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THE EPISCOPALIAN

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AUSTIN, TEXAS

"The Adoration of the Wise Men," by Velázquez

January, 1966



Christmas in Papua

I WAS awakened at 3:30 on Christmas morning to the strain of "O come, all ye faithful" in the distance. It was a beautiful moonlit night in the Siane Valley, and the Papuan Mission staff were proclaiming the birth of Jesus Christ to the surrounding villages. It was cold, and the breath of the singers hung in the moonlight as they huddled in blankets around the lamps. Nevertheless, they sang on and on, going from one house to another, from hospital to Mission House and finally to church, where we all joined them at dawn to say Matins.

Then followed the service of the Holy Eucharist in a setting more beautiful than any other I have seen, out on the hilltop, surrounded by mountains and looking up and down the length of the valley. For church at Movi now is wherever we come together and worship. The beautiful old building had to be pulled down last month before it collapsed, and we are waiting for the money to be raised for a new one.

The altar was set up on the crest of the hill, and flowers and shrubs were arranged all around to form a church without walls or roof. The bell rang out in the early morning, and the people came from the nearby villages—from Nengemo and Foi, Munga and Landoiya—to join in the great Festival of Christmas. They brought their offerings with them; some brought money, earned from growing coffee in their gardens, but most brought vegetables, sweet potato, bananas, cabbage, and sugar-cane.

The service began with a proces-

sion in which everyone took part, singing traditional carols and hymns as we all walked around the hilltop. Some parts of the service have been translated into the Siane language—the Ten Commandments, the Apostles' Creed, and the Lord's Prayer—and in these the people all joined with enthusiasm. Many of them could understand the Holy Gospel read in Pidgin English, the language used up here for communication. St. John's Gospel starts, "*Bipo tui, Tok i stap, Tok i stap wantaim God. Na Tok em yet i God,*" and in the sixth verse, "*Wanpela man i kanap, nem bilong em Jon. God i salim em i kam.*" Father Lahey's sermon on the message of Christmas was interpreted for the people by one of their own medical orderlies.

The service over, the air was filled with joyful cries of "Happy Christmas," intermingled with the local greetings of "*Siane, Siane,*" as everyone dispersed to breakfast and to get ready for the celebrations ahead.

In the Mission House at Christmas were Father and Mrs. Ivan Lahey and their year-old daughter Margaret, and their parents visiting from Australia. Also Bridget Irwin and Rosemary Churcher, who look after the hospital, and Bob Armstrong, who manages the Mission coffee plantation at Nambaiufa over the mountains. Our Christmas tree, a local casurina, was as gay as any back home, and the pitt-pitt walls were strung with cards from our many friends. Our windows and doors framed many expressive faces all day long as children and their parents



came to see our strange customs in the same way that we examine theirs.

One end of the room was piled high with bags and bundles, and the next event was the distributing of these presents to all the Mission

staff and their families, to the accompaniment of cups of tea, scones, and lollies. These are the presents that are sent up by all our supporters in England and Australia. There are jumpers and blankets, skirts and socks, soap and face flannels, and numerous other interesting gifts, without which Christmas would not be quite the same. The house was full of excited, happy chatter until all the food was gone, and each family had a large bundle to take proudly home. Then as a thank-you before going, they sang one of their beautiful Wedaun carols—so beautiful that it has haunted me over the last few days.

Meanwhile, work in the hospital was going on, and there each patient had received a small gift. The children were wearing new skirts or trousers, and the older men and women were filling their new dilly bags with their few possessions.

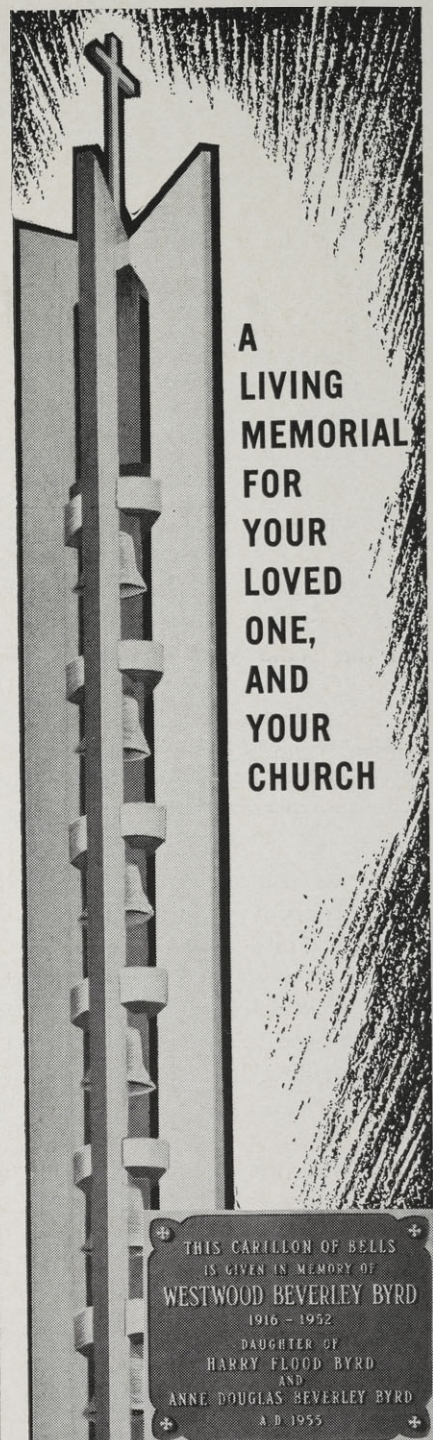
By now the afternoon was upon us, and we could hear the drums beginning to beat in the villages, telling us that the dancers were nearly ready and would soon be coming. This was an exciting moment. From three different directions we could hear the drumming, and gradually the singing started and was taken up on every side. It swelled louder and louder, until each beat of the drums sent a thrill through our bodies as we watched eagerly for the first dancers to appear.

They came first from the head of the valley, from the village of Fikamboro up the hill from the river with their scarlet feathered head-

resses blowing in the wind, and their highly decorated drums beating for all to come and see them. The shout went up "*Nergerio*," and down the hill in the other direction came dozens of elaborately dressed men and women. These were the best—their bird of paradise feathers towered up and up; they carried bows and arrows, spears, axes, and drums, and they sang and shouted and danced unceasingly.

All the groups gathered together on the *debadeba*, and more villages joined them as the afternoon wore on—"smoke men" from Foi and "funny-men" from the hospital. All was a mass of color, noise, and movement, and to be among it was an experience never to be forgotten.

But the rain clouds were gathering, and the evening drawing on. The dancers began to make their way to the villages, where they would go on dancing and singing all night long and for many days to come. But before they went, just for the moment they ceased their noise and joined us in our evening prayer of thanksgiving to God for all that He had given to us this day. As the darkness fell, and we returned to our house and people, to sit down to our traditional Christmas dinner, our thoughts were perhaps far away over the seas with our families and friends, as they were just getting up at the beginning of their Christmas Day. But yet we were all glad that we Europeans, with our Papuan staff, had been given the opportunity to share in the Festival of Christmas with the Siane people in the Highlands of New Guinea. ◀



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**FOR YOUR
INFORMATION**

Of the many works of art depicting the three leaders who came from the East to honor the newborn Christ Child, one of the greatest, "The Adoration of the Wise Men," was painted by a seventeenth-century Spanish artist while he was still in his teens. Diego Rodriguez de Silva y Velázquez lived from 1599 to 1660. His later work fulfilled his youthful promise, and today Velázquez is called "the most celebrated painter of the Spanish school." We are grateful to the editors of *Presbyterian Life* for making this reproduction possible.

"APOSTLE TO ALPHA," page 23, is the story of a 1979 journey and its incredible outcome. The author of this singular science fiction is Mrs. **Betty T. Balke**, of Richmond, Kentucky. Mother of a son, twelve, and a daughter, nine, Mrs. Balke is working toward an M.A. degree in English to add to the B.A. she holds in journalism. Mrs. Balke tells us that she hopes to teach in a small college, to continue writing on religious themes, and is a member of Christ Episcopal Church, Richmond. "These developments," she writes, "owe much to the influence of the late C. S. Lewis, in his books."

In the editorial, "THE URGENT QUESTION," page 30, **Harlan Cleveland** offers some authoritative reflections on a crucial subject: the spread of nuclear weapons. Mr. Cleveland is U.S. Ambassador to NATO and an active Episcopal layman; the editorial is taken from a recent address.

A pair of feline aristocrats named Tami and Theo are the Episcocats shown on page 48. The owner of these elegant Abyssinians, and winner of this month's photo contest, is Mrs. **Charles J. Maurer** of Philadelphia, Pennsylvania.

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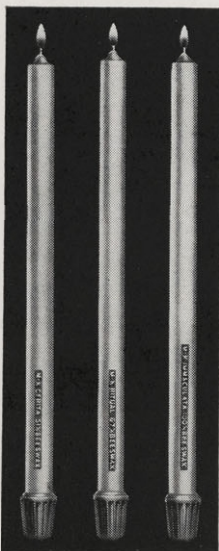
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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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CCHRISTMASTIDE

Wise men and pages, dressed in costumes made by diocesan women, offer their gifts to the Christ Child.



A SMALL boy bearing a glowing candle, symbolizing Christ's coming, enters the darkened cathedral. Then, amid joyous singing, a procession of people dressed in the brilliant fourteenth-century costumes of beefeaters, knights, and attendants offer their gift of a boar's head to the Christ Child. The congregation joins in praise for Christ's triumph over sin, represented by the boar, once ferocious sovereign of the forests of Norman England. Young pages, carrying the Yule Log, present their gift as a symbol of the love at the family fireside in the new year. "Adeste Fideles" rings out as the costumed celebrants leave the cathedral the Sunday after Christmas.

Celebrated since 1960 in Trinity Episcopal Cathedral, Cleveland, Ohio, the Boar's Head and Yule Log Festival, an ancient English Christmastide tradition, is lovingly prepared each year as a cooperative project of many Episcopalians in the

Diocese of Ohio. The origin of the festival is unknown, but it was held in Queen's College, Oxford, shortly after the university was founded in 1340. Instituted in this country during Colonial days by a French Huguenot family living in Connecticut, and brought to New York by a descendant, it was discovered by the Rt. Rev. Nelson Burroughs, Bishop of Ohio, when he was rector of Christ Church, Cincinnati.

The festival, adapted as a church processional at Trinity Cathedral, is authentic in every detail. All costumes are carefully made by women of the diocese, and some of them have been changed three times as new documentation has been found.

More than just an annual ceremony, the one-hour special service of thanksgiving has become an inherent part of the life of the diocese. Everyone is eager to participate. "My son is tall enough to wear the costume. May he be one of the sprites?" a father asks. A woman hopes "the Bishop will ask me to prepare the boar's head again this year." An actual boar's head, secured by a parish member who is an executive in a local stockyard, is baked in the conference center oven. The twenty-two-pound mince pie is baked by one of the diocese's leading laymen.

Two years ago a woman of the diocese wanted one of the shepherds to carry a live lamb in the procession. She made many phone calls before she found a farmer who said, "Well, lady, any other time I'd think you were crazy asking for a lamb in December, but four lambs were born here this morning." And again the next year, a lamb joined the ceremony. All participants are hoping for another lamb this year.

—JUDITH MATHE



Oriental costumes above are gifts from St. Andrew's Church, Ramallah, Jordan.

IN OHIO



Beefeaters watch Bishop Burroughs, who brought the festival to Ohio, place symbolic flags in boar's head.



Partial procession poses in Trinity Cathedral during walk-on rehearsal.

REMEMBER THE QUIET NEED

The steady, unsung work of theological education is basic to the Church. It needs support now, regardless of changes which may come tomorrow.

THE EPISCOPAL CHURCH is about to engage in a major study of theological education. This task will take almost two years; the results and recommendations will not be ready until late in 1967.

This period should be a time of expectation for all Episcopalians. Theological education is the responsibility of each one of us—man and woman, ordained and lay. But it should also be a time of striving to understand the problems of theological education as they exist right now. The study should not offer us any excuse to let down in current awareness of present needs. Our seminaries continue to operate. The Church continues to search for qualified young men who will make the ordained ministry their vocation.

Where are we right now in theological education? What are some of the concerns facing seminaries, seminarians, and the whole Church as 1966 begins?

The Ministry

The root question about the ordained ministry today seems to be that of its nature and function. There was a time when this was pretty clear, when priest and preacher and pastor represented recognized and needed functionaries among us. This is still true to a lesser extent, but the increasing urbanization of our soci-

ety, the loss of the parish boundary, and increased technology have altered the status and changed the image of the ordained man. Who needs him to do what? How is he related now to the decision-makers of our society, if at all? The answer to these questions is necessary in determining what his education and training should be.

Many people in many places are interested in this subject. Books have been written about it. Studies have been made of the frustrations of the clergy, some of which may be peculiar to that vocation, though one suspects that other professions have similar difficulties. There is much talk about the Church in the suburbs having sold its soul for a mess of togetherness pottage, some of which is true enough. There is much talk about the changing concept of the parish, and about other bases of operation.

I shall not pretend that I can come up with miraculous answers to problems which my colleagues in these studies have not solved. I should like, however, to record one or two observations.

It seems to be true that if one considers the perennial clergy short-

age in terms of available posts in the traditional pattern, there is not much of a shortage. Informed people tell us, however, that we are due shortly for a sharp decline in the number of clergymen, because of retirements. More important, the mission of the Church in the world is not to be measured by what has been done in the past or by any man-devised system, good as it may have been at the time. We need to think in terms of new forms and new patterns—not gimmicks—to meet the needs of a new age. We need to think of better ways of putting the live option of the ministry before first-rate men as a job worth doing. We need to remember that the mission of the Church in the world will increasingly involve theologically informed men and women who are not ordained, but who can often represent that mission in the world in ways in which clergy-men cannot.

The Seminaries

According to the Canons of the Church, a theological seminary exists primarily to educate men for Holy Orders, and a syllabus of studies is provided as a guide. There are, of course, other reasons for the seminaries than as a systematic way in which to prepare for canonical examinations. Seminaries serve as centers of learning and inquiry. Many,

BY

ROBERT N. RODENMAYER

if not most, of the important, useful, and interesting books in the field of religion are written by members of our seminary faculties. Some of the seminaries are open to women students. Recently, the seminaries have come in for a lot of negative criticism, serving as whipping boys for a number of inadequacies, some rightfully laid at their doors, some not.

It is said that our seminaries teach men to answer questions which are not being asked, and which have not been asked for the past forty to four hundred years. Some put it another way, that the seminaries train radio mechanics for people who have TV sets and who soon will be beyond that. But this is not unknown in the seminaries themselves, some of which are engaged in radical curriculum reform. No graduate school is consistently a land of milk and honey. At their worst the seminaries are like the Church anywhere else; all families have bad moments, sudden deaths, and thin stretches. At their best—never all the time, or for all at the same time—they are Christian communities where learning goes on with satisfaction and gladness.

Many persons feel that the theo-

logical seminaries are the stepchildren of the Church more from default than from design. The seminaries do what they do quietly, in the background of the Church's life. Mostly they grew up around one person, a bishop in most cases, who felt the need for a center of theological knowledge—a chapel, a library, a common board. Most of them were established in the East because that was where the people were. Some were founded to represent a particular emphasis of our tradition. We think that this variety is healthy and stimulating. Some have college or university connections. Some are better able than others to raise money, for the fact is that no one of them receives any money directly from the national Church. There are a number of diocesan theological schools with varying purposes and structures, supported locally.

For the most part, lay people of the Church know almost nothing about our seminaries. This is not surprising. Lay people know little about medical schools except to hope that the doctor knows his business when they need him. But we ought to know more about our seminaries, all of us, because we are all concerned in the Church's mission—to whatever community, urban or rural, and in whatever way, old or new.

No institution ever outgrows the need for honest criticism. We are not sure about the best way to convey the priestly and pastoral skills to people in a classroom. Some believe that it is impossible to do it that way. We are groping for ways to describe the differences between education and training and to discover how

each may be best conveyed. We need to find out, perhaps from parallel schools in the so-called helping professions, how to devise courses and methods in self-understanding for the young professional.

There is no doubt that the seminaries need money, substantial money. The best classroom in the world will not of itself make a man or woman teach any better, but a new and well-designed building can be a morale item for a whole academic community. Faculty salaries have been low in our seminaries, and many students, especially married ones who are now in the majority, go through seminary in tight circumstances, or acquire debts which are burdensome later. Operating costs are going up at an alarming rate. We cannot look to the Federal Government for subsidy, as many other graduate schools can and do. There has been little help from the secular foundations, since their grants are seldom made to denominational schools.

The Church will continue with the

1

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1961	631,409	4,953	7,096
1962	803,232	5,356	7,084
1963	831,216	5,351	7,343
1964	860,617	5,491	7,530

2

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1963-64	3,334
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Remember The Quiet Need

Theological Education Sunday Offering, familiar to most of you, in January, and hope that you will support it generously. Without it our seminaries cannot pay their running expenses, but in the end it is self-defeating. By this I mean that it is easy for a person to put a dollar in an envelope on the designated Sunday and feel that he has done his bit for theological education. The average annual contribution to this cause per communicant is 39 1/3 cents. When I say that we need substantial money, I mean millions of dollars. Either we support the seminaries generously and gladly, or we abdicate our responsibility.

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After Ordination

A major trend in the world of theological education is an interest in continuing education after ordination. This has taken several forms. Some of you know of the contribution made to the life of the Church by the College of Preachers, the School of the Prophets, and, more recently, by the Institute for Advanced Pastoral Studies. Now almost all of our seminaries have programs of continuing study. Several have provision for resident fellows. At the same time, a similar interest is awakening at the diocesan level. The General Convention of 1964 passed a resolution supporting the principle of study leaves for pastors, both for refreshment in their own field and for the opportunity to study some of the contemporary movements in our society. The Rockefeller Foundation for Theological Education has prepared a listing of all postordination study facilities in the country.

A trend parallel to study leaves is that of on-the-job training. There is no substitute for education, which is the proper responsibility of the theological school, but there is also need for learning by doing under competent supervision. This is what a good curacy is, but there are never enough curates to go around. Various responses have grown out of the need for training. Many clergymen benefited from clinical pastoral training and from other summer training experiences, and the principle of the teaching parish is finding increasing support and use.

Current Needs

Our needs are many. First among them is understanding of the task, the problems, the responsibility of theological education—in seminaries and elsewhere. Understanding precedes commitment. This includes the resources to prepare learned and competent priests, and properly trained and educated women, for professional leadership in the Church. But it is wider than that. Support of theological education and involvement in it are the re-



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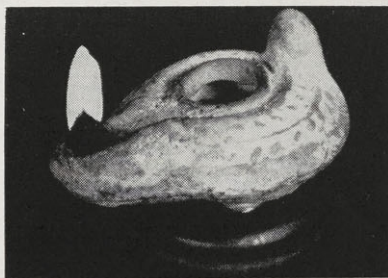
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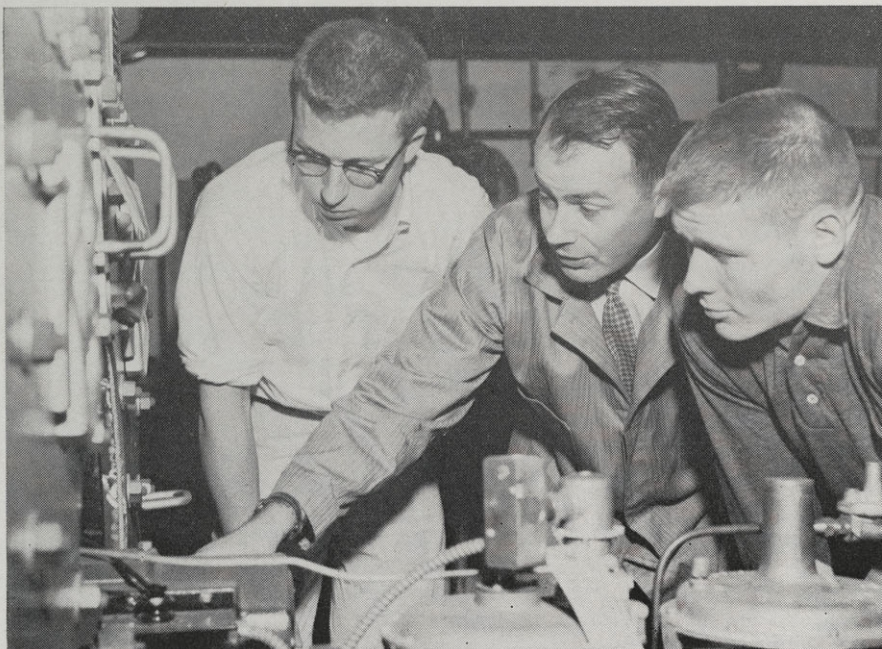
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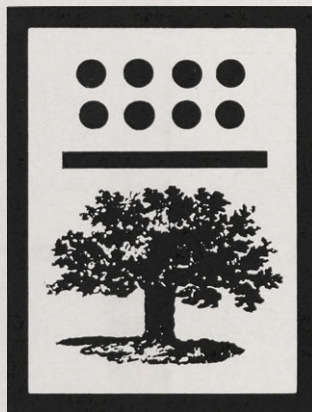
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Remember The Quiet Need

sponsibility of all of us in fulfilling our ministry.

All healthy institutions are self-critical. Our seminaries and our church life in general are no exception. We need to look at ourselves without sentimentalism, cynicism, or despair. We need to continue to probe for the best ways to prepare men for Holy Orders, and men and women for careers in the Church as part of their creative life in the world. We need to review the training programs now in use in the Church, to discard outworn models, and to devise new ones to meet present opportunities. We need to rethink the problem of clergy placement. Many believe that we need to provide ways for a clergyman to relinquish his orders so that he may pursue his Christian vocation in some other way, if such is his conviction. We need imagination and freedom to move.

It is good for us to remember that God is still in charge. He is working out His purpose in the world He made and makes, redeemed and redeems. Christians are a distinct minority among the peoples of the world, but we are seeing in our time a genuine and heartening movement toward unity in all parts of the Church. We need leadership and involvement in all the issues of our time, for the Christian is the free man. God does not ask us to do what we cannot do. Our task is to learn how best to use the resources we have been given, both human and material, and how, with God's help, to raise up new ones. ◀

About the Author

The Rev. Dr. Robert N. Rodenmayer is executive secretary of the Division of Christian Ministries in the Church's Home Department. A distinguished author and theologian, he was a professor of pastoral theology at the Church Divinity School of the Pacific in Berkeley, California, before being called to his present post in 1962.

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CATHY'S CHRISTMAS

*When one is going on ten, and discovering
all the joys of the happiest season for the first
time, Christmas is magical indeed.*

The Many Faces of Christmas



Top: Wide-eyed and openmouthed, Cathy finds window-shopping a Christmas fringe benefit. Bottom: Selecting a holiday dress is a major decision. Mrs. Dyer, Cathy's cottage mother, offers some feminine counsel.

In the nine years of Cathy Collins' life, Christmas had been blurred by the confusion of living in many houses, but no real home. Conflict and misfortune—her mother, a tuberculosis victim, has been hospitalized for some time—uprooted Cathy during her earliest childhood; a series of foster homes never replaced the roots she had lost.

Soon after her ninth birthday, Cathy entered the Thompson Orphanage, an Episcopal-sponsored institution in Charlotte, North Carolina, and her life began to change. Her spontaneous, freckle-faced openness, and her gift for genuine enthusiasm, won her many new friends. She did well in school, and showed a talent for art. By living in a cottage where she shared fun and chores—and the affectionate guidance of a devoted cottage mother—Cathy began to learn how it feels to be “at home.”

Cathy's first Christmas at Thompson was, in many ways, her first encounter with this wonderful time. Suddenly, she was truly a part of each precious detail of Christmas.

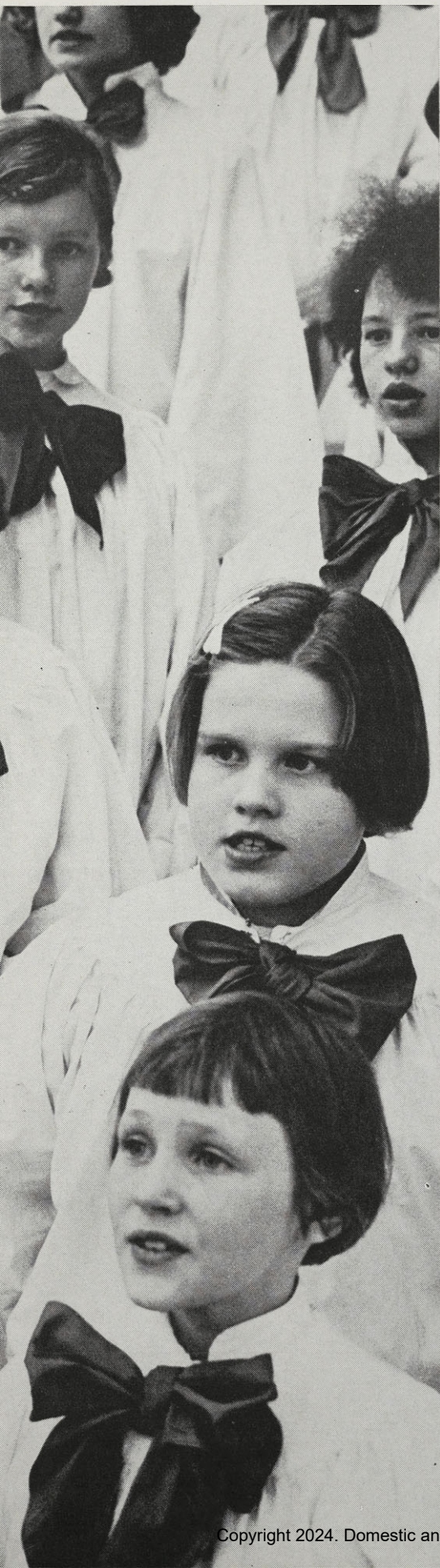
For Cathy, part of the proceedings was having her hair bobbed; after all, a girl who is going to sing carols in a choir, shop for presents, and take part in endless Christmas preparations and festivities must be properly groomed. Next came the marvelous fun of buying five-and-ten presents with her own bit of pocket money, and the exuberant clutter of wrappings and ribbons. Finally, Cathy experienced the double thrill of giving presents, and—for the first time—receiving a good supply, too.

The pictures on these pages capture, in Cathy's responsive face, how, in all the tangible fragments of Christmas, she found the central meaning that pieces the parts together: Christmas is loving, and being loved.

Text continued on page 17



Momentarily subdued by the hushed tones of a Christmas carol, a serious Cathy (right foreground) sings in the Thompson girls' choir.



After grace, Cathy (third from left) will take her turn as her table's "stand-up" girl, and help serve.

In Christ Church Cottage, where she lives with eleven other girls and Mrs. Dyer, Cathy carefully helps trim the tree.



How good it is to celebrate Christmas—giving present.

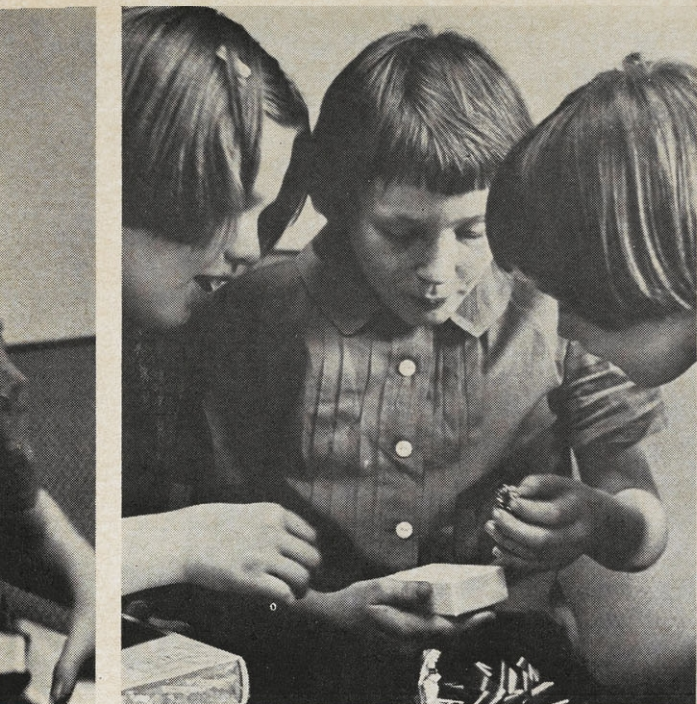


Above: Cathy enjoys every second as she unwraps her unexpected Christmas treasures. First comes the thrill of guessing the gift after opening just the corner of the package; sure enough, it is a new Bible of her own. The next present turned out to be—a bracelet!

Too happy to talk, Cathy expresses her joy in a mighty bear hug for Mrs. W. D. Whisnant. Since last Christmas, when these pictures were taken, Mrs. Whisnant has retired from the Thompson staff.



and getting them—and being with people who are your friends.



The Thompson Orphanage and Training Institution in Charlotte, North Carolina, has been a temporary home for hundreds of boys and girls. A joint enterprise of the Dioceses of North Carolina, Western North Carolina, and East Carolina, it draws its major support from annual Thanksgiving offerings. At present, sixty-two young persons ranging in age from six to eighteen live in the five cottages on Thompson's campus and attend local public schools. Many of the youngsters, like others in today's "orphanages," are not parentless, but come from broken or troubled homes. An indication of the Thompson Orphanage's approach to this contemporary dilemma is the fact that its staff of twenty-three includes three professional social workers—among them, Superintendent Robert Noble. These experts work with the children who live at Thompson, and thirteen others in foster homes nearby, as well as their families; whole-family rehabilitation is always the goal.

While Thompson's attitudes are young, its facilities are not: within the next two years, the eighty-year-old institution hopes to move to new quarters seven miles from the present site.

BY BARBARA G. KREMER
PHOTOGRAPHS BY BRUCE ROBERTS



Exhausted after her Christmas, Cathy sleeps content.

Projects, Projects

Q. *What are these MRI "projects" I keep hearing about?*

A. A project is a planned unit of work to meet a need. In every case, the planning is done, and the priority assigned, by the overseas Church where the project originates.

Q. *Where can I see a list of them?*

A. The new U.S. Episcopal edition of "Projects for Partnership" lists 317 projects. These catalogs are available in every diocesan office, as well as through the chairmen of diocesan committees on World Mission, or Mutual Responsibility and Interdependence.

Q. *Who can "take" a project?*

A. Any congregation or group may commit itself to a project, or a part of one. This should depend on the plan for your diocese. (In some cases congregations and individuals are providing monthly gifts for MRI needs in addition to their regular giving.)

Q. *What is the procedure?*

A. The choice of projects should meet with the approval of your bishop, for the dioceses are the "planning units." After the selection is made,

inform the Overseas Department. Funds should be sent to Lindley M. Franklin, Jr., who, as Treasurer of the Executive Council, will forward the money to the overseas area designated.

Q. *Just what is the connection between "projects" and "MRI"?*

A. Most projects are the preparation for the realization of Mutual Responsibility and Interdependence. They are, in truth, "pre-MRI projects." For if one reads the Toronto Document attentively, it speaks of needs which must be met now, in the interim before Mutual Responsibility and Interdependence can truly occur. We have some problems of the present to remedy before we can project ourselves fully into MRI.

Q. *Are any of these projects in our own overseas missionary districts?*

A. Only two are now represented: Taiwan and the Philippines. The others are at various stages of preparation. In some cases, consideration is being given to lists from areas, rather than individual districts, in order to assess and balance priorities more realistically.

Q. *Who picked these projects?*

A. Every project was planned by the Church directly

concerned with the project. Each member Church of the Anglican Communion is determining its own priorities.

Q. *How does this priority thing work?*

A. Because we cannot meet all the projects by ourselves—and are not expected to—the Executive Council, through the Overseas Department, chooses from the lists those that they feel we in the United States are best able to meet, in areas where our major interests should be.

Q. *But didn't you say they were all priority needs?*

A. “Baby needs new shoes” is a phrase we use rather lightly, for all its poignant message. A priority would surely be shoes for our unshod child. But suppose the child were seriously ill. Wouldn't a doctor, medicine, and nursing come before new shoes? One of the big problems is that so many think of such a dilemma in terms of either/or when in truth, both are priority situations. Both must be done, but one comes before the other. When that child is well, he still needs shoes.

Q. *I'm so sick of the words “renewal” and “Mission” I could choke. Can't we find some fresh, new words?*

A. Please do. Pick your own synonyms; be our guest. But don't kid yourself about this. The

need for what those words say is no choking matter. No matter what you call it—we need it.

Q. *Our rector says MRI is—well, he doesn't seem to think much of it. But our Prayer Group is pretty steamed up about it. What do we do?*

A. Pray! Your Prayer Group and others may be interested to learn that the Anglican Fellowship of Prayer is preparing special material. Write to Mrs. Helen Shoemaker, Burnside, Stevenson, Maryland, for further information.

Q. *This missionary spoke to our Episcopal Churchwomen meeting the other day, and we are all excited about helping his overseas mission. But when we told the Bishop, he wasn't too enthusiastic. He said it was not in the “Projects for Partnership” list. How come?*

A. Our participation in “Projects for Partnership,” rather than in response to appeals from individuals, no matter how enticing, is strongly urged. For the listed projects represent the unqualified priorities of the Churches concerned and have a proper claim on our first and best response. In this way, we demonstrate our respect for the initiative and judgment of the Churches concerned. As the Rt. Rev. Stephen F. Bayne, Jr., points out, “They are not necessarily any better planners than we are, if as good. The respect we owe is simply to the first step in a long-awaited maturity in interchurch relationship. If we do not respect others' initiative and take it seriously, we shall never be able to come to the further steps of being genuinely invited to join with them in mutual planning.”

A Chinese emperor asked a famous painter to paint a picture of a rooster for him. The painter assented, but said it would take a long time.

After a year, the emperor reminded him of his promise. The painter replied that after a year of studying the rooster, he had just begun to perceive the surface of its nature. After another year, the artist asserted that he had just begun to penetrate the essence of this kind of life. And so on. Finally, after ten years of concentration on the nature of the rooster, he painted the picture.

Paul Tillich tells this story in his book, *The Shaking of the Foundations*, as a warning against hasty and shallow exuberance. The analogy to Mutual Responsibility and Interdependence is obvious; so, too, are the reactions to such a story.

The cynic will immediately comment that the rooster died long before the picture was painted. The frustrated activist will scoff impatiently, failing to note that the ten years were not idle; perhaps not active, but definitely not idle. And the doubting Thomases will lean back to wait and see the completed picture before becoming involved.

If ever there was a picture of MRI today, these reactions are it. Fortunately, there are also increasing numbers who know that an artist does many sketches before he finishes a painting. We need to realize that, like the painter, we are just

beginning to penetrate the essence of this kind of life.

We have fallen short of the financial goal set for 1965 by General Convention. Of the one million dollars urged, \$673,454 had been received in mid-November specifically for Mutual Responsibility and Interdependence operations. In addition, the Good Friday offering, and other grants through Executive Council used for MRI projects, amounted to \$170,270. Of the 250 projects on the first list (January, 1965) selected, exactly one hundred have been completed or acted upon. Thirty-nine dioceses are now involved in projects. Four seminaries have accepted one or more projects, and Province 5 (Midwest) has taken one in Africa.

But as THE EPISCOPALIAN has reported in previous issues, this is not the whole picture. Money for projects is in response to just one point mentioned in the Toronto Document. The others cannot be so easily measured. There is no doubt, however, but that the radical study of mission, the search for ways to receive and share, the test of our witness, obedience, and service, the efforts at involvement—these other aspects of MRI have permeated the Church.

Parishes, dioceses, seminaries, and organizations have reacted to one or more of these points and have searchingly examined themselves with varying degrees of success and response. In some of these instances, what may have begun with one parish has chain-reacted so that the whole diocese is now involved in MRI. ◀

Painting the Rooster

The New Priorities

PROJECTS FOR PARTNERSHIP, 1965-1966 has now been published; copies of this second edition have been sent to all bishops, and to the chairmen of World Mission or Mutual Responsibility committees in all dioceses having them. This new edition proposes 317 projects; several regions or provinces are represented for the first time, notably Japan and South Africa.

Project selections cover much latitude. There are now some 1,000 projects circulating in the Anglican Communion. "While it is good for us to have a finger in every pie, it is equally important that we not dissipate our strength in a birdshot strategy," says the Rt. Rev. Stephen F. Bayne, Jr., commenting on the narrowing down of the selections to 317.

Priorities within priorities exist, however, just the way they do in our individual lives and our parishes. Therefore, a special section was included in this new edition of *Projects for Partnership*. This contains forty-four Priorities for Partnership projects.

Principally these needs are in places where the Episcopal Church has prior commitments; where special ecumenical projects must be undertaken; and where newly formed Anglican Churches face emergency situations. Here are four examples of these priority projects.

Argentina

THE DIOCESE IN ARGENTINA AND EASTERN SOUTH AMERICA WITH THE FALKLAND ISLANDS is not only the longest name of any Anglican diocese; it is also

one of the most enormous. Visualize Alaska, twice, and add Texas. You then have almost exactly the size of this diocese.

Since 1963, the Rt. Rev. Cyril John Tucker has been the bishop in this huge jurisdiction. To do the work of the diocese, there are some fifteen clergy, and five newly added specialists. One of these is the Rev. Ronald Maitland, American priest on loan to Argentina to work with students; three are in English schools; and one will work with the half-million Jews in the area. Some sixty South American Missionary Society appointees, including fifteen priests, also serve in this area.

In Buenos Aires, a city of over six million people, there are nine Anglican churches, one of which is geared to Spanish-speaking people. There is one church in Uruguay, and one in Paraguay. The latter also has five small centers newly opened where there is a Spanish service every Sunday evening. Bishop Tucker just recently confirmed, in a Spanish service, the first twelve Paraguayan Anglicans.

The Chaco, a region of vast plains, swamps, and forests, runs from northern Argentina into Paraguay. Work with the Indians in the Chaco was begun by the England-based South American Missionary Society in 1844. Recently this has been expanded, and the Society hopes to add forty more missionaries by 1968. Their work now includes evangelism, education, and medical, industrial, and agricultural mission projects. Anglicans have also sponsored a Mission to Seamen in the major ports, particularly Montevideo and Buenos Aires.

As in all of South America, most Christian activity has been in the cities. Chaplaincies were established many years ago primarily for the benefit of English residents engaged in government, business, or heavy industry. These congregations, in most cases, constructed substantial church buildings and rectories for their chaplains. They have been self-supporting, but at the expense of any other financial responsibility to their diocese.

Recently, however, the number of English-speaking residents has decreased by as much as 90 percent in some cities. As a result, the small groups remaining can barely support their churches—much less their new bishop.

Thus the most urgent need in this part of Latin America is support of the bishop—his salary, housing, travel—and a diocesan office and secretary. His office currently consists of a couple of rented rooms, and a part-time secretary. The recent acquisition of a new typewriter was an occasion of deep joy, Bishop Tucker reports.

It was hoped that local support and endowment income could provide, in cash or kind, some \$10,000 a year toward the estimated total need of \$18,760 per year, but the hope has not been realized. The Diocese of Olympia sent \$3,000 in 1965 toward this, but no other assistance has been committed.

Hong Kong

Hong Kong is experiencing an explosive growth in which the surface glamour of the new conceals grim and gigantic needs if we are to pro-

The New Priorities

vide adequately for the Church's responsibilities there.

"New cities" mushroom into existence unbelievably fast; one, called Shankiwan, already has a population of 300,000.

Another of these, Kwun Tong, was a bare hillside in 1955. It is now a city of 150,000 people. The seafront is a long line of modern factories. Buses and trucks seem unending. Bulldozers are still busy on the outer slopes. New flats and shopping centers are finished every day. Modern bank buildings give visitors a conviction of permanence and solid achievement.

Close beside them, busy vegetable markets are bright with color, and alive with people, as each day produce is purchased in tiny quantities to flavor the rice which is the staple diet of the manual workers. But for the capacity of these men and women to endure heat and long hours of patient industry, the confident air-conditioned banks could provide no security at all.

Two-thirds of the 150,000 people in Kwun Tong live in giant resettlement blocks. Into one of these blocks came St. Barnabas Primary School, overhung by bamboo poles carrying the washing of the some 1,000 families who live on the six floors above St. Barnabas in ten-by-twelve-foot sections, each section a home for one family.

The school opened on the ground floor, committed to welfare, children's meals, and recreation. The first floor and gallery are now St. Barnabas' Church, committed to worship. This developed from services held every Sunday for three years in the open space between the housing blocks by a lay reader who played a little harmonium and preached there.

On weekdays, the altar of St. Barnabas' is curtained round by traditional Chinese-style wooden screens, and the church becomes a kindergarten. Meanwhile, downstairs some two to three thousand children come in sittings of 500 for their daily meal.

The United Kingdom Christian Aid; The Anglican Church of Canada; Christ Church, Christiana Hundred, Delaware; and Waikato Diocese in New Zealand have all contributed to the purchase of the site, the building of the church and school, and the equipment.

Similar "new cities"—Tsun Wan, and Wong Tai Sin—have been high priority targets in Anglican plans for several years. Finally, since adequate gifts were not available, the Episcopal Church was able, in 1964, to establish a revolving loan fund; and interest-free loans totaling \$225,000 have been made to the Bishop of Hong Kong. This has made possible the purchase of land, and the beginning of a Church and Youth Center essential to each of the new cities.

Thus, part of the needs have been met, by borrowing. But the loans must be repaid at the rate of \$22,500 per year; and in turn this means a steady drain on the slender resources of the diocese at a time when every resource should be devoted to the completion of the projects and to support of essential programs. The Overseas Department does not have the budget resources to pick up this additional amount, but feels that it should be a primary goal of our Church to meet at least this minimum commitment.

Zambia

Taking precedence over all the other urgent needs of the four dioceses of the Church in the Province of Central Africa is the development of St. John's Seminary in Zambia.

The only Theological College in the province, St. John's can accommodate only twenty-four students, taking a four-year course of training. This means less than two new priests each year for each diocese.

The desired increase to thirty students, and the raising of the academic level with a teaching staff of two full-time and two part-time teachers, will also make it possible for St. John's to offer postordination training

and clergy refresher courses.

The seminary is in Lusaka, conveniently near the site of the proposed University of Zambia. Future ecumenical cooperation is being planned for advanced-level training.

Specifically, the needs are for:

- 1) Support for two new staff members, available within the province: \$5,600 in 1965 and \$11,200 in 1966.
- 2) An additional staff member, from outside the province.
- 3) The capital works program which consists of:

An urgent and pressing need to build a house for an African staff member and supply \$1,120 for stipend	\$10,640
Three houses for servant accommodation at \$1,120 each	3,360
Married quarters for ten students at \$3,500 each	35,000
Enlargement of Chapel	3,360
Additional staff house	9,520
A staff flat	4,900

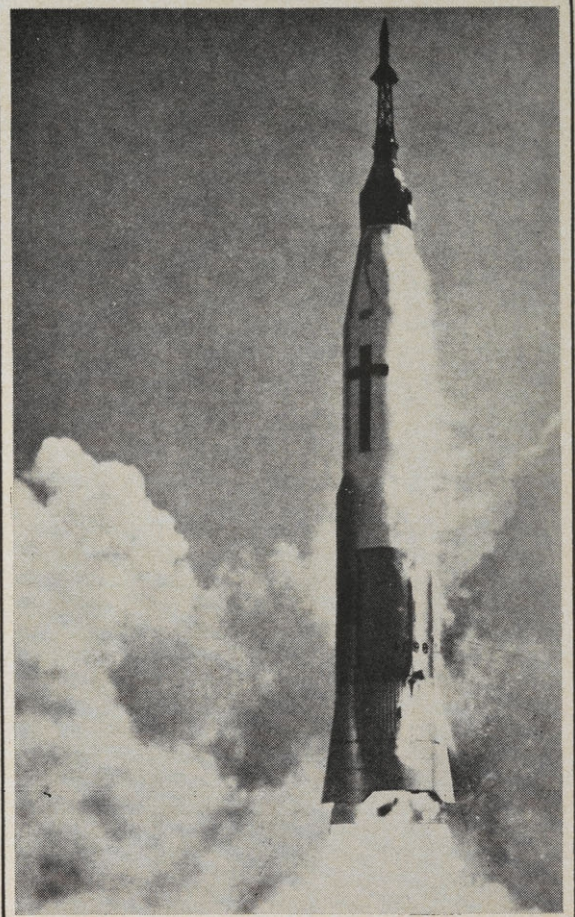
Congo

As if it didn't have problems enough of its own, the Congo is also the new home of some 250,000 Angolan refugees. The Ecumenical Program for Emergency Action in Africa, significant new interchurch program, has as one of its projects the purchase of seventy-one acres of land at Kimpese, to establish an agricultural center for these refugees.

Under the leadership of an agronomist with tropical experience, the center will offer classes in agriculture, serve as an experimental station for the development of practical methods to improve agriculture and hygiene in the villages, and produce improved seed, fruit trees, and small domestic animals.

Kimpese can become the commercial center of the Province of the Lower Congo. The property proposed for the agricultural center is well located for shipping farm products to large centers of consumption. A capital sum of \$20,000 is needed for the land purchase. ◀

APOSTLE TO ALPHA



SKY PILOT MUM, BUT HE LANDS OK

—Headline in *New York Daily News*,
November 20, 1979

LANDING ON ALPHA PRESUMED; CAPSULE COMES BACK EMPTY; POPE TELEGRAPHS RE- GRETS; ISRAEL IS SORRY; REDS GLOAT

—Headline in *Louisville Courier-Journal*,
same day

Memo from the Rev. John W. Wilberly, D.D.
Director of Project Salvation
Chairman of the Committee of Twelve
Headquarters, New York

Nov. 20, 1979

Dear Brothers on the Committee of Twelve:

Mr. Oates has made a safe landing, which should move us all to rejoicing. For he is bringing Our Lord's message to a planet where there *may* be creatures who can understand it. Let us all continue to pray for the welfare of our first Space Apostle, and for the success of Project Salvation, the combined effort of 95,000,000 American Christians. Please relay my message to your District Directors, and thence to all the Faithful.

The Rev. Martin L. Helmes, D.D. Nov. 21, 1979
11 Hawthorne Circle
Philadelphia, Pa.

Dear Marty,

You got my cheery memo, I guess. But between us, that Oates makes me nervous. He was supposed to give us a complete report after he landed—but not one word. Only the empty shell, containing—I tell you, Marty, but keep it to yourself—his robe, collar, and other vestments. Can our man have gone native?

Worriedly,
Jack

The Rev. John Wilberly
21 LaGuardia Place
New York City, N.Y.

Nov. 24, 1979

Dear Jack,

Am answering your note at home. While you read this, I wish you would sit in that study of yours, light your pipe, and do a bit of thinking back. . . .

Ever since the Encephalographic Institute charted those first brain waves from Alpha five years ago, we've been in what Gwen calls a "tizzy." To your everlasting credit, you were the very first clergyman

Apostle to Alpha

to suggest that these creatures must hear the Gospel, no matter what it cost in time, energy, and money. The Government's Space Agency was good enough to listen, and to send fourteen separate exploratory missions around Alpha before assuring us that a man could probably land there safely.

But *whose* man? We still had no chosen missionary for the job, and of course every denomination wanted to send *its* man. I don't think I ever realized—*really* realized—how diverse we are until those sessions began. But somehow we chose 120 men as finalists. Then we had to start narrowing the field.

The Space Agency had *its* requirements: the Apostle had to be a qualified airplane pilot with perfect vision, in A-1 physical condition. (*That* requirement would have excluded St. Paul himself, and it immediately eliminated half the finalists). Remember how that steely-eyed flying TV evangelist (you know who I mean) screamed when he was disqualified because he wears contact lenses? And how Henry Dodderson Morkle, author of *Jolly Jesus* and *Christ as Chum*, was found to have chronic sinusitis?

And then there was DX-706, which, by its own electronic methods, confirmed our choice of Fred J. Oates. Once Oates was selected, and all objections put down—including that so-called "Christ" from Minneapolis who camped outside Headquarters office eating sardines and claiming *he* could get to Alpha *without* a space ship—think of the denominational hurdles we still had to get over. For one thing, Oates had to be baptized again—all the way *under* the water, to please 30 million churchmen who hold no brief for "sprinkling." Remember when the Salvation Army waived its musical requirements after Oates satisfied them that he played a passable clarinet? Oates also promised, at least on Alpha, to give up dancing and card-playing, for the sake of those who disapproved of both.

At last it was settled. Then the wonderful blast-off on All Saints' Day from the Space Agency base at Mars Hill, Nevada. I still thrill thinking about it—6,000 children singing Luther's hymn—the terrible moment when the countdown reached zero—and finally—finally—Pentecost I lifting off the pad toward Heaven. Surely none of us will ever forget that moment, Jack!

And now we know Oates is safe. What if he *did* send back his clothes? Just file them away, and say nothing about it.

Warmly,
Marty

**Memo from the Rev. John W. Wilberly, D.D.
Director of Project Salvation**

Dear Brothers:

In this, my second weekly report to you from Space by way of Mr. Oates, let me assure you that he is

busily engaged in his ministry to the Alphans. So busily, in fact, that he has time for only the briefest of responses to our questions. Let us continue unceasing in prayer for him and his Mission, which is also ours.

Nov. 26, 1979

Dear Dr. Wilberly,

Please excuse my delay in answering your long letter, but the twins have had the mumps. Also, I have been bothered by people calling me on the telephone and dropping in at the house. Most of them have been very kind, but a few have wasted my time with idiot questions. I am six weeks behind in my ironing.

As for your chief questions, sir; no, Fred does not consider himself anything special. If Fred imagined himself another St. Paul, as you seem to be inferring, wouldn't he be writing long letters back to Earth every week? Isn't it the very absence of letters that has you worried?

When you send your next rocket to Fred, may I include a box of cookies? Also, the children have made Fred a picture book about the Spring Olympics, and we would like to send that, too, if we may.

Faithfully,
Elizabeth Oates

Nov. 27, 1979

Dear Marty,

Look at this letter from Mrs. Oates, which I enclose! All I did was ask her a few tactful (or so I thought) questions about her husband, and this is what came back! She is a little too outspoken, I fear. Mrs. Oates has been interviewed by the press and magazines, and she is projecting an image most people do not expect from one in her position. Dr. Watson, who is taking Oates's place in Oates's church, sent me a clipping from the *Sunday Clarion-Dispatch*, in which Mrs. Oates told the Women's Page Editor that she is, and I quote, a "true believer in perfume and pretty clothes." She also added that although she was not there at the time, she felt sure Mary and Martha both took a quick glance in the mirror before greeting the risen Lazarus!

Of course, Mrs. Oates is a handsome woman, and charming, but she seems utterly unconcerned about her public image. Can't somebody *speak* to her?

Worriedly,
Jack

Nov. 29, 1979

Dr. Martin L. Helmes
Project Salvation Vice-Chairman
Philadelphia, Pa.

Dear Dr. Helmes:

I went to call on Mrs. Oates at your suggestion. I kept trying to bring up the subject of her opinions



in the newspapers, but Mrs. Oates kept asking me my opinions about such things as Vatican Council III and my boyhood in Maine—and I'm afraid I never got around to the purpose of my visit, even though Mrs. Oates and I talked for about two hours.

Somehow Mrs. Oates called up my wife, and the next thing I knew, both of our families were driving out to Oak Park for an afternoon at the zoo. Afterward, we all had dinner at Mrs. Oates's house. My wife says Mrs. Oates is a superlative cook, mother, and woman. My wife says Mrs. Oates is worth, begging your pardon, sir, a dozen of the "sackcloth" type.

Obviously, I am not the man for this disciplinary job. May I have your permission to call in a trouble-shooter from my own denomination's Legion of Christian Women? I refer to Mrs. Nadine Withers, widow of our former Middle States Director, Cornelius Withers, D.D., who departed this life five years ago while fighting valiantly to keep his churches from fleeing out of the suburbs and into the city of Detroit. Mrs. Withers is given to no nonsense, and I am sure she will be able to deal effectively with Mrs. Oates. If anyone can.

Your Servant in the Lord,
John Knox Watson, Pastor
Trinity Church, Edgemoor

Shiloh Seminary
Nov. 30, 1979

Dear Dr. Wilberly,

It was a pleasure to hear from you. We here at Shiloh sometimes feel withdrawn from the world. A long, urgent telegram like yours brings the world back

with a bang. Yes, I remember Fred Oates very well. No, he was not weak in anything, unless it might be Rhetoric. Not much of an orator, I suppose. If one man on Alpha has to set up parishes and run them as an administrator, a better man than Oates might have been selected.

Fred Oates is the equivalent of the "humble parish priest," if I could describe him in a few words. He is a warm, likable, lively young man, who takes delight in his work. He is highly adaptable, gifted with a sense of humor, and possessed of the energy of ten men. By the way, I've never met such a lovely girl as his wife, Liz. I married them and baptized all five of their children.

Faithfully,
Clark Henderson, Dean

10 Mercury Lane
Chicago, Illinois
Dec. 3, 1979

John W. Wilberly, D.D.
Director, Project Salvation
New York, N.Y.

Dear Dr. Wilberly:

In answer to your telephone query, and for the record: no, there was not an error in the work of DX-706. Our machines never err. DX-706 came up with the name of Fred J. Oates after we fed it the cards of 11,000 clergymen in precisely 30.2 seconds, just about the time it took Jesus to choose Peter.

I have never been able to understand why you Project Salvation gentlemen did not let it go at that, instead of spending four more months of conference, only to confirm DX-706's initial decision. Why, if your founder had worked in the same way, it would have taken him four years, one month, and eighteen days to choose his twelve disciples, and his work never would have gotten off the ground, so to speak.

Perhaps I shouldn't say this, gentlemen, but even if your Mr. Oates should cause you some unease (which is, I somehow sense, the reason for your query of yesterday) I must remind you that those twelve others often disappointed your founder. And if he nonetheless kept his confidence in them, perhaps you should do the same with Mr. Oates.

Very truly yours,
Nathan Siegel, President,
Spacetrionics, Inc.

Columbus, Ohio
Dec. 5, 1979

Dear Dr. Helmes:

You asked for a full report on Mrs. Withers' visit with Mrs. Oates. Well, after her two-day stay down there, Mrs. Withers returned as what she herself calls "a new woman." This doubtless refers to her appear-

Apostle to Alpha

ance: Mrs. Withers has had, she says, a "restyling and permanent," at Mrs. Oates's suggestion, and I will have to admit she looks twenty years younger.

Mrs. Oates apparently took Mrs. Withers shopping and persuaded her to buy some new dresses in what Mrs. Withers describes as "flattering pastels." She also introduced Mrs. Withers to a member of their church, a retired physician and widower, who is, I suppose, the sender of the yellow roses that keep coming here to the office and upsetting our routine.

I have remonstrated with Mrs. Withers to no avail; she merely smiles at me. She will tell me nothing about Mrs. Oates except that she is, and I quote, "a darling."

I am afraid this is all I have to report.

Sincerely,
Edward Sykes, Executive Secretary
Legion of Christian Women

Dec. 5, 1979

Dear Dr. Wilberly,

In answer to your last letter, no, Fred did not have any private reservations about this trip. I did, and I still do, but these are things that have to do with being left alone to take care of a house and five children. I have found that such notions are shared by many wives of ministers, but we keep them to ourselves.

I wish, sir, you would not allow any more photographers and reporters over here. They ask terribly personal questions, and they keep me from my work. Yesterday one photographer asked the children and me to pose as if we were all praying for Daddy. Imagine!

Faithfully,
Elizabeth Oates

**Memo from the Rev. John W. Wilberly, D.D.
Director of Project Salvation**

Dear Brothers:

In this, my third report to you, I relay the information from our Space Apostle that all is well. We are standing ready to ship Bibles to him, but he has asked us to wait, preferring, we can only assume, to offer the Word verbally. Let us continue unceasing in prayer, comforted by the fact that 256,000 Holy Bibles lie in readiness in a warehouse at East McKeesport, Pennsylvania.

New York City
Dec. 6, 1979

Dear Marty,

Hold Bibles, he says!

After our ten months of rewriting and rendering into symbols—twenty-four experts on ancient languages agreeing on a text—a work that made the King James Version look, as one popular tabloid put it, "like a Sunday School picnic." Not to mention the problems with the cover. And think of all those children whose pennies paid for the publishing!

And now, Oates says—hold Bibles! Marty, I'm beginning to have grave misgivings.

Nervously,
Jack

Philadelphia
Dec. 7, 1979

Dear Jack,

Well, I'll admit *that's* a poser, his rejection of those Bibles.

Maybe Oates would be more persuasive with, say, rifles or thumbscrews? You know yourself, even though we don't like to think about it, that a handful of fanatics with torches have, from the beginning, badly singed our banner. *Compel them to come in*, was all they had to hear, that sort.

Let's be careful—very careful—from here on. If Oates doesn't *want* Bibles, let us have faith enough to believe he doesn't *need* Bibles. If it's the money that's bothering you, forget it. My own Missions Board can use them in a spring campaign to the Pacific islands.

Let us withhold judgment and wait. And also pray.

Always,
Marty

The Rev. John W. Wilberly
Director, Project Salvation
Headquarters, New York

Baltimore, Md.
Dec. 7, 1979

Dear Dr. Wilberly:

Exhaustive tests on August 2, 7, 19, and 24, 1979, prove Frederick Jansen Oates sound of mind and wholly normal, in the commonly accepted meaning of that word. No phobias, anxieties, abnormal fears, hallucinations—beyond, of course, that crazy notion of his that creatures—even creatures he has never seen—are worth saving.

Very truly yours,
Harrison Bowman, M.D.
Fellow, American College
of Psychiatrists

**Memo from the Rev. John W. Wilberly, D.D.
Director of Project Salvation**

Dear Brothers:

The weekly word from Mr. Oates assures us he is well. Owing to the extreme demands upon his time and energy as the one lone Apostle to countless souls, he has made his letters to us very brief. So we must content ourselves to wait, patiently and prayerfully, for the answers to our innumerable questions, spoken and unspoken.

Dec. 12, 1979

Dear Marty,

Well, *this* week's surprise is that Oates has blasted back bread and wine—and *that* the most controversial of *all* our discussions! You remember how firm the Lutherans and Episcopalians were; the Methodists searched their corporate soul; the Presbyterians held dozens of conferences; and some groups couldn't understand what the fuss was all about in the first place.

That problem, and the questions it raised, must have been as agonizing as any of the historical conferences on transubstantiation. But finally, after four painful months, we reached accord. And now—Fred Oates sends the very symbols of accord right back in our teeth. Why, Marty, it's positively *unholy*!

Concernedly,
Jack

Philadelphia
Dec. 13, 1979

Dear Jack,

Unsettling, I grant you.

Maybe he's been *forced* to do it. You don't suppose our man Oates has run across an established order of priests, do you? And is stepping on their toes? You know how vengeful a threatened priest can be—present company excepted, of course—I was thinking in particular of the priests in Our Lord's time.

Or, even worse, that a jealous priesthood for poor Oates to stumble into would be—God forbid—a messianic tradition. In this latter event, Oates will be either worshiped or crucified, with the historical odds leaning rather heavily toward the latter.

If, however, the Alphans fall down and worship Oates, I wonder how Oates—a fine lad, but mortal, after all—will take it? Such an effect has never been wrought on Earth by a bearer of God's word, from the Word Incarnate down to the very present. And, furthermore, the closer they were to Him, the more it seems they have had to suffer, and the less people have listened.

I see I'm preaching; please excuse it. I'm worried about Oates, too; and when I'm worried, I'm afraid I tend to preach.

Hopefully,
Marty

Memo from the Rev. John W. Wilberly, D.D.
Director of Project Salvation

Dear Brothers:

With joy your Committee reports that Mr. Oates tells us his mission is finished, and he is coming home to Earth. We have asked him to remain on Alpha through Christmas, and perhaps he will. Let our own observance of this season be especially warmed by the thought of those unseen brethren, the Alphans, for whom—thanks to 95,000,000 American Christians—this will be the very first Christmas.

Joyfully,
Your Chairman

Dec. 18, 1979

Dear Marty,

This week's return capsule had nothing in it but four rolls of overexposed photographic negatives. The label on the tin they were packed in said, "Alphans at Work and Play"; but when we took them from their ray-proof container and developed them, we had only 124 squares of light. Why, my eleven-year-old son did better last summer at Shady Pines with his box camera. And Oates was supposed to be a first-class amateur photographer!

Hurriedly,
Jack

Dec. 19, 1979

Dear Jack,

Maybe there was too much light. From those Alphans, I mean.

Now *there's* an interesting possibility. We may be thinking altogether in the wrong terms, about everything Oates has done.

Why don't you drive down for lunch on Saturday? We'll kick this thing around.

Warmly,
Marty

New York
Dec. 23, 1979

Dear Marty,

Enjoyed the day with you in Philly immensely—like old times. But my head is still spinning with those old ideas of ours—hadn't thought of them since you were a freshman and I a sophomore at dear old Ephesus Seminary.

What, *indeed*, if God had used other modes of salvation at other times for other people? Just because He chose to visit *us* from a stable to a cross doesn't mean He would use the same means elsewhere. You're

Apostle to Alpha

quite right, Marty, our imagination *is* too Earthbound. We impose our own limited imagination upon God Himself.

So, of course, there's no need for Oates to stay for Christmas. The star in the East, Mary and Joseph—none of this may mean anything to the Alphans. And, to carry the thinking a little further, maybe God chose to come to us as a Man because *we* are men. And Oates has never said the Alphans were *men*, has he?

Faithfully,
Jack

Memo from the Rev. John W. Wilberly, D.D.
Director of Project Salvation

Dear Brothers:

Mr. Oates has landed safely, brought to the Pentecost I Space Center, and he reports that his mission was a success. The Alphans are the Lord's; let all Christian men rejoice!

Unfortunately, Mr. Oates's scientific data, which was to follow in a second rocket, has been lost somewhere in space, with its wealth of geologic samples and other information.

However, let us thank God, in whose Name we sent him, for Mr. Oates's safe return.

Pentecost, Iowa
Dec. 28, 1979

Marty:

Read this and then destroy it.

The Alphans are—well, unfallen.

They live in perfect harmony, have never fallen from grace, never touched the apple.

The Alphans are not men, as we suspected, but BIRDS. "Giant, gentle, glorious birds," to use Oates's very words.

Their land is a miners' paradise—gold, silver, gems—wealth unimaginable. But of all this the Alphans are innocently, happily unaware.

Oates says they are intelligent creatures, but he doesn't know whether, evolutionally, they are ahead of us, or behind us. But *spiritually* they are certainly our superiors.

Against even the mildest human, these Alphans would be, Oates says, utterly defenseless. Marty, you *know* it would not be mild ones who would go there, once the news of all that gold was reported in the world press.

I am enclosing a feather, which an Alphan gave Oates—from his own back—as a token of friendship. Notice how it glows.

Oates is secluded here at Pentecost I with Mrs.

Oates and the children. I don't know how long I can hold NASA and the newspapers.

Urgently,
Jack

OATES LANDS SAFELY IN ATLANTIC AFTER FIVE WEEKS ON ALPHA; DATA LOST; ASTROCLERIC JOINED BY HIS FAMILY; PRESS EXCLUDED

—Headline in *New York Times*,
December 30, 1979

PROJECT SALVATION A FLOP, WILBERLY AND HELMES REPORT; EMPTY-HANDED OATES SUBPOENAED BY CONGRESS; NASA IRATE

—Headline in *Times*,
December 31, 1979

Jan. 2, 1980

Dear Marty,

The testimony of our man Oates was wonderful—the mission a failure, no data to turn in, the Alphans "illiterate." Oates appeared a fool—for Christ's sake, a fool. I've never been prouder of anyone.

Have just burned all my Project Salvation papers; trust you've done the same.

Oates told me he had so altered the NASA Screenad equipment (the one that circles Alpha and the other planets) that no brain waves will come through to Earth, not for years.

I think this experience has so thoroughly discouraged everyone that no further attempts of the kind will be made for several generations. So millions of God's gentlest, unfallen creatures have been protected from *us*.

Oates's hearing before his own Church Board is next week. The outcome is certain; yet not one of us can speak to defend him. It is an ancient script; only the names are changed.

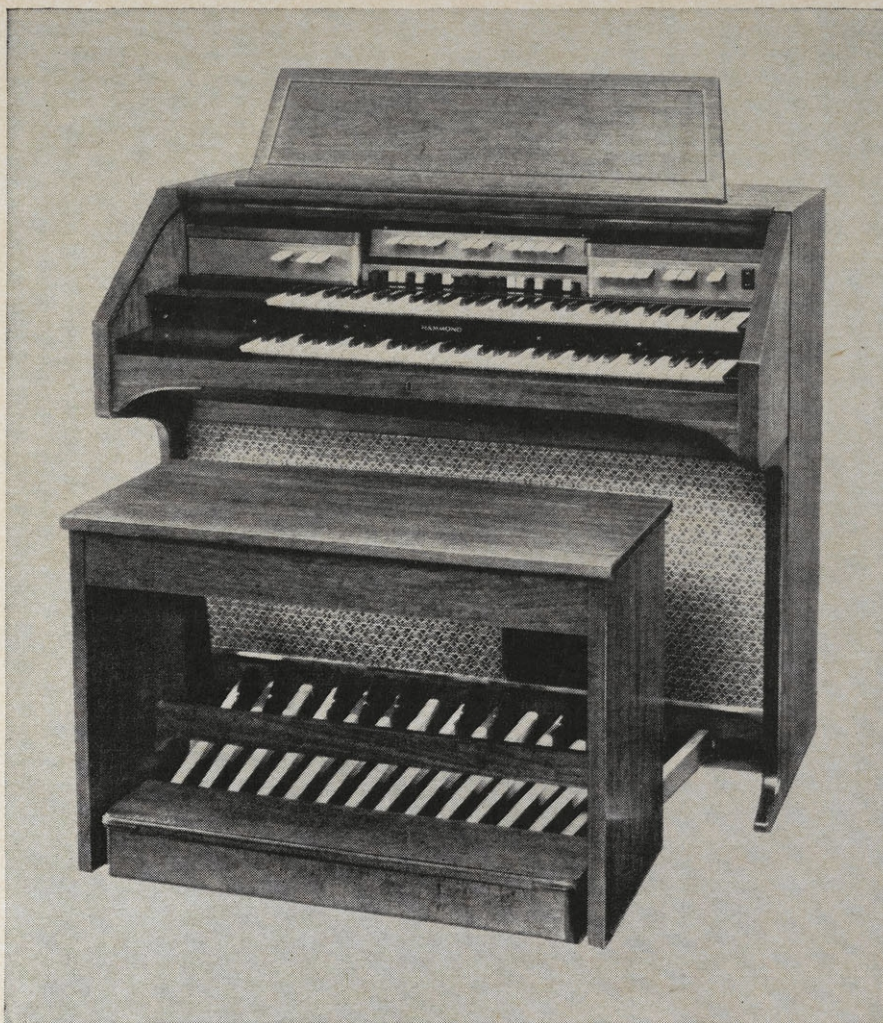
Warmly,
Jack

OATES RESIGNS SPACE PROJECT; REJECTS MOVIE OFFERS; ASKS FOR ASSIGNMENT AS MISSIONARY IN CENTRAL AMERICA

—Headline in *New York Times*,
January 4, 1980

SKY PILOT'S WINGS CLIPPED

—Headline in *New York Daily News*,
same day



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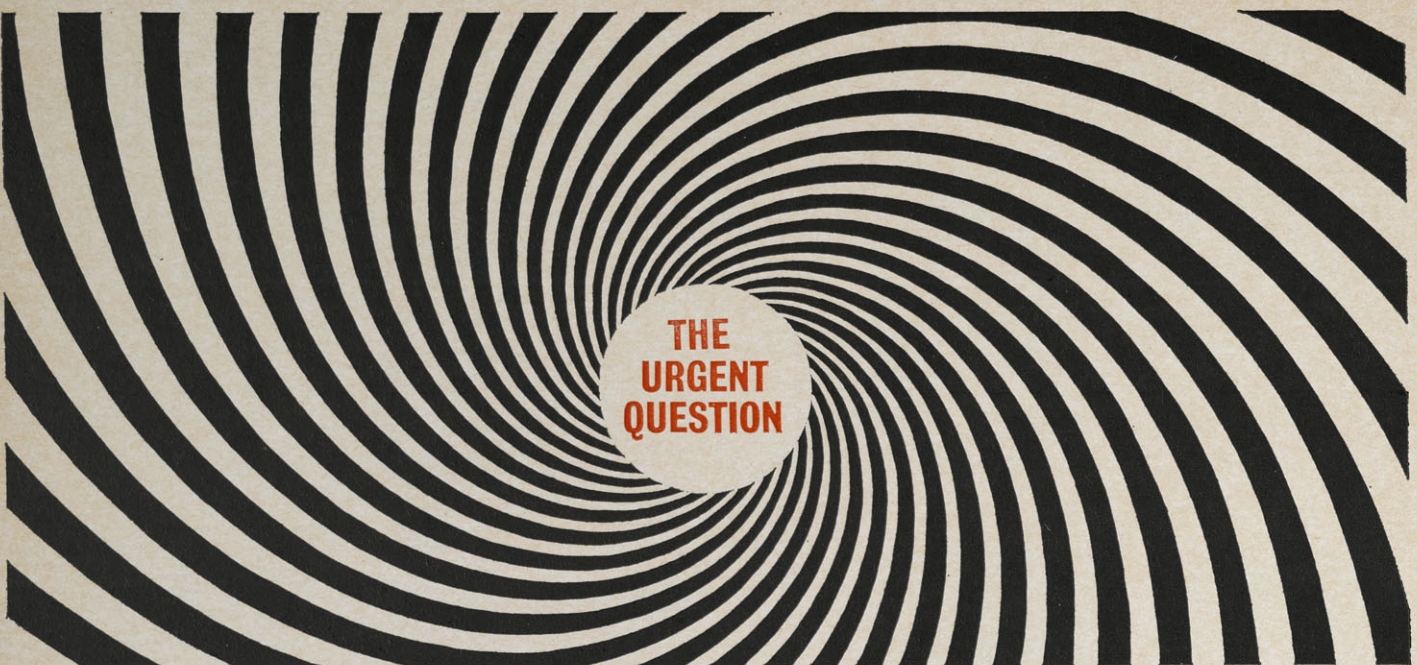
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THE URGENT QUESTION

AN EDITORIAL BY HARLAN CLEVELAND

Ever since the United States offered to turn over its monopoly of nuclear weapons to an international control organization under the United Nations, we have been searching for some safe and agreed way to prevent the spread of such weapons around the world.

After two decades of worrying about nuclear weapons, more informed people are more worried about them than ever before. And with good reason.

In the hands of two or three countries, the awesome force and enormous range of modern strategic weapons have made for a kind of stability. But there are "little" nuclear weapons, too, which are potentially usable in situations short of general war. There are now five members or associate members of the nuclear club, and a good many other nations are thinking about whether they can afford the initiation fee. The prospect is that within the next few years half a dozen countries, or perhaps as many as ten or twelve, could with great effort and disproportionate expense develop their own nuclear weapons.

As things stand today, the danger of nuclear spread is a problem of what countries other than the U.S.A. and the Soviet Union will decide to do. As for the U.S.A., our policy of not helping proliferation is well known. As for the Soviets, it would be good to have their assurance that they were not going to give other nations Soviet nuclear weapons or the means and know-how to make them. They did so once; they got the Chinese started on the road to a bomb, then thought better of it in 1959. At the moment they show little sign of interest in spreading their nuclear know-how; there are not even indications that they work as closely with their allies in planning for the use, if necessary, of nuclear weapons as we have done with our Atlantic partners.

The countries most likely to feel that they must have

at least a symbolic national weapon are some of China's threatened neighbors, some of the rivals in the Middle East, and some of the industrialized nations of Western Europe. The practical approach to nonproliferation is therefore to find ways of calming the fears, and satisfying the legitimate ambitions for equality and fraternity, of those specific nations which could, if they wished, exercise their sovereignty by making nuclear warheads. Unless these ways are found, there is bound to be an enormous increase in the instability of world politics.

In the Atlantic area, we have sought collective nuclear responsibility as the better alternative to nuclear proliferation. This search has led to agreements for joint targeting and arrangements for protecting and managing the impressive atomic power already located in Western Europe. Whatever happens, the problem will not go away. If we do not find practical and agreed ways to share the responsibility for nuclear weaponry, we will be adding to the already sufficient dangers of our turbulent time.

So the public hand-wringing and private head-scratching on disarmament and the proliferation of nuclear weapons will doubtless continue—and be used by many nations for their own purposes. But beyond the sounds of public debate in the United Nations General Assembly and private talk at Geneva, there are the silent prayers of men and women who do not understand very much about nuclear energy, but know only that they do not want their homes destroyed, their children burned alive, and their hopes snuffed out by the miscalculated rivalries of their political leaders. Here, in truth, is a problem beyond ideology—and for our own health and life we had all better treat it with the urgency it deserves. ◀

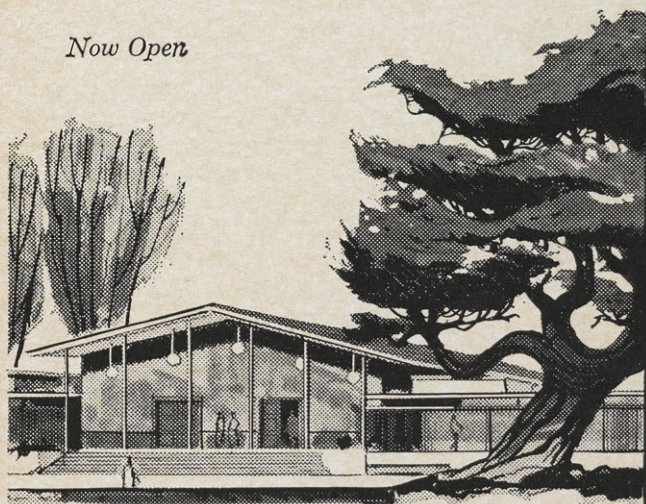
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The Rhodesia Crisis: Of Clerics and Cowboys

On November 11, when Rhodesian Prime Minister Ian Smith and his "Cowboy Cabinet" announced their country's independence from Britain and their plan to impose the rule of 217,000 white Rhodesians upon 4 million African Rhodesians, denunciations came from around the world. Chief among the voices of protest were those of Christian leaders.

Mistaken Policy?—Dr. Willem A. Visser 't Hooft, general secretary of the World Council of Churches, which in October, 1965, had warned against such a move, said that Smith's action was "a very serious and mistaken policy which we can only deeply deplore." The Rt. Rev. Cecil Alderson, Anglican Bishop of Mashonaland, Rhodesia, said that he felt Christians had no moral duty to obey laws which had been unlawfully enacted.

The British Council of Churches had spoken out in October, too. That body resolved that if Rhodesia should refuse to participate in constitutional conferences, "Her Majesty's government should be ready, if necessary, to resume responsibility for government in Rhodesia."

Archbishop Ramsey—At that time, the Archbishop of Canterbury, Dr. Arthur Michael Ramsey, speaking as president of the British Council of Churches, said, "If Rhodesia goes over the brink . . . [and] the British Government thought it practicable to use force for the protection of the rights of the majority of the Rhodesian people, then I think that as Christians we have to say that it will be right to use force to that end." When this statement was reported in the British press, it raised a furor. Rhodesia's two Anglican bishops registered both dissension and support for Dr. Ramsey.

Bishop Alderson of Mashonaland said that the use of force "could cause undying hatred between Britain and thousands of her sons and daughters. . . . It is highly disputable whether a Christian body ought to advocate, from the distance of Britain, the use of armed force against Rhodesia."

Lesser Evil—The Rt. Rev. Kenneth Skelton, of Matabeleland, a member of the Christian Council of Rhodesia which supported the resolution of the British Council of Churches, said that force may be the lesser of two evils—the alternative being continued injustice to the Africans or the risk of a major race war in Africa.

Dr. Ramsey said, "I regret misrepresentation of [my statement] because I haven't advocated the use of force;

good heavens, no. I was pleading for all the forces of reconciliation led by the Prime Minister to do their work. I was talking about what might be necessary in certain eventualities." News media all over Britain either condemned or praised the Archbishop; in the first case for interfering in affairs of state, or, in the second, for taking a strong Christian stand on a moral issue.

Moral Duty—The controversy clouded the real concern of church leaders of all denominations. The basic problem and hope of all churchmen was summed up in a statement of two British Council of Churches' officials. "The British Council of Churches has never been in doubt that the issues involved concern the freedom and well-being of every Rhodesian. This includes the five percent who are white. . . . We are desperately concerned that justice and peace should come to all Rhodesians."

"God Is Dead" Theology: One Assessment

"God is dead" theologians have been given an "overblown" importance, are "moderately" significant in contemporary theological development, but have probably left God quite undisturbed by their denials of His existence. This is the assessment of Dr. Roger L. Shinn, dean of instruction and professor of applied Christianity at Union Theological Seminary, New York, about one of the latest trends in contemporary theology.

Healthy Chaos—"In the twenty-five years I've been studying theology," said Dr. Shinn, "I've never seen the situation so chaotic." He declared that the chaos was a definite indication of intellectual health. Three men—one, a Baptist clergyman teaching in a Baptist seminary, and the other two, Episcopalians teaching in universities—have repeatedly proclaimed the death of God in recent years. They are William H. Hamilton, Colgate-Rochester Divinity School; Thomas J. J. Altizer, Emory University; and Paul M. Van Buren, Temple University.

Left of Ferment—Dr. Shinn puts these theologians at the far left of a new and creative ferment in theology that appears to be supplanting the neo-orthodoxy of recent generations. Under the influence of Karl Barth and other giants of neo-orthodox theology, Dr. Shinn explained, "A lot of people got swept up into a movement that they

didn't fully believe in. There was a tendency to settle all theological questions by going back to the Biblical view. But that doesn't really settle anything. After you've found out what the Bible has to say about an issue, you still have to make up your mind as to what you believe." Now, Dr. Shinn noted, a reaction against neo-orthodoxy has set in, with contemporary theologians feeling that they have to find out for themselves.

From Bonhoeffer—This "new" trend in theology received its greatest impetus from the German pastor, Dietrich Bonhoeffer, who was martyred in a Nazi concentration camp. During the months of his imprisonment before his trial and execution, he wrote many letters to close friends reflecting on his beliefs about the need for a "churchless religion." But, as Dr. Shinn pointed out, Bonhoeffer wrote from prison, where his communications were heavily censored "and we don't really know what he meant." He cited, as an example of possibly ambiguous misinterpretation, a widely quoted Bonhoeffer statement: "God is teaching us to get along without Him."

"It makes a great deal of difference which half of that sentence you choose to emphasize," said Dr. Shinn. He explained that Professor Hamilton puts the stress on getting along with God. "But if you stress 'God is teaching us . . .,' you have an entirely different proposition. . . ."

"People often take belief in God for granted. I suspect that God, Who never wants to be taken for granted, rather likes the theologians who are declaring His death. They take Him with some seriousness."

Two Contributions—Dr. Shinn cited two areas in which the radical theologians have made a particular contribution: the smashing of idolatries and spotlighting the difficulty of faith. "The church and the world are full of people who worship idols," said Dr. Shinn, "particularly the idols of race, wealth, and comfort. These death of God theologians are saying these idols are dead." He added: "It is a great mistake for anybody to pass resolutions condemning the death of God theologians without waiting to find out what God it is that is dead."

Dr. Shinn pointed out that "Christian faith and atheism are not always opposite." He maintained that there is in Christianity "a strain of agnosticism that belongs to all profound faith. To everyone who is sure that he has figured out God and can explain Him in nice formulas, Christianity responds with awareness of the mystery of God."

Theological Education: Three for All in Mexico

In Mexico City, Mexico, three denominations are joining forces in what has been called "potentially the most significant twentieth-century development in theological education for Mexico and northern Latin America"—a complex of seminaries with shared facilities.

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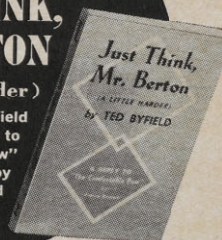
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Episcopal Church. On 11,600 square meters of land adjoining the Episcopal seminary property, seminary buildings for the other two bodies will be built. The Churches have received a \$261,000 grant—of which \$130,000 is an outright grant, \$120,000 is a loan, and the remainder is for supervision and administration—from the inter-church Theological Education Fund.

New Participants—Pending completion of their own new seminary building, Lutheran students are now sharing the San Andrés building. Looking farther into the future, the three cooperating Churches anticipate being joined by still other denominations.

Overseas Mission: Detroit to India

Dr. Harold E. Thornell, a prominent radiologist in Detroit, Michigan, with twenty years' experience in private practice, will soon begin a two-year appointment as supervisor of a new cancer treatment program in central India. Mrs. Thornell, a social worker whose career includes both volunteer and professional service, will accompany her husband to Mungeli, Madhya Pradesh, where she will help develop family life and public health programs.

Ecumenical Journey—The Thornells, both communicants of Grace Episcopal Church, Detroit, are the first Episcopalians ever to be assigned as missionary appointees under the auspices of the United Christian Missionary Society of the Christian Churches (Disciples of Christ), although members of other denominations have participated in the Society's overseas programs in recent years.

During his stay in India, Dr. Thornell, who was educated at Howard University, Washington, D.C., will supervise the program, structure, and policy of the new Mungeli cancer center. He will also train an Indian doctor, now studying radiology at the Vellore Christian Hospital and College in South India, to take over full leadership of the center at the end of the two-year period.

In the Family—The Thornells have three sons. Two of them—one, a social worker, and the other, a University of Michigan senior—will remain in the United States. The third, Anthony, will travel with his parents to India, where he will continue studies in preparation for the ordained ministry.



Dr. and Mrs. Harold E. Thornell (left) discuss their new work in India with Dr. Warner Muir, secretary for India and Nepal for the United Christian Missionary Society.

Continued on page 37

A New Sense of Wholeness

SYDNEY, AUSTRALIA

The Church of England in Australia has accepted the challenge of the 1963 Anglican Congress on Mutual Responsibility and Interdependence in the Body of Christ, and has taken decisive action on both parish and diocesan levels.

The Mutual Responsibility committee formed by the Primate of Australia, the Most Rev. Hugh R. Gough, realized from the start that the great danger of MRI was that it could be interpreted as only a great exercise in fund-raising to keep the Anglican Communion afloat.

It was wary of letting MRI develop into just another campaign to raise funds for dioceses in underdeveloped countries which might need men much more than money.

And the committee realized also that the Church Missionary Society in Australia was already most active in the mission field and that any programs based on Mutual Responsibility would have to be planned with tact.

The committee had in mind two axioms which could apply to almost any diocese of the Anglican Communion: first, there is always a shortage of funds; second, there is always a shortage of full-time trained workers.

The long-term policy of MRI is obviously to teach the Biblical concept of stewardship and the Biblical doctrine of vocation. No short-term help should ever be allowed to postpone this, or be regarded as a substitute for it.

A third axiom therefore suggested itself to the Australian committee—all help, whether by

money or by personnel, should be given with a view to helping the Church to help itself. It is in this light that the nature of all Christian sharing should be assessed.

When MRI was first considered, most people closely connected with the Church admitted that the Australian Church had no cause for pride in its sense of responsibility for the Church abroad. This was why MRI projected a challenge which could not be ignored.

All these things considered, the appointment of the Primate's Committee became of vital importance. The Primate appointed a Bishop Coadjutor of Melbourne, the Right Rev. Geoffrey T. Sambell, as director of MRI in Australia. Also on the committee are the Federal Secretary of the Church Missionary Society, Canon A. J. Dain (now a Bishop Coadjutor of Sydney); the chairman of the Australian Board of Missions, Canon F. W. Coaldrake; Archdeacon G. Delbridge (Sydney); Canon G. A. Lupton (Brisbane); the director of the general board of religious education, Mr. V. K. Brown; the registrar of the Diocese of Newcastle, Mr. F. A. Timbūry; the Church Information Officer for Sydney, Mr. John Denton; and Archdeacon A. W. Harris (Canberra and Goulburn).

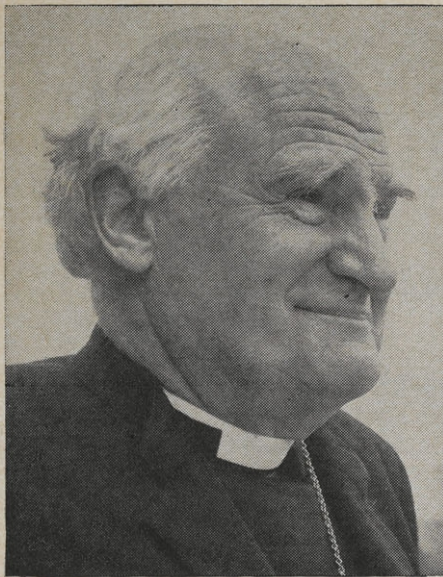
The committee realized also that any MRI "projects" should deepen the life of the Australian Church. This meant a study program within all dioceses and parishes before any project could be attempted.

On the diocesan level the chief

difficulty so far has been apathy and indifference both by clergymen and lay office-bearers. Some dioceses report that, despite strenuous preparatory measures, office-bearers in many cases failed to participate in the study program. Some clergymen were opposed to MRI as such, and some were prejudiced against "group tactics." A small percentage dismissed it entirely as "another money squeeze."

In the parishes the chief difficulty again has been lack of interest by the recognized leaders. Many felt that the study material was too "intellectual," and in some cases people stopped attending. Some reported lack of appreciation of the meaning of MRI, and the need for study in connection with it. A real difficulty came with the previous commitments of key lay persons in organizations of all kinds within the parish. In country areas distance and small numbers made groups hard to organize.

Even when all criticisms are weighed, however, Australian Anglicans have generally expressed their gratitude to the Primate's Committee for the provision of these studies. Many people have been able to come to grips with the basic concepts of MRI, and to begin to examine their obedience to mission. This gratitude is expressed by both the clergy and laity. A further point, which many appreciated, was that the studies had enabled each parish to join with all others throughout the whole of Australia in doing the same task at the same time. In some parishes the excitement caused by new insights



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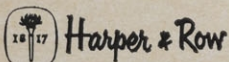
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MRI IN AUSTRALIA

and understanding has created new life and fellowship, and new purpose.

Here is an indication of the growing response to projects within the Australian Church following the study program:

- The Diocese of Gippsland is sharing in the provision of new resources for new areas by taking up a project to help provide buildings constructed of permanent materials in the Martyrs' School, New Guinea.

- The Gippsland Diocese is also taking up an interchurch aid project and is helping the National Christian Council of Ceylon to keep six Christian schools operating. Thus the relevance of the Christian faith to secular education may be demonstrated in a country where the Christian Churches have been obliged to hand over all state-aided schools to the Government.

- The Diocese of Bunbury has underwritten the training of one ordinand in Singapore and Malaya.

- The Diocese of Grafton has committed itself to a grant for the William Mather Weaving Center for Women in Ceylon. The declining fertility of soil means that extension of agriculture is not possible, but this grant will help provide a power loom for an infant textile industry. This project plans to be entirely self-supporting after the first year.

- St. Luke's Church, Mosman (Sydney), will assist in the establishment of a training college for evangelists in New Guinea.

- In the Diocese of Canberra and Goulburn, 10 percent of its Centenary appeal income during 1965 will go into clergy training abroad. St. John's in Canberra has already sent funds for clergy training in New Guinea. The diocese is also supporting two Papuan boys at the Canberra Grammar School.

The director of the Primate's Committee, Bishop Geoffrey Sambell, said recently: "Many of us in Australia want to put up buildings as the only expression of our spiritual experiences. But we must move out into mission. Repentance, response, and renewal are the keynotes of MRI. We ask ourselves how we should respond to Christ's mission. It is the world that God so loved, and it is in the world that the Church is called to move. . . . We want to help the whole of the Anglican Church to fulfill its role, and we share with Methodists and Presbyterians this new sense of mission."

One of the latest developments in Australia's MRI is a link between it and the nation's Church and Life Movement—an interdenominational Christian program of leader training, joint meetings, and wide and active interchurch contact with community life.

—GEOFFREY GRIFFITH

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EMPEROR'S VISIT—Dr. W. A. Visser 't Hooft (left), World Council of Churches general secretary, escorts Ethiopian Emperor Haile Selassie (center) on a visit to the Council's headquarters in Geneva, Switzerland. They are accompanied by the Council's associate general secretary, Father Paul Verghese (right).

Christian Unity: Into the Living Room

Several months ago, small groups of Protestant, Orthodox, and Roman Catholic laymen in a few scattered United States communities began talking about their individual roles in the growing movement toward Christian unity.

These "Living Room Dialogues" worked out so well in pilot-project form that they will soon become a nationwide official program, jointly sponsored by the National Council of Churches and the Roman Catholic education agency, the Confraternity of Christian Doctrine.

"Laymen Only"—The dialogues are slated for an official beginning during the January 18-25 Week of Prayer for Christian Unity (see *Worldscene*, December, 1965). While clergymen will help arrange local sessions, the sponsors have urged that participants conduct the actual talks on a "laymen only" basis.

Study Guide—At a conference announcing the new project, representatives of the National Council of Churches and the Confraternity of Christian Doctrine also introduced a study guide designed to supplement the laymen's discussions. Called *Living Room Dialogues*, the \$1.00 paperback is published by the Paulist Press; it is coedited by an Episcopalian, the Rev. William A. Norgren, of the National Council's Department of Faith and Order, and the Rev. William B. Greenspun, of the Confraternity's Apostolate of Good Will; and written by Protestant and Roman Catholic scholars.

Church Colleges: Operation Upgrade

Today, when segregated education is rapidly becoming past history, responsible observers are realizing that major, long-term efforts must be exerted to erase the long shadow of racial injustice.

One example of this problem is the plight of the Negro student, just out of high school, who finds himself inadequately prepared for college entrance. Another is the "college dropout"—an alarming 70 percent in predomi-

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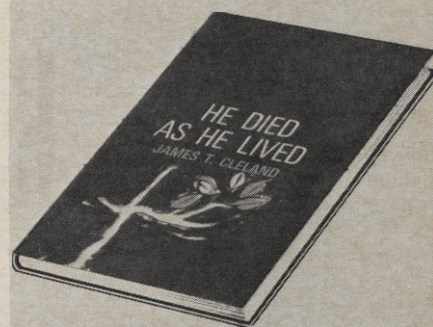
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Worldscene

nantly Negro schools—who cannot keep up with the pace of advanced study.

New Step—An example of an effort to meet this problem is a new program recently undertaken by three junior colleges in South Carolina. Under an \$883,250 grant from the U.S. Office of Economic Opportunity, each of the colleges will provide college preparatory training for one hundred students. After the special training is completed, students who qualify will be admitted as college enrollees.

Two of the schools—the Mather School in Buford, and Friendship College in Rock Hill—are Baptist-related; the third, Voorhees Junior College in Denmark, South Carolina, is related to the Episcopal Church.

Provisions—The new grant, administered through the Southern Association of Colleges and Schools, will allow the participating colleges to add to their faculties master teachers in English, reading, mathematics, and the social sciences. To provide books and study materials for the 300 special students, each college will be allotted \$12,000. Other funds provide for housing of students who must live on campus, and for transportation of day students. Another part of the grant allows for personal and vocational counseling for special students and their families, as well as for students in nearby high schools who request such counseling.

Initial phases of the new program, which is seen as a possible basis for similar efforts in other parts of the country, will be set in motion in February, 1966. The staff is still being assembled. [Applicants for positions as teachers, guidance counselors, and librarians can write to the Acting Director, Southern Association of Colleges and Schools, 795 Peachtree Street, N.E., Atlanta, Georgia, 30308.]

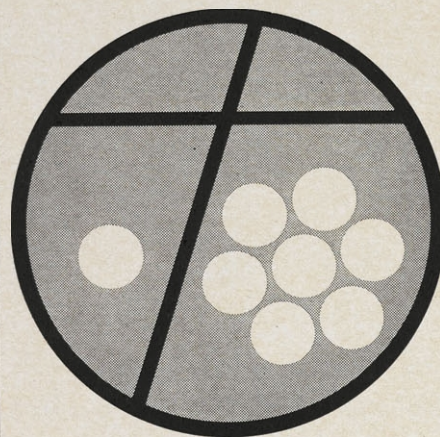
Voorhees Plans Expansion—Voorhees Junior College's participation in the upgrade operation was announced recently by the Rt. Rev. Daniel Corrigan, director of the Home Department of the Episcopal Executive Council, and president of the American Church Institute, a corporation serving church-related colleges in the South. Voorhees, already accredited as a two-year college, has set 1970 as its target date for accreditation as a four-year institution.

World Peace: A Nobel Treat

An organization born of an afterthought in 1946 grew up to win a Nobel Peace Prize in 1965. The United Nations Children's Fund—UNICEF—was created as a temporary replacement for the UN Relief and Rehabilitation Agency when the latter was dropped after World War II. UNICEF's first director, the late Maurice Pate, set up a tiny office with a borrowed secretary and began the task of helping millions of children in war-ravaged countries with fund balances left from UNRRA.

Trick or Treat—Shortly after the founding of the new agency, the Rev. Clyde Allison, pastor of a Presbyterian church in Philadelphia, Pennsylvania, asked the children in his congregation if they would like to collect money for hungry children during their Halloween trick-or-treat-

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ing. They agreed, and donated the proceeds to UNICEF. The project was adopted by the organization, and now children annually conduct a UNICEF Trick or Treat all over the United States.

UNICEF today, with 700 full-time employees, operates on voluntary contributions from governments and individuals and the proceeds from its annual Christmas card sale. It offers aid to underprivileged children in all countries. After nineteen years, the organization was still modest in its acceptance of the Nobel Prize. "We accept the award humbly," director Henry R. Labouisse said, "aware of the millions of children still suffering from hunger, disease, malnutrition, and ignorance."



PRINCESS'S STOP—Princess Margaret visits Washington Cathedral during her recent trip to the U.S.A. The Very Rev. Francis B. Sayre, Jr. (right), Dean of the Cathedral, introduced her to the Rev. Canon Frederick H. Arterton (left) and other members of the Cathedral staff. The Bishop of Washington, the Rt. Rev. William F. Creighton (behind Dean Sayre), introduced Lord Snowdon.

Anglicans and Romans: Surprise in Western Kansas

A church in Liberal, Kansas, did double duty on a weekend late in October. Following Mass at St. Anthony's Roman Catholic Church, the Rt. Rev. Edward C. Turner, Episcopal Bishop of Kansas, celebrated Holy Communion according to the Book of Common Prayer.

Cooperation—This remarkable cooperation between the two churches came because St. Andrew's Episcopal Church in Liberal was too small to accommodate the delegates to the annual convocation of the Missionary District of Western Kansas. The pastors of the two churches, the Rev. John Lavrih, St. Anthony's, and the Rev. Harold J. Weaver, St. Andrew's, made the arrangements, with the

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Worldscene

consent of the Roman Catholic Bishop of Dodge City and the Bishop of Kansas.

"This would have been impossible three years ago," the Rev. William Davidson, Bishop-elect of Western Kansas, said of the service. "Just because the arrangement worked here, it doesn't mean that it would everywhere else," he explained, and added that it was the personal friendship of the two priests which made it possible.

Astonishing Changes—Bishop Turner, who is acting Bishop of Western Kansas until Bishop-Elect Davidson's consecration, said that a renewed sense of mission was behind the cooperation. "It is this attitude which lies behind the otherwise astonishing work and reforms of the Vatican Council." The same vision which is allowing reforms in the Roman Catholic Church lies behind the theme of Mutual Responsibility and Interdependence in the Body of Christ, he said. Father Lavrih was a guest at the service, walking in the procession behind the Episcopal rector.

The New Cuban Refugees

As a result of Cuba's recent decision to allow some of its people to emigrate to the United States, it is estimated that as many as 400,000 new refugees will make the journey from Havana to Florida, and from there to all parts of the United States. In terms of miles, their journey is short; but in terms of human freedom, it spans a vast distance. The task of helping this new tide of refugees achieve a swift and orderly resettlement here is formidable, and American churches are being called on to answer this challenge.

Once again, the Episcopal Church will share in this response—by resettling Cuban refugees through Episcopal sponsors, and by sharing in the cooperative programs of Church World Service. A new responsibility means a need for additional resources: immediately, and through 1966, at least \$125,000 must be added to the Presiding Bishop's Fund for World Relief. [Episcopalians who wish to share in meeting this emergency can send their contributions to Mr. Lindley M. Franklin, Jr., Treasurer, The Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York City, New York 10017.]



A Cuban refugee woman thinks of her son left behind under the Castro regime as she waits for a medical examination and other processing procedures in a Miami refugee center. She was among hundreds of Cubans fleeing the island in small boats to seek freedom in America.

THE EPISCOPALIAN

"Far and Near" To Go Farther

In response to the call of Mutual Responsibility and Interdependence for increased development of channels of communication in the Anglican Communion, two publications will merge in January.

"Far and Near," the bimonthly devotional guide published by the Forward Movement under auspices of the Mutual Responsibility Commission of the Episcopal Church, will merge with "Our Response to God," a similar publication of the Anglican Church of Canada.

The name, appearance, and general content of the joint publication will be that of "Far and Near," which consists of a page of commentary on a Bible passage coupled with a page of information about an Anglican diocese for each day of the calendar year. Each diocese in the Anglican Communion will be mentioned once each year, and readers of "Far and Near" will be asked to pray for the work of each diocese. The new "Far and Near" will also be distributed in Great Britain through the Society for the Propagation of Christian Knowledge.

No Heels in the Cathedral

From now on, women parishioners at St. Paul's Anglican Cathedral in Dunedin, New Zealand, will be required to shed their shoes at the chancel steps before going up to the altar rail.

This stern directive was issued after an irreplaceable royal blue carpet, used in Westminster Abbey for the coronation of Queen Elizabeth II and later given to the New Zealand cathedral, began to show "signs of undue wear under these fashionable instruments of destruction."

Race Relations: Detroit Does It Again

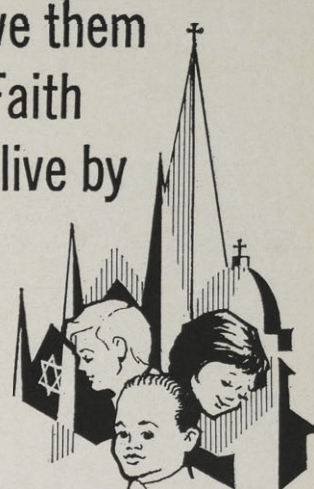
Protestants, Jews, and Roman Catholics in Detroit, Michigan, recently announced their plan to establish what is believed to be the first joint office on race relations in the United States.

The new venture grew out of "Project Equality," an earlier effort of the Detroit Roman Catholic archdiocese. Under "Project Equality," which came to be widely known for its pioneering work, suppliers and contractors who deal with archdiocesan churches and institutions are required to affirm fair employment practices.

Invitation Accepted—Answering an invitation from the Roman Catholics, the Detroit Council of Churches and the Jewish Community Council voted to participate in a joint office which will continue and expand the "Project Equality" objectives. The Detroit Council of Eastern Orthodox Churches is also expected to join in the new venture.

No Raises—The new office, which will have a full-time director, will require a total budget of \$27,000 a year, provided by the sponsoring religious groups. In order to accept its share of \$9,000, the Protestant Council—at the request of its staff aides—will have to omit overdue salary increases for its own employees.

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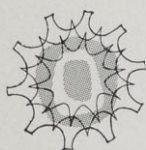
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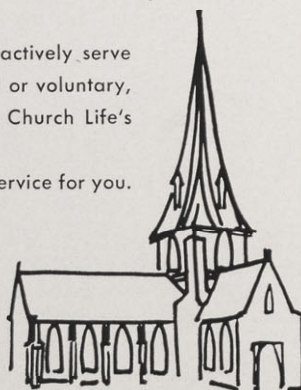
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In Person

► The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, recently named the Rev. **Kenneth W. Mann** as executive secretary of the Church's new Division of Pastoral Services. Dr. Mann, who assumed his new duties on December 1, 1965, had previously served for seven years as associate chaplain of the Hospital of the Good Samaritan, Los Angeles, California. A member of the Professional Board of the Academy of Religion and Mental Health, and one of the small group which founded that organization in 1954, Dr. Mann holds a Ph.D. in clinical psychology. The creation of the new Division of Pastoral Services, authorized by the 1964 General Convention in St. Louis, Missouri, represents the Church's response to the growing importance of pastoral counseling in the clergyman's work.

► Nuns, laymen, and laywomen should be allowed to administer Holy Communion to Roman Catholic hospital patients, says the Rev. **W. J. Browne, S.J.**, a Roman Catholic priest. Speaking before a Catholic Hospital Conference in Toronto, Ontario, Father Browne stated "it is not really necessary" that only ordained priests perform this sacred task. "In the early Church," the Jesuit priest continued, "people were allowed to bring the sacrament into their homes and to communicate themselves during the week. Even women were allowed to do this."

► Dr. **Hendrik Kraemer**, a pioneer leader of the ecumenical movement and one of the world's great missionary statesmen, died recently in Driebergen, The Netherlands, at the age of seventy-seven. During his long and varied career, Dr. Kraemer served as a missionary in Java, where he translated the Bible and other Christian writings into indigenous languages; was a professor at Leyden University, The Netherlands; spent a year in a concentration camp because of his activities as a leader of the Dutch resistance movement in World War II; and later became the first director of the World Council of Churches' Ecumenical Institute in Bossey, Switzerland. Dr. Kraemer was also the author of *The Christian Message in a Non-Christian World*, which has been called "the most widely praised missionary book of our time." Since his 1955 retirement, he had devoted much of his time to writing.

Bible Stories for Children

THERE is today a superabundance of books available to children, ranging from lushly illustrated picture books, to novels for every reading level, to the most up-to-date non-fiction on any subject on or off the earth. But if one had been able to step back in time some three hundred years to ask the boys and girls of the Massachusetts Bay Colony what their favorite storybooks were, the answers might have been interesting.

The first book published in America specifically for children bore the uplifting title, *Milk for Babes, Drawn Out of the Breasts of Both Testaments, Chiefly for the Spiritual Nourishment of Boston Babes in either England, but may be of like Use for any Children*. Failing that, if a child's parents had brought it with them from England, there was *A Token for Children: being an Exact Account of the Conversion, Holy and Exemplary Lives, and Joyful Deaths of Several young Children*.

It is more likely that young colonists appreciated the stories and imagery of the Bible, and the characters, adventures, and monsters of John Bunyan's *Pilgrim's Progress*.

Modern religious books for children reflect the renaissance in children's literature. Text and illustrations are in terms of a child's world. Religious instruction flows naturally from the story, not as an enforced labor or a condescending interpretation by adults. Book design includes color and appeal, easy-to-read print, and easily handled size.

Now there are paperback storybooks of religious intent meant to be displayed in a rack and bought on impulse, as one might buy the Little Golden Books. Three recent series we have reviewed are **Arch Books** (Concordia Publishing House, 35¢ each); **Little People's Paperbacks** (George A. Pflaum, Publisher, 35¢ each); and **Dove Books** (Macmillan Company, 59¢ each). All three series are distinguishable from

other such inexpensive books by their effort to offer quality as well as low price.

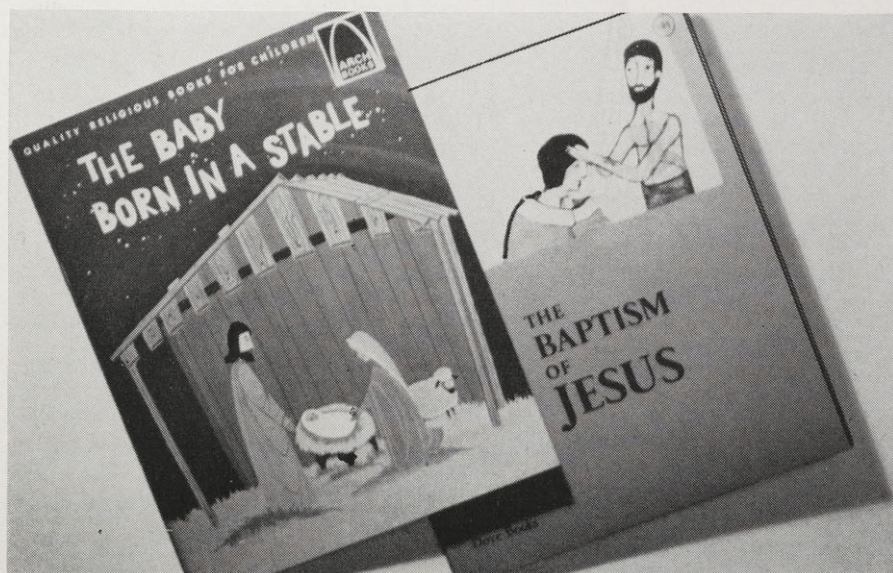
Naturally enough, the Bible (particularly the parables) forms the chief source of stories for these little books. Instructive notes for parents are included in each book in all three series. The illustrations are in color, and the covers are brightly laminated.

ARCH BOOKS

Concordia Publishing House, 35¢ each. Different authors and artists have contributed to this series.

Titles:

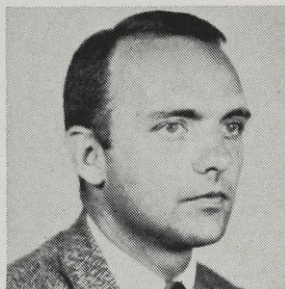
Eight Bags of Gold
The Rich Fool
The Little Boat That Almost Sank
The Good Samaritan
The Baby Born in a Stable
Jon and the Little Lost Lamb
Little Benjamin and the First Christmas
The World God Made
The Boy with a Sling
The Great Surprise:
The Story of Zacchaeus
The Story of Noah's Ark
The Boy Who Ran Away



The **Arch Books** are generally more conservative in story and picture than either the Dove Books or Little People's Paperbacks. A rhyming narrative is used in *The Rich Fool*, *Jon and the Little Lost Lamb*, and other titles, but it is not always clever enough to avoid monotony; the moral is sometimes handled with heavy hand. Artwork avoids the cherubic children in pastel shades found in more hackneyed volumes,

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"The vitality of this book is electric. It sets my imagination tingling and my conscience quivering... Here is a book that is down to earth and up to God."

—*Ralph W. Sockman*. \$3.50

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BOOKS

but it tends to follow rather than enlarge on the text. A Biblical atmosphere is retained, and the colors are bright but not glaring. The notes to parents are simple homilies which give further explanations of the narratives. These books are suitable to read aloud to the very youngest, while the pictures will please by their recognizability.

Little People's Paperbacks show the greatest effort to achieve distinction in illustration, and thereby fall into a modern fault. In many juvenile books today, advanced graphic design is used to create effects in composition, color, and mood which require a sophisticated adult eye. Children like a picture to be about something. In the Little People's Paperbacks, all illustrated by Robert Strobridge, photographs are merged with "torn paper" art. The details are often obtrusive, symbols unclear, and print lost in solid blocks of strong color. Teen-agers might appreciate the artwork, but then the commendably simple text is on a much younger child's level. This series concentrates on the parables, and such major elements of the Christian religion as Christmas and

LITTLE PEOPLE'S PAPERBACKS

George A. Pflaum, Publisher, 35¢ each. All books in this series were written by Gerard Pottebaum, and illustrated by Robert Strobridge.

Titles:

The Good Samaritan
The Prodigal Son
The Little Grain of Wheat
The Easter Lamb
He Obeyed
The King and the Servant
The Great Harvest
They Disobeyed
God's Big Promise
The Story of Christmas
How the Animals Got Their Names
God Made the World

Easter, and relates them in pictures and in the notes to parents to today's life.

DOVE BOOKS

Macmillan Company, 59¢ each. All books in this series were written by J. M. Warbler and Harold Winstone; different artists contributed illustrations.

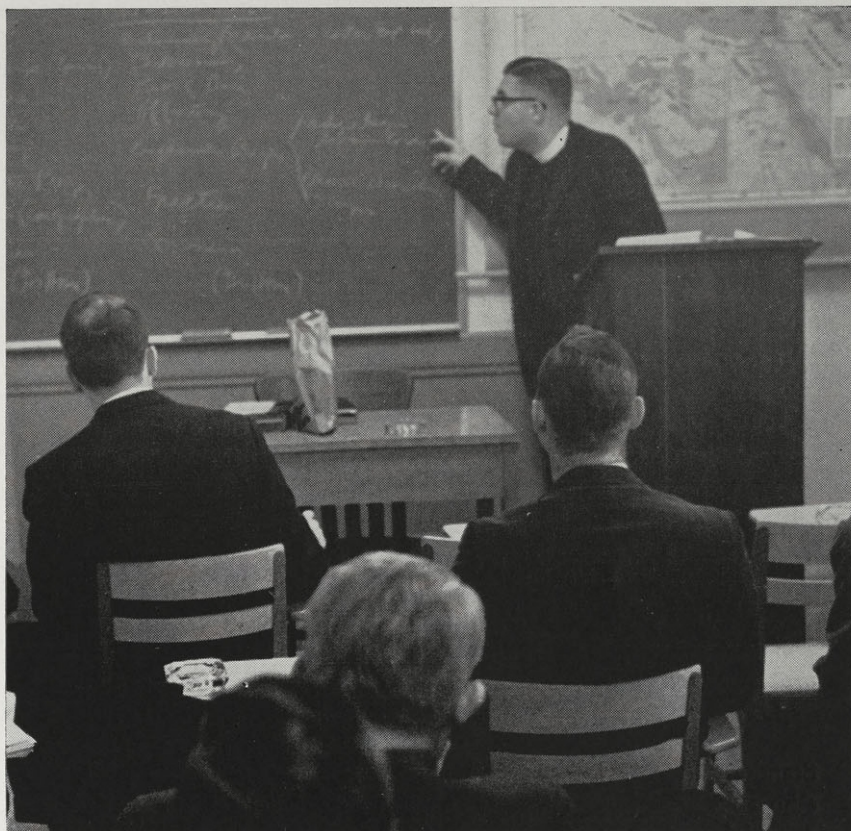
Titles:

The Baptism of Jesus
Elijah and the Fire from Heaven
Noah
Jesus and the Cripple
Paul Becomes an Apostle
The Man Born Blind

The titles we have seen so far in the **Dove Books**—*Noah*, *Elijah and the Fire from Heaven*, *The Baptism of Jesus*, *Paul Becomes an Apostle*, for example—indicate that this series ranges farther afield than readily adaptable Bible stories. The texts can be read by children eight to eleven, and though the sentences are sometimes shortened to the point of chop-piness, considerable Scriptural spirit remains. The pictures make use of softened primary colors, and achieve considerable variety in people, landscape, and action within a formal arrangement. The print is nicely placed on each page, and notes to parents offer Bible references and theological implications. Altogether, this series is distinguished by its firmly based creativity. The thin cardboard covers may help these books last a little longer in eager hands.

Why purchase any of these inexpensive, paperback series books when there are such hardbound classics available as Maud and Miska Petersham's *Stories from the Old Testament* and *Jesus' Story*? The great virtue of these little books is that they make religious themes part of a familiar reading pattern: they are colorful, they are easily available, and they can be left about.

—MICHELE CARAHER



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Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary,
New York, New York
Nashotah House, Nashotah, Wisconsin
School of Theology of the University
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LETTERS

HELP FOR ANIMALS

... Testimony was presented by me to the House Committee on Interstate and Foreign Commerce in September, 1965, in support of the Clark-Cleveland Bill for the protection of animals used in laboratory experiments. As of the moment, such experiments are virtually without any controls whatsoever, although the Federal Government, through the National Institutes of Health, gives over a billion dollars a year for such experimentation—not to mention grants from foundations and other institutions—and over 300 million animals are used for this purpose every year.

Cruelty and brutality are inevitable in such a vast program without mandatory controls, and incredible atrocities have been documented time and time again by various humanitarian groups, including the one with which I am associated, The Society for Animal Protective Legislation, P.O. Box 3719, Georgetown Station, Washington, D.C. 20007.

The House Interstate and Welfare Committee is now considering several bills dealing with this subject, including H.R. 5647, sponsored by Congressman Cleveland, and an identical bill has been introduced in the Senate by Senators Clark, Bartlett, Byrd, Muskie, and Young (S. 1071). In my opinion, the Church press might very well mention these efforts to extend the compassion of Christ to all living creatures. . . .

THE REV. MARION L. MATICS
Brooklyn, N.Y.

THANK YOU, ONE AND ALL

We have been getting THE EPISCOPALIAN for some time. . . .

Although I have reviewed most of the issue, the November issue seems to be a fine improvement in content and appearance. I do want to congratulate you, and your staff, on this splendid magazine development. . . .

EMORY W. WORTHINGTON
Ridgewood, N.J.

Please continue to send us a bundle of twenty copies of THE EPISCOPALIAN. These are used for sale on the tract case in the church, as each communicant receives his subscription in his own home.

I want to compliment THE EPISCOPALIAN staff on the excellent job they

THE EPISCOPALIAN

are doing, for the magazine is one of the best religious publications I have ever seen.

THE REV. THOMAS P. LOGAN
St. Paul's Chapel
New York City, N.Y.

You are doing a splendid job with the magazine.

I like the Episcopocats very much, especially the fellow who gets lost at Sunday school picnics.

THE RT. REV. GOODRICH R. FENNER
Dallas, Tex.

When I sent the name of [a friend] to you to receive the recordings of THE EPISCOPALIAN, I did not know that I would benefit, but I have not been able to read my EPISCOPALIAN for seven months, and [my friend] has lent me her records. I want you to know . . . how much I have enjoyed my temporary use of them. [My friend] says that she does not know how she could bear her complete blindness if she did not have talking books.

These records go to another blind Episcopalian, and after that they will be given to the local Commission for the Blind. . . .

MISS FRANCES W. JONES
Winchester, Pa.

. . . I have not always liked THE EPISCOPALIAN. So much of it seemed to me to be theological verbal exhibitionism, just a cut above the old hassle about the number of angels that could sit on the point of a needle. Either I have become unaccountably more erudite, or you have stooped somewhat to my lay level. I now like, and do not have to force myself to read, our magazine. I like the art of the covers and the engaging titles; and with those as bait, I can get lost in reading. Bob Dylan's "Blowin' in the Wind" appealed to me so much that I tried some doggerel on the same subject. . . .

MRS. R. M. WHITE
Presser, Wash.

PICTURE CREDITS—The (Cleveland) Plain Dealer: 6-7. Thomas P. Inabinett: 34. John Mast: 55. Mrs. Charles J. Maurer: 48. Religious News Service: 37, 39, 40. Bruce Roberts: 13-17.



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FAMILY MEMO

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What do people in Parish Plan churches think about THE EPISCOPALIAN? Here is what a few of them say:

"I believe the articles on faith and practice help me to teach my own children the way to live," says a mother in St. Luke's, Rochester, Minnesota.

"The magazine," says a member of St. John the Baptist Church in Wausau, Wisconsin, "is excellent in keeping members aware of the part the Church is taking in the modern world."

"I certainly do think the Church would benefit if every member read THE EPISCOPALIAN," says a communicant of St. Paul's, Alton, Illinois. "I read everything in it."

"It has taught me what it means to be an Episcopalian and has helped me greatly," comments a parishioner of St. John's, Kingsville, Maryland.

These remarks are taken from replies to a seventeen-question survey

sent monthly to more than 300 Episcopalians to find out what they think about the magazine. Their opinions explain, in part, why more than a thousand Episcopal churches are using the Parish Plan to send the magazine home to all pledging families and, in some instances, to nominal and prospective members, too.

NEW DIOCESAN REPRESENTATIVES

THE EPISCOPALIAN welcomes four new Diocesan Representatives:

NEBRASKA

The Very Rev. Robert G. Hewitt, Dean of Trinity Cathedral, Omaha, a Parish Plan church.

SPRINGFIELD

The Rev. Albert W. Hillestad, rector of St. Andrew's, Carbondale, Illinois, and Episcopal chaplain of the State Prison at Menard. Father Hillestad is the Diocesan Chairman of Promotion.

TEXAS

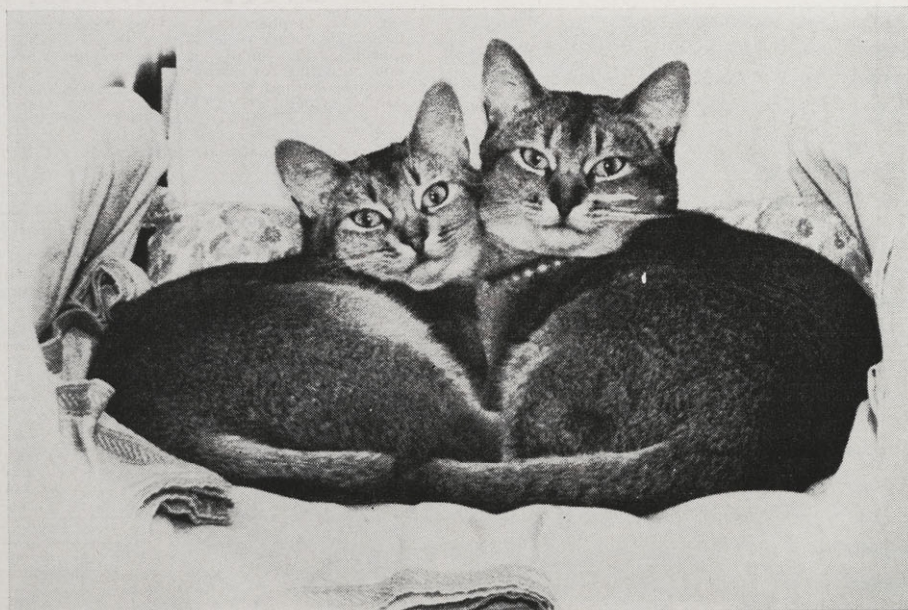
The Rev. Joseph A. Johnson, vicar of the Church of the Apostle, Seabrook, a suburb of Houston.

WYOMING

The Very Rev. John C. Tierney, Archdeacon of the Missionary District.

Diocesan Representatives are appointed by their bishops to assist parishes interested in making full use of the Church's national magazine through the Parish Plan.

THE EPISCOCATS



"'Twas the night before Christmas . . ."

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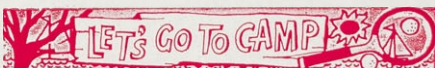
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January

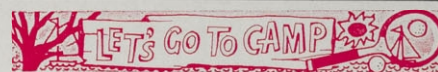
- 1 Circumcision of Christ
- 2 Second Sunday after Christmas
- 4-5 Northeast Area of the Association of Church Council Secretaries, Seabury House, Greenwich, Connecticut
- 6 Epiphany
- 9 First Sunday after Epiphany
- 10 Annual meeting, Council of Protestant Colleges and Universities, Philadelphia, Pennsylvania
- 13-16 North American Conference on the Ministry of the Laity in the World. Sponsored by the National Council of Churches' Division of Christian Life and Mission. Chicago, Illinois
- 16 Second Sunday after Epiphany
- 16-23 Church and Economic Life Week. Sponsored by the National Council of Churches' Department of Christian Life and Mission
- 18-25 Week of Prayer for Christian Unity. Sponsored by the World Council of Churches' Commission on Faith and Order.
- 23 Third Sunday after Epiphany
- 23 Theological Education Sunday
- 25 Conversion of St. Paul
- 30 Fourth Sunday after Epiphany
- 30- Youth Week. Sponsored by the Feb. 6 National Council of Churches' Department of Youth Ministry

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

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jane Martin is moderator.

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.



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Calendar of prayer

JANUARY

- 1 The Anglican Communion**
- 2 Aberdeen and Orkney, Scotland:** Edward F. Easson, Bishop. (For a supply of postulants for the Communities; development of student chaplaincy work in Aberdeen; the small groups of church people dependent on visiting priests; the clergy and laity working in remote areas.)
- 3 Accra, West Africa:** Reginald R. Roseveare, Bishop; Ishmael S. M. Lemaire, Assistant Bishop. (For the peace of God on the Church of Ghana; enough Ghanaian men to minister to old and new centers of population; the people's generous response to the light God gives them.)
- 4 Adelaide, Australia:** Thomas T. Reed, Bishop. (For the Bishop, clergy, and people, especially in new suburbs and housing districts and isolated areas; the newly re-established St. Barnabas' Theological College; the Flying Doctor Service of the Bush Church Aid Society; homes for the aged, children, and unmarried mothers.)
- 5 Alabama, U.S.A.:** Charles C. J. Carpenter, Bishop; George M. Murray, Coadjutor. (For God's guidance in a period of social change; college work; opportunities to serve God according to the principles of MRI.)
- 6 Alaska, U.S.A.:** William J. Gordon, Jr., Bishop. (For more Indian and Eskimo clergy; training and support of local workers in the 26 Indian and Eskimo villages served by the Church in Alaska; the three Athabascan Indian priests, two deacons, and one Eskimo priest now serving over the 586,000 square miles of Alaska.)
- 7 Albany, U.S.A.:** Allen W. Brown, Bishop; Charles B. Persell, Jr., Suffragan. (For the Church's work in education, especially in schools and camps; clerical and lay workers; work with the sick and aged; those who come to the Retreat House seeking a deeper vision of God.)
- 8 Algoma, Canada:** William L. Wright, Archbishop. (For the new Laurentian University, and Thorneloe College, the Anglican college within it; work at the Lakehead ports among seamen from overseas; wisdom and strength to help the Archbishop meet his responsibilities.)
- 9 Amritsar, India:** Kenneth D. W. Anand, Bishop. (For the confrontation of Christian witness to the vigorous renewal of Islam and Hinduism.)
- 10 Anking (Wan-gan), China:** Robin C. Chen, Bishop, and Chairman of the House of Bishops; Kimber S. K. Den, Assistant Bishop. (That those in Anking may know wholeness of life by whatever means God proposes for them.)
- 11 Ankole-Kigezi, Uganda:** K. N. Shalita, Bishop. (For the Holy Spirit's guidance on leaders of Church and State; peace and brotherhood among all the peoples of Africa.)
- 12 Antigua, West Indies:** Donald R. Knowles, Bishop. (For indigenous clergy; the new work on the Island of St. Martin's; new churches where they are needed.)
- 13 The Arctic, Canada:** Donald B. Marsh, Bishop; Harry G. Cook, Suffragan. (That the Eskimos may, with the help of the Church, assume responsible leadership.)
- 14 Argentina and Eastern South America with the Falkland Islands:** Cyril J. Tucker, Bishop. (For the first three South American Indians recently ordained; strengthening of the Church in the English-speaking chaplaincies; establishment of work among Spanish-speaking people.)
- 15 Argyll and the Isles, Scotland:** Richard K. Wimbush, Bishop. (For the Cathedral Building Fund; the planned church center for the pulpwood workers at Caol; guidance in the use of the College on the Isle of Cumbrae; workers and money for the ministry among the scattered church people in the islands and mountains of the north.)
- 16 Arizona, U.S.A.:** John J. M. Harte, Bishop. (For Navajo Indian work centered in the Good Shepherd Mission, Fort Defiance; Mexican-American work; college work.)
- 17 Arkansas, U.S.A.:** Robert R. Brown, Bishop. (For Christ Church School, Forrest City; college work; the new diocesan program of outreach in evangelism and MRI.)
- 18 Week of Prayer for Christian Unity (First Day):** For the union of all God's people in truth, love toward one another, and witness to the world; the World Council of Churches and other councils of churches.
- 19 Week of Prayer for Christian Unity (Second Day):** For Churches suffering from persecution or from complacency; the Church's witness amid the contradictions of the world; all enemies and opponents of the Church.
- 20 Week of Prayer for Christian Unity (Third Day):** For the Roman Catholic Church and its leaders; the Holy Spirit's blessing on the fulfillment of His work in the Second Vatican Council.
- 21 Week of Prayer for Christian Unity (Fourth Day):** For the Orthodox Churches, ancient Oriental Churches, Anglican Communion, and Old Catholic Church and their increasing participation in the Ecumenical Movement.
- 22 Week of Prayer for Christian Unity (Fifth Day):** For reconciliation among Lutheran, Presbyterian and Reformed, Baptist, Congregational, Methodist, and other Protestant Churches.
- 23 Week of Prayer for Christian Unity (Sixth Day):** For the united Churches, that they may grow and be strengthened in the unity of Christ; the Jewish people, that the peace of Christ may be manifested between Jews and Christians.
- 24 Week of Prayer for Christian Unity (Seventh Day):** For worldwide proclamation of the good news of Jesus Christ; renewal of missionary responsibility in the Churches.
- 25 Week of Prayer for Christian Unity (Eighth Day):** For the Church's total witness in the world; justice for the oppressed, the poor, the dispossessed; peace.
- 26 Armagh, Ireland:** James McCann, Archbishop and Primate of All Ireland. (For God's blessing on the Archbishop, his clergy and people.)
- 27 Armidale, Australia:** Ronald C. Kerle, Bishop. (For the sheep raisers and miners, and those in the towns who serve their needs; the newcomers to Australia; recovery from the recent disastrous drought.)
- 28 Assam, India:** Eric S. Nasir, Bishop. (For Assam's Christians; the Holy Spirit's guidance on those striving to bring into being the Church of North India; orderly development of life under the impact of science and technology; peace, that men may live without fear.)
- 29 Athabasca, Canada:** Reginald J. Pierce, Bishop. (For the Church in Athabasca as its people become more closely connected with the outside world; fellow Christians in Athabasca's partner dioceses: Nebraska, Nova Scotia.)
- 30 Atlanta, U.S.A.:** Randolph R. Claiborne, Jr., Bishop. (For God's help in the Church's social and educational work; guidance as the Church ministers to a great new secular metropolis; the peace of God for all places where different races are trying to live together.)
- 31 Auckland, New Zealand:** Eric A. Gowing, Bishop. (For God's blessing on building the Cathedral of the Holy Trinity; more clergymen, especially among the Maoris; establishment of a Deaconess House; the Sisters of the Community of the Holy Name and their hostel for girls.)

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

WHO AM I? That is the great modern question. Our fashionable twentieth-century words—alienation, anonymity, absurdity—all point toward our difficulty in finding an answer.

But do we know how to ask the question? And of whom? If we do not know, where can we find out?

It is not a modern question only. It grows inevitably out of the moment when the first man first called himself “I.” In the Old Testament there is one moment (Exodus 3:1-15) when a man asks it in circumstances full of direction and significance for all time.

Moses is on a mountain alone, and he sees a “great sight”—a bush burning but not consumed. Out of the burning bush God speaks, telling him to go back to Egypt and free his people. And Moses asks, “Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?”

Moses asks God who he is. We ask ourselves who we are, or we ask a friend, or a counselor, or a psychiatrist, but it does not occur to us to ask God. We seem to feel that we must already know who we are before we can speak with Him at all—when actually the only requirement is that we know where we stand.

Moses speaks out of his own situation. He looks at his task and feels himself inadequate for it; and so he asks the giver of the task, “Who am I?” We moderns tend to ask the question in a vacuum. We stand still and refuse to move until we get an answer, for how, we ask, can we do our task until we know who we are?

THOUGHTS FOR A NEW YEAR

But it is the other way around. Only through taking up our task, whatever it is, and speaking out of it to its giver, can we ever hope to find out who we are.

But that is not the whole story.

When Moses asks, “Who am I?” God does not give a direct answer. Moses is told only, “I will be with you.” And so must it be with us. If we are moving along within our task, trying to find out how to work in it as God wants us to, we do not need to know who we are. That is for others to know.

When Moses asks for a sign to show the people of Israel, he is given many powers; but he is not told who he is (Exodus 4:1-9). Many years later, when he comes down from the mountain where he has been talking with God, the Israelites are awed because his face shines—but he does not see his own glory; he sees only their awe (Exodus 34:29, 30). He comes to know who he is by what he finds in the faces of the people around him. And so it is with us. We come to know who we are through the task we do, and from the response of those around us.

But even that is not the whole story.

When God tells Moses that He

will be with him, Moses asks, “What is your name?” And God replies, “I AM WHO I AM. . . . Say this to the people of Israel, ‘I AM has sent me to you.’”

God can say “I AM.” But our “I” is something else again. Can we even say “I” of ourselves and mean anything by it? We are (to paraphrase A. A. Milne) “not very who.” Each of us, if we look into ourselves deeply and honestly, will find a collection of more or less random impulses tied together by a more or less continuous consciousness and a quite discontinuous purpose. Some such idea of the unreality of the “I” we cherish has been part of the great religions of the world from the beginning. Jesus speaks of this unreal “I” when He says such things as, “If anyone wishes to be a follower of mine, he must leave self behind” (Luke 9:23 NEB), and “Unless you turn round and become like children, you will never enter the kingdom of Heaven” (Matthew 18:4 NEB).

For our “I” is not what we think it is, and is not to be found by any direct search. We must turn toward God and find it there, for it comes from Him. As we live with this fact and come to know it through and through, we shall say with Hymn 195:

*Father, we thank thee who hast
planted*

Thy holy Name within our hearts.

As the Name takes root and grows, it fills the empty place that led us to ask, “Who am I?” and we should feel no further need of the question. ◀

BY MARY MORRISON



KNOW YOUR DIOCESE

The Diocese of Albany, covering 20,000 square miles in the northeastern section of the State of New York, was constituted and set apart from the Dioceses of New York and Western New York in 1868. Much of the area is mountainous and thinly populated. Last year, the diocese had 143 parishes and organized missions with 174 clergy and 86 lay readers serving 49,038 baptized persons, (30,429 communicants).

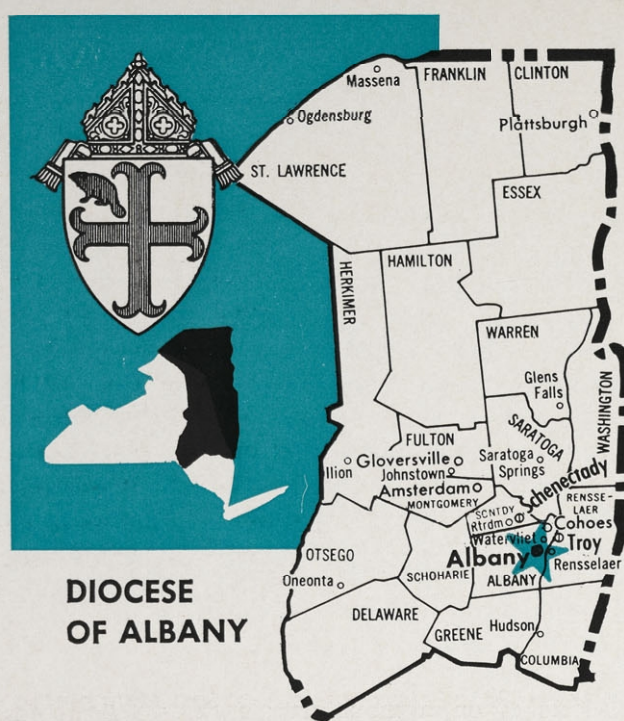
Albany's ninety-seventh annual convention in October was one of the most important in the history of the diocese. With much debate, the convention carefully examined its actions and motivations. An indication of awareness of Christian responsibility was shown by such significant actions as the passing of a resolution providing a \$5,000 minimum salary base for all mission priests and the unanimous adoption of a pension plan for lay employees. A special Mutual Responsibility and Interdependence subcommittee met to consider a recommendation for a specific MRI project. The conclusion was that the diocese should further develop its relationship with St. Margaret's School in Nazareth, Israel. The stronger affiliation with the school will not affect the companion-diocese relationship with the Missionary District of Idaho.

In 1966 the diocese will be preparing for a \$2 million Centennial Fund campaign to be conducted in connection with its centennial in 1968. The observance will include acts of thanksgiving leading up to a diocesan-wide mission on the spirit of renewal and challenge for Albany's next 100 years.

In addition to new projects to be generated through the Centennial Fund, further aid will be given to existing diocesan programs. The construction of a Diocesan Home for the Aged at the Good Samaritan Center in Albany and of a smaller home for the elderly in Troy is included in the plans. Recent bequests to the diocese totaling \$150,000 toward the Home for the Aged in Albany bring closer to reality a project proposed by the late Diocesan, the Rt. Rev. Frederick L. Barry. The Good Samaritan Center at present includes the Child's Hospital and St. Margaret's House and Hospital for Babies.

Other diocesan-supported agencies and institutions include Camelot, a St. Francis Home for Boys established at Lake Placid in 1965; the Church Counseling Service with a pri-

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mary concern for unmarried mothers; Beaver-Cross at Otsego Lake, the summer conference program for young people; and Barry House, the diocese's conference and retreat center at Brant Lake.

Suffragan Bishop Charles Bowen Persell, Jr., assists Bishop Brown in administering confirmations as well as being in charge of the Department of Missions, and overseeing the aided parishes and missions.



The Rt. Rev. Allen Webster Brown, Bishop of Albany, was born in La Fargeville, New York, on July 22, 1908, the son of N. H. and Edith (Haller) Brown. He was graduated from Syracuse University with a Bachelor of Arts degree in 1930, and from the Philadelphia Divinity School with a Bachelor of Theology degree in 1934. He also holds the degrees of Master of Theology and

Doctor of Divinity from the Philadelphia Divinity School.

Ordained to the priesthood in September, 1934, by the Rt. Rev. George A. Oldham, Bishop Brown has served as rector of St. John's Church, Richfield Springs; St. Mark's Church, Malone; and Christ Church, Hudson, all in New York. He was rural dean of Albany from 1947 to 1949 and dean of All Saints' Cathedral in Albany from 1953 to 1959. He was consecrated to become Suffragan Bishop of Albany in 1959, and became the diocesan on February 3, 1961, after being elected to succeed Bishop Barry.

Bishop Brown served on several committees of General Convention and of the Diocese of Albany before becoming Suffragan Bishop. He has also been the editor of the Anglican Society News Letter and the author of several tracts and pamphlets. He is presently a trustee of the Indian Castle Restoration and Preservation Society.

In 1930, Bishop Brown and the former Helen Belshaw were married. They have three sons and a daughter: the Rev. Raymond Brown, Whitefish, Montana; the Rev. Reed H. Brown, Burlington, Vermont; Allen W. Brown, Jr., a senior at the Philadelphia Divinity School; and Elizabeth, at home.

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