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THE  
**Episcopalian**

NOVEMBER 1966

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MEET THE FAMILY



# The Episcopal Church Foundation



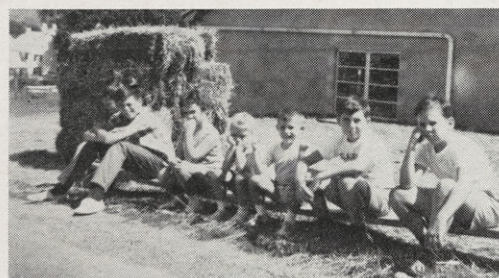
**Breaking Ground in Wayzata, Minnesota.** Bobby Gale works hard as the Rt. Rev. Hamilton Kellogg presides over ground-breaking for the new St. Edward's Episcopal Church. A loan from the Foundation's Revolving Fund helps.



**Part of Church School visits the new Church of the Holy Spirit, Bellevue, Nebraska.**



**Administering the cup to the Seminarians of the Episcopal Seminary of the Caribbean is the Reverend William P. Haugeard, recipient of a Foundation Fellowship for graduate study.**



**They're happy about the new St. Paul's Church in Sharpsburg, Maryland, the back of which you see.**



**Now abroad on a Foundation Fellowship, the Rev. Frank M. McClain and family assist at ground-breaking at Sweet Briar, where he is Chaplain.**



# reports to you: A Good Year!

## Many projects pushed with vigor and imagination as Parishes and Priests build for the future

As you can see by the pictures, it has been a good year indeed for the progress of the Church. Many parishes were encouraged to construct vitally needed new buildings, parish houses and churches; many priests had a chance to deepen their education and continue specialized work—with the aid of grants from The Episcopal Church Foundation.

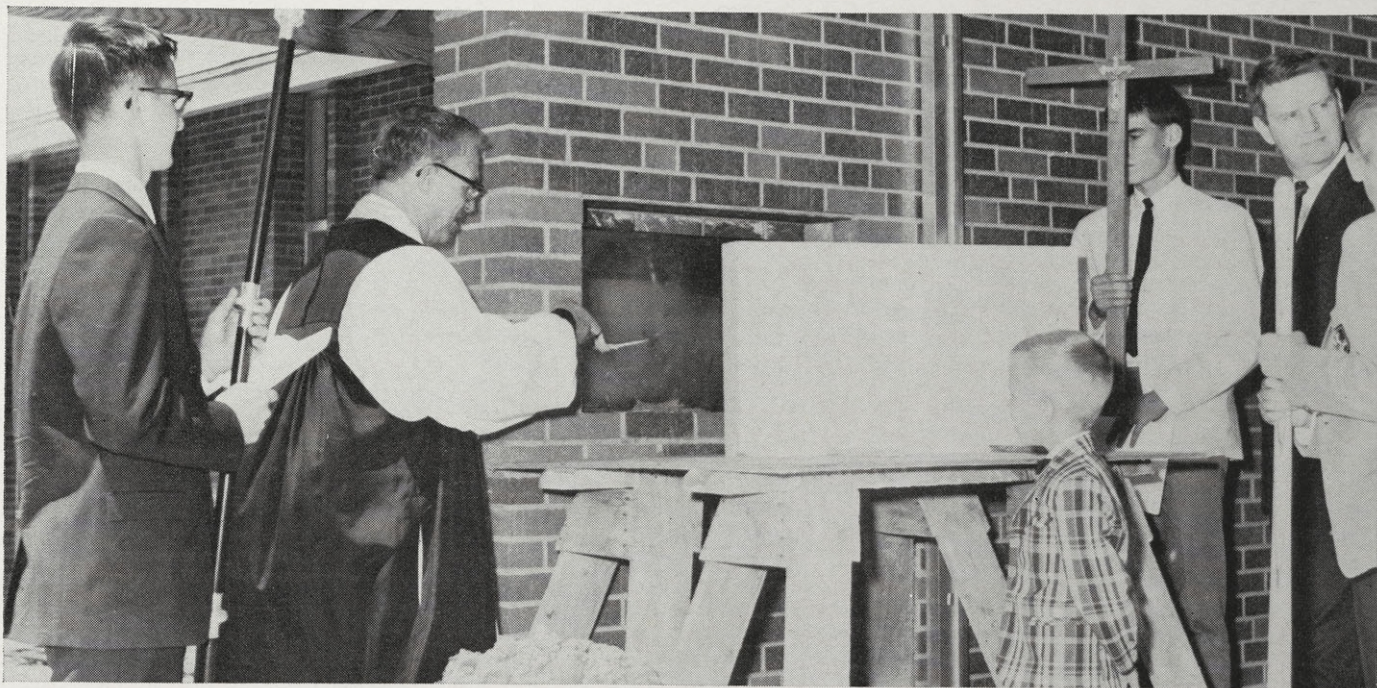
In addition, the Foundation sponsored vital research projects. President Pusey of Harvard headed a committee to survey theological education. Pilot projects were initiated in such important areas as Urban Training for priests.

The reason all this is so encouraging is that this is a "seed money" operation. The Foundation exists to help the

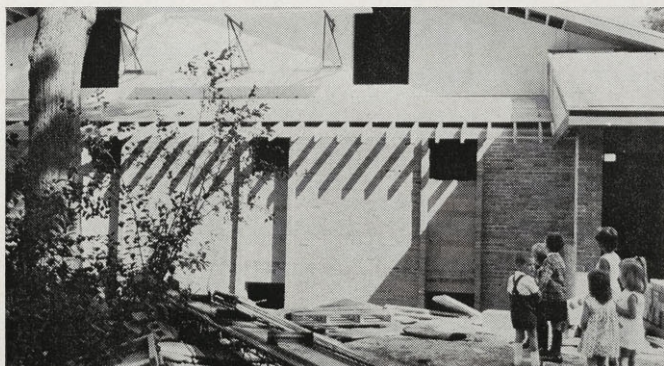
Church get started on new projects it might not otherwise be able to finance. And it helps those who help themselves by providing hard-working parishes and priests with those vital, most hard to get final dollars that will put a project over the top.

If you're interested in finding out about some of the pioneering that is being done by imaginative spirits in the Church—and in finding out how this principle of helping those who help themselves makes one dollar do the work of many, you probably ought to learn more about The Episcopal Church Foundation.

If you'll just fill in and mail the coupon, we'll be happy to send you a more complete report of "A Good Year."



Nothing pleases a Bishop more than laying a cornerstone, (well, almost nothing!) and the Rt. Rev. William Davidson is enjoying this task at St. Michael's, Hays, Kansas. Revolving Fund, again!



Inspection Committee checks progress of All Saints' new church in East Lansing, Michigan. Rating: A Good Year!

### MAIL TODAY FOR FREE REPORT

Mr. W. Nelson Bump  
The Episcopal Church Foundation  
815 Second Avenue  
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Yes, I'd like to find out more about the Foundation's "seed money" program. Please send me your report.

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# DOES ANYBODY CARE ABOUT ME ?

A businessman—Wallace Speers—was standing in New York's Penn Station one Friday afternoon when an unshaven ex-convict walked up, said, "You look friendly," and proceeded to tell Mr. Speers the sad story of his life.

When he finished, he looked at Mr. Speers for a moment. "Will you do something for me?" he asked. "You know, there's not a soul in the world who cares if I live or die. Would you mind thinking about me for a couple of weeks? If I could think there was someone, somewhere, thinking about me as a human being, why—it would be worth a million dollars to me."

With that, the man slipped into the crowd. Mr. Speers started after him, but the man had disappeared.

"I've been haunted by that man's loneliness ever since," Mr. Speers later told a friend. "How many others there must be like him, lonely and unloved, in the crowds we see every day."

The desire to feel that someone cares is certainly not peculiar to the lonely man in a railroad station. It haunts all human beings—from the little boy watching his classmates choose up sides for a game in the schoolyard, to the old man in the sanitarium who rolls his wheelchair over to the window during visiting hours to see if that hoped-for car will turn in the driveway.

"Does anyone really care about me?" comes up every day—consciously or unconsciously—in the life of each person. For deep within everyone is the continuing hope that someone, somewhere, really cares.

But isn't it true that caring is a two-way street? Isn't it true that those who care most for you are often those you first cared for yourself? They are the ones to whom you gave something of yourself—the teen-agers you spent time with when nobody else did; the widow you made sure was included in neighborhood get-togethers; your son when you gave him the car keys, and with them the chance to learn for himself the lessons of such freedom.

Caring may express itself in many forms. It may mean being severe when occasion demands it with someone you wish to help. It may mean patiently listening to long complaints from a sickbed. It may mean deliberately letting a child learn the hard lesson of taking a beating from a schoolmate when you want to rush out and yell, "Stop!" It may mean just a "wink" to a loved one across a crowded room.

One way to check yourself on how much you care about others is to ask: When I pass a friend on the street, do I wait to be spoken to, or am I first to speak? How do I look upon those I meet casually—like newsboys, taxi drivers, store clerks? Do I see them as functionaries? Or do I see them for what they really are: human beings who just happen to be newsboys, taxi drivers, or store clerks? One Rhode Island housewife says that she regularly asks herself, "Is the delivery boy glad to leave packages at my door?"

It is not difficult to care about

someone close to you, but what about people who would not normally interest you, people to whom you are not drawn? Is it possible to care for them?

It is here that if you are a spiritual person, you will stand out from the crowd. Your faith will be a "dynamic" for caring, sensitizing you to the needs and concerns of others. It will help you love the unlovable. The more people you treat with kindness, the more people you will find yourself liking in all walks of life—some of them people you might not have thought it possible to like in the beginning. God's spirit working in you will enable you to see in others something of what God sees in them.

"We love, because he first loved us," says the First Epistle of John. The heart of the Christian Gospel is that God cares for you even when you forget Him. In your need He continues to care for you in much the same way a human parent loves his daughter as much when she flunks an exam as when she passes it.

Someone once said, "Jesus made it clear that when a man comes to judgment, he will be asked—not what committees he served on—but what he did with cups of water, bread, clothing, and that other chair by the warm fire."

Isn't caring what religion is all about, after all? "The final test of religion," said Henry Drummond, "is not religiousness but Love . . . not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life." ◀

BY LEE H. BRISTOL, JR.



# LETTERS

## CLEAR EVIDENCE

"God Is Dead!" Lately these words seem to be the new fad. Every time I hear them or see them, I become a little more angry and disturbed at our so-called modern civilization. Of course "God is dead" to most people, but to these same people He was never alive. . . .

Wake up and take a look around you. . . . Like God, His world is very much alive. It is you that is dead. Don't use God as a scapegoat. . . .

I am a postpolio of fifteen years, and through these years I have found that God is the only living hand that is strong enough to carry the load.

MILLIE BUTTON  
Fresno, Calif.

*Note: For fifteen years Miss Button has lived in an iron lung at night and in a rocking bed by day.*

## CREDIBLE OR INCREDIBLE?

. . . I . . . agree wholeheartedly with the Rev. Robert W. Castle, Jr., [July issue] . . . that the "Episcopal Church is not dying, but it dead." Our reasons for agreeing may not be the same. . . .

An Episcopal priest mentioned in a recent sermon the results of a survey. This survey indicated that only 63 percent of Episcopalians believed without reservations that a personal God really existed. . . . 41 percent . . . did not believe or expressed doubts about Jesus being the divine Son of God.

More than 60 percent did not believe Jesus was born of a virgin. . . . more than 50 percent did not believe that belief in Jesus was necessary for salvation. . . .

A blind intellectualism which rejects God's revelation of Himself in His Word, picking here and there for those things which are credible and rejecting other parts in the process, denies the Christ revealed in Holy Scriptures.

MRS. C. G. CURRAN  
Cantonment, Fla.

## HYPO NEEDED

. . . "Matters of Life and Death" in the August issue of THE EPISCOPALIAN is such a blatant statement of irrelevance and vacuity that I feel someone ought to protest against writing of this kind. . . .

Mr. Wall speaks of concerns facing

There  
will be  
no homeless  
refugees  
when  
we live  
as brothers.

Until then...

Here is my contribution to

**THE PRESIDING BISHOP'S FUND  
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Your contribution to the Presiding Bishop's Fund for World Relief is the most direct way of sending immediate support to victims of disaster and poverty throughout the world.



## Letters

the Christian and the society as a whole and blithely says of all these problems that we need to examine them courageously in the light of *agape*...

The struggle is a "life and death" one, and the funeral may very well hang on a few more irrelevancies like Mr. Wall's article. Certainly church magazines like yours are in a position to inject either life-giving substances or the fatal poison, and on them may very well rest a large part of the responsibility or guilt in the death of Christianity.

BURTON J. GREENE  
Toledo, Ohio

### ON THE OTHER HAND . . .

Just finished reading our P.B.'s article, "Between You and Me." It was short and right to the point, yet presented many useful facts for the . . . bulletin board.

Ann Rutan's meditation was terrific. Mary Morrison's meditations [are] . . . always better than what I could do either in our monthly newsletter for the parish or the two-three minute sermonettes at the early celebrations.

Thanks again for a wonderful job you and the staff are doing in THE EPISCOPALIAN.

THE REV. JAMES ARTHUR REED  
Pulaski, N.Y.

I have just finished reading Richard Bolles's "Why Clergy?" in your September issue. I send my congratulations and gratitude for . . . this article. We need this!

Also, I wish to commend you on two articles in your August issue: "Try Love," by Ann Rutan, and "The God Questioners," by Edward T. Dell, Jr.

MRS. H. K. ALLEN  
Temple, Texas

. . . Thank you for Malcolm Boyd's honest and courageous review of "Who's Afraid of Virginia Woolf?" It is one of the best reviews of this picture I have seen in print anywhere. Most important, though, is Father Boyd's theological insight into the controversial movie. . . .

DANIEL MINTZLAFF  
Detroit, Mich.

THE EPISCOPALIAN



is a precarious foundation for facing today's world. It takes the right blend of learning and faith to sort out the answers to the perplexing questions that face this generation.

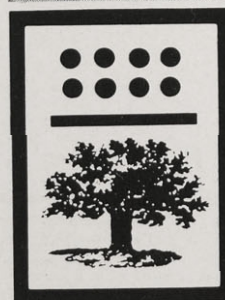
Nowhere in the academic community is this blend more readily available than in the eight Episcopal colleges.

The more than 6,000 young men and women currently enrolled in these colleges are being prepared to accept responsibility with a high degree of intellectual maturity and an abiding faith. It is little wonder that graduates are in the front ranks of every profession and business . . . or that four-fifths of all Episcopal dioceses and districts have had one or more Bishops from one of these eight colleges.

Every one of the colleges needs — and deserves the support of the whole church.

Urge your parish to support all eight through an annual gift to the Association of Episcopal Colleges. As little as one dollar per year, per member, in parish budgets throughout the Church would make a world of difference to the colleges . . . and to the parish making the gift.

Write today for a kit and slide show designed to help you acquaint your parish with its opportunity to strengthen the work of these Episcopal colleges.



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continuing

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The Spirit of Missions

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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Indiana students enjoy "The Owl," a coffee house run as project of several Churches.

"Man, that movie was awful. It really turned me off."

"The only class that turns me on is English Lit."

Anyone with a college student in the family will recognize "turned on" and "turned off" as indispensable phrases in the campus jargon.

These colorful expressions are beginning to creep into our national vocabulary, and with good reason. Definite, descriptive—with no in-between state—they satisfy our penchant for putting a final label on every new development that appears on our horizon.

As we noted last month, the issue of whether the campus is "turned off" to religion—or whether the Church is "turned on" to the campus—is a relatively new arrival which defies final labels.

One can find all sorts of polls and surveys attesting to the "fact" that collegians are hostile to religion. In many areas, the campus ministry of all major denominations in this country seems to be "turned off."

This part of the Church's ministry, however, is too important just to be attacked, dismissed, or deplored.

Within the next decade, over half of this nation's college-age population will be enrolled in institutions of higher learning. More professors will be teaching and serving as con-

sultants in government, industry, city planning. Some universities are already planning ahead for future enrollments of 100,000 students.

In short, we are an education-conscious, sheepskin-happy people, willing to entrust the future to the Class of Next Year. Yet, for all the deserved respect we pay to higher education, we do need to concentrate more on the "higher educated" in the academic community.

How will students use the skills and knowledge available to them? In what light will their instructors present information?

One Episcopal layman, a professor of marketing research in a large Midwestern university, commented: "It is one thing to show my students that a pretty girl in a bathing suit will enhance an advertisement for cars or toothpaste or anything else. But it's quite another to get them thinking about whether the thing that works the best is necessarily the thing to use, in the sense of whether it is tasteful, for example. According to most of my colleagues, it's not my job to teach them anything about moral judgments."

### Some Formulas

Along with our realization that the Church and the campus are as interrelated as the Church and any

other segment of man's activity comes the compulsion to generalize, to find a formula that works in some cases and then try applying it to all.

Some campus ministries are based on the Ten Percent System. By this method, the campus chaplain checks out the number of Episcopal students in each year's new listings, sends them some brochures, and invites them to a Sunday night supper. If 10 percent show up, the work is considered successful.

A chaplain from the Southwest described the approach this way: "We figure we're doing pretty well at the state university; about 15 percent of the Episcopal students take part in our programs, and that's above average. Sure, my diocese doesn't spend a lot of money on college work. It's a no-return operation. College kids don't contribute anything to the support of the Church, and we feel we ought to concentrate most of our energies on those who do. Of course, we do believe that the Church ought to be present for students away from home, and we see that it is."

The Ten Percent Theory has one basic merit: it is certainly essential for the Episcopal Church to provide an opportunity for Episcopalians away from home to worship.

This one-way view of the campus ministry arouses concern among



# The Campus On

*The Church's ministry to the campus can't rely on formulas; the job is too complex. Consider the 60,000 students at Berkeley and Bloomington.*

many churchmen, however. The Episcopal professor quoted earlier comments: "I wonder how anyone can say a ministry is 'successful' because 10 or 15 percent of the students respond to it. What about the 85 or 90 percent who *don't* respond? And how about the unchurched students? And the faculty?"

Another comment on the Ten Percent System comes from a college chaplain in the West: "Since when *wasn't* the Church a giveaway?"

## The Velvet Glove

At the opposite end is the Velvet Glove Method. Working on the premise that the university is genuinely hostile to the Church in any form, this approach attempts to introduce the Christian message like a new candy bar, in small, sweet samples.

"We have a really relevant program going on here," said one upbeat young chaplain at a huge university in the Northwest. "We have seminars on all kinds of topics, from sexual morals to current events, and we never discuss religion. College people are turned off to religion, you know."

A random sampling of student opinions revealed some radically different responses to this approach.

"I think the seminars are really great," said one young man. "It's pretty surprising to find a clergy-

man who doesn't rant and rave about salvation and all that stuff, and doesn't try to cram anything down your throat."

"When I go to a seminar sponsored by a church," said another student, a girl, "I expect to hear what the Church has to say about these issues. And when I want to talk about God, I don't want to see everybody get embarrassed and change the conversation. I can talk about social problems in the classroom."

## Permeating the Structure

A third "formula" is Permeating the Power Structure. This means cultivating contacts with university leaders—administration officials, heads of faculty departments, student leaders—in order to get the hierarchy on the right side.

The merit of this approach is that the "power structure" often includes fine human beings who are already aware that the Church has much to say and to give, or who can be helped to see this truth.

The disadvantage in this single-minded approach is that people are not merely titles: a young beatnik with a burning concern for civil rights, or people in the slum section

ringing the university, also need the Church. And the Church needs to hear what they can say to it.

## Sum of the Parts

All these approaches, and more, are necessary in the Church's ministry to the campus.

The Rt. Rev. Daniel Corrigan, director of the Episcopal Executive Council's Home Department, has articulated the basic "formula" any meaningful campus ministry must employ: "It is blasphemy to set out to take God to the campus, for He is already there, just as He is present everywhere else. We can only do our best to help others—and ourselves—try to discern God's will, and act accordingly."

On a growing number of college campuses, such as the two examples which follow, perceptive chaplains are working in this vein.

## Berkeley

The University of California at Berkeley is one of the liveliest, most publicized, most outspoken in the United States today. It is a sprawling montage of buildings, packed close together in deference to Northern California's problem of too many people and too little land.

With almost 25,000 students, Berkeley—or "Cal" as it is called locally—is as big as a small city.

BY BARBARA G. KREMER





*Episcopal chaplain Dr. Shunji Nishi and college worker Barbara Arnold serve a lively, complex campus—Berkeley.*

## Turning the Campus On

Its atmosphere is one of tremendous vitality and variety; lunchtime at the main plaza outside Sproul Hall is one of the most exciting campus "scenes" anywhere.

Berkeley students are "news"; every student demonstration attracts on cue a corps of reporters and television cameras. It is almost predictable that when Berkeley stages a sit-in, a wave of similar rallies will sweep eastward.

A Berkeley upperclassman, a quietly dressed young man who works part-time in a campus shoe store, says this about "the Berkeley way."

"Sure, 700 people showed up for the Free Speech demonstrations. But you have to remember that there are 25,000 people here, so 700 certainly isn't a majority.

"For my part," he said, "I'm a conservative. I don't like to demonstrate. But I don't believe in being a drone and not taking a stand on things I think are right. I'm turned on to civil rights. Instead of demonstrating, though, I volunteered to work in a tutorial reading project over in Oakland. Really enjoy it."

Berkeley's "image" as a campus where people "take a stand" has many exceptions, of course. A large percentage of the students are totally

involved in classwork, or indifferent to social issues. Nonetheless, the general attitude is one that expects commitment of the individual—and one that also tolerates the kind of opinions he holds.

Since the University of California at Berkeley also enjoys national respect for its high academic standards, one could expect that the campus ministry here would have to be at a high level, intellectually, and at the same time unafraid to deal with the constant surge of "issues" alive on the campus at any given time.

Several denominations have facilities on the campus. They conduct a number of programs, ranging from personal counseling to seminars to ecumenical programs, such as the University Church Council project of recruiting students to welcome new enrollees from foreign countries.

The Episcopal ministry at Berkeley is led by the Rev. Shunji Nishi, with able assistance from Miss Barbara F. Arnold, a college worker with an impressive background in this field, and a lively concern for all aspects of this ministry.

Compared with Berkeley's constantly-building campus, with several outstanding examples of contemporary architecture, the Church's vintage Canterbury House seems to belong in a midwestern town.

But if the building itself is not in

tune with the Berkeley campus, Dr. Nishi certainly is. Tall and stately, he looks like, and is, a scholar qualified to hold his own on a college faculty. From 1951-56, Dr. Nishi was dean of Central Theological College in Tokyo, Japan.

At present he is a tutor and lecturer at the Church Divinity School of the Pacific—located a short walk from Canterbury House—and also leads a series of seminars that are regularly attended by students and faculty alike.

### A Matter of Philosophy

For Dr. Nishi, 2334 Bancroft Way, where Canterbury House is located, is not a center of his ministry, but what he calls "a staging area—a place where we can be found. But the basic thrust of this program is movement out to the campus."

While the Canterbury House ministry is under diocesan authority, with no formal affiliation to any individual parish, Dr. Nishi invites parish help. Members from nearby churches, including St. Mark's, right next door to Canterbury House, frequently attend his seminar courses.

Dr. Nishi holds regular services for Episcopal students and faculty, but he speaks less in terms of his ministry to them than in terms of helping these individuals in *their* ministry.



When asked the number of Episcopal students who participate in Canterbury House programs, Dr. Nishi said, "Maybe seventy-five to one hundred at any given time. But," he stressed, "we don't keep a running count. We have all kinds of students who drop in here to talk; that's what we are here for."

### Conciliation

On a cause-conscious campus such as that at Berkeley, no chaplain can remain indifferent to the various, often valid, student movements. Sometimes—as in efforts to work with people in a nearby slum section—Canterbury House plays an active role in coordinating volunteer projects.

Sometimes, however, Dr. Nishi feels that it is helpful to remain an "outsider." During the five-month-long Free Speech Movement crisis, instead of becoming actively involved on either side of the issue, Canterbury House offered itself as neutral territory. About fifteen people, including student leaders of the Free Speech Movement, a law student, and officials from the university administration, met regularly there to talk over their differences.

Dr. Nishi comments, "There were no tangible results, but there was an increase in individual understanding. In the course of these conver-

sations, I think they realized that people, and not just faceless groups, were involved."

From Dr. Nishi's point of view, the Berkeley appetite for protest is a reflection of the intellectual pace of the university. Concerns such as civil rights, peace, poverty, and other issues are not for the campus alone, however: "You don't have to be a student to be involved—but you don't have to be involved to be a student."

Student protest can often be a worthwhile prick to the national conscience, Dr. Nishi feels. He also points out that "so many of the protest movements are a quest . . . and they are also a rejection of something. And here we come with what they are so often rejecting—religion."

One reason for this rejection of religion in all forms is the disillusionment with fundamentalism, Dr. Nishi has found. Citing one example, he mentioned a student who was admittedly confused: "All he knew was a choice between fundamentalism or a complete rejection of the Church. He finally summed it up by asking, 'Why can't we have anything I can understand?'"

"Something that can be understood" is, of course, the whole goal of the campus chaplain's work, as it is the goal of any Christian min-

istry, by layman or clergyman. Sometimes understanding comes when a faculty member devotes a few lecture periods to the study of the Bible as literature. The Book of Job, for example, is a fascinating literary journey; St. Paul's writings also provide opportunities for real scholarship.

The study of religion, and the theological and ethical implications of current events, Dr. Nishi feels, are vital aspects of the educational process. "So long as it's not overt worship," he says, "such study can fit into the university's offerings for students." There is no reason why, for example, "symposia can't be held on such matters as the ethical implications of the population explosion."

From this brief description, one can see that the attitude here is not one of providing a ministry, but of participating in a force that is already present. It can be frustrating work. How can any one person, or small group of people, hope to meet the needs of so huge a "parish" as a university campus?

To Dr. Nishi and Miss Arnold, the size of the task is not so impressive as the fact that a surprising impact can be made.

### Indiana

Indiana University in Bloomington, Indiana, is, with more than 34,000 students, another example of a large academic complex. For the Rev. Arthur S. Lloyd, Episcopal chaplain here, "IU" offers a ministry that daily takes on new dimensions.

Unlike Berkeley's crowded campus, Indiana University is spread out, with long, tree-lined walkways providing pleasant hikes between classrooms. The atmosphere is one of calm activity; the students are clean-cut and wholesome-looking.

Chaplain Lloyd is also associate rector of Trinity Church, Bloomington, a parish which serves both the town and the university. His office is a tiny room in the university's Memorial Union, a student union that compares favorably with a large, well-run hotel, with bookstores, res-

*Continued on page 64*

*Clergymen and students share duties in the Episcopal National Commission on College Work. Here Miss Mardy Muller compares notes with the Rev. E. G. Bennett.*





# THE SHEPHERD FROM SENECA

*For the past twenty-two months, Episcopalians in the United States of America have been getting to know their new Presiding Bishop, and he, them. Born into a country doctor's family in Seneca, South Carolina, John Elbridge Hines has been a devout and active churchman since his early years. He decided to become a priest during his undergraduate days at the University of the South, and began his ministry in St. Louis, Missouri, where he met, courted, and wed Helen Hines. After further service in Missouri, Georgia, and Texas, he was elected to be Bishop Coadjutor of Texas in 1954. Ten years later he became Bishop of Texas.*

CRISIS confronted the Rt. Rev. John E. Hines, new Bishop of Texas, at the very start of his administration. In 1955, the Church's General Convention had been scheduled for Houston, but amid national agitation, it was shifted to Honolulu because the Texas city could not offer assurances of desegregated housing for delegates.

Bishop Hines, concerned less with Convention sites than with the long-range basic issue, set to work in that tense climate to eradicate the trouble and to make sure that the Church in Texas countenanced no partitioning of men by race, and that its institutions stood open to all impartially.

"The Church can no longer move

uncertainly in this . . . social and cultural revolution, but must now speak and act according to the obligations of Christian statesmanship," he told his first diocesan convention in Tyler. Opposing forces braced for battle.

Again, at the convention in Galveston the next year, he insisted, "All communicants are grafted into the body of Christ's Church . . . which does not recognize differences in race or color." And then in Houston, as specific steps for integrating various church facilities intensified the strain, he declared: "It would be foolish to pretend that all of this is going to be easy. . . . We shall have to struggle against the prevailing opinions of much of our land. But this should not deter our Christian witness."

And it did not, although foes mounted their heaviest artillery against him. At the time he had taken office, he had inherited large debts on diocesan schools, hospitals, and other projects there, and under this pressure, wealthy interests which had been prime sources of support threatened financial boycotts.

But John Hines persisted, firmly but calmly, being sure to enlist the conciliar processes of the church government, but moving steadily to integrate the diocese's camps, its hospitals, schools, and other facilities, including the high-quality preparatory school he was instrumental in founding in Austin—St. Stephen's.

He pressed for the same transition in parishes.

As one parish priest said of him in that period, "No matter how many chips are down, he goes with you all the way in public, and then works the problem through with you privately until it is resolved."

Stormy debates charged successive diocesan conventions. Bishop Hines was assailed alternately by conservative defenders of the *status quo* who accused him of tampering with matters not the Church's business, by moderates who agreed with him in theory but argued against "rocking



*Presiding Bishop John E. Hines confers with Dr. Charles Taylor, Jr. (center), director of Church's current education study, and Harvard University's President Nathan Pusey (right), chairman of study's advisory committee.*



## *Continuing our visit with the Presiding Bishop*

BY GEORGE CORNELL

the boat," and on occasion by liberals.

The initial cheers of some liberals turned to jeers when he disciplined a priest who distributed a letter condemning the lack of greater speed in integrating Houston's St. Luke's Hospital. The clergyman accused the Church of being more interested in rich real estate than in depressed people. The Bishop called this "offensive phraseology" and removed the priest from his post.

Even while spurring new racial relationships, Bishop Hines, out of his own sensitivity to the tangled

emotions involved, offered sympathy to his opponents, as persons, while disagreeing with them in principle.

He urged churchmen not to "permit their concern for the Negro to obscure the value—as individuals—of those who, because of the strong influence of their cultural antecedents, are possessed by an image of racial difference. . . . Men of opposite-mindedness to us are our brothers, also, and are loved not one whit less by God's Son."

With the inclusive affection for all his flock, but with a stout hand, he guided his diocese into Christian

fraternity for black and white. And Texas Episcopalians, including many who had fought this fraternity, generally came to accept it, despite the travail along the way. Diocesan records say of him:

"His powerful persuasiveness converted many of his adversaries, and they became more fiercely loyal to him than those who had never been ruffled."

### **Freedom or Fear?**

The Bishop's uncompromising standards brought down on him wrath—and also respect—on other





## THE SHEPHERD FROM SENECA

issues besides those of race.

In the face of drives to censor books and to remove from libraries works containing crude language, he said: "The creative freedoms of the legitimate author and artist are more valuable to a society than the paperback demons are dangerous. Let any error be on the side of unabridged freedom."

He has defended the National Council of Churches as "an effective and remarkable cooperative" organization of Christians, and has urged Episcopalians to study and work for the "great new fact of our times—the movement of the Churches toward unity."

He has also denounced the John Birch Society and others "on the radical right." When heated reactions arose to the disclosure that an ex-communist, who long before had repudiated that philosophy, had taken part in an Austin church conference, the Bishop deplored the tendency to yield to a "climate of fear." He said:

"Fear is like arsenic. In small doses it can be therapeutic. In large doses it is lethal. Our fear of communism can be therapeutic . . . if it leads to the shoring up of our own basic freedoms . . . but such a fear can also be a paralyzing factor when it sows the seeds of suspicion and distrust through distortions and half-truths. . . . We have all witnessed the tragedy of lightly triggered and indiscriminating panic."

Besides overseeing his own diocese of some 60,000 Episcopalians, Bishop Hines also took on various community tasks and served in numerous national church positions.

He was president of the Council of Churches of Greater Houston in 1959, served four years as a member of the Texas State Board of Hospitals and Special Schools, and was instrumental in laying the groundwork for the state chaplaincy system.

For two six-year terms, he was on the Church's Executive Council, and

over varying periods, he chaired the Presiding Bishop's Strategic Advisory Committee, the National Commission on College Work, and General Convention's Joint Commission on Human Affairs, and was a member of committees on world relief and on ecumenical relations. He was chairman of the Church's Home Department and also headed a subcommittee on Church and the Industrial-Urban Challenge.

It was through this latter group that arrangements were made for bishops and deputies at the 1961 General Convention in Detroit to visit auto factories and spend considerable time on urban problems. This Convention interest led to a major program for pilot projects on ministries in urban-industrial areas. Such projects in seven areas now have been expanded to twelve.

The urban environment, he told me, "now affects every part of the Church's life. Even rural living is altered by it. Learning to serve effectively in this climate is crucial for the Church."

### A New Chief

On the morning of October 17, 1964, at the Church's sixty-first triennial General Convention in St. Louis, the House of Bishops received Holy Communion at Christ Church Cathedral, invoked the guidance of the Holy Spirit, and went into an hour-long, closed session which ended on the sixth ballot with the election of John E. Hines as the twenty-second Presiding Bishop of the Episcopal Church.

He was then fifty-four, the youngest man ever named to the chief office of the American Church in its 179-year history.

He was escorted to the House of Deputies, waiting in session in Kiel Auditorium, by his predecessor, the Rt. Rev. Arthur Lichtenberger, who was retiring because of the inroads of Parkinson's disease to take up a teaching post at the Episcopal Theological Seminary in Cambridge, Massachusetts. Bishop Lichtenberger had been elected six years before in Miami, Florida. On the way to the tensely expectant gathering of the deputies, Bishop Hines asked the

Presiding Bishop worriedly: "What did you say in Miami?"

"I don't know."

The House voted concurrence with the new choice, and their prolonged applause settled into a full-throated singing of the Doxology. Bishop Hines stepped to the microphone.

"You are looking at a very frightened man who got up this morning with not the slightest idea he would be standing before you as Presiding Bishop of the finest Church in the world.

"I will need your help, your support, and your prayers. . . . It is an awesome thing for me to hear behind me the steps of such great Bishops of the Church as Tucker, Sherrill, and Lichtenberger."

### In PECUSA's White House

Bishop and Mrs. Hines live at Dover House, a white clapboard colonial on the hilly, wooded grounds of the Church's national conference center at Greenwich, Connecticut.

To get to work in Manhattan, Bishop Hines is driven to the railroad station in downtown Greenwich by his wife. He usually catches the 8:09 commuter train from New Haven. From Grand Central Station in New York, he walks the four blocks to the Church Center.

He takes work home with him, too. "The Church is always foremost for him," Mrs. Hines told me. But, she added, he is also a comfortable man to have around the house.

"If he's ever worried, he doesn't let me know it," she said. "I've never seen him depressed in his life. He's got a marvelous sense of humor, and that's a great asset. He's a pretty wonderful sort of fellow."

Helen Hines is an attractive, gracious woman whose husband shares her enthusiasm in collecting antique furniture and a now-extensive classical record library. The daughter of an interior decorator, she delights in the household arts. She plays the piano and used to hand sew her daughter's clothing. Cooking "is really something I love to do."

As for the Bishop, she observes: "He's a good eater."

After his Episcopal homework, Bishop Hines enjoys relaxing with



## BISHOP HINES: VIEWS AND COMMENTS

**On Christian unity**—"It is absolutely necessary, a priority for the Church to be effective in the world. The time of fragmented Christianity is gone. If we cannot present a reasonably united testimony to one Lord, the world won't have reason to listen."

**On challenges to the traditional parish structure**—"Every structure needs continuing reassessment. Any structure that doesn't welcome needed analysis and criticism has signed its own death warrant. But some of these arguments for jettisoning the parish structure are premature."

"For good or ill, we still live in the parish; it's where the Church is. It's the only structure we have for reaching people. It's where we are. I'm sure change could make it more productive, but nobody has come up with a real solution."

**On the National Council of Churches**—"I think it's over a major hump. It's much better understood than it was ten years ago. I don't mean there aren't pockets of fierce resistance. But that's to be expected. A huge organization always has difficulty being understood. If we didn't have the National Council, we'd have to manufacture something equivalent to it."

**On the "death of God"**—"I don't go for this 'God is dead' gimmick. I appreciate people probing for what they feel they have to find, and constructively criticizing the Church, but not obscuring its rudiments. Christianity needs to be presented in more creative, inviting ways, and not just by the traditional forms, but we've got to stick to the symbols of God."

**On the view that the Church should not "meddle" in social issues**—"I'm concerned about

whether this is a result of conservative theology or of just conservative social views—an effort to mold theology to buttress conservative politics.

"In any case, it takes the guts out of the Christian faith. If you just repeat the formularies and remain isolated from the decisive issues of society, then God is dead. It's sheer irresponsibility."

He also has said: "When the love of God in Christ Jesus makes its moral demands, it makes them in terms of the institutions and relationships of a given time and in a given place. When love moves out into the world, it becomes deeply involved in the economic order and in the political situation and in family relationships—both local and universal—of the world in which it acts."

**On his own faith**—"The classical Christian traditions have full meaning for me, and full meaning for the world. I believe in God's presence and reality, as revealed by His intervention in human affairs through Jesus Christ, and by His power and spirit. I believe that through that faith, men are remade and transformed and that salvation is a going concern, and not just words."

**On science and metaphysical truth**—"I firmly believe that God is self-revelatory and that what we know of Him is what He wants to be known. We should seek to be sensitive to what He reveals about himself, and I think it happens mostly in the meetings of human beings. While scientific learning enlarges the scope of what we read in God, it also shows how little we really know, that there are vast areas of mystery. Knowledge revealed always indicates that what it shields is even greater."

good music, a serious biography, or an occasional game of tennis, golf, or squash, particularly when any of their grown sons are home.

"Whenever anybody asks me," he puts it, acknowledging that his sons usually outshoot him on the golf links.

The Hines have four sons and a daughter. They are:

Nancy Sabrina (Mrs. Taylor K. Smith, wife of a San Francisco orthopedic surgeon); John Christopher, an Episcopal divinity school student in Berkeley, California; Michael John, a medical interne at Methodist Hospital in Houston; John Moore, a senior this year at Duke University; and John Stephen, a student at St. Stephen's School in Austin.

Mrs. Hines "saw to it that all the boys had 'John' as part of their names," the Bishop remarked. "And our daughter is often referred to as 'Nancy John.'"

At the Episcopal Church Center in Manhattan, an eleventh-floor apartment is also provided for the Presiding Bishop and his wife. About a third of the time, they stay there. Recently, they have been inviting New York City vestries up for dinner and an evening's talk about parish situations.

Mrs. Hines cooks the meals at Dover House, "then jumps into the car and brings it in here," the Bishop explains.

On his return from various trips, he has also started another custom at the Center—inviting all the staff into the auditorium at lunchtime to munch sandwiches and hear a conversational report about his latest journey.

### A Leaders' Leader, Too

Of the new Presiding Bishop, a co-worker on the national staff, Bishop Daniel Corrigan, head of the Home Department, says, "He's a wonderful guy. He knows his own mind. He's a good listener, and pays attention to others rather than talking all the time."

Bishop Stephen F. Bayne, Jr., head of the Church's Overseas Department, has known Bishop Hines ever since they both served simultaneously



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## THE SHEPHERD FROM SENECA

in parishes in St. Louis in their early ministry. Bishop Bayne commented:

"The great thing about him is his incorruptibility. He's like granite, like granite on fire. . . . He trusts people completely, and has perfect confidence in those who work with him. He carries his office in an easy, relaxed way, but he's not casual about it."

As for the Presiding Bishop's southern evangelical churchmanship, in relation to Bishop Bayne's own Anglo-Catholic inclinations, the head of the Church's Overseas Department says: "Whenever we get down to fundamentals, there's no difference. I don't think it has ever divided us on any issue. A sense of the Church's fullness is what John has."

On this subject, Bishop Hines observed, "I've never belonged to any of the societies, either evangelical or Anglo-Catholic. This is the kind of label that is more misunderstood than enlightening. It's mostly passing out of our preoccupations. With other, much deeper, issues facing us, it's a luxury we can't afford."

Concerning the Hines public style, Bishop Bayne said: "He's an old-fashioned southern preacher of real power. None of these conversational sermons for him. He's a real pulpit orator. Not many people can handle the English language the way he does anymore. He's a great preacher, a real master."

On this point, Bishop Hines himself has called preaching "the most sadly neglected weapon in the arsenal of the Lord's man." But he rejects the old-time pastor's notion of being "free to dwell on Mt. Olympus, descending each Sunday morning with a Promethean fire for the children of darkness."

He says that preaching must have pastoral roots, grappling with people's "real anxieties, tragedies, sinfulness, and self-alienation," or else it is "a snare and a delusion."

### Education's Advocate

One of the Bishop's keenest concerns is the theological education of church people—both of the young at parish school levels, and of adult

laymen. For adults, he is pushing development of lay training centers.

"We're going to have to develop some system of adequate training to equip our laymen with a consistently high degree of competence," he told me. "This is the number one problem of the Church, even ahead of seminary education."

"It used to be that a well-trained parish minister was adequate, because our surroundings didn't challenge religion in the bygone, halcyon, pre-industrial era."

"But now a man can't walk out the door without confronting the deepest issues of life and destiny. We've got to have a laity reasonably competent, or else the Church will keep receding as a reforming and transforming factor in human society."

"And the laity have to bear the brunt of this ideological struggle in the world. People are more apt to listen to a noninstitutional man, with no axes to grind. I don't think the laity are lacking in courage for it, but only in understanding."

"We've got to find ways to take every Tom, Dick, and Joe where they are, and move along practical, imaginative lines to make them more knowledgeable about their faith and more involved in the world, so the Church can move out of the ghetto into the front lines."

As for the Church's classes for children, the Bishop said, "Sunday schools are just not effective in getting the job done. It's a serious problem we're going to have to resolve."

### To Fill the Void

Although he supports as constitutionally correct the Supreme Court ban of officially sponsored prayers and Bible devotionals from public schools, he is worried by the religious void left in public education.

"The public school system increasingly is inhibited from any kind of education that has anything to do with faith," he said.

He feels that public schools should not be used for indoctrination of pupils and that the former prayers and Bible readings did bring religion down to the "lowest common



denominator," but that, nevertheless, it kept religion in the educational context, even though slightly.

With even this bare acknowledgment of religion now gone from the classroom, he said that there is an urgent need to find means of incorporating objective study of religion—of Christianity, Judaism, and other faiths—into the school curricula, as a part of the historical, literary, and human heritage—an approach sanctioned by the Court.

However, "it will be years before we can get anything that counts. And we haven't got that much time." In the interim, he said, the Church itself must move to fill the gap—and he sees more parochial schools as the best alternative under the present circumstances.

### New Forms and Patterns

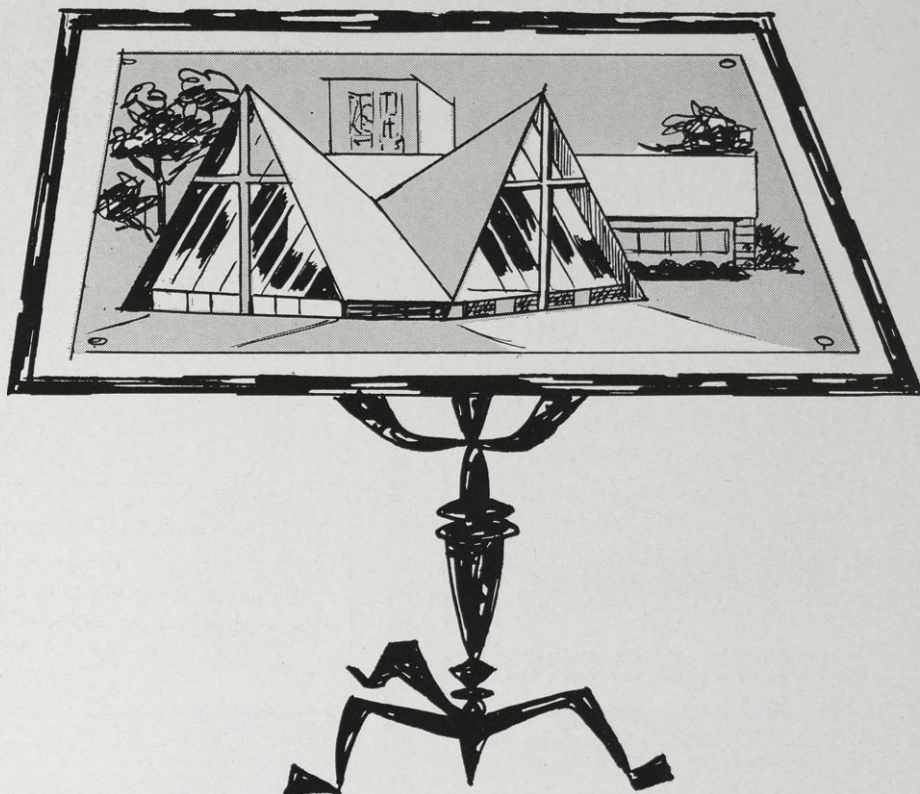
In the educational realm, the Bishop last fall announced the launching of a massive, probing study of the Church's overall educational operations—the results to be reported to the 1967 General Convention.

A result of preliminary work of a theological education committee headed by Bishop Hines, the project is backed by the Episcopal Church Foundation, the Joint Commission on Education for Holy Orders, and the national Division of Christian Ministries.

It is headed by Dr. Nathan M. Pusey, president of Harvard University, and is inquiring not only into recruitment and education methods for priests, but also the nurture of laymen, and the roles of both.

"We need to think in terms of new forms and patterns to meet the needs of a new age," Bishop Hines said. "We need to think of better ways of putting a live option of the ministry before first-rate men as a job worth doing.

"We also 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 which the ordained clergy cannot."



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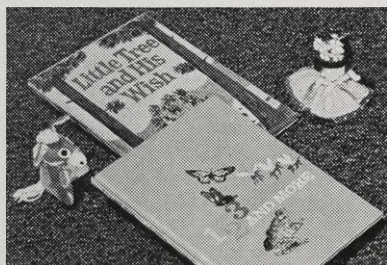
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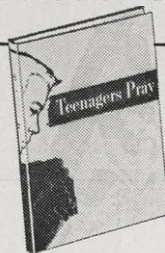
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Hammond.....Roy W. Kolas Church & S.S. Supplies  
Indianapolis.....The Lutheran Press  
Indianapolis.....Meigs  
La Grange.....The Golden Rule Bookstore  
Muncie.....Fisher's Religious Book & Gift Shop  
Nappanee.....Christian Light Press  
West Terre Haute.....Christian Supplies

## IOWA

Ames.....Ames Christian Supply  
Burlington.....Peterson Christian Bookstore  
Cedar Rapids.....The Christian Bookstore  
Decorah.....Anundsen Book Center  
Des Moines.....Boone's Book & Bible Store, Inc.  
Des Moines.....Inspiration Book Store  
Des Moines.....The Methodist Book Center  
Estherville.....Gospel Book Store  
Fort Dodge.....Mary's Bible Book & Gift Shop  
Mason City.....Miller's Christian Book & Gift Store  
Muscatine.....Paetz Christian Supply Center  
Newton.....B's Christian Bookstore  
Oskaloosa.....Oskaloosa Bookstore  
Sioux City.....Christian Book & Gift Shop  
Sioux City.....Rosecraft Christian Store  
Storm Lake.....Van's Bible & Book House  
Vinton.....Religious Book Store  
Waterloo.....Cedar Book Store  
West Union.....Doris' Gift Shoppe

## KANSAS

Atchison.....Tonsings Stationery & Book Store  
Dodge City.....Christian Book House  
Garden City.....Fellowship Book Store  
Newton.....Faith and Life Bookstore  
Overland Park.....Herald & Banner Press  
Salina.....Leffingwell's, Inc.  
Salina.....McCoy Christian Supply  
Topeka.....Bible Supply Station  
Wichita.....Better Book Room, Inc.  
Wichita.....Church-Crafts  
Wichita.....Evangelical Methodist Literature

## KENTUCKY

Lexington.....The Book Shop  
Louisville.....Word and Work  
Winchester.....Bethany Book Room

## MASSACHUSETTS

Boston.....Fellowship Book Store  
Springfield.....Christian Bookstore  
Worcester.....Fellowship Book Store

## MICHIGAN

Benton Harbor.....Bible Book Store  
Detroit.....The Lutheran Book Shop  
Detroit.....The Lutheran Center Book Store  
Flint.....Sunshine Bible Shop  
Grand Rapids.....Kregel's Book Store  
Grand Rapids.....Nelson's Books & Gifts  
Grand Rapids.....Northtown Bible & Book Store  
Holt.....Gift & Bible Center  
Kalamazoo.....Christian Book & Supply Center  
Lansing.....Christian Supply Center  
Muskegon.....Hage's Christian Supplies  
Pontiac.....Christian Literature Sales  
Port Huron.....Faulkner Christian Supplies  
Saginaw.....Evangel Film & Church Supply  
Tumcseh.....Tumcseh Book & Bible House

## MINNESOTA

Albert Lea.....Lee's Book Store  
Braham.....Braham Bible & Bookstore  
Crookston.....Christian Book & Gift Store  
Detroit Lakes.....Hansen Book & Bible Shop  
Duluth.....Northern Bible Society  
Duluth.....Twin Ports Bible & Book Shop  
Fairmont.....News Book Store  
Fergus Falls.....Bible Book & Gift Store  
Fergus Falls.....Lutheran Brethren Publ. Co.  
Mankato.....Evangel Book Store  
Mankato.....Lutheran Synod Book Co.  
Marshall.....Berge's Book Land  
Minneapolis.....Beacon Book Store  
Minneapolis.....E. J. Carlson Book Nook  
Minneapolis.....Evangelism Book Center  
Minneapolis.....Lutheran Bible Institute Bookstore  
Minneapolis.....Masters Church & School Supplies  
Minneapolis.....Minnesota District Council Bookstore  
Minneapolis.....Osterhus Publishing House  
Montevideo.....Teig's Book Center  
Moorhead.....Melberg Church Supply  
Northfield.....Almquist Christian Book Nook  
Owatonna.....The Family Book & Gift Shop  
Rochester.....Christian Book & Gift Shop  
St. Paul.....The Church Book Store  
St. Paul.....F. Henke Company  
St. Paul.....Macalester Park Publishing Co. Bookstore  
Starbuck.....Gertie Roiland's Book & Gift Shop  
Wadena.....Wadena Church Supply & Camera Shop  
West St. Paul.....Family Altar Bookstore

## MISSOURI

Poplar Bluff.....General Baptist Bookstore  
St. Louis.....Concordia Book Store  
St. Louis.....Eden-Heidelberg Book Store  
St. Louis.....A. H. Eilers & Co.  
St. Louis.....St. Louis Christian Supply Center  
Sikeston.....Bible Book Store  
Springfield.....Roderique Music and Bookstore

## MONTANA

Helena.....Crescent Movie Supply Service

## NEBRASKA

Aurora.....Christian Book & Gift Shop  
Columbus.....Messier Book Store  
Grand Island.....The Lighthouse  
Kearney.....Lydia's Books and Crafts  
Lincoln.....Christian Supply Center  
North Platte.....Maranatha Book Room  
Omaha.....Augsburg Publishing House  
Omaha.....Presbyterian Book Store  
Scottsbluff.....Bible Book Shop  
Seward.....The College Store

## NEW JERSEY

Cherry Hill.....Good News Book Store  
Dumont.....Jersey Church Supply Co.  
East Orange.....Allewan Church Service  
Teaneck.....Reformed Church Bookstore

## NEW MEXICO

Albuquerque.....Baptist Book Store  
Albuquerque.....The Living Word Christian Supply Corner

## NEW YORK

Buffalo.....Church & Religious Supply House, Inc.  
Buffalo.....M. C. Gager Church & S.S. Supplies  
Nelliston.....Church Service  
New York.....Christian Publications, Inc.  
New York.....Carroll Good, Inc.  
Peekskill.....Crusader Book Store & Church Supplies  
Schenectady.....Scripture Book & Gift Store  
Valley Stream.....Briggs' Church & Church School Supplies

## NORTH CAROLINA

Burlington.....Faith Book & Music Center  
Greensboro.....Gospel Book Store  
Hickory.....Hickory Bible Center  
Statesville.....Starrette's Office Equipment, Inc.

## NORTH DAKOTA

Fargo.....Fargo Book & Gift Shop  
Grand Forks.....The Book & Bible Shoppe  
Jamestown.....Bethel Bible & Book Store  
Minot.....The Bible Book Store

## OHIO

Akron.....Christian Supply Center  
Archbold.....The Family Bookstore  
Cincinnati.....Church Supplies  
Cleveland.....Buckeye Church Supplies  
Dayton.....Christian Book & Gift Shop  
Findlay.....Christian Book & Gift Store  
Lima.....Redmond's Gospel Gift Shop  
New Philadelphia.....Gospel Book Store  
Sylvania.....Scripture Supply Shop  
Toledo.....Christian Book Store  
Toledo.....Lutheran Book Shop  
Toledo.....Your Christian Supply Center  
Van Wert.....Van Wert Gospel Gift Shop  
Warren.....Evangelistic Book Store  
Youngstown.....Best Book Shop

## OKLAHOMA

Enid.....Christian Book Store  
Muskogee.....Christian Book Store  
Oklahoma City.....Baptist Book Store  
Oklahoma City.....Capitol Hill Book & Bible Co.  
Oklahoma City.....Fidelity Book & Supply  
Oklahoma City.....Oklahoma Freewill Baptist Book Store  
Ponca City.....Book Mark Inc.  
Ponca City.....Vorheis Book Shop  
Tulsa.....Baptist Book Store  
Tulsa.....Christian Book Store

## OREGON

Albany.....Albany Book Center  
Eugene.....Church Supply House  
Klamath Falls.....The Bible Center  
Portland.....Better Book & Bible House  
Portland.....Chapel Bible & Supply  
Salem.....Bible Book House

## PENNSYLVANIA

Allentown.....Hackman's Bible Bookstore  
Bethlehem.....Bethlehem Book Shop  
Elizabethtown.....Christian Light Bookstore  
Ephrata.....Provident Bookstore  
Lancaster.....Provident Bookstore  
New Castle.....Chappell's Sunday School & Church Supplies  
Philadelphia.....Allegheny Christian Book Store  
Philadelphia.....American S.S. Union Bookstore  
Philadelphia.....Grace Book Store  
Philadelphia.....Methodist Book Store  
Pottsville.....Goodwill Bookstore  
Reading.....Reading Bible House  
Sharon.....Best Book Shop

## SOUTH CAROLINA

Spartanburg.....Christian Supply Shoppe

## SOUTH DAKOTA

Mitchell.....Midwest Church Supplies  
Sioux Falls.....The Book Nook  
Watertown.....Family Book Center

## TENNESSEE

Chattanooga.....Lanham Bible Book Store  
Memphis.....Cumberland Presbyterian Book Store

## TEXAS

Amarillo.....Religious Book Store  
Brenham.....Lutheran Book & Gift Shop  
Dallas.....Baptist Book Center  
Fort Worth.....Lutheran Book Store  
Houston.....Episcopal Supply House  
Houston.....Lutheran Gift & Church Supply  
Lubbock.....Baptist Book Store  
Pasadena.....Hidden Treasures Scripture House  
San Antonio.....Church Book Store  
San Antonio.....Lutheran Gift & Church Supply

## VIRGINIA

Lyndburg.....Christian Book Shop

## WASHINGTON

Seattle.....Lutheran Parish Supply  
Tacoma.....Dightman's Bible Book Center  
Walla Walla.....Christian Supply Center

## WEST VIRGINIA

Charleston.....The Bible Book Shop  
Huntington.....Sanford's Religious Book Store

## WISCONSIN

Ashland.....Ashland Bible Book & Stationery Store  
Beloit.....Christian Book Center  
Eau Claire.....Inspiration Bible & Gift Shop  
Madison.....Madison Church Supply  
Manitowac.....Book & Gift Shop  
Milwaukee.....Hammond Publishing Company  
Racine.....Lutheran Book Service  
Shawano.....Keopell Book & Gift Shop  
Sheboygan.....The Book Nook  
Walworth.....Bible Book & Gift Shop  
Waupaca.....Assembly Book & Stationery  
Waupun.....Christian Book Nook  
Wausau.....Christian Bookstore  
Wisconsin Rapids.....Geisler's

## WYOMING

Cheyenne.....Cheyenne Christian Supply

## CANADA

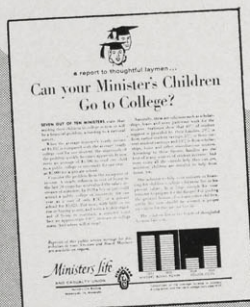
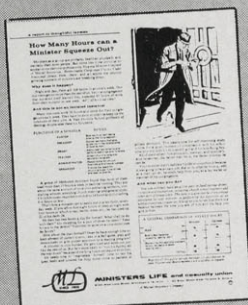
Rosthern, Sask.....Faith and Life Bookstore



# Which of these is your Minister's biggest problem?



FAMILY FINANCES...ENCROACHMENT ON TIME...COLLEGE FOR CHILDREN  
RETIREMENT HOUSING..."CLERICAL" DEMANDS...PROFESSIONAL EXPENSES...AUTOMOBILE AND TRAVEL EXPENSES...RECRUITMENT OF VOLUNTEERS

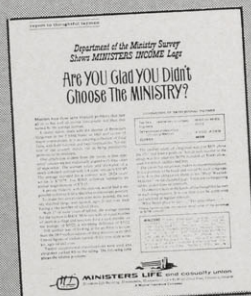


Since 1958, Ministers Life has been conducting surveys among ministers to determine their practical problems and to discover what can be done about them.

As you would expect, family finances lead the list. Ministers' salaries haven't kept up with the cost of living index and two-thirds of the nation's 200,000 ministers are in debt.



Other major problems center around the many extraneous demands on his time; his concern that his children should attend a college; a need for housing after retirement; non-professional clerical duties around the church; the professional expenses of books, attendance at church conventions and automobile upkeep; a deepening concern over lay stewardship of both money and time.



Repeated research indicates that the situation is slowly improving. *And it will continue to improve in direct proportion to the concern of laymen who will take a hand with these problems in their local churches.* Can your minister count on you to take the necessary steps?

*Reprints of this public service message for distribution to your Trustees and Board Members are available on request.*



**MINISTERS LIFE and casualty union**

Ministers Life Building • Minneapolis, Minnesota 55416



# MEET THE FAMILY

A LOOK AT THE ANGLICAN COMMUNION  
AFTER THREE YEARS OF MRI

WITH eighteen grown children, all living away from home and some with families of their own, plus twelve youngsters still dependent, the Church of England has one of the largest families in Christendom. It is a fascinating family, of ancient lineage, yet steeped in contemporary cultures.

Like all young people, the grown offspring have been largely self-interested, struggling to make their own way. A few share the support of the others with Mother Church, but most need all their energies to maintain their own separate households of Faith.

The twelve younger children are spread all over the globe; these extraprovincial dioceses are under the jurisdiction of the Archbishop of Canterbury, titular head of the whole family.

Each separate Church is independent and self-governing.

Common denominators exist for all nineteen Churches in matters of Faith, but there are few others. Even terminology differs to such an extent that were statistics everywhere available, they could not merely be added together and mean what they seemed to say.

We do all use a Prayer Book—but not the same one. And we do all pray, but in some fifty different languages.

A family reunion took place in 1963 in Canada. Heads of all these families accepted the

concept of the mutuality of responsibility, and recognized the interdependence of each member with all the others.

Three years later, this now-called “MRI” concept is affecting the whole Anglican Communion, family name of this part of Christendom. Viewed unit by unit, the response leaves much to be desired; accumulatively, it is something to be reckoned with.

“This is better,” or “just the same,” or even “worse,” are judgments which—to be valid—must stem from knowledge of the “before” condition. Anglican-action-as-a-whole-Communion is more recent than most of us realize.

In 1947, St. Augustine’s College in Canterbury became the first Central College of the Anglican Communion. On the site of sixth-century St. Augustine’s Abbey, it is now a sort of Anglican United Nations, with students from a dozen countries.

Since 1958 all the Churches of the Anglican Communion have supported the Archbishopric in Jerusalem, a group of five dioceses that include most of the Middle East (*see page 49*).

In 1959, the first Anglican Executive Officer was appointed. Never before had there been any one liaison person responsible to the whole Communion. The position is now held by the Rt. Rev. Ralph S. Dean, Bishop of Cariboo, Canada, who in 1965 worked in fourteen of the



Anglican Communion's nineteen households.

The Anglican Centre in Rome was opened in March of this year by the Archbishop of Canterbury. It provides resources for the study of Anglican theology, liturgy, and history, and is the residence of the Archbishop of Canterbury's representative in Rome.

Every one of the nineteen Provinces supports these four all-Anglican projects. One more thing we are all beginning to do together is *plan*.

The first objective of the MRI Document issued in Toronto in 1963 was to determine what the Church *as a whole* needed, not what any particular Church ought to do. First on the list was a study of "needs and resources" of the whole Communion.

The response to this has been at best piecemeal. And until the pieces are assembled, we

have not begun the opening phase of MRI. The three years since the family gathering in Toronto, then, must be recognized as a pre-MRI period.

The new Advisory Committee to the Anglican Executive Officer, at a meeting in Nairobi this summer, tried realistically to deal with the needs and capabilities of all member Churches. For an experimental two-year period—1967-68—members with most urgent needs will be asked to submit a limited number of top-priority projects. These, hopefully, will match the available resources of other members during the two years.

How is the Anglican Communion as a whole responding to this pre-MRI era? We invite you to meet the family on the following pages and find out.  
—THE EDITORS

# no mod young thing

## THE CHURCH OF ENGLAND

AFFECTIONATELY known as the "Old Lady," the Church of England is, in fact, a *grande dame*. Ancient she is, majestic and bejeweled. Entrenched in a society which still exists, but which is so different from the one she grew up in as to be unrecognizable, she continues to command respect.

Some contemporary critics consider her hopelessly dated and befuddled; they want to remodel her into a mod young thing. But their chances of doing so are negligible. At least, they will have to advocate more enduring styles than those of Carnaby Street.

Popular as it is in some quarters to deride statistics about the Church of England, the fact remains that there are almost twice as many baptized nominal

Anglicans in England as there are baptized nominal Anglicans in the rest of the Anglican Communion.

The misconception that the Government supports the Church in England is common, even among Englishmen. The Church of England, however, does not receive one shilling from the State.

For centuries she has been drawing interest from vast property holdings. Revenues have sharply decreased. Suddenly the English Church, and her members, have awakened to the grim truth that her endowments are no longer sufficient to her needs.

Thus, in Britain, as in Australia and New Zealand where the situation is similar, the Every Member Canvass is new on the scene. And in the less

than ten years since its beginning, the whole concept of stewardship has had to be reviewed.

Mission, too, is being reviewed. In the Church of England, giving to overseas mission has been the business of over 100 voluntary societies.

Post-Toronto study of this situation has produced two major new groupings. Two of the largest societies, the SPG (Society for the Propagation of the Gospel in Foreign Parts, founded by Dr. Thomas Bray in 1701) and the UMCA (Universities' Mission to Central Africa), combined to become the USPG (United Society for the Propagation of the Gospel), with work in fifty-three overseas dioceses. MECCA (the Missionary and Ecumenical Council of the



*Dr. Michael Ramsey, Archbishop of Canterbury, and his wife share a moment in the garden of Lambeth Palace.*

Church Assembly), a recent federation of several groups, is already responding to many MRI projects.

CMS (Church Missionary Society) and SPCK (Society for Promoting Christian Knowledge, created in 1699) are the largest of those remaining separate, testifying to their belief in the need for different avenues of initiative.

The Church of England might better have been known as the Church of the British Empire, until late in the nineteenth century. Actually, the term "Anglican Communion" has been in use only for the last hundred years.

When the Age of Exploration dawned, chaplains routinely accompanied voyages to minister to the crews. Captains and their chaplains claimed newfound lands as a Christian duty. As token Christian settlements started up around the globe, chaplains stayed.

For example, when the East India Company was founded, five chaplains were assigned to posts in India. But it really crossed no minds that any of these stations of the Cross were more than isolated ministries.

Yet it is from these chaplaincies that the entire Communion has grown. Some are now full-fledged Churches; others are dioceses still under the jurisdiction of Canterbury.

It is in this perspective of both history and geography, then, that the Church of England must be viewed today. With an annual overseas commitment of more than £2,000,000 stg. (\$5,600,000) to meet—quite apart from MRI—and diminishing income from her ancient holdings, Mother Church is hurting.

The ensuing call to arms and pockets, in turn, affects the missionary societies, whose income has either remained static or de-



*Archbishop of York, Dr. F. Donald Coggan, addresses the American Bible Society.*

clined. Actually, twenty-four of the forty-three English dioceses have bypassed the societies and have taken up MRI overseas projects directly; the commitment of these dioceses for 1967 is £73,000 stg. (\$204,400).

A stewardship education campaign, marvelously titled "No Small Change," seems to have penetrated deeply. Even the English passion for cathedral building and restoration is being challenged.

Eleven dioceses are in companion relationships with overseas dioceses, with a tremendous amount of people-exchange taking place. Prayer Book and

Psalter revisions are in progress, with a great deal of liturgical experimentation, much of it instigated by the successful House Church movement in industrial centers.

The Archbishop of Canterbury's remark in his opening address at Toronto, "The Church that lives to itself will die by itself," is significantly hopeful when applied to the Church of England. For the Church of England does not live to itself. Some of it may live in the last century, but there is a sturdy sense of responsibility to the family which ever keeps it young. ◀



# Second to None

## THE CHURCH IN WALES

THERE are places of the Britons unapproached by the Romans, but subdued to Christ," wrote Tertullian in 210 A.D. The Church in Wales is the continuing representative of that ancient Christianity, as even St. Augustine discovered.

Sent by Pope Gregory I to convert Saxons, Augustine

most total extinction under Cromwell's Commonwealth.

The Welsh Church's sheer struggle to exist, after seven-eighths of her income was disendowed in 1914 and 1919, has prevented any large overseas giving. Yet, in 1964, the Church in Wales contributed £42,000 (\$117,600) to the work of the Anglican Communion overseas, and had eighty-four persons, including three bishops, serving in missionary areas.

In 1965, an additional £22,500 (\$63,000) was raised for MRI projects. A Planning and Coordinating Committee for MRI was set up in 1964, with a Provincial Council for Mission and Unity to carry out policies.

Internally, the Church in Wales seems to be humming, and not entirely because of her exceptional Hymnal, so rich in Welsh musical genius. The Church has raised pensions for clergymen, and maintains high standards for theological education. The Prayer Book, in Welsh since 1662, and the Holy Communion are being revised; other liturgical reform is in process.

Laymen, with permission of their bishop, may administer the chalice at Holy Communion, and a limited form of Open Communion exists. Bishops are chosen by a college representing the whole Church. The Governing Body, consisting of a Bench of Bishops and separate Houses of Clergy and Laity, meets annually.

In 1962, church unity talks were initiated with the Methodists; although no specific progress can be reported, the fact that talks could be begun is newsworthy after centuries of bitterness between the two bodies. ◀



landed in Kent in 597. Five years later he met for a conference in Down Amprey with the bishops from Wales and Cornwall. History records: "Resenting the Italian's overbearing manner, [they] refused to recognize him as their head or to owe any obedience 'to him who you [Augustine] call pope.'"

This early show of spunk was the first in a series of struggles with ecclesiastical authority. It was not until the twelfth century that the Church in Wales came under the jurisdiction of the Province of Canterbury, and subject to the Pope.

The Church in Wales became an autonomous Province in 1920. Today, some 400,000 baptized members are grouped in six dioceses. This represents a slow, steady revival, after al-





**M**OLLY Malone's fishmongering cry, "Alive, alive-o," aptly describes her home country's MRI activities. The Church of Ireland, with fourteen dioceses in two ancient provinces, has, since the General Synod of 1964, been studying and implementing interdependence.

Internally, parish life is being strengthened; overseas, Irish missionaries are active, as they have been since the days of St. Colomba.

In the Dioceses of Dublin, and Glendalough, and Kildare, emphasis is on lay training and ecumenical mission. "A Day with the Prayer Book" programs have been held in many parishes. A career conference for high school students was held, recognizing the fact that many Irish young people leave their homeland because of unemployment. The diocese also contributes to the support of the United Theological College in Bangalore, India.

The "Shamrock Letter" issued by the Bishop of Down and Dromore prompted a survey of Christian life and worship in industrial areas.

The Archdeacon of a Ugandan diocese and his wife visited the Dioceses of Cork, Cloyne, and Ross after that jurisdiction supported his studies in England and Ireland. These dioceses also sent money for robes and books for ten ordinands in India, and are supporting an African youth worker studying in England for two years. Uganda, long associated with Ireland,

receives aid for theological education from the Bishops of the Church in Ireland.

Indeed, aid for theological education has been the theme of Ireland's MRI. A pledge of £1,400 (\$3,920) per annum has been made by the Dioceses of Derry and Raphoe. The Dioceses of Cashel and Emly, Waterford and Lismore contribute to the Theological College at Suva in the Fiji Islands; others to theological education in Mashonaland, Zululand, and Swaziland. Connor has supplied a library for the Coast Bible School in Mombasa, Kenya.

The Church of Ireland, disestablished in 1869, encompasses two countries: Northern Ireland and Eire. When political boundaries were formed between the two countries, the Church decided not to realign the four dioceses cut by the new border. In the century since autonomy, membership has grown from 30,000 to almost half a million baptized persons.

Called "Scotia" until the twelfth century, Ireland was the only major part of the British Isles unconquered by Roman legions as well as the only Christian national Church outside the Roman Empire.

The Archbishop of Dublin calls work in the Church of Ireland "a mosaic of prayer, project, and missionary programme." Since St. Patrick converted the ancient Kingdom of Meath to Christianity, that has truly been the nature of this Anglican partner. ◀

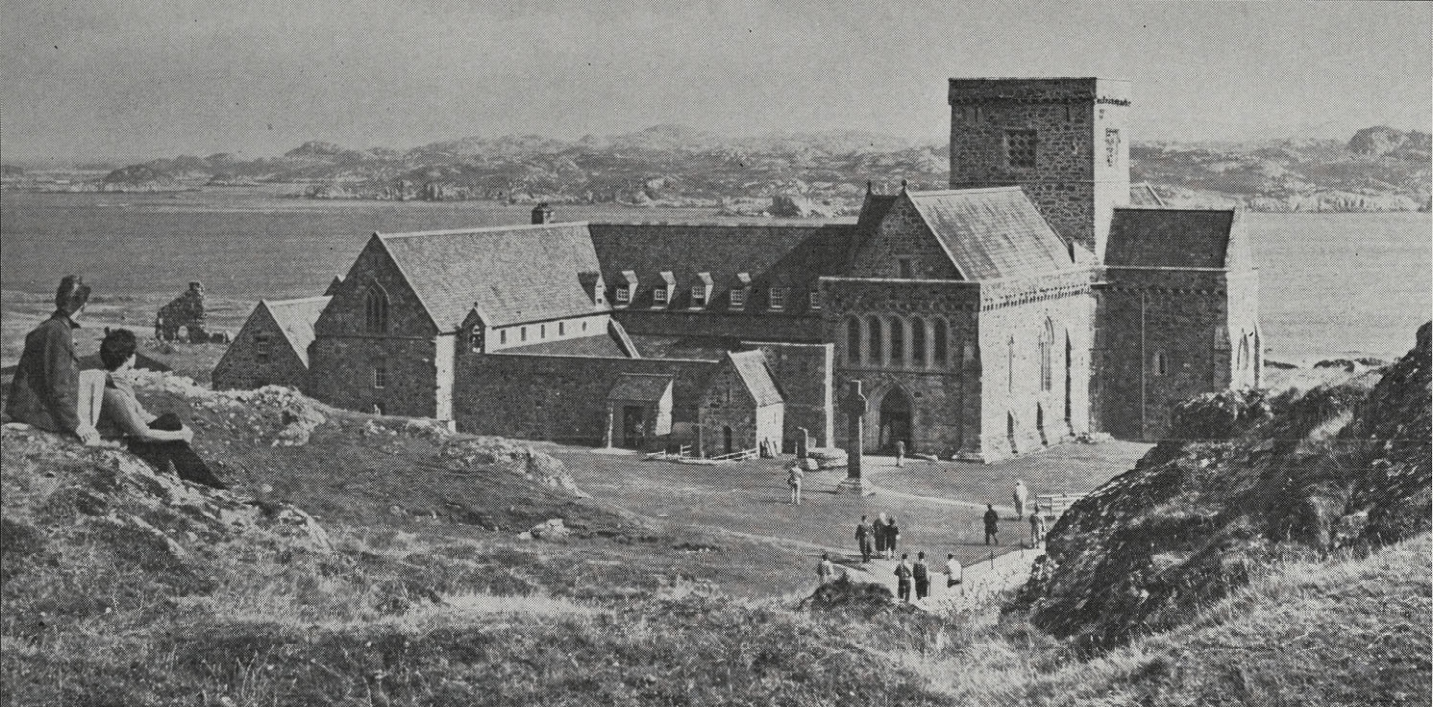
# alive alive-o

THE CHURCH OF IRELAND

*An ancient Celtic cross stands amid ruins in Galway County, Ireland.*







*Thirteenth-century Cathedral Argyllshire graces the tiny isle of Iona, historic shrine off Scotland's west coast.*

# Of Slippers and Bagpipes

## THE EPISCOPAL CHURCH IN SCOTLAND

THE Episcopal Church in Scotland is in the throes of a stewardship crisis which has nothing to do with reputed Scottish stinginess. The problem is how to sustain the dramatically increased giving the Church has experienced since going on a "quota" system in 1959. A drop in 1965 has led to the study of stewardship in the rest of the Anglican Communion, and promises to produce interesting results.

"Slippers," those who do not meet their pledges, and those who give by "deed of covenant," a seven-year commitment, are particular concerns. The Scottish Church's Stewardship Organiser points out a basic problem: "If giving is a response of LOVE for God and His work, then one cannot go to those who do not know this love and ask them to respond." He must be the only Anglican to admit, "I have *not* had a busy year."

The Church has been in Scotland since 394, when a Scots youth, Ninian, was consecrated by Pope Siricius to evangelize

his people. And it is to the Episcopal Church in Scotland that we owe our system of dioceses and bishops, developed during the reign of Alexander I in the twelfth century.

This effective method of administration served the Church well when, in 1557, Calvinism was established as the national faith in Scotland. Within three years laws had been passed abolishing the episcopacy, and forbidding the celebration of Holy Communion more than twice a year. For over a century, the situation changed with the belief of the royal incumbent.

With the aid of William of Orange, in 1689 Presbyterianism again became the established religion. More riots of religious and political origin followed. One bishop read the liturgy with a brace of loaded pistols lying handy on the lectern. And for good reason. From 1746 to 1792, severe restraints were imposed upon the Episcopal Church. Laws made it illegal to own churches or chapels, forbade all public services, and barred Epis-

copal clergymen from ministering to more than five people at a time. During this period, however, the Rev. Samuel Seabury of Connecticut was consecrated for the young Church in the U.S.A. by Scottish bishops in an upper room in Aberdeen.

By the beginning of the nineteenth century, the Episcopal Church in Scotland was a mere shadow, numerically. Yet, as has so often been the case, the Church under stress was tenacious. With only four bishops and less than forty priests, a strong ministry of the laity developed, and continues today. Laymen have, for instance, taken a direct part in the election of their bishops since 1862.

Today there are 97,038 baptized Anglicans in Scotland, about 2 percent of the population. Seven bishops, 291 priests, 126 lay readers, and seven "lady workers" serve in 329 parishes and missions. Nine clergymen and sixteen lay missionaries, fifteen of whom are women, are stationed in overseas missions.

MRI in Scotland has gone



through two stages: an enthusiastic beginning, followed by a slump. The Scots are not alone in this experience. Toronto hit many Anglicans like a twentieth-century Pentecost, and provided a spirited vision of what the Church could and should be.

But like children confronted with the possibility of a party, we sashayed off in different directions, each typical of our personalities. Some concentrated on the menu, some on the decorations, some on the guest list, some on the fun and games.

Now, many Anglicans are coming to see that this "party" requires all these things, and that it is a much bigger task than we had thought. It is going to cost more, and it will take longer to organize. These sobering realizations have diluted much original enthusiasm.

For never before have so many taken such a hard, clear look at the problems confronting the Anglican Communion and the Church. Naturally, some will retreat from the dizzying view. Some, given time to gulp and regain their equilibrium, will proceed.

In Scotland, specifically, overseas support has gone for nearly a century to a diocese in South Africa, and one in India. MRI has broadened these interests to include projects in Nigeria and New Guinea.

In the process the Scots have realized that South Africa and India must be continuing responsibilities. They are not "what's left over after we take care of our own needs"; they have in effect become "our needs."

Negotiations toward church unity with the Church of Scotland (Presbyterian) continue, with many ups and downs. Some practical cooperation already exists. In Livingston, Scotland, for example, a new church building will be shared by Anglicans and Presbyterians. ◀

# POWERHOUSE FOR MISSION

## THE ANGLICAN CHURCH OF CANADA

**T**HE Anglican Church of Canada was the first in the Anglican Communion to act on the MRI Document. Leading the action, the Canadian bishops tithed their own incomes to launch the Anglican World Mission Fund.

This Fund was part of a program worked out by the Canadian Church's Executive Council which included the determination to raise half a million dollars for each of five years.

"The Parish, a Powerhouse of World Mission," an excellent MRI booklet, was another product of this meeting. Unquestionably, these prompt actions spurred the response to MRI in other parts of the Anglican Communion.

In a Church where eleven of twenty-eight dioceses are aided missionary districts, the parish was deemed the proper place to start. Canada's Anglican World Mission program recognizes that inner strength must be achieved

before further overseas mission can be responsibly undertaken, and sets definite priorities on internal and external mission.

Stepped-up evangelistic ministries were begun for work among the Church's 608,500 communicants. Church extension among Eskimos, "white settlers" in isolated areas, Oriental and Jewish residents, loggers, fishermen, and Indians are all of prime importance. In several large Canadian cities, ecumenical lay ministry programs are under way. Indeed, unity negotiations with the United Church of Canada are moving along rapidly.

Robert Wolfall, charged by Queen Elizabeth to "serve God twice a day," accompanied Martin Frobisher on his voyages to Baffin Island in the late 1570's. In these first recorded Anglican Communion services in Canada, Mr. Wolfall used the "Prayer Book of Queen Elizabeth I" issued in 1559. Four hundred years later the Anglican Church

*The Rt. Rev. William Gerald Burch, Bishop of Edmonton, learns about intricate cockpit controls from Royal Canadian Air Force Flight Lieutenant Grant Baker.*



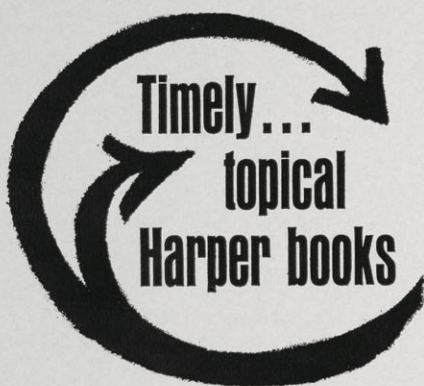


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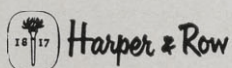
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## CANADA

of Canada adopted its present revision of the Prayer Book.

Missionary work in Canada culminated in 1787 with the consecration of Bishop Charles Inglis to serve in the newly created Diocese of Nova Scotia, one of the first overseas dioceses of the Church of England. By 1896 Canada had begun to send missionaries out of the country.

This historic precedent may be why Anglican World Mission money was quickly raised from the Church's 3,572 parishes. In three years AWM has contributed personnel or money to over forty overseas dioceses.

By 1965, the following work was under way or completed:

- The training of forty-eight nationals was continued for another year, some in the United Kingdom and Canada, and others in Africa.
- Three hospitals, one in Jordan and two in Zululand, were assisted financially.
- Land was purchased and plans are under way for a church community center adjacent to a new university in the new city of Kalyani, India.
- A boys' hostel, and a youth and literature center, were established in West Pakistan.
- A substantial grant to the Church of Uganda helps educate children of the African clergy, who must pay school fees.
- A theological college in Korea received financial assistance with operating expenses.
- The Diocese of New Guinea received a grant for qualified theological students to go overseas for further training.
- A training college hostel for women workers in South Africa received a grant for its work.
- The newly created Diocese of Dar-es-Salaam, in East Africa, was assisted.

► A parish in Antigua in the West Indies was created with the help of Canadian money.

In addition, twenty-four of the 1964 projects continue to receive support. These include a ministry among workers on two large sugar estates in Uganda and support for evangelism in Kenya.

The 1966 Project Catalogue will include several parts of Africa, India, Pakistan, South East Asia, the South Pacific, the West Indies, Latin America, and Japan. There has also been a marked increase in interchange of personnel.

Canadian churchmen estimate that it will take some ten years to achieve a dollar-for-dollar overseas commitment, but the Anglican Communion's second oldest Church outside the British Isles is rebuilding rapidly after MRI's "spiritual earthquake." ◀



THE EPISCOPALIAN



# Facing more Than differences

## CHURCH OF INDIA, PAKISTAN, BURMA, AND CEYLON

**S**EVENTEEN years after the Church of India, Pakistan, Burma, and Ceylon (CIPBC) gained autonomy in 1930, India was granted self-government, at which time the partitions were also made between Hindu India and Muslim Pakistan. Some ten million Sikhs and Hindus fled from Pakistan; about as many Muslims went from India to East and West Pakistan.

In the same year (1947), the Church of South India was in-

augurated, the first time episcopal and non-episcopal Churches had united into one body in recent history.

The awkwardly divided Pakistans, one at each side of the Indian subcontinent and a thousand miles apart, make up the second largest Muslim country in the world (86 percent of the total population).

Since 1963, West Pakistan's two dioceses of Karachi and Lahore have not been included in the planning of the CIPBC,

by mutual agreement. Instead, West Pakistan is now considered part of a Middle Eastern Region which extends westward to include Jerusalem. England's Church Missionary Society, represented in the area for over a century, continues to help support work among the tiny Christian population.

East Pakistan's Diocese of Dacca still actively participates in plans and programs of the Province. A cyclone early in 1965 did tremendous damage to buildings in this area. Salt water, driven landward by a tidal wave, ruined a whole year's crops and has meant starvation for many people.

Ceylon, with the Dioceses of Colombo and Kurunagala, is an integral part of the CIPBC, and a thriving and interesting one. Currently, the Ceylon Scheme of Church Union is advancing so smoothly that there is a real probability it will be inaugurated before the end of the 1960's.

Work in India itself is divided into twelve dioceses, ranging widely in cultures. Efforts to alleviate starvation and subsistence standards of living, and to meet medical and educational needs, absorb all the energies of this hard-working Church.

For some time a missionary area to which the whole CIPBC contributed support, Andaman and the Nicobar Islands became a diocese in March of this year,



*Lay leader Din Dayal presents a purple cassock to the Rt. Rev. Frederick R. Willis, retiring Bishop of Delhi.*



## INDIA

under a new bishop, the Rt. Rev. Mani D. Srinivasan. More than 11,000 of the 14,000 Nicobarese have become Christians; the Church there includes ten



healthy parishes, with nine priests and a deacon.

A translation of the Prayer Book, regularly used in English and Hindi, is now almost completed in Marathi. Services are also conducted in Bengali, Urdu, and some six or seven other languages.

The CIPBC is beginning to share her clergymen with the rest of the Anglican Communion, particularly in Asia. For example, a young priest and his family from Nagpur will work in the jungles of Jesselton, in Malaysia.

The North India/Pakistan Plan of Church Union has been buffeted about for almost thirty years. Recent action of the Church's General Council may change this; at least, the CIPBC is optimistic about it. The plan involves seven denominations, and it is unusual in that it includes Baptists—English Baptists, not American.

Now working with the Revised Plan, the Council unanimously approved it, with one abstention. If, within the next three years, two-thirds of the dioceses give their approval, as is expected, the "All Clear" will sound in January, 1969.

Burma is determinedly prohibiting "exploitation" of her people. In line with this policy,

a new law necessitates drastically revised planning for the Anglican Church in the new one-party Burma.

All MRI projects must be scrapped because they are "agreements," or have "conditions" attached to them, and these constitute "domination of the worker." This is a serious blow to some pioneer agricultural experiments in self-support, such as the one in Pa'an developed under the Diocese of Rangoon's Bishop Francis Ah Mya.

Help from Christians overseas can, and will be, used for the people of the Church in Burma, but it will mean an act of trust on the part of those who are administering the diocese, for there can be no progress reports, or anything which might be even remotely considered "foreign control."

Meanwhile, the Burmese bishops and clergymen who continue to minister to the 20,000 Anglicans in the diocese will try by small-scale local projects "to evolve a new and greater understanding of self-sufficiency."

Foreseeing some of this difficulty, the General Council of the CIPBC made special provisions this year for the Church in Burma.

Because neither India's Metropolitan, the Most Rev. Lakdasa Jacob De Mel, or any other Anglican bishop from outside Burma, could enter the country, the General Council gave approval for the speedy consecration of two or three new assistant bishops in Burma by Bishop Victor G. Shearburn and his two then-assistant bishops before Bishop Shearburn was forced to leave the country. Thus, the episcopate in Burma remains active and valid.

The Directory of Needs for India, Ceylon, and East Pakistan lists 215 projects. Forty-four are completed and thirty-six are partially supported, leaving 135 which are not yet sponsored.◀







*The Rev. Anthony Matthews pats the "Gilbert White," aircraft bought as an MRI project for the Diocese of Carpentaria.*

## Revolutions Begin with Minorities

### THE CHURCH OF ENGLAND IN AUSTRALIA

**M**RI has brought no revolution to the Australian Church. But revolution begins with minorities, and MRI has been used by God to stir a minority who maybe will give a lead to the wider Church," writes Bishop Geoffrey Sambell, director of Australia's Primate's Committee for Mutual Responsibility and World Mission.

The Australian Church has, however, responded to MRI in many ways. Bishop Sambell himself is an example of MRI. He was released from many diocesan responsibilities for six months by the Archbishop of Melbourne. The six months became twelve, and the diocese still continues to make him available and pay his stipend.

In 1965, for the first time, all the Anglicans in Australia studied one Lenten program, and used the same prayer material.

It is expected that the name of the Church will soon be changed to "The Anglican Church of Australia." This will be the fourth name; originally it was "the United Church of England and Ireland in Australia and

Tasmania." (Tasmania is not abandoned; it is one of three dioceses not yet attached to any of the four provinces of the Australian Church.)

This year's General Synod heard the results of a survey of the needs and resources of all the Australian dioceses. Apparently the survey was not deemed realistic, for it was remarked that the "more affluent dioceses have behaved with the coyness of Victorian maidens when asked to reveal their resources . . . and struggling bush dioceses have been alarmingly optimistic."

Internally, much is happening in the Australian Church. In the Diocese of Perth, a tape library is being prepared for the benefit of isolated parishes. An experiment with a group of three parishes involves a common pool for stipends, with the rectors planning together with the three vestries.

St. James' Glebe, two miles from the center of Sydney, is a twenty-eight-acre parcel of land owned by the Church. Plans are announced for redevelopment of the area, with four fifteen-story

blocks of flats, terrace townhouses, shops, and offices.

In another diocese, a "Development Fund" starts this fall to borrow money from individuals at reasonable rates of interest. Loans are for either a fixed term or "at call." The money will be used for capital needs of the Church.

In Newcastle Diocese, thirteen separate women's groups have united into one, the Anglican Women. They hope that the idea will spread to other dioceses. Deaconess Dorothy Harris is the Anglican chaplain of a 500-bed psychiatric center at North Ryde.

When the Australian Methodist Church announced this summer that it will ordain women to the ministry, a new snag developed in negotiations toward church unity in Australia. Practical cooperation between denominations is beginning, however. In the Diocese of Canberra, a meeting of 120 Anglican laymen enthusiastically proposed to share "buildings, and as far as possible, the ministry, with the Methodist, Presbyterian, and



## AUSTRALIA

Congregationalist Churches.”

In Western Australia, the Anglican Youth Camp this past summer was a joint venture. Forty young Anglicans were joined by an equal number of Roman Catholic young people. All activities, except for Holy Communion, were successfully combined.

A goal of \$735,000 for a five-year period for overseas MRI projects is proving difficult to raise. But it should be noted that Australia already has a 1965 budget of \$1 million for ongoing overseas missionary work, particularly in New Guinea, a constituent diocese of the Australian Church and one of her primary missionary responsibilities. Attesting to the success of the latter is the New Guinea Mission, which administered first baptisms among the primitive pygmy people of Simbai in the Madang District in July of this year. Seventy-four persons were baptized in the Yinink River by the Bishop of New Guinea, climaxing eight years of work.

The work of the world-famous Melanesian Brotherhood (see *THE EPISCOPALIAN*, January, 1963) is being extended to new areas in the New Guinea Highlands, the result of action taken by the South Pacific Anglican Council.

Two Australians—Dr. Francis Andersen, a full professor of Old Testament, and the Rev. Gordon Griffith, who does individual tutoring—have been on the staff of the Church Divinity School of the Pacific, Berkeley, California, for five and two years respectively. The Rev. Mr. Griffith is also rector of St. Clement's Church, Berkeley.

Australian Anglicans expressed great elation this summer when the Rt. Rev. Marcus Lawrence Loane became the first Australian-born Archbishop of Sydney in the Province of New South Wales. ◀

# IN SELWYN'S STEPS

THE CHURCH OF THE PROVINCE OF NEW ZEALAND



WHEN the Red Coats came home from the American War of Independence, England cast about for somewhere else to send her unwanted criminals. The choice was New South Wales. It was this discreditable circumstance that, in a sense, brought the Gospel to New Zealand,” comments *Church and People*, the Church of New Zealand's outstanding newspaper, and a real rostrum for exchange of opinions.

From Australia's New South Wales, missions were established in New Zealand, such as the one in Paihai visited by Darwin in 1835.

Three years later the first Maoris were confirmed by Bishop William George Broughton, then Bishop of Australia, Tasmania, and New Zealand. Largely at his behest, New Zealand acquired a bishop of her own in 1841, although a dozen other British possessions were in need of episcopal oversight.

The Rev. George Augustus Selwyn was consecrated in 1841, at the age of thirty-two. During the six-month sea voyage to his

new jurisdiction, he learned navigation and the Maori language. On his first Sunday in New Zealand, he preached in Maori, to the delighted surprise of his congregation.

His knowledge of navigation served him well in his travels around the two main islands and numerous outlying ones which constitute New Zealand, and which vary from tropical to antarctic.

In 1847 Bishop Selwyn outlined a proposed constitution for the Church in New Zealand which included the laity in the governing body, at that time an unheard-of idea anywhere in the Anglican Communion, except in the rebel U.S.A. Autonomy was achieved in 1857.

By 1869 the Church in New Zealand had expanded to include Melanesia, where work had been begun a few years before. In 1925 Polynesia became a missionary jurisdiction of the New Zealand Church.

Surely one of the brightest stars in the whole horizon of Anglican history, Bishop Selwyn presaged the present exciting renewal in New Zealand.

One of only four Provinces to set a definite MRI target, New Zealand has a five-year goal of £100,000 stg. (\$280,000), and has been on the button each year with its £20,000 (\$56,000).

MRI commitments have been renewed in Central Tanganyika and Southeast Asia. Jerusalem and West Pakistan have received aid. The New Zealand Board of Missions has taken on responsibility for dormitories, lecture rooms, quarters for married students, dining halls, and sanitary

(Continued on page 41)



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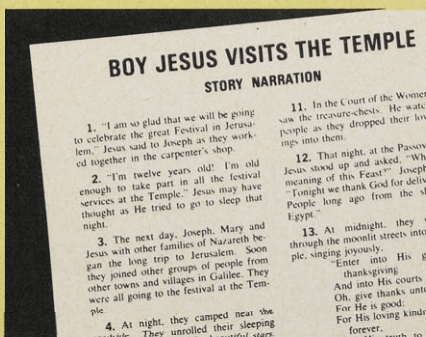
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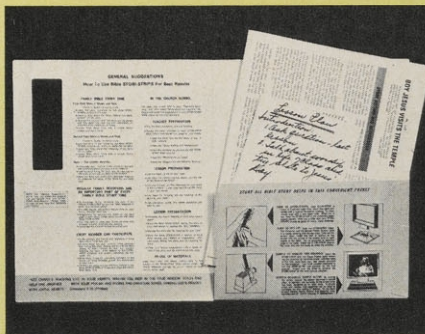
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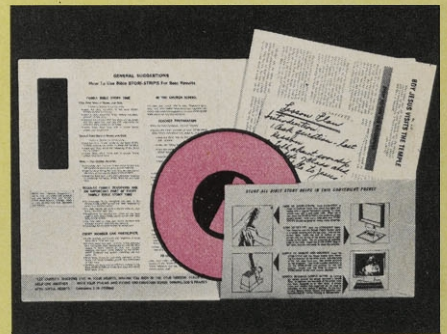
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### NEW TESTAMENT

#### LIFE OF CHRIST

##### J-10—GABRIEL VISITS MARY

God sent the angel Gabriel to Nazareth to tell Mary that He had chosen her to be the mother of Jesus. Mary then went to visit Elizabeth. Luke 1:26-56

##### J-11—JESUS IS BORN

Joseph and Mary go to Bethlehem to register. Jesus is born there in a stable and worshipped by shepherds. They share the good news with others. Luke 2:1-20

##### J-12—THE WISE MEN

Wise Men in the East see a strange star. They come to Jerusalem to see the New King. They find Jesus in Bethlehem and worship Him with their gifts. Matthew 2:1-12

##### J-13—SIMEON FINDS JESUS

Simeon finds baby Jesus in the temple with Mary and Joseph. He prophesies Christ's suffering, Anna, the prophetess, also finds baby Jesus and tells others. Luke 2:22-40

##### J-14—BOY JESUS FLEES TO EGYPT

Warned by an angel, Joseph takes Mary and Jesus to Egypt. After Herod's death, they settle in Nazareth where Jesus learned to be a carpenter. Matthew 2:13-23

##### J-15—BOY JESUS LIVES IN NAZARETH

A study of life in Nazareth as the Boy Jesus may have experienced it.

##### J-16—BOY JESUS GOES TO SCHOOL

A study of the worship, school and home life as the boy Jesus may have experienced it.

##### J-17—BOY JESUS VISITS THE TEMPLE

When twelve years old, the boy Jesus visits the temple in Jerusalem for the Passover Festival. He stays behind with the learned Doctors, is found and returns with Joseph and Mary to Nazareth. Luke 2:41-52

##### J-18—JESUS HEALS NOBLEMAN'S SON

A nobleman, whose son was very sick, comes to Jesus for help. Jesus answers his request by healing his son. John 4:43-54

##### J-19—JESUS FEEDS FIVE THOUSAND

Jesus feeds five thousand through the miracle of the loaves and fishes. Mark 6:30-44; Luke 9:10-17

##### J-20—CHILDREN SING FOR JESUS

When Jesus had entered Jerusalem riding a donkey, He found children singing songs of praise to Him in the Temple. Matthew 21:1-11; 14:17; Mark 11:1-11

##### J-21—JESUS BLESSES CHILDREN

Parents bring children to Jesus for Him to bless them. Mark 10:13-16; Luke 18:15-17

##### J-22—ANDREW AND JOHN TELL THEIR BROTHERS

When Andrew and John had spent a day with Jesus they went and each brought his brother to Jesus. John 1:35-42

##### J-23—THE WOMAN AT THE WELL

Jesus on His way to Galilee meets a woman at Jacob's well near Samaria, tells her about true worship and later talks to the people of Samaria. John 4:3-42

##### J-24—JESUS HELPS FOUR FISHERMEN

After using Peter's boat to teach the people, Jesus helps four fishermen with a miraculous draught of fishes. Luke 5:1-11

##### J-25—JESUS STILLS THE STORM

In crossing the Sea of Galilee with His disciples, Jesus stills a great storm of wind and shows Himself as Lord and Master. Mark 4:35-41; Matthew 8:18, 23-27; Luke 8:22-25

##### J-26—THE GOOD SAMARITAN

Jesus tells the parable of the good Samaritan to teach an important lesson on loving one's neighbor. Luke 10:25-27

##### J-27—THE LITTLE MAN IN A TREE

Jesus visits with Zacchaeus in Jericho to bring salvation to his home. Luke 19:1-10

##### J-28—THE THANKFUL LEPER

Jesus heals ten lepers, but only one remembers to say "Thank you." Luke 17:11-19

##### J-29—A POOR WIDOW BRINGS HER GIFT

Jesus commends a poor widow for her gift. Mark 12:41-44; Luke 21:1-4

##### J-87—MARY ANOINTS JESUS

Mary at a supper in Bethany anoints Jesus with a precious ointment. John 12:1-11; Mark 14:1-9; Matthew 26:6-13

##### J-88—JESUS ENTERS JERUSALEM

Jesus, riding on a donkey, is welcomed by many people as He enters Jerusalem triumphantly. Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44

##### J-89—JESUS INSTITUTES THE LORD'S SUPPER

Matthew 26:17-38; Mark 14:12-31; Luke 22:7-38; 1 Cor. 11:23-26; John 13

##### J-90—JESUS BETRAYED IN GETHSEMANE

Jesus goes to the Garden of Gethsemane with His disciples, is betrayed there by Judas and taken captive back to Jerusalem. Mark 14:26; 32-52; Matthew 26:30, 36-56; Luke 22:39-53; John 18:1-12

##### J-91—JESUS TRIED BEFORE CAIAPHAS

Jesus is brought to Annas first, then before Caiaphas and the Council for trial, during which time Peter denies Jesus. Mark 14:53-72; Matthew 26:57-75; Luke 22:54-65; John 18:24-27

##### J-92—JESUS TRIED BEFORE PILATE

After condemnation by the Council, Jesus is brought before Pilate, then to Herod, and finally condemned by Pilate to die on the cross. Mark 15:1-19; Matthew 27:1-30; Luke 22:66-3:25; John 18:28-19:16

##### J-93—JESUS CRUCIFIED AND BURIED

After being mocked and scourged, Jesus is led to Calvary where He is crucified, dies, and then is buried in Joseph's tomb. Mark 15:20-47; Matthew 27:31-66; Luke 23:26-56; John 19:16-42

##### J-94—JESUS RISES FROM THE DEAD

Early Easter morning the women find the tomb empty and hear the message of the angels, "He is Risen". Peter and John also find the tomb empty. Mark 16:1-8; Matthew 28:1-15; Luke 24:1-8; John 20:1-10





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### J-95—ON THE WAY TO EMMAUS

After appearing to Mary Magdalene, Jesus appears to two disciples going to Emmaus, who after recognizing Jesus tell the other disciples.

Mark 16:12-13; Luke 24:13-35; John 20:11-18

### J-96—THOMAS SEES JESUS

When Thomas missed seeing Jesus on Easter Sunday evening, he is convinced that Jesus is alive when Jesus appears a week later.

Mark 16:14; Luke 24:36-43; John 20:19-31

### J-97—JESUS AT THE SEA OF GALILEE

Jesus appears to the disciples at the Sea of Galilee, provides them with a great draught of fishes and reinstates Peter as disciple.

John 21:1-25

### J-98—JESUS GOES UP TO HEAVEN

After appearing again to His disciples, Jesus gave them the Great Commission, promising them the help of the Holy Ghost. Jesus then ascended into heaven.

Mark 16:15-20; Matthew 28:16-20;  
Luke 24:44-53; Acts 1:3-12

## THE EARLY CHURCH

### EO2—A LAME MAN HEALED

Peter and John as they enter the Gate Beautiful heal a man lame from birth, and as a result are hauled before the Council.

Acts 3:1-4:22

### EO4—PHILIP AND THE ETHIOPIAN

Philip preaches in Samaria and when told by the angel of the Lord, speaks with the Ethiopian on the road to Gaza.

Acts 8:5-13, 26-40

### EO9—PETER SAVED FROM PRISON

An angel saves Peter from death by leading him from prison past the guards.

Acts 12:1-19

### E-21—PAUL TELLS LYDIA ABOUT JESUS

Paul in Philippi tells Lydia, the seller of purple, about Jesus and founds a congregation in her home.

Acts 16:9-15, 40

## OLD TESTAMENT

### BOYS AND GIRLS OF THE BIBLE

#### PO-1—THE SHEPHERD BOY DAVID

David, who lived in Bethlehem, becomes shepherd take care of his father Jesse's sheep.

1 Samuel 17:12-15; 34-37

#### PO-2—THE BOY SAMUEL

Samuel becomes a helper at the tabernacle. God calls Samuel and gives him an important message.

1 Samuel 3:1-10

#### PO-3—NAAMAN AND THE LITTLE GIRL

A little captive girl tells Naaman about Elisha. Naaman washes in the Jordan River and is healed.

2 Kings 5:1-19

#### PO-4—BIG SISTER MIRIAM

When Pharaoh ordered all boy babies of Israel killed, Miriam helped her mother to save baby Moses.

Exodus 1:22-2:10

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11-002—JESUS IS BORN

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11-004—SIMEON FINDS JESUS

11-005—BOY JESUS FLEES TO EGYPT

11-006—BOY JESUS LIVES IN NAZARETH

11-007—BOY JESUS GOES TO SCHOOL

11-008—BOY JESUS VISITS THE TEMPLE

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11-0023—JESUS INSTITUTES THE LORD'S SUPPER

11-0024—JESUS BETRAYED IN GETHSEMANE

11-0025—JESUS TRIED BEFORE CAIAPHAS

11-0026—JESUS TRIED BEFORE PILATE

11-0027—JESUS CRUCIFIED AND BURIED

11-0028—JESUS RISES FROM THE DEAD

11-0029—ON THE WAY TO EMMAUS

11-0030—THOMAS SEES JESUS

11-0031—JESUS AT THE SEA OF GALILEE

11-0032—JESUS GOES UP TO HEAVEN

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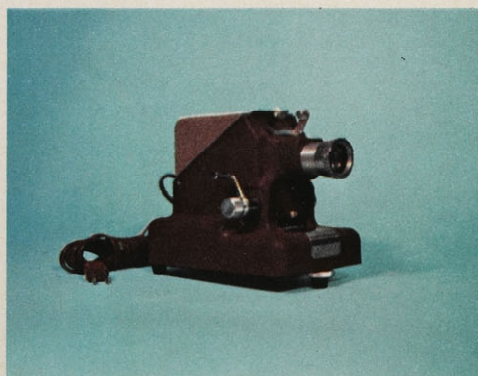


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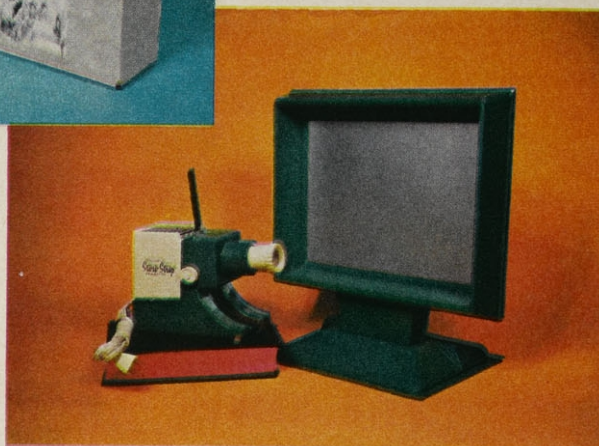
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facilities for schools in Polynesia.

Melanesia, still in desperate financial straits, has nevertheless begun, through Lenten offerings, to collect money for MRI giving. The diocese has received grants from New Zealand for staff houses, dormitories, and classrooms in several places.

The Church of New Zealand is also in the midst of extensive domestic developments. The 1966 General Synod agreed to a fixed date for Easter; established a Provincial Council to recruit and deploy clergy; affirmed church unity and took specific action to accelerate negotiations; approved the opening of a House of Deaconesses; and assumed responsibility for an Anglican Inquiry Centre for Christian Education.

A revision of the Prayer Book is in process; the completed order for the Holy Communion is by far the most radical in use of contemporary language of the many new liturgies in preparation and trial use around the Anglican Communion.

Polynesia, by placing great emphasis on theological education, may soon have enough ordained

clergymen to send some out of the diocese.

Typical of the response of Anglican youths is that of a parish Sunday School which sent educational materials to a school in Fiji; also, that of the twelve young people in Wellington who raised enough money to send a New Zealand teacher to Suva.

New Zealand's major unsolved problem is that Maori delegates may not be seated in General Synod. After Maori representation was refused twice, a commission was set up to inquire into the "trends of work among Maoris."

Melanesia and Polynesia, under the jurisdiction of the Province of New Zealand, and New Guinea and Carpentaria, under the jurisdiction of the Church in Australia, plus the handful of Episcopalians in American Samoa, form the "South Pacific Anglican Conference." Together, these jurisdictions planned their seventy-three projects. Seven are completed, and another thirty-four are partially completed. Thirty-two have received no response. ◀

*The Rt. Rev. Alfred T. Hill, Bishop in Melanesia, holds a young parishioner.*



## The general secretary-elect of the World Council of Churches gets down to cases



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*These South African schoolchildren are doing their arithmetic in the sand.*

# THE EYES TO SEE

## THE CHURCH OF THE PROVINCE OF SOUTH AFRICA

ONCE a mere stopover on the way to India, a tiny Anglican settlement in Capetown, South Africa, has grown into the fourth largest member of the Anglican Communion. The same kind of Christian perseverance and witness which such growth demanded is enabling the Church in South Africa to exist under extreme tension.

"The ordinary Anglican," says an editorial in *Highway*, diocesan newspaper of Kimberley and Kuruman, "often does not realize the extent to which the Church is increasingly being subjected to persecution . . . Whole communities have been moved away from established church buildings to areas where

we have had to erect new churches; visas for travel [within and outside the Province] have been refused; a bishop has been refused permission to take his place at a meeting of the World Council of Churches in Switzerland."

Presently, the Province comprises the Republic of South Africa, South-West Africa, Portuguese East Africa (formerly Mozambique), Lesotho (formerly Basutoland) and the islands of St. Helena, Ascension, and Tristan da Cunha.

On August 1 of this year, work in Botswana (formerly Bechuanaland) was transferred to the Church of the Province of Central Africa. In the spirit of MRI,

many structural changes are occurring.

Zululand and Swaziland are being separated into two dioceses. The Bishop, Alphaeus Zulu, is now Bishop of Zululand.

The Diocese of Pretoria has removed all distinctions between parishes (white) and missions (African). Stipends for priests are now fixed on the basis of living conditions rather than color.

The Provincial Synod has made retirement ages for all the clergy the same. Formerly European and coloured clergymen retired at seventy years; African and Indian, at sixty-five years.

In the Diocese of Kimberley and Kuruman, liturgical and disciplinary regulations are under review. To augment the Prayer Book, which is in seven languages — English, Afrikaans, and five dialects—the Afrikaans Committee of the Church of the Province is working on an Afrikaans hymnal.

Although expenses of many dioceses must far exceed their income, a revitalized interest in stewardship is evident in many South African jurisdictions.

Natal, for example, is determined to raise funds internally, and has refused support from England's United Society for the Propagation of the Gospel. Kimberley and Kuruman has also re-





acted to MRI with a well-organized effort toward self-support, called Christian Stewardship Mission.

The Department of Mission or Mutual Responsibility of the Diocese of Lebombo has undertaken five projects, including help for the new Diocese of Swaziland; pensions for clergymen, teachers, and catechists; and help to the Lusitanian Church of Portugal.

South Africa has sent a token gift to the Mississippi Delta region to help resettle Negro and white persons, a familiar problem to South Africans.

A launch for the Torres Strait Mission was purchased by South Africa from offerings collected throughout the Province. In Capetown, where many families own their own boats, miniature ships were used to collect money for "Florence," as the launch was christened.

A priest from the U.S. Diocese of San Joaquin went to Botswana in August, and a South African priest arrived at St. Philip's parish in Coalingua, California, in October.

Most remarkable is the fact that the Church in South Africa, out of a 1965 Church program budget of £22,250 (\$62,300), sent £10,477 (\$29,335.60) for work outside the Province.

"We need eyes to see the need and then hearts of compassion to share in it, withholding nothing," a priest in South Africa said recently.

The Church in South Africa, despite many disheartening problems, is developing keen Christian eyesight that sees beyond her own troubled borders.

Of seventy-eight projects listed for South Africa, nineteen are fulfilled, twenty-three are partially supported, and thirty-six have received no response. ◀

# Where Island-Hopping Is No Holiday

## THE CHURCH OF THE PROVINCE OF THE WEST INDIES

THE list of jurisdictions in the Province of the West Indies reads like the ultimate in an island-hopping holiday. But while it is true that many of the clergymen who serve the Province do island-hop, they are not on holiday.

With an average of one priest for every 3,300 baptized Anglicans in the West Indies, compared with one to every 360 American Episcopalians, the need for clergymen is acute. At the present time, most of the 326 bishops and priests are British, but there is some trend toward an indigenous clergy.

With eight dioceses spread over long distances and separated by great stretches of water, the work load of each clergyman is staggering. To minister to one of the 327 parishes, a priest must sometimes travel as far as 500 miles to a tiny congregation. Economic growth in the area is attracting more and more people to cities; urban parishes sometimes include 20,000 persons.

In British Honduras, Anglicans are outnumbered by Ro-

man Catholics; in Nassau and the Bahamas, by Baptists. In others, such as the new nation of Guyana, Anglicans are a majority. Much of the West Indies population—at least 75 percent in the whole Church—is of East Indian or African origin, with some communities of French, Dutch, and Chinese origin.

Most of this population is nominally Christian, but Hindus and Moslems comprise half the total population in Trinidad and Tobago, and in Guyana. Recently the Seventh-day Adventists and other sects have made many converts in the Windward Islands and Antigua.

The 300-mile chain of Caribbean islands which constitute the Diocese of Antigua suffers from earthquakes and hurricanes almost yearly, as do Guyana and Trinidad. This constant potential disaster, plus the shortage of priests, have made the going hard for the Church in the West Indies.

Independent for over eighty years, the Province of the West Indies is partially self-supporting, with outside aid coming primarily from England's United Society for the Propagation of the Gospel. Largely disestablished, the Church has had to take on the maintenance of buildings which once were government supported. This expense has been hard to meet in a tropical climate where deterioration is swift and constant.

All of these factors are reflected in the Directory of Needs put out by the Province, with





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*A young West Indian portrays the awe of a candlelight service.*

## WEST INDIES

requests totaling over \$6 million, higher than those of any other Church. The response to these projects has been far short of the needs. The Anglican Church of Canada has sent funds to the United Theological College in Mona, Jamaica. The Dioceses of South Florida and Maine and the Church of Ireland have also given some support.

The Province has begun some MRI work of its own. Primarily, this has been internal, with emphases on ecumenism, stewardship, and theological education, particularly the training of a national clergy.

A Christian Stewardship Campaign has been launched in most dioceses. The goal: to give away as much as they spend on themselves by 1975.

In Guyana forty laymen have been appointed as "Archbishop's Messengers" to visit distant congregations and spread the spirit of MRI.

Fellowships of Vocation have

been set up in the Province to aid national theological education. Church Development Funds, supported by most dioceses, supply money for local projects.

The Diocese of Antigua has helped establish a new parish on the island of St. Maarten by supplying a priest, and the cost of his stipend and travel.

Three dioceses in the Church of the West Indies are supporting a project in the Philippines, and a West Indian priest has been sent to minister to West Indians in the United Kingdom.

The Province has supported work in the Diocese of Gambia (West Africa) for several years, and expects to continue. Last February a priest from Ireland visited Jamaica to discuss stewardship, and prepare the way for a companion relationship with an Irish diocese.

Out of 157 projects in the Directory, twelve are completed, some action has been taken on twenty-six others, and 119 are left unsponsored. ◀



# KEEP-ing Up the Good Work

## NIPPON SEIKOKAI

**M**OST Americans are probably familiar with the famed Kiyosato Educational Experiment Project, called KEEP. Founded by Episcopal layman Dr. Paul Rusch and sponsored by the Brotherhood of St. Andrew, the project is dedicated to "Food, Health, Faith, and Hope for Youth" in the Japanese highlands.

Started in 1950, KEEP has flourished as a "model community" and remains a beacon of hope to rural Japan. Land on the slopes of Mt. Yatsu which skeptics said could grow "only scrub pine and azaleas" now yields food for proud farmers and their families.

Operating funds have come from friends throughout the world, including many Episcopalians. In the spirit of MRI, a young Japanese farm teacher, trained at KEEP, is now going out to work under the Bishop of Kurunagala, in Ceylon.

Christians in Japan number only a third of a million. Nippon SeiKoKai ministers to 45,000 baptized Anglicans in ten dioceses. The 328 clergymen include sixteen bishops; there are thirty-four missionary priests and 138 lay workers.

Missionaries, especially for evangelistic work in new areas, will be needed for some time to come. Contributions of money and personnel today come from the Churches in Australia, Canada, England, and the U.S.A.

Nippon SeiKoKai became an independent Province in 1887. From the beginning, self-support and self-government were the goals. In 1941 the issue was forced by a military government. Foreign support was relinquished, and missionaries had to leave. The war years were grim for the Church. She was deprived of legal existence; some of her leaders suffered at the hands of the military; numerous churches were ravaged.

Since then, many churches have been restored, and schools reestablished and expanded. The Province has a large number of educational, social welfare, and medical institutions, but needs many more. St. Paul's (Rikkyo) University in Tokyo, and St. Luke's Hospital are monumental enterprises of the Church. The Central Theological College in Tokyo has new buildings. Most encouraging is the fact that the supply of students is adequate to maintain and augment the present clergy. Two other schools for men and women church workers have been established in Kyoto and Kobe.

Japan has sent missionaries to Okinawa and Brasil, and there is beginning to be some exchange of clergymen with other countries.

The Nippon SeiKoKai hopes

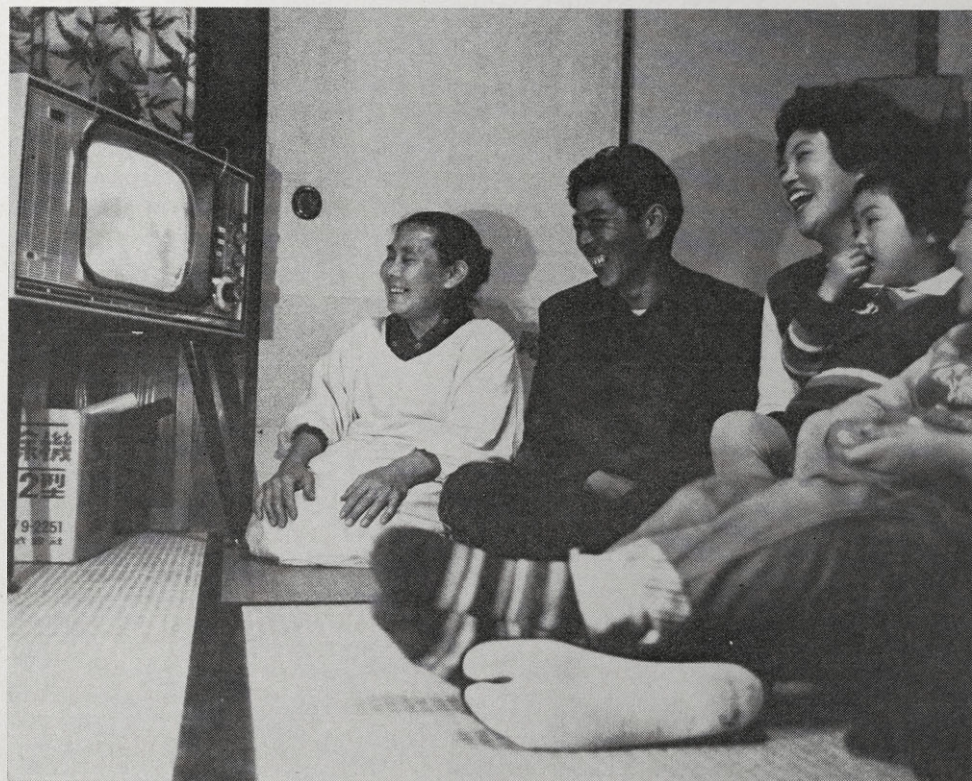
to reach out into rural areas through experimental farms, and into industrial centers by means of clergymen familiar with England's industrial ministry.

One of the most hopeful companion relationships is that between Tokyo and Washington, D. C. These dioceses plan to work together on urban problems. The Diocese of Tohoku has a less formal relationship with Louisiana.

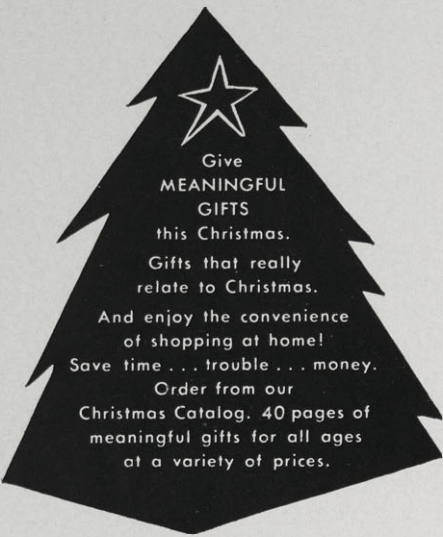
The Province has just begun MRI overseas projects. So far, it has contributed money toward books for a New Guinea library; the training of indigenous priests in Kuching, Malaysia; and the support of a youth worker in Rangoon, Burma.

Japan's Directory lists eighty-five projects. Six are completed, twenty-three have received partial support, and fifty-six are still not undertaken. ◀

*A Japanese fisherman and his family relax by watching television in the evening.*





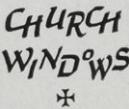


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# No freedom of silence

CHUNG HUA SHENG KUNG HUI

**F**EW phrases could be less appropriate to what is happening to the Holy Catholic Church in China than "Mutual Responsibility and Interdependence." That the Chung Hua Sheng Kung Hui exists at all is news to many.

We come precariously close to confirming Chinese Communist claims about "foreign imperialists" when we presume that when the missionaries had to leave China, the Church left. The Church *is* there, partly because Chinese leadership was largely in control of the Church when the People's Government was established in 1949.

The constitution of the Communist government guarantees religious freedom, which emphatically includes freedom *not* to believe. A travesty on free speech exists, but there is no freedom of silence. Christians are not asked to deny Christ, but they must support government teachings, with silence construed as opposition.

The ministry is not deemed a useful occupation, so there are no full-time pastors; this is the nonstipendiary priesthood with a vengeance.

Religious instruction of the young is not permitted: "Children are too immature to understand religion." Apparently they can understand communism, taught from earliest childhood.

The Chinese Christian Three-Self Movement prevails, with its doctrines of self-support, self-government, and self-propagation, and its emphasis on non-denominationalism.

Estimates agree that there are some 700,000 Christians in China now, down from 1,000,000 in 1949. Other figures, such as the number of churches remaining open, vary hopelessly. Two statistics, however, are agreed

upon by the limited number of visitors permitted in since 1955:

Only one theological seminary still exists, attended by eighty-five students in 1965, as against four seminaries in 1956, with 298 students.

Far more Chinese Christians have died for their faith than have American Christians.

Before the mainland changed color, the Chung Hua Sheng Kung Hui claimed a real catholicity of origin. The Episcopal Church in the United States gave the episcopate to China in 1844, when Bishop William J. Boone was commissioned "to be Missionary Bishop of Amoy and any other parts of the Chinese Empire as the Board may hereafter designate." The Churches of England, Canada, Ireland, Australia, and New Zealand, through missionary societies and Boards of Mission, all shared in the work of China's fourteen dioceses.

The Diocese of Hong Kong and Macao is still a constituent member of the Chinese Church, but is separately administered under the trusteeship of the South East Asia Council.

A Chinese layman of such established reputation that failure would not hurt him was asked by the diocese to be chairman of its 1965 Finance Campaign. The goal was to match the 1964 all-time record, although the diocese felt that this was merely wishful thinking. The goal was surpassed.

The diocese supports a Chinese priest working among his fellow countrymen in Chinese restaurants in London, England.

One thing every Anglican can do is to remember those continuing to be Christians in Hong Kong and in the rest of China, and include them daily in his or her prayers. ◀





Lady Francis Ibiam (extreme right) welcomes group of United Churchwomen planning ecumenical center in Enugu, Nigeria.

## DIVIDE AND CONQUER?

### THE CHURCH OF THE PROVINCE OF WEST AFRICA

COVERING a vast area from the Sahara Desert to the Bight of Benin (a bay on the Gulf of Guinea), this Province came into existence in 1951, combining Anglican work in the countries of Nigeria, Sierra Leone, Gambia and Rio Pongas, Ghana, and that part of Mali which was formerly Senegal.

The original five dioceses are about to become thirteen, in a continuing pattern of establishing more viable jurisdictions.

In 1952, the former Diocese of Lagos was divided into four: Lagos, Ibadan, Ondo-Benin, and the missionary diocese of Northern Nigeria. The Diocese of the Niger Delta was separated from that of The Niger, which has

been further divided by the creation of the Diocese of Owerri. In 1962, a new Diocese of Benin was created, combining part of the Diocese on the Niger and part of Ondo-Benin, which is now the Diocese of Ondo. This year the Diocese of Accra, which included all of Ghana, will subdivide into three.

The only continental Province divided into several separate parts (*see map*), it covers half a million square miles. Population now exceeds 40 million, some 12 percent of whom are Christians. Anglicans comprise about 10 percent of the Christians, and thus only a fraction over 1 percent of the total.

Fifteen bishops, more than half of whom are Africans, and 495 clergymen minister to the area, with the help of the astounding number of 23,000 laymen and laywomen.

The Bible and Prayer Book are available in English, and in part or whole, in several of the African languages used in many of the almost 3,000 places of worship. Some of the fine African music is beginning to be used in services, too.

In comparison to some parts of the Anglican Communion, the

financial picture is brighter for West Africa now than in the past. A genuine understanding of stewardship seems to be occurring in many places. Long-standing links with the West Indies continue, and the Province is helping to build a church for an African congregation in Bloemfontein, South Africa.

When the plans for a United Church of Nigeria had to be postponed at the last minute in December, 1965, disappointment radiated to the rest of the Christian world. The Archbishop of West Africa, the Most Rev. Cecil John Patterson, believes, however, that the union will come.

It will present a new set of problems for the Church of West Africa, because the United Church will remove a large and vital portion of the Province from Anglicanism.

Liberia, a missionary diocese of the Church in the U.S.A., has close liaison with the Province but is not a part of it.

West Africa's Directory of Needs totals nineteen, none of which is completed. Only four have received partial support. All are large, well-planned projects, several of them calling for personnel. ◀





# Where you can't keep politics out

## THE CHURCH OF THE PROVINCE OF CENTRAL AFRICA

WHEN the Rt. Rev. Charles Mackenzie started work in 1861 as Missionary Bishop to the Peoples of Lake Nyasa, he could not have imagined that by 1966 the eleven-year-old Church of Central Africa would consist of three self-consciously independent nations. Zambia (formerly Northern Rhodesia) and Malawi attained that status in 1964; Botswana (formerly Bechuanaland) in September, 1966.

Also in the jurisdiction of this land-locked Province are Rhodesia and some congregations in the Katanga Province of the Congo. The four huge dioceses are Malawi, Zambia, Mashonaland, and Matabeleland. In August of this year Matabeleland became responsible for all of Botswana when the South African Diocese of Kimberley and Kuruman transferred the half of that nation which had been under its care.

Both Mashonaland and Matabeleland are located in Rhodesia; their future may depend on the political situation there.

Remarkably, the Church is growing in this Province. Over 10,000 persons were confirmed in 1964. Total strength includes some 250,000 baptized.

The number of congregations is beyond counting at any one time. Many a priest has ten centers where he gathers people for worship. These persons come from outlying villages, which in turn are visited by catechists. Because some villages are migratory, the figures change constantly.

Similarly, it is impossible to estimate church income. In many of the mission districts, stewardship is premised on goods and food, not money.

Services are held in at least ten languages: Shona, Sindabele, Chinyanga, Yao, Bemba, Lala, Chinsenga, Chitonga, Xosa, and English.

The diversities of peoples and cultures reach an apex in the Copper Belt, where more than seventy tribes work and live together. The Church provides the only stabilizing element, both here and in new industrial urban centers. No wonder the Archbishop, the Most Rev. Francis O. Green-Wilkinson, says, "We have every problem there is, except population explosion."

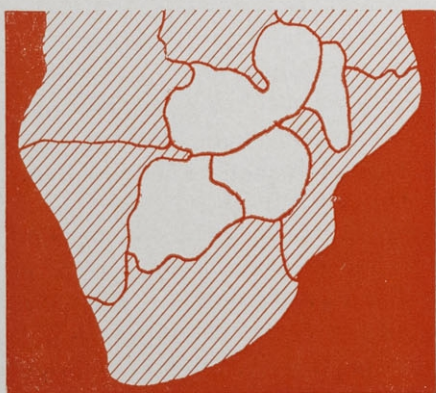
Preoccupation with these problems does not preclude the Province's participation in MRI. It is, in fact, one of only two Provinces in which every diocese

is in a companion relationship. Companions include dioceses in the Churches of Ireland, England, and the U.S.A. Central Africa also undertook a project in the Sudan; political problems there have necessitated revision of plans, but Central Africa continues to assist Sudanese refugees now in Uganda.

Anglicans in the U.S.A. who are prone to squabble about how often Holy Communion should be celebrated fail to realize that there are fellow Anglicans for whom the Sacrament is a rare event. With only 250 priests to serve an area the size of Alaska and Texas, Central Africa can send clergymen to many communities only once a year.

And it is particularly irritating to the bishops of the dioceses where such alarming shortages of clergymen exist to be asked repeatedly, "But why don't you have an indigenous clergy?" The facts are that recruiting ordinands is not easy in any country; and, in many areas, meeting the educational standards for admission to seminary is well-nigh impossible for nationals. Certainly this is the case in Central Africa.

This is why Central Africa's highest priority is a project to



*First fruit of MRI in Malawi is the ordination of this group of Central African seminarians.*



strengthen its own provincial seminary. This is being undertaken with the cooperation of the Diocese of New York.

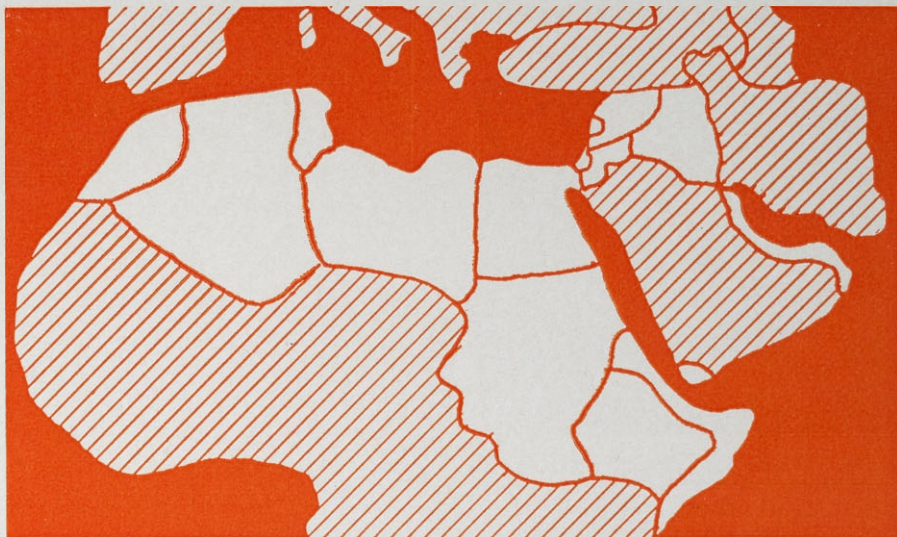
Second on the list of goals is self-support. In Matabeleland, four-fifths of the diocesan income now comes from the giving of its own people. But along with financial independence, Central Africans recognize that deplorably low clergy stipends must be remedied. Early this year the Provincial Synod agreed there must be a minimum salary scale of £20 (\$56) per month.

This Synod also approved a fixed date for Easter, encouraged use of the "Liturgy for Africa," and voted to permit inter-Communion, first such decision by any Province of the Anglican Communion. Central African Anglicans are now permitted to communicate at services where the celebrant is an ordained minister of a non-episcopal church. In detail a highly complicated policy, this is primarily an effort to extend pastoral care into areas where Anglican Sacraments can rarely be administered.

The future of the Province may be bound up with the ecumenical movement. The Anglican Church is the only Christian body in Central Africa to be organized into Provinces passing over political boundaries. Unity negotiations are advancing rapidly, but along national lines.

This could lead to three separate united Churches limited to the geographical boundaries of Malawi, Zambia, and eventually Rhodesia. The Archbishop urges "that we work and pray for the formation of united Churches in the three countries, but that we should hope that some strong ties between those three may give them a wider, a more Catholic outlook."

The Directory lists eighty Central African projects. Thirteen are fulfilled; twenty-three are partially undertaken. Forty-four have had no response. ◀



## Mootly Sand & Muslims

### JURISDICTION OF THE ARCHBISHOP IN JERUSALEM

FROM the Indian Ocean on the west and the Atlantic Ocean on the east, from the southern border of Turkey to the southern border of Sudan, the Archbishopric of Jerusalem covers 5,462,276 square miles.

From the textile weaving skills of the ancient Persians to the sculpture techniques of the Egyptians, from the mysteries of the Dead Sea Scrolls to the memories of the Holy Land, this area's contributions to world culture span centuries.

The Archbishopric of Jerusalem, a jurisdiction with five wide-sprawling dioceses, now contributes another skill: the art of being a minority. This, according to the Bishop of Iran, "is the art of foot-washing and not of building walls and locking up doors."

Not technically a Province, the jurisdiction was formed in 1957. It includes the Dioceses of Jerusalem; Iran; Egypt and Libya and North Africa; Sudan; and Jordan, Lebanon, and Syria.

The Archbishop, the Most Rev. Angus Campbell MacInnes, was born in Egypt. His father was a missionary who later became Bishop in Jeru-

salem. Mrs. MacInnes was born in Jerusalem, where her father was a medical missionary. Her great-grandfather was Bishop Samuel Gobat, second Bishop in Jerusalem.

Of the some 70 million in the area covered by the Archbishopric, about one-tenth are Christians; an estimated 100,000 are baptized Anglicans. Travel difficulties because of political, financial, and distance reasons seriously hamper attendance at Synods. In 1965, the Archbishop and three bishops, three priests, and three laymen were the only ones able to attend.

This is a Church hampered in many ways; each diocese has its own particular problems.

Jerusalem comprises Jerusalem (Jordan and Israel), Israel, Cyprus, Iraq, and Arabia, with assorted shiekhdoms and the Trucial States, Kuwait, and Bahrain Island. The sanjak of Hatay in Turkey, north of Syria on the coast, is also in the diocese, but there is no work there at present. Formed in 1841, the boundaries have changed through the years from an original jurisdiction of almost the entire Middle East. To cover



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## JERUSALEM

this area, there are four local clergymen and eighteen foreign priests; twenty-nine lay workers, mostly foreign, assist in many capacities.

Iran comprises the whole area of Iran. The present Bishop, the Rt. Rev. Hassan Barnaba Dehqani-Tafti, was born a Muslim. Seven national clergymen and six foreign priests are at work in the diocese; no figures are available on the number of lay persons working in schools and hospitals.

**Egypt and Libya and North Africa:** (North Africa added in December, 1965.) After spending his entire forty-year ministry in Egypt, the Bishop of Egypt and Libya was ordered out as a British spy in 1956 during the Suez crisis. Since then the jurisdiction has been administered by Archbishop MacInnes. There are four national and seven foreign clergymen, with nineteen lay workers, two of whom are nationals, to cover a diocese which now includes the countries of Egypt, Libya, Tunisia, Algeria, and Morocco.

**Sudan:** In addition to the Sudan, the diocese is responsible for chaplaincies and missions in Ethiopia, Somali Republic, and Aden. Established in 1945, Sudan is now led by the Rt. Rev. Oliver C. Allison. Two Sudanese assistant bishops are now in exile in Uganda with many of their clergymen and laity after

a frightening and dramatic escape from Sudanese Nationalists. The diocese had sixty-three clergymen, all but ten Sudanese. Today no one knows how many are still alive and serving in the persecution-ridden land.

### Jordan, Lebanon, and Syria:

The diocese was established in 1958, and the Rt. Rev. Najib Atallah Cuba'in was consecrated the first Arab Anglican Bishop. A native Palestinian, the Bishop has his seat in Jerusalem (which is not in his diocese) and has jurisdiction over all three Arab countries.

In Jordan, where he is assisted by seven Arab and two English priests, there is important educational work, a medical center with hospital at Nablus, and refugee work at Zerqa. There is also a Home for the Deaf in Salt which is doing splendid vocational work.

In the Lebanon, English-speaking and Arabic-speaking congregations share a church in Beirut. Some educational work, and homes for the deaf and dumb and mentally retarded, are also in Beirut.

Although work has not yet been established in Syria, both English and Arab clergy pay regular visits to Damascus, and occasionally to Aleppo.

The Directory for the Archbishopric, which includes needs in West Pakistan, totals thirty-seven; six are completed, seventeen are partially assumed, and fourteen are inactive. ◀

*Of all the people in the world—*

3,160,000,000

*Less than one-third are Christians—*

950,550,000

*And just slightly over 1 percent  
are baptized Anglicans—*

43,598,334





*Shaking hands with the priest after Sunday service is just as much a tradition in East Africa as it is in the U.S.A.*

## “Meet with us on your kind knees...”

### THE CHURCH OF THE PROVINCE OF EAST AFRICA

**W**HEN two missionary explorers sent reports back to England that they had found snow-capped mountains on the Equator, their discovery was greeted with outright skepticism. That was in 1848; today we all know of unbelievably beautiful Mount Kilimanjaro. But not many of us know of the serious and sacrificial commitment of Anglicans in East Africa.

Comprised of the republics of Kenya and Tanzania, the Church of the Province of East Africa has thirteen dioceses; of nineteen bishops, eleven are Africans.

Kenya is primarily an agricultural country, though large parts of the land are desert. The Kinangop Plateau, formerly farmed by European settlers, is now being redistributed by the government to African farmers in seven-acre plots. Begun in 1962, this Million Acre Land Settlement Scheme resettles over 10,000 African families each year.

Most of the new settlers are landless Africans, accustomed to bare subsistence farming, and there is a danger that fertile farm land may be ruined by bad methods. The Kenya government, aware of this, provides agricultural experts to assist the 300,000 people involved.

The Province runs a model farm on the Plateau which is a demonstration of stewardship of land. But good as it is, it cannot begin to cope with the pastoral problems of all these people.

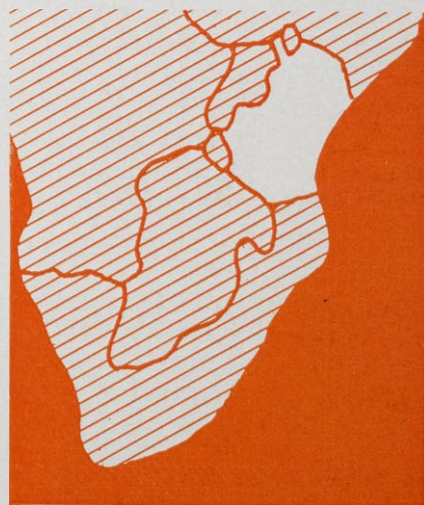
No wonder, then, that this is a top priority MRI project; to date, only Canada has responded, with a grant in 1964.

Kenya has urban problems as well. “School leavers,” as drop-outs are called in Africa, numbered more than 120,000 in 1964, with jobs for only 10,000 available. A Christian Industrial Training Center in the slum area of Pumwani in Nairobi is doing a splendid job with limited resources.

The plea for educational help

has been answered by a family from the Diocese of Rochester, which has moved to Kenya for a two-year stint. Mr. William Mohny will teach science; his wife, home economics; Susan, who has interrupted her college studies, will teach physical education; and the three sons will attend school in the Diocese of Maseno.

Bishop Festo, as the Rt. Rev. Festo Olang is called by his di-





ocesan family, had some interesting comments to make after a visit to Maseno's companion diocese of Rochester. "Until I came here [U.S.A.], I thought gifts of money from this country were just excess riches, sort of lying around . . . now I have learned . . . that such money is made available only because some parish or diocese goes without something itself in order to send us the gift.

"Our diocese is carving a cross. Oh, not silver or gold. But we do have wood, and we shall carve a wooden cross and present it to our friends in Rochester, for now we know they will understand such a gift."

Practical ecumenism can be seen at St. Paul's, Limuru, where a United Theological College trains clergymen of the Anglican, Methodist, and Presbyterian Churches. A novel on-the-job training feature of St. Paul's is the van which goes out on Sundays into Kikuyu villages where there is no church.

Mount Kenya's Bishop Obadi-ah Kariuki is well known for his witness during the MauMau troubles, and for his constant exhortation to pray. "Meet with us on your kind knees," he says, or, "I am still on my knees, and I will appreciate your loving knees to join me."

Tanzania is another country, and another story. The population is almost totally African, many of them freed slaves. A type of permanent migratory existence differs distinctly from Kenya's tribal culture.

Bishop Trevor Huddleston, of the Diocese of Masasi, points out the difference between poverty in underdeveloped nations, and the poverty of slums. The poverty of slums—no matter where—is hopeless. But that of underdeveloped countries is hopeful, because development can alleviate much of it.

He also tells listeners that nine out of ten of the sixty priests

in his diocese earn no cash at all; most homes have only one or two objects which were not made or grown by the occupants.

The Diocese of Central Tanganyika, which occupied about half the area of Tanzania, has recently become three: Morogoro, under Bishop Gresford Chitemo; Western Tanganyika, under Bishop Musa Kahurananga; and Central Tanganyika, under Bishop Alfred Stanway. The latter has a dam named after him in West Virginia, at the Peterkin Conference Center. And a new Peterkin, gift of the Diocese of West Virginia, will soon serve Central Tanganyika.

MRI money from the U.S.A. supports evangelistic work among the Wasafwa people. Baptism of the first twelve converts among the Wasafwas took place early this year in South-West Tanganyika, with over 100 persons watching. Ignoring a threat of rain, Bishop John Poole-Hughes proceeded with the plan to baptize in a stream.

"The first words had hardly been uttered when I felt a drop of rain. While I was wondering if we would have to beat an undignified retreat, I heard a rustle. A handful of children had moved down to the side of the stream and were picking some of nature's umbrellas, large leaves with strong stalks.

"The candidates came one by one, and stood in the stream while water was poured on their heads. As each returned, he was given a white robe by Father Arthur Kakongwe, and a lighted candle (difficult to keep burning in the rain) by Father Maurice Ugahyoma, first priest to make contacts in this area."

The flame of Christianity in much of this part of Africa is as tenuous as those candles burning in the rain.

Out of seventy-three projects in East Africa, nine are complete, thirty-one partially so, and thirty-three are inactive. ◀

# Where

## THE CHURCH OF

ANYONE wanting to know "where the action is" might well look into this African Province of Uganda and Rwanda and Burundi. Encircling the northern part of Lake Victoria, the Province includes two dioceses comprising the independent nations of Rwanda and Burundi, and seven in Uganda.

This Church faces serious ur-



ban problems, brought on by an accelerated industrial revolution. These she is tackling realistically; in the spirit of MRI, she is viewing them as opportunities.

While Christians from overseas are contributing financially, it is the Church in Uganda which is dealing creatively with the situation. Urgently needed, however, are Christian businessmen and businesswomen, technicians of all kinds, managers and office workers, to help with the lay ministry to industry.

Adding to her own turmoil, Uganda has welcomed over 100,000 refugees from neighboring



# the action is

## UGANDA AND RWANDA AND BURUNDI

Sudan, the Congo, and Rwanda, and has provided shelter, food, friendship, and dignity for them.

In spite of this tremendous at home responsibility, the Province has responded to the call for "immediate commitment" to the needs of others. It has raised money to build a catechists' home in Assam, India; when the Provincial Youth Board solicitation of money to support a youth worker in India was oversubscribed, the extra amount was used to start another collection for a youth worker and student work organizer in Malawi.

Indicative of the Province's response to the call for radical study of its own structures is its recent creation of a Secretariat and Provincial Advisory Board, charged with drawing up a ten-year development plan.

The vigor of the Church in Uganda makes it hard to remember that the name of Jesus was first spoken there less than a hundred years ago. In a letter published in the London *Daily Telegraph* in 1875, Henry Morton Stanley described his exploration of a country called Uganda, concluding with: "the king offered his welcome to white men who can teach people how to become Christian."

Six months later, the first seven missionaries had sailed for Uganda. Only one of these missionaries sent by England's Church Missionary Society, Alexander Mackay, survived to see the Church of Uganda firmly established. Severe hardships and persecutions continued until Uganda became a British Protectorate in 1893, after which

missionary work expanded rapidly.

Preceding political independence by a year, the Church of Uganda and Rwanda and Burundi was established as a Province in 1961. The first Archbishop, the Most Rev. Leslie W. Brown, resigned in 1965 to make way for a Ugandan Primate, the Most Rev. Erica Sabiti, who now presides over the entirely African House of Bishops.

Almost exactly the size of Arizona, the Province has a population of some 12 million persons, of whom over one million are baptized Anglicans. Nearly 400 African priests travel incessantly to bring Word and Sacraments to some 450 parish areas and 2,000 congregations. An estimated 5,000 lay persons work as catechists, teachers, nurses, and midwives. Bush schools—simple mud and wattle buildings—often serve as church and school.

Increasing literacy means increasing need of Christian literature and communication. At Mukono, a Christian literature

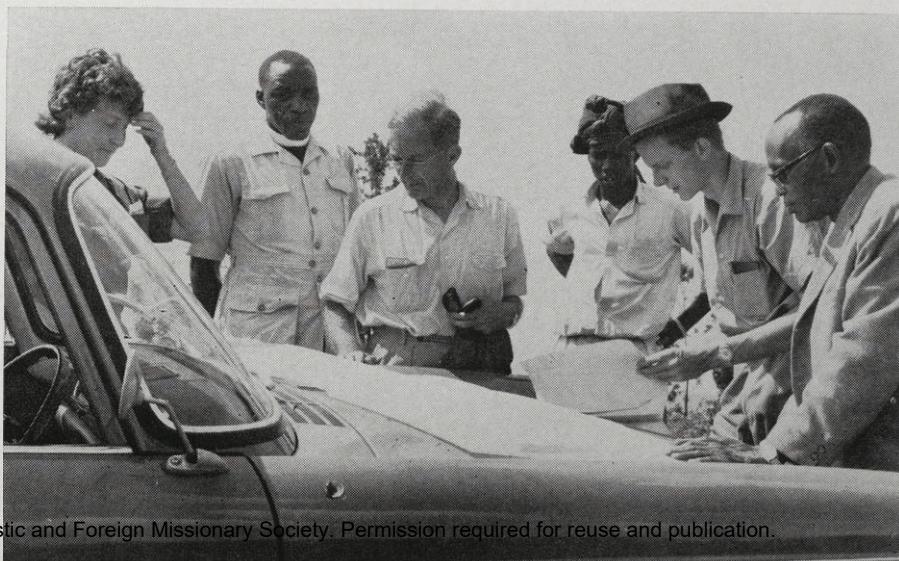
and radio center is producing books in several languages, and offering courses in radio and TV program production. The Uganda Bookshop, and an excellent Provincial newspaper, *New Day*, add greatly to the work in this field.

This spring, Uganda received word that it is one of the countries to benefit from the new Christian Literature Fund, created by the World Council of Churches' Division of World Mission and Evangelism to increase and improve the flow of Christian literature in Asia, Africa, and Latin America.

In 1923 two missionaries, the Rev. and Mrs. Albert E. Vollor, took two and a half months by sea to reach their post on the West Nile in Uganda. In 1965, they returned to Britain in ten hours by air. Changed just as dramatically are the country, the problems, the challenges, and the Church. "We feel we are going home at the most interesting time," said Mr. Vollor. "Everybody wanted us to stay, but we must get out of the way." This, too, is MRI—to help people help themselves, and then know when it is time to get out of the way so they can get on with the job.

There are fifty-five projects listed in Uganda; six are fulfilled, twelve have received partial support, and thirty-seven have had no response. ◀

*The Most Rev. Erica Sabiti (extreme right), now Archbishop of Uganda, confers with colleagues over plans for a church center in Kigali.*





# Taking her first steps

## IGREJA EPISCOPAL DO BRASIL

WHILE still in her first two years of existence and unable to take any concrete decision about MRI, nevertheless the *Igreja Episcopal Do Brasil* has been aware of her responsibility within the Body of Christ, and is even trying some first steps toward a more definite action in the near future," reports Brasil's *Bispo Primaz*, the Most Rev. Egmont Machado Krischke.

These steps include a more active participation in the companion relationship with the Dioceses of Ohio, Southern Ohio, and Indianapolis, whose representatives were in Brasil in June for a planning conference.

Bishop Krischke continues,

"In spite of Brasil's being the only Portuguese-speaking country in Latin America, we Brazilian Episcopalians are conscious of the pressing needs of the Anglican Communion in South America, chiefly the desperate shortage of Spanish-speaking priests in Argentina, Chile, and Uruguay.

"Perhaps the most impressive aspect of our awakening to the spirit of MRI is our plan to send a Brazilian clergyman and his family to serve the Lusitanian Church in Portugal. We hope the project will be effective in the beginning of 1967. The Rev. Lauro Borba da Silva, who has done a remarkable pas-

toral and evangelistic work in Southern Brasil, has volunteered to work under the jurisdiction of the Rt. Rev. Luis Cesar Pereira."

"Impressive" is a modest way indeed to describe the cost to the Brazilian Church of sharing even one of her priests.

In April, 1965, the Episcopal Church of Brasil became the nineteenth autonomous Church of the Anglican Communion and the fourth national Anglican Church in the Americas.

Three major developments brought the Brazilian Church to its 1965 independence. The Rev. Lucien Lee Kinsolving and the Rev. James W. Morris, young

*Mr. and Mrs. Charles Battle of Indiana confer with Bishop Egmont Krischke (left), Primate of the Brazilian Church.*





U.S.A. priests, held Trinity Sunday services in a rented house in Pôrto Alegre in 1890. This marked the beginning of a continuing Episcopal ministry to the people of Brasil.

In 1907 the General Convention established the Missionary District of Southern Brasil, with Pôrto Alegre as the see city. The Rt. Rev. Lucien Lee Kinsolving, the first bishop, reported that the Church had twenty-eight missions and preaching stations, and 947 communicants.

In 1949 the Brazilian Church was divided into three jurisdictions—Southern, Southwestern, and Central—and began to operate with its own General Synod and national organizations. The Brazilian Church request for independence was granted by action of the House of Bishops at the General Convention of 1964.

The Brazilian Church now includes, in three dioceses, ninety-eight parishes and missions, and sixty preaching stations. Sixty-five Brazilian and thirty foreign clergymen, and fifty-four lay men and women, minister to some 38,000 baptized persons.

In Brasil's 3,250,000 square miles, there are over 80 million persons. Of these, an estimated 4 million are non-Roman Catholics. Since Vatican Council II, cooperation with Roman Catholics in some areas of work has become a reality. The Pentecostal Church, however, is the fastest growing Church in all of Latin America. Anglican Executive Officer Ralph S. Dean, concludes that this phenomenon occurred because of "the stress Pentecostalism puts on the present day-to-day activity of the Holy Spirit, a doctrine which we have neglected for so long." ◀

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*Where it all began: Flag bearers process at the 1963 Anglican Congress in Toronto, Canada.*

# Soul of Generosity?

THE EPISCOPAL CHURCH IN THE U.S.A.  
AN EDITORIAL

**F**ACTS and figures about the Church in the U.S.A. appeared in *THE EPISCOPALIAN* last month. Detailed reports on what this Church is doing about MRI appeared in the April and August issues. Perhaps this is the place to consider just what light such reports cast.

For at least a year and a half, the Church in the U.S.A. has wondered and worried about what we can possibly *receive* from our sister Churches in the Anglican Communion. Perhaps this is the time to realize that our immediate concern had better be with the *giving*.

In St. Louis, the 1964 General Convention warmly welcomed MRI into the life of the Church. While extending the glad hand, the Church—you and I—also promised to move in on pressing “pre-MRI” needs of our sister Churches in Africa, Asia, and Latin America. Specific requests for these pre-MRI needs were

set for the next three years. In 1965, this commitment was one million dollars; we met this by the skin of our teeth. For 1966, the goal is two million dollars, of which less than \$800,000 has been recorded so far. The three-million-dollar goal for 1967, then, will take some doing.

Somehow the feeling has developed that the Church in the U.S.A. is the soul of generosity. And we have given, sometimes generously. But is that the issue? Or is it that it is a lot, but still not enough?

Sobering evidence also appears when we look at our responsibilities in the fourteen overseas missionary districts under the U.S. Church.

Two of these, Liberia and Haiti, have the worst illiteracy rates in the world (95 and 90 percent, respectively). To do the work in these fourteen areas, we send only eighteen bishops, 150 priests and deacons, and thirty-

eight lay workers. Yet these overseas jurisdictions cover almost half as much area as do the fifty states, and have about half as much population. Certainly we are not sharing with them equitably when we remember that in the continental states we have more than 6,000 clergymen to minister to us. Less than 500 parishes and missions overseas contrast painfully with some 7,500 in the U.S.A.

MRI calls us loud and clear to accelerate our mission and that of the whole Church. And we as Anglicans have some ground for pride in the variety and extent of those responses so far.

But it is still not enough.

The yeast of MRI is working in the Episcopal Church in the U.S.A. We need now to let it help us rise to our immediate responsibilities in Africa, Asia, and Latin America. ◀





# WORLDSCENE

## Executive Council: No Bows and Arrows

During the October meeting of the Episcopal Church's Executive Council at Greenwich, Conn., members were cheered by a challenging, far-ranging statement by Presiding Bishop John E. Hines.

Discussing the seeming reluctance of the "ecclesiastical establishment" to "go where the action is," Bishop Hines said, "... I am of the opinion that the inertia of church people can be attributed more to 'lack of head' than 'lack of heart.' Many of our people really *care* about what is happening in the ghettos . . . the courtrooms . . . the slums; in Vietnam; in South Africa. But many of these problems are highly complex, and because their knowledge of the Christian Gospel . . . is pathetically thin . . . they find themselves immobilized.

"Any projected program," Bishop Hines stressed, "must take account of the crucial areas of human need . . . in this world." He went on to say that "the Church must 'sit loose' to programs which tend to tie up available resources."

He also stated, "I hope this Church can mount a carefully-planned . . . program for theological education, comprehensive enough to include adults and youth, unordained and ordained, foolish and wise. . . . To do less . . . is the equivalent of sending the Church's forces into nuclear-geared warfare armed with bows and arrows."

In business sessions, Council voted:

- Grants for repairs on a rectory in Nicaragua; purchase of property in San José, Costa Rica; and a kindergarten in Okinawa.
- A sum not to exceed \$60,000 for purchase of a residence and dioc-

esan headquarters for the Bishop of Colombia.

- \$15,000 to buy and renovate a house for use by the Children's Hope Center, a school for retarded children in Montgomery, Ala.
- A grant for establishing a day-care center at the Church of the Good Shepherd, Thomasville, Ga.
- \$21,000 for a staff residence and base of operations in Consuelo, Dominican Republic.

The Council also heard:

- A detailed Joint Urban Program report on pilot diocese projects.
- A report from the General Division of Women's Work of a new *Study on Training and Employment of Women in the Episcopal Church*, and of the merger of the GFS-Society for Girls into the Department of Christian Education.
- A progress report on the Partnership Plan, a new stewardship approach to be considered by the 1967 General Convention.
- A preliminary report by Bishop Gerald Francis Burrill of Chicago on the Division of Research and Field Study's survey of dioceses.
- News from the MRI Commission that the General Convention's pledge to raise \$6,000,000 in the 1965-67 triennium for overseas needs has been only one-third accomplished (see page 56).

In addition, Council:

- Approved the establishment of a Companion Diocese relationship between Kentucky and Haiti, and the extension of the relationship between the Diocese of Southern Ohio and Brasil.
- Endorsed the application, to be made by the Bishop of Colombia to the House of Bishops, to create a new Missionary District of Ecuador.
- Agreed to Episcopal participation in a Conference on Church and Society in October, 1967.

## Unity: Positive Steps Are Taken in Canada

"The United Church has committed itself irrevocably to organic union with the Anglican Church," according to the chairman of the United Church of Canada's Committee of Ten. The Church's General Council, at its biennial meeting in September, approved "Principles of Union," clearing the way for eventual unity with the Anglican Church of Canada.

**Committees of Ten** from the two denominations formulated the principles in May, 1965, after ten years of discussion, and the Anglican Church of Canada General Synod approved them that August. Thirteen months later, the United Church of Canada, which was formed in 1925 from the Presbyterian Church in Canada, The Methodist Church, and the Congregational Churches, agreed to the principles as "a working document upon which to proceed in negotiating union . . . subject to revision and addition."

**Actual union**, which observers feel will take five to ten years, would create a Church of six million members—3.6 million from the United Church of Canada and 2.4 million from the Anglican Church of Canada.

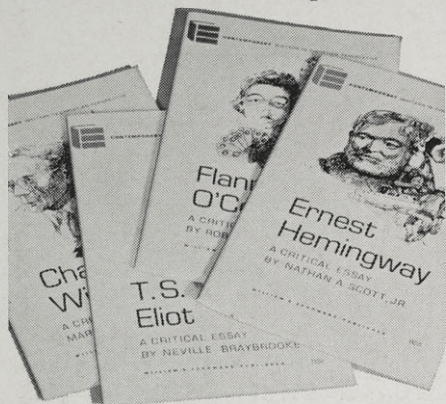
A serious roadblock which the Churches must knock down is that of denominational differences in church government.

In the Anglican Church of Canada, bishops ordain ministers. The United Church regards ordination by a group of ministers as equally valid. At its September meeting, the General Council took up this problem; a report on the subject of bishops was referred to the presbyteries for further study.

**There were indications**, however,



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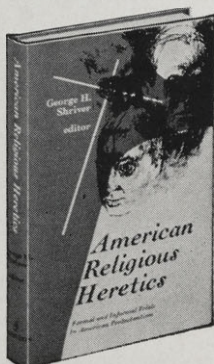
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## WORLDSCENE

that the United Church might consider the inclusion of bishops in its present system of government.

A spokesman for the United Church said, "We believe that God has blessed the episcopal tradition, and we acknowledge that this tradition also can be derived from the New Testament."

**The ordination of women**—the United Church has some fifty women ministers—is another divisive factor. The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, said during his recent Canadian visit, "I am opposed to women ministers, but it may be one of the things at which a new look must be given." He did not say whether the Anglican Church of Canada could remain in communion with the See of Canterbury if it accepted the principle of women in the ministry.

**Union commissions** will be appointed this fall. Their work is expected to take four years. After that, details of union will be explained to members of both Churches. The final draft must be approved by a majority of presbyteries and dioceses.

### U.S. House of Bishops Meets in West Virginia

The House of Bishops of the Episcopal Church is meeting the last week of October in Wilson Lodge, Oglebay Park, Wheeling, W. Va.

- Highlights of the meeting are the election of a Bishop of Cuba and of a Bishop Coadjutor for the Missionary District of the Philippines.

- Other areas of discussion include a report on theological concerns in the Church; a report from the Theological Committee on a resolution authorizing deacons to administer both elements of Holy Communion; and reports on Ecumenical Relations, the Partnership Plan, and stewardship.

The Bishops are also discussing the increasing number of suffragan bishops.

(THE EPISCOPALIAN will carry a report of the meeting in its December issue.)

### Bishop Hubbard To Resign in '67

The Rt. Rev. Russell S. Hubbard, Episcopal Bishop of Spokane, will resign, effective April 30, 1967, for reasons of health.

The 64-year-old bishop has undergone major surgery twice in the past two years. Though fully re-



covered, he has stated that he does not believe he can presently do full justice to the duties of his office.

In 1953, after serving as Suffragan Bishop of Michigan for five years, he was elected to lead what was then the Missionary District of Spokane. Under his guidance, Spokane reached its goal of full diocesan status in 1964 (see "Prove-As-You-Go Diocese," THE EPISCOPALIAN, May, 1965).

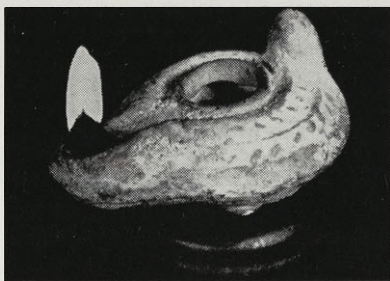
### Bishop Pike in Trouble Again

A formal charge of heresy against Bishop James A. Pike may be preferred during the House of Bishops' meeting the last week in October at Wheeling, W. Va.

At least thirty bishops of the Episcopal Church, led by the Rt. Rev. Henry I. Louttit, Bishop of South Florida, have signed a document charging Bishop Pike, Auxiliary Bishop of California, with disloyalty to the Constitution and Canons of the Episcopal Church; teaching "contrary doctrine"; violating his ordination vows; and conducting himself in a manner "unbecoming a clergyman."

The September 20 document was circulated to all bishops of the Episcopal Church, including Presiding





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Bishop John E. Hines and Bishop Pike.

Calling the charges "groundless," Bishop Pike said if the case should come to trial it would provide a "teaching experience" to "the whole Church and the nation" at a time of "theological reconstruction."

The process by which the charges would come to trial is a complicated one. If Bishop Louttit and his fellow signers lodge formal charges against Bishop Pike during the House of Bishops' meeting, the Presiding Bishop will summon a committee of not less than three and not more than seven bishops to examine the charges and determine whether they constitute a canonical offense.

It is this committee's responsibility to name a Board of Inquiry of five presbyters and five laymen, none of whom may be resident in the Diocese of California.

At the same time it is the Presiding Bishop's duty to name a Church Advocate, a legal adviser, who will draw up the formal presentation of the charges if the Board of Inquiry returns a positive "certificate of determination" confirming the charges.

The formal presentment is made to the Presiding Bishop, who then transmits the case to the Church's standing Court of Trial of a Bishop, a body of nine bishops.

Before a guilty judgment on a charge of heresy is final, it must be approved by a two-thirds majority of the House of Bishops. If sustained, the maximum penalty is deposition from the ministry.

The House of Bishops has refused to act upon accusations of heresy made against Bishop Pike in the past—the latest by a group of clergymen in the fall of 1965. This would be the first time formal charges have been lodged.

In 1965 the House of Bishops issued a statement saying: "The Bishop of California is not on trial in this House, nor does the present accusation against one of our members have standing among us. The sincerity of his profession of the Catholic faith is not questioned."

Bishop Pike, who questions the language of the Bible and the Creeds, with particular reference to the Virgin Birth, the Resurrection, and the doctrine of the Holy Trinity, said at the 1965 House of Bishops' meeting that his purpose was to seek "to distinguish the earthen

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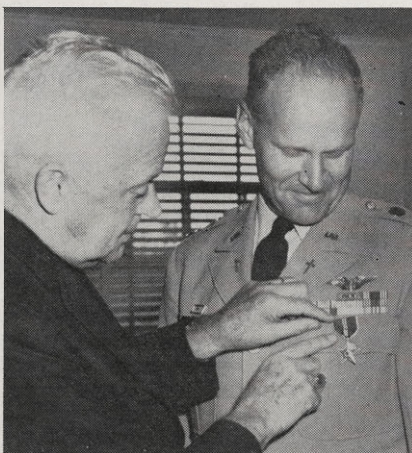
vessels from the Treasure, in the  
hope of setting forth . . . more con-  
temporary carriers of the reality of  
the Catholic Faith."

He continued his questioning of  
the fundamentals of Christian faith  
in his farewell address upon his  
September 15 resignation as Bishop  
of California. "I am willing to infer  
a little beyond the data, that there  
is a universe and that there is a  
unus—a One. We cannot really af-  
firm much more." The Church, he  
said, has been "affirming many, too  
many, things that are unverifiable  
. . . things which are not important  
if they were true."

In a later move, Bishop Pike re-  
signed Oct. 12 as Auxiliary Bishop  
of California, a post voted him when  
he retired. "I wish to disassociate  
my diocese and my successor . . .  
from these disturbing controver-  
sies," Bishop Pike said.

### Chaplain Barnes Receives Award

The Rt. Rev. Arnold M. Lewis  
(left), Suffragan Bishop for the  
Armed Forces, inspects the Bronze  
Star for valor presented to Major  
Hugh N. Barnes, "Chopper Chap-  
lain" for the 3rd Training Brigade,  
United States Army (see the May,  
1966, issue).



Major Barnes, who recently re-  
turned from Vietnam, is now as-  
signed to Fort Lewis, Wash., where  
he received the honor on Septem-  
ber 9.

Major Barnes briefed Bishop  
Lewis on Vietnam while the Bishop  
was at Fort Lewis to begin a tour  
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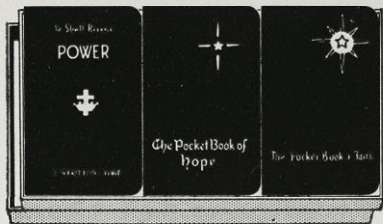
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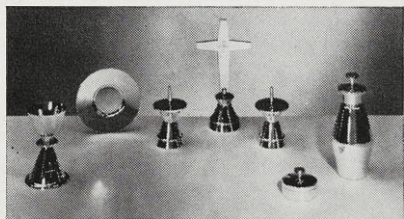
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### Dirksen Amendment Defeated in Senate

"The star which guided the Wise Men might have to recede into orbit," if students are not allowed to pray in school.

That was the prediction of Senator Everett Dirksen, Senate Minority Leader, when he proposed a constitutional amendment to permit voluntary prayer in public schools last March.

But in September it was Senator Dirksen's star which seemed to be receding. Undaunted by a Senate defeat for his amendment, however, the Senator said, "We'll be back, and the next time we'll be better organized."

The Dirksen amendment, which would have permitted communities to make provision for "voluntary religious exercises," was rejected although the vote was 49 in favor and 37 opposed. A constitutional amendment must have a two-thirds majority; the prayer amendment failed by nine votes.

The amendment had the support of some church leaders, but many were opposed to it (see *October, 1966, issue*). It was cosponsored by 47 other Senators, all of whom apparently voted in favor. Many political observers feel that the sponsorship list constituted at least 90 percent of the total support it will ever muster.

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## WORLDSCENE

promise resolution in favor of voluntary silent prayer. Bayh introduced the bill when his mail showed misunderstanding about the original 1962 Supreme Court ruling which banned state-prescribed Bible readings in public schools.

That decision prohibited prayers and Bible readings in classrooms during regular school hours, where prescribed by school officials; it did not forbid voluntary prayer, courses in comparative religion, or Bible study courses.

## "Bread of the Morrow" Not Accepted Today

Australians reacted violently—and negatively—to a modern version of the Lord's Prayer proposed by a commission of the Church of England in Australia.

The suggested Prayer, presented to the Church's quadrennial General Synod in September, was renounced by the Australian-in-the-street and Sydney newspapers as "neither sonorous, nor simple, nor . . . modern."

The version to which most people objected reads:

*Our Father in Heaven, Your name be hallowed. Your Kingdom come, Your will be done, as in Heaven, so on earth. Our bread of the morrow give us today, and forgive us our debts, as we too have forgiven our debtors, and do not bring us to the ordeal, but save us from evil. For Yours is the kingdom and the power and the glory, for ever. Amen.*

The Prayer, a result of the labors of a commission formed in 1962 to study revision of the 1662 Prayer Book, was a part of one of three radically different services and nine moderately revised ones recommended by the Quadrennial General Synod for three-year trial use.

Bishop R. G. Arthur, head of the 1962 commission, said in an address that it is not suggested that these revised forms should be imposed upon parish congregations. He urged a gradual revision which would reflect the wishes of ordinary churchgoers.

Bishop Arthur warned that while



changes might be liturgically correct, they might also be “psychologically hopeless.”

So it seemed in Sydney.

THREE-SCORE IN TROY

Local and area-wide laymen’s groups in the Episcopal Church have a high mortality rate. Most of them start strong but fade into obscurity or inactivity within two or three years. Not so with the Diocese of Albany’s Troy Area Churchmen’s League, which observed its sixtieth birthday on October 6 as the oldest continuous men’s group in its diocese, and one of the oldest in the whole Church.

Four charter members of this venerable but lively churchmen’s association — Gordon Hopkins, George Williams, William Jameson, and William Bliss—observed the anniversary and recalled their combined total of more than 200 years’ service as wardens, vestrymen, treasurers, and choir members in the Troy area. Mr. Hopkins commented, “The League has been strong because it has been guided by devoted churchmen. . . . we were always ready to engage speakers on all sides of an issue, regardless of race or creed. . . .”

IN PERSON

► Dr. Arthur Michael Ramsey, Archbishop of Canterbury, flew back to London on September 30 after spending a month in Canada. Dr. Ramsey said that a Canadian Anglican would be named to the Anglican-Roman Catholic unity commission. The Rev. Dr. Eugene Fairweather, professor of systematic theology at Trinity College, Toronto, was regarded as a likely candidate for this position.

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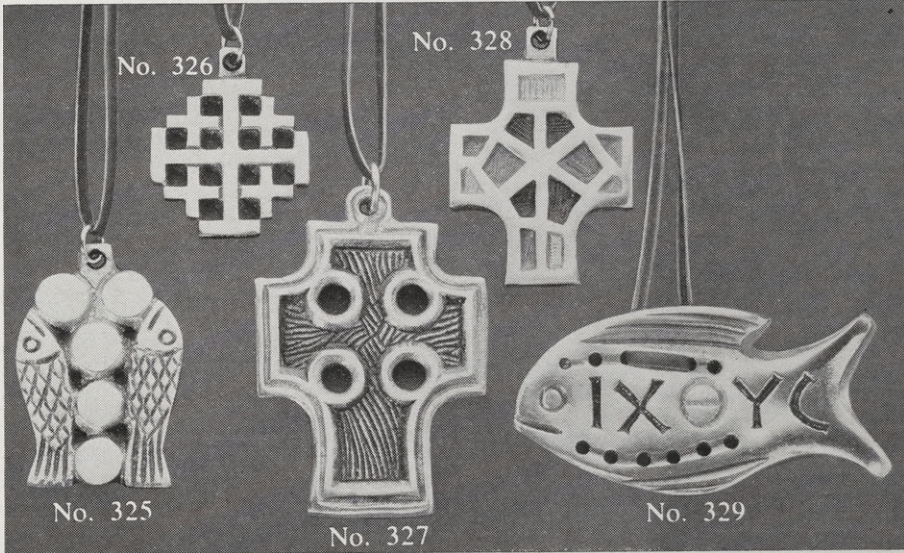
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## Turning the Campus On

Continued from page 11

taurants, a bakery, shops, and almost every conceivable facility housed in the seven-story building.

Technically, Chaplain Lloyd's ministry is to Episcopal students, but, like most other young campus chaplains, he finds it increasingly impossible to draw denominational lines. "If you are conducting seminars on Christian business ethics, there are not any *Episcopal* business ethics," he observes wryly.

Indiana is a state of numerous small towns. Thus, many of the students at the university have come from isolated, relatively homogeneous communities that offered little contact with people unlike themselves. On a campus of this size, it is easy to get lost in the shuffle, and remain isolated: some of the dormitories house as many as 1,200 students, for example. A public elementary school located on the campus gives evidence of the substantial numbers of student couples with school-age children.

The student population as a whole has come from homes where religion is still strongly emphasized. Whether or not it "sticks," Chaplain Lloyd says, depends on how this training was presented. "If a student has not discovered the Church as something meaningful by his freshman year, it becomes more difficult to reach him afterward. Those who become articulate churchmen *on their own*," he adds, "tend to stay."

Through a series of seminars and forums, Chaplain Lloyd and his colleagues from other denominations have discovered that students do respond to issues they consider relevant. A debate on "Does God Exist?" drew one of the best student turnouts on record.

Another ecumenical program was started when the Indiana University Canterbury group founded a coffee house in the Trinity Church basement. Called "The Owl," the coffee house was available to non-Episcopal students, and eventually began to receive some support from the Indiana University Christian Asso-

ciation. When it outgrew its facilities, the Methodist-sponsored Wesley Foundation offered its large building as a new home. As a gathering-place, The Owl has gained a wide following among the students.

### One to One

Another facet of Chaplain Lloyd's varied activity is in his contact and association with faculty members, some of whom are communicants at Trinity Church. Through small group discussions, several Episcopal professors and college administrators have come to see their own role as laymen, ministering to the campus.

One faculty member says, "I'm involved in Chaplain Lloyd's work, and go to church regularly, and am willing to talk about my faith. . . . The only way there will be a response from students, or anyone else, is via the effort made. The best way to reach people is to let them *know* you're involved."

### No Liturgy

These two examples show creative approaches to individual situations. Continually, college chaplains are finding ways to present Christianity as a meaningful standard and basis for contemporary life—and they are succeeding in surprising ways, not always evident in measurable terms.

Dan Herr, the candid publisher of the Roman Catholic magazine, *The Critic*, has pinpointed the environment in which men such as Dr. Nishi and Chaplain Lloyd are serving:

"If I have been informed correctly," Mr. Herr says, "the New Generation is not bowled over by the new liturgy . . . is far less interested than we in the organizational Church. Their concern would appear to be much more basic. Their religious thoughts are centered on the ultimate problem: the relevance of religion. This is the arena in which the fight will be fought, and unless we recognize their priorities, we will be in no position to be of help to them."



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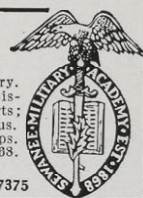
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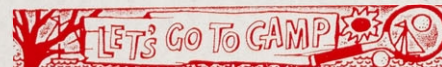
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# Calendar of prayer

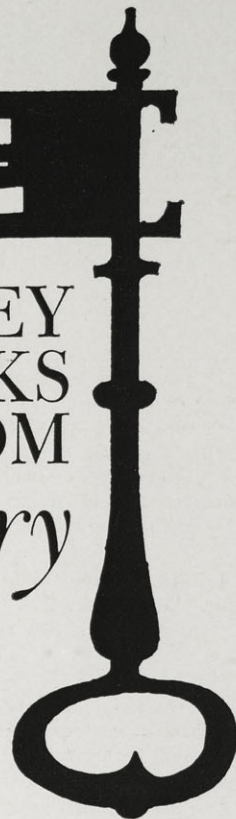
## NOVEMBER

- 1 The Lambeth Conference.** (For preparations for the Conference's centennial celebration in 1968.)
- 2 South Dakota, U.S.A.:** Conrad H. Gesner, Bishop. (For Indian work; more young Dakotans to devote themselves to the Church's work among their people and elsewhere; the return of young men and women trained in the social sciences to give direction on and near the large reservations.)
- 3 South Florida, U.S.A.:** Henry I. Louttit, Bishop; William L. Hargrave and James L. Duncan, Suffragans. (For the ministry to Cuban refugees, Indians, migrants, students, the aged, and tourists.)
- 4 Southern Brasil:** Egmont M. Krischke, Bishop. (For the diocese's struggle to become economically independent while remaining deeply involved in mission; a deeper sense of vocation among members; increased membership; encouragement of tithing; schools and institutions.)
- 5 Southern Ohio, U.S.A.:** Roger W. Blanchard, Bishop. (For the experimental projects of mission and ministry in metropolis in this pilot diocese.)
- 6 Southern Virginia, U.S.A.:** George P. Gunn, Bishop; David S. Rose, Coadjutor. (For new missions; college work; the companion relationship with Columbia; guidance in dealing with economic and social changes; understanding and compassion in meeting the acute problem of race relations.)
- 7 Southwark, England:** Arthur M. Stockwood, Bishop; William P. Gilpin (Kingston-upon-Thames) and John A. T. Robinson (Woolwich), Suffragans; Sidney G. Caulton, Assistant Bishop. (For the Bishop's 24-hour visitations to each of the 350 parishes; the Greenlow Society, providing housing in southeast London for unmarried mothers and their children.)
- 8 Southwell, England:** Gordon D. Savage, Bishop; Kenneth G. Thompson (Sherwood), Suffragan; Alfred M. Gelsthorpe and Wilfrid L. M. Way, Honorary Assistants. (For the right means of reaching Nottingham's industrial and commercial population; ecumenical cooperation in new housing areas; the Theological College, Kelham; the Clinical Theology Center, Nottingham.)
- 9 South-West Tanganyika, East Africa:** John R. W. Poole-Hughes, Bishop; Joseph Mlele, Assistant Bishop. (For new approaches to reach non-Christians in sparsely populated regions; more clergy for the separated churches.)
- 10 Southwestern Brasil:** Plinio L. Simões, Bishop. (For manpower and resources for church extension; the institutions: 3 Boys' Towns, a Home for Orphan Girls, a Home for Elderly Ladies, and an overnight shelter.)
- 11 Southwestern Virginia, U.S.A.:** William H. Marmion, Bishop. (For the Episcopal Preaching Mission being held throughout the diocese; greater participation of church people in Appalachia South, Inc., and other community action programs in the war on poverty; increased understanding of MRI; the companion relationship with Ecuador.)
- 12 Spokane, U.S.A.:** Russell S. Hubbard, Bishop. (For the companion relationship with the Diocese of Zambia, including a cycle of prayer and assistance in developing the Theological Seminary in Lusaka, Zambia's capital.)
- 13 Springfield, U.S.A.:** Albert A. Chambers, Bishop. (For new work in population explosion areas; new inner-city work; the ministry to colleges and universities; the Bi-Diocesan Pilot Program with the Diocese of Missouri.)
- 14 The Sudan, Jerusalem Archbishopric:** Oliver C. Allison, Bishop; Yerimaya K. Dotiro and Elinana J. Ngalamu, Assistant Bishops. (For the restoration of peace; the Church's faithful witness in the present difficulties; the two Sudanese bishops and 20 Sudanese clergy ministering to their fellow refugees outside the Sudan.)
- 15 Swansea and Brecon, Wales:** John J. A. Thomas, Bishop. (For more Welsh-speaking clergymen; new churches for a large housing area; the chaplaincy at the University College of Swansea; the Missions to Seamen station, Swansea; increased support for overseas work.)
- 16 Sydney, Australia:** Marcus L. Loane, Archbishop; Arthur J. Dain and Francis O. Hulme-Moir, Coadjutors. (For more priests and other trained workers; the development of industrial chaplaincies; extension of youth work.)
- 17 Taiwan:** James C. L. Wong, Bishop. (For the missions; the clinics; the kindergartens and schools; the junior college in the process of development.)
- 18 Tasmania, Australia:** Robert E. Davies, Bishop. (For the Church and Life Movement in which the Diocese is deeply involved; continued interdenominational cooperation.)
- 19 Tennessee, U.S.A.:** John Van Der Horst, Bishop; William E. Sanders, Coadjutor; William F. Gates, Jr., Suffragan. (For this pilot diocese as it seeks to close gaps between itself and the world it serves; the diocesan-sponsored community redevelopment project in a depleted coal-mining area; work in Appalachia with five neighboring dioceses.)
- 20 Texas, U.S.A.:** James M. Richardson, Bishop; Frederick P. Goddard and Scott F. Bailey, Suffragans. (For the companion relationship with the Diocese of Malawi; the covenant parish in Houston's industrial and inner-city areas.)
- 21 Tohoku, Japan:** Timothy S. Nakamura, Bishop. (For the church kindergartens which help in making contacts with non-Christian families; the close relationship with the Diocese of Louisiana; the priests studying overseas.)
- 22 Tokyo, Japan:** David M. Goto, Bishop. (For the Bishop and clergy as they seek to minister to the world's largest city; establishment of a cathedral, with the help of the Diocese of Washington, Tokyo's sister diocese.)
- 23 Toronto, Canada:** George B. Snell, Bishop; Henry R. Hunt, Suffragan. (For church extension; a solution to urban renewal problems; the chaplains in universities, hospitals, and correctional institutions; the ministry to sailors through the Missions to Seamen.)
- 24 Trinidad, West Indies:** William J. Hughes, Bishop. (For funds to rebuild four parishes destroyed by a hurricane on Tobago; the diocese's support of the Church's mission in the Diocese of Gambia.)
- 25 Truro, England:** John M. Key, Bishop; William Q. Lash, Assistant Bishop. (For continued friendly relations with The Methodist Church.)
- 26 Tuam, Killala, and Achonry, Ireland:** Arthur H. Butler, Bishop. (For greater parish awareness of what it means to "bear one another's burdens"; the diocesan MRI project of supporting an Indian missionary doctor for a year's research in a London hospital.)
- 27 Upper South Carolina, U.S.A.:** John A. Pinckney, Bishop. (For more churches in growing areas; the ministry on college campuses; establishment of a Bishop's College for lay training; a program of shared stewardship.)
- 28 Utah, U.S.A.:** Richard S. Watson, Bishop. (For work on two Indian reservations; the "Frontier Corps" of lay volunteers working among the Navajo people.)
- 29 Vermont, U.S.A.:** Harvey D. Butterfield, Bishop. (For adequate response to the many opportunities being presented by the first population gains in a century; a more effective response to mission.)
- 30 Victoria Nyanza, Tanzania, East Africa:** Maxwell L. Wiggins, Bishop. (For evangelism and new churches throughout country areas; more buildings and staff for Katoke Teachers' College; the Rural Training Center, Buhemba; Murgwanza Hospital; continued advance in stewardship.)

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.



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November

- 1 All Saints' Day
- 4 World Community Day, sponsored by the National Council of Churches' Department of United Church Women. The 1966 theme: "Laity: Rights, Resources, Responsibilities."
- 6 Twenty-second Sunday after Trinity
- 6-13 Episcopal Church School Week
- 8 Octave of All Saints
- 13 Twenty-third Sunday after Trinity
- 13 Stewardship Day. The 1966 Every Member Canvass theme: "Give of Your Best."
- 20 Sunday next before Advent
- 20-26 Share-Our-Substance Week, an interdenominational Thanksgiving appeal sponsored by Church World Service
- 24 Thanksgiving Day
- 24- Dec. 25 month, sponsored by the American Bible Society
- 28 First Sunday in Advent
- 30 St. Andrew the Apostle

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

## Radio and Television

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

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

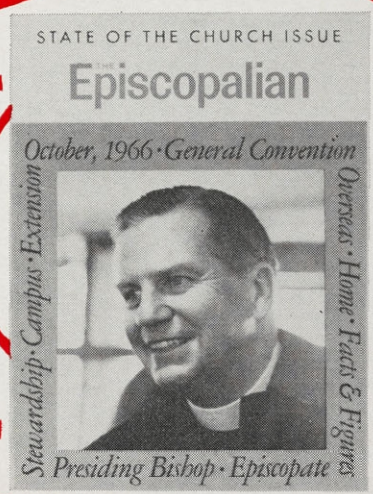
Among other radio programs produced by the Episcopal Church and available on tapes or discs for local stations are four series of varying length and number: "In Our Day," "The Search," "Canterbury Hour," and "Trinity Series"; and one twenty-four-minute program, "Religious Summit for World Peace."





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