

Title: *The Episcopalian*, 1967

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JULY, 1967

THE Episcopalian

*Vietnam's
Other Army*

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Theological Questions/67 Pike · Mascall

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THANKS

THIS whole business of war disturbs me. I was too young to be drafted in World War II or Korea. Now I'm a preacher, draft-exempt. I have never felt compelled to enlist as a chaplain. The truth is, I am not eager to see war firsthand.

As a Christian, I find the arguments for pacifism very persuasive. But there is a conflict within me. I can't see sitting back and letting the innocents be overrun by aggressors. Turning the other cheek sounds right, at least for the other fellow. But not compromising with slavery sounds right, too.

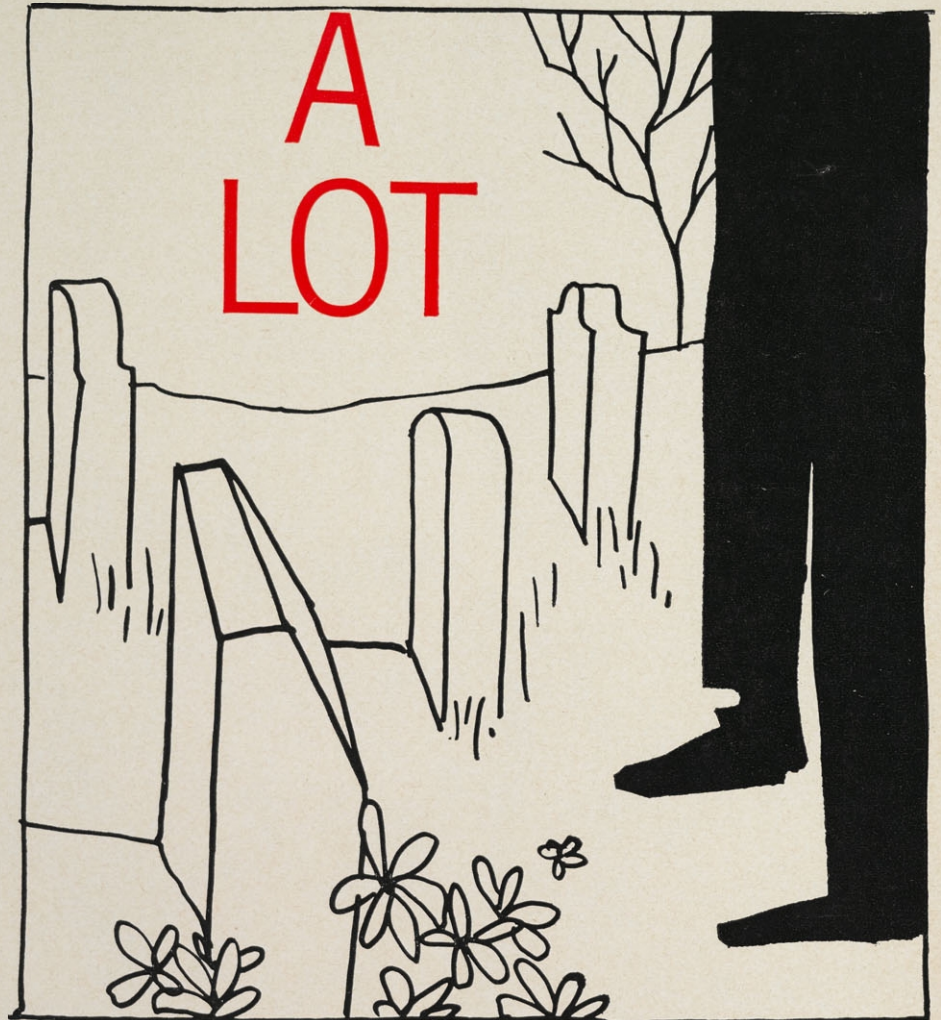
Anyway, I've been thinking a lot about it lately, especially when I read that a boy from here in Lexington had been killed. He was nineteen. We have only a couple of boys from our church in Vietnam, and to tell the truth they don't write to the preacher much. Guess they are too busy with the war.

Anyway, I decided to go to his funeral. It was really an impulse. No one there knew me, nor did I know any of them. I just sat down in the back row of the chapel.

Ministers don't attend many funerals that someone else conducts. They ought to occasionally. It brings some things into focus. For instance, I noticed the fumbling, self-conscious way friends came. They try to say something to the family, but usually they are so awkward and crude that no one hears what they say. But they come, and that's what counts.

There were two or three teen-age boys. They really looked like bewildered children in spite of their long, long hair and austere expressions. One of them wanted to cry and chewed his lip until I thought it surely would bleed. They had to be friends of the dead soldier. He probably had had long, long hair and that austere look once himself.

An organ was playing quiet hymns



designed to comfort the bereaved. The dead soldier probably preferred rock 'n' roll, so he might have been amused at this soft music. I looked at his young friends to see if they were reacting that way, but they were really too hurt to listen or to care.

I felt more at ease when the minister started the service. His voice rose and fell as he read again the familiar passages from the Scriptures. Then I began to wonder what he would say. What would I say in the same place? What does anyone say?

When a clergyman first begins a funeral service, the survivors always

look up at him so anxiously, so expectantly. It is awesome. They look as if they expect you to raise the dead, or at least say something miraculous that will heal the hurt. They watch you, and their eyes beg for healing.

I looked over to where the family was sitting. The mother was a large woman. She was overweight, and her face was flushed. For a moment she looked as if she might have a stroke. But she swallowed rapidly several times and literally choked down her spasms of grief.

They were poor. She had on a hat that looked like Minnie Pearl. Her clothes were all dark except for an

aqua scarf around her neck. She obviously had worked hard. I imagined that she had raised a big family; later I found out that she had just three children.

She was sick now. Unaccustomed to sitting still for anything or any length of time, she wanted to touch her son, to hold him, to scold him for enlisting in the Army. I wanted to sit beside her and let her tell me about the boy. That would have helped her.

She coughed and choked again and moved her ponderous weight in the chair. I was sure that she was going to stand up and go over to the casket. But propriety dictated otherwise, and she stayed in her chair. For some reason I thought of Mary, helpless at the foot of the cross.

The father was completely withdrawn. Not a tear. He was of average size, average appearance. You meet fellows like him every day and never notice or remember them. They put gas in your car, or sell you shoes, or fix your gutters, or deliver your mail. He was nobody to me. Or maybe he was more to me than I ever could realize.

I wondered what he was thinking about. The pride he had felt when the boy was a baby, or the times the boy had sat in his lap, or maybe hit a double with the bases full?

As I watched him, he winced. It was nearly imperceptible. Was it the realization of loss, or was it a painful memory? Surely he and the boy had quarreled. Like all fathers, he had failed at times. That painful thought would cause him to grimace.

A little girl about ten was sitting by the father. A sister? I guess she was perplexed, too. No, she wasn't as confused as she was afraid. That was it. Naked fear all over her little face, in her eyes and her shaking hands. Afraid of death and of her parents in this strange, somber mood.

Afraid of the minister and the casket and the silence of the funeral home. And afraid to grow up and die.

Death is for grown-ups, not children. Little girls should play dolls, skip rope, and wear frilly dresses. They should not be in funeral homes. Leave the wars and funerals for adults. They have lived enough and sinned enough to die. I remembered seeing some TV news shots of little Vietnamese girls—dead, mutilated.

When the minister finished his message, he led in prayer. The prayer was brief, and I knew that he was glad it was over. He had done his best, but it wasn't good enough. It never is.

I really don't know why I joined the procession, but I did. By now I wanted to say something to the boy's family. They looked so lonely and afraid. This was my ministerial conduct showing through.

As we drove out into the country toward the national cemetery, the cars passed us by. They slowed down but didn't stop. A lineman on a utility pole looked down at us. A Greyhound bus rushed by on the other side. A woman mowing a yard glanced our way. A nurse was waiting on the corner for a ride. Some boys were playing ball in a vacant lot.

The world was going on with business as usual. It bothered me. The kid was dead, and maybe fifty people cared enough to stand by his grave. Someone should have told those other people that a hero was riding by. Maybe if they had known, they would have stopped . . . tipped their hat . . . saluted . . . waved their hand . . . raised the flag.

No, that is not the point. Heroes die so that boys can play ball on

vacant lots, and women can mow their grass. It is not heroic if the world stops when you go by. The fine sheen of courage loses its luster if it is marred by adoration and praise. Best that men go on their way. Heroes, even kids who die in a confusing war, would be embarrassed at flag-raising and hat-tipping.

The cemetery was a product of the Civil War. Not many graves have been opened there since World War II. It is out in the country—way out in the country. When the cars all stopped, you could hear the mockingbirds sing, and smell the lilacs.

This is not the contrived silence of a funeral chapel, where every noise is smothered by acoustical tile and the hum of an air-conditioner. This is the silence of the Kentucky woodlands. You can hear the birds and the bugs and the breezes.

The preacher read and prayed again. A young soldier down over the hill played taps. As he played, the old sexton folded the flag.

There was a tear on his cheek when he laid it on the mother's lap. She pulled the flag to her big bosom and held it there like a baby.

I felt awkward now, and obvious. Somehow everyone seemed to look at me, but no one saw me. Vietnam? I'm no politician or statesman. Maybe it's all wrong, our being there and all that. They will have to work it out at higher levels. But this kid died alone in a jungle 10,000 miles from home. Of that I'm sure. God help us all.

I walked over to the mother and father and took them by the hand. I wasn't acting the preacher. I was just a man with two youngsters of his own.

"I came because I'm grateful," I said. "I didn't know your boy, nor do I know you, but thanks. Thanks a lot."

BY BOB W. BROWN

LETTERS

SIGNPOST SYMBOLISM

... before I could get inside the May issue, I was intrigued by the cover design. I am one who cherishes the use of symbol as part of our heritage and as an answer to many of our present problems.

First came to mind the symbolic colors. Pike is shown lacking courage; Robinson is dangerous; and Leary, credited with truth.

Then I noticed that Pike and Leary are headed in the same direction. You show them moving toward the conservative right. Robinson is the only one who seems to be leading us upward, but this turns out to be mostly an optical illusion. ...

One could argue from the cover design that theology, whether right or left, has its foundation in psychology. (I shall ask the existentialists.) I would rather assume, however, that what your symbols were intended to convey is that Anglican clergy rank above [former] Harvard faculty on the totem pole. ...

THE REV. WARREN E. TRAUB
Ithaca, N.Y.

SWAMPS AND PLAYBOY

In its fresh, appealing format, *THE EPISCOPALIAN* has ... offered nourishing, attractive spiritual food. ... But your [May, 1967] issue descends to a dabbling in modish intellectual gamesmanship ... a bore to dedicated Christians ... deleterious to those who would be better Christians.

... [the] ... article on LSD. A drug of no mean potency, LSD properly [should be] ... studied, commented upon, and reported by qualified physicians. ...

"The Doctrine Debaters" is harder to criticize ... for the same reason that it is difficult to describe the contours of a swamp. ... The initial error is to take Pike and Robinson seriously. ...

If the purpose of the Church and, by extension, of *THE EPISCOPALIAN*, is to bring men to the person of Jesus Christ, then it is a fair judgment ... to say that by and large your May issue serves this end less, or no better than, *Playboy* magazine. ...

GUTHRIE E. JANSSEN
Sherwood, Ore.

MORE ON THE DEBATERS

Thank you for the article, "The Doc-

trine Debaters," by Bishop Barrett. That needed to be said, and he expressed it superbly!

BERTHA P. RODGER, M.D.
Ridgewood, N.J.

... [Bishop] Barrett's gentle chiding of the bishops for being unwilling to discuss the views of these men is appropriate. Many will benefit from his cool discussion of ... [Pike's and Robinson's] theology.

However, in his very manner of stating the Christological concern, Bishop Barrett assumes a "reductionist" position. His repeated use of the preposition "through" when speaking of the relation of God to Christ is either a denial of Christ's identity with God or an unsuccessful attempt to skirt the issue. There is a world of difference between the Nicene identification of Christ as "very God" and the assertion that Christ is a man through whom God acted. ...

THE REV. DUANE H. THEBEAU
Indio, Calif.

REASON OR ROTE

I believe our Prayer Book is far overdue for modernizing. ...

First ... God creates us with differing sets of inherent gifts and abilities, including ... the power of reason. ...

More specifically, in a recent service I found myself joining in reading aloud from the Prayer Book some wording that I am shaped in wickedness and conceived in sin. Also there's another spot which proclaims that Jesus was conceived without spot of sin. ...

... our ... priest, intelligent and, as usual in our Church, well educated in psychology and the humanities, tells us in inquirer class that God gave us our sex instincts and that they are good, though they should be used with judgment and restraint. Yet on the same day he has to lead us in reciting that ritual proclamation that human conception is sinful. Inwardly he must gag.

When I came to that "shapen in wickedness and conceived in sin" part ... and realized what I was being asked to recite, I exploded ... mentioning it later to other communicants, I discovered they hadn't noticed the wording because they repeat it ... by rote. Makes one wonder how many do use their reason. ...

DONALD T. STETSON
Kissimmee, Fla.

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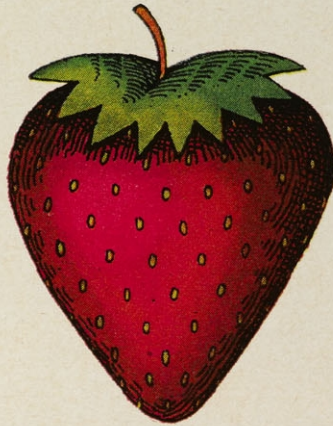
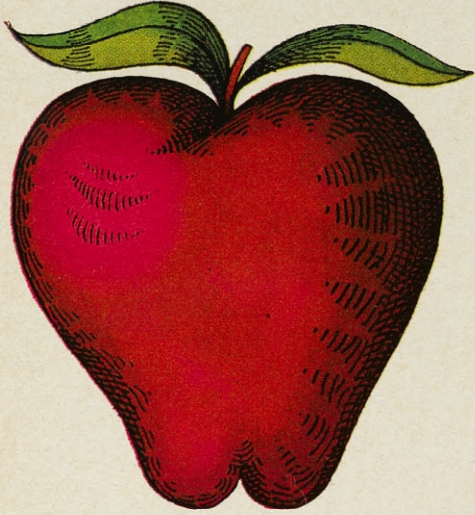
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WORDS OF THE CHURCH

A Crossword Puzzle

BY WILKINS W. WHEATLY

3 Letters

ACT
ARK
ASS
AVE
DUE
EAT
EVE
LAY
SEE
SIN
SON
TAX

4 Letters

APSE
CANT
DEBT
DEUS
EVIL
FONT
HATE

LORD
NAVE
PALL
SEED
SONG
STAR
USES
YEAR

5 Letters

AMICE
CROSS
DOGMA
FEAST
JESUS
SATAN
WAFER

6 Letters

ANGELS
GIRDLE
NICENE

PRIEST
SAVIOR

7 Letters

APOSTLE
CALVARY

8 Letters

COVENANT
CRUSADES
HOLY WEEK
MINISTER

9 Letters

ALTAR RAIL
CANTICLES
CATECHISM
DEACONESS
DEVOTIONS
EASTER DAY
EUCHARIST
SACRILEGE
SANCTUARY

10 Letters

MISSIONARY
WHITSUNDAY
YOKEFELLOW

12 Letters

ASH WEDNESDAY
CONGREGATION
DISPENSATION
RESURRECTION

13 Letters

APOSTLES CREED

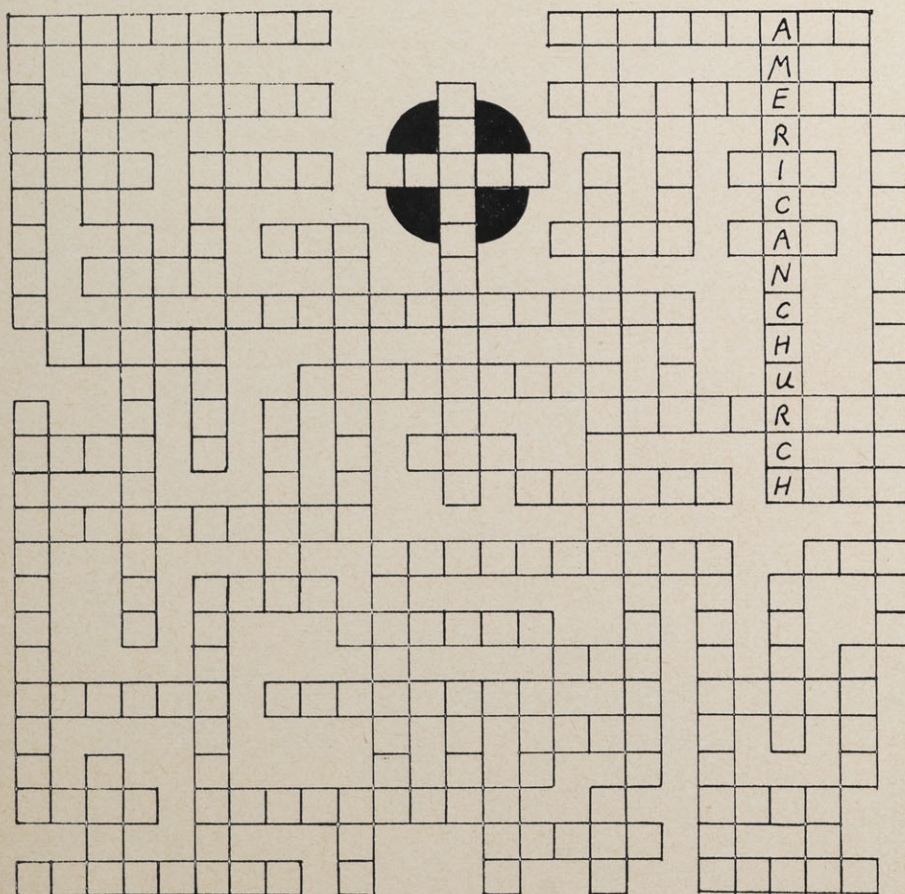
14 Letters

AMERICAN
CHURCH

15 Letters

DOMINICAL
LETTER

(For solution, see page 36.)



FOR YOUR INFORMATION

The most important words are short: love, life, God, death, air. The word "war" is another example, especially when it is used to mean the Vietnam conflict. We have said before, and say again, that whatever feelings churchmen have about the issues involved in the conflict, and however divided these views may be, some aspects of the Vietnam war must surely arouse a universal Christian response. This month's issue features two articles which we feel touch this universality.

The first, on page 2, is titled "THANKS A LOT." Written by a Baptist minister from Lexington, Kentucky, the Rev. **Bob W. Brown**, this memorable vignette is an Interchurch Feature which first appeared in *Together*, the national Methodist magazine.

The second Vietnam-related feature, "VIETNAM'S OTHER ARMY," page 12, describes the work of a small, but remarkably effective, group of people in an organization called Vietnam Christian Service. Along with ministering to the suffering of a people who have known no peace for a quarter of a century, Vietnam Christian Service draws much-needed attention to the root problems of hunger, poverty, and ignorance that exist not only in war-torn Vietnam, but in so many of the earth's small and struggling nations.

The dual essays, on page 8, on Theological Questions/1967 will stimulate much thought and, we expect, some controversy among our readers. Bishop **James A. Pike**, speaking with characteristic candor, warns that "A DECLINING CHURCH MUST LISTEN." Dr. **E. L. Mascall**, distinguished British theologian, sees in our time an opportunity for a "TECHNOLOGY LIT BY BELIEF." Both are serious essays, both need serious review, and we hope that you will give them the time too many of us so rarely reserve for such demanding reading.

In the next issue

- Executive Council:
Progress and Plans
- Issues before
Convention (1)
- Lambeth '68

continuing

FORTH and

The Spirit of Missions

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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PIKE: A Declining

AVAILABLE statistics and reports issued over the last few months make it evident that the Church in this country is now in decline. Patterns elsewhere, especially in England, reveal that once the downward trend begins, it proceeds at a rapid pace.

I see at least three principal factors in the growing disenchantment with the institutional Church. We can label these *the performance gap*, *the credibility gap*, and *the relevance gap*.

Concerning the performance gap, more and more people inside and outside the Church are sensing the conflict between those who want mainly *comfort* from the Church and those who also want to see it as a *cause*. Not surprisingly, many who are deeply concerned about the grave social sins of our day, such as war, racism, and poverty, take a negative view of the Church.

The rapidly rising level of education and the increasingly apparent "authority crisis" are both contributing to the credibility gap. Skepticism and fresh inquiry are replacing conventional acceptance in all realms of thought and conviction. Challenges to specific doctrines have become more and more widespread. These challenges, by and large, have been met by representatives of the Church with apologetics or appeals to faith rather than by self-criticism and theological reconstruction.

But what I have been noticing, especially in the last year, is a marked shift from inquiry about (or attack upon) particular doctrines to more basic questions challenging the validity of the whole package—and challenging its relevance.

It is important that we address ourselves to the questions being asked now. At the same time we must look beneath the current form of these queries and challenges to the even deeper issues they imply. Only thus will we be ready for the *new* questions people are already beginning to ask.

In the light of these considerations, I set forth some of the theological questions which are—or should be—before the Church today.

1. In virtually every other realm of thought and action, the empirical method has taken over. This means starting with data, making plausible inferences therefrom, and acting on a basis of conclusions thus arrived at. Empirical methods make our "prefab" systems of Creed, Code, and Cult based on ancient authorities and precedents seem odder and odder, stranger and stranger—almost in a category with astrology and

alchemy. How valid are one or another of the authority "yardsticks" for truth—the Bible, Confessions of Faith, official liturgies, and councils of bishops in the early Church or today?

What empirical bases are there for religious affirmations? What can be legitimately included within the realm of "fact"? Laboratory data and consensually agreed upon history, of course; what about widespread individual religious experiences and intuitive responses? Granted the primacy of fact, what is the role of faith in meaning-affirmations, religious or otherwise?

2. Not enough people sufficiently understand the "God is dead" theologians for the proclamation of this position to be commonplace. Yet many are frequently raising it as a way of expressing other misgivings about orthodoxy.

Does the word "God" refer to anything real? As "God in the gaps" is shoved further to the perimeter of things with the advance of science, do we need a theistic concept? If God is not a Being beside other beings, what can "God" refer to more than the sum total of all that is? If He is not a Person beside other persons (and certainly not three of them!), in what way can we affirm that God is personal?

In terms of "getting with it" in the real world, what difference does it make if God is or isn't? Are those who believe in God and go to church better people than those who don't? Are they less or more judgmental in their attitude toward other people? Are they more or less active against social injustice? Are they more or less loving toward others?

3. Dualism has been a habit in Western thought: matter/energy, soul/body, Creator/creature. Since modern physics and psychosomatic medicine have broken down the first two dichotomies, what about the third? As we learn more of Hinduism and Buddhism, we begin to understand their basic panentheism. Not pantheism as we had thought, but panentheism, which means that individual persons and things are distinct from each other but that each is in continuity with the ultimate One.

Is spiritual fulfillment best conceived of as "enlightenment" toward realizing this continuity (e.g., through Zen) or as "salvation" by relationship to a God who is wholly other? How valid is the experience of the One/ the All/ God through LSD, Zen, or Christian mysticism?

4. Modern astronomy and cosmogony indicate that

Church Must Listen

there are probably at least 500,000 planets with conditions suitable for conscious, sentient life. The law of probabilities suggests that there might be such life on many of them. Recognition of this strong possibility has underlined the fact that a large proportion of persons on this small planet have not known of Jesus Christ (or have known of Him, but have met too many Christians!) and have accepted other religious philosophies or revelations. Can what we call the Incarnation still be regarded as unique in kind, in degree?

5. New Testament scholarship continues to reveal more and more the complexity and multiplicity of sources and layers of material which make up the Gospels and the other books. If we take into account, as they continue to become available, clues from the Dead Sea Scrolls, the Nag Hammadi collection, and other assorted "finds," how much can we really know today about the figure of Jesus, His actual teachings, and His own view of His nature and role? How authentically grounded in history is the *kerygma* and later official Christology?

It is increasingly apparent that there was sharp conflict from the outset between the dedicated proponents of two views: the *eschatological*, e.g., the resurrection yet to come, and the *gnostic*, e.g., the new life already

possessed by those "in the know." Is the eschatological shape of the message the true one because it is more in accord with the New Testament, or were the more eschatological books chosen for the Canon rather than the more gnostic ones because the eschatological view is the one which eventually prevailed and thus provided the norm of selection?

Is there any external standard apart from the conflicting material in the canonical books and the non-canonical books (some contemporaneous with, and some earlier than, the canonical books) by which we can discern the authentic teachings and role of Jesus? Or would not some such "normative" book or document, presently in possession or later recovered, have to be viewed as just one more tradition to be assessed along with other existing variants?

6. "Watchman, tell us of the night, What its signs of promise are" poses a question much to the fore today. The tradition which eventually won out in the early Church—hence called Catholic—opted for the Essene expectancy of imminent divine intervention to put things to rights. The Son of Man with His angels would come to bring victory to the Elect.

Quite recently scholars as denominationally diverse as the Baptist Dr. Harvey Cox and the Roman Catholic Professor Leslie Dewart and Father Johannes B. Metz have taken a quite opposite view much like the liberal Protestant "social gospel," which in the meanwhile had been denigrated during the neoorthodox fad. Inspired in part by Teilhard de Chardin's crucial emphasis on evolution, and in part by the ever-increasing scientific and technological evidence, man is seen as the manifestation and avenue of God's transcendence, indeed of God's becoming.

In this view, the Kingdom comes as we make it come. We are challenged to make true the doctrines we affirm. Which of these views—a single intervention by supernatural forces into history, or a continuous, accelerated, and acceleratable development within history, with human decision-making paramount—is the better candidate for an affirmation of faith in the light of the data available?

7. Questions have always been asked about the necessity of the institutional Church. But three developments in data and thought have brought about the re-asking of the question with particular sharpness now.

First, increasing public knowledge has revealed an

About the Author

James A. Pike was born in Oklahoma in 1913. He took a B.A. degree in 1934 and an LL.B. degree in 1936 at the University of Southern California. Ordered deacon in 1944 while still a Navy line officer, he was ordained priest in 1946. He was chaplain and head of Columbia University's religion department before becoming Dean of the Cathedral of St. John the Divine, New York City. He was consecrated to be Bishop Coadjutor of California in 1958. Last year he resigned as Bishop of California to join the Center for the Study of Democratic Institutions at Santa Barbara. A member of the bar of the U.S. Supreme Court, he is the author of over a dozen books, the most recent being *You and the New Morality* (Harper & Row, \$3.95).

inverse correlation between the degree of church involvement and the wholesomeness of socioethical attitudes.

Second, increasing reductionism has altered the number of doctrines held onto and of the affirmations being made. Third, the number of notable departures, some from the Church altogether and some from institutional roles by persons still regarding themselves as Christians, has increased in recent months.

Some of these are making reference to "a Christian presence" in the world; some are expecting new forms to emerge within—and some, outside—the present institutional Church. Hence we hear the ever-insistent question, not just from unbelievers, *Why the Church?* (Reflecting from personal experience, I have been asked

more and more frequently in recent months—not from the ecclesiastical right but from disenchanted Christians and ex-Christians, "Why do *you* stay in?")

There is a cognate question, nourished not only by the three factors mentioned above, but also by the Church's current heavy emphasis on the ministry of the laity and what has been called "holy secularity." It is, *Why an ordained ministry?* This question is having quite existential effects. The rapid decline in both quantity and educational quality of men offering themselves for the ministry is a result, not just of the conventional questions about personal aptitude or calling, but of deeper disquietude. ◀

MASCALL: Technology Lit by Belief

BY E. L. MASCALL

I WILL confidently assert that the major theological questions to which contemporary man needs answers are concerned with the nature of the relation between the created world, of which man is a part, and its Creator.

I do not suggest that contemporary man is necessarily fully conscious of this need; a great deal of our difficulty arises from the fact that only too often he is not. One of the enduring tasks of Christian apologetics is to persuade people to ask the right questions; only then can it be useful to seek the right answers.

The matter is complicated today by the fact that Christian theologians are not agreed among themselves about either the questions or the answers. Clearly, those theologians who wish to eliminate all mention of God from theology (and who, therefore, presumably believe that all assertions about "God" are either meaningless or false or irrelevant) will not want to discuss the relation of the world to God. But many who would not go so far as this would give different answers according to their different theological backgrounds.

To take an example, Dr. Harvey Cox, in his striking book *The Secular City*, has rightly stressed the way in which the Biblical outlook destroyed the assumption, so congenial to primitive man, that the world is itself divine. Dr. Cox, however, draws from this a very odd conclusion.

Because the world is not God, he sees it as purely secular, which means that its character and its functioning are capable of being understood without any reference to God at all. Thus, in Cox's hands the dedivinized world itself becomes a kind of god. Its standards of reference cannot be questioned, and it does not need any help from outside itself. The divinity which was ruthlessly snatched from it by a proper Biblical outlook is quietly restored to it by Cox's secular view.

This odd conclusion plainly derives from a view of creation which is characteristic of one type of traditional Protestantism. God's act in creating is conceived of as being simply an omnipotent command. God decrees that a world shall exist, and it does exist; He decrees that it shall be of a certain kind, and it is of that kind. What God says, goes.

But there is no abiding dependence of the world on God for its continuance and its functioning. God has made it, He has given it a certain nature, He has endowed it with certain powers, but He is not in any sense, however analogical, *in* it. There is nothing for the world to do but get on with the job.

Thus this type of theism and ordinary atheism lead to the same result in the practical realm: pragmatic atheism. Jesus may set us an inspiring example of human living, if in fact we find Him inspiring, but we have only our own powers to help us follow it. And

even our admiration for His example may falter when we recognize that He had a very old-fashioned belief in the presence and relevance of God.

Over against this view I wish to set another, which has an even longer ancestry in Christian thought. According to this viewpoint, God and the world are radically different, but the difference consists precisely in this: while God is altogether self-existent, the world depends entirely on Him.

Because of the world's very difference from God, He is in a perpetual relation to it, a relation which is not just schematic but which posits Him at the heart of its being as the love and power unceasingly maintaining it in existence.

Furthermore, although God has endowed His creatures with a real autonomy, so that they are not just puppets in His hands, that autonomy is itself His gift and therefore holds them close to Him. And again, because of their very dependence, they are open to new and unpredictable gifts of love and power which will enhance their freedom and not suppress it.

The more they are united to God, the more they will be their true selves; indeed, it is only by giving themselves to Him that they can achieve their full individuality. In the words of the old scholastic tag, grace perfects nature and does not destroy it.

The working out of the consequences of this truth in the conditions of a particular place and time cannot be easy; and it is especially difficult in the secularized society of the present day. Because Christians believe that the world is the creation of a loving God and that He has placed man in it to be the agent for its fulfillment, they must gladly welcome the aspirations and the achievements of human beings, since they know that they themselves are human. They will also honestly, though penitently, recognize that non-Christians may frequently show more insight and integrity than many Christians, for the universality of grace is itself an article of Christian belief.

They will not be surprised, knowing that man is both fallen and redeemed, to find cases of abysmal human stupidity and malice among Christians and of shining heroism and insight in non-Christians. They will be in a unique position to diagnose and adjudicate between the various social purposes and motives that dominate their environment. While recognizing the rightful authority of experts in their own fields, Christians should have special contributions to make to the solution of the new ethical problems that technical and scientific advances bring in their train.

They will be constantly tempted either to withdraw into a pietistic type of religion or to abandon their Christian commitment; they may indeed be tempted to combine pietism in devotion with atheism in the matters of daily life. Such tensions are inevitable in a world that God has created, that man has disrupted, and that God in Christ has redeemed.

In living out this tension with the grace of God, however, Christians will be putting into practice an intelligent and authentic theology of the secular in com-

parison with which Dr. Cox's secularized theology and, still more, Dr. Thomas J. J. Altizer's gospel of Christian atheism will be seen as basically little more than a deification of the American Way of Life, as that is conceived in the nineteen-sixties (I hasten to add that a corresponding phenomenon exists in Britain, too).

I am not pleading for a retreat from technopoliticism to urbanism or from either into tribalism, in fact or in attitude. But I am sure that Christians will not be able to meet the challenges of a technological age, with the immense possibilities for good and evil which it brings with it, unless they see these challenges in the light of the beliefs about man and the world to which as Christians they are committed. Sheer existential decisions and confrontations will not suffice, for the world is not merely the theater of God's dealings with men, but is itself God's creation and, as such, is included in His plan.

Nor will any outlook suffice which is not realistic enough to bring within its scope the last and most inescapable of the facts of life; namely, death. Only orthodox Christianity, with its doctrine of the resurrection of the body and the gathering of all things into Christ, has succeeded in maintaining an affirmative attitude to the material world and at the same time recognizing realistically and constructively the fact of bodily death. But to follow up this last point would need a separate discussion. ◀



E. L. Mascall is Professor of Historical Theology at the University of London and a priest of the Anglican Oratory of the Good Shepherd. He has lectured often in this country and in England. Dr. Mascall is a vigorous and prolific defender of traditional Christian belief. In his most recent book, *THE SECULARIZATION OF CHRISTIANITY* (Holt, Rinehart and Winston, \$6.00), he mounts a withering and witty attack on the ideas of Bishop John A. T. Robinson and Dr. Paul van Buren. He has also earned favor as a satirical poet with his widely popular English volume titled *Pi in the High*.

For Vietnam Christian Service workers, the usual rank is "volunteer," and the battle is against sickness, poverty, and hopelessness.

Vietnam's Other Army



BICYCLE PARKED against a hut, nurse Tharon McConnell starts her daily rounds through the 450 families of the Rung Lang refugee camp in Quang Ngai. "When I first came to Vietnam," says Tharon, a Methodist, "I knew there would be a challenge to be a living example of Christian concern. But you don't have to work long before you feel that medicine isn't enough." As a Vietnam Christian Service volunteer, her primary job is teaching basic health. Her great ambition is to train other, local teachers. "If I know there will be somebody to take care of these people after I go, that's about as much as I could ask for," she says.

BY BARBARA G. KREMER

Pretty Tharon McConnell, a community nurse in the rural Quang Ngai section of South Vietnam, is sometimes reminded of her earlier volunteer work in her native state, Kentucky. For social workers Neil and Marta Brenden, the teeming poverty of Saigon's Khanh Hoi district is no new discovery: they have served in other slums.

These young people are typical of a small, steadily growing team of workers in an ecumenical effort called Vietnam Christian Service. One of several organizations engaged in "Vietnam's other war," it was established only eighteen months ago. At that time, Church World Service and Lutheran World Relief joined forces with the Mennonite Central Committee, which began work in Vietnam in 1954.

At present, some sixty-four individuals—Americans, Canadians, and Swiss—are working in eleven Vietnam Christian Service programs that range from food distribution to educational projects to medical assistance. All are seasoned specialists—physicians, agriculturists, home economists, mechanics—and all share a Christian concern for a people whose deep-rooted needs have been compounded by twenty-five years of constant war.

In this unique situation, any Vietnam volunteer must be ready to meet new circumstances at any time. Tharon McConnell, in her rural refugee camp assignment, says, "People live on the verge of moving back to their homes and fields, but because this is where the war is being fought, they can't. . . ." The war underlines much of Vietnam's suffering: in 1965 alone, 11,000 teachers were executed by the Vietcong; many hospitals stand empty because no staff can be found to run them.

Many on-the-scene observers agree, however, with Neil Brenden: "The war is just one of the many factors contributing to the problems of destitute families," he says.

Vietnam Christian Service staff members represent twelve denominations, including the Episcopal Church. The project is a modest channel of service and support by American Christians. Episcopalians share in this effort through the Presiding Bishop's Fund, 815 Second Avenue, New York, New York 10017.

If the challenges of Vietnam are formidable, so, for Christians, are the motivations to meet them. "Our measure of success," says Neil Brenden, "is not so much how many people we serve, but how well we demonstrate both the importance of helping people and good ways of doing it."



ABOVE: The young Vietnamese nurse in the foreground is one of several Vietnam Christian Service staff members who work with civilian patients. In Vietnam, such help is extremely rare; the single bed shared by two children (far right) is not an unusual sight, and many regions have no public health facilities of any kind. Medical experts agree that if the war ended immediately, the country's need for every kind of health program would still be acute. Not only is there a shortage of trained medical workers, facilities, and supplies, but also a critical need for education in basic health.



ABOVE: Vietnam Christian Service people often begin their community education and development efforts with open-air classes such as this one. In time they offer classes in agriculture, sewing, mechanical skills, and literacy. In many areas, the priority task is to feed the hungry: in Saigon alone, the V.C.S. efforts provide food for 7,000 people each day, and a school lunch program for 32,000.



LEFT: A two-day seminar for Vietnam Christian Service nurses brings a chance to exchange ideas—and share triumphs and frustrations. “If I could teach a few people the importance of washing with soap,” says one, “I will feel I’ve made a real contribution.” Then she adds, “But the people can’t really afford soap when they don’t have enough to eat.”



SOCIAL WORKER Neil Brenden conducts an arts and crafts class in the Khanh Hoi district, one of Saigon's worst slums. With his wife, Marta, who is also a social worker, Neil directs a community center geared to help combat a gamut of social ills—poverty, crime, juvenile delinquency, family disintegration. Sponsored by Vietnam Christian Service, the center offers day care for children of working mothers, as well as vocational training, family counseling, and medical assistance. Strengthening the family, Neil feels, is the most important goal of the project. Flexibility is, he thinks, one of the key ingredients: "After all," he says, "the success of our work greatly depends upon how these people see what we are doing and whether they want what we are doing."

RIGHT: Nurse Tharon McConnell cares most deeply for the very young. "The children are the future of Vietnam," she says. "If I can help teach this generation now, if I can show their mothers how to raise them better so that they're healthier, when they are older they will have more energy for constructive purposes. . . ." Tharon first wanted to volunteer for service in South America, then opted for Vietnam Christian Service because she felt that she had a Christian responsibility to serve in the midst of the conflict. Her work in the Quang Ngai refugee camps, where some 2,500 people have been awaiting return to their farms for as long as three years, is teaching public health, with some stints at special first-aid treatment, such as this impromptu session.



Vietnam's Other Army

WHAT RELIGION MEANS TO YOUR CONGRESSMAN

BY WILLIAM A. SPURRIER

AN OLD World War II saying went, "There are no atheists in foxholes." Today a paraphrase might say, "There are no atheists in Congress." As most GI's could testify, the foxhole cliché was not true. But what about Congress?

In order to learn something about the religious beliefs of Congressmen, I spent eight months in Washington interviewing many of them, asking about the relation of their religious views to their political thinking and action.

The majority of Congressmen are religious pietists. Pietism holds that religion is strictly a personal and private matter between an individual and his God. Part of the faith of a pietist is that religion should not mix in economics, politics, business, science, or games.

The sincere pietist, therefore, speaks with considerable conviction and emotion about his prayer and worship life, how he loves to read the Bible, thoroughly enjoys Sunday services and daily prayer. Yet he is equally strong in asserting that religion and politics do not, and should not, mix.

Several articles about "Piety on the Potomac" have equated or limited pietism to its southern brand. I found that Congressional pietism is not uniquely southern.

While many sophisticated northern or far-western "liberal" Presbyterian, Unitarian, and Episcopal politicians do not share the more fundamentalistic form of pietism, they do believe that politics is a separate "game" run by its own rules. One western Congressman said: "I love to go to church when I get back home; that's where 'the

real Gospel is preached.' Here in Washington, my life is politics—we deal with laws and bills; these have nothing to do with religion."

Many Congressmen also hold that morality has nothing to do with politics. When asked, "What moral dilemmas do you face in your life as a politician?" most of the pietists say that they have none. One Senator puts it this way, "When a bill comes up, you study it, do your homework, listen to the experts, and then decide what's best for the country. Then you vote. That's it; there's no moral problem." When pressed further about the use of political power in committee work or campaigns, he replied, "Oh, well, there are problems there, but they are political, not moral."

"Piety on the Potomac" is a fact, but not the whole story. There are other views about the relation of religion to politics.

In contrast, numerically, to the pietists, the smallest identifiable group in Congress are the idealists. Idealists believe in pursuing the

highest and noblest ideals with only the purest of methods. They rely almost solely on rational persuasion, and avoid, on principle, the use of power, pressures, "deals," or log-rolling. They renounce, almost as an article of faith, all compromise. Thus, they may try to block or vote against many bills not because the legislation is bad, but because it is imperfect, or not good enough.

The idealist tends to be a loner, something of an independent, no matter what his formal ties. Religiously speaking, he may or may not be a churchgoer—usually he is not because the Church is obviously unideal. Also, he may or may not believe in God or other theological doctrines. His ideals are usually his gods. God and worship are sometimes the way the idealist holds on to, and fights for, his ideals. Thus, Congress has its secular and religious idealists, both acting in much the same way.

A third group of Congressmen are the opposite of the idealists. A cynic believes in nothing but himself and his own interests. He sees almost everyone else as a self-seeking egotist who won't admit it. The cynic, therefore, claims to be both more honest and more realistic. He gets what he wants out of politics. Oddly enough, most cynics are disillusioned idealists. Several rude, tough shocks usually overwhelm the idealist and bounce him to the other extreme.

A fourth group contains two sets of Christian realists. The Protestant realist believes that all choices, actions, votes, and bills are imperfect mixtures of good and evil. Therefore, he chooses the relatively good alter-

***Congressmen do
not run on atheistic
platforms. But a
large percentage
are practical
atheists, says this
observer of the
Washington scene.***

What Religion Means to Your Congressman

native, or in some cases, the lesser of two evils.

Further, he tries to relate his Christian faith to his choices and actions. He attempts to judge the specifics of politics by the Christian definition of love and justice. He knows that politics is power and that therefore he must use power, make compromises, adjust, and give and take if anything is to get done. But the Christian realist always has an uneasy conscience and sweats morally over his decisions and methods.

The Roman Catholic realist also relates his faith to his political activity and life. He sees politics and its problems in the same way the Protestant does, with one important difference. For the Roman Catholic, moral guidance comes from the Church's natural law theory of morality.

Oversimplified, this means that the individual must apply natural reason to problems and decide upon the most rational and moral alternative. It may be an imperfect or limited choice, but he sees it as his only rational option. Once he makes his decision, the Roman Catholic Congressman acts or chooses with an easy conscience. Thus, he is free from the moral "sweat" his Protestant brother suffers.

A fifth group, and the second largest in Congress, are the secular realists. Though the realist may go to church or say that he believes in God, politics for him is the art of the obtainable. The realist usually subscribes to all the standard ideals of freedom, equality, honesty, progress, and justice. But he also believes that politics is the art of using power, that there are many effective or right ways of using it, and that right methods are often found only by trial and error.

Few realists do any moral testing or "sweating." This does not make them immoral; it only means that they do not consciously see any relation between formal moral values and the daily issues of politics. The realist, like everyone else,

makes his decisions out of his whole background.

Many Congressmen, of course, do not quite fit neatly into these five categories. Some are amalgams of two or three views; others have variations on one view. A few, such as a Mormon or a Christian Scientist, have a special and definite view. But the vast majority of Representatives and Senators are in, or are close to, one of these five groups. To recap: the majority in Congress are pietists, followed by, in order, secular realists, Christian realists, cynics, and idealists.

How Religion Affects The Congressman

The pietists are the real atheists in Congress. Because they keep religion out of politics, no religious guidance or restraint affects their political life. Most pietists will play "the game" to the hilt, using power, parliamentary tricks, pressures, gimmicks, delaying strategies—almost anything—to win the game. Politics is a separate and autonomous reality that has its own rules and customs. To widen the gap further, their religion is not concerned with political matters.

This paradox was illustrated time and again in my interviews. One well-known Senator, insisting that he had no moral dilemmas in his political life, terminated our interview by saying, "Tell your people that if there is no morality in politics, there will be no politics."

A Congressman from a midwestern state who had served over twenty years in the House could not recall a simple moral dilemma he had faced. And yet he also said, "I often go to the House chapel and pray. God takes care of me—so I have no worries."

Thus, the pietists lead two lives which seldom meet. God and their morality are separate from their politics. In this sense they reflect a large portion of American culture: we like a quiet, personal religion that does not "meddle" in social

issues such as politics. We have our wish; we are well represented in Congress.

The secular realists are among the most effective politicians in Congress. They get things done, precisely because they work hard at what is achievable and do not waste time working for what is impossible. They often align themselves with the pietists because, like them, they are perfectly willing to use political power, pressures, reasonable deals, and compromise. They draw lines short of certain kinds of deals and tricks, but most of the time the lines are drawn at the point of decision, not in advance.

For example, one Senator told me twice, with great emphasis, that he would not agree to a single change in Title II of the 1964 Civil Rights Bill. Later, he agreed to four changes and two amendments. By contrast, a House member said that he would vote for any civil rights bill, yet he fought fiercely for a strong amendment and threatened to give a negative vote if his committee did not agree to the strengthening addition.

In my opinion, most of the effective legislation or use of power in Congress, positive or negative, is effected by the combination of pietists and secular realists. Since the pietists are realists in their political life, this conclusion should come as no surprise.

The realists (and therefore the pietists) have two major weaknesses: first, there is little moral restraint on their use of power, and almost no religious or moral criticism of their political beliefs, choices, or votes. The only checks are countervailing powers and opposite views.

They apparently feel little criticism from any values beyond their own region or party. They suffer from hardening of the political arteries and an almost inevitable inclination to the misuse of power and influence.

Second, in his efficient achieving of the obviously realizable, the



realist frequently overlooks what may be possible. He settles for the immediately certain, and avoids the uncertainly possible. Thus, the realist is often conventional, conservative, suspicious of the new and creative. He does not want to "waste time" hoping for the impossible.

The realist is often surprised by goodness or a new level of justice. The realist seldom leads; he fails to see that creative leadership is always a minority.

The Christian realists are about the same as the secular realists and share their strengths and weaknesses with two important exceptions. First, the Christian realist has a source of both guidance and criticism in his political values, attitudes, and actions. This source is the Christian Faith. He is therefore more open to creative change.

Second, because of what his religion says about human sin, power, and corruption, the Christian real-

ist is a little more aware of the problems of using political power. He often has an uneasy conscience, a sensitive moral radar about compromise and power which most secular realists lack. I would claim, therefore, that this minority of Congressmen use better religious and moral guidance, criticism, and restraint.

I would argue that the cynics, contrary to some public opinion, are fairly harmless in Congress. Though some few gain considerable power either in Congress or in their district or state, and some also have made a fair amount of money, they do relatively little damage. Why? Cynics are both predictable and manipulatable. One can appeal to their vanity, ego, or self-interest and get the obvious response. When they adopt some noble role, their insincerity is equally obvious, and one can predict what they will do in a vote or crisis. On problems of party

loyalty, taking risks for justice, or relying upon their promises, you can count on their unreliability.

The few idealists who manage to get elected to Congress are in a difficult position. Because they concentrate on the ideal and refuse to use power or to compromise, they are actually dangerous at times. When effective, they can block a relatively good bill. On a close vote, their negative vote can defeat an imperfect but much-needed bill.

As one Senator remarked, "We can afford to have only one or two idealists in the Senate—otherwise we couldn't get anything done." When not dangerous, the idealist is ineffective. Most of his energy is spent in criticizing or opposing imperfect legislation.

Some of his criticisms, however, force the realists to reconsider. More frequently, the idealist speaks for the idealism nascent in a lot of us. The press may pick it up, letters come pouring in, and change may be effected. The idealists sometimes move the realists and pietists in Congress to enlarge their views of what is "realistically possible."

What role does the Church play in the Congressman's life?

A majority of the realists and idealists, thinking that the Church is either neutral or irrelevant to political life, say that the Church ought to be relevant, to lead, and to take clear stands on issues. A majority of Congressmen with this conviction did not know what Churches are already doing about social issues, and some were quite unaware of the Church's participation in the civil rights movement and legislation.

Congressmen who go to church at all say that it provides them with personal solace, strength, and comfort. The Christian realists appreciated this, but usually went on to criticize the Church for failure to be alive to political issues and their own political life. These men used strong phrases such as "the gutless

Continued on page 32

THE WATER'S FINE

THE beach stretches out long and white, the sky is blue, the waves are shining, and I'm in a bathing suit. So why don't I go swimming?

Well—it's pleasant in the sun, I'm warm and comfortable—the water's cold—so why make any drastic changes? After all, who says I have to go into the water?

But here I am, wasting experience as usual. Next winter, when I remember this fine summer weather, and think that I came all this way to the beach and never even put a toe into the water, I'll feel pretty stupid.

So here goes nothing. Wow. It's even colder than I had thought. My feet are going to drop off any minute; they're frozen solid. My knees are blocks of ice.

And now comes that horrible moment when I have to dive through the next wave. There's no other way.

It's done. And I'm frozen all over.

But also, all of a sudden I feel fine. Wonderful, in fact. It's a whole new dimension of being. I'm tingling all over, my feet are coming back to life—and so am I. I was half asleep and half alive while I was sitting on the beach keeping warm. But now I'm awake.

You know—I bet this is what's at the bottom of all those confusing, paradoxical statements Jesus keeps making in the Gospels.

"The gate is narrow and the way is hard, that leads to life." (Matthew 7:14 RSV)

"Whoever loses his life will preserve it." (Luke 17:33 RSV)

"Do not be anxious about your life, what you shall eat. . . . For life is more than food." (Luke 12:22-23 RSV)

That sort of thing. When we hear it, we focus on the first part, the narrow gate, the hunger, the loss of

life: the whole business of getting ourselves into that icy water. But Jesus knows what the second part—the new dimension—is like, and He assures us that it's worth it. Once we are in, the water will be fine—and what's more, we will be fine. He is telling us that we shall feel within ourselves, on another level, the same complete change of being that this plunge into the water brings about on the physical level.

He says to us, "I came to bring . . . life, and far more life than before." (John 10:10, Phillips) Not life as represented by sitting on that sunny beach, with the air all balmy around us—the kind of experience we usually refer to as "really living"—but the great surge of life that rises from somewhere inside us when we dive in and meet the bracing shock of our total experience.

For this cold water that makes me feel alive also buoys me up. What a feeling—like the astronauts' weightlessness, almost. I'm no longer weighed down by myself. I can move freely and lightly, and even while I'm moving, I feel as if I were at rest, sustained by what I'm moving in.

Here again it's as Jesus says: "Take my yoke upon you, and learn from me . . . and you will find rest for your souls." (Matthew 11:29 RSV) As always, the first half is what we hear, and it sounds heavy and oppressive. But if we can learn from Him how not to be weighed down by ourselves in everything we do, life will become our element—all of it, not merely the selected portions of it we now deign to be happy in.

The shock of it will wake us up. The buoyancy of it will give us rest. And we will know firsthand what Jesus means when He speaks about "entering into life." ◀



A seminary dean comments on one of the major problems facing the Church.

BY CHARLES U. HARRIS

Too Many Clergy?

THIS SPRING, for the first time in thirty years, significant numbers of senior seminarians were released by their bishops, there being no positions for them in their home dioceses. Without both a bishop and a job, ordination is impossible.

All of these men found places elsewhere, usually as junior curates. But the anxiety created by being released was a nerve-racking culmination to seven years of preparation for the ministry.

Curacies are available only because most are two-year appointments, filled by newly graduated seminarians whose financial and housing needs are more modest than those of older, experienced priests.

On January 1, 1967, the official reports of all but two dioceses and four missionary districts showed that there were 10,569 ordained ministers (bishops, priests, and deacons) in the Episcopal Church. Of these, 7,008 were parochial clergy, 5,606 of them in charge of congregations and 1,402 curates or assistant ministers. Clergy were available for all parochial vacancies with the exception of the usual number of positions for junior curates.

In addition to the parochial clergy, 1,688 priests or deacons were teachers, graduate students, military or institutional chaplains, monastics, administrators, staff people, and others in similar nonparochial ministries. Sixty-six were overseas missionaries, and 1,168 were retired clergy.

In a new category are 157 priests and eighty-seven deacons practicing their ministries on Sunday but engaged in secular work on weekdays. An additional 190 clergy had full-time secular jobs.

In the reporting dioceses and missionary districts, there were approximately 7,250 parochial positions for which there were stipends, housing, and the usual perquisites. It is estimated that 1,650 of these congregations do not have a full-time minister.

The significance of these figures is clear. We either have, or are on the verge of, a "clergy surplus." Bishops and seminary deans, the persons closest to ministerial supply and demand, suspect the latter to be true. The facts tend to prove it. Today, virtually every jurisdiction is filled except for those in which there are special conditions or circumstances.

Statistics, based on Church Pension Fund sources, show how the clergy surplus developed. Between 1955 and 1966, the Church experienced the greatest growth in its history in the number of clergy, from 7,573 to 10,615, or a 70.9 percent increase.**

An average of 424 ministers was added to the clergy roll in each of the past five years. Deletions from the roll by resignation, disability, age, deposition, and other reasons averaged 223.*** Thus, a net of 201 ministers was added each year.

Are there any factors which may

Too Many Clergy?

keep the surplus from growing? There has been much talk about "the flight from the parochial ministry," but a careful study of trends in clergy placement by the Secretary of the General Convention, Canon Charles M. Guilbert, does not support the theory.

Nor would the lowering of the permissible retirement age from sixty-eight to sixty-five make any serious impact on the situation. Pension Fund authorities point out that there are only 183 clergy in the sixty-six to sixty-eight age group.

Thus, the conclusion is inescapable. As presently organized, and under its present policies, the Church is producing more clergymen than it can utilize. There is no evidence of any sharp growth in the number of congregations. Despite much publicity, specialized ministries are not creating a demand for additional priests. And there is no large-scale flight from the parish ministry.

The response of the Church is seen in the decline of ordinands and of seminary students. ("Ordinands" means postulants and candidates for Holy Orders.)

Between 1961 and 1966, the number of postulants dropped from 1,004 to 789 in the continental United States.** The decrease in the number of candidates for the entire Church has been slight—589 to 564. But there are only 531 candidates in the continental United States.

Second, seminary enrollments are undergoing a comparably severe decrease. Between the academic years 1961-62 and 1966-67, the total enrollment of our eleven canonically recognized seminaries dropped from 1,275 to 1,070, according to the November, 1966, official figures of the American Association of Theological Schools.

Enrollment figures supplied me by deans of our eleven national seminaries on March 1, 1967, put the total at 1,050, of which 33 were part-time, making the full-time residential enrollment 1,017. Only 897 of these students are postulants and candidates.

Obviously, the conditions suggested by these statistics pose some extraordinarily significant questions for the Church.

In view of a mammoth increase in population, what steps should the Episcopal Church take now to ensure an adequate supply of priests? Ought we not to take a gamble that the Church in the seventies will need far more priests in the parochial ministry than it needs now, and that we should do all we can to encourage priestly vocations?

The Church overseas is aching for priests. Is it naive to suggest that the

A Covington, Kentucky, Sunday school teacher asked her pupils what they must do before obtaining forgiveness of sin.

There was a pause. Finally one six-year-old timidly raised his hand and asked, "Sin?"

barriers which now prevent the easy movement of priests between constituent Churches of the Anglican Communion be decisively leveled by the coming General Convention? American priests should be able to move freely to any of our sister Churches. As presently organized, the practical difficulties are almost insuperable. Removed, Mutual Responsibility and Interdependence in Christ could function at its very highest level, the level of personal service. The underwriting of salaries, pension, and travel would be necessary, but what is wrong with that for the wealthiest Church per capita in all history?

What of the mission of the Church and the deployment of her clergymen? Can the Church afford not to risk increasing the number of men in nonparochial ministries such as the armed forces, the college campuses, and social work institutions of all sorts? The fact of a clergy surplus presents the Church with the opportunity to experiment with all kinds of new ministries. For the first time in thirty years, the opportunity will not

be hindered by a physical shortage.

Bishops, Standing Committees, parish priests, and other persons responsible for screening men for Orders should select only the very best qualified aspirants.

Trustees and faculties of seminaries should recognize the unique opportunity to rethink curricula, to develop new programs of individual instruction, to experiment with new methods of teaching and learning, and to strengthen field work programs, all possible because of smaller enrollments.

Seminary administrators should brace themselves for a lean season. Smaller enrollments mean smaller incomes with little reduction in operating expense.

The House of Bishops might very well reconsider the continuance of substitute methods of theological education, such as reading for Holy Orders and diocesan training schools. They were valuable responses to an urgent need when the clergy shortage was acute. Now a third of the average Episcopal congregation consists of college graduates. Should not a three-year postgraduate seminary education be a reasonable norm for parish clergy?

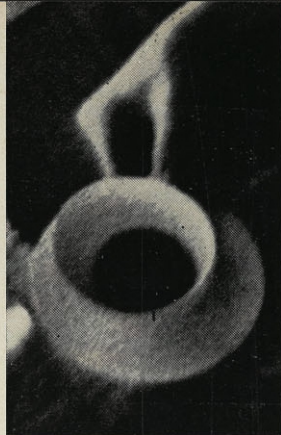
Finally, conditions may prompt the Church to establish a national manpower policy. Manpower decisions cannot continue to be made entirely on the diocesan level. We need to establish procedures which will help us forecast our needs. How many ordained clergy will we need five, ten, twenty years from now? For what kinds of positions? With what special training or experience?

Thus, these new conditions of clergy supply and demand can be used creatively and constructively. They present the Church with an almost unique opportunity to strengthen and enlarge our work at every level. We not only have the manpower, at least numerically, but we also have the potential financial resources. ◀

Footnotes

- * Report XVI, Secretary of General Convention
- ** p. 21, Episcopal Church Annual, 1967 Edition
- *** Church Pension Fund

AFTER



DIVORCE

Sometimes divorce solves serious problems. Often it creates new ones. Always the Church can do much to help the people involved.

FOR SOME persons divorce may constitute an actual solution rather than a problem, a fact that may be difficult for certain churchmen to swallow. Instead of resulting in family disorganization, divorce may actually overcome family disorganization.

But even if divorce produces a solution for some problems, it is a lonely one. Loneliness is partly the result of the situation: for example, persons who are divorced are no longer invited to the couples' events they once frequented. Loneliness may also be the product of choice. The late Dr. James Bossard's study of divorced women showed that they seek out the city to gain its advantages of anonymity and to be free of disapproving relatives and friends.

Almost every aspect of life is touched by the experience of divorce. Often both persons will be forced to reduce their standard of living. Both may have to find new places to live, new jobs, perhaps new friends.

Many divorced persons testify to a feeling of being used by their ex-mates. For one thing, divorce agreements are seldom kept: support payments lapse; visiting arrangements are violated.

Those who are divorced sometimes feel that they are also victimized by other persons. The relief supposedly offered by divorce is often partly negated by the new problems that follow.

The Second Time Around

In our country, one-sixth of all married persons are currently in a

second marriage. Nearly 80 percent of divorced men and about 71 percent of divorced women remarry, most of them to other divorced persons, and most within five years.

Some 99.8 percent of divorced seventeen-year-olds—and census reports show thousands of these young people already married and divorced—remarry with minimum delay. Those who are older are inclined to repent with more leisure.

The majority of these remarriages are enduring unions; some three out of five succeed. When the formerly mismatched find appropriate marriage partners, and more particularly when their maturer approach to matrimony allows for more understanding and forgiveness of each other, their second experience can turn out well.

Some pitfalls remain. The troubled person will probably take his problems with him into a new marriage. The unrealistic person may assume that his problems are solved in what the popular song calls "the second time around." Thus the dependent son of a domineering mother may marry a domineering woman, and divorce her only to marry still another one soon after.

To make a second marriage succeed may demand more concentration and wider adjustments than a first. There will be more complicated financial problems, new and old in-laws to sort out, social connections to establish, chance encounters with one's ex-mate, and the censorious attitudes of society.

And then, in nearly half of all

remarriages of the divorced, there are the children.

Children of Divorce

Time was when the children of divorced parents were numbered in only a small percentage of cases. But today, 45 to 48 percent of these cases include families with children under eighteen years of age. A third of a million children are the subject of custody arrangements in divorce courts each year. Fully one-eighth of all children in the United States do not now live with both parents.

J. Louise Despert, who made a study of youngsters whose parents are legally separated, published her findings in *Children of Divorce*. She does not oversimplify the problem, nor does she show undue worry about the risks. She cites the bitter, tension-ridden home in which both parents remain wedded as more potentially damaging to the child than a divorce would be.

To divorcing parents she issues warnings: be prepared to explain the divorce to the children not just once but several times. They need to hear over and over the explanation of this rift so that they can absorb it and realize that the parents have survived it.

A child, moreover, needs assurance that he is not to blame for the split-up; all too easily he is likely to feel guilt over the angry words he has heard and may bear to heart imputed or imagined culpability. Above all, for his security, the child must have assurance that his parents do love him despite their own problems.

As most custody decisions leave

BY J. C. WYNN

AFTER DIVORCE

children with their mother, visiting arrangements for the father become strategically important. With careful preplanning and consideration, it is possible to maintain a healthy contact with a father who supplies them with a masculine image, and even a figure against whom to rebel.

Even in the best of arrangements, however, the father becomes something of an outsider. Meanwhile, the mother's role is of unusual import now that she, in a sense, serves at times for both parents. For her to wrap her life around her children may be misplaced compassion: they need a mother who is carrying out as normal a life as possible.

The debate among authorities on how hard divorce is for children will continue. But one point becomes clearer: it is not the divorce *per se* that constitutes the greatest problem, but the difficult relations within the family grouping.

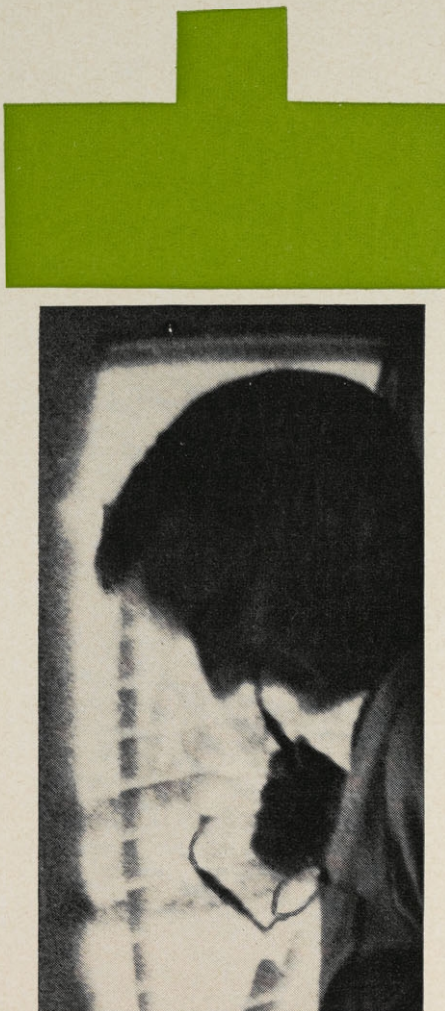
Churches and Divorce

With the realization that human sinfulness leaves no party innocent except in the most literal and legalistic sense regarding a specific act, Churches have tended recently to revise their canons and constitutions to take account of the need for forgiveness in both members of a broken marriage.

At the same time, pastoral theology has aided church bodies to realize that marriages can be broken by even greater offenses than the classically acknowledged ground for divorce: an act of adultery. Repeated instances of brutality, immoral acts involving the children, a sexually chaste but vindictive spouse may also destroy a union. The Rev. J. Ray Hord of the United Church of Canada recently asked his denomination: "Is ten minutes of adultery worse than a lifetime of cruelty?"

In any case, the ecclesiastical strictures against remarriage have proved impracticable for years. Proscribed members ignore such prohibitions, or simply join another Church.

Biblical research has also been responsible for much of the recent



restudy of marriage in all denominations. Old Testament theology, for example, expressly permits remarriage following divorce. In fact, the very passage cited by Jesus—Deuteronomy 24: 1-4—in His famous teachings on marriage and divorce lists some provisions for remarriage. By the time of our Lord, quick divorce and the possibility of remarriage had become so common that He spoke with that background taken for granted in the minds of all His hearers. The Creator's purpose, Jesus is saying, was to wed man and woman into one flesh of cohumanity, but because of our hardness of heart (*sklerokardia*), the Mosaic law code had to allow for divorce.

Jesus, as we know, was no legalist in His teachings. Thus attempts to interpret His teachings legalistically always fall short. In His statements on marriage and divorce, it does not appear that His intention is to replace an ancient law with a newer

law, but rather to deal with some basic principles about the permanence of marriage.

There is some justification, under the circumstances, for understanding this disputed passage about divorce somewhat figuratively rather than literally, and seeing it over against the particulars of the time. Then, and perhaps only then, will it be possible to see what Scottish theologian Matthew Black meant in saying that the passage shows Jesus as condemning the abuse of, and not the use of, divorce.

Today's churches, as we have noted, veer more compassionately toward those who, despite their hopes and dreams, have failed at marriage, and seek forgiveness in a new beginning. The United Presbyterian Church, the Lutheran Church in America, and the Episcopal Church, among others, have exhibited mercy in place of their once punitive standards.

What Can Be Done?

Asked to cite the chief cause of divorce, any student group will invariably produce at least one wag who volunteers: "Marriage."

The truism, of course, is without fault. If society could build into marriage the necessary strengths, divorce would less often be resorted to as a remedy for a poor union.

Social reform, however, is slow in taking hold, and the Churches have not been especially in the vanguard of such change.

Mr. Justice Frankfurter was once asked to perform a wedding. He had to refuse, saying whimsically, "I guess marriage is just not considered a Federal offense."

If marriage were a matter for Federal attention in the United States, however, we might be further along in regularizing both marital and divorce law. As the legal situation now stands, such law is left to the several states. It would doubtless require a Constitutional amendment to bring about a consistent national policy, but if that were possible, numerous benefits would accrue to family stability in this nation.

Such an amendment would, for example, open the way to standard-

izing marriage requirements: no ill-advised young couple could cross a state line to avoid a waiting period or a minimum-age requirement.

Consistent divorce laws could reduce the traffic in migratory divorce, because residence laws and admissible grounds for divorce would be identical. This kind of legislation could be administered by local courts, just as now. This is precisely the arrangement for the conferring of U.S. citizenship.

Such Federal legislation, applied to divorce laws, could also open the way to a national family policy. As of now, we have a number of disparate statutes that deal with family matters. This consistent policy could protect more adequately the rights of children and alter the plan of adversary litigation now inherent in our court system.

The adversary system works on the theory that more truth will come out of a court case if the parties are pitted against each other. In divorces this has not proved to be the case.

Some success has been noted through the gradual spread of "family courts" in New York, Rhode Island, Ohio's Lucas County, and Los Angeles, California. Although they are new and need improvement, these courts do go a long way in reducing the malice of divorce procedures, in helping to make an often tragic experience reasonable.

Family courts provide for humane measures unimagined in ordinary divorce litigation. The Los Angeles conciliation service offers optional counseling and the possibility of working through a written agreement of understanding. The Lucas County, Ohio, court features obligatory counseling for every case; sometimes a cooling-off period is advised before further proceedings.

Jim and Janet Egleson, in *Parents Without Partners*, tell of one husband who was planning divorce. Prevailed upon to search through these questions, he concluded, "Before I sink great quantities of my time, energies, emotions, and money into breaking up my home, I'm going to see if a similar investment, made now, can help to keep it together. . . ."

Such new procedures are not intended to make divorce more difficult—a policy that meets with no great success. More stringent laws might delay or reduce divorce cases, it is true. But experience also demonstrates that they encourage a type of bootleg divorce, migratory divorce, "poor man's divorce"—i.e., desertion—annulment, and hypocrisy. Harsher divorce laws present no final solution.

Nub of the Problem

The solution to the problem of divorce lies in what the student groups waggishly suggest—marriage. Establishing strong marriages to begin with will reduce marital failure and tragedy. Here the Churches have a large role, for they have possibilities they do not now adequately use.

We have seen, for instance, that the peak years of divorce occur in the earliest years of marriage. Church education efforts might be, but seldom are, applied to assist newlyweds in their adjustments. Premarital education as we now provide it is modest enough, but even if we had just as many programs of counseling early-marrieds as we now have in premarital counseling, we could alleviate some of our record of marital failure.

Churches have, however, become

noticeably more realistic and compassionate about marriage and divorce, a trend noted both in attitude and responsibility. Their objective is not only to save marriages, but also to save the human values of family life.

With such an objective goes a corollary: sometimes a marriage might be saved, but at too great a cost. A new stress on marriage as a dynamic relationship, rather than as structure, can emphasize reconciliation rather than legalism. This awakens our concern not only about marriage and divorce as institutions, but about the people who marry, and the people who divorce. ◀

FOR FURTHER READING

After Divorce, William J. Goode, The Free Press of Glencoe, Ill., \$7.50

Children of Divorce, Louise J. Despert, Doubleday, paper, \$.95

Parents Without Partners, Jim and Janet Egleson, Ace Books, paper, \$.50

Remarriage, Jessie Bernard, Holt, Rinehart & Winston, \$4.75

The World of the Formerly Married, Morton M. Hunt, McGraw-Hill, \$5.95

Your Marriage and the Law, Harriet F. Pilpel and Theodora Zavin, Holt, Rinehart & Winston, \$3.95



WORLDSCENE

After the War

Christians were relieved to learn from on-the-spot observers that most of the shrines in the battle-torn city of Jerusalem had escaped serious damage. After Israel's khaki-clad soldiers fought their way into the old city through the Mandelbaum Gate, however, the Abbey of the Dormition on Mount Zion was severely damaged by Jordanian fire.

Anglican fears for St. George's Close near the Mandelbaum Gate in old Jerusalem were eased when a cable arrived from the Most Rev. Angus Campbell MacInnes, Archbishop in Jerusalem, reporting, "All is well; damage is minimal."

One of the chief concerns for churchmen now is the increased number of refugees. Monsignor John G. Nolan, national secretary of the Roman Catholic Near East Welfare Association, estimates that the war has already produced a million new refugees. The World Council of Churches has appealed for an initial \$2 million to aid war victims in every country affected by the conflict.

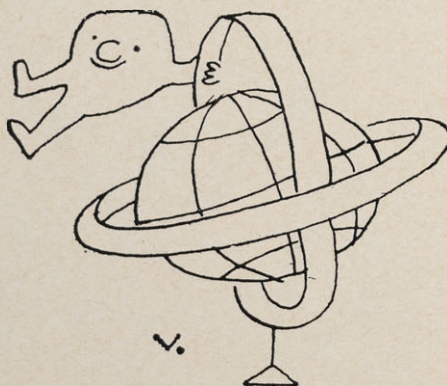
Pentecost: Turn On, Drop Out, & Tune In

Perhaps the oddest celebration of Pentecost in history took place in a New York City theater when noted Protestant theologian Dr. Harvey Cox; Negro comedian Dick Gregory; Episcopal espresso priest, the Rev. Malcolm Boyd; and Dr. Timothy Leary, founder of the League for Spiritual Discovery and exponent of LSD, staged a program entitled, "An Evening with God."

Urging the assembled young people not to get involved in "the stale chessboards of old men," Dr. Leary

told them to "turn on, drop out, and tune in." Seated on a mattress with a candle beside him, a flower in front of him, and a movie screen on which he played four different images behind him, he explained that "turning on" means "going beyond one's secular mind to contact the many levels of divine energy which lie within one's consciousness"; "dropping out" means "to detach oneself harmoniously, tenderly, and gracefully from worldly commitments until the entire life is dedicated to worship and search"; and "tuning in" means "expression and communication of the new revelations in visible acts of glorification, gratitude, and beauty."

• Shortly after this year's celebration of Pentecost, more than 800 commissioners of the United Pres-



byterian Church "tuned in" at Portland, Ore., where they had gathered for their 179th General Assembly. With the latest Gallup Poll showing that 57 percent of Americans say organized religion is "losing" its influence on American life, the Presbyterian leaders took a bold step to reclaim their Church's relevancy to modern society.

In the first major change in doctrine since American Presbyterianism was founded in 1706, the com-

missioners adopted "The Confession of 1967" which rejects any thought that the Bible is "inerrant," and makes social action officially a part of basic Church doctrine. Now, as a part of the Book of Confessions, it places upon every member of the United Presbyterian Church an obligation to work for racial integration, peace, and the elimination of poverty.

In the view of the man who bore the chief responsibility for drafting the Confession—Dr. Edward Dowey, professor of the history of Christian thought at Princeton Theological Seminary—the creedal statement has already accomplished an impressive task: it has caused hundreds of thousands of Presbyterians to rethink just what their Christian faith means.

• For those who decide not to "drop out," but instead to roll up their sleeves as the United Presbyterians did, come words of encouragement from Dr. Donald N. Michael, professor of psychology and program director in the Center for Research for Utilization of Scientific Knowledge at the University of Michigan. Speaking at the closing session of the first National Consultation on Technology and Human Values, convened in Chicago, Ill., by the National Council of Churches, Dr. Michael predicted that as man approaches the twenty-first century, information accumulated and manipulated by computers and social engineers will become an increasingly important key to political power.

"Among the most important social requirements for the coming century will be institutions designed to limit and disrupt the preemption of information and the social control such information provides," he said. "Two such institutions might

be the Church and the theater, taking as their task the continuous, radical questioning of 'establishment' policy."

Episcopalians Step Up Fight on Slums

By one stroke, Episcopal leaders made a significant impact on two fronts: urban and ecumenical.

The Executive Council of the Episcopal Church, holding its second quarterly meeting of the year in late May, at Seabury House, Greenwich, Conn., voted unanimously to join the United Presbyterian Church and the United Church of Christ in ministering to the inner city.

Envisioned is the formation of a Joint Urban Executive Committee for planning, financing, staffing, communicating, and administering the work of the three Churches in metropolitan areas. There will be joint action not only on the national level, but also regionally and locally, and in specialized work such as campus ministries, slums, and race.

In another important move, the Executive Council, acting on a recommendation from its General Division of Laymen's Work, dissolved the Division and assigned its duties to a special Presiding Bishop's committee, as well as to the Home and Christian Education Departments. Next the Council dissolved the American Church Institute, assigning its duty of support for church-oriented Negro education to the Home Department.

Both moves, voted along with praise for the officers and staff of the two agencies, were made in the light of the general restructuring of the Church's organization. Following these two actions, the assembled leaders broke into laughter as Presiding Bishop John E. Hines quipped that they might go down as the "most dissolute" Council in the Church's history.

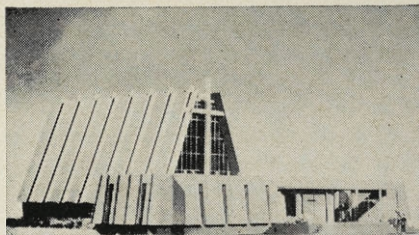
Turning to other matters, the Executive Council:

- Launched a full review of the Church's strategy in higher education.

- Redefined, after considerable debate, the objective of the Church School Missionary Offering, and eliminated for the following year

the practice of sending 50 percent overseas and 50 percent to home missions. This means that in the future, the offering will have more specific goals, and may go to where the needs are greatest.

- Allocated from special funds \$10,000 for the new Protestant Chapel at New York's Kennedy Airport (see photo); \$10,000 for a



new chapel at St. Hilda's and St. Hugh's School in New York City; \$6,846 for Episcopal Community Services in the Diocese of Louisiana; \$1,500 to Tainan Theological College on Taiwan; \$14,000 for graduate social-work training for designated clergy; and part of \$97,270 for a new mission in Anchorage, Alaska.

- Heard a report that Okinawa, until now under the jurisdiction of Honolulu, will achieve the status of a Missionary District of the Episcopal Church in the U.S. for ten years, and then become a part of the Anglican Church in Japan.

- Approved a unique four-way companion diocese relationship between Milwaukee, Fond du Lac, Masasi, and Dar-es-Salaam; and three new two-way relationships between Idaho and Kootenay, Missouri and Natal, and Arkansas and Guatemala.

Negro Drive Shattered?

"The civil rights movement is shattered," said the Rev. Malcolm Boyd in a recent interview. "I don't use the term any more—it's over."

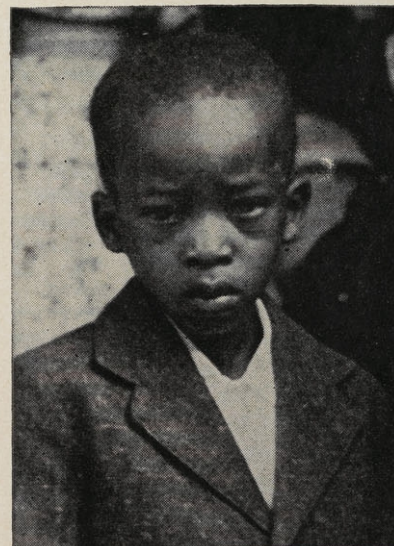
The Episcopal priest and author of the best seller, *Are You Running with Me, Jesus*, believes the decline and fall of the movement to be due to three factors: "The use of the words 'black power,' the war in Vietnam, and most important, the black man in the ghetto realizing that after all the publicity and activity, his condition was worse."

Father Boyd's observation was

backed up when the first National Conference on the Role of Conscience, sponsored by the National Council of Churches, the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, and the Synagogue Council of America, met in Boston, Mass.

"There is a growing concern," said the report from the section considering racial justice, "to probe the reasons for the slowdown. The churches and synagogues of the country have not recognized the sense of desperation of the Negro community."

- Similar concern was voiced at the last meeting of the Episcopal Church's Executive Council in Greenwich, Conn., when the Department of Christian Social Relations reported that the 1967 Church and Race Fund had received only \$19,000 by April 30, far short of the \$100,000 goal. And in Portland, Ore., the General Assembly of the United Presbyterian Church took the over three-million-member denomination to task for "apathy,



compromise, and disobedience" in the field of racial justice.

- In a recent survey, the United Church of Christ found that the majority of its white, middle-class members have little zeal for the civil rights movement. The majority of those polled said that "Negroes are trying to move too fast to obtain justice and equality."

- Expressing concern over the "drying up" of financial support to civil rights organizations from both the large foundations and the churches, Msgr. John Egan, a Chicago Roman Catholic priest, tries

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WORLDSCENE

to define the battle cry of "black power" in a way to allay the fears of the white community: "We want to put purchasing power in the hands of the Negro; that is what I mean by black power. Hand in hand with economic power go political power, political representation of the Negro's own choosing, and educational power. Unless people have economic power, it is cruel to plead with them to work to get a college education because they know they cannot afford it."

Churchmen Urge End To War in Vietnam

There seems to be a growing consensus among church leaders that the war in Vietnam must somehow be brought to an end. There are, of course, many who still support the U.S. policy of escalation, but they remain strangely silent. Those who urge immediate negotiation are speaking out more and more.

• Dr. Arthur Michael Ramsey, Archbishop of Canterbury and spiritual head of the worldwide Anglican Communion, recently remarked, "We cannot exclusively blame one side only. We deplore the bombing, we also deplore the cruel things done on the other side; but there has to be an initiative. There has to be a breakthrough, and I join those who long to see America take the initiative by stopping the bombing."

• A few weeks later, 81 members of the professional and secretarial staff of the Episcopal Church's national headquarters in New York City sent President Lyndon B. Johnson the following wire: "We are Episcopal Church national headquarters executives and office staff who supported you in 1964. This wire is a matter of individual conscience. We applaud the Vietnam position of Senators McGovern, Church, Hatfield, Gruening, Kennedy, Javits, Percy, Fulbright, and others including Pope Paul, U Thant, and *The New York Times*.

"We urge you to hear and to act upon the logic and the humanity in what they are saying before it is

too late. We are offended by your statement about FBI watching of antiwar activity and by the similar statements of Secretary Rusk and General Westmoreland. These are efforts to stifle patriotic dissent from unwise and disastrous policies. In the name of God, stop the escalation, the bombing, the use of napalm and antipersonnel fragmentation bombs, and the war propaganda and negotiate seriously. Otherwise, we must look for another candidate in 1968."

• Delegates to the 187th Convention of the Episcopal Diocese of New York debated Vietnam war issues for an hour. The statement finally approved by a vote of 380 to 176 called for a negotiated peace, citing a 1931 Lambeth Conference and a 1958 Episcopal General Convention position condemning war as a method of settling international disputes and stating that nothing less than the abolition of war should be the aim of nations and leaders.

• A different approach was used by 34 Episcopal seminarians when they joined with 1,000 Protestant, Roman Catholic, and Jewish students from 64 theological schools



Objectors to compulsory military service are sprayed and heckled.

across the country in sending a letter to Secretary of Defense Robert S. McNamara asking that he recognize the position of the "selective objector," a draftee who, although not a conscientious objector to war in general, disapproves of a particular war on moral grounds.

"Large numbers of divinity students," the letter stated, "cannot support the war in Vietnam because they believe this war is neither in the religious tradition of just wars nor in the national interest."

Vatican Makes Historic Move

Scrapping an age-old tradition, the Vatican startled the Protestant and Orthodox worlds by suddenly opening Holy Communion and other Sacraments to all Christians in certain situations. The announcement of the change was part of a long "ecumenical directory," or series of guidelines, issued by the Vatican's Secretariat for Promoting Christian Unity.

From now on, within strictly prescribed limitations, Protestants may not only partake of the Eucharist but also participate in the Sacraments of penance, commonly called confession, and extreme unction, the anointing of those in danger of death. These Sacraments may be received in times of "urgent need," such as periods of imprisonment or persecution, the approach of death, or the "separated brethren's" lack of access to a minister of his own Church. The petitioner must be "rightly disposed," have faith in the Sacraments, and ask for them of his own volition from a Roman Catholic priest.

The Joint Commission on Ecumenical Relations of the Episcopal Church has recommended that the General Convention, meeting in Seattle, Wash., this fall, open the Episcopal Eucharist to all visiting Christians.

In other areas of ecumenism, the Vatican directory set forth new rules stating that a Roman Catholic may, if invited, stand as a godparent in an Orthodox church. But the duty of providing Christian education to the baptized person remains binding on the godparent who belongs to the Church in which the child is baptized.

Although Protestants may not serve as godparents at a Roman Catholic baptism or confirmation, they may participate with a Roman Catholic godparent as a "Christian witness." Also, the practice of conditional baptism, the rebaptizing of a convert to Roman Catholicism who has already been baptized in

another Church—a sore point with Protestants—was ruled out unless the convert is unsure whether he was baptized or not as a child.

The Rev. James Long, a member of the secretariat, said at a news conference that, in working out the guidelines, the group took into consideration the opinions voiced by Protestant and Eastern Orthodox observers during the Vatican Council.

Legalized Gambling: Win, Lose, or Draw

Despite opposition from the Episcopal and other Churches, legalized gambling is apparently the latest beat in the fast-changing rhythm of American life. Support is growing for its adoption in state after state:

New York—Last month New Yorkers walked into banks, local and state government offices, hotels, and motels to buy the first tickets for their state's newly inaugurated legalized lottery. In the future, they may also be able to bet on the horses at the corner newsstand



without looking over their shoulders for the cop on the beat.

New Hampshire—The first state to adopt a legalized lottery, these hardy New Englanders are now embroiled in another controversy. The parochial schools want a share of the loot now going exclusively to support public education.

Iowa—By a narrow margin, a bill to legalize bingo for religious and charitable organizations was

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WORLDSCENE

killed in the lower house of the legislature. At almost the same time, six state senators introduced a bill in the upper house to legalize pari-mutuel betting on horse races.

Maryland—From the state where slot machines are legal in certain southern counties comes word that a Baltimore grand jury has recommended a statewide lottery. In its final report the jury maintained, "The moral-ethical issue appears to be no longer a major factor in the consideration of a state lottery."

Arkansas—A controversial bill to legalize gambling in the resort city of Hot Springs was vetoed by Governor Winthrop Rockefeller. Casino gambling has flourished in Hot Springs for more than 50 years. Recent drives against it, however, have forced gambling into private clubs chartered as nonprofit organizations.

Pennsylvania—Governor Raymond P. Shafer said that he does not favor a state lottery, but would probably sign a bill legalizing bingo for churches and other nonprofit and charitable institutions if the legislature submits such a measure.

But not all churchmen are alarmed to see legalized gambling spread across this once Puritan land. Prominent Episcopal layman John V. Lindsay, Mayor of New York City, views the issue pragmatically. When asked where he stood on legalized off-track betting, he replied that he favored it, "if the people want it."

CWS: 4 Billion Pounds of Help

Who can eat 3 billion pounds of dried milk, split beans, and chopped beef? Ask the African bushman, the South American farmer, or the Asian beggar, and he will tell you.

For the past 20 years, Church World Service, aid arm of the Episcopal Church and other members of the National Council of Churches, has been sending food and other aid to hungry peoples of the world. This spring it sent its 4 billionth pound overseas.

In its annual report, CWS states that, in addition to moving food, it

has moved ahead on many fronts to alleviate suffering.

- Reporting that over half of the world's 3.5 billion population go to bed hungry, CWS points out the alarming fact that in just 35 years the total population is expected to rise to over six billion. In an attempt to slow down this explosion, the Planned Parenthood Office, established within CWS in 1965, continued to expand and intensify its efforts during 1966. It now has contacts in 88 countries, and provides information and materials for intrauterine contraception to more than 300 doctors in 46 countries, at their request.

- Of the 11,226,920 refugees recorded around the world by 1966, CWS has managed to resettle 155,907 in the U.S. since World War II.

- CWS collects around \$12,000,000 worth of drugs, equipment,



and other medical supplies from U.S. pharmaceutical and other industries, stores them, and distributes them at the request of its member Churches.

- During 1966, CWS responded within 24 hours to some 24 disasters. These ranged from mud slides in Brasil, where CWS sent 100,000 sulfadiazine tablets to combat internal infections, to typhoons in Okinawa, where it sent \$5,000 to help reconstruct homes for 500 village families.

Christian-Jewish Dialogue Expands

The Christian-Jewish dialogue in the U.S. took a significant step forward in May when Roman Catholic, Protestant, and Jewish theologians met in Boston, Mass., for an important conference.

Its theme—the role of the religious conscience—marked the first time the three faiths had come together on a formal basis to discuss a theological topic. The meeting reflected the growing desire of many Jewish and Christian leaders to move their dialogues beyond discussions of social issues to include mutual consideration of problems



Orthodox, Conservative, and Reform Jews cooperated in building the Jewish Pavilion at Expo 67.

with religious dimensions.

► Earlier in the year, Roman Catholic Bishops in the U.S. laid down guidelines for a Roman Catholic-Jewish dialogue which called for mutual respect and understanding, avoidance of proselytization, the elimination of offensive material from school texts and prayer books, and engagement in joint social action.

► Some 100 Episcopalians and Jews gathered in New York City recently for discussions of family life. The conference came about as a direct result of a resolution passed by the Episcopal Church's General Convention in 1964 denouncing anti-Semitism. "We are feeling our way," Dr. J. Coert Rylaarsdam, of the University of Chicago Federated Theological Faculty, told the meeting. "We are blinded by the stereotypes of the past. . . ."

► Another dialogue has been going on privately and unofficially for about two years between staff members of the National Council of Churches and members of the major branches of American Judaism. In the early stages, said Dr. Robert C. Dodds, director of ecumenical affairs for the NCC, Jewish participants "seemed to feel most comfortable" when discussing such social issues as civil rights, the war in Vietnam, and the War on Poverty, but it was found that such discussion can "lead to an exploration of our basic convictions

about God, man, and the nature of religious community."

The exchanges between the faiths have become so numerous on both a national and local level that Rabbi Arthur Gilbert, director of curriculum research for the Anti-Defamation League, remarked humorously, "The only limit on the number of dialogues is that there aren't enough Jews to go around."

In Person

► The Philippine Episcopal Church acquired its first native-born leader when the Rt. Rev. Benito C. Cabanban was installed as fifth Bishop of the Philippines in the Cathedral of St. Mary and St. John at Quezon City. He succeeds Bishop Lyman C. Ogilby, who has become Bishop Coadjutor of South Dakota.

► Arturo M. Guerrero, Ph.D., former Dean of Student Affairs, Dean of Admissions, and Professor of Education at the University of the Philippines, assumed the duties of President of the Philippine Episcopal and Independent Churches'



Trinity College, Quezon City, on May 16, 1967. He succeeds Dr. Arthur Carson, who has retired.

► The Rev. Howard Harper, for nearly 14 years director of the Episcopal Church's General Division of Laymen's Work, will retire from the staff of Executive Council. He will remain, however, as a consultant for the laymen's academy pilot project, a new venture which is exploring ways to train Episcopal laymen in theology.

► Known to newsmen from *The New York Times* to the *Sacramento Bee*, Mr. Douglas Bushy, longtime press officer for the Episcopal Church, has left his position with the Executive Council and is currently traveling in Europe.



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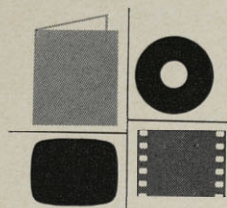
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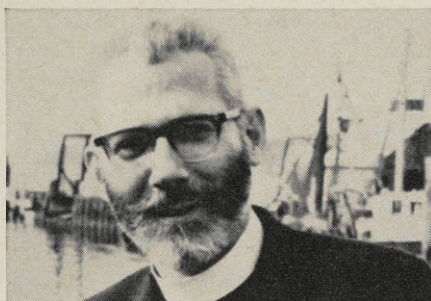
ROBERT Farrar Capon achieved considerable success with his book on marriage, *Bed and Board*. I was put off by what seemed a certain archness in its style and, probably through my own fault, did not like it. Thus I approached his *AN OFFERING OF UNCLES: THE PRIESTHOOD OF ADAM AND THE SHAPE OF THE WORLD* (Sheed & Ward, \$3.95) with some resistance.

In spite of prior prejudice, I find it splendid and recommend it with enthusiasm. If a mannerism grates upon me now and then, it is no matter. It may be another reader's delight, and to such a sound, witty, hard-thrusting apologist any whimsy is forgiven.

An Offering of Uncles (that part of the title is principally an eye-catcher; the rest of it defines the subject) adroitly states the heart of catholic Christian theology in allusive, analogical ways, in a rambling, conversational manner that seems random but is not.

His style here has a Chestertonian touch, and at his best, as in his discourse on carrying home a plumed marsh reed ten feet long, he is gracefully entertaining in the high tradition of the English essay. Also, he sums up well some dehumanizing aspects of society, especially that which he calls the "placelessness" of much living. "I have a theory that the membership of the architectural committee for hell is being recruited on Long Island. . . ."

His major theme is man's priestly oblation of the world, its lifting up in wonder and delight as the only way of bringing it to fruition. In this sacramental view of history Father Capon is not in pell-mell flight before radical theology and the God-is-dead



movement. He comments on these phenomena with discernment and good humor: "The bright new theologians of systematic doubt are no improvement over the bad old theologians of straight-line certainty." He makes an enlightening analysis of how current theology reached such a complicated and, to some, disconcerting state.

He concludes with what he calls "three short essays" on alienation, the action of God in the world, and history and the Passion. In the last of these he remarks: "There can be no quarrel with the happy ending of the divine comedy. But there is every reason to quarrel with our failure to grasp that He saves us *in and through* catastrophe, not *out of* it in any straight-line sense.

"The deliverance of Christ is in His Passion. It is in the Passion that the Incarnate Word of God exercises His Lordship over the broken and dishonored fragments of history, and it is our failure to take that to heart that makes our Gospel sound irrelevant to modern ears."

I recommend *An Offering of Uncles* to clergy and laity alike. It will also be a great asset to courses in theology in our Christian secondary schools. The whole operation has a pleasing aspect: a book of apologetics by an Anglican, published by a Roman Catholic house, with encomiums on the jacket from such diverse sources as J. V. Langmead Casserley and Gabriel Vahanian.

—EDMUND FULLER

CURING YOUR BLAHS

If the weight of the world's problems has begun to press your shoulders too heavily; if it seems that you are suffering symptoms of a new malady recently diagnosed on television as the "blahs"; if your best friend is out of town; if your boss has the megrims and is passing them on to you—a new book which just might spark the cure is Earl H. Brill's *SEX IS DEAD AND OTHER POSTMORTEMS* (Seabury, \$3.50).

Brill is one of those extremely rare authors ambidextrous enough to provide genuine insight into the nature of contemporary problems and still manage to poke a little fun at all who take such matters too seriously. Take a small handful of the fascinating questions he raises in twelve provocative essays:

Is Hugh Hefner the Billy Graham of "sexiosity"? Is the publisher of *Playboy* merely struggling valiantly to preserve the remnants of an irrelevant and dying faith, created originally by Freud's exposé of Victorian hypocrisy?

Is the space program a high-level WPA project for the nation's engineers and technicians?

Might Harvard's tremendous success be traced merely to the power of the self-fulfilling prophecy that Harvard would be the best? Could the current malaise in the contemporary Church be traced to the comparable power of negative thinking?

Is the real issue we face to find



out "where the action is," or what to do once we've found it?

In raising these questions, Mr. Brill is attempting more than another analysis of current morality. He is seeking to demonstrate his two major theses: (1) The greatest of all sins is idolatry. (2) Idolatry is taking the world too seriously.

Consequently, in his essay entitled "The Morality Game," he points out that our problem today is not the decline in morality, but a positive boom in morality games where our

problem is trying to keep up with too many games at once. For example, parents tend to offer only one game to teen-agers: Preparing for Life; while young people are fascinated by a great diversity: Hotrod or Mad Scientist, Popularity Queen or Who Am I? The modern businessman, on the other hand, is caught between the games of Good Sam and Stay Afloat.

In our great "moral supermarket," Mr. Brill feels that the moralist's job cannot be to announce rules or to

tell people how to run their lives, but rather "to help people to see the game for what it is and maybe to throw little wrenches into the works so that the game gets fouled up."

Only after doing this can we raise "the question of ultimate ethical commitment and the question of men's fundamental attitudes toward other people." If the moralist is able to do this, he will have done his job well. In the same manner, we offer Mr. Brill an "A" in his own new morality game. —ANN S. BOYD

MOVIES

CONTEMPORARY ETERNAL

DRAMA as therapy in the treatment of mental illness is an almost universally accepted practice today, but in 1797 de Coulmier, director of Charenton Asylum, made medical history by incorporating regular theatrical performances by his patients into their therapeutic regime.

The Marquis de Sade, in and out of jails and asylums most of his adult life because of sexual excesses and attacks on political figures, wrote and directed most of these performances, which soon came to be the talk of Paris society.

Jean-Paul Marat, though not a patient at Charenton, was a well-known figure during the same period. After making an international reputation as a scientist, he turned to politics and became a leader of the French Revolution. He was murdered in his bath by Charlotte Corday, an ardent Girondist.

Against this background Peter Weiss, painter, film director, and novelist, developed his play, *The Persecution and Assassination of Jean-Paul Marat as Performed by the Inmates of the Asylum at Charenton under the Direction of the Mar-*



quis de Sade. The dramatic element is supplied essentially by the tension which develops between Marat, who believes that if you change society, you change people, and de Sade, who believes that if you change people, you change society—an argument as filled with heat today as it was 170 years ago.

Marat/Sade was first performed in April, 1964, at the Berlin Schiller Theater. Like a multimegaton bomb, it exploded on the international theater scene. Those who saw it felt not only that a worthy successor to Bertolt Brecht had been found, but also that a new form of total theater had emerged.

Fortunately, the play is now available in three forms: as a book published by Athenaeum, 1966, \$1.95; on stage in the National Theater Company's tour production; and on the screen in the Royal Shakespeare Company's version. "Fortunately" is used advisedly, since people seldom



have the opportunity to compare the strength of a great work in three different media. In book form it is possible to taste over and over again the choice passages, but on stage and screen the play can be seen in a most profound sense, in each instance quite differently. Neither experience is a substitute for the other. Hopefully a choice need not be made between the versions, for all three merit attention.

Marat/Sade probably sounds like a period piece. It is. Almost any period. The costumes are contemporary Charenton, the content contemporary eternal.—WILLIAM E. WIMER

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What Religion Means To Your Congressman

Continued from page 17

irrelevancy of the Church," "the ignorant and pious generalities of the prayer breakfasts," and "the ridiculous exhortations to vote for honesty."

One far-western Congressman, a devout Christian, said with more sadness than rancor, "I have been in Congress for over fifteen years, and not once have I ever been invited to speak to a church group. Never have I been asked about the nature of politics, its relation to religious faith, or morality. I think I could help the Church, and the Lord knows I need help from the Church. But so far we don't even speak to each other."

While the Christian realists indict the Church for its failure to relate Christian faith to politics, the pietists applaud this "failure." They are glad when the Church deals only with "spiritual realities" and "personal religion." Some southern senators, for example, severely criticize the Church for its participation in the civil rights bills, as well as in the movement as a whole. Said one midwestern Senator, "Just give me that old-time religion of the simple Gospel—no politics, no economics, no big issues—just the plain Gospel."

Only a small minority of Christian realists hold the position best summed up by this statement from a veteran Congressman, "I believe the Church should be concerned with the basic problems of political life. Politics and legislation affect people; there are issues of justice in almost every bill. The Church therefore should care."

"I am impressed when some Churches do take a stand . . . take the trouble to become informed, and let us know. But most Churches are silent and deal only with 'spiritual realities' divorced from life. I don't understand this. If Christ was divorced from life, put into some vague spiritual compartment, why would anyone bother to crucify Him?"

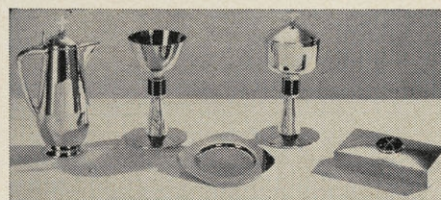
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CALENDAR OF EVENTS

July

- 2 SIXTH SUNDAY AFTER TRINITY
 3 (*The Visitation of the Blessed Virgin Mary*)
 3-7 Triennial Conference on the Church and the Indian American, Estes Park, Colorado. Sponsored by National Council of Churches-related National Fellowship of Indian Workers.
 4 INDEPENDENCE DAY
 9 SEVENTH SUNDAY AFTER TRINITY
 11 (*Benedict of Nursia, Abbot of Monte Cassino, c. 540*)
 13-16 Ecumenical Assembly of United Church Women, West Lafayette, Indiana. Sponsored by National Council of Churches' Department of Church Women.
 16 EIGHTH SUNDAY AFTER TRINITY
 17 (William White, Bishop of Pennsylvania, 1836)
 17-28 World Institute on Christian Education, Nairobi, Kenya
 22 (*St. Mary Magdalene*)
 23 NINTH SUNDAY AFTER TRINITY
 24 (Thomas à Kempis, Priest, 1471)
 25 ST. JAMES THE APOSTLE
 26 (The Parents of the Blessed Virgin Mary)
 27 (William Reed Huntington, Priest, 1909)
 29 (*Saints Mary and Martha of Bethany*)
 30 TENTH SUNDAY AFTER TRINITY
 30 (William Wilberforce, 1833)
 30-Aug. 1 World Council of Christian Education Assembly, Nairobi, Kenya
 31 (*St. Joseph of Arimathaea*)

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.



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Continued on next page

EDUCATIONAL DIRECTORY

SCHOOLS OF NURSING



ST. LUKE'S HOSPITAL SCHOOL OF NURSING

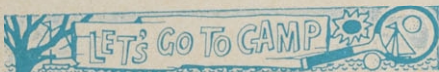
The School of Nursing is a part of St. Luke's Hospital Center New York and offers a nationally recognized and accredited program in professional nursing — two years, eight months in length. Entrance directly from high school; modern residence adjacent to Columbia University campus. Classes enter each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

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GIRLS

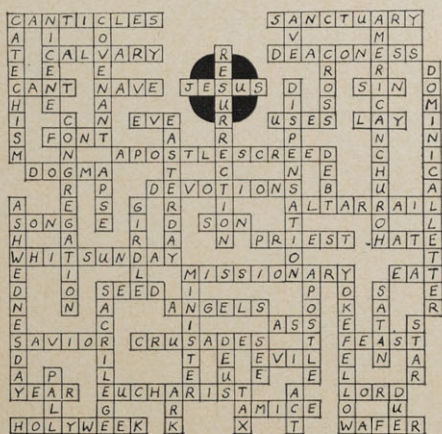


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WORDS OF THE CHURCH

Answer to crossword
puzzle on page 6



Have and Have Not

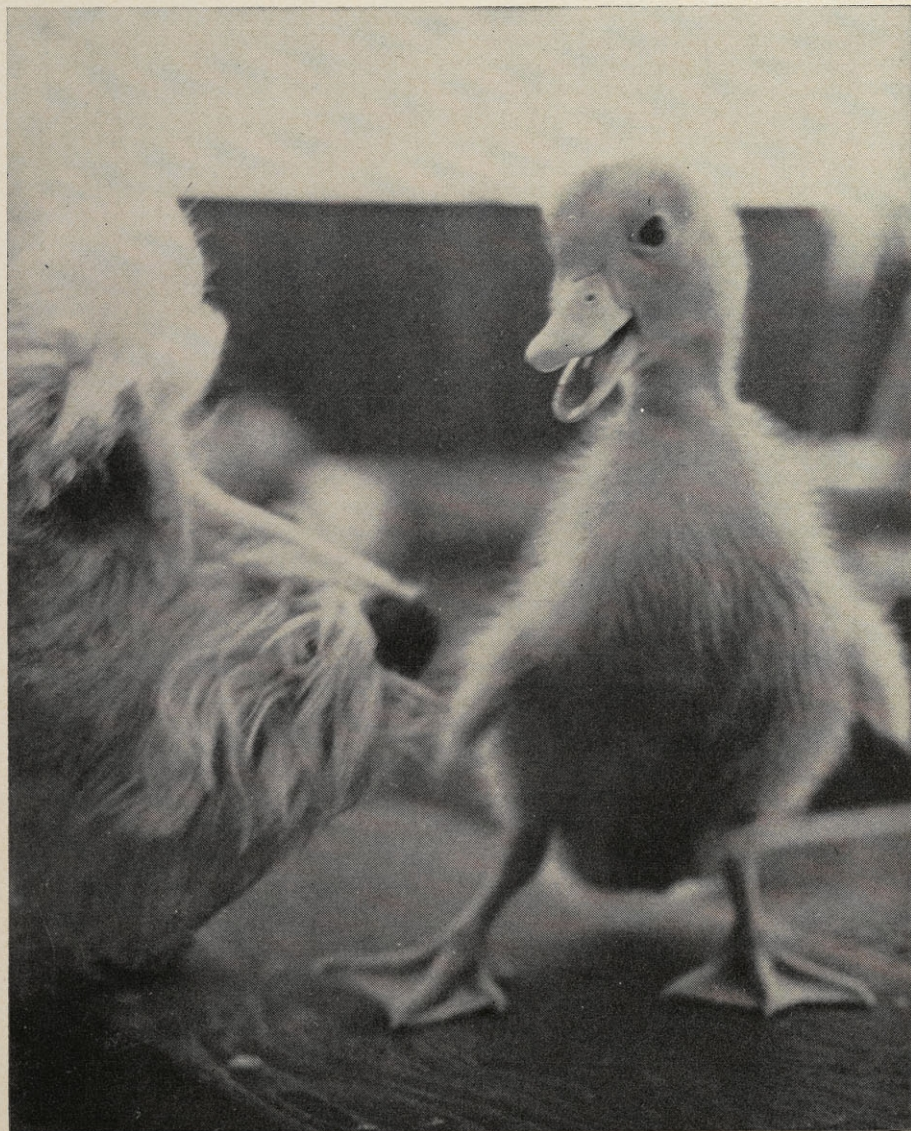
This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts 02108, has twenty new copies of "The Ordinary of the Mass," published by the Plain-song & Medieval Music Society, The Faith Press. Please write to the Convent if you would like to have these publications.

St. Andrew's Episcopal Church, Canfield, Ohio, has the following items available: a wooden altar, 42" high, 32" deep, and 67" long, with linens and hangings to fit; a marble baptismal font; and an altar rail 18-20' long. Please write to the Rev. David C. Bowman, St. Andrew's Episcopal Church, 3755 South Raccoon Road, Canfield, Ohio 44406, or phone 792-9371.

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?



"But I keep telling you—our generation doesn't want security."

Calendar of prayer

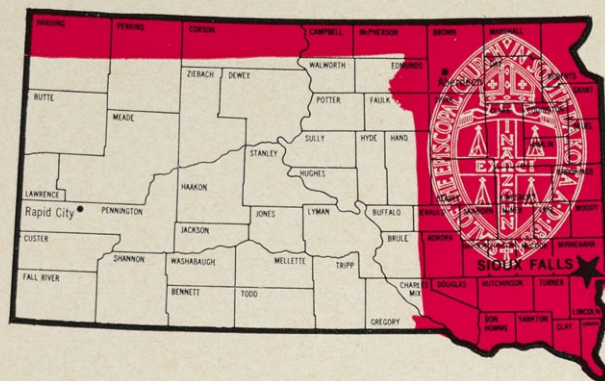
JULY

- 1 Madagascar:** Jean Marcel, Bishop; James Seth and Gabriel Josoa, Assistant Bishops. (For this missionary diocese as it struggles to maintain its work, including bush, primary, and secondary schools; the fifty national clergy and three English priests bringing the Good News of Christ to the people, more than half of whom are animists and ancestor worshippers; ways to end the diocese's isolation.)
- 2 Maine, U.S.A.:** Oliver L. Loring, Bishop. (For ecumenical relations; clergy and lay discussion groups; deeper commitment to worldwide mission; diocesan self-examination; the companion relationship with the Diocese of Bermuda.)
- 3 Malawi, Central Africa:** Donald S. Arden, Bishop; Josia Mtekatika, Suffragan. (For funds to provide pastoral care for 200 congregations; the eight Malawians and one Englishman, all with a background of devoted service to laymen, being trained as worker priests.)
- 4 Manchester, England:** William D. L. Greer, Bishop; Kenneth V. Ramsey (Hulme) and Edward R. Wickham (Middleton), Suffragans. (For the diocese as it faces problems occasioned by rootlessness, mobility, depersonalization, and social inadequacy; a ministry in new housing areas.)
- 5 Maryland, U.S.A.:** Harry Lee Doll, Bishop. (For the new team ministries and covenant parishes.)
- 6 Masasi, Tanzania, East Africa:** Ernest U. T. Huddleston, Bishop; Maurice D. Soseleje, Assistant Bishop. (For those suffering from hunger because of prolonged drought; means to provide medical services and schools.)
- 7 Maseno, Kenya, East Africa:** Festo H. Olang, Bishop; Evan Agola, Assistant Bishop. (For churches, schools, dispensaries, social centers, and pastoral care for Africans given small farms under the Million Acre Settlement Scheme.)
- 8 Mashonaland, Rhodesia:** Cecil W. Alderson, Bishop. (For many more priests, particularly Africans; much greater lay responsibility for maintaining them.)
- 9 Massachusetts, U.S.A.:** Anson P. Stokes, Jr., Bishop; Frederick C. Lawrence and John M. Burgess, Suffragans. (For the diocesan renewal program's third phase: organization of parochial life for service and stewardship; qualified men for the ministry; incorporation of industrial mission, college and hospital chaplaincies, urban centers, and worker-priests into the diocese's total ministry.)
- 10 Matabeleland, Rhodesia:** Kenneth J. F. Skelton, Bishop. (For the 45 priests ministering to Anglicans over a vast area; the Church in the Rhodesian half of the diocese, hard hit by economic recession consequent upon sanctions; a shared new church in Gaborone, capital of Botswana.)
- 11 Mauritius, Indian Ocean:** Ernest E. Curtis, Bishop. (For scattered congregations; the clergy, severely tested by climate and isolation; the Church as it deals with overpopulation, poverty, and difficult communication.)
- 12 Mbale, Uganda:** Erisa K. Masaba, Bishop. (For a continuing increase in the number of Christians; the primary schools which help to account for this increase.)
- 13 Meath, Ireland:** Robert B. Pike, Bishop. (For means to maintain clergy and churches for small, isolated congregations; provision of church schools for younger children.)
- 14 Melanesia, British Solomon Islands:** Bishop, Vacant; Leonard Alufurai and Dudley Tuti, Assistant Bishops. (For the small "navy" enabling the Church to carry out its ministry to the scattered islanders; the boat-building operation and printing press at Taroniara, training Melanesians in these skills while supplying the Church's needs; the Melanesian Brotherhood working in the villages and highlands of the neighboring Diocese of New Guinea.)
- 15 Melbourne, Australia:** Frank Woods, Archbishop; Geoffrey T. Sambell and Felix R. Arnott, Coadjutors. (For continued interchurch cooperation, including joint ministries.)
- 16 Mexico:** Jose G. Saucedo, Bishop; Leonardo R. Romero (Monterrey) and Melchor Saucedo (Guadalajara), Suffragans. (For St. Andrew's Theological Seminary, training clergy and Christian education workers; the eight boarding homes for children attending public schools in six towns.)
- 17 Michigan, U.S.A.:** Richard S. M. Emrich, Bishop; Archie H. Crowley, Suffragan. (For industrial mission; more Bible study groups; stewardship; greater concern for worldwide mission; the companion relationship with Alaska.)
- 18 Mid-Japan, Japan:** Paul Y. Kurose, Bishop. (For church renewal; the Nagoya Ecumenical Study Group.)
- 19 Milwaukee, U.S.A.:** Donald H. V. Hallock, Bishop. (For more lay people to take leadership training courses; more active social concern on the local level; ways to reach the 30 percent of unchurched Wisconsinites; the companion relationship with the Diocese of Masasi, East Africa.)
- 20 Minnesota, U.S.A.:** Hamilton H. Kellogg, Bishop; Philip F. McNairy, Suffragan. (For the mission to metropolis, calling for one new church a year for thirty years, and for revitalizing and redeploying inner-city parishes; a ministry to Indians, unemployed miners, college students, and tourists.)
- 21 Mississippi, U.S.A.:** John M. Allin, Bishop. (For the Church as it deals with the tensions of this age.)
- 22 Missouri, U.S.A.:** George L. Cadigan, Bishop. (For this pilot diocese, using new forms of ministry on campus, and in high-rise apartment ghettos, homes for the aged, and deprived rural areas; contacts with Kyoto, Japan.)
- 23 Mombasa, Kenya, East Africa:** Peter Mwang'ombe, Bishop. (For educated men to enter the ministry; Christian secondary school teachers to teach in Mombasa; Kaloleni Hospital; work in Giriama and Digo country to counteract darkness and witchcraft; the Bible School which trains clergy and lay workers; Christian literature work.)
- 24 Monmouth, Wales:** Alfred E. Morris, Archbishop. (For continuing friendship between the Anglican and Methodist Churches; a further increase in ordinands.)
- 25 Montana, U.S.A.:** Chandler W. Sterling, Bishop. (For the widely scattered clergy and congregations; an awakening to the needs of the Church in a new day.)
- 26 Montreal, Canada:** Robert K. Maguire, Bishop. (For the Meals on Wheels projects, including a cooperative venture between an Anglican and a Roman Catholic church.)
- 27 Moosonee, Canada:** James A. Watton, Bishop; Neville R. Clarke (James Bay), Suffragan. (For the widely scattered people to whom the Church ministers: Cree Indians, miners, pulp workers, railroaders, hydro-men.)
- 28 Moray, Ross and Caithness, Scotland:** Duncan MacInnes, Bishop. (For the Church here, which has steadily maintained its ground, though disestablished and disendowed; the Day School attached to the Cathedral Church in Inverness; the two new mission churches on the west and northwest coasts, serving tourists as well as congregations.)
- 29 Morogoro, Tanzania, East Africa:** Gresford Chitemo, Bishop. (For qualified people to work in areas of primary evangelism; the Cathedral in Morogoro, with Swahili, Malayalam-, and English-speaking congregations; continued religious instruction and Sunday services at a teacher training and an agricultural college, and several schools.)
- 30 Mount Kenya, East Africa:** Obadiah Kariuki, Bishop. (For the former Kikuyu churches, reopened since the Mau Mau Emergency in 1955 as Anglican churches, at government request.)
- 31 Nagpur, India:** John W. Sadiq, Bishop. (For the demonstration farm in a poor tribal area; the ecumenical industrial mission in Nagpur; the Plan of Church Union in North India/Pakistan, to be voted at the General Council of 1969.)

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

KNOW YOUR DIOCESE

MISSIONARY DISTRICT OF SOUTH DAKOTA



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Organized in 1884, the Missionary District of South Dakota covers the state of South Dakota and three Indian reservations in Nebraska. Sixty-nine Episcopal clergymen and 164 lay readers are serving 17,799 baptized persons (10,275 communicants) in fifty-two parishes and organized missions.

More than half of all Episcopal Church work among American Indians is being done in South Dakota. There are eighty chapels in and around the reservations, serving Dakota congregations. Over the past 100 years many Dakota Indians have become clergymen and deacons in the Episcopal Church. With the mobility of all Americans, Dakota Indians are found in church leadership throughout the country.

The Missionary District of South Dakota has three institutions helping to educate Indian students from all parts of the United States. The institutions are supported by national church funds and individuals as well as by the district.

St. Mary's School, Springfield, is primarily for Indian girls. At present the school houses ninety pupils from the fifth to twelfth grades. Most students are Episcopalians, but other denominations are represented.

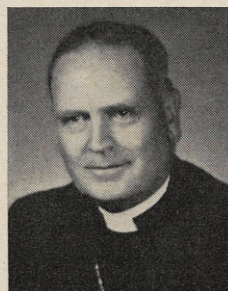
Bishop Hare Mission Home on the Rosebud Indian Reservation provides a home with a Christian atmosphere for approximately thirty-five boys who attend Todd County high school. The Home offers personal counseling, supervised study halls, recreation and sports, along with a small farm program.

St. Elizabeth's Mission Home, near Wakpala, is "home" for about fifty young girls and boys who attend the Smee Independent High School in Wakpala. The home provides a ranch program as well as study halls and personal counseling.

For the past few years the Missionary District of South Dakota has been sharing personnel and funds with the Diocese of Polynesia. The district has sent a teacher, a nurse, a married couple, and a high school graduate to serve in that South Pacific Anglican jurisdiction.

With the coming of the district's new Bishop Coadjutor,

the Rt. Rev. Lyman C. Ogilby, formerly Bishop of the Philippines, the district will begin a new effort to bring the Indian and non-Indian cultures into closer understanding and cooperation to unify the work of the Church in South Dakota. Christian education, development of stronger youth programs, and the training of lay people for vital roles in the whole of the Church's ministry will be the district's 1967-68 special emphases.



The Rt. Rev. Conrad Herbert Gesner, Bishop of South Dakota, was born in Detroit Lakes, Minnesota, on August 20, 1901, the son of the Rev. Anthon and Blanche Gesner. He attended Ridgefield School in Connecticut and was graduated from Trinity College, Hartford, Connecticut, and from General Theological Seminary.

Ordained to the priesthood in 1927, he went to South Dakota as canon missionary of Calvary Cathedral, Sioux Falls, traveling extensively throughout the state. He was rector of Trinity Church, Pierre, from 1929 until he was called to St. John the Evangelist Church in St. Paul, Minnesota, in 1933. He was elected to become Bishop Coadjutor of South Dakota in 1945 and served with the Rt. Rev. William Blair Roberts. He became Bishop in 1954 when Bishop Roberts retired.

Bishop Gesner is a trustee of the Episcopal Theological Seminary of the Southwest. He served as dean of the central deanery of South Dakota from 1931-33. He was secretary of Province 6 from 1941-47 and president from 1953-56.

Bishop Gesner has three daughters and eight grandchildren.



ST. MARK'S CHURCH, NEW CANAAN, CONNECTICUT

This beautiful contemporary church, dedicated in October 1961, is the third to serve a congregation whose early members raised the frame of their first building on a Sunday in May 1764. The new church, set in a rolling wooded site, is an attempt to express with modern materials the fundamentals of Gothic design using ornamentation where it has purpose, function and meaning. Grouped around a landscaped court, the church, bell tower, church school and parish hall are linked by paved and planted terraces. The entrance to the church presents an intricate grillwork of stone and stained glass. Inside, the free standing altar reflecting the early centuries of the Church provides a dramatic climax of interest. Back of the altar, concealing the choir and organ from the congregation, is the reredos, forty feet high with one hundred and eighty-four sculptured metal figures portraying the Drama of Redemption. We are proud to include this award-winning church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by The Church Life Insurance Corporation. In serving our churches we not only provide all types of coverage for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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

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

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