

Title: *The Episcopalian*, 1966

Digital Copyright Notice

Copyright 2024. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

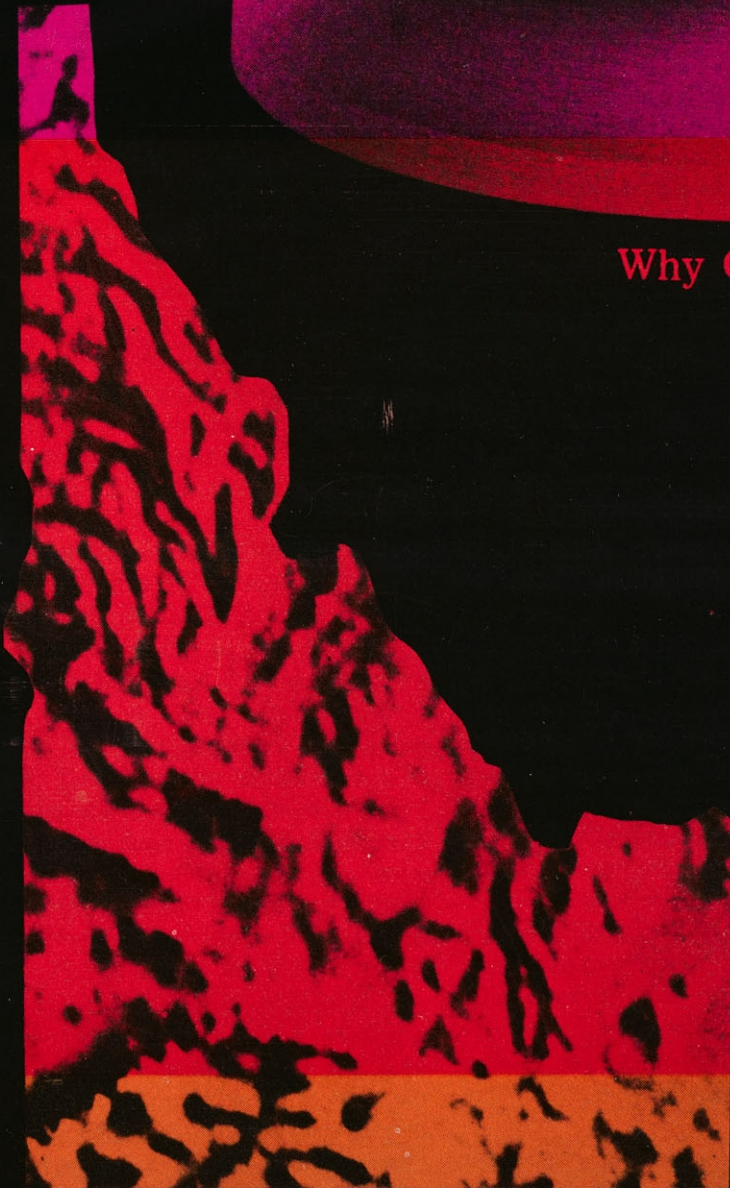
THE Episcopalian

LIBRARY & ARCHIVES
CHURCH HISTORICAL SOCIETY
AUSTIN, TEXAS

September, 1966



Why Clergy?



What's happening in Idaho?



London's lively old lady

BORN FREE?

WE'RE FREE. We really are. Nature no longer stands there and says "Thou shalt not" to us; we have her licked. We can move mountains; we can fly; we can add cubits to our span of life. And those other thou-shalt-nots, the ones Moses brought down from Mount Sinai—they seem not to speak with a loud voice, either. Now that we are no longer hemmed in by nature, we have lost our sense of external restriction in other areas, too. "Do as I say" is coming to have no meaning—even when (perhaps especially when) the "I" is God.

All of a sudden there aren't any firm external limits. This is not just talk. It's true. It's a fact of our lives.

And it's terrifying.

For what happens to human beings when there are no external limits? "Man is too broad, too broad indeed," Dmitri Karamazov said. We can be anything; we can be everything. And—who knows?—perhaps without limits to shape us, we can spread out and dissipate our own selves and become nothing.

We can fall into the worst slavery of all—to our selves and our desires, which grow more capricious and demanding the more we satisfy them. That tyranny is worse, by far, than the tyranny of nature and external law. Under it, becoming incapable of reason and choice, we shall lose our human nature. Our human world will fall apart into a continuing war of each man's private fantasy against all the others.

What shall we do to be saved? For we need to be saved from the chaos of our unlimited selves. Where shall we find inner limits now that we have lost the outer ones?

Jesus points toward these inner limits in one of his parables: "The kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear." (Mark 4:26-28 RSV)

First the blade, then the ear. The seed has its own built-in law which tells it *from inside* what to become and how to go about becoming it. Perhaps man has within himself the same kind of structure-building law, delineating the steps of a process by which he can grow from the ugly duckling we all know well into the swan we can hardly begin to imagine. "Man is the only creature," says Camus, "who refuses to be what he is." Perhaps now that we are free from external restriction, we can move into a new dimension of inner law, and through it, at last, become what we are.

This inner law is no delusion, no myth. We already live by it in certain areas. It is the training of the athlete, which frees the body from awkwardness, and looks beyond itself toward an as-yet-unrealized goal. It is the

discipline of the scholar, which frees the mind from ignorance and carelessness, and looks beyond itself toward the orderly and productive research project. It is the structured interplay and interworking of people busy at a job they mean to do well, which frees the group from a chaos of unfocused relationships and looks beyond itself toward the flowering of creativity that can take place in good corporate thought and action.

This inner law is far harder than the external law of the slave. The Sinai laws have their own important place in it—no longer as external taskmasters, but as guides in the process of clearing ground and letting in light and air, in order to give the seed its freedom to grow. The rest of the law stands inside us, the orderly process of inward growth that will work with us if we will work with it.

For it is not so much a *rule* as a *work*. "This do," Jesus said; and his Sermon on the Mount describes the doing—an inner training, an inner discipline which works toward freeing us from the tyranny of our selves, our physical desires and emotional reactions, our inability to tell the truth, our foolish desires for ten-cent-store rewards, our petty judgments and narrow loyalties and loves. And it looks toward something as yet unknown, which exists now only as a seed, but whose flower is promised in the seed if we will work toward letting it grow in us—the kingdom of God within us and in the midst of us and among us. ◀

A MEDITATION
BY MARY MORRISON

LETTERS

REACTION REGISTERED

Each month I look forward to your magazine and its many informative and interesting articles. When the July issue arrived, I was incensed at the large girl's head on the cover. It looked like a TV advertisement or *Life* magazine and most undignified for a church paper. I would have torn it off had it not been for the very good article and picture of Bruton Church on the reverse side.

I know the Church is making every effort to fit modern times and to reach our youth, but is it necessary to cheapen our appeal in ways like this?

MRS. FREDERIC J. AGATE
West Cornwall, Conn.

PURRS AND GROWLS

... we thoroughly enjoy your feature "The Episcocats." However, noting the title problem when photos of other animals appear, we would like to offer a suggestion.

For several years the junior high age youth group of St. Stephen's Church, Newton, Iowa, ... has gone by an unofficial name which we are sure they would be delighted to share. It is "Episcopettes"—or for your purpose, perhaps "Episcopets."

MR. AND MRS. J. L. ASHCROFT
Newton, Iowa

When THE EPISCOPALIAN has run out of ideas for "The Episcocats," how about "Episcodogs"? I really think there are more dog lovers than cat lovers, anyway, don't you?

FRED VEADER
New York, N.Y.

A SOCIOLOGIST'S VIEW

... I want you to know how much I think the spiritual caliber of your journal has improved. Sometimes I have been impressed with the secular nature of religious journalism. Recently it seems to me that THE EPISCOPALIAN has made Episcopalians aware of the true mission of the Church and its concern for spiritual (and ultimate) values.

The current issue convinces me that its editors are concerned with spiritual perspectives in reporting on the activities of Churches, clergy, and laymen. Even the report on the United Thank

Offering gave us some notion of the value of the grants to the various organizations. Likewise, ... "World-scene" gave important insights into the varied facets of the Churches and their members' struggle to be Christians. ... the Church has a function which is unique, and too many religious journals have either oversimplified the essence of Christianity or ... have reported on religious activities in the manner of corporation financial reports. ... The Church is more than liberalism in politics and more than a withdrawal into the wilderness. ...

MABEL A. ELLIOTT
Brooklyn, N.Y.

THE LONELY ONE

The letter in the April issue of THE EPISCOPALIAN from "a recent widow" inspired me to write. After reading her letter, my first thought was to offer her sympathy, and also to extend my sympathy to her parish. Both the lady and the parish have my prayers.

The widow asks, "Why doesn't our church do something for them [the lonely people]?" I should like to remind the widow that the Church on earth is made up of individuals. She is part of this Church. As her part of the body of the Church, how many of the sick has she visited? How many lonely has she comforted? Brotherhood is a two-way street; when one helps a brother, he in turn is helped. Christ said you are your brother's keeper. The Lord said nothing about His followers being kept by other humans as a brother.

Dear widow, go to church to worship God and to pray. Take part in the activities of the church, the services, the guilds, the prayer groups. Help others even more lonely than you to take part in these opportunities. ... For an active Christian there is no time for self-pity or time to criticize others who are trying. ...

MRS. J. HOWARD WILLIAMSON
Seattle, Wash.

... I am the mother of ... children ranging in age from seven to thirteen. Not long ago I underwent an operation. ... During my stay in the hospital and after I returned home, members of my church took over the care of my family and home. ... Dear friend, Christian fellowship is not dead as you can see by my church. ...

MRS. E. D. CHRISTOPHER
Llano, Texas

Here is Security!



An American Bible Society Annuity provides unfailing income for life

- Large yield without risk
- Every payment in full since 1843
- Substantial tax savings
- Deep Christian satisfaction

An American Bible Society Annuity is an ideal investment for a man or woman looking toward retirement.

Start with as little as \$100, or convert most of your estate to an Annuity. Income starts immediately—up to 8% depending on your age. Payments are largely tax-free and continue for life—may include a survivor.

This Christian plan gives you a personal part in the 150th Anniversary of the Society and a lasting share in its world-wide work—translating and distributing the Bible.

1816 ■ 150th Anniversary ■ 1966

American Bible Society EM-96
440 Park Ave. S., New York, N.Y. 10016

Please send me, without obligation, new Annuity rates and free booklet, "A Gift that Lives."

Name

Address

City State Zip

Date of Birth Month Day Year

I do ☐ do not ☐ have an A.B.S. Annuity.

TOUR SOUTH AMERICA WITH MR. BING

Tour exciting South America Nov. 11 to Dec. 6, 1966, escorted by Mr. Joseph A. Bing, Past Senior Warden of St. Andrew's Episcopal Church in Barberton, Ohio. Jet to Argentina, Brazil, Chile, Ecuador, Paraguay, Peru and Uruguay ... see age-old Inca ruins in Peru ... the ultra-modern capital of Brazil. Reversed Seasons ... ideal during the Winter months. For free brochure contact: Chima Travel Bureau, Inc., 1132 S. Main St., Akron, Ohio.

YOUR ONE GIFT

THE UNITED WAY

works many wonders

ABINGDON PRESS . . .

A leading religious publisher . . . with such monumental works as *The Interpreter's Bible* and *The Interpreter's Dictionary of the Bible*.

Four heroic figures of our time

Portraits of Destiny

by MELVILLE
HARCOURT

author of *Thirteen for Christ*

"The four biographies in this book represent different people, different professions and different backgrounds. There is KAJ MUNK, the Danish pastor and playwright, who became a martyr for freedom of his people. There is DANILO DOLCI, who has dedicated his life to the service of the poor in Sicily. There is ALBERT LUTULI, who seeks to serve the black man in South Africa. Finally, there is VIOLETTE SZABO, who became a martyr for the freedom of her people while serving in the French Underground during World War II.

"But they all had something in common. They had faith to live by and they found their fulfillment living for others and in serving a great cause. When we read a book like this, we know again that living is being captured by a vision of greatness which is one of God's most precious gifts to those who love Him."

—BISHOP GERALD KENNEDY

Illus. \$5.50 at bookstores



SHEED & WARD

New York, N.Y. 10003

MOVING

Louis F. Glasier

Church Crafts of every description

New Address after September 1

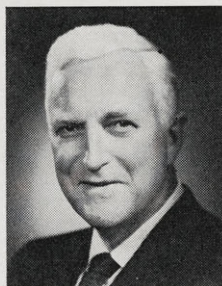
450 Jericho Turnpike
Mineola, New York 11501

Phone: 516-741-8878

FOR YOUR INFORMATION

In designing this month's cover, Art Consultant **Robert Wood** opted for a number of elements. Along with indicating the variety of features offered inside, our versatile artist wanted, as he put it, "to say that it's September," when energies revive as the air crispens, and things begin to pick up.

We are pleased to welcome a new member to our Board of Directors. He is Mr. **Kennett Webb Hinks**, a nationally known advertising executive and active Episcopalian.



A native of Minneapolis, Minnesota, Mr. Hinks was graduated from the University of Minnesota with Phi Beta Kappa honors in 1920. After a year's stint on the university faculty, he joined the J. Walter Thompson advertising agency. Until his retirement three years ago, Mr. Hinks held major executive posts in the agency's offices in the United States, Europe, and Canada, and in 1955 became a member of its executive committee. Since his retirement, he has been serving as a consultant to the United States Foreign Agricultural Service.

Mr. Hinks is a director of The Advertising Council, a former director of the American Association of Advertising Agencies, and a trustee of the National Planning Association. His participation in civic affairs in the cities where he has lived reveal a continuing interest in social service and youth work.

A former vestryman at the Church of the Atonement, Chicago, and St. Paul's Church, Norwalk, Connecticut, Mr. Hinks currently serves on the vestry of St. Paul's, Ivy, Virginia, where he now resides.

As "WHY CLERGY?", page 6, shows, author **Richard N. Bolles** is a lively and capable writer. He also likes to give credit where it is due, but was unable to discover the identity of the person who first invented the classic "St. Paul story" used in the article. Canon Bolles wants us to ask "the original author of this anecdote to step forward." Any

answer—from anyone, anywhere?

In bringing us up to date about her doings since she wrote "A DAY AT ST. STEPHEN'S," page 19, **Margaret Norman Venator** wrote a paragraph we could not resist sharing with our readers. "Last November I was married in Pilgrim Congregational Church here in Dorchester, Massachusetts, to its minister, whom I had met a year before at the home of Episcopal Archdeacon Robert J. McCloskey. (In what you'd think was denominationally 'safe' territory! But look what happened.) Now I am Mrs. David A. Venator, or, if you are under nine years old and living in our neighborhood, 'Mrs. Minister.'"

Contributing editor **Malcolm Boyd** appears in this month's issue as author (see *Movies*, page 39), and subject (see *Books*, page 36). His book *Are You Running with Me, Jesus?* is now in its fifth printing, and has sold 60,000 copies. Excerpts from it, with guitar accompaniment by Charlie Byrd, have been recorded by Columbia Records in a recently released album. This remarkable volume will be published in paperback form early next year.

The editors wish to add their best wishes to the many received by **Mr. and Mrs. Thomas Rabbage** of New York City, who recently returned from a honeymoon trip to California following their July 2 marriage at St. Thomas' Church. Mr. Rabbage is Assistant to the Treasurer of Executive Council; Mrs. Rabbage is the former **Maud McCausland**, secretary to two Presiding Bishops, and helpful checker of facts and figures for the magazine during her service at "281" and "815."

Several of our readers have requested a concise index of material published in *The Episcopalian* since the magazine began in 1960. For their convenience, we can now offer an index of all articles that have appeared from 1960 through 1965. The index, arranged by subject and author, is available at a cost of 25¢, postpaid, from **The Episcopalian, Circulation Department, 1930 Chestnut Street, Philadelphia, Pennsylvania 19103.**

continuing

FORTH and

The Spirit of Missions

Published by The Episcopalian, Inc., upon authority of the General Convention of the Protestant Episcopal Church in the United States of America.

DIRECTORS

ROBERT E. KENYON, JR., *President*
 JOHN H. LEACH, *Vice-President*
 ARTHUR Z. GRAY, *Secretary*
 SAMUEL W. MEEK, *Treasurer*
 JOSEPH E. BOYLE
 WILLIAM McK. CHAPMAN
 MARGARET COUSINS
 HUGH CURTIS
 L. PHILIP EWALD
 KENNETT W. HINKS
 HOWARD HOOVER
 WILLIAM S. LEA
 ARTHUR LICHTENBERGER
 ELIOTT ODELL
 THOMAS J. PATTERSON
 JOHN W. REINHARDT
 SAM WELLES
 JOHN E. HINES, *Ex-Officio*

EDITOR

Henry L. McCorkle

CONTRIBUTING EDITORS

Malcolm Boyd, *Elizabeth Bussing*
 Henry Thomas Dolan, *William C. Frey*
 Judith Mathe, *Mary Morrison*
 Martha Moscrip, *Jeannie Willis*

ASSOCIATE EDITORS

Edward T. Dell, Jr., *Barbara G. Kremer*

NEWS EDITOR

Thomas LaBar

PRODUCTION EDITOR

Emmaretta Wieghart

COPY EDITOR

Hilda M. Rogers

ART CONSULTANT

Robert Wood

BUSINESS DEPARTMENT: Louis Windholz, business and circulation manager; Walter N. Gemmill, advertising director; Edward P. Gilbert, production consultant; Marcia Freedman, assistant circulation manager.

THE EPISCOPALIAN, September, 1966, Vol. 131, No. 9, published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. 53122. VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1966 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service. Second class postage paid at Washington, D.C. 301 N St., N.E., Washington, D.C. 20002.

THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2 Born Free?** *by Mary Morrison*
- 6 Why Clergy?** *by Richard N. Bolles*
Let's overcome the "merit badge" view of the Church
- 10 What's Happening in Idaho?** *by Jeannie Willis*
New ways for new times from the Northwest
- 14 Missionary, Move Over** *by Edward T. Dell, Jr.*
Filipino churchmen take charge in their nation
- 19 A Day at St. Stephen's** *by Margaret Norman*
Drama is routine in an inner-city parish office
- 23 Westminster Abbey: London's Lively Old Lady**
by Christopher Martin
The Church of England's "Royal Peculiar"
- 36 The Science of God** *by Charity Waymouth*
- 39 Two Break Through** *by Malcolm Boyd*

COLUMNS AND COMMENTS

- 2 Meditation**
- 3 Letters**
- 4 For Your Information**
- 26 Worldscene**
- 35 Calendar and Radio-TV**
- 36 Books**
- 39 Movies**
- 41 Have and Have Not**
- 41 The Episcocats**
- 42 Educational Directory**
- 44 Mosaic**
- 45 Calendar of Prayer**
- 46 Know Your Diocese**

WHY CLERGY?

By Richard N. Bolles

RECENTLY a certain parish found itself suddenly without a rector, and a vestry committee was formed to search for a new man. In due course, the committee received a letter from a clergyman applying for the vacancy. The letter went like this:

"Gentlemen: Understanding that your church is vacant, I should like to apply for the position. I am generally considered to be a good preacher and a good administrator. I have been a leader in most of the places I have served. I have also found time to do some writing on the side.

"I am over fifty years of age, and while my health is not the best, I still manage to get enough work done so as to please any parish.

"As for references, I am somewhat handicapped. I have never preached in any place for more than three years. And the churches I have preached in have generally been pretty small, even though they were located in rather large cities. In some places, I had to leave because my ministry caused riots and disturbances. Even where I stayed, I did not get along too well with other religious leaders in town, which may influence the kind of references these places will send you. Naturally I have been threatened numerous times, and even attacked physically. Also, I have been in jail three or four times for the sake of witnessing to my convictions.

"Still, I am widely regarded as a

model clergyman, in spite of the fact that I am not particularly good at keeping records; I don't even remember whom I've baptized. However, if you can use me, I should be pleased to be considered."

Hearing the letter read aloud, the vestrymen were aghast. How could anyone think that a parish like theirs could consider a man who was nothing but a troublemaking, old, absentminded, ex-jailbird? Who had the colossal nerve to send such a letter? What was his name?

"Well," said the chairman of the vestry committee, "the letter is signed Paul."

Of course this story never happened, but like all anecdotes, it illustrates an important truth. The truth here is simply this: in our notion of what a clergyman is, and what he should do, we have wandered a long way from the New Testament.

And no wonder, for the Bible as a book read daily has become almost a lost artifact. Scarcely any modern Christian counts himself less a Christian just because he doesn't read his Bible each day. In the general view, daily Bible study is for Deluxe Christians, those who are "up forward" in the flight to heaven, and are traveling first class instead of tourist.

The Degree Delusion

This delusion, that there are different degrees of Christians, is responsible for a great deal of error in our thinking—not only about Bible reading, but also about the whole of

Christian commitment. Much mischief lies in the misguided idea that faithfulness comes in different degrees, that we can choose our own notch on the scale. The New Testament knows nothing of this. To be sure, it accepts the fact that "there are varieties of gifts and varieties of service," and also that "all the members do not have the same function."

Still, it insists on the basic principle that what is required of one Christian is required of all. All are required to be baptized. All are required to continue steadfastly in the apostles' teaching and fellowship. All are required to receive the breaking of bread and to continue daily in prayer. All are required to be missionaries—to go out and bring others to Christ in His Church.

The idea of different degrees of Christians, with different standards, is foreign to the Church that lives in the reality of Jesus' death and Resurrection. How, then, did we wander so far from the original concept of what it means to be a Christian?

The Promotion Angle

The answers are not difficult to find. We live in a society that constantly promotes people, advances them, expects progressively more of them.

It begins, of course, with school, where we start in kindergarten and work our way up through freshman, sophomore, junior, and senior year in high school. Anything we join along the way probably involves de-

Contrary to the current "image" of the clergyman, he is not a kind of "Eagle Scout" who outranks the "Tenderfoot" in the pew.

degrees of achievement also: in the Boy Scouts, for example, the order ascends from Tenderfoot to Second Class, to First Class, to Eagle Scout.

Those who go to college literally work up through the degree scale, with the Ph.D. as the ultimate. Those who go directly into the commercial world may pursue the ideal of starting out as a messenger boy, and ending up as president of the corporation.

Clubs, lodges, and other organizations also have a pecking order: more is expected at the thirty-second degree than at the first.

Heavenly Boy Scouts?

It is understandable, therefore, that when we come to Christianity, we expect, we even demand, that it follow the promotion pattern. We seem, sometimes, to be trying to make the Church into a kind of heavenly Boy Scout troop.

First comes the Tenderfoot—the average baptized Christian. Not much is expected of him (or her), except attending church occasionally, contributing minimally, and labeling himself (or herself) as "Christian" when a printed form asks for his (or her) religious preference. The Tenderfoot can also request a clergyman to officiate at the important functions in his (or her) life.

The next notch up, Christian Second Class, has greater expectations laid down for him, or her. This rank is expected to attend church regularly, to pledge, to say grace—at least on all major holidays—and to pray

whenever the situation calls for it.

Beyond this are the Life and Star Christians. They are expected to be missionaries, concerned about the whole Church, and anxious to minister in their own community and parish.



As the blend of wit and insight in "Why Clergy?" suggests, its author, the Rev. Canon Richard N. Bolles, is both perceptive observer and dedicated clergyman.

Now canon pastor of San Francisco's Grace Cathedral, the thirty-nine-year-old priest was previously rector of St. John's Church, Passaic, New Jersey. He is the author of a forthcoming book, Parishioners and World Mission. He studied at the Massachusetts Institute of Technology and Harvard University, and earned a cum laude degree in physics. He won B.D. and M.A. degrees from General Theological Seminary, and was ordained to the ministry in 1953. Canon and Mrs. Bolles, the former Janet Price, have four young children.

The Eagle Scout

Just as the top rung of the Boy Scout ladder is reserved for the Eagle Scout, the twentieth-century view of Christianity sees a comparable rank in the clergyman. He is the Eagle Scout of the Christian Church, to which he is committed for life.

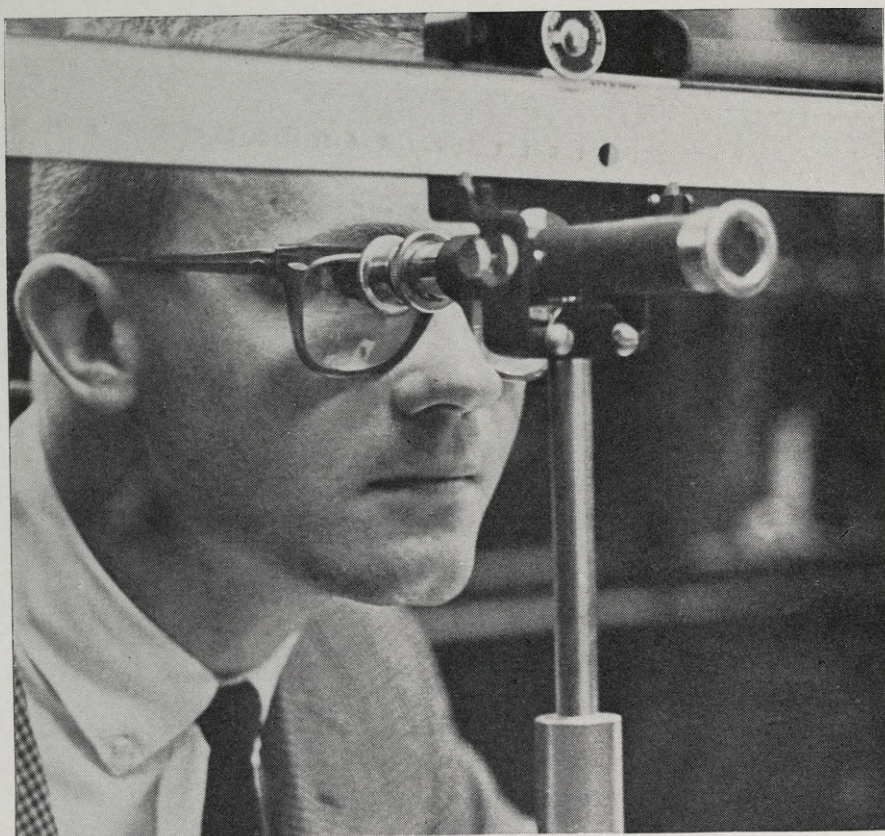
By this rating system, it is a foregone conclusion that more is expected of the clergyman than of anyone else. He must look, act, dress, and *be* holier than any other Christian. His success can be measured by the way other people feel in his presence: the less comfortable they are, the more acceptable he is.

If, however, the clergyman turns out to be an enjoyable, likable person in his own right, clearly there was a defect in his training. While he may be married without censure, it is almost universally agreed that a bachelor clergyman, having demonstrated that conjugal love is of no importance to him, is just a little bit holier than his married colleague.

Certain minor vices are tolerated in the clergyman: smoking (but not too much); drinking (moderate amounts of sherry); and playing cards (but not very well).

Extra merit badges, however, are waiting for the total abstainer from these pastimes, and he reaches the pinnacle if he avoids dancing in all forms and does not go to the movies.

Under the terms of Boy Scout Christianity, the Eagle Scout clergyman must never, under any circumstances, lose his temper, for a true



SEEING STRAIGHT IN A MUDDLED WORLD

takes the right balance of faith and learning. Nowhere in the academic community is this balance better maintained than in the eight Episcopal colleges.

They serve as strategic bridges between vigorous intellectual communities and the Church. Their academic record is unusually impressive. One in eight of all the priests and bishops of the Church received part or all of their education in one of these eight colleges. Among laymen, the alumni are to be found in the front ranks of every business and profession.

The Presiding Bishop says these colleges are "unexcelled as a source of renewal within the Church."

If you believe in education that is dedicated to the right balance of faith and learning, you can help the Episcopal colleges today. Urge your parish to support all eight through

an annual gift to the Association of Episcopal Colleges. As little as one dollar per year, per member, in parish budgets throughout the Church would make a world of difference to the colleges. The Association has prepared a kit and a colored slide presentation to help you acquaint your parish with this unique opportunity to strengthen the work of these Episcopal colleges. Write today for "THE KIT" or "SLIDE SHOW," or both.

ASSOCIATION OF EPISCOPAL COLLEGES

815 Second Avenue, New York, N. Y. 10017

Bard College,	Annandale, N. Y.
Hobart College,	Geneva, N. Y.
Kenyon College,	Gambier, Ohio
St. Augustine's College,	Raleigh, N. C.
St. Paul's College,	Lawrenceville, Va.
Shimer College,	Mt. Carroll, Ill.
Trinity College,	Hartford, Conn.
University of the South,	Sewanee, Tenn.



WHY CLERGY?

follower of Christ must be sweet-natured. If the clergyman, or anyone else, points out that Jesus certainly was angry when He drove the money changers from the temple, the critic replies, incorrectly, that the Greek of the original account must have been inaccurately translated.

Why Clergy?

The whole pattern of ranks for Christians comes in handy when we ask ourselves, "What is the purpose of having clergy at all?" One can simply say that just as we have Eagle Scouts and Ph.D.'s and Thirty-Second Degree Masons for those who want to go all out for that sort of thing, so also we have a "The Rev." status for certain men who are a little more fanatical about their religious faith than most of the rest of mankind cares to be.

The proof of this becomes clear when a man shows some promise of becoming a First Class Christian. Then people begin telling him, "You should be a clergyman," or "You should have gone into the ministry."

Special ranks mean special responsibilities. The clergyman therefore is exhibited at banquets, social affairs, civic functions, and all church gatherings.

The clergyman—and only he, in too many churches—calls in the home, counsels the troubled, visits the sick. After all, he is the religious specialist, paid to do such things.

Back to Beginnings

This picture of the clergyman, and of "degrees" of Christians, is not so much ludicrous as tragic. If, as we mentioned earlier, we go back to the beginnings of Christianity, we find that there are no such options in the New Testament.

Our basic Sourcebook insists that what is required of one Christian is required of all. All Christians—not just clergymen—are expected to read the Bible daily. All Christians—not just clergymen—are expected to be faithful in the breaking of bread. All Christians—not just clergymen—are to lead in public prayers, as well as those at the dinner table.

Some of our parishes are realizing that all Christians—not just clergymen—are expected to be ministers, servants, callers, witnesses, missionaries to the world. This is why some—but too few—churches have laymen taking part in regular worship each Sunday, and why some churchmen insist that every Christian is a missionary by the very fact that he is baptized.

No Tenderfoot

Despite our efforts to delude ourselves, there are no classes of Christian service, no Tenderfoot, no Eagle Scout. What, then, is the purpose of having clergymen? The New Testament gives a very clear answer: God gave different gifts to different men, and among these gifts was that some men should be “pastors and teachers.”

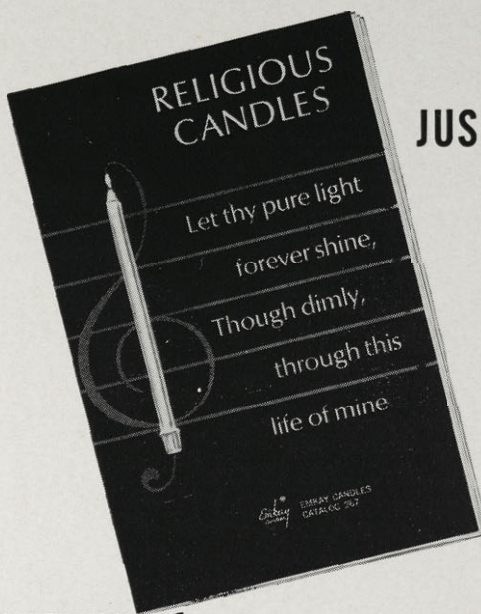
Why? Listen: “. . . for the equipment of the saints, for the work of ministry. . .”

Saints. That means you, and every Christian, for “saints” is the New Testament equivalent of “laymen.”

Why clergy? Paul's example provides the answer. He would not have passed any modern test by which a “good” clergyman is judged. He did not wear a clerical collar. He probably had dirt under his fingernails, and wore peculiar-looking sandals. He had a quick temper, offended all the wrong people, caused riots, and got himself arrested. Yet he is the prototype of all clergymen, from his own time to ours, because he was good at doing the basic thing that clergy are supposed to do: he was effective at giving laymen the equipment, the teaching they needed in order to fulfill their ministry.

Our day calls for a return to the basic New Testament picture of clergy, laity, the Church. This is why sermons are proclaiming that any church which is centered around one “minister” is a failure, that the true Church exists only where every member is a minister.

This is why we need to ask ourselves, “Why clergy?” For this question must lead beyond itself to a renewed understanding of what it means to be a Christian. ◀

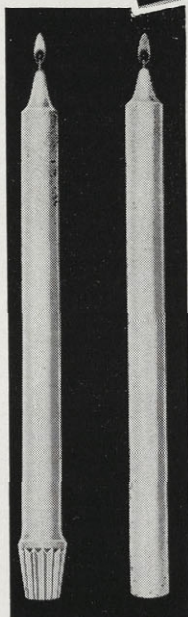


JUST PUBLISHED . . .

**Emkay's New
16-Page Catalog
of Quality Candles
and Accessories!**

This year's Emkay catalog, which lists more items than any previous edition, reflects the fact that Emkay is the truly complete line of Church candles and accessories.

Here are clean-burning candles for every Church need and occasion . . . Eucharistic Candles and Vesper Lights, plain and decorated Paschal Candles, Sanctuary Candles, tastefully ornamented Baptismal Candles, and many, many others. All are made in the Emkay tradition of purity and craftsmanship, yet are priced as economically as many brands of lesser quality. Mail coupon today for free catalog, and complete information.



Eucharistic Candles
Vesper Lights



Economy
Candle
Followers



A Division of
**MUENCH-KREUZER
Candle Co., Inc.**
SYRACUSE, N.Y. 13201
TEL. GR 1-6147
CHICAGO: 439-447 E. Illinois Street
No. Pier Terminal
Western Division—LOS ANGELES
2031 E. 51st Street

MAIL COUPON NOW

MUENCH-KREUZER CANDLE CO., INC.
Dept. F-96, Syracuse, N.Y. 13201
Please send your new 16-page, illustrated
catalog of Church candles and accessories.

☐ Have representative call

Name

Address

City & State

Emkay®
THE
FINEST
NAME
IN CANDLES

THE Episcopalian

Box 2122, Philadelphia, Pa. 19103

Enter my subscription to the Church's magazine for

☐ one year (\$3.50) or ☐ two years (\$6).

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

PARISH _____ DIOCESE _____

☐ Payment enclosed ☐ Bill me later ☐ New ☐ Renewal

Please add \$1.00 per subscription per year for foreign postage.

WHAT'S HAPPENING IN IDAHO

BY JEANNIE WILLIS

A BISHOP becomes a rector. Plans for recruiting desperately needed priests are canceled. Episcopalians, Lutherans, and Presbyterians are worshiping God together. So are Methodists and Episcopalians. Lay people are driving thousands of extra miles each week to read services in isolated areas, to do parish calling, to study theology. A seminary professor leaves his campus for a moving classroom five hundred miles away. Four struggling congregations on the same intersection discover each other. And the state's "established" religionists, the Latter-day Saints, blink in amazement.

These are some of the signs of Christians at work in eastern Idaho today. It has all happened quietly in the last year and a half. A determined group of Episcopalians led by a tall, lanky bishop began the action which has now become a significant pilot project in the Episcopal Church's Joint Urban Program as well as a supported effort of the Christian Churches (Disciples of Christ); The Methodist Church; the Lutheran Church in America; and The United Presbyterian Church, U.S.A. Key to the action is the concept of a regional ministry shared in

full by clergy and laity.

Local Girl Weds City Boy

Ecumenicity is a big word to bandy about, but in Idaho, the word now means something. So, too, the word "structure." Organizational machinery is apt to be stultifying. But occasionally a study of structures goes beyond the surface, and suddenly it is an experiment—exciting and hopeful and invigorating.

This is what has happened in eastern Idaho. A restructure which made possible a regional ministry of Episcopal clergymen and congregations caught the imagination of the Idaho Falls region. No one was quite sure what it was or what it might be going to do, but all were excited about it. That was in February, 1965.

A short four months later, this regional ministry became a "Pilot Project in Regional Forms of Ministry," cosponsored by the Joint Urban Program of the Episcopal Church's Executive Council.

Becoming an experiment which was of national interest, and which was subject to regular evaluation,

resulted in a certain temporary self-consciousness. It also unquestionably accelerated the demise of parochialism.

When a parish like 450-member St. John's, Idaho Falls, voluntarily began to include the whole region in the scope of its ministry, it was inevitable that a chain reaction would be set in motion.

Chain reactions are rarely neat. Like a family tree after a few generations, they reach a point where so much is happening all at once that one cannot tidily chart the progress.

In the case of Idaho, we begin with the marriage of two apparently incompatible "people." The common interests of the traditionally town-and-country-minded Missionary District of Idaho and the Joint Urban Program of the Episcopal Church do elude one at first glance. Only on the surface, however, is this a case of "local girl marries city boy."

Both have the same common goal: renewal. The "pilot process"—the essence of every project undertaken by the Joint Urban Program—fulfills a need for evaluation of experiments with creative machinery used for the benefit of the whole Episcopal

Church. And our "local girl," however much a paragon of virtues, might otherwise have lived and died in isolation, her good example lost to the Church as a possible pattern for others.

Getting to Know the Neighbors

St. John's in Idaho Falls was planning a summer parish training program; the pastor at St. Paul's Methodist was conducting an experiment in summer field work for Methodist seminarians. They got together and found ways to combine the two programs. No one can say why such an idea was totally inconceivable before last summer, but everyone is sure it would have been.

In the same summer period, The United Presbyterian Church and the Episcopal Church in Idaho discovered each other. Comparing notes for the first time, they found common concerns over ministries to small communities, shared problems of personnel and finances. From theorizing about their difficulties to solving some of them together was a painless step, straining neither's denominational affiliations.

The United Presbyterian congregation in Salmon, Idaho, is now served by the Episcopal priest there, with the Presbyterian minister from Rexburg visiting Salmon regularly to administer the Sacraments to the Presbyterian group. There is a strong possibility that the two congregations will arrive at unity; in this event the Presbyterian pastor will continue his pastoral visits to those who find the union unsatisfactory to their needs.

The Lutheran Church had been considering opening work in Salmon, too. But since the advent of the regional ministry, they feel that they can also serve their Lutheran communicants through the Episcopal Church, with an arrangement similar to that of the Presbyterians.

Ricks College in Rexburg is a

Mormon (Latter-day Saints) junior college. Expected to increase to a student body of 5,000 in the next three years, it has a current enrollment of over 2,500 students, more and more of whom are non-Mormons. To provide an ecumenical



Innovation and experiment are familiar words to the lean, rangy sixth Missionary Bishop of Idaho, the Rt. Rev. Norman Landon Foote. Born in upstate New York and educated at Princeton and at New York's General Seminary, where he received his doctorate in Sacred Theology, Bishop Foote, nevertheless, has served the Church in the Northwest and Midwest continuously since his ordination to the priesthood in 1940. After ten years as missionary, diocesan secretary, and archdeacon in Montana, he was named director of the National Town and Country Church Institute in Parkville, Missouri. He served in this lively and often controversial post for seven years until he was elected to be Bishop of Idaho in 1956. The fifty-year-old prelate and his wife, Carolyn, have four children and live in the see city of Boise.

ministry at Ricks, both Presbyterians and Episcopalians are investing money and manpower, the result of action taken by Mr. Elwood Becker, Moderator of Kendall Presbytery, and the Rt. Rev. Norman L. Foote, Episcopal Bishop of Idaho. Methodists and Roman Catholics are also interested in this project, though neither is yet committed to the same degree.

In Mackay, the tiny Episcopal congregation is now integrated with the Methodist Community Church, with appropriate arrangements for regular pastoral care. An Episcopal priest makes monthly visits to the Community Church to celebrate the Eucharist with fellow Episcopalians, and Methodists who wish to participate.

These regional ministry possibilities had been fully explained to the Northwest Synod President of the Lutheran Church of America, the Kendall Presbytery Moderator of The United Presbyterian Church, and the District Superintendent of The Methodist Church. In every case, permission to "go" was given.

These consolidations of "different" Christian communities into effective working units means that the Church has become a much more significant factor in the life of everyone in the region. The Rev. Charles A. Wilson, now coordinator of the pilot project in Idaho, sums it up when he says, "We are making the Church visible." "The Church" is being understood to mean the Body of Christ; the "Body of Christ" is being understood to mean *all* the churches *together*.

Discoveries at St. John's

All experiments have to start somewhere. Idaho's regional ministries began, reasonably enough, near the old Oregon Trail of pioneers past and the birthplace of the atomic submarine: the city of Idaho Falls, population some 40,000.

The Idaho Falls Region comprises

What's Happening in Idaho?

an 80,000-square-mile area which looks to the small city for most goods and services. Food, clothing, equipment for producing income, health care, news, and entertainment for about 125,000 persons issue from this socioeconomic center.

And in that center is St. John's. Its new building is attractively contemporary, like many another Episcopal church in California, Ohio, or Florida.

As 1964 ended, the situation at St. John's was, by most standards, enviable. The hard-working rector, the Rev. Jack T. Viggers, was scheduled to have an assistant. Discussion of a second Episcopal church in Idaho Falls was serious enough to bring about the purchase of property to protect the possibility.

The parishioners had a nice new church. They were growing. Wasn't all right with the world?

No. No, it wasn't. For this Idaho Falls congregation had begun to recognize that it was interdependent with the region, and the story in the rest of that region was a lot less rosy.

The Rev. Paul J. Tracy was the vicar up in Salmon, in a situation of extreme isolation. Blackfoot, Arco, and Mackay were staffed by one vicar, the Rev. Charles R. Wilson, and all three of these missions had grown to a point where none were receiving an adequate ministry. To divide this work, plus adding a curate for Idaho Falls, would mean a total of five priests in the region and an increase in annual financing that did not seem possible.

And where could such mission growth really lead in small towns which just weren't moving themselves? Idaho Falls, yes. Too much work for one—but were two justi-

fied? And speaking of two, would two congregations with two churches, two plants to maintain, and two programs really be progress for Idaho Falls? Again, no.

One solution seemed sensible: to pool available personnel, clergymen and lay readers, and begin to cover the region as a team. This was done with the encouragement of the bishop, the Rt. Rev. Norman Foote. The regional staff discovered at once a flexibility undreamed of in the traditional pattern.

But as the team went into motion, a serious snag appeared. No one had any authority. The rector of St. John's was the obvious candidate for chairman of the team, but his first obligation was to his own parish and vestry, not the team. And if the bishop appointed someone else as chairman, he in turn would have no authority over the rector, or St. John's. And not least of the problems, the vestry of St. John's, asserting their due autonomy, could withdraw from the team at any time.

Our Rector, the Bishop

It took a complex series of actions to resolve this dilemma. Rector Viggers resigned at St. John's, and the vestry called Bishop Foote to be rector. The bishop accepted the call. He then appointed the former rector as his vicar for the congregation, and at the same time named Father Viggers archdeacon of the region.

The arrangement between the bishop and the vestry, which is on a two-year trial basis, made it clear that the vestry retained all its prerogatives, except that of calling their own clergyman. Thus St. John's became the center of a regional mission with a team of priests and with Bishop Foote as chief pastor.

Development has been so rapid that the talked-of second man for



next month

State of the Church Issue

- Facts and Figures
- A Visit with the Presiding Bishop
- When Giving Comes Naturally
- Report on Campus Ministries
- The Critical Year Ahead: a preview

St. John's is already on the job. The Rev. David Stone is now vicar, with Archdeacon Jack Viggers giving his full time to regional work.

What looked like a need for five priests has been solved with four: the archdeacon, and the vicars in Idaho Falls, Salmon, and Blackfoot. Lay readers help at Arco and Mackay, and many lay volunteers are applying their talents to jobs that used to be reserved for clergymen.

Further, this same team can and does extend itself into other small communities without adding more salaried help. An intensive weekday programming of services in Idaho Falls, which involves all the regional clergymen, makes it unnecessary to plan for a second congregation.

It had been estimated that the Missionary District of Idaho as a whole urgently needed eight more clergymen, and a minimum of \$80,000 more annual income. These regional plans will accomplish more than the traditional system, at half the cost, and with less than half the staff.

Everyone in on the Acts

The Rev. Warren L. Howell, of the Church of the Ascension in Twin Falls, where another of these area ministries has recently begun, puts it this way: "It is not a team ministry of *clergymen*, but of *clergy and congregations*."

After the Word and the Sacraments, the single most important item in the life of a clergyman at St. John's, Idaho Falls, has been parish calling. With his work in the regional team, Father Viggers found himself far behind with calls, until a group of churchwomen rode to his rescue.

For their 1965 Lenten project, a dozen women began to make these calls. They discovered that, in almost every case, a priest was not necessary. Now St. John's has the St. Francis Guild, whose goal is to call on every parish family and every new family moving into Idaho Falls, and to visit regularly every shut-in, sick, or elderly person. The guild's report for the year apologized for the fact that the members had reached only 193 families, with calls on ninety-nine others.

St. John's took a good hard look at parish expenses. An item for \$2,400 for janitor services was eliminated as a result. The 250 parish families do the job, instead. Each week, four or five families are responsible for the cleaning and maintenance of church building and church school.

The young people carry unusual responsibilities, even to having a representative on the vestry, with voice but no vote. The Altar Guild, responsible for all services, is composed of junior and senior high school students.

The twelve lay readers at St. John's may someday have time to look back and reminisce about the "old days" when they occasionally read a Lesson. Now they are all too busy taking services in distant missions, regularly staffing the Children's Chapel, teaching church school and inquirers' classes, visiting hospitals and institutions, or studying theology. When a visitor asked if these men feel they are in any way "substitute priests," she was told in no uncertain terms that she couldn't recognize a real ministry of the laity when she saw it.

Last summer, the Episcopal regional staff undertook a ministry to the Island Park recreational area, twenty-five miles from West Yellowstone, in cooperation with The

United Presbyterian Church. Services in a nearby church were supplemented with informal outdoor services in the camping sites. Evaluating the program later, all felt it was a good start. It was decided to continue the services this summer.

Formal men's and women's organizations have disappeared; parishioners get together regularly on the basis of interest shared. And do they have a time now when they get together.

When their rector-turned-vicar became active in the regional ministry, some of St. John's parishioners felt neglected. Asked to pinpoint this feeling, it usually turned out to be a case of "he won't be around if we need him." Father Viggers has shown these people that the real test is that *they* be around when the Church needs *them*. ◀

To be continued next issue

Attention: Subscribers

We are converting our subscription list to an electronic data-processing system in order to comply with Post Office requirements that magazines be sorted and mailed by Zip Code numbers. If, in the process, you have received an extra renewal notice, invoice, or copy—or no copy—please advise us immediately by postcard addressed to Box 2122, Philadelphia, Pa. 19103. Please include your ZIP number, and paste a recent address label on the card if possible.

We extend our sincere apologies for any inconvenience you may have been caused. Thank you for your cooperation and understanding during this changeover period.

Louis Windholz
Circulation Manager

As third-generation Episcopalians in the Philippines shoulder more and more of the mission to their countrymen, the team moves with new power, insight, and determination.

Missionary, move

BY EDWARD T. DELL, JR.



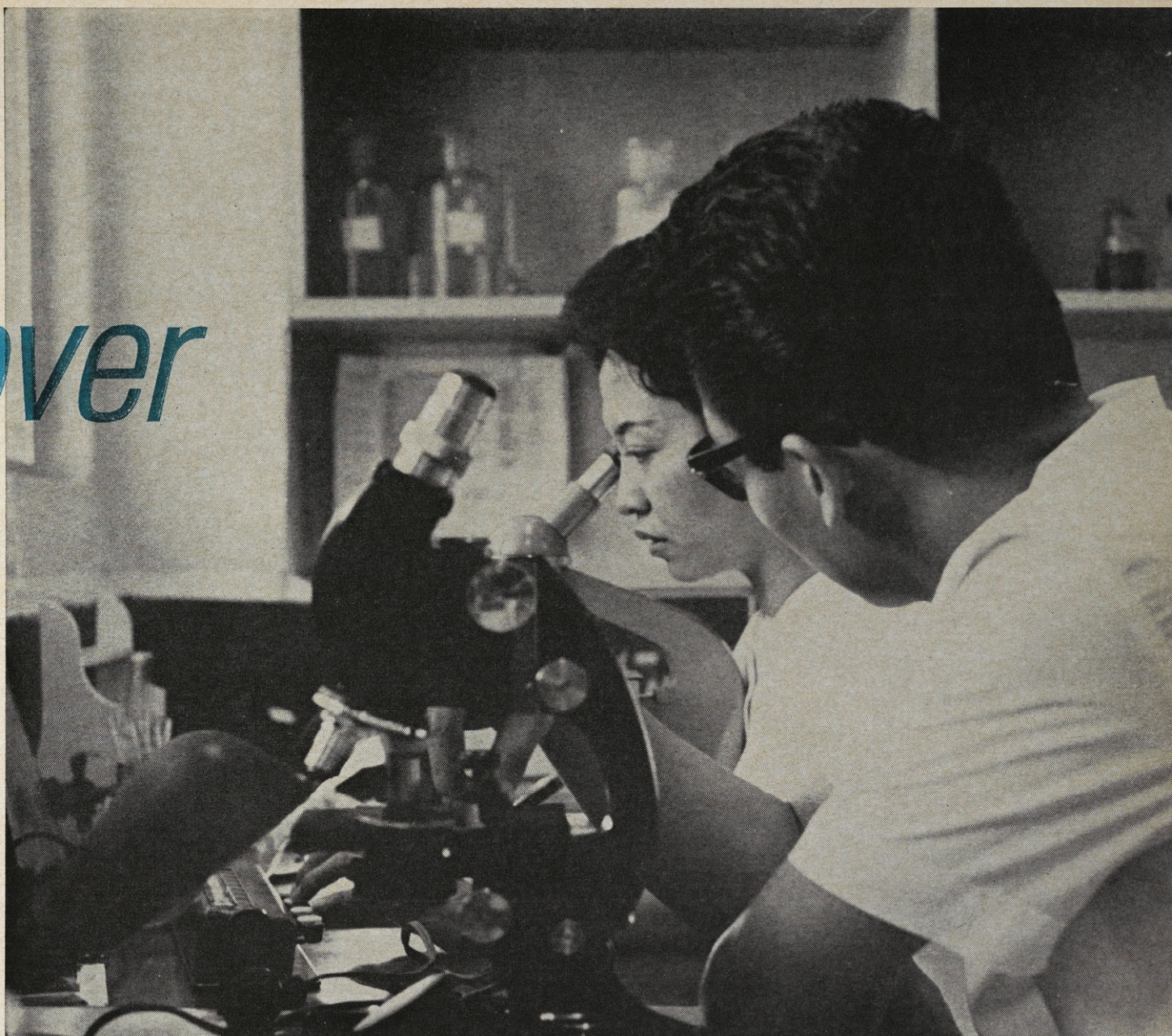
WHEN I was in the government school in Baguio, my father sent a message for me to come home for the marriage of my sister. The principal of the school, an American, refused to let me go. But in Igorot families, when there is a marriage or a feast, everyone must be present. My father sent five armed men to get me. I walked home with the men for the wedding."

In the forty-five years which have elapsed since this incident in the early life of the Rt. Rev. Edward G. Loñgid, Suffragan Bishop of the Missionary District of the Philippines and Archdeacon of northern Luzon, a great deal has changed. The distance from Bontoc to Sagada, where the Bishop's family lived—a little over 100 miles—can now be covered by bus in a day rather than in five days on foot over narrow mountain trails.

The cohesive spirit of the Filipino family exemplified by the story has changed only little. What has changed dramatically is the understanding American missionaries have gained of *utang na loob*—the Filipinos' powerful webbing of family solidarity which binds them together in poverty, plenty, and politics.

Jose Solang's 82 years have spanned the change in Philippine life. In his youth, he fought in Igorot headhunting wars. Now he accepts the Western ways of his 14 mission-school-educated children.

over



With new weapons, young Filipino lab technicians in St. Luke's Hospital, Quezon City, win many battles their parents lost.

Early missionaries set a collision course with the paganism or heathenism still dominant among the hill tribesmen. Their attitudes toward these religions often produced alienation and suspicion among those they had come to serve. As the number of converts grew, the missionaries gradually gained a clearer and more sympathetic understanding not only of primitive religion but also of the strange ways of the culture itself.

The superstition, fear, and fatalism of Filipino primitive religion are still bizarre to Christians. Many of the sacrifices and cult practices, particularly burial, seem repulsive and repressive. But Filipino Christians

are beginning to perceive a possibility that within this ancient tribal religion, the God they serve is working to bring its adherents to Himself. They see great value in the "sacred" family unit, where divorce is all but unknown, children are treated with exceptional loving care, and neighbors of a tribe help one another as a matter of course.

It is not that Filipino Christians are proposing some kind of synthesis of Christian and primitive belief. Instead, they no longer denounce the old religions as completely diabolical.

Christianity, with its schools and medicine, has already changed the cultural face of Philippine life. Fam-

ilies, even where parents remain unconverted to Christianity, are affected by Western ideas.

José Solang needs little prompting to show you his Igorot spears and shield, his proud cock-feathered hat, and his 800-year-old rice-wine jars bought by some ancient ancestor from traveling Chinese merchants. Mr. Solang, now eighty-two, no longer fights in the tribal headhunting wars that made his native Sagada and Bontoc blood-rivals years ago. Perhaps he is glad about the change brought by Christian teaching and modern education.

If one can judge by his willingness to have his fourteen children edu-

MISSIONARY, MOVE OVER

cated at St. Mary's School nearby, he approves of some Christian innovations. He does not have much enthusiasm for the "new" frame-and-corrugated-iron house his successful children have had built for him, however. In the older days his spears, shields, jars, and hand-carved kitchen utensils would have been passed on for use by his descendants; now, they will be only relics of a dead past.

The Solang children are a new breed. They are scattered across a different world José Solang knows must come but can scarcely be expected to understand.

Though Mr. Solang's way of life may have been brutal and rugged, Sagada's Christians are convinced that many of its values and folkways are worth preserving. However valuable a new future may be to

them, part of its price need not be an obliteration of a rich past heritage.

In Sagada, St. Mary's School is rapidly becoming a major repository of the heretofore entirely oral literature of the mountain tribes. At annual festivals at St. Mary's, and at Brent School, Baguio, students from various tribes display tribal dress and perform traditional dances.

As Episcopalians in the Philippines begin their third generation, they are shouldering more and more of the jobs and the planning within their Church. Filipinos comprise 70 percent of the clergy of the Church, staff the Church's three hospitals, and are in the majority on church school faculties. They have helped bring the Church a better understanding of the old religion which is a part of their background.

In the old days mission strategy to outlying villages in the mountainous valleys was planned by American missionaries, often with very little success. The new, sympathetic attitude toward the old surrounding culture is helping churchmen evangelize more effectively. Some mission outstations, blocked for years by the "old men" who control the land in Igorot villages, are now being built and services held because Christian Igorot laymen know how to get a favorable decision in the council houses of their neighbors.

Another example of this new approach can be found at St. Mary's Church, Sagada, where the rector, the Rev. Richard A. Abellon, leaves the task of mission outreach to the laymen. Bernard Capuyan, one of the new breed of Filipino laymen, is chairman of St. Mary's Committee on Mission in Sagada.

This same spirit of outreach is stirring throughout the Philippine Episcopal Church, especially where long-time mission churches are becoming parishes, providing their own financial support, and stirring themselves to their own responsibilities as successors to the missionaries who brought them the Good News of the Gospel.

The Philippine Episcopal Church



For centuries a homemade, rolled tobacco-leaf cigar, a few bags of rice, some sweet potatoes, a pig, several chickens, and a fighting cock filled the wants of Igorot "old men" like the one at right. Changes in Igorot life began when American government and mission schools came to this mountainous territory of headhunters sixty years ago. Today, libraries filled with young patrons, like this one below, at All Saints' School, Bontoc, spell the eventual end of traditional Igorot village life and religion.



is a name given to what has been, and still legally is, a missionary district of the Protestant Episcopal Church in the U.S.A. Bishops for the Episcopal mission in the Philippines are elected by the American House of Bishops. Filipino Episcopalians, like most of their countrymen, believe that all the institutions within the nation must eventually be "Filipinized."

For the church, that means Filipino leadership from the bottom to the top. The present bishop of the Philippine Episcopal Church agrees with his flock: the Rt. Rev. Lyman C. Ogilby has tendered his resignation as Bishop to take effect in May, 1967. As things now stand, his successor will be chosen by the American House of Bishops. The District Convocation in Manila last January passed a memorial to the American Bishops that Bishop Ogilby's successor be an American, but strong pleas have been made to give the Philippine Church some voice in choosing the new leader.

When the full nationalization and self-determination of the Filipino Church will come about, nobody knows. But when it does come, Filipino Episcopalians will be prepared for it. Their last two annual convocations have heard reports and discussed the structure of the district-to-become-diocese.

A fourteen-member National Council which makes policy and shapes the internal affairs of the district has been functioning for the last year and a half. All of this is not without struggles and tension. Filipino Episcopalians are widely scattered, and old tribal, regional, and even family loyalties are powerful forces in the attempt to fashion a genuinely unified national Church.

Filipino Episcopalians are working actively in a far larger context than becoming a well-organized, nationalized Church, however.

Since 1945 they have had a growing relationship with a body of Christians who splintered off the Roman Catholic Church at the turn of the century. This relationship has grown



Left: A new vigor has come to the Church of St. Mary the Virgin, Sagada, one of the oldest Philippine Episcopal missions, since it became a parish. Here St. Mary's School students attending a 6:00 A.M. Communion use a new Igorot translation of the liturgy. Below: Services go on as usual in St. Joseph's Philippine Independent Church, Lingayen, where the front wall has been removed to make way for a new building. Parishioners are doing the work themselves and have pledged several times the Episcopal aid given.



into a Concordat between the Philippine Independent Church, with something more than two million members, and the Episcopal Church in the U.S.A.

The Concordat, given formal recognition in the General Convention of 1961, has meant full intercommunion between Episcopalians and Independientes, seminary training at St. Andrew's Theological Seminary (Episcopal) in Manila for nearly 20

percent of the P.I.C. clergy, and large grants of money (\$308,588 in 1965) to aid the Independent Church in education, building, repair, and mission strategy. A Joint Council of Episcopalians and Independientes, which meets every three months to plan and act cooperatively in scores of ventures, is led by the Most Rev. Isabelo de los Reyes, Jr., Obispo Maximo of the Philippine Independent Church.

THREE CHURCH DRAMAS

*The Crown of Life
Prophet and Carpenter
The Fiery Furnace*

By Olov Hartman

These plays, designed to be produced in the local church, mark a new departure for religious drama in America. They assert an intimate relationship between drama and worship in a way consonant with the widest traditions of the church as related to life today. "Authentically scriptural and liturgical, these plays are fiery and radiant celebrations of the Word."—Robert E. Seaver, Union Theological Seminary. Paper cover.

AT ALL BOOK STORES \$3.50

FORTRESS PRESS

CREED AND DRAMA

An Essay in Religious Drama

By W. Moelwyn Merchant

A world-renowned student of drama presents a spirited and revealing discussion of the way in which great dramatists of all ages have thought about man. Pivotal plays in the history of the theater—from Sophocles to Fry and Brecht—have been chosen to illustrate "certain beliefs concerning human destiny and the dramatic form in which they were successively cast." Paper back.

AT ALL BOOK STORES \$1.50
tentative

ALTAR GUILDS

Fine Irish Linens, Dacron & Cotton by the yard. Threads, Patterns, Transfers, Etc.

FREE SAMPLES

Linens hand-sewn to order

Mary Fawcett Company

BOX 325-E, MARBLEHEAD, MASS.

ST. MONICA'S HOME

125 HIGHLAND ST.

ROXBURY 19, MASS.

under care of

Sisters of St. Margaret

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017

29 E. Madison Street, Chicago, Ill. 60602

276 Golden Gate Ave., San Francisco, Calif. 94102

4400 Melrose Ave., Los Angeles, Calif. 90029

MISSIONARY, MOVE OVER

Filipino Episcopalians have been no exception to Anglican action and policy nearly everywhere in the world in active support of Councils of Churches. It could hardly be otherwise in a Church whose first Bishop was one of the half-dozen founders of the Faith and Order Movement, which led ultimately to the World Council of Churches. Early this year the Rt. Rev. Benito C. Cabanban was elected chairman of the Philippine Council of Churches.

Leaders of the Philippine Episcopal Church travel every year to meetings of the thirty-five-year-old Anglican conciliar body, the Southeast Asia Council. The planning body includes bishops, clergy, and laymen representatives of the Anglican dioceses of Southeast Asia, plus those in Hong Kong, Taiwan, and Korea. At the present moment four Filipino laymen and clergy are at work in Borneo, Taiwan, and Hong Kong.

These actions are present symbols of the interchange of ideas, area planning, and inter-Anglican cooperation that in time will doubtless develop more and more.

Last year \$474,933 from American Episcopalians, through their giving to mission, went to aid the Missionary District of the Philippine Islands. Church giving to all purposes within the islands amounted to an additional \$60,000. In a situation like the Philippines, however, the needs are so staggering that no diocese of comparable size could meet them with its own resources. Changes are doubtlessly in store for the future of the Episcopal Mission in the Philippines. Its communicant growth rate is nearly four times the 3 percent national population growth rate.

The Missionary District of the Philippines as an entity represents an achievement, in its national setting, of enormous significance. The church clinics and schools provided for the people of the Philippines form a contribution out of all proportion to the numbers of Episcopalians involved. The financial investment made by American Episcopalians has produced returns far be-

yond the size of the original gift.

In relation to the needs of a struggling nation, all of this may appear to be very little. But the efforts of our fellow Episcopalians in the Philippines are marked by several characteristics that are worth noting.

In the midst of national confusion, rivalry, and occasional threats of revolution, the Church has remained steadily at its task, not losing hope, faith, or heart.

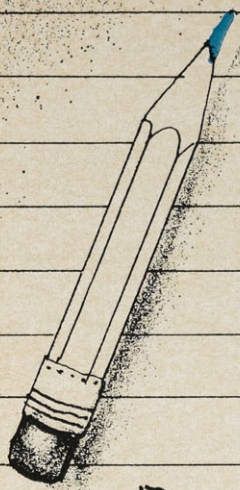
The Church has not, despite its smallness, remained isolated and off to itself. In cooperative action with others and free sharing of its resources, it has worked steadily at the really critical problems and the basic needs of all Filipinos: education and medical care. In doing all this, it has maintained the highest standards it could manage for its institutions and the quality of the work they do. It is no accident that St. Mary's High School, Sagada, and St. Luke's Hospital rank among the best institutions in the Philippines.

Filipino Episcopalians provide a good example of what can happen when people are dedicated to a vision informed by the love of Christ. They also offer a nearly unbelievable example of how much quality can be achieved with far too little money.

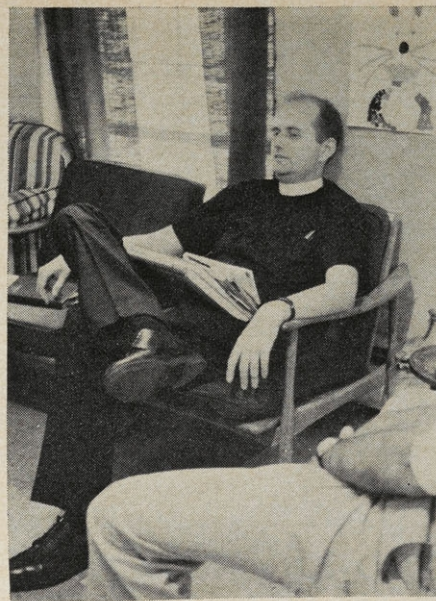
The shield of St. Mary's School, Sagada, carries the Igorot motto, "Aditako Bokodan di Gawis." A liberal translation is: "Let's not keep all the good things to ourselves." The motto fits St. Mary's superbly, and not a little evidence is around that Filipino Episcopalians are busy spreading the "good things" just as far and as fast as they can. ◀

EDITOR'S NOTE: In the next two issues we will move in for a closer look at education in the Philippines and at what Episcopalians are doing to minister to a nation half of whose population is under twenty-one.

In the issue following, we will look at a remarkable rural farm, school, and clinic in Mindanao where practical answers are being found to the other two primary problems of the Filipino—population and food.



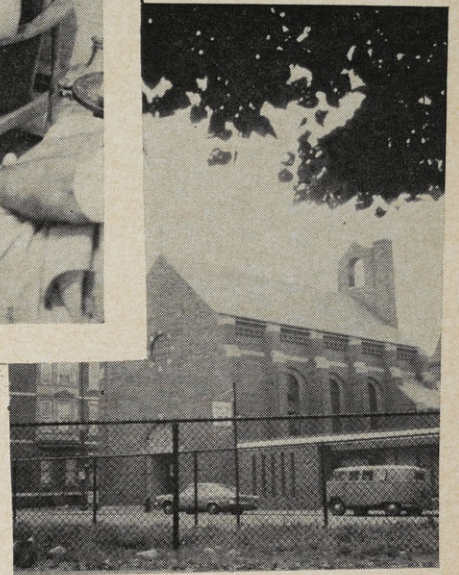
This is
the rector
at the end
of the day



A DAY AT ST. STEPHENS

By Margaret Norman

This is
the church
in
South End



St. Stephen's is a small mission church in Boston's South End which ministers to some two hundred adults and children of widely varying backgrounds, including Cuban refugees, homeless men, neighborhood children and their families, and people from other parts of Boston and the suburbs. The Rev. William D. Dwyer, the vicar, was formerly priest-in-charge at St. Christopher's Chapel on the Lower East Side, New York. He conducts services in Spanish as well as English. Margaret Norman, Father Dwyer's "girl Friday" at the time she wrote the following account, received her B.A. in anthropology from Bryn Mawr College in 1962, and has worked for the Canadian Caravan Sunday School Mission, and as an editorial assistant for the Ladies' Home Journal. "A Day at St. Stephen's" is taken from her daily desk log, with explanations added. Miss Norman has since "retired" to become the wife of the Rev. David Venator.



9:00. I arrive, bring in the mail, unlock the inside doors, straighten up the tract table, sort out the junk mail, and open the letters.

9:15. Father Dwyer comes in after Morning Prayer, and is greeted by an incoming chronic drunk who was recently discharged from Bridgewater (a correctional institution and state farm). Father Dwyer suggests a place for Harry to check for a job, though we both know he probably won't go.

9:25. The phone rings. It is a lady I have talked with before about a young unmarried mother and her three children who are new to the neighborhood. Mrs. Walters reports that she took Marian a stroller so she won't have to carry the baby when she goes out.

I have been to see her and the children and was glad to find that their apartment was neat and Marian was in good spirits. The children all have the same father, who is married to a woman in Florida. He comes to see them daily and, though he doesn't support them regularly, buys them food and clothes when they need it.



(Marian has \$20 a week left, after she pays her rent, from her ADC check.)

The social worker doesn't like his visiting her, but if he didn't, she'd have no companionship at all. Mrs. Walters and I discuss a possible typing course at one of the settlement houses to give Marian a chance to get out and learn something she's interested in doing. I plan to visit her tomorrow with clothes and books for the children.

10:00. Mr. Dufur, the "patriarch" of the parish, comes in with his cane and shopping bag to catch his breath and leave me a candy bar. Soon he will be seventy-seven. He lives in a

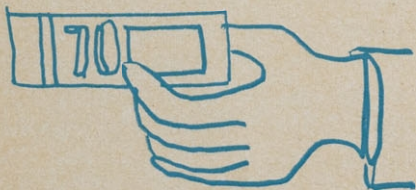
A DAY AT ST. STEPHEN'S

room not far away, as do some 6,000 other older people. He makes our church life richer for his good spirits, enthusiastic hymn-singing, sense of humor, and alert mind. Once I drove him to the green-stamp redemption center to get a ping-pong set which he gave to the church for the children, and he treated me to lunch at Charlie's Tap.

10:20. Two scruffy men come in wanting tickets to the Dawes Hotel, a rescue mission on Pine Street, for a bed for the night, and breakfast the next day. One to seven men come in on any day, and we usually give each of them a ticket; there are at least a thousand homeless men around. Once an Indian from Nova Scotia with an Irish brogue came in. Another time an Eskimo came in for help; I thought he was Chinese, and was very excited when he said he was an Eskimo (I studied about Eskimos).

Once, too, one of these homeless men came in, and while I went to get him some coffee, he stole my portable typewriter. I saw him later in the supermarket, but he got away. Another time I chased him through an alley, but he eluded me. Recently one of the men worked off the price of the ticket (\$1.25) by mopping the floor. Most neither work nor pay.

10:35. Phone call from Gerry O'Malley for Father Dwyer about meeting with him and Father Hoffer, Newman Center director, to draw up services for ecumenical gatherings.



There have been two already, in two Roman Catholic churches. Father Dwyer is in constant contact with neighborhood Roman clergy—and also went to the Billy Graham counseling sessions with me. We are a combination of elements, sacramental and evangelical. Last year Susie Hiatt, from Episcopal Theological School, preached several times. During Lent we held joint services with the nearby Lutherans.

10:45. I take a letter from Father Dwyer in answer to one from a former drug addict who wants to resettle in New York and doesn't know Father Dwyer has moved. He suggests Father Miller or Father Oxford at St. Christopher's.



11:00. Francis Russell, who drives to St. Stephen's from Wellesley, comes in to talk with Father Dwyer about a burial plan. Right behind him is Helen Morton, rushing in on her way to a meeting to pick up some Diocesan Advance Fund material. She's going to a World Council of Churches meeting for three weeks, and exclaims over the number of vaccinations she has just received, all in one arm.

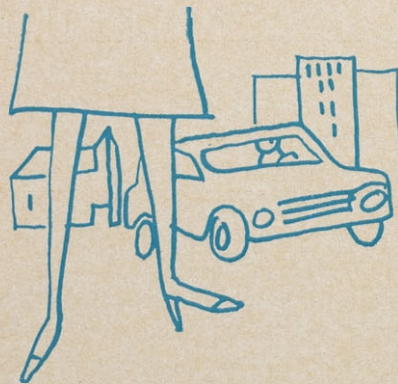
11:30. Father Dwyer and Francis leave, Father Dwyer going to City Hospital to visit a man he met by chance on another visit there. After they go, a man breezes in, crosses himself hastily, thrusts out a deaf-

mute card of sign language, and whisks out a peddler's license. I try to explain I don't keep money around, not even my own. He tosses the card on my desk, scoots to the door, with some effort shouts a curse at me, and goes quickly out.

11:40. Mel King, from the Youth Employment Center, drops in with some paper for our kids, and leaves a sketch of a seal for a housing group he wants me to design. I start addressing postcards to be mailed to urban priests, and announcements of a party to go to the Spanish-speaking people in the English classes.

12:10. I lock up and go home for lunch. On the way back I notice a car stop a hundred feet ahead, then start up when I pass by. It's a familiar experience for most South End females. I note the license number. Then I stop in at the library to return some books. The place is peaceful.

1:25. On the church step Miguel, one of our Cuban boys, waits to see if he got any mail from Florida. He didn't. I go in and start typing the stencil for the eighth page of the *Sentinel*. Somehow all ten pages have to be typed, mimeographed, stapled, folded, and stamped by Friday morning. This month a swinging poem from Suzanne Adams in Philadelphia, "Ecce Ecclesia"—it's good, so I put it on a front page, upper column.



2:00. Mrs. Avery from St. John's, Roxbury, comes in with an article on planned parenthood. She discusses some of the problems involved in carrying out this much-needed program, then leaves. I go back to typing.

2:10. Two plainclothesmen come in to watch the dice games in the park across the street from behind the blinds in Father Dwyer's office. Since Father Dwyer is chairman of the South End Planning Council's Police Protection Committee, he works with Station 4, relaying complaints and incidents people bring to him.

There have been a steady number of muggings on dark streets. Mostly the victims are old people, but recently a teacher had some bones broken, and once even I got jumped. The streets are too dark, and we need more police. Community solidarity is growing, and the police have been co-operating with us, but they are awfully busy.

2:15. I remember it is garbage day and run around emptying wastebaskets and pulling the cans to the alley. We don't have a regular janitor right now. I come running back in to the ringing phone. It is the Church Home Society's director, Mr. Higginbotham. I tell him about the dozen or more young Puerto Rican girls in the neighborhood who are pregnant and who need to learn how to make baby clothes and prepare for motherhood. Is there a Spanish-speaking, warm-hearted woman who could teach them to sew, and provide a friendly bridge into the Anglo world?

Several thousand Puerto Ricans live in the neighborhood, and some are beginning to come to the English classes. Mr. Higginbotham will see what he can do, and I'll keep looking around.

2:25. Inez and Annie Parson come in after school for their tutoring, and go out to the backyard to play. Then Leah Margulies, the tutoring director, arrives from Boston University on her bike, and more kids and tutors arrive,

One day,
good
medical care
may be
available
to all.

Until then...

Here is my contribution to

**THE PRESIDING BISHOP'S FUND
FOR WORLD RELIEF**

Name_____

Address_____

City & State_____

(Please make checks payable to the Presiding Bishop's Fund for World Relief. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.)

E9-66

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

ELECTIVE DISCUSSION COURSES

for High School age and young adults
By Sidney A. Weston, Ph.D.
Revised editions, 75 cents each.
No teacher's book needed.

JESUS and the PROBLEMS of LIFE

Discussions of questions of daily living for young people in the light of Jesus' teachings.

JESUS' TEACHINGS for YOUNG PEOPLE

Here is light for youth in charting their way through the perplexities of modern living.

LIFE PROBLEMS in A CHANGING WORLD

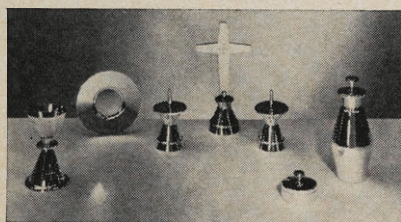
A changing world means youth must face changing problems. Here is guidance to think through and reach some answers.

The PROPHETS and the PROBLEMS of LIFE

The men who spoke for God on the problems of right living in Old Testament times have a pertinent message for problems today.

WHITEMORE ASSOCIATES, INC.

3 WEXFORD ST. NEEDHAM HTS., MASS. 02194



Contemporary sterling silver communion set, cross & candlesticks silver plate, sockets or prickets complete in red leatherette case, velvet lined \$365

BROCHURES OF ALL CHURCH PLATE
supplied on application

OSBORNE

117 Gower St. • London, WC1 • England

Save up to 50% with CUTHBERTSON CUT-OUT KITS

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar.
Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103



THE OLD TAVERN at GRAFTON VERMONT

Now Open for Your Year Round Enjoyment

after restoration and renovation of THE OLD TAVERN and THE BARN. You will be glad you waited for the reopening of THE OLD TAVERN, an authentic stagecoach inn built in 1801, in the picturebook village of Grafton, Vermont. Write for folder or call (802) 869-3400. William D. Walker.

A DAY AT ST. STEPHEN'S

till by 3:10 they are spread around, quietly working. Somehow we've got to get some young men to tutor the boys. We have enough girls. I keep typing the *Sentinel* stencils.

3:15. A landlord who owns a house nearby drops in to ask if anyone needs an apartment; he has one vacant. I know his house is way sub-standard, and I tell him so. He starts in with the old line about the kind of tenants he has to put up with. I comment that his building hardly inspires anyone to be houseproud. We talk for awhile, or rather, I rail at him as much as I dare. Sometimes it is an advantage that I am not an old witch church secretary, but a young one; landlords never expect a young one. As I get ready to go back to my work, I cheerfully ask him for money for our tutoring program. He says he'll remember to give some later. He tips his hat, and goes on his way.

I reflect on the three landlords I've had dealings with. Maybe they were raised in an area like ours, and now they live in the suburbs and rent sub-code apartments without a thought, or memory.

They aren't mean men, or villains—it would be easier if they were. They just have a cloud over part of their vision and understanding. It is frustrating to deal with, and twice they have driven me to shouting, which is not a churchly virtue. Maybe I would not be able to see beyond the dollar if I owned property. It is often infuriating to have to see and understand people on both sides of a problem; I would much prefer having only one side worth attending to. Alas. Father Dwyer's sense of fairness is something I would often rather forget, as I plow into things. Anyway . . .

3:50. I remember about making sandwiches and cocoa for the kids and the tutors, who take a break at 4:00. Peanut butter and jelly sandwiches today—and every day. I finish and take a mug of tea back to my desk, where I start mimeographing the last *Sentinel* pages.

One of the older boys sorts out the printed pages from the ones that didn't get printed. He asks me how matches light up. My physics and chemistry fail me, and I try to explain friction and heat and kindling points. I am conveniently interrupted by a lady and her bedraggled children needing a food order till the husband gets paid in three days. I write out an order for five dollars at the Stop and Shop. I push down the inner question of paying our Stop and Shop bill—our credit is good, even if a bit slow. God does provide; we are living proof.

4:30. Finally we can start stapling the pages; the end is in sight. Mrs. Cato, one of our parishioners, drops in to say hello. I invite her to help fold and stamp, and she does. I enjoy an editor's pride in the "yellow rag" and start reading as a unit what I already know by heart. But my glory is interrupted by the phone and the cheerful voice of Archdeacon McCloskey and my subsequent fumbblings and rumplings for paper and a pencil to take a message for my boss. Then the kids start coming up from their tutoring, and I am distracted by keeping track of them.

5:00. I start making a facsimile of order in the office, collect some *Sentinels* and other things to mail, and check to see if the kitchen is clean. Father Dwyer comes in with accounts of the visits, and things we mustn't forget to do. I laugh more at work than anywhere else, and Father Dwyer's understated asides distract me with their humor. Instantly I have forgotten everything I should remember to tell him.

So with a loud shout to the dawdling children to go home, I see them to the door, collect the mail, decide that whatever I haven't written down for Father Dwyer can wait till tomorrow, turn off the lights, lock the inner door of the parish hall, and speed home to start supper for a friend who's coming over—yow—perhaps is already waiting for me. ◀

WESTMINSTER ABBEY: *London's Lively Old Lady*

BY CHRISTOPHER MARTIN

ENGLAND is this year celebrating two oddly assorted anniversaries. It is 900 years since the Battle of Hastings, which put William the Conqueror on the throne and, for generations of schoolchildren, started English history. It is also 900 years since the foundation of Westminster Abbey. On December 28, 1065, a few days before King Edward the Confessor's death, the building which he started—and which at once became accepted as the premier church in England—was consecrated.

That does not mean it is the oldest church. St. Paul's Cathedral in the City of London is the best part of 600 years older in its foundation. Nor does it even mean that Westminster Abbey is a cathedral. It is not. It is, to be precise, a "Royal Peculiar": for the first half of its life it was a Benedictine foundation; since 1560, when Queen Elizabeth I granted it a fresh charter after the Reformation, it has enjoyed a unique place in the life of the Church of England; and of late not only that, but in the life of the Anglican Communion, and the English-speaking world.

Royalty is what gives the Abbey its first distinction. It has been the place of coronation ever since William the Norman found it expedient to have himself crowned King of England in the church newly founded by his Saxon predecessor. Sharing the honor with St. George's Chapel, Windsor, the Abbey is a royal church,

with the Queen as its Visitor, and its Dean and Chapter responsible to her alone.

Thanks to its royal connection, Westminster Abbey is perhaps the most distinguished cemetery in the world. Although Shakespeare is buried at Stratford ("cursed be he that moves my bones"); Nelson, at St. Paul's; and Sir Winston Churchill, in the countryside at Bladon, almost every other great name of "modern" English history lies buried in the Abbey: most famous of all, the Un-

known Warrior from the Great War, whose grave General Pershing helped to unveil, and past whose commemorative tablet something like three million tourists troop year by year.

Westminster Abbey is without question England's top attraction for tourists. Busload after busload of them are delivered at its west door, allowed a strict twenty-five minutes for an escorted trot around, and five minutes for buying postcards before they are whisked off by their efficient couriers to the next site.

"Not how to get the people into the church, but what to do with them when they come." So the present Dean of Westminster, Dr. Eric Abbott, has described his task. And what is to happen? "To anyone sensitive to the atmosphere of worship," Dr. Abbott explains, "it is often pain and grief to be here. You've got to take a grip on yourself not to resent the effect of visitors. But they must come. Our doors are wide open. You cannot be sectarian. The people just claim the place as their own." And the crowds at the Abbey's jubilee Festival of Flowers, for instance, might just as well be churning around one of the National Council of State Garden Club's flower shows, for all the reverence they show.

What in fact happens at Westminster Abbey is the daily singing of the morning and evening offices of the church, done as beautifully as possible by one of the very few pro-



The Rev. Eric S. Abbott, Dean of Westminster Abbey, holds models of both sides of the commemorative medal for the Abbey's 900th anniversary. The medal design is by Michael Rizzello.



WESTMINSTER ABBEY

fessional choirs in England. For a fortnight during May of this anniversary year, the singing was done by the choir of Washington Cathedral, and Westminster Abbey's own organist, Douglas Guest, said how marvelous they were. "But it made me realize," he added, "that to get the very best out of this building, a choir has to know it intimately."

Maintaining choral singing at its peak is one of the major items on the \$336,000 annual budget of the Abbey, an item calling in due course for a separate fund. Meanwhile, the Abbey receives not a penny from the state, beyond the fixed annual \$56,000 for which it commuted its extensive rents as long ago as 1880.

That sum may seem small; but considering how else the Church of England might spend its money, arguably Westminster Abbey might be pulled down and the huge capital sum from that immensely valuable site across the street from Parliament used for charitable purposes. Nobody actively advocates such a course. It is worth considering as a way of reckoning the worth of Westminster Abbey in the life and witness of the Church of England today. For on the debit side, it could be said that the existence of Westminster Abbey, as a bastion of establishment, hinders the presentation of the Gospel of love and sacrifice.

Against that debit, there is incalculably much to be set. In the first place, the Abbey provides, through its collegiate foundation, a base from which the immensely distinguished men who make up its chapter can operate. Dr. Abbott apart, Canons Edward Carpenter, Michael Stancliffe, Max Warren, and Joost de Blank are by any standard four of the most outstanding men in the Anglican Communion today. The

fact that they have a home and a title from which they can carry on their individual ministries is of untold benefit to the Church throughout the world. "Everyone of us," the Dean has said, "is under pressure from the Church and the outside world."

More specifically, the intellectual quests of Canon Carpenter, bringing him into contact with the liveliest speculations of today; the worldwide respect for Canon Warren, after his twenty-one years as General Secretary of the Church Missionary Society; and the rare vision of Bishop de Blank, after six years as Archbishop of Capetown, at any moment of time would cry to the heavens how valuable such a "royal peculiar" as Westminster Abbey can be.

"Here we are very much open." It is a favorite phrase of Dr. Abbott's, meaning that the Abbey responds to civic needs, to occasions of state (indeed, a British prime minister will talk in confidence to the Dean of Westminster sooner than with any other cleric), to ecumenical demands, even to the claims of other religions. All those demands, which are met, provide the lifeblood justification of Westminster.

The Abbey may not satisfy purists as a spiritual center (praying is done in a sealed side-chapel); it may not satisfy progressives as a home of liturgical experiment (Westminster Abbey "use" was codified over sixty years ago); it may not even live up to its proud collegiate title, since its best efforts are free lance. But should Westminster Abbey, for some inconceivable reason or other, fail to celebrate its millenium a hundred years from now, the Church—not only of England, not only of the Anglican Communion, not only of the West, but of the whole *ecumene*, or civilized world—would be the loser. ◀

WORLDSCENE

Church Leaders Demand More Realistic Answers

Stolid Swiss burghers in Geneva were curious but baffled recently when they saw a line of some 225 marchers wind their way down the Route de Ferney from the World Council of Churches' new headquarters to the UN's nearby Palais des Nations. The marchers carried signs with such slogans as "Negotiate, Don't Escalate," "Apartheid Against God," and "The Church Must Be Where the Action Is."

The onlookers were seeing the outward and visible witness of what was going on behind the closed doors of the WCC's World Conference on Church and Society, the most important meeting of its kind in recent history. More than 400 leading Christians—clerical and lay—including Presiding Bishop John E. Hines, and Delaware's Bishop J. Brooke Mosley—gathered from all parts of the world for the first time in nearly 30 years to define the Church's role in the seething social revolution spreading over the globe.

Opening the two-week conference, Dr. W. A. Visser 't Hooft, retiring general secretary of the WCC, declared that "nothing less than the meaning of human life is at stake" as the Churches seek ways to become responsible partners in making decisive choices concerning the future development of society.

A few days later, Margaret Mead, noted anthropologist and an Episcopal laywoman, urged that Churches "be shaken loose from their imprisonment within the archaic forms of a vanishing society." In the second week, Professor J. M. Lochman of the Comenius Faculty at Prague, Czechoslovakia, warned Christians not to view controversies

over church participation in the political and social arenas as "a breach in the dam to be repaired immediately, but as a challenge to proclaim the Gospel in its radical, transforming, revolutionary sharpness."

At conference end, the delegates issued a message asserting that "the dynamic world in which we live calls for new experiments in social organization and new structures," and went on to say that many Christians now "assume a more radical or revolutionary position."

Conference delegates also took specific action on such subjects as:

Peace—After hearing a number of speakers state that the traditional Christian concept of just and unjust



wars was no longer applicable in the atomic era, delegates passed a resolution stating that growing U.S. military presence in Vietnam "cannot be justified."

Race—The churchmen sent a letter to Dr. Martin Luther King, Jr., affirming their belief that his words and deeds in the civil rights struggle have shown Christians everywhere that they belong in the midst of conflict and crisis.

Aid—Recognizing the increasing gap between rich and poor nations, conference participants urged Churches to mobilize all their re-

sources, individually and in cooperation with other religious groups, secular, governmental, and international bodies, to meet "this crucial challenge."

Sex—Delegates recommended increased, careful study of changing social patterns and their effect on sexual relationships and expressions in today's world.

Riots: Where Did The Church Fail?

As Molotov cocktails splattered flame against the walls of moldering slums, store windows shattered, and police sirens wailed from Chicago to Baltimore this summer, churchmen began asking themselves why their hectic efforts to avert racial strife had gone wrong. The answer: too little, too late.

► Bishop Gerald Francis Burrill of Chicago told THE EPISCOPALIAN that he had anticipated the outbreaks and for some months had tried to spark some rapport between the ghettos and City Hall. His diocesan staff was busy establishing centers in the city's Negro slums to foster a wide range of programs ranging from rent clinics to tutoring services.

A director of one, the Rev. Grant M. Gallup, rector of St. Andrew's Church in the heart of the West Side area, hurried out into the streets when the riot ignited, but was unable to calm the hot tempers. In fact, when he returned home, he found that his car had been overturned and set on fire. Asked if he thought the violence was spontaneous or planned, he said that it would be hard to prove one way or the other, but that in either case the root cause was the same: a grind-

ing, hopeless poverty that is the day-to-day lot of the black ghetto-dweller.

Citing the limited staff and funds he has to do his job, Dean Gallup commented, "In a way I can't blame the rioters too much. It's the only way they can get anyone to pay any attention to them."

► From Cleveland, the Rev. Ralph Cousins, director of the Diocese of Ohio's Christian Social Relations Department, told THE EPISCOPALIAN that he too had seen the riots coming. In an attempt to stop the trouble before it started, Director Cousins stationed a young Negro Episcopalian in the Huff area to help the Church understand what needed to be done.

Initially this move proved very successful when the CSR department, following a tip-off from the young layman, played a crucial role in dispelling a minor riot earlier in the summer. But when the major riot broke out several weeks later, there was little they could do with their limited facilities. "All our efforts," remarked Director Cousins, "are now aimed at accelerating programs which will help stop next summer's riot."

► Of course, it was not just black power flexing its muscles, but white power, too. Shortly before the Cleveland riots, bombs were thrown in the exclusive, upper-class neighborhood of Shaker Heights at the home of one of several churchmen who were advocating integrated housing. Disturbances in both New York City and Baltimore were kindled by hate-filled white teen-agers.

Alarmed by the summer's clash between white and black men, Dr. Benjamin F. Payton, executive director of the National Council of Churches' Commission on Religion and Race, told a group of 35 church leaders from 17 states that "the power of the white man and the conscience of the black man have been corrupted. We are faced with a situation where conscienceless power meets powerless conscience, threatening the very foundation of our nation."

Bishop Predicts End of Anglican Communion

The days of the Anglican Communion as a "national" Church are over, says Bishop John Moor-

man of Ripon, England, who served as the senior Anglican delegate-observer at all sessions of Vatican Council II.

► Addressing his diocesan conference, Bishop Moorman stated: "The Anglican Communion began as a 'national' Church—the Church of the English people—and, to some extent, it still preserves that characteristic although it has spread all over the world. Many would like it to continue as such; but the days of 'national Churches' are over, and the Anglican Communion will probably have to join up sooner or later with one or other of the main 'families' or groups of Christians."

There are three such "families"—Roman, Orthodox, and Reformed—he continued before posing the question: "With which of these three 'families' should the Anglican Communion eventually find its home?"

No one knows the answer, but Bishop Moorman pointed out that since Vatican Council II, "Rome is now very anxious to enter into dialogue and discussions with Anglicans, realizing that, behind our differences, we have much in common."



► Dr. Arthur Michael Ramsey, Archbishop of Canterbury and spiritual head of the Anglican Communion, moved in another direction when he announced the probable resumption of Anglican-Orthodox talks next year. In a joint communiqué with Patriarch Justinian of the Romanian Orthodox Church (*see photo*), Dr. Ramsey called for relations which will "help towards restoration of unity amongst all Christian people."

► Considerable progress by Anglican and Methodist teams in thrashing out problems standing in the

way of eventual union of the two Churches was reported to the 1966 Methodist Conference in Wolverhampton, England. Should this British merger go through, Bishop John Boys, who formerly headed the Anglican Diocese of Kimberley and Kuruman in South Africa, thinks that "it might well lead, as many think it must and ought to lead, to the breakup of the worldwide Anglican Communion in the interests of a wide Christian unity."

► In another part of the Anglican Communion, the long struggle to achieve an inclusive united Church of Northern India and Pakistan moved a step nearer with the approval of the revised plan of union by the Calcutta Diocesan Council of the (Anglican) Church of India, Pakistan, Burma, and Ceylon.

► In the Anglican diocese of Malawi, Province of Central Africa, 1,000 people attended a joint Roman Catholic-Anglican service to mark the meeting of the Archbishop of Canterbury and Pope Paul VI.

► Dr. David B. Colwell, a minister of the United Church of Christ and the new chairman of the Consultation on Church Union, through which the Episcopal and seven other U.S. Churches seek eventual union, called upon some 15 Churches which have had observer status at the sessions to become full participants in the unity talks. Although the American Baptist Convention and, more recently, the Church of the Brethren have turned down this offer, at least two other observer Churches have expressed strong interest in becoming full members. They are the African Methodist Episcopal Zion, and the Christian Methodist Episcopal, Churches.

► Ecumenical signs also abound along the byways as well as the highways of Christianity. Roman Catholic Spain has offered some of its churches for Anglican worship during the summer months when English tourists crowd its sun-drenched plains.

► In Kansas City, Mo., Episcopalians, Roman Catholics, Presbyterians, and members of the United Church of Christ have launched a joint inner-city project which will be centered around a new church to be called St. Mark's. It is believed that this is the first time on a parish level that all four Churches

will worship on a regular basis under one roof.

► As Bishop Moorman concluded, "We live in a strange and exciting world, in which big things are happening. How things will move in the next few years is very difficult to say. The important thing is that we should keep our minds informed and open to explore and to understand the various movements of the Spirit, and be ready, when the time comes, to follow where God leads us."

Policy Makers Ponder Role of Churchwomen

The 41 members of the Episcopal Church's Executive Council (37 elected and 4 ex officio) received several startling signs of changing times when they gathered at Seabury House, Greenwich, Conn., for their second quarterly meeting of the year June 21-23.

First, GFS, The Society for Girls, an 89-year-old organization devoted to Episcopal girls from 7 to 21, announced that it is disbanding on the national level.

Second, the director of St. Margaret's House, the Episcopal graduate school of Christian education for women in Berkeley, Calif., reported that the current program has ended, with nongraduates transferring to theological seminaries.

Third, the board of directors for Windham House, the Episcopal Church's national graduate training center in the East for women workers, announced their resignations and asked the Executive Council to find a new use for their facilities.

These actions, coupled with several changes in provincial and diocesan women's organizations (see page 24, August issue), seem to indicate that women are more and more being accepted as equal partners with men in the Church, whether it be in youth work, diocesan activities, or theological education.

Some of the other matters before the Council included:

Peace: The sum of \$10,000 was designated for the National Council of Churches' Priority Program for Peace, which seeks to in-



Traveling Singers

Twenty-six guitar-toting teenagers from Arkansas, who call themselves "The Retreat Singers," have been invited to sing before the Archbishop of Canterbury during his visit to Canada this fall, and have also been asked to perform at the Festival of American Arts in Great Britain.

What started last September as an idea at an Episcopal Young Churchmen retreat conducted by the Rev. Edgar E. Shippey, assistant to the Dean of Trinity Cathedral, Little Rock, Ark., literally became a "going concern" in June, when the Singers boarded a second-hand bus, the "Holy Roller," to sing their way to Canada.

Stopping at churches and cathedrals in Tennessee, Virginia, Washington, D. C., New Jersey, New York, and Pennsylvania to sing the life of Christ in chant and folk song, the group spent two weeks in Fort George, Quebec. There members taught Cree Indian children in Vacation Bible School and installed a furnace in a Cree church.

A *Washington Evening Star* critic called their June performance in Washington Cathedral, Washington, D.C., an "especially moving experience." Similar response has been obvious at every stop. At home, where they have already made their first recording, "A Folk Song Life of Christ," membership in the EYC has tripled.

volve the laity in a better understanding of the many complex international problems.

Aid: At the request of the Home Department, the Council allocated \$5,000 for a new parish house for St. Philip's Church, Little Rock, Ark., and at the request of the Overseas Department allocated a \$10,000 loan for Holy Trinity Church, Ponce, Puerto Rico, to enlarge its parochial school; \$3,000 for All Saints' Church, Okinawa, for repairs; \$50,000 for St. Dunstan's School, St. Croix, Virgin Islands, for a new headmaster's residence; \$12,000 for St. George's-in-the-Arctic Mission, Kotzebue, Alas-

ka, to complete a missionary's dwelling; \$45,000 to the Archbishop of Uganda for support of a provincial secretariat and construction of an archbishop's residence; \$1,327 for the Rev. Paul H. Kim, Honolulu, Hawaii, as a disability allowance.

Missionaries: Bishop Stephen F. Bayne, Jr., director of the Overseas Department, announced that 24 new Episcopal missionaries are currently in training for posts in both Episcopal overseas districts, and Anglican dioceses. The Council also ordered a review of church canons as a prelude to easing language requirements for missionaries

to ethnic groups within the borders of the U.S. The point of this is to encourage non-English-speaking American Indians to enter the Episcopal priesthood.

Companion Dioceses: Continuing the growing work of MRI, the Council approved the renewal of two Companion Diocese relationships: Texas-Malawi (Africa), and Dallas - Philippine Independent Church; and five new ones: Easton-Antigua; Northwest Texas-Willockhra (The Church of England in Australia); Mississippi-Argentina; South Florida-Jamaica; and Maine-Bermuda (a unique relationship in that the two jurisdictions have banded together to help other Anglican jurisdictions).

DISTRICT TO DIOCESE

Concluding that the whole concept of the Domestic Missionary District has become obsolete, the Executive Council of the Episcopal Church has voted to encourage all Domestic Missionary Districts in the Church to make application to the 1967 General Convention to become Dioceses. At present the Church has eight such districts: Eastern Oregon, Nevada, Utah, Idaho, Wyoming, North Dakota, South Dakota, and Western Kansas.

Christian Education: In line with a request from the Christian Education Department, the Council granted \$5,200 for an unusual study to determine comprehension levels for different age groups of schoolchildren in understanding religious concepts.

Personnel: The Council accepted with regret the resignation of the Rev. D. Williams McClurken, executive secretary of the division of radio and television and audiovisual aids, Department of Promotion, who will take a similar post with the National Council of Churches.

The Council also welcomed to its staff the Rev. Bennett L. Owens, new coordinator of Volunteer Services, Division of Christian Ministries, Home Department; the Rev. John F. Stevens, new associate coordinator of the joint urban program, Home Department; Mr. H. John Ratti, Jr., new editor of adult

material in the publications area of the Department of Christian Education; and the Rev. John Steidl, new associate secretary in the training service area of the same department.

West Coast Clergy Deny Forming a Labor Union

In response to comment from Presiding Bishop John E. Hines, the Rev. Lester Kinsolving, former vicar of the Church of the Holy Spirit in Salinas, Calif., and founder of the new Association of Episcopal Clergy, clarified his stand, saying that the organization is not a trade union for priests as was first reported, but comparable to the Association of University Professors or a teachers' association.

The organization, which nevertheless carries certain trade union aspects, includes 52 priests, 29 wives of clergy, and a bishop (the Rt. Rev. James A. Pike, retiring diocesan of California), and was established in Palo Alto, Calif., on May 20 as a "clergy vocational institution." Its purposes, according to the founders, include assistance and defense of clergy in trouble; correction of any injustice in relations between clergy and church superiors; a placement bureau for clergy; and a study of the Church Pension Fund.

Bishop Hines remarked that "the Church is in a bad way if such a union is necessary, and I don't think it is in this bad state."

Mr. Kinsolving stated, "There are certain aspects of the Church that are definitely in a bad way." He added, "We wish we could share his expressed optimism concerning the present state of the Church, but our correspondence from bishops, priests, and laity from all over this country and overseas indicates serious need for many improvements in such areas as the Church Pension Fund and the rate of depositions and renunciations."

Vietnam: Hell Now And Heaven Later

While Christian leaders in Rome, Geneva, and New York are exploring the escalation of the war in Vietnam, U.S. servicemen don't seem to be bothered about "why"

THE ANSWER TO UNBELIEF—

3 paperback reprints of Dr. F. J. Hall's *Dogmatic Theology* are now available—**THE TRINITY, THE INCARNATION, THE SACRAMENTS.** Clear, Concise, definite outlines.

Anglican classics which have never been surpassed.

- Reprinted to help you meet today's unbelief.
- Certain to be valued by pastors.
- A copy of each volume deserves a place in parish libraries.
- Ideal gifts for seminarians and ordinands.
- Invaluable for the layman seeking to deepen his understanding of the Church's Faith.

Price \$3.00 per volume.

Postpaid if remittance accompanies order.

American Church Publications

P.O. Box 198

Pelham, New York 10803

Impressive Lines

COTTAS

always in good taste—for Junior, Senior Choirs and Clergy. Send for free catalog.

Hartley Religious Vestments

1811-M Church St.
Nashville, Tenn.



Louis F. Glasier

NEW ADDRESS

(After September 1)

450 Jericho Turnpike
Mineola, New York 11501

Phone: 516-741-8878

Church Crafts of every description

IS YOUR ENGLISH HOLDING YOU BACK?



I have helped thousands of men and women to overcome the handicap of poor English and to become effective speakers, writers, and conversationalists. With my new C.I. Method you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. Takes only 15 minutes a day in your own home. Costs little! Send coupon or write today! (Be sure to include your zip code.)

2 FREE BOOKLETS Don Bolander, Career Institute
Dept. 129H, 555 E. Lange St., Mundelein, Ill. 60060

Please mail me your 2 FREE booklets on English.

Name

Address

City State Zip

WORLDSCENE

they are there, reports one recent observer. They just know that they are there. They also know what they have to do, and act accordingly.

► As a result, American soldiers, sailors, marines, and airmen have come to be known as among the most determined and efficient combatants in the world. They fight hard and, when away from the battle, play equally hard. Saigon bars, bordellos, and back streets are crowded with military, many of whom wear the currently popular black jackets emblazoned with a dragon, a map of Vietnam, and the embroidered legend: "When I die I'll go to heaven because I've spent my time in hell."

► Yet there is another side of the story. U.S. servicemen have built an off-the-battlefield reputation of high spirit, deep dedication, and sacrificial compassion for the innocent victims of the wars in which the GI's have been engaged.



Moving into the village of Trung An, about six miles south of Chu Lai airfield, the 1st Battalion of the 7th Marine Regiment launched an intensive material aid and medical assistance program known as "Operation Bang Huu" (Vietnamese for friendship). Food, cooking oil, and clothing (including Mickey Mouse shirts and Buster Brown shoes) obtained through U.S. church and voluntary relief agencies have been distributed. A Marine Civil Affairs unit consisting of three Navy corpsmen joined two nurses in bathing hundreds of children and treating villagers for minor injuries and eye infections.

At a Buddhist orphanage in Da Nang, hundreds of children cheered, danced, and sang as seven military

trucks pulled into the courtyard with food, cement, lumber, clothing, and candy purchased with over \$600 donated by U.S. troops. In response to a letter from Hospitalman Dale Digle, members of the Trinity Baptist Church in Oktaha, Okla., sent a 48-pound package of toothbrushes, toothpaste, soap, and clothing to Vietnamese villagers at Chu Lai. Medical Mission Sisters of the Holy Family Hospital in



Quinhon have been able to expand their surgical treatment of Vietnamese with funds donated by American soldiers.

► Another outstanding example of the concern of servicemen was the presentation of a check for \$9,000, obtained through a campaign conducted by the *Clarion Herald*, Roman Catholic diocesan weekly in New Orleans, to Catholic Relief Services-National Catholic Welfare Conference for establishment of an orphanage in Vietnam.

WALL STREET BEAT

A tall, 34-year-old Episcopal clergyman, who frequently mingles, wearing collar and tie and carrying a briefcase, among the brokers and bankers on Wall Street, in the heart of New York City's financial district, has become the Episcopal Church's newest priest-worker in Manhattan.

The Rev. Francis C. Huntington, of the staff of Trinity Church, has spent a year and a half of research and thoughtful surveying over luncheon tables and in brokerage offices to prepare himself for his new mission. He also took a three-month training course with Goodbody & Co., a brokerage firm, and went to Detroit, Mich., and other industrial centers to study work there. His ministry will take some of its cues from the highly successful five-man Detroit Industrial Mission, headed by the Rev. Hugh C. White, Jr., also an Episcopalian.

By next January, Father Huntington and a clergyman not yet appointed from another communion will have formed a Wall Street Ministry team to seek to "bring the churches and the financial community into dialogue."

"This is a thoroughly neglected side of the ministry," he observed. "If the Church doesn't begin to reach these men, we might as well not be in business at all. . . . These men are leaders. If the church only speaks to them about antipoverty and doesn't speak to them about some of the problems they have in their own lives, we're not going to get very far."

California Diocese Backs Reform in Abortion Laws

The Diocesan Council of the Episcopal Diocese of California has urged church leaders and church members to aid physicians who are under investigation by the California Board of Medical Examiners for performing therapeutic abortions. This action followed the declaration by several well-known physicians to the effect that they performed abortions on women who contracted German measles during pregnancy. The disease is known to be a factor in some deformities of children.

In addition, the Rev. Lester Kinsolving has been appointed head of the newly established Northern California office of the California Committee on Therapeutic Abortion in San Francisco. His purpose will be to seek legislative reform in the state's abortion laws.

Similar action is taking place in Iowa, where the Rev. William M. Weir, pastor of the Iowa City Unitarian-Universalist Society, is urging an easing of Iowa abortion laws in next year's state legislature.

"Present laws drive large numbers of desperate women into the hands of those from whom the law seeks to shield them; namely, the illegal abortionists," observed Pastor Weir.

Capital Churches Query Cuts in Parish Giving

Three congregations of the Episcopal Diocese of Washington expressed strong disapproval of the

use by a sister parish of economic pressure against certain social-action programs. In addition, one of the three, the Church of the Atonement, announced its intention to raise additional funds for the diocese to make up for the monies withheld earlier by All Souls' Memorial Church.

In a joint statement, the vestries of St. Margaret's Church in Washington, D.C., and St. John's Church in Bethesda, Md., declared that All Souls' elimination of \$5,800 from its diocesan program contribution was an illegitimate means of attempting to influence diocesan policy.

All Souls' cut almost in half its requested \$11,800 share in the diocesan program budget because it disapproved of certain social-action activities of Washington's Suffragan Bishop Paul Moore, Jr. A letter from All Souls' vestry to other parishes in the diocese also objected to use of church funds "to propagandize controversial . . . subjects such as so-called 'fair employment,' sale or rental of private property," or use of church funds and personnel "to foster public demonstrations or marches that tend to breed disrespect for law and order and the property rights of others."

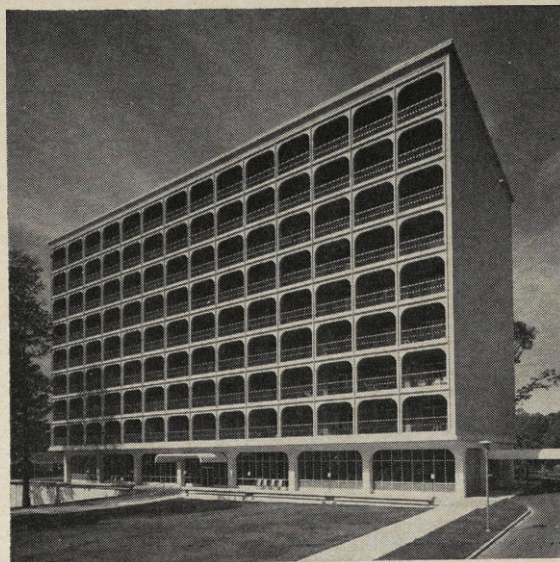
The joint statement of St. Margaret's and St. John's carefully avoided either approval or disapproval of the social-action issues which had initially roused All Souls'. But it maintained that "economic pressure is not a legitimate tool" for members of the diocese. While differences in viewpoint over controversial social-action issues are quite normal, the statement said, such differences should be resolved in diocesan councils where all parishes are represented.

Churchmen Charge Fraud In Grape Pickers' Vote

Episcopal priest J. T. Baker of Marysville and 13 other Northern California clergymen called a recent attempt to settle the nine-month labor dispute between grape growers and pickers in their area "fraudulent."

The workers, most of whom are Mexican-Americans, have, with the help of many church groups, been seeking the right to be represented

Live the fine life in beautiful Atlanta



Canterbury Court

A permanent home for those 62 and up

Sponsored by
All Saints' and
St. Luke's
Episcopal Churches

MAIL COUPON FOR DETAILS

- Designed especially for older person's safety
- Non-Profit—private finance
- Completed 1965—136 units
- Lifetime care assured
- Year-round climate control
- 3 meals daily • Maid service
- Bus stop at door—Free park

Canterbury Court
3750 Peachtree Road
Atlanta, Georgia 30319

Name

Street

City State Zip

Cartoon by Charles Schulz



Be a
good guy!

One gift works many wonders
THE UNITED WAY

CHRISTMAS IN SEPTEMBER??



Not exactly—but NOW is the time to get your FREE catalog of Outdoor Christmas Displays. You can choose

from over 30 exclusive, fully illustrated outdoor Christmas displays. They include such scenes as The Nativity, Santa's Workshop, Santa's Sleigh and Deer, and Choir Boys and Girls. These beautiful, life size, hand painted, motorized displays are made for all institutions, industries, communities, churches, and homes. Send your request today.

LEONARD BRYNOLF JOHNSON
Dept. 107, 200 W. Main St., Smethport, Pa. 16749

FREE!

TO THE HARD OF HEARING



NATIONALLY ADVERTISED EAR/CLEAR

NOW you can get FREE, this cooling, soothing ear lotion which usually sells for \$1.50 by simply filling out the handy coupon below and enclosing 25c for postage and handling. Ear/Clear soothes irritation due to ear mold pressures if used according to directions. Ear/Clear package includes lotion, 25 applicators and pads. This is a NO OBLIGATION offer from your Acousticon Dealer, but hurry—SUPPLY IS LIMITED!



ACOUSTICON HEARING CENTER
Shelter Rock Lane, Dept. 507
Danbury, Connecticut

NAME _____
ADDRESS _____
CITY _____ STATE _____


- ☐ I use a hearing aid
☐ I don't use a hearing aid

World's most beautiful HAND MADE ALTAR LINENS

Made in Island of Madeira
Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST

 J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

WORLDSCENE

by a union. Several months ago two of the largest growers, Schenley and Christian Brothers Distilleries, granted the pickers' requests. Finally one of the last holdouts, the Di Giorgio Corporation, set a date when its workers could vote for or against union representation. After the balloting, it became apparent that the union had lost, but several observers claimed that there had been company coercion.



The Interfaith Committee for Just Farm Labor-Management Relations agreed that the vote had been rigged after listening to testimony on June 26 from more than 25 current employees of the Di Giorgio ranch. In a telegram to Di Giorgio, the committee noted that the farm workers involved have called for a Federal investigation of the elections.

► Churchmen have also come to the aid of striking farm workers in Texas. Roman Catholic Bishop Thomas Drury of Corpus Christi has endorsed the efforts of workers in Rio Grande City to organize a union. With their bishop's encouragement, three young priests joined the picket lines. In speaking of the farm workers' demands, Bishop Drury commented, "Unemployed for considerable periods each year, they are easy victims of exploitation. Their pay and working conditions are far removed from what most Americans take for granted."

Anglican Committee Issues Divorce Study

A substitution of the "doctrine of the breakdown of marriage" for the "doctrine of matrimonial offense" as the legal basis for divorce in Britain was recommended by an Anglican

committee which has just completed a two-year study requested by the Archbishop of Canterbury, Arthur Michael Ramsey.

The churchmen and lawyers of the committee restricted their study to a review of the state law of England. "How the doctrine of Christ concerning marriage should be interpreted and applied within the Christian Church is one question: what the Church ought to say and do about secular laws of marriage and divorce is another question," the report said.

It was to the latter question that the report spoke. In his preface to the report, Dr. Ramsey commends it for study, saying he hopes that "it will lead to full discussion of the issues." Bishop Robert Mortimer of Exeter, head of the committee, said that "the real issue on trial is . . . the state of the marriage relationship. The matrimonial offense is merely an excuse . . . and the means of bringing it to court. . . ."

The committee's recommendations would eliminate the "matrimonial offense" as the legal means of divorce in England. The "offenses" now include adultery, cruelty, and desertion.

A doctrine of "breakdown," on the other hand, would have the merit of showing that divorce is "not a reward for marital virtue on the one side and a penalty for marital delinquency on the other," the report says, "but a defeat for both, a failure of the marital 'two-in-oneness' in which both its members, however unequal their responsibility, are inevitably involved together."

The Church of England forbids divorced people to remarry with the rites of the Church. The report recognizes this divergence between church and state law, saying, "Today it is . . . impossible that the Church accept the matrimonial law of the land as satisfactory for its own purposes. . . . [But] it is right and proper for the church to cooperate . . . to make the divorce law . . . equitable."

The report listed mental illness, separation, and "wilful" refusal to consummate the marriage as "evidence bearing on breakdown." It cautioned, however, that an uninterrupted separation which would discourage reconciliation should not be imposed.

Cathedral Films Founder Dies

The Rev. James K. Friedrich, 62, president-founder of Cathedral Films, died in Los Angeles on July 12, nine days after he suffered a heart attack shortly after celebrating early Holy Communion in All Saints' Church, Beverly Hills.

A priest for almost 30 years, Mr. Friedrich served as an assistant rector in Minnesota, and in California churches in Beverly Hills, Westwood, Van Nuys, Studio City, Hollywood, and North Hollywood.

A firm believer in the effectiveness of ministry by films, Mr. Friedrich began a church school in his home during World War II, where he showed instructional religious films to five children. His idea grew until boys and girls of all denominations across the country watched his films in church schools.

Calling the films a "potent force for evangelism," he sent them to missions around the world—recently to the Diocese of Polynesia as part of the Diocese of Los Angeles' MRI project.

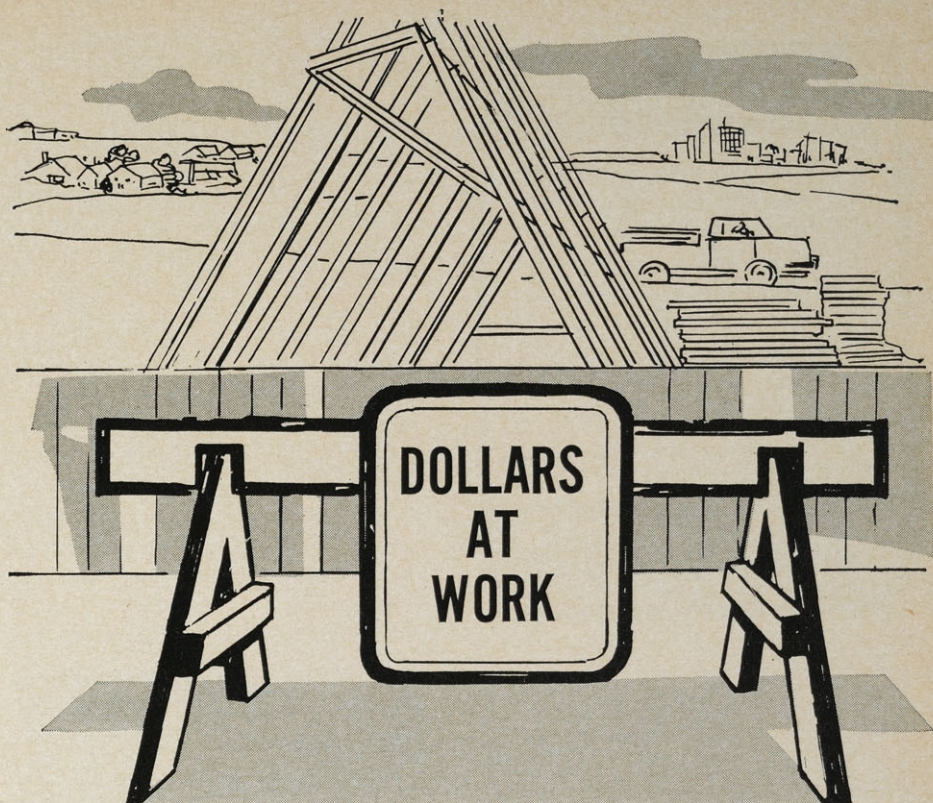
Mr. Friedrich is survived by his wife, Elaine, president of the Episcopal Churchwomen of the Diocese of Los Angeles; a son; and two daughters.

NEVER TOO LATE

Some people never rush into things. Take, for example, the case of Luther John Whited of Blue Mound, Mo. He spent a lot of time reading his Bible and thinking about religion. Then, last month, he took the plunge and was baptized in the First Baptist Church. Later, the 103-year-old man told newsmen that it had not been a sudden decision.

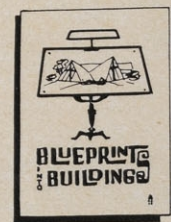
RELUCTANT REVOLUTION

A group of laymen and clergymen met in Princeton, N.J., recently to study the problems posed by the increasing amount of leisure in today's society. They were able to agree on little except that traditional Protestant teachings about the "nobility of work" are more of



It is almost impossible to visualize one million six hundred thousand dollars at work . . . but they are out there in the church working at this very moment. And there are no harder working dollars anywhere. They make up the permanent fund of the American Church Building Fund Commission—the one agency of the Church whose sole responsibility is lending funds to churches who must build, expand or repair. The Commission has an astonishing record for making dollars work hard. Careful management, plus a policy of encouraging churches to repay loans as rapidly as possible without penalty, enables the fund to turn over on the average of every four years. To see the results of these hard working dollars, you may not have to look beyond your own parish. It may be one of the 3,622 which has been assisted by the Commission since it was established in 1880.

If you are a man who enjoys seeing one dollar do the work of two, you'll enjoy reading our new booklet, BLUEPRINTS INTO BUILDINGS. It may encourage you to make a gift to the fund.



AMERICAN CHURCH BUILDING FUND COMMISSION

815 SECOND AVENUE, NEW YORK, N. Y. 10017

AMERICAN CHURCH BUILDING FUND COMMISSION
815 Second Avenue, New York, N. Y. 10017

Please send me a copy of your booklet "Blueprints into Buildings."

Name _____

Address _____

City _____ State _____ Zip Code _____

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen
- ☐ Clocks for Church Towers

Check above items in which you are interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS

3 WEXFORD ST. (Needham Hts.) BOSTON, MASS.
Tel. 449-1500 (Area Code 617)

Calendar of Tours for 1967

APRIL 6—European Bibleland—21 days
APRIL 27—Bibleland-European—30 days
—includes Adriatic Cruise
JUNE 6—Scandinavian Tour—30 days
JULY 10—Summer Bibleland Tour—21 days
AUGUST 10—European and British Isles
21-30 Day Tour
SEPTEMBER 14—Biblelands in the Autumn—
21 days

Write for Details

KNIGHT TRAVEL SERVICE

111 Jackson Street
West Jefferson, Ohio 43162



delicious

shelled pecans

High quality 12 oz. and 16 oz. packages and bulk. Just try our tasty pecans! You'll agree with our customers over the nation who say they're the best they've ever eaten!

IDEAL FOR: • Family Enjoyment in Dozens of Ways • Business and Personal Gifts

Pool Your Orders for Quantity Discounts

WRITE NOW: H. M. THAMES PECAN CO., INC.
P. O. Box 1588, Mobile, Ala. 36601

THE EPISCOPAL CHURCH FOUNDATION

815 Second Avenue
New York, N. Y.

105 S. LaSalle Street
Chicago, Ill.

Spiritual Healing

Healing belongs in the Church

Do you read SHARING, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—\$1 for 6 mo., \$2 a year. Send for sample copy.

International Order of St. Luke
2243 Front Street San Diego 1, Calif.

WORLDSCENE

a hindrance than a help in dealing with increased leisure time.

The two-day meeting was called by the Task Force on Leisure, a group of 93 named by the National Council of Churches last year.

In an opening paper, the Rev. Dr. Colin W. Williams, of the Council's Division of Christian Life and Mission, described the increasing amount of leisure time available to workers today as the "reluctant revolution."

Such observers as Robert Theobald, the economist, are correct, he said, in maintaining that automation reduces the amount of work required to produce economic ne-



cessities. But their subsequent predictions that this would result in a rapid reduction in the work week have not proved accurate.

The work week has not been greatly reduced, he said, because of "the growing hesitation of the employee to press for more free time from work."

One reason for the apparent reluctance to accept leisure, Dr. Williams said, is the continued presence of the Puritan work ethic, which "urged men to use their time for productive work of benefit to the community."

"Leisure is not the opposite of work," he said. "It is the opportunity for free participation in the joyful activity and rest of those who are exploring the full potential of creation."

In theological terms, he continued, the problem is how to move beyond Luther's question: "How can man be justified before God?"

Bishop to Side with the Angels, Senator Dirksen

Episcopal Bishop Walter M. Higley of Central New York and other leading clergymen of the area have issued statements calling for support of the "Dirksen Amendment" to the U.S. Constitution. The main force of Senator Everett Dirksen's

bill is to permit voluntary prayer in public schools, a practice ruled out as unconstitutional by the U.S. Supreme Court in 1962 and again in 1963 following suits emanating from New York and Maryland.

Approximately half of the U.S. Senate is cosponsoring the Illinois Republican's measure. But even with this support, observers feel that should the measure make the floor, the necessary two-thirds vote of the Senate for its passage would still be difficult to obtain.

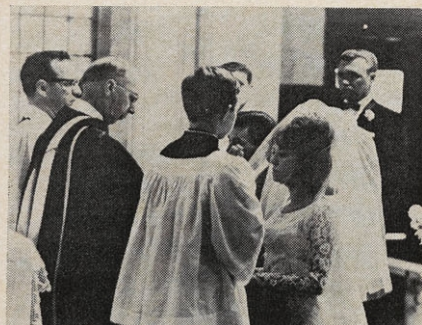
Nevertheless, Bishop Higley said: "You can line me up on the side of Senator Everett Dirksen and the angels. May the habit of saying prayers in the public schools be resumed—and soon. Prayer never hurt anybody yet, and men and women have been praying to a Supreme Being for centuries."

New Bishop for Smallest Diocese

The Very Rev. George Eric Gordon has been nominated as Bishop of Sodor and Man, the Anglican Communion's smallest and second oldest diocese. Located off northwest England, the jurisdiction was founded by St. German, nephew of St. Patrick, in 447 A.D.

MIXED MARRIAGE

The Rev. C. P. Daane (*second from left*), a Presbyterian minister, gives his blessing to Chester Ray Hoffman, Jr. (Presbyterian), and Nancy Mary Anton (Roman Catho-



lic) in the sanctuary of Our Lady of Lourdes Catholic Church, Oakland, Calif. The parish's priest, Father Ivan Parenti (*far left*), performed the main ceremony, which was authorized by the Roman Diocese of Oakland following the changes in mixed marriage laws authorized by Pope Paul VI.

SEPTEMBER

- 4 Thirteenth Sunday after Trinity
 4 Labor Sunday
 11 Fourteenth Sunday after Trinity
 11-14 Eleventh International Conference on the Church's Ministry of Healing, St. Stephen's Episcopal Church, Tenth Street above Market, Philadelphia, Pennsylvania
 18 Fifteenth Sunday after Trinity
 21 St. Matthew, Apostle and Evangelist
 23, 24 Ember Days
 25 Sixteenth Sunday after Trinity
 25-Oct. 2 Christian Education Week
 29 St. Michael and All Angels
 29-Oct. 3 Executive Council's General Division of Women's Work, Seabury House, Greenwich, Connecticut

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

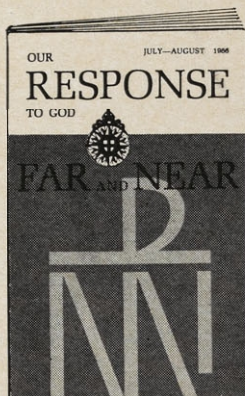
"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated 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 four series of varying length and number: "In Our Day," "The Search," "Canterbury Hour," and "Trinity Series"; and one twenty-four-minute program, "Religious Summit for World Peace."

The Church's Mission in the World



Our RESPONSE to God FAR and NEAR

A Bi-Monthly Devotional Guide, Incorporating the Anglican Cycle of Prayer. The official publication of the Mutual Responsibility Commission of the Episcopal Church—commended by the Executive Council for use in every Episcopal home. Produced jointly with the Anglican Church of Canada for the entire Anglican Communion. Daily Bible reading commentary. Information on Anglican Dioceses. Biddings and intercessions. Extra pages devoted to MRI. Map of some Province of the Anglican Communion.

September-October issue: commentary by the Rt. Rev. Arthur C. Lichtenberger, former Presiding Bishop of PECUSA; prayers by the Rev. Canon Arthur Kenneth Cragg, Warden of St. Augustine's College, Canterbury.

Order Now:

Single Subscription, \$1.20 per year. Ten or more, 90c each per year (to same address).

Forward Movement Publications
 412 Sycamore Street
 Cincinnati, Ohio 45202



Name _____
 Street _____
 City _____ State and Zip Code _____



CHURCH WINDOWS
 including panels in doors, narthex screens, etc.
CARVED & ETCHED GLASS,
 as illustrated • Memorials
DUNCAN NILES TERRY
 artist—craftsman
 Box 383, Rosemont, Pa. 19010



HAND MADE CROSSES
 9 Styles Available
 Illustrated Cross with 18" chain
 "Write for Free Folder"
 Sterling #120 14K Gold #240
 \$6.75 (1 1/8 in. x 3/4 in.) \$28.75
 Special Designs Cut to Order
BENJAMIN S. SKINNER
 1104 1/2 Broadway, Columbus, Ga.



VESTMENTS
 CLERGY AND CHOIR
 CHURCH HANGINGS
 ORNAMENTS
 MATERIALS
 Catalogue on Request
THE C. E. WARD CO.
 NEW LONDON, OHIO

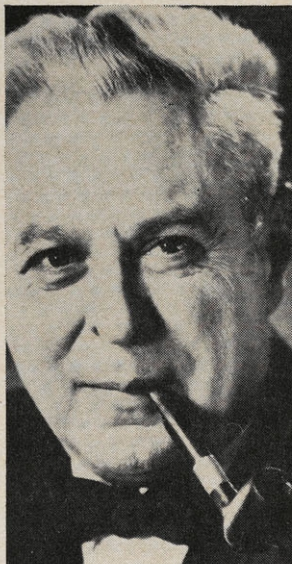


BOOKS

Left—
*Prayers
on the run:*
Malcolm Boyd

Center—
*Rabbinic
detection:*
Harry Kemelman

Right—
*Science in
theology:*
Austin Farrer



Can We Have a Science of God?

THEOLOGY is not often called "The Queen of Sciences" nowadays, and no doubt many deny it the name of a science at all. Dr. Austin Farrer, warden of Keble College, Oxford, firmly reasserts the comprehensiveness of theology, and regards religion as man's approach to the whole of reality, in a book whose English title is *A Science of God?*

GOD IS NOT DEAD (Morehouse-Barlow, \$3.50) is the American title for Dr. Farrer's exercise in rethinking and updating natural theology. It also addresses those whose faith in God is disturbed by apparent conflicts between scientific descriptions of the natural world (including the origin of man) and traditional theological statements.

"It has happened again and again in the history of religion," says Dr. Farrer, "that people have become so firmly accustomed to some one scientific setting for their credal beliefs, as to mistake it for part of the Creed." Today some people reject the Creed because they mistake an obsolete scientific setting for a necessary part of credal belief. Others accept scientific knowledge as a sufficient

basis for a complete philosophy. Every believer needs to think over the grounds of his belief, to avoid "the danger of tacking on to his religious belief a deal of discreditable nonsense; [for] if he trails it about with him, sooner or later he will trip over it."

So vast a volume of knowledge now confronts us that scientists themselves cannot keep up with it or digest it. It is therefore not surprising that theologians have a hard struggle fitting an exploding knowledge of science into a coherent system of theology. The failure of theology to make a meaningful synthesis is symbolized by the use made by some modern theologians of the old "God is dead" phrase of the despairing philosophers.

Theologians such as Dr. Farrer and, for example, Dr. Nathaniel Micklem in *FAITH AND REASON* (1963) and Bishop Stephen Neill in *THE ETERNAL DIMENSION* (1963), as well as scientists such as Dr. C. A. Coulson in *SCIENCE AND CHRISTIAN BELIEF* (1955) and Dr. W. H. Thorpe in *BIOLOGY AND THE NATURE OF MAN* (1962), are striving to es-

tablish a theological framework large enough and strong enough to contain all that human enterprise has discovered about the universe.

All scientific facts depend for explanation on other, mutually agreed, facts or premises, until we come to an ultimate self-explanatory axiom where explanation fails and faith is the only recourse. "The atheist's ultimate fact is the world; the theist's ultimate fact is God," says Dr. Farrer. But he would not have us look for God only in the otherwise inexplicable; but rather, see God's will acting creatively at all times and in all His universe, in "the way things go."

One may not, of course, apply the scientific method to God Himself. God is not to be put to the test by His creatures. If there were a criterion by which God could be verified, it would be something greater than God. But it is legitimate to inquire into the basis for man's knowledge of God.

Dr. Farrer uses the scientific method, as far as it will go, to ask: Can God be known through scientific inquiry? What can nature tell us

about God? Can God be known experimentally? The author's procedure is "to examine all available evidence" for the widespread phenomenon of man's belief in God, "treating it as a matter of knowledge."

We are asked to look with closer attention at creation as the expression—the Word—of the Creator. It includes man, the conscious creature, able not only to discern the nature of creation, but to cooperate with its purposes. Dr. Farrer believes that we may make a kind of experimental verification through direct experience of God's will, if we choose to embrace it. "Experimental evidence of God lies in the possession of our will by his, and by nothing else."

In his simply written and deeply thoughtful book, Dr. Farrer shows us that if God "is remote by what he is, he is familiar by what he does." The author's conclusion that if we "take the Cause of nature for granted, we shall be forever misunderstanding the natural workings of God" is essentially what William Temple said, about thirty years ago: "Only if God is revealed in the rising of the sun in the sky can He be revealed in the rising of the son of man from the dead . . . only if nothing is profane can anything be sacred."

—CHARITY WAYMOUTH

Rabbi Small Rides Again

ON SATURDAY THE RABBI WENT HUNGRY (Crown, \$3.95) is Harry Kemelman's second novel about Rabbi David Small who, as in *Friday the Rabbi Slept Late*, unmasks a murderer by using Talmudic reasoning. His intellectual exercise is worthy of comparison with Hercule Poirot's "little gray cells" or Nero Wolfe's corpulent genius.

The novel itself, however, suffers from all the advantages and disadvantages of being the second based on essentially the same format. There are not many surprises, the suspense is not well-sustained, and the plot is thin. On the other hand we do meet some old friends: Police Chief Hugh Lanigan; and Wasserman and Becker—the rabbi's staunch and much-needed supporters.

On Saturday the Rabbi Went Hungry is good supplementary material for church-school teachers of youth. Those who use the book should give some thought to Rabbi Small's understanding of the Christian position on suicide, prayer, and luck. It may well be that these are the impressions many Christians convey to others—and even hold themselves—but they by no means give a complete or entirely accurate picture of what Christians believe.

The close-up view of the synagogue's congregation and the intimate account of the traditions and acts associated with the celebration of Yom Kippur are fascinating, informative, and rich in detail. If you liked *Friday the Rabbi Slept Late*, you will want to renew your acquaintance. If you have not yet met Rabbi Small, by all means do—particularly if you like "thoughtful" mysteries.

—M.C.M.

Prayers From Where We Are

Most books of prayers somehow turn out aseptic, as if their authors had taken a mental Saturday-night bath. Not Malcolm Boyd's *ARE YOU RUNNING WITH ME, JESUS?* (Holt, Rinehart, \$3.95), however.

His prayers come, like the Psalms, with every speck of daily dust still on them—anger, resentment, impatience, boredom, indifference, self-pity, self-indulgence. They begin right where we really are:

"I know it sounds corny, Jesus, but I'm lonely."

"I'm scared, Jesus."

"I'm nowhere, Lord, and I couldn't care less."

"This record sends me, Jesus, but the magic doesn't last." And they go out into the twentieth-century world to pray from where we really are in society, in our racial and sexual turmoil, in the city, on the campus, in the movies.

Malcolm Boyd gathers up our life and world, just as it is, and brings it into the presence of the focal point of his book—Jesus, the Son of Man. He brings us to the place where we can be genuinely cleansed and freed.

This is a book to own and use.

—M.M.

LIVING WITH SEX

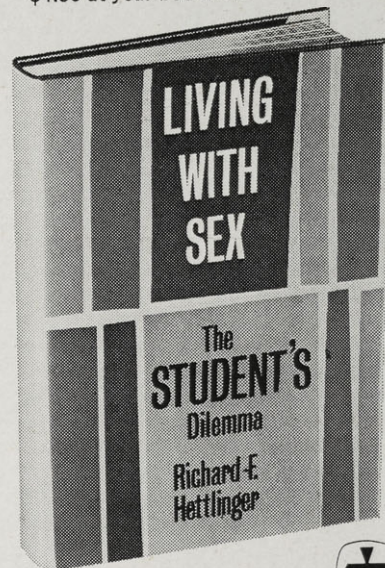
The Student's Dilemma
RICHARD F. HETTLINGER

"Immensely refreshing in its openness, candor, realism."

—Dr. Mary Calderone

"First-rate . . . valuable . . . highly recommended."—Library Journal

\$4.50 at your bookstore



SEABURY PRESS



NEW ADDRESS

After September 1

Louis F. Glasier

450 Jericho Turnpike
Mineola, New York 11501

Phone: 516-741-8878

Church Crafts of every description

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church.

Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.

Superior-General

For further information address

The Secretary-General, Guild of All Souls
32 Tenmore Road Haverford 3, Pa.

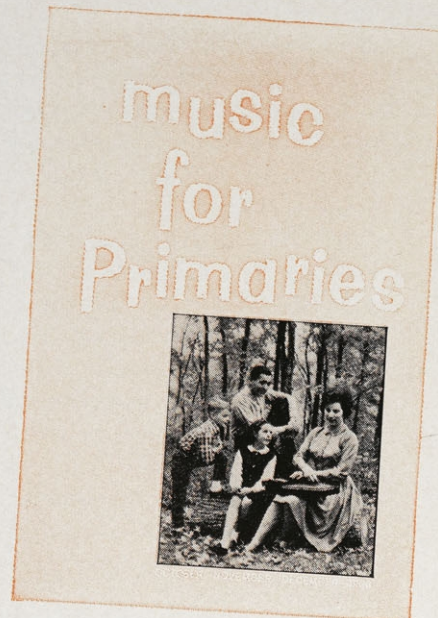
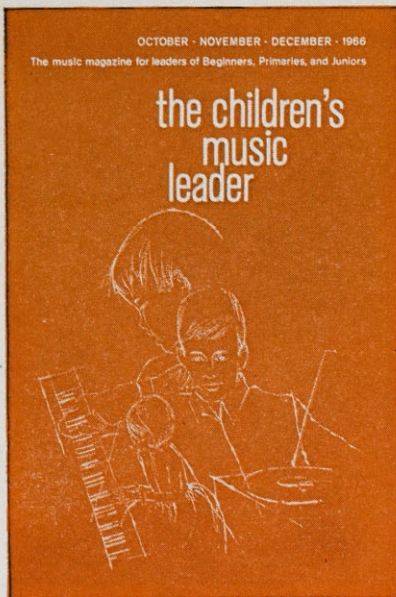
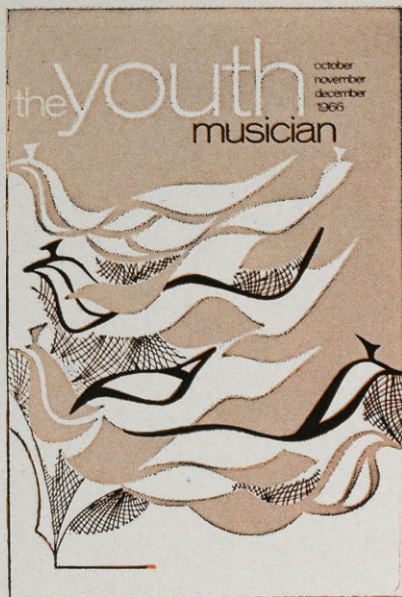
READ

"St. Paul's Printer"

A "Journal of Opinion and Ideas"

Free Sample from:

P.O. Box 446
Gresham, Oregon 97030



here's something to sing about... ♪ and with ♫

If you are a music director often plagued with problems of finding good church music materials, you'll feel like singing about these new music publications.

for youth choirs

The Youth Musician is especially suited to the voices of the teen-agers in your youth choir. The 32-page music section contains a variety of carefully selected anthems and hymns.

This teen-age music magazine also offers study material on theory and hymnody to round out your youth's music education. Get **The Youth Musician** for \$2.00 annually or order it quarterly for your choir for 30 cents per copy (48 pages).

for leaders of children's music

The Children's Music Leader has 68 music-filled pages to help music leaders of Beginner (4-5 year), Primary (6-8 year), and Junior (9-12 year) age groups. You will find helps in • organizing children's choirs • developing good tone quality • beginning part singing • accompanying children's choirs • preparing for service participation • stimulating listening and creative activities.

The Children's Music Leader is closely correlated with **Music for Primaries** and **The Junior Musician**—just one more reason why you'll want copies of it for

each children's music leader. Subscribe to **The Children's Music Leader** annually for \$2.00 or order it each quarter for 32 cents per copy (68 pages).

for Primary choirs

Music for Primaries helps 6-, 7-, and 8-year-olds develop music ability and helps their parents see how important music is to Primaries.

This 36-page quarterly has simplified hymns and anthems to be used in choir rehearsals and for special occasions in worship services.

Because the Primary learns so much at home in family activities, a special section for parents gives ideas for meaningful music experiences at home.

Primaries are at an age when singing comes naturally. With **Music for Primaries** to use at home and at church, this ability develops easily and quickly. Get **Music for Primaries** for your 6- to 8-year choir members for \$1.50 per yearly subscription or order it quarterly for 23 cents per copy (36 pages).

Don't forget! You can complete your music program materials with **The Church Musician** for \$5.00 per year (12 issues) and **The Junior Musician** for \$1.50 per year (4 issues).

Order all these music publications for your church music program. You'll really have something to sing about... and with!



THE SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION

Church Literature Department

127 NINTH AVENUE, NORTH • NASHVILLE, TENNESSEE 37203

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

TWO BREAK THROUGH



Luther Grilk (Ben Blue), as a modern-day Paul Revere, prepares to warn the populace of a small island off the New England coast that "The Russians Are Coming The Russians Are Coming."

ONE OF the most inventive films in years is *The Russians Are Coming The Russians Are Coming*. I understand the Russian Embassy in Washington did not respond with alacrity to the movie; perhaps it will take considerably more time to thaw out cold-war humor, but this film is a healthy start.

The plot places some Russian sailors on an island near Cape Cod when their submarine becomes stuck on a sandbar. Their only desire is to obtain a boat in which to get away. Enough strange experiences befall them on the island, however, to make this a classic comedy out of Hollywood.

Walt Whittaker, played by Carl Reiner, and his wife Elspeth, portrayed by Eva Marie Saint, have been vacationing on the island and expect to return to New York City the next day. Whittaker is a comedy writer working under a hot deadline to complete the second act of a new play. The Russian sailors make their way first to the Whittaker home. Shortly thereafter, in their search for a way to escape, they have terrorized the entire island. Or, to put it more succinctly, the island has terrorized itself.

Rozanov, played by Alan Arkin,

is the leader of the Russian landing party. More than anyone else in the film, he communicates the sense in which people (Russian or American) are people first, last, and always. Alan Arkin's performance will be a strong contender for "Oscar" honors next spring for Best Actor of the year.

As the Russian sailors move across the island in their attempt to find a means of escape, rumors pick up momentum. One report has changed the Russians into paratroopers who have seized the small local airport. Another rumor has already triggered World War III. In the ensuing panic, the police chief proves to be almost 100 percent ineffective, his assistant (nicely played by Jonathan Winters) nearly manages to perpetuate chaos, and a garrulous telephone operator finally watches all communications come to an abrupt halt when the Russians cut off the switchboard and gag her.

Parables galore may be found in the story. We witness witch-hunt hysteria grow like weeds out of wild rumors. Caricatures are destroyed when people simply meet other peo-

ple, getting to know them as human beings. Good and bad traits crop up in nearly everybody. A tense moment of potential destruction and death is transformed, by a singularly human accident befalling a child, into an occasion marked by dramatic and saving refocusing of thoughts and actions.

Norman Jewison is producer and director of the film, and William Rose wrote the screenplay. They deserve our thanks for an imaginative and highly original motion picture which is funny, serious, and ideal for the whole family.

One of the most controversial films in many years is *Who's Afraid of Virginia Woolf?* Based on the Edward Albee play, it stars Richard Burton as George, an associate professor on a Midwestern campus, and Elizabeth Taylor as Martha, his wife, who is also the daughter of the college president.

Theirs has been a bitter battleground marriage. The film itself, representing one night in their lives, is a journey into the hell of their separation, as they fall back in desperation on mere roles and engage in the mutual inflicting of terrible wounds. The film's realism, especially in lan-

MOVIES

BY MALCOLM BOYD



SOMETHING TO CROW ABOUT!

CHURCH LIFE'S PENSION PLAN FOR LAY WORKERS

► This unique Plan has been designed specifically to meet the employment characteristics and financial needs of the Church.

► Recent reduction in our annuity rates and the new Social Security benefit schedule now make the cost of the Plan lower than ever before.

► Computer programs enable us to provide you with rapid, accurate service.

We will be pleased to provide a quote of the benefits and costs of the Plan as it will apply to lay workers of your Church organization.

For further information please write:

the **CHURCH** *Life Insurance Corp.*

Affiliate of THE CHURCH PENSION FUND
20 Exchange Place, New York, New York 10005

FREE CATALOG

Adirondack

CHAIRS • TABLES

- BLACKBOARDS
- SCHOOL FURNITURE
- OFFICE FURNITURE

IMMEDIATE DELIVERY!

ADIRONDACK CHAIR CO.
276-T Park Ave. So., N.Y., N.Y. 10010

DALLAS • BOSTON • LOS ANGELES • CHICAGO • PITTSBURGH

HAND EMBROIDERED LINENS

exquisitely created for your Church
by skilled needlewomen.

Fair Linens Linen Chasubles
Chalice Palls Funeral Palls of Crease
Altar Linens Resisting Linen

Write for our Catalog

MARY MOORE

Box 394-F Davenport, Iowa

CBI can help to define your CHURCH building needs
—now and for the future—for best results from your building dollar

CBI quality
does not cost—it pays

CBI CHURCH DIVISION
CREATIVE BUILDINGS INC
P. O. BOX 142—URBANA, ILL. 61801

CBI will gladly respond to your
request for a meeting.

MOVIES continued

guage, will shock many persons. George and Martha are presented in their raw condition, unedited, with all the paint scraped off.

A new and young faculty couple, Nick (George Segal) and Honey (Sandy Dennis), drop by for a late drink. And so commences what one critic has called "The Passion According to Edward Albee." Each of the four persons takes his place on the rack and undergoes interrogation under torture; each person, in turn, becomes the torturer.

Making his directorial debut, Mike Nichols adds mobility to the play without sacrificing tautness or intensity. Mr. Burton's performance in this film is the one to beat for best performance by an actor this year. Miss Taylor is aided and abetted by make-up in the scenes of histrionics, yet manages to convey a touching sense of tenderness and human need in the softer, more silent moments of the film. George Segal is fine as the ambitious, calculating, but weak Nick, and Sandy Dennis makes a memorable screen debut as the vulnerable, uneasy, terribly insecure Honey.

The film ends on a strongly redemptive note. Fantasy and illusion have vulgarly been snatched away, and life exposed in its natural condition. George and Martha, going on together without road maps for the mind or soul, accept not only each other, but also the gift of newness and possibility. The long night's journey into day is ended; nothing has been definitely solved, no packaged answers have been handed out, but at last they have come together to face the right, and the same, questions. ◀

PICTURE CREDITS—Fabian Bachrach: 4. Edward T. Dell, Jr.: 14-19. N. Bleeker Green: 11. Keystone Press Agency, Inc.: 23-25. Frank A. Kostyu: 41. Religious News Service: 26, 27, 30, 34. The Reporter: 31, 34. St. Stephen's Church: 19. Washington Star: 36 (left). Willard Stewart, Inc.: 46.

Have and Have Not

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

St. Michael's Episcopal Church, Long-acre Boulevard and Cypress Street, Yeadon, Pennsylvania, offers a wooden altar, 68" long by 39" high, to any mission which can use it.

St. Mary's Episcopal Church, Bluefield, Virginia, needs a set of red Eucharistic vestments. If your parish has

a set it does not need, please write to the Rev. Robert Cummings, vicar, Box 564, Bluefield, Virginia 24605.

St. Paul's Episcopal Church, 321 East Liberty Street, Medina, Ohio 44256, would like to hear from a parish or mission that is disposing of a console for a two-manual pipe organ. Please write to the rector, the Rev. Roland E. Clark, at the church.

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

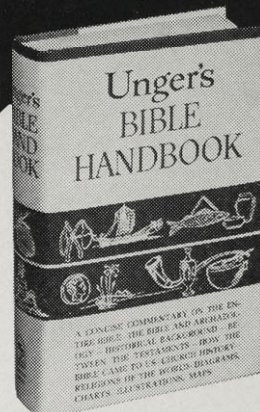
THE EPISCOCATS



"The choir director hadn't come yet, so I . . ."

25,000 Sold in First 45 Days! Unger's BIBLE HANDBOOK

By
Merrill F. Unger
Th.D., Ph.D.



Compact
Easy-to-use
4 3/4" x 7 1/4" x 1 1/4"
960 pages
Regular Price \$4.95

Special
Introductory
Price

\$3.95

- Introduction to the Bible, including its historical and archaeological background
- A carefully organized commentary on every book of the Bible
- The fascinating record of the formation and preservation of the Bible
- Outline of the intertestamental period
- The dramatic history of the Christian church through the centuries
- A comparative study of other religions
- Charts, maps, photographic illustrations, drawings and indexes by the hundreds

At Your Bookstore

or write to

MOODY PRESS, CHICAGO, ILLINOIS 60610



Serving Over 35 Years Coast to Coast

Financial Record Books For Churches

Authored by Rev. J. A. Moore

CHURCH LEDGERS

TREASURER'S BOOKS

AUXILIARY BOOKS

"THE MOORE SYSTEM"

P. O. Box 982 Balto., Md. 21203



**vanBergen
BELLS**

- ★ Chimes ★ Peals
- ★ Cast Bell Carillons
- ★ Electronic Bells

van Bergen Maas-Rowe Carillons
Box 18935, Atlanta, Ga. 30326

CASSOCKS — SURPLICES

CHOIR VESTMENTS

EUCCHARISTIC VESTMENTS

ALTAR HANGINGS—LINENS

Materials by the yard. "Kits" for Altar Hangings, and Eucharistic Vestments.

All Embroidery is Hand Done.

J. M. HALL, INC.

Tel. 753-3400

16 East 52nd Street New York, N.Y. 10022

EDUCATIONAL DIRECTORY

COLLEGES



SHIMER COLLEGE

Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 500 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write, Shimer College Mount Carroll, Illinois.



TRINITY UNIVERSITY

San Antonio, Texas—1869

A University of distinction in the cultural heartland of Texas. Arts, sciences, pre-professional. Bachelors, masters. Independent study program. Exceptionally competent faculty. Limited enrollment. Individual counseling. Coeducational. Bilingual city of half million. Outdoor sports the year around. Army ROTC. All new modern Skyline Campus. Moderate costs. CEEB scores required.

James Woodin Laurie, President

SCHOOLS FOR BOYS

YOUR SON CAN

PREPARE FOR COLLEGE

WITH LESS DIFFICULTY

Carteret SMALL CLASSES Tutoring available as needed.

SUCCESS=IQ+I CAN+I WILL

Boys are taught to develop their mental abilities (IQ); encouraged in greater confidence (I CAN); guided to foster determination (I WILL); drilled in the subjects required for College Entrance. HOW TO STUDY is stressed. All sports. Homelike dormitories (5 or 7 days). Request illustrated brochure and book "Royal Roads" on good study procedure. Enroll now! CARTERET SCHOOL • WEST ORANGE, N. J.

Saint Andrew's School

OF BOCA RATON, FLORIDA

Thoughtful teaching to develop thinking students. Episcopal boarding school for boys of all denominations, grades 7-12. College preparatory, high academic standards. Developmental reading. Work program. Well-equipped labs. Sports, olympic size pool. Modern sun-filled campus, air-conditioned buildings. Catalog. Eugene J. Curtis, Jr., Hdm., Boca Raton, Florida 33432

SAINT PETER'S SCHOOL

Episcopal • Peekskill, New York 10566

A church-centered college preparatory school for boys. Grades 7-12. Boarding and day. 70-acre campus 40 miles from New York City. Interscholastic sports, music, social activities. Early application advisable. For information write or call:

The Rev. William S. Crawford, Jr., Headmaster Telephone 914-PE 7-5200

SCHOOLS FOR BOYS



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, R.O.T.C., social—to help high school age boys grow "in wisdom and stature and in favor with God and man." Write

Director of Admissions

668 Shumway Hall

Shattuck School Faribault, Minnesota

Member: Episcopal School Association

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades—5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1700 acre farm in historic Chester Valley.

Boys Choir—Religious Training

Charles W. Shreiner, Jr.

Headmaster

Post Office Box: S, Paoli, Pa.

THE PATTERSON SCHOOL for BOYS



HAPPY VALLEY

Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. New Modern Language laboratories. Gymnasium, sports, swimming, fishing, riding.

Summer camp for boys 6 to 15 years. Outpost Camp, skiing, other water sports. Periods 2, 4, or 6 weeks.

For Camp or "Happy Valley" catalog write:

George F. Wiese, Box F

Legerwood Station, Lenoir, N.C.

COLLEGE PREPARATORY — CHARACTER BUILDING

SAN MIGUEL SCHOOL

Diocesan School for Boys

Grades 7 through 12

College Preparatory

Fully Accredited

NEW BOARDING DEPARTMENT

6501 Linda Vista Road

San Diego, Calif. 92111

The Rev. C. A. Parmiter, Jr.

Headmaster

MILITARY ACADEMIES

San Rafael MILITARY ACADEMY

COLLEGE PREPARATORY. FULLY ACCREDITED.

Member California Association of Independent Schools

Episcopal boarding and day school. Grades 7-12.

Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS.

Grades 5-12.

For further information, write:

L. W. Robertson, Headmaster
FIFTH & COTTAGE AVENUE
SAN RAFAEL, CALIF. 94901

SEWANEE MILITARY ACADEMY

Fully accredited college preparatory. Grades 9-12. Individual attention. Episcopal. ROTC highest rating. All sports: gym, pool, 10,000-acre min. campus. U. of the South affiliation. Scholarships. Summer School-Camp. Established 1868. Entrance exams required. Catalog.

Dir. of Adm., Box E, Sewanee, Tenn. 37375



NORTHWESTERN MILITARY ACADEMY



Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basic, Sr. ROTC. Small classes. Individual attention. Active sports, social, religious programs. Guidance, testing, tutorial help. Emphasis on scholarship, self discipline character. Catalogs:

189 S. Lake Shore Rd., Lake Geneva, Wisc.

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN of study in Upper School (grades 9-12) has increased honor roll 50%. Develops concentration. Fully accredited. 17 modern bldgs. 2 gyms. 2 indoor pools. Junior School (grades 5-8) has separate bldgs., gymnasium, pool. Housemothers. 68th year. For ONE SUBJECT PLAN booklet and catalog write:

Dr. J. C. Wicker

Box 62, Fork Union, Virginia 23055



VALLEY FORGE MILITARY ACADEMY AND JUNIOR COLLEGE

"At the Nation's Shrine" Valley Forge, shrine of our freedom, has loaned its name to this fully accredited, distinguished Mil. Acad. and Junior College. Small classes, highest academic standards. Prep. School, grades 9 thru 12 & Jr. Coll. All sports. Arty., Cav., Infantry, Band, Senior Div. ROTC.

Catalog, Box C, Wayne, Pa.

FARRAGUT

College Preparatory—Naval Training

Two separate schools: Toms River, N. J.; St. Petersburg, Fla. Fully accredited.

Prepares for all colleges, gov't academies.

Also Jr. School in Fla. Testing, guidance.

Sports, boats, pools, gyms, bands.

Summer camp. Approved summer school. Specify catalog.

Admiral Farragut Academy

Box G, Toms River, N.J.



COEDUCATIONAL SCHOOLS

WEST NOTTINGHAM ACADEMY

Fully accredited. Coed. College Preparatory. Grades 8-12. Postgraduate. Advanced work in math, English, science, history available. Excellent guidance program. Varsity sports, golf, 80-acre campus. New field house. Located midway between Philadelphia and Baltimore. Established 1744. Also Camp and Summer School. For catalog, write:

Norman C. Farnlof, Headmaster

Box 33, Colora, Maryland 21917

EDUCATIONAL DIRECTORY

SCHOOLS FOR GIRLS

ST. MARY'S in-the- MOUNTAINS

An Episcopal boarding school for girls, grades 9-12, preparing for leading colleges. In scenic White Mountains. Art, Music. Outdoor sports. Vigorous Ski program. Accessible to Boston and New York. Founded in 1886.

For further information write:

John C. McIlwaine, B.A., M.A., Headmaster
Box E, Littleton, New Hampshire

SAINT ANNE'S SCHOOL

Arlington Heights, Massachusetts 02174

A private, Episcopal, boarding school for girls, under the auspices of the Sisters of The Order of Saint Anne, located in Metropolitan Boston, grades 7-12, offering the college and general curriculums. Fully accredited. A well rounded emphasis in fine arts, home economics, physical education, dramatics and social activities complement the academic program.

For further information write: Committee on Admissions

ST. MARY'S SCHOOL SEWANEE, TENNESSEE

Grades 9-12, College Preparatory, and General Courses

MUSIC, ARTS, DRAMATICS,
SPORTS, RIDING

Each student given special guidance.

The School is under the direction of the Sisters of Saint Mary. For Catalog, address

The Sister Superior, C.S.M.

CHAPEL HILL . . . Carefully supervised college prep and general courses. Grades 9-12. Small classes, individualized attention. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. Typing, Social, athletic, creative activities. New dormitory. Cultural advantages of Boston 10 miles away. Est. 1857. Also 8-week SUMMER SESSION.
Wilfred G. Clark, 327 Lexington Street
Waltham, Massachusetts 02154

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes. Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

SCHOOLS FOR GIRLS

KEMPER HALL

Kenosha, Wisconsin
96th Year

Church School for Girls, Boarding & Day
Thorough college preparation and spiritual training. Music, art, dramatics and homemaking courses. All sports. Junior school department. Beautiful Lake Shore Campus. 50 miles from Chicago. Under the direction of the Sisters of St. Mary. For catalog address: Box E.

—Stuart Hall—

Virginia's oldest Episcopal college preparatory school for girls in the Shenandoah Valley. Fully accredited. Grades 9-12. Notable college entrance record. Music, Art, Gymnasium. Indoor swimming pool. Attractive campus. Charming atmosphere. Catalog.

Martha Dabney Jones, M.A., Headmistress
Box E, Staunton, Virginia

St. John Baptist School

An Episcopal School for Girls, Grades 9-12
Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.

Sister Superior, Box 156, Mendham, New Jersey

Hannah More Academy

Accredited Episcopal college preparatory boarding and day school for grades 7-12. Located 17 miles northwest of Baltimore on 67-acre campus. Excellent fine arts program includes music, dance, art, drama. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster
Box E, Hannah More Academy
Reisterstown, Maryland 21136

st. katharine's school

Sound scholastic training for individual development. Accred. College Prep. 7-12 grades. Superior faculty. Small classes of selected girls. Close student-teacher relationship. New dorm. science lab. Episcopal. Complete social program. All sports. Riding. Catalog.

Donald E. Reuter, Headmaster, Davenport, Iowa

CHANDLER

SCHOOL FOR WOMEN • SECRETARIAL

OFFERS NEW EDUCATIONAL EXPERIENCE. One of Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence of unusual residence program in a world-famous educational community. 2-yr. Medical, Legal, Science-research. Executive specialization. 1-yr. Course. Beautiful residences in Boston's Back Bay. Cultural, social opportunities of a city noted for music, arts and ideas. Catalog: Dr. G. I. Rohrbough, President, 448 Beacon St., Boston, Mass. 02115

Saint Agnes School

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited. College preparatory and general courses. Music, Drama, Arts, all Sports. Small classes. Guidance stressed. International enrollment. Established 1870. 49-acre campus. Catalog:

Hamilton H. Bookhout, Headmaster
Saint Agnes School, Box E, Albany, N.Y. 12211

SPECIAL SCHOOLS

"for the special child"

CRYSTAL RUN CAMP & SCHOOL

Middletown, New York

A Year Round Residence
An Exceptional Camping Program

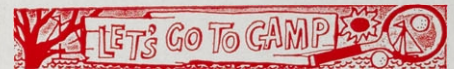
• CO-ED • Academic • Teen Age &
• Vocational • Young Adult
• Recreational Program
Member ACA
James Fogelman, BSMA (914) DI 2-1361

SCHOOLS OF NURSING

St. Luke's Hospital SCHOOL OF NURSING

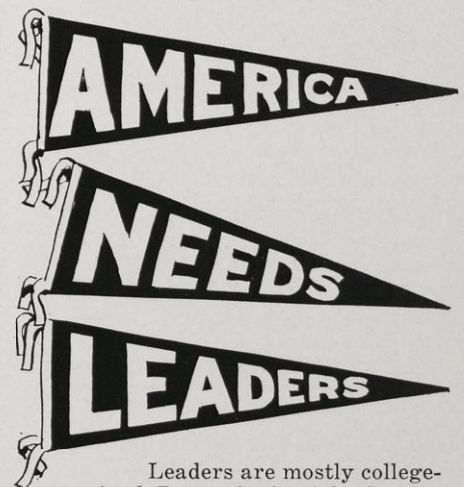
Offers a fully accredited program in basic professional nursing. Classes enter in September. Address inquiries to:

The Registrar—Box E
419 West 114th Street, New York, N. Y. 10025



GIRLS


LAKE GEORGE Camp for girls 6-17. On beautiful Lake George, Glenburnie, N.Y. Private shore. All water sports, 95 acre woodland campsite. Little theatre—professional staff. Riding, riflery, tennis, arts, crafts. 3 age groups. Resident nurse. Brother camp nearby. Mr. John Donat, 16 Fairview Street, Ansonia, Conn. 06401.



Leaders are mostly college-trained. But to do this job of training and educating, our colleges need help—because quality education costs money. College is America's best friend.

Give to the college of your choice
—keep our leaders coming.

Published as a public service in cooperation with The Advertising Council and the Council for Financial Aid to Education



STAINED GLASS

Communion Ware including Private Sets

Crosses

Lighting

Bells

Tablets

Colorful brochure on request

Studies of George L. Payne

15 Prince Street
Paterson 15, N. J.



"There are two kinds of bishops—tired and retired."

—The Rt. Rev. Robert H. Mize,
Bishop of Damaraland



Not only with our lips . . .

We sing "Onward, Christian soldiers" and wait to be drafted into Christ's service.

We sing "Christians, awake, salute the happy morn" and come to church late and semiconscious.

We sing "Prayer is the soul's sincere desire" and submit to every desire but the soul's.

We sing "Shout the glad tidings" and content ourselves with whis-

pering rumors.

We sing "Go, labor on! spend and be spent!" and put a dollar in the envelope.

We sing "Let us now our voices raise" and mutter the responses.

We sing "O love that casts out fear" and develop ulcers.

We sing "On our way rejoicing" and go home to complain about the sermon.

—Adapted from *Highway*, Diocese of Kimberley and Kuruman



A hen and a hog passed a church with a sign which read "How Can We Help the Poor?" The hen hit on the idea of a ham-and-egg breakfast.

"You can say that," the hog replied. "For you that's just a contribution, but for me it would demand total commitment."

—Adapted from *Trinity Newsletter*, Sonoma, California



FOR YOUR CHILDREN

Four books of stories, Bible passages, meditations, prayers, poems and worship sessions.

- Bible Time • Worship Time
- Prayer Time • Poetry Time

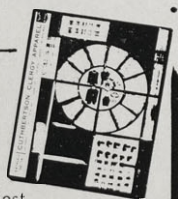
Complete set (4 books, boxed) \$1.75. Individual books, 50c each, \$5.00 per dozen, postpaid. Order from

The Upper Room

World's most widely used devotional guide
1908 Grand Avenue, Nashville, Tenn. 37203

in-stock • custom CLERGY— APPAREL

Complete selection:
Shirts, our new
"Best-Fit" Rabat
Vests, Suits, Topcoats,
Travel Accessories. Finest
materials and tailoring all with
Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103



Write for free complete
catalog of our distin-
guished books on Chris-
tian faith and theology.
THE WESTMINSTER PRESS®
Witherspoon Bldg.,
Phila. 19107

A marine just returned from Vietnam was asked if the antiwar demonstrations had had a bad effect on the morale of servicemen. He replied in the negative. "You know we got a letter from a lady none of us knew, saying she wasn't very smart, but was a good listener, and would answer any letters we wrote her. Things like that far outweighed reports of the demonstrations."

Mrs. Ralph M. Hope, Church Periodical Club Representative of Province VII and former CPC director, Diocese of Kansas, has begun two projects to boost the morale of servicemen: "Operation Mailbag" and "Operation Paperback."

"Operation Mailbag" is designed to bring a "happier mail call" to American servicemen in Vietnam. "Write as you would to a friend," Mrs. Hope suggests. She has collected the names of chaplains in Vietnam who will send, on request, the names of men who do not get much personal mail. The addresses, all San Francisco, California, are: Chaplain Hugh N. Barnes, USAR,

U.S. Army Support Command, Hdqs. 145th Aviation Btn., APO 96307; Chaplain George S. Bunn, 3, USAR, 69th Signal Btn., APO 96307; Chaplain John E. Cline, USAR, HHB 1st Inf. Div. Artil., APO 96345; Chaplain Jack R. Huntley, USAR, Hdqs., USAMC, Chaplain's Office, USASCV, APO 96243; Chaplain P. D. MacLean, CHC, USNR, 3rd Btn., 9th Mar. Div., (Rein.) FMF, FPO 96601; Chaplain George M. Sheldon, CHC, USN, NMCB #10, FPO 96601.

"Operation Paperback" was suggested by a letter from a sailor saying, "We need reading material desperately." Mrs. Hope has obtained APO numbers of Red Cross Field Directors to whom paperbacks may be sent for distribution to servicemen on ships, in hospitals, and on Vietnam battlefields. Anyone wishing to contribute paperbacks may send them to the diocesan Church Periodical Club chairman for packing and mailing, or may mail them directly by obtaining APO numbers from the local Red Cross chapter.

Calendar of prayer

SEPTEMBER

- 1 The World Council of Churches.** (For the Council's manifold work of aid to churches, and to refugees in all countries.)
- 2 Northern Uganda:** Silvanus G. Wani, Bishop. (For better resources for theological education; the ministry to a largely rural population; increasing work in the three townships.)
- 3 Northwest Texas, U.S.A.:** George H. Quarterman, Bishop. (For the companion relationship with the Diocese of Willochra, South Australia; increased partnership between urban and rural parishes in the diocese.)
- 4 North-West Australia:** Howell A. J. Witt, Bishop. (For the clergy in lonely places; the ministry to new arrivals in new townships; the Bush Church Air Society; experiments with the nonstipendiary ministry; a right decision on ways to minister to an aborigine population whose status is changing.)
- 5 Norwich, England:** William L. S. Fleming, Bishop; Eric W. B. Cordingley (Thetford) and William S. Llewellyn (Lynn), Suffragans. (For the 80 parishes with a group or team ministry; the new chaplaincy at the University of East Anglia; the three youth chaplains; greater awareness of stewardship.)
- 6 Nova Scotia, Canada:** William W. Davis, Bishop. (For growing contacts between Anglican, United Church, and Roman Catholic seminarians; the efforts made, through the Council for Social Service and Anglican World Mission, to promote interracial understanding.)
- 7 Ohio, U.S.A.:** Nelson M. Burroughs, Bishop. (For the diocese, on the eve of its Sesquicentennial; the companion relationship with Brasil, shared with Southern Ohio and Indianapolis.)
- 8 Oklahoma, U.S.A.:** W. R. Chilton Powell, Bishop; Frederick W. Putnam, Jr., Suffragan. (For strengthening of the companion relationship with Central America; the diocesan preparatory schools and institutions.)
- 9 Olympia, U.S.A.:** Ivor I. Curtis, Bishop. (For church extension in fast-growing communities; missions, especially St. Swithin's, Forks, serving loggers, government employees, and Indians; St. Paul's, Seattle, and other urban churches.)
- 10 Ontario, Canada:** Kenneth C. Evans, Bishop. (For the response to MRI, including financing refresher courses for 24 African clergy at Trinity College, Nairobi; the priests and seminarians coming from overseas to serve for short periods.)
- 11 Oregon, U.S.A.:** James W. F. Carman, Bishop; Hal R. Gross, Suffragan. (For the companion relationship with the Diocese of Mashonaland, Rhodesia, shared with the Missionary District of Eastern Oregon.)
- 12 Osaka, Japan:** Mark T. Koike, Bishop. (For church extension; sufficient clergymen; the Japanese Church's witness in a society that seeks God in many ways and through many cults.)
- 13 Ossory, Ferns, and Leighlin, Ireland:** Henry R. McAdoo, Bishop. (For the maintenance of the high level of general missionary giving reached last year during the Irish dioceses' Responsibility Year; a solution for the problems posed by government policy changes favoring larger central schools, and heralding the closing of many small schools in scattered parishes.)
- 14 Ottawa, Canada:** Ernest S. Reed, Bishop. (For the developing cooperation between Church and Government.)
- 15 Oxford, England:** Harry J. Carpenter, Bishop; George C. C. Pepys (Buckingham), David G. Loveday (Dorchester), and Eric H. Knell (Reading), Suffragans. (For growing ecumenicity; increased support of the Church overseas.)
- 16 Panama Canal Zone:** Reginald H. Gooden, Bishop. (For reconciliation among racial groups; a larger ecumenical spirit in the Church's work in Latin America; interdenominational Atlantic Home for indigent men; the schools.)
- 17 Pennsylvania, U.S.A.:** Robert L. DeWitt, Bishop; Albert E. Swift, Assistant Bishop; Andrew Y. Y. Tsu, Consultant. (For the diocese as it seeks to meet the change and challenge of the times.)
- 18 Perth, Australia:** George Appleton, Archbishop; Thomas B. MacDonald, Coadjutor. (For church extension into areas of new development; sufficient clergy and funds.)
- 19 Peterborough, England:** Cyril Eastaugh, Bishop; Weston H. Stewart, Hugh V. L. Otter-Barry, Humphrey Beevor, and Archibald R. Graham-Campbell, Assistant Bishops. (For more churches and personnel for the growing towns.)
- 20 Philippines:** Lyman C. Ogilby, Bishop; Benito C. Cabanban and Edward G. Loñgid, Suffragans. (For the ecumenical commitment to the Philippine Independent Church, the Council of the Church of Southeast Asia, and the National Council of Churches of the Philippines; growth toward becoming a responsible national Church.)
- 21 Pittsburgh, U.S.A.:** Austin Pardue, Bishop; William S. Thomas, Suffragan. (For the diocesan program of assisting the Korean Church; church cooperation in solving many of the problems facing industry; the ministry to drug addicts and alcoholics in Pittsburgh's Hill District.)
- 22 Polynesia, Fiji Islands:** John C. Vockler, Bishop. (For the Children's Home to be established near Suva; the primary schools; plans for a multiracial, coeducational secondary school near Suva; St. John's Theological College.)
- 23 Portsmouth, England:** John H. L. Phillips, Bishop; Bryan P. Robin and Frank N. Chamberlain, Assistant Bishops. (For new churches to meet the needs of a rising population; the ministry to naval personnel in the Portsmouth area; vision, energy, and faith to confront the demands of changing times.)
- 24 Pretoria, South Africa:** Edward G. Knapp-Fisher, Bishop. (For those in drought-stricken areas, and those trying to minister in these emergency situations; more clergy; Jane Furse Hospital, in a primitive African area; Africans being forcibly removed to new areas.)
- 25 Puerto Rico:** Francisco Reus-Froylán, Bishop. (For increased stewardship toward self-support; the urban expansion program; St. Luke's Hospital, and St. Michael's Center for underprivileged boys, Ponce; greater social concern.)
- 26 Qu'appelle, Canada:** George F. C. Jackson, Bishop. (For the Church as it meets the challenges and opportunities of the rapid urbanization in the area; the almost completed Qu'Appelle House for senior citizens.)
- 27 Quebec, Canada:** Russel F. Brown, Bishop. (For the fellowship with the Diocese of Johannesburg, including a Prayer Partnership between the parishes, support for two new rural churches in Johannesburg, visits of two priests from Johannesburg, and planned exchange visits between the bishops of the two dioceses.)
- 28 Quincy, U.S.A.:** Francis W. Lickfield, Bishop. (For evangelization in the fast-growing industrial complexes; inner-city mission work at St. Stephen's, Peoria; the companion relationship with Mauritius.)
- 29 Rangoon, Burma:** Victor G. Shearburn, Bishop; Francis A. Mya and Tah P. Paw, Assistant Bishops. (For dedicated Christians; the clergy; the new "Know Your Religion" study.)
- 30 Rhode Island, U.S.A.:** John S. Higgins, Bishop. (For work in depressed areas; college chaplaincies; the companion relationship with Dacca; the combined Cathedral Close and Housing for the Elderly program.)

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

KNOW YOUR DIOCESE

The Diocese of Delaware, organized in 1786, has sixty-four clergymen and forty-four lay readers ministering to 22,253 baptized persons (13,771 communicants) in a 2,057-square-mile state.

The exciting things happening in the diocese are not so much a matter of structure as they are of spirit. A sense of mutual responsibility prevails not only with areas outside the diocese, but within it, between individuals and congregations as well as between committees and departments.

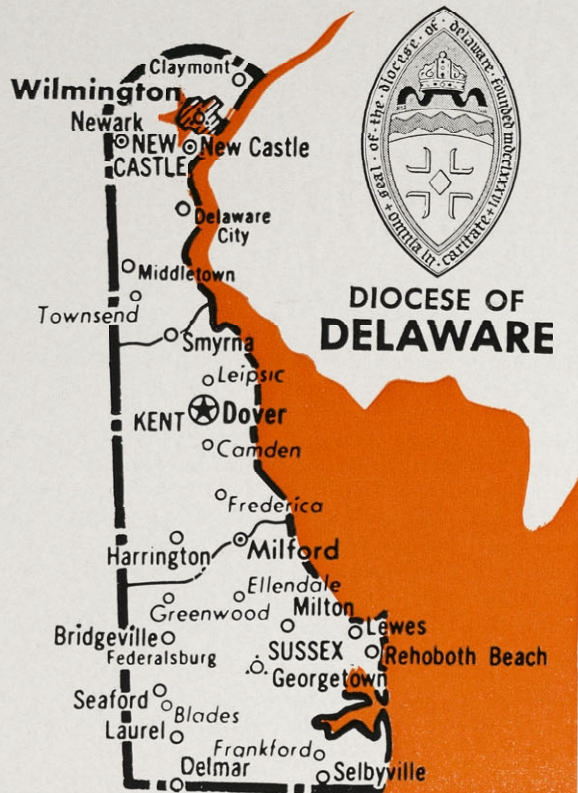
The 1965 diocesan convention launched an experimental program in missionary education based on Mutual Responsibility and Interdependence in the Body of Christ. At the request of the MRI department, the diocese invited the Overseas Mission Society to use Delaware for a pilot project, experimenting with new forms of missionary education. Adopted as a guiding concept was the idea of "the Servant Church," a body which exists not to be ministered unto, as if it were an end in itself, but rather to be a tool of God's ministry to the needs of His world. Diocesan shortcomings are the guidelines for the program: introversion (the tendency of a parish to keep polishing itself), clericalism (the tendency to delegate all aspects of the Church's life to the clergy when it should be in the hands of laymen as well), and parochialism (the tendency to keep busy within a parish's own walls).

In 1964, St. Matthew's Episcopal Church in Wilmington started a tutorial center which has developed into a large operation known as the Delaware Tutorial and Job Training Program. The program was started as an attempt to solve the problem of integration, as well as to train—or retrain—people for available work requiring varying degrees of skills. With a staff representing local and suburban churches, industry and banking institutions, and independent and public schools, the program utilizes a variety of talents. Now, after proving itself as a necessary and an enriching element in the area, this project has grown to such an extent that the Church is preparing to turn the program over to the community.

The Diocese of Delaware has contributed over \$23,000 to the Provincial Conference Center in Mbale, Uganda, where a Delawarean, the Rev. J. Seymour Flinn, served for over five years as warden and teacher. Delaware's companion relationship with the Dominican Republic, which had been halted because of the political unrest there, is moving forward again, with further visits scheduled by clergymen and lay persons, including college students.

Acting in response to a report of synod delegates that the provincial synod represents poor stewardship of time and money, the diocese will request the Church's 1967 General Convention to revise radically, if not abolish, the provincial system.

Copyright, American Map Co., Inc., New York, No. 14301-C

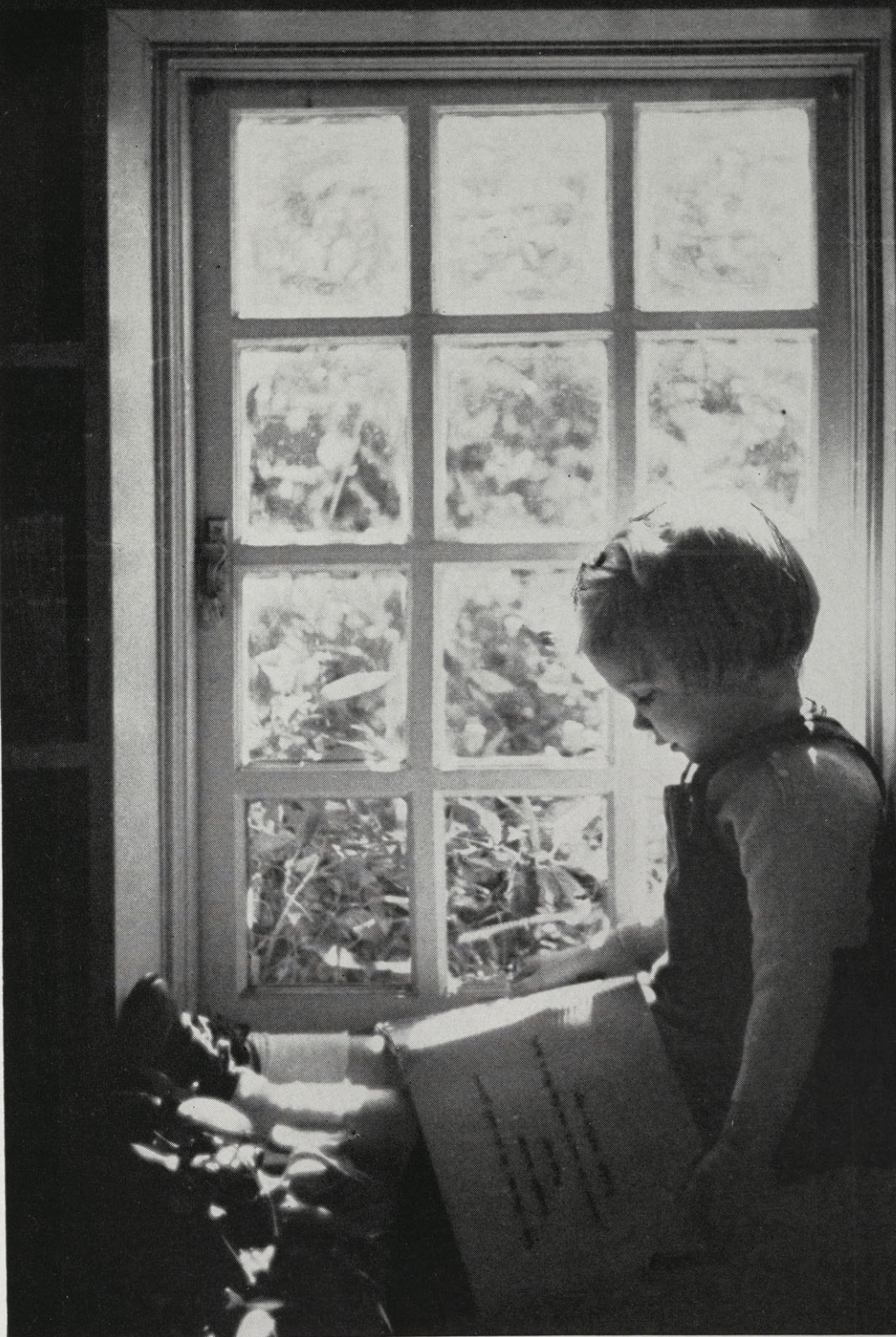


The Rt. Rev. John Brooke Mosley, sixth Bishop of Delaware, was born in Philadelphia, Pennsylvania, in 1915, the son of J. Brooke and Bertha Mosley. A graduate of Temple University and the Episcopal Theological School, he later studied social work at the Graduate School of Applied Religion in Cincinnati, Ohio, and at the University of Cincinnati. He also studied at the Washington School of Psychiatry, doing clinical training for pastoral care at St. Elizabeth's Hospital for the Mentally Ill. Bishop Mosley holds a D.D. degree from Kenyon College and an S.T.D. degree from Hobart and William Smith Colleges.

Before becoming Dean of the Cathedral of St. John in Wilmington, Delaware, in 1948, he was assistant and later minister-in-charge of St. Barnabas' Church, Cincinnati, Ohio. He was elected to become Bishop Coadjutor of Delaware in 1953 and became the diocesan on January 1, 1955, upon the retirement of Bishop Arthur R. McKinstry.

Bishop Mosley is a member of the Department of Metropolitan Ministry, and a former president, of the Council of Churches of Wilmington and New Castle County. He is president of the Board of Trustees of the Episcopal Church Pension Fund and chairman of the "Committee on Councils" of General Convention's Joint Commission on Ecumenical Relations. He is also a member of the Board of Trustees of Union Theological Seminary, New York. He is a member of the U.S. Conference for the World Council of Churches, and was vice-chairman of the organizing committee for the 1966 Geneva Conference on Church and Society, and a delegate to the Third Assembly of the World Council of Churches in New Delhi, India, in 1961.

Bishop Mosley and Betty Mary Wall were married in 1942 and have three children: Miriam, Sarah, and Peter.



A WINDOW serves two purposes. It allows light in, and permits you to see out . . . just like THE EPISCOPALIAN. Reading THE EPISCOPALIAN regularly sheds light on what the Church is doing, where, and why. Maybe even more important—**it lets you see out** beyond the walls of your parish. There is a lot happening out there these days. You see—and understand—more of it, the more carefully you read every issue of THE EPISCOPALIAN. It is your window on the world of the Church, and on the Church in the world. More than one out of every six Episcopal families in the United States are making use of this “window” today.

Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

SCY606RATC9 MAR67 5J001
CHR HISTORICAL SOCIETY
606 RATHERVUE PL
AUSTIN 5 TX 78705

HUNGER IS ALL SHE HAS EVER KNOWN

Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives *every day*.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 1½ billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

But Margaret's story can have a happy ending. For only \$10.00 a month, you can sponsor her, or thousands of other desperate youngsters.

You will receive the child's picture, personal history, and the opportunity to exchange letters, Christmas cards—and priceless friendship.

Since 1938 American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

So won't you help? Today?

Sponsors are urgently needed this month for children in Korea, Formosa, India, Brazil, Japan and Hong Kong. (Or let us select a child for you from our emergency list.)



Write today: Verbon E. Kemp

**CHRISTIAN CHILDREN'S
FUND, Inc.** Richmond, Va. 23204



I wish to sponsor ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most.

I will pay \$10 a month. I enclose first payment of \$_____

Send me child's name, story, address, and picture.

I cannot sponsor a child but want to give \$_____

☐ Please send me more information

Name _____

Address _____

City _____

State _____ Zip _____

Government Approved, Registered (VFA-080) with Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7 E 96