

Title: *The Episcopalian*, 1967

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

April, 1967

Proposed: A new Communion service for the Church

Is the Church being honest with its Negro members?

The mystery of being human

ONLY GOD COULD ANSWER



ON January 27 the nation was shocked and saddened by the tragic death of three astronauts as they rehearsed for the first Apollo flight. The immediate reaction was to raise the question, "Is it worth this? Should we not put an end to the space thrusts now before even more young men are lost?" Several months before, one of the astronauts who died had said: "If we die, we want people to accept it. We are in a risky business, and we hope that if anything happens to us it will not delay the program. The conquest of space is worth the risk of life."

At the foot of the Cross, and outside the heavily barricaded tomb on the first Good Friday, the tiny band of Jesus' followers asked themselves the hard questions, "Is this not the place to stop? In the light of the brutal crucifixion, is not the cost too great? If death marks also the end of Jesus, as it has thus far marked the end of all others, has not human hope been voted down by the powers of darkness?"

Human ingenuity coupled with a certain relentless pursuit deeply seated within the spirit of men can give adequate reply to the doubts and anxieties raised over the moon quest by the costly death of the astronauts. For answers can be found to the as yet partial equations which delay progress in the realm of human knowledge. But only God could give the answer to the grieving queries of the few who stood bereft and comfortless before the death of man's purest hope, Jesus called Christ. And answer God did. The answer rolled away the stone. The answer emptied death of its ultimate content and the tomb of its most valiant and obedient body. The answer shook the earth around Jerusalem, transmitting tremors throughout the world. "He is risen," the answer proclaimed. "Death cannot hold Him—or any in whom His spirit dwells."

Well, the astronauts were right. What they were, and are, engaged in is risky. And all who see the Christ-event for what, in reality, it is—God loving mankind and the Cross impaling that love—know about the dimensions of risk. The Cross attests to the reality of the peril. The Resurrection cannot remove the peril. The Cross shows us how risky it is to respond in faith to God's love. The Resurrection guarantees that it is worth the risk!

—JOHN E. HINES,
Presiding Bishop

Inspiring hymns to gladden the Easter season.



A new recording by The Robert Shaw Chorale.

Here's Robert Shaw conducting his 36-voice Chorale in a unique collection of early American hymns sung a cappella. These hymns, published between 1800 and 1850, are seldom heard today. But the joyful flavor of their tunes and the distinguished poetry of their texts are as beautiful today as they were more than a century ago.

Included in the collection are *Sing to the Lord*, *Come Away to the Skies*, *Come and Taste*, *Shout On* and a dozen others.

Hear the Robert Shaw Chorale "*Sing to the Lord*."
At Easter time. And anytime.

RCA VICTOR 
PMAL: 8
The most trusted name in sound

LETTERS

WORSHIP OR PARTY?

... [We need] to bring good manners back to our Church. People appear to attend our services solely to visit. From the time they enter, through the service, especially as soon as the candles are extinguished—then there is a loud chattering and . . . groups talking in the aisles. Smoking starts before they leave the church. . . .

The whole thing is more like a cocktail party. It is impossible to sit quietly and pray or meditate or even enjoy the sermon or singing.

... The choir boys giggle and talk during the Communion. . . . We have even seen young couples hugging and people lounging with an arm along the back of the pew. . . .

IDA THOMPSON
Long Beach, Calif.

ANGLICAN ORTHODOX REPLY

I wish to acknowledge your letter concerning me in the January, 1967, issue. . . .

[With regard to question 1] My consecrator was a bishop of the Holy Ukrainian Autocephalic Orthodox Church of North and South America. He was consecrated . . . by two bishops of the Apostolic Succession in Europe. . . . There can be no question at all about the validity of his consecration. My co-consecrator was a bishop of the Old Roman Catholic Church, whose orders are valid also. . . .

I was duly consecrated according to "The Order of Electing and Consecrating a Bishop," according to the Service Book of the Holy Orthodox Catholic Apostolic Church (which has been accepted as valid by the Eastern Catholic Churches for many centuries, much longer than have the services of the Anglican tradition), and according to the canons of the Church of my consecrator and his consecrators. . . .

It is alleged against us that our orders are questionable because I was consecrated by two instead of three bishops. . . . a consecration by even a single bishop who is competent has been recognized to be valid from earliest times, although the general practice since the Council of Nicaea in 325 has been to have three in order merely

to safeguard the person being consecrated from not having at least one of his consecrators competent. . . .

We conclude that our orders are valid and are recognized by a responsible Catholic body, the Holy Ukrainian Autocephalic Orthodox Church of North and South America, and by its parent Church in Europe. . . .

In regard to the second question. . . . I voluntarily submitted my resignation to the Episcopal Church. . . . My adversaries have delighted in using the unsavory word "deposed," which means nothing more than that my resignation was accepted. . . .

... the third question, Is the Anglican Orthodox Church of North America in communion with the worldwide Anglican Communion? The answer, as you give it, rightly, is No. . . . But we are members of the World Federation of Orthodox Anglicans. . . .

... our Church . . . adheres to the Book of Common Prayer and preaches the Biblical Gospel and eschews the so-called modern day social gospel. . . .

JAMES P. DEES, Presiding Bishop
The Anglican Orthodox Church
of North America
Statesville, N.C.

COLLEGES AND SEMINARIES

This statement might sound a little arrogant, but "the educational system of the Episcopal Church is lousy." . . . The Missouri Synod of the Lutheran Church has forty-five colleges. Why isn't more money allocated to the building of more Episcopal colleges? . . . the Roman Catholic Church has 257 colleges and universities. We should be ashamed of ourselves. I am eighteen and plan to enter an Episcopal college, that is, if there is room in the few we have now. . . .

ROBERT ODABASHIAN
Bronx, N.Y.

The miserable investment of forty cents per year per person in the theological training of future Episcopal clergy may not be unconnected with the miserable state of Episcopal theology.

It should be noted that the number one death-of-God theologian, Thomas J. J. Altizer, . . . Bishop [James A.]

Pike, . . . and Joseph Fletcher . . . are all in one degree or another Episcopal products.

... each Theological Education Sunday is a painful dilemma. I would like to give generously, but I am never wholly sure whether I am helping to educate a man to promote the faith or tear it down.

THE REV. R. N. USHER-WILSON
Bronxville, N.Y.

MORE OPINIONS ON THE CHURCH'S DILEMMA

In the February *Episcopalian*, under "In My Opinion," Mr. Ross states well the action of spirit upon our bodies. But are we really following Jesus in what he advocates? I believe Jesus used, and intended us to use, a different kind of spiritual action. He taught, and sent His disciples to teach, knowing full well that only through spiritual change in the individuals could mass social or political change occur. Material "good" can only be obtained as a result of spiritual "good."

... The Church's mission is . . . as a loving teacher and never as a partisan body. Its duty is to teach and influence individuals. It fails when it seeks to use, or augment, force through its corporate body. Any social, political, or economic action should be by individuals acting as citizens, never as "the Church." . . .

H. B. GLOVER
Huntington Park, Calif.

I go along 100 percent with the ideas of Victor Ross. . . . I have . . . often been shocked at what passes . . . at times for Christian attitudes and actions. . . .

RUTH PANKONIN
Hermosa Beach, Calif.

... How high-minded it is, how noble, to find our Church involved in race, in the social order, in politics. Do we not believe in the Fatherhood of God and the Brotherhood of Man? . . .

It is inconceivable that we should be even remotely disturbed by the lovelessness among men or the distrust among governments. We, too, are loveless and distrusting. There is little use in preaching at us the importance of

making others free when we ourselves are prisoners of our own spiritual ignorance. . . .

Let the Christian Church teach Christianity, not social ethics. Let it be concerned with one man which is All Men. Let it bow all its efforts to insure that each man knows of his uniqueness in God's sight; a uniqueness so special, so dear, so important, God chose even to die for him. That Christian's behavior then will be one of concern for his brother's trials, not because it is expected of him, not because it is demanded of him, but because, within the knowledge and acceptance of God's love, no other behavior is possible for him.

MRS. WILLIAM R. GLOVER
Richmond, Va.

. . . people perceive God's truth differently. . . . we have such convenient labels ready at hand, to convince each little faction that they are "real" and the others are the "phony" followers of Jesus. If the Church is to speak loud and clear on political and social issues, her members are going to be subjected to pressures. . . . The pressures work on the sinner in each of us. . . .

I believe that we do have to live our faith in the political and social spheres; the alternative is not to be the Church. . . .

There is no excuse for the pride that convinces us [that] the opposition . . . are uniformly selfish, bigoted, unregenerate . . . they may not even be misguided; they may see a side of the truth that we are missing. . . .

Is it too much to ask of Christians that we fight the good fight, not only with zeal, but with charity and imagination? It's surely too much to expect. He has always been asking too much of us; we should be used to it by now.

MRS. KEN LINDAUER
Los Molinos, Calif.

. . . Rigid dogma will wreck people and institutions that demand obedience to it. . . .

Just talking about Jesus is not enough. Unless our church life is reflected in our secular life, it will have little influence. Jesus did little preaching in the synagogue. He spent His time in the streets, talking with and teaching all sorts and conditions of men. . . .

When enough people really care and learn how to disagree without aggres-

sion, God will send another Moses to lead us out of the wilderness of hate, complacency, self-centeredness, prejudice, and dishonesty on all levels of life. . . .

MRS. E. C. SHERRY
Newtown, Conn.

. . . Mr. Ross, my opinion, like yours, is worthless without a "thus saith the Lord." . . .

To be good citizens of our beloved country, we will want to be obedient to the laws of our land unless its laws conflict with the laws of God. . . .

MRS. NELL DAVIS
North Bend, Ore.

. . . I quite agree with the Rev. Mr. Ross that there is no reason a clergyman should not express himself in the political and social realm. . . . But when a clergyman speaks in public, he represents, at least by implication, the opinion of a vast and influential body of men. For this reason I would recommend to Mr. Ross and to all his colleagues the basic honesty of confining his remarks to private conversation unless he happens to possess professional competence in political theory or sociology. . . .

My own training is in international politics. . . . But I extend . . . clergymen the courtesy . . . of keeping my [mouth] shut about religion. You would be quite properly outraged if I were to have the audacity to pretend a competence in theology which I do not possess. And I expect the same courtesy . . . in return. . . .

DOUGLAS P. HINKLE
Richmond, Ky.

In the next issue

- The "religion" of LSD
- We Are More
than Passengers
- Remaking the
Church's Structures
- Creative Capital:
UTO Grants, '67

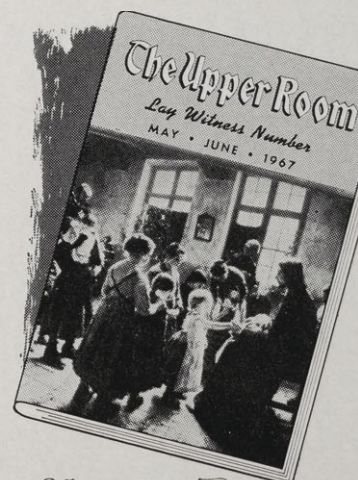
God Speaks Today

With each new step forward in his search for knowledge, man discovers anew God's presence in the world and the wonders of His universe. God speaks to man today. His presence surrounds us completely.

God speaks through men, too, who witness to His presence and the glory of His world. Christians around the world join hands and hearts in witnessing through The Upper Room. Each year the meditations in the May-June Number are written entirely by laymen and laywomen from many countries.

You will enjoy sharing in these devotions. If you do not have a standing (bulk) order or subscription to The Upper Room, be sure to start with this Lay Witness number. Ten or more copies to one address, 10 cents per copy, postpaid. Individual yearly subscriptions, \$1.00.

Remember the man in service — send him The Upper Room



The Upper Room

World's most widely used daily devotional guide
37 Languages — 44 Editions
1908 Grand Ave. Nashville, Tenn. 37203

Let us not rend it,
but cast lots for it,
whose it shall be:
that the scripture
might be fulfilled

John 19:24

the ROBE

Easter Sunday, March 26. **abc** Television.

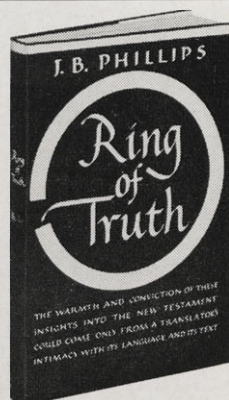
All the power, all the pageantry of THE ROBE in color.
Starring Richard Burton, Jean Simmons, Victor Mature.

2½ hours of entertainment. Only one intermission.
Brought to you and your family by Ford Motor Company.



J. B. Phillips speaks out

"This book . . . is my testimony
to the historicity and
reliability of the New
Testament." —J. B. Phillips



The author of *Your God is Too Small* emphatically disagrees with current skepticism regarding the authenticity of the New Testament. Certain aspects of the New Testament, writes J. B. Phillips, can only be apparent to one with a translator's knowledge and understanding of New Testament life and language. Proving his point, Canon Phillips reveals many happy, sometimes unexpected, discoveries he made as he was translating his famous *New Testament in Modern English*. \$2.95

"One of the most valuable and most important publications, from a Christian point of view, which has appeared for a long time past . . . the book is like a glorious breath of fresh air."

—Church Times

FOR YOUR INFORMATION

As Christians everywhere make their pilgrimage through the solemnity of Lent and into the jubilation of Easter-tide, public worship—or liturgy—should take on new meaning in our lives. While the fact of worship is basic to all Christians, the forms we use must be studied as our world, language, and knowledge change. On page 8, "THE NEW COMMUNION SERVICE," by Associate Editor **Edward T. Dell, Jr.**, reports on the Standing Liturgical Commission's search for new forms of liturgy for our time.

In reading this, it is important to remember two points. First, this "Liturgy of the Lord's Supper" is "*not authorized* for trial use until, and unless, the General Convention sees fit to do so." Second, the last time the liturgy was changed was in 1928, when people drove their brand-new Model-A Fords to church, and marveled at the new "talking" movies.

The full text of the resolution on "THE NEGRO AMERICAN AND MRI," passed during the February meeting of the Episcopal Executive Council, appears on page 19. This major statement, which represents the work, study, and prayerful consideration of some fifty Council members and staff from every section of the Church, deserves the earnest attention of every Episcopalian.

We all know what a retreat is like—or do we? Mr. **J. R. L. Holdsworth's** account of "MY FIRST RETREAT," page 14, is a quietly powerful description of what for him—and many of us—is a new discovery. An advertising executive, Mr. Holdsworth is a parishioner at St. George's, Schenectady, New York.

"THE MYSTERY OF BEING HUMAN," page 26, will be welcomed by the many fans of poet-author **Chad Walsh**. An Episcopal clergyman, Dr. Walsh is also chairman of the Department of English at Beloit College, Beloit, Wisconsin.

Presiding Bishop **John E. Hines's** article, "FOLLOWING AT A SAFE DISTANCE," page 30, was originally broadcast as part of an Episcopal radio series on 535 stations last fall. It is available in the booklet *Focus on the Cross* from: Episcopal Radio-TV Foundation, P.O. Box 11711, Atlanta, Georgia 30305, originator of the series.

THE MACMILLAN COMPANY, 866 Third Avenue, New York, N.Y. 10022

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
ELLIOTT 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
Mary Morrison, Martha Moscrip
Patricia Packard

ASSOCIATE EDITORS

Edward T. Dell, Jr., Barbara G. Kremer
Jeannie Willis, Judy Mathe

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

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2 Only God Could Answer**
A message for Easter from the Presiding Bishop
- 8 The New Communion Service: After Listening, A Fresh Start**
Report on the study form of a proposed new liturgy
- 12 Where the Palms Come From** *by Max Hunn*
Sabal shoots and Seminoles
- 14 My First Retreat** *by J. R. L. Holdsworth*
No "instant" sainthood appeared
- 19 The Negro American and MRI**
A statement from Executive Council
- 22 In Place of Pachinko** *by Edward T. Dell, Jr.*
Japan is "Go"
- 26 The Mystery of Being Human** *by Chad Walsh*
Thoughts of Eastertide
- 28 How I Feel About Unity**
A readers' forum
- 30 Are You Following at a Safe Distance?** *by John E. Hines*
Where do you put yourself in this picture?
- 32 Words for Today**
- 34 Anniversary Editorial**
- 61 Why?** *by Mary Morrison*

COLUMNS AND COMMENTS

- 4** Letters
6 For Your Information
36 Worldscene
40 Changes in the Episcopate
47 Calendar of Events
50 Reviews of the Month
54 Mosaic
55 Camp Directory
56 Have and Have Not
56 So What's New?
57 Educational Directory
60 Calendar of Prayer
61 Meditation
62 Know Your Diocese

THE EPISCOPALIAN, April, 1967, Vol. 132, No. 4, 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. © 1967 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 NEW COMMUNION SERVICE

After Listening, a Fresh Start

BY EDWARD T. DELL, JR.

THE EPISCOPAL Church's Standing Liturgical Commission has taken the first step toward a complete overhaul of the service of Holy Communion. Whether they take the next step may depend on you. The Commission, responsible to General Convention, has just published a 128-page book titled *Prayer Book Studies XVII, The Liturgy of the Lord's Supper* (The Church Pension Fund, 20 Exchange Place, New York, N.Y. 10005, \$1.50).

The revision represents six years of work after seven years of evaluating reactions of the Church to a 1953 proposed revision. Reaction to the Commission's 1953 effort was "inconclusive." As a result, they have made an entirely new departure in the present revision. "We believe," says their report, "the time is ripe for a more radical searching after the goal of an 'ideal' liturgy."

Prayer Book revision is the one continuous project of the Episcopal Church. The Liturgical Commission is the only "standing" body of General Convention, which means that its work is expected to continue as long as the Church does.

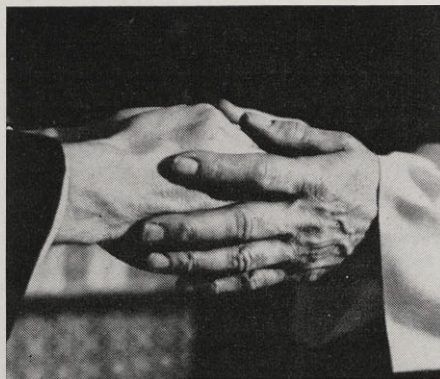
Partly because of the mixed reaction to the effort of 1953, the Commission not only offers churchmen this new order for Holy Communion, but says it believes that such revisions cannot be fully evaluated unless laymen and clergy make "trial use" of the services. "Trial use" of services is presently illegal under Episcopal Church law, with the one exception authorized by General Convention in 1964—"The Propers for the Minor Holy Days."

The new *Liturgy of the Lord's*

Supper became available in early February of 1967. Already the Pension Fund has received over 10,000 orders for copies. The next question is: Do the laity and clergy of the Episcopal Church think it good enough to be given "trial use" during the next three years? Opinions on that question sent to the Commission will determine whether or not the members will ask General Convention, meeting at Seattle in September, to authorize "trial use" of the new service.

If General Convention gives the go-ahead to three years of testing the new liturgy, with "in the field" reports and reactions, the Commission members could then either go back to their drawing boards, issue a revised service, or possibly report that the new form of the Communion service was widely accepted and ask General Convention to make it the keystone for a revised Book of Common Prayer.

The number on this new volume indicates that it is the latest in a series of proposed revisions published for study. The other fifteen cover most of the remainder of the



The Peace, part of new service (see page 9), includes handclasp.

Then the Priest and People shall exchange one with another

THE PEACE

The Peace of the Lord be always with you.
And with your spirit.

After which, the Deacon or Priest, or some other person appointed,
shall lead the People in

THE PRAYER OF INTERCESSION

IN PEACE, let us pray to the Lord:

For the peace from above, for the salvation of mankind:
that righteousness, mercy, and truth may prevail among all
peoples and nations,

Hear us, good Lord.

For the well-being of thy holy Catholic Church in every
place: that thou wilt confirm it in the truth of thy holy
Word, and grant to all Christians to live in unity, love, and
concord,

Hear us, good Lord.

For Bishops and other Ministers, especially for N., our Pre-
siding Bishop, N (N) ., our Bishop (s) , and those who serve
thee in this place: that both by their life and teaching, they
may set forth thy true and life-giving Word, and faithfully
administer thy holy Sacraments,

Hear us, good Lord.

For all who bear authority in this and every land, and es-
pecially for the President of the United States [*or, of this
Nation*]: that in thy holy fear they may govern the peoples
in wisdom, justice, and peace,

Hear us, good Lord.

For all who spread the Gospel among the nations, and who
minister to the suffering, the friendless, and the needy: that
they may have strength and courage to fulfill thy holy will,

Hear us, good Lord.

For all who labor in commerce and industry, especially those
whose work is dangerous or burdensome; for all who are
engaged in the arts and sciences, and those who teach and
study in schools of good learning; for all who keep house
and train children: that they may be worthy of their calling
to serve thee and their fellow men,

Hear us, good Lord.

Prayer Book—but no one on the ten-
member Commission is making any
predictions about when Episcopalians
might have a new Prayer Book.

What is the new service like? The
best way to determine that is to put
your own Prayer Book beside the
new study volume. The obvious
changes fall under five headings:
**Structure, Language, Balance, Par-
ticipation, and Format.**

The last of these strikes the eye
first. Visually, the service's eighteen
pages are open, crisp, and unclut-
tered. Most of the "rubrics" which
apply to the priest's action have been
moved to the end of the service, as
have such parts as the proper pref-
aces, the confession, and offertory
sentences which are used only oc-
casionally, or which may be con-
veniently listed elsewhere. The Ni-
cene Creed is arranged in poetry
form, making it easier to read aloud.

The Commission has made the
service more flexible. It can be
festival length or shortened to take
some 20 percent less time than the
present service.

The Commission has added: a
doxology to begin the service less

THE NEW COMMUNION

For those who farm the fields and tend the woods; for all who gather the harvest of the lands and of the waters; and for our faithful use of thy creative bounty: that mankind, being delivered from famine and disaster, may acknowledge thy glory in all thy works,

Hear us, good Lord.

[Here may be inserted any particular bidding, according to times and occasions, or at the special request of the Congregation.

For _____, and more especially _____: that *they* may _____, according to thy will,

Hear us, good Lord.

For all who in this transitory life are in danger, trouble, sorrow, need, sickness, or any other adversity [and especially for thy servants NN.]: that they may have comfort and relief according to their necessities.

Hear us, good Lord.

For all thy people, and especially those who worship in this place: that with faith, reverence, and godly fear, they may serve thee with a glad mind and ready will all the days of their life,

Hear us, good Lord.

Have mercy upon us, most merciful Lord, and deliver us from all affliction, strife, and catastrophe: in thy compassion forgive us all our sins and failures, known and unknown, things done and left undone: and so uphold us by thy Spirit, that we may end our days in peace, trusting in thy mercy at the day of judgment,

Have mercy upon us.

We commend to thy keeping all thy servants departed this life in thy faith and fear [and especially thy servant(s), N(N).]: that thou wilt grant them mercy, light, and peace. May we with all thy saints [and especially N., whose faith and devotion we commemorate this day], be partakers of thine everlasting kingdom: through the mercies and merits of thy Son, Jesus Christ, our only Mediator and Advocate.

To thee be honor, glory, and dominion, now and forever. Amen.

If there is no Communion, all that is before appointed may be said, concluding with THE LORD'S PRAYER and THE GRACE.

Used by permission. Copyright © 1966, The Church Pension Fund.

abruptly; an optional Old Testament lesson; a ceremonial act called "the Peace," which is a handclasp initiated by the celebrant and passed from hand to hand throughout the entire congregation (see photo, page 8). The "Prayer for the Whole State of Christ's Church" has become an expanded litany (see pages 9, 10). A new introduction begins the offertory, and "presentation sentences" are designated to offer the alms and the bread and wine.

The Prayer of Consecration has been rewritten and shortened. The breaking of the bread, which at present is done early in the consecration prayer, is moved to a position following the Lord's Prayer, after which, the rubric says, "silence shall be kept for a space." The Commission has added an anthem with suggested versicles and responses which may be sung before and after. In place of the "Peace-Blessing" which ends the present service is a new dismissal with provision for a blessing given by the Bishop if he is present.

Significant changes are suggested in the order of the new service: the Creed and the sermon have been reversed, as have the offering and the Prayer for the Whole State of Christ's Church—which has become a litany. The present order of Creed, sermon, offering, prayers, confession is reordered to sermon, Creed, confession, comfortable words, absolution (these last three are optional, except on five major days), The Peace, a litany of intercessions, and then offertory. In effect, this means that once the offertory is begun, there is no break in the action at the altar.

The language of the service is altered—but only moderately. The Holy Ghost is always called the Holy Spirit, and while God is still addressed throughout with Thee, Thou, Thine, and Thy, all others are addressed without such Elizabethan niceties, as in the new response, "And with your spirit." In the matter of

language, the Commission has acted more conservatively than the Roman Catholic revisers with their "You who . . ." or New Zealand Anglicans with their "All glory to you, heavenly Father. . . ."

Several parts have been omitted from the proposed service. The present, little-used opening Lord's Prayer is replaced with a doxology, and the Apostles' Creed is no longer suggested as an alternative to the

Nicene Creed. In the proposed service the latter is required only on Sundays and festivals. The present offertory sentences are optional, and the Prayer of Humble Access, just before the Communion in the present service, is omitted.

In the new service the congregation stands more and kneels for shorter periods. The revisers have obviously shifted the major emphasis of the service from the contemplative and penitential character of the present rite to a more joyful note of celebration and praise.

The Rev. Dr. Massey H. Shepherd, Jr., vice-chairman of the Standing Liturgical Commission, says about the service, "It is important to prepare ourselves for the privilege and grace [of the Eucharist] by sincere repentance, but we should come to the Holy Table in joy and hope and thanksgiving."

Not only are worshipers likely to be more active in their posture during the service; they are also likely to help more as leaders of the worship. The rubrics in the new service provide that they may not only read the Epistle, as at present, but the added Old Testament lesson, and that they may lead the prayers of the new litany.

Whatever the reaction of Episcopalians may be to this new Communion service in *Prayer Book Studies XVII, The Liturgy of the Lord's Supper*, the book is the finest, most compact primer we have on the basic issues of our worship. Any churchman who cares about the quality of the Church's worship will digest it with careful and thoughtful consideration.

The next step is up to you. Read it, study it individually, with your family, and within your parish family. And comment on it if you choose. The Standing Liturgical Commission (The Rev. Canon Charles M. Guilbert, 815 Second Avenue, New York, N. Y. 10017) wants to hear what you have to say about it. ◀

THE ORDER FOR HOLY COMMUNION

PRESENT FORM (1928 Revision)

(Lord's Prayer)
Collect for Purity
Decalogue *or* Summary of Law
Kyrie

Salutation
Collect of Day
Epistle

Gospel
Creed
Sermon

(Hymn)
Procession

Prayer of Intercession
Penitential Order

Preface and Sanctus
Thanksgiving
Lord's Prayer
Prayer of Humble Access

Ministration
Final Thanksgiving
Gloria
Blessing

PROPOSED 1967 MEDIAN FORM

INTRODUCTION

(Hymn)
Doxology
Collect for Purity
Summary of Law
Kyrie *or* Trisagion

MINISTRY OF WORD

Salutation
Collect of Day
Epistle
(Hymn)
Gospel
Sermon
(Creed)
Peace
Prayer of Intercession

THE OFFERTORY

(Hymn)
Procession
Presentation

THE CONSECRATION

Preface and Sanctus
Thanksgiving
Lord's Prayer

BREAKING OF THE BREAD

Fraction
Anthem
(Hymn)
Ministration
Final Thanksgiving

Dismissal
(Hymn)

WHERE THE PALMS COME FROM

Most of the palms used in Palm Sunday services in the United States and Canada come from Florida. The palms are buds from the cabbage or sabal palm (technical name, *Sabal palmetto*). Florida's official tree, it once grew profusely, but now is found in abundance only in more remote sections.

To Florida's Seminole Indians, the "cabbage palm" is a prime source of vegetable food. The inner heart is highly edible and is often used for swamp cabbage salad.

It also provides the Seminoles with shelter. The roofs of the open-sided "chickees" used as homes by many Indians are thatched with the fronds of the sabal palm.

When the white man blundered into Florida, he not only found the cabbage palm valuable as a food, but also useful in building cabins and in constructing wood forts capable of withstanding the smooth-bore rifle and cannon fire. The rather spongy, fibrous wood can slow up a modern bullet much faster than more conventional, harder varieties.

But the sabal palm's chief importance today—aside from a growing use as an ornamental tree which will grow to sixty-foot heights—is as a source of palm buds for Palm Sunday services.

While Palm Sunday celebrations differ in the various churches, most utilize palms in some manner. They are blessed and distributed to parishioners, carried in solemn processions, or used as church

decorations. Frequently some of the palms are saved to be burned on Shrove Tuesday of the following year and used for traditional Ash Wednesday services.

Today, the major supplier of Palm Sunday palms is B. Parker Abney of the little town of Okeechobee, Florida, who collects, processes, and ships the bulk of the palm buds used in America's churches.

For Abney—whose main business is heavy construction—supplying palms is a seasonal sideline. Seasonal or not, it is no small operation, for annually Abney supplies 500,000 to 700,000 palm sprays.

Approximately sixty days before Palm Sunday, Abney begins operations. Until two weeks before Easter, he and his small crew work long hours getting the palms shipped.

Most of the palms are cut by Seminole women on the 36,000-acre Brighton reservation west of Lake Okeechobee.

Abney has lived in the lake area since the 1920's. One of the few white men the Seminoles trust completely, he dates his friendship back to the days when his father operated a small gas station-garage at the crossroads hamlet of Brighton on the edge of the reservation. When he gives the word, the Seminoles begin cutting palm buds, which are packed in bundles of twenty-five.

It is not unusual for his truck drivers to arrive at a chickee, and find only a neat stack of palm buds with



B. Parker Abney stacks the final bundles of a 10,000-bud load of sabal palms on one of his trucks at the Brighton Seminole Indian reservation west of Lake Okeechobee.

the cutter's name. There is never any indication of count.

When payday comes, Abney always takes the cutter's count.

"They're perfectly honest," he explains from long



Mamie Biglow and Mr. Abney discuss palm-bud cutting. His father founded the unusual business in 1941 when palm shippers on Florida's upper east coast found their supply sources dwindling as real estate subdivisions replaced ranges where the graceful cabbage palms grew.

and intimate knowledge. "I never bother to count their bundles. I know there will be twenty-five palms in a bunch, not twenty-four or twenty-six."

Estimating the exact needs for any given Palm Sunday is difficult, but Abney has a standing policy of buying all the palm buds cut by the Seminoles. Sometimes this means discarding his purchase, when orders are scant, but he never quibbles over buying.

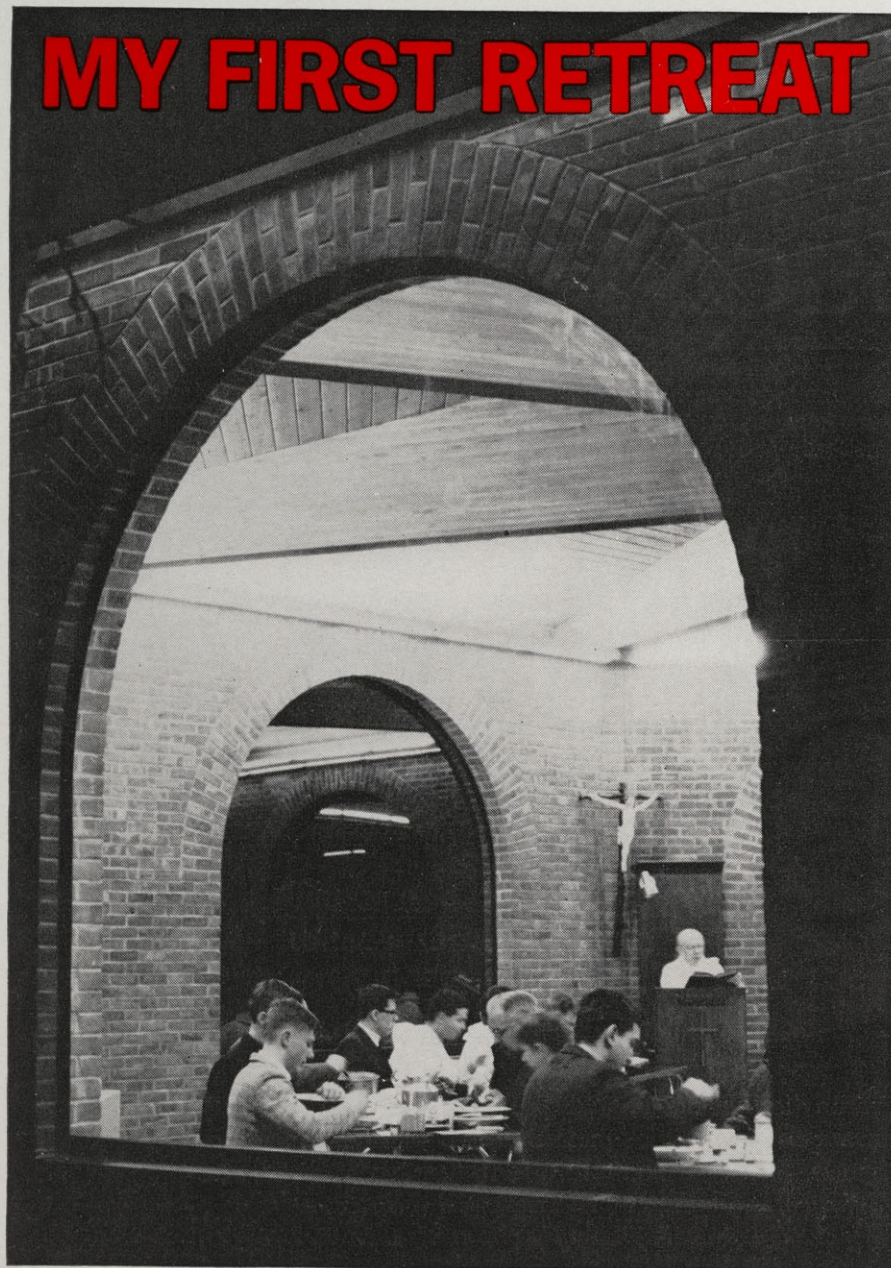
"Why should I?" he asks. "They did the work. It isn't their fault if the orders don't come in. Selling is my job, and I keep my end of the bargain."

Abney has a three-quarter-acre open shed where he stores the palm buds for shipment, after wrapping them in burlap to prevent drying and covering them with layers of palmetto leaves to protect them from dew and sunlight. When 30,000 buds are ready, they are shipped to various florists and church suppliers by refrigerated trailer truck.

As a reminder, perhaps, of the new life in Christ, whose entry into Jerusalem the palms commemorate, the trees are not damaged when the palm buds are cut. Within thirty days after cutting, new shoots appear. ◀

After cutting the palm buds, this Seminole woman ties bundles of twenty-five buds each and sells her "crop" to Mr. Abney, who distributes them for Palm Sunday use.

MY FIRST RETREAT



How I had arrived at this particular moment and situation I wasn't quite sure, except that someone had asked me if I would like to go on retreat and I had said I guessed I would.

Frankly, I had no idea what lay in store for me beyond the fact that

I couldn't talk and that I could expect to spend most of the weekend on my knees.

Although I had been born and raised an every-Sunday Episcopalian, the practice of making a retreat had somehow escaped me. "Retreat" had always been a word of negative con-

notation for me. Either one didn't retreat at all, or if he had to, he did it strategically. Yet here I was being not in the least strategic, roaring at sixty-five miles an hour headlong into a retreat.

The monastery building loomed up as I searched for a parking space. The time was eight-forty-five on Friday evening, nearly an hour beyond my scheduled arrival. Somewhat timidly, I tested the bell button. Seconds ticked by there in the darkness. Then the big door swung silently inward. With a gentle sweep of his hand a slim, white-robed apparition gestured for me to enter.

Inner-World Entry

Not until I had followed him into a small, bare study did he speak, and then only in a whisper. "Welcome," he said. "Please register, and then I will show you to your cell."

Cell! For an anxious moment I wondered if I had taken a left turn back there when I should have taken a right. But of course, I recalled, monks do speak of their rooms as cells. I felt a small degree of relief flow through me.

"The Great Silence has begun," the figure in white said softly, and we began our journey through dim hallways, up a flight of creaky wooden stairs, and along a corridor lined with doors on which were painted the names of saints—Francis Xavier, Andrew, a number of others unfamiliar to me, and finally Saint Hugh. His cell would be mine until Sunday afternoon.

I found myself in a small room, perhaps nine-by-twelve, furnished simply with a spring bed, desk and chair, bureau, plastic-upholstered chair, a gooseneck lamp on the desk, and a towel and water glass. On the wall over the bed hung a

A layman relates his experiences with the Great Silence and shares thoughts about "instant" sainthood.

bronze crucifix, a withered palm frond tucked behind it.

Reflections

There was also a mirror over the bureau. I mention that somewhat sheepishly because I recall looking into it furtively to see if there were any visible change in my countenance. There was no change; I saw absolutely nothing otherworldly about me. There were even bags under my eyes.

I soon found two other things in the cell with me. One was a nicely printed card that outlined the monastic day, a list of fifteen events. The other thing was a great sense of aloneness—definitely not loneliness but, rather, an indescribable feeling of peace. I was completely by myself, enveloped in a silence so great and so penetrating that the outside world might just as well have been a million miles away.

In those first few minutes in the quiet of my cell, this retreat had become an opportunity to look into myself and talk with God about what I saw.

This imposed silence wasn't just an exercise in forbearance for the

lowly layman. It was an awesome invitation to thrash out problems of a spiritual nature.

At half-past six the next morning, I heard a tap at my door. Just as my instruction card had told me it would, a voice on the other side of the door beckoned, "Let us bless the Lord," and I answered, "Thanks be to God." My day at Holy Cross had begun.

"Free" Schedule

What would I actually do on this retreat, I wondered? I found my answer in the card—three meals, five services in the chapel, and two lectures by the Guest Master in a little chapel just down the hall from my cell.

The time in between was for me to do with as I wished. I knew that I was hungry and would have to feed my outer self, but I didn't know quite what to do about the inner self. Read? Walk the wintry grounds of the monastery? Write something profound? Stare at the wall? Pray? Listen for the voice of God? Sleep off my outer-world tensions? Just vegetate? Or take an active part in the monastic schedule? It was up to me. A retreat is what you make it.

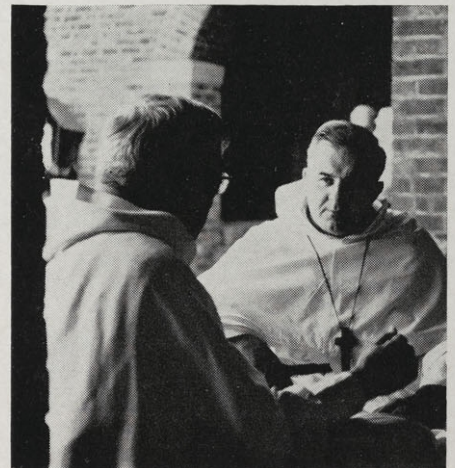
At seven o'clock I went downstairs to the main chapel. On my way I passed a number of the brothers in the corridor; they walked past me as if they didn't even know that I was there. Funny thing, I thought, I was alone in my cell, but even here among other people I'm still alone—or am I?

Down a short colonnade, and I found myself in a chapel simple, yet breathtakingly beautiful.

Separated Together

Those of us on retreat were seated in an area that might be compared

to the narthex of an early Christian church. In the nave, in various attitudes of meditation, sat eight or nine of the brethren. Some wore the white cassock of the novice and the professed. Others, because they wore black, I knew to be either postulants or companions of the Order, those



who have not taken their final vows. No monk looked up as I entered and took my place.

In its contrast to the rest of the chapel, dimly lighted by gothic lanterns hanging low over the choir on long chains, the altar was stunning in its richly brocaded cloth and silver candlesticks.

The Eucharist over, those of us making our retreat went to the refectory for breakfast. Our Guest Master ushered us wordlessly, one by one, to our places.

A delicious breakfast was served cafeteria style, each man helping himself to as much or as little as he wanted. Not a crumb is wasted; the diner takes what he wants and eats all that he takes.

After breakfast, the Great Silence



MY FIRST RETREAT

comes to an end. This means, simply, that within the confines of the cells and certain other rooms authorized voice communication may take place. For the layman, however, silence is still the order of the day unless he wishes to discuss particular problems with the Guest Master or to make his confession.



Back in my cell, and with an hour until the next service, I settled back to think a bit on my apparent invisibility to the men of the Order. Why is the layman invisible to the monk? He isn't. He is quite visible, whether he is six-feet-two or two-feet-six. Further, it matters not to the monk whether a man is layman or brother. What is important to him is his knowledge that perfect service to God is impossible without total concentration. In his seeming aloofness, the monk gives the layman the priceless gift of aloneness with God.

At eight-fifty we went to the chapel for Terce, the third of the seven canonical hours of the day. This beautiful service of prayer is sung responsively by members of the Order seated on either side of the nave.

At about ten o'clock the four of us

on retreat went into our little upstairs chapel for a sermonette by the Guest Master. He was young—perhaps twenty-eight or thirty—but so calm, so very serene, so incredibly advanced in his spiritual development that he seemed almost unearthly, transparent.

Back in my cell, I dug down into my suitcase and found the single book I had brought with me, a skinny volume entitled *Prayer and Personal Religion*, by the Very Rev. John B. Coburn, dean of the Episcopal Theological School at Cambridge and a longtime personal friend. Somewhere in that book, I knew, I would find words which would add both meaning and intensity to the experience I was undergoing.

I was right. On page twenty-six I found paraphrased this bit from Isaiah: "O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God. . . ." In these few words I had found the meaning of retreat.

At noon, following the Angelus, we went once more to the chapel for sung prayer, this time Sext and None, and at twelve-thirty we gathered in the library to await the signal for dinner.

Food and Words

Within minutes a heavyset young monk with close-cropped hair strode through the library in the direction of the refectory. He was ringing a bell—our sign to line up. The professed stood at the head of the line, then the novices, postulants, and companions, with the laymen bringing up the rear. Grace was said by the Superior, with response by the

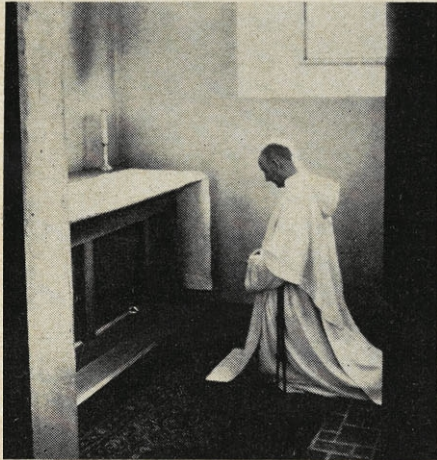
brothers, and then at a sign from the Superior we all took our seats.

At dinner, and also at supper, large serving dishes of good, rib-sticking food are passed down the table. Each man takes as much as he wants. Once the serving dishes have reached the end of the table, they are taken to the kitchen by brother K.P.'s. There are no "seconds."

Although the meal had begun in silence, I became acutely aware of—even a little annoyed at—someone speaking in a far corner of the room. Venturing a quick glance over my shoulder, I saw seated at a lighted lectern the monk who had rung the dinner bell. He was reading aloud from the pages of a deep and difficult theological work. A hebdomadary—one assigned to such duties as bell ringing and reading for a week at a time—he was supplying the assembled diners with food for thought as they ate their food for the body.

With a rap of knuckles on the table, the Superior brought the reading to a close in midsentence, and the meal was finished. We were now free to walk about the grounds or go back to our cells for a couple of hours. I read two or three chapters





of Dean Coburn's book and then succumbed to a nap.

I wish now that I had made some notes on our Guest Master's sermonettes in the upstairs chapel, both in the morning and at three-fifteen in the afternoon. Another time, I will. He made one simple point that I recollect quite clearly: normal, everyday, humdrum life makes the layman spiritually dull.

The nagging, almost suffocating reality of business appointments, decisions, bills, traffic jams, cocktail parties, child-rearing, taxes—and tax cuts, too—conspires to tire the mind and body and make the serious work of spiritual development a practical impossibility. The retreat is a golden opportunity to think clearly on personal or religious problems, and with luck, to come away with workable solutions. Trying to find spiritual expression with a tired brain produces very much the same result as the great idea for a snappy comeback that you get just before dropping off to sleep at night; it's hilarious then, but the next morning it's no good.

The main chapel was the scene of Vespers at five, followed by Angelus

Continued on next page

RETREATS: A PARTIAL LISTING

This is a sampling of regularly scheduled retreats offered during the coming months. For information write the Superior of the Order at the addresses listed. Information on individual retreats is also available on request to the Superiors.

—THE EDITORS

April 7-9	Women	St. Mary's
April 21-22		The Community of the Way of the Cross
May 5-7	Women	St. Mary's
May 12-14	Young People	Society of St. Paul
May 15-18	Men	Society of St. Paul
May 15-19	Pre-Ordination	Holy Cross
May 19-20		The Community of the Way of the Cross
May 20		All Saints
May 28-June 1	Conference on Prayer	Holy Cross
June 2-4	Women	St. Mary's
June 2-4	Laymen	Little Portion
June 11-15		St. Mary's
June 16-19		St. Mary's
June 19-23	Lay people and clergy	St. Helena
June 23-25	Lay people and clergy	St. Helena
June 28-July 1	Tertiaries and Associates	Society of St. Paul
July 10-14		St. Mary's *1
July 21-23		St. Mary's *2
Sept. 13-14		The Community of the Way of the Cross
Sept. 22-24	Married couples	St. Mary's
Sept. 29-Oct. 1	Women	St. Mary's
Oct. 9-12	Women	St. Mary's
Oct. 13-15	Laymen	Little Portion
Oct. 20-22	High School Girls	St. Mary's
Oct. 27-28		The Community of the Way of the Cross
Oct. 27-29	Men	St. Mary's

Monasteries

- Brotherhood of St. Barnabas *3
5827 Meridian Road
Gibsonia, Pa. 15044
- Order of St. Benedict,
St. Gregory's Priory *3
RFD 3, Box 330
Three Rivers, Mich. 49093
- Order of St. Francis
Little Portion Monastery
Mt. Sinai, N.Y. 11766
- Order of the Holy Cross
Holy Cross Monastery
West Park, N.Y. 12493
- Society of St. John the Evangelist *3
980 Memorial Drive
Cambridge, Mass. 02138
- Society of St. Paul
P.O. Box 446
Gresham, Ore. 97030

Convents

- All Saints Convent
Hilton Ave., Catonsville
Baltimore, Md. 21228
- The Community of the Holy Spirit
St. Hilda's House
621 W. 113th Street
New York, N.Y. 10025
- The Community of the Way of the Cross
4588 S. Park Avenue
Buffalo, N.Y. 14219
- Convent of St. Helena
Versailles, Ky. 40383
- St. Mary's Convent
P.O. Box 311
Kenosha, Wis. 53141
- St. Margaret's Convent *3
17 Louisburg Square
Boston, Mass. 02108

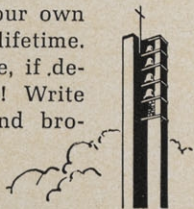
*1 To be held at St. Raphael's House, Evergreen, Colo. *2 To be held at St. Mary's Retreat House, Santa Barbara, Calif. *3 Facilities for group and individual retreats

YOUR LOVED ONE'S MEMORY CHERISHED THROUGH

THE YEARS



In the triumphant power and life of Schulmerich Bells, your fellow churchgoers and generations yet unborn will delight, will remember your loved one, speak your loved one's name. And, of course, will bless your generosity and the wisdom of your choice of a memorial . . . Or, give in your own name, in your own lifetime. Appropriate plaque, if desired. Inexpensive! Write for information and brochure.



**SCHULMERICH
CARILLONS, INC.**

1847 Carillon Hill • Sellersville, Pa.
©Trademark of Schulmerich Carillons, Inc.

MY FIRST RETREAT

and supper at six. The monk began his reading where he had left off, and continued until the Superior once more rapped his knuckles on the table for silence and dismissal.

At eight-thirty we attended the last of the services of the seven canonical hours, Compline, and the Great Silence once more fell on the monastery.

Until "lights out" at ten, I spent some minutes tiptoeing up and down the corridor, recording the names of the twelve saints painted on the cell doors—names such as Charles Borromeo and Alexis—and wondering just who these people were and what they had done to become saints.

When sleep overtook me, I was thinking about Saint Teresa, whose childhood seizures gave way to a remarkable series of visions. I didn't envy her seizures, but I did wonder if I might ever be blessed with a vision or even a single audible or unmistakable word from above. I pulled the pillow over my head; the thought was heretical.

Instant Sainthood?

Shortly after three o'clock I became aware of a radiant light in the room for me. Thoughts of saints still whirling through my subconscious, I opened my eyes slowly, hesitantly, almost hopefully. And there, through my window, shone the clearest, most brilliant moon I have ever beheld. Not a vision—not at all—but still a visible and beautiful manifestation of the wonderful power of God. For a lowly layman with delusions of instant sainthood, this had indeed been a gentle denial.

If there had not been a worthwhile moral in this story of the three o'clock moon, I would not have told it, because immodesty and foolishness are sins of some magnitude. But there is a moral: make the most of your first retreat—but don't expect too much of it, least of all sainthood.

Our Sunday schedule was similar to that of Saturday. A major departure occurred at dinner when, at a magic and unpredicted moment, the

assembled brothers broke silence and began talking. The sudden transition from silence to the din of conversation was, I would guess, not unlike the sensation a deaf person feels when he puts a fresh battery in his hearing aid.

For two days I had been sitting across the table from one of the brothers whom I had known in Schenectady, and during that time our eyes had not met—not even a glimmer of recognition. Now I was able to say hello to him—quite a relief for me, since I am an inveterate talker. So, at Sunday dinner, are the brothers! We made the most of our temporary reprieve.

Soon after the noon meal I made up my bed with new linens, straightened my room, mopped the floor, dropped a modest cash donation in the alms box near the refectory, and stepped out into the world once more. I felt almost naked, newborn.

Retreat to Advance

I suppose that no two people come away from a retreat with identical conclusions as to what two days of silence did for them or to them. I haven't compared notes with anyone else to find out because it's not really the kind of thing you do.

Did I hear the voice of God? I don't really know. Certainly not, in a vocal way. Then again, if I came away with any new convictions about myself and my mission in this world, if I came away relaxed and filled with new dedication to work and family and Church, if I came away having discovered new and probable paths to a better spiritual life—even if I had only found a new light and meaning in the brilliance of the moon—then I can only believe that in some very real way I had heard the voice of God.

Why does one make a retreat? To advance, of course. And how does one make a retreat? Well, the best way to find out is to go. For all its seeming complication and mystery, it is as simple as walking up to the door and ringing the bell. ◀

THE NEGRO AMERICAN AND MRI

“Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity. The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience.” *Mutual Responsibility and Interdependence in the Body of Christ*

THE CONCEPT of Mutual Responsibility and Interdependence addresses itself to the revitalization of the Church, and more particularly, the Anglican Communion, far and near. On its more obvious level, it has been received as an effort to provide more equitable sharing of the financial, human, and other resources of prosperous nations and churches with those which are struggling and developing. It has produced linkages which transcend cultures and national boundaries.

The implications of the MRI document for life in our own church and nation have been given only limited expression. Within both church and nation, communities of

white privilege exist alongside communities of black poverty, second-class citizenship, and frustration. Surely, the need for this interdependence here at home is as real—and as pressing. If, as the MRI document asserts, the “key-notes of our time are equality, interdependence, and mutual responsibility,” there is no more appropriate place to begin than within our own country, in our own church practices and structures.

The history of the Negro in America from 1619 until the present is the unholy record of a systematic exclusion of people—on the arbitrary basis of color—from the most elementary of human rights, the right to live in dignity as a man. For a majority of Negroes in this country, words such as “personal freedom,” “liberty,” “law and order,” “justice,” and “equality” have not had the bearing on reality that they have had for the majority of the white people in the community. Few Negroes have achieved positions where their rights have had to be respected by whites; many are powerless to do anything about their predicament.

It is against this background that

we must understand why the “black power” slogan has such appeal to the beaten and downtrodden masses of ghetto dwellers, and why the refrain is being picked up by numbers of middle-class Negroes as well. One of the reasons the slogan “black power” evokes so much emotion is that the term means many different things to different people. Following are a few interpretations of the phrase:

1. Black power may represent the nurturing of pride among Negroes in their cultural heritage, in their negritude—a drive for self-realization, self-identity, and dignity through consciousness¹ of group history—which seeks to elevate the black man to a position of dignity on a par with other men.
2. Black power may mean the effort within the black ghetto to build communal solidarity, to create a power force capable of changing the conditions of urban life.
3. Black power may mean repudiation of the theory of nonviolence and a call to all Negroes to defend themselves against their oppressors.
4. Black power may mean rejection

***A statement adopted by the Executive Council,
Protestant Episcopal Church, February, 1967***

The Negro American and MRI

of integration as a goal or a strategy, brought on by the realization among ghetto people that the methods of white-dominated civil rights organizations will not improve the conditions of their lives.

5. Black power may be seen as an attempt to show the black masses that they must express themselves militantly, aggressively, and in their own ways, realizing that community leadership will not respond to gentle, single voices.
6. Black power may mean racial supremacy, black nationalism, violent insurrection, and "Burn, baby, burn."

As the term has been used by its advocates, it may mean any one or a combination of the above. When one evaluates the conditions of the urban ghetto today, it is not difficult to understand why such a slogan would have emerged. While the exponents of black power, such as Stokely Carmichael, have not attracted large followings, recent events have reinforced the separation between whites and Negroes in American life in many areas.

If our society is to face realistically the problems of the Negro sector of the culture, it must recognize and encourage the legitimacy of Negroes' developing those modes of power expression—political, economic, and social—that are utilized by other groupings in the culture, and have been so used by other long since assimilated low-income ethnic groups. For most ghetto poor of this generation, and perhaps for many of the next, a strategy of individual mobility is irrelevant.

The emergence of the black power slogan is probably due as much to the ineffectiveness of civil rights organizations as it is to the general worsening of living conditions. The civil rights movement, in many areas of our nation, has failed to produce through its strategies a solution to the Negro's traditional powerless, subservient position in American culture. In fact, this failure often has

made it easier for injustices to be perpetuated among the black masses.

The fact is that for the Negroes who live in the ghetto, conditions are probably worse today than they were ten years ago. Recent statistics prepared by the United States Department of Labor show a larger proportion of Negroes unemployed now than in 1954; the gap between the average wage of the average white worker and those of the average Negro worker is widening. Slum housing is as bad, if not worse, because of crowding. And in many areas schooling is as segregated—and as inferior—as when the Supreme Court struck down the separate-but-equal doctrine.

The urgent cry to find a base of political and social power in the ghetto is symptomatic of the lack of faith in white people, and in the organization in which whites have played such a prominent role. Because the ghetto community has not had the opportunity to develop spokesmen who are heard, it is not difficult to understand why black power organizations have become a rallying point for the oppressed community, particularly among its young and militant fringe.

In the period between 1954 and 1965, there was an impressive record of change in the area of *civil* rights. *Legal* separation on the basis of race was stricken down in the fields of education, employment, voting rights, and access to community facilities—if not in the field of housing. Yet the actual living conditions of the majority of Negro Americans have not changed in any appreciable way commensurate with those of the white community.

Nowhere is this more apparent than in the churches. Interaction between the "Negro denominations" and those which are predominantly white is still limited. The status of most Negro clergy in our own Church remains one of unequal opportunity. In the development of urban strategies, the major denominations have failed to enlist the indigenous black

leadership which has been there all along. The denominations have continued to use their financial resources largely in support of white leadership in declining inner-city churches.

In view of the fact, as emphasized above, that the slogan "Black Power" means so many widely different things to different people, it is not for the Church to affirm or condemn this phrase. To act constructively, the Church should concentrate on removing the conditions, in church and society, which perpetuate any inferior status and which have given rise to black power as a slogan and a style of operation. The Church should encourage efforts by all excluded people, Negroes and others, to organize for development and participation in society. The Church should speak and act directly to curb any open animosity and violence which have greeted the efforts of Negroes, individually or in groups, to assume a full and free place in society. The Gospel, which affirms human unity in the Person of Christ, is the essential prerequisite for the achievement of a society of justice and equal opportunity and for a church life which gives equal place to all members apart from racial distinctions. Integration without equal opportunity is not enough.

The following resolutions are therefore recommended (and are adopted):

Whereas, The Executive Council of the Episcopal Church recognizes that the removal of social, economic, cultural, and political conditions which perpetuate second-class citizenship for any citizens requires a wide range of effort on the part of the entire community; that the Church has a substantial part to play in such an effort; that at the heart of the struggle is an effort to support Negroes to achieve self-identification, self-respect, and self-reliance; and that this is an essential element of Mutual Responsibility and Interdependence, at home or anywhere else, now therefore be it

Resolved, That the Executive

Council pledges itself to constructive efforts to assure that Negro churchmen attain positions of leadership within the life of our own Church, in accordance with the statement concerning the nondiscriminatory placement of clergy adopted by the House of Bishops at Glacier Park, Montana, in October, 1965; that to this end, the Presiding Bishop is requested, in the responsible selection of qualified personnel, to continue his efforts to appoint Negro clergymen and other professional persons to top executive positions on the staff of the Executive Council, in particular to the urban program of the Church, and to establish means whereby Negroes may advise in the selection of, as well as appointment to, advisory bodies and other positions of national scope; that the staff of the Joint Urban Program be directed to assist bishops in pilot dioceses to recruit and appoint Negroes wherever feasible as pilot diocese coordinators and to other positions of key responsibility in diocesan affairs; and that the officers of the Council are requested to offer cooperation to diocesan bishops in developing means of securing the placement of a significant number of Negro clergy in major parishes; and be it further

Resolved, That the Executive Council, having committed itself to the support of and collaboration with community organizations of the indigenous poor, declares this to be a matter of high priority and, having recommended to General Convention that it make substantial provisions in the next triennial budget for this ministry, urges the dioceses and parishes of the Church to include funds for this purpose in their budget as a matter of urgent priority; and be it further

Resolved, That, recognizing that inadequate schools have contributed materially to discrimination in employment for Negroes and especially among Negro adolescents and young adults, the Executive Council urges the Church to support and,

if necessary, initiate efforts which will lead to a substantial upgrading of all schools, particularly those largely attended by the Negro poor and other underprivileged groups, and requests the Department of Christian Education to devise programs by which parishes, dioceses, and individual churchmen can participate in such efforts; in view of the serious needs of public education throughout the nation, the Council recommends that a major goal of the Church should be to contribute through support of and leadership in public education to the creation of a society of equal opportunity free from discrimination, and be it further

Resolved, That, recognizing that the continuation of ghettos and the continued deterioration of our central cities as well as the expansion of all-white suburban developments calls for a national housing policy which will invest a larger share of available funds in housing for the poor than in housing for middle-or-upper-income groups, in all of which discrimination shall be prohibited, the Executive Council urges the Church to support such national housing policies; reminds parishes and church-related institutions that Federal law makes it possible for the churches to participate in the creation of not-for-profit housing for the poor, and that the technical services of Urban America, Inc., are available to this end; and hopes that the Church will seek such participation in the creation of new and rehabilitated housing, and be it further

Resolved, That the Executive Council calls for a national housing policy which will prohibit all forms of discrimination in the purchase, sale, and rental of residential property, and be it further

Resolved, That the Executive Council urges that the 90th Congress make available substantial appropriations to turn a skirmish into a full-scale war against poverty and advocates adequate appropriations to be spent particularly on com-

munity action programs now suffering serious cutbacks, and be it further

Resolved, That in recognition of the crucial role which the private sector of the economy must play in eliminating exploitation and discrimination in employment, the Executive Council calls upon all communicants of the Episcopal Church, especially leaders in finance, industry, education, and labor, to use their talents and best efforts to create employment opportunities for Negroes and special training programs to offset lack of skill resulting from past and present discrimination, and be it further

Resolved, That because economic growth in recent years has been accompanied by serious disparity between the incomes of rich and poor, the Executive Council records itself in favor of the study of possible social welfare legislation in the appropriate areas which will guarantee a decent standard of living for those who cannot be employed and provision of supplemental allowances for the underemployed who cannot attain an adequate standard of living; and church people are urged to consider the need for comprehensive social and economic policies and legislation to eliminate poverty and to communicate their points of view to members of Congress, realizing that the achievement of such goals may involve them in personal sacrifice, especially by their willingness to pay higher taxes, and be it further

Resolved, That in order that the members of the Episcopal Church may be assisted to give disciplined and informed consideration to and take appropriate action on the issues dealt with in these resolutions, the Executive Council instructs the Departments of Christian Education and Christian Social Relations to prepare study-action programs based on these resolutions for use in the parishes of the Church, and to offer consultative services on the use of these programs in dioceses and parishes. ◀

IN PLACE OF PACHINKO

*Rock 'n' roll and country-style
in the church? Sounds familiar here,
but not so in Tokyo.*

ON SATURDAY night the place is jumping. The hi-fi is loud with either the Beatles or Joan Baez. Furious games of ping-pong go on under the lights just outside. Huddled over by kibbitzing onlookers, several groups play chess.

The scene is not a teen-age party in suburban America. In fact, it isn't American at all. Repeated every Saturday and Sunday night, this action takes place in a northwest section of the world's largest city, Tokyo.

The place is Holy Savior Church, a mission of the Tokyo Diocese of Nippon Sei Ko Kai, the Holy Catholic Church in Japan.

Holy Savior is a typical result of sixty-seven years of Anglican missionary activity in Japan, abruptly cut short by World War II. While the activities described above may be familiar to some American churches, in Japan they mark a revolution.

Nippon Sei Ko Kai is well into its third generation of life as a Church. During World War II it organized itself independent of its mission parentage both in America and in England and constituted itself as a Church of ten dioceses. The total membership of Nippon Sei Ko Kai

today is about 45,000 baptized members.

Anglicanism in Japan has been mainly a mission to middle-class intellectuals, although the great majority of Japanese are either industrial workers, students, farmers, or fishermen. Generally churches are small, representing a handful of families who have adopted a religion considered Western in origin. They exist as tight little islands of specialized interests.

Holy Savior Church is located in Tokyo's Kiba section. The area, like many of Tokyo's other suburbs, is filled marsh land interlaced by canals. Today it is visibly, if slowly, sinking closer to sea level. Dikes are being built to hold back the waters of Tokyo Bay. Kiba means "lumber dealer," and its two square miles are solidly covered with over a thousand small lumber enterprises. Usually one-family institutions, they represent a characteristic mixture of the old and new in the restless modernization of Japan.

The lumber dealers of Kiba are modern in that they import lumber from nearly every country in the world, including Russia, China, the United States, Germany, and most

of the countries in Southeast Asia. Their small warehouses are filled with bundles of boards, all neatly tied in tough plastic ribbon and clearly stamped in artistic-looking Japanese characters, typical of ancient customs among Japan's lumber merchants.

They are modern in that much of the lumber is sold to Tokyo's contractors and builders in weekly auctions. Dealers use an ancient apprentice system which each spring brings thousands of junior high and high school boys from all over Japan to live in dormitories built over each of the establishments. In four to five years of work, the boys learn the business and return to their homes where their fathers are generally dealers or producers of lumber.

The Rev. John T. Suzuki, rector of Holy Savior Church since 1964, is Tokyo-born and bred. He remembers his teen-age years as a time of dodging American fire bombings of Tokyo. A graduate of Tokyo's Roman Catholic Sophia University, he is part of a generation of young Anglican priests who believe that Nippon Sei Ko Kai can afford no longer to live in isolation from the pulsing revolu-

Text continued on page 24



For nearly 24 hours every day heavy trucks rumble over the shaky filled land of Tokyo's Kiba, or "lumber dealer," district where Holy Savior Church (left) is located. Apprentice Fukaya Fuminari (below) is typical of thousands of young workers to whom this parish offers recreation and classes.



Vestryman David T. Shiroyzu (right) sits between two young apprentices in a Saturday night spoken English class which opens the parish-sponsored evening of music, singing, games of ping-pong, Japanese chess, and the ancient "Go" game (below).





In Place of Pachinko

tionary life of a Japan obviously searching for a new kind of future for itself.

Father Suzuki's church building is an example of the old. It could be set in any hamlet in the United States without anyone's guessing that it was built by Japanese. Its "carpenter gothic" lines, its pews and appointments, say clearly "not made in Japan."

Two years ago Father Suzuki began to talk seriously with his vestry and with his bishop, the Rt. Rev. David M. Goto, Bishop of Tokyo, a young and energetic man himself, about the problems of the Kiba area and its thousands of apprenticed young men.

Father Suzuki's vestry is an unusual group. It includes Miss Hannah Karikomi, who sells cosmetic goods in a department store; Mr. Michael S. Tanaka, who is in the trucking and moving business; Mr. Peter G. Taguchi, an interior decorator; Mr. David T. Shirouzu, a civil engineer in Tokyo's water department; Mr. Isaac H. Amino, manager of a car parts agency; and Miss Cornelia A. Nehara, a teacher.

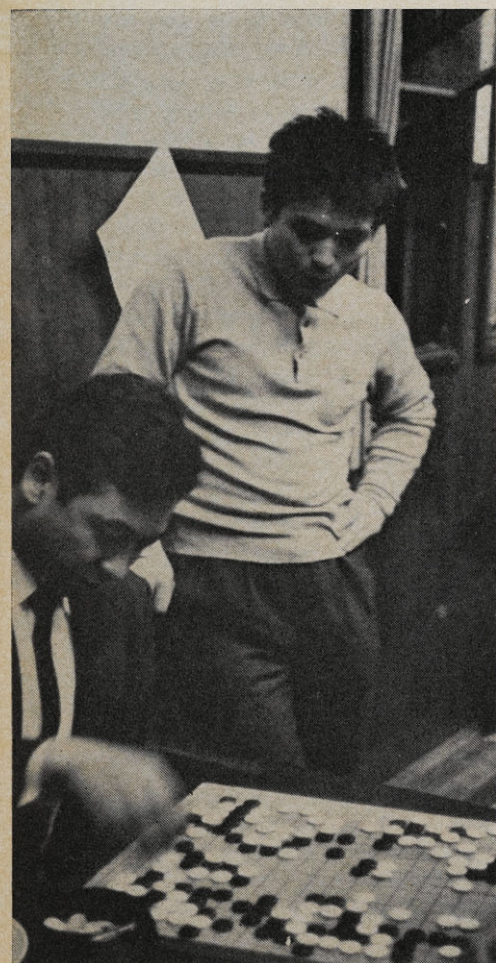
As a result of their long discussions, they took a survey of the number of young men in their area and of some of their problems.

Kiichi Yamashita is typical of the boys they studied. He is eighteen and one of four brothers. His father owns a sawmill at Nikko, the ancient capital of Japan, west of Tokyo. Kiichi works six days a week, arising at 6:30 A.M. in a tiny room he shares with three others. After he has breakfasted on food which is provided in a common dining room downstairs by a concessionaire (and which is "just fair"), he attends a daily 7:15 pep talk by the president of the firm, who outlines the work for the day.

The work is physical and demanding, but his four years in Tokyo will provide him with a thorough understanding of the lumber business to carry home to his father's enterprise. He is paid 120,000 yen per year, equivalent to U.S. \$335. Half of this is sent home to his father, and the other five thousand yen per month he has for pocket money. In Tokyo, where living is expensive, it is little more than an allowance.

After supper Kiichi has time on his hands, since he is unable to pay the tuition fees for night school. He is required to be in bed by 10:30 P.M.

Most of the apprentices get off late Saturday afternoon and are free until they must report to work again on Monday morning. In this highly regi-



Japanese have a near mania for the game of "Go." Vestryman Shirouzu (seated) provides tough competition as Kiichi Yamashita watches.

◀ *Over half the congregation at Holy Savior Church remains after each Sunday's worship for a lively discussion of the rector's sermon and hot green tea.*

mented life, it is not surprising that a good bit of their \$4 per week pocket money is spent on gambling and drinking. Much of it disappears into the *pachinko* machines, a Japanese variation of pinball machines, into which Japanese dropped 800 million yen in 1965.

Father Suzuki and his vestry determined that some kind of mission to these young men and their needs was an absolute necessity. After conferences with Bishop Goto and with Tokyo Diocese's Department of Christian Education and Department of Youth, they have announced a new project: to build a center for young workers on land next door to Holy Savior Church.

Their announced goal is \$41,670—to build, furnish, and equip the modest three-story building. The diocesan and parish project committee is determined to raise two-thirds of the amount within Japan, some of it from Kiba businessmen and the rest from Japanese Christians. "Unless we raise most of it ourselves," says Father Suzuki, "we won't really appreciate it."

The project has attracted the notice of members of the Diocese of Washington (D.C.), which is in an MRI companion relationship with the Tokyo diocese. The Rev. Edgar D. Romig and the Rev. and Mrs. James C. Fenhagen II of the Washington Diocese visited Kiba, and last year Washington Episcopalians forwarded the first of three \$5,000 installments on a \$15,000 pledge to Kiba's Holy Savior Church.

Deciding not to wait for a new building, the diocese and the people at Holy Savior have already begun their mission to the young men of the area by the simple expedient of dividing off the back half of the church itself and turning it into a temporary recreation room on Saturday and Sunday nights of each week.

Bishop Goto assigned Miss Freda Cowdray of the Church Missionary

Society of Britain to Holy Savior Church. She is a trained social worker who speaks fluent Japanese.

Part of each Saturday night and Sunday night is given over to instruction in spoken English. Though the young men have studied the English language for five years and can read and write it with fair proficiency, they seem possessed with an overwhelming desire to learn to speak it.

Miss Cowdray and Father Suzuki both recognize that most of the boys are avid admirers of all things American. Kiichi points out that his favorite books and movies are American. He has seen *The Old Man and the Sea* and *The Sound of Music*, and has read most of the novels of Betty Smith.

The records on the record player are a strange mixture of classical, modern, and traditional. Stephen Foster's music floods the room—sung in Japanese. These Saturday night gatherings are popular not only with the young men of the area, but with the young women as well, usually daughters of the local lumber merchants. As one young lady, Miss Eto Sasaki, said, "I am learning English because I am very interested in America. Some day perhaps I will go there, but it is only a dream yet."

So far, the undertaking at Holy Savior Church in Kiba is small. Future plans call for courses in book-keeping, typewriting, the domestic arts—also counseling, lectures, mov-

ies, concerts, instruction in Japanese dance, and a library of English and Japanese books.

Holy Savior's proposed center is a small thing in a nation so populous as Japan—but it has enormous significance. It is one of several experiments of Nippon Sei Ko Kai to minister to one of the world's most rapidly changing nations.

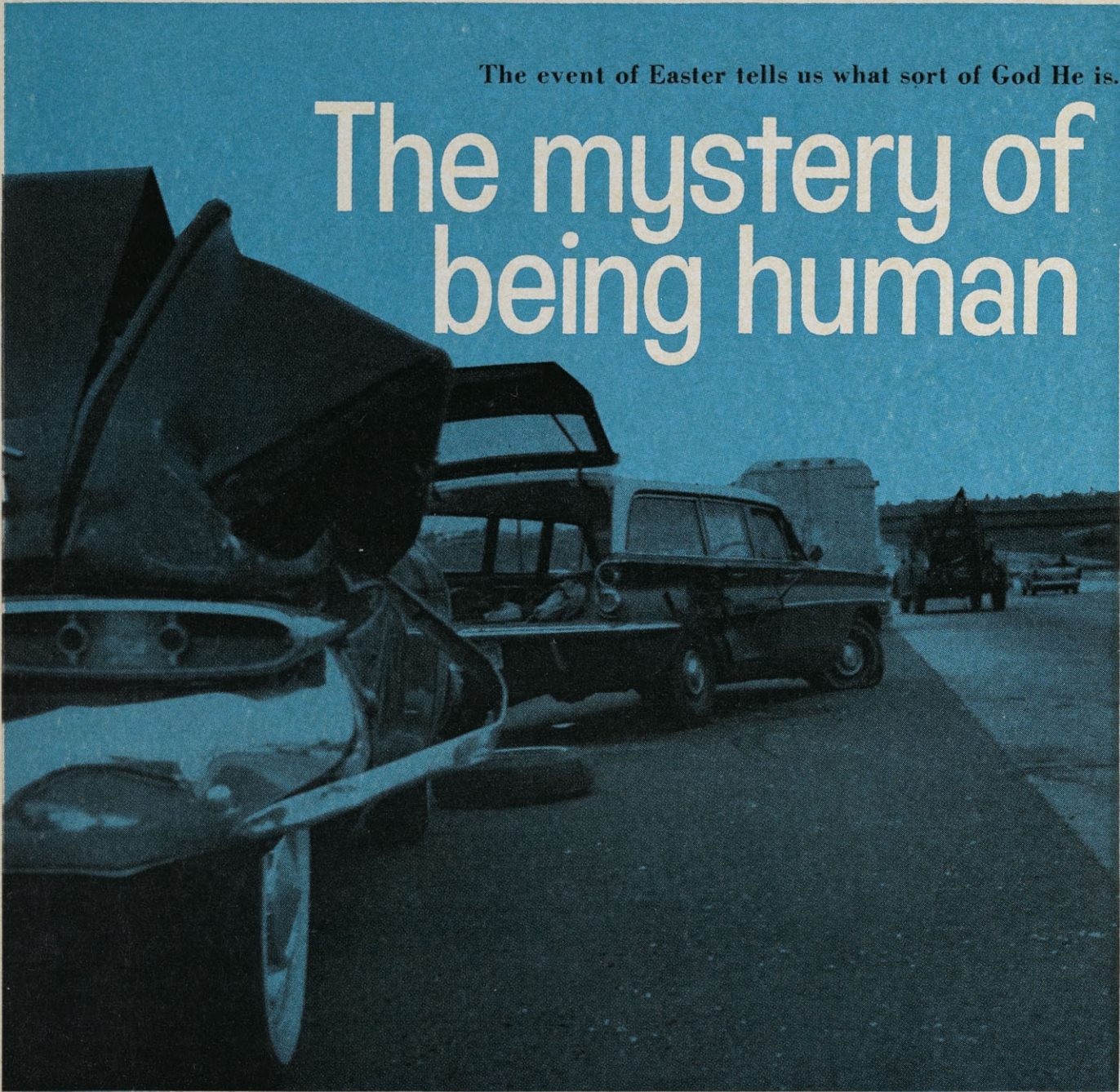
At all levels of Japanese society, from fishermen to intellectuals, a national search is on for a definition of Japan's destiny. The old ways of culture, religion, and belief are all being questioned and modified, and new ideas are gaining acceptance at an almost alarming pace. Our Anglican brothers in Japan are moving in the same tide.

Whatever help and assistance the tiny Holy Savior Church renders to the young men of Kiba will be a small thing in comparison to the changes which such efforts will work in the members of the church themselves. The handful of families meet Sunday after Sunday for Morning Prayer and the Holy Eucharist. A discussion over tea follows, continued by some of the group during a lunch of Chinese food. This pattern will certainly be altered by their new connections and interests in the outside world.

By such means, perhaps, the Western shell of isolated contentment surrounding many Anglican churches in Japan can be breached. In a country such as Japan, the possibilities for genuine mission are unlimited. ◀



Apprentice Kiichi Yamashita, who has worked in Tokyo's lumber district for two years, shows one of his treasured few American books to the Rev. John Suzuki, Holy Savior Church's rector and counselor to many such young men.



The event of Easter tells us what sort of God He is.

The mystery of being human

AN ORDINARY automobile accident and Easter morning do not appear to have much in common. But ever since I was involved in an accident, I find that when I think of it, my mind soon moves by some strange logic to Easter.

My wife, our daughter Alison, and I were traveling through a small village in upstate New York. It was a pleasant, drowsy sort of day; we had eaten lunch and were headed for Vermont. Eva was at the wheel; I was half dozing beside her; Alison was asleep in the back

seat. The pit of the station wagon was piled high with our summer equipment, topped by Alison's guitar which she had recently learned to play.

All at once—the memory is confused and blurred—a flat-nosed monster came roaring through the stop sign to our left and smashed into our hood. My memory abruptly ends at this point and resumes with me alone in the front seat. I learned later that Eva had leaped from the car to shout, "Stop that man." Alison, abruptly awakened, had shaken the fragments of guitar from her

hair and had climbed out of the crumpled car. Some local people had taken her away and had tried to calm her down.

Meanwhile, I regained consciousness, and noticed that my shirt was half gray, half red, and the red part was spreading. Somehow this seemed of no great importance. Eva returned to the car, apparently unhurt, and was startled to see that I was bleeding badly. I asked where Alison was. She explained that some people were looking after her. Half a dozen times, I suppose, before I was taken to the hospital, I asked about her. Dimly as my mind was functioning, I still knew that if she had been killed, Eva obviously could not say so; there was no way for me to know if she was telling the truth.

Soon the stretcher bearers arrived, and I was being taken to the hospital. I lay on the operating table, and as the needle flashed that would end all thoughts for a while, my final thought was of Alison. I remember saying to myself, "I must go into the darkness without knowing."

It sounds rather pretentious and silly in the narrating. But for reasons that half elude me, the whole memory of that accident has a quality of revelation about it. For one thing, I had always considered myself something of a coward. Yet when I was at a point when, for all I knew, I had real reason to fear for my life, I found that was the least of my anxieties. I had often told myself that in a great crisis I would probably try to rescue my manuscripts first and then worry about my family's safety. Again, in the showdown, it was not so. I completely forgot that I am a writer. I remembered only that I am a husband and a father. In short, I seemed to have behaved considerably better than I had any right to expect of myself.

This makes me wonder how many layers there are to a human being. The upper layer of full consciousness makes it possible for us to think rational thoughts, to plan Utopias, to scheme, to win friends and influence people by deliberate strategies. But below that level is the great darkness of the unconscious, filled with images of both beauty and terror—the source of nightmares as well as of the haunting dreams and intimations of beauty the arts embody.

But what if there is a still deeper layer? The skeptic in me smiles at this point. Perhaps the serenity I experienced was nothing more than euphoria. Perhaps—I cannot prove the opposite. But neither can I shake off the memory, and the lingering suspicion that at the core of a human being there is something better than he ordinarily experiences—and that this inner citadel may be the point where he meets God, and puts aside

the masks of mere reason, social custom, and the teeming jungle.

What is at the heart of the universe? Emptiness? Matter in motion, moving according to precise mathematical and physical laws? An expressionless face? A snarling face? A face smiling with recognition?

I think the answer has been given. That face at the heart of the universe has been seen: first with physical eyes, and now with the eyes of faith.

When Christ appeared to His disciples on Easter morning, it was not simply a revelation that God held power over sin and death. As good Jews, they had always known that. It was more. It was the affirmation of all the vague, but haunting and persistent, intuitions that mankind has known. It was the visible sign that beyond the apparent impersonality of the universe going about its mechanical routine, there is personal meaning. Beyond the agonies and cruelties and frustrations of human lives, there is a dimension in which tears cease and the holiness of laughter begins. In each man there is that point where, however faintly at times, he hears a voice that is more than human, and feels a call to a love that rustles in human streets and moves the sun and the other stars.

I believe that what I experienced at the time of the accident was real, because Christ rose from the dead and confirmed all such moments.

But how can we believe He rose? The witnesses are long since dead. They cannot be cross-examined. We can say only that what historical record there is proclaims that fact; no historical record provides an adequate alternative explanation.

But this does not answer the question. What we are really asking is, "Is this the kind of thing that could happen?" Or perhaps that is the wrong way to put it. What God wants to happen can happen. But would He will it?

And thus one comes full circle. What kind of God is God? The event of Easter tells us what sort of God He is. The risen Christ is the exclamation point affirming the fleeting moments when in the midst of danger and confusion, we discover an inner silence and a quiet voice that seem to come both from our depths and from light-years away.

Good Friday tells us what we need to know about the cruelty and horror of which human beings are capable. Easter is the pledge that beyond all we can do in fear and hatred, there is God. He has planted beach-heads of His presence deep in us, where we cannot escape His love.

He is risen! And whatever is deepest and truest in us is gaily summoned to rise with Him. ◀

How I feel about Unity

Unity Begins at Home

Of course I am for church unity. Who isn't? This is not to say, however, that I am for the COCU unity scheme: I am not. I am strongly opposed to COCU, not so much because it is theologically vague and ecclesiastically unworkable (as indeed I believe it to be), but because I am convinced that unity begins at home.

How can four million churchmen, pledged to Mutual Responsibility and Interdependence with forty million fellow Catholics, negotiate a merger without even consulting their coreligionists?

The subtitle of your February unity feature is "The next step is making up our minds." How true! But the subject about which we should be making them up is not the creation of some "coming great Church" of the future; it is, on the contrary, our own present nature and identity, the creed, cult, and code of Anglican Catholicism here and now. Until we are at peace with ourselves, we can scarcely presume to heal the divisions in the whole state of Christ's Church.

MAJOR H. W. GLEASON, JR.
Carlisle, Pa.

No More Gimmickry

The *Consultation* appears to both Anglican and Protestant clergy in this area to be only another attempt in a long line toward "gimmickry" in religion. It seems that this great drive by our national hierarchy to

"be relevant" has now manifested itself in these talks.

The *Consultation* itself is totally objectionable to me as defined in the Forward Movement book *Principles of Church Union*. Therein can be seen only the founding of another schismatic Protestant denomination. Why not just openly and candidly admit that what we have been teaching from the Book of Common Prayer all these years is wrong, and gleefully run into any one of a number of Protestant denominations?

Can the question be answered as to whether or not this movement would cut us off from the rest of Anglicanism and from those Catholic Churches with which we are already in Communion? If so, this "numbers game" would certainly seem to backfire! The papers here spoke (in *headlines*) during the Dallas meetings of a "Super Protestant" Church of over 20,000,000 members! "Bully!" Are we not already part

In our February issue, we asked for comments from our readers regarding church unity. The response was so great that we have condensed the letters here in order to express as many viewpoints as possible.

How do you feel about this subject? We welcome your opinions and/or queries. Write to Unity Forum, c/o The Episcopalian, 1930 Chestnut Street, Philadelphia, Pa. 19103.

of, and in communication with 50,000,000 souls around the world?

THE REV. CARL D. SWANSON
South Haven, Mich.

Union in Communion

Anyone who has read the remarkable book *Global Odyssey*, by Canon Howard A. Johnson, (a book every churchman and woman should read) will remember the passage (page 204) about the two brothers in India who had been separated in childhood. One became a Christian in a district served by Methodist missionaries, while the other became a Christian in an Anglican area. After many years, they met, and it happened to be December 24.

Now, they were brothers after the Spirit as well as the flesh. But they were told by the local Anglican Priest that they could not receive Communion together at the same altar—on the eve of that wondrous night when the Saviour (of *all* mankind) was born. One was a Methodist and the other an Anglican. Supposedly, this was sufficient reason for dividing them. Johnson says, "I met these brothers. I had to hang my head in shame before them as, stammeringly, I tried to explain the reasons for the hideous irrationality of our keeping them apart."

Only one question comes to my mind about this—if Jesus Christ had been that Anglican Priest, would He have refused to serve the Holy Communion to these two brothers together?

N. B. GUTHRIE
Seattle, Wash.

Episcopacy Essential

I was raised a Roman Catholic, was a Methodist for some ten years, and for the past three years have been an Episcopalian.

Unless the consulting Churches can accept the historic episcopate and the spiritual functions of the episcopacy, and *all* the Sacraments and Sacramental rites, and their ministers be ordained to the priesthood (as we understand and believe), the consultations cannot result in unity, i.e., in a Church truly Catho-

lic. We have more in common with—and should hold unity discussions with—the Catholic Churches.

ROBERT LEE HOWARD, JR.
Louisville, Ky.

Study and Services

Christian unity is imperative; my small experience shows that it is also attainable. For three years I have belonged to a Bible study group with a number of women from a *great* variety of denominations. There is never any discord, only love, because the members do have Christ in common, which is all that is necessary.

The church service, however, presents a great challenge. Some people express their love, praise, thanksgiving with formal and traditional ritual; others are uncomfortable unless the service is a simple meeting. Some approach God with loud and joyful singing; others, through quiet meditation and prayer. To some extent these differences are the result of training, but more often, reflect real differences in individual personality which should be encouraged, not destroyed. Would it be possible to retain several different types, or forms, of worship in the reunited Church?

MRS. QUENTIN WRIGHT
Le Grand, Calif.

No Hash Needed

I wonder if we are not striving for what has already been accomplished.

There was a time when I agreed with the notion that we Christians, as separate denominations, presented a confusing picture to the non-Christian community. However, “appearances” should never be a motive

for change. Rather, we should ask, what is being accomplished for God, with the present system of separate denominations? Is more and better to be accomplished by continuing the present system? *I think so!*

I believe you will admit that some denominations do some work better than any of the other denominations. For example: Episcopalians excel in the lovely ritual and ceremony of worship (while continuing to carry out the Lord’s work in other fields); Baptists have many good evangelists. I interpret the Scripture (Corinthians 1:12)—which, thank God, is my prerogative—to apply not only to individuals, which is on a *small* scale, but to denominations, on a grander scale.

The hand and the foot have a right and duty to communicate, and “have the same care one for another,” but let’s not grind up all the members and make a mess of hash in an effort at man’s idea of “unity.”

MRS. T. R. WILEY
Santa Fe, N. Mex.

Receive and Obey

By all means I am for unity! In my personal life I have already experienced unity through receiving the gift of tongues. I lived forty years without the knowledge that if I asked, I could know Jesus Christ personally. Other denominations know about personal experiences with Jesus Christ, but most Episcopalians don’t know about it, and even when they are told, do not believe it.

I earnestly believe God uses every one of His children who are obedient, and certainly we have a lot to learn from each other.

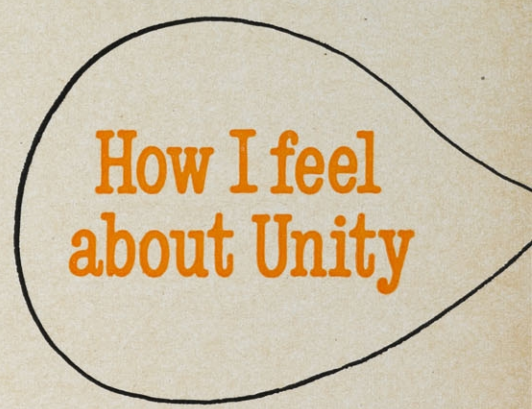
CHARLOTTE SLAWTER
Rockville, Md.

Future Famine?

In a recent sermon, an English clergyman said, “We have to face the fact that the Church as we have known it in England is dying and will soon be dead.” I believe we had better face this fact, too. In the coming generation there will be as great a falling off of church membership

as there has been in England since the last war.

Today’s young people want and know that they will have to be “where the action is.” They will be unconcerned with creeds and ritual, dogma and church government. They will be totally uninterested in the “comfortable pew.” They are very deeply concerned with love in action, and I do not think the Church will have any part in their lives unless it is wholly committed



How I feel
about Unity

to action and organized for it.

Church unity will never get beyond the talking stage unless it forgets about creeds and church institutions and starts talking about uniting for action in the world. And for this we do not need to keep anything but the Bible.


MRS. KNIGHT AMES
Milton, Mass.

Road to Schism?

It is sad to observe well-intended Christians, and especially those of the One, Holy, Catholic, and Apostolic Church, so carried away by the desire for unity that they are willing to compromise or abandon the truths of our goodly heritage.

The Principles of Church Union are simply inadequate; they indicate no desire for the gifts of the Catholic Church, and they omit too many points of importance that ought to be grappled with now and not later. The Principles are based on an assumption that there are no more heresies, only Churches. I am convinced that the great number of people involved simply are not ready for, or interested in, much

Continued on page 48



How I
feel about
Unity

Are you following



OCCASIONALLY I watch one of Alfred Hitchcock's thrillers on television. My wife tells me that one of Mr. Hitchcock's little idiosyncrasies is to appear somewhere in the film. This is a kind of signature of the author. It says, "I am part of this, too."

The story of Jesus is a thriller, all right. Not in exactly the same sense that I have used the word about Hitchcock's creations. In some ways it is a thriller in reverse, for thrillers are generally written around a theme in which the good guys are doing good and the bad guys are doing bad. Everything seems to work for the bad guys against the good guys until, at the very last moment, full of unbearable suspense, the good guys win. Under those circumstances, we can switch off the television, grateful and relaxed until the next time.

But the final week of our Lord's earthly life is a bit different. This period begins by telling about a good man who came riding into the most strategic city of the East to the accompaniment of cheering and the waving of palm branches. Indeed, His position with people seemed so secure that it would have been very difficult to find takers for wagers that this man would not end up taking over the city by the end of the week.

His power actually increased in the days that followed that triumphant procession. He was able to throw the money-changers out of the Temple, right under the noses of the authorities who had not only tolerated, but encouraged them. He bested his opponents in sharp verbal debate when they sought to trap and discredit Him. People flocked around Him; they sought His advice and His astonishing capacity to heal them of their diseases.

Then, without warning, His fortunes fell. Ominous

shadows began to fall across the sun-lighted streets. One of His own men betrayed Him. Certain authorities found Him in a lonely garden; took Him into custody. Most of His well-wishers fled in panic at this unexpected turn of events. But one of them, Peter, followed afar off. J. B. Phillips' provocative translation makes this phrase read, "Peter followed Him, at a safe distance."

If you happen to be, as I am, one with a kind of Hitchcock signature complex, there may be countless other places in this New Testament thriller where you can say, "I am a part of this, too." Conceivably, this may be one such place: among the safe-distance followers of Christ.

This is not to hold Peter up for ridicule. God forbid. Every mother's son of us knows that but for the exigencies of history and the accident of birth, there we could go. But neither must we back away from an undeniably highly embarrassing fact; namely, that in a crucial hour, at a strategic moment, Peter was not of much use to His Lord. Neither was John. And the rest of them even less.

As someone has suggested, "Calvary would hardly be Calvary without the people who glance up and down the street, catch sight of the majority, then tiptoe quickly inside and lock the door, or perhaps just stand and watch." Better to be James or John than these others. Better to be Peter. Had you thought of it? Better, perhaps, to be Judas. Though tragically wrong, he was decisive, positive, involved, and not without personal risk.

Here, however, is that haunting phrase, "afar off," that tugs at the imagination.

Do you remember the story of Nicodemus, the one

Adapted, by permission, from "Focus on the Cross," The Episcopal Radio-TV Foundation, Atlanta, Georgia.



at a safe distance?

who came by night? In some ways Nicodemus is the most modern of the characters who people the story of Jesus. Here he is, like so many of us, sensing in Jesus something that he lacked and yearned for—must have, somehow.

Does he lay this need, this lack before Jesus? No. He carefully creates a favorable image of himself: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

Does he think he can play charades with the Lord of Life? Jesus brushes the overtures aside and drives to the heart of the matter "Are you ready to die that you may live again?" For this is the meaning of Jesus' prescription: "Except a man be born again, the kingdom is not for him." Metaphysics? Abstractions? Riddles? Not a bit of it. "Nicodemus," Jesus tells him point-blank, "you must kill the man you love most, yourself, if you would live to love men by the power which only God can confer."

And what did Nicodemus do in reply? He wanted to discuss the matter. He transfers the problem to the area of intellectual speculation. "How," he asks, "how can I return to my mother's womb, mature man that I am?"

In the crucial encounter with God in Christ Jesus, the question "how?" is the refuge of a man who wishes to remain a spectator and not come too close to the mystery (the open secret, open to faith) that is Christ, Saviour, Lord. Not many people have lost their life in a debate. Debating is for the most part limited liability.

I have seen men, and so have you, for whom God opened up a vista of eternity. What happened? "Yes," they said, "Jesus is an impressive figure. But really, how

can there be someone who is God and man? How can there be death for a man who lives again and saves others? How can these things be?" And Jesus says the same thing to them and to us that He said to Nicodemus: A birth is not a matter of thought. It is a fact.

You must begin at the beginning, for birth is the first thing in a man's experience. Are you prepared just to speculate about God, or are you ready to obey and follow Him? You must yield up your whole life to the Father in heaven, and then you will know. You see, Jesus Christ is known only in commitment, or He is not known at all.

Again it should be said, this is not to hold Peter up to ridicule. Peter is so like me it frightens me. Perhaps you may feel that Peter is a faithful mirror of yourself. This is more to try to understand what makes the final week of Jesus' earthly life holy amid some pretty unholy things and unholy people.

Jesus' last week says that a man must risk growing more like Jesus Christ and (this is more difficult) growing more like Jesus Christ in a world such as this is. This is not something to be taken casually. To love where love is crucified; to be unselfish where unselfishness is disadvantaged; to be honest where you may be cheated for it; to have your feelings hurt for showing affection.

If you are a praying person, this poignant episode is saying that God will answer your prayer as you stand naked and alone before Him, risking all that you are on what He is. ◀

BY JOHN E. HINES

To progress at "the pace of a hen"—a run forward, a dash backward, a stop to peck at a pebble in the road—is better than no pace.

Martha and Mary



The matter was put with disarming simplicity by a Roman Catholic waiter at the Pensione Castello where many of the Protestant and Orthodox observers lived during the four years of the Council. His exchange with Father Frank Norris, a Roman priest translating for the observers, went something like this:

Gigi: Father, these observers are very good men, aren't they?

Father Norris: Yes.

Gigi: They all believe in God?

Norris: Yes.

Gigi: There is only one God?

Norris: Yes.

Gigi: So they believe in the same God we believe in?

Norris: Yes.

Gigi: They all believe in Christ?

Norris: Yes.

Gigi: There is only one Christ?

Norris: Yes.

Gigi: So they believe in the same Christ we believe in?

Norris: Yes.

Gigi: They have all been baptized?

Norris: Yes.

Gigi: There is only one baptism?

Norris: Yes.

Gigi: Then, Father, I do not understand. Why the divisions?

We must be made increasingly uncomfortable in the face of that question, until we have done whatever God calls upon us to do to render the question unnecessary.

Robert McAfee Brown

Our best havings are wantings.

C. S. Lewis

That man Jones: you think you treat him with such scorn because you despise him.

Nonsense.

It's just the other way around.

You despise him because you treat him so badly.

Ann Rutan



Often we put so much stress on our decision for Christ that we forget the overriding importance of his decision about us. I was his before he became mine.

D. T. Niles

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

I am quite sure that it is going to be very difficult to get our people to change our corporate ecclesiastical ways, but change we must.

John S. Higgins

The public hand-wringing and private head-scratching on disarmament and the proliferation of nuclear weapons will doubtless continue. But beyond the sounds of public debate, there are the silent prayers of men and women who do not understand very much about nuclear energy, but know only that they do not want their homes destroyed, their children burned alive, and their hopes snuffed out by the miscalculated rivalries of their political leaders. Here, in truth, is a problem beyond ideology.

Harlan Cleveland

WORDS FOR TODAY

God speaks:

You might perhaps, and no harm done, leave your business in my hands,

O wise men.

Maybe I am just as wise as you are.

Charles Péguy

"Every wall is a door," Emerson correctly said. Let us look for the door and the way out, anywhere but in the wall against which we are living.

Albert Camus

Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan.

John Wesley

It's one thing to see a white shape in a churchyard at night (which might after all be merely a cat), but it's quite a different matter when a friend whom you saw die on Friday comes up and speaks to you on the following Sunday morning! Yet this is what happened to the followers of Jesus Christ.

J. B. Phillips

This is what I mean by worldliness—taking life in one's stride, with all its duties and problems, its successes and failures, its experiences and helplessness.

Dietrich Bonhoeffer

God is *what*?

Episcopat



The Body of Christ as an overlapping of church and society belongs to the past. The new pluralistic world makes new and heavy demands upon the Churches, but it should be accepted without recrimination and tears because it gives the Churches the great opportunity to stand on their own legs, trusting in the internal truth of the Gospel which they bring to the world.

Willem A. Visser 't Hooft

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

Dan Herr

A head-on grappling with the issues posed by critics of orthodox Christian faith can be a cleansing and exhilarating exercise.

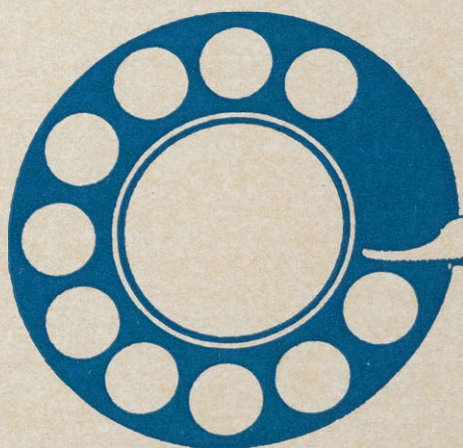
Jonathan G. Sherman

The pursuit of peace resembles the building of a great cathedral. In concept, it requires a master architect; in execution, the labors of many.

Hubert H. Humphrey

Christians have got to start believing in Christianity.

William Crittenden



We need courage in this Church, but not foolhardiness.
We need reformers in this Church, but not insurrectionists.
We need pioneers in this Church, but not anarchists.

John E. Hines

It is hard to think and speak truthfully about the Church today, because the habit of denominationalism has become so deeply etched on our consciousness. We talk about the pursuit of church unity as if it were an option, or a hobby—"ecumania"—not realizing that ecumania is the state of a normal Christian and denominationalism is the abnormality.

Peter Day

We must learn to break down this crippling wall between religion and life, between God and His world. We must make it plain not only in our teaching but by the way the Church lives in the world. The Church follows her Lord into the world, and into issues, where He has been at work for a long time. The Church will teach involvement by being involved.

Jesus Christ designed His Church to be yeast in the lump which is the world. We are not putty to be pushed this way and that. The Church cannot possibly "stick to religion" and be the Church.

Victor S. Ross, Jr.



In Christian ethics the only pure statement is the command to love: every other injunction depends on it and is an explication or application of it.

John A. T. Robinson

The words quoted on these pages have been taken from the past year's issues of THE EPISCOPALIAN. The Church's national monthly magazine began publication in April, 1960, as successor to FORTH and THE SPIRIT OF MISSIONS.

The Life of Faith

BY HENRY L. MCCORKLE

THE YEAR just past has, in many ways, been the most difficult and demanding of the sixties, not only for the world, but for the Church. In the Church, it has been the year of double dissatisfaction. Many people are upset with the institutional Church because they feel it is *not* facing up to the facts of a rapidly changing world. And many people, particularly in the United States, are increasingly distressed with the Church because they feel it is moving *too* fast, and getting too much involved in the world.

Results of this double dissatisfaction are all too plain to see, regardless of how we feel. Some members are leaving the Church. Some ordained men are going into "secular" occupations. Church after Church, including the Episcopal Church, is feeling the effects of decreasing attendance at Sunday worship, and decreasing income for worldwide and national programs, and even for local expenses.

In other words, the Church is now truly facing a dilemma of major proportions, or, as some of its younger members might say, an identity crisis. Each one of us is being asked, "What does it mean to be a Christian—a follower of the Lord and Master, Jesus Christ—in the midst of an affluent, thoroughly secularized society?"

Many American Christians have worked hard and faithfully since the Great Depression and the Great War to be able to enjoy increased leisure time, and the better things for themselves and their families. They have moved out of the cities except for work. They have put themselves in a situation where they can say, "I don't have to worry about race, or inner-city decay, or Vietnam, or anything else, if I don't want to." And yet the Church is saying more and more insistently, "You must be involved. . . . It's your Christian duty. . . . The message of the Gospel leaves you no choice."

The institutional Church has been taking a beating these last few years. And not without cause, for those of us who make up the Body are fallible, human beings. But in the joy and wonder of the Resurrection of Jesus Christ, we should realize, despite our failings and differences, that the renewal of the Church and the World is possible through faith in Jesus Christ.

Several signs are posted for all to see. First, most of us realize that the Church is in a crisis situation. Our contemporary prophets, including Bishop John Robinson, Dr. Harvey Cox, Bishop James Pike, and Dr. Willem Visser 't Hooft, have made us aware, whether we agree with them or not.

Second, we are responding to the challenges of the inner city, the campus, the rural area, at home and overseas, not just as isolated, insulated sectarians, but together as Episcopal, Roman, Presbyterian, or Methodist Christians working *within* the institutional Church as well as without.

Third, we have discovered the difficult, and often frustrating, ways of corporate planning on national, regional, and local levels. As our cooperation increases, we will be more able to mobilize the Churches' resources anywhere in the world to help fashion a stronger force to aid God's work.

Fourth, we have begun to struggle through renewal on our own local parish situations. Here is a key opportunity to make the Church truly God's instrument. All of us will have to be patient—to be God's "shock absorbers"—as we work out together the meaning of being a Christian today.

Fifth, as Episcopalians, we have, shortly, the greatest single opportunity of this century to change outmoded ways for new in keeping with the demands of the Gospel. This is the Seattle General Convention of September, 1967. Our elected representatives, episcopal, clerical, and lay, will have the most significant array of matters before them in recent history, if not since the Convention of 1789. Despite the dissatisfactions and tensions in the Church, the Convention can slice through passions, pressures, and prejudices to find the will of God in measuring the future.

As the Rt. Rev. Charles Henry Brent, late great Bishop of the Philippines, and ecumenical pioneer, once said: "We cling to what we know and have experienced. That is conservatism, and demands respect. But we must launch out into the unwonted and unachieved. That is the life of faith. Faith is exploration and experimentation in the realm of the ideal and the unseen. . . ." ◀

Should Your Minister Be a Clerk?

Which jobs should a minister perform?



1

- ☐ PREACHING AND TEACHING
- ☐ WORKING WITH CHURCH SCHOOL GROUPS
- ☐ PERSONAL COUNSELING
- ☐ ENLARGING THE MEMBERSHIP
- ☐ REPRESENTING CHURCH IN COMMUNITY

2

- ☐ OPERATING OFFICE EQUIPMENT
- ☐ ANSWERING TELEPHONES
- ☐ BOOKKEEPING
- ☐ TRAINING OFFICE STAFF
- ☐ MAILING CHURCH CORRESPONDENCE

Which List Would a Minister Choose?

Most ministers consider list number one to be of primary importance. Many of them could add to it. They've spent years of preparation developing skills in these areas. Despite these facts, the results of a survey of *Practical Problems of Ministers*, conducted by Ministers Life and Casualty Union, prove that too many of them are overburdened by responsibilities from list number two.

63% of the ministers interviewed felt that administrative work was taking too much of their time. 32% considered their staff's capabilities were a problem. 51% reported that their staffs were too small. And, 49% found their office equipment to be inadequate and outdated.

As a result of these inadequacies, 47% were finding too little time left for study and prayer. 62% reported too little time for leisure.

These are significant facts.

They indicate a problem that is becoming all too prevalent in today's churches. Dr. Seward Hiltner, Professor of Theology and Personality at Princeton Theological Seminary, told a conference on evange-

lism that ministers were sometimes expected to act "like hired hands or errand boys" because ministers and people had not developed proper understanding of the functions of the minister, and of the people's obligation to give him freedom to perform those functions.

What can be done about it?

Dr. Hiltner suggests one solution: "The most important aspects of administration involve joint cooperation of minister and groups of people in getting things done." Sometimes staffs should be enlarged, trained or paid better. Sometimes laymen themselves can help by assuming proper responsibilities. The minister's vocation is to help other Christians to assume their proper vocations. Real cooperation may require both new understanding and new equipment.

Some of our churches have grown to the point where it is wise to hire a business manager to take over administrative functions; others could consider additional part-time or full-time help. The growth of your church—both spiritual and physical—may well depend on it.

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



MINISTERS LIFE and casualty union

Ministers Life Building, Minneapolis, Minnesota 55416

A Mutual Life Insurance Company



WORLDSCENE

Executive Council: Decisions and Data

The fact that "The Episcopal Church Welcomes You" now appears on 11,308 signs across the country.

At the February 14-16 meeting of the Episcopal Executive Council at Greenwich, Conn., this report marked a rare, pleasurable respite in an agenda crammed with tough issues and challenging information.

In a series of business sessions, Council members considered, debated, and voted:

- For 1967, a general church program budget for national and worldwide work of \$13,656,963. This sum falls below the figure of \$13,922,000 authorized by the 1964 General Convention, and reflects a drop of some \$720,000 in diocesan and missionary district pledges for 1967 general operations.
- For recommendation to next September's General Convention, a series of general program goals for the 1968-70 Triennium. The proposed costs of these goals are: 1968—\$16,897,725; 1969—\$18,587,498; 1970—\$19,516,873. The Council also approved in principle a new method for defining and implementing the general church program. In the past, programs have been listed under Executive Council departments. Under the proposed new approach, they will be listed in terms of basic purpose under headings which cut across departmental lines.
- A major resolution, "The Negro American and Mutual Responsibility and Interdependence," urging "a national policy" of fair housing practices, along with several other steps to achieve equal opportunity for all Americans. (*The full text of this resolution appears on page 19.*)

• Episcopal Church participation in the Inter-Religious Foundation for Community Development, an ecumenical agency for urban ministry.

In addition, Council members:

- Named delegates to the fourth Assembly of the World Council of Churches, scheduled July 4-28, 1968, in Uppsala, Sweden.
- Approved a resolution to make no further appointments of women workers in the domestic field, since diocesan and other agencies "are now providing or developing arrangements equal to, or better than, those required for Executive Council appointees."
- Granted three requests to establish companion diocese relationships. These are: Georgia and Guyana (Church in the Province of the West Indies); Alabama and the Diocese of Chile, Bolivia, and Peru; and West Texas-Kyushu (Nippon Sei Ko Kai.)

Answering requests for appropriations, the Council granted:

- \$50,000 for St. John's and St. Mary's School, Taiwan.
- \$100,000 to help establish Hua Chung Middle School for boys in Taiwan.
- \$20,000 for land purchase in the Tutu area of St. Thomas, Virgin Islands.

The Council heard:

- A report, presented by Bishop Stephen F. Bayne, Jr., on the Episcopal Church's response to MRI. The 1966 goal set by General Convention for MRI monetary commitments was \$2,000,000; the total response was \$1,841,247 (*see story on this page.*)
- A study on clergy salaries, prepared by the Division of Research and Field Study and presented by Bishop Gerald Francis Burrill of

Chicago. Among many findings, the study showed that men who start at low salaries tend to remain in the bottom bracket; that some clergymen still earn less than \$3,000 per year; that \$6,000 is the median income of all; and that Episcopal clergymen "tend to be losing out in the cost-of-living structure in the United States."

Bishop Burrill followed the report with a recommendation that the Church pay serious attention to the fact that, unlike other "employees," clergymen must pay 100 percent of Social Security fees. Since the minimum payment, \$400, puts a heavy strain on most clergymen's budgets, many younger men are not enrolling in this program at all, Bishop Burrill said.

• An announcement from the General Division of Women's Work that the Women's Triennial meeting will be held September 17-23 in Seattle, Wash. Contrary to past tradition, the United Thank Offering presentation will be moved from early morning. This year, the service will take place at 8 P.M. on September 20.

MRI: Progress Report

"An experiment in voluntary stewardship unparalleled in our history" is Bishop Stephen F. Bayne, Jr.'s description of the Episcopal Church's commitment to Mutual Responsibility and Interdependence.

Reporting to the February Executive Council Meeting, Bishop Bayne, director of the Overseas Department, offered some encouraging statistics along with comments on MRI goals still unreached.

► At present, 86 dioceses are engaged in MRI projects in cooperation with 61 overseas dioceses in

ten sister Churches and two regional councils of the Anglican Communion. In 1966, 147 projects, 88 of them new commitments, were promised support or supported.

► In terms of money, Episcopalians gave \$1,841,247 in 1966 for MRI-related work. "While the dollar value is significant," Bishop Bayne said, "the number of dioceses represented is far more significant. It means that to nearly all our dioceses, a new door into mutual responsibility and interdependence has been opened."

► Surveying the "most popular" types of voluntary projects, Bishop Bayne said that those centered on primary evangelism and ordination and postordination training lead the list. Almost half of the 1966 projects are in three geographic areas—Southeast Asia, the South Pacific, and East Africa.

► Companion diocese relationships, Bishop Bayne added, "continue to maintain an excellent self-discipline in guarding their relationships from the dangers of Lady Bountiful walking down a one-way street."

The response thus far to MRI, he said, "also reveals the vigorous and intent response people want to make, over and above our corporate commitments, to opportunities to share with others what God has given us all, both in strength and in duties."

Good Friday's Gifts: Holy Land Link

In education, refugee aid, and ministry to Christians away from home, the Episcopal Good Friday Offering has long supported the Church's "constructive minority" in the Holy Land. This year's Offering is no exception.

Middle East Anglicans, a Christian minority in a largely non-Christian area, will use Good Friday gifts to help support 120 Arab children at St. Margaret's Home, Nazareth; the Nur Ayin (House of Light) School for the Blind, Isfahan, Iran; and hospitals in Shiraz and Isfahan, in the Diocese of Iran.

The Rev. Canon John D. Zimmerman, an archaeologist and linguist, is one of the staff at St. George's, Jerusalem. He serves as

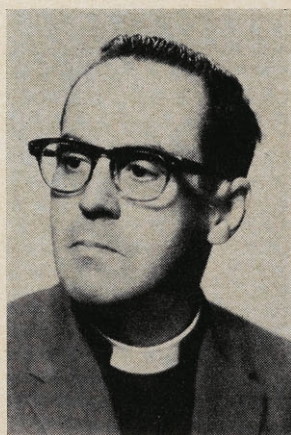
liaison between the Episcopal Church and the Archbishop in Jerusalem, and the Offering partially supports his work.

Last year, the Offering provided \$15,000 for resettlement of the Palestinian Arab refugees; and \$35,000 for projects such as a school program in Isfahan, and a nurses' training program in Cairo, Egypt. Some 15 percent of the total offering was allocated for Orthodox Church work.

"There could be no more fitting day for the Offering than the Day of the Cross," says Presiding Bishop John E. Hines. "And there could be no more fitting offering on that day than for the Church in the Land of the Cross."

Cuba Elects New Bishop

The Rt. Rev. José González Martínez, 48, was consecrated to be Bishop of Cuba on February 5. His election by the Diocese of Cuba on February 4 was held under the aegis of a Metropolitan Council, created at the 1966 House of Bishops' meeting in Wheeling, W. Va., when Cuba became an autonomous diocese within the Anglican Communion.



Consecrators were the Most Rev. Howard Hewlett Clark, Primate of All Canada; the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, representing the President of the 9th Province, the Rt. Rev. Francisco Reus-Froylán; and the Rt. Rev. John E. Swaby, Suffragan Bishop of Jamaica, representing the Archbishop of the West Indies, the Most Rev. Alan J. Knight.

Born in Colón, Matanzas, Cuba,

The 1967 17th Annual

Alaskan

Cruise for Episcopalians

Come along for a delightful adventure in good fellowship, thrilling scenery and peaceful, restful voyaging in cool, far-northern waters on the annual fun-loving Alaskan Cruise-Tour for Episcopalians, leaving Chicago July 19. For the past sixteen summers these tours to Alaska have been operated for members of the Episcopal Church, and each time a wonderful group of congenial people, who enjoy friendly travel together, assembled for the trip.

Sailing aboard the Canadian Pacific's new S.S. "Princess Patricia," the cruise includes Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Lake Bennett and Carcross in Alaska and the Yukon. The scenic Jasper National Park, the Pacific Northwest, the Canadian and American Rockies are included in the tour. Altogether a marvelous escorted tour with the best company of travelers imaginable.

Space on the tour is limited—Demands are heavy—Send your reservation in early.

Write for FREE literature to:
Episcopal Alaska Cruise-Tour



c/o Carefree Travel, Inc.
Suite 850
401 No. Michigan Ave.
Chicago, Ill. 60611
No obligation

KLM offers escorted Holy Land Tour—6 countries, \$898* complete!

KLM's Holy Land Tour lets you see the best of Lebanon, Syria, Egypt, Jordan, Israel, plus Greece in first-class comfort. All-inclusive price includes KLM round-trip 14/21-day group inclusive tour fare from New York, deluxe and first-class hotels with private bath, all meals every day, tips, transfers and sightseeing. Departures every Monday through December 1.

*Price March 15 to October 14 slightly higher.

Please send me free brochure giving full details of KLM's Holy Land Tour for \$898 complete. I am interested in leaving on or about _____.

Name _____

Address _____

City _____ State _____ Zip _____

(My travel agent is)

KLM
Royal Dutch Airlines
Dept. C, 609 Fifth Ave.
New York, N.Y. 10017



EP

ROYAL DUTCH AIRLINES.

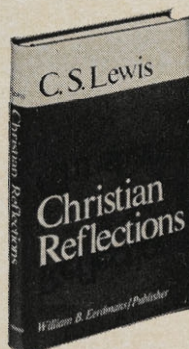
C. S. Lewis. Christian Reflections.

The first
posthumous work
of the great Christian
apologist. Fourteen
essays composed during
his latter years,
most of them published
here for the first
time. Included, among
others, are reflections
on Literature, Culture,
Ethics,
Petitionary
Prayer.
Common to
all is Lewis'
uniquely
effective style and the
basic presuppositions
of his theology—his
“mere” Christianity.
Edited and chronologically

arranged by
Walter Hooper.
192 pages, \$3.95.



WM. B. EERDMANS
PUBLISHING CO.
Grand Rapids, Michigan



WORLDSCENE

Bishop González was ordained deacon in 1943 and priest the following year. He was graduated from La Progresiva School, Cárdenas. After attending DuBose Memorial Church Training School, Monteagle, Tenn., he received the B.D. degree from Virginia Theological Seminary.

Bishop González is married to the former Graciela Milian. He was priest in charge of San Juan Evangelista, Vertientes, All Saints, Guantánamo, and San Pablo, Camagüey, until 1962, when he became Dean of Holy Trinity Cathedral, Havana. He was Director of Christian Education in Cuba from 1947-53 and is an examining chaplain. He succeeds the late Bishop Romualdo González-Agüeros, who died on January 9, 1966.

Committee to Study Clergy Placement

A “deployment agency” for Episcopal clergymen will be under study by a committee appointed by Presiding Bishop John E. Hines.

The Episcopal Church at this time has no central clearing house for clergymen. The bishop of a diocese is usually consulted by a parish vestry before that group calls a rector, but he does not have power—except in extraordinary situations—to place or remove a priest in a particular parish.

Men who wish to move to another parish must rely on their own resources and contacts to find a new parish. Since a clergyman is not likely to have many contacts outside his own diocese, especially if he is not too long out of seminary, his choices of possible moves are limited.

Bishop Charles F. Hall of New Hampshire will head the committee to study the methods of placement of clergymen and other professional church personnel. Authorized by the October, 1966, House of Bishops’ meeting, this committee will study procedures of placement beginning when a man is a senior in seminary.

• One issue expected to come up when the committee reports to the House of Bishops in Seattle, Wash., in September is the placement of

Negro clergymen. Some church leaders have charged that Negro priests are now restricted to Negro parishes. Bishop Gerald Francis Burrill of Chicago announced recently that Negro clergymen would be proposed to vestries and committees of any parish or mission seeking a new rector or vicar in his diocese.

“I am placing it on the consciences of the members of vestries and bishop’s committees,” Bishop Burrill said, “to give equal consideration to any priests, Negro and white, who are so nominated.”

Tenth Church Joins COCU

The Christian Methodist Episcopal Church, a 500,000-member Negro denomination, becomes the tenth Church to join the Consultation on Church Union.

An official delegation from the Church, which has had observer-consultants at past meetings, will participate in the next Consultation at the Episcopal Theological School, Cambridge, Mass., May 1-4.

Formed in 1870, the Church has had merger talks with two other denominations, the African Methodist Episcopal and the African Methodist Episcopal Zion Churches, both members of COCU.

Other participants in the Consultation are the Episcopal Church, the United Presbyterian Church U.S.A., The Methodist Church, the Evangelical United Brethren Church, the Presbyterian Church U.S. (Southern), the Christian Churches (Disciples of Christ), and the United Church of Christ.

South Africa Committee Named

Investment of United States money “where we profit from investments in South Africa” places the Church in a moral dilemma, an Executive Council resolution of June, 1966, said. That country’s *apartheid* policy has been protested by churchmen (*see March issue*).

In response to the resolution, Presiding Bishop John E. Hines appointed a committee to investigate. Headed by Bishop William F. Creighton of Washington, the 13-member committee includes: Bishop

Roger W. Blanchard of Southern Ohio; Bishop John M. Burgess of Massachusetts; Bishop Hamilton West of Florida; Dr. James W. Angell, New York City economist; Mr. William Booth, Commissioner of Human Rights, New York City; the Rev. John V. Butler, Trinity Church, New York City; Mr. Charles F. Bound, Executive Council member and New York City banker; Mrs. John T. Mason, Jr., General Division of Women's Work member, Haworth, N.J.; Mr. George A. Mooney, New York City Savings and Loan official; Mr. Sterling Newell, Jr., Cleveland, Ohio, lawyer; the Rev. Paul M. Washington, Church of the Advocate, Philadelphia, Pa.; and the Hon. G. Mennen Williams, former Assistant Secretary of State for African Affairs, Detroit, Mich.

The committee will report at a subsequent Executive Council meeting.

Southeast Asia: Change and Growth

The Bishops of the Council of the Church of Southeast Asia — comprising nine Anglican dioceses and the Philippine Independent Church—met in Jesselton, Malaysia, from January 31 to February 2, under the chairmanship of Bishop James C. L. Wong of Taiwan. Three recently consecrated new members were warmly welcomed: the Bishop of Singapore and Malaya, the Rt. Rev. Chiu Ban It; the Bishop of Hong Kong and Macao, the Rt. Rev. Gilbert Baker; and the Assistant Bishop of Taejon, South Korea, the Rt. Rev. Richard Rutt. The change of status of the Rt. Rev. Benito Cabanban of the Philippines from Suffragan to Coadjutor was duly noted.

Although it was impossible for the bishops from Burma to participate in this meeting, 11 bishops were present, along with three assessors: Bishop Ralph S. Dean, the Anglican Executive Officer; the Rev. James Pong, Regional Officer for Southeast Asia; and the Rev. Canon David M. Paton, Secretary of the Missionary and Ecumenical Council of the Church Assembly and the Regional Officer for the British Isles.

Continued on page 43

ADELYNROOD
SOUTH BYFIELD, MASS.
SOCIETY OF THE
COMPANIONS OF THE
HOLY CROSS
OPEN JUNE 14-SEPT. 15
Full Summer Program of Retreats and Conferences
Courses in Bible Study
July 5-9—
Very Rev. Donald J. Parsons, Th.D.
July 11-14—
Rev. Albert T. Mollegen, D.D.
For information
write the House Secretary

Calendar of Tours for 1967
DIRECTED TOURS THROUGHOUT . . .
BIBLE LANDS AND EUROPE—
Departure April 26 (21 and 30 days)
"Tulip Time in Holland and Springtime in Europe and the Mediterranean"
Departure July 11 (21 and 30 days)
Visiting Bible Lands, Austria, Switzerland and England.
SCANDINAVIAN TOUR (28-31-36 days)
Including North Cape, Iceland, England and Ireland. Departure June 6.
GRAND EUROPEAN AND BRITISH ISLES
Departure August 10 (21-30 days)
Around The World Tour—October 2
Write for Brochures:
KNIGHT TRAVEL SERVICE
111 Jackson Street
West Jefferson, Ohio 43162



WILL HE CHOOSE THE BEST WAY?

(Standard's 1967 VBS course can be a big help)

Will he know that the best way is Jesus' way? Standard's 1967 VBS course—"Walking Jesus' Way"—answers his questions right now.

"Walking Jesus' Way" brings the Bible vividly to life—in the kind of language youngsters understand. You'll find that the colorful up-to-date lessons give you a wonderful opportunity to train young minds . . . to bring Christ into their lives.


Ten day course includes manuals for director and teachers, visuals, pupils' books, crafts, publicity supplies—all the materials you need for a successful VBS. (A five day course is also available.)



Order an introductory kit today. Each contains: One director's manual • Five teachers' texts • Five pupils' books (one each for Nursery-preschool, Beginner, Primary, and Junior High) • Three Craft-

Paks (Beginner, Primary, Junior)
• Publicity supplies • Songbook

At Your Dealer or

STANDARD PUBLISHING
Cincinnati, O. 45231  Alhambra, Calif. 91801

☐ 10 day kit \$5.50 Code No. 9698
☐ 5 day kit \$4.75 Code No. 9695
☐ FREE Planbook Code No. 8339
☐ FREE filmstrip, "Where will he walk?"
(You will be billed \$3.50 for filmstrip which will be cancelled when you return it the day after showing.)

Film Reservation date _____
Name _____
Position in church _____
Church name _____
Address _____
City _____
State _____ Zip code _____

EP4M

QUALITY READING AT LOW PAPERBACK PRICES



SERMONS FROM REVELATION by Clovis G. Chappell. This series of sixteen stimulating sermons from the book of Revelation presents a basic Christian message to the church of the twentieth century. 224 pages. \$1.25

TRIALS OF GREAT MEN OF THE BIBLE by Clarence E. Macartney. Modern man will find strength for the burdens which he must bear in these fifteen sermons centered upon specific trials of great men of the Bible. 192 pages. \$1.25

REACH FOR THE SKY by Robert E. Goodrich, Jr. These messages challenge us to grow as Christians by reaching out for that which is just beyond our grasp—otherwise we get stuck and stop growing. 128 pages. \$1

FRIENDS OF GOD by Costen J. Harrell. Clear thought, appealing language, and sound, convincing exposition of well-chosen scripture topics make this book one to add new depth to private devotions. 160 pages. \$1.25

FATHER, WE THANK THEE by William A. Clough. This little volume consists of 204 graces and 102 prayers. All are marked by beauty and forcefulness of expression and deep spiritual understanding. 112 pages. 95¢

PATTERNS FOR DEVOTION by Gladys C. Murrell. Twenty-seven appealing story services designed to meet the particular needs of women's groups, summer camps, church schools, and retreat programs. 112 pages. 95¢

At your local bookstore
ABINGDON PRESS

Changes in the Episcopate

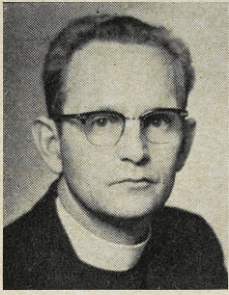
MEMBERSHIP of the House of Bishops on March 1 was 192. Since our last report, one bishop retired; three bishops were elected to new posts; five new bishops were elected; and three retired bishops died. Those who died were the Rt. Rev. Athalicio T. Pithan, retired Bishop of Southern Brasil, on August 29, 1966; the Rt. Rev. Alfred A. Gilman, retired Bishop of Hankow, China, on September 13, 1966; and the Rt. Rev. Benjamin M. Washburn, retired Bishop of New-ark, on October 16, 1966. The retired bishop is the Rt. Rev. Allen J. Miller of Easton.

The Rt. Rev. Benito C. Cabanban, 55, of Quezon City, was elected to be Bishop Coadjutor of the Philippines by the House of Bishops at the October, 1966, meeting, and assumed his new post on January 3. On May 1, on the resignation of the Rt. Rev. Lyman C. Ogilby, he will assume leadership of the Philippine Episcopal Church. The Church's first Filipino Bishop, he is a native of La Union Province. In 1933 he went to St. Andrew's Training School, Sagada, Mountain Province, for theological studies which included both training in the field and academic work. With the Japanese invasion, his studies were halted. In 1945 he was arrested by the Japanese and narrowly escaped execution. After United States troops liberated Cotabato Province in Mindanao, he began rehabilitation work among his people, and did not return to St. Andrew's, which had been moved to Quezon City, until 1947; he was graduated in 1948. Ordained the next year, he served in Cotabato Province and Zamboanga City, Mindanao. Elected to be Suffragan in 1958, he assisted his predecessor, Bishop Lyman C. Ogilby, with specific responsibility for work in the southern part of the nation. President of the National Council of Churches of the Philippines, he holds a D.D. degree from Virginia Theological Seminary. He and his wife, the former Serafia B. Malag, have five daughters and three sons.



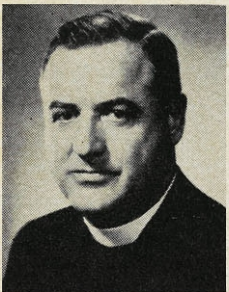
The Rt. Rev. Richard B. Martin, 54, Archdeacon of Brooklyn, was elected to be a Suffragan Bishop of Long Island on October 29, 1966, and was consecrated on February 2. Born in Peak, South Carolina, he was educated at Allen University, Columbia, South Carolina; Bishop Payne Divinity School, Virginia, where he received his B.D. degree; the Graduate School of Applied Religion, Cincinnati; and Union Theological Seminary, New York. Ordained to the priesthood in 1943, he was priest-in-charge of the Church of the Good Shepherd, Sumter, South Carolina, and St. Augustine's, Wedgefield, and assistant to the chaplain at Shaw Field. He also taught English and philosophy at Morris College, Sumter. After serving as rector of Grace Church, Norfolk, Virginia, for nineteen years, he was appointed Archdeacon of Southern Virginia, a post which he held for twelve years. From 1963-65 he served as rector of St. Philip's, Brooklyn. A member of Brooklyn's Commission of Christian-Jewish Relations and the Borough President's Committee for Economic Opportunity, he is married to the former Annelle Hoover. They have two sons.





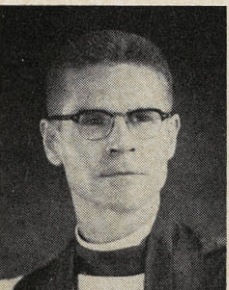
The Rev. W. Moultrie Moore, Jr., 50, rector of St. Martin's Church, Charlotte, North Carolina, will be consecrated to be Suffragan Bishop of North Carolina on May 27. A graduate of Porter Military Academy, Charleston, South Carolina, he received the B.A. degree from the College of Charleston, South Carolina, and the S.T.B. degree from General Theological Seminary. He was ordained deacon in 1940 and priest the following year. For two years he served churches in Kingtree, Andrews, and St. Stephen, South Carolina, and from 1942-44 was rector of two North Carolina

churches: the Church of the Epiphany, Leaksville, and St. Thomas, Reidsville. Before coming to Charlotte, he was rector, from 1944-52, of St. Luke's, Salisbury. He served in the Diocese of North Carolina as a member and president of the Standing Committee and an examining chaplain, in addition to serving three terms on the Diocese's Executive Council. He and his wife, the former Florence Porcher, have three daughters.



The Rt. Rev. C. Kilmer Myers, 51, became Bishop of California on December 27, 1966, and was installed on January 14. He succeeds the Rt. Rev. James A. Pike, who resigned on September 15, 1966. A native New Yorker, Bishop Myers was graduated from Rutgers University, received S.T.B. and S.T.D. degrees from Berkeley Divinity School, New Haven, Connecticut, and also attended Yale Graduate School and Union Theological Seminary, New York. Ordained in 1940, he was a resident-fellow at Berkeley before returning to his home state in 1942 as rector of St. Mark's,

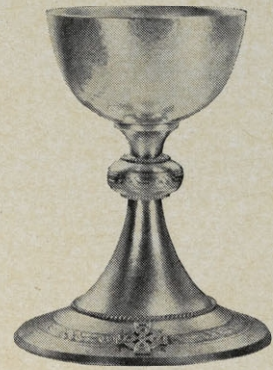
Buffalo. After serving a chaplaincy in the Naval Reserve, he taught at General Theological Seminary and pioneered in urban ministry in Jersey City and in New York City's Lower East Side, where he was vicar of three of Trinity Church's integrated missions for eleven years. In 1963 he became the first director of the interdenominational Urban Training Center for Christian Mission in Chicago, Illinois. He was consecrated to be Suffragan Bishop of Michigan in September, 1964. He is the author of three books on Episcopal Church liturgy as well as two others on social problems. He and his wife, the former Katie Lea Stuart, have three adopted children; the oldest, Albert, is now a Peace Corps volunteer in Malawi.



The Rt. Rev. Lyman C. Ogilby, 45, who will resign as Bishop of the Philippines on May 1, will become Bishop Coadjutor of South Dakota on that same date. He was elected to his new post at the October, 1966, meeting of the House of Bishops. Born in Hartford, Connecticut, he received his B.S. degree from Hamilton College in 1943 and his B.D. degree from Episcopal Theological School, Cambridge, Massachusetts, in 1949. Ordained to the priesthood the next year, he received a D.D. degree from Trinity College, Hartford, Connecticut, in 1954. He served as assistant chaplain

and teacher at the Brent School, Baguio, The Philippines, from 1949-52 and as a priest in the Benguet missions in 1951-52. The next year he was elected Suffragan Bishop of the Philippines. He became Bishop in 1957. Since 1960 he has served as Secretary of the Council of the Church of Southeast Asia. While a lieutenant in the United States Navy, 1943-46, Bishop Ogilby met his wife, the former Ruth Dale, who was a nurse. They have three children.

Continued on next page



HAND CHASED BEATEN

Sterling Silver Chalice

CAPACITY 16 ounces 8 inches \$330.00



FROM MY COLLECTION OF THE FINEST
COMMUNION SILVER MADE TODAY



MEMORIALS OF EVERY DESCRIPTION IN
CARVED WOOD + BRASS + SILVER + BRONZE
GOLD + JEWELS + WROUGHT IRON

Louis F. Glasier

450 JERICHO TURNPIKE
Mineola, New York 11501
Telephone area code 516 741 8878
PLEASE NOTE NEW ADDRESS

For the better camps...

Also, Summer Schools & Tours

FREE Catalogues and advice meeting
individual needs. Experienced consultants.
Write fully, phone or visit.

**BOARD OF PRIVATE SCHOOL
AND COLLEGE EDUCATION**

551 Fifth Ave. (45th St.) MU 2-8840

BRONZE PLAQUES FOR ALL OCCASIONS

Write for FREE Catalog P 13

For Medals & Trophies Catalog T 13

INTERNATIONAL BRONZE TABLET CO., INC.
150 W. 22nd St., N. Y. 11, N. Y. WA 4-2323



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

THE EVENING OF LIFE

By Frederik Wisloff

Thoughts for Mature Years

Dealing with the basic problems of existence and the little joys and sorrows of daily living, this unique volume points up the bright, pleasant, and purposeful possibilities of the older years. The personal tone in which the book is written, accented by stories from the lives of the author's own family and friends, make it doubly entertaining.

\$3.50

HOW TO PRAY

By Francis E. Reinberger

Providing really concrete help in how to pray is the purpose of the author who gives many applications to daily life leading the reader from reading about prayer into prayer itself. Men of every age—as diverse in personality as St. Francis, Martin Luther, and John Henry Newman—speak in these pages.

\$2.50

At all book stores

FORTRESS PRESS

Philadelphia
19129

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.

by **GOD'S REVOLUTION
HARVEY COX and Man's
COX Responsibility**

**\$1.50 at your local bookseller or
The Judson Press, Valley Forge, Pa.**

Changes in the Episcopate

The Rev. Robert Rae Spears, Jr., 48, will be consecrated to be Suffragan Bishop of West Missouri on May 15. Rector of Trinity Parish, Princeton, New Jersey, he was elected to the episcopate in November, 1966. After receiving his B.A. degree from Hobart College in 1940 and his S.T.B. degree from General Theological Seminary in 1943, he was ordained priest in 1944. He served parishes in New York State—St. Stephen's, Olean, as curate; St. Paul's, Mayville, and St. Peter's, Auburn, as rector; St. Paul's Cathedral, Buffalo, as canon; and Chapel of the Intercession, Trinity Parish, New York City, as vicar—before coming to Princeton in 1960. Long interested in youth work, he has been director of a Summer Youth Conference in the Diocese of Central New York and Director of Youth Work for Western New York. He is president of the New Jersey chapter of the Episcopal Society for Cultural and Racial Unity, and is a trustee of St. Mary's School, Burlington, New Jersey. He and his wife, the former Charlotte Luttrell, have two sons and a daughter.



The Rt. Rev. George A. Taylor, 63, was consecrated to be Bishop of Easton on December 21, 1966. He succeeds the Rt. Rev. Allen J. Miller, who retired. Born in Hazardville, Connecticut, Bishop Taylor attended Springfield College and Yale University Divinity School, where he received a B.D. degree in 1928. He did graduate work at General Theological Seminary and in 1946 received the M.A. degree in religion from Bethany College and Divinity School, St. Petersburg, Florida. Ordained deacon in 1928, and priest in 1929, he served as curate of Grace Church, New York City. He was rector of St. Philip's, Easthampton, Massachusetts, and St. Paul's, Albany, New York, before coming to Maryland in 1947 as rector of St. David's, Baltimore. Since 1959 he has been rector of St. Paul's, Kent at Chestertown, Maryland. He held the rank of Major as a chaplain in the New York National Guard. He has been a fellow at the College of Preachers, Washington, D.C., Dean in the Dioceses of Western Massachusetts, Albany, and Easton, and president of the Baltimore Ministerial Union. He and his wife, the former Alice Tucker Jones, have two sons: one an air space engineer, and the other a senior at Yale.



The Rev. John R. Wyatt, 53, rector of Holy Trinity Church, Menlo Park, California, for the past ten years, was elected to be Bishop of Spokane on January 7. He succeeds the Rt. Rev. Russell S. Hubbard, whose resignation becomes effective on April 30. Ordained deacon in 1938 and priest the following year, Bishop-elect Wyatt received his B.A. degree from Lehigh University in 1935, and his degree in theological education from General Theological Seminary. He served churches in Larchmont, New York, and Wakefield, Rhode Island, until 1948, when he became executive secretary of the First Province and Provincial Secretary for College Work. From 1950-57 he was rector of Trinity Church, Seattle, Washington. He was a member of the Diocesan Council in Rhode Island, Olympia, and California, and was chairman of the Division of College Work in the Diocese of California from 1958-61. Married to the former Nellie Mae Tomkins, he and his wife have three children.



Continued from page 39

The discussions covered a variety of topics. Consideration was given to the corporate use of funds, grants as well as loans, that have been made available to the Council. Many theological, ecumenical, and pastoral issues were reviewed, such as the diaconate, ministers of the Holy Communion, East Asia Christian Conference, secularization, industrialization, urbanization, and the religionless society.

The bishops, when discussing regional planning for the area of the Council and the necessary establishment of priorities and screening procedures for the handling of projects in Southeast Asia, took steps to draft primary Christian principles by which priorities can be established. From these principles, the Council plans to prepare a memorandum on "Guidelines for Regional Planning."

The bishops resolved to undertake an MRI project outside the geographical area of the Council by assuming responsibility for a project in the South Pacific. They agreed to provide funds for the salary of the assistant to the chairman of the South Pacific Council, which includes the vast area of the Dioceses of New Guinea, Melanesia, Polynesia, and the Torres Strait Mission.

Because Bishop Lyman C. Ogilby of the Philippines, who has served as the Secretary of the Council for the past seven years, will withdraw from the Philippines on May 1, 1967, to become Bishop Coadjutor of South Dakota, it was necessary to elect a secretary to succeed him. The Bishop of Singapore and Malaya, the Rt. Rev. Chiu Ban It, was elected and assumed office at the conclusion of the meeting.

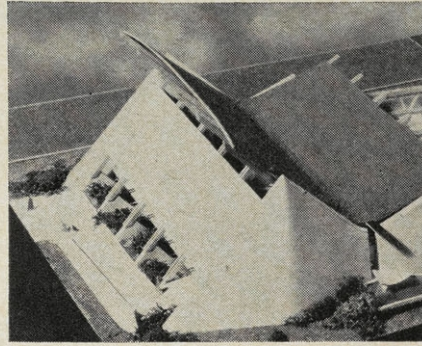
EXPO: The Eighth Day

EXPO '67, Canada's Universal and International Exhibition in Montreal, April 28 to October 27, will include a dramatic Christian view of man and his world.

The Pavillon Chrétien (Christian Pavilion), sponsored by eight church groups, is among more than 120

exhibits sponsored by nations, international government organizations, municipalities, and private organizations.

"The Eighth Day" is the theme of the Christian Pavilion. Four areas — Abstraction, Technology, Aftermath, and The Real—will show man in conflict with himself, his Creator, and the world around him.



Sponsoring church groups include Anglican, Baptist, Greek Orthodox, Lutheran, Presbyterian, Roman Catholic, and Ukrainian Greek-Orthodox Churches, and the United Church of Canada.

[Passports, as tickets are called, may be ordered from EXPO '67, Box 1967, Church Street Station, New York, N.Y. 10046.]

Women Win More Rights

Diocesan conventions continue to take action giving women greater opportunity to serve in elective positions in the Episcopal Church. And some continue to deny this.

Four dioceses which have held conventions since September 1 changed canons to allow women to be elected to vestries and to serve as delegates to diocesan conventions. They are the Dioceses of Albany, Virginia, Chicago, and North Carolina.

The Diocese of Alabama passed a resolution permitting women to serve as delegates to diocesan conventions. The Dioceses of Florida and Mississippi passed resolutions making women eligible for vestries. A two-thirds majority vote next year in the Diocese of Tennessee will allow women to be eligible to serve on vestries.

In the Diocese of Upper South

Continued on page 46

JOURNAL OF CHURCH MUSIC

a monthly magazine of
Articles, Reviews and
Anthems which can help you
if you want to know:

- How to raise the standards of music in your congregation
- How to build stronger choirs
- Where to find good organ and choir music that is not difficult

An ideal gift (free card)
\$3.75 a year
\$7.00 two years

Send in your subscription today for your organist, choir director, minister, music committee to—

JOURNAL OF CHURCH MUSIC
DEPT. KE
2900 QUEEN LANE
PHILADELPHIA, PA. 19129

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

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS

STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 15, NEW JERSEY

A Declaration,

by Priests who are Negroes, on Personnel Policies and Practices of the Protestant Episcopal Church in the United States of America

*Addressed to the Presiding Bishop,
The Rt. Rev. John E. Hines, and to
the Members of the House of Bishops, and to the Executive Council*

WE, who are priests of the Episcopal Church, are filled with anguish by an unrighteous and scandalous system that has been allowed to exist within the House of God. Throughout the history of the Christian Church, our faith has been glorified by men and women who have become saints because they were committed to the proposition of the oneness of all in the family of God. To have done less than give their all to confirm this universality and equality would, to them, have been scandalous.

Yet, today, at all levels of the Church's life—in neighborhood congregations, in diocesan committees and commissions, and in the organization of the national Church—there can be seen a subtle and a well-nigh systematic exclusion of laity and clergy who are Negroes from the heart of the Church's life. The personal piety of so many communicants permits them to ignore the Christian social responsibilities of the Church. Could they be resurrected, our honored saints would be appalled by the fact that such distortions of the Body of Christ should exist at all. These beatified souls would be even more shocked by the fact that large numbers of our brethren are doubtless so immured from and accustomed to these conditions in the Household of God that they have permitted them to exist unchanged for so long a time.

In today's multi-racial and fractured world, the God-like inclusion of Negro men and women in all areas of the Church could be "living, holy and reasonable" testaments to the fact that *all men are reconciled* is the will of God. Is there any wonder that the widespread and systematic denial of participation by Negro men and women in all aspects of the life of the Church is a source of grievous pain not only to Negro priests in the Episcopal Church, but also to many of the faithful throughout the world?

A partial recognition of the unholy nature of this exclusion is evidenced by the many "amiable" statements about the Church's becoming a truly open Church. However, no person committed deeply to the proposition that *true fulfillment for all mankind can come only at the Cross*

where all are one could be other than grievously troubled by the deliberate or inadvertent exclusion of so many of the faithful from the House of God.

This grief, coupled with skepticism, has begun to increase among all Negro Churchmen, as well as among many others of the faithful who feel God's designs and desires are being thwarted within the Church. The dismay over inaction within the Church is deepened by the fact that many other major institutions in our culture appear to have made far more progress toward Christian ideals than has the Episcopal Church.

FINDING this hard to reconcile, Negro Episcopal Churchmen and their sons and daughters are turning to other communions where they see fewer of such injustices.

What is the record within the Episcopal Church?

Here and there—but only with great rarity—"token" appointments of Negro priests and Negro laymen have been made to diocesan posts and to administrative or executive assignments in national offices. Bishops, with few exceptions, however, appear to have been notably slothful in making new opportunities of ministry available to Negro clergy. Their talents are not being fully used on diocesan or cathedral staffs. Nor are they normally sponsored for any work other than that which is related to Negro congregations. And only with great infrequency have Negro priests been deemed eligible for posts in the Executive Council. For example, The Executive Council has grown from six Departments with a total of three Divisions in 1948 to the present eleven Departments composed of over twenty Divisions in 1967. Each Department is administered by a Director and each Division is administered by an Executive Secretary. This would make a total of some thirty persons in executive positions. But in nearly two decades since 1948 there have been only two Negro Executive Secretaries. One of them was the Executive Secretary of the now defunct division of "Racial Minorities." And no Negro has served as Director of a Department.

OR again, out of about seventy-eight professors and associate professors in twelve theological schools and seminaries of the Church in the United States there has been only one full-time professor in the last two decades.

Or again, in the Joint Urban Board of the Home Department where the problem of racial minorities looms like a threatening storm over the inner-city Church there are no Negroes.

The personnel problems in the Church have been more of a spiritual matter than a shortage of trained manpower. Trained and experienced Negroes have had to stand aside and see less qualified whites given opportunities to learn the responsibilities of significant positions because the Church lacked faith in God or the spiritual maturity to appoint or elect Negroes. The exclusion of the Negro layman from diocesan committees and commissions and from national conferences of the Church seems equally systematic and tragic.

The real meaning of Christian evangelism, it has been said, is one hungry man telling another hungry man where the Bread of Life is to be found. A priest's vocation is to assist the Church in continuing the Incarnation unto his own time. His integrity is intimately linked with the consecration of the holy bread and wine of the Eucharist. How can the Negro priest tell the people of his own generation and within his own Church where the Bread of Life is to be found in the *limitless Kingdom of God* when he is himself so severely *limited by the Episcopal Church* in the offering of his holy gifts and talents as a servant of our Saviour? Up to now, the Negro priest has been made to feel unworthy to offer unto Him any sacrifice except in all Negro or predominantly Negro circumstances.

He has been made to feel the sting of being cut off from the blessed company of all God's faithful people. He has been made to feel the chagrin of an "invisible people" within the Body of Christ as it is found in the Episcopal Church. And thus, we are compelled to ask if this is to be the cost of our discipleship as clergy and laity of the Episcopal Church.

God's boundless province can be reflected by the

Church not only by fully opening its doors to all, but also by doing all things possible to rectify the inglorious past.

SO, weighed down as we are by our own disappointment and by the growing disenchantment of those to whom we minister, we do strongly and respectfully urge the Presiding Bishop and the Executive Council to arrange a series of meetings as early as possible in 1967 between a representative group of Bishops of the Church and a representative group of Negro clergy of the Church so that the issues which are stated in this Declaration may begin to get the kind of careful and factual examination they deserve. This should be done with the view that the Presiding Bishop and the Executive Council will make specific recommendations on these matters to the House of Bishops and the House of Deputies of the 1967 General Convention.

The issues are:

1. The doubt that is cast upon the integrity of the whole Church, when it accepts Negroes or anyone as postulants for the sacred ministry only if their work is to be in a limited area in contrast to the God-desired areas where there are no bounds;
2. The use of one set of criteria by the Bishops in missions and by vestries in parishes for the placement of Negro clergy and of another set of criteria for the placement of white clergy;
3. The use of one set of criteria by Bishops and Diocesan Committees for the placement of Negro men of God in diocesan and national Church positions, and of another set of criteria for the placement of white clergy;
4. The exclusion of Christian scholars from the faculties of seminaries and private schools of the Church solely because of race. There should be the same criteria and intensive searching of our schools in seeking out Negroes for available faculty positions as is exercised in seeking out white persons for faculty positions; and,
5. The pursuit of creative means to compensate for the grievous injustices of the past. And the setting of a course of Christian action implementing our noblest resolutions concerning the total integration of racial minorities in the Church.

E. Deedom Alston, Louisville, Ky.
Jesse F. Anderson, Philadelphia, Pa.
Jesse F. Anderson, Jr., Washington, D. C.
George C. Ashton, Brick Town, N. J.
Jarrette C. Atkins, Memphis, Tenn.
Herbert C. Banks, New York, N. Y.
Lewis A. Baskerville, Oakland, Cal.
Lee Benefee, Milwaukee, Wis.
Robert A. Bennett, Cambridge, Mass.
Herman E. Blackman, Brooklyn, N. Y.
Henry J. C. Bowden, Montrose, N. Y.
Harry J. Bowie, McComb, Miss.
James P. Breedon, New York, N. Y.
The Rt. Rev. Dillard H. Brown, Monrovia, Liberia
J. B. Brown, Spartansburg, S. C.
William H. Brown, Moores Hill, Ind.
The Rt. Rev. John M. Burgess, Boston, Mass.
Wilford S. Callender, Brooklyn, N. Y.
Junius F. Carter, Pittsford, Pa.
Adolphus Carty, New Bern, N. C.
Denzil A. Carty, St. Paul, Minn.
Lloyd S. Casson, Wilmington, Del.
Tollie L. Caution, New York, N. Y.
Robert C. Chapman, Detroit, Mich.
Dudley DeC. Cobham, Mount Vernon, N. Y.
M. Bartlett Cochran, Dayton, Ohio
J. H. Coles, Baton Rouge, La.
Austin R. Cooper, Jacksonville, Fla.
Jeffrey T. Cuffee, New York, N. Y.
Kenneth S. Curry, Buffalo, N. Y.
Lemuel C. Dade, New York, N. Y.
Malcolm G. Dade, Detroit, Mich.
John C. Davis, Alexandria, Va.
George B. D. Dayson, New York, N. Y.
Walter D. Dennis, New York, N. Y.
Thomas A. Dillard, Jr., New York, N. Y.
Clinton G. Dugger, Albany, N. Y.
Alexander H. Easley, Lawrenceville, Va.
James A. Edden, Chicago, Ill.
Herbert D. Edmondson, Plesantville, N. J.
John M. Evans, Fort Ord, Cal.
H. Albion Ferrell, Washington, D. C.
C. Allan Ford, New York, N. Y.

S. W. Foster, Greenville, Miss.
Charles W. Fox, Jr., Baltimore, Md.
Fergus M. Fulford, Brooklyn, N. Y.
Lloyd V. George, Baltimore, Md.
Edward B. Geyer, Jr., New Haven, Conn.
Thomas W. Gibbs, III, New York, N. Y.
Theodore R. Gibson, Miami, Fla.
Quinland R. Gordon, New York, N. Y.
Carroll Green, New York, N. Y.
Joe Green, Norfolk, Va.
James H. Hall, Polson, Mont.
David N. Harris, Chicago, Ill.
T. V. Harris, Jacksonville, Fla.
C. Edward Harrison, New York, N. Y.
Richard L. Hicks, Cincinnati, Ohio
Oscar E. Holder, Chester, Pa.
Robert E. Hood, Gary, Ind.
Henry B. Hucles, III, Brooklyn, N. Y.
Kenneth deP. Hughes, Cambridge, Mass.
James C. Jackson, Denmark, S. C.
Ellsworth B. Jackson, Cleveland, Ohio
W. G. Hanson Jacobs, Brooklyn, N. Y.
J. H. Johnson, New York, N. Y.
Louis W. Johnson, Minneapolis, Minn.
Theodore J. Jones, Fort Lauderdale, Fla.
A. M. Lambert, Wetherfield, Conn.
Clifford S. Lauder, New York, N. Y.
William C. Lewis, Wilmington, Del.
Thomas S. Logan, Philadelphia, Pa.
Anthony D. Macombe, Nyack, N. Y.
Wilbur N. Marshall, Newark, N. J.
The Rt. Rev. Richard B. Martin, D.D., Brooklyn, N. Y.
Samuel J. Martin, Chicago, Ill.
Robert A. Mayo, St. Louis, Mo.
H. Irving Mayson, Akron, Ohio
Charles W. McQueen, Delray Beach, Fla.
F. Ricksford Meyers, Detroit, Mich.
The Rt. Rev. Cedric E. Mills, D.D., St. Thomas, V.I.
John S. Mills, Thomasville, Ga.
Henry B. Mitchell, Charlottesville, Va.
Arthur C. Moore, New Rochelle, N. Y.
Leon Modesty, New York, N. Y.
Turner Morris, Augusta, Ga.

Jesse D. Moses, Pasadena, Cal.
John G. Murdoch, Flushing, N. Y.
Harry V. Nevels, Jr., Albany, Ga.
Joseph W. Nicholson, St. Louis, Mo.
William F. O'Neal, Columbia, S. C.
Henry L. Parker, Little Rock, Ark.
Walter P. H. Parker, Brooklyn, N. Y.
Charles Poindexter, Philadelphia, Pa.
J. Shelton Pollen, Jr., Washington, D. C.
E. Nathaniel Porter, Durham, N. C.
Robert C. S. Powell, Newport News, Va.
Robert M. Powell, Baltimore, Md.
Quintin E. Primo, Jr., Wilmington, Del.
Alexander M. Roberts, Pineville, S. C.
Dillard R. Robinson, Newark, N. J.
Samuel D. Rudder, Toledo, Ohio
Earl B. Scott, Red Bank, N. J.
Nathan A. Scott, Chicago, Ill.
Warren H. Scott, Atlanta, Ga.
David McDaniel Simms, New York, N. Y.
St. Julian A. Simpkins, Rochester, N. Y.
Birney W. Smith, Jr., Galveston, Texas
Thomas Smith, Jr., Winston-Salem, N. C.
Othello D. Stanley, Oxford, N. C.
Henri A. Stines, Washington, D. C.
Warner R. Traynham, Cambridge, Mass.
Franklin D. Turner, Washington, D. C.
John T. Walker, Washington, D. C.
Edward L. Warner, New Brunswick, N. J.
Wilson H. Willard, Jr., Charleston, W. Va.
Arthur B. Williams, Jr., Riverside, R. I.
Frederic B. Williams, Inkster, Mich.
James E. Williams, Hempstead, N. Y.
B. P. Williamson, Philadelphia, Pa.
Donald O. Wilson, Baltimore, Md.
S. Russell Wilson, South Hill, Va.
Richard L. Winn, Garden City, L. I., N. Y.
Lorenzo Wooden, New Rochelle, N. Y.
James E. Woodruff, Nashville, Tenn.
Harold L. Wright, East Elmhurst, L. I., N. Y.
Nathan Wright, Jr., Newark, N. J.
William A. Van Croft, Washington, D. C.
Richard G. Younge, San Jose, Cal.

MONEY

*isn't
everything*



but when you need it, nothing else quite takes its place. Churches facing a need to build or expand know this. And so do we. Supplying some of the money they need to some of these churches has

been the sole business of the American Church Building Fund Commission for eighty-six years. In that time the Commission has established a remarkable record in money management. It has provided this necessary ingredient to more than thirty-six hundred churches when they needed it most. Prudent management, plus a principle of encouraging churches to repay loans as rapidly as possible without penalty, enables us to turn over the fund on the average of every four years.

Even so, for every seven dollars needed by churches who apply for loans, the Commission can lend only one. With commercial mortgage money tight—this is working a real hardship on many congregations.

While we know that money isn't everything—the churches to whom we had to say "no" last year wish we had more in our revolving fund. So do we. We know exactly where it could be put to work, and we know how to make it work harder than any other money in the Church.

For a more complete story on how hard money given to the Commission works, ask for our 1966 Condensed Financial Report and a booklet which tells quickly and simply the full story of this remarkably well managed Fund.



AMERICAN CHURCH BUILDING FUND COMMISSION
815 SECOND AVENUE, NEW YORK, N. Y. 10017

WORLDSCENE

Continued from page 43

Carolina, the clerical order overwhelmingly passed a resolution for women to be vestry members and convention delegates, but the lay order defeated it.

Seventy-six dioceses and missionary districts now allow women to serve on parish vestries and as diocesan convention delegates; 13 dioceses do neither.

Eleven dioceses and the Province of Washington have sent resolutions to General Convention requesting that women be made eligible for election as deputies. The dioceses are: Chicago, Central New York, Maryland, Rhode Island, Vermont, Delaware, Atlanta, Northern Indiana, Washington, Virgin Islands, and San Joaquin.

IN PERSON

► **Dr. Leslie E. Cooke**, 58, Associate General Secretary of the World Council of Churches, died on February 22 following complications from brain surgery. A British subject, Dr. Cooke joined WCC in 1955 and was director of the Division of Interchurch Aid, Refugee and World Service, headquartered in Geneva, Switzerland.

► The Rev. **Robert M. G. Libby**, former chairman of the Department of Communications in the Diocese of Florida, became Executive Secretary for Radio-Television on March 1. He will supervise radio and television programs for the Executive Council's Department of Communication.

► The Rev. **William A. Wendt**, rector of the Church of St. Stephen and the Incarnation, Washington, D.C., will be conference leader at the annual Spring Conference to be held from April 21 to 23 at Claggett Center, Buckeystown, Md., where college students from the Third Province will explore the question, "Keep What Faith, Baby?"

► The Rev. **Wilfrid J. Stibbs**, 54, a Franciscan, announced his resignation from the Roman Catholic Church and says that he intends to join the Church of England as a clergyman.

CALENDAR OF EVENTS

April

- 1 SATURDAY AFTER EASTER
- 2 FIRST SUNDAY AFTER EASTER
- 3 (*St. Joseph*)
- 3 (Richard, Bishop of Chichester, 1253)
- 4 (*Ambrose, Bishop of Milan, 397*)
- 5 THE ANNUNCIATION OF THE BLESSED VIRGIN MARY
- 5-7 Associated Church Press Annual Meeting, New York, N.Y.
- 8 (William Augustus Muhlenberg, Priest, 1877)
- 9 SECOND SUNDAY AFTER EASTER
- 9 (William Law, Priest, 1761)
- 9 National Christian College Day
- 11 (*Leo the Great, Bishop of Rome, 461*)
- 12 (George Augustus Selwyn, Bishop of New Zealand, 1878)
- 14 (*Justin, Martyr at Rome, c. 167*)
- 14-15 Anglican Fellowship of Prayer international prayer groups conference, St. Paul's Church, Richmond, Va.
- 16 THIRD SUNDAY AFTER EASTER
- 19 (Alphege, Archbishop of Canterbury, and Martyr, 1012)
- 19-21 Annual Meeting, U.S. Conference for the World Council of Churches, Buck Hill Falls, Pa.
- 21 (*Anselm, Archbishop of Canterbury, 1109*)
- 23 FOURTH SUNDAY AFTER EASTER
- 25 ST. MARK THE EVANGELIST
- 30 ROGATION SUNDAY

To acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. The texts for these enrichments of the Calendar are published as *Lesser Feasts and Fasts* by The Church Pension Fund, 20 Exchange Place, New York, N.Y. 10005.

PICTURE CREDITS—Barber: 62. Mihaly Barics: 42 (bottom). Edward T. Dell, Jr.: 23-25, 40 (top). Holy Cross Monastery: 14-17. Max Hunn: 12-13. H. Armstrong Roberts: 26. Kenneth Sanderson, Inc.: 40 (bottom). Laird Wise: 32 (center).

One day,
scientists may
find a way
to control
flood
and
drought.

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.)

E 4-67

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.

GUIDELINES—

A series of "New Tracts For Our Times" dealing with key problems.

I. *C.O.C.U.—Truly Catholic? Truly Evangelical? Truly Reformed?* A critical analysis of claims. \$1.00

II. *Priesthood and the Integration of Ministries?* A careful study of the key problem in present unity discussions. \$1.00

III. *Standards of Faith and Belief in the Episcopal Church.* \$1.00

The above are recommended for group study and organization programs as well as for personal study. Special Lenten programs can be built around them.

Order From:

American Church Publications

60 Rockledge Drive
Pelham Manor, N.Y. 10803

(Postpaid if remittance accompanies order)



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.

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

CHURCH WINDOWS

DUNCAN NILES TERRY • designer and craftsman
1213 Lancaster Ave., Rosemont, Penna. 19010
Tel. (215) LA5-4510

Carved and Etched Glass

Please mention

THE EPISCOPALIAN

When writing to advertisers

HOW I FEEL ABOUT UNITY

Continued from page 29

less informed about, the truths of doctrine, worship, and discipline held by the Catholic Church. If the Church of God planted in this land adopts these "principles," I suspect it will produce as many new schisms as there are members of COCU.

I for one will lend no aid to a scheme for which the Holy Spirit is invoked as a sanction but which shows grievous lack of gifts which the Holy Spirit gives—wisdom, knowledge of the truth, true godliness. And if there is to be no faithful remnant of the Anglo-Catholic Church left in this land—no faithful bishop around whom God's people may rally for His worship and the spread of His Gospel—then I intend to attach myself to the company of the faithful in communion with Rome, Constantinople, or Utrecht.

DON R. GERLACH
Akron, Ohio

The Reasoner

I've made up my mind about church unity. Religious integration is here, as well as the racial kind, and we can't afford to be exclusive.

Here is how I reasoned this out.

If the Apostles' Creed is common to the group, could there be too large a gap between the thinking of the denominations?

I then reflected upon the life of Jesus. Who among us has lived more simply than Jesus? Who among us has taught a simpler way of life than He? It was obvious to me that the complexities of organized religion stemmed from man, not from God or his Son.

The third step to this conversion seemed to lie in an acceptance of the doctrine of love, the secret to the success of Christianity. Fellowship, brotherhood, and compassion certainly seemed to be manifestations of this unique philosophy. If I were able to accept ethnic differences, why not superficial, ritualistic ones?

The last step seemed to be the "clincher." Christianity offers the gift of everlasting life to all who

love. It rejects no one who has made his peace with his Lord. Is this not a universal gift?

In short, we have at hand all the equipment necessary to stand together. The old adage about "a house divided" is warning enough.

MRS. M. K. SMITH, JR.
Charleston, W. Va.

The Gathering

Last spring I read the first articles of the merger, as published in the daily press. I gathered this from those articles:

The articles did not adopt a system of ethics, so the new Church will not be an ethical culture society.

The articles do not bind the members to brotherhood, so the new Church will not be fraternal.

The articles do not mention Jesus Christ, so the new Church will not be Christian.

The articles do not mention God, so the new Church will not be religious.

It would seem that in a blind rush for unity the collaborators have proposed unity without principle.

I hope I have misinterpreted what I read.

JOHN L. SEYMOUR
New Rochelle, N.Y.

Does It Hurt?

Permit me to sputter!

There's a lot of phony ecumenical fervor in the Episcopal Church. The spiky bishop of the Diocese of Highchurch appearing in a news-photo of a procession in which he is indistinguishable from his Roman opposite number, and the collar-and-tie rector of Grace Memorial Episcopal, preaching in the local union Good Friday service, can well be doing no more than easing their consciences by catering to their own predilections!

Unless Anglo-Catholics are really working to try to understand their Protestant neighbors, and evangelicals really working to try to understand their Roman or Greek or Polish Catholic brethren, their supposed fervor is mere sham.

Let's stop fooling ourselves. If our zeal for Christian unity isn't disturbing us—even hurting us—it probably isn't the real thing.

THE REV. EDWARD WILLIAMS
Troy, N.Y.

Person-to-Person

I am against Ecumenism!

First, I challenge Bishop Burrill's opening statement: "We . . . must obey our Lord's Command to be one . . . or we must be satisfied to be a *sect*, isolated from the rest of Christendom." This is a reactionary statement, shaded on the negative to evoke an emotional response. I believe from my readings in Holy Scripture that our Lord was not praying about divisions within projected organizations. He prayed for unity, or better "community" among *individual* Christians; it is here that unity must be achieved before the organization can even contemplate church unity.

The Church is playing its usual defensive role when it considers Christian unity. From what I've been able to see, the Church has looked around; has seen its authority, power, influence diminish and even die in many places; and has decided that the only way to save itself is by forming a bigger and better United Church which then would be strong enough to combat the non-Christian onslaught.

I am against a super-Church which would continue to wallow in its unchristian brand of Christianity. I love the Church, but I detest most of the pious hypocrisy which goes on in its ranks. I desire unity as much as the next guy, but I'm not willing to support a movement which I consider to be unchristian as well as ineffective. Unity is something which each individual must work out with each other individual—not corporation with corporation.

To sum up, I'm not against Christian unity provided that the unity created is between Christians and not among dead or dying institutions.

JERRY BROWN
Rohnert Park, Calif.

WESTMINSTER

books of current Christian thought and experience



NEW CONGREGATIONS

Security and Mission
in Conflict

By DONALD L. METZ. Six case histories illustrate the psychological and financial birth throes that a newly founded congregation typically goes through—and the danger that the early struggle for survival may set a lasting materialistic tone. \$3.95



TRUE DECEIVERS

By LOTTE and WERNER PELZ. Free-swinging meditations on Biblical personalities and ideas—which illuminate, in an original and highly personal style, the basic existential problems of life's meaning and goals. The authors are widely known in Britain for their writings and BBC broadcasts. \$3.95

Now at your bookstore **THE WESTMINSTER PRESS®**
Witherspoon Building, Philadelphia, Pa. 19107



Emkay Candles, Syracuse, N.Y. 13201
a Division of
Muench-Kreuzer Candle Co., Inc.

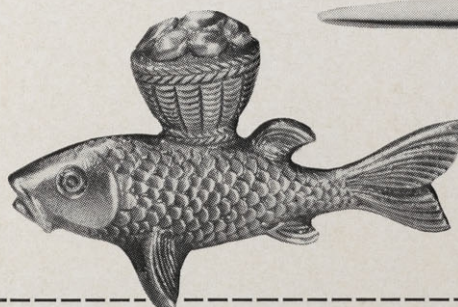
Emkay THE
FINEST
NAME
IN CANDLES

Write for
complete
information

**BIBLE GEOGRAPHY
and HISTORICAL MAPS**

Write for Catalog 67
DENOYER-GEPPERT COMPANY
5235 Ravenswood Ave., Chicago, Ill. 60640

MEANINGFUL DESK ACCESSORIES



The Miracle of The Fish & Loaves

Ideal Graduation Gift.
Solid Bronze—Handcrafted—
Gift Boxed—Postpaid—
Immediate Delivery.

MAGI ARTS, P.O. Box 38, Merion Station, Pa. 19066

Send me:

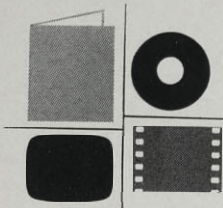
- () Paperweight desk ornament 3 1/8" long \$4.00
() Letter opener 6 1/4" long 2.50

I enclose \$

name

street

city, state, zip

**Is Personal Religion Enough?**

The strength of *I STAND BY THE DOOR* (Harper & Row, \$4.95) is that in it Sam Shoemaker speaks for himself. His wife, Helen Smith Shoemaker, has made it possible by drawing from his diary, sermons, pamphlets, talks, books (he wrote twenty-eight), and from her own correspondence as well as his. The result is a living record of his life and work, his point of view, his gifts, and some of his limitations.

From his early days in China, where he first shared his conviction about God with a Chinese businessman who then "made his decision and found Christ," to his last days in Burnside, the family home in Maryland, where he continued to press young men to give themselves to Christ, that personal, face-to-face confrontation was Sam Shoemaker. Not everyone confronted by him liked it. But there he was. Like it or not, he was a personal evangelist.

To be affirmative about this book is not, however, to be affirmative about everything in it. This is not to detract from the book, for after all a biography must reflect its subject. It is not, in a sense, to be critical of Sam. He was what he was.

It is, however, to point to the limitations of personal evangelism as the sole means of communication of the Gospel to a disordered world. This emphasis, made absolute, disregards—or at least is ineffective in—the social order. The dynamics of society cannot be remade by a simple remaking of the human heart.

The personal and the corporate are so closely identified that any Christian evangelism is by nature not only individual, but social. Sam's vision to make "Pittsburgh as famous for God as it is for steel" will become a reality as "principalities and powers"—great corporate wealth, powerful labor unions, intense racial strife, and racial cleavages in urban centers—are taken as seriously as personal prayer and personal religion.

Social justice and personal love are both part of the Gospel and, therefore, make both the evangelization of society and of the individual

Enlightening Flight

DAFT OLD MRS. RO-OSS! shouted one of the children, and all the others immediately joined in: "Daft old Mrs. Ro-oss! Daft old Mrs. Ro-oss!" This is the way Robert Nicolson introduces the heroine of *A FLIGHT OF STEPS* (Knopf, \$3.95).

Daft, dirty, and old she certainly is, but author Nicolson also paints her portrait as a unique, cunning, and definite personality. The novel, which unfolds against the background of a Glasgow slum, says something of special importance about the elderly poor.

As Conrad, the social worker sympathetically concerned with Mrs. Ross, says to his younger counterpart, "... But it's maybe worth remembering sometimes that she was young once and she hoped for something. She's had a lot of troubles."

"Lots of people are old and have had troubles, but they haven't turned into dirty old nut-cases."

"Conrad nodded. He felt a little angry.

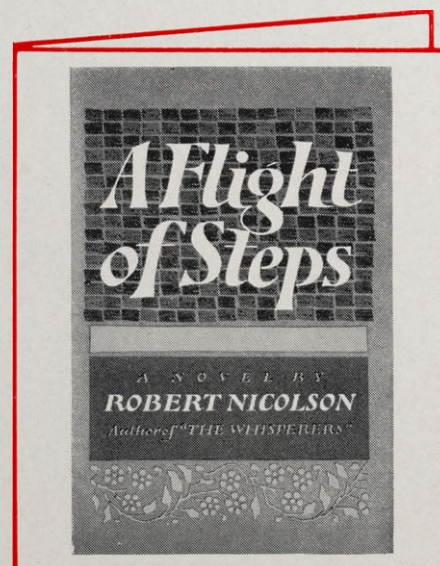
"They're the ones who're made of stronger stuff—not better, maybe not as good, just different.' . . . he continued, 'It's easy to care for the young and good-looking. . . . It's even easy to be patient with the old as long as they're well washed and obedient and haven't lost their wits. . . .'"

We see what happens to Mrs. Ross when she is cared for briefly in a clean, well-run "nursing home." We become sharply aware of the effect a particular environmental setting makes upon our perception of an-

other human being, and upon the individual's sense of his own worth. As Mrs. Ross's social worker friend thinks to himself, seeing her in the nursing home:

"How could one say: for God's sake let her out of here! Put her in a slum flat, give her back her old clothes. . . . In those squalid circumstances she was the pretender to a score of titles, the brave defier of a host of enemies; but in this place she is just a clean little old woman talking nonsense."

Robert Nicolson's remarkable empathy with Mrs. Ross, the pervasive humor which lightens an otherwise grim story, and the memorable minor characters all combine to produce a delightful and absorbing account. We guarantee that you will follow Mrs. Ross to the end of *A Flight of Steps*. —M.C.M.



necessary. This point is referred to in the appreciative Forward by Professor Bardwell Smith.

Apart from this dimension—or lack of it—one puts this book down with a deep sense that God did his work in Sam Shoemaker. Sam's genuine commitment was to Christ and not to himself. In that sense *I Stand by the Door* is a profoundly refreshing book.—JOHN B. COBURN

TELEVISION

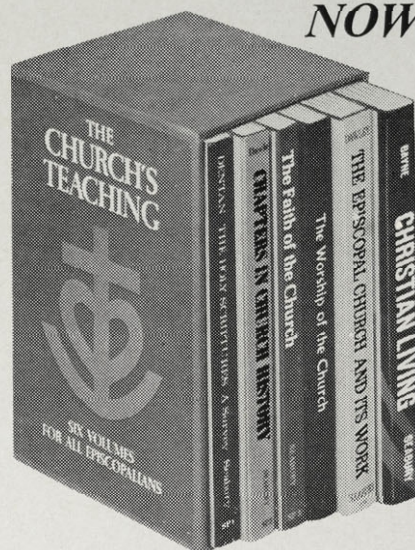


Of Webb and Roots

DETECTIVE Sergeant Joe Friday, that laconic, tight-lipped Great Stone Face of the Los Angeles Police Department, is back on the TV tube again, still probing for "just the facts, ma'am."

Dragnet 1967, a brand-new series on Thursdays, 9:30-10:00 P.M. (NBC-TV), is almost a carbon copy of the old favorite. Jack Webb produces, directs, and stars in these thirty-minute recitals of Crime Not Paying.

The staccato questions by Friday and his new sidekick, Gannon (Harry Morgan), set the appropriate machine-gun pacing of the shows. The often lethargic answers are provided by put-upon villains parading their sickness, arrogance, or insanity



NOW— available in a sturdy, colorful box...

THE CHURCH'S TEACHING IN PAPERBACK

These six volumes, by leading authorities in their field, provide in highly readable form the basic teachings of the Episcopal Church—its traditions, beliefs, practices, and work. Volumes revised as necessary. All covers recently redesigned.

An attractive gift for the inquirer or confirmand. Compact and convenient for the home or parish library. The durable slipcase will withstand hard wear and long use. Six volume set \$10.90.

THE HOLY SCRIPTURES—A Survey
Robert C. Dentan

CHAPTERS IN CHURCH HISTORY
Powel Mills Dawley

THE FAITH OF THE CHURCH
James A. Pike and
W. Norman Pittenger

THE WORSHIP OF THE CHURCH
Massey H. Shepherd, Jr.

CHRISTIAN LIVING
Stephen F. Bayne, Jr.

THE EPISCOPAL CHURCH
AND ITS WORK
Powel Mills Dawley

At your bookstore



THE SEABURY PRESS

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

Christianity without sentimentality or nostalgia ... a faith for doers

Alexander Stewart's new book is about that moment of shock in a person's life when Jesus' saving action makes its full impact. Packing his message with dramatic examples drawn from the Bible and from everyday life, the author considers Christianity as a faith for doers. He sees the Church as a hospital for healing and salvation, and writes directly to individuals in their personal situations, confronting them with the necessity of Christian choice. \$3.95

THE SHOCK OF REVELATION

Alexander Stewart

at your bookstore or
THE SEABURY PRESS
815 Second Avenue
New York, N.Y. 10017



The new book by the author of *Situation Ethics*

Moral Responsibility

SITUATION ETHICS AT WORK
By Joseph Fletcher

Last year, Professor Fletcher's bestselling *Situation Ethics* touched off the same kind of furious debate over morality that *Honest to God* did over theology. Now, the author further develops—with specific applications—his revolutionary position that what is morally right depends not on the old, rigid rules but on the concrete situation. Cloth \$3.95; paperbound \$1.95
SITUATION ETHICS: The New Morality is now in its 4th printing—over 100,000 copies in print. Cloth \$3.95; paperbound \$1.95

Now at your bookstore
THE WESTMINSTER PRESS®
Witherspoon Bldg., Phila. 19107





CBI can help you define
your Church building needs
■ now and for the future
■ for best results from
your building dollar.

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

CBI will gladly send
description of services,
also names of happy clients.

The Fraternity of the Blessed Sacrament

A devotional society of clergy and
laity throughout the Anglican Com-
munion to work and pray for greater
honor to Our Lord present in the
Blessed Sacrament of His Body and
Blood. 1867-1967 in U.S.A.

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General
440 Valley St., Orange, New Jersey 07050

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed
members of the Guild and for all the Faithful De-
parted. 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.

ALTAR GUILDS

Fine Irish Linens, Dacron & Cot-
ton by the yard. Threads, Patterns,
Transfers, Etc.

FREE SAMPLES

Linens hand-sewn to order

Mary Fawcett Company

BOX 325-E, MARBLEHEAD, MASS.

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

Television

through Friday's office.

Little has been changed in either
format or plot development so that
Dragnet fans from the '50's have
little adjusting to do. In fact, NBC
brass is watching viewer response to
this revival. If the hiatus has made
TV hearts grow fonder, we may ex-
pect to see further comebacks.

Sometimes I am troubled by Joe
Friday's near-cynical attitude toward
the people he pursues. Too often,
the impression spills out that each
is simply another card in a police
file, not a human being suddenly
snared in a trap of his own undoing.

It comes uncomfortably close to
some neophyte evangelism commit-
teemen I heard about recently.
Handed fourteen "prospect" cards
and told to report back in a week,
one of the committeemen chuckled
confidently to his cohort: "Good!
We'll each make it a card a night."

China: The Roots of Madness is
an instructive, ninety-minute docu-
mentary being syndicated this spring
by Xerox ("because it deserves wider
exposure than any one network can
offer") in which viewers are treated
to a tempered treatise on cause-and-
effect of the Asian carbuncle we call
China.

Operating on the premise that for
the world to achieve stable peace
in our time, the West must under-
stand the mind of China, Theodore
White, as producer-writer, carefully
documents the successive plagues that
violated China over the past century
—foreign domination and exploita-
tion, war lords, and civil war.

While world peace is an excellent
motivation for understanding (and
containing) China, *Roots of Mad-
ness* has a sharper and more potent
use. It is visual documentation of
what happens when hate is con-
ceived and bred to maturity.

In comprehending the will of God
in the twentieth and twenty-first
centuries, the world must hear about
His Love in the person of Christ,
but it won't hurt man to see what
happens when a national barn is
filled with a harvest of hate.

—RICHARD SUTCLIFFE

MOVIES: BOXSCORE '66

THE THREE outstanding motion
pictures of 1966—Fred Zinne-
mann's *A Man for All Seasons*, Mike
Nichols' *Who's Afraid of Virginia
Woolf?* and Michelangelo Antoni-
oni's *Blow-Up*—have little in com-
mon with one another.

Zinnemann has brought an out-
standing play to the screen, with
notable results. He has given it
mobility, enhanced its style, and re-
tained a great performance by Paul
Scofield as Thomas More, a man
who finds that protest can be costly.

Nichols has translated yet another
play into the idiom of the screen,
and a different play, indeed. *Who's
Afraid of Virginia Woolf?* asks the
question, "Who's afraid to go on
without any of the old props?" This
adult movie introduced not only
some language new to the American
screen but also new dimensions in
portraying life.

Antonioni, in *Blow-Up*, cuts open
the mod world, as he might take a
sharp knife to a watermelon, and
shows us its insides. He gives us
an extraordinarily sensitive anti-hero
caught up in involvement. In a cut-
throat, nervous, tightly-paced world
of intense competition, Thomas
learns that he must bury sensitivity.

Of these three films, *A Man for
All Seasons* is the most explicitly
moral. It reminds us that the way
every man possesses his soul, as well
as his mind and body, makes a
destiny which exceeds the grasp of
a few mortal years. It poses a com-
plex question: what makes a man,
in any season, able to stand alone
against government, religion, and
popular opinion, even to the extent
of accepting disgrace and death for
his convictions?

Which of these three films offers
us the finest performance by an ac-
tor or actress? Most performances in
all of them are excellent. Paul Sco-
field, in *A Man for All Seasons*, ex-
pertly brings to life a man whose
intellect held in rein his emotions,

and who had long ago established within himself those commitments which govern conditions of both life and death. Wendy Hiller plays his wife, Robert Shaw is Henry VIII, and Orson Welles vividly re-creates Cardinal Wolsey, the corpulent, grasping Organization Man for the Tudors.

Richard Burton, as George in *Who's Afraid of Virginia Woolf?* offers one of his finest screen characterizations in recent years. He captures George's sensitivity and dream, as well as his sadism under fire and burning struggle to assert his manhood. Elizabeth Taylor may have relied more on makeup than on innate acting style in her moments of high histrionics, yet she conjures up a compelling vision of tender need in her very, very quiet reflections.

David Hemmings portrays Thomas, the photographer, in *Blow-Up*. Two things he keeps constant in his role: he plays a man who is evenly and superbly professional in his picture-taking, and never loses his outward mask of cool. His final scene, reminiscent of the fade-out in Fellini's *La Dolce Vita*, will be remembered as a screen classic. Vanessa Redgrave plays a young woman whose picture he took in the park. In *Blow-Up*, Antonioni demonstrates the use of color better than any other director in the world today.

Who's Afraid of Virginia Woolf? and *Blow-Up* are recommended for adults only. *A Man for All Seasons*

is excellent for family viewing.

And the other "best pictures" of the year?

The Shop on Main Street, a Czechoslovakian film, tells the story of a man who took no positive stand about social injustice and thereby allowed evil to have its way.

The Gospel According to St. Matthew, made by Pier Paolo Pasolini, is the finest Biblical picture ever made. Enrique Irazoqui is Jesus.

Georgy Girl, with the year's outstanding performance by an actress in the person of Lynn Redgrave, concerns a poignantly real human being, faced by certain alternatives, and making certain decisions. *Georgy Girl* resides in a world where the Beatles are decidedly more popular than Jesus.

Alfie, a British film for adults only starring Michael Caine, says that relationship must be granted a place in loving—indeed, be understood as a part of loving itself.

A fine movie for general family viewing, *The Russians Are Coming, The Russians Are Coming*, makes some fundamental points concerning human relations. It stars Alan Arkin.

I conclude this list with three pictures also highly recommended for general family viewing. One is the eloquent, moving *Born Free*. The second is a heartwarming, simple film, especially suitable for children, *And Now Miguel*. The third is *Endless Summer*, that loving tribute to the art of surfing.—MALCOLM BOYD



Thomas, *Blow-Up*'s cool anti-hero photographer, shoots mod fashions.



Sterling silver set with black onyx insets designed & made for St. Luke's Episcopal Church, Shawnee, Kansas

APPLY FOR BROCHURES

OSBORNE

117 GOWER ST. LONDON WC1 ENGLAND

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

NEED —

- Folding Chairs & Tables
- Stacking Chairs
- Blackboards
- Lecterns
- Hat & Coat Racks

TABLES!



Send for

Adirondack

276-T Park Ave. So., N.Y.C. 10010

**FREE
CATALOG**

Shipping Points —
BOSTON • CHICAGO
ATLANTA • DALLAS
PITTSBURGH • L. A.

**IMMEDIATE
DELIVERY!**

**THE
CHURCH**

Insurance Company
Agency Corporation
Life Insurance Corporation
Hymnal Corporation

Subsidiaries of

THE CHURCH PENSION FUND
20 Exchange Place, N.Y., N.Y. 10005

**BEFORE
YOU START
ANY FIRE!**

Be sure it
isn't a
dry, windy
day





For pastors,
students, Church
School teachers
and lay leaders

THE HOLY TRINITY

By George Hedley

A clear, forthright and intellectually honest response to five basic questions:

- How did the doctrine arise?
- What assumptions lay behind it?
- What experiences did it reflect?
- What meanings did it convey?
- What values did it assert?

In the answers to these questions the reader can glimpse the facets of truth most meaningful for his life of faith and confession in our time. (Paperback) **\$2.00**

at your denominational book store

FORTRESS PRESS

Philadelphia, 19129

"Humor, pathos—it
packs a wallop!"

"The Rev. Mr. Reddish is a writer of real importance."

"Satan, God and Saint Teresa"

—fantasy biography of the woman who has intrigued millions the world over: patron saint of Spain, writer still growing in popularity, devotional genius, finder of life's ecstasy.
—by Robert O. Reddish, Jr., journalist, author, Episcopal clergyman.

\$3.00—includes postage and handling

THE RORGE PRESS

P.O. Box 130, Evergreen, Col. 80439

Inspirational Beauty
CUSTOM-DESIGNED

VESTMENTS

for ALTAR and CLERGY

Featuring our traditional non-tarnishable gold thread embroidery. Finest imported, domestic brocades for Superfrontals, Bible Markers, Stoles, Antependia, Dossals. Over 350 designs.



CATALOG MAILED UPON REQUEST



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

Plan Now For—
18th Annual Conference in Theology—
College Faculty

Trinity College, Hartford, Conn., June 15-21, 1967
Rt. Rev. D. Corrigan: Emerging Church in Changing Society

Rev. H. H. Guthrie, Jr.: Post Exilic Judaism and the Christian Phenomenon
Rev. R. K. Toner: Christianity in an Age of Science

Registration, Rooms, Meals: \$35.00

Scholarships available

Information: Dr. Raymond C. Snyder, Exec. Sec'y
Walnut St. & Copley Rd., Upper Darby, Pa. 19082



On Easter morning in Old Jerusalem, Jordan, fathers take their children visiting after church. The visits, which are brief, begin with the greeting, "Al-Masih Qam" (Christ has Risen) and the response "Hakkan-Qam" (Verily He has Risen). Three symbolic gifts, prepared by the mothers, are offered: a circular cookie with a hole in the center, representing the crown of thorns; a spongelike cookie, representing the Sponge of Vinegar; and a red egg, symbolizing the Resurrection.

Sunday School isn't a social hour. Drawing pictures is fun and good, but you can't just crayon your way into Christianity.

—The Rt. Rev. Clinton S. Quin

DOUBLE PLAY . . .

A Presbyterian minister who needed a substitute organist found a monk from the Society of the Atonement, a local Roman Catholic friary.

"You know," the minister told a friend, "when I called him he asked if we sang Episcopal hymns."

"I wonder why."

"He said the Episcopal Hymnal was used regularly at the friary and this was the music he was familiar with."

—The Albany Churchman

To follow the way of love means to leave one's self open to the hostility of the unloved. The parish Christian must be willing to submit even to crucifixion at the hands of the angry.

—C. Kilmer Myers, in

Light the Dark Streets

I Corinthians 15:51 provides the passage over the door of a nursery in a parish church. The Scripture reads: "We shall not all sleep, but we shall all be changed."

Life must mean something more than "teething, breeding, feeding, sickening, and dying," according to Dr. Theodore P. Ferris, rector of Trinity Church, Boston. "It must mean sharing in the creative activity of the Creator himself."

The real test of vocation is the love of the drudgery.

—Mary Jo Fitts

The Church Congresses of England, which have grown to be important meetings, have inspired the ministers and laymen of the Protestant Episcopal Church to hold a like assembly in the United States. It will open in this city on . . . October 5, and continue in session until the 8th. On . . . the 7th of October, the Triennial Convention begins. The topics proposed for discussion in the Congress are . . . "What are the Limits of Legislation as to Doctrine and Ritual?"; . . . "Clerical Education?"; . . . "The Relations of this Church to other Christian Bodies?"; . . . "In what Sense is private Confession permissible in this Church?"; and the "Mutual Christian Obligations of Capital and Labor."

—Harper's Weekly, a Journal of Civilization, New York, Saturday, September 5, 1874

• Well, the confession matter is settled, anyway.—THE EDITORS

A congregation will be judged not by the way it protects or saves the mysteries of God's Word and Sacrament, but by the way it uses and spends them.

—Dr. Theodore E. Matson,

Lutheran Church in America

THE EPISCOPALIAN



SUMMER SCHOOLS

★ WEBSTER ★ SUMMER SCHOOL-CAMP FOR BOYS

On beautiful 10-mile lake.
COMPREHENSIVE COLLEGE
BOARD REVIEW PROGRAM

Tutorial instruction—all subjects
for credit. Developmental reading
featured. 7th to 12th grades.
Swimming—Sailing—Water-skiing
—Crew—R. C. Life-saving—Trips
—Tennis—Basketball—Baseball.

Send for Brochure

160 mi. N.Y.C.
10 mi. from Conn. Tpke
WEBSTER, MASSACHUSETTS
N.Y.C. Phone: MU 2-8845

ACADEMY
★

SHATTUCK

Summer School-Camp

Six weeks of study and recreation for boys 10-18.
Junior group curriculum includes English, Math,
Field Biology, Typing, Conversational French, Span-
ish, German. Senior group has regular high school
courses for review, credit, preview; Advanced Study
Seminars for qualified students, Swimming, sailing,
canoeing, water skiing, boating at nearby lakes and
rivers. Tennis, golf, archery, riflery, track, softball
and others. Write for catalog:

Director of Admissions
A-678 Shumway Hall
Faribault, Minnesota 55021

CHAPEL HILL SUMMER SCHOOL

Girls 7th-12th Grades, Boarding

Intensive summer courses in all prep
school subjects. Review or Advanced
work. Remedial Reading and Math.
Accredited. Art Workshop. Typing.
"How To Study" courses. Excellent
library. Activities in the afternoon
include riding and swimming.

Mrs. Shirley G. Warden, Director
Chapel Hill Summer School
Waltham, Massachusetts 02154

SEWANEE Summer Fine Arts Center

JUNE 18—JULY 22

Enroll for 1-5 wks Creative Vacation in Mountains
Non-credit courses in Sculpture, Drawing & Paint-
ing, Photography, Commercial Art Layout, Print
Making, Art Appreciation. \$80 per week includes
tuition, room and board. Write for brochure to:

H. S. Barrett, Director
SEWANEE, TENNESSEE 37375

BOYS

COLORADO RIVER RANCH FOR BOYS

In the beautiful Colorado Rockies



An unusual summer with pur-
pose and adventure for your
son. Limited enrollment. One
staff member for every three
boys. Mountain pack trips,
back pack trips, river raft
trips—complete in-camp pro-
gram including swimming, crafts, riflery, trap
shooting, tennis, fishing, and riding. C.I.T. pro-
gram. \$395 for four weeks. \$485 for five weeks.
5-day horseback or auto trip included in five
week term.

TRAVIS S. ANDERSON, Director

Colorado River Ranch for Boys, Gypsum, Colo. 81637

Camp Eck-O

Brandon
Vermont

An exclusive camp for YOUNG GENTLEMEN 6-15
with a proud heritage of activities leading to Physi-
cal Fitness through land and water sports, canoe
and trail trip adventures, nature, crafts, riflery,
archery, Outpost Camp for deepwoods camping, tutor-
ing. 4-8 weeks. Catalog. State boy's age. Tel. 516-
482-0981

Mr. & Mrs. Wm. McC. Eck
22 Baker Hill Rd. Great Neck, N. Y. 11023

CAMP O-AT-KA

(Founded 1906)

On Lake Sebago, Maine

A Church Camp for Boys, ages 10 to 15. On lake
front. Cabins. All camp activities including special
mountain and water trips, Jr. Maine Guide program,
tennis, riflery, sailing, water skiing, baseball, crafts.
A.C.A. Member. Brochure: The Rev. William G.
Berndt, Director, 258 Concord St., Newton Lower
Falls, Mass. 02162.

GIRLS



Lake George CAMP FOR GIRLS

On beautiful Lake George, Glenburnie, N.Y.
Private shore of protected coves, sandy beach-
es. Water skiing, all water sports at their
best. Scenic view from spacious cabins in
95-acre woodland campsite. Little theatre—professional
staff. Riding, riflery, tennis, arts and crafts. 3 age
groups, girls 6-17. Resident nurse. Brother camp nearby.
Members American Camping Association.
Miss E. Boylston, 16 Fairview St., Ansonia, Conn. 06401

Burnham-by-the-Sea

Newport, Rhode Island

Summer Vacation School for girls 12-18 on beauti-
ful ocean-front estates. All subjects. Small Classes.
Reading skills, study habits, typing. Music, art,
dramatics. Swimming, riding, tennis, golf. Delight-
ful social life. National enrollment of 170. 17th
Summer. Bulletin:

George Waldo Emerson, Director
Box 43-EE Northampton, Mass. 01060

FLEUR DE LIS CAMP

Fitzwilliam, New Hampshire
Located in the Monadnock Region

A Church Camp for Girls

39th year, 4 or 8 week periods, ages 8 thru
16. Experienced leadership in all land and
water sports, including riding and waterskiing.
Accredited Member American Camping Association.
Winter address: 43 Main Street, Saugus, Mass. 01906

GIRLS

HOLIDAY HOUSE CAMP

Conesus Lake, 35 mi. south of Rochester, N.Y.
G. F. S. Society for Girls—ages 6-14. July 1-
August 25. One week, two weeks or longer
periods. \$32.50 per week. Reduced rates for
entire season registrants, also G. F. S. mem-
bers. Swimming, crafts, hiking, archery, camp-
ing out, nature study, special days, etc. Com-
petent counselors. Half price to counselor
trainees, 14-15 yrs.

Until June 1 contact Mrs. Mary M. White
452 Genesee St., Rochester, N.Y. 14611
After June 1, Address 1041 West Lake Road,
Conesus Lake, Genesee, N.Y. 14454

Po-Ne-Mah

Kent, Connecticut
53rd SEASON!

80 girls, 6 to 16 years old.
Write for booklet and/or interview to:

Mrs. Gilman Williams
"Po-Ne-Mah," Kent, Conn. 06757

Representatives in Bethesda, Md.; Washington, D.C.;
New York City; White Plains, N.Y.; Boston, Mass.;
Short Hills, N.J.; Stamford, Conn.; Philadelphia, Pa.

BOYS AND GIRLS

Pocono Crest Camps

CAMP NAWAKWA

for Girls

CAMP CHICKAGAMI

for Boys

POCONO PINES, PENNA.

At the sign of the totem pole, on
the crest of the Poconos. Most unique in
the East. Balanced program. 2000 acres.
Private lake. Protestant services.

4 WEEKS \$235 / 8 WEEKS \$425

Illustrated Booklet "EPC" on request.

11 W. 42nd St., N.Y.C. 10036 L05-1550

DOUBLE "M" RANCH

Twenty-first Season

Chautauqua Region, Co-ed (7-14). Bunk-
houses, tepees, covered wagons, RIDING,
filtered pool, Go-Karts and sports. Weekly
\$43.50. Folder—

Rev. and Mrs. C. Akam,
Dewittville, New York 14728

PINECREST DUNES on LONG ISLAND

Same owner-director 35 yrs. Girls and boys.
4-17. Salt and fresh water. W. Tom Ward,
33 W. Dover St. Valley Stream, N.Y. 11580.
(Tel. 516-825-5925).

SPECIAL CAMPS

"for the Mentally Retarded & Brain Injured"

CRYSTAL RUN CAMP & SCHOOL
Middletown, N. Y. 10940

a year round residence/ an exceptional camp pro-
gram: co-ed, 7-21+. Teen-yng. adult program. Full
camp activity incl. land & water sports + archery,
tennis, h.b. riding, music & craft therapies, speech
therapy, academics, vocl. work program, home
eco., psych. & med. services, rel. training, etc.
ACA accrd. Write for sch. &/or camp brochures.
James Fogelman, BSMA, Dir. 914-692-4444.

KANUGA



Exciting things are happening at Kanuga with its new development program. Write for free bulletin. Kanuga Conferences, Inc., Hendersonville, N. C.

THE EPISCOPAL CHURCH IN IRAN NEEDS YOUR HELP!

The Episcopal Church now has its own Missionary in the ancient land of the Medes and Persians. The Rev. Stephen Arpee, appointed by the Overseas Dept. of the Executive Council, was ordained in Iran last September by the Right Rev. Hassan Deghani-Tafti. Your prayers, gifts and interest in the Church's work in Iran are asked by the tran Diocesan Association in the USA. The Episcopal Church in Iran is the only Moslem-convert Christian Church (in a predominantly Moslem Country) in the world.

The Rev. Pitt S. Willand, Chairman

For further information address
Mrs. Edward Arpee, Secretary
383 Washington Road

Lake Forest

Illinois 60045

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

CHURCH-CRAFT

Quality In Church Visuals
Since 1943

Write For FREE Brochure
Church-Craft, Saint Louis, Mo. 63116

"AN END TO EXILE"

20 Minute Sound and Color Film on Leprosy Work Around the World. There is NO FEE. (Offering requested.)
AMERICAN LEPROSY MISSIONS, INC.
297 PARK AVE. S., NEW YORK, N.Y. 10010

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.

The Rev. Donald McPhail would like to help an Anglican church in Mattawa, Quebec, replace the parish's badly worn chalice. Tourists from the U.S.A. worship at the Canadian church during the summer while vacationing in that area. If your parish or mission has a chalice which could be sent, please write to the Rev. Donald S. McPhail, 500 South Country Road, Bay Shore, New York 11706.

St. Martin's Episcopal Mission in Williamsburg, Virginia, needs a bell for its bell tower. If you have one to send, or know where one may be procured, please write to the vicar, the Rev. William F. Egelhoff, 410 Mill Neck Road, Williamsburg, Virginia 23185.

Sister Kiara, CSM, St. Mary's Convent, Sagada, Mountain Province, The Philippines, asks for six to eight new or used combined Prayer Books and Hymnals for children at the Holy Child Orphanage in Sagada. Write to Sister Kiara at the above address.

A recent fire at St. Mark's Church, Medicine Lodge, Kansas, destroyed the entire nave and sanctuary, and smoke damaged the sacristy and undercroft.

A number of supplies are needed as soon as possible. If you can help the parish, please write to Mrs. Laurel H. Rickard, Box 269, Medicine Lodge, Kansas 67104.

St. Matthew's Mission, Beaver, Alaska, would like to obtain a new or used manual organ. Transportation difficulties make the field type the most practical. The mission is willing to pay a minimum price and transportation costs. Please write to the Rev. Richard A. Treadwell, St. Matthew's Mission, Beaver, Alaska 99724.

St. Christopher's Mission, Orlando, Florida, needs 16 7-foot pews. If anyone in the Southeast has pews of this size to offer, please write to the Rev. Hoyt B. Massey, St. Christopher's Episcopal Church, 7500 Forest City Road, Orlando, Florida.

St. James' Episcopal Mission, Dalhart, Texas, needs from 13 to 16 pews in good condition. The pews should be 9 to 10 feet long, but longer ones are acceptable if reworking is possible. Arrangements for pickup can be made within a reasonable distance of the Texas Panhandle. Please write to the Rev. Dean Addington, Vicar, Box 508, Dalhart, Texas 79022.

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.

So What's New?



Bob Rockwood

EDUCATIONAL DIRECTORY

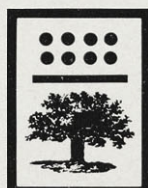
COLLEGES



*THERE'S
SOMETHING
SPECIAL
ABOUT
SHIMER*

where the whole focus is on developing the student's ability to THINK. With registration limited to 500, stimulation and challenge of the individual is the pattern. That's only one of the things that's so special about SHIMER. To learn about some of the others, write today to:

SHIMER COLLEGE Mt. Carroll, Illinois



A Four Year, Fully Accredited
Co-educational Liberal Arts College

A Member of the
Association of Episcopal Colleges

BARD • HOBART • KENYON • ST. PAUL'S • SHIMER

Episcopal colleges enroll 1/10 of 1% of the college population. This year they have 10% of the Rhodes Scholars.

You can strengthen the work of the eight colleges with one gift to

**ASSOCIATION OF
EPISCOPAL COLLEGES**
815 Second Avenue
New York, N. Y. 10017

UNIVERSITY OF THE SOUTH



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

COLLEGES

VOORHEES COLLEGE

DENMARK, SOUTH CAROLINA

A co-educational Liberal Arts College with a Secretarial Science Terminal Program. Under the direction of the American Church Institute and fully accredited by the Southern Association of Colleges and Schools. Beautiful Location.

Reasonable Terms. For information write to
JOHN F. POTTS, President

SCHOOLS FOR BOYS

EDUCATION

offers a useful, satisfying life with responsibility and leadership . . .

College preparation for boys, grades 7-12. Emphasis on study techniques, counseling, and individual growth. Founded 1862.

For catalog contact:
Admissions Secretary

WATKINSON SCHOOL
142 BLOOMFIELD AVE.
HARTFORD, CONN. 06105

Shattuck School

Founded 1858

The oldest Church school west of the Alleghenies. Boys, grades 9-12. Accredited. College preparatory, general courses. Balanced educational, religious, military, social program. Sr. Basic ROTC. Sports for all. Gym, armory, pool, golf course. Summer School-Camp. For information write:

Director of Admissions

678 Shumway Hall

Shattuck School Faribault, Minn. 55021

Member: National Association of
Episcopal Schools

THE PATTERSON SCHOOL for BOYS



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 School or Camp catalog write:

George F. Wiese

Box F, Lenoir, N.C. 28645

COLLEGE PREPARATORY — CHARACTER BUILDING

SCHOOLS FOR BOYS

THE CHOIR SCHOOL OF ST. THOMAS CHURCH

A church-centered boarding school for 50 boys in grades 5-8.

Academically talented young men, drawn from all over the country, follow a creative and individualized program: linguistic approach to grammar, modern math, laboratory science, Latin, Italic script, special musical training, and art. Strong sports program includes interscholastic competition. Camping program in fall and spring features sailing, canoeing, swimming and nature studies. Camp activities on 600 acre site in Conn. City facilities in Manhattan's cultural center: modern residence, large classrooms and gymnasium, reserved playing fields. Boys are free to join their parents or friends on two weekends each month. Per student cost \$3500. Large endowment makes possible a full yearly fee of \$1000. Admission on basis of audition and academic tests. No previous musical training required.

123 West 55th Street
New York, New York 10019
212 CI 7-3311

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.

Saint Andrew's School

EPISCOPAL BOYS, GRADES 7-12

Encourages imagination & individual leadership. Thorough college preparation. English, history, language, math, science, music, art, theology, economics balanced with sports & religious programs. High moral, academic standards. College guidance. Modern sun-filled campus, air conditioned buildings. Well-equipped labs. Olympic-size pool. Write: Eugene J. Curtis, Jr., Hdm., Boca Raton, Florida 33432

SAINT PETER'S SCHOOL

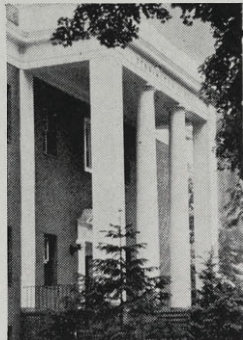
Episcopal • Peekskill, New York 10566

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. Summer session. For information write or call: The Rev. William Crawford, Jr., Headmaster Telephone 914-PE 7-5200

EDUCATIONAL DIRECTORY

SCHOOLS FOR BOYS

WHY PENNINGTON?



Ask a graduate. Fully accredited church-related boys' college preparatory. Fine faculty specially selected for grades 8 to 12. Small classes. Individual guidance. Developmental reading. 45 acre campus, completely modernized plant. Beautiful

new fully equipped gym. All sports — program for each boy. Est. 1838. Endowed. Moderate rates. Summer school. Write for catalog. Early application suggested. Charles R. Smyth, D.D., Box 40, Pennington, N. J. 08534

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

THOMAS JEFFERSON SCHOOL

Why not the best for your son? Every graduate has entered college. Faculty all Ivy League graduates. Hard work. Studies come first. Large, cheerful rooms. Good food. Sports. Not military. Grades 9-12.

Catalog: Robin A. McCoy, Headmaster
St. Louis, Missouri 63127

BOYNTON

Orford, N.H. (near Dartmouth)

Episcopal emphasis. Limited enrollment. Self-help. Constant foreign language practice. Music, sports. Beautiful surroundings—200-acre farm; horses, etc. Tuition \$1,000 (all inclusive). Grades 8-12.

Contact A. Boynton, Jr. Orford, N.H. 03777

CAMPS

Please turn to
Page 55

MILITARY ACADEMIES

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: 184 Lake Shore Rd., Lake Geneva, Wis. 53147

St. John's Military School

Salina, Kansas

Episcopal School for boys. Grades 7-12. Fully accredited by North Central Association. ROTC. Established 1887. Guided Growth in a Friendly Atmosphere in the "heart of the nation." For information write: The Rector, Bishop Vail Hall, St. John's Military School, Salina, Ka. 67401



FARRAGUT

College Preparatory—Naval Training

Two separate schools: Toms River, New Jersey; St. Petersburg, Florida. Grades 7-12. Fully accredited. Prepares for all colleges, gov't academies. Naval Jr. ROTC. Guidance. Sports: boats; pools; gyms; bands. Camp and approved summer school. Specify catalog. Admiral Farragut Academy, Box 6, Toms River, New Jersey 08741.

St. John's Military Academy

83rd
Year

College preparatory. Grades 7-12. Accredited. Stresses character, scholarship, leadership. Tutorial and accelerated reading program. Sports include crew, flying, golf, intramural program, ROTC. Nonsectarian. Summer camp, school, Milwaukee, 26 miles. For catalog, write: Gavin A. Pitt, President, Box 200, Delafield, Wis. 53018



Florida Air Academy

Color catalog details sound academic program. Developmental reading & study skills. Small classes. Personal guidance. Accredited college prep grades 9-12 in Melbourne. Grades 1-9 in Ft. Lauderdale. All sports. Flight optional. Summer school. Write:

Florida Air Academy
Melbourne 21, Florida 32901

SEWANEE MILITARY ACADEMY 100TH YEAR

Fully accredited college preparatory. Grades 9-12. Individual attention. Episcopal. ROTC highest rating. All sports; gym, pool. 10,000-acre mtn. campus. U. of the South affiliation. Scholarships. Summer School-Camp. Entrance exams required. Catalog. Director of Admissions, Box E, Sewanee, Tenn. 37375



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.

COEDUCATIONAL SCHOOLS

WEST NOTTINGHAM ACADEMY



Fully accredited. Coed. College Prep. Grades 8-12. Postgrad. Advanced work in math, English, science, history avail. Guidance. Sports, golf, 80-acre campus. Midway between Philadelphia & Baltimore. Est. 1744. Camp, Summer School. Catalog. NORMAN C. FARNLOF, Headmaster Box 33, Colora, Maryland 21917

SCHOOLS FOR GIRLS

SAINT ANNE'S SCHOOL

18 Claremont Avenue

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 complements the academic program.

For further information write:

The Rev. Thomas M. Kershaw, Headmaster

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.

ST. MARY'S HALL

Faribault, Minn. 55021 • 102nd Year

Residential School for girls grades 9-12. College Preparatory, accredited. Courses in Art and Music. Full sports and Physical Education program. Under the auspices of the Episcopal Church.

The Rev. LLOYD R. GESNER
HEADMASTER

Hannah More Academy

Accredited Episcopal college preparatory boarding and day school for grades 8-12. 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

EDUCATIONAL DIRECTORY

SCHOOLS FOR GIRLS

Margaret Hall

Under Direction of Sisters of St. Helena Episcopal country boarding and day school for girls in the Blue Grass. Grades 1-3 and 7-12. Accredited college prep. For all faiths. Social program. Honor system. Gym, indoor pool, hockey, tennis, riding, art, music. Moderate fees. Tuition aid. For catalog write: The Rev. Colley W. Bell, Jr., Rector & Principal, Box E, Versailles, Ky. 40383.



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

College preparatory. In beautiful countryside near Memphis. Boarding, grades 9-12. Openings in grades 9, 10, 11. Fully accredited. Christian values, academic excellence stressed. Bible study. Distinctive program; accel. reading. Small classes. Honors courses. Summer session; European seminar on Sr. level. Music, art, drama, ballet, swimming. Day classes for K-12 grade. Catalog: Director of Adm., P.O. Box 17407, Dept. E, Memphis, Tennessee 38117.

LAUSANNE SCHOOL

Saint Ann's of Boca Raton

A college preparatory boarding school for girls of all denominations. Sponsored by the Episcopal School Foundation, Inc. Grades 7-12. Liberal Arts, Humanities stressed. Beautiful new building on ocean-front campus; private beach overlooking Atlantic. Athletics; 7 acres of playing fields. For information write:

The Rev. James J. English, Hdm. Dept. E, 3000 South Ocean Blvd. Boca Raton, Florida 33432

NEWPORT SCHOOL FOR GIRLS

Magnificent 17-acre oceanfront campus. Grades 9-12. Thorough preparation for college. Faculty-student ratio, 1 to 6. Small classes; supervised study. New classrooms. Excellent courses in art and music. All sports including riding. Varied social and cultural programs. Catalog.

Mr. & Mrs. Sidney S. Gorham III, Box 471-E, Newport, Rhode Island 02840

ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Episcopal. Grades 8-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River. SUMMER SCHOOL: June-August. For catalog write:

MISS VIOLA H. WOOLFOLK, Headmistress St. Margaret's School, Box 158-E TAPPAHANNOCK, VIRGINIA 22560

SCHOOLS FOR GIRLS

The Graham-Eckes Schools

College Preparatory. Separate Schools for Boys and Girls. Grades 7-12 and Post Graduate. Fully accredited. Preparation for College Boards. Languages, Science, Mathematics, History, English, Art, Music. Student-faculty ratio 4-1. Full sports program. Boarding only. Established 1926. Write:

Dr. Burtram B. Butler, Headmaster 690 N. County Road Palm Beach, Florida 33480



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

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, Headmistress Box E, Staunton, Virginia 24401

Vernon Court

Junior College for women. Transfer, terminal. A.A., A.P.A. A.B.S. Degrees. Excellent transfer record to colleges. Program planned to develop intellectual curiosity. Lib. arts, music, art, retailing, home ec., sec'l, medical sec'l. Sports incl. riding. Beautiful Newport estate campus. Catalog: Registrar, Vernon Court, Bellevue Ave., Newport, R.I. 02840.

Saint Agnes School

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

Fully accredited. College preparatory. Music, Drama, Art, 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

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 chapel & gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.

Sister Superior, Box 156, Mendham, N.J. 07945

SCHOOLS FOR GIRLS

LANKENAU

Fully accredited. Day (pre-school—high school); Boarding (3rd grade—high school, separate dorms). Thorough preparation for college. Small classes. Happy, homelike life. 22-acre campus. Art, music, dramatics, sports, social activities. Established 1890. Lutheran. Moderate rate. Write for catalog.

3217 W. School House Lane, Philadelphia, Pa. 19144 Telephone: GE 8-6122

KEMPER HALL Kenosha, Wis. 53141 97th 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.

ST. ANNE'S SCHOOL

Episcopal. Strong Liberal Arts College Preparatory where each girl is trained to develop a disciplined mind, sound body, individual integrity, social awareness. Grades 8-12. Boarding & day. High academic standards, 97% graduates enter college. Riding, new tennis courts. Art, music, modern dance. New labs, dorms, library. Use University of Virginia's cultural resources. 56th year.

Margaret E. Jefferson, Headmistress ST. ANNE'S SCHOOL, Charlottesville, Va., 22901

SCHOOLS OF NURSING



ST. LUKE'S HOSPITAL SCHOOL OF NURSING

The School of Nursing is a part of St. Luke's Hospital Center New York and offers a nationally recognized and accredited program in professional nursing — two years, eight months in length. Entrance directly from high school; modern residence adjacent to Columbia University campus. Classes enter each September. Address inquiries to:

THE REGISTRAR, BOX E

St. Luke's Hospital School of Nursing 419 West 114th Street New York, N.Y. 10025



"TO HEAL THE BODY
TO SAVE THE SOUL"

PRESBYTERIAN-ST. LUKE'S HOSPITAL SCHOOL OF NURSING

Offers an excellent two year basic nursing education program in the world's largest medical center. Following graduation the nurse is prepared to practice nursing and is eligible to write licensing examinations. Average student census—350. Next class will enroll September, 1967. For information write: Director of Admissions, 1743 West Harrison Street, Chicago, Illinois 60612

Calendar of prayer

APRIL

- 1 Cuba:** Jose A. Gonzalez, Bishop. (For the Church in Cuba as it maintains a "Christian presence" in this unsettled republic; the strengthening of bishop, clergy, theological students, and lay workers in these times of trial and uncertainty; the Cuban refugees being resettled in the U.S.; Union Seminary, Matanzas, run by the Episcopal, Methodist, and Presbyterian Churches.)
- 2 Dacca, East Pakistan:** James D. Blair, Bishop. (For a sense of unity between the diocese's three areas; more clergy; educated Christians; greater stewardship; schools and hospitals; emphasis on serving all regardless of creed.)
- 3 Anglican Provinces and Churches Engaged in Unity Negotiations.** (For unity discussions between the Church of England and the Methodist Church, the Episcopal Church U.S.A. and nine other Churches in the Consultation on Church Union, and the Anglican Church of Canada and the United Church of Canada.)
- 4 Dallas, U.S.A.:** C. Avery Mason, Bishop; Theodore H. McCrea and William P. Barnds, Suffragans. (For the relationship with the Philippine Independent Church, including parish partnerships; MRI relationships between churches in the diocese; the Conference and Retreat Center.)
- 5 Damaraland, South West Africa:** Robert H. Mize, Bishop. (For the Church in this tense land as she walks a tightrope, teaching on one hand the oneness of all races as opposed to apartheid, and on the other the overcoming of evil by love rather than by terrorist tactics.)
- 6 Dar-es-Salaam, East Africa:** John Sepeku, Bishop. (For new work in areas of primary evangelism in the hinterland behind Dar-es-Salaam; new and renovated church buildings, e.g., a larger chapel at the Missions to Seamen.)
- 7 Delaware, U.S.A.:** J. Brooke Mosley, Bishop. (For stronger cooperation with other Christian and secular agencies; deeper commitment to the work of the whole Body of Christ at home and abroad; parish companionships in the diocese; work with individuals and congregations in discovering and exercising Christian ministries in their daily lives.)
- 8 Delhi, India:** Philip Parmar, Bishop. (For Christian education to help prepare the people to take more effective part in the nation's life; the schools and hospitals.)
- 9 Derby, England:** Geoffrey F. Allen, Bishop; William W. Hunt (Repton), Suffragan; Thomas R. Parfitt, Assistant Bishop. (For work in new housing areas.)
- 10 Derry and Raphoe, Ireland:** Charles J. Tyndall, Bishop. (For the ministry to tourists and to workers in the new industries in and around the city of Derry.)
- 11 Dominican Republic, Caribbean:** Paul A. Kellogg, Bishop. (For more vocations to the ministry; the lay reader training program; leaders for the Church's day schools.)
- 12 Down and Dromore, Ireland:** Frederick J. Mitchell, Bishop. (For more clergy at home and abroad; more Retreat House and youth work to combat secularization; increased support of the Church at home and overseas, with special reference to the "Feed the Minds" campaign.)
- 13 Dublin and Glendalough and Kildare, Ireland:** George O. Simms, Archbishop and Primate of Ireland. (For reorganization of country parishes as the population shifts; a higher standard of education in church-related schools; Anglican student work in Dublin University [Trinity College].)
- 14 Dunedin, New Zealand:** Allen H. Johnston, Bishop. (For plans for the diocese's centennial in 1969, including an effort by bishop, clergy, and people to strengthen the Church's spiritual life and witness; MRI projects in Burma and Polynesia; enlargement of Selwyn College, a University Hall of residence in Dunedin.)
- 15 Durham, England:** Ian T. Ramsey, Bishop; Alexander K. Hamilton (Jarrow), Suffragan; George A. West, Assistant Bishop. (For the new Bishop; the Church as it adapts to the movement of new industries into the area, the growth of new towns and estates, and increasing secularization.)
- 16 East Carolina, U.S.A.:** Thomas H. Wright, Bishop. (For the thousands of young men in military bases; the priests and congregations serving them; two missionary clergy; a year-round conference center; the companion relationship with the Diocese of Melanesia.)
- 17 Eastern Oregon, U.S.A.:** Lane W. Barton, Bishop. (For scattered congregations; a regular ministry to those living alone; the missionary spirit of this missionary diocese.)
- 18 Eastern Szechwan, China:** Fu-chu Tsai, Bishop. (For the Church in China, exercising itself to maintain its witness unimpaired under difficult circumstances.)
- 19 Easton, U.S.A.:** George A. Taylor, Bishop. (For the new Bishop; leadership and support for the Dorchester Missions; the effort to help aided parishes obtain basic needs for effective witness.)
- 20 Eau Claire, U.S.A.:** William W. Horstick, Bishop. (For town and country parishes; college work; summer programs among the Winnebago Indians.)
- 21 Edinburgh, Scotland:** Kenneth M. Carey, Bishop. (For the "People Next Door" ecumenical study program; the joint ministry with the Church of Scotland in the Craigshill district of the new town of Livingstone.)
- 22 Edmonton, Canada:** William G. Burch, Bishop. (For the companion relationship with the Missionary District of Utah; church extension in the see city, Edmonton; clergy in scattered areas; help from stronger parishes in supporting weaker parishes.)
- 23 Egypt with Libya and North Africa:** Under jurisdiction of the Archbishop of Jerusalem. (For continued good relations with other Churches; the Church's ministry among the Jews in Tunis; the civilian chaplaincy in Tripoli, Libya; the two hospitals in Egypt; the work of the Bible Churchman's Missionary Society in Morocco.)
- 24 Ely, England:** Edward J. K. Roberts, Bishop; Robert A. S. Martineau (Huntingdon), Suffragan; Gordon J. Walsh, Assistant Bishop. (For the Bishop; work among students and faculty at Cambridge University; the work of the United Society for the Propagation of the Gospel, including the Universities' Mission to Central Africa.)
- 25 Erie, U.S.A.:** William Crittenden, Bishop. (For greater involvement in worldwide mission; MRI projects in the Diocese of Melanesia; college work on 18 campuses.)
- 26 Exeter, England:** Robert C. Mortimer, Bishop; Wilfrid A. E. Westall (Crediton) and Wilfrid G. Sanderson (Plymouth), Suffragans. (For clergy in relatively isolated places; St. Luke's College, Exeter, a Church of England teacher training college; MRI projects in the Diocese of Rangoon.)
- 27 Florida, U.S.A.:** Edward H. West, Bishop. (For the healing of racial disorder; the voluntary stewardship program; the companion relationship with the Diocese of Trinidad and Tobago.)
- 28 Fond du Lac, U.S.A.:** William H. Brady, Bishop. (For MRI projects in the Diocese of Masasi, Tanzania; the diocesan year of study, prayer, and ecumenical dialogue on the "Principles of Church Union.")
- 29 Fredericton, Canada:** Alexander H. O'Neil, Archbishop. (For more clergy and churches; the two new homes for the aging; port work in St. John; the companion relationships with Yukon, Canada, and Mount Kenya, East Africa; MRI projects in Nairobi, Mount Kenya, and Dacca.)
- 30 Fukien, China:** Michael Kwang-hsu Chang, Bishop; Moses Ping-hsi Hsieh and Yu-Ch'ang Liu, Assistant Bishops. (For team ministries in the cities; denominational cooperation at the parochial level.)

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.

WHY??

Whenever some terrible thing happens to us, the first word that rises to our lips is "Why?" And we go right to work thinking up answers.

But not Jesus. In the Gospels He notices the question and its various answers, only to nullify them.

A paralyzed man is brought to Him for healing. The air is full of the unspoken question: Why is he paralyzed? The Old Testament answer is that it is God's will—he is paralyzed because he has sinned, for God is just, and punishes sinners.

Jesus approaches the matter differently. "Your sins are forgiven," He tells the man. God's will is turned always toward forgiveness; the slightest movement of man's will can meet it instantly. The complex knot of sin, sacrifice, and expiation has been cut at a word; and at another word the man stands and walks (Mark 2:1-12).

Why do natural disasters occur? In the Old Testament view they are God's will; He uses them—fire, flood, locusts, drought—to punish an errant people. Over against this picture Jesus sets His own vivid image of impartiality, the Father who "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust," spreading out His creative possibilities upon the earth for anyone to use who can (Matthew 5:45).

Why do disasters single out some people and not others? Thornton Wilder posed this question in his memorable *The Bridge of San Luis Rey*. It comes to Jesus in the form of two news flashes—one story about some Galileans "whose blood Pilate had mingled with their sacrifices,"

and another about eighteen people on whom a tower had fallen near Jerusalem. "Do you think," Jesus asks, "that these Galileans were worse sinners than all the other Galileans. . . . Or those . . . upon whom the tower in Siloam fell . . . were worse offenders than all the others who dwelt in Jerusalem? I tell you, No." (Luke 13:2-5 RSV)

God's will lies not in the event itself, but deeper in the heart of the incident. Everyone dies sooner or later, somehow or other. But life, while it lasts, offers a continual opportunity for repentance, for leaving one's built-in human paralysis in order to turn toward God's forgiveness and a new life in His kingdom.

If the opportunity is not taken, then at that ultimate moment when (as William Law says) every soul is put "into the full and sole possession of that which he has chosen," it becomes clear that the choice has been death. "I tell you, No; but unless you repent you will all likewise perish" (Luke 13:5 RSV).

But Jesus' thought reaches even higher and goes still deeper than this. A story in the Gospel of John dramatizes its scope. One day He and his disciples see a man "blind from his birth." The inevitable question comes: "Rabbi, who sinned, this man or his parents, that he was born blind?"

Jesus answers, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the

works of him who sent me, while it is day; night comes, when no one can work." And He heals the man, giving his eyes the daylight they have never seen (John 9:1-7).

To Jesus the Will of God is the Work of God, and the question He asks of any event is not "Why?" but "What?" Never mind how any particular situation came about; the important thing is what to do with it and about it. For in it God offers us a work to do. "God's Will" is not something He does to us; it is something we can do for Him, something He can accomplish through us if we let Him.

And to Jesus the Will of God is the Way of God, and His question is not "Why?" but "Where?" During the terrible night in the Garden of Gethsemane, when the Will of God presented itself to Him as the complete disaster that it often seems to us, He can still approach it creatively, still ask what it asks of Him, still do the Work, still leave the Way open. And the Crucifixion turns into the Easter event, and becomes what J. R. R. Tolkien calls the *eucatastrophe*—the good disaster, the turning of the shadow of death into the morning, the ultimate Work and Way and Will of God.

Any situation, however disastrous, however terrible, offers (if we can turn toward God's Will and find it) a way to be followed through it and a work to be done in it that will hold us in touch with its creative possibilities. The darkness and the light are both alike; for in both the way of God can be found, the work of God done, and the tremendous *eucatastrophic* power of God set free in the world. ◀

MEDITATION

BY MARY MORRISON

KNOW YOUR DIOCESE



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

When the Rt. Rev. Peter Trimble Rowe became the first Bishop of Alaska in 1895, he assumed that most of his work would be with native Alaskans. Three years later the gold rush exploded that assumption as thousands of gold seekers poured into the territory. The Church changed its mission strategy, accepting the challenge to minister to all sorts and conditions of men. During World War II, Alaska became a strategic outpost straddling the air routes to Asia and the Soviet Union. In today's missile age, the defense program of the United States is the major bulwark of Alaska's economy. Distant Early Warning (DEW) line radar and communications bases abound in the state.

Alaska is populated by some 274,000 people, 44,000 of whom are Eskimos, Indians, or Aleuts. Preaching is a problem, since one third of the population does not understand English, but speaks two other major languages and four varying dialects. Thirty-four clergymen, one nurse-evangelist, and several trained lay workers minister to 7,949 baptized persons (3,815 communicants).

Conferences at church centers in Fort Yukon, Tanana, and Point Hope are training Indian and Eskimo laymen to be better prepared to serve in their own communities in the changing time being thrust upon them. As a result of these conferences, several Indian and Eskimo laymen have been ordained.

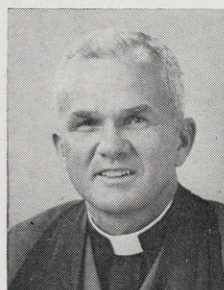
One of the most important challenges the Church in Alaska faces is that of ministering fully to Indians and Eskimos who are increasingly pressed by economic need and government encouragement to move to the cities, where too often they are given a shabby welcome. Missions in the villages must also be strengthened. Intelligent concern, prayers, and gifts from churches in the first forty-eight states could make the task easier.

The district is emphasizing more self-support, particularly in the small missions. Alaskan Episcopalians are making a serious effort to train laymen for a new ministry of the worker-priest type, both in the village missions and in the cities and towns.

MRI, which Alaska's Episcopalians understand as simply concern for others as much as for themselves, is spelled out in the district's relation to its companion diocese,

Michigan. Through the Diocese of Michigan, the district shares a companion relationship with Zambia, specifically with prayers and a pledge of one dollar per communicant over and above regular missionary giving.

Alaska's seal commemorates the district's founding in 1895 and depicts the highly-prized metal cross which Bishop Gordon gives each person confirmed in the district.



The Rt. Rev. William Jones Gordon, Jr., Bishop of Alaska, born on May 6, 1918, in Spray, North Carolina, is the son of the Rev. William J. and Anna Gordon. He earned a B.A. degree from the University of North Carolina and a B.D. degree from Virginia Theological Seminary. The Seminary also honored Bishop Gordon with a Doctor of Divinity degree.

Ordained to the diaconate and priesthood in 1943, Bishop Gordon served two churches in Alaska: St. Peter's, Seward, and St. Thomas', Point Hope. When elected to become Bishop of Alaska, he was just twenty-nine. He was consecrated to that office twelve days after his thirtieth birthday, becoming the youngest bishop ever consecrated in the Anglican Communion.

While serving at St. Thomas' Mission, Bishop Gordon travelled 6,000 miles by dog team. Now he covers his jurisdiction by flying his third airplane. His first two planes were given to him by the Women of the Church through the United Thank Offering. In 1953, the U.S. Junior Chamber of Commerce selected him as one of America's Ten Outstanding Young Men.

Bishop Gordon and the former Shirley Lewis, married on July 16, 1943, have four children. Paneen, whose name is an Eskimo word meaning "daughter," is married to Douglas Davidson, Jr., a medical student at the University of Pennsylvania. William J. III is a junior at the University of North Carolina. Becky is a junior at Fairbanks High School, and Anna is in the second grade.



Get two Episcopalians in the same room at the same time and in a matter of minutes they'll agree that communication in the church is a top priority concern. For as long as most of us can remember, Episcopalians have been giving lip service to the need for a channel of communication that would offer direct access into the homes of parishioners.

More than 1,000 parishes have passed the talking stage. They are sending **THE EPISCOPALIAN** directly into the homes of every family, every month. The enthusiastic comments we've received from many of their Rectors is conclusive evidence that **THE EPISCOPALIAN** is not only being read, but is making an impact on the lives of these people as nothing else has ever done.

If you've been talking about the need for better communication in the church, you have an opportunity to do something about it. Begin sending **THE EPISCOPALIAN** into every home in your parish. It costs only \$2 per year per family, which will be one of the best investments in adult Christian education you could ever hope to make.

LB 606RATCO SEPT4 9A001
THE CHURCH HISTL LIB
606 RATHERVUE PL
AUSTIN TX 78705

Needs Your Love

Little Su Lin in Formosa is hungry but her mother won't be home to feed her until after dark. And then supper will be only a handful of rice, a cup of tea, and maybe a bit of fish.

Since Su Lin's father is dead her mother works fourteen hours a day in Taipei's crowded industrial center—trying to earn enough to keep Su Lin and her five brothers and sisters alive.

Su Lin has never had a dress that wasn't torn, or a bright ribbon in her hair, or a birthday party, or a doll. She can't go to school because there is no money for proper clothes, shoes, books or lunches.

And her future? Well, she may learn to beg and search garbage heaps for edible scraps of food. When she gets hungry enough she will learn to steal.

Yet, for only \$10 a month, Su Lin—and children like her—can be helped. Your love can give her nourishing food, school books—and maybe even that bright ribbon for her hair.

In return you will receive a deep satisfaction, plus the child's picture, personal history, and the opportunity to exchange letters . . . and love. The child will know who you are and will answer your letters.

(If you want to send a special gift, a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

You can join thousands of other Americans who find this to be the beginning of a warm personal friendship with a deserving child.

And your help is desperately needed. Requests continue to come from Seoul, Korea, 15 babies abandoned *every day* . . . Vietnam, more war orphans . . . Calcutta, children living in the streets . . . Jordan . . . Brazil . . . Formosa.

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.)



CCF worker Glen Graber found five-year-old Su Lin waiting for her mother in an alley.

Write today: Verbon E. Kemp

CHRISTIAN CHILDREN'S FUND, Inc.

Richmond, Va. 23204



I wish to sponsor ☐ boy ☐ girl in Name _____

(Country) _____ Address _____

☐ Choose a child who needs me most. _____

I will pay \$10 a month. _____ City _____

I enclose first payment of \$ _____ State _____ Zip _____

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

I cannot sponsor a child but want to give Government Approved, Registered (VFA-080) with Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible.

\$ _____ E 47 Canadians: Write 1407 Yonge, Toronto 7

☐ Please send me more information