice, and arranged with CROP—the Christian Rural Overseas Program, a unit of Church World Service—to collect and distribute the gift. Recently, some forty Arkansas rice producers attended a meeting at the home of Mr. **Winthrop Rockefeller**, chairman of the committee, and heard an address by the honorary chairman, Governor **Orval Faubus**. Since then, 100,000 pounds of rice have been pledged. "I'm gratified that our plan is going to work," says Bishop Brown. "It is important that out of our plenty, we manifest true generosity. Perhaps other rice-growing states will wish to follow suit."

► "The most thrilling experience of my life—and I don't bar beating Vanderbilt," is the way the Rt. Rev. **Frank A. Juhan** described the dramatic finale of the University of the South's ten million dollar campaign. The reference was apt, since Bishop Juhan was center on the 1909 football team at the Sewanee, Tennessee, university when it won a classic football encounter with Vanderbilt. The Episcopal Church-related university scored a last-minute victory in 1965 by completing its drive to raise \$7,500,000 as matching funds for a Ford Foundation grant of \$2,500,000. Bishop Juhan has served as volunteer director of development at the University of the South since his retirement as Bishop of Florida in 1956. Upon the successful completion of the fund-raising drive, the seventy-eight-year-old bishop announced his second "retirement."

other parts of the world, acting through the World Council of Churches.

The Rev. Robert Beech, mentioned earlier as the Hattiesburg director of the Delta Ministry, describes its aims this way: "Our effort has been to develop as broad a base of Negro leadership as possible and to assist in the creation of an atmosphere where each Negro citizen knows his rights and begins to figure a way to determine his own goals and to work toward the solution of his own problems."

In his role as a white clergyman who has squarely identified with the Negro community's struggle against white injustice, Mr. Beech has won the abiding friendship of the former community, and the reluctant respect of the whites. He has been jailed, beaten, and shot at, but still remains a compassionate observer of the Mississippi scene.

"Three words — complacency, stubbornness, and self-congratulation — characterize the white community," he says. "One word—urgency —characterizes the Negro community."

Tension or Apathy

Mr. Beech was talking specifically about Mississippi, but can any American, in any part of the United States, not see how these words apply to his own locale?

A Negro woman in Mississippi provided another expression of the dilemma of her race: "One night I got so tired of it all, I started to cry and said I was going to move myself and my family somewhere else. My little girl said, 'But, Mommy, where can we go?' And I realized we did not have anywhere else to go."

A white clergyman, asked why he stayed in Mississippi, replied, "In the South there is tension, as contrasted to the monumental apathy of the North."

The Long-Distance Run

It is hoped that the variety of viewpoints presented here will show

that progress is being made, and that they will illustrate that progress is a relative term, measurable not only by what has been achieved since yesterday, but what remains to be done.

At this point, any description of any area in the United States is little more than an observation made during the first faltering steps of a long-distance run.

For too long, a favorite pastime of non-Southerners has been to use Mississippi and other Deep South states as the whipping boy in this transition. Surely this whipping-boy status is centered on the failure of such states as Mississippi and Alabama to exert positive action against overt violence. To date, twenty-seven murders of civil rights workers have not produced a single conviction. The Deep South cannot be excused or understood for its tolerance of such outrage.

Yet, while it is mandatory to indict the South for these transgressions, no American eye is without its own beam. It is all too convenient for the South, in turn, to adopt its own critical stand, and chide, "What about the riots in Los Angeles?" Or Philadelphia. Or New York. Or Chester. Or Rochester.

Mississippi is changing, along with the rest of the nation. Laws are now in effect to make this change smoother and faster, and these laws are being complied with—both reluctantly, and with a sense of relief. But the advance will be seriously impeded until accusations—on the part of white and Negro, North and South—are replaced with earnest efforts to solve what is not a racial problem, but a human problem; not a regional concern, but a national malady.

This positive exchange is long overdue. No one can suggest what form it should take, but one Mississippi Episcopalian has offered a suggestion for the basic ground rule: "It may sound idealistic, but it's the most realistic thing in the world. The only answer . . . is Christian conviction." ◀

FAMILY MEMO

The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all their families at the low cost of \$2 per family per year.

A woman in a Parish Plan church in the Diocese of Central New York asked, "Why don't I get THE EPISCOPALIAN?" After an every-member canvasser explained that the magazine was being sent only to pledging households, the woman said, "Oh, if that's it, here's my pledge. I want THE EPISCOPALIAN." The rector and vestry were happy to discover that the new pledge would pay for the entire Parish Plan. In many Parish Plan churches, canvassers take THE EPISCOPALIAN with them on their calls to help in answering questions, and to provide ready illustrations of the Church's work throughout the world.

News from Kansas

The Diocese of Kansas, at its 106th annual convention in October, resolved to "endorse and support the Parish Plan of distribution of THE EPISCOPALIAN magazine throughout the diocese." The Rt. Rev. Edward Clark Turner, Bishop of Kansas, supported the measure and announced that Kansas ranked ninth in the Church in the percentage of communicants receiving the magazine through the Parish Plan. Kansas' new diocesan representative is lay leader Corlett Cotten of Lawrence.

Report from Minnesota

"We lean quite heavily on THE EPISCOPALIAN in just about every phase of our church program," says the Rev. Jerry M. Wilcox, vicar of St. John's, Hutchinson, Minnesota, a new Parish Plan church.

Erie is No. 1

The Diocese of Erie leads the whole Church in the percentage of communicants in the Parish Plan, with 55 percent enrolled through eighteen parishes. "We have adopted the Parish Plan primarily because it is a useful tool in adult education," says the Rev. Canon Ralph E. Hovencamp of New Castle, Pennsylvania, Erie's diocesan representative.

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Letters

Continued from page 4

zine where you said that we may not pray to St. Mary or the rest of the saints, but rather *with* them. I went to see my rector about it. He said that throughout the Anglican Communion good Christian people follow the Church's custom from earliest times of asking the saints for their prayers. . . . My rector also explained that neither Episcopalians, Eastern Orthodox, Ancient Apostolic Christians (like the Copts and Armenians), Old Catholics, nor Roman Catholics *require* that we ask the saints for their prayers. We are only required to pray to the Trinity. . . .

BRUCE WALKER

San Francisco, Calif.

. . . So now an innocent fourteen-year-old Episcopalian has been set straight on praying only to God! . . .

It is true that the Reformers threw out any prayers addressed to saints. They also threw out prayers for the dead addressed to God. They belittled, so far as they dared, devotion to the Mother of God. . . . Common sense and the instinct for MRI "in depth" has given us back invocation of saints, if only in hymns. If we threw the Mother of God out by the door, she came back by the stained-glass windows.

Cheer up, dear fourteen-year-old. . . . Keep on asking your mother to pray for you, and be assured that nobody can stop your asking our Lord's Mother to do the same.

H. B. LIEBLER
Bluff, Utah

Speak for yourself, John Alden. I pray to the Blessed Virgin and special saints. I find the rosary a great comfort. I believe our Church broad enough to allow this latitude for personal devotions.

LAVONA B. JOHNSON
Moline, Ill.

My answer for the young lady from Danville, California, . . . is that some of us Episcopalians do pray to the Virgin Mary.

I have given my own daughter two Episcopal prayer books, *The Practice of Religion* and *Saint Augustine's Prayer Book*, which help her in her private devotions. Both books have devotions to Our Lady.

MRS. WALLACE CARLSON
San Mateo, Calif.



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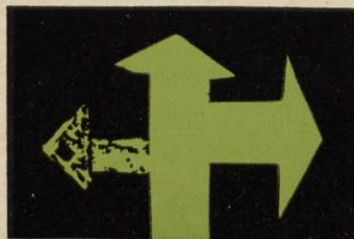


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Babylon by Choice



Mission as Decision



Bernard C. Ikeler

Menu for Listeners

MISSION: THE CHRISTIAN'S CALLING

ONCE I ate in a restaurant that served one entrée, and one entrée only. It was a memorable experience. I remember sitting there thinking, "If you like this dish, you've got it made; but if not, I guess you go hungry, or suffer."

This memory came back to me when I picked up the six books that comprise the 1965-66 Adult Mission Study program in the Episcopal Church: "Mission: The Christian's Calling." As it happens, this is also the Adult Mission Study program for most of the nation's other major communions, by official agreement.

Such cooperation between Christian communions is of course to be saluted in every way; men in overseas mission work are several light-years ahead of us in this area. The virtues of one Mission Study "package" for all denominations are readily apparent in this transitory world where yesterday's Methodist might be tomorrow's Episcopalian. Moreover, this cooperation improves the potential excellency of the materials, for together the communions can surely ask any Christian leader in the world they choose to write for so large an audience.

But the memory of that restaurant scene returned. What would you do if you didn't happen to like this one dish? I suppose you would turn to Friendship Press's alternate theme, "Races and Reconciliation," written by the Episcopal Church's own most knowledgeable Daisuke Kitagawa, or use Mission Study materials from previous years, or haunt the book-

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BOOKS

stores to see what other publishers have put out.

Fortunately, the entré served up by Friendship Press this year is quite satisfying and—in some spots—superlative. I think, for example, of the major, and largest, book of the set, called *Voices of Protest and Hope*, where one encounters such delicious passages as this:

*But now the gears mesh and the tires burn
and the ice chatters in the shaker
and the priest
is in the pulpit, and Thy Name,
O Lord,
is kept before the public, while the fruits
ripen and religion booms and the level rises
and every modern convenience runneth over,
that it may never be with us as it hath been
with Athens and Karnack and Nagasaki,
nor Thy sun for one instant refrain
from shining
on the rainbow Buick by the breeze-way
or the Chris Craft with the uplift life raft. . . .*

It keeps on going, and it gets better and better, because this book turns out to be a stunning anthology, compiled by Elisabeth Dodds. It purports to be “snippings from the great, gaudy tapestry of modern culture,” but it succeeds in the end in making you feel that you have been staring into a mirror held about two inches from your face, and from the face of our society.

Have another look in that mirror: “There is no trick in being young: it happens to you. . . . But all this is obscured daily, hourly, by the selling barrage of youth, perhaps the greatest campaign for the arrested development of the human being ever waged anywhere. Look young, be young, stay young, they call from every page and on every air wave. . . .”

No one should read this book,

however, without first carefully pondering the purpose for which it was intended, a purpose which Miss Dodds herself clearly points out. It is “to help the Church speak to the real needs of the noisy, puzzling, tragic, marvelous, actual world. . . . We can only speak effectively to the world after we have listened sensitively.” Those who are acquainted with similar pleas, such as D. T. Niles’s most eloquent one in his book, *Upon the Earth*, will understand full well how this book is to be used: to help the Church listen to the world before it tries to speak to the world.

The other books in this series are much more modest in scope (fifty or sixty pages apiece) and would really seem to deserve the designation of “booklet” rather than “book.” Between them, they form a kind of logical order on the theme for 1965-66.

Suzanne de Dietrich’s *The Word with Power* answers the question: Can you tell me what are the Biblical understanding and background to

Mission Study Books, 1965-66

VOICES OF PROTEST AND HOPE, compiled by Elisabeth D. Dodds (Friendship Press, \$1.95)

THE WORD WITH POWER, by Suzanne de Dietrich (Friendship Press, 75¢)

BABYLON BY CHOICE, by Martin E. Marty (Friendship Press, 75¢)

REALMS OF OUR CALLING, by Howard Grimes (Friendship Press, 75¢)

MISSION AS DECISION, by Bernard C. Ikeler and Stanley J. Rowland, Jr. (Friendship Press, 75¢). The last four booklets also sell together for \$2.75.

STUDY/ACTION MANUAL FOR “MISSION: THE CHRISTIAN’S CALLING,” by Edward T. Adkins (Friendship Press, \$1.25)

"mission"? Martin Marty's *Babylon by Choice* then gives a superlative answer to the question: What is the general framework within which all mission must take place in the world today? Howard Grimes's *Realms of Our Calling* answers the more specialized question: What are the particular arenas in which the average Christian finds his mission today? And the booklet, *Mission as Decision*, by Bernard Ikeler and Stanley Rowland, wraps up the series by dealing with the question: Can you give me concrete examples of how people are fulfilling God's mission in their everyday life now? The last booklet, Edward Adkins' *Study/Action Manual*, gives overall directions for using the other booklets in discussion groups, parish meetings, and other areas of church life.

My only reservation about this series might best be summed up in some words from *Voices of Protest and Hope*: "Change is the biggest story in the world today, and we are not covering it adequately. . . ." Now, to be sure, these materials make clear the profound changes which have occurred in the Church's thinking about the local mission of the everyday Christian, but these are indebted in turn to the profound changes that have taken place in the Church's thinking about its whole world mission. And while there were occasional allusions to these larger changes on the world scene, I wish they had been emphasized and more thoroughly clarified.

Fortunately, there is a book, not technically a part of this study program, which fills this need. This is Keith Bridston's remarkable *Mission Myth and Reality* (Friendship Press, paperback, \$1.75). I would recommend it as absolutely indispensable for any parish, group, or individual intending to use these other books. An appreciation of the new thinking about world mission will shed vast illumination upon our mission where we are; so when you order the main course, remember to ask for this side dish. —RICHARD N. BOLLES



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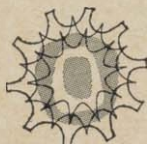
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How a ceiling got painted



IN ONE of the finest motion pictures of the year, director Carol Reed slices into history to tell the story—in *The Agony and the Ecstasy*—of how Michelangelo came to paint the ceiling of the Sistine Chapel in Rome.

The artist didn't want the job at all. He felt that he was a sculptor, not a painter—and anyhow, mustn't any artist fight fiercely for his independence against the authoritarian encroachments of a powerful patron? Such was Michelangelo's credo, and Pope Julius II, his patron, received the battle of his life from the artist whom he commissioned to paint the Sistine ceiling.

Rex Harrison plays Julius II, and Charlton Heston portrays Michelangelo. Both are exuberant. The real genius behind this production, however, is Mr. Reed. He started out with the best-selling novel by Irving Stone, engaged Philip Dunne to write the screenplay, and then proceeded

to harness creative artists and technicians for his task. Most important, he never let spectacle get in the way of human beings. This is something neither Cecil B. DeMille nor George Stevens, in filming "religious" epics, ever quite seemed to understand.

Aside from the pictured conflict between an artist and a patron, we come face-to-face, in this movie, with the problem of authority within the Church. The Pope is accustomed to being obeyed. How can he deal with this moody, unpredictable artist who not only questions him, but forces him to question himself? Michelangelo remains headstrong, independent, and willful, fighting to maintain his integrity against the many compromises which are held out to him in the form of demands or enticements.

In its 138 minutes, this film contains more suspense than a dozen stock mystery movies. It is unusual

suspense, centered about the painting of a unique ceiling. Don't miss this one.

Unfortunately, Hollywood has misused a fine opportunity to produce a truly significant film in the case of Sidney Lumet's *The Hill*. Sean Connery, taking time out from his James Bond pictures, plays a World War II warrant officer who has been court-martialed for striking a commissioned officer, as well as for alleged cowardice under fire.

Connery finds himself, along with four other men, inside a British military stockade in North Africa. Here, a Regimental Sergeant (Harry Andrews) tries to tear such men to pieces, reducing them to automatons before attempting to turn them from misfits into model soldiers who can be returned to active duty.

Sadism enters into the sergeant's working plan when the men are forced repeatedly to climb a thirty-

five-foot hill which has been constructed on a sixty-degree angle. The ascent and descent must be made by the men in full pack and under a blazing sun.

The Hill could have been one of the year's important pictures because it has a statement of fundamental value to make concerning humanness versus social pressures. The theme and setting possess intrinsic dramatic possibilities. But Mr. Lumet, who directed the film, never pulled it together in a tight, cohesive way. Character is not delineated except in a caricatured sense; individual meaning is lost in frenetic activity; in short, even the best human and dramatic situations in *The Hill* are never brought to fruition.

A footnote to Hollywood: *A Very Special Favor* (Rock Hudson's latest film vehicle, in which he is assisted by Leslie Caron and Charles Boyer) is not only tripe, but rotten tripe out of a sewer. Such a film does irreparable harm to the cause of self-censorship by the movie industry.

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Ship of Fools . . . A thinking man's *Grand Hotel*. Simone Signoret, Oskar Werner, and Vivien Leigh give splendid performances.

The Collector . . . Director William Wyler in top form, spinning a yarn about a butterfly collector whose hobby becomes very complex.

General

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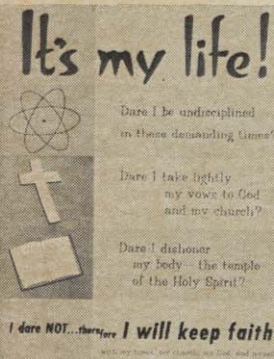
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CALENDAR AND RADIO-TV

December

- 3-4 Executive Council, Department of Christian Education, Consultation on Ecumenical Relationships (Youth Division), Seabury House, Greenwich, Connecticut
- 5 Second Sunday in Advent
- 5-12 Universal Bible Week
- 7-9 Executive Council, Home Department, National Advisory Committee on Indian Work, Seabury House, Greenwich, Connecticut
- 12 Third Sunday in Advent
- 12 Universal Bible Sunday
- 14-16 Executive Council, Seabury House, Greenwich, Connecticut
- 14 Annual Meeting of the Friends of the World Council of Churches, Inc., New York, New York
- 15, 17, 18 Ember Days
- 19 Fourth Sunday in Advent
- 21 St. Thomas the Apostle
- 25 Christmas
- 25 A special Christmas service from the Washington Cathedral will be carried by NBC-TV, coast-to-coast, from 1:00 to 2:00 P.M. Eastern Standard Time.
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 27-30 Executive Council, Overseas Department, Overseas Student Conference, Seabury House, Greenwich, Connecticut
- 28 The Holy Innocents

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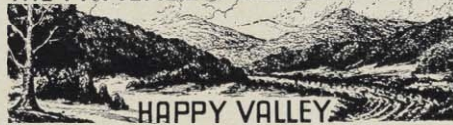
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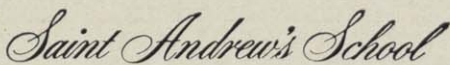
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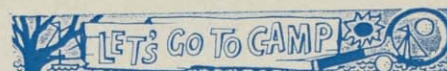
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This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request;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

So that services may be held every Sunday of the month, a small mission in Phenix City, Alabama, requests a lightweight black cassock for a 6'3" lay reader who wears a 44 extra long coat. If you have such a cassock available, please write to the Rev. Peter M. Horn, Vicar, Emmanuel Episcopal Church, First Avenue and Eighth Street, Opelika, Alabama.

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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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Calendar of prayer

DECEMBER

- 1 The Roman Catholic Church and the Orthodox Churches.** (For the leaders, clergy, and laity of these communions; the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity in their search for unity among Christians.)
- 2 Waiapu, New Zealand:** Norman A. Lesser, Archbishop; Wiremu N. Panapa (Aotearoa), Suffragan. (For the schools for Maori youth: Hukarare (girls), Te Aute (boys); the Maori youth drifting into towns to seek work; patience and faith as the two races integrate more closely; people in the back-blocks cut off from the Sacraments.)
- 3 Waikato, New Zealand:** John T. Holland, Bishop. (For more clergy; the church boarding schools; the new University of the Waikato; the teachers' college, Hamilton.)
- 4 Wakefield, England:** John A. Ramsbotham, Bishop; Eric Treacy (Pontefract), Suffragan. (For the Community of the Resurrection, Mirfield; the House of Mercy, Horbury.)
- 5 Wangaratta, Australia:** Theodore B. McCall, Bishop. (For the Church in Australia's missionary work; increasing concern for mission among immigrants; the Church's growing cohesion as a single national body under its recent constitution; church unity negotiations.)
- 6 Washington, U.S.A.:** William F. Creighton, Bishop; Paul Moore, Jr., Suffragan. (For the Church's witness to government and diplomatic servants in the capital; the Cathedral center and its ministry to visitors; deepening of the companion relationship with Tokyo.)
- 7 Wellington, New Zealand:** Henry W. Baines, Bishop; Gordon M. McKenzie, Assistant Bishop. (For work in universities and schools; mission in new housing areas.)
- 8 West Buganda, Uganda:** Fesito Lutaya, Bishop. (For the planned cathedral center; the lay training center at Mituyana for the "moving churches" among nomad tribes.)
- 9 West Missouri, U.S.A.:** Edward R. Welles, Bishop. (For involvement of parishes in special MRI projects; the diocesan-wide effort to build a church in a new steel center at Bokaro, Diocese of Chota Nagpur, India.)
- 10 West Texas, U.S.A.:** Everett H. Jones, Bishop; Richard E. Dicus, Suffragan. (That West Texans may find in their hearts the meaning of MRI, especially in the increasing activity in Northern Mexico, college work, opportunities for interracial understanding, and the bonds with the Diocese of Kyushu, Japan.)
- 11 West Virginia, U.S.A.:** Wilburn C. Campbell, Bishop. (For the mission to Appalachia, especially in coal-mining and isolated areas; the School of Religion for laymen.)
- 12 Western Kansas, U.S.A.:** William Davidson, Bishop-elect. (For Bishop Lewis in his new post as Suffragan Bishop of the Armed Forces.)
- 13 Western Massachusetts, U.S.A.:** Robert M. Hatch, Bishop. (For development of a companion relationship with the Missionary District of North Dakota; the priest being sent to assist in Zululand for a year; study of the immense implications of Mutual Responsibility.)
- 14 Western Michigan, U.S.A.:** Charles E. Bennison, Bishop. (For the companion relationship with the Diocese of Kimberley and Kuruman, South Africa; the long-term capital funds drive to build a cathedral center and school.)
- 15 Western New York, U.S.A.:** Lauriston L. Scaife, Bishop. (For the companion relationship with the Diocese of British Honduras.)
- 16 Western North Carolina, U.S.A.:** Matthew G. Henry, Bishop. (For development of a companion relationship with Nassau and the Bahamas; the interdiocesan mission to Appalachia South; the Southern Parish Training Program for rural work, Valle Crucis; the Kanuga Conference Center of the five Carolina dioceses, near Hendersonville.)
- 17 Western Szechwan, China:** Ho-lin Ku, Bishop. (For the peace and well-being of this rural diocese's clergy and people; reuniting of all Christians inside and outside China in open ties of fellowship.)
- 18 Willochra, Australia:** Thomas E. Jones, Bishop. (For more clergy; the Missions to Seamen, Port Pirie; the home for aged, Crystal Brook; the youth and conference center, Melrose; the scattered and lonely.)
- 19 Winchester, England:** Sherard F. Allison, Bishop; Kenneth E. N. Lamplugh (Southampton), Suffragan; Nigel E. Cornwall, Assistant Bishop. (For the mission to industry and to seamen; the University in Southampton's new chaplaincy; Winchester College.)
- 20 Windward Islands, West Indies:** Harold G. Pigott, Bishop. (For teachers with degrees to work in the schools for small stipends; stronger resources of manpower and money for the Church in the Province of the West Indies.)
- 21 Worcester, England:** Lewis M. Charles-Edwards, Bishop; Cyril E. Stuart and John R. Weller, Assistant Bishops. (For the church schools, and schools with an Anglican tradition; work in industrial areas; the ordinands in training; Church of England-Methodist unity negotiations.)
- 22 Wyoming, U.S.A.:** James W. Hunter, Bishop. (For opening of concern for missionary work outside the diocese.)
- 23 Yokohama, Japan:** Isaac H. Nosse, Bishop. (For stronger evangelism in the Nippon Seikokai; the lay readers training courses; an imaginative and bold Church.)
- 24 York, England:** Frederick D. Coggan, Archbishop and Primate of England; Hubert L. Higgs (Hull), Douglas N. Sargent (Selby), and George D. Snow (Whitby), Suffragans; Mervyn Armstrong, Assistant Bishop. (For reorganized parishes and new churches to meet the clergy shortage and shifting population; the "Opportunity Unlimited" movement to help the laity meet the Church's needs.)
- 25 Christmas Day**
- 26 Theological Education.** (For the Church's Joint Commission on Theological Education; our seminaries and those of other Churches; the two diocesan training schools.)
- 27 Bible and Prayer Book Societies**
- 28 Yukon, Canada:** Henry H. Marsh, Bishop. (For the Carcross Residential School; the residential hostels for vocational and high school students; strength and courage for clergy and people that they may keep close to Christ, though far from one another.)
- 29 Yun-kwei, China:** Vacant. (That the blessing of the Christ-child of Bethlehem may rest upon our brethren in China and give them peace.)
- 30 Zanzibar and Tanga, Tanzania (East Africa):** William S. Baker, Bishop; Yohana Lukindo and Robert N. Russell, Assistant Bishops. (For St. Cyprian's Theological College, Masasi Diocese, where ordinands are trained; St. Andrew's College, Minaki, boys' secondary school; the teacher training centers; the primary and bush schools; work in the new University; the hospitals; the Missions to Seamen; religious broadcasting.)
- 31 Zululand and Swaziland, South Africa:** Thomas J. Savage, Bishop. (For the companion relationship with the Diocese of Chicago; funds to establish a separate diocese in Swaziland.)



Outside the squirrel cage

*A bell says Now Now Now;
tells in one syllable the news—
eternal springs of presence well-
ing out
in single drops
with circling rings of echoes
round each one.
As one note dies
and consciousness begins to drift
away,
the bell repeats and calls us back
to presence, and the moment, and
the Now.*

Jesus is that kind of bell in our lives. Continually He calls us to the present moment—repent *now*, seek the will of God *now*, the Kingdom is *at hand*. Left to ourselves, we can never stay with the Now. Our minds keep drifting off to past or future, and for the most part we live in a dream, ignoring the present moment, which is the only reality we have.

But some people in moments of crisis and great need have made the discovery that simple attention to the present—"Now I am breathing in; now I am breathing out; now I am walking to the doorway; here is the sunshine, and the breeze feels fresh on my skin"—will steady them momentarily or even get them through days and weeks of a difficult time. Sometimes, in these moments of attention to the present, something happens, and the moment becomes a visitation, a divine moment.

For when we pay attention to the present moment, suddenly it is no longer squeezed to nothing between past and future. Suddenly we can stand still in it, no longer running desperately past it like a caged squirrel on his exercise wheel. Time itself is all there at once, having become Eternity. And in its light, looking at ourselves and our lives, we find that things look different, and that we can hear voices that were only whispers before.

Probably most of us, like Tolstoi's Ivan Ilych, meet the divine moment only when we meet death. But what Jesus most wants to tell us is that we do not need to wait that long. The divine moment is Now. Any moment, every moment, can draw us out of our squirrel cage and give us its full presence—and its present of new light and fresh insight.

That is what the Now brings to us. And what are we to bring to it?

The discerning of the divine will and judgment in the present moment is the burden that is placed upon us. . . . Here we cannot always walk without stumbling, but we shall learn as we walk. Only one thing is required—that we keep our souls sensitive to the

stab of his word, and that we do not dull our minds with platitudes or dope them with clichés or be satisfied in our souls because our performance is average and our fellows approve. . . . Every day, at the given moment—it is then that obedience must be rendered to Almighty God.

What is the consequence for life of God's concern for the meaning of the moment? Whenever the devil seeks to lead us along a particular way, he shows us the distant scene. He took Jesus "to a very high mountain, and showed him all the kingdoms of the world in their glory" (Matthew 4:8 NEB). But when God seeks to guide us, he makes clear only the next step. . . . He insists that we accept the meaning of the moment. . . . In our earthly life we are so used to calculating consequences that we find it hard to learn the lesson of faith. But it is that lesson which we must learn. To live by the moment is to live by the Almightiness of God.*

Jesus calls us to the present moment, the divine moment. He makes God known to us *now* as the Mighty One who said to the Psalmist, and to us in our squirrel cages, "Be still, and know that I am God." He knows that we are asleep, dreaming of past and future, and he shouts, "Watch! Wake up! Keep awake!"

A MEDITATION BY
MARY MORRISON

KNOW YOUR DIOCESE



DIOCESE OF OKLAHOMA

Indians in what is now northeastern Oklahoma used the Prayer Book for services in 1832 with a lay reader, Captain Powles, officiating at what was probably the first Episcopal service in the territory. These Indians included remnants of Seneca and Mohawk tribes originally located in the East where the Church of England had brought the Gospel to their forefathers.

First a part of the Episcopal Church's Indian Territory, then a part of the Southwest Diocese, the area became the Missionary District of Oklahoma in 1892. In 1910 the district was divided in two, but was reunited in 1919. In 1937, the churches of the state achieved diocesan status.

In January of this year, the diocese numbered thirty parishes and thirty-six missions with seventy-four clergymen, eight perpetual deacons, and 290 lay readers ministering to 24,704 baptized persons (16,788 communicants).

"EYE '66" is the name adopted for the Episcopal Year of Evangelism program scheduled to be held during Lent of 1966. Another aim for the coming year is the appointment of a full-time diocesan director of Christian education.

Education is a matter of prime concern throughout the diocese. Church schools are provided with special materials of such outstanding quality that they have been adopted by many other dioceses. The diocesan-sponsored Church School-by-Mail for use in rural areas has been used by Episcopalians throughout the nation and in foreign countries.

A program of continuing education for Episcopal clergymen is the James Mills Fellowship, financed by an anonymous donor. Under its provisions, one priest is named each year to be eligible for a year's sabbatical for study and travel to the place of his choice, accompanied by his family. Selections are made by a board which includes the Bishops of Oklahoma, university professors, and other leading laymen.

At General Convention in St. Louis in 1964, Oklahoma assumed a companion relationship with all five of the republics which make up Central America. This expression of Mutual Responsibility and Interdependence will continue through 1967. The Rt. Rev. Frederick W. Putnam, Suffragan Bishop of Oklahoma, and his wife spent a month last spring visiting churches in Central America.

VOOM (Volunteer Oklahoma Overseas Mission) has

sponsored a number of exchanges of personnel, both clergy and lay, between Oklahoma and Central America. VOOM has also sent a missionary, the Rev. Don W. Griswold, to Zululand in Africa.

An unusual current activity is a project for raising money for St. Crispin's Youth Camp, being financed by the sale of one-dollar shares of stock. The campaign is being conducted by the Episcopal Young Churchmen of the diocese.



The Rt. Rev. Chilton Powell, second Bishop of Oklahoma, was born in Devils Lake, North Dakota, on March 12, 1911, the son of Albert M. and Elsie (Mooers) Powell. He was graduated with a B.A. degree from Carleton College in 1934. In 1938 he was graduated from Seabury-Western Theological Seminary, Evanston, Illinois, receiving a B.D. degree. The seminary honored him

with a D.D. degree in 1953.

Bishop Powell was ordained to the diaconate in April, 1938, and to the priesthood in November of that year. He served as deacon-in-charge, and later as priest-in-charge, of St. James' Church, Grafton; St. Peter's Church, Park River; St. Luke's Church, Walshville; and the Church of the Redeemer, Bathgate, all in North Dakota. From 1941 to 1943, he was assistant rector of Gethsemane Church and chaplain at St. Barnabas Hospital in Minneapolis, Minnesota.

In 1943, he became dean of Trinity Cathedral, Omaha, Nebraska. He was a member of the Cathedral Chapter, president of the Diocese of Nebraska's Standing Committee, member of the executive committee of Clarkson Hospital, and member of the mayor's committee on human relations.

He was elected to be Bishop Coadjutor of Oklahoma on June 6, 1951, and was consecrated on November 2 of that year. He became the diocesan on June 6, 1953, upon the retirement of the Rt. Rev. Thomas Casady. Bishop Powell is Chairman of the Standing Liturgical Commission of General Convention.

Bishop Powell and Elizabeth Lamont were married in 1941 and are the parents of two teen-agers, John and Sarah.

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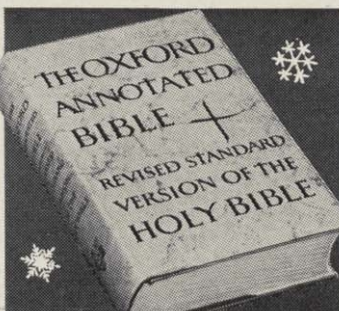
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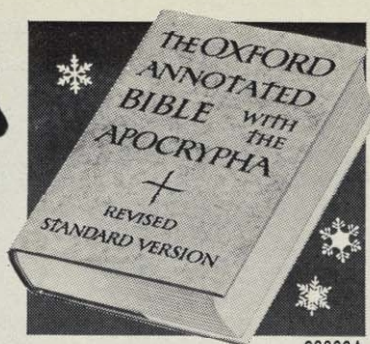
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