

## Ice Cream Social To Serve Sundaes

It's ice cream time again, and plans are underway for the annual ice cream social at First Methodist church. It will be held Saturday, June 29, from 5 to 9 p. m. on the church grounds at W. Maple at Pleasant.

Last year's social was great success with its array of cakes, baked by the ladies of the church. There will be 44 cakes to choose from, sundae topping for the ice cream, and punch.

Mrs. Phyllis Orr is general chairman and Mrs. Lewis Bonwick is business manager. The chairman of the various committees are Mrs. Dean Loffer, Mrs. Mark Martin, Mrs. Alfred Gurley, Mrs. Ralph Poskitt, Mrs. Murray Kanes, Mrs. J. D. Sewell, Mrs. Ford Banes, and Mrs. Charles Childs.



### Speaks Sunday

GRANVILLE C. RYAN, president of Birmingham Unity Center congregation, will speak Sunday at the center on W. Maple in the absence of Rev. Frank Glabach, who is attending a national Unity conference at Lee's Summit, Mo. Mr. Ryan's subject will be "Adventure in Contentment."

### Entertain Sisters

A farewell event for 14 sisters who taught last year at the Shrine of the Little Flower school was given last week by Mrs. George Fugmann, of 663 Ann street. Birmingham who entertained the guests at the Fugmann cottage at Bird's island, Oakland lake.

Mrs. Bradley of Royal Oak was co-hostess at the event which preceded the departure of the sisters for Cincinnati.

## Baird

(Continued from Page 6-D)

working in eight different states, at a variety of times ranging from a camp-at-home for migrant and semi-migrant kids in the San Joaquin Valley to a juvenile detention home in New Haven, Connecticut.

Also included were two summers in Congressional Student Summer Service, one in a single parish in rural Idaho, the other in leading vacation schools all over the Southeast District (Georgia, Alabama and West Florida).

During my first two years at Yale, my theological thinking underwent a radical change, and with this process being accelerated in the second year.

Must too briefly, I can summarize my theological thought up to that time as liberalism pushed to the extreme, taking the form of what from a later point of view looked like a pretty flat form of "unitarianism." Before I was typical of a large group who saw the theological field only in terms of the inclusion of fundamentalism and liberalism and was unaware of any other alternative.

My controversies with myself while at Yale seemed to reach a vortex in the doctrine of the person of Christ, and it was in this context that I experienced something that is otherwise quite foreign to my theological thinking—a conviction that could be chronologically pin-pointed.

It was a conversation at the theoretical level, to be sure, but nonetheless real for that. It came of all places) in a systematic theology class, when asked a clear question and got a clear answer, in regard to the problem of Christ's being both divine and human at the same time.

Not long thereafter, the opportunity came for me to work with the Lutheran Church of Bavaria in its ministry to youth, as a pastoral worker under the world Council of Churches, in conjunction with Church World Service and the congregational Christian Service Committee. I spent twenty-one months in this work, between my second and third years in seminary.

It was the most valuable experience of my life so far, and it provided some living flesh and blood for the new theological slection that I had acquired. Particularly my awareness of the centrality of Christ as Lord, the Church and the Sacraments were deepened and broadened during these months.

It also provided me with a vocational perspective for my own life. I realized that if the Lord let me go to Europe in 1945 when I wanted to, I would have had very little to say, for the liberals of that kind had either kept mum or had buckled under and given in to the Nazis. That liberalism was now discredited for the simple reason that it had not stood the pressure of the tests to which faith had been subjected there.

Upon returning from Germany in 1949, I completed by B. D. work and received the degree in 1950. Another significant factor entered my life during this year in the person of Betty Boutelle, a graduate of Mt. Holyoke College in astronomy, and was research assistant in the Astronomy Department at the University of Michigan when, under the profound Christian influence of the Congregational Disciples Student Guild and its directors the Pickerrills, she came to a conversion of her own, which sent her to Yale Divinity School to prepare for a Christian ministry on college campuses. I was able to persuade her to narrow her field to one student before she completed her first year's work.

Since 1950, we have served a yoked parish in Metairie Falls and Ione, Washington, until 1954, and the Evangelical Congregational Church—a German background church in Tacoma, Washington,—until the end of the latter parish that I realized that all of my liberalism was not dead when I was criticized for it. I have been saying that Noah's flood may have been relevant local rather than worldwide, and not only optically, but also dancing as scripturally un-Christian.

The factors in my leaving that parish were complex, but it should be recorded that I was asked for my resignation, which I gave. I came away with a sense of relief and a conviction that another year there would not have been a good thing. We came away also with some very dear friends and the conviction that we had spent there were not wasted.

A Framework of Faith As an indication of the "conservatism" to which I have come, I believe that I can honestly say that in this way I can best serve my country and humanity. I am convinced—especially in the age of the hydrogen bomb—not only that war is national if not world suicide, but that our present dependence upon military strength must, if continued, inevitably lead to that war. Never in the history of mankind has preparedness for war resulted in peace, and I believe that an honest patriotism calls for Christian opposition to the present trend.

Political responsibility I cannot accept the dictum that religion and politics don't mix. I cannot read the Old Testament Prophets or the New Testament Gospels and reconcile this view to them. Christians have, I believe, the responsibility not only to be well informed and to vote intelligently, but to participate in the political process at the party level, with all its sinful imperfections. If Christ is Lord of all, He is Lord here too, or we are serving the wrong Lord.

It is possible to see Christian living in two different ways. Viewed in one light, it is good, respectable, and even noble living. In another light, it is the activities of a fellowship of radical revolutionaries. I refer to less in the latter direction.

One of the enemies of a clear understanding of the Christian gospel, it seems to me, is the persistent idea that we get into heaven by being "good." If there is any contradiction to Christian teaching as I see it, it is that— if indeed he is "good" at all—because God has already granted him something of heaven, not the other way around. Christian living is a response to God's love, not a lever to force it.

Christian Love Not romantic love like on TV, but a genuine seeking of the other person's good, regardless of the worth or lovability of the other person. See First Corinthians 13 for a description.

Racial Equality I am as clear on this as on nearly anything in the field of Christian ethics, and my convictions at this point are without conscious reservation. I am exceedingly aware of the need for careful and effective steps rather than explosive action that may do more harm than good. But I am opposed to "long term educational programs" if this is all that is done, and I am exceedingly clear on the goal, which is a Christian society in which the pigmentation of a man's skin makes no more difference than the pigmentation of his hair or eyes makes.

I am concerned that this goal be arrived at without blotting out the tremendously valuable contributions of the various cultural groups, but equality of the races in every area of life must be complete if we are to be completely Christian, as I see it.

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June 20, 1957

THE BIRMINGHAM ECCENTRIC 7-D

ability to reconcile participation in war with Christ's teachings and example. To me the action of Christ at his own trial and the results of that action are a realistic pattern for Christians.

The second is a profound belief that in this way I can best serve my country and humanity. I am convinced—especially in the age of the hydrogen bomb—not only that war is national if not world suicide, but that our present dependence upon military strength must, if continued, inevitably lead to that war. Never in the history of mankind has preparedness for war resulted in peace, and I believe that an honest patriotism calls for Christian opposition to the present trend.

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## SPECIAL ELECTION

TO THE QUALIFIED ELECTORS:

NOTICE IS HEREBY GIVEN, That a Special Election will be held in the

Township of Bloomfield, (Precinct No. 2)  
County of Oakland, State of Michigan

AT  
BLOOMFIELD VILLAGE FIRE HALL, ON BRADWAY  
BLVD., JUST EAST OF LAHSER RD.

Within said Township on

**MONDAY, JUNE 24, 1957**

TO VOTE ON THE FOLLOWING VILLAGE INCORPORATION PROPOSAL:

"Shall the following described territory in Bloomfield Township, Oakland County, Michigan, be incorporated as a Village under the provisions of Act 278 of the Public Acts of 1909, as amended:

WHEREAS, heretofore on March 1, 1957, pursuant to Act 278 of the Public Acts of 1909, as amended, a petition was filed by certain resident electors and freeholders of the area, praying for the incorporation of the territory described as:

The following Subdivisions located in the Township of Bloomfield, Oakland County, Michigan: Westchester Village, the plat of which is recorded with the Oakland County Register of Deeds at Liber 75, pages 29-31.

Westchester Village Number 1, the plat of which is recorded with the Oakland County Register of Deeds at Liber 82, pages 6, 7 and 8.

The Boundaries are Bloomfield Village Subdivision Number 5, the Township Well Site, Westchester Village Subdivision Number 2 and proposed Westchester Village Subdivision Number 3 on the North Cranbrook Road on the East; Supervisor's Plat of Berkshire Forest Subdivision and proposed Westchester Village Subdivision Number 4 on the South; and Lahser Road on the West, as a Village, said Village to be known and designated as the "Village of Westchester"; and

That the form and sufficiency of the petition heretofore filed on March 1, 1957, praying for the submission of the question of incorporation of the Village to be known as "Westchester" to consist of the territory described in said petition, complies with the provisions of the Act being Act 278 of the Public Acts of 1909, as amended, and are in all respects regular;

That June 24, 1957, be set as the date for a Special Election on the question of incorporating the Village of Westchester.

AND ALSO TO VOTE FOR THE FOLLOWING:

FIVE CHARTER COMMISSIONERS

Notice Relative to Opening and Closing of the Polls  
ELECTION LAW, ACT 116, P. A. 1954

SECTION 720. On the day of any election the polls shall be opened at 7 o'clock in the forenoon, and shall be continuously open until 8 o'clock in the afternoon and no longer. Every qualified elector present and in line at the polls at the hour prescribed for the closing thereof shall be allowed to vote.

THE POLLS of said election will be open at 7 o'clock a.m. and will remain open until 8 o'clock p.m. of said day of election.

ROBERT H. DUDLEY, Township Clerk

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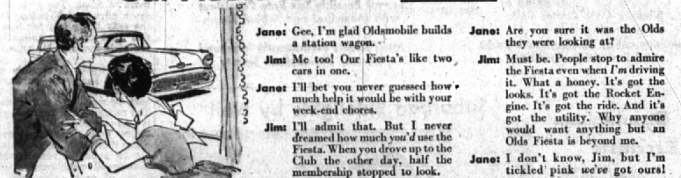
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Janet: Gee, I'm glad Oldsmobile builds a station wagon.

Jim: Me too! Our Fiesta's like two cars in one.

Janet: I'll bet you never guessed how much help it would be with your week-end chores.

Jim: I'll admit that. But I never dreamed how much you'd use the Fiesta. When you drove up to the Club the other day, half the membership stopped to look.

Janet: Are you sure it was the Olds they were looking at?

Jim: Must be. People stop to admire the Fiesta even when I'm driving it. What a honey. It's got the looks. It's got the Rocket Engine. It's got the ride. And it's got the utility. Why anyone would want anything but an Olds Fiesta is beyond me.

Janet: I don't know, Jim, but I'm tickled pink we've got ours!



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