

Title: *The Episcopalian*, 1965

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THE EPISCOPALIAN

AUGUST, 1965



FLAMES FROM THE BAD TREE

EVERYONE NEEDS TO FEEL PRETTY



What can we do about THE PEOPLE PROBLEM

JESUS said, "Thus it must be." But do we ever say it? We pride ourselves on manipulating our environment, on arranging our destiny, on adding years to our span of life. The result is that we have lost our concept of the inevitable—what our ancestor-civilizations called Necessity.

We no longer believe in Necessity; and yet plenty of it still exists in our lives. Death, sorrow, pain, illness, accident, war, cruelty, crime—sooner or later, somehow or other, one or more of these stands before us. We cannot manipulate these in twentieth-century fashion, because they represent the grim, confronting aspect of the universe. And what are we to do?

Perhaps the best thing is to forget our modern point of view for a moment and move back the centuries to a time and place caught in a web of Necessity: first-century Palestine, chafing under Roman occupation. In Jerusalem a crowd gathers around a man talking, and some people in it ask him a question: "Master, is it lawful to pay taxes to Caesar, or not?" A political question, surely? Yes, but much more than that; for Caesar represents Rome, and Rome represents Necessity in its most bitter, crushing form—an irresistible force, an iron hand, a conquering power whose presence constantly vio-

lates the Jewish nation and insults its God.

It is a grim question, and a basic one. When we meet Necessity, what do we do? Are we to let it take over, or do we go down fighting?

But Jesus' answer is not grim. Nor does he allow himself to get caught on the prongs of the either/or. He asks for a coin, points out Caesar's face on it, and says, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). It comes out lightly; it is pat, neat—almost playful.

And perhaps this very playfulness may suggest an essential part of Jesus' meaning. By it he seems to suggest that we can and should take Necessity more lightly than we do. We are not to wear out our energy resisting it. We are to come to terms with the adversary *quickly*, before we are caught in a self-pitying tangle of resistance and resentment and inward activity. When we have let go of self-pity, we can sit loose to Necessity: we can give it what it demands—our time, our possessions, even our lives—and go on to the second half of Jesus' saying. We are free at last to render to God the things that are God's.

The free, creative power of God does operate even within—perhaps especially within—the grim area of

Necessity. We are allowed a glimpse of it sometimes; in Christian martyrs exchanging the kiss of peace in a Roman arena; in loving, joyful, peaceful letters smuggled out of Nazi prisons, written by people who were never to see the sunshine again; in all suffering that unaccountably begins to sing. And we are amazed.

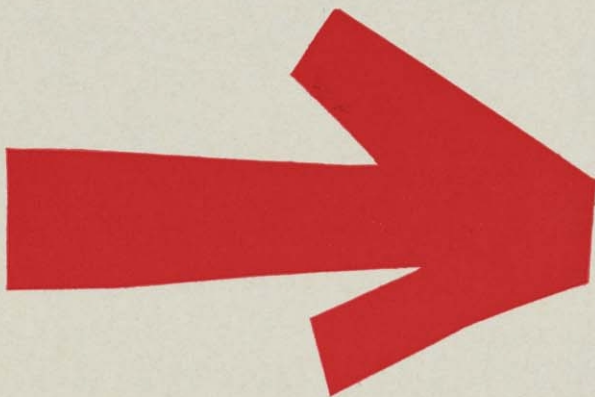
Here is a quality of life that moves far beyond us and seems to attain full flower only in that stony soil of Necessity. Light and free and gay it is, "like children playing." It makes the life we live seem heavy and earthbound, and we who live it a set of self-appointed tragedians. Though the darkness still exists for those people, it has somehow become only a shadow to them—the shadow of a light which we cannot yet see. Could it be that they, having learned, as Christopher Fry puts it, to "affirm life, assimilate death, and persevere in joy," had broken through the stone wall of Necessity and had seen something?

In Charles Williams' play, *Thomas Cranmer of Canterbury*, the Skeleton, who represents Necessity, says to Cranmer, "You shall see Christ, see his back first—I am his back." Those people have seen Christ's back, and then seen Him face to face. They then look back briefly at us to smile and say that all is right.

And we who see that smile know that what Teilhard de Chardin says is true:

"All the things in life that fill us with dread, all that filled [Jesus'] own heart with dismay in the garden of agony: all, in the last resort, are the species of appearances, the matter, of one and the same sacrament.

"We have only to believe; and to believe all the more firmly, all the more desperately, as the fearful reality which confronts us appears more menacing and more invincible. For then, little by little, we shall see the universal horror lose something of its rigidity, and begin to smile upon us, and finally gather us into its superhuman arms."*



OF NECESSITY

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THE EPISCOPALIAN, August, 1965, Vol. 130, No. 8, published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. 53122. VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1965 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service. Second class postage paid at Washington, D.C. 301 N St., N.E., Washington, D.C. 20002.

THE EPISCOPALIAN

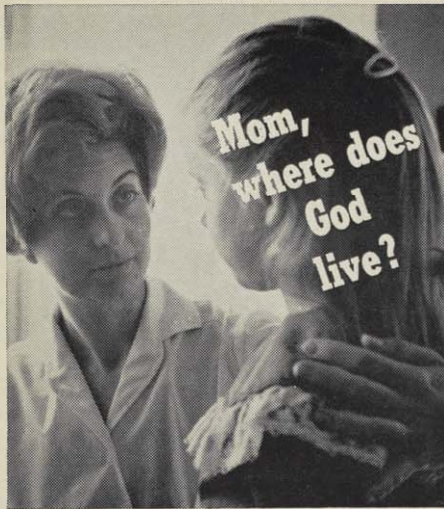
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FOR YOUR INFORMATION

Only a few years ago, Africa was known as the "Dark Continent." Now, however, this continent is being illuminated, revealing a fascinating complex of nations, cultures, and peoples.

With "FLAMES FROM THE BAD TREE," page 9, *THE EPISCOPALIAN* launches the first of a series of articles about the Church in three of East Africa's new nations—Kenya, Zambia, and Tanzania.

To prepare this special series of reports, associate editor **Thomas LaBar** spent several months of study, and five weeks on the scene in East Africa. A serious writer who has had one play performed off-Broadway, author LaBar is diffident about his talents as a photographer, steadfastly claiming that he doesn't know anything about complicated things like light meters. Yet, as his pictorial "take" from the trip displays, he is a natural-born shutterbug as well as a natural-born reporter.

"PRELUDE TO PARTNERSHIP," page 20, by the Rt. Rev. **Stephen F. Bayne, Jr.**, is another look at the dimensions of Mutual Responsibility and Interdependence. Bishop Bayne, former Executive Officer of the Anglican Communion and now director of the Overseas Department of the Episcopal Executive Council, played a major role in preparing the now-classic "MRI" document.

Since 1962, *THE EPISCOPALIAN* has presented a yearly comprehensive roundup of major decisions and actions in the dioceses of the Episcopal Church in the U.S.A. This summary represents a yearlong study of diocesan publications and follow-up of diocesan conventions. The report on page 26, the only one of its kind available in any publication, is the work of contributing editor **Martha C. Moscrip**.

In the next issue

- **Final Session, Vatican Council II**
a preview by Frederick C. Grant
- **The Humor of Jesus**
- **The Church in East Africa: Part II**
- **MRI: Questions and Answers**
- **September: Church School Scramble Time**

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LETTERS

SPECIAL COMMITTEE ON DEACONESSES

The Special Committee on Deaconesses of the House of Bishops met on May 17 and 18, 1965, in Evanston, Illinois, to "continue to study the place of deaconesses in our Church" as we said we would in our report to the House of Bishops last October. We invited the deaconesses to consult with us and were pleased that nineteen attended. We spent approximately eight hours in joint session with them and shared with them our conclusions, to which they gave general agreement.

Since then, individual members of the Special Committee have accepted specific areas of responsibility in order to expedite the preparation of a report to the House of Bishops, scheduled to meet in Montana in September. The Committee will present a statement and several resolutions for adoption by the House of Bishops. We realize that the House of Bishops does not legislate, but if the House votes to accept, in principle, the statement and resolutions which we plan to present, we feel that a healthy clarification of the questions asked by Bishop Pike and others will result.

We thought it would be helpful to all the members of the Church to know that this special committee is preparing this report.

THE RT. REV. ALBERT A. CHAMBERS,
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THE RT. REV. CHARLES L. STREET,
Secretary

THE RT. REV. JOHN M. ALLIN

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PRECEDENT ESTABLISHED

In your article on the debate over the deaconess in the June issue of *THE EPISCOPALIAN* there is an . . . erroneous account of the circumstances in which a woman was ordained to the priesthood.

In the first place she was Chinese and not Japanese. The ordination was in China and not in Hong Kong, and there were in fact male clergy in Hong Kong during the Japanese occupation. But conditions were much more difficult in the Portuguese colony of Macao—also in the Hong Kong Diocese—and it was to enable the ministry of Word and Sacraments to be carried

on in the Chinese congregation in this place that the ordination took place.

It should be added that subsequently Miss Lee resigned her orders and returned to the status of deaconess in view of the evident unreadiness within the Anglican Communion to accept this new situation. After the war the Chung Hua Sheng Kung Hui (Anglican Church in China) asked for the advice of the Lambeth Conference of 1948 concerning a proposed canon which would allow the ordination of women to the priesthood. . . . But the advice of Lambeth was against such a step, and as the Chung Hua Sheng Kung Hui has not held a Synod since that time, no further action has been taken. . . .

Those of us who were in Southwest China during World War II will remember with affection and great admiration Deaconess Julia Clark. . . . She was certainly permitted to assist at Holy Communion. . . . she was a missionary in good standing of the American Episcopal Church . . . and I do not think her actions as deaconess were questioned by any American bishop then in China, or by the authorities of the Episcopal Church in the U.S.A. . . .

THE REV. GILBERT BAKER
London, England

HOLY COMMUNION AT THE WALDORF

Mr. Dell's report of the Festal Eucharist at the New York Liturgical Conference and the background were excellent. It might be added that the celebration demonstrated, as it was in-

tended to do, that the Christian can now see "himself as taking part in the drama of Holy Communion" when, with some exceptions, he does what the celebrant does, at the same time. The congregation stood for the opening collect (Almighty God, unto whom all hearts are open), the summary of the Law, *Kyrie eleison* (Lord, have mercy), the prayer for the Church, invitation to confession, *Sursum corda* (Lift up your hearts), Preface, *Sanctus* (Holy, Holy, Holy), "Prayer of Consecration," and the Lord's Prayer. They knelt for confession, comfortable words, prayer of humble access, and blessing. While all this has also been done elsewhere, it showed what can be done right now, in any parish, for congregational participation in accordance with the rubrics and the meaning of the rite.

EDWARD JOHN MOHR
New York, N.Y.

A POINT WELL TAKEN

The Board of Trustees of St. Peter's By-The-Sea was delighted to see that an artist's representation of our church made the July cover of *THE EPISCOPALIAN* magazine. St. Peter's By-The-Sea is located in Cape May Point (not Cape May as indicated). The church has been in constant summer operation since 1880, and this year we hope to celebrate our 85th Anniversary on Sunday, August 29, with Bishop Banyard in attendance to confirm several candidates. . . .

W. A. LINDSAY, *Treasurer*
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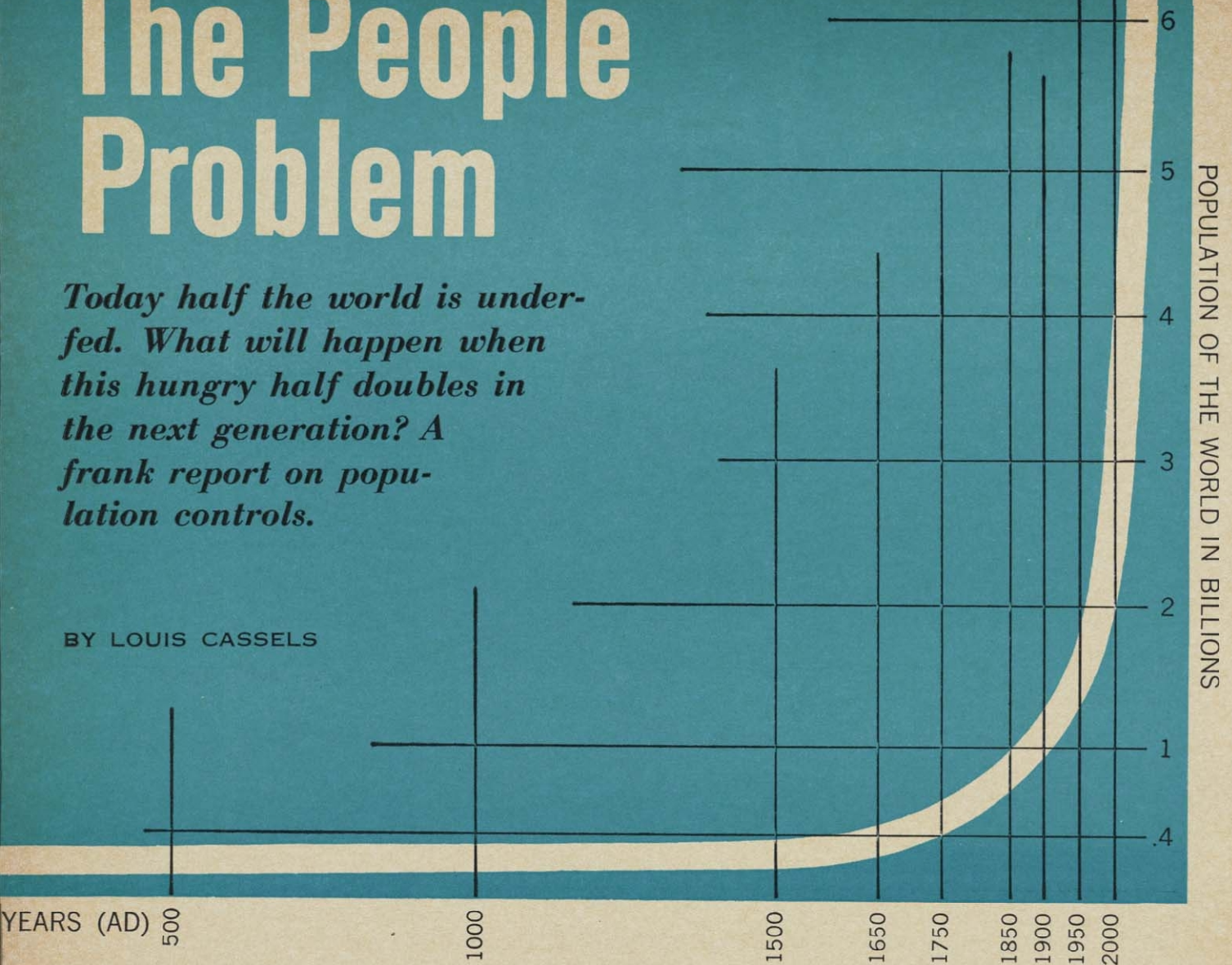
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The People Problem

Today half the world is underfed. What will happen when this hungry half doubles in the next generation? A frank report on population controls.

BY LOUIS CASSELS



The chart shows population of world from 1 A.D. to 1960 A.D. and projected population in 2000 A.D.

THE MOST serious problem in the world today, in the opinion of many sober scholars, can be summed up in the simple statement that there isn't enough food to go around.

Half of the human race is perpetually hungry. Two-thirds of the world's people live on inadequate diets.

Titanic efforts have been made since World War II to solve this problem by increasing food production. The United States and other nations have contributed billions of dollars' worth of fertilizer, seed, machinery and irrigation equipment, and the skilled services of thousands of agricultural experts to help un-

derdeveloped countries modernize their farming methods. As a result, world food production has been increasing at a rate of about 2 percent a year.

But the hunger problem is not being solved. The amount of food per person has barely increased, and in some countries has actually declined. For the number of mouths to be fed has also been increasing at a rate of about 2 percent a year.

Two percent may not sound like much. But it is in fact the fastest rate of population growth the world has ever experienced.

For the first million years of man's existence, population growth was

held down by disease, famine, and war to a fraction of 1 percent a year. It was not until 1850 that world population reached the 1 billion mark.

Today, 3.3 billion people are competing for the resources of the planet Earth. And new competitors are being born at a rate of nearly four per second. Each year, we are adding enough people to populate a nation the size of France.

The problem is compounded by the fact that most of the increase is occurring in countries which are least able to afford it. The economically thriving nations of Western Europe have population growth rates

well under 1 percent. The United States growth rate is 1.6 percent, and shows signs of declining.

But in dozens of countries in Asia, Africa, and Latin America, population is growing at rates in excess of 3 percent. At a growth rate of 3 percent, a nation's population doubles every twenty-three years.

The population explosion did not result, as many people mistakenly believe, from a rise in birth rates. What happened is that death rates have declined sharply, particularly in underdeveloped nations, because of modern medical advances. In some countries long ravaged by malaria, for example, DDT spraying cut death rates in half in a few years.

It is customary for birth rates to follow death rates in a downtrend as a nation becomes more highly civilized. But it takes time—often quite a long time—for the drop in birth rates to occur. Among other things, it involves a massive readjustment of popular attitudes. People have to get over the deeply ingrained idea that a family must have a lot of babies in order to bring up one or two children to maturity.

The urgent question which now confronts statesmen, church leaders, and all persons of goodwill is: Can the world afford to wait a generation or two for natural social processes to reduce birth rates, which, unchecked, will double the present population of Earth in the next thirty-five years?

The Episcopal Church and most other leading denominations have concluded that we cannot afford to wait. Through resolutions adopted by their national governing bodies, in testimony before Congress and in representations to high government officials, they have called for prompt and generous U.S. assistance to underdeveloped nations which seek to bring their population growth rates under control.

The Roman Catholic hierarchy is officially standing pat on a statement which it issued in 1959, warning that "Catholics will not support any public assistance, either at home or abroad, to promote artificial birth prevention. . . ." But this viewpoint is no longer being pressed upon

government leaders as forcefully as it was six years ago. The Roman Church is deeply divided today on the whole topic of birth control, and is undergoing an agonizing reappraisal of its traditional teaching.

That teaching permits the regulation of births only by the so-called "rhythm method" in which marital relations are restricted to those portions of the menstrual cycle during which a woman is naturally infertile. Roman Catholic theology has held that contraceptive devices, which are generally much more reliable than the rhythm method, are immoral because they frustrate the consequences of the sex act in an unnatural way.

Within the past two years, a number of respected Roman Catholic scholars have declared publicly that the Church can and should give its sanction to new methods of birth control, such as anti-ovulation pills, which are based on regulation of natural bodily processes. Some Roman theologians, mainly in Europe, have gone farther and have urged that the Church scrap the whole distinction between "natural" methods such as rhythm and "artificial" methods such as diaphragms and other standard contraceptive devices.

The respectability of these viewpoints—for the present at least—was certified by three cardinals who spoke out at last fall's session of the Vatican Council. Emile Cardinal Leger of Montreal said it is time to modify the idea, which has governed Roman thinking about sex since the time of St. Augustine, that procreation of children is the "primary" end of marital relations, with the expression of conjugal love merely a tolerated "secondary" end. Bernard Cardinal Alfrink of The Netherlands told the Council that many good theologians are no longer convinced by traditional arguments which seek to prove that it is contrary to natural law, and hence intrinsically evil, to interfere with the biological consequences of sexual acts. And Leo Cardinal Suenens of Belgium solemnly warned that the Church must listen to what modern science has to say about overpopulation and birth regulation. "Let us avoid a new Galileo

case," said the Belgian cardinal. "One is enough for the Church."

Pope Paul VI has responded by appointing a special international commission of sixty scientists, theologians, and other scholars to conduct what he calls "a wide and profound study" of the Roman position on birth control. The commission held its first meeting in Rome last March 25-28. While its proceedings were secret, the official Vatican radio said that the discussions were marked by a "sense of urgency" and a recognition of "the need for change in traditional Catholic teaching."

The Vatican commission will hold at least one, and possibly several, more meetings. No one knows at this point what it will recommend, or when its report is likely to be forthcoming. In any case, the final decision will rest with Pope Paul himself.

Making this decision looms as the greatest challenge Paul VI has faced in his pontificate to date. On one hand, he must be careful lest a too-dramatic change in the Church's position shake the confidence of the faithful in its teaching authority. Although the condemnation of contraceptives has never been made a matter of infallible and irreformable dogma, some bishops and parish priests have made such an issue of it in past years that a complete about-face now would be quite a shock to many devout souls.

On the other hand, as the Roman Catholic magazine *Commonweal* has observed, "It has become equally difficult to imagine how the Church could ever reaffirm with equal force some of its old positions."

"Too many genuine weaknesses have been located and publicized," said *Commonweal*. "Too many standard arguments have been demolished."

The very fact that the Roman Catholic position is undergoing top-level reappraisal has encouraged political leaders to move ahead more boldly with practical plans for curbing rapid population growth than they dared to do in the past.

Last January, President Johnson told Congress in his State of the

The People Problem

Union message that the United States will "seek new ways to use our knowledge to help deal with the explosion in world population. . . ."

He did not offer any details. But high administration officials said he meant that this country would begin to apply its formidable scientific and technological skills to the problem of controlling human fertility.

A spokesman for Planned Parenthood—World Population promptly called on the President to fit action to his words by ordering a five-year, \$100 million crash program of research by the National Institutes of Health. He said that such a research program could yield a whole variety of new birth-control techniques which would be better than any now in use, and acceptable to all religious groups.

So far, Mr. Johnson has not taken up this challenge. His budget for the 1966 fiscal year made no detectable change in the level of Federal investment on birth-control research. That investment is now miniscule. Of the \$15 billion which the Government spends annually on research and development, less than \$10 million goes into studies which are even remotely related to human reproduction.

The United States, however, did take the initiative in persuading the World Health Organization to undertake a new program of providing birth-control advice to any nation which requests it. This program was adopted by the WHO at a meeting in Geneva in May. If adequate funds to support it are forthcoming, it could prove to be the vehicle for the first coordinated global attack on overpopulation. Significantly, Roman Catholic countries, which had previously blocked any action by WHO in this field, withdrew their objections this year and let the U.S.A.-sponsored project go through.

Meanwhile, legislation has been introduced in Congress by Representative Morris Udall of Arizona and others to establish a special office in the State Department to deal with world population problems and make

U.S.A. assistance available to countries seeking it. The legislation also provides for convening a White House Conference on Population in January, 1967, to alert the nation to the seriousness of the situation.

Church World Service, the inter-denominational overseas relief agency which Episcopalians help to support, is not waiting for the government to act. Within the limitations of its always severely strained financial means, it is providing inexpensive and reliable contraceptive devices for distribution through mission hospitals in some areas where population growth problems are especially acute.

Private research on new and better birth-control methods is being pressed by the Rockefeller-financed Population Council and other groups. Two promising new techniques have already emerged from these nongovernment research efforts. One is the progesterone pill which prevents conception by suppressing ovulation. While nearly 100 percent effective, the pill method is fairly expensive for mass use in poor countries. It also requires a high degree of discipline on the part of users, because

the medication must be taken daily.

Church World Service and other groups are now pinning their hopes on an intrauterine plastic coil which can be produced for about ten cents. Once inserted by a physician, the coil can remain in place indefinitely and is extremely effective in preventing pregnancy. The coil is already being tested, with good initial results, by more than 85,000 women in Taiwan.

In the testing stage are hormone injections which regulate ovulation. If they prove safe and effective, they could replace the pill, since a simple hypodermic shot once a month would provide the same protection as taking a pill every day. More remote but within the realm of possibility are inoculations which would immunize women against conception for extended periods of time.

The question which haunts all population scientists and many church leaders is whether any of these methods can be put to use in underdeveloped countries on a sufficiently broad scale in time to curb the growth of human numbers before it leads to mass starvation.

Some authorities believe that it will be a nip-and-tuck race against time—even if advanced nations such as the United States begin at once to make an all-out effort.

Dr. Raymond Ewell, vice-president for research for the State University of New York, predicted recently that the population problem within a comparatively few years will "dwarf our present anxieties" even about nuclear weapons and communist aggression.


"If present trends continue," he said, "it seems likely that famine will reach serious proportions in India, Pakistan, and China in the early 1970's, followed by Indonesia, Iran, Turkey, Egypt, and several other countries within a few years, and then followed by most of the other countries of Asia, Africa, and Latin America by 1980.

"Such a famine will be of massive proportions, affecting hundreds of millions, possibly even billions, of persons. If this happens, as appears very probable, it will be the most colossal catastrophe in history." ◀

For Further Reading

***The Silent Explosion*, by Philip Appleman (Beacon, \$4.95), is a one-man survey of the world dimensions of the population problem by an Indiana University professor. *Our Crowded Planet*, edited by Fairfield Osborn (Doubleday, \$3.95), is a collection of essays by some of the world's most distinguished authorities, including Henry S. Com-mager, Arnold Toynbee, Julian Huxley, Joseph Wood Krutch, and James A. Pike. The book is sponsored by The Conservation Foundation.**

***Birth Control and Natural Law*, by F. H. Drinkwater (Helicon, \$1.75), is a liberal voice pointing the way over the first Roman Catholic hurdle toward population control, with quotes from Cardinals Leger and Suenens at Vatican II.**



FLAMES FROM THE BAD TREE

BY THOMAS LABAR

Look at my earlobe," said the African in a story currently making the rounds from Cairo to Cape Town. "The right one has a hole in it; my father arranged that it was pierced according to the custom of our tribe. The left is not pierced. You see, the right earlobe is the olden times, and the left is the modern time. But the head is one and the same."

Similar tales abound at the headwaters of the Congo, along the Limpopo, and where the Volta meets the sea. For today Africa hangs on the map like a question mark between the old world and the new.

Birthplace of the earliest man, who archaeologists believe lived

nearly two million years ago, Africa presently boasts of more than thirty of the world's latest independent nations. The continent occupies one-fifth of the earth's total land surface but, with only 230,000,000 people, is greatly underpopulated. Rich in natural resources, including 96 percent of the world's diamond supply, 69 percent of its cobalt, and 63 percent of its unmined gold, Africa is markedly backward: almost half its people cannot read or write; disease is widespread; and a majority of Africans suffer from malnutrition.

From the days when Christian missionaries joined with freed tribesmen in throwing the "bad trees," as the slavers' yokes were called, into the thousands of little freedom

fires glowing in villages across the land, the Church has played a key role in the continent's development. Yet now it must struggle to remain a force in Africa's rapidly changing life.

As Sir Hugh Foot, an old Africa hand who with the title of Lord Caradon currently serves as Britain's permanent representative to the United Nations, observed after a fact-finding tour for the World Council of Churches, "Africa is always exciting. Every day there are change and crisis and danger. In bewildering and baffling circumstances, African leaders strive to lift their people from the misery of mass poverty, and to give them hope for the future. They make all kinds of

**Christians helped Africa burn the yokes of
slavery and now find themselves trying to
keep pace with the spreading fires of liberty.**

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Some fifty years ago Nairobi was just a supply depot for the railroad. Today it is the capital of Kenya and a bustling city of wide boulevards, modern buildings, and high hopes.

Flames from the Bad Tree

mistakes. Occasionally they lose their tempers and fight amongst themselves (a phenomenon not unknown, by the way, outside Africa). But everywhere in Africa there are new energy, new initiative, and new effort, and a new sense of urgency."

Milk and Cows' Blood

Nowhere is this new sense of urgency more apparent than in Kenya, a Texas-sized, former British colony in East Africa. Endowed with an exotic variety of game ranging from elands to elephants, an excellent climate, and fertile soil, the less than two-year-old republic has a population of over 8,000,000 English- and Swahili-speaking people, 45,000 of whom are of European origin, and 184,000 of whom are of Asian descent.

Most numerous, however, are the more than 7,000,000 Africans who, from the humid coast of the Indian Ocean to the cool heights of 17,040-foot Mt. Kenya, are beginning to climb painfully away from their traditional loyalties to some forty-eight tribes toward a new sense of nationhood. Some are wiry Kikuyu herds- men with highly ornamented ear- lobes, others are Luo from the shores of Lake Victoria, Turkana nomads

from the northern reaches of the Great Rift Valley, white-kilted Gir- iama from the palm-growing seaside, or tall Masai spearmen who drink a mixture of milk and cows' blood.

Leading the Anglican Church into the strange new tempos of African times is the Most Rev. Leonard James Beecher, the wise and witty Archbishop of East Africa. A former British schoolmaster who has be- come a Kenyan citizen, Archbishop Beecher governs a five-year-old prov- ince which includes not only Kenya but Tanzania, another new country to the south. Within His Grace's jurisdiction are ten dioceses cover- ing vast areas, and fifteen bishops and assistant bishops, of whom six are British, one Australian, and eight African.

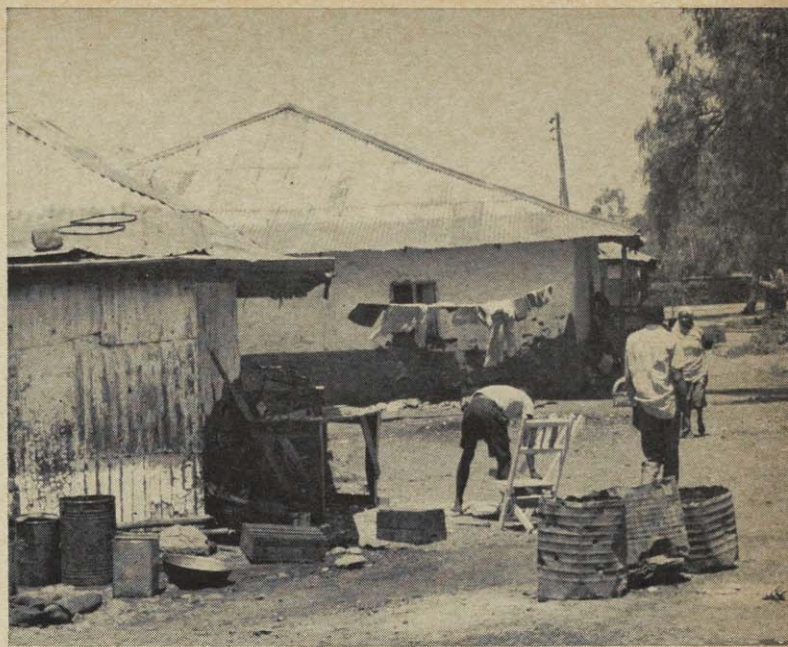
Of Kenya's estimated 1,800,000 Christians, divided among twenty- seven different church groups, ap- proximately 105,213 are Anglicans belonging to some 1,130 congrega- tions. Served by 191 clergymen, of whom 128 are Africans, the com- municants, with the aid of mission funds from Britain, support a num- ber of institutions such as Trinity Staff College, an Anglican postordi- nation school; St. Paul's United Seminary, a preordination, ecumen-

ically run school; and Bible schools in each of their five dioceses for the training of clergy, evangelists, and laymen. More than 120,000 children attend over 1,000 Sunday schools operated by Anglican and other denominations. Together with their fellow churchmen belonging to the Christian Council of Kenya, Anglicans administer and help staff thirteen full-scale hospitals caring for 30,000 inpatients and 183,000 out- patients annually, not counting the small maternity and mobile clinics scattered over the countryside. Be- tween 60 to 80 percent of Kenya's children are gathered in schools available for religious instruction, of which some 600 are Anglican, or Anglican-associated, institutions.

No sooner had the black, red, and green flag of Kenya made its first ascent up the staff on Uhuru, or Inde- pendence Day, December 12, 1963, than the Anglican Church pledged all its facilities to the welfare of the new nation. "Now that freedom has come, we, of all tribes and races in the Church," said Archbishop Beecher, "still feel that we have tasks to perform. We would offer to the leaders of the new Kenya our loyalty and devotion, together with an as- surance of our prayers; we would



Old and new mingle side by side on Nairobi's busy side streets as the city emerges into modern times.



On the outskirts of the glittering metropolis of Nairobi is Pumwani, a slum section containing untold misery, stench, disease, and despair.

offer our service with them in their warfare against poverty, ignorance, and disease."

But important as this offer is, existing institutions are not always enough for the raging social revolution underway in Kenya and other African states. For modern Africa is experiencing a driving desire for material betterment, scientific change, a different identity, and an increased sense of dignity. Caught

in this ferment, called by economist Barbara Ward "the revolution of rising expectations," the Church is seeking new, more imaginative ways of meeting the requirements of a new, more demanding African age.

Nobody Lives in Nairobi

Several such projects have already been started by the Church (*see page 12 for a unique ministry to the Mombasa docks*). Two of them are especially worth mentioning because, although both have their origin in the "lunatic line," as Kenya's only railroad is often called, there is nothing crazy about them. They each illustrate how Christianity can stand at the very center of the hopes and fears of a fledgling African nation.

First, over half a century ago a party of Royal Engineers, looking for a spot along the incomplete railroad to establish a temporary supply depot midway between the Indian Ocean and Lake Victoria, decided to dump their rails, sleepers, and other paraphernalia in a swampy place called by local Masai herds-men Nairobi, "the place of cold water." Secondly, when a few months later the railroad reached the Great Rift Valley, a remarkable geological fault running the length of the con-

tinent, white settlers began arriving by the droves to drive the Africans away and claim the rich soil for themselves. Within a few decades, they had created a small white world within black Africa.

Growing into one of the largest cities in Africa, Nairobi has become the capital of independent Kenya. True to its name, it springs from the semiarid plain of Athi like a many-splendored fountain of glass, steel, and wide boulevards lined with bougainvillea, hibiscus, and yellow flowering acacias. The trouble is that nobody lives in Nairobi. When any of the nearly 25,000 whites think of home, they usually envision a flat in London or a cottage in Sussex. The roots of the some 96,000 Asians go back to Bombay or Calcutta. Ask one of the over 130,000 Africans where he lives, and he's likely to name a *shamba* (garden plot) anywhere from the Sudanese to the Tanzanian border.

Veteran African observer A. J. Hughes explains this peculiar phenomenon in his book, *East Africa: The Search for Unity*: "Today the urbanized worker or the farm laborer still needs his share of the land in the tribal area. It is the basis of his

Continued on page 13



The Most Rev. Leonard Beecher, Archbishop of East Africa, leads his fellow Anglicans into the battle against the ills besetting Kenya.

On the Docks

In Mombasa

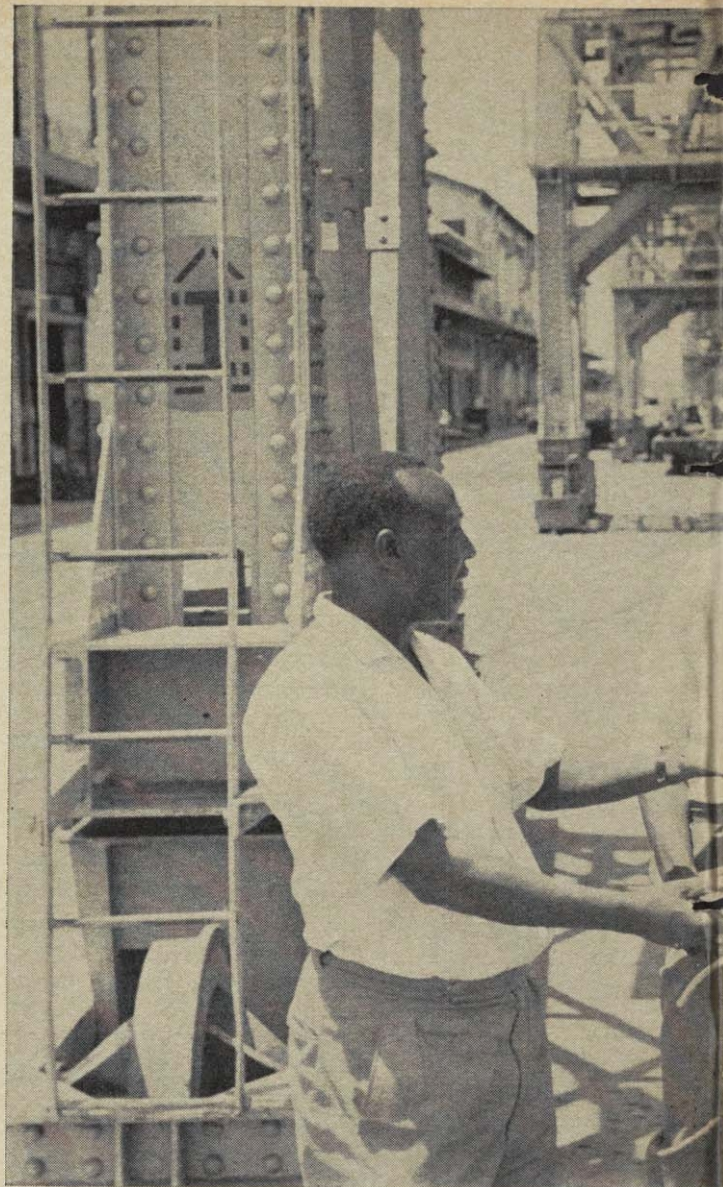
SINCE the fifteenth century, when the harbor was crowded with the brightly striped sails of little Arab dhows, until today, when some of the world's largest cargo ships ride at anchor off the island city, Mombasa has been one of the busiest ports on the Indian Ocean.

Bales of sisal from the surrounding Kenya countryside, crates of automobile parts bound for northern Tanzania, stacks of sugarcane cut in Uganda, and drums of oil slated for parts of the Congo rest side by side along the eleven berths, two oil jetties, repair yards, storage sheds, stacking areas, railway sidings, office buildings, electric cranes, and lift trucks that make up the three-mile strip of bustling docks on the south side of town. Every day some 12,000 men report there for work, including scores of ship chandlers, numerous forwarding agents, many supervisors, hundreds of clerks, a large group of railway employees, thousands of dockworkers, and one short, stocky Anglican priest named Josiah Magu.

The idea for the Rev. Josiah Magu's unique ministry to the docks was conceived in 1961 at a conference of the Mombasa Council of Christian Congregations. In an attempt to modernize their ministry to the 180,000 citizens who were rapidly moving into the twentieth century amid the ancient Hindu temples and Muslim mosques of their metropolis, the assembled churchmen launched the "Mombasa Project."

This project featured such innovations as a home industries program, specialized youth work, community centers, an Islamic studies project, and a Church and Industry program. After the Christian Council of Kenya endorsed the entire project, The United Presbyterian Church U.S.A. agreed to underwrite the Church and Industry program and sent one of its own clergymen experienced in the urban-industrial field, the Rev. Donald L. Mathews, to become director. Dr. Mathews in turn recruited Anglican priest Magu, asking him in 1963 to go to the docks and "open up conversation with a part of the world beyond the church walls."

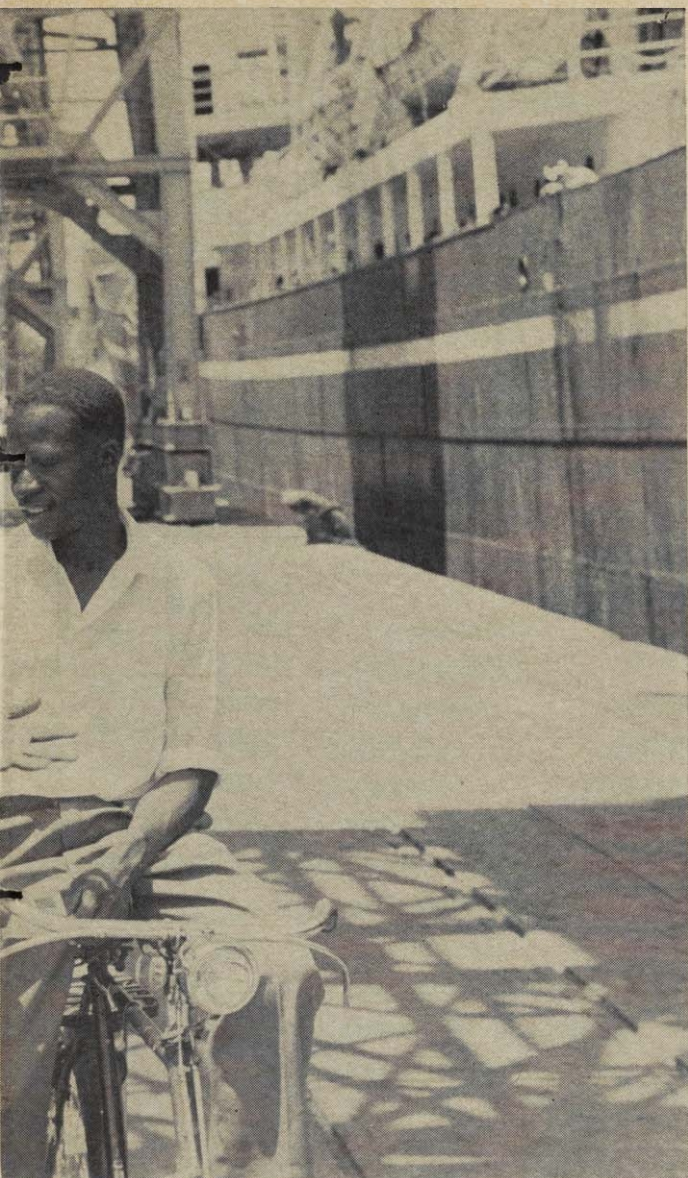
"At first," recalls Mr. Magu, "I didn't know where to begin, how to start, or what to say." So on the stroke of 8 o'clock one March morning he just went to



The Rev. Josiah Magu (left) begins his daily rounds of the

the waterfront and began walking the length of the docks, stopping to chat with a stevedore one minute, a clerk the next. Some were active Christians whom he already knew. Others were lapsed Christians, Muslims, Hindus, Parsees, or Sikhs whom he met for the first time that day. They all wondered what he was doing there. When he told them, they were usually both surprised and pleased. Still, the idea of his ministry to the docks was slow to catch on. For instance, when he tried to begin a monthly discussion group devoted to religion, the grand total, by his own count, attending the first meeting included eight men, six women, fifteen children, and several dogs. He says with a grin, "The first three months were the hardest."

Dr. Mathews observes, in a report on Mr. Magu's experimental ministry: "Having no authority, not even a collar, he had to start from scratch in the developing of relationships with port workers. One year later he has become a fairly familiar and usually welcome visitor. Not by everyone, of course; the port is too big for that."



Mombasa docks, talking with everyone from clerks to loaders.

If not everybody knows the good-humored priest, it seems as if they do; for today it takes him not a day, but a week, to cover the three miles of docks as workers wave, smile, cry "*Hamjambo*," or, if they are between jobs, stop him for a conversation. Sometimes it is a grateful Muslim thanking Mr. Magu for helping a son get into school. Another time it is a group of Christians planning to go to a special industrial life conference at Limuru, the Christian Conference Center near Nairobi. Moreover, his monthly discussion groups are now packed with lively dockworkers eager to ask such questions as "What about the Church and strikes?" or "What is the Church here to do?" or "What does Jesus say to us today?"

Encouraged by this developing ministry, Mr. Magu recently made an eight-month tour of Germany, France, Great Britain, and the United States to gather further information about Christian work in industrial areas. Upon Mr. Magu's return to Mombasa, Dr. Mathews turned over the directorship to his African colleague, remaining as Mr. Magu's associate. ◀

Flames from The Bad Tree

social security. His wife usually lives on that land and cultivates it. She will have her children there, and there they will be brought up with the help of grandparents. In times of unemployment, the worker can return there for his subsistence or even the cultivation of cash crops. In old age, his land is all he has as pension and security. Even beyond this, land has a deep psychological significance; it connects the individual to his people and his past. The most Westernized of Africans—doctors, lawyers, politicians—still maintain *shambas* in their home areas."

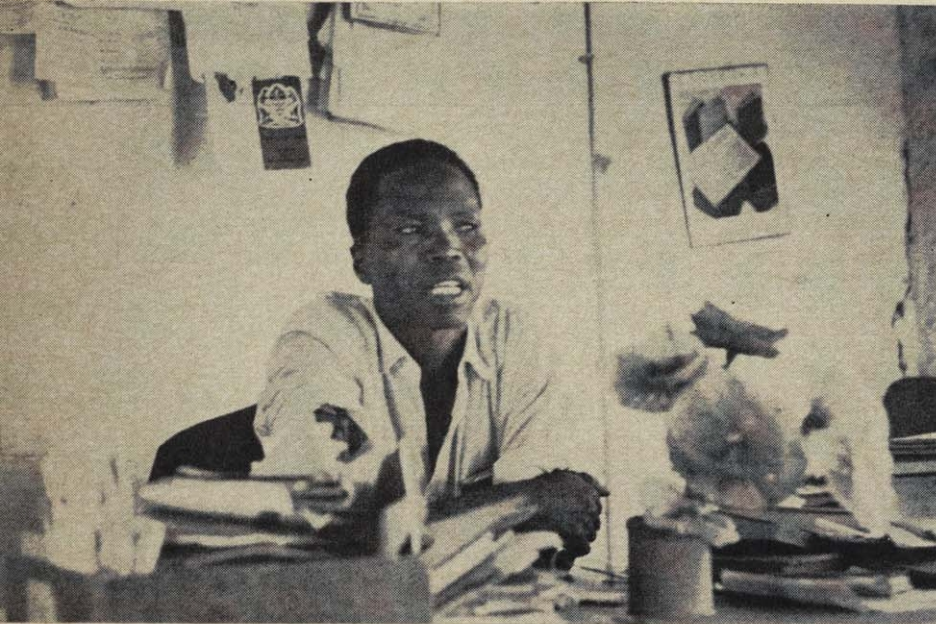
Yet, despite the fact that the African heart may remain in the highlands or lowlands, come they do to the cities in ever-increasing numbers. Lured by tales of plentiful jobs, bright lights, and modern living, they can be seen every day walking barefoot along the dusty roads leading to Nairobi, their possessions held on their backs by a headstrap, Kikuyu fashion, or balanced atop their heads, Luo style; riding bicycles; or crowded into a lumbering little bus, roof packed with bundles, chicken coops, and household furniture.

A few of the newcomers do find work. Others return to their *shambas* disappointed, but a large number do neither. Evidently lacking the money or the will, or hoping that prosperity is just around the corner, they remain, finding shelter and a bare subsistence in one of the large, ramshackle slums that have grown on the outskirts of the city.

Such a place is Pumwani, the oldest and worst slum in Nairobi. An estimated 17,000 people are packed into acres of mud-and-wattle huts surrounded by piles of festering rubbish and the stench of open sewers. Needless to say, the misery is great. Hunger is a daily companion. Disease is rampant. Crime is the rule, not the exception. Prostitutes ply their ancient trade while their children



St. John's, a little Anglican church in the midst of chaotic Pumwani, brings help to the humble.



(Above) The Rev. Odishion Mwangola, rector of St. John's, directs most of its work from the simple office next to his home. The problems which face him weekly include finding food for the starving and counseling unwed mothers. (Below) He leads his congregation in worship twice every Sunday.



Flames from The Bad Tree

play beside the bed. Fights are numerous, and violent death is common.

St. John's, a small Anglican church with corrugated iron roof and walls, although originally built as a temporary structure, had been ministering to the spiritual needs of Pumwani for over fifty years. When the slum began to grow some ten years ago, church authorities saw that they must begin treating bodies as well as souls, and launched St. John's Community Center. With the advice of St. John's current rector, the Rev. Odishion Mwangola, the Center's director, Miss Margaret Pooley, administers the distribution of food, milk, and other material help to about fifty people a day. She also oversees a program which includes: day and night literacy classes in English and Swahili for more than 100 adults; psychiatric care for twenty others; a day school for between fifty and sixty young girls; homecraft courses for mothers; discussion groups; recreation programs; a home for destitute aged; and the work of two social caseworkers who serve as everything from baby sitters to marriage counselors to employment agents.

An entry from one of these workers' books serves to illustrate how the Church reaches through the doors of mud-and-wattle huts of Pumwani to change a life: "Mother came when husband had deserted, leaving her with five children, two in school. . . . House desperately poor . . . no food . . . ragged, torn bedding. We paid rent for two months until we could get government help. . . . We fed entire family and paid school fees for eldest child due to take school exam that year. . . . We paid license for mother to start up business of cooking and selling tea and porridge. . . . After one month she had saved enough to buy further license. . . . Now she

THE EPISCOPALIAN

NEXT MONTH

In the September issue, Mr. LaBar traces the saga of Kenya's past from its first encounter with slavery and with Christianity up through the Mau Mau bloodbath and independence. He examines what Christians have done and are doing, and assesses the opportunities open to them in the hustling future of an important new African nation.

is supporting the whole family, and father has returned home. . . . Eldest daughter has joined our Church Youth Fellowship."

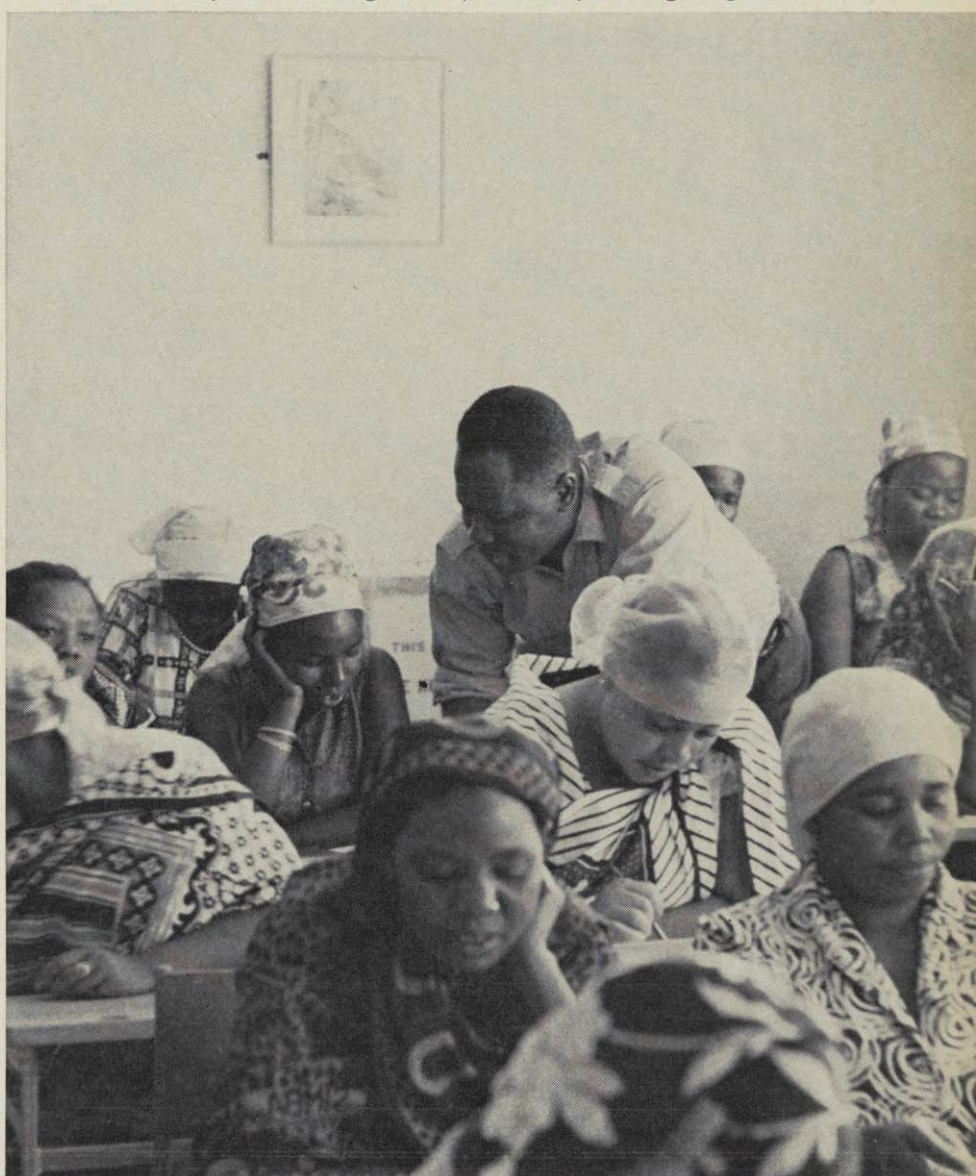
Turning to another of Pumwani's concerns, Anglicans began worrying about the many African youths with idle hands. Statistics show that more than 50 percent of Africa's population is under twenty-one years of age. This is even truer of Kenya, where 51 percent of the population (i.e., 4,404,000) is composed of children under the age of sixteen.

Approximately 120,000 of them were graduated from primary school last year. The government hopes to have space for 10,000 of these graduates in Kenya's secondary schools, and estimates that probably 20,000 more will find employment. This leaves some 90,000 youths with scant prospect for further education, training, or paid employment. Many, of course, will return to their family *shambas*, but others will wander about the cities with nothing constructive to do. Thousands of such youngsters roam Pumwani's streets. With an average of ten arrests per day, the Pumwani area has one of the highest juvenile delinquency rates in the country.

Again, church authorities decided that something must be done, and in 1959 recruited the Rev. Charles Tett and his wife, Helen, to help some of these boys learn skills which



Two Pumwani women (above) prepare the free meal provided by St. John's Community Center every noon for the slum residents who might otherwise be without food. Other women (below) from the surrounding slum visit the Center to attend one of several day and evening literacy classes featuring English and Swahili.



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The Rev. Charles Tett, director of the Christian Industrial Training Center, shows two students how to determine a precision measurement necessary to their lessons.

Flames from the Bad Tree

would enable them to find gainful employment. The son of a Dorset mechanic, Mr. Tett had been very successful in running similar programs in the slums of London. In a short time he had started the Christian Industrial Training Center.

The Tetts began with an abandoned schoolhouse adjacent to St. John's Community Center, and a little less than \$300. Getting the Pumwani youths interested was their first task, for the boys were an understandably cynical and disillusioned lot. So, wise in the ways of youth, Mr. Tett invested about half of their meager funds in an old automobile, parked it in the street, and began taking it apart. Teen-age boys in Africa are much the same as their counterparts in other lands, and before long, with cries of *ham-jambo* (hello), a small group had gathered around to watch. Later, at Mr. Tett's invitation, they began lending a hand. "We stripped that old buggy down piece by piece and then put it back together again," chuckles Mr. Tett. "Before we were through I had my first class."

Since then, Mr. Tett has had a half-dozen more classes, and the school has grown into four large workshops which he and his students designed and built. Currently 150 boys wearing crisp, gray uniforms arrive promptly each day for Morning Prayer and then disperse to their various workshops where they are

learning mechanics, carpentry, welding, radio repair, spray painting, metal work, sign lettering, and blacksmithing. At noon, with the help of the U.S.A.-sponsored "Meals for Millions" program, they receive a well-balanced luncheon, and then go back for the afternoon session. Their products, which are sold to help support the center, range from school desks to orthopedic braces for crippled children. So far, nearly a hundred young men have been graduated from the C. I. T. C. and have found good jobs.

If additional funds become available, Mr. Tett and his students will have even more building to do in the future. St. John's Community Center is a Mutual Responsibility project which has already appeared on the Episcopal Church's 1965 "Projects for Partnership" list. Tentative plans call for the construction of a new church and a new community center large enough to house all of the present activities, as well as adding a much-needed residential training center for girls, a nursery school, and a bookshop. The C.I.T.C. students will do the construction, and then spread out from their already crowded quarters to the old community center next door. This will make it possible for Mr. Tett to reach even more young men from the streets of Pumwani and turn them into valuable citizens of their young nation.

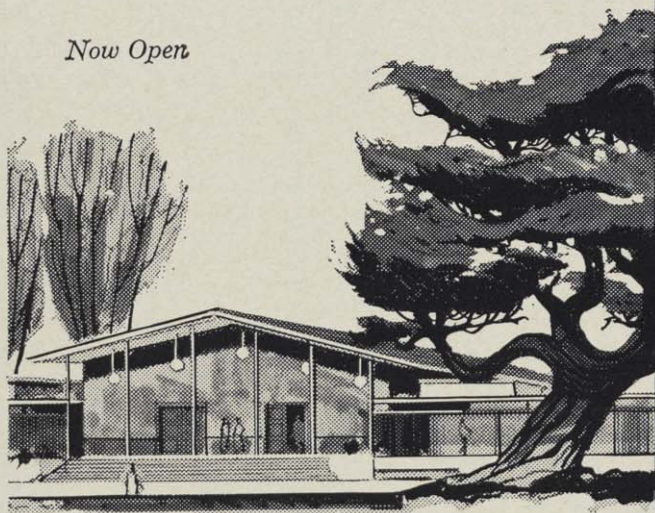
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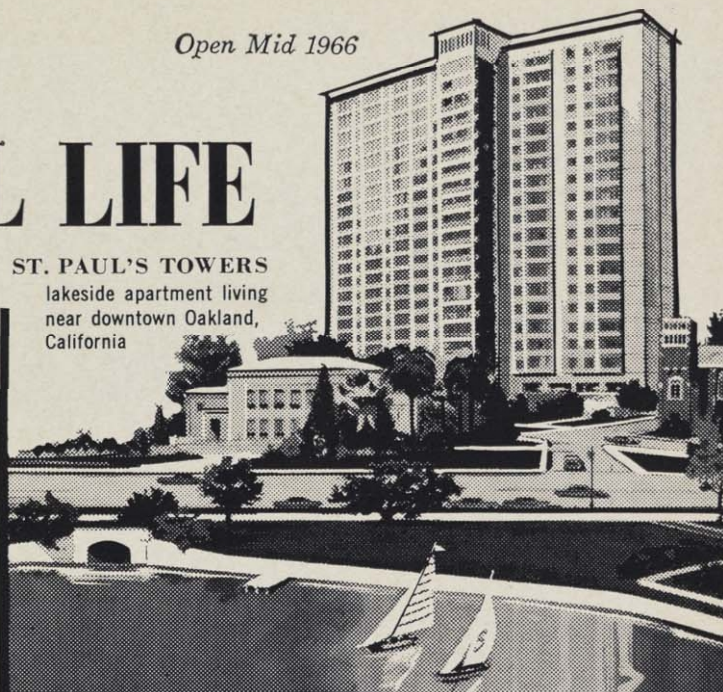
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"Everyone Needs to Feel Pretty"

CHRISTIANS agree that every individual needs to feel a sense of his own worth. This is what a mother was really saying when she tried to explain how much ballet lessons had helped her fourteen-year-old daughter. "She says ballet makes her feel pretty."

This is what the ballet class at All Saints' Episcopal Church, Indianapolis, is trying to do for all children included in it. Somewhat different in form, it is the same in spirit and aim as the other sports, craft, and recreational groups there, at Cathedral House, and at St. Philip's



Brenda's version of the fifth position.



Mrs. Meyer shows her young pupils how to pose their arms and feet for the fifth ballet position. A record player provides beautiful ballet music, a treat in itself.

Church, Indianapolis. The groups serve in their neighborhoods the triple purpose of "witness, service, and evangelism." They have been organized under a joint Urban Mission Council created by these three Indianapolis "inner-city" parishes.

The ballet class has included about fifty children since it was started about two years ago following the urging of Mrs. Bonnie Harvey, group work supervisor at All Saints'. The instructor, Mrs. Arden (Mary) Meyer, is a member of St. Alban's Church, Indianapolis.

Mrs. Meyer came from Chicago

ten years ago as a special student in the dance department of the Jordan College of Music. Before that she taught ballet, worked in theaters in Chicago and St. Louis, and toured for a season with the Ballet Russe de Monte Carlo. The mother of two children, Mrs. Meyer still teaches ballet, serves as a guest artist for various local productions, and wishes she had more time for more classes at All Saints'. ◀

Adapted from an article in the March, 1965, issue of *The Church Militant*, published by the Diocese of Indianapolis.



Completely unhampered by lack of formal tights and leotards, the students follow Mrs. Meyer's pose of the pointe tendue (stretched point pose).



When a young man decides to try, he is encouraged to take up ballet.

Prelude to Partnership

*One of the chief architects of Mutual Responsibility
comments on the progress of the movement to date.*

WE MUST ALL start our pilgrimage in Mutual Responsibility where we are. No two churches are at the same point or face the same needs. There is no way to bypass the perplexities—even the paradoxes—which are inherent in such an attempt to look more deeply at ourselves and our obedience and our unity in Christ, and to take unprecedented steps into a new kind of relationship.

If Mutual Responsibility and Interdependence were a project in itself—a program in overseas mission, a plan for better financial support, or any of the other things it is not—then we might well be discouraged. But the nature of the proposal is that it is nothing in itself, but rather the setting and ground of many programs.

Let me comment on the five principal elements in Mutual Responsibility that we must all consider.

1. An “immediate commitment for increased support.”

This first element is a preparatory, interim proposal, principally designed to meet an emergency need and to hold the fort until we know much more than we do now about needs and resources, and until far better relationships are established than now exist among Churches. In a true sense, it is not part of Mutual Responsibility, but rather an intermediate step toward it.

The appearance of “projects” and “directories”—totally new elements in Anglican procedures—was trig-

gered by this proposal. These originated in an attempt to give reality to the great needs of younger churches, to facilitate response—especially from churches not hitherto involved in the respective areas—to break out of old relationships of dependency into a new openness of planning and response, and to begin a process of mutuality in planning.

But neither the call for more men and money nor the projects are central to Mutual Responsibility itself. They are for the most part a preface to it, raw material for it, a way to become involved in it.

Nevertheless, the needs reflected in the projects are real, and confront us. The initial appearance of “Projects for Partnership” in January was a quick attempt to provide the means, as directed by General Convention, to begin to respond to existing needs. It will be of great importance, as this program develops, to review the experience gained, and examine the whole process, from planning to completion, in order to guard against the dangers inherent in any such system, and equally to keep pressing toward the more mature relationships in Christ which the projects may make possible.

In the meantime, we in the Overseas Department are eager to receive every suggestion and question and to alter and add to our work in obedience to Mutual Responsibility. We are only one department, and

are not necessarily any more directly involved in Mutual Responsibility than any other.

2. A “radical study of . . . obedience to mission.”

Three specifics are mentioned in this section—structures, theology of mission, and priorities in decision. In my view, all of us in the Church need and want guidance in these things. We are not now passive in respect to them; indeed, we have a significant running start in the work of existing groups and agencies and in experience already gained. The General Convention’s Joint Commission on Structure, for example, is an extremely important arm of the Church now engaged in study of Convention and the Provinces.

Similarly, we should take note of other existing resources, such as the diocesan studies which are now a major factor in many jurisdictions; the sometimes quite searching experience of congregations in response to “parish life conferences”; the rapidly accumulating insights being gained in planning for joint urban mission, and so on.

It may be that not all such study is presently as clearly oriented toward obedience to mission as it could be. Yet these are surely some of the central loci for the “radical study” called for.

But the study of structures must certainly advance beyond the limits of existing work. And the central axis of the study should be obedience to mission—not administrative con-

BY STEPHEN F. BAYNE, JR.

venience, or economy, or the need for a better image, or any of the other considerations which so often bulk large in our motivation. We should not duplicate what is now being done, but correlate these activities, deepen and relate them to Mutual Responsibility, and then build around them so that the total structure of the Church's life at every level is somehow brought under scrutiny.

I would be inclined to make these same comments about the study of our theology of mission. Existing resources and activities would need to be recognized at the start. They need not be duplicated; they need to be studied and related to the central concern of Mutual Responsibility.

In this connection, I keep encountering two related thoughts in my own mind. First, the theology of mission does not exist apart from structure. Education for the ministry, for example, is determined by canons, and canons reflect an existing structure. Or again, no matter what theology animates planning for urban mission, the constitution which framed a largely rural Church is still in force.

The second thought is equally obvious—it is the uncomfortable awareness of how given one can be to taking a theology of mission for granted. In fact, the formulation of a theology of mission in terms which are consistent with God's action and our situation in history is bound to be a major concern. Even the Mutual Responsibility document itself attempts no such formulation.

As to "priorities in decision," I should like to discuss this when we come to the fourth element in the proposal, where we return to the question of priority in somewhat greater depth.

3. To "receive as well as to give."

To me there is no phase of Mutual Responsibility more subtle and more evasive, and therefore more difficult than this. The major problem is not to state the principle, but to imagine the ways in which the mutual receiving and giving can happen. Because we are a conscientious "giving" people, we run the danger

of sophisticating the problem in such ways as these: we neglect to remember that it is more blessed to give than to receive; we imagine "receiving" in quite different terms from those in which we understand "giving"; we separate the two actions from each other.

It is indeed more blessed to give than to receive, which is probably a way of expressing, among other things, the fact that it is in giving that we receive.

We romanticize, with the most courteous and charitable intentions in the world, what we think others have to give us, forgetting that it may be extremely important for others to give us precisely what we give to them. Or we are tempted to separate giving from receiving, as if one required a totally different structure from the other, or totally different attitudes.

Admittedly, it is extremely difficult to make a money gift at a distance and have that transaction yield much of the fruit of mutuality. But when even so crude a transaction is the product of mutual planning, so that there is responsibility on both sides, it can be made fruitful. No doubt the most productive projects are those in which two or more churches join in a common task, in still a third place, in such a way that it is difficult to tell when anyone is giving or receiving, and when the eyes of all are turned to the common task, rather than the gift.

The planning of such projects is a major operation, costly in all its elements, and calling for a degree of imagination and boldness which I think may strain all our current resources. But I am sure that both overseas and within the North American scene, this type of project must bulk large, if we are to make "receiving" more than merely a pious aspiration.

The only possible grace in giving, I think, comes from a common recognition that nobody has anything to give at all—that we are all receivers. This degree of humility calls for a spiritual offering on our Church's part which would be in truth a death and rebirth of considerable proportions. We can tinker

with projects and procedures, but I am awfully afraid that we shall miss the main point unless we press on to the utter and complete, penitent self-offering before God Who is the only one who has anything to give, in the final analysis.

Two practical dangers of real significance are already evident in some first thoughts about "receiving." It is immediately attractive to suggest that the way for us to "receive" is to bring clergy or lay leaders to our country, to help us in our tasks. This is particularly inviting where there may be a group of nationals of the country in question to whom we are trying to minister.

The two dangers I mention are these. First, in the present thinness of indigenous leadership in the "younger" Churches generally, the decision to reduce their ranks still further by inviting their best manpower to come to us is always a grave one; and usually the vacancy thus created cannot easily be filled by exchange, particularly where another language is involved. Second, the result of such importation is often to encapsulate the problem rather than solve it; i.e., to establish a Ruritanian ghetto by importing a Ruritanian priest, when in fact we were hoping to integrate and so to receive.

In most of our discussion about giving and receiving, the reference is to money. In fact, money may be one of the less complicated things to give or receive. Where the exchange is of skills or experience or insights—gifts for the most part inseparable from the persons who have them—questions of motivation and of effective structure become sometimes frighteningly complicated. The attitudes often characteristic of us—of the reformer, of introspective indecision, of the sectarian spirit, and the like—can make such an exchange far more difficult than a gift of money which, after all, can buy real things no matter what the motivation.

The last five years in my life have helped me to see that we in the United States of America desperately need to learn certain lessons from

Continued on page 22

Prelude to Partnership

our companions in less sophisticated situations. They often show a toughness in discipline, an austerity in standards, a simplicity in life, an objectivity in their understanding of God, which seem to me qualities worth everything to us. But when one examined the actual situations in which such exchange was hoped for, all too often the doors were closed, because on our side (and I dare say on the other side as well), we approached the situation hobbled by a conviction that we knew how to plan better, or were more sensitive to the contemporary cultural pressures, or even knew how the story would end.

We never can “do good” to anybody. This is where we must start. In one of the most notably successful exchanges of gifts in recent years—the experience in group dynamics shared with the Church in Japan—the key to its success lay, I rather think, in the relative lack of expectation in advance that anybody knew how the thing would turn out. It had little right to succeed; it represented true experiment and mutual adventure. Perhaps for that very reason those who shared it were set free from the paralysis of self-righteousness which can effectively prevent any exchange from taking place.

Be my analysis what it may, I can imagine some most careful exploration in this area, to help us all, in all our relationships, to find the openness of mind and spirit which alone makes the “receiving” of anything possible.

4. The “test of mission and of service.”

This element in the proposal brings us back, at a deeper level, to the second element—a “radical study of . . . obedience to mission”—particularly the study of our priorities.

All of us respond affirmatively to the suggestion of the simple test; we agree with sincerity that we ought to ask “whether in fact we are not

putting secondary needs of our own ahead of essential needs of our brothers.” But I am discovering that, for me at any rate, this is more complicated than I ever thought it was.

What is a “secondary need” or an “essential need”? In general terms, one grasps at a meaning here, but the more we try to wrestle with it, the less clear it seems to become.

I must confess that I have not gone very far in understanding this. All I feel reasonably sure of is that three elements will be involved in the course of our search. One is the quite practical matter of identifying the times and places where this test is to be applied, and the people by whom it is to be applied.

A second element in the search will be an attempt to state more clearly whatever truce we can or must accept between the Church as institution and the Church as Christ’s body.

The third—which will be inescapably involved in our exploration of a theology of mission—will be an attempt to update our understanding of what the Church’s service to society is anyway. This must involve some pretty dashing, and therefore risky, experimentation, without hope of winning unanimous support.

The general picture of the Church in the mind of most of the drafters of the MRI document is probably clear enough. The Church was seen as wrestling with the recurring temptation to turn its eyes inward, to have mere self-perpetuation as its end, to become the club, the capsule, which haunts a good many of us in this country.

This is by no means an American danger alone. It is the constant peril of every Church which is small in relation to its society, or in relation to other Christian bodies. Aggressive and realistic ecumenical action is, of course, a necessity—but it is a necessity for the Church’s own soul’s sake, not so much for some imagined good of society. Perhaps this is a point at which the question of the Church’s

service to society becomes highly relevant.

Or the question of service may be seen against a liturgical background. There is little doubt that one of the most nourishing roots of the “club” theology is precisely the capture and domestication of the liturgy. Will liturgical reform accomplish what we long to see?

Liturgical reform is a necessity, I believe, for our own soul’s sake. But, at the point of reform, we are brought once again face to face with the test of mission and of service. A reformed liturgy will bring new people into the Church, no doubt, to replace those whom it offends. But one questions whether the motivation will be any different in either case, or the Church’s service necessarily any clearer because it demands less or more from people’s good taste and intelligence. The question is not the liturgy; the question is who is serving society, and what that service in fact is.

5. A “deep and deliberate involvement.”

I have the impression that this is the most neglected and least understood element of the five. It may be because of the phrase “channel of communication.” This is a familiar bit of jargon, and suggests to most of us who read it that we are dealing with something about which we know a good deal.

Some modes of communication are indeed familiar to us, and we are beginning to understand them. But the kind of communication envisaged in this section goes far beyond anything commonly understood. It is nothing less than the deliberate commitment of the life and fortunes of one church, and ourselves as part of it, into the hands of others.

As long as we—or any person or church—are safe from the pain or defect or failure of our fellow Christians, to that degree deep and deliberate involvement is defeated and interdependence and mutual responsibility fail of expression. On the other hand, to the degree that we are entangled in the life of others so that we cannot set ourselves free

from them, the ground of Mutual Responsibility and Interdependence is established.

I see no simple steps here. Clearly *ecumenical* involvement is in many instances the most important and the most difficult. The easiest and the most dangerous is sentimental relationships *as Anglicans*. This does not argue against better channels of inter-Anglican communication. That brotherhood in full communion is where we start; and if we are not true to it, there isn't much hope for any wider unity.

Our involvement must be as persons—nationals of our respective countries, or as particular visible companies of Christian people within the Holy Catholic Church, or in vocational groups, or in many other ways—but not as “Anglicans,” for this would only accent the pettiness and essential dividedness of the “club” ecclesiology.

On the Horizon

The Church as a whole seems to me pretty fragmented about Mutual Responsibility. Inescapably, because so many of us are conscientious activists, many see in it a program for greater financial responsibility, particularly overseas. Others, troubled by the miserable disproportion our overseas mission bears to the rest of our life, welcome it as an overseas program. Still others, concerned about our passive posture toward mission as a whole, welcome it because of its domestic implications. Some see it as an additional program in theological education. And so it goes.

Perhaps the greatest danger is that Mutual Responsibility will itself become institutionalized. It is utterly essential that it not become a program in itself, not become Holy Scripture, but that it disappear as the changes it calls for begin to happen. It is a call to greater maturity and more appropriate forms of obedience to mission. It marks, in a way, a sort of coming-of-age. As such, the document itself has no permanent status. It is a summons to a greater and clearer understanding of the Divine mission, and our obedience to it. ◀

THE “FIVE POINTS” OF MRI

The points being discussed by Bishop Bayne in the accompanying article are taken from the closing section of the now-historic Declaration of Mutual Responsibility and Interdependence issued at Toronto, Canada, in August, 1963. The following is a more detailed wording of these requests for action.

... We propose the following program to every church of the Anglican Communion, without exception:

First, that it join—as each church chooses—in our immediate commitment for increased support in money and manpower, through existing or new channels, in cooperation with the other churches of our Communion. Clearly each church must set its own time, goal, and methods. But in many parts of the world we have little time left for this kind of partnership—some doors have already closed.

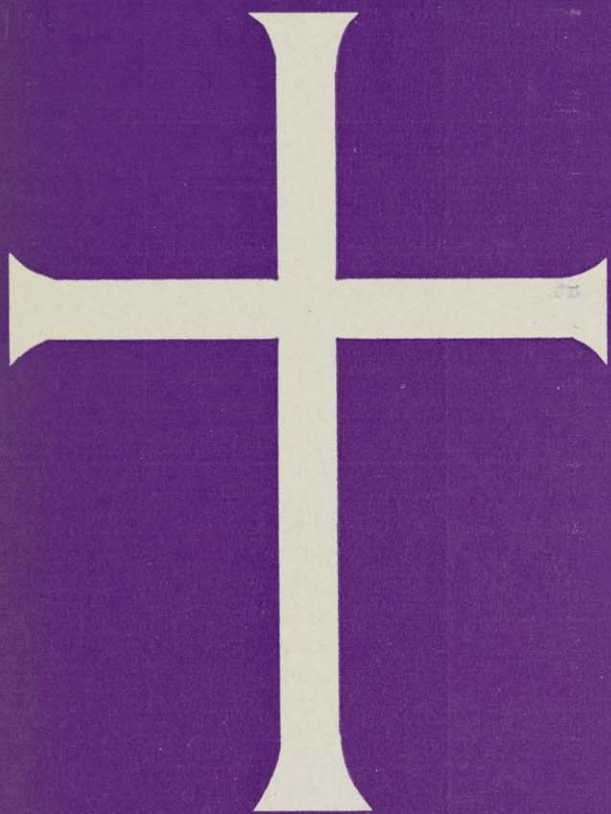
Second, that every church begin at once a radical study of its own obedience to mission. Included in this should be a study of its structures, of its theology of mission, and of its priorities in decision. We need to ask whether our structures are appropriate to our world and the church as it is, and if not, how they should be changed. We need to examine the training of laity and clergy alike, asking whether in fact God's mission is central in our teaching. We need to examine rigorously the senses in which we use the word “mission” as describing something we do for somebody else. We need to examine our priorities, asking whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers. . . .

Third, that every church seek the way to receive as well as give, asking expectantly what other churches and cultures may bring to its life, and eager to share its tasks and problems with others. Full Communion means either very little, if it be taken as a mere ceremonial symbol, or very much if it be understood as an expression of our common life and fortune. We all stand or fall together, for we are one in Christ. Therefore we must seek to receive and to share.

Fourth, that every church seek to test and evaluate every activity in its life by the test of mission and of service to others, in our following after Christ. The Church is not a club or an association of like-minded and congenial people. Nor is our Communion, named for its historic roots, a federation commissioned to propagate an English-speaking culture across the world. If our Anglican churches are guilty of presenting such a picture of ourselves, and we are, it is because we regard our own perpetuation and tradition as the end of our duty. The Church exists to witness, to obey, and to serve. All our planning must be tested by this.

Finally, every church needs to develop swiftly every possible channel of communication with its companions in the Anglican Communion—indeed in the Church of Christ as a whole. This is not merely a matter of the printed word or occasional visits. It is a matter of deep and deliberate involvement in one another's affairs and life. It means the reorientation of much of our teaching in parishes. It means a radical change in the structure of our prayers. It means massive exchange programs of men and women in different categories. It means a host of designed ways by which our common life and mutual interdependence may be expressed.

STEWARDSHIP.



The idea of stewardship — the use of all our resources: what we do with the twenty-four hours of each day; the application and development of our abilities; our way of spending money — is deeply a part of all human life. Stewardship, by whatever name we choose to call it, is practiced by every person, family, and group. What we truly believe about our lives never fails to determine how, when, why, where, and for whom we use our resources.

As Christians, we accept certain facts of life that determine our practice of stewardship. For one thing, we believe that all we are and have originates in God. For another, we believe that God Himself is at work in our world in all of its dimensions and, thus, in the lives of all men at every moment of time. The nature of God's work in our midst is made clear to us in the person of Christ Jesus. He lived his ministry of redeeming, healing, uniting, and renewing in our common life and called us to share this ministry.

Christian ministry is a full-time vocation for every member of the Church. Our use of our resources is directly related to our acceptance of this ministry throughout each day, week, month, and year — really, throughout our lifetime as we grow in our ministry.

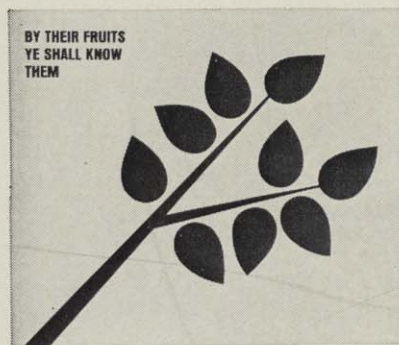
As aids to recognizing this year-round concept of Christian stewardship, the Executive Council has developed a co-ordinated program of materials which are available now to every parish in the Episcopal Church.

throughout the year

A CALENDAR for use in every home

The calendar features six illustrations in contemporary art form, each bearing a quotation from the words of Christ. Each of the illustrations serves a two-month calendar carrying a relevant quotation from a leader in the Anglican Communion and indication of Prayer Book Holy Days and fasts. When opened, the calendar is 16" x 9".

This year's Stewardship Calendar begins on November 1, 1965, and runs through October 31, 1966. It is thus a timely aid to most Every Member Canvasses, as well as a year-round reminder of the Christian understanding of stewardship.



SIX POSTERS The illustrations featured in the Stewardship Calendar are available also in a set of six 16" x 18" posters. Each poster may be displayed on the parish bulletin board during the two-month period when the matching calendar page is in use in the homes of parishioners.

SIX LEAFLETS Each leaflet repeats the calendar-poster illustration for the appropriate two-month period; each title is taken from the words of Christ which appear on these materials; each text relates the words to daily life. One leaflet may be mailed every two months to parishioners as an additional reminder of the year-round emphasis on stewardship.

PRACTICAL STEWARDSHIP Never before has the Episcopal Church used such an entirely different approach to emphasize year-round Christian stewardship. By combining ideas and resources, the Episcopal Church and the United Church of Christ together were able to share basic production costs, yet allow modifications so that the materials produced are relevant to the distinct traditions of each communion. The result of this joint effort—materials reflecting the best of Anglican tradition, available to every parish in the Episcopal Church at unusually low prices:

- Calendar** \$1 per 10 calendars
- Posters** Free with every purchase
- Leaflets** \$6 per hundred sets
(100 each of the six leaflets)

This means that a parish of 100 families and individuals can use these materials throughout the year for a cost of only \$16.00.

EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH
815 Second Avenue / New York, N. Y. 10017

Samples of these materials have been sent to your rector.

COME ON IN, Dad, the water's great," is a familiar cry to those who sun themselves beside pool, lake, or sea in summer. Equally familiar is the sight of Dad backing down the poolside ladder, dipping a toe in the lake, or wading cautiously into the surf.

The Church, like all institutions, is apt to be a little like Dad—slow to take the plunge into reality. There is, however, solid evidence this year that many diocesan conventions heeded the call to go into the world.

Some are still testing the water, but many have waded in at least ankle deep, and several appear to be approaching the point where they may have to sink or swim. Certainly, when a diocese requests studies into moral implications of tax exemptions for church property—as Delaware did and as Iowa considered doing—or when a convention backs up a strong civil rights resolution with the promise of diocesan support and protection to any members who suffer when they implement it—as did Delaware and Fond du Lac—they are indeed in the swim, cold water and undercurrents notwithstanding.

Looking at Laws

New Bishop George T. Masuda, in his address to the convention of North Dakota, said, "Politics and economics and social rights are spiritual matters." The number of resolutions concerning pending legislation which were passed and sent on to the appropriate lawmakers indicate hearty agreement with the bishop.

These resolutions referred to local and national legislation. They proposed new laws and repeal of old ones. Arkansas, Atlanta, Indianapolis, Maine, Missouri, Montana,

Newark, and Texas all recorded opposition to capital punishment. The Diocese of Erie directed all parishes to make a study of the death penalty.

Atlanta and Georgia condemned "quickie marriages," and asked for abolishment of the laws which make these hasty contracts possible. Delaware asked the state to repeal its

backed local fair housing legislation; Newark commended President Johnson's decision to discontinue joint exercises with the South African Navy, and to continue multiracial receptions at the U.S.A. embassy in Pretoria.

The Diocese of Upper South Carolina commended its local and state officials for their calmness in handling the racial issue. The Diocese of Mississippi included in its resolution condemnation of acts of violence and property destruction; approval and support for the Committee of Concern in its efforts to restore property so destroyed; and further resolved "that we, as Christians, are bound to obey the civil authorities even in those instances when to do so brings our actions into conflict with our deep emotions, and into conflict with our convictions as to the wisdom of the laws involved."

Action in connection with local legislative problems ranged from the efforts of the Diocese of Washington to back home rule for the District of Columbia to measures by dioceses which cover local health, welfare, and poverty programs, rent control, and gambling. To those who ask what use are resolutions opposing or supporting legislation, Bishop J. Brooke Mosley, in a report to the Diocese of Delaware on the work of the convention, wrote, "This convention will not end [social] evils, but it will at least mobilize moral pressure against them."

It is not surprising that convention delegates showed a sharp awareness of what was taking place in the halls of Congress and state capitols. The Christian social relations departments of many dioceses have been studying local and national legislation in the light of the Christian commitment. A number of jurisdic-

WADING INTO THE WORLD

antimiscegenation laws, and New York called for creation by the State legislature of a temporary commission to study the State's "inadequate" divorce laws. Those dioceses recommending that family planning information be available to all who desire it, and that Public Health and Welfare agencies be permitted to distribute it, included Bethlehem, Erie, Harrisburg, Missouri, New York, Newark, Pennsylvania, Vermont, and West Missouri.

Resolutions about legislation designed to end racial discrimination and unrest reflected the Church's involvement in the problems of the community. Fond du Lac, North Dakota, Western Massachusetts, and West Missouri all called for speedy action on the voting-rights bill. In addition, Connecticut, Delaware, Fond du Lac, and South Dakota

tions have made significant efforts to educate their people about the responsibilities of Christian citizenship.

Church people from the Diocese of Newark met at the United Nations to find new and effective ways to bring the influence of the Church to bear upon policy and decisions made by government and intergovernmental organizations. Churchmen in the dioceses of Southern Virginia and Southwestern Virginia took part in an interdenominational seminar on state government and the Church. The *Oklahoma Churchman*, diocesan newspaper, published an article urging churchmen to study proposed State laws, and then listed the laws and places to write for more information.

More Than the Law

Laws are not enough to correct social evils, whether the problem is poverty, discrimination, neglect of the elderly, or lack of care for the ill. As Bishop Charles Kinsolving said to the Diocese of New Mexico and Southwest Texas, "The proper business of the Church is not limited to prayer and ceremonial and pious exhortation. Instead, the Church is in the world just as the Son of Man was in the world during the days of His Flesh, not to be ministered unto but to minister."

Much of the business of the conventions and of their reports for the past year were concerned with this ministering. Arkansas encouraged Bishop Robert Brown "to remind parishes . . . that all related institutions and facilities of the diocese and its congregations are available to all the people of the diocese," and went on to state that these rights cannot be granted or removed by clergy or elected officials. The Episcopal Churchwomen of South Carolina are "working hard to make all churchwomen in the diocese 'one in Christ,' even as the men have been for a decade." The staff of the South

Carolina diocese's Church Home for Children is now available for all people who need their services, and all conferences with the exception of the E.Y.C. are open to all the people. The response on the part of both Negroes and whites to make this succeed has been heartening.

Bethlehem, California, Harrisburg, Maryland, and South Dakota all encouraged activities to further "open" communities. California, Minnesota, New York, Northern California, Washington, and West Missouri passed resolutions that parishes not make contracts and/or place investments with firms whose employment practices are discriminatory.

Several dioceses urged parish calling committees to consider candidates regardless of their ethnic origin. The Newark convention urged that steps be taken to include clergy from minority groups among those considered whenever vacancies in any area of diocesan or parish life occur. They also asked the bishop to appoint a committee to make recommendations and assist in action implementing this resolution.

New Jersey suggested that one way to help parishes broaden their views would be for white and Negro priests to engage in a full pulpit exchange for a given period of time similar to the exchanges between some American and British parishes. Montana announced that the Rev. James Hall had been appointed vicar of a white congregation at the unanimous request of that congregation and its Bishop's Committee.

Dioceses acting to encourage interracial dialogue and understanding included Harrisburg, Lexington, Maryland, West Virginia, and Western Massachusetts. Western Massachusetts' resolution proclaimed the duty of all Christians not only "to stand firmly against unfair discrimination," but also "to be channels of God's love to the white as well as the Negro, that hate and fear may be overcome, and God's will for unity

of all His people may be realized."

Help at the Source

Reports on programs to help people in need were multitudinous and diverse. Parish tutoring programs are nationwide (see *THE EPISCOPALIAN*, July, 1965). Episcopal and interdenominational efforts in urban work range from community centers to job-training schools. The Diocese of Delaware, as a result of a survey of job opportunities, is running a tutorial and job-training program which anticipates the Federal Government's poverty program. A group of Episcopal women in St. Louis, Missouri, has undertaken a program aimed not only at providing better housing for low-income residents, but also providing training in family management so that these people may begin to find a way out of their difficulties, and help themselves.

Work involving help for older people includes buildings, day community centers, calling programs, and employment help. Bethlehem is planning to build a home for the elderly of modest income; Iowa approved the creation of a corporation to look into the establishment of a retirement home as a diocesan institution; New Jersey is adding an infirmary to the Evergreens, the Diocesan Home for the Aging; and South Florida opened Bishop's Court nursing home.

In the Virgin Islands, Bishop Cedric E. Mills urged consideration of church housing for the elderly. Virginia is building a new home in Alexandria. Western North Carolina is adding an infirmary wing to Deerfield Episcopal Home so that it can give terminal care to its residents. Colorado is opening Spalding House for the aged and chronically ill, and Pennsylvania has started building to enlarge All Saints' Hospital for the chronically ill.

Atlanta, California, Newark, Northern California, Ohio, Oregon,

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and Tennessee are involved in new or recently completed housing for senior members of society. Dallas, Northern Indiana, and Washington report programs in their dioceses for assisting in employment problems of older people. This includes the newly unemployed of forty plus as well as the retiree who is looking for worthwhile occupation with or without remuneration.

Battle of the Bottle

The alcoholic and his family came in for considerable attention. In addition to retreats and other programs already underway, there are several new developments. The Diocese of New York undertook an extensive survey to try to discover the extent and details of the drinking problem in parishes. The four overnight clergy conferences in New York this year are devoted to this problem. Two parishes in Atlanta, Georgia, contribute substantial sums toward expanding the work of St. Jude's for male alcoholics. The Atlanta convention urged Fulton and DeKalb Counties and the City of Atlanta to establish a rehabilitation center in connection with the Federal Prison Honor Farm at Panthersville. A number of Alabama Episcopalians are engaged in sponsoring and running a new "half-way house" for women in Birmingham.

When Christians Cooperate

Episcopalians are rapidly discovering that much of the ministry of compassion is effectively carried out in cooperation with other denominations through a local council of churches or a local ministerium. Cooperative effort leads to dialogue, and dialogue often leads to more cooperation.

Grace Hill Settlement House, under the sponsorship of the Diocese of Missouri, has long been an interdenominational inner-city effort. Recently a group of Roman Catholic nuns, junior Sisters of St. Joseph, joined in to help with the tutoring program. West Missouri approved the proposal of the Missouri

Council of Churches which suggested that denominations join in the study of new approaches to mission in small communities. Maryland is involved in an ecumenical effort to a new community—Columbia in Howard County—which is still in the planning stage.

Many conventions have been hosts to Roman Catholic and Protestant observers. A number of pulpit exchanges and ecumenical services took place during the Octave of Christian Unity last January. Bishop Randolph R. Claiborne has requested each clergyman in the Diocese of Atlanta to join his local ministerium.

The Dioceses of Colorado, Easton, Vermont, and Western Michigan are joining their state councils of churches. Bishop Norman Foote of Idaho is the first president of the newly-formed Idaho Council of Churches.

Bishop Robert Hatch said in his address to the convention of Western Massachusetts, "Real mutual responsibility must necessarily involve the members of other Christian bodies. . . . in all such dialogue we [should] strive to listen to what [other communions] have to say." The convention of Western Massachusetts urged active participation in local councils of churches, engagement in dialogue with members of other communions, and a request to forward to the bishop written reports in detail concerning such dialogue.

Stewardship

In all conventions the emphasis was on concerns other than the housekeeping of the diocese. Mutual Responsibility and Interdependence occupied such a prominent place that it is a story in itself (a special report will appear in *THE EPISCOPALIAN* for October). Without funds, however, most resolutions would be ineffectual, so delegates debated and passed program budgets, capital fund drives, and stewardship programs. Included among those dioceses newly adopting systems of voluntary "partnership" giving, as opposed to "quotas," are Arkansas,

South Carolina, Southwestern Virginia, and West Texas. Tennessee announced that it was working toward a voluntary plan, and Bishop C. Gresham Marmion of Kentucky urged his diocese to move in that direction. It is worthy of note that Louisiana was able to finish its year without a deficit in spite of the withholding of funds by some parishes. Deficits caused by these withholdings were made up by other parishes which undertook to increase their acceptances by as much as 10 percent.

The clergy were not forgotten in overall diocesan stewardship responsibility. Many minimum clerical salaries were raised, car allowances considered, and parishes urged to review rectors' salaries regularly, and to include plans for medical coverage of both their ordained and lay employes. Maryland has plans to expand its scholarship fund for children of clergymen. Bethlehem, Maryland, Missouri, and Washington are involved in intensive postordination programs for clergy.

Evangelism

A significant number of dioceses reported efforts in evangelism. A resolution was passed by Alabama urging each communicant to bring in one new member; plans are underway in Atlanta for inner-city evangelism work; Georgia held a "Bishops' Crusade" to begin a "Year of Evangelistic Emphasis" (see *THE EPISCOPALIAN*, May, 1965); and the Diocese of Florida plans to have an Evangelism Sunday.

All Saints' Church, Indianapolis, held a mission on March 6 to which church members were admitted only if accompanied by a nonmember. St. Peter's Church, Bettendorf, Iowa, joined with seven other churches to open "The Listening Post" in a nearby shopping center during Lent. They described it as "a casual place where the Church meets the world, listens to it, and speaks with it."

In the diocesan conventions of 1965, it is apparent that great numbers of the Church's leaders have been meeting the world, have been listening, and have been speaking. ◀



Worldscene

U. S. Episcopalians. Roman Catholics Launch Formal Talks

The first official meeting ever held between United States Roman Catholics and Episcopalians took place on June 22 in Washington, D.C. Attending the formal conference were eight Episcopalians and seven Roman Catholics, all representatives of top-level church commissions. The purpose of the day-long session, held at the headquarters of the National Catholic Welfare Conference, was to discuss problems which have in the past hindered relations between the two Churches.

Prayer Book and Missal—Among the fifteen participants were three Episcopal and three Roman Catholic bishops. The Rt. Rev. Charles H. Helmsing of Kansas City-St. Joseph, head of the subcommission for talks with the Episcopal Church of the Catholic Bishops' Commission for Ecumenical Affairs, led the Roman Catholic group; the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, headed the contingent from General Convention's Joint Commission on Ecumenical Relations.

To open this "first official contact of the two Churches at the national level in history," Bishop Hallock read from the fourth chapter of St. Paul's Epistle to the Ephesians and from the Book of Common Prayer. Bishop Helmsing closed the session with a reading from the seventeenth chapter of the Gospel According to St. John and from the Roman missal.

Generalities and Sore Points—Although this initial conversation was largely general, some specific sore points were articulated. One of these was Episcopal sensitivity to the Roman Catholic Church's practice of conditionally "rebaptizing" Anglican converts to Roman Catholicism. During this discussion, it was pointed out that last September's Decree on Ecumenism of the Second Vatican Council states that "Baptism . . . establishes a sacramental bond of unity which links all who have been reborn by it." The Roman Catholic participants at the conference also indicated that such "conditional baptism" is a practice not in keeping with Roman theological tradition.

Conversely, Episcopal participants agreed that "confirmed Roman Catholics received into the Episcopal Church should in no circumstances be conditionally confirmed by Anglican bishops."

Bruising the Sore Point—Two weeks later, one of these sore points was ironically rebruised when Luci Baines Johnson, daughter of President Lyndon B. Johnson, switched from

the Episcopal to the Roman Catholic Church, and was "conditionally baptized" in St. Matthew's Cathedral, Washington, D.C. The ceremony aroused wide comment. A Vatican source pointed out that, despite statements to the contrary by Pope Paul VI; the position of the recent decree on ecumenism of Vatican Council II; and even a Holy Office ruling that dates back to 1878, Roman priests in the United States still persist in practicing "rebaptism or conditional baptism."

"Broken Communications"—In another area of the discussions, the talk centered on the importance of mending "broken communications" between the two Churches. The joint meeting also agreed that "unity cannot come only through official theological conversations; it must be a personal and communal unity through prayer and holiness."

Next Session—This initial exchange was seen as the first in a series of annual conversations. The next meeting, tentatively set for January or February, 1966, will consider as its theme "The Eucharist: Sign and Cause of Unity; the Church as Eucharistic Fellowship."

Among Those Present—Along with Bishop Hallock, the Episcopal members included the Rt. Rev. Edward R. Welles, Bishop of West Missouri; the Rt. Rev. John S. Higgins, Bishop of Rhode Island; the Rev. Arthur A. Vogel, professor of dogmatic theology, Nashotah House; and the Rev. William J. Wolf, professor of theology at the Episcopal Theological School, Cambridge. The three Episcopal laymen present were Dr. Clifford P. Morehouse, president of the Episcopal House of Deputies; Professor George A. Shipman, a social scientist at the University of Washington, Seattle; and Mr. Peter Day, Ecumenical Officer of the Episcopal Church.

Fourth Province Endorses Election of Women Deputies

A recommendation to seat women with full voting rights at future General Conventions of the Episcopal Church was approved during the recent Synod of Province IV (Sewanee).

Long a controversial issue among Episcopalians, the move to allow women to serve as General Convention deputies was once again voted down during the 1964 Convention in St. Louis, Missouri (see *THE EPISCOPALIAN*, December, 1964).

Expression of Equality—With lay men and women meeting for the first time as one general division of laity,

Worldscene continued

the Province IV Synod itself was, in a sense, an expression of the concept that men and women hold equal responsibility as servants of the Church. In the past, the women of the Province had met separately from the Synod, with a parallel organizational structure. The delegates voted to continue this new joint relationship for a two-year trial period.

Mrs. Rakestraw Cited—At the business session of the Synod, the Rt. Rev. M. George Henry, Bishop of Western North Carolina and outgoing president of the nine-state Province, paid special tribute to Mrs. Caroline Rakestraw for her work as executive director of the Episcopal Radio-TV Foundation. "Her work has international implications, her radio programs go all over the world," Bishop Henry said. "Hers is one of the most magnificent jobs ever done by anyone in the Province."

To help the radio-television enterprise continue its work, the Synod voted to provide a sum of \$20,300 for the Foundation.

Bishop Stuart Elected—During the Synod sessions, convened on the campus of the University of the South in Sewanee, Tennessee, the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, was elected to a three-year term as president of the Province, which includes fifteen dioceses.

Executive Council: After Cowboys and Indians

Part of the 1966 Church School Missionary Offering will be allocated to work with children who are suffering under the insecurities of modern life. This decision was made at the May meeting of the Executive Council in Greenwich, Connecticut, after the Rt. Rev. Daniel Corrigan, director of the Home Department, informed the Council of the increasing numbers of children in the U.S.A. who are growing up without one or both of their parents. "In my neighborhood," he commented, "the children don't choose up for games of cowboys and Indians any more; they divide themselves among those with fathers and those without." Previously the Council had regretfully heard a report that the last Church School Missionary Offering had come to only \$361,769, the lowest total in several years.

In May, the Council also:

- **Elected** the Rev. Jesse Anderson, Sr., of Philadelphia, Pennsylvania, to succeed the Very Rev. John Butler, Dean of the Cathedral of St. John the Divine, New York, as a member of the Episcopal Church's delegation to the National Council of Churches.

- **Approved** the appointment of Miss Avis Harvey as Acting Director of the Department of Promotion, and the transfer of the Rev. Daisuke Kitagawa as executive director of the Home Department's Division of Domestic Mission to executive director of that department's College and University Division.

- **Voted** a memorial to the late Frances Perkins, former U.S. Secretary of Labor, a loyal churchwoman who began her professional career as an Episcopal social worker, and who later became the first woman cabinet member in U.S.A. history.

- **Expressed** its deep sorrow over the death of the Rev. Peter Hallock, Africa missionary and son of the Rt. Rev. Donald Hallock, Bishop of Milwaukee and former Council member.

- **Voted** \$1,000 toward the work of the new Joint Working Group recently created by the World Council of Churches and the Vatican.

Mutual Responsibility: A Student Center and \$56.60

The University of Panama will be the site of a new addition to the growing list of examples which prove that "Mutual Responsibility and Interdependence in the Body of Christ" represents tangible achievement, as well as a way of thinking.

As an outgrowth of a three-year-old companion-diocese relationship between the Episcopal Church in Panama and the Diocese of North Carolina, construction has begun on a new \$40,000 University Episcopal Student Center. Funds for the Panama center were raised and donated by the North Carolina Diocese, whose Coadjutor, the Rt. Rev. Thomas A. Fraser, Jr., participated in the ground-breaking ceremonies held recently on the university campus.

No "Anglican Ghetto"—Stressing that the new center will be "for all students of goodwill who are interested in deepening their knowledge in the various kinds of studies," the Rt. Rev. R. Heber Gooden, Bishop of Panama and the Canal Zone, said that the building will provide "a good

A Sad Sequel



In our last issue, *WORLDSCENE* featured a news item announcing the formation of a new program, Appalachia South, Inc., sponsored by six mid-South dioceses, and the appointment of the Rev. James Young Perry, Jr., of Arden, North Carolina, as Appalachia South's executive officer.

The magazine was already printed when word reached this office that Mr. Perry was dead.

The forty-three-year-old clergyman had planned to take over his new duties with Appalachia South on September 1. He was spending the months of June, July, and August—as he had for several years—directing a summer camping program at Pioneer Camp, near Hendersonville, North Carolina.

Stricken During Service—It was during a service of Holy Communion at the camp that Mr. Perry suffered a massive coronary occlusion and died instantly. He had asked one of the counselors at the camp to read the first part of the service, through the Epistle; the service had just begun when the clergyman was fatally stricken.

Two days later, on June 12, he was buried at St. Paul's Cemetery in Brevard, North Carolina, following services at St. Philip's, Brevard. Mr. Perry is survived by his wife, the former Llewellyn LaBruce, and two children.

library, and . . . study facilities from early in the day till late at night" as well as a place for "a suitable cultural program . . . in which professors, not only from here but from other universities, and the students will be welcome to participate. This student center," Bishop Gooden continued, "will not be a kind of Anglican ghetto to shield our students from the rigors of the academic climate but a place where they and their friends may develop their capacity to bear more effective Christian witness." The completed center will be one of the first in Latin America to minister to students at a government university.

Two Gifts—During his Panama stay, Bishop Fraser also addressed convocation meetings, spoke to meetings of men and women, conducted a four-day retreat for clergymen, and preached at Panama's Christ Church By-the-Sea.

His visit over, he returned to the U.S. with two gifts: a crozier made from native woods of Panama, and a contribution of \$56.60, to be used for work in the Diocese of North Carolina.

From Puerto Rico To Pennsylvania

After fourteen years as Bishop of the Missionary District of Puerto Rico, the Rt. Rev. Albert Ervine Swift will come to the Diocese of Pennsylvania for a one-year stay to assist Pennsylvania's Bishop, the Rt. Rev. Robert L. DeWitt.

Bishop DeWitt announced this unusual arrangement during the recent convention of the Diocese of Pennsylvania, and explained why the appointment of a temporary assistant would be "of mutual value" both to the Diocese of Pennsylvania and to Bishop Swift.

For Bishop Swift, the decision to resign as Bishop of Puerto Rico represents the culmination of a fourteen-year effort to develop Puerto Rican leadership in the missionary district. This goal was reached in 1964, when the Very Rev. Francisco Reus Froylán was elected to be Bishop Coadjutor of Puerto Rico. At that time, Bishop Swift essentially turned over diocesan jurisdiction to Bishop Reus, and Bishop Swift assumed duties as Dean of St. John the Baptist Cathedral in Santurce.

The Assignment—In his work assisting Bishop DeWitt, the former Bishop of Puerto Rico will not have administrative responsibilities in the diocese, but will assist with confirmations, ordinations, and other diocesan and community occasions where the presence of a bishop is needed.

The Presiding Bishop of the Episcopal Church, the Rt. Rev. John E. Hines, has granted Bishop Swift permission to absent himself from the Puerto Rican cure, and Bishop Swift's resignation has been forwarded to the members of the House of Bishops, which will meet in Montana from September 7-10.

Veteran Missionary—Bishop Swift's varied service in several areas of the ministry began in 1938, when he became a faculty member at St. John's University in Shanghai, China, and later vicar of St. John's Evangelical Church in Hankow. Returning to the United States, he served from 1942-43 as curate of St. David's Church, Baltimore, Maryland; from 1943-48, he was assistant secretary and later acting director of the Overseas Department of the Executive Council. From 1948-51, he was rector of Holy Trinity Church, Manila, the Philippines, and a faculty member

and, later, acting dean, of St. Andrew's Seminary in Manila.

Married in 1940, Bishop and Mrs. Swift have two children. Anne, a William Smith College alumna, is a teacher in Lawrence, Long Island, New York, and her husband, Mr. Jack Nietert, is studying for the priesthood at General Theological Seminary. The Swifts' son, Bill, is a sophomore at Dartmouth College and was recently accepted for a term of study at the University of Salamanca.

New Episcopal Radio Series Premiered by Network



Actors Nestor Paiva (left) and Robert Young are two of the stars appearing in the new radio series, "The Witness."

"The Witness," a new series of twenty-six radio programs produced by the Episcopal Executive Council's Division of Radio, Television, and Audio-Visuals, was recently premiered by the American Broadcasting Company.

The programs, each lasting fifteen minutes, were recorded in Hollywood, with three Episcopal clergymen—the Rev. Theodore O. Wedel, the Rev. Reuel L. Howe, and the Rev. Howard A. Johnson—serving as theological consultants. Hosted by Robert Young, a prominent actor and well-known Episcopal layman, the series features such celebrities as Agnes Moorehead, J. Carroll Naish, Rosemary De Camp, Joseph Cotten, Jayne Meadows, and Alan Young.

No Hard Sell—"The Witness" programs are nondenominational in content, and aim "to reach an audience of thinking people who can identify with the program's characters in such problems as anxiety, fear, loneliness, frustration, and moral crisis," says the Rev. D. Williams McClurken, executive secretary of the radio and television division of Executive Council. He adds, "It is intended to persuade the skeptical and disillusioned that there is not only a meaning to life, but that there is also a purpose and a place for each individual in the world today."

A public affairs presentation of ABC News, "The Witness" will appear weekly on the network. Readers are advised to check local listings for broadcast schedules. **Second Feature**—The appearance of "The Witness" marks the second network program currently to be produced by the Executive Council. "Viewpoint," a series of fifteen-minute weekly interviews moderated by the Rev. Dana F. Kennedy, is now being carried by the Mutual Broadcasting System.

Continued on page 34

A Province in the Making

At a time when the entire Provincial system of the Episcopal Church was being questioned and debated, a new Province, the Ninth, was created by the General Convention meeting in St. Louis last October. It includes all but one of the Episcopal Church's jurisdictions in Latin America and the Caribbean—the Missionary Dioceses of Central America, Colombia, Cuba, the Dominican Republic, Mexico, Panama Canal Zone, Puerto Rico, and the Virgin Islands. Only Haiti has not yet requested to become a part of the newly formed Province.

The first Provincial Synod of the Ninth Province was held at the Seminary of the Caribbean, Carolina, Puerto Rico, from May 17 to 20. The unusually heavy rains that continued throughout the week failed to dampen the ardor and enthusiasm of the delegates as they went about their appointed

tasks. Uppermost in the minds of most representatives was the question of how this Province could justify its existence, and fulfill a significant role both in the life of its members and the life of the Church as a whole.

Each Missionary Diocese was represented by a delegation consisting of its bishop, two priests, one layman, and one laywoman. Missing from this first gathering of the Synod were the delegates from Cuba and the Dominican Republic. The latter were unable to attend because of the unsettled conditions in their country and the conviction that under the circumstances it was more important that they remain at their posts.

One of the first orders of business was the election of officers. By unanimous vote, the Rt. Rev. José Guadalupe Saucedo, Bishop of Mexico, became the first Provincial President. The Rev. Anselmo Carral of the Iglesia San Marcos, Panama

City, Panama, was elected Secretary, and Miss Dora Reus of Puerto Rico, Treasurer.

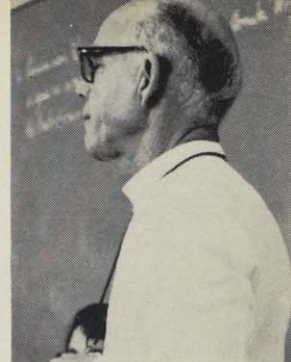
The delegates quickly discovered that all of them shared urgent concerns about such topics as Christian education, university work, Mutual Responsibility and Interdependence, socioeconomic studies, leadership training, family planning and birth control, and ecumenical relations in Latin America. In almost all cases, committees were commissioned to make depth studies of these matters and to make concrete recommendations to the next gathering of the Province. In actions of a concrete nature, the Synod:

(1) Authorized the Reina-Valera (1960 revision) Bible for use in the public Offices in the Church, and with the consent of the bishop, for the liturgical Epistles and Gospels. The Reina-Valera translation is the one distributed by the Latin American Bible Societies, and this action marks the first time that any Spanish version has been officially authorized for use in the Church. (Canon 20, the one having to do with authorized translations, still speaks only of English versions.)

(2) Elected Mrs. Edith L. Bornn, a lawyer from the Virgin Islands, as Provincial Representative to the Episcopal Church's Executive Council. Mrs. Bornn is the Chancellor for the Missionary Diocese of the Virgin Islands, and the only woman to



Clerical delegates to Province 9 meeting in Puerto Rico discuss MRI. From left, clockwise, they include the Rev. Messrs. Anselmo Carral, Panama; Donald Gowe, Virgin Islands; Charles Pickett, Ecuador; G. Edward Haynsworth, Central America; Carlton Morales, Panama; Leonardo Cespedes, Mexico; Van Bird, Virgin Islands; Antonio Ramos, Puerto Rico; Adrian Caceres, Central America; and Felix Medina, Puerto Rico.



hold that post within the Episcopal Church.

(3) Requested the creation of the post of Christian Education Coordinator for Spanish work within the Province; and further recommended that the Rev. Daniel González of Mexico be named to that job. Father González is currently on the faculty of the *Seminario de San Andrés*, Mexico City.

(4) Recommended that as soon as possible, the proper resolutions be presented to the House of Bishops urging that body to create the Missionary Diocese of Ecuador, and subject to the availability of adequate funds, to provide for the election of a bishop for the jurisdiction. At the present time Ecuador is in a somewhat ambiguous situation. It is not officially a jurisdiction of the Episcopal Church, but is being cared for by the Bishop of Colombia. The Synod voted further to anticipate the inclusion of Ecuador in the Ninth Province by granting delegates from that country full rights and privileges at the next Synod meeting.

(5) Accepted with regrets, and gratitude for the work accomplished, the resignation of Bishop R. Heber Gooden of the Panama Canal Zone as chairman of two important provincial committees, one concerned with the Spanish Prayer Book, the other with the Spanish Hymnal. The Rt. Rev. Melchor Saucedo, Suffragan of Mexico, will take over the former; while the Rt. Rev. Francisco Reus, Coadjutor of Puerto Rico, will chair the latter.

(6) Granted voice and vote privileges to three persons who were not official delegates, but whose offices were of interest and concern to the entire Province.

They were Mrs. Theodore Van Gelder of Mexico, representative from the General Division of Women's Work; the Rev. Dr. Joseph Moore, Regional Planning Officer for the Ninth Province; and the Rev. William Frey, director of the Church's Spanish Language Publications Center (*Centro de Publicaciones Cristianas*) in Costa Rica. Later on in the proceedings, the Synod heard reports from both Father Moore and Father Frey.

A distinguished visitor to the Synod was the Rt. Rev. Donald R. Knowles, Bishop of Antigua, one of the eight dioceses which form the Anglican Church in the Province of the West Indies. Bishop Knowles addressed the group twice, and provided the delegates with a history of the formation of that Province. His presence and remarks brought forth a good deal of discussion regarding possible future relationships between the Ninth Province and the Province of the West Indies.

The cross-cultural and multilingual nature of the Synod was immediately apparent. During the meetings, both English and Spanish were used, with the majority of delegates expressing themselves in the language of Cervantes. The difficulties that this might have imposed were few, however, because of the provision for simultaneous translation throughout the three days of meetings.

The need for intra-Provincial communication was acutely felt, both for the coordination of training resources, and for more efficient sharing in MRI projects. The Synod recommended that the *Noticiero Episcopal*, a recently created monthly newspaper published by the *Centro de Publicaciones Cristianas*, in San José, Costa Rica, be used

Participants in Puerto Rico include, from left: lay delegate Arturo Rigüero, Central America; lay delegate Srta. Gladys Figueroa, Ecuador; Bishop Jose Saucedo of Mexico, Provincial President; Srta. Dora Reus, Provincial Treasurer; and Bishop Donald Knowles of Antigua, guest speaker representing the Anglican Church of the West Indies.

to provide this communications link.

The Synod enthusiastically received an invitation by Bishop José Saucedo of Mexico to hold the next Provincial meeting in Mexico sometime between Easter and Pentecost of 1966. In the meantime, the Provincial Council, composed of the three officers, four additional delegates, and one alternate, will meet in San José, Costa Rica, in August, to begin the implementation of decisions taken in Puerto Rico.

It is still too early to assess the significance of this first Synod meeting. That will only become apparent with the passage of time. But the potential is undoubtedly large. As many North Americans are becoming increasingly aware, Latin America is not a homogeneous mass of people separated only by cartographic frontiers, but a large number of widely divergent and culturally distinct areas. In each of these, the Church has, at one time or another, been compelled to seek its obedience to the Gospel in comparative isolation. Now the opportunity has presented itself for each of the component parts to share with the others the richness of its cultural and ecclesiastical heritage, and to express in concrete terms the meaning of "Mutual Responsibility and Interdependence in the Body of Christ."

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Worldscene continued Morality and the Motorist

Grim and increasing, the death and injury tolls on the world's highways seem to suggest that the driver's seat is a testing ground for individual morality. United States statistics, for example, show that in 1964, hazardous driving conditions—snow, fog, and rain—contributed to 12.5 percent of traffic fatalities, while hazardous driving—speeding, passing on the wrong side, and other human lapses—was involved in 87.5 percent of highway deaths.

Last year's traffic casualties totaled 48,000 dead and 3,840,000 injured. If the present rising trend continues, more than 50,000 people will die on United States highways this year.

Universal Problem—Paralleling the United States record is that of every other nation that has taken to wheels. One result is that churchmen throughout the world are viewing dangerous driving as a moral problem.

In the Diocese of Pretoria, South Africa, for example, the Rt. Rev. Edward George Knapp-Fisher, writing in the diocesan publication, recently said, "The efforts of the traffic authorities will all be of no avail if motor drivers persist in the wicked and widespread illusion that moral principles bear no relation to car driving. What is required is a complete change of heart and attitude on the part of all who use the roads to all other road-users, whether they be motorists, cyclists, or pedestrians."

The French Frown—A number of Roman Catholic clergy-
men in France, where Easter weekend death tolls broke all records, have warned Roman Catholic drivers that they must regard breaking traffic laws as a sin.

Speeding, passing in dangerous situations, and driving while drunk are "some of the sins which the Christian motorist should confess," said the Rt. Rev. Auguste J. Gaudel of Fréjus-Toulon. In Aix, Archbishop Charles De-Provenchères said, "No one has a right to imperil by his imprudence [through careless driving] his own life or the lives of others." And a spokesman from the Paris archdiocese was quoted as saying that dangerous driving falls into the category of a violation of the Fifth Commandment, "Thou shalt not kill."

Accidents and Alcoholism—Since some 50 percent of high-
way fatalities involve drunk drivers, the North Conway Institute, an interdenominational organization for the study of alcoholism, and the Institute for Safer Living of the American Mutual Liability Insurance Company have called on 7,000 clergymen to offer suggestions on how churches and synagogues can help reduce the number of traffic accidents, particularly those caused by drinking drivers.

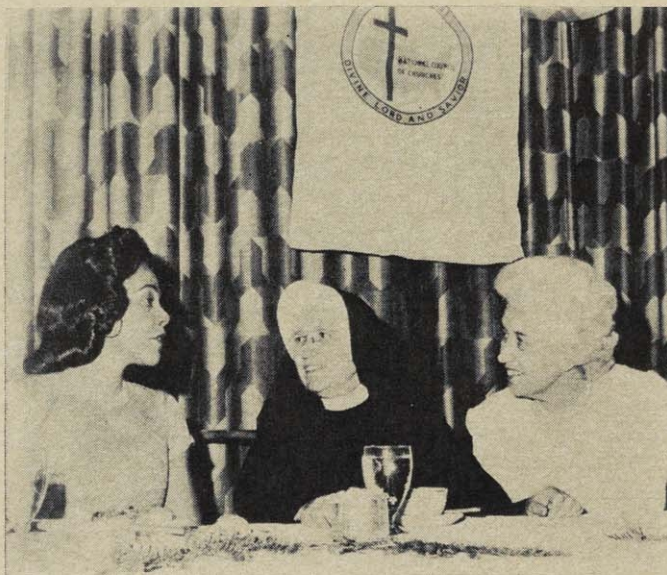
Using a questionnaire survey, the nationwide poll asks such questions as, "What is the interest and responsibility of the church in the field of highway safety, with particular reference to the drinking driver, the drunken pedestrian, and alcoholism in general?" and "How can the church effectively join forces with the community in helping supply moral controls?"

The Rev. David A. Works, an officer of the North Conway Institute and an Episcopal priest, explained that the survey was designed "to find out what can be done to organize the churches in the field of morality regarding highway driving."

Men in Maine—Episcopal churchmen in Maine have stated their awareness of the drivers' moral responsibility through

a resolution for positive action: "I resolve to examine my habits of driving on the highways in the light of Our Lord's commandment to love my neighbors as myself, to the end that acts of selfishness which endanger the lives of my fellow men may be eliminated in me, and that I may offer to God each time I drive a record of thoughtfulness and consideration for the safety of others," it says in part.

Ecumenism and the Ladies



Sharing ideas, along with a historic ecumenical luncheon held during the recent meeting of the Board of Managers of the National Council of Churches' Department of United Church Women, are, from left: Mrs. Martin Luther King, Jr., wife of the civil rights leader and an active churchwoman in her own right; Sister Mary Luke, the only American Roman Catholic nun to be listed among the women auditors at the most recent Vatican Council II session; and Mrs. Stuart Sinclair, president of the United Church Women. This luncheon marked the first time the United Church Women invited Roman Catholic women to share in exploring new avenues of cooperative service.

Addressing the special luncheon meeting, which was attended by 100 Roman Catholic women, who were guests of Protestant and Orthodox women leaders of the United Church Women, Sister Mary Luke said that the main message of Vatican Council II was "an insistent call to renewal." She also warned that "after having pulled ourselves out of old ruts, we are apt to settle down into new ones, content with having stirred ourselves a little to some new appreciations and realizations." Commenting on her experience as one of the few women ever to take part in an ecumenical council, Sister Mary Luke said, "Twenty ecumenical councils came and went, and no woman darkened the doors of the discussion hall. Now these doors have been opened—gingerly, as it were, but really."

Marriage, British Style

Three incidents recently reported from London seem to cover the gamut of modern marriage, from vows at the altar, to the view from the marriage counselor's chair, to the verbiage in the divorce courts.

The Four Wheelers—Henceforth, couples who wish to be



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Worldscene continued

married in the Anglican Church of St. Olave at Stoke Newington, North London, but who do not regularly attend services there, will have to pay three times the statutory fee of \$12.50.

"I do not think we will be profiteering," said the rector, Dr. Hugh Fearn, who explained that the triple toll for nonregulars will be used to defray the church's debt of \$5,600, incurred for new heating and lighting.

Dr. Fearn also said that faithful parishioners can be married at St. Olave's free of charge. In his view, people who enter a church only for special occasions are "four-wheeler Christians": they come by perambulator to be baptized; by taxi to be married; and by hearse for funeral services.

Sanctuary for Troubled Couples—One evidence of British solicitude for mending troubled marriages is its National Marriage Guidance Council. Supported by government funds, the council serves about 16,000 couples each year and offers its advice free.

A few weeks ago, the Council acquired a new director with an impressive set of credentials. Aside from his professional and personal qualifications—he is a lawyer and a happily married family man—the new director, Mr. Gerald Sanctuary, bears a singularly appropriate surname.

Ban or Boon?—Also in London, Sir Jocelyn Simon touched off spirited comment when he spoke out for stricter divorce laws. Addressing a conference of the Law Society, Sir Jocelyn, president of the Divorce Division of England's High Court, urged two key measures: first, that parents of children under sixteen or seventeen years of age should not be eligible for divorce at all; and second, in cases where there are no young children, that divorce should be available only by consent, or proof of a fundamental offense.

Sir Jocelyn, himself the father of three sons, argued that tighter divorce laws would mean fewer divorces. Consequently, money used to support divorces could be spent instead on marriage guidance, education, and support.

While Roman Catholics disagreed with the proposal for "divorce by consent," they reportedly lauded the suggestion to prohibit divorces for parents of youngsters.

A Methodist leader, the Rev. Leslie Weatherhead, disagreed with Sir Jocelyn on grounds that "the children would suffer more if the parents' difficulties could not be resolved," but felt that the divorce by consent proposal might be a good idea "only when the marriage has lasted five years. Too many young couples want a divorce after their first quarrel."

"However desirable this is, it would be like crying for the moon," said the Rt. Rev. Edward Wickham, Anglican Bishop of Middleton. "Divorce itself would be stopped—but the couples would just leave each other."

Holding Action—Typical of newspaper reaction was an editorial in *The Guardian*, which pointed out that "there are many facts and statistics about marriage in Britain which need to be brought to light and accurately interpreted." The venerable newspaper also noted that such information could be expected in 1966, when the Archbishop of Canterbury's working group on divorce is scheduled to submit its report.

In Person

► The Rt. Rev. **Arnold M. Lewis**, the Episcopal Church's first Suffragan Bishop for the Armed Forces, was elected chairman of a new Advisory Council of the Ministry to the Armed Forces, during the Council's initial meeting in Washington, D.C. The Rt. Rev. **Henry I. Loutfit**, Episcopal Bishop of South Florida, was chosen as the Council's vice-chairman. At the meeting, the Council formed a committee to develop program and policy for recruiting, screening, and endorsing chaplaincy candidates, and voted to continue the policy of requiring two years' parish experience before endorsing a chaplain for active duty. This requirement, however, does not prevent a newly-ordained priest from seeking a reserve commission.

► Actor **Joseph Cotten** has been named national honorary chairman of a nation-wide campaign to raise \$3,150,000 for St. Michael's College. Mr. Cotten will work as one of the primary leaders in the fund-raising campaign, which includes an estimated 1,200 volunteers. As the newest Episcopal college, St. Michael's will be a four-year liberal arts institution, and one of the "cluster" colleges at the University of the Pacific in Stockton, California.

► The new president of the Church Army Board of Trustees is Mr. **Lorraine F. Pitman**, partner in a New York City securities brokerage firm and a resident of Westport, Connecticut. Mr. Pitman succeeds Mr. Herbert A. Birks in the Church Army position. Mr. Pitman is a member of Trinity Church, Southport, belongs to the Brotherhood of St. Andrew, and has served on the Laymen's Division of the Department of Laymen's Work in the Diocese of Connecticut.

► Last year, **Mrs. Anthony J. Kisling** of St. Louis, Missouri, received the Bishop's Award for outstanding church work, given by the Rt. Rev. George L. Cadigan, Bishop of Missouri. Recently, Mrs. Kisling's talents for getting things done were once again recognized, this time by Downtown St. Louis, Inc., a community organization which honored her with its "Outstanding Working Woman in Community Service" award. Mrs. Kisling is vice-president of a St. Louis title insurance firm, one of the few women executives in this field. Long active in community



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although there may be many strong reasons
for thinking so, but there can be no doubt
about whether we love our neighbor or no.*

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In Person continued

work, she is currently vice-chairman of the Group Action Council of St. Louis, president of the Educational Center of the Diocese of Missouri, and teaches a church school class of fifth and sixth graders.

► St. John's Military School, Salina, Kansas, has named its new \$250,000 housing facility Mize Hall, in honor of the late Rt. Rev. **Robert Herbert Mize**. Before he was consecrated Bishop of the Missionary District of Salina, now the District of Western Kansas, Bishop Mize served the Episcopal school for many years, as teacher, chaplain, superintendent, rector, and as president of the Board of Trustees. The new building, started last fall, will house eighty-eight students and four faculty families, and is the largest building project ever undertaken by the Salina school. It is hoped that it will be ready for use in the 1965-66 school year. When Bishop Mize came to St. John's in 1898 as a teacher and chaplain, he started a family tradition of service to the school: all three of his children later served as teachers and chaplains there. They are the Rt. Rev. Robert H. Mize, Jr., now Bishop of Damaraland; the Rev. Edward Mize of the Army chaplains corps; and Mrs. Forrest C. Braden of Yuma, Arizona.

► During the school year 1965-66, Mr. **Arthur Ben Chitty** will be on leave of absence from his duties as head of promotional services for the University of the South, Sewanee, Tennessee, in order to serve as president of the Foundation for Episcopal Colleges. His appointment as head of the Foundation was announced recently by Dr. Reamer Kline, president of Bard College and outgoing head of the Foundation. Mr. Chitty, an alumnus of the University of the South, holds an M.A. degree from Tulane University. He has been in charge of the Sewanee institution's promotional work for nineteen years, is editor of the *Sewanee News*, and author of a history of the university. Now serving his third term on the Council of the Diocese of Tennessee, he is also a director of the Living Church Foundation and the Church Historical Society. Mr. Chitty will arrive at the Foundation's headquarters in the Episcopal Church Center, 815 Second Avenue, New York City, in late summer.

BOOKS

CONTRIBUTING REVIEWERS

Edward T. Dell, Jr.
Thomas Fletcher
Molly Wood

Two for the Naked Mind

IAN FLEMING buffs, watch out. People who like genuine suspense and want to graduate from Bond and babes to the real stuff will be pleased to know that an old-timer in the terror field is returning.

William B. Eerdmans Company has put all mystery and suspense fans in its debt by starting to paperback seven of Charles Williams' novels at \$1.95 each. English author Williams—thick-spectacled, slim, and an editor for Oxford University Press for most of his life—doesn't fit our present idea of a master of suspense. Don't underestimate, however, the power of those pressures that must build up in the man who edits scholarly tomes all day long, year in, year out.

Are Williams' spiritual cliff-hangers likely to catch on in a big way in our culture? Probably not. But cat-and-mouse with guns, fast cars, and fists is rather tame for anyone who has ever watched the soul of a Williams character disintegrate.

The usual suspense literature gives the reader a choice. As hero, the reader can safely vanquish Dr. No, and his appetite for mayhem is vicariously satisfied. Or he or she can go terror-wading for fifty pages and then realize with relief that it's only a book, after all.

Sturdy people who take up Williams' *DESCENT INTO HELL* will have no such advantages. Lawrence Wentworth will not go away when you put the book aside. Neither will hell. You will remember, all your life, the well

of annihilation with its glistening white rope of descent hanging pale and phosphorescent and beckoning to you to escape to nowhere.

There is little comparison between the realism of Williams' pictures of the genuine terrors of human existence, and the backyard swings and sand-boxes of Fleming, Bond and Co.

WAR IN HEAVEN, also currently available from Eerdmans, is a spine-chilling, cosmic struggle between men with an overweening lust for power and a rather simple-looking country archdeacon. Their contretemps involves an ordinary-looking Communion cup. If you have decided already that there is no such thing as evil, or forces of evil in the world, forget *War in Heaven*. It will be too fantastic for your credulity, and it messes up neat, manly worlds in rude fashion.



The late Charles Williams

We are promised three more Williams novels, *The Place of the Lion*, *Many Dimensions*, and *Shadows of Ecstasy*. Rather like C. P. Snow in his fascination with the uses of power among men and institutions, Charles Williams adds those dimensions of life that meet the naked mind rather than the eye.

Some people, of course, cannot read Williams. The excuses are that his imagery is too intellectual, that he is too fantastic, or that they can make neither head nor tail of him. For such people, the acids of spiritual reality must come in smaller doses. But for those who would move up to Williams in this new Eerdmans' paperback series, the effort will be worth the eventual rewards. —EDWARD T. DELL, JR.

A Beast for Bait

Frederick Buechner has given us a beautifully written, sensitive novel in *THE FINAL BEAST* (Atheneum, \$4.50). He makes no effort to shock or surprise his readers into acceptance of a traditional Christian theme, unless simplicity, honesty, and faith are shock-inducers to contemporary minds.

The title, from a Stephen Crane poem, warns us of the struggle to come in this retelling of the old story of the sinful nature of mankind contending with God known through Jesus. Buechner's worldly setting is the "scandalous" friendship between a discouraged widowed clergyman, and the childless wife of a parishioner. With this backdrop the author reveals man's



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Books continued

malignant opposition to innocence.

Told with artistry and extreme sophistication, with no trace of religiosity, this novel faces the age-old issues squarely. Buechner resolves these issues with a theological ingenuousness that is hardly new, but wonderfully believable. In essence, we need not be surprised if on occasion a miracle happens, and above all if we find that God can actually accomplish a thing or two on His own—without human assistance.

Buechner is able to take this flagrantly Christian viewpoint, and still captivate the mind of the person who likely couldn't care less about this religion. Quite a feat.

—THOMAS FLETCHER

THE LOSER, by Elizabeth Allen
(Dutton, \$3.00)

Elizabeth Allen's *The Loser* tells of a popular high school girl who falls in love with an "outcast," and realizes that popularity isn't everything. Realism is the key to this enjoyable book which deals with today and today's problems. *The Loser* is easy reading, deals with adult emotions, and is definitely one book the teen-age person should not pass up.

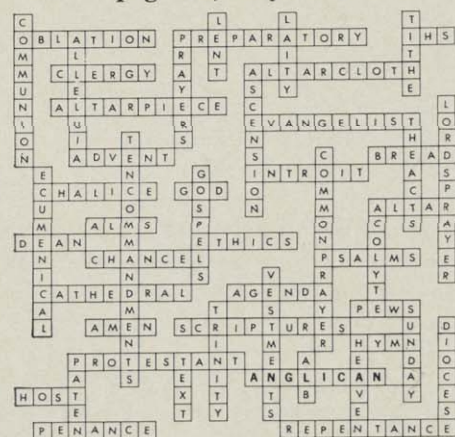
—MOLLY WOOD

Solution for

WORDS OF THE CHURCH:

A Puzzle

page 40, July issue



PICTURE CREDITS—William C.

Frey: 32-33. Thomas LaBar: 10-16, 44. Religious News Service: 31, 35. Wide World Photos: Cover (lower left), 41. Joe Young: Cover (center), 18-19.



WHATEVER HAPPENED TO COMEDY?

BY MALCOLM BOYD

I'D LIKE some laughs—old-fashioned, Marx Brothers, belly laughs. I want to be convulsed by a W. C. Fields comedy routine, or a Bob Benchley tickler.

I want to be all shook up by a comic who won't let up on me until tears are rolling down my face and my stomach muscles ache because the jokes are—believe it or not—funny.

The sick-sick-sick school of laughs doesn't even seem interestingly sick anymore. It's as boring as last month's hog prices. Anyhow, the spectacle of overfed, overalcoholic middle-aged "entertainers" sitting around yocking at comments about their own indulgences is archaic tripe on the same level as, say, the recent *Hush . . . Hush, Sweet Charlotte*.

The French, I am told, think that Jerry Lewis is a new Charlie Chaplin, an authentic genius of the comedy genre. Well, in all honesty I think it must be said that the French didn't have to look at Mr. Lewis last year on TV. They have, however, seen the same movies the U.S.A. has looked at for years—those tired, hackneyed, unimaginative, absurdly unfunny "B" Jerry Lewis pictures which, I suppose, are so bad that maybe it seems terribly funny anybody made them.

Maybe that's what the French are laughing about when they laugh at Jerry Lewis movies.

Hollywood has been giving us a few laughs lately with the occasional straight, serious, unfunny personality or situation which is self-satirizing

without realizing it. But can't we have *intentional* humor?

From the beginning certain elements in Hollywood have displayed a robust tendency to see unfunny things as funny; for example, ethnic or racial characteristics which are simply natural expressions of people. But the pig-tailed Chinese cook had to be almost as hilarious in early Hollywood as the shuffling, drawling, stereotyped Negro or the obviously idiotic Spanish-American. These were laughs, boy!

Hollywood's sophistication advanced with the advent of typecasting. Thus, the moment Akim Tamiroff's face appeared on the screen, audiences were supposed to shriek. The principle of typecasting really got everybody mad at Charlie Chap-

Typical old-time laughmakers (above) are Charlie Chaplin (with Jackie Coogan), the Marx Brothers, and W. C. Fields.

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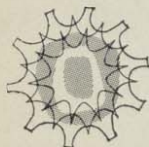
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Movies continued

lin. Instead of sticking with "the Tramp," he had to go and make those *serious* pictures.

Our U.S.A. movie-makers have also had difficulty finding humor in so-called serious subjects. Thus emerged the Sacred Cows which could never be laughed at, even when they were downright ludicrous. Such a rare, and great, film as *Dr. Strangelove* slaughtered Sacred Cows left and right, and Hollywood was amazed to find its all-movie-goers-are-like-twelve-year-olds theory blasted wide open.

The English have been providing a goodly part of the world's comedy needs. Peter Sellers and Margaret Rutherford have been among our better therapists of late. A French film, *Hulot's Holiday*, is considered by many the best comedy of the decade. The French, too, have dished up Jean-Paul Belmondo, a droll adventurer who really swings.

Italy gave us some of the warmest adult laughs of the past year in *Marriage Italian Style*. But there were marvelous touches of pathos and realism in this well-balanced film for adults only starring Sophia Loren and Marcello Mastroianni. It proved to be a top American favorite, and Hollywood took a second look at all those nonurban sophisticates it said didn't exist.

I wish that Hollywood would throw away all the gimmicks—my, they're piled high—and just let someone funny be himself, develop, and give the world some badly needed laughs about the human condition. There's probably a funny kid like this right now in Hoboken or Kansas City or San Diego. If they have already discovered him, I'm afraid that they are having his teeth fixed, his hair styled, and some jokes written for him by the tiredest writing "stable" outside the Las Vegas strip.

As I was saying, I'd like some laughs—old-fashioned, Marx Brothers, belly laughs. I want to be all shook up by a comic who won't let up on me until the tears roll down my face because the jokes are—believe it or not—funny. ◀

Calendar of prayer

AUGUST

- 1 The South Pacific Anglican Council:** Carpentaria, Australia: Seering John Matthews, Bishop; Melanesia, New Zealand: Alfred Thomas Hill, Bishop; Leonard Alufurai and Dudley Tuti, Assistant Bishops; New Guinea, Australia: Geoffrey David Hand, Bishop; George Ambo and John Wallace Chisholm, Assistant Bishops; Polynesia, New Zealand: John Charles Vockler, Bishop. (For theological education, especially St. Paul's, Moa Island [Carpentaria and New Guinea] and St. John's, Suva [Polynesia]; the new companion relationships between Los Angeles and Polynesia, and Minnesota and New Guinea.)
- 2 Namirembe, Uganda:** Leslie Wilfrid Brown, Archbishop; Dunstan Kasi Nsubuga, Assistant Bishop. (For Bishop Tucker Theological College, Mukono, where clergy and women workers are trained.)
- 3 Nandyal, South India:** Clement William Venkataramiah, Bishop. (For more clergy; closer cooperation with the Church of South India; the college and hospital at Vellore in South India.)
- 4 Nasik, India:** Arthur William Luther, Bishop. (For the schools; support and helpers in developing hospitals; co-operation of Christians, Hindus, and Moslems in helping India's poor; an increase of Christian literature.)
- 5 Nassau and the Bahamas, West Indies:** Bernard Markham, Bishop. (That the local Bahamians will hold fast to their faith in spite of the worldliness of the wealthy visitors and of the cult of money.)
- 6 Natal, South Africa:** Thomas George Vernon Inman, Bishop; Edward Francis Paget and Archibald Howard Cullen, Assistant Bishops. (For medical work in hospitals and mission clinics; the indigenous Society of St. John the Divine, as this Order of women builds a multiracial community of service.)
- 7 Nebraska, U.S.A.:** Russell Theodore Rauscher, Bishop. (For mutual exchange in the developing companion relationship with the Diocese of Athabasca in Canada.)
- 8 Nelson, New Zealand:** Vacant. (For a worthy successor to the Rt. Rev. Francis Oag Hulme-Moir, who resigned this year; work in the Home for the Aged, children's homes, hospitals; the part-time chaplaincy work with Maoris and other seasonal farm workers; work in mining and milling areas; support from parishes in more stable areas for mission work in country districts.)
- 9 Nevada, U.S.A.:** William Godsell Wright, Bishop. (For more clergy and support for this missionary field.)
- 10 Newark, U.S.A.:** Leland Stark, Bishop; George Edward Rath, Suffragan. (For continuing, effective communication in the companion relationship with Liberia.)
- 11 Newcastle, Australia:** James Alan George Housden, Bishop; Leslie Stibbard, Assistant Bishop. (For St. John's Theological College; the Church School for Girls; evangelization at the new University of Newcastle; the maturing of plans for Christian unity in Australia; the ministry to industrial workers and miners; Australia's increased participation in MRI, and in the Australian "Bush" and New Guinea.)
- 12 Newcastle, England:** Hugh Edward Ashdown, Bishop.
- 13 Newfoundland, Canada:** John Alfred Meaden, Bishop; Robert Lowder Seaborn, Assistant Bishop. (For the new halls of Queen's College at Memorial University, St. John's, where clergy are trained; the church schools; the new missions in Labrador; Kill-devil Lodge, the camp and conference center; the new College of Fisheries.)
- 14 New Hampshire, U.S.A.:** Charles Francis Hall, Bishop. (For new work in areas of population growth; the ministry to summer vacationers; college work.)
- 15 New Jersey, U.S.A.:** Alfred Lothian Banyard, Bishop.
- 16 New Mexico and Southwest Texas, U.S.A.:** Charles James Kinsolving III, Bishop. (For Indian work, especially at San Juan Mission, Farmington, New Mexico, serving the Navajo in the "Four Corners" area; St. Anne's Mission, El Paso, Texas, serving a tri-racial group.)
- 17 New Westminster, Canada:** Godfrey Philip Gower, Bishop. (For the ministry to the multiracial peoples around Vancouver, especially the missions among the Chinese and Japanese; the Flying Angel Stations for sailors; work at the provincial universities; work in the Indian villages.)
- 18 New York, U.S.A.:** Horace William Baden Donegan, Bishop; Charles Francis Boynton and James Stuart Wetmore, Suffragans. (For the missions at home and missionaries abroad.)
- 19 Ngo-Hsiang (Hankow), China:** Stephen Hai-Sung Chang, Bishop. (For God's protection and guidance of the Church under its Chinese leadership.)
- 20 Niagara, Canada:** Walter Edward Bagnall, Bishop; Charles Robert Heber Wilkinson, Assistant Bishop; Joseph Loft-house, Honorary Assistant Bishop. (For sufficient clergy; deepening of the "prayer partner" ties with the Diocese of Saskatchewan.)
- 21 The Niger, Nigeria (West Africa):** Cecil John Patterson, Archbishop; Lucius Madubuko Uzodike, Assistant Bishop. (For more clergy; the training of catechists at St. Paul's College, Awka; medical work, especially the village maternity homes and the leper settlement on Oji River; work in the growing townships, e.g., with school dropouts.)
- 22 Niger Delta, Nigeria (West Africa):** Rogers Nathanael Bara Hart, Bishop; Hubert Alafuro Ibahama Afonya, Assistant Bishop. (For workers in the inter-church ministries in the industrial seaport, Port Harcourt; the Churches' schools and community centers; assistants to help the youth adjust to rapid urbanization and social change; fulfillment of church unity plans this year.)
- 23 Nkore-Kigezi, Uganda:** Kosiya Shalita, Bishop. (For better training of younger clergy and teachers; a gospel of reconciliation to offset tribal divisions.)
- 24 North Carolina, U.S.A.:** Richard Henry Baker, Bishop; Thomas Augustus Fraser, Jr., Coadjutor. (For the diocesan institutions.)
- 25 North China, China:** Timothy Hsin-Yang Lin, Bishop.
- 26 North Dakota, U.S.A.:** George Theodore Masuda, Bishop. (For the new bishop, his clergy and people.)
- 27 North Kwanto, Japan:** John Naohiko Okubo, Bishop. (For the parishes, especially the kindergartens, which reach out to families and workers; the student center at Shiki, a dormitory for university students in Tokyo.)
- 28 North Queensland, Australia:** Ian Wotton Allnut Shevill, Bishop; Grosvenor Miles, Assistant Bishop. (For the chaplains who minister to the aborigines.)
- 29 Northern California, U.S.A.:** Clarence Rupert Haden, Jr., Bishop. (For the parish schools; college work.)
- 30 Northern Indiana, U.S.A.:** Walter Conrad Klein, Bishop.
- 31 Northern Michigan, U.S.A.:** George Rhys Selway, Bishop.

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COMPASS

March, 1965

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Please direct all inquiries to the Rev. Bruce W. Forbes at the church.

St. Paul's Episcopal Church in Greenville, Liberia, would like to add to their parish library the fifty-four volumes of Great Books as advertised in THE EPISCOPALIAN (April issue, page 19). Any individual, group, or parish willing to send some or all of the volumes should write to the rector, the Ven. Samuel F. Dennis, St. Paul's Episcopal Church Parish, Greenville, Sinoe County, Liberia, West Africa.

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

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CALENDAR AND RADIO-TV

AUGUST

- 1 Seventh Sunday After Trinity
- 6 The Transfiguration of Christ
- 8 Eighth Sunday After Trinity
- 15 Ninth Sunday After Trinity
- 22 Tenth Sunday After Trinity
- 23-27 Fifty-eighth Convention of the National Brotherhood of St. Andrew. The Cathedral of the Incarnation and Adelphi University, Garden City, Long Island, New York
- 24 St. Bartholomew the Apostle
- 29 Eleventh Sunday After Trinity

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

Radio and Television

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

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

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer. Among the many stars to appear on "The Witness" are: Agnes Moorehead, Jayne Meadows, J. Carroll Naish, Parley Baer, and Gene Raymond. This dramatic series suggests ways every person can find meaning, purpose, and "a place under the sun" in today's complex world.

The Episcopal Series of the Protestant Hour, produced by the Episcopal Radio-TV Foundation, Atlanta, Georgia, began a twelve-week radio series on July 18 featuring the Rev. C. Fitz-Simons Allison, professor of church history at the University of the South, Sewanee, Tennessee.

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KNOW YOUR DIOCESE

The Diocese of West Virginia, formed in 1877, covers the entire state and lies wholly within "Appalachia." The diocese is 62 percent rural, with the 38 percent urban population concentrated in a few large centers. Although in a politically declared "depressed" area with a declining population and limited job opportunities, the diocese is gaining in communicant strength, number of churches, clergymen, candidates, and postulants. In the diocese's 25,000 square miles of rugged mountains and beautiful river valleys are eighty-three parishes and missions with sixty-two priests and seventy lay readers ministering to 19,058 baptized persons (13,266 communicants).

Many of the diocese's activities have developed from its belief that the mission of the Church is the responsibility of both the laity and the clergy. The West Virginia School of Religion trains lay readers, Bishop's Men, canon missionaries, and members of the Order of Jerusalem. The school has a system of correspondence during the winter, and a summer "in residence" period at Sandscrest, the diocesan retreat house.

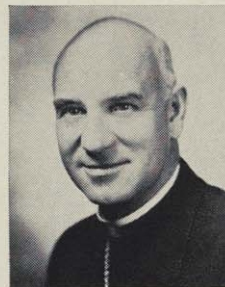
The Episcopal Churchmen of the diocese sponsor a threefold program which includes daily prayer for all seminarians; recruitment of men for the priesthood; and support of seminarians through personal dime banks.

Peterkin Conference Center, which covers more than 1,200 acres in the mountains, has an active program of camps and conferences for all ages.

These programs explain in a large part the fact that the diocese has twenty-nine men in seminaries, several others studying for the perpetual diaconate, and articulate laymen witnessing for Christ in their daily work.

The "Sword of the Spirit" movement, which had a strong effect on the spiritual life of the diocese a few years ago, was revitalized at the clergy conference last September. Among the goals set by the conference for 1965 are: more time for clergy retreats and spiritual renewal; retreats for the laity; creative and relevant worship experiences; study groups to recognize the needs of the changing world; and outreach to the unchurched.

While attending the 1958 Lambeth Conference, West Virginia's Bishop Wilburn C. Campbell extended an invitation to Bishop Robert C. Mortimer of Exeter and Bishop Roger P. Wilson of Chichester to visit his diocese. The three bishops felt that they had gained a greater understanding during the resulting visit and hoped that their priests and lay people would be able to make similar visits. In 1961, a group of West Virginians went to England; and in 1964, a group from the English dioceses visited West Virginia (see *THE EPISCOPALIAN*, July, 1964).



The Rt. Rev. Wilburn Camrock Campbell, Bishop of West Virginia, was born on November 9, 1910, in Waynesville, North Carolina, the son of W. C. and Stella Campbell.

After being graduated from Amherst College, Bishop Campbell received his theological training at Bexley Hall, earning a B.D. degree in 1935. He holds the following honorary degrees: LL.D. (Morris Harvey

College), S.T.D. (General Theological Seminary), and D.D. (Kenyon College and Amherst College).

Bishop Campbell was ordained to the priesthood in 1936, and served parishes on Long Island and in Pittsburgh. He was chaplain and dean of the chapel at Chatham College while serving as rector of the Church of the Ascension, Pittsburgh. He also founded St. Edmund's Academy there. In 1950, he was consecrated to be Bishop Coadjutor of West Virginia; he became diocesan in April, 1955. Earlier he was the first executive director of the Presiding Bishop's Committee for Laymen's Work (now the General Division of Men's Work), and edited the Guide for Lay Readers and the Lay Readers' Sermons.

*West Virginia's Bishop is chairman of General Convention's Joint Commission on the Ministry of Healing. He helped organize the West Virginia School of Religion, and has been guest preacher in missions and crusades in the United States and abroad. Earlier this year, Bishop Campbell was one of the twelve bishops participating in the Bishops' Crusade in Georgia (see *THE EPISCOPALIAN*, May, 1965).*

Bishop Campbell initiated the West Virginia Commission on Religion and Race, is chairman of the Governor's Commission on the Chaplaincy, is a member of the State Crime and Delinquency Commission. He is president of the Buckskin Council of the Boy Scouts and a member of the Y.M.C.A. Board.

He and the former Janet Jobson were married in 1935. They have two children: Jane, wife of the Rev. C. Roger Butler, rector of St. Paul's Church, Kittanning, Pennsylvania; and Arthur, a student at Harvard. They also have three grandchildren.

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