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THE Episcopalian

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JULY, 1966

CAROL'S
SUMMER

BRUTON

EVERYBODY'S PARISH

By Parke Rouse, Jr.

BRUTON PARISH in Williamsburg, Virginia, "Everybody's Parish Church," is visited each year by 500,000 travelers, an estimated 100,000 of whom attend at least one of the numerous services and organ concerts. About 400 College of William and Mary students make it their church each school term, as their predecessors did in Colonial times. Dozens of brides-to-be of nearly every denomination and home state choose to be married each year at its altar.

"Bruton is first and foremost a living church," the present rector, the Rev. Cotesworth Pinckney Lewis, says. "Visitors from all parts of the world attest to the redirecting of their lives along Christian lines as a result of their worshiping in this place."

Bruton Parish was formed from three parishes in 1674; antecedents of the congregation date back to 1633. The present structure was completed late in 1715. Thus this is a double anniversary, marking the 333rd year of the congregation, along with the 250th birthday of the historic building.

Little is known about the building that served the early parishioners, but a 1939 excavation near the site of the present Bruton Parish Church unearthed the foundation of a small structure which an architect placed among a small group of Virginia Gothic-type churches.

It is also known that in 1699 Williamsburg—or Middle Plantation, as it was then called—experienced a small population explosion when the governor and the legislature of the Virginia colonial government moved to town, thus making it the capital city. Tiny Bruton Parish suddenly acquired new stature, since the Anglican Church was the established Church in those pre-Revolutionary days, and the governor was the temporal head of the Anglican Communion in the Virginia colony.

In 1710 Governor Alexander Spotswood provided a plan for a larger building—the cross-shaped structure

that still serves Bruton Parish. The cost was to be shared by the Virginia colonial government and the parish. According to a 1712 document, the government's share was to cover "The Dimensions of ye two Wings . . . together with ye Rates of ye Materials and Workmanship therein required," or about 200 pounds. This sum proved inadequate; the government would pay no more, and the length of each wing had to be reduced four-and-a-half feet. Handmade bricks used in the construction cost seventeen shillings, or about \$2.40, per thousand.

The church, built on the style of many English churches of the day, had a west entrance and an altar at the east. This orientation was based on the medieval concept that on the Day of Judgment God would appear in the east like the rising sun.

Since many of the materials had to be ordered from England, the structure was not completed and pronounced worthy of God and the governor until 1715. An elevated pew close to the altar was used by the governor and his Council of State. All classes of Virginians, from planters and statesmen such as George Washington and Thomas Jefferson to craftsmen and slaves, participated in the church's life.

The Rev. William A. R. Goodwin, who came to Bruton in 1902, described a typical service in those early days: "The men sit on the north side of the aisle, and the women on the south; we know that in accordance with custom, this is the ruling of the vestry. . . . The students from the College of William and Mary take their places in the galleries. . . . The beadle keeps his eyes upon the college youth in particular. . . . The minister reads, the responses are led by the clerks, the congregation saying them just a word or two behind, for prayer books were not as easily had then as now."

Bruton, together with the governor and the College of William and Mary, was then almost a third arm of

*Some sixty years before the signing of the Declaration of Independence,
Bruton Parish Church was built in Williamsburg, Virginia.*



EVERYBODY'S PARISH

the royal government. The rector was also chaplain to the House of Burgesses, and often served simultaneously as president of the Anglican College of William and Mary. On June 1, 1774, Bruton parishioners held a service of "fasting and humiliation" called by the recalcitrant Virginia Assembly to protest objectionable features of British rule. Reported the *Virginia Gazette*: "Yesterday the Honorable Speaker, and as many Members of the late Assembly as were in town, with the Citizens of Williamsburg, assembled at the Court House and went in procession to the Church, where an excellent Sermon well adapted to the present unhappy disputes between Great Britain and her Colonies, was preached by the Reverend Mr. Price."

When, in 1780, Virginia's capital moved to Richmond, Bruton suffered. No longer did the governor or the burgesses take part in its services. All of Bruton's property, except the church and the churchyard, reverted to the state. By 1840 Bruton's communicants had dwindled, and only half the church was used for services.

Thus matters stood when the young Dr. Goodwin accepted the call to Bruton Parish in 1902, on condition that the vestry restore the church to its earlier state. For guidance, he gathered all the church records he could find and published them in 1903 as "Bruton Parish—Historical Notes." In May, 1905, restoration began; two years later the church was reconsecrated on the 300th anniversary of Jamestown's settlement.

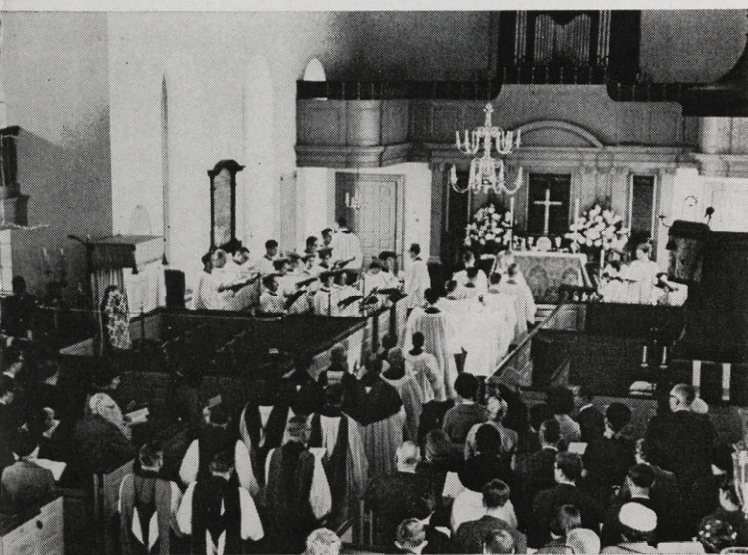
Dr. Goodwin was instrumental in convincing John D. Rockefeller, Jr., to begin the restoration of Williamsburg in 1926. With revitalized interest in the town, Bruton, too, was revitalized. When a steady stream of Williamsburg visitors mistook Bruton for an exhibition

building, some parishioners began to long for the days when their pews were their own. However, the life of the parish quickened, and the congregation grew.

Today Bruton Parish has over 700 communicants, the largest congregation in its history. In addition, Christians of all denominations and races—and occasionally a Buddhist or a Mohammedan—help fill its 450 seats at Sunday and Holy Day services. The Rev. Dr. Lewis and the Rev. John H. Hatcher, curate, conduct as many as five services on Easter Day. Often there is standing room only.

Recognizing that Bruton was reaching its capacity, the parish started a mission church near Jamestown in 1963. Bruton has not only extended its friendship to St. Martin's mission, but gave five acres of wooded land as a site for their new church.

Bruton's 250th anniversary year began in November, 1965, with a ceremony attended by Presiding Bishop John E. Hines. The church bell tolled on that occasion just as it rang out the news of the signing of the Declaration of Independence and the surrender of Lord Cornwallis at Yorktown. Bruton's bell, hung in 1761, still calls townspeople and visitors to worship in Williamsburg. ◀



Above: A clerical procession begins the 250th anniversary observance. Right: Presiding Bishop John E. Hines, shown here with Bruton's rector, the Rev. Cotesworth P. Lewis (left), spoke at the service, which was attended by several former curates, including the Rt. Rev. John Boyd Bentley.



LETTERS

FOR ALL CONDITIONS . . .

There is great concern for the poor, and it is good to care for those needing help.

However, we do have a large group of people neither of the rich nor of the poor, and they appear to be forgotten "men" today.

Our Church in a number of places is sponsoring housing for those able to pay a substantial sum . . . to enter and a monthly payment thereafter. There are many clergy and lay people not able to pay for such housing. . .

Are we really doing anything in the way of housing in the Church for this group? I believe the need for housing will increase for the in-betweens.

THE REV. PETER M. DENNIS
Evansville, Ind.

HURRAH FOR DOUGLAS

God love him. Please enter a "second" for the observant and entirely sensible viewpoint expressed by Douglas Dupree in the May issue. I wonder if the horse knows we are working from the wrong end. We "fellow-Protestants" tend to do considerable back-thumping . . . to the tune of, "Well, at least we are doing SOMETHING." It doesn't always hold that doing something is better than doing nothing.

THE REV. WALTER PARKER
Gold Beach, Ore.

Congratulations to 16-year-old Douglas Dupree, in his letter, "The Wrong People?"

If we devoted more effort toward union with Old Catholics and Lutherans, we would be much better off than attempting union with Churches that are so unlike us in doctrine and worship.

THE REV. HOWARD C. GALE
Beverly, Mass.

SOUND AND FURY?

"Rumors Are Flying" (*Worldscene*, May, 1966) leads to consternation and to realms beyond. First, do we understand that Dr. Altizer presented his infant son in Baptism to a dead or living God? Of what avail the inward and spiritual grace of the Sacrament of Baptism, God being spiritually dead? Or if "God . . . no longer exists apart from the world," does He exist as of the world? If so, the spiritual Sacra-

ment of Baptism seems a good deal like televising a message next door via some distant satellite rather than calling through the open window. Patently we live in a world of material alone if God is a god without spirit. Such a god is an idol whose charismata of grace are without substance, and whose sacraments are fetish.

Second, if we are to suppose that "the Church . . . the embodiment of Christ . . . is to a large part moribund and ineffectual today," and that Dr. Altizer "is committed to work within the Church because [he is] a Christian," does it not follow that he too is to a large part moribund and ineffectual? What is he to do with no God and a defunct Church? It is God who created man, and not vice versa. . .

FRANCIS F. DUNBAR
Manchester, Vt.

There is so much to-do being made about the "God is dead" idea these days. My feelings toward this philosophy can be conveyed by the following lines:

It cannot be said that God is dead.

As soon be said that black is white,

Or sea is land, or gold is lead.

For God's the word for living might,
For ceaseless help, eternal right.

JOHN CURTIS
Wilmington, Del.

ONE AND EIGHT

Your charming Freudian slip ". . . Pope Gregory VIII (who sent Augustine . . . to England . . ." (*THE EPISCOPALIAN*, May, page 36) deserves notice.

How indicative of the Protestant Episcopal Church, when thinking of a Roman Pope, to assign him the numbers of that English Henry. I suppose we really are an amalgam of Gregory I and Henry VIII.

THE REV. J. ENGELCKE
Honolulu, Hawaii

ESSENTIALLY MORAL

I beg to differ with the lady from Nebraska whose letter appeared in the April issue. She stated that "Medicare, the War on Poverty, Selma, etc., are essentially political problems" and should not be tampered with by the Church.

I seem to recall Christ's rebuking the Pharisees for their undue emphasis on piety while they neglected the needs of those around them . . . these matters have become "essentially political," but only because the Government has

had to step in where the Church has been either negligent or handicapped by a lack of resources. We as Christians now have a magnificent opportunity to exert what influence we can in supporting and, where necessary, in modifying existing programs. . .

C. BROWN
Cranston, R.I.

SEMANTICS ON DOCTRINE

Dr. Crow concludes his searching study of efforts to produce a "United Ministry" by urging that such a ministry "will not be the construction of our negotiations, but the gift of a loving God." . .

. . . to have the kind of ministry which Dr. Crow rightly hopes for, it is a rather poor idea to start out in the way in which he has done. For in his opening paragraphs he unmistakably implies that our denominational differences are the result . . . of emotion and prejudice. No doubt he didn't deliberately intend to imply this, but that only makes his unexamined presuppositions the more significant. In other words, Dr. Crow unwittingly reveals his own powerful antidoctrinal prejudice, for it never seems to have occurred to him that our differences may be differences of conviction, not simply prejudices. . .

Wise though his concluding sentence is, Dr. Crow has missed the boat because of the rigid doctrinal position (antidoctrinal is one kind of rigid doctrine) revealed in his lead. Thus he has failed to see that Anglicans and other Catholics do in principle have a ministry which is "the gift of a loving God," while the others have to a greater or lesser degree rejected that gift in principle. Such is my conviction, at any rate. Perhaps Dr. Crow would call it a mere emotional prejudice.

ROGER GEFFEN
Port Washington, N.Y.

Correction

An editing error appears in "Unity: Decisions at Dallas" on page 11 of *THE EPISCOPALIAN* for June. The fourth sentence of Bishop Burrill's answer to the question "What relation will this proposed new Church have to the Anglican Communion?" should read: "As there is one holy, catholic, and apostolic Church, then obviously our particular denominational name tags should begin to wear off, and we will become catholics in the true sense of the word."

Perhaps
in the
year 2065
no one
will
be
hungry.

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FOR YOUR INFORMATION

Our cover photo and the accompanying picture story, "CAROL'S SUMMER," page 11, say all that needs saying about **Bruce Roberts'** talents. A topnotch professional, Mr. Roberts lives in Charlotte, North Carolina; his work has appeared in many major publications. From Carol Smith's diary of her summer, we learned something else about the sort of fellow Bruce Roberts is. Noticing that some of the children's groups had been going on the prized train excursions, Bruce wondered why Carol's group was left out. "I told him that they belong to families who couldn't even afford ten cents for a train ride," Carol said. "He asked me how many children I had, and I told him twenty-eight. . . . He then gave me the money to take them. I almost fell in the squash I was cooking."

"OUR CONSTANT 'BIRD WATCHERS,'" page 20, comes to us from **Robert S. Staples**, a professional writer-photographer from Kansas City, Missouri, and an active Episcopal layman. The Rev. Troy Keeling, the Minot, North Dakota, clergyman frequently quoted in the text, is unusually qualified to understand the problems of military men. As a member of a World War II Air Force bomber crew, he missed "quite by chance" being assigned to help deliver the second atom bomb on Japan. "Most of our young people don't know of the bombing of Nagasaki because it occurred only four days after the more memorable first atom bombing of Hiroshima," he says. ". . . Yet that second bomb destroyed Nagasaki and killed 74,000 persons—while Japan was suing for peace."

in the next issue

- Report from
the Presiding Bishop
- The Dioceses:
Issues and Actions
- The God Questioners
- More Letters to
Young Christians

continuing

FORTH and

The Spirit of Missions

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LETTERS to YOUNG

BY C. S. LEWIS

To Mrs. B. 26 March 1940

. . . My own experience in reading the Gospels was at one stage even more depressing than yours. Everyone told me that there I should find a figure whom I couldn't help loving. Well, I could. They told me I would find moral perfection—but one sees so very little of Him in ordinary situations that I couldn't make much of that either. Indeed some of His behaviour seemed to me open to criticism e.g. accepting an invitation to dine with a Pharisee and then loading him with torrents of abuse. Now the truth is, I think, that the sweetly-attractive-human-Jesus is a product of 19th century scepticism, produced by people who were ceasing to believe in His divinity but wanted to keep as much Christianity as they could. It is not what an unbeliever coming to the records with an open mind will (at first) find there. The first thing you find is that we are simply not *invited* to speak, to pass any moral judgement on Him, however favourable; it is only too clear that He is going to do whatever judging there is; it is *we* who are *being* judged, sometimes tenderly, sometimes with stunning severity, but always *de haut en bas*. (Have you ever noticed that your imagination can hardly be forced to picture Him as shorter than yourself?) The first real work of the Gospels on a fresh reader is, and ought to be, to raise very acutely the question, 'Who or What is this?' For there is a good deal in the character which, unless He really is what He says he is, is not lovable or even tolerable. If He

is, then of course it is another matter; nor will it then be surprising if much remains puzzling to the end. For if there is anything in Christianity, we are now approaching something which will never be fully comprehensible. . . .

The late C. S. Lewis was probably the twentieth century's most popular and widely read author of books on practical Christian living. All authors receive a certain amount of reader correspondence. For author Lewis, a busy Fellow, Tutor, and lecturer at Oxford and later Cambridge, his readers' mail became a small avalanche. Thousands wrote to him. According to those who knew Lewis personally, he answered every correspondent.

Effusive admirers, cranks, and the merely contentious usually received brief, polite notes. For the genuinely perplexed unbeliever or struggling new Christian, Lewis could, and often did, write pages of carefully reasoned, patient counsel.

The accompanying selections, and those which will appear in forthcoming issues, are taken from The Letters of C. S. Lewis (to be published by Harcourt, Brace and World in November). The book includes over five hundred letters selected and edited from many thousands by Professor Lewis' brother, W. H. Lewis. The Letters are an eloquent example of one remarkably gifted layman's willingness to think rigorously about the Christian life and to witness faithfully.

To Mrs. B. 4 January 1941

. . . Congratulations . . . on your own decision. I don't think this decision comes either too late or too soon. One can't go on thinking it over for ever; and one can begin to try to be a disciple before one is a professed theologian. In fact they tell us, don't they, that in these matters to act on the light one has is almost the only way to more light. Don't be worried about feeling flat, or about feeling at all. As to what to do, I suppose the normal next step, after self-examination, repentance and restitution, is to make your Communion; and then to continue as well as you can, praying as well as you can . . . and fulfilling your daily duties as well as you can. And remember always that religious *emotion* is only a servant. . . . This, I say, would be the obvious course. If you want anything more e.g. Confession and Absolution which our church enjoins on no-one but leaves free to all—let me know and I'll find you a *directeur*. If you choose this way, remember it's not the psychoanalyst over again; the confessor is the representative of Our Lord and declares His forgiveness—his advice or 'understanding' tho' of real, is of secondary importance.

. . . Don't worry if your heart won't respond; do the best you can. You are certainly under the guidance of the Holy Ghost, or you wouldn't have come where you now are; and the love that matters is His for you—yours for Him may at present exist only in the form of obedience. He will see to the rest. . . .

CHRISTIANS



To Mrs. G.

15 May 1952

The only (possibly, not necessarily) unfavourable symptom is that you are just a trifle too excited. It is quite right that you should feel that 'something terrific' has happened to you. . . . Accept these sensations with thankfulness as birthday cards from God, but remember that they are only greetings, not the real gift. I mean that it is not the sensations that are the real thing. The real thing is the gift of the Holy Spirit which can't usually be—perhaps not ever—experienced as a sensation or emotion. The sensations are merely the response of your nervous system. Don't depend on them. Otherwise when they go and you are once more emotionally flat (as you certainly will be quite soon), you might think that the real thing had gone too. But it won't. It will be there when you can't feel it. May even be most operative when you can feel it least.

Don't imagine it is all 'going to be an exciting adventure from now on'. It won't. Excitement, of whatever sort, never lasts. This is the push to start you off on your first bicycle: you'll be left to lots of dogged pedalling later on. And no need to feel depressed about it either. It will be good for your spiritual leg muscles. So enjoy the push while it lasts, but enjoy it as a treat, not as something normal.

Of course none of us have 'any right' at the altar. You might as well talk of a non-existent person 'having a right' to be created. It is not *our* right but God's free bounty. An English peer said, 'I like the order

of the Garter because it has no dam' nonsense about merit'. Nor has Grace. And we must keep on remembering that as a cure for Pride. Yes, pride is a perpetual nagging temptation. Keep on knocking it on the head, but don't be too worried about it. As long as one knows one is proud one is safe from the worst form of pride.

To Mrs. B.

20 January 1942

. . . I know all about the despair of overcoming chronic temptations. It is not serious, provided self-offended petulance, annoyance at breaking records, impatience etc. don't get the upper hand. *No amount* of falls will really undo us if we keep on picking ourselves up each time. We shall of course be very muddy and tattered children by the time we reach home. But the bathrooms are all ready, the towels put out, and the clean clothes in the airing cupboard. The only fatal thing is to lose one's temper and give it up. It is when we notice the dirt that God is most present in us; it is the very sign of His presence. . . .

To Miss B.

1 August 1949

Don't bother about the idea that God 'has known for millions of years exactly what you are about to pray'. That isn't what it's like. God is hearing you *now*, just as simply as a mother hears a child. The difference His timelessness makes is that this *now* (which slips away from you even as you say the word *now*) is for Him infinite. If you must think of His timelessness at all, don't think of

Him *having* looked forward to this moment for millions of years; think that to Him you are always praying this prayer. But there's really no need to bring it in. You have gone into the Temple ('one day in Thy courts is better than a thousand') and found Him, as always, there. That is all you need to bother about.

There is *no* relation of any importance between the Fall and Evolution. The doctrine of Evolution is that organisms have changed, sometimes for what we call (biologically) the better . . . quite often for what we call (biologically) the worse. . . . The doctrine of the Fall is that at one particular point one species, Man, tumbled down a moral cliff. There is neither opposition nor support between the two doctrines. . . . Evolution is not only not a doctrine of *moral* improvement, it is not even a doctrine of biological improvement, but of biological changes, some improvements, some deteriorations. . . .

To Mrs. J.

(Undated: 1947)

(1) The doctrine that Our Lord was God and man does *not* mean that He was a human body which had God instead of the normal human soul. It means that a real man (human body *and* human soul) was in Him so united with the 2nd Person of the Trinity as to make one Person: just as in you and me a complete anthropoid animal (animal body *and* animal "soul", i.e. instincts, sensations, etc.) is so united with an immortal rational soul as to be one person. In other words, if the Divine

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Letters to Young Christians

Son had been removed from Jesus what would have been left would have been not a corpse but a living man.

(2) This human soul in Him was unswervingly united to the God in Him in that which makes a personality one, namely, Will. But it had the *feelings* of any normal man: hence could be tempted, could fear etc. Because of these feelings it could pray 'If it be possible, let this cup pass from me': because of its perfect union with His Divine Nature it unwaveringly answered 'Nevertheless, not as I will but as thou wilt'. The Matthew passage (Matt. 26.39) and the John passage (John 18.11) both make clear this unity of will. The Matthew one gives in addition the human feelings.

(3) God could, had He pleased, have been incarnate in a man of iron nerves, the Stoic sort who lets no sigh escape him. Of His great humility He chose to be incarnate in a man of delicate sensibilities who wept at the grave of Lazarus and sweated blood in Gethsemane. Otherwise we should have missed the great lesson that it is by his *will* alone that a man is good or bad, and that *feelings* are not, in themselves, of any importance. We should also have missed the all-important help of knowing that He has faced all that the weakest of us face, has shared not only the strength of our nature but every weakness of it except sin. If He had been incarnate in a man of immense natural courage, that would have been for many of us almost the same as His not being incarnate at all.

To Mrs. C. A. 7 December 1950

... The only rite which we know to have been instituted by Our Lord Himself is the Holy Communion ('Do this in remembrance of me'. 'If ye do not eat the flesh of the Son of Man and drink His blood, ye have no life in you'). This is an order and must be obeyed. The other services are, I take it, traditional and might lawfully be altered. But the New

Testament does not envisage solitary religion; some kind of regular assembly for worship and instruction is everywhere taken for granted in the Epistles. So we must be regular practising members of the Church. Of course we differ in temperament. Some (like you—and me) find it more natural to approach God in solitude; but we must go to Church as well. For the Church is not a human society of people united by their natural affinities but the Body of Christ, in which all members, however different (and He rejoices in their differences and by no means wishes to iron them out) must share the common life, complementing and helping one another precisely by their differences. (Re-read 1st Corinthians Chap. 12 and meditate on it. The word translated *members* would perhaps be better translated *organs*.) If people like you and me find much that we don't naturally like in the public and corporate side of Christianity all the better for us; it will teach us humility and charity towards simple low-brow people who may be better Christians than ourselves. I naturally *loathe* nearly all hymns; the face and life of the charwoman in the next pew who revels in them teach me that good taste in poetry or music are *not* necessary to salvation. ...

To Mrs. L. 5 March 1951

... the great thing is to stop thinking about happiness. Indeed the best thing about happiness itself is that it liberates you from thinking about happiness—as the greatest pleasure that money can give us is to make it unnecessary to think about money. And one sees why we have to be taught the 'not thinking' when we lack as well as when we have. And I am sure that, as you say, you will 'get through somehow in the end'. Here is one of the fruits of unhappiness; that it forces us to think of life as something to go *through*. And out at the other end. If only we could steadfastly do that while we are happy, I suppose we should need no misfortunes. It is hard on God really. To how few of us He *dare* send happiness because He knows we

will forget Him if He gives us any sort of nice things for the moment. ...

To Mrs. C. A. (Undated)

... As Macdonald says, 'No one loves because he sees reason, but because he loves'—Surely, where we love, the very faults and blemishes of the object are a spur to love more? Or say there are two kinds of love; we love wise and kind and beautiful people because we need them, but we love (or try to love) stupid and disagreeable people because they need us. This second kind is the more divine because that is how God loves us; not because we are lovable but because He is love, not because he needs to receive but because He delights to give. ...

To Miss B. 19 April 1951

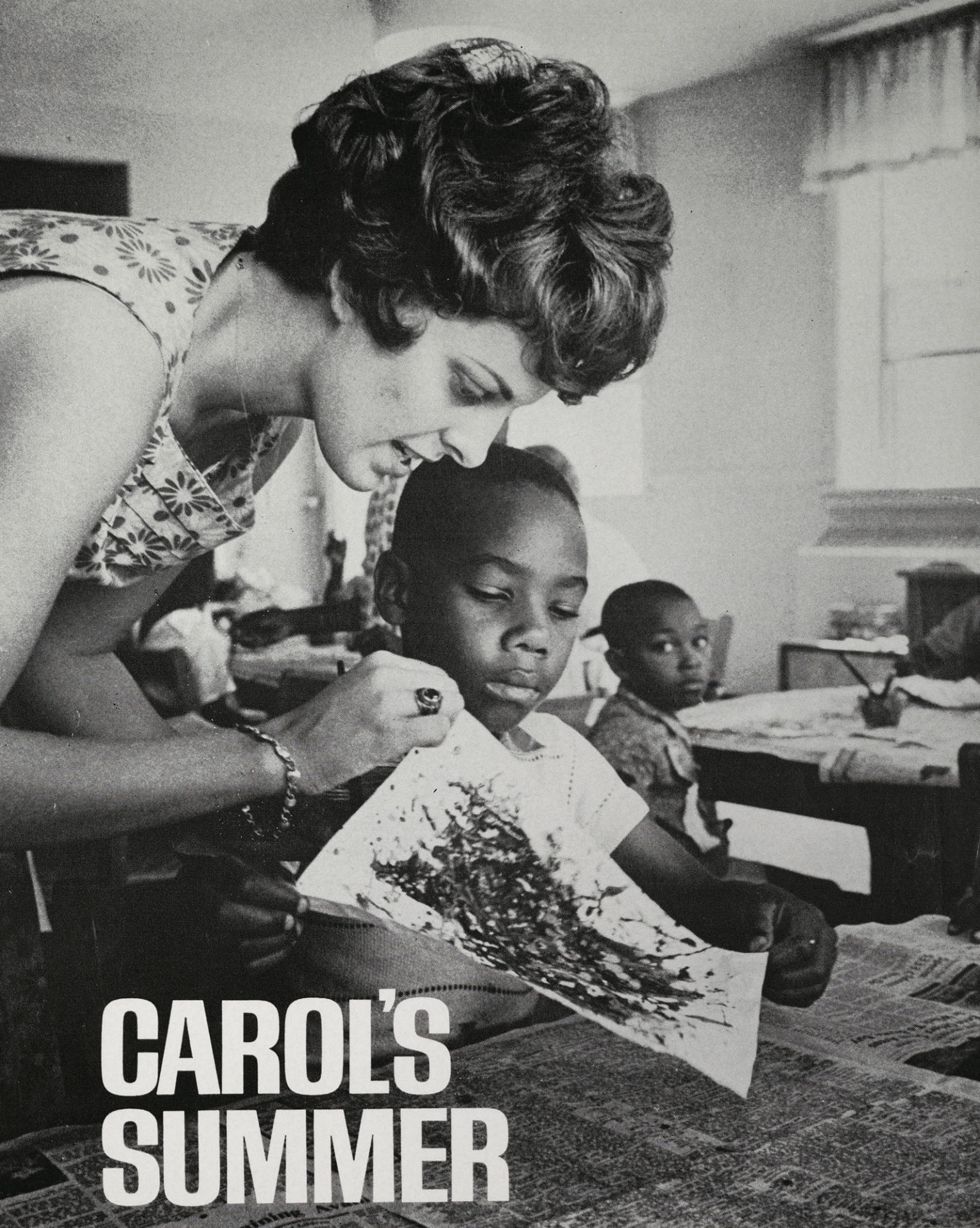
... Many religious people, I'm told, have physical symptoms like the 'prickles' in the shoulder. But the best mystics set no value on that sort of thing, and do not set much on visions either. What they seek and get is, I believe, a kind of direct experience of God, immediate as a taste or colour. There is no *reasoning* in it, but many would say that it is an experience of the intellect—the reason resting in its enjoyment of its object. ...

To Mrs. G. 13 June 1951

... The Virgin birth is a doctrine plainly stated in the Apostles' Creed that Jesus had no physical father, and was not conceived as a result of sexual intercourse. ... The exact details of such a miracle—an exact point at which a supernatural enters this world (whether by the creation of a new spermatozoon, or the fertilization of an ovum without a spermatozoon or the development of a foetus without an ovum) are not part of the doctrine. These are matters in which no one is obliged and everyone is free, to speculate. *Your* starting point about this doctrine will not, I think, be to collect the opinions of individual clergymen, but to read Matthew and Luke I and II. ...

To Be Continued

THE EPISCOPALIAN



CAROL'S SUMMER

This is the story of Carol Smith.

She wanted to help people, so she did.

And, in unexpected ways, she received help, too.

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To teach means to learn . . . to guide, one must share. . .



▲ Carol (in print dress), one of the 100 young people serving in seven North Carolina Volunteers projects, concentrates during an evaluation session.



▲ Scrubbing the station wagon used by Bethlehem Center is a special job: the children collected cash-redeemable coupons to buy it.

WHEN nineteen-year-old Carol Smith started her ten-week stint as a North Carolina Volunteer, she was brimful of spunk and a natural-born love for people. Then a sophomore at the University of North Carolina in Chapel Hill, she had already decided on a career in social work. For her, this chance to take part in her home state's celebrated service program, aimed at helping people in culturally and economically deprived local communities, was tailor made.

Orientation sessions braced Carol, and her ninety-nine fellow Volunteers, to expect their summer in the slums to be anything but glamorous. Assigned to a project in Charlotte, Carol learned the truth of this advice from her first day on the job, when she found herself helping chop down trees and dig a latrine for a day-camp site.

Along with sore muscles, Carol discovered much about the children—ranging from six to fourteen years of age—with whom she would be spending the coming weeks. Some, in her words, were “angels”; others perked with enough mischief to try even Carol’s sunny temper. All were poor: once, when Carol asked an arts and crafts class to wear old clothes, one child said, “But I don’t have any old clothes.” Toys and books were often unfamiliar pastimes. Whenever she had free time, the indefatigable Carol took to visiting in the community—always taking a storybook along. Invited to sit on a front porch, she would soon be reading to as many as twenty fascinated listeners.

Most important, for Carol, was the way these youngsters responded to kindness: when they realized that Carol really cared about them, they returned her friendship. Just before Carol left to return to school, she received an ungrammatical, but beautiful, letter from a group of “her girls.” They were sorry to see her go, it said, for she “had been like a sister” to them.

“That sentence sums up the whole summer,” Carol said.

Text continued on page 15

BY BARBARA G. KREMER
PHOTOGRAPHS BY BRUCE ROBERTS

◀ *They get closer to my heart every day," says Carol of the small fry, whose favorite game is "Injun."*



▲ *After Carol has applied war paint for her day-campers, they insist she wear some, too.*



▲ *Before the children could use this area for their beloved games, they—with Carol's help—worked several days clearing away brush and trees.*

▼ *An almost ideal leader of children's groups, Carol joins them wholeheartedly—and wins their friendship as well.*



Photographs by Bruce Roberts for *Friends Magazine*



▲ Carol draws several youngsters into the summer program by starting classes in such practical skills as sewing.



▲ For a Volunteer, the unexpected is everyday business: here a game, but apprehensive, Carol rides a makeshift wagon.
➤ "It is through these children and the Volunteer work," she says, "that I learned what it is like to try to help." Her summer work reaffirmed her goal of becoming a social worker.





Popular and pretty—she once won a beauty contest in her hometown, Wilmington, North Carolina—Carol Smith entered an unfamiliar world when she elected to live and work in a poverty-stricken community.

"I think my interest in social work as a career," she says, "stems from my religious background. My wonderful parents have always taught my three brothers and two sisters and me of the love of God and our returning love." Active Episcopalians, the Smiths attend St. John's Church, Wilmington, where Carol sang in the Junior Choir and was president of the youth group. She now teaches a third-grade class at the Church of the Holy Cross, Chapel Hill, during the college year.

In poignant contrast to Carol's secure childhood were the children of the slums. She was especially drawn to the youngest ones, who were heart-breakingly eager for affection. When a six-year-old girl gave her a spontaneous hug, Carol says "I sort of felt I had just been given all the love in the world."

Carol realized, too, that the simplest training represents a kind of love often unknown to a child in the slums. Learning grows from small experiences, she found: that first short train ride becomes a major adventure.

Realistic as she is optimistic, Carol says: "I now know all help is not received wholeheartedly, and some is downright turned down. . . ."

Perhaps the most important result of her work was a new insight into her own life. "From these children," she says, "I learned what it is like to be a child of God, not just me, Carol Smith."

◀ One of the best ways to get children to take advantage of the various summer activities, Carol finds, is to invite them on a door-by-door basis.

▼ Carol's Volunteer group live in a dormitory at nearby Johnson C. Smith University. Here she and DyAnne Echols, a 21-year-old college senior, work together to prepare a meal for their group.



▶ Summer ends: "I was just finding the things I should have been doing," says Carol.

THE UNITY QUESTION AND YOU

An Open Letter to the Churches from the Consultation on Church Union, with an introduction by the Presiding Bishop

At a meeting of the Consultation on Church Union in Dallas May 2-5, authorized representatives of eight communions—after arduous working days but with remarkable unanimity—adopted a document, “Principles of Church Union,” which represents the most significant step toward church union thus far taken by these churches in all of their history. It is important to note that the document is what it says it is, “Principles” calculated to guide the responsible church bodies in their eventual decision as to whether to authorize formal negotiations with the participating churches looking toward organic union.

Following reference to this Church’s Joint Commission on Ecumenical Relations, which is responsible for Episcopal representation in the Consultation on Church Union, the document, “Principles of Church Union,” will likely be commended for study in this Church, and, if the Joint Commission decides it should be, submitted to General Convention for appropriate action.

In the meantime an accompanying document, “An

Open Letter to the Churches from the Consultation on Church Union,” is transmitted to the members of the eight churches for information and inspiration. The “Open Letter” states the case for church union in the light of God’s will for the church on earth, the basis upon which the Principles are anchored. Having shared both in the deliberations and in the exhilarating experience which was the Consultation in Dallas, I commend the “Open Letter” to all churchmen with gratitude and hope.

Faithfully,
John E. Hines
Presiding Bishop

GOD CALLS into being his own people for obedience to his mission everywhere in the world. In Jesus Christ, he has created the Church which is forever being empowered and renewed by the Holy Spirit. He constitutes a community bound together in faith, hope, and love, united to its one Savior and Lord, and commissioned to serve him in the service of men.

The Church is one, made so by the act of God in

Christ. Its life is the one Holy Spirit given through Christ. Because of this given unity, the disunity of the visible companies of Christian people is at any time and place a challenge to the truth—even where the supreme claim of conscience seems to require separation for the truth's sake—and a rejection of the unity implicit in the saving love of the one God for our single humanity.

The Church is summoned to the service of the divine purpose for all men. We share with all Christian people the charge to be Christ's witnesses "to the end of the earth." (Acts 1:8 RSV)

We are commanded to declare by deed and word that "Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:11 RSV) The Church is created to make this Lordship known; its faith, its ministry, its structures, its worship, and its life are instruments of this mission.

Our impulse to mission and unity comes from the gospel we proclaim. Our God is a self-giving God, who comes to us in his Son, Jesus Christ. This Man, who gave himself freely and fully to us, continually makes accessible to us the grace and peace of a living and loving God. All his gifts come through his Spirit, who is doing new things among us through his liberating, surprising power.

By giving himself, the Eternal Father has called into being a single family in the Son and the Spirit. He has sealed with us all a single covenant, grounded in the same ultimate demand and promise. He has made us all stewards of the mysteries of the gospel and the Scriptures, freely opening to us the inexhaustible treasures of the living Tradition of his people, in its oneness, its holiness, its catholicity and its apostolicity. To us all he has addressed his commands, his promises, his abundant mercies. We believe he has graciously included even the stories of our separate communions within the story of his mighty acts, from the first day until now.

It is this total gift of himself to all his people which we proclaim in the one baptism and at the one table. It is this gift which has reached us, and which we share, through many ministries under his ordering: apostles, prophets, teachers, nurses, physicians, housewives, musicians, workmen, farmers, missionaries, trustees and stewards of every talent. To say these things is not to assert claims for our churches but to speak the truth about our common indebtedness.

These gifts are often clearly seen and appropriated in our day-by-day association within congregation and community. Many of the channels and tokens of God's self-giving are unnoticed and readily overlooked: acts of quiet neighborliness; the simple integrity and honesty of people in their dealings with one another; personal and public prayers of praise and intercession; the singing of psalms and hymns; the giving and spending of money; the celebration of festivals and sacraments;

voluntary participation in public affairs; dependability in secular vocations; courageous efforts to secure justice and peace in national life.

Every community is sustained in the fabric of its common work and worship by power from the same unseen source. It is wholly dependent on the least conspicuous and yet the highest gifts of all: faith, hope, love. Daily we live by them. As churches of Christ we delight to recognize their presence in one another. It is the actuality of gifts like these which we seek to acknowledge in the work in which we are now engaged.

Yet how often we seem to deny these gifts of God by our divisions and dissensions. Looking at us, the world is unimpressed by our claim to love one another, when it sees how we are fractured and divided by our lesser loyalties. Our protestations that Christ has broken down the walls between men are belied by the barriers we erect to cut off even Christians from one another.

We act as if the Church were ours, forgetting that he "is able from these stones to raise up children to Abraham." (Matthew 3:9 RSV) Many things which Christ counted essential tend to become nonessential in our eyes; and things which he views as nonessential we often treat as essential. Even though we all affirm the same basic confession and are bound by common loyalty to the one Lord, we do not allow his demands to yoke us together in common tasks nor his promises to draw us together as pilgrims to the same City.

Bound by the same Scripture, we do not listen together to its judgment or together receive its grace. Baptized into the dying and rising of Christ, we allow neither ourselves nor others to grasp the full power of that baptism. We join him at his Table, receiving his body and blood, but we are not thereby impelled to sorrow over our divisions nor led to heal them. Our churches often appear to the world not as servants of the servant Christ but as affluent, self-perpetuating enterprises competing with one another. These things the world sees, and is dismayed and alienated by them, alienated from God and from us.

The uniting of our churches will not, of itself, auto-

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THE UNITY QUESTION

matically cleanse us of these sins. In fact, our effort to unite in a common obedience no doubt will release divisive forces. The gospel has always been "a sword," as our Lord said it was, awakening and making rebellion manifest in the hearts of those called to serve God. Nor is this rebellion to be found especially among those who resist, or those who support, any plan for unity. In every life human loyalties will still conflict with that purity of heart which God sets before us. Measured by his immense understanding of our nature, and his unfailing expectation, we will continue to fall short of the glory he wills to reveal to us.

Even to use the word "Church"—whether in referring to our own denomination or the wider unity we seek—places us under the awesome judgment of the one Lord of that one Church. Nonetheless, we must obey God who is calling us to a kind of obedience today only possible to those who give themselves wholeheartedly to a deliberate relinquishing of every separation, and a resolute will to accept the fact and cost of unity.

We recognize also that the united body proposed will still be far from the wholeness of the Body of Christ. To this we say that we think of it as a uniting as well as a united church. We have imagined its structure, as best we could, in such a way as to keep it open to all others who with ourselves seek a wider unity of catholic and evangelical traditions, alike reformed by every true obedience to God.

*It is precisely because
God has made us one
that we . . . acknowledge, express,
and seek our deepest unity.*

Similarly so have we tried to design it so that exponents of greater freedom and of greater authority alike must listen to that gospel which alone gives true freedom and authority in our service of Christ. We seek a form of the church which, in faithfulness to that gospel, will order our Christ-given liberties for the more effective discharge of our Christ-given tasks.

We do not try here to trace the long history of our separations nor the complex account of what has happened to us as separate bodies within American life, nor by the same token, what has happened to American life because of our separations. It is instructive to remember the diversity of our national, linguistic, cultural and confessional origins—a diversity which has often enriched our common heritage.

But it is of far greater importance to keep pressing

the question of what God requires of Christians now. One century's divisions may be pointless in another century; the theological questions of one generation may not be those of another. Indeed, such divisions, cultural or confessional or whatever, may have become simply the excuses we use for retaining separatenesses which have little or nothing to do with the gospel in our day.

As we in the Consultation have studied our situation and the various issues involved in our search for visible unity, we have been made aware, as surely every person so occupied must be, of how much more unites us than divides. We are impressed with the ways in which the same tendencies and movements increasingly pervade all our churches. "Evangelical" and "catholic" refer to attitudes, institutions, customs, standards found to some degree in all; "reformed" speaks of a will to seek God's judgment which every church rightly claims.

While our structures differ, the currents of American tradition and life sweep through them all. Traditional cultural, linguistic and sociological idiosyncrasies tend more and more to disappear from our membership. Indeed our whole society is characterized by a deep impulse toward unity. Even those forces which seem quite secular in origin may not be merely "conformity" but an intimation of God's will which we are bound to hear and obey, if the church is to retain integrity and faithfulness in its mission.

Thus we feel Christians are called to respond obediently to new conditions God appears to be disclosing to us in our time. In this spirit, we envisage a united church, holding in its structure and life all that is indispensable to each of us, bearing enough family resemblance to our separate traditions to verify the continuity of them all with it, yet itself unlike the churches any of us have known in our past separateness.

Each of us may be justifiably proud of much in his heritage and his history; and the gold that will come through the fires of reformation will be a gift from each to all. But this reforming, refashioning, re-creating will make new and unfamiliar demands of assimilation upon us. We will, in the course of time, become something other than the church that any of us now knows. The process is likely to be gradual; but our capacity to grow into what God desires us to be will depend upon our commitment to the Church as the instrument of mission in the world.

Men can be slaves to the past because they cannot bear the unsettling of their foundations, or they can become pioneers on the frontier because this is where God calls them to be. To the bold, he will provide the faith and courage to welcome whatever new forms of church life true obedience demands. To the fearful, the security of the familiar will not give immunity to those penalties which the Lord of the future is bound to exact. The price of renewal is seldom small, but the price of turning back is always great.

Our paper "Principles of Church Union" proposes a plan which includes agents of continuity precious in each of our churches separately—the authority of Scripture, faithfulness to the Tradition, the witness of the historic statements of Christian faith, the central sacramental gifts, a ministry with authority as close to the universal and undoubted as any authority in a still-divided church can be, the unfailing, steadfast community of worshipping Christians in their congregations through the ages.

We mean to remember, God willing, every lesson he has taught his Church in history, and to incorporate it in our way of life so that it will continue to guide and nourish. In this, we have been guided by two principles—first, that we be true to every essential link with the apostolic gospel and community; second, that we guard every opportunity of action that will assist us better to bear responsibility for the future.

We know that we need a more soldierly discipline, but also a greater freedom within that discipline. We know we need deeper cohesion, but also a more enriching diversity. We know that, to fulfill God's task in the nation, every denomination of Christianity needs all its fellows. We know our need for a wiser use, at home and overseas, of all our resources. But we also are assured that as we commit ourselves to unity we shall learn afresh the depth and power of God's gifts through our faith, and be renewed in our ability to heed God's command to follow him.

As the North American Conference on Faith and Order in 1957 said: "When we respond in faith to God's gift, with the eagerness of a man who sells everything to obtain the pearl of great price, we acknowledge an obligation which is far more compelling than what we happen to feel or will, far more urgent than the practical considerations which may seem to bring us together. It is precisely because *God has made us one* that we are impelled to acknowledge, express, and seek our deepest unity."

We hope that awareness of that "deepest unity" will

All of the documents issued by the 1966 Dallas meeting of the Consultation on Church Union, including this "Open Letter to the Churches," "Principles of Church Union," and two additional papers, "The Structure of the Church" and "Stages and Steps Toward a United Church," are now published by Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, in a miniature book titled *Principles of Church Union*. Prices are: single copy, 25¢; 10 or more, 20¢ each; 100 copies, 15¢ each.

Unity is no abstract ideal.

What we shall find in this venture...

is . . . a lost greatness

in the Church's life.

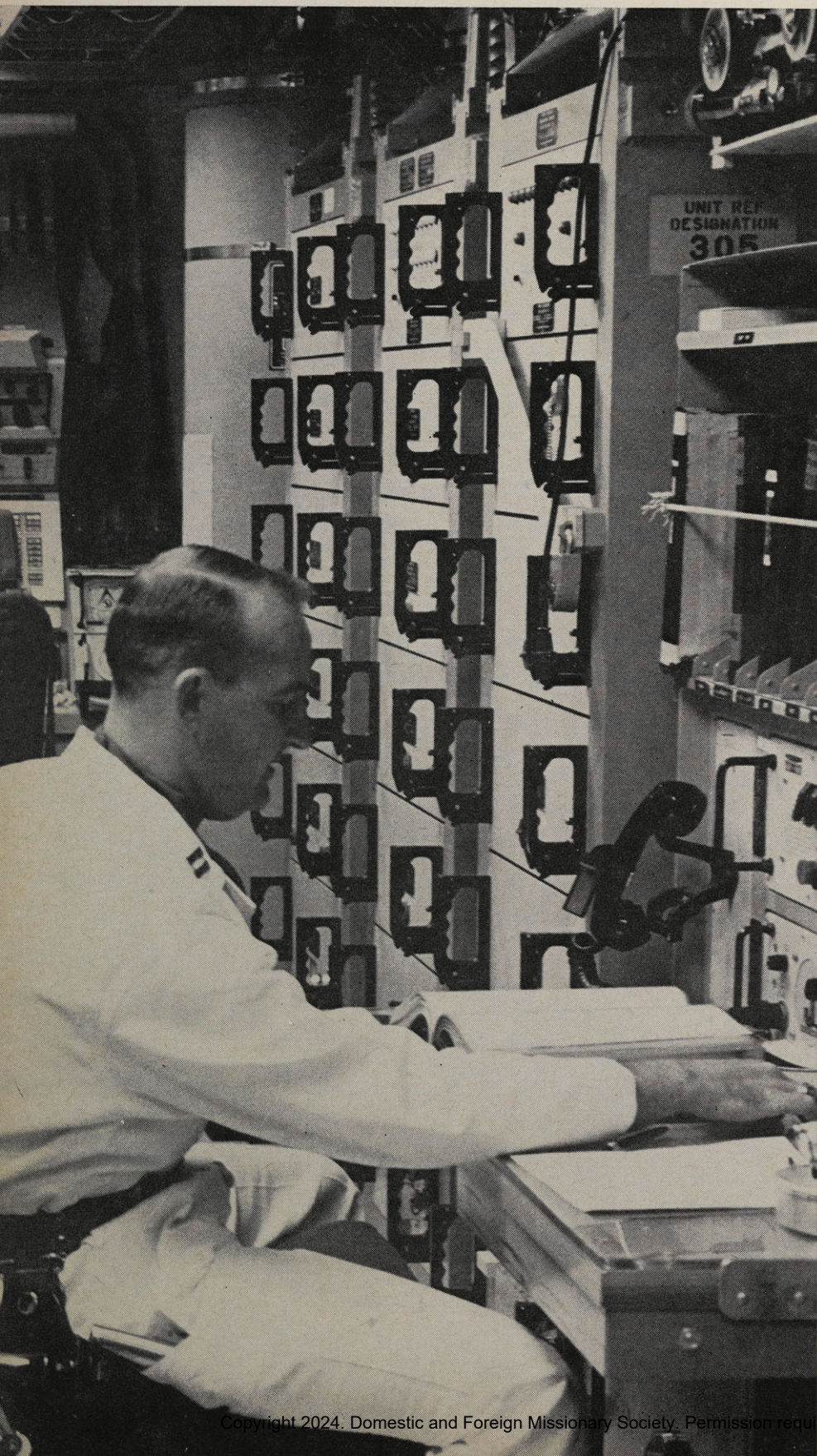
be present in all discussions of the road ahead. Gratitude for it may enable us to be more swift to express essential bonds ("one Lord, one faith, one baptism") than to preserve nonessential differences. It may help us give priority not to our separate traditions but to the massive hunger of the world—for peace and food enough, for meaningful work and hope of justice, indeed for the knowledge of a God himself concerned with such things. If so, God's promise of ultimate oneness will overcome our fears of the unknown, and give us courage to venture forward in his name.

Finally, we say that the gifts of unity will surely be seen most vividly in the life of our own congregations and communities. Unity is no abstract ideal. What we shall find in this venture, we believe, is nothing less than a lost greatness in the Church's life. As we begin to commit ourselves to one another in common action, certain gifts will no doubt come quickly—better stewardship of our resources, wiser corporate planning, mutual support in difficult circumstances. Through those gifts, still greater gifts will come. Listening to one another, attempting now-unfamiliar tasks, learning now-unfamiliar ways of worship and witness, we shall no doubt be awakened to a new understanding of how great a thing it is to be a Christian in our time and place, and how great a work God is himself doing and calls us to share.

Our present danger is not that of creating a "super-church." It is rather the danger of accepting something less than the Church Christ gives us, of understanding the mission of the Church as nothing more than the perpetuation of our differences, in increasing isolation from the real needs of our world and the measureless love of Christ for it. Over against this danger, which surely none of us can fail to see, stands the hope in God's gift, waiting for those who have the courage to reach out and take it. This is the venture and the prize to which we honestly believe we are now called.

We offer all these hopes and thoughts, and the proposals born of them, in the spirit of the Apostle's ascription: "Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen." (Ephesians 3:20-21 RSV) ◀

Our Constant



In North Dakota, men who oversee launch control centers for Minuteman missiles have an unwritten rule: on-the-job responsibility. In their work as Christian laymen, they apply the same principle.

PICTURE a man in his mid-thirties, married, with several children. He has a bachelor's degree. And he has a master's, or he's working for it. His I.Q. is above 132. His wife, too, is college-educated. Both are interested in politics. They show high social concern and a deep moral conditioning.

"Next, picture a place fourteen miles from the nearest town. No trees. New government housing, one store, one bowling alley, one movie house—no swimming pool, tennis court, or the like—and military discipline even in the housing area.

"Now, picture his work: special on-the-job training, school eighteen hours a week, duty sixty feet down in a hole, doing little but waiting and hoping—hoping his row of red switches won't ever have to be thrown.

"He and his family live dual lives. One is a life of 'war.' The other is smack in the middle of all that be-

Missileman on duty: Captain Joe Leeper, of the "Juliet" launch control capsule team, is shown at the intricate board used to monitor a group of missiles.

THE EPISCOPALIAN

"Bird Watchers"

sets the modern man of family."

The Rev. Troy Keeling, rector of All Saints' Episcopal Church in Minot, North Dakota, was describing a typical member of a decidedly atypical group: the missilemen involved in the Minuteman defense program.

For the Minot priest, and the Rev. Donald O. Chilton, Episcopal chaplain at Minot Air Force Base, any number of the officers and airmen who help man this fantastic operation are also the laymen to whom they minister, and with whom they work. The result is an account of "dual lives" as inspiring as it is enlightening.

Since the Federal Government's first purchase of land for Minot Air Force Base in 1955, the number of people directly associated with the base has grown to 21,300. These airmen, officers, and their families comprise one of the largest residential concentrations of military personnel and their dependents in the United States. About 13,000 people live on the base itself, while the others are numbered among the 35,000 residents of Minot, a bustling young town fourteen miles from the air base.

The men are in several military sections, and engaged in a variety of specialized activities. The missilemen's work is only a part of the whole, but an extraordinary part.

Air Force crews manning the underground "launch control centers" for about 800 Minutemen missiles poised in their own subterranean "silos" are stationed in a string of bases across our nation's landscape. One hundred and fifty of the fifty-eight-foot-long "birds," capable of "flying" at speeds of 16,000 miles per hour, are nested within sixty miles of the Minot base. The men who serve as "bird watchers" here

are in the 455th Strategic Missile Wing.

Destruction and Domesticity

In his military duties the missile crewman must mold his work and thought to constant readiness for a horrendously destructive kind of war—that-could-be. But off duty, he lives a life of homey domesticity with its ordinary concerns. On the one hand, he tries to live according to Christian precepts. On the other, he must stand ready to help wipe out a sizable portion of humankind, if need be, to defend the free world itself from annihilation.

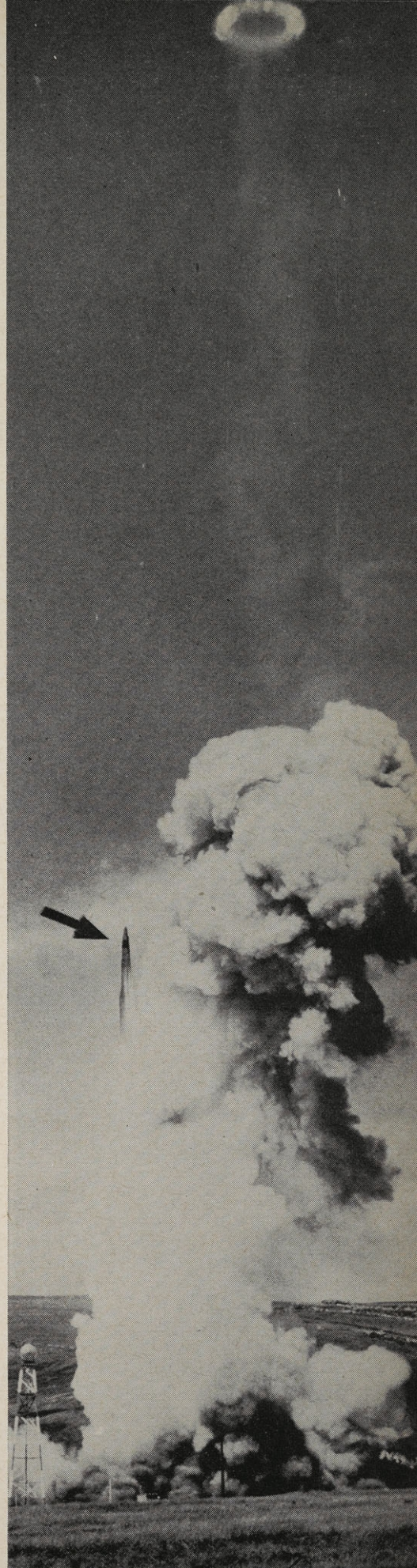
The Minuteman crewman, of course, is not unique, but—from a civilian's sideline seat—such a military expert seems almost personally involved in a devastating destructive force. How does it look to the missileman himself, living for twenty-four-hour stretches in front of the ten red missile-arming switches in a Minuteman "launch control center"—the "capsule"—sixty feet underground?

Going on Location

To find an answer, we arranged to visit one of the Minuteman crews "on location." Easier said than done, even when you're in the unimpeachable company of Chaplain Chilton and Capt. Gordon Smith, a command post controller for the Minuteman system at Minot. We spent a reassuring period in getting clearance for the visit and were finally allowed to descend by elevator to one of the capsules.

At the bottom of the shaft, we cranked open the huge vaultlike

Perfect test-out of a Minuteman missile: Across the nation, some 800 of these deadly weapons are always ready for a signal the world prays will never come.



Our Constant "Bird Watchers"

"over-pressure" door sealing the elevator from the little subterranean foyer. We shouldered the door shut, cranked home the massive lock, then turned to watch the still larger ten-ton blast door swing ponderously aside to reveal the brightly lit interior of the "Juliet" capsule, and the welcoming smiles of Major Charles Cusenberry, capsule commander, and Captain Joe Leeper, deputy.

"Juliet" capsule is one of fifteen alphabetically named centers controlling the three squadrons of this missile wing. Each capsule watches over a "flight" of ten missiles, concealed underground, in concrete.

Major Cusenberry and Captain Leeper finished a periodic check, with a bewildering array of switches, dials, and glowing signal lights, of the control systems, then explained

something of the jobs they do.

From our questions and their answers, these factors emerged to demonstrate the positive control of the Minuteman system. The first is the endless number of safety precautions making accidental launch impossible. Special "Standardization Board" teams—Cusenberry and Leeper are one of these—regularly reevaluate all crews to ensure their knowing every detail of their jobs. Also, many purposeful, closely coordinated steps must be performed by both crewmen of a control capsule.

One man would be helpless to launch even one missile without his partner's consent. In fact, still another capsule crew would have to give its own electronic "vote" before a launch could take place. In addition, any one of the four other crews in the squadron has the ability to

prevent any launch, if it has not received the necessary official communication that the "real thing" had been ordered.

The Minuteman crewman also takes some comfort in knowing that his ability to retaliate before the enemy could prevent him is the best defense available. At least, it's the best until men learn to love their neighbors across the ocean, not to mention across the street.

The program's rigid requirements demand superior officers. The Strategic Air Command provides a powerful inducement to attract such men in the form of a special educational program, leading to an M.A. in industrial administration. Not only can the crewman complete this advanced work during a four-year stretch in the missileman job; he is encouraged to study during inactive periods while on duty, if he wishes.

In Isolation

Another fact of life for the missileman is the sheer physical isolation from the world aboveground. Even Mrs. Basil Burnstad, wife of a capsule commander, shows good-natured wonder that anyone could adapt to such closeted duty as a regular diet. Like other wives of such men, she has toured the missile system at Minot Air Force Base: "Personally, I found those capsules *very* depressing. Those men must be sacrificing far more than their families are. They just seem to have a special kind of dedication."

Like Major Burnstad, the other Minuteman "bird watchers" seem at peace with this system. Take First Lieutenant Ronald Brooks, for instance. Lieutenant Brooks, his attractive wife, Phoebe, and their three young children live in one of the quadruplex apartments in the base's immaculate residential area. Ron is a professional Air Force Officer. Half-way through his four-year stint in the Minuteman program, he looks hopefully toward contract administration work with the Air Force, to put to use the advanced schooling he's getting here for his master's degree.



Above: The Rev. Troy Keeling pays a hospital call on the Rev. Moses Mountain. During Father Mountain's illness, lay readers from the Minot church, 70 miles away, helped carry on services at the mission he serves. Below: A residential area at the Minot Air Force Base, site of a military operation involving over 21,000 people, many of them active churchmen.



Ron's duty is typical. Each month he serves from six to eight twenty-four-hour "alert tours" in a capsule, maintaining direct control over missiles aimed at targets known only to "those at the top." Ron also is assigned each month an average of one "standby alert" during which he must remain duty-ready and within six rings of his telephone for twenty-four hours. In addition, he undergoes monthly training to keep himself aware of procedural changes in the Minuteman system.

Much of the rest of his time he devotes to studying for his master's degree. This plus his duty can consume from 240 to 290 hours a month. His remaining time, including about seven irregularly spaced days off per month, he and Phoebe can spend as they please.

A Single-Mindedness

It may be his psychological soundness, typical of his breed, that makes him appear to have the same depth of feeling toward his relatively "far out" kind of duty as do most capable people toward any other line of work:

"You get tired of capsule duty, of course—just as you might with any job. But you get a chance to relax when you come off your tour. The biggest switch you have to make is in going *on* duty. When you walk into that briefing room, you've got to have all your personal and family concerns *completely* out of your mind. You have to be totally oriented toward the briefing and your coming tour in the capsule."

One important difference exists, though, between this and many other kinds of work: There is no room for doubt. "If I were ever to have a question in my mind," Ron added thoughtfully, "whether I would or would not do my part in that capsule—if the order to launch should come—I'd have to know my answer before I so much as *entered* the briefing room. If my answer were to come up 'no,' or even 'maybe,' that'd be the instant I'd have to ask for transfer out of the program."

The men and their families find relaxation in the base's many recreational activities ranging from arts, crafts, and hobbies to parties and dances. Fishing for walleyes and Northern pike and hunting sharptail grouse, ringneck pheasant, and a wide variety of ducks and geese attract some into North Dakota's tumbling badlands and treeless plains.

Reaching Deeper

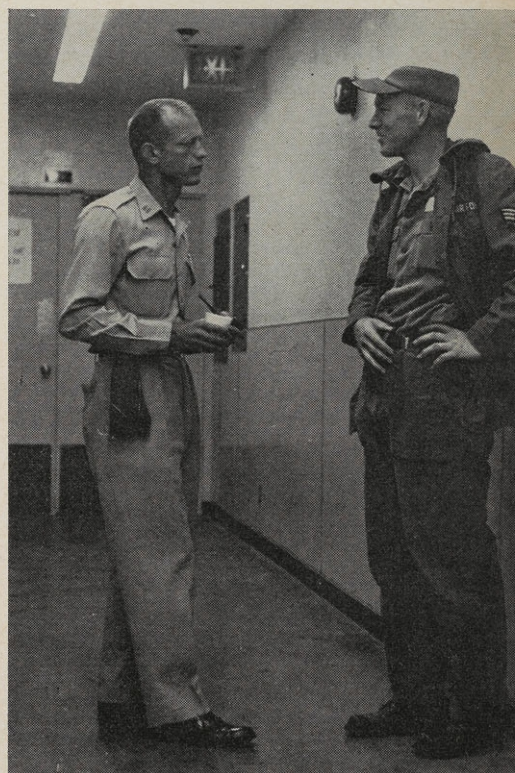
But with all this activity—duty, study, recreation—these people find themselves reaching for something deeper. This "something" was for some time hard to define, Father Keeling says. "We felt at first that we just somehow weren't cutting the mustard with our people on the base. A number of possible answers came up, both from them and from other parishioners in town.

"For instance, we wondered if an Episcopal chapel ought to be built across the highway from the base—since there were only the general Protestant services available to us on the base. But that didn't seem to be the key. Was there something more I should be doing? Or did we need an Episcopal priest actually on the base?"

"It gradually dawned that what *all* of us wanted was not just acquiescence in some project that a priest or a few individuals might handle by themselves, but more real *lay participation*."

This thought took firm root. Today it is growing vigorously. In 1961, Father Keeling was first able to hold specifically Episcopal services on the base. Since then, the number of active Episcopal families among the military has grown from four to forty-three—plus eleven bachelor airmen and officers—and including Captain Donald Chilton, an Air Force chaplain and Episcopal priest who, with his wife and four children, arrived in January from Japan to fill the post of Protestant chaplain at Minot Air Base. And the number of families continues to increase monthly.

As military chaplain, Captain Chil-



Top: Major and Mrs. Basil Burnstad are among the many "bird watcher" families whose lives must be run according to the Minuteman program's needs. **Below:** Capt. Donald O. Chilton, Air Force chaplain and Episcopal clergyman, devotes his full time to the Minot base personnel and their families.

Our Constant "Bird Watchers"

ton is in a position to reach men in the context of their day-to-day working activities on the base, a vital relationship not open on military bases to civilian clergymen. Consequently, both he and Father Keeling see the possibility of building meaningful contacts with Episcopalians on the base in a way not previously possible.

Chaplain Chilton also sees in the military as a whole the same characteristic that stands out so clearly in the Minuteman capsule crewman: "Men entering the military services aren't looking for a patterned, 'by-the-numbers' kind of existence. They have the same desire as anyone to make their marks in life, to amount to something in the scheme of things. Look at the American soldier's war record. He shows a widely recognized ability to think for himself even in tough situations."

These situations range from the personal danger of active warfare to the kind of monotony that can surround a man whether he's an officer working in a Minuteman capsule or an airman doing a lonely tour of guard duty.

Thinking for himself in a creative, constructive direction can strengthen any man spiritually. Finding and fol-

lowing that creative direction is a prime work of the men and women of the Episcopal church at Minot and the air base.

Ten of the fifty-four Episcopal men of the Air Force at Minot are members of All Saints' Lay Readers' Guild. They are not only available to assist in Episcopal services on the base, but, with Chaplain Chilton, Father Keeling, and the civilian lay readers, take part in services at All Saints' itself; at St. David's Mission, New Town, some eighty miles distant on the Fort Berthold Indian Reservation; and in other towns like Stanley, Flaxton, Antler, Bottineau, and Parshall scattered along a sweeping semicircle sixty to seventy-five miles from Minot.

They regularly made the 140-mile round trip to St. Paul's Mission near White Shield on the Fort Berthold Reservation last August while the Rev. Moses Mountain, the mission's Indian vicar, lay in St. Joseph's Hospital in Minot recuperating from an operation.

Seven more Air Force men, now part of Father Keeling's current lay readers' training class, will soon join in the work of the guild, increasing its numerical strength and service and also replacing those transferring from

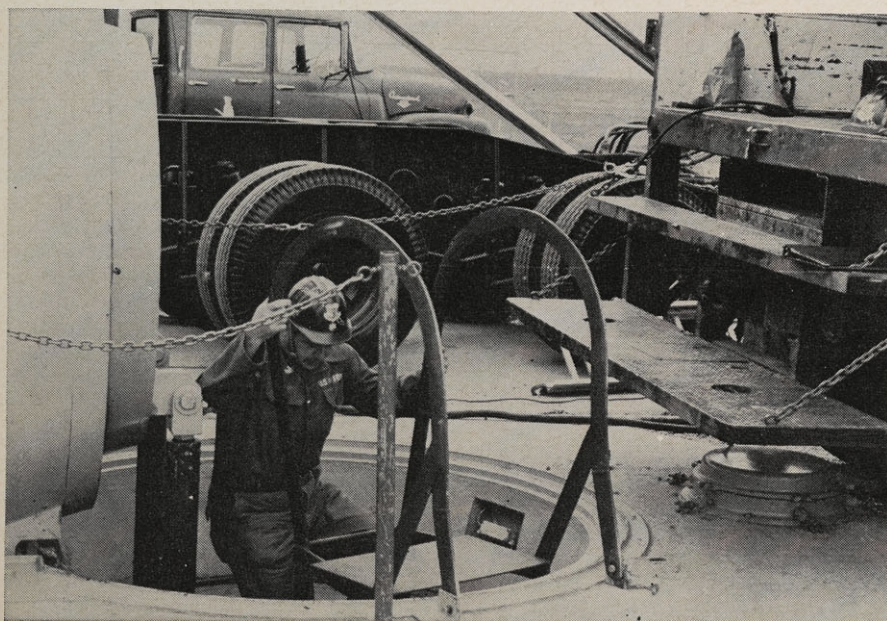
time to time to other towns or military bases.

Captain and Mrs. Gordon Smith and Master Sergeant and Mrs. Ray Quinn Smith work with the Episcopal Young Churchmen—a group which, like the Sunday school and Acolytes' Guild, contains a sizable contingent of children of the military. Two others—Major Robert Farmer and Captain Barry Fink—are chairmen of two commissions of the parish council—worship and social concerns. Lieutenant Brooks, quoted above, is a member of the vestry. Airman First Class David Eff serves as assistant scoutmaster to Troop 400, headquartered at All Saints'.

Sixteen Air Force wives make up the Episcopal Study and Altar Guilds on the base. Two others, having moved with their families into town, are now members of All Saints' town guilds. Mrs. Leonard Saunders, wife of an Air Force captain, puts her Ph.D. in clinical psychology to work in assisting Father Keeling with counseling. Nine more teach Sunday school and will likely be joined by a tenth temporarily sidelined as an observer while awaiting the birth of a child—the seventy-fourth among these air base Episcopalians. Mrs. Maurice Pickens helps her husband with sponsorship of the EYC.

Duality Resolved

These men and women, legitimately busy with myriad concerns of work and family life, somehow find time for all this additional activity. For them, as for all Christians, this is an expression of commitment. They also seem to have a particular perception of the options confronting modern man. Through the Minuteman program, just one outstanding example of today's titanic military might, they are able to appreciate what man can do if subjected to enough pressure. From this awareness, they can derive an equally fervent appreciation of what man *must* do and *wants* to do, "God being his helper."



An eight-ton hatch opens to admit a "bird watcher" to the instrument-filled, launch control capsule 60 feet below. Once inside, men stay on duty 24 hours.



WORLDSCENE

NCC Votes Support For Delta Ministry

The General Board of the National Council of Churches, meeting in New York City last month, lined up solidly behind the much-criticized Mississippi Delta Ministry on the condition that the project overhaul its financial and administrative procedures.

This ended, for the time being, speculation that the Council, which includes Episcopalians as well as most major Protestant and Orthodox Churches in the country, would clip the wings of the Mississippi-based operation which seeks to aid poverty-stricken Negroes.

After approving a \$300,000 budget for the project during the current fiscal year, the Board voted to encourage member Churches and other interested organizations to pledge new funds for this civil-rights work.

- In other actions, the Board approved the first statement on marriage and family life ever put forth jointly by representatives of the nation's major religious bodies (Roman Catholic, Jewish, Orthodox, and Protestant). The churchmen also launched a major drive against illiteracy in the U.S.A., and welcomed the announcement of a new six-point program to awaken and inform the public to the urgencies of international relations.

- On the other hand, General Board members requested time for further study before acting on such controversial proposals as boycotting firms which do not adhere to fair labor laws; recognizing "selective objectors"—young men who, while not pacifists, do not approve of a

specific war; and approving a strongly worded critique of U.S. policy in Vietnam.

Common Bible: Approval Follows the Annotations

The "common Bible," long desired by ecumenically-minded Protestants and Roman Catholics, and proposed at the Vatican Council, has become a reality. Richard Cardinal Cushing, Roman Catholic Archbishop of Boston, gave his imprimatur to the Oxford Annotated Bible with the Apocrypha, first published by the Oxford Press in 1962.

The text is that of the Revised Standard Version, which was authorized by the National Council of Churches in 1951. The only

A 36-member working group set up by the National Council of Churches and the Roman Catholic Church in the U.S. recently held its first official meeting in New York City. With Bishop Stephen F. Bayne, Jr., director of the Overseas Department, representing the Episcopal Church, the churchmen began probing such sensitive matters as public funds for parochial schools, mixed marriages, and conversions from one Christian body to another.

changes are fourteen additional annotations prescribed by Roman Catholic scholars. The Revised Standard Version is a revision of the American Standard Version, published in 1901, which in turn was a revision of the classic Angli-

can King James Version of 1611.

The approval by Cardinal Cushing means that Roman Catholics throughout the U.S. are free to use the approved edition in nonliturgical matters, such as Bible reading and Bible study groups. However, no text, even though given a bishop's imprimatur, may be used in official Roman Catholic liturgical worship until it has received the approval of a national episcopal conference, which in the U.S. is the National Catholic Welfare Conference.

CHURCH AND TAXES

A test case may be in the making over whether religious, non-profit journals can make judgments on political candidates and issues without losing their tax-exempt status. Much depends on whether the Internal Revenue Service goes through with its proceedings against *The Christian Century*, an interdenominational weekly, and *The Churchman*, long-time unofficial Episcopal magazine. Both publications strongly opposed the candidacy of Senator Barry Goldwater during the last Presidential election.

The IRS contends that such action takes the two publications out of the category of "religious periodicals," but supporters point out that modern theology dictates an increasing involvement between religion and social action. As Michael Standard, attorney for the Episcopal magazine, claims, "Even a cursory examination of *The Churchman* reveals the depth and

Continued on page 27

"HAVE MITER. WILL TRAVEL."

"I'm not going anywhere. I'm still a Bishop of the Church, trying to speak the faith. I'm only turning in my administrative portfolio."

This is how the Rt. Rev. James A. Pike explained to Associate Editor Barbara Kremer the essentials of his resignation, effective September 15, as Episcopal Bishop of California.

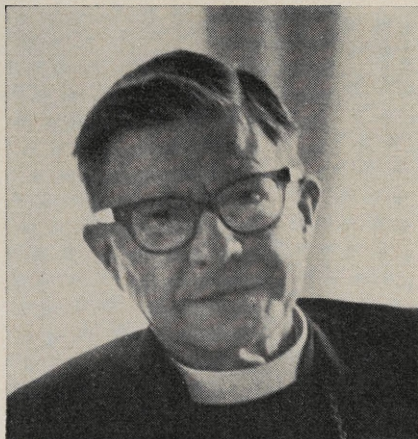
When Bishop Pike announced his decision to relinquish his diocesan post and accept a position at the secular Center for the Study of Democratic Institutions, this latest "Pike story" was blazoned in newspapers and on television screens.

The reports, by and large, have been accurate: Bishop Pike intends to function as a "worker bishop," earning his living outside the regular structures of the Church, while in no way forsaking his vow to serve it.

Nonetheless, all this seems confusing, until Bishop Pike gives his own description of his decision to, as he calls it, "travel light." In his view, the idea of a "worker bishop" is not extraordinary. In his own diocese, he points out, worker priests and perpetual deacons—laymen ordained as deacons, not seeking ordination to the priesthood, and continuing to stay in "secular" occupations—are not strangers.

"They're not leaving the Church," he says of these men who serve the Church but are not paid by it. "What they are doing is taking the Church into the world. If it's good for priests and deacons, it's good for a bishop. . . . We have fifty nonstipendiary clergy [in the Diocese of California]; I'm delighted to be the first nonstipendiary bishop."

Bishop Pike thinks that nonstipendiary clergy, engaged in increasingly complex areas of the ministry, will become more and more a part of the Church. Already, many priests must have specialized training if they are to work in such areas as pastoral counseling, or the ministry to youth, or to the elderly, or in the inner city. "I personally feel the future calls for professionals," he says.



Searching the Scrolls—Nonetheless, Bishop Pike's new role will be unusual in the present-day Church. He did not decide on this course without a great deal of reflection.

He attributes much of this decision to the six-month sabbatical, spent largely at England's Cambridge University, which he recently completed. For the first time in many years, Bishop Pike, a scholar of proved competence, had an opportunity to devote uninterrupted hours to pure study. At Cambridge, for example, he was able to delve into the Dead Sea Scrolls just enough to realize that he "wants to go deeper."

The Dead Sea Scrolls project dovetails into a major research assignment Bishop Pike has set for himself in his chosen role as teacher-scholar. He has already formulated some theories about the "club-and-cause" concept of the Church; what he needs now is to dig into scholarly documents to see if his theories can be validated by the early history of Christianity.

"Two-thirds of today's churchmen have opted for the 'club,'" he says. "You can see this when the clergy go off to such places as Selma, Alabama—and the laymen stay home."

"Yet people tell me, 'I came into the Church because I could bring my *mind* in. I did not need another club; I joined a cause.'"

The New Jobs—Like many contemporary church leaders, Bishop Pike feels that the Church must set about, as he says, "presenting the Faith in a way which is more relevant to contemporary man."

When the Church has become involved in events during any period of history, he states, it has been stronger. "We don't *make* social issues, but we can't stand aside," he says.

In meeting this challenge, churches often come under pressure or intimidation: strong stands on this or that issue may mean loss of financial support.

For Bishop Pike, this cannot be the cornerstone on which the Church's actions are based. "We have tables, bread, and wine. What else do we need?" he asks.

This is what "traveling light" is all about, the bishop feels. He also believes that "secular man" is not so indifferent to the Gospel as we sometimes suppose: "We've got a lot of fellow travelers. . . . Let's open up wide enough to let them in."

At the Center for the Study of Democratic Institutions, Bishop Pike will have more time to work toward formulating this "message." His special province will deal with the study of the Church as a democratic institution.

"I'm not going into a monastery, you know," he says of his new work, which starts next September. The Center in Santa Barbara, headed by Dr. Robert M. Hutchins, the trailblazing educator who guided the University of Chicago to its present status as a topflight academic institution, is dedicated to serious study in an unstructured environment.

Along with research, Bishop Pike hopes to be able to devote more time to speaking before college students, and teaching. He will also continue to fulfill, when invited, liturgical duties—preaching, confirming, conducting services. In the Diocese of California, he may function as an assisting bishop, and can also become a canon of Grace Cathedral.

The exact legal and traditional authority for his new role is far too formidable to explain here. Summing up, Bishop Pike simply says, "Have miter. Will travel."

Continued from page 25

sincerity with which the organization approaches religious belief."

The cases of the two publications apparently are tests in what seems to be shaping up as a general probe of tax exemptions for religious groups. Other test cases have arisen recently in Oregon, Colorado, and Maryland.

• **Atheist Mrs. Madalyn E. Murray O'Hair**, the Baltimore housewife whose 1963 suit triggered the barring of officially-sponsored prayer and Bible readings in U.S. public schools, has aimed another legal weapon at Church-State relations. Last May she brought suit to obtain a U.S. Supreme Court ruling on the constitutionality of tax exemptions for houses and buildings used for public worship.

If the Court agrees to consider the case, the oral arguments will probably be heard next winter, with a written opinion to be issued in 1967.

• Yet another area of church taxation is currently being studied by the U.S. Congress. Should the legislators take action as now proposed, all clergymen could change in status from "self-employed" to "employee" under the Social Security Act. Thousands not now enrolled could then better afford coverage, since their congregations would, upon agreement with the change, pay 50 percent of the annual levy.

MAID SERVICE

A young African maid, who may or may not have spoken English very well, is reported recently to have asked her employer to advance a part of her monthly wages. "You see," she explained, "our pastor is going away, and we are taking up a collection so that we can give him a little momentum."

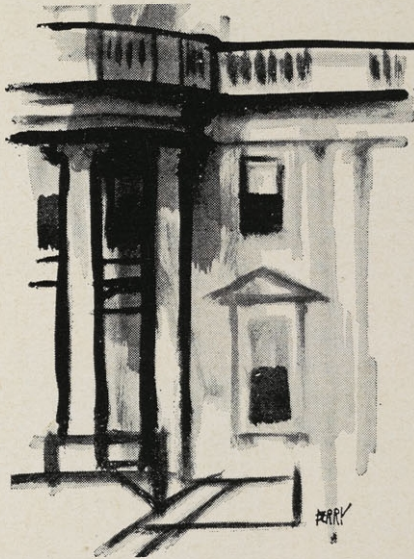
Clergymen Critical Of Race Conference

Since President Lyndon B. Johnson's much publicized White House Conference on Civil Rights ended last month, many Christian leaders

have voiced discontent with the results.

Some thought it was too general. Dr. Anna Arnold Hedgeman, coordinator of special events of the National Council of Churches' Commission on Religion and Race, was quite outspoken in her "disappointment with the whole thing."

In explaining her point, she said, "There is no sense of priorities, no indication of budgetary requirements, no timetable of achievement, no indication that Titles Six and Seven will be enforced (Civil Rights Law of 1964), no sense of the responsibility of the Federal Government to set the stage with vigor for Federal, state, city, and individual activity on a massive scale to make



the rights on the statute books a part of life."

Other church leaders complained that the Churches which have been most active in the rights movement were not adequately represented in the deliberations of the conference. The Rev. Quinland R. Gordon, associate secretary of Executive Council's Division of Christian Citizenship, attended as an unofficial observer, but pointed out that not one member of the Episcopal Church's Executive Council had been invited as an official representative. He went on to suggest that President Johnson should appoint a new committee to study and evaluate the deliberations of the recent conference.

• Still another disappointment for leaders of the Episcopal Church's civil rights drive came with the announcement that as of April 30, only \$9,611.67 has been received by the Executive Council toward the

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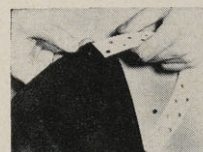
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Church and Race Offering, the goal of which is \$100,000 (THE EPISCOPALIAN incorrectly reported in the April issue that this fund goal had been upped to \$150,000).

The Rev. C. C. Tarplee, fund coordinator, commented that while this is a very small part of the total goal, the May receipts might add as much as \$5,000 more. "It is too early to determine the chances of the fund's reaching its goal," he said. "It does indicate that major efforts will yet have to be made for the Church to meet its commitment in this area."

• Good news, however, comes from the Diocese of Michigan, where some 1,000 students of Detroit's predominantly Negro Northern High School had been boycotting what they called "substandard" education. During the walkout, the boys and girls attended a "freedom school" at St. Joseph's Episcopal Church a few blocks down the street. Helped by negotiations between the Rev. David M. Gracie, rector of the parish, and Dr. Samuel W. Brownell, Detroit School Superintendent, the students later returned to their regular classes.

Speaking of this situation and the use of church buildings for classes, Michigan's Suffragan Bishop C. Kilmer Myers said, "It is commonplace to say these days that the Church must seek new ways to minister relevantly in the inner city. This is especially true of the inner-city parish. No longer may the parish situated in the deprived areas of our great cities ignore the crying needs of the communities and human beings which it serves."

Anglican Leaders Meet to Discuss Future of Church

From Australia, Britain, Ireland, the United States, Africa, Canada, India, and Latin America, the 20 primates and archbishops of the Anglican Communion gathered in Jerusalem recently for a meeting of the Lambeth Consultative Body.

Their specific aim was to set the time and theme of the next Lambeth Conference of Anglican bishops. In general, however, they took the opportunity to assess the state of the worldwide Anglican Communion

in regard to mission, relationships with other Churches, and Mutual Responsibility.

They agreed that the forthcoming Lambeth Conference will be held from July 25 to August 25, 1968, in London. Established in 1867, the Lambeth Conference meets approximately every ten years. The more than 300 bishops who attend are vested with no legal authority, but their discussions carry great moral weight for the world's 45 million



Anglicans. Their theme, two years from now, it was decided, will be the "Renewal of the Church."

The Consultative Body spent considerable time in Jerusalem reviewing many plans for church union involving Anglican and other Churches in such places as Africa, Canada, Ceylon, India, and the U.S.A. In addition, the churchmen discussed plans for the establishment of a "pan-Orthodox, pan-Anglican theological commission" to examine doctrinal questions.

Bishop Ralph S. Dean, secretary of the Consultative Body and executive officer of the Anglican Communion, reported that after 120,000 miles of travel through 28 countries, he felt concern over the Anglican approach to world mission.

Bishop Dean referred particularly to Mutual Responsibility and Interdependence in the Body of Christ, the declaration proclaimed at the Anglican Congress in Toronto in 1963. He noted that 13 project directories from the 19 member Churches of the Anglican Communion are now in circulation. Together, they contain 1,148 projects involving personnel, schools, and hospitals which would require a sum total of \$34,028,400.

"The total response at the moment," he commented, "is in the region of one-twelfth of the total required, and the outlook does not seem promising. Almost all the directories in varying degree show the need of much more careful planning,

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foresight, and sense of priority and strategy, and distressingly few seem to evince any realistic ecumenical outreach."

The Lambeth Consultative Body responded to this concern by authorizing the creation of a seven-member advisory committee for projects to study resources, priorities, and skills in all the Churches. The committee, which includes the Primate of Canada; India, Pakistan, Burma, and Ceylon; East Africa; former Anglican executive officer Bishop Stephen F. Bayne, Jr.; Bishop Coadjutor G. T. Sambell of Melbourne, Australia; and English mission executive Canon Douglas Webster, will meet for the first time July 4-8 in Nairobi, Kenya.

Census Bureau Considers Religious Survey in 1970

"Keep the Census Bureau out of religion" is the editorial plea of *The Christian Century*, an interdenominational weekly publication. Reacting to an announcement that the U.S. Census Bureau may include questions on religious beliefs in the 1970 census, the *Century* maintained that, whether the questions are probing or only *pro forma*, they are intruding on an area of private belief in which the Government has no business.

"If the bureau intends to probe



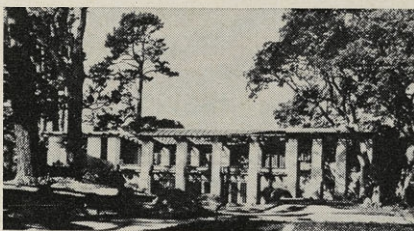
religious beliefs extensively, then it will enter an area of the people's life where it has no legitimate business. By what right and for what purpose, for example, will the government ask whether a citizen believes in God, goes to church, says his prayers?"

Tomorrow's Churches: Banishing the Banal

When 700 of the nation's leading church architects and building specialists arrived in San Francisco,

Calif., for the National Conference on Religious Architecture, one of their first acts was to select the four outstanding examples of church design for 1966.

Their decisions: St. Leo's Roman Catholic Church of Solana Beach, Calif.; John Knox Presbyterian Church of Marietta, Ga.; Westminster Congregational Society (Unitarian) of East Greenwich, R.I.; and the parish hall of Christ Episcopal Church, Sausalito, Calif. The Episcopal parish house, designed by Henrik Bull and Associates of San Francisco, was called one of the "very best examples of the Bay Region School" (see photo).



To gain insight into what kind of church structures the coming generation expects, the conference then turned to a panel of 15 young seminarians and architecture students. Among the students, George Berg of the University of California struck the common theme in stressing that as soon as the Church learns how to reach growing city populations with its message, the sooner people will stop calling it antiquated and ineffective.

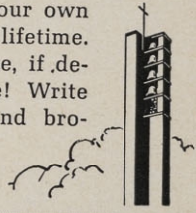
Church buildings of tomorrow, other students said, may take on a radically different look from the "sacred place" image now present. The reason, it was stressed, is that the Church may be engaged in many new activities, secular as well as religious, in working with people in local neighborhoods. The panelists proposed that the future neighborhood church may well be a "clustering" of buildings rather than a single structure, with various buildings serving different parish functions. Another student, Byron Lee Smith of the University of California, emphasized that the church can only become a meaningful part of the new urban community when it is designed and built "in sensitive response to the needs of the community."

In another conference presentation, the noted New York architect, Edward Larrabee Barnes, struck

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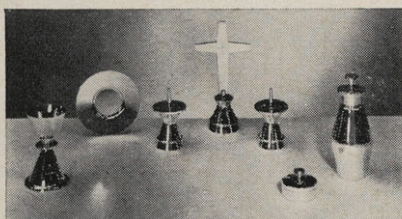
Your ministry may be more satisfying to you and more precious to the Kingdom of God from within a family of Fathers and Brothers where Christ is the Head of the Household and all its members belong to one another in love!

Tonight in your evening devotions ask God to show you whether or not you are one of the solitary he puts in families—in this case, the family of the monastery. Priests in the Society of St. Paul are urgently needed: to maintain daily Masses in two Chapels; to minister to the sick, the dying and their families; to preach and teach; to observe Quiet Days and Missions; to be Spiritual Directors and Confessors; and to witness by this calling to a special family of Christ the same Apostolic life and service which our Lord began when he called 12 men to leave houses and earthly ties and serve Him entirely, full time and freely!

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out at the "vacuous banal sprawl" of American architecture in general and declared that the church can become a bridge between the total society and the neighborhood, which is a "moral and ethical . . . sometimes almost political" force. The architect added: "The little Gothic suburban church with heraldic coat of arms and quaint iconographic symbols whose meaning is known only to the committee who picked them, is intended to comfort and console rather than enlighten."

OPERATION ANGEL

The little boy who had his tonsils out seemed untroubled by the new radical theology, for he told his mother, "It was God who operated



on me." His evidence is reported in the staff newsletter of the Poole General Hospital in Dorset, England:

"When I went into the big room, there were two lady angels all dressed in white. Then two men angels came in.

"One of the men angels looked down my throat and said: 'God, look at that child's tonsils!'

"And God looked and said: 'I'll take them out at once.'"

WELCOME, NEIGHBOR

An unprecedented program, entitled "Grassroots Ecumenism," designed to assist Roman Catholics, Protestants, and Jews in talking and working together, was launched recently. This program particularly helps the Roman Catholic parishioner interpret Vatican Council's 1964 Decree on Ecumenism in terms of joint meetings and projects with the church or synagogue down the street.

The program kit, which is being sent to all Roman Catholic bishops and leading laymen, covers many areas. One booklet tells how to organize an ecumenical library or an ecumenical music concert at the parish level. Another explains the ins and outs of an interreligious conference. A third, on ecumenical etiquette, tackles a problem familiar to all clergymen: "Note: The term 'Reverend' is an adjective and is never used when speaking to a clergyman: 'Reverend (last name)' is never to be used."

Bulldozers in Antique Shops

Like powerful bulldozers smashing through musty stores, Christians are breaking through many long-standing traditions these days. For the first time in 300 years, The United Presbyterian Church seems about ready to adopt a new confession of faith. This basic doctrine of Presbyterian commitment will underscore Christian responsibilities in connection with such current concerns as race, poverty, and war. Clearing a second major hurdle in dramatic and decisive manner at the denomination's 178th General Assembly in Boston, Mass., the document will now go to the Church's 188 presbyteries for final approval.

• Churchmen from all over the world will soon be gathering in Geneva, Switzerland, for the first major international interchurch conference on social issues in nearly 30 years. The World Conference on Church and Society will attract some 400 social scholars, scientists, lay leaders, and theologians from every continent. The delegation of the Episcopal Church in the U.S. includes Presiding Bishop John E. Hines; Bishop J. Brooke Mosley of Delaware; Dr. Margaret Mead, Curator, American Museum of Natural History; Dr. Joseph F. Fletcher, professor of social ethics, Episcopal Theological School, Cambridge, Mass.; and Dr. Daisuke Kitagawa, executive secretary, Domestic Missions, Executive Council of the Episcopal Church.

• Some 60 representatives of Episcopal dioceses assembled at Seabury House, Greenwich, Conn., recently for a conference on "The Changing Role of Christian Social Relations in the Modern World."

THE EPISCOPALIAN

There they spent four days examining such subjects as poverty, racial discrimination, the war in Vietnam, and extremism. As the delegates studied the "crumbling" walls between branches of the Christian Church, Bishop William H. Marmon of Southwestern Virginia urged them to accept the social revolution which "our ancestors have bequeathed us," and said constant dialogue with all concerned at all levels was crucial for acceptance of this revolution.

RESTLESS CHURCH

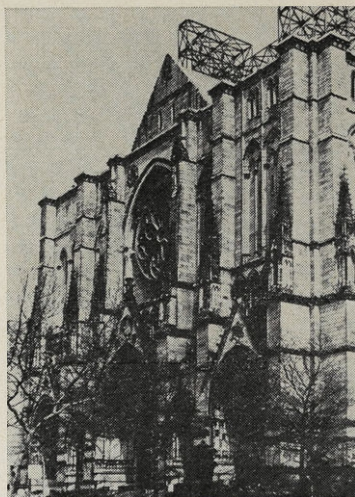
"There is a restlessness in the Church, which many people attribute to diametrically opposed causes, and with equal conviction," Episcopal Bishop Thomas A. Fraser, Jr., of North Carolina recently wrote in his diocesan publication. His statement was hardly off the press before events in other parts of the country proved him more than right.

• The Episcopal Church is "not dying, but is dead," charged the Rev. Robert W. Castle, Jr., rector of St. John's, Jersey City, N.J., as he stalked out of the 92nd annual convention of the Diocese of New York. He was objecting to the treatment of several resolutions brought to convention by the diocesan Christian Social Relations department. Proposed actions on such subjects as the opening of communications between Red China and other nations, peace negotiations in Vietnam, race relations, and membership in extremist groups were tabled in the convention.

• In California, 82 Episcopal clergymen have formed the first labor union in the history of the Church. According to the Rev. Charles Lester Kinsolving, rector of the Church of the Holy Spirit, Salinas, Calif., the group will not strike, but will demand a standard legal contract between church boards or bishops and their clergymen.

• Two New York Episcopalians have warned of increasing right-wing activity throughout the Church. Dr. John McG. Krumm, former Columbia University chaplain and now rector of the Church of the Ascension; and Canon Walter D. Dennis, Jr., of the Cathedral of St. John the Divine, told newsmen that extreme right-wing Epis-

copalians are mounting a nationwide program of harassment of suburban priests. Another phase of the attack, they charged, included financial boycotts such as the one aimed last year at the Cathedral of St. John the Divine in retaliation



Scaffolding raised years ago for the projected West Tower is shown in this view of the Cathedral of St. John the Divine, New York City, where a lack of funds has delayed any major construction work since the 1940's.

for the diocese's support of civil rights. Bishop Horace W. B. Donegan of New York reports that work on the giant edifice on Morningside Heights will be resumed anyway because of contributions from Episcopalians, Jews, and Unitarians received over the past few months.

In addition, Dr. Krumm predicted that a third phase of the extremists' assault includes plans to "take over" the Church's 1967 General Convention in Seattle, Wash. "They are going to try to do what they can," said Dr. Krumm, "to stack the next General Convention."

WHERE THE ACTION IS

"The scene is the Bumstead's bathroom. Blondie is in the hall speaking to Dagwood who is taking a bath. (Dog barks. Sound of knock on door.)"

This is how an article begins in one of the recent issues of *Youth*, a timely, lively, little magazine published biweekly by the United Church of Christ for young Christians.

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WORLDSCENE

to teen-agers that three other Churches decided to "get with it." This spring, the Episcopal Church, the Anglican Church of Canada, and the Church of the Brethren agreed to share in its publication, and designate it as the official publication for their youth as well.



Youth, says its editor, Herman C. Ahrens, Jr., attempts to handle the issues that are in the forefront of concern for its high-school-age readership—careers, sports, college, military service, dating, religion, relationships with parents and friends, music of all kinds, records, movies, books. Articles are also keyed to youthful interests and understanding on social problems, and on what young people are doing in other parts of the world.

Wired Highballs Shock Alcoholics

Two Roman Catholic priests in New York City have been getting an electric shock every time they reach for a highball. The patients, both in their fifties, receive trays laden with glasses of fruit juice, soft drinks, and highballs. When they reach for a highball, they receive a shock from an electrode attached to their arms, and about half as powerful as the one received by poking a finger into a live electric socket.

They are the first patients in an alcoholism project begun some

months ago, the latest in an escalated effort by U.S. Churches to bring help to the 5,015,000 alcoholics in the country. This figure represents one out of every 15 persons who use alcoholic beverages. Moreover, some 250,000 persons join the ranks of alcoholics each year, making the disease the fourth major health hazard in the nation.

• Currently, numbers of churchmen have gathered in New Brunswick, N.J., for the 20-day, 24th Summer School of Alcohol Studies sponsored by Rutgers University. Since its founding more than 4,500 students have attended its trail-blazing sessions on psychotherapy, group therapy, drug therapy, and medical care of the alcoholic.

• From another pioneering leader of alcoholic studies, the Rev. David A. Works, Episcopal clergyman who serves as executive vice-president of the North Conway Institute, in Boston, Mass., comes a call for a Federal center for research into alcoholism. Legislation now under consideration would establish an Office of Alcoholism Control under the Surgeon General, which would administer a program of research and training as well as making grants to states to carry on the work at the local level.

General Seminary Elects New Dean

A Bronx Irishman who was raised a fundamentalist, became a Presbyterian, and later took Episcopal vows, has been elected head of the Episcopal Church's oldest seminary. The Rev. Samuel Joseph Wylie, the 47-year-old rector of the Church of the Advent in Boston, Mass., will become the new dean of the General Theological Seminary in New York City. He succeeds Dean Lawrence Rose, who announced his retirement several months ago.

Brought up in a family devoted to the work of the Christian and Missionary Alliance, Father Wylie attended Wheaton College in Illinois, receiving a B.S. degree in 1938. While receiving his S.T.B. degree from Biblical Seminary in New York City, he married a fellow student, Miss Beatrice Brown. The couple now have four children.

Following his graduation, he served as a Presbyterian minister for

nine years, part of that time as a chaplain in the U.S. Navy. In 1951, he was ordained a deacon in the Episcopal Church; he entered the priesthood a year later. While serving as chaplain to students at the University of Virginia from 1951 to 1954, he earned an S.T.M. degree from Union Theological Seminary in New York.

Father Wylie was chaplain at Brown University and also a canon at the Cathedral of St. John in Providence, R.I., from 1954 to 1958. For the following two years, he served as associate secretary of the Division of College Work for the Episcopal Church's Executive Council, and in 1960 was called to his present parish in Boston.

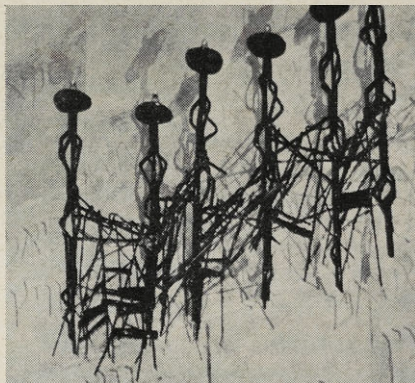
The author of three books, two already published and one off the press, Father Wylie says of his new assignment, which he takes over in the fall, "I think the seminaries are responsible to conserve—to some extent to embody—the tradition of the Church, but to do so in a way that keeps them open and flexible in the dialogue with tomorrow."

PRIDE AND PREJUDICE

If the Crucifixion of Christ is still being used as an excuse for anti-Semitism, it is the work of "disordered and guilty minds," asserted the Rev. John B. Sheerin, editor of the *Catholic World*. He was speaking to some 200 Protestant, Roman Catholic, and Jewish leaders in New York City meeting under the auspices of the Anti-Defamation League of B'nai B'rith. Their purpose: to study the results of a five-year survey conducted by the University of California which revealed that anti-Semitism continues to be propagated by Christian teaching and ideology.

Entitled *Christian Beliefs and Anti-Semitism*, the study showed that, despite statements to the contrary by such bodies as the Episcopal Church's House of Bishops and the Second Vatican Council, large numbers of Christians still think of the nation's 5,612,000 Jews as "Christ Killers." According to the findings, 22 percent of the nation's Roman Catholics and 37 percent of the Protestants were rated with a high degree of anti-Jewish prejudice.

Among the Protestants, fundamentalist groups showed the greatest amount of ill feeling, but other church bodies were not too far behind in anti-Semitic feelings: Southern Baptists, 24 percent; Lutheran Church-Missouri Synod, 23 percent; Disciples of Christ, 21 percent; American Lutherans, 19 percent; Presbyterians, 18 percent; American Baptists, 12 percent; Episcopalians, 12 percent; Metho-



Detail of the "Memorial Wall to the Martyred Six Million Jews" in Temple Beth Am, Los Angeles, California

dists, 9 percent; Congregationalists (members of former Congregational-Christian churches now in the United Church of Christ), 7 percent.

Calling for "more than mere respect for the civil liberties of Jews," Father Sheerin deplored "the shameful record of Christian persecution of Jews" and urged serious studies of Christian-Jewish relations and concerted efforts to eliminate teachings which might prompt anti-Semitism.

Churchmen Debate Obscenity Ruling

Since the U.S. Supreme Court's obscenity ruling convicting Ralph Ginzburg, publisher of *Eros* magazine, some churchmen have broken into two opposing camps.

Addressing the Holy Name Society at Elyria, Ohio, Charles H. Keating, Jr., founder and legal counsel of Citizens for Decent Literature, a national nonsectarian group, asserted, "For ten years, CDL has fought the pornographer in and out of court. But ours has been only a holding action. We have been on the defensive.

"With the new Supreme Court de-

EPISCOPALIANS

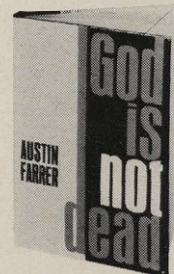
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cision, things have changed. We are now on the offensive. We intend the attack to be as brutal and unremitting as was the attack on society by pornographers in pushing their stuff. We will have no regard as to whom, what, or where. We now have the weapon—the law."

In sharp disagreement was the Committee to Protest Absurd Censorship, an organization sponsored by Dr. Harvey Cox, Harvard Divinity School professor and author of the widely hailed book, *The Secular City*; the Rev. Howard Moody, Baptist minister of Judson Memorial Church in Greenwich Village, New York City; and the Rev. William Glenesk, Presbyterian minister in Brooklyn Heights, N.Y. The committee, while admitting that some of Mr. Ginzburg's advertisements for his publications were "in bad taste," defended the *Eros* publisher as a "decent man and a strong one" who will "survive jail and probably write a good book there."

The committee pointedly questioned the Supreme Court action, asking, "What kind of society is it that permits any kind of murder and sadism in the mass media, but is so vengeful toward sex? What kind of society permits torture on television programs for children but shudders at 'dirty words' or the image of a woman's body?"

Sail-in Suggested To Sink Apartheid

Since the UN Security Council has rejected the use of force to strengthen economic sanctions on the apartheid-minded regime ruling Rhodesia, some U.S. churchmen are seeking new ways to put pressure on Rhodesia's white minority and their friends in South Africa. Some fifty students from New York's Union Theological Seminary picketed the Methodist Board of Missions, asking it to withdraw all of its funds from the First National City Bank of New York and place them in banks with "no" or "far less" involvement in the South African economy.

The Episcopal Society for Cultural and Racial Unity purchased five shares of General Motors stock and sent its executive director, the

Canon Hoy Expelled From Matabeleland

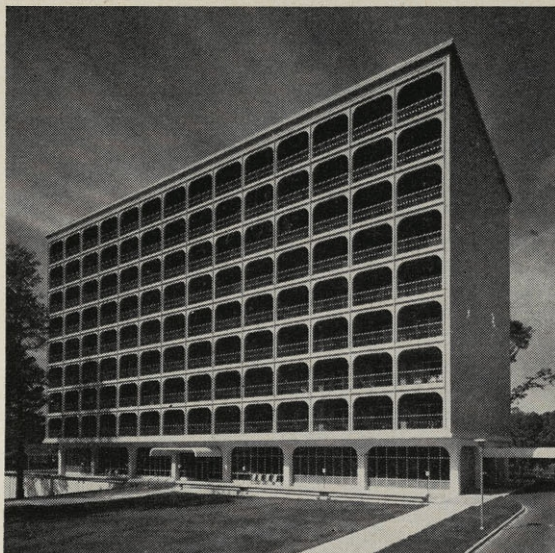
A second Episcopalian has been expelled from Rhodesia. Last year Bishop James A. Pike of California was forcibly escorted from his hotel room to the Salisbury airport when he tried to visit his jurisdiction's companion diocese, Matabeleland. A few weeks ago another Californian, Canon Trevor Hoy, was declared a "prohibited immigrant" when he attempted to begin a five-month stay. After returning to Zambia, Canon Hoy said that he believed he was expelled because he would have been working closely with Anglican Bishop Kenneth J. F. Skelton of Matabeleland, an outspoken critic of Rhodesian social policy.

Rev. John B. Morris, to the annual shareholders meeting in Detroit, Mich., to demand that the corporation either institute equal employment practices in its South African plants or consider withdrawal of investments in that country. Director Morris has also suggested that groups of Christians organize the equivalent of a "freedom ride" to South Africa, to be called a "sail-in." This, he said, "would seem a viable and highly symbolic way of conveying our message of concern to South Africa, and more importantly, of alerting citizens back home to this remaining frontier of racism."

Anglican Leader in Australia Resigns

Dr. Hugh Rowlands Gough, Archbishop of Sydney and Anglican Primate of Australia, has resigned his post because of illness. The 60-year-old Archbishop's letter of resignation was received by the Anglican Communion's Archdiocesan Standing Committee and accepted "with regret." Archbishop Philip N. W. Strong of Brisbane was named acting Primate until Sept. 20, 1966, when a new primate will be chosen at the quadrennial General Synod in Sydney.

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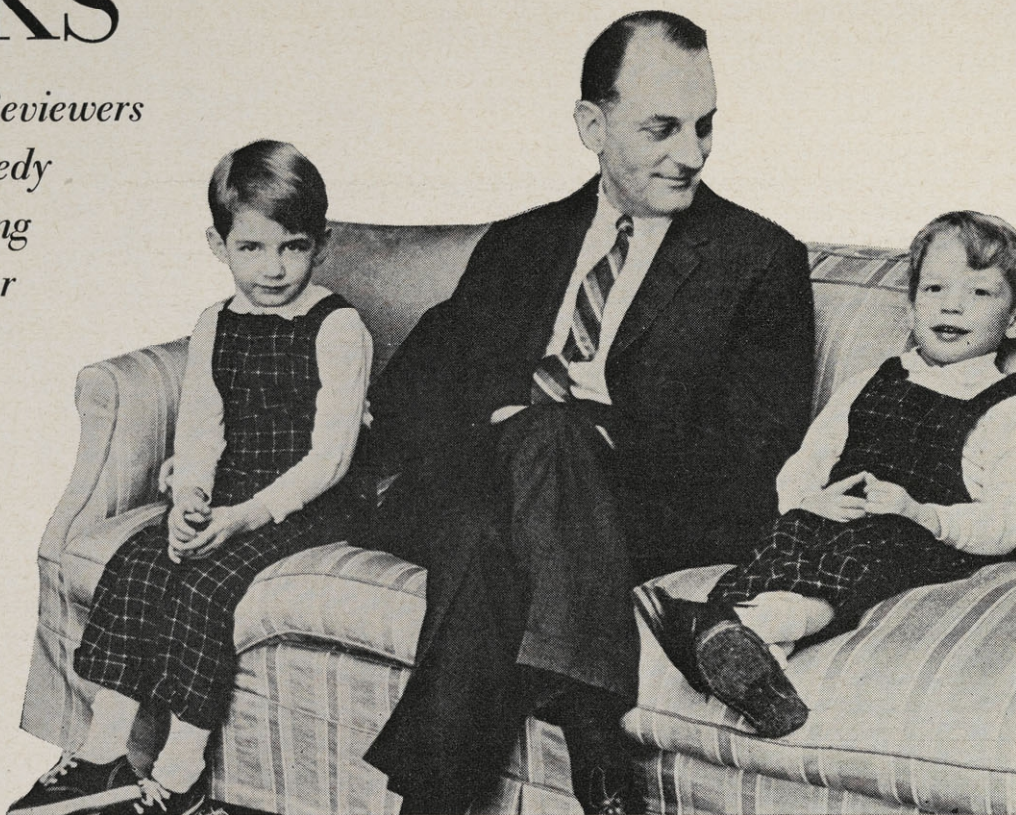
Contributing Reviewers

William Kennedy

Charles H. Long

Frank P. Foster

Novelist Louis Auchincloss, relaxing with two young sons, "... has given us a brilliant American tragicomedy."



Happiness Is a Warm Smashup

OVER the past fifteen years Louis Auchincloss has become known to critics and public as the Balzac of New York's older families. He is supposed to be the chronicler of the effect of changing times and mores on successive generations of people with roots in New York City's past, or people from outside who are accepted by the old-timers. Most reviews of his books make at least some mention of Henry James and Edith Wharton. Not infrequently Scott Fitzgerald is brought in as a sort of cousin in the family of "New York novelists."

It is time now to recognize that Mr. Auchincloss is more than a "New York" novelist, however. He is first and foremost a storyteller and a highly accomplished novelist, a distinguished stylist, and a skillful craftsman.

More important still, it is time to recognize that Mr. Auchincloss is

deeply interested in the eternal problem of character and fate. In his maturity, he is sensitive, reflective, and compassionate enough to have things to say about this problem which richly reward his readers.

THE EMBEZZLER (Houghton Mifflin, \$4.95), his current novel, is about a man who cannot grow up. Guy Prime, the protagonist, cannot sufficiently free himself from his infantile dependence on his family to find his own life and live it. His first forty-seven years are spent in the world of the best schools, the best New York clubs, more or less old families, and the upper reaches of Wall Street finance. Naturally, he is subject to the influences inevitably exerted by this particular environment.

The decisive factor in Guy's fate appears to be that he cannot stand on his own feet. He is all but fatally childish in his dependence on being liked by the people around him. He

floats along on an illusion of "happiness" created by the popularity resulting from his carefully cultivated charm. He never stops to ask himself who he is, or where he is headed. He takes the good life for granted and avoids problems by indulging in pat answers or by ignoring them altogether.

Guy Prime seems incapable of taking life or himself seriously, though he spends a good deal of energy in pretending to do so. The truth about Guy is revealed in one illuminating scene. His wife remarks that, strangely, he seemed happy when he announced he had embezzled large sums belonging to his firm. One imagines that Gauguin would have seemed happy, too, in announcing to a friend his abandonment of his job and his family.

Guy Prime is not unlike Gauguin in some ways. Both men endured domination by uncongenial environ-

ments well into middle age. Both resorted to extreme measures to break away and achieve some independence. An important difference (aside, of course, from the fact that Gauguin was a genius and Prime a very average man) is that Gauguin knew very well that his environment was uncongenial, and planned his escape. Guy Prime manages to conceal the truth from himself and, quite pathetically, thinks himself happy until an irresistible unconscious impulse drives him to a decisive break.

To explain Guy Prime's fate in

terms of his particular New York environment is to miss entirely the crucial point. His fate, though more dramatic than most, is typical of that of many Americans throughout the fifty states of the union.

In *The Embezzler*, Mr. Auchincloss has given us a brilliant American tragicomedy about our national article of faith that everything is all right as long as we are well-liked and successful.

The Embezzler is highly recommended reading.

—WILLIAM KENNEDY

Of Terror, Pity, and Glory

THE VINTAGE BRADBURY. Ray Bradbury's own selection of his best stories. With an introduction by Gilbert Highet (Vintage Books, paper, \$1.45).

A TOUCH OF STRANGE, by Theodore Sturgeon (A Berkley Medalion Book, paper, 50¢).

EXPEDITION TO EARTH, by Arthur C. Clarke (Ballantine, paper, 50¢).

Are you a science-fiction fan? If so, you have probably read most of the stories in these collections—and would welcome the chance to read them again. If you are not, here is your chance to become one, with the expert help of three men who are among the greatest masters of SF.

In their hands SF turns out to have more to it than one might think. Even when dealing with the gadgets, machines, and utopias of the future, all three of these authors are more concerned with the mental and spiritual states of individuals and societies than with the mechanics of science.

Each has his own unusual and attention-catching way of offering insights which could not be presented as effectively in any other way. Take, for instance, Ray Bradbury's *The Veldt*, which uses the mechanics of an ultimate in electronic nursery equipment to produce a horrifying picture of parental overindulgence and its results.

Or Theodore Sturgeon's *Mr. Costello, Hero*, which examines (via interplanetary travel and the tape recorder) the mind of a would-be dictator. Or Arthur C. Clarke's *If I Forget Thee, O Earth*, which combines Psalm 137 and a colony on the moon into one of the most telling comments yet made on atomic war.

Their world views vary. Bradbury knows a lot about the terror of the universe; Clarke, something of the pity and irony of it; Sturgeon, something of its glory; but none of these large nouns exhausts the scope of their thought. W. H. Auden once

AT HOME AMONG LIONS

D. T. Niles, Ceylon's preacher to the world, writes always with power, provocativeness, and fresh Biblical insight. When he speaks of evangelism or the mission of the Church, he speaks from his own experience: twenty-five years as a Methodist pastor among Hindus and, in the ecumenical movement, as an outspoken Asian among distinguished Western churchmen. Truly, this Daniel is at home among lions!

His book, *THE MESSAGE AND ITS MESSENGERS* (Abingdon, \$2.50), grew from a series of lectures given at a conference of Methodist leaders from all six continents. The message, he says, cannot be separated from the messengers. The Church itself is part of the Gospel, and the shape of the Church must be determined by its missionary vocation. This sounds logical, even obvious. Why, then, are Christian congregations and denominations not like this?

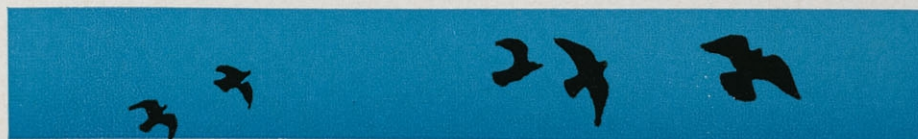
The heart of Dr. Niles's answer is found in Chapters 4 and 5, where he spells out nine temptations to the People of God to compromise their

faith. He then asks the question, "When is the Church the Church?" Answer: the integrity of the Church lies in its wholeness.

The author finds three distinct emphases in *each* of the great Churches of Christendom, a Catholic, Protestant, and Puritan (or Pietist) element. Our attachment of these terms to particular Churches is a sign that when one of these elements is missing or neglected, the Church is not whole, its Gospel is distorted, and we have fallen into one of the temptations the Bible warns us to avoid.

A summary of the way in which the author uses these three familiar terms would take more space than this review allows. Those who know his former work will be interested to note that after a lifetime of trying to make Biblically based Protestants out of Pietists, now, by an emphasis on the wholeness and givenness of the Church, he seeks to make Catholics of us all. This is the strongest plea for Mission-in-unity that I know.

—CHARLES H. LONG



BOOKS

said, "We must imagine our universe as broadly as we can." These SF writers can help us begin to do so. —M.M. and M.C.M.

Who Is My Brother?

The "literature of brotherhood" is a category which grows constantly and improves steadily. Two new books are excellent examples. *Small Man of Nanataki*, by Liam Nolan (Dutton, \$3.95), is a true story of a Japanese Christian who, during World War II, managed to transpose the two, risking his life to be a Christian Japanese. Serving his country as an interpreter in Hong Kong prison camps and hospitals, his treasonable efforts to make life bearable for his enemies made "Uncle John" Watanabe's life almost unbearably fearful. Liam Nolan reports the story simply and warmly.

A Country of Strangers, by Conrad Richter (Knopf, \$3.95), is a companion novel to *The Light in the Forest*. Captured as a child by Indians, a white girl is brought up by them, marries, and has a son. Her return to her Caucasian father and sister is effected, but it is hardly the homecoming of anyone's dreams. Gently but firmly, Mr. Richter shows the conflicts of environment and prejudice, the misunderstandings of both good and bad intentions. In a decade prone to claim alienation as its own particular problem, Mr. Richter reminds us lucidly that asking "Who am I?" is not a new dilemma. —J.W.

Reality in the Pew

FEAR, LOVE, AND WORSHIP, by C. FitzSimons Allison (Seabury, paper, \$1.45).

A skillful and penetrating discussion of our common fears related directly to what we do in worship. Although this sounds and looks simple, it isn't. For those prepared to permit it, this little volume can put the wrecking ball to those compartmental walls that make worship little more than a neat escape hatch out of the week's ugly realities. —E.T.D.

Beyond Dollars

THE CHRISTIAN MEANING OF MONEY, by Otto A. Piper (Prentice-Hall, \$2.95; paperback, \$1.50).

The author of *The Christian Meaning of Money*, using layman's language, takes the reader on a guided tour of modern financial activities in the light of the Bible. His main emphasis falls squarely on Christ's real presence in our midst. This book is for anyone wishing to look beyond the dollar-signs-that-blind when he thinks of the word "stewardship."

—FRANK P. FOSTER

Guide and Refresher

THE NEW TESTAMENT, ITS BACKGROUND, GROWTH, AND CONTENT, by Bruce M. Metzger (Abingdon Press, \$4.75).

Its title is this book's own best description. Clear, comprehensive, and systematic, and designed (as the dust jacket explains) for "the beginning student," it is both a good guide for newcomers to the New Testament and a good refresher for old-timers.

—M.M.

Valuable Memories

MEMORIES OF TEILHARD DE CHARDIN, by Helmut de Terra (Harper & Row, \$3.50).

"My meeting with Pierre Teilhard de Chardin was one of those experiences which steadily gain in importance." So opens this account of an association as fellow scientist and friend with a man whose Christian style of life made a mind-opening and permanent impression on those who were lucky enough to know him. This is a valuable addition to the growing body of biographical material on Teilhard de Chardin. —M.M.

PICTURE CREDITS—Orville Andrews: 43. Colonial Williamsburg Photos: 3-4. Barbara G. Kremer: 26. Douglas Lytle: 46. Religious News Service: 29, 31, 33. The Reporter: 27, 28, 29, 30. Bruce Roberts: Cover, 11-15. Robert S. Staples: 20, 22-23. U.S. Air Force: 21. Robert Wood: 47. Youth: 32.

CALENDAR AND RADIO-TV

July

3 Fourth Sunday after Trinity

4 Independence Day

10 Fifth Sunday after Trinity

16-18 Dialogue, Representatives of the Protestant Episcopal Church and Roman Catholic Bishops' Commission for Ecumenical Affairs, Providence, R.I.

17 Sixth Sunday after Trinity

24 Seventh Sunday after Trinity

25 St. James the Apostle

31 Eighth 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 other radio programs produced by the Episcopal Church and available on tapes or discs for local stations are: "In Our Day," thirty five-minute interviews featuring leading personalities; "Religious Summit for World Peace," Ed Hardy reports on the National Inter-Religious Conference on Peace, one twenty-four-minute program; "The Search," host Robert Young with leading entertainers, fifty-two fifteen-minute programs; "Canterbury Hour," fifty-two fifteen-minute devotional programs; and "Trinity Series," fifty-two thirty-minute devotional programs.

ONE OF the benefits of the 1966 Academy Awards was the recognition tendered *A Thousand Clowns*. It was nominated for Best Picture; its star, Jason Robards, received a nomination for Best Actor; and Martin Balsam won an "Oscar" as the year's Best Supporting Actor.

Because of this recognition, the film will have a new lease on life. Moviegoers who missed the picture when it was initially released several months ago will now have a second chance to see it.

"In a minute you're going to see a horrible thing. People going to work," Robards announces at the outset of the film. He plays a seasoned nonconformist who is determined to avoid the rat race at almost any cost. Highly talented, he is unemployed by choice and creed. His nephew (Barry Gordon), a gifted, sensitive youngster without a family, lives with him in his New York brownstone room.

Trouble develops when a social caseworker and a psychological caseworker show up from the Child Welfare Board. Their mission is to determine whether the boy's home life is, by their bureaucratic measuring rod, normal and proper. Needless to say, it is not. The social caseworker frankly tells Robards: "Yours is, I believe, a distorted picture of the world." The psychological caseworker (Barbara Harris) tells him, "You are not a person; you are an experience," and proceeds to fall in love with him.

The Child Welfare Board decides to move the youngster away from Robards unless he goes to work. Robards realizes that he must do whatever lies in his power to keep the boy from being placed in a family where he will be taught a sharply different philosophy of life. "He'll learn how to be one of the nice dead people," says Robards. "I want him to see all the wild possibilities.

I want him to understand the reason he was born a human being and not a chair."

Robards goes job hunting. His brother (Martin Balsam), who is a talent agent, arranges interviews for Robards, who consistently walks out on the job offers because he considers them too compromising to his idealism and individuality. Yet the Child Welfare Board deadline approaches, and Robards must show proof of employment or lose the boy.

In a key scene of the film, Robards and his brother confront one another as two men with sharply conflicting views of life and responsibility. "There is only one thing that bothers you—other people. And they're everywhere," his brother tells Robards. Then Robards counters with a denunciation of his brother's kind of life that becomes "just one long dental appointment." He applies his poetic vision of living: "If things aren't funny, then they're just as they are."

The conclusion of the film is a loving one, but not merely tender. It is also harsh. Robards must pay a price for loving; he has to assume

responsibilities if he is to love. This means growth and pain as well as indulgence and joy. He joins the crowd going to work.

A Thousand Clowns is a contemporary film masterpiece. It has a multitude of laughs (in a year when few movies offered any at all). It poses good questions about identity and relationship, freedom and license, conformity and individuality, selfishness and sacrifice. It is one of the rare great films produced in North America, and our thanks are offered to Herb Gardner, who wrote it, and Fred Coe, who produced and directed it. ◀

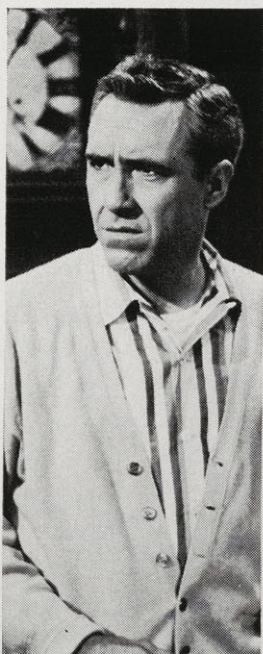
CURRENT AND CHOICE

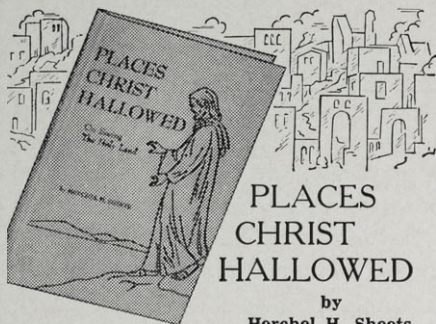
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The New York Graphic Society, publisher of fine religious art color reproductions for several years, now offers a catalog of prints. Available for \$1 from the Society, Greenwich, Connecticut 06831, the catalog contains 173 full-color prints ranging from sixth-century mosaics to contemporary water colors and oils.

"Christians have long dealt in explosions. These things should be no surprise to a people whose God picked a speck of dust in the universe to put light on, and a cross to win on. . . . Only when change—explosion—stops will we have to admit that God is dead. . . ."

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—Theodore A. Gill

Quoted in *Presbyterian Life*

"People who claim to be neutral soon show which side they are neutral on."

—*Games People Play*,
by Eric Berne

As soon as she entered the cab, the woman knew that she was riding with the New York Cliché, the cabbie-with-a-cause. He was most eloquent on the subject of religious tolerance.

"What's all this talk about peo-

ple being intolerant, huh? I'm Jewish, and I get along OK. In fact, my wife and I are reading a book right now—the first part's about Jews, and the second is about Christians."

"Is that so?" the woman managed to break in. "What's the name of it?"

"The Bible."

"When I am finishing a picture," Marc Chagall said, "I hold some God-made object up to it—a rock or a flower, the branch of a tree or my hand. If the painting stands up beside the thing man cannot make, the painting is authentic. If there's a clash between the two, it is bad art. That's something I have understood," he added, "only the last ten years."

—Quoted in *Highway*, Diocese of Kimberley and Kuruman

Four brothers of the Taizé Community of France will again be on Pine Mountain, Randolph, New Hampshire, from June 24 to September 3. Retreats for married couples (Anglican, Roman Catholic, Orthodox, Protestant) will be held July 6-10, August 17-21, and August 24-28, as well as ecumenical dialogue for clergy of all communions, August 1-6.

Sign outside a Methodist church:
Our God Is Alive.
Sorry About Yours.

Sometimes a typographical error reveals a possible truth. Although we don't always put stock in "Freudian slips," the caption on an AP Wire Photo caught our attention. It said the Consultation on Church Union held in Dallas, Texas, was "aiming for a unified church termed 'truly catholic, truly evangelical, and truly informed.'" Could it be that the Church must be "truly informed" before it will be "truly reformed"?

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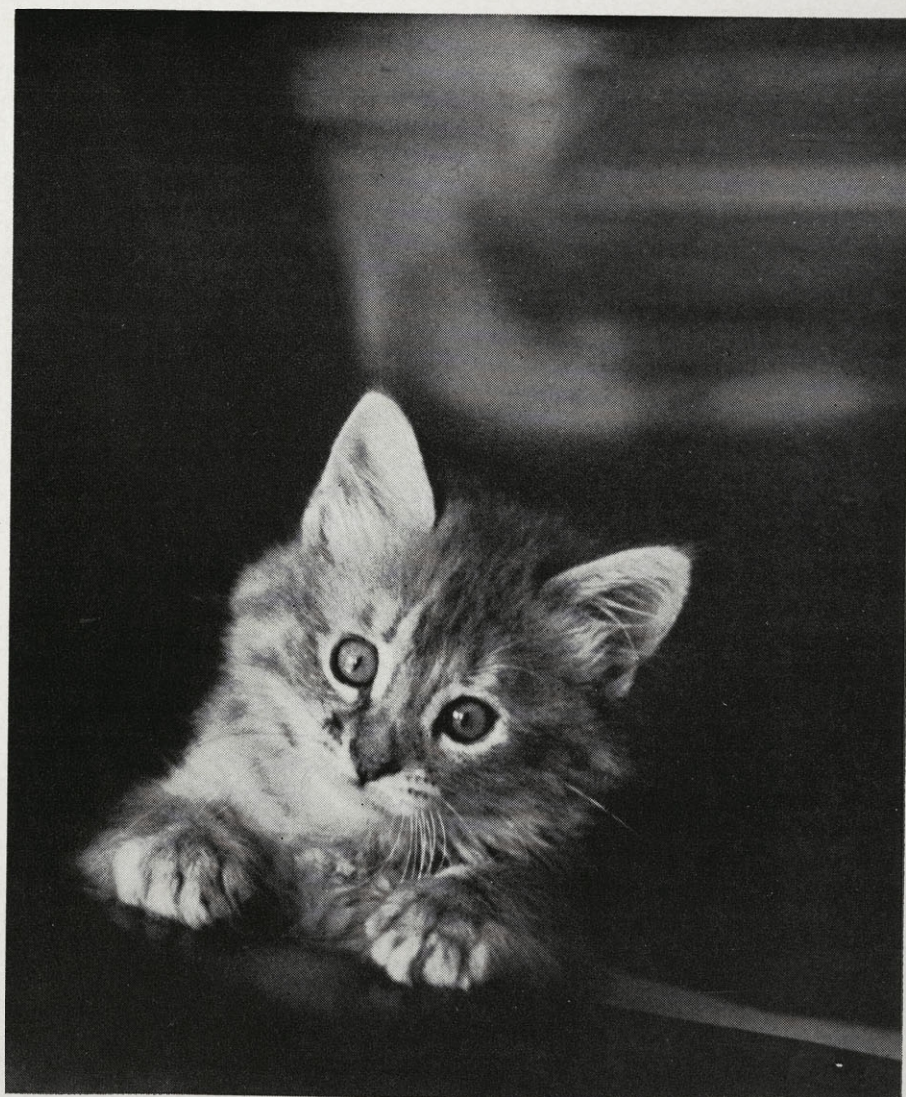
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JULY, 1966

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Calendar of prayer

JULY

- 1 Madagascar:** Jean Marcel, Bishop; James Seth, Assistant Bishop. (For more priests; the small, isolated congregations; exploratory meetings with Mauritius aimed at setting up an Anglican Province of the Mascareines.)
 - 2 Maine, U.S.A.:** Oliver L. Loring, Bishop. (For the ministry to the isolated, students, the Armed Forces, and summer visitors; the companion relationship with the Diocese of Bermuda, and plans for a joint project with that diocese in the Caribbean or Latin America.)
 - 3 Malawi, Central Africa:** Donald S. Arden, Bishop; Josiah Mtekatika, Suffragan. (For more support and staff; the schools and hospitals; lay training projects; family centers; an ecumenical scheme of book distribution; unity conversations with the Presbyterians and the Churches of Christ.)
 - 4 Manchester, England:** William D. L. Greer, Bishop; Kenneth V. Ramsey (Hulme) and Edward R. Wickham (Middleton), Suffragans. (For imaginative and effective service to the industrial and commercial population; adequate clergy and lay leadership in central redevelopment areas.)
 - 5 Maryland, U.S.A.:** Harry L. Doll, Bishop. (For the companion relationship with the Virgin Islands; imaginative interdependence and sharing in the diocese and abroad.)
 - 6 Masasi, Tanzania, East Africa:** Ernest U. T. Huddleston, C. R., Bishop; Maurice D. Soseleje, Assistant Bishop. (For the Theological College of St. Cyprian, Ngala; housing for seminarians and their families; buildings for the schools and hospitals; the mission among the Muslims in the Rufiji District, including leprosy relief; the Young People's Training College for agricultural development, Mahiwa, indirectly helpful to the Church's self-support.)
 - 7 Maseno, Kenya, East Africa:** Festo H. Olang, Bishop; Evan Agola, Assistant Bishop. (For the new Assistant Bishop; youth work; church teachers' courses; the companion relationship with the Diocese of Rochester.)
 - 8 Mashonaland, Rhodesia:** Cecil W. Alderson, Bishop. (For a just and fair settlement, without bloodshed, of the present impasse in Rhodesia; the Church as it seeks to minister to people of all races.)
 - 9 Massachusetts, U.S.A.:** Anson P. Stokes, Jr., Bishop; Fred-eric C. Lawrence and John M. Burgess, Suffragans. (For ministries in industrial, medical, college, and ecumenical settings; continued lay theological study.)
 - 10 Matabeleland, Rhodesia:** Kenneth J. F. Skelton, Bishop. (For church and government cooperation in promoting good relationships between the peoples of Bechuanaland, and in helping establish schools, medical services, and evangelistic centers; the Church's leadership in the struggle for justice for all Rhodesians.)
 - 11 Mauritius, Indian Ocean:** Alan F. B. Rogers, Bishop. (For the spiritual renewal to be a giving, rather than a receiving, Church; the forthcoming Christian Stewardship Campaign; means to furnish a new chapel at St. Andrew's School, Rose Hill, and to rebuild a home for older women and handicapped girls.)
 - 12 Mbale, Uganda:** Erisa K. Masaba, Bishop. (For more young men of School Certificate or higher standard to enter the ministry; more leadership from educated laity; a stronger Christian witness in politics and trade; a spirit of reconcili-
- ation to overcome tribal jealousies; qualified clergymen to supervise religious instruction in the schools.)
 - 13 Meath, Ireland:** Robert B. Pike, Bishop. (For the increasing response of the Church of Ireland to MRI.)
 - 14 Melanesia, British Solomon Islands:** Alfred T. Hill, Bishop; Leonard Alufurai and Dudley Tuti, Assistant Bishops. (For St. Peter's Theological College, Siota; the schools and hospitals; the 20 Solomon Brothers serving non-Christians in New Guinea and New Britain.)
 - 15 Melbourne, Australia:** Frank Woods, Archbishop; Geoffrey T. Sambell and Felix R. Arnott, Coadjutors. (For theological education; the schools and hospitals; obedience to mission; exploratory conversations regarding a united Church in Australia.)
 - 16 Mexico:** José G. Saucedo, Bishop; Leonardo Romero (Monterey) and Melchor Saucedo (Guadalajara), Suffragans. (For the new Diocesan Center; the growing number of mission stations; the companion relationship between the western part of Mexico and the Diocese of Arizona.)
 - 17 Michigan, U.S.A.:** Richard S. M. Emrich, Bishop; Archie H. Crowley and C. Kilmer Myers, Suffragans. (For ministries to meet the needs of a changing industrial and secular society; a sense of responsibility for mission.)
 - 18 Mid-Japan, Japan:** Paul Y. Kurose, Bishop. (For the kindergarten teachers' college; "Love the Blind" Center, Gifu; New Life Sanitorium, Obuse; "Half-way House" student center at Nagoya University; the Industrial Center, Nagoya; evangelistic work among a huge population.)
 - 19 Milwaukee, U.S.A.:** Donald H. V. Hallock, Bishop. (For work on college campuses and in the inner city; a witness for social justice, especially on behalf of the colored.)
 - 20 Minnesota, U.S.A.:** Hamilton H. Kellogg, Bishop; Philip F. McNairy, Suffragan. (For social action; the Archdeacon Gilfillan home for dependent, neglected children.)
 - 21 Mississippi, U.S.A.:** John M. Allin, Bishop. (For the Church's witness and concern in the current racial tensions; overseas projects.)
 - 22 Missouri, U.S.A.:** George L. Cadigan, Bishop. (For new forms of ministry on campus and in high-rise apartment ghettos; homes for the aged; education for culturally deprived children; MRI at home and abroad.)
 - 23 Mombasa, Kenya, East Africa:** Peter Mwang'ombe, Bishop. (For Christian witness in a strongly Islamic area; a reconciling ministry in tribal and racial tensions.)
 - 24 Monmouth, Wales:** Alfred E. Morris, Archbishop. (For more clergy for growing housing areas; missionary outreach; adaptation of the Church's life and liturgy to indigenous culture; increased cooperation with other Christian bodies.)
 - 25 Montana, U.S.A.:** Chandler W. Sterling, Bishop. (For the ministry to widely scattered communities and isolated families; an outreach throughout the world.)
 - 26 Montreal, Canada:** Robert K. Maguire, Bishop. (For imaginative ways of meeting new conditions of living and shifts of population; closer cooperation with Roman Catholics and other Christians; vigorous church extension.)
 - 27 Moosonee, Canada:** James A. Watton, Bishop; Neville R. Clarke (James Bay), Suffragan. (For the clergy and lay ministry to isolated, largely nomadic, people.)
 - 28 Moray, Ross, and Caithness, Scotland:** Duncan MacInnes, Bishop. (For a sufficient number of clergy; support and fellowship for those in sparsely populated areas.)
 - 29 Morogoro, Tanzania, East Africa:** Gresford Chitemo, Bishop. (For this new diocese; funds to support catechists in an area where a largely Muslim population is open to the Christian faith; a ministry to varied groups, from illiterate tribesmen to those on Western style plantations.)
 - 30 Mount Kenya, East Africa:** Obadiah Kariuki, Bishop. (For the Church's support in an area where many workers in towns have a divided loyalty to the church in town and at home.)
 - 31 Nagpur, India:** John W. Sadiq, Bishop. (For the Church's survival despite militant non-Christian groups; success of the movement for union in North India; evangelism.)

Cheerfully, with Spirit!

ONE SUNDAY recently, I arrived in church a little early. After I had prayed, I reached for the Hymnal and idly located the page number for the first hymn.

It wasn't one I recognized. I scanned the verse, noticed the hymn's origin, and at the top of the page saw the words: "In unison, cheerfully." Casually, without thinking, I looked at the hymn on the opposite page. Over that hymn were the words "With dignity."

Suddenly my interest was stirred, and I turned to other pages. Each hymn bore a directional word or two. "With vigor," one said. "Steadily," another directed. I read on through: "Simply," "Quietly," "Majestically," "Gently," "Solemnly," "In moderate time," "Gaily."

They were all familiar words, positive and constructive, clear in meaning, easy to use.

Easy to use, yet how little use I had seemed to make of any of those words during the week past.

I had a sudden horrifying thought of some of my actions translated into musical directions. How would my

pace and style have been expressed: "Grudgingly?" "Ungraciously?" "In anger?"

How different my week might have been if all my family had approached their tasks *in unison, cheerfully*, and could I not have helped by approaching them *gently* or *with dignity*. Instead, in order to get the tasks done, I had acted threateningly to the children and had pouted at my husband.

If I had begun my own tasks *with vigor* early in the week instead of with procrastination, I might have accepted my friend's invitation to spend a day in the city joyously. As it was, I had accepted half-heartedly, and had spent the day torn between the pleasure of her company and my guilt over unfinished chores at home.

How much better not only my week, but the month, the year, all my life might be, if I faced each day *steadily*, accepting whatever comes simply because I know, *in moderate time*, this too shall pass away.

When our service began, I was almost too thoughtful to sing that first hymn cheerfully, for it seemed to me I had found a new directional signal to help me be a better Christian.

The service ended, I lingered a moment and jotted down some of the words that had caught my eye. At home, I pinned the list to my kitchen bulletin board as a reminder.

On Monday morning, when a door-to-door salesman taxed my patience sorely, and I had almost reached the fraying point, I thought of my list of words, and made a conscious effort to get rid of him *calmly* and *with dignity*.

Before the week was over, I had a little ritual of my own. Each evening I looked over my "directional signals" to determine how far from them I had strayed.

Through the weeks my new interest in the Hymnal has continued. Each Sunday finds me more confident that there can be less dissimilarity between the words I sing in church and those I live during the week. Even my weedy voice has added a new note. ◀

BY RUTH PIERCE

KNOW YOUR DIOCESE

Thirty-three counties in the western half of the Lower Peninsula of Michigan became the Diocese of Western Michigan in 1874. The new diocese held its first convention on May 26, 1875, with the Rt. Rev. George D. Gillespie as the first bishop.

Church membership in the diocese today stands at an all-time high in its ninety-two-year history, having increased almost 100 percent in the past twenty years. Fifty-three parishes and organized missions comprise the diocese, with sixty-nine clergymen and 130 lay readers ministering to 25,657 baptized persons (17,421 communicants).

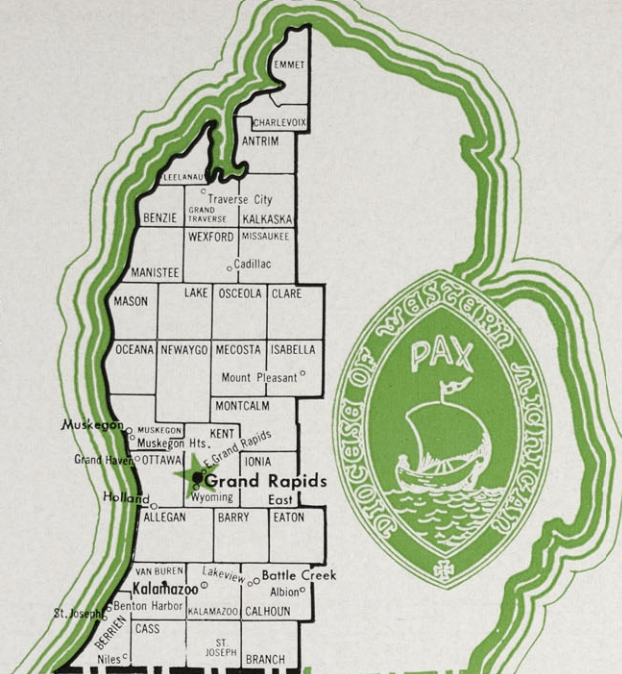
The Diocese of Western Michigan and the Diocese of Kimberley and Kuruman, South Africa, began a companion diocese relationship in 1962. In the fall of 1964, Bishop and Mrs. Charles E. Bennison toured the companion diocese. The following March, the Rev. Joseph Thekiso of Batlharos visited Western Michigan. People in the Diocese of Western Michigan believe that MRI involves sharing not only with churches and missions overseas, but with those nearby. Several parishes and missions within the diocese have companion relationships.

Bishop Bennison has established many forward-looking programs during the six years since he became the diocesan. In 1961 the B-U-I-L-D fund (the Bishop's United Investment of Lay Discipleship) was formed to meet immediate missionary building needs. Fourteen missions have been either helped or established with direct aid from the program. Twenty-five new buildings have been erected: twelve churches (most with parish houses), nine other parish houses, four vicarages, and seven other buildings have been purchased for church use. All parishes and missions have been kept staffed with clergy including, for the first time, a full-time chaplaincy at the Starr Commonwealth for Boys at Albion. In 1962 the diocese established an insurance program for all clergymen and full-time lay workers. A full-fledged survey has been made of population growth and potentials of the entire diocese. Six of the diocese's larger communities have formed Missionary Strategy Committees for new work.

The 1965 diocesan convention overwhelmingly approved a campaign to raise \$1 million for a new cathedral and diocesan center. The center will serve both as an administrative and spiritual focal point for the diocese.

The Bonnell Conference Center, designed for retreats, workshops, and study conferences, is halfway between Holland and Grand Haven on the shores of Lake Michigan. Although the diocese has a camp—Clear Lake Camp—

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DIOCESE OF WESTERN MICHIGAN

many senior high youth camps and conferences are held in various locations throughout the diocese.

The Diocese of Western Michigan is one of a growing list of dioceses and districts in which women may now be elected to serve on vestries and as delegates to diocesan convention.



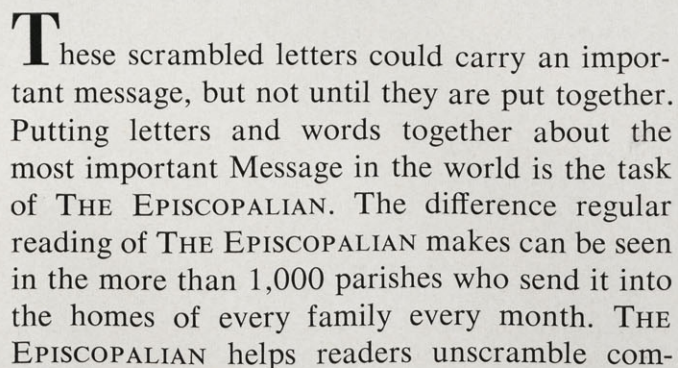
The Rt. Rev. Charles E. Bennison, fifth Bishop of Western Michigan, was born in Janesville, Wisconsin, on July 23, 1917. The son of Floyd and Cleo Bennison, he was educated at public schools in Minneapolis, Minnesota; at Lawrence College; and at the University of Minnesota. He received a Bachelor of Divinity degree in 1942 from Seabury-Western Theological Seminary, which honored him in 1960 with a Doctor of Divinity degree.

Following his ordination to the priesthood in 1942, Bishop Bennison served churches in Hastings and Basswood Grove, Minnesota; Prescott, Wisconsin; Joliet, Illinois; and Kalamazoo, Michigan. He was elected to become Bishop of Western Michigan in November, 1959, and was consecrated to the office on February 24, 1960.

Bishop Bennison is a trustee of Seabury-Western Theological Seminary and a past president of the Alumni Association of the seminary. He has served as chaplain of Stateville Penitentiary and as president of the Kalamazoo Ministerial Alliance.

To build a closer relationship between the people of the diocese and himself, Bishop Bennison has established a program of "full" visitation to all parishes and missions. He spends at least twenty-four hours with congregations, giving oversight to the work, preaching, catechizing, celebrating the Eucharist, visiting the sick and shut-ins, meeting with vestries or advisory committees and clergy.

Bishop Bennison and the former Marjorie Elizabeth Haglun were married in 1942. They have three children: Charles, Jr., a postulant for Holy Orders; Mary; and John.



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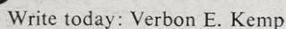
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PLEASE...
give me
your love

A black and white photograph of a young child, possibly of African descent, standing barefoot against a brick wall. The child is wearing a short-sleeved, patterned dress and is holding a rag doll with a knitted hat. The child has a serious expression and is looking directly at the camera. The text 'PLEASE... give me your love' is overlaid on the left side of the image. In the top left corner, there is a small white box containing the text 'SC 6', 'CHURCH', '909', and 'AVENUE' arranged vertically.