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THE EPISCOPALIAN

LENT

MARCH 1964



THEY FLEW TO FREEDOM

Church help is still needed in resettling Cuban refugees. But much has been done in the past two years in many dioceses.

SINCE NOVEMBER, 1961, Grace Episcopal Church in Union City, New Jersey, has resettled more than one hundred Cuban and other Spanish-speaking persons into its urban community. The Rev. Gilbert V. Helmsley and his wife, Dorothy—who, because Grace cannot afford an assistant, serves as her husband's total staff—began their work with a nucleus of seventeen refugees seeking homes, jobs, and community, just before Thanksgiving that year.

Today they have a flourishing band of Spanish-speaking communicants; a Cuban Club which meets on Sunday afternoons and functions as a self-help employment and material aids organization; and a Spanish priest, the Rev. Elias Penelosa, to celebrate the *Sancta Missa* and officiate at the Feast of the Three Kings—prime Cuban festival which, this January 6, had a hundred in attendance.

The Helmsleys began their work with the Cubans before the church had become involved with the government-endorsed Church World Service project on the resettlement of Cuban refugees.

By the time that program had been approved, for the express purpose of preventing a major economic disaster in Miami, Florida, the Helmsleys were old pros, and quite naturally took part in the Bishop's Flight to the Diocese of

Newark on February 7, 1962, which brought ninety more Cubans from Miami into this industrial area of New Jersey. Meantime, grapevine communications had assured that the Helmsleys and their work were known to Cubans and other Latin Americans interested in resettling in that area; friends arrived, friends of friends, and family connections to swell the rosters.

Father Helmsley, in the meantime, was studying Spanish. Dorothy Helmsley, with her pidgin-Spanish, was perfecting her own system for obtaining clothes, bedding, furniture, and household necessities from the surrounding community—and, often enough, from her own stores or from her slender "discretionary fund."

The Helmsleys' two-year-old Rambler station wagon is worn out from

its use as a moving van; the Helmsley linen closet is usually down to one change of sheets; and pots and pans thin out in a disconcerting fashion as a new family moves in.

Against that, however, are posed the attendance at services of worship; the weekly gatherings of Cubans; the three Spanish-language marriages and two baptisms at Grace over the past year and a half.

"I consider this one of the great experiences of my life," Mrs. Helmsley says. "I feel that I myself have been able to grow, a little, as I went about the Lord's work. We need things, of course—more money, more help, more sheets and towels and pots and pans. Perhaps more than anything else, a vacation—Gilbert and I haven't been away from here for two years.

"But for what we have been able to do here, we can only be eternally grateful."

In parishes across the country the same story, with variations, can be told. Since 1962, when the U.S. Health, Education and Welfare Department guaranteed to underwrite a program which would help Miami with the more than 100,000 Cubans who had arrived there, mostly on parolee visas, Episcopalians have resettled 3,583 refugees from Castro's Cuba.

The government has now announced the ending of fed-



Freedom flights out of Miami sent Cuban refugees to 37 other cities in search of new ways of life.



Keeping Cuban culture and history alive is a principal concern of exiled leaders like Dr. Juan R. Garcia (fourth from left).

eral aid to refugees still in Miami, and Cubans who decline resettlement, warns Administrator John F. Thomas, will no longer be eligible for welfare funds. This means a renewed effort must be made to resettle those Cubans still in Miami and receiving welfare checks (\$100 a month for families, and \$60 for single persons).

Between 1961 and 1964, a most important chapter in U.S. philanthropy has been written. Used to receiving European and Asiatic refugees and immigrants, most U.S. citizens were unprepared to find, on their shores, fellow-citizens of this same hemisphere who had made the United States their first port of call as they fled a totalitarian regime. We had no equivalent here of the displaced persons camp which has been so long a part of the European scene. Miami was, after all, primarily a resort city—a goodtime town—not a

major industrial center. It was in no way prepared for this influx of needy strangers hunting jobs, homes, and security.

But Miami responded, in the words of a social worker close to the scene, "magnificently." In spite of tension-creating situations, Floridians, and their visitors, behaved with compassion and intelligence. And among the leaders from the beginning were Episcopalians of the Diocese of South Florida.

The sheer numbers of refugees, however, insured that more permanent solutions would have to be worked out. Integration into other areas of the United States became mandatory as soon as it became obvious that the visitors would not be back in Havana *manana*.

Church World Service then blueprinted its Flights in Freedom, in response to the demand for a solution. This, ideally, would have provided

100 flights of 100 refugees each to 100 cities throughout the nation.

In actuality there were sixty-eight flights—and Episcopalians participated in all of the interdenominational and interfaith flights, as well as initiating eight Bishop's Flights, named for the bishops of participating dioceses. Two went to Los Angeles, and one each to Boston, Milwaukee, Minneapolis, Houston, Philadelphia, and Newark.

The flight in which the Helmsleys and Grace Church played such a vital role was arranged for by the Rev. D. Alan Easton. In Milwaukee the Rev. George W. Bersch was coordinator; in Philadelphia, Miss Florence Davies; in Minneapolis, the Rev. George F. LeMoine; in Houston, Mr. Albert Enderle, and in Boston, the Rev. Shirley Goodwin.

In Los Angeles Miss Lucile Richards of the Episcopal diocese's de-

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They Flew to Freedom

partment of Christian social relations headed the committee which performed an outstanding job of resettling Cuban refugees.

Miss Richards, who worked with the help of Mrs. Muriel Webb and Mrs. Vera Tate of the church's National Council in New York, tells the Los Angeles story in her own words:

"The Diocese of Los Angeles is vast. It stretches from the Pacific Ocean to the Arizona-Nevada line and from Santa Maria, on the north, to the Mexican border on the south. Sponsoring parishes and missions are scattered throughout. For this reason there was no great concentration of Cubans here in any one area. As each Cuban found himself happily settled in an area, he tended to bring his relatives and friends to that particular city or town, where they formed small communities of their own.

"They had been apprehensive about trusting their futures to strangers living 3,000 miles from Miami, about whom they knew nothing, not even the names of towns or cities. But then, what did we know of their country, only ninety miles from Miami, excepting that Teddy Roosevelt had run up a hill there, and that once they exported good rum and cigars? Reported Mrs. Miguel Dias, after a year in San Diego, 'It is so much better than we expected . . . I never feel alone . . . everybody has been most helpful, and we found more educated people than we expected.'

"The Cuban, in his misery," Miss Richards reports, "thinks of himself as the only refugee from communism, thinks he is the only one who has suffered from the loss of country or loved ones, so that it is with amazement that he meets a Dutch refugee from Indonesia and learns what *he* knows about oppression. A group of Indonesians we resettled here spon-

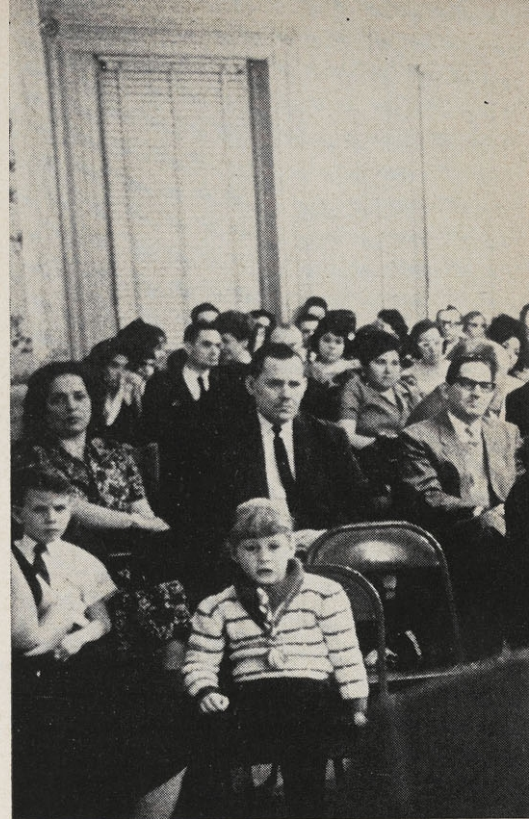
sored a Cuban family 'because we knew what it was like to come as a stranger to a new country.' The Japanese-Americans in St. Mary's also sponsored a Cuban family because they, too, knew what it was like to have to begin life all over again.

"Homesickness—the desire to return to the old, secure way of life is sometimes more than the Cubans can cope with. They try to hold on to their customs, their way of life, their language [and] are reluctant to take part in any kind of fiesta, out of grief for those left behind. But among these 'mourners in Babylon' are the many realistic Cubans who knew when they fled their homeland that it would be a long time before they returned. These people are adjusting well."

In Milwaukee last year the Bishop's Flight sponsored by the Rt. Rev. Donald H. V. Hallock arrived in a March snowstorm—predictable enough for those born in Wisconsin, but shocking to the tropic-oriented Cubans. Sponsoring families accompanied their guests to a service of welcome and thanksgiving in the cathedral, after which the fifty-six persons were taken to the guild hall for a warm meal. Clothing suitable for the chilling weather was provided, and the Cubans bedded down, at last, in the temporary quarters provided by the participating Episcopal parishes and families.

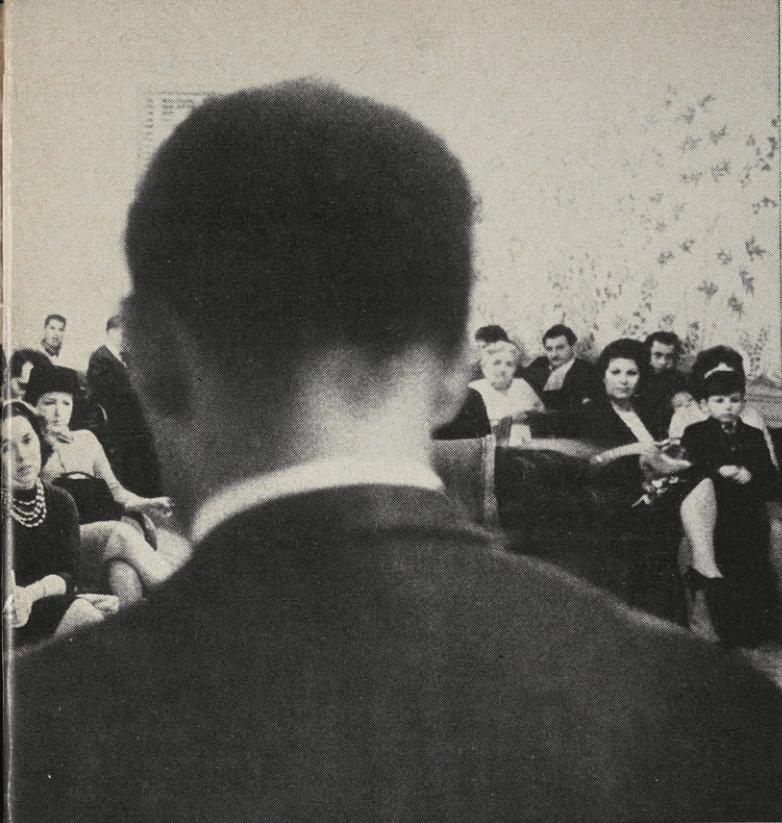
"Operation Good Samaritan," as Bishop Hallock dubbed the flight, provided adventures in human relations and resulted in a number of benefits on both sides: the telephone company added to its staff a pair of eminently qualified technicians—and its company newspaper, *Trend*, printed a highly complimentary story on the pair.

Continued on Page 6



No matter what city they are living in, Cubans like those above hold "reunions" at regular intervals to keep





alive the sense of community and to inculcate in their young people pride in their Latin-American lineage and Spanish-language background. They will not be going home soon.



The Rev. V. E. H. Bolle and members of the congregation of Christ Church, Whitefish Bay, Wisconsin, entertain newly arrived Cubans at a reception in the guild hall.

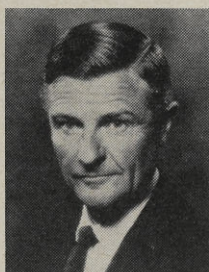


Cuban ladies, like women anywhere in the world, talk about home, children, fashion, and food when they get together in Philadelphia.



The Rev. Gilbert V. Helmsley, rector of Grace Church in Union City, New Jersey, administers rite of Baptism in the Spanish language for one of the hundred Latin-American families his parish has sponsored over past 18 months.

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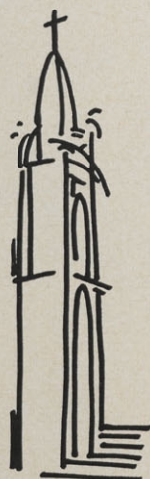
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They Flew to Freedom

The diocese was rewarded with a co-ordinator, Mrs. Enrique Aizcorbe, so familiar with the routine of refugee resettlement that she has been retained on a permanent basis. The former president of a Cuban company found it was harder to get employment than did one of his clerks, who knew how to handle figures and understood double entry bookkeeping; the president took a menial job, and the former clerk settled down to totting up debits and credits in much the same fashion as he had done at home. Clergymen, committee people, and sponsoring families developed ties of affection with the newcomers—and many found that a desultory interest in Spanish could be turned into real fluency now that they had not just words, but people, to relate to.

"Whatever we may have given to the Cubans was returned a thousand-fold in what they gave to us," concluded Father Bersch in a recent summing up of the experience.

These experiences are as varied as those of other workers dealing with the Cuban arrivals: one flight arrived carrying a case of chicken pox, a disease which rapidly spread throughout the Cuban community. In Philadelphia a former nightclub manager was surprised at the lack of posh supper clubs or gambling establishments (gambling was, of course, legal in Havana before Castro). In Boston, Minneapolis, Houston—wherever they went—Cubans found that a medical degree did not permit them to practice immediately; that law studied under their Napoleonic Code would not admit them to practice under English Common Law, on which our own jurisprudence is based; that accounting, engineering—almost anything you can mention—was different.

But these Cubans who flew to freedom have persisted; and, to their eternal credit, so have their sponsors. Growth—in understanding, in forbearance, and in grace—has turned out to be the great gift brought to both the sponsors and the Cubans in almost every instance. ◀

THE EPISCOPALIAN

LETTERS

WHY BISHOPS?

... It seems to me that bishops are a matter of necessity, not choice. We are not free to decide whether we want them or not. They are the arrangement that Christ set up in His Church. The basic issue is how God deals with us. That is the very nature and structure of the Church itself and of human society. What is human society? Is it an institution apart from people, or dogma? Is it a secret handed down? What is the Church anyway? In the apostolic succession 75 per cent of Christendom has been faithfully carrying out Christ's commission. This commission was not to individuals as such, but to a community commissioned by Him with whom He would be personally present throughout the ages. The Church in [its] basic structure is a community, and in the succession of bishops this basic nature is reaffirmed every time a new bishop is consecrated.

This does not say that the ministries of other churches have not been blessed by God. But it does say that churches outside the apostolic line have been on the wrong road, and the best way to get off the wrong road is to find the right one.

It seems to me that the position of the Episcopal Church with regard to our brothers in other denominations is a particularly infuriating one for them. We Episcopalians say we think the church should continue apostolic order. Some of us are very firm about this. But we are slow to give our brethren sound reasons for this. It seems to me that when our brothers realize that from our point of view, "the bishop is the Church," to quote St. Cyprian; and that without the bishop there is no Church, they will come to see why we are so firm on the point. . . .

THE REV. ROBERT E. MERRY
Pittsburgh, Pa.

I read with interest the article "Why Bishops?" by Dr. Massey H. Shepherd, Jr. Although I agree, for the most part, with his thesis, I must question his statement, "To say to our non-episcopal brethren that bishops are essential to a true church is, to say the least, a brutal way of 'unchurching' them."

We do not imply that their ministries

Continued on page 57

MARCH, 1964

COULD YOU WEAR IT?



Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

But some decide the collar won't fit before they've really examined the life of the man who wears it. They say they haven't seen the "light flash" or heard the "voices whisper." Neither have most young men in seminary!

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We hope you'll send for the booklet even if you're not considering the ministry as a profession. Reading it will make you a more understanding, better informed layman.



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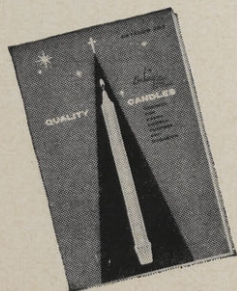
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FOR YOUR INFORMATION

"Bare Winter suddenly was changed to Spring," the poet Shelley tells us in *The Question*. This month's cover photo, taken by **Robert Wood**, conveys that same welcome message and, through the stark symbolism of nature, seems to evoke as well the promise of Easter Day.

"THEY FLEW TO FREEDOM," page 2, grew out of the work of associate editor **Ruth Malone** with the Greater Philadelphia Citizens Committee for Resettlement of Cuban Refugees, for which she was co-ordinator for Philadelphia Freedom Flights. Our newest staff member, Mrs. Malone has had extensive experience as a newspaper reporter and columnist. Her short stories and poetry have appeared in both American and British magazines, and she is the author of four mystery novels. She is married to lawyer-engineer James L. Malone, who is research funds administrator at the University of Pennsylvania, and a lecturer at the university's Wharton School. The Malones, who have three children, live in Swarthmore, Pennsylvania.

Eight months of research, letters, phone calls, and the help of many individuals throughout the country enabled us to produce the two series of short biographies of outstanding Episcopal women in this issue. As we had suspected, space was far too limited for all the persons we wished to mention. We are deeply grateful to the many people who helped us with this project.

The paid circulation of THE EPISCOPALIAN is now past the 125,000 mark. We extend our appreciation to all those who have helped to make this growth possible.

in the next issue of THE EPISCOPALIAN

- Parable of the Pill
- Women and the Franchise
- C. S. Lewis on Prayer
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THE EPISCOPAL CHURCH AND THE NATIONAL COUNCIL OF CHURCHES

*A monumental, special report to General
Convention and to the church on a key issue*

BEHIND THIS REPORT

At the 1961 General Convention in Detroit a number of persons from Episcopal parishes and dioceses charged that the association of the Episcopal Church with the National Council of Churches in the U.S.A. was unsatisfactory. The Convention's Joint Commission on Ecumenical Relations held crowded hearings on the matter. The Convention's consequent resolution on the issue called for a full scale investigation of the Episcopal-N.C.C. relationship and a report to the 1964 Convention at St. Louis. The distinguished twenty-one member Commission, composed equally of bishops, priests, and lay persons, carefully picked a five-member subcommittee of two priests and three lay persons to do a year of extensive investigation.

Their report was submitted to the Ecumenical Relations Commission in February, 1963. A summary of the committee's general findings was released to the church at that time (*see THE EPISCOPALIAN, April, 1963*).

The full membership of the Commission has now released a seventeen-page report to the church which it will present to General Convention in October.

The full text of the document begins with a three-page historical summary of interchurch relations in the United States, pointing out that the Episcopal Church and Episcopalians have been active in the movements toward co-operation among American denominations. What follows is a slightly shortened text of the Commission's full report.

The question of authority in the Church is a basic one. The Pope, the Holy Bible, tradition, and reason have all been appealed to as final sources of authority. This question is again brought to the fore in ecumenical discussions, and it will be with us in the future.

Subsidiary to the question of final authority in the Church Universal is the question about the authority of any particular ecclesiastical body. For example, the authority of the General Convention of the Protestant Episcopal Church is perfectly clear. The Convention can legislate for its own membership and take a public stand on any specific issues which the concurrent majority of its two Houses approves. Such a stand may not be acceptable to some people in the church, but there is no doubt about the right of General Convention so to act as a constitutional council, legitimately representing the Protestant Episcopal Church in the United States of America. The same is true in comparable degree in the case of conventions, assemblies, synods, or conferences of other communions.

In the last century, however, there developed a new type of conference or council. The Lambeth Conference is one example of it. Lambeth consciously avoids the claim of any authority to legislate or to speak in the

name of the churches represented, although these are members of the same communion. It speaks only on its own behalf for the bishops assembled. Respect may be paid to the decisions and reports of Lambeth by our General Convention when it contemplates legislation, but respect comes from the persuasion of reason and the assurance that the contemplated legislation will reflect the agreements of the episcopate of the Anglican Communion when gathered in prayer and consultation.

A new development in the conciliar movement is the National Council of Churches type. Little historical precedent can be found either for the existence or action of such an organization. As a conference of Christians and church groups in the United States, the N.C.C. has an important work to do. The value of consultation and mutual consideration about the world and our Christian ministry in it is beyond question. Great works of Christian mission, education, and service are performed with far greater effectiveness and at far less cost in personnel and money than could be accomplished by the same group of Christian communions working separately. Until recently, therefore, the emphasis of the N.C.C. has been largely upon life and work rather than faith and order and this was proper since discussions on faith and order were sponsored chiefly by the World Council of Churches. Since the N.C.C. has now established a Department of Faith and Order, we can expect that more attention will be paid to this area in the future.

Since the N.C.C. is a new development in the history of Church councils, the question of its authority as well as its functions must be asked. There are those who will deny that

the N.C.C. has any legitimate authority or function and that we should withdraw from it altogether. Some would limit its authority to the working out and the administering of co-operative programs of church service. Others also value this but desire, in addition, that there be a body of Christian opinions which can speak to, if not for, a large segment of American Christianity about our ministry in the world. The General Convention of the Protestant Episcopal Church adopted this third position in 1961, saying: "This Convention recognizes the importance of having the National Council of Churches of Christ in the U.S.A. speak to the churches about the Christian implications of contemporary social, economic, and political issues, but also declares that no pronouncement or statement can, without action by this church's authority, be regarded as an official statement of this church." In any case, these pronouncements and statements cannot be interpreted as directives to this church.

THE STRUCTURE OF THE N.C.C.

The N.C.C. is an association of thirty-one churches. Any combination of such wide and diverse communities is likely to be ponderous and unwieldy, and the N.C.C. is both. Many points of view must be considered in the Council's planning, and many traditions must be represented as it does its work. In the nature of things, it is not a neat and tidy organization; it is a part—a large part—of the visible Church of Christ as it exists today, bewildering in its diversity and multiplexity. Because the merged units of the N.C.C. now work under one organizational structure, however, changes are made constantly for better co-ordination of its activities. Its offi-

cers solicit the views and criticisms of the member churches as they continue to reappraise structure, program, policies, and procedures, a reappraisal which is essential if the N.C.C. is to function efficiently. There is a clear and present danger that "Parkinson's Law" will tend to lead the most sincere Christian statesmen to justify endless expansion of administrative machinery, and yet the visits of our Study Committee to the Board and staff seemed to indicate that those in charge were aware of this trend, and were pursuing sensible plans to slow it up.

The administration of the N.C.C. has not always been well conducted in the past, partly because the departments and divisions which carry on their programs have raised most of their own budgets and have been directed by departmental and division committees rather tenuously related to the General Board and General Assembly. Although the General Assembly and the General Board had the function of setting over-all policy, they did not control the department and division budgets and therefore had little actual control over program. A thorough study has been made of this in an effort to create a structure which will clarify lines of responsibility and function. It is hoped that reorganization here will produce more lay participation upon nomination by the member churches, and much more responsibility by the General Board and the General Assembly. At the same time, it is reasonable to expect that the number of pronouncements will decrease. The consideration of social, economic, and political affairs will certainly continue, as it should; but the fruit of such consideration is expected to ripen more slowly and will appear

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N.C.C. REPORT

less in the guise of authoritative pronouncements than in study and findings papers.

Denominational representatives in N.C.C. departments and divisions are leaders of competence in their churches. The caliber of the professional staff of the N.C.C. is high, and capable persons direct the work of the units. Modern business methods and practices are utilized wherever applicable.

The involvement and interest of the member churches in the N.C.C. program seem to be in direct proportion to each member's estimate of the usefulness of the program for its own constituency. It also seems to follow that the value of the N.C.C.'s departmental activities to the corresponding national departments of each of the member churches is in direct proportion to the actual time spent by the national staff personnel of each church in the N.C.C.'s work.

The member churches are responsible for the expenses of their representatives to all of the working committees, divisions, departments, and to the Board itself. Frequently this responsibility is not adequately recognized or accepted, with the result that there is not full representation at meetings and lay representation is often limited to those able to pay their own expenses.

A previous lack of responsible interest in the N.C.C. by local churches and individual members has contributed to the ambivalent attitude toward the N.C.C. that now confronts us. Until action by the N.C.C. affects the local church or the individual directly, there is little concern about the N.C.C. on the local level. In fairness it should be noted that the N.C.C. has not always been successful in presenting an adequate and fair public image of itself and its work. The policies, purpose, and program of the N.C.C. tend to be better understood and appreciated by church leaders on the national level, but we have failed to pass this understanding and appreciation on to the people in our congregations. Unless this can be accomplished the effectiveness of the N.C.C. will always be less than it could be.

THE PROGRAM OF THE N.C.C.

It is not possible in this report to give a complete survey of the programs of the N.C.C. Our own evaluation of its

general program points to certain key areas which are of particular interest for the purposes of this study. Two of the programs are significant because of their relationship to specific responsibilities of the work of the Episcopal Church, and a third because of its strategic importance in the nation's capital and the questions that have been raised about it.

1. Christian Education

The Division of Christian Education of the N.C.C., through its several departments and commissions, especially in the areas of general Christian education, higher education, and missionary education, complements and extends the work of our own Department of Christian Education and works very closely with it. There is an annual review of this unit of the N.C.C., in the area of program and budget, by member churches' executives in this field.

Here is a sample listing of the work done by the N.C.C. which our church would have to provide if we were not co-operating members:

1. In week-day religious education, a co-operative program is necessary. The N.C.C. publishes a curriculum for use by local councils.
2. The Department of Religion and Public Education deals with the whole question of church and state in federal support of both public and sectarian education. Co-operation helps the churches speak more effectively to influence public opinion.
3. An increasing number of TV programs for children's religious education are produced which no one denomination could afford. Our own department does nothing here because of the cost.
4. The Curriculum Development Division does the basic groundwork for the Co-operative Curriculum Project, such as age-level studies and design of material. It also provides raw material for all denominations to use in developing their own curriculum.
5. Meetings at various age-level concerns — children, youth, adult—give ideas that have succeeded or failed.
6. Executives have sessions twice

a year to discuss common problems of administration as well as of Christian education.

2. Church World Service

The vast work of the churches in the field of relief, rehabilitation, refugee immigration, and other services, ministering to the emergency and chronic needs of the distressed, the hungry, and the homeless overseas, is well known. The Protestant Episcopal Church is heavily indebted to C.W.S., and the staff members of our Department of Christian Social Relations continually remind us of this important fact.

"One program, Refugee Resettlement, which Episcopalians have embraced so enthusiastically, could not be conducted at all were it not for Church World Service."

"Co-operation with C.W.S. is not only ecumenical but economical. Programs like immigration and various overseas relief projects are less expensive worked jointly with others through C.W.S., and overhead is kept at a minimum. If the churches had to work separately it would mean separate clothing centers, separate field coordination, separate promotional activities, separate pier reception, and separate welfare supervision for refugees. In other words, co-operation through C.W.S. means less money is spent on organization and more is available for actual relief."

"The size and scope of the Episcopal program would not be remotely approachable without the central machinery of N.C.C. and W.C.C. These ecumenical agencies document overseas needs, process refugees for resettlement, provide relief channels, carry out joint relief projects, and in a hundred other ways make it possible for Episcopal funds and services to be as effective as possible. Although every church participating in these two efforts makes its own free decisions at every level, these central ecumenical services are indispensable for carrying out decisions."

3. The Washington Office

At the outset, it should be made clear that the stated policy of the N.C.C. is that the Washington office is not to

engage in efforts to influence legislation or engage in lobbying. The purposes and functions of this office were the subject of study looking towards revision when this report was being prepared. In general, these can be summarized as follows:

1. Services to constituent denominations and N.C.C. staff. Information concerning Congressional and other governmental activities, and the securing of official government interpretation of legislative and administrative acts.
2. Services to Congress and executive departments and agencies. Information concerning churches, their organization and programs.
3. Efforts to relate members of Congress and various branches of the government to local Washington churches.

There is a Washington Office Committee of which the Very Rev. Francis B. Sayre, Jr., dean of the Washington Cathedral, is chairman. There is a small staff and a very modest budget.

FINANCES OF THE N.C.C.

In the early years, the N.C.C. was financed by contributions from individuals, corporations, and foundations as well as member churches. Now member churches' support is the chief source of financing. Requests are made to the member churches for support both of the general program and the work of the divisions and departments.

Request for support of divisions and departments has been made by these units to the cognate departments of the several member churches. For example, the Division of Foreign Missions of the N.C.C. requests support for its program from the Overseas Department of the Episcopal Church.

This method does not fit well with our own method of adopting one over-all budget for the work of the several departments of our National Council. We are glad to report that changes anticipated in the N.C.C.'s methods will eventually result in one budget item for the Episcopal Church's contribution to the N.C.C. These changes will also allow the N.C.C. to establish priorities in the use of its income.

Up-to-date procedures are used in the preparation of budgets and the accounting for funds by the N.C.C. The accounting of all monies, including the operation of Church World Service and Friendship Press, is handled in one central office. Annual statements are filed with Dun and Bradstreet. Fiscal information is made available to banking and financial institutions, and to any person or group who desires it.

The Episcopal Church has made no substantial increase for nearly a decade in the amount given for support of the general program. Our contribution to the work of departments and divisions is never but a percentage of what is requested of us, and it is often less than 50 per cent in some departments. Most departments of our National Council feel that the benefits derived were far in excess of the investment made. For most areas the Episcopal Church assumes a fair share in the leadership of the N.C.C., but this is not true of our financial support.

Below is a complete list of the items in the Episcopal Church budget for each year of the triennium 1962-64 for the N.C.C. Each of these appropriations was carefully scrutinized and evaluated by trusted boards of members of the Episcopal Church.

There are also voluntary donations for Church World Service, channeled mainly through the Presiding Bishop's Fund for World Relief.

Home Department and Divisions	\$ 28,930
Overseas Department and Divisions	18,929
Department of Christian Education	13,950
Department of Christian Social Relations	7,850
Department of Promotion	7,000
General Division of Women's Work	1,500
General Division of Laymen's Work	500
Unit of Theological Education and Church Vocation	2,900
General Administration, Faith and Order, and Washington office	44,700
Total appropriations to N.C.C. and its agencies	\$126,259

MATTERS OF SPECIAL REFERENCE

There were certain matters of special reference in the resolution of the General Convention, to which we now turn.

1. Pronouncements

The pronouncements issued by the N.C.C. have been the concern of many in our church and were certainly a major factor in causing General Convention to call for this study.

The N.C.C. has tried frequently to make clear the weight and authority it expects such pronouncements to carry, noting that they often reflect only the thinking of certain competent groups within the N.C.C. and are not necessarily the conclusions of the N.C.C. itself. In fact, on many controversial matters the N.C.C. cannot and does not expect to reach conclusions agreeable to all its representatives from the member churches, since the N.C.C. contains within itself the same variety of opinions that are current outside of it. This admittedly complicated situation is unavoidable if the member churches are to be obedient to their calling to do this work together, yet one can see at once what a difficult problem it presents for public relations. It is well, therefore, that our own church, in General Convention, has made it clear that statements of the N.C.C. do not necessarily represent the views of the Protestant Episcopal Church, which guards its autonomy and reserves the right to speak for itself.

The Commission feels that increased participation in the work of the N.C.C. is a means whereby the Protestant Episcopal Church can strengthen Christian influences in American and world society.

We recognize that some of the criticism of the N.C.C. comes from political extremists who, in their desire to discredit the N.C.C., do not weigh their charges carefully. Nevertheless, we have tried honestly to investigate their accusations to the effect that the N.C.C. is a Communist conspiracy or that it harbors Communist sympathizers and allies. In their examination, therefore, the members of our Study Committee met with personnel of the House Committee on Un-American

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Activities and the Federal Bureau of Investigation, but were not able to discover any fact or record that would support such charges. We conclude that they are false.

The allegation that the N.C.C. has given intellectual comfort to the Communists by following certain economic and social lines is based on the erroneous assumption that people who attack the same economic and social problems must share the same principles. The N.C.C. has shown in its literature, its pronouncements, its action, in the lives of its leaders, and in many other ways, that its forces are enlisted in the fight for free men in a free world. The N.C.C. does and should resent attacks that call it a "tool of communism." It should be noted, however, that the actual charge of communism has been made against the N.C.C. only by the most reckless and uninformed people; even some of its harsher critics within the Protestant Episcopal Church who have sometimes seemed to echo these allegations have made it clear when their intentions were more fully revealed that they made no such charge of communism or Communist infiltration against the N.C.C.

It is true that the Fifth World Order Study Conference at Cleveland in 1958 recommended "... Christians should urge reconsideration by our government of its policy in regard to the People's Republic in China. While the rights of the people of Taiwan and of Korea should be safeguarded, steps should be taken toward the inclusion of the People's Republic of China in the United Nations and for its recognition by our government." The N.C.C. has stated that the findings of this Cleveland conference have the standing only of a study document and do not represent an official view of the N.C.C. and this is true enough. Neither the General Board nor the General Assembly has ever taken action on the matter of recognition of Red China. Nevertheless, the N.C.C. should take full responsibility for all conferences held under its auspices. Although the N.C.C. cannot be held responsible for approving the findings of any particular conference, it should be made clear that study groups have complete freedom to consider all issues and to draw their own conclusions. Approval of the findings of study groups as a matter of official policy is determined

only by the General Board or by the General Assembly.

Certainly the N.C.C. has not always made itself clear, by its pronouncements or by its explanatory remarks, as to just where it stands on many issues. A study of these pronouncements leaves us with the feeling that even within the N.C.C. there is no unanimity of understanding on their purpose and value, and that one force is pulling against another. There is the group which insists that the N.C.C. be held to basic Christian principles, in promoting a better social order; another group seems to hold to the theory that it is not enough to state basic Christian principles: the churches should offer specific political and social remedies for the ills that afflict us. If this confusion arises in those who study these pronouncements, it is multiplied many times by those who have little knowledge of them beyond newspaper headlines; and this is where trouble arises within and outside the Church.

The average conservative churchman has an image of the N.C.C. as a national organization which is supported without equivocation by his own church and which not only follows and teaches political, social, and economic theories utterly alien to his own, but implies that all who do not agree with these theories are somewhat less than Christian. Unfortunate and inaccurate as this may be, this is his view.

To be sure, the N.C.C. has insisted that Christians have not only the right but also the duty to involve themselves in live issues of the day and that there can be no real spread of Christ's kingdom as long as they are forced to confine themselves to theories as against action. With this general view, we agree: a Christian has both the right and the duty to apply his religion to his daily life and to carry his Christian convictions to the office, to the factory, to the fields, and to the courthouse. But it is quite another thing for him to be told by a council of churches that he should give unqualified support to certain types of legislation which he and a sizable group of earnest churchmen conscientiously oppose; and this is no more palatable when he is given the impression that he is less than "Christian" in upholding his own convictions.

We do think that the N.C.C. should not stop making public statements for they have a useful function and we can profit by studying them without being obliged to concur in them. It would be helpful, however, if a word other than "pronouncement" were used since that word carries a note of authority that the statements do not possess. In any event, we would hold that when the N.C.C. speaks to its member churches it speaks only in the sense that it conveys information and conclusions reached by the General Assembly and the General Board.

Roman Catholicism, by its authoritarian structure, can often speak with one voice on matters of grave import to its membership and to the world, but there is no such united voice that can speak for other Christian churches; until they achieve complete unity of order, faith, sacrament, and organization, no such unanimous statements can be attempted. Although all of the member communions of the N.C.C. have the right to legislate or to "pronounce" on any subject which their constitutional assemblies consider and evaluate by vote, the fact remains that the N.C.C. by its constitution is not a universal council and has no real authority to issue authoritative pronouncements on any subject— theological, political, economic, or sociological. We believe that the N.C.C. should resist the temptation to make authoritative statements, except on rare occasions. Instead, on matters which the N.C.C. believes require a thorough searching of conscience by its members, it can continue its excellent research, studies, and surveys, the results of which, with appropriate recommendations, can be communicated to the member communions for use or action as they may see fit. Moreover, the results of deliberations, or the contents of formal reports, as approved by the General Board or General Assembly, could certainly and with propriety be communicated as information to the member communions.

We, therefore, ask our N.C.C. representatives to keep a close watch on the line of demarcation between Christian witness and political action. When the N.C.C. believes it necessary to enter the field of political controversy, we expect our representatives to point out that dedicated Christians may be

standing on either side of a particular issue. Nevertheless, our church and the N.C.C. carry a general responsibility to help exercise a Christian influence on the entire life of our country; therefore, we ought to co-operate with other Christian bodies in defining a Christian response to the many problems of our time. We believe that the N.C.C. is an increasingly effective instrument to this end.

2. Educational Literature

The General Convention resolution called for a study to be made of the "educational literature, reading lists, and the like," as sponsored by the N.C.C. This point was raised because certain releases of literature or recommendations for reading sponsored by the N.C.C. had been subjected to heavy criticism. Inquiry on this subject was instituted by the Study Committee during the course of its visit to the N.C.C. headquarters in June, 1962. The response on the part of N.C.C. staff people consulted indicated that they now considered the matter to be of minor importance since steps had been taken to remedy the situation. However, there was a ready admission that mistakes had been made along this line in the past. A "Memorandum on the Public Image of the Council" was placed in the hands of the Study Committee as covering this subject. The following passages quoted from this memorandum are self-explanatory:

"On the whole the most severe attacks against the Council have come about because of:

- a. Translation of disputed passages in the Old Testament of the Revised Standard Version of the Bible;
- b. The findings of the Cleveland Conference on World Order;
- c. The standing the Council has taken through its General Board on social issues and problems on which the churches have sought to relate Christian faith to all issues of personal and corporate life;
- d. Alleged Communist sympathies of officers and committeemen of the Council;
- e. The prophetic leadership of its chief elected officers, notably Eugene C. Blake and Edwin



Episcopal delegates pay close attention to an address during the 1963 Triennial Assembly of the National Council of Churches.

T. Dahlberg; and

- f. The contents of a bibliography from the Department of Racial and Cultural Relations.

"These six issues have been defended on differing grounds, but most effectively according to a general, common strategy of the defense of freedom: freedom of the scholar, freedom of an autonomous conference, freedom of the General Board, freedom of association, freedom of the prophetic ministry, and freedom of reading and study. We believe this strategy of choosing the battle salient in this most crucial sector of the war for freedom has been and continues to be sound."

The sixth point, listed as "f", is our immediate concern, and on this point the N.C.C. memorandum says:

"It is assumed that all educational materials are designed to serve the purposes of the Council and its authorized units, that these educational materials are designed to further the search for truth, and to provide factual and interpretive material stimulating and facilitating this search."

That "these educational materials are designed to further the search for truth," and that each program unit of N.C.C. is individually responsible for the screening out of undesirable materials seem to be the basic principles recommended. We quote further:

"Sound educational procedures require the consideration of all

significant facts and viewpoints. Therefore, the National Council of Churches must be free to present for consideration various facts and viewpoints on issues which concern the churches. It must be free to include even statements and points of view hostile to the purposes of the churches as it sets forth the case of those whom it opposes, such as authoritative statements on communism or Buddhism, in educational materials dealing with Christianity and communism, Christianity and Buddhism. In considering the usefulness of study materials, the purpose of the author and the total impact of the document should be taken into account."

The committee presenting this memorandum (composed of Miss Leila W. Anderson, Luther A. Gotwald, Gerald E. Knoff, G. Paul Musselman, and C. Arild Olsen) summed up its findings on the subject of releases, educational material, recommended reading, and the like, as follows:

"The statement of desirable general procedures; the samples of editorial disclaimer for journals, newsletters, and other periodicals, together with similar items for books, pamphlets, and brochures; the explanatory paragraphs dealing with conferences called under Council auspices; the suggested wording for occasional mailings of departmental ma-

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terial; and the section of the memorandum dealing with bibliographies, book lists, and reading lists all be circulated among members of the executive staff with a request that their own departmental practices be examined in the light of these principles. . ."

These safeguards as recommended are adequate, it would seem, if they are actually adopted by the various subsidiary units. But if they are not adopted and if further material is issued which is regarded by the member churches as unwisely chosen in any way, the member churches should be prompt in their criticism and their demand for the withdrawal of the material from the Council program.

3. Proposal for the Selection of Episcopal Church Representatives to the N.C.C.

Some churchmen think that our membership on the General Board and on other committees of the N.C.C. is not as representative as it ought to be; they point out that the Eastern seaboard dominates our thought, especially on the General Board. They ask that our Episcopal representatives be chosen not only because they support and believe in the N.C.C. but also because they are representative of the whole church; and they request that there be a larger lay representation. With these points in mind, we respectfully suggest that:

1. Our representatives in the General Assembly shall be chosen from the several provinces. While this representation may vary numerically, we hope that it can fit into a pattern, based on a General Assembly membership of thirty-six from our church, whereby each province will have in the General Assembly one bishop, one presbyter, and two lay persons, at least one of whom shall not be professionally employed by the church.

2. The Presiding Bishop shall be a member of the General Assembly delegation.

3. Our representatives on the General Board shall be nominated by the J.C.E.R. to the Presiding Bishop, keeping in mind the balance of lay, clerical, and geographical representations.

4. No person professionally employed by the N.C.C. shall be eligible for membership in the General Assem-

bly, but that the talents and knowledge of such persons be used in an advisory capacity.

4. Quorum of the General Board

With the passage of the new constitution in December, 1963, the quorum required for the General Board has been raised from twenty to fifty persons representing at least ten of the constituent communions.

The question of quorum was reviewed thoroughly at the 1963 meeting of the General Assembly, and the change was approved unanimously by the delegates of the Episcopal Church. We believe that the present percentage is consistent with the best practice of comparable bodies, and we endorse it.

RECOMMENDATIONS

1. We record our conviction that increased participation in the working of the N.C.C. is a means whereby the Protestant Episcopal Church can strengthen Christian influence in American and world society.

2. We recognize the great values

contributed by divisions and departments of the N.C.C. to the departments of our own National Council, and we recommend that an effort be made to meet more nearly our fair share of the support of these divisions and departments.

3. We recommend these points to our representatives to the N.C.C.: first, pronouncements, when made, should have as their primary purpose the opening up of issues about which Christian people ought to be concerned; second, pronouncements should be so phrased as not to bring into question the Christian commitment of those who do not agree; third, pronouncements should not try to give specific solutions to problems that must be decided by statesmen or others in specialized fields of competence. While pronouncements may be directed properly to any area of life, they should avoid the impression that they offer the only specific Christian solution to the problem.

4. We recommend the adoption of our proposals for the selection of our representatives to the N.C.C.

JOINT COMMISSION ON ECUMENICAL RELATIONS of the General Convention

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, *ex officio*

The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, *chairman*

The Rev. James W. Kennedy, Diocese of New York, *secretary*

The Rt. Rev. Richard H. Baker, Bishop of North Carolina

The Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer

The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee

The Rt. Rev. John S. Higgins, Bishop of Rhode Island

The Rt. Rev. George L. Cadigan, Bishop of Missouri

The Very Rev. John B. Coburn, Cambridge, Mass.

The Rev. Gardiner M. Day, Cambridge, Mass.

The Rev. Dr. Arthur A. Vogel, Nashotah, Wis.

The Very Rev. Gray M. Blandy, Austin, Texas

The Rev. William W. Lumpkin, Rock Hill, S.C.

The Very Rev. John V. Butler, New York City

Dr. Paul B. Anderson, New York City

Clifford P. Morehouse, New York City

Albert A. Smoot, Alexandria, Va.

Mrs. Paul F. Turner, Wilmington, Del.

N. Hammer Cobbs, Greensboro, Ala.

Ralph W. Black, Fargo, N.D.

Mrs. Theodore O. Wedel, New York City



WOMEN'S WORK IS NEVER DONE

BUT THE WOMEN will take over the Church." This remark, in a voice quivering with concern, has been heard again and again in the Episcopal Church and other American Christian bodies. But this is heresy. The Church is the Body of Christ. It cannot be "taken over" by any one person or by any one group of either sex.

Where women have been permitted to be involved actively in the work of the whole Church, nationally or regionally—and many have been so involved for several years now—there is nothing, but nothing, to substantiate the fear of "take-over."

Actually, the basic premise is wrong. Women don't want to take over. They merely want men to *move* over a bit—to let women share fully in the total mission of the Church. In the Episcopal Church today, this quest for equality can be symbolized in one word: the *franchise*. Episcopal churchwomen would like to be given the opportunity to be elected to a vestry, to be elected to diocesan convention, and to be elected as a lay deputy to the General Convention (see *THE EPISCOPALIAN*, February issue).

The Parallel Parliament

In October of this year, the General Convention, governing body of the Episcopal Church, will meet in St. Louis, Missouri. The two sections of the Convention, the House of Bishops and the House of Deputies, will assemble in Kiel Auditorium for a period of twelve days.

Nearby, in the Gold Room of the Sheraton-Jefferson Hotel, representatives of the Episcopal Churchwomen will convene simultaneously. This, their Triennial Meeting, is, in essence, the women's counterpart of the Convention.

While the General Convention is discussing and adopting the whole church's general program for the next three-year period, determining policy, deciding changes in canon law, and doing other necessary business, this contiguous assembly of women worships, works, and gives.

The Triennial Meeting is composed of five delegates from each diocese and district; the members of the General Division of Women's Work; the eight presidents of the provincial organizations; and a pre-

siding officer, an assistant presiding officer, and alternate delegates.

The first function of the Triennial is to enrich the knowledge and deepen the devotional life of the delegates and their guests. This is accomplished through outstanding speakers; periods for meditation and intercession; the opportunity to meet missionaries from all over the Anglican Communion; and worship and study groups. Stimulated mentally and invigorated spiritually, the women return to their own communities replete with the intangible elements which constitute that peculiar chain reaction which is the essence of leadership and ministry.

During general sessions, delegates express their views in the form of resolutions on issues of concern to them. If they feel that the Convention should act upon these, they may petition General Convention through these resolutions. The Triennial itself, however, can do no legislating for the church.

In a joint session, the General Convention and the Triennial Meeting hear the General Church Program for the next three years ex-

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BY JEANNIE WILLIS

Women in the Church

plained. They also come together for the great services of worship which are highlights for both men and women in the whole Convention-Triennial experience.

Foremost among the Triennial's administrative activities is the work of the nominating committee. This committee consists of one member from each province and one member of the General Division of Women's Work, who is appointed by the presiding officer. During the three years between Triennial Meetings the committee receives suggestions for the eight members-at-large of the General Division, for women members of National Council, and for the presiding officer of the next Triennial.

My Name Is Legion

Considerable confusion exists in the minds of most of us about "The Women," "The Episcopal Churchwomen," and the General Division of Women's Work. Much of this confusion can be traced to the terminologies involved and to changes of name which have taken place.

At the national level, the Woman's Auxiliary to the National Council became the General Division of Women's Work in 1958. Most dioceses, parishes, and missions soon changed the name of their branches of the Woman's Auxiliary to the Episcopal Churchwomen. (Some have changed it back again, however.)

Further, many people use all three names interchangeably, a practice which, though inaccurate, is at least permissible in that all three are interdependent and are representative of one another.

For instance, the General Division of Women's Work represents all the women of the church, and thus is "The Women" and/or "The Episcopal Churchwomen." But that's not all. It is also a division of the church's National Council.

When we speak of the National Council of the Episcopal Church, we can be referring to the *members* (an elective body of thirty-two) or to both the members and appointed staff of approximately one hundred persons.

MEET SOME



Theodora Sorg will be the presiding officer for the Triennial Meeting of Episcopal Churchwomen at St. Louis in October. Born in Shanghai, China, the daughter of missionaries, "Teddy" Sorg attended the University of California. Then, "convinced that I was potentially the world's greatest actress," she enjoyed a career in radio, and was once called upon to be the "voice" of Elsie, the Borden cow. She has served her home Diocese of California in a number of departments and commissions; on the diocesan council and the standing committee; and as president of the Episcopal Churchwomen. She has been twice a delegate to the provincial synod and several times to diocesan conventions. Nationally, Mrs. Sorg has been chairman of the General Division of Women's Work, has served in the Home Department and National College Commission, and was a member of the church's Total Ministry study committee. Her family includes a son and two lively young granddaughters.



Affectionately known as "Mrs. G.F.S.," **Helen Mahon** is currently director of the eighty-fifth anniversary "Project 2000" of the Society for Girls. She has a master's degree from Boston University and has also studied on the graduate level at Union Theological Seminary and Columbia University. In addition to her service with many provincial and diocesan organizations, Mrs. Mahon has been executive secretary, national president, and chairman of program for the G.F.S. She served for five years as official representative of the Episcopal Church to the United Nations' section for nongovernmental organizations. For six years she was on the national executive board of the Woman's Auxiliary to National Council. Mrs. Mahon has also been director of religious education for the Toledo Council of Churches, and director of training for the national board of the Y.W.C.A. Married in 1934, she is the mother of one son.



Anne Pierpont, whose "hobby is my family—one daughter and 215 boys" (her husband is headmaster at Avon School, Avon, Connecticut), is one of four women who are members of the church's National Council. After being graduated from the New York School of Social Work, she served as a consultant to the Cincinnati Council of Churches. She and her family are now parishioners at St. James' Church, Farmington, Connecticut. Mrs. Pierpont serves on the executive council of the Diocese of Connecticut and is a member of the diocesan department of Christian social relations. Since 1948 she has been a lively member of the Episcopal Service for Youth, for which she is chairman of the personnel committee. She has also served with the National Council's Department of Christian Social Relations, again in personnel, and with the Presiding Bishop's Committee for World Relief.

LEADERS



Some fifteen years ago, **Anne Smith** made a study of the Church Periodical Club for her Georgia parish branch of the Woman's Auxiliary. She has served the Periodical Club ever since. Elected parish C.P.C. chairman, she became, as such, a member of the executive board of the Auxiliary. She then served a three-year term as C.P.C. director for the Diocese of Atlanta, and in this capacity she was also a member of the diocesan board and of the diocesan department of Christian social relations. In 1958 Mrs. Smith became C.P.C. representative for Province Four, and thus a member of both the provincial board of Episcopal Churchwomen and the C.P.C. national executive board. The latter group named her general chairman for the 1961 Triennial Meeting in Detroit, where she was elected first vice-president. She assumed the national presidency in 1962, and will serve as the C.P.C. presiding officer at the 1964 St. Louis meeting. The wife of a vestryman, she has one son and two grandsons.



Sara C. Cassidy, national president of the Daughters of the King, was born in Covington, Kentucky. Her graduate work was done in child development at the University of Chicago, and she became a member of the Church of the Redeemer in the same city. She was president of the parish chapter of the Daughters of the King, then of the diocesan chapter, and finally of the chapter of Province Five before assuming the national presidency. Also active in the Society for Girls, she has been vice-president of that organization for the Diocese of Chicago. A teacher and a counselor, Mrs. Cassidy has been employed by the University of Chicago in its pre-school education department; Texas State College for Women in the field of child psychology; and the Illinois State Institute for Parents of Pre-school Deaf Children. For three years she has been representative of the Daughters of the King to the General Division of Women's Work.



Phoebe Patterson Foster of San Antonio, Texas, is chairman of the General Division of Women's Work of the church's National Council, and also represents the Division in the Department of Christian Education. In 1960, she was chairman of the United Thank Offering Committee, and in 1958 she was assistant presiding officer of the Triennial Meeting in Miami. Mrs. Foster was an Episcopal Church representative to the National Council of Churches from 1952 to 1954, and she has served on the board of governors of the United Church Women. For a number of years she served the Diocese of West Texas as a delegate to the Texas Council of Churches, and in 1959 she was secretary of the council. In her home parish—Christ Church, San Antonio—Mrs. Foster is particularly active in youth work. Clearly a woman not to waste a minute, she reads *THE EPISCOPALIAN* aloud to her husband while riding with him in their car.

National Council, the continuing program arm of General Convention, consists of six departments and three divisions, one of which is the General Division of Women's Work. Divisions, unlike departments, do not have a "program" of their own, and either relate to or serve all of the six departments, thus being "general" divisions.

Among the thirty-two members of National Council are four women. Like the men, they may serve for two consecutive three-year terms; unlike the men, they must be elected for each term. The nominating committee of the Triennial Meeting of the Episcopal Churchwomen nominates eight women. The Triennial elects four of the eight, and those four are nominated to the General Convention. General Convention then elects the four to serve as members of National Council.

To the best of our knowledge the names of the four nominees sent to Convention have never been contested, which is not always the case with the men. General Convention politely accepts whatever four ladies' names are submitted.

This elaborate process provides an excellent example of the circumgyrations necessary to maintain the illusion that "The Women" are a separated segment of the church; many men still desire to treat them with a tolerant, respectful deference better befitting grandmothers than female contemporaries.

.... the Hum of Mighty Workings

The General Division of Women's Work, then, is a part of National Council and performs such duties as may be prescribed by the Council. On the other hand, between Triennials it carries out the plans and policies of the meeting; promotes the work of the women; and plans for future Triennial Meetings.

Fortunately these two distinct areas of responsibility do not conflict. The program of the women is and always has been to carry forward the total program of the whole church.

To accomplish this and translate words into action, the General Division
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Women in the Church

sion of Women's Work has twenty-one members and a small staff. The membership consists of the following:

An executive director, appointed by the Presiding Bishop upon nomination of the General Division of Women's Work.

One National Council appointee—that is, one of the four women members of the Council—who is appointed by the Presiding Bishop to serve in the General Division of Women's Work.

Three members elected by affiliated agencies as their representatives. These agencies are the Church Periodical Club; the Daughters of the King; and the G.F.S., Society for Girls.

Eight provincial representatives, each one elected by a different provincial organization of the Episcopal Churchwomen.

Eight members-at-large, elected by the Triennial Meeting.

There are fine distinctions between the eight provincial representatives and the eight members-at-large. Fine in the sense of a fine line, and in the

other sense, too. This arrangement makes two things possible. Provincial representatives are most likely to be women who have "come up through the chairs," that is, through leadership in parish, diocesan, and provincial organizations. This gives national recognition to these hard-working women who are by then well familiar with organizational procedures.

The members-at-large, on the other hand, are most apt to be selected from a variety of backgrounds. This group is made up of outstanding women whose Christian service is not necessarily along traditional organizational lines.

The Division is represented by not more than two members in the six departments of National Council.

These two, appointed by the Presiding Bishop on recommendation of the General Division of Women's Work, are members with voice and vote in each department.

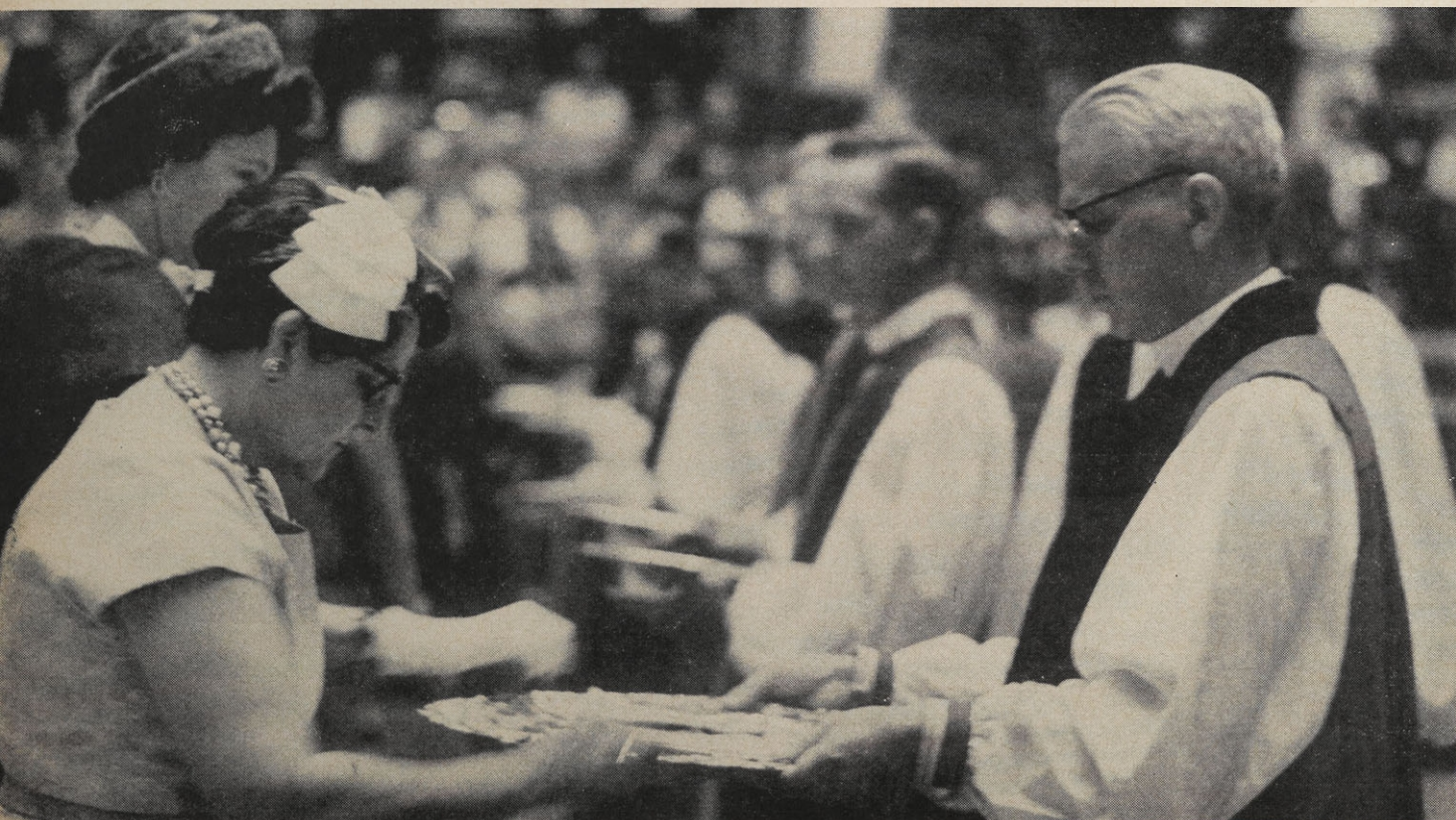
The Division staff now includes three associate secretaries. These officers are responsible for the United Thank Offering, Supply Work, and Field Services. In addition, there are

currently two liaison officers, one to the Home Department and one to the Department of Christian Education. Members and staff work as a unit, sharing all concerns, but each having a special responsibility.

This organization may seem involved, but the results are worth it. The General Division of Women's Work is a truly democratic representation of the women, and the two-way lines of communication with the National Council enable it to be a well-functioning division of that body.

Add to it similar organizations on the provincial, diocesan, and parish levels and you have a chain of communication unparalleled elsewhere in the church. Women have the reputation of being talkers, and indeed they are. And they meet, and meet some more. One of our favorite church workers told us, "When I die, if I wake up in a meeting, I'll know I didn't make it to heaven."

But what is remarkable is that the women meet and talk to such avail. Their concerns, their activities, their insights, and their problems travel along from the parish road to the



The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, holds a gold alms basin to receive the United Thank Offering of the women of the church during a special service at the 1961 General Convention. The 1961 Triennial offering was \$4,339,191.



Frances Young has been executive director of the General Division of Women's Work since January 1, 1960. A mainspring of her brilliant and varied career has been her conviction that "each woman has a different role to play, and sometimes many different roles. Beyond her sense of mission, her Christian pilgrimage, her family situation, lies a unifying factor: she must be aware of her Christian responsibilities at the cocktail party or the election booth, as well as in the committee meeting or altar guild." Miss Young was graduated from Brown University and received her master's degree from Co-

lumbia University. In 1933 she was appointed director of Christian education for the Church of the Redeemer, Baltimore, Maryland. She accepted the same responsibility for the Diocese of California and served from 1938 to 1943. From 1943 to 1947, Miss Young was associate secretary of the Department of Christian Education of the church's National Council, and in 1947 she returned to the Church of the Redeemer in Baltimore to assume leadership of that parish's educational program.

diocesan-province highway until they reach the national turnpike, the General Division of Women's Work.

Here, many arteries cross—arteries which feed back again into the national lanes. Then, by way of a clover-leaf, they travel back the original highway, until they reach their own parish turn-off and exit.

There, the individual woman is, no doubt, in a meeting—one in which she will hear of the concerns, activities, insights, and problems of everyone along the whole system, and will often know that hers have been absorbed en route.

The United Thank Offering

Best known of all the women's activities is the United Thank Offering. This comes to the Triennial by way of individual offerings and parish and diocesan in-gatherings, and is presented at the altar at a service of the Holy Communion during the Triennial Meeting.

The first of these offerings was made in 1889, and totaled \$2,188. This sum equipped and transported a woman missionary to Japan and paid her first year's salary; it also provided a new church building in Alaska some three years prior to the establishment of the Missionary District of Alaska.

By 1901, the offering had grown to \$107,000. One half of this amount was allocated to the needs of domes-

tic and foreign bishops, and one half was used for work among "the colored people in the United States."

In 1961, the U.T.O., as it is now usually called, totaled \$4,399,191. This is a good sum of money, and the procedure for its apportionment has had to grow accordingly.

At the Triennial Meeting a list of proposed grants for the next offering is presented to the women for discussion and decision. This list is made up of requests from bishops of the church, and has been referred to the appropriate departments of National Council. When the requests are returned to the General Division of Women's Work, they carry priority notations which serve as the basis for the listing of recommended grants for the next three years. Thus, the U.T.O. can be properly related to the over-all needs of the church and meaningfully allocated.

This careful, intelligent planning has, however, created some misgivings. The basic concept of the U.T.O. since 1889 has been that it represents "advance" giving *above and beyond* the regular General Church Program at home and overseas.

For the individual woman, this means giving *above and beyond* her regular financial commitment to her parish—not instead of, and not part of, but in addition to.

Similarly for the church, it has been understood that the U.T.O.

would be used for programs and projects which the General Convention and National Council might be forced to eliminate from their planning, even though they agreed wholeheartedly upon the need.

Most of us know that this is the way of budgets; of course insurance and education funds for the children are important items, but they may have to be postponed if the total amount a family has to work with can barely cover the cost of food, clothing, and shelter.

This is not a case of "today's extravagances are tomorrow's necessities." U.T.O. grants have never gone to extravagances. For three quarters of a century they have vanguarded the work of the church. In their own discreet way, they have made concrete many a missionary prayer.

The General Church Program, for instance, has rarely contained provisions for capital outlay. National Council must depend upon a few generous donors, legacies, and special campaigns, plus the substantial capital need grants from the United Thank Offering for almost all building programs.

During the great depression, and then again during World War II, it became necessary for some of the offering to be used for the General Church Program. Lack of funds in the Thirties, for example, forced National Council to cut back drastically on the appointment of missionaries. At the next Triennial Meeting, in 1937 at Cincinnati, the women set aside a portion of the U.T.O. to be used for such appointments. In the intervening twenty-five years the continuing item has made salaries available for ministries on campuses, in overseas areas, and in rural America.

A glance at the breakdown of the 1961 United Thank Offering shows us that 51 per cent—\$2,231,500—was assigned to special grants. Over \$1.5 million of this was allotted to capital needs. Twenty-one per cent—\$894,690.81—was administered by the General Division of Women's Work. Of this, \$450,000

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went for new buildings and property and for repairs and equipment. Twenty-eight per cent—\$1,213,000—went to the National Council budget for the General Program of the Episcopal Church. Two thirds of this was allocated for salaries for women workers appointed by National Council.

It is these continuing budget items that are creating the misgivings. Many women hope that there may be a gradual change from this emergency-become-routine condition, and that once again the whole of the U.T.O. may be allocated for the "advance" work for which it was originally intended.

One is reminded strongly, however, of some of the marriages which take place between a salaried man and a woman with an income of her own. They, too, often begin with the intent to live on his salary and to use her income for "advance" purposes. But when the family begins to enlarge, her income often becomes enmeshed in the total cost of living.

When the day comes that the men and women of the Episcopal Church marry their efforts to do the work of the whole church, this analogy may have increased relevance. We venture to suggest that the church, too, could do better than wistfully dream of returning to original financial bases, that we should learn together that I.H.S. is a better monogram than "His" and "Hers."

Supply and Demand

One of the women's particular concerns has been to provide for specific missionary needs at home and abroad. This began with gifts of money to overseas missions and missionaries. These early scattered efforts were centralized after the establishment of the Woman's Auxiliary in 1871.

In 1874 the Auxiliary began corresponding with missionaries for more specific information about their needs. The responses to this gave specific knowledge which led to the sending of goods in addition to money. This remains the most important aspect of the national pro-

gram called Supply Work. Mission boxes, filled with articles produced in parish workrooms, plus gifts of garments, bedding, and household necessities, are shipped where needed.

But missionaries are no longer handing "Mother Hubbards" to their charges. (In fact, the Mother Hubbard has been converted into the *muu-muu* and rather overwhelmingly reversed the whole process.) The change in social patterns in missionary areas has had to produce a change of thinking and planning in Supply Work.

The high cost of freighting these boxes halfway around the world continues to increase alarmingly. In 1946, it cost about \$2,500 to ship \$115,000 worth of goods. Ten years later, in 1956, it cost \$16,000 to send \$186,000 worth—over six times as much to ship just a little over half again as many goods.

Furthermore, many of the recipients are no longer so isolated from the world and its markets. With funds provided them, they can purchase what they need locally.

Thus, "box work," as it was best known, is in the throes of a transition. It is returning to its starting place: the sending of money instead of goods. Improved communications and continuing guidance of the program make it possible to fit the gift to the need with realism. This important facet of the work of the women will continue, but the method is being adapted to the times.

In addition, the scope of giving has enlarged. A review of the Supply Work program in 1957 confirmed the belief that community and diocesan needs and the needs of national agencies and co-operative agencies like Church World Service are all properly included in the General Program of the church.

"As long as there is human need anywhere in the world, no woman need sit idle and mourn lack of outlet for the work she can do. She must, however, be prepared to provide what people need, not necessarily what she would most like to produce."

This comment from the Triennial Report, 1955-1958, summarizes perceptively the role of women in the church, for it demonstrates that the work of women is not organization, but ministry. And an amazing one.

Granted, this ministry operates through an extraordinary organization. But it has no hierarchy, nor yet a superstructure. It demonstrates thought and planning of a high caliber, and there is an elasticity to it which keeps it ever workable. An excellent booklet available through National Council, called "Women in Your Parish," repeatedly warns the reader against letting the organization itself become top-heavy lest it supplant the primary purposes of the church.

Whose Work?

Where do we go from here? What should the role of women in the church be? We suggest that an answer lies in the fact that we maintain false distinctions between the sacred and the secular.

Integration is a subject of the moment. We venture to suggest that we need integration of a lot more areas than race. We need to cast out fears and shadows and integrate our lives and organizations. We need to eliminate the wall we've erected between sacred and secular.

We talk of "The Church in the World"; we meet under the banner of "The Church in the World," but there it stops for most of us. "The World," as it really is, stays securely and comfortably locked out of most of our lives.

So long as we persist in keeping Christ caged in our parish church building, so long as we persist in feeling that we must do *church work* in preference to *the work of the Church in the world*, so long as we persist in segregating our religion from our daily situation, we will have "women's work," and second-class Christian citizenship.

Men's work is never done. Women's work is never done. Christ's work is always to be done by all of His people—together. ◀

WOMEN IN THE CHURCH. *These Episcopalians are highly competent performers in the vocations they have chosen. Some are wives and mothers; all are active Christians. The few portrayed here are but a sample of the many that can be found in the length and breadth of the church.*



MEET SOME COLLEAGUES

Edith L. Bornn of St. Thomas is the first woman chancellor (legal adviser) in the Episcopal Church. Mrs. Bornn's appointment as chancellor of the Missionary District of the Virgin Islands was announced by the Rt. Rev. Cedric E. Mills, first Bishop of the Virgin Islands, at the seventh convocation of the district, meeting in Christiansted, St. Croix, last fall.

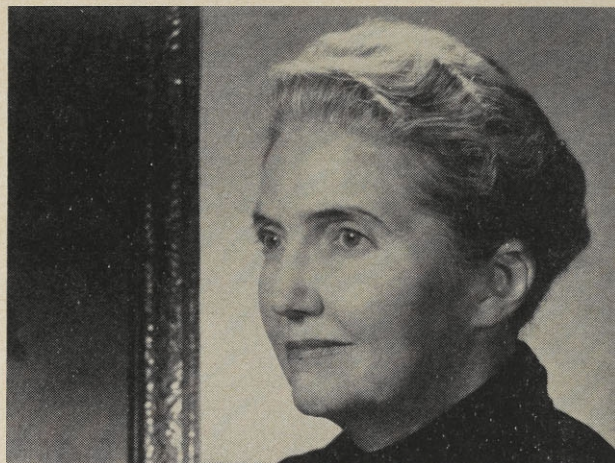
Active in community and parochial affairs, Mrs. Bornn is a past member of the vestry of All Saints' Church, St. Thomas, and a former member of the board of All Saints' parochial school.

She is a graduate of the Charlotte Amalie High School, Barnard College, and Columbia University. Since 1955 she has been a partner in the law firm of Cox and Bornn.

As a concerned citizen Mrs. Bornn has taken a prominent part in civic affairs. She is a member of the Islands' Attorney General's Committee on Juvenile Delinquency, chairman of the committee for the protection of youth, a member of the citizens advisory committee for community improvement, and first vice-president (formerly president) of the Women's League of St. Thomas.

As an attorney, Mrs. Bornn is a member of the American Bar Association and the Virgin Islands Bar Association, chairman of the Virgin Islands Bar Examiners, and a vice-president of the International Federation of Women Lawyers.

All this and the mother of three children as well.



One of this country's most courageous spokesmen for racial equality is a gentle Southerner whose Virginia heritage predates the Revolutionary War. Because of the contrasts she represents, Mrs. **Sarah Patton Boyle** has been called "a unique link between the Old Confederacy and the New South."

A widely published author, Mrs. Boyle began to write "when I was first married, in the depth of the great depression, purely as a pot-boiling venture . . . I always used a pen name, and now I thank God for it." Since 1950, when she found herself supporting a Negro student's unpopular application to the University of Virginia, Mrs. Boyle has devoted much of her time to writing and speaking on the subject of race relations. Her 1963 book, *The Desegregated Heart*, has been praised as one of the most sensitive analyses of the problem of race relations in the South.

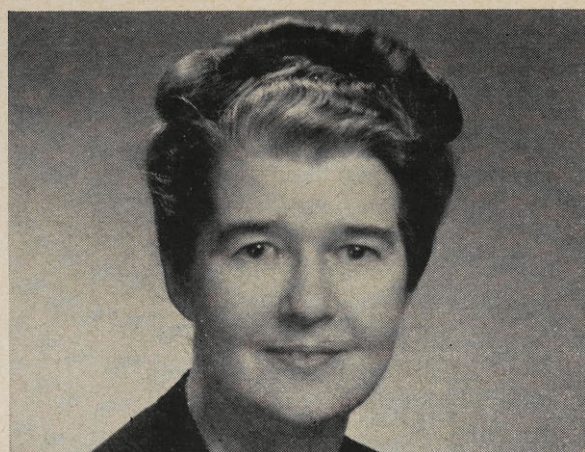
Mrs. Boyle, whose husband, Roger Boyle, is head of the department of speech and drama at the University of Virginia, is a life-long Episcopalian.

"Theologically," Mrs. Boyle says, "I'm completely ecumenical, and feel that the differences which divide us into denominations are trivial compared to the central truths that we all acknowledge. . . But I confess to a deep emotional attachment to the Episcopal Church. . . Just as I know other homes to be as good as mine, many of them better, and yet am at home only in my home, I also . . . am fully at home only within the special beauties and insights of my own church. My fireside is within the Episcopal Church, and my kitchen and my couch."



From physical education major to Mother Superior of the Community of the Transfiguration, from Wisconsin to Puerto Rico—the life of **Mother Esther Mary** has been one of variety and service. She was president of the Women's Athletic Association, and earned a Phi Beta Kappa key at the University of Wisconsin. Following graduation she taught at St. Mary's, Burlington, New Jersey, was a field secretary for the Society for Girls, and then entered the Community of the Transfiguration, Glendale, Ohio. After taking her vows she worked as a missionary in a poor section of Cincinnati for fifteen years before she was sent to Ponce, Puerto Rico.

Shortly after her arrival there, the then Sister Esther Mary was asked by a prison official to visit the juvenile section of the city jail. From this first contact with the street urchins of Ponce this dedicated nun spearheaded a work that eventually resulted in the establishment of a recreation center for delinquent and potentially delinquent youngsters, the founding of a dormitory to accommodate the more destitute of them, and a continually expanding mission that ministers to families as well as children. In August of 1963, after seventeen years in Puerto Rico, Sister Esther Mary returned to Ohio and was elected Mother Superior of the Community. She still travels widely to keep speaking engagements, and her lively manner reflects her joy in the life she has chosen.



Virginia Harrington, a professor of history at Barnard College for Women, New York City, is a "born Episcopalian" and a third generation New Yorker. A graduate of Barnard, she received her Ph.D. degree from Columbia University, New York, and taught at Brooklyn College from 1932 to 1942, when she joined the faculty at her alma mater.

After she began working with some of the religious groups at Barnard, Dr. Harrington was invited by the Columbia University chaplain to the meetings of religious counselors there. The chaplain at that time was the Rev. Stephen F. Bayne, Jr.—later to become Bishop Bayne and to be known throughout the Anglican Communion as its executive officer. As there were week-day religious services then, Bishop Bayne asked Virginia Harrington to speak in chapel. She says that this challenge brought her face to face with her religion. "How does the historian speak in chapel?" she asked herself. "You really have to think of the religious dimensions of your own field to do something like this."

Currently, Dr. Harrington is working on a chapter for a book which Bishop Bayne is organizing on the role of the laity. Concerning this she says, "Each individual must find his own place in the church, depending on what else he is doing. My special job is to make a relationship between my profession and my religion."

Virginia Harrington is also the author of two scholarly histories dealing with her special interest: America before the nineteenth century. At present she is working on a book titled *The History of Religion in America*, which will include all faiths. Harper & Row has contracted for the book, which is scheduled to appear in late 1964.

Dr. Harrington attends St. Paul's Chapel at Columbia, and believes that all of the faculty Episcopalians should do so, rather than participate in a parish life off campus. "We teach all week. What we need on Sunday is not to teach but to be taught, a chance to worship and to receive the sacraments," says Dr. Harrington.

THE EPISCOPALIAN



The story of **Mary Ellen Chase's** life is so well told in her books of reminiscences—*The White Gate*, *A Goodly Heritage*, and *A Goodly Fellowship*—that any summary of it seems inadequate. Like all good teachers she has been a student all her life, first in her mother's kitchen where she copied from books; and most recently in the study of Hebrew as background for her latest books on the Bible.

Miss Chase's teaching career began in a rural school near her native town of Blue Hill, Maine, while she was still an undergraduate at the University of Maine. After her graduation in 1909, she taught in Minnesota and Wisconsin, and received the M.A. and Ph.D. degrees from the University of Minnesota. In 1926 she accepted an associate professorship at Smith College, Northampton, Massachusetts, where she remained for twenty-nine years, retiring as professor of English literature in 1955.

Throughout her career Miss Chase has written books, showing equal gifts as a novelist, biographer, and essayist. Her novels *Mary Peters*, *Silas Crockett*, and *Windswept* won her a large and devoted reading public. Out of her deep interest in the Bible came her widely read book, *The Bible and the Common Reader*; in 1955 she wrote a companion work, *Life and Language in the Old Testament*; and in 1962 and 1963, *The Psalms for the Common Reader* and *The Prophets for the Common Reader*. In 1957 she turned again to the novel and to the setting of her earlier books, the coast of Maine. Two recent novels, *The Edge of Darkness* and *The Lovely Ambition*, have been acclaimed not only for the quality of their writing, but as authentic records of a way of life that has all but disappeared.

Miss Chase lives in Northampton, Massachusetts, where she is a parishioner of St. John's Church. She has contributed to *THE EPISCOPALIAN* and to *Findings*.

A housewife with an idea, Mrs. **Charlotte Pugh** of Grace Church, Mansfield, Ohio, is the answer to that recurrent question of the apathetic: "But what can one person do?"

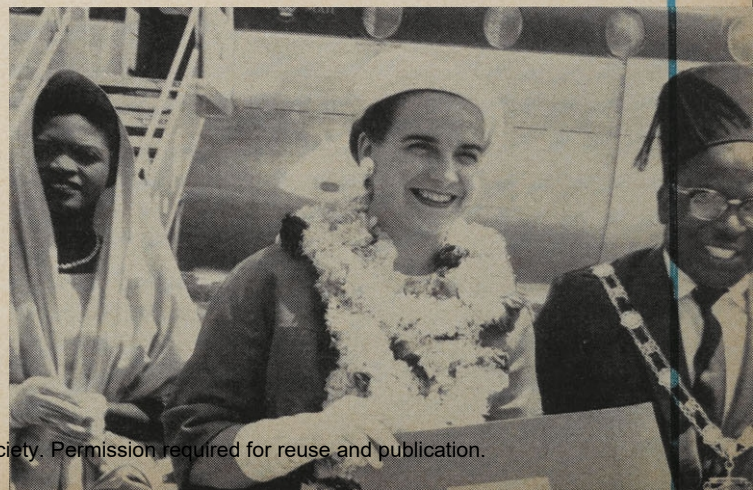
Her idea began ordinarily enough with a TV broadcast which she watched in February, 1961. It reached an extraordinary climax in Dar-es-Salaam, the capital of Tanganyika, on December 9, 1961, when she was an honored guest at Tanganyika's first Independence Day.

The TV broadcast—which presented leaders of emerging African nations—inspired Mrs. Pugh to write to President Kennedy, asking what she as a private citizen could do to further understanding between the United States and the new countries. In the mass of material sent to her as a result of this inquiry, a line from a speech by G. Mennen Williams caught her attention: "Wouldn't it be wonderful if every city had a sister city?" Her vigorous presentation of this idea to Mansfield newspapers and civic organizations prepared the way for the project to take fire when it was learned from the U.S. Information Agency that Mayor Abedi of Dar-es-Salaam wanted a sister city and was coming to the U.S. for a visit in June.

Arrangements were made for Mayor Abedi to spend four days in Mansfield as the city's guest, with Mrs. Pugh as his guide and unofficial hostess. *Look* magazine covered the event with an article in October, 1961. It was natural that when Independence Day came in Dar-es-Salaam, Mrs. Pugh, who had never before been farther from home than the Pocono Mountains in Pennsylvania, should be there.

Home again with her husband and two sons, she has continued her work on the sister-city project, making over 125 talks in the past year alone. She is chairman of Mansfield's own program, helping to develop project exchanges and correspondence between Mansfield and Dar-es-Salaam.

"We can't evaluate all the results of what she has done," says her rector. "But if the race problem is ever to be solved, it will be solved by individuals—such as Mrs. Pugh—witnessing to their Christian concern for other persons."





"She looks and acts like an articulate pixie," said one newspaper in describing **Gertrude Behenna**. This description is an apt one of the woman who wrote *The Late Liz* under the pseudonym Elizabeth Burns, and who is on tour six to nine months of the year speaking to people in schools, prisons, colleges, and seminaries of all denominations. At first sight of her, you might not guess that her autobiography could reveal the awful depths to which a human can sink, but in a short time you would be sure that something real, exciting, and important had happened to Mrs. Behenna at some crucial point in her life.

Born in New York City in 1894, the daughter of a millionaire industrialist, and raised in the Waldorf-Astoria Hotel, Mrs. Behenna was educated here and abroad by private tutors until she entered Smith College. "I'd never seen the Bible except special ones like the Gutenberg under glass," she says, and describes her parents as "very ethical, very moral, very upright . . . and they had no God."

Gertrude left Smith to embark on the first of three unhappy marriages. During the second, she sank into "chronic alcoholism on a very high economic level." During the third she attempted suicide and, while recovering, discovered God. In her words, she was "in the bottom of a self-dug pit with nowhere to go but up, and nobody there but God." From that moment she has taken seriously the words of Jesus Christ: "Go and tell the world what God has done for you."

Mrs. Behenna gave away all of her fortune except for some bonds which supply her with a modest income; she also joined the Episcopal Church and Alcoholics Anonymous. "I'm a proud member" of A.A., she says, "because every chair is filled with a miracle."

Gertrude has very little time to visit her family, which includes a son who is "an Episcopal rector, so far ahead of me spiritually, I'll never catch up," and a writer "who still hasn't found Christ." There are three grandchildren. Gertrude does take time out to spend a month of the year "recharging my battery" at her desert home in Twentynine Palms, California.

In 1955, when Mrs. **Willa Wales Corbitt** agreed to run for Mayor of Riverton, Wyoming, it was not considered much of a job. Perhaps this is why the recently retired teacher of high-school mathematics was elected that year on a simple platform: "Get rid of the dirt." Her accomplishments on the job, however, resulted in a record-breaking service of four terms of two years each, ending in January, 1964.

Since she had come from a family of engineers and had earned an undergraduate degree in mathematics and a graduate degree in administration, Mrs. Corbitt was not unprepared to be mayor. As she says, "Valves were not new to me." Her eight years in office brought Riverton paved streets, a new water system, a sewage disposal plant, a new police building and jail, an enlarged and remodeled airport, and a new 240-acre city park. At the same time, her reform of the city's finances cleared the old debts and reduced the tax rate by nearly two thirds.

Mrs. Corbitt, a communicant of St. James' Church, has been a delegate from the parish to the Convocation of the Missionary District of Wyoming. She makes most of the altar linens for the church.

"The most outstanding thing that has happened during the eight years is a change in the attitude of the citizens," she stated to a civic club when she received a special award from Wyoming's Governor Cliff Hansen. "Riverton people have a feeling of pride in their community. They are interested in their city."

Although she is in her seventies and has now retired twice from distinguished careers, Mrs. Corbitt does not wish to be considered "retired." Later this year she plans to run for the Wyoming State Legislature.





Ann Bintliff fills the roles of architect, altar guild member, civic leader, mother, and school official with an energy and vision that leave her admirers breathless.

Born in Texarkana, Texas, in 1921, the daughter of the local newspaper editor and his wife, Ann followed her father's adherence to principle and her mother's persistence—and inherited brain power from both. Of a staunchly conservative family, she managed to be quite liberal about women's rights, and, having chosen to become an architect, decided that the Massachusetts Institute of Technology was the place to go. Ann entered college at sixteen and began her career following graduation five years later. In 1941 she married Charles V. Bintliff, then a medical student at the University of Texas. They had three children. Dr. Bintliff once said, "They say marriage is a 50-50 proposition. Nuts! It's 100-100." And so theirs was until his tragic death in an airplane accident last September.

In addition to her home, church, and professional work Mrs. Bintliff is treasurer of St. James' Day School. When the school's funds were low, and hopes for its future dim, Mrs. Bintliff would say, "I do not believe the Lord means this school to fall apart," and would pound the pavements seeking funds. She is a member of the firm of Bintliff and Bell, which built the First Lutheran Church, the parish house of St. James', and the middle school building of St. James' Day School. Mrs. Bintliff is pictured in front of St. Mary's, Texarkana, one of her most recent designs. Mr. J. Bettis Lawrence, headmaster of St. James', says, "These [church buildings] are no more and no less Christian endeavors than the most secular of Mrs. Bintliff's structures. Her work in the church is not separate from any of her activities; it motivates, informs, and ultimately gives significance to her entire life."

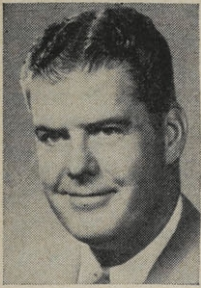
A key figure in the Missionary District of the Dominican Republic is Miss **Virginia Norman**, who, as district treasurer, represents the Finance Department of the National Council of the Episcopal Church. This position involves not only the handling of the payroll and various disbursements allocated by National Council to assist the *Iglesia Episcopal Dominicana*, but also the handling and accounting of most funds in the district as well as the advising of various officials on matters of bookkeeping and records.

Miss Norman was born a Dominican citizen in San Pedro de Macoris, of British West Indian parents, in 1924. One of five children, she grew up in San Pedro, finished high school, and taught fifth grade in St. Stephen's parochial school while taking commercial courses. In 1949 she became school secretary at St. Stephen's while also doing consular work for the British government.

Her experience and competence made her a natural and happy choice for the position of assistant treasurer of the district when the office became vacant. When the Rt. Rev. Paul A. Kellogg came to the Dominican Republic in the spring of 1960 as its first resident Episcopal bishop, the full responsibility of the district treasurer's office was given to Miss Norman, and she moved to the capital.

She has enjoyed her front seat at the drama of change and growth that has taken place in the district, especially rejoicing in the emergence of Dominican Christian leadership, both lay and clerical. This May she will take a special pleasure in being present for the ordination to the diaconate of her cousin, Ricardo Potter-Norman, now a senior at the Episcopal Seminary of the Caribbean in Puerto Rico.

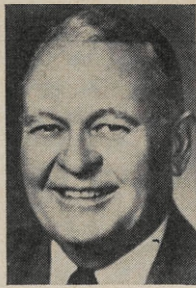




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"Don't be scared of the Scientific Age. Rejoice in it. It is a time of opportunity, never given to any generation before this one, to pray very hard for the gift of wisdom to use the new powers worthily." With these words Dr. **Charity Waymouth** closed her speech to a youth convention in Houlton, Maine. They are also an appropriate expression of her own life of devotion to her church and her research.

Born in London, England, in 1915, and educated at the Royal School for Daughters of Officers of the Army, Bath, Dr. Waymouth received a B.Sc. degree at the University of London and earned a doctorate degree at the University of Aberdeen. She was a Beith Memorial Fellow for Medical Research at Aberdeen, London, and Copenhagen, Denmark, from 1945 to 1947.

In 1952 she came to Mount Desert Island, Maine, to join the staff at the Roscoe B. Jackson Laboratory, which is the research center known for its development of a strain of cancer-bearing mice. Dr. Waymouth's work is concerned with the growth and nutrition of normal cells and cancer cells in chemically defined nutrients outside the animal body. From 1960 to 1962 she was president of the Tissue Culture Association, a world-wide professional organization.

In addition to her active professional life Charity Waymouth finds time to serve her diocese and parish and to review books of a scientific nature for *THE EPISCOPALIAN*. She is obviously a person who understands the importance of the work of the Church as well as "church work."

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In
the
land
of the

BANANA

The Episcopal Church maintains an important ministry along Central America's banana coast

BY THOMAS LABAR

ACCORDING TO AN ancient Roman legend it was the banana—the *Musa paradisiaca* or “fruit of paradise”—which flourished in the Garden of Eden and tempted Adam and Eve into the Fall. The present-day inhabitants of Central America's Caribbean coast may not view the long yellow fruit as the source of knowledge of good and evil, but they do look upon it as the source of almost everything else. For the banana is the basis of the area's economy, and when it fares well, so does the community.

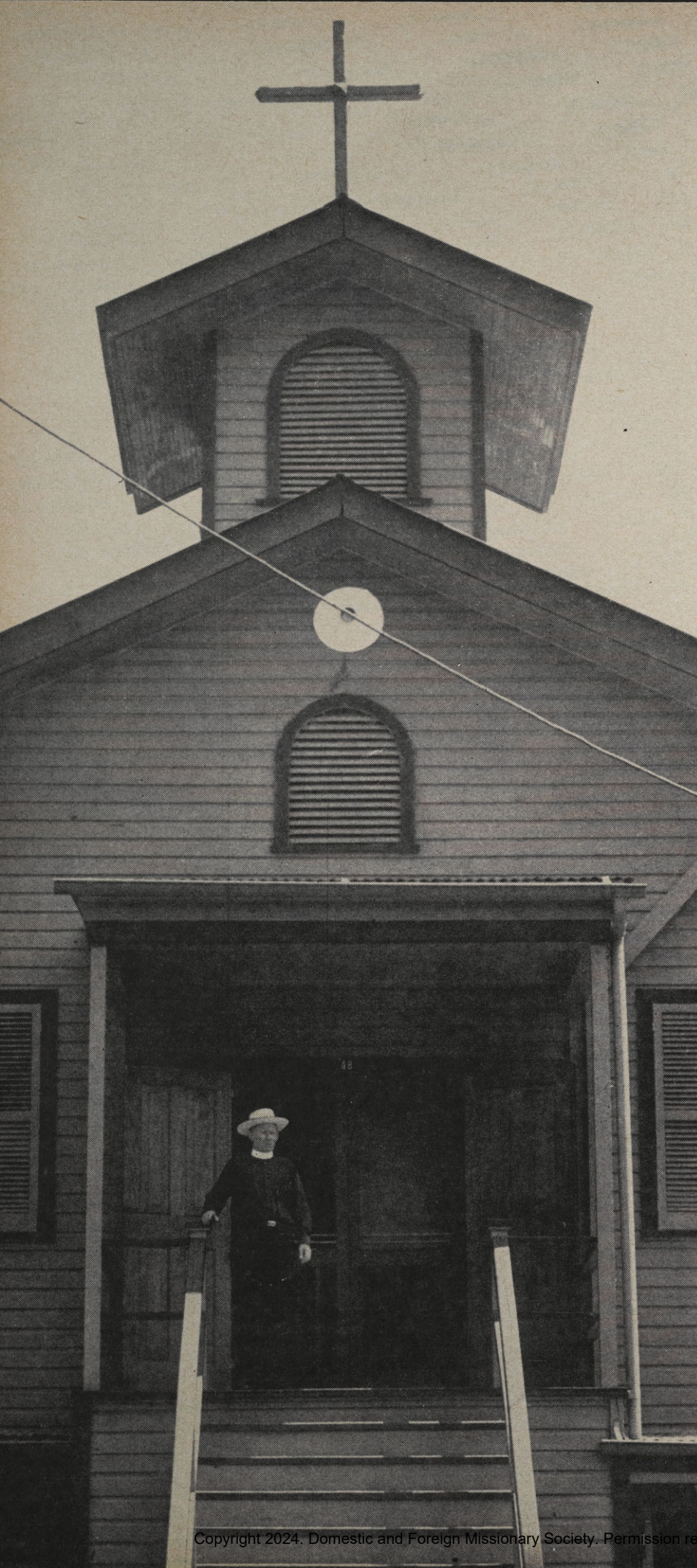
Contrary to popular assumption, this crop which plays so vital a role in the life of five Central American republics is not native to their soil. Although there is some evidence

that similar fruit was growing in parts of the pre-Columbian Americas, the current variety had to come almost around the world before taking root along this particular coastline. Historians report that the Arabs obtained the fruit in India, where it was known as the “fruit of the wise men,” and introduced it into the Holy Land and northern Egypt, and still later to the east coast of Africa. Portuguese slave traders are credited with taking it to the Canary Islands, where Spanish missionaries carried it to the New World.

Bananas were only a minor product in the Western Hemisphere until the first commercial shipment left Cuba for the U.S.A. in the early 1800's. By 1850 fast clipper ships were bringing occasional small cargoes from Panama. With the launching of steam vessels, which assured quick and regular delivery to U.S. markets, the industry hit its stride, and between 1870 and 1880 the

banana became the major source of income for most of Central America.

Another little-known fact is that the Anglican Church, except for a few early missions, followed the banana to Central America. Many people think of the Anglican Church as a new addition to this Latin culture. But the fact is that the church began establishing missions up and down the coast almost three quarters of a century ago. The reason for this is that most of the earlier inhabitants lived in the cool, clear air of the highlands and did not care for work in the tropical lowlands. Therefore, as the banana industry boomed, growers began importing West Indian Negroes, who were used to working in the hotter climes. Most of these newcomers had been raised in the Anglican Church, and they remained loyal to its traditions. Seeing an obligation to these communicants of the church, Anglican priests began visiting communities all over



Land of the Banana

Central America, many of them for the first time.

The original missionaries came from British Honduras, a possession of the English Crown which had had military chaplains and other clergy for some years. Others arrived from an isolated Anglican parish in San José, Costa Rica, which had been established by the foreign colony there. By the 1890's permanent missions had been founded in three different and widely separated places: Puerto Cortés, Honduras; Blue Fields, Nicaragua; and Puerto Limón, Costa Rica. These were followed by others until eventually a long chain of Anglican missions stretched down over a thousand miles of coastline from Bananera, Guatemala, south to Colón, Panama.

Today in some sixteen general locations along the coast the Episcopal Church in the U.S.A. maintains and operates a variety of missions, many of which were begun by British brethren. A large number of these provide secondary school education, a greatly needed service in these developing countries. Others conduct interesting experiments, such as a rubber plantation in Guatemala, which could introduce important second industries to the tropical areas. Some are large and well developed, others small and struggling. But whichever the case, the second- and third-generation West Indians who now make up the population are as devoted to their church as were their forebears. In fact, some neighborhoods are so dominated by their numbers that English is spoken more than Spanish. The Episcopal Church is well attended; and when someone speaks of "the father," he usually means the local Episcopal missionary.

Such a mission is Holy Trinity in La Ceiba, Honduras. The tall frame structure is something of a landmark in the small city of dusty streets and squat, sun-baked buildings which face the green, glassy waters of the Caribbean Sea and are backed by a jagged ridge of mountain peaks. For

Holy Trinity Mission in La Ceiba, Honduras, overlooks the Caribbean and the comings and goings of the bustling port.

THE EPISCOPALIAN

the Rev. J. Saxton Wolfe, Jr., recently arrived from a parish in South Florida, the task of being the local Episcopal missionary is a demanding one. He must not only look after the well-being of his hundred communicants, but must oversee a growing secondary school in which some 140 boys and girls attend kindergarten through fourth grade. In addition he performs a variety of other duties, such as keeping an eye on the popular community playground belonging to the mission, and chaperoning a bimonthly dance in the parish hall when the teen-agers gather to sway through their own zestful version of the twist.

Father Wolfe's day begins before the mist is burned from the mountains, because in the tropics the cool of morning is a time for getting much of the day's work done. In his case he finds it a good time to accomplish the paperwork in his office. Toward noon everything stops, as the temperature climbs past the hundred mark and the thick air seems to hang with beads of moisture.

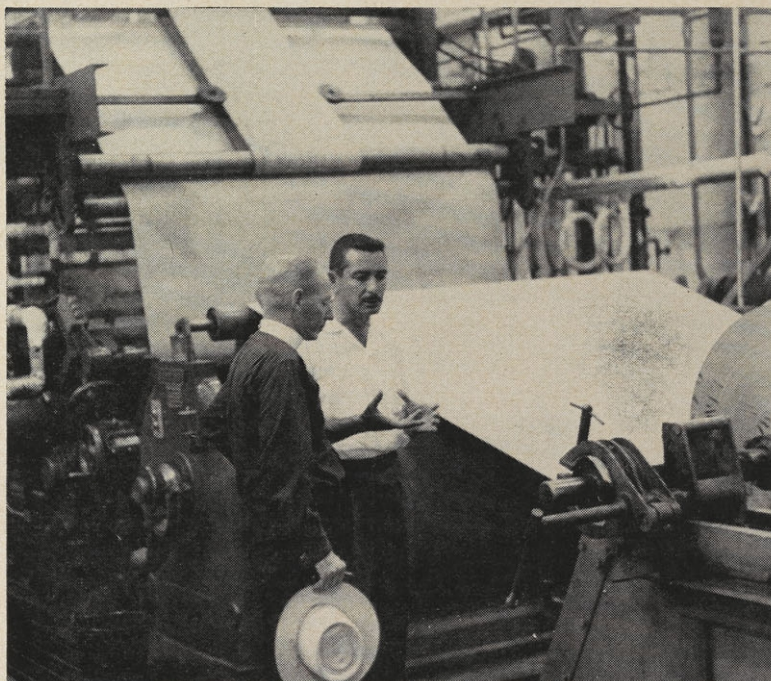
Father Wolfe usually spends this time at lunch with his wife, Pearl. Sometimes he chats with the local representative of the Peace Corps, Jim McAuley, a young man from Cleveland, Ohio, or studies with a tutor to increase his knowledge of Spanish. In the afternoon, as the sun begins to descend, the tempo increases and Father Wolfe begins making calls on his parishioners, who range from executives of the fruit company to field hands who harvest the bananas. During one afternoon last fall, he even had to go to jail to complete his parish calls. A member of his flock had been imprisoned by mistake during the last revolution. After a few minutes' conversation with the authorities, Father Wolfe walked out with his fellow Episcopalian. Bubbling over with relief and happiness the freed man cried, "That Father Wolfe, he can do anything."

But Father Wolfe is all too aware that there are many things that he cannot do, especially by himself. For him and his fellow missionaries along the coast, the support they receive

Continued on page 32



A ship out of La Ceiba symbolizes jobs and money brought by world trade.

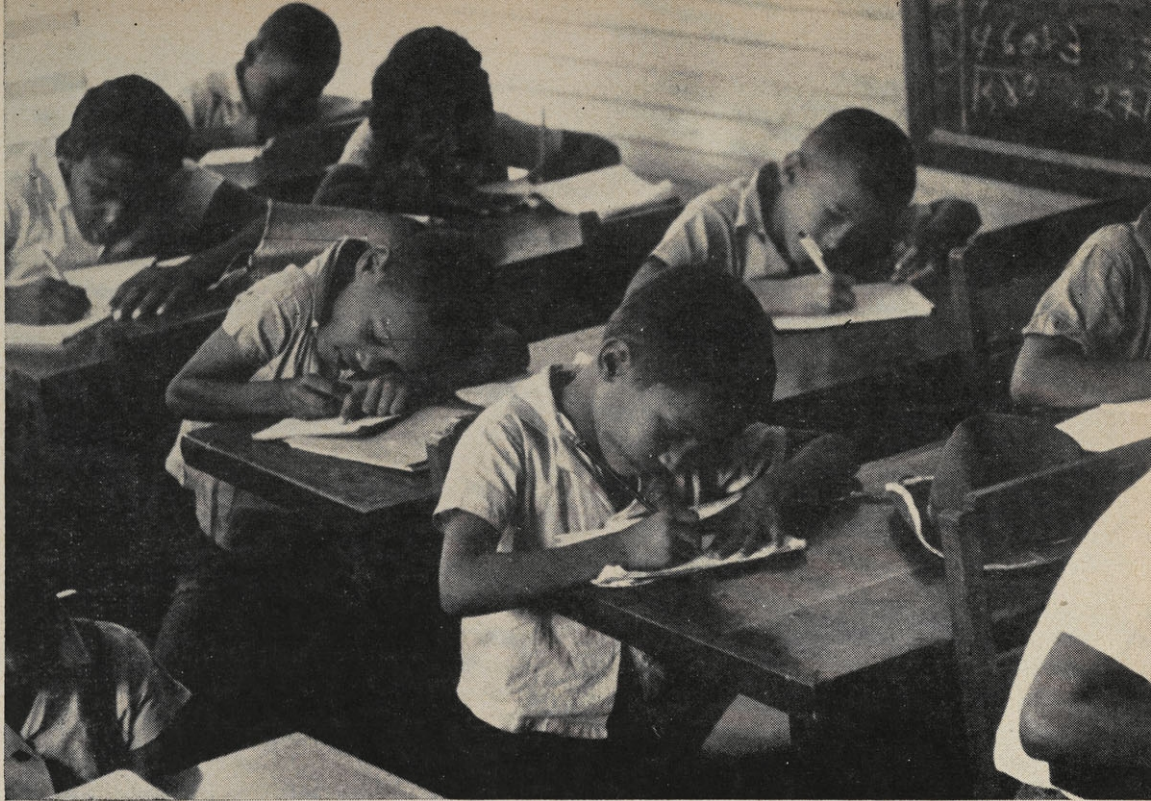


Father Wolfe visits worker in box factory owned by Standard Fruit.



A dock worker checks boxes of bananas being loaded aboard ship.

The primary day school which meets in the mission basement is helping to meet a prime need of the largely West Indian population.



Land of the Banana

from the U.S.A. is invaluable. For instance, the altar at Holy Trinity was donated by the Diocese of Massachusetts. The playground was provided by Christ Church, Lexington, Kentucky. And a third example is a plan of the Diocese of South Florida to help Father Wolfe with some of his expansion efforts. In fact South Florida has already left its mark on La Ceiba through the person of Freddie, the Wolfes' youthful assistant. When Father Wolfe gave the lad a T-shirt emblazoned with the words, "Diocese of South Florida," he was delighted and began wearing it everywhere, including school. Now his classmates have given Freddie a new name: "Diocese." When Father Wolfe first heard young voices floating through his window calling, "Diocese . . . Diocese," he was startled, but now he realizes they just want Freddie.

Other noises that drift in through

his open window are also becoming familiar to the priest, for they are the sounds of a busy banana port. The Standard Fruit Company's operations are the lifeblood of La Ceiba. When the firm profits, the town waxes, but when business is off, the town slumps. The actual plantations are many miles inland, where the company carefully plants each tree, irrigates it, prunes the growth, and eventually sends out harvesters who with gleaming machetes cut down the crop. Then each stalk is thoroughly washed and sent by a small railway to the port.

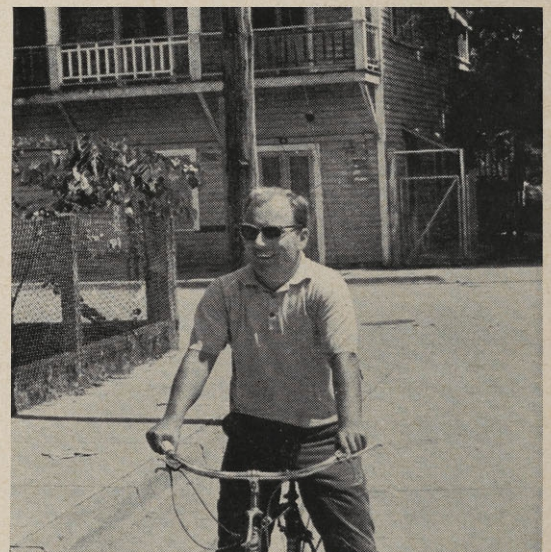
The citizens of La Ceiba are proud that their community was a site of pioneering experiments that led to the shipping of bananas preboxed. This may seem like a small thing to the uninitiated, but the change from shipping by the stalk to shipping by the box has greatly increased the quality and number of bananas ar-

riving at U.S. markets, and has caused something of a revolution in the industry. Presently, Standard Fruit is producing some 100,000 boxes per day and loading them, 125,000 to a cargo, in the holds of the three sleek white ships which leave the docks of La Ceiba each week for New Orleans, Charleston, and New York.

As the banana production increases, so grows La Ceiba—and so must the church grow, too. Father Wolfe has already selected a site on the far side of town for a new church and community center, and he hopes to start building soon. In other ways, he is also expanding his work among the differing age groups and social strata. "We must," he predicts, while looking along the dock toward a banana boat shimmering in the heat waves, "be willing to grow with the banana country if we are to accomplish God's work." ◀



Christ Church, Lexington, Kentucky, provided the playground facilities for Holy Trinity School. The Diocese of South Florida is one of the dioceses which has helped the mission.



Jim McAuley, Peace Corps worker from Cleveland, stops often to visit with Father Wolfe between his duties as a prison social worker.

A young teacher instructs some of the 140 pupils of the mission school which has grades from kindergarten through fourth grade.

WHEN THE ANSWER IS SILENCE

This is the second excerpt from C. S. Lewis's last book, Letters to Malcolm: Chiefly on Prayer, published in February by Harcourt, Brace & World, Inc. The letters are intensely personal in character, dealing with the practical problems of prayer faced by the ordinary Christian.

Characteristically, C. S. Lewis was unwilling during his lifetime (he died November 22, 1963) to offer direct instruction on Christian practice. What he has left us, however, in the form of a conversation between friends, is a body of wisdom which may be helpful to those who wish to listen in. —THE EDITORS

I DON'T VERY MUCH like the job of telling you "more about my festoonings"—the private overtones I give to certain petitions. You will understand I am not in the least recommending mine either to you or to anyone else. There could be many better; and my present festoons will very probably change.

I call them "festoons," by the way, because they don't (I trust) obliterate the plain, public sense of the petition but are merely hung on it.

What I do about "hallowed be thy name" I told you a fortnight ago.

Thy kingdom come. That is, may your reign be realised here, as it is realised there. But I tend to take *there* on three levels. First, as in the

sinless world beyond the horrors of animal and human life: in the behaviour of stars and trees and water, in sunrise and wind. May there be *here* (in my heart) the beginning of a like beauty. Secondly, as in the best human lives I have known: in all the people who really bear the burdens and ring true, and in the quiet, busy, ordered life of really good families and really good religious houses. May that, too, be "here." Finally, of course, in the usual sense: as in heaven, as among the blessed dead.

The Will Agreeable

And *here* can of course be taken not only as "in my heart," but as "in this college"—in England—in the world in general. But prayer is not the time for pressing our own favourite social or political panacea. Even Queen Victoria didn't like "being talked to as if she were a public meeting."

Thy will be done. My festoons on this have been added gradually. At first I took it exclusively as an act of submission, attempting to do with it what our Lord did in Gethsemane. I thought of God's will purely as something that would come upon me, something of which I should be the patient. And I also thought of it as a will which would be embodied in pains and disappointments.

Not, to be sure, that I supposed God's will for me to consist entirely of disagreeables. But I thought it was only the disagreeables that called for this preliminary submission—the agreeables could look after themselves for the present. When they turned up, one could give thanks.

God's Brass Tacks

This interpretation is, I expect, the commonest. And so it must be. And such are the miseries of human life that it must often fill our whole mind. But at other times other meanings can be added. So I added one more.

The peg for it is, I admit, much more obvious in the English version than in the Greek or Latin. No matter: this is where the liberty of festooning comes in. "Thy will be done." But a great deal of it is to be done by God's creatures, including me. The petition, then, is not merely that I may patiently suffer God's will but also that I may vigorously do it. I must be an agent as well as a patient. I am asking that I may be enabled to do it. In the long run I am asking to be given "the same mind which was also in Christ."

Taken this way, I find the words have a more regular daily application. For there isn't always—or we don't always have reason to suspect that there is—some great affliction looming in the near future, but there

is a school where the disciplines include anguish, anxiety, and alienation.

are always duties to be done; usually, for me, neglected duties to be caught up with. "Thy will be *done*—by me—now" brings one back to brass tacks.

Musty Memories

But more than that, I am at this very moment contemplating a new festoon. I am beginning to feel that we need a preliminary act of submission not only towards possible future afflictions but also towards possible future blessings. It seems to me that we often, almost sulkily, reject the good that God offers us because, at that moment, we expected some other good. Do you know what I mean? On every level of our life—in our religious experience, in our gastronomic, erotic, aesthetic, and social experience—we are always harking back to some occasion which seemed to us to reach perfection, setting that up as a norm, and depreciating all other occasions by comparison. But these other occasions, I now suspect, are often full of their own new blessing, if only we would lay ourselves open to it. God shows us a new facet of the glory, and we refuse to look at it because we're still looking for the old one. And of course we don't get that. You can't, at the twentieth reading, get again the experience of reading *Lycidas* for the first time. But what you do get can be in its own way as good.

Conjuring Old Aromas

This applies especially to the devotional life. Many religious people lament that the first fervours of their conversion have died away. They think—sometimes rightly, but not, I believe, always—that their sins account for this. They may even try by pitiful efforts of will to revive what

now seem to have been the golden days. But were those fervours—the operative word is *those*—ever intended to last?

It would be rash to say that there is any prayer which God *never* grants. But the strongest candidate is the prayer we might express in the single word *encore*. And how should the Infinite repeat Himself? All space and time are too little for Him to utter Himself in them *once*.

And the joke, or tragedy, of it all is that these golden moments in the past, which are so tormenting if we erect them into a norm, are entirely nourishing, wholesome, and enchanting if we are content to accept them for what they are, for memories. Properly bedded down in a past which we do not miserably try to conjure back, they will send up exquisite growths. Leave the bulbs alone, and the new flowers will come up. Grub them up and hope, by fondling and sniffing, to get last year's blooms, and you will get nothing. "Unless a seed die. . ."

No Aliases for the Bullying

I expect we all do much the same with the prayer for *our daily bread*. It means, doesn't it, all we need for the day—"things requisite and necessary as well for the body as for the soul." I should hate to make this clause "purely religious" by thinking of "spiritual" needs alone. One of its uses, to me, is to remind us daily that what Burnaby calls the *naïf* view of prayer is firmly built into our Lord's teaching.

Forgive us . . . as we forgive. Unfortunately there's no need to do any festooning here. To forgive for the moment is not difficult. But to go on forgiving, to forgive the same offence again every time it recurs to

the memory—there's the real tussle. My resource is to look for some action of my own which is open to the same charge as the one I'm resenting. If I still smart to remember how A let me down, I must still remember how I let B down. If I find it difficult to forgive those who bullied me at school, let me, at that very moment, remember, and pray for, those I bullied. (Not that we called it *bullying*, of course. That is where prayer without words can be so useful. In it there are no names; therefore no *aliases*.)

Sorting Out the Silliness

I was never worried myself by the words *lead us not into temptation*, but a great many of my correspondents are. The words suggest to them what someone has called "a fiend-like conception of God," as one who first forbids us certain fruits and then lures us to taste them. But the Greek word (πειρασμός) means "trial"—"trying circumstances"—of every sort; a far larger word than English "temptation." So that the petition essentially is "Make straight our paths. Spare us, where possible, from all crises, whether of temptation or affliction." By the way, you yourself, though you've doubtless forgotten it, gave me an excellent gloss on it: years ago in the pub at Coton. You said it added a sort of reservation to all our preceding prayers. As if we said, "In my ignorance I have asked for A, B, and C. But don't give me them if you foresee that they would in reality be to me either snares or sorrows." And you quoted Juvenal, *numinibus vota exaudita malignis*, "enormous prayers which heaven in vengeance grants." For we make plenty of such prayers. If God had granted all the silly prayers I've

Continued on page 36

BY C. S. LEWIS

PRAYER: PUBLIC AND PRIVATE

made in my life, where should I be now?

I don't often use *the kingdom, the power, and the glory*. When I do, I have an idea of the *kingdom* as sovereignty *de jure*; God, as good, would have a claim on my obedience even if He had no power. The *power* is the sovereignty *de facto*—He is omnipotent. And the *glory* is—well, the glory; the “beauty so old and new,” the “light from behind the sun.”

Is the Guilt Pathological?

I was interested in the things you said about *forgive us our trespasses*. Often, to be sure, there is something definite for which to ask forgiveness. This is plain sailing. But, like you, I often find one or other of two less manageable states: either a vague feeling of guilt or a sly, and equally vague, self-approval. What are we to do with these?

Many modern psychologists tell us always to distrust this vague feeling of guilt, as something purely pathological. And if they had stopped at that, I might believe them. But when they go on, as some do, to apply the same treatment to all guilt-feelings whatever, to suggest that one's feeling about a particular unkind act or a particular insincerity is also and equally untrustworthy—I can't help thinking they are talking nonsense. One sees this the moment one looks at other people. I have talked to some who felt guilt when they jolly well ought to have felt it; they have behaved like brutes and know it. I've also met others who felt guilty and weren't guilty by any standard I can apply. And thirdly, I've met people who were guilty and didn't seem to feel guilt. And isn't this what we should expect? People can be *malades imaginaires* who are well and think they are ill; and others, especially consumptives, are ill and think they are well; and thirdly—far the largest class—people are ill and know they are ill. It would be

very odd if there were any region in which all mistakes were in one direction.

Doesn't Everybody Need a Little Guilt?

Some Christians would tell us to go on rummaging and scratching till we find something specific. We may be sure, they say, that there are real sins enough to justify the guilt-feeling or to overthrow the feeling that all is well. I think they are right in saying that if we hunt long enough we shall find, or think we have found, something. But that is just what wakens suspicion. A theory which could never by any experience be falsified can for that reason hardly be verified. And just as, when we are yielding to temptation, we make ourselves believe that what we have always thought a sin will on this occasion, for some strange reason, not be a sin, shan't we persuade ourselves that something we have always (rightly) thought to be innocent was really wrong? We may create scruples. And scruples are always a bad thing—if only because they usually distract us from real duties.

The Half-Portrait in the Mirror

I don't at all know whether I'm right or not, but I have, on the whole, come to the conclusion that one can't directly *do* anything about either feeling. One is not to believe either—indeed, how can one believe a fog? I come back to St. John: “if our heart condemn us, God is greater than our heart.” And equally, if our heart flatter us, God is greater than our heart. I sometimes pray not for self-knowledge in general but for just so much self-knowledge at the moment as I can bear and use at the moment; the little daily dose.

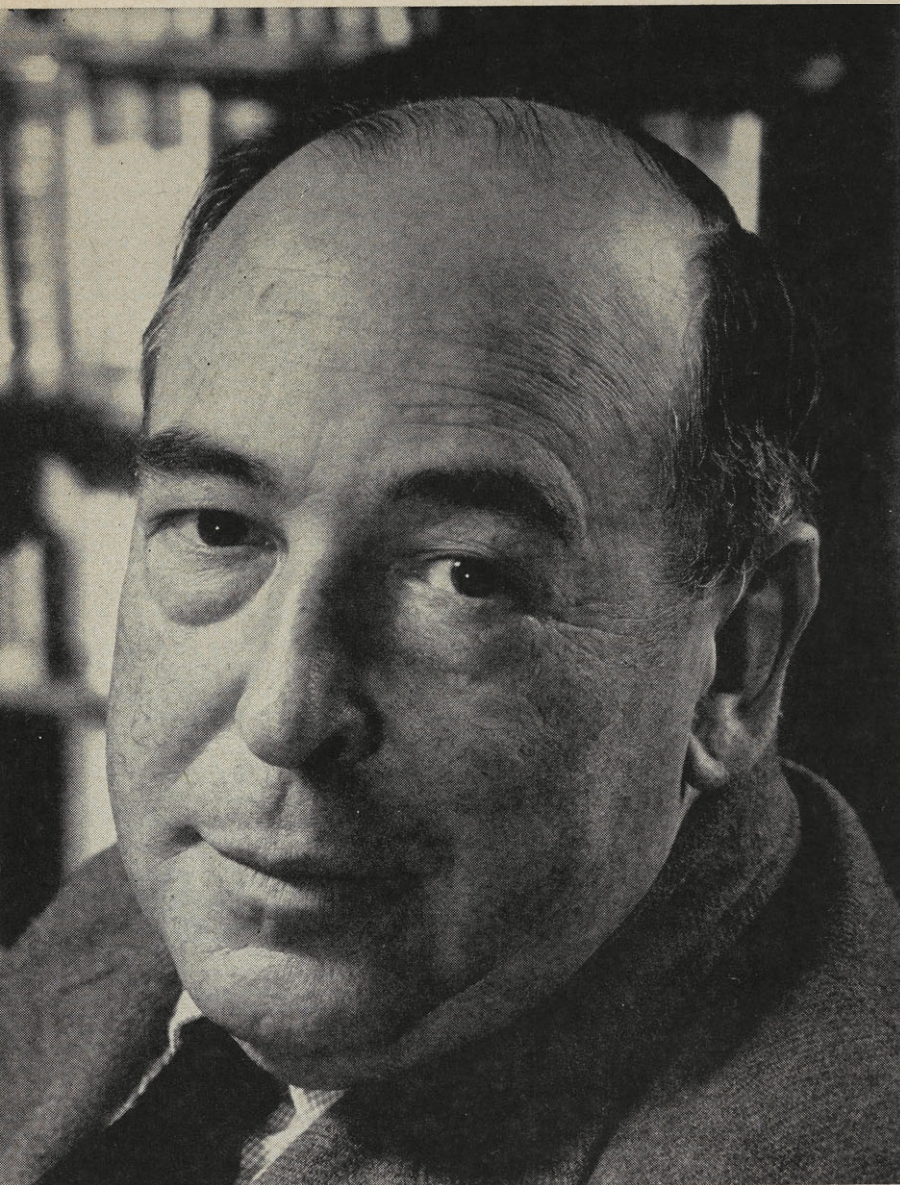
Have we any reason to suppose that total self-knowledge, if it were given us, would be for our good? Children and fools, we are told, should never look at half-done work;

“Some people feel guilty about their anxieties and regard them as a defect of faith. I don't agree at all. They are afflictions, not sins. Like all afflictions, they are, if we can so take them, our share in the Passion of Christ. For the beginning of the Passion—the first move, so to speak—is in Gethsemane. In Gethsemane a very strange and significant thing seems to have happened.”

—C. S. Lewis

and we are not yet, I trust, even half-done. You and I wouldn't, at all stages, think it wise to tell a pupil exactly what we thought of his quality. It is much more important that he should know what to do next.

If one said this in public, one would have all the Freudians on one's back. And, mind you, we are greatly indebted to them. They did expose the cowardly evasions of really useful self-knowledge which we had all been practising from the beginning of the world. But there is also a merely morbid and fidgety curiosity about one's self—the slop-over from modern psychology—



which surely does no good? The unfinished picture would so like to jump off the easel and have a look at itself! And analysis doesn't cure that. We all know people who have undergone it and seem to have made themselves a lifelong subject of research ever since.

If I am right, the conclusion is that when our conscience won't come down to brass tacks but will only vaguely accuse or vaguely approve, we must say to it, like Herbert, "Peace, prattler"—and get on.

Jesus Requested a Change

If you meant in your last letter that we can scrap the whole idea of

petitionary prayer—prayer which, as you put it, calls upon God to "engineer" particular events in the objective world—and confine ourselves to acts of penitence and adoration, I disagree with you. It may be true that Christianity would be, intellectually, a far easier religion if it told us to do this. And I can understand the people who think it would also be a more high-minded religion. But remember the psalm: "Lord, I am not high-minded." Or better still, remember the New Testament. The most unblushingly petitionary prayers are there recommended to us both by precept and example. Our Lord in Gethsemane made a petitionary pray-

er (and did not get what He asked for).

You'll remind me that He asked with a reservation—"nevertheless, not my will but thine." This makes an enormous difference. But the difference which it precisely does not make is that of removing the prayer's petitionary character. When poor Bill, on a famous occasion, asked us to advance him £100, he said, "If you are sure you can spare it," and "I shall quite understand if you'd rather not." This made his request very different from the nagging or even threatening request which a different sort of man might have made. But it was still a request.

The servant is not greater, and must not be more high-minded, than the master. Whatever the theoretical difficulties are, we must continue to make requests of God. And on this point we can get no help from those who keep on reminding us that this is the lowest and least essential kind of prayer. They may be right; but so what? Diamonds are more precious than cairngorms, but the cairngorms still exist and must be taken into account like anything else.

The Torments of Hope

Some people feel guilty about their anxieties and regard them as a defect of faith. I don't agree at all. They are afflictions, not sins. Like all afflictions, they are, if we can so take them, our share in the Passion of Christ. For the beginning of the Passion—the first move, so to speak—is in Gethsemane. In Gethsemane a very strange and significant thing seems to have happened.

It is clear from many of His sayings that our Lord had long foreseen His death. He knew what conduct such as His, in a world such as we have made of this, must inevitably lead to. But it is clear that this knowledge must somehow have been withdrawn from Him before He

Continued on page 38

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PRAYER

prayed in Gethsemane. He could not, with whatever reservation about the Father's will, have prayed that the cup might pass and simultaneously known that it would not. That is both a logical and a psychological impossibility. You see what this involves? Lest any trial incident to humanity should be lacking, the torments of hope—of suspense, anxiety—were at the last moment loosed upon Him—the supposed possibility that, after all, He might, He just conceivably might, be spared the supreme horror. There was precedent. Isaac had been spared: he too at the last moment, he also against all apparent probability. It was not quite impossible . . . and doubtless He had seen other men crucified . . . a sight very unlike most of our religious pictures and images.

Anxiety—A Servant's Destiny

But for this last (and erroneous) hope against hope, and the consequent tumult of the soul, the sweat of blood, perhaps He would not have been very Man. To live in a fully predictable world is not to be a man.

At the end, I know, we are told that an angel appeared "comforting" Him. But neither *comforting* in sixteenth-century English nor *εννισχυων* in Greek means "consoling." "Strengthening" is more the word. May not the strengthening have consisted in the renewed certainty—cold comfort this—that the thing must be endured and therefore could be?

We all try to accept with some sort of submission our afflictions when they actually arrive. But the prayer in Gethsemane shows that the preceding anxiety is equally God's will and equally part of our human destiny. The perfect Man experienced it. And the servant is not greater than the master. We are Christians, not Stoics.

The Coldest Silence

Does not every movement in the Passion write large some common element in the sufferings of our race? First, the prayer of anguish; not granted. Then He turns to His friends. They are asleep—as ours, or

we, are so often, or busy, or away, or preoccupied. Then He faces the Church, the very Church that He brought into existence. It condemns Him. This also is characteristic. In every church, in every institution, there is something which sooner or later works against the very purpose for which it came into existence. But there seems to be another chance. There is the State; in this case, the Roman state. Its pretensions are far lower than those of the Jewish church, but for that very reason it may be free from local fanaticisms. It claims to be just on a rough, worldly level. Yes, but only so far as is consistent with political expediency and *raison d'état*. One becomes a counter in a complicated game. But even now all is not lost. There is still an appeal to the People—the poor and simple whom He had blessed, whom He had healed and fed and taught, to whom He Himself belongs. But they have be-

come overnight (it is nothing unusual) a murderous rabble shouting for His blood. There is, then, nothing left but God. And to God, God's last words are "Why hast thou forsaken me?"

You see how characteristic, how representative, it all is. The human situation writ large. These are among the things it means to be a man. Every rope breaks when you seize it. Every door is slammed shut as you reach it.

Three in a Shared Darkness

As for the last dereliction of all, how can we either understand or endure it? Is it that God Himself cannot be Man unless God seems to vanish at His greatest need? And if so, why? I sometimes wonder if we have even begun to understand what is involved in the very concept of creation. If God will create, He will make something to be, and yet to be not Himself. To be created is, in

some sense, to be ejected or separated. Can it be that the more perfect the creature is, the further this separation must at some point be pushed? It is saints, not common people, who experience the "dark night." It is men and angels, not beasts, who rebel. Inanimate matter sleeps in the bosom of the Father. The "hiddenness" of God perhaps presses most painfully on those who are in another way nearest to Him, and therefore God Himself, made man, will of all men be by God most forsaken?

Perhaps there is an anguish, an alienation, a crucifixion involved in the creative act. Yet He who alone can judge judges the far-off consummation to be worth it.

I think it is only in a shared darkness that you and I can really meet at present; shared with one another and, what matters most, with our Master. We are not on an untrodden path. Rather, on the main road. ◀

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ON THE BATTLE LINES

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Clearing the Smoke Screen

In recent years, a growing amount of evidence has indicated a link between smoking—particularly cigarette smoking—and lung cancer. For more than a decade, a number of prominent individuals—Church leaders, legislators, athletes, and executives—have expressed concern over the possible health hazards caused by smoking.

Early Warnings—In 1950, for example, Pope Pius XII cautioned tobacco industrialists that “it is the duty of all to watch and regulate the use of tobacco. . . .” Senator Maurine B. Neuberger of Oregon has been outspoken in her efforts to educate the public to the possible dangers of smoking (see “Answer in Your Ashtray,” *THE EPISCOPALIAN*, January, 1964). Baseball hero Whitey Ford of the New York Yankees has switched from endorsing cigarettes to advocating a “no-smoking” policy for youth. Episcopal layman LeRoy Collins, former governor of Florida and now president of the National Association of Broadcasters, withstood considerable pressures in his pioneering efforts to stifle advertising beamed at “recruiting” young smokers.

Clearing the Smoke Screen—Despite such efforts, cigarette sales have continued to climb: in 1963, the average American over fifteen years of age smoked nearly 4,000 cigarettes—or slightly more than half a pack a day. According to a U.S. Department of Agriculture study, Americans spend almost twice as much to support their smoking habits—\$8 billion per year—as they do to support their churches.

Even the most confirmed smokers were jarred, however, by the January 12 report of a government study panel, whose findings indicated that the death rate from lung cancer among men who smoke is 1,000 per cent greater than among nonsmokers. One of the earliest effects of the report was felt by a Seventh-Day Adventist “smoking withdrawal clinic” in New York City. Before January 12, a total of 1,200 people had participated during a series of five-day programs conducted over a period of several months; when the report was released, 2,000 people crowded into the clinic in one day.

Clergymen Challenged—Reactions of Church leaders have indicated widespread concern; one of the most frequent suggestions voiced has been that clergymen who smoke set an example for their congregations by breaking the habit. “In light of the serious nature of the report,” said evangelist Billy Graham, “it will not be a good Christian witness for a clergyman to smoke.”

Is Smoking a Sin?—Smoking as a moral issue has also been the subject of wide discussion. The Protestant magazine, *Christianity Today*, condemns habitual smoking as “incompatible with the Biblical principle of the stewardship

of the body,” and states that adults who smoke in the presence of impressionable teen-agers are violating “the Biblical principle of responsibility for one’s brother.”

Potential Smokers—Along with expressing concern over adult smokers, Church leaders have been directing their attention to teen-agers who do not yet smoke. Dr. Lin Cartwright, a prominent member of the Disciples of Christ, has said that future Protestant Sunday-school lessons can be expected to discourage smoking.

In Fort Worth, Texas, the All-Church Press, which produces weekly newspapers for 350 Protestant congregations, has suggested a seven-point program of action by which churches can help discourage smoking. Among these suggestions are that ministers, officers, church-school teachers, and other leaders set an example by abstaining from smoking; that, where possible, churches conduct stop-smoking clinics for members and other residents in the community; that parents be encouraged to stop smoking so that their children will not imitate them; and that Christians might wish to encourage the communications media to rethink their policies on tobacco advertising.

Welcome, St. Michael’s

The first Episcopal college to be established west of the Mississippi hopes to open its doors in 1965. St. Michael’s College—a liberal arts institution and one of the cluster of colleges which form the University of the Pacific at Stockton, California—will be a four-year, coeducational college with a curriculum leading to the Bachelor of Arts degree.

A Province Project—St. Michael’s will be built under the auspices of the Eighth Province and financed by individual donors. The Rt. Rev. Russell S. Hubbard, Bishop of Spokane, president of the Province of the Pacific, and chairman of the board of the new college, has said, “We consider this co-operation within the Episcopal province to be unique in this nation in both religious and educational endeavors, offering fine opportunities to young people seeking the highest academic standards in a church-related atmosphere.”

In the Oxford Style—The plan to establish St. Michael’s within the University of the Pacific complex follows the Oxford-Cambridge systems of interrelated colleges: St. Michael’s will have its own staff and autonomy, and its own classrooms, housing facilities, and administration building; but its students will be able to use University of the Pacific facilities, such as laboratories, and enroll in courses not offered by St. Michael’s.

Translating St. Michael’s College into bricks and mortar will require some \$2 million. If the college were established independently, estimated capital requirements would be some \$20 million.

Cuban Refugees: Deadline in March

Cubans, whether they are refugees in the United States or still living on the Communist-controlled island, remain a concern of the churches (see *"They Flew to Freedom,"* page 2). On December 12, Mr. John F. Thomas, director of the U.S. Government's Cuban refugee program, announced that federal aid to employable Cuban refugees in Miami will be cut off on March 31 if they refuse to relocate in cities where work is available. He added, "Together with the religious and nonsectarian resettlement agencies we shall continue to place before each refugee, as his turn for interview comes up, the opportunities for resettlement. . . . If a person refuses and has no valid reason for refusal, he will be denied eligibility for economic aid." All refugees registered at the U.S. Cuban refugee center will be interviewed. Of this group it is estimated that half should be relocated.

To help aid this crash program of resettlement, Senator Philip A. Hart of Michigan said he would introduce legislation aimed at helping Cubans to be self-supporting. The bill would allow refugees to adjust their immigration status to that of persons admitted for permanent residence. The talents of many professional and skilled Cubans are going to waste in this country because state laws keep those without permanent residence from practicing their professions.

Communion without Wine Authorized for Ex-alcoholics

Dr. Oliver Tomkins, Anglican Bishop of Bristol, has authorized rectors in his diocese to administer Holy Communion under one species—bread—to communicants who are cured alcoholics.

Pointing out that clergy should direct "special attention" to ex-alcoholics, the bishop suggested that clergymen be on the alert for such communicants, and offer them bread only.

"There are many cured alcoholics," he said, "who have such a strong aversion to even the smell of alcohol that they have given up being communicants to avoid contact" with it.

Young Alcoholics—The Roman Catholic priest who founded the U.S. National Clergy Conference on Alcoholism recently said that alcoholism today occurs at an earlier age than ever before. The Rev. Ralph Pfau, executive secretary of the conference, said that the average age of alcoholics has dropped from forty to thirty during the past eighteen years. He went on to say that this decrease in age conforms to statistics involving all emotional illnesses.

Mutual Responsibility in Massachusetts

For a total cost of one dollar, St. James' Episcopal Church in New Bedford, Massachusetts, has been sold to the Polish National Catholic parish in that city.

Announcing the transaction in the *Diocese of Massachusetts Newsletter*, the Rt. Rev. Anson Phelps Stokes, Jr., the diocesan, pointed out that, "For years the Protestant Episcopal Church in the U.S.A. has been in full communion with this church whose orders come from the Old Catholics . . .

We are selling St. James' Church, which has closed its doors, for \$1.00 to the Polish National Catholic parish . . . which has been looking desperately for a church building."

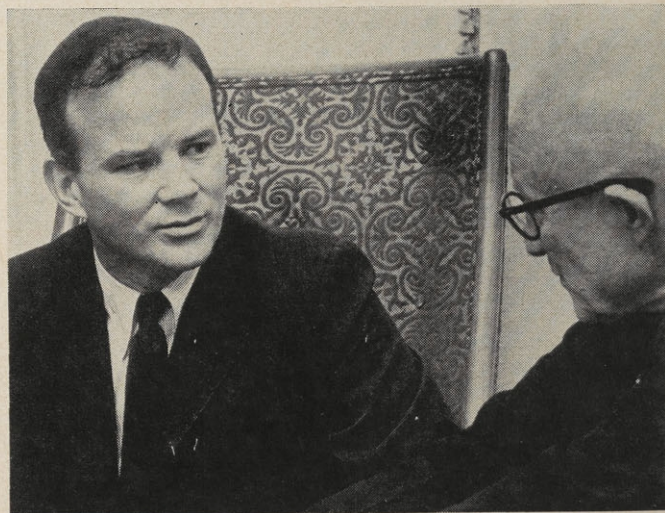
Bishop Stokes also said, "This is a happy event. I hope we can, in many communities, draw closer to the Polish National Catholics."

The Ecumenical Movement Goes to College

Some 3,000 students representing seventy-eight countries and seventy-four denominations gathered recently in Athens, Ohio, for the nineteenth Ecumenical Student Conference.

Church unity, economic revolution, and civil rights were major themes of the conference, in which some thirty Roman Catholic students participated fully with their Protestant and Orthodox counterparts for the first time in the seventy-eight-year history of the conference. Observers from the Peace Corps, the Congress on Racial Equality, and the Student Nonviolent Co-ordinating Committee also attended the six-day session.

Liturgical High Point—An ecumenical service of Holy Communion, the first of its kind to be held in 1,700 years, was the liturgical climax of the conference. The service, lead by the Rt. Rev. Daniel Corrigan, director of the Episcopal National Council's Home Department and chaplain of the conference, was based on the apostolic tradition of Hippolytus, dating from approximately 200 A.D., or before the present divisions of the Holy Catholic Church.



The Rev. Philip Zabriskie, left, and Dr. Kenneth S. Latourette

According to ancient custom, the assisting clergymen—forty-eight men representing several denominations—were divided into two equal groups of "deacons" and "presbyters." Student delegates—Protestant, Orthodox, and Roman Catholic—duplicated the ancient role of the laity, in which members of the congregation brought forward the elements of the mass—the bread and wine used by the early Church.

"This service of Communion," said the Rev. Dr. Kenneth Scott Latourette, professor emeritus of Yale University Divinity School and long a participant in the conference, "may show the way for ecumenical worship in the future."

The conference, which is held every four years, was sponsored by the National Student Christian Federation and the World Student Christian Federation in affiliation with the National Council of Churches.

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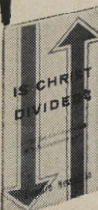
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Worldscene continued

Birth Control: New Trends?

Some recent events seem to indicate new trends in the continuing hassle over birth control.

The most dramatic example comes from the District of Columbia, which on March 1 launches a birth control program which includes provision for contraceptive devices. Financed by a \$25,000 Congressional appropriation, the program will be maintained by five Washington clinics.

Principles, Public and Private—In New York City, a simplified method for welfare recipients to receive information on birth control has been installed by Welfare Commissioner James R. Dumpson. "Personally, I oppose birth control," says Mr. Dumpson, who is a Roman Catholic. But he adds, "As a public official, I don't believe I have the right to impose morals."

Hearing the Opposite View—The January issue of *Ramparts*, a Roman Catholic magazine published in California, features an article called "The Case for Contraception." The article, written by the Rev. William P. Wylie, an Anglican theologian, challenges the Roman "natural law" arguments against contraceptives. "I don't necessarily agree with Father Wylie," says Edward Keating, the Roman Catholic publisher of *Ramparts*, "but I do feel it helps [Roman] Catholics to understand better the non-Roman viewpoint."

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For these reasons, the Church of England began its work in the Holy Land in 1820. For these reasons, an Anglican bishopric was created there in 1841. And for these reasons an Episcopal school was started in Jaffa in 1872.

The Episcopal Church sent its first priest to the Holy Land in 1924, and the church has been represented there since 1960 by the Rev. Canon John D. Zimmerman, who serves as a member of the staff of the Anglican Archbishop in Jerusalem.

Your funds will help support historic dioceses with familiar Biblical names: Jordan, Lebanon, and Syria; Egypt and Libya.

In addition, they will be used to provide support for educational facilities for all of the diverse groups which make up the local populations: Christians, Jews, and Muslims.

St. George's Anglican Theological College in Jerusalem, which educates persons of widely differing backgrounds for the Christian ministry, is another beneficiary of the special offering. So, too, are the Eastern Orthodox Churches.

The needs in Jerusalem and other parts of the Middle East are many. One important way you can help to meet them is through your Good Friday Offering.

Church and State: Amicable Apartness?

—COLUMBUS, OHIO

"We are not asked to set policy or to speak for the churches or the National Council of Churches—we could not if we tried. We are asked to study and to deliberate together in the light of the gospel and to offer the best advice we can. . . ."

Thus the Rev. Eugene Carson Blake, chairman of the National Council of Churches' first national study conference on Church and State, suggested to some 450 delegates their assignment in Columbus, Ohio, the first week in February.

The Delegates—The list of delegates, who came from twenty-four Protestant and Orthodox church bodies, read like a section of *Who's Who*. Among the twenty-eight Episcopalians, for example, were three bishops—the Rt. Rev. William Crittenden of Erie, the Rt. Rev. James A. Pike of California, and the Rt. Rev. Malcolm E. Peabody, retired Bishop of Central New York—and such prominent laymen as law experts Charles Taft of Cincinnati, Ohio; Charles Tuttle of New York; and Wilbur Katz of the University of Wisconsin.

Separated Brethren—Among the fifty observers and consultants present were twelve representatives of the National Catholic Welfare Conference, and an equal number from the Synagogue Council of America. One of the many highlights of the conference was a denominational dinner, held by the Episcopal delegation, with the Roman and Jewish observers as honored guests.

In addition, for the first time, non-member Protestant churches were invited to send voting delegates to a National Council of Churches study conference. Among the church bodies responding were the Lutheran Church-Missouri Synod, and several Southern Baptist state conventions.

Guidelines—The lay and clerical delegates drew on six preparatory papers, and on four addresses delivered the

opening day. Each paper deliberately expressed a different point of view on two key questions: (1) Should government affirm the religious heritage and convictions of the people? and (2) Should government assist or support the church-related institutions of education and welfare which contribute to the general good?

Yes-and-No—From the outset of the conference, the majority of the delegates shunned the two extreme positions—both an outright *yes* and a flat *no*. Four days later, when the findings of study sessions were presented, this attitude was expressed in the title of the document: "Separation and Interaction of Church and State." The findings pointed out that "since the missions of church and state involve the same people," the two institutions cannot be totally isolated from each other. Yet, because this is a pluralistic society in which Protestants represent a minority, the two entities must maintain a state of amicable apartness.

Work Sessions—Dividing into twelve discussion sections, the delegates spent long hours pondering such thorny issues as federal aid to church-related institutions; the role of the church in action involving civil disobedience; Sunday closing laws; and military chaplaincies. Their detailed reports were used as a basis for the general findings presented on the final day of the conference.

Section Findings—Among the suggestions or recommendations for further study were: (1) that "distinctly religious observances, such as nativity pageants and baccalaureate services, are properly functions of the Church" and not the duty of the public schools; (2) that "all special privileges such as housing exemption on income tax" for ministers "be abolished"; (3) that church exemptions from excise taxes be eliminated; (4) that day-of-rest laws be "so rewritten or construed as to seek to re-

move . . . inequity"; and (5) an acceptance of the current system of military chaplaincies as workable. The twenty-five dissenters to this last recommendation were men who were mostly young, and mostly clergymen.

General Findings—The general findings of the conferees, in brief, supported the Supreme Court decisions against public school devotions; opposed "the so-called 'Christian Amendment,' which seeks to commit our government with a particular religious tradition"; and opposed federal or state aid to parochial institutions. In the area of state support of church-related health and welfare agencies, the conference—after lengthy debate—endorsed such aid, provided programs be administered without regard to race, creed, color, or national origin.

A Key Question—While the barring of state funds for church-related primary, elementary, and secondary schools represents a long-held view, the conference statement that "we propose 'shared time' as the most creative measure for solving this problem and are willing to explore other legal methods for solving it" indicates a growing willingness to find solutions for the increasing crisis in American education.

Salient Points—Comments taken from two section reports seem to reflect the dominant themes of the study conference. One concerned the strict division of the secular from the religious: "As office-holders and citizens, church members influence public affairs. No person ceases to be religious merely because he operates in the political or civil sphere." The other dealt with the implications of recent rulings against public-school-centered religious observance: "The freedom of worship, which is so vital a part of our American heritage, is not likely to be lost by attack from without. If it is ever lost or impaired, it will be through our own carelessness or neglect." ◀

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WORLDSCENE CONTINUED

Coventry Cross at the World's Fair

THE FAMED CHARRED CROSS of Coventry will become a symbol of reconciliation at the New York World's Fair. The United States Conference for the World Council of Churches is sponsoring the journey of this precious reminder of Coventry's death and resurrection. It has borne witness since 1940 to the reconciling work of Christ between nation and nation, between man and man, between church and church, and between church and world. Thousands of pilgrims visit it every year in England. Millions will see it in its new setting during the summers of 1964 and 1965 at the Protestant-Orthodox Center in the Fair grounds.

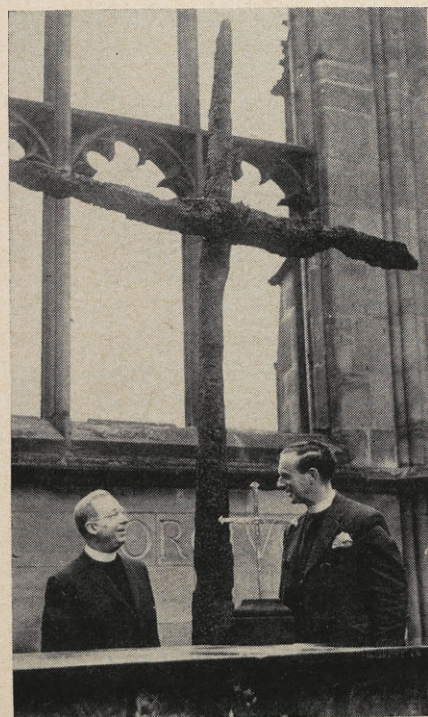
This priceless cargo will be entrusted to Pan American World Airways, and will receive special handling on every stage of its journey from the apse ruins of the old Cathedral Church of St. Michael in Coventry to New York's Flushing Meadows. As the ceremony of removal is ended on Easter Tuesday morning, March 31, a replica of the cross, made from Warwickshire oak, as the original beams of the cathedral were, will be erected in its place until the return of the original in late October, 1965.

The two charred oak beams were lifted from among the still-smoking ruins of the bombed cathedral, lashed together to form a rough cross, and placed in a sand bucket which had been used in fighting the incendiary fires.

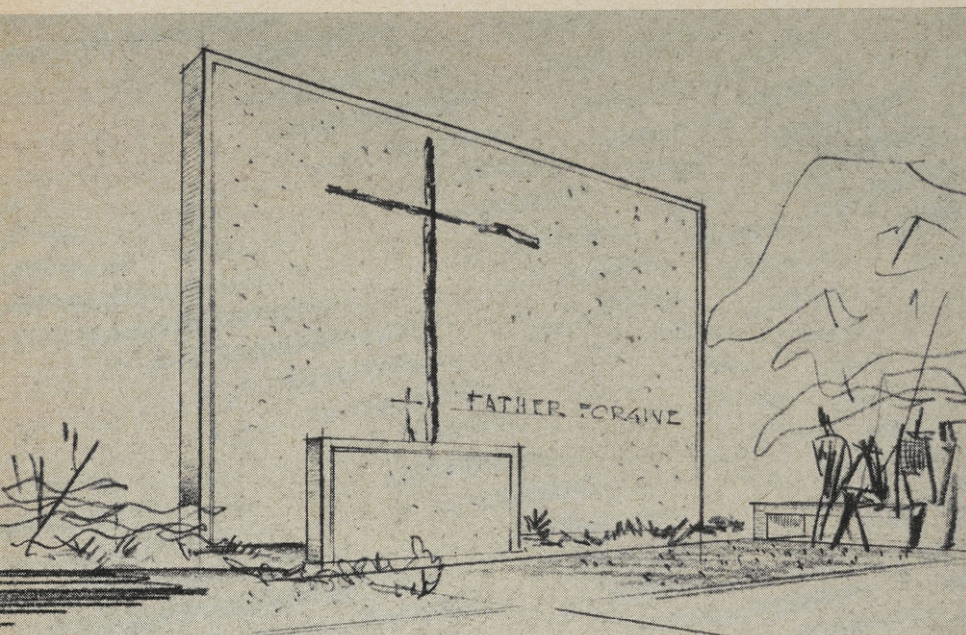
This relic of early World War II will be accompanied by a Cross of Nails. As the ruins cooled, those who poked among the debris found thousands of large, hand-forged nails which littered the blackened ruins.

At first the nails were just part of

the rubble. Then two visitors, inspired by the Charred Cross, picked up a few of the nails and fashioned them into a cross to carry away as a remembrance of that horrible, obliteration bombing raid in 1940. Other faithful pilgrims followed their example. Then all the remaining nails were gathered up and fashioned into crosses. Bishop Otto Dibelius of East and West Berlin later said, "These nail-crosses have become symbols and reminders above the barriers of destruction: symbols of repentance in the hearts of Christian men



In the ruined apse of the old Cathedral of St. Michael in Coventry, England, the Rev. James W. Kennedy, left, discusses the famed Charred Cross with cathedral provost H. C. N. Williams.



Two rough, flame-blackened beams from the fire-bombed Coventry Cathedral will form a "cross of reconciliation" at the New York World's Fair this year.

and great reminders of God's forgiving grace."

The pilgrims stand longest, however, before the Charred Cross, with the inscription "Father Forgive" behind it, because they see in it a powerful witness to the meaning of reconciliation. The inscription refers to far more than a particular incident of destruction; as the Very Rev. H. C. N. Williams, provost of Coventry Cathedral, says, "in a . . . Christian sense, there are no enemies in war. We all become fellow victims of a disease. We all stand in need of the healing touch of God . . . in need of forgiveness."

One example of this reconciliation through forgiveness is the International Youth Center in the undercroft of the old apse directly beneath the altar of rubble, the Charred Cross, and the Cross of Nails. The center, which includes attractive meeting rooms, a snack bar, and a chapel, was built by German youth from East and West Berlin, who made a gift of one year of their work to accomplish the task.

Alongside the Charred Cross and the altar in the ruined sanctuary is a tablet containing a Litany of Forgiveness which asks God to forgive:

The *hatred* which divides nation from nation, race from race, class from class,

The *covetous* desires of men and nations to possess what is not their own,

The *greed* which exploits the labors of men, and lays waste the earth,

Our *envy* of the welfare and happi-

ness of others,

Our *indifference* to the plight of the homeless and the refugee,

The *lust* which uses for ignoble ends the bodies of men and women,

The *pride* which leads us to trust in ourselves, and not in God.

In its garden setting at the World's Fair the Coventry Cross will continue its work in the mission of Christian reconciliation. The blackened wood will be in stark contrast, as it stands on a simulated altar, to the white hammered concrete wall behind it, which bears the simple prayer, "Father Forgive." Beside the altar, a plaque will explain the reason for the presence of the cross, and another will contain the Litany of Forgiveness. The Cross of Nails will be on view inside the Protestant-Orthodox Center in the Coventry Cathedral exhibit.

The crosses will represent the City and the Cathedral of Coventry, which have become, as the Rt. Rev. Cuthbert K. N. Bardsley, Bishop of Coventry, has said, "the symbol not only of man's determination to bring good out of evil, but also the symbol of the power of God to overrule disaster."

You are invited to make a pilgrimage to this Shrine of Reconciliation in New York during the summers of 1964 and 1965, from late April to late October. The shrine is an opportunity for Christians to share in the churches' witness to their oneness, and to their belief in the power of resurrection and reconciliation.

—James W. Kennedy

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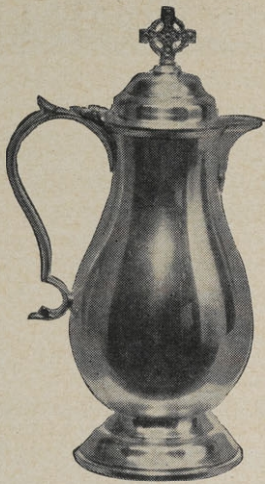
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That "Religious Issue" Again

PRESIDENT LYNDON B. JOHNSON, a Protestant, will be much more sensitive to the views of the Roman Catholic hierarchy than was his Roman Catholic predecessor John F. Kennedy.

That prediction was made by knowledgeable observers of the capital scene as soon as Mr. Johnson entered the White House. It is already being borne out by events.

As the first member of his faith to hold the nation's highest office, Mr. Kennedy felt himself under a heavy obligation to prove to the most suspicious Protestant that a Roman Catholic can be president of all the people.

He bent over backwards to avoid any appearance of favoritism to his church or subservience to its hierarchy. Cardinals were conspicuous by their absence from the White House calling list. On one of the most controversial legislative issues of his brief presidency—the dispute over including parochial schools in the administration's general program of federal aid to elementary and secondary schools—Mr. Kennedy directly defied the wishes of Roman Catholic bishops.

He was able to do these things—and get away with them politically—precisely because he was a member of the Roman Catholic Church. He figured that most Roman Catholic voters would continue to support him out of sheer "family pride" if for no better reason.

But President Johnson cannot make that assumption. Public opin-

ion polls show that he is starting his administration with the support of an overwhelming majority of Roman Catholic voters. But this is a tentative commitment, as Mr. Johnson well knows. To cement it, President Johnson must do with Roman Catholics what Kennedy did with Protestants—namely, prove himself by deeds.

His awareness of this necessity was demonstrated in January, when he dispatched Peace Corps Director Sargeant Shriver to the Holy Land with a warm Presidential greeting for the touring Pope.

A more substantial Johnson gesture toward the nation's 45 million Roman Catholics came to light recently. It involves the President's "war on poverty" program. The program includes federal grants to strengthen schools in urban slums and rural depressed areas, with a view toward helping children break free from the web of chronic deprivation.

Administration emissaries have privately assured Roman Catholic educators that the grants will be available to "nonprofit institutions"—that is, parochial schools—as well as to public schools.

It would be the first time that church-related schools below the college level have participated in a program of direct federal grants for aid to education. Roman Catholic leaders are elated at the breakthrough. Protestant defenders of church-state separation are conversely alarmed.

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President Johnson's best opportunity to woo Roman Catholic votes will come when the Democratic National Convention meets in Atlantic City next August. As the man who will head the ticket, he can dictate the choice of his running mate.

Many political experts are taking for granted that he will tap a Roman Catholic. The only question, in their view, is whether it will be Shriver, Mayor Robert F. Wagner of New York, Senator Eugene McCarthy of Minnesota, Governor "Pat" Brown of California, or Attorney General Robert F. Kennedy.

The widespread assumption that the Democratic vice-presidential nominee *must* be a Roman Catholic is an ironic reverse twist on the pre-1960 political axiom that a Roman Catholic was sheer poison on a national ticket.

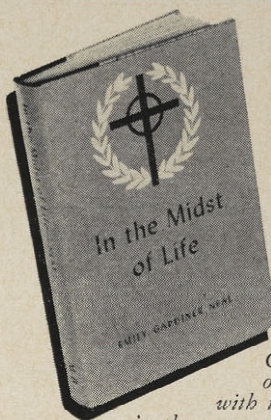
Thoughtful people—both Roman Catholics and Protestants—are disturbed to hear politicians talking once again as though a candidate's religious affiliation were more important than his character, experience, or other qualifications for high office.

"A candidate's Catholic faith should not become a qualification for office," the distinguished Roman Catholic journal, *America*, said in a recent editorial. "If the old 'religious issue' was shameful, its new version is ridiculous."

The interdenominational Protestant magazine, *Christian Century*, was equally vehement in condemning "a new, subtle, yet virulent form of religious bigotry."

"The American principle—at last clearly affirmed in the 1960 election—is that a man's character has much to do with whether or not the American people want him for a national office, but that his religious affiliation should have nothing to do with whether or not they elect him to that office," the *Christian Century* asserted.

"It will be a tragic day in our political history if we bring in through the back door an ugly religion issue which at great effort we have at last expelled from American politics through the front door."



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—Virginia Kirkus

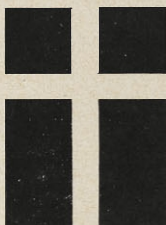
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In Person

► One of the most unusual tributes in the football world is the annual "Silver Anniversary All-American Award" of *Sports Illustrated*. Eligible candidates are men who played on varsity teams exactly twenty-five years earlier; selection is based not on athletic prowess, but on the man's career in the intervening years. Among the twenty-five recipients of this year's citation is the Rev. **Robert L. Green, Jr.**, rector of St. Matthew's Parish in Wilton, Connecticut. Father Green, who in 1938 was the Harvard eleven's 165-pound captain, was recognized on the basis of his efforts to relate Christianity to daily living in such areas as housing, public education, and politics.

► An Episcopal layman, similarly lauded by the sports world in 1957, is treasurer of the committee on arrangements for the Episcopal General Convention, to be held in St. Louis, Missouri, next October 11-23. He is Mr. **George A. Newton**, a prominent investment banking executive and attorney, who in 1932 was a star Colorado halfback. Mr. Newton, who also received the 1960 Bishop's Award of the Diocese of Missouri, is currently treasurer of the diocese, chairman of its department of finance, and a trustee of the Diocesan Investment Trust.

► The Episcopal National Council has announced a special annual award, the William E. Leidt Award for Excellence in Religious Journalism, to honor the person publishing the best religious writing in the secular press. The award is named for Mr. **William E. Leidt**, who retired recently after forty-one years with the National Council, during the past twenty-four of which he has been director of Episcopal publications.

Between 1940 and 1960, Mr. Leidt was the editor of *Forth*, the predecessor of *THE EPISCOPALIAN*. He is the author of a number of articles and books, including *New Africa Is My Parish*, and was the creator of the popular *Pioneer Builders for Christ*, a series of missionary biographies. Although officially retired, Mr. Leidt will continue to serve the National Council by collaborating with the Rev. Canon **C. Rankin Barnes** in preparing a fifty-year history of the Episcopal national organization.



► In recognition of Mrs. **Johanna K. Lally's** half-century of service to the Episcopal National Council, Presiding Bishop **Arthur Lichtenberger** presents her with a parchment scroll. Mrs. Lally, an employee of the Domestic and Foreign Missionary Society since 1913, has served as secretary to three officers of the Society, and has been assistant secretary of General Convention since 1934. She is presently assistant to the Rev. Canon Charles M. Guilbert.

► **THE EPISCOPALIAN** incorrectly stated in the December issue that "Mr. Prime F. Osborne, a layman from Jackson, Tennessee" has joined the Episcopal National Council's Overseas Department. We extend our apologies for both bad spelling and garbled geography to Mr. **Prime F. Osborn**, a lay leader from Jacksonville, Florida.

► The Rt. Rev. **William Crittenden**, Bishop of Erie, was one of the twelve vice-presidents-at-large to be elected at the recent General Assembly of the National Council of Churches. Bishop Crittenden has served on a number of National Council committees, as well as the General Board and Division of Christian Life and Work. He is also a director of the Erie Council of Churches.

► The Rev. **Robert L. Peck**, rector of the Church of the Nativity in Maysville, Kentucky, has accepted an appointment as vicar of the Parochial District of Manaia, the Diocese of Wellington, New Zealand. Father Peck, who was ordained to the priesthood in 1959, had served his entire ministry in the Kentucky parish. He and his wife, the former Margaret Cooper of Pueblo, Colorado, have five children.



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MOVIES

BY MALCOLM BOYD

Thank you, Miss Rutherford



THERE IS A new beauty on the silver screen. Her name is Margaret Rutherford.

I understand that her age is around eighty; but she is the undisputed glamor queen of our era. From time to time, in various cinematic appearances, she rides horseback, does the twist, solves complex murder mysteries singlehandedly, and gives us sudden, marvelous glimpses of the sheer decency of human life when it retains its genius for earthy, simple humor.

I admit quite unashamedly that I love Miss Rutherford. I think her face is wonderful: that indomitable block of British granite which, under the stress of crisis, flexes itself into deep thought and then into grim determination. Her moral decisions are as clear as freshly fallen rain water: *this* is good and *that* is evil. One always knows which side Miss Rutherford is fighting on, of course.

But we are grateful because Miss Rutherford lets us laugh. Ours is an age which teeters precariously on the razor's edge of forgetting how to laugh, except cynically or with edgy

despair. Our debt to Miss Rutherford is that she has given us back the belly laugh, the happily creased face laugh, the laugh which starts in an itch contained in the tiniest toe and builds slowly as it makes its way through the blood vessels, muscles, and ribs to the mind.

Her three most recent film appearances—all reasonably current on U.S. screens—afford excellent examples of her art.

The producers have permitted us to see her on the screen for the longest time in *Murder at the Gallop*. The plot revolves around Miss Rutherford as she plunges unabashedly into two murders, and then proceeds—with the disapproval of the local police—to solve the whole bloody business.

Perhaps the nicest scene shows her, in her English village kitchen, baking hot cookies for tea, while, at the same time, she ruminates about a murder. Thence—and we see all her mental processes—she comes up with a course of action which is obviously logical, rational, and to be pursued forthwith.

The British-made comedy, *Mouse*

on the Moon, advertises Miss Rutherford as the star but, sad to say, shows us precious little of her. When she is on screen, however, this otherwise gentle, sometimes pallid little comedy burns furiously. She is sovereign of a tiny European duchy engaged in space rocketry; the film is a soft spoof on the efforts of men and nations to reach the moon.

It is in her third current movie romp that Miss Rutherford shines at her brightest. In an unbelievably slick, women's-fiction-routine, humanly unreal movie, *The VIP's*, Miss Rutherford emerges on the cold screen with warmth, mellowness, and vitality.

Her role is as hemmed-in structurally as all the others in this movie. But she plays with the role—lovingly, patiently—and even seems to bask in its possibilities. She does realize them, and this is to our delight.

So, in a number of current movies, this lovely lady of the screen warms our hearts, creases our faces, and lets us shake with laughter once again. Given the conditions of our culture and the problems which confront it,



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Emerging from the theater after laughing with Miss Rutherford, we have a bit more tolerance than we had before for another point of view, or, at least, for the person holding it. Perhaps there is now possibility for a more human and relaxed dialogue with that man whom we could formerly meet only in a spirit of iciness, or prejudice.

This humor, this laughter, given us by Miss Rutherford is not fantasy. We are not in any sense escaping from the realities of *this* world into a dream-land over some convenient rainbow when we sit in a theater enjoying her films. Humor is a part of life, along with tragedy. Laughter is necessary—honest, authentic laughter, I mean—alongside sober appraisal of the terribly heavy issues of our day.

Thank you, Miss Rutherford, for helping us to be a little more human in a world which is always threatening, in big and little ways, to dehumanize us.

In my book, you are a real beauty. ◀

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

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BOOKS

Conducted by
Edward T. Dell, Jr.

Lent Is for Others

WHAT DOES "keeping Lent" accomplish? If we faithfully spend this Lenten season in specific self-denial, leaving out lunch or eliminating desserts or giving up smoking, will there be some inventory of visible benefits after Easter? If we go to an early service once a week during Lent and daily during Passion week, will we be different persons forty days after Ash Wednesday? Perhaps we will decide to give up *not* reading—and buy a Lenten book in the hope that some transformation will be visible in ourselves by the time we finish the final chapter.

All of these expectations, I suggest, are misplaced. Programs of self improvement, even those undertaken in Lent, trespass God's prerogatives. What changes He may have in mind for us are much better left to Him. What Christ gave up for Lent is our pattern. That sacrifice, if we can remember it, was Himself. You and I are what we give up in special ways during Lent for the sake of others. Lent is a season when we relearn that year-round truth.

Self-denial in food or pleasures ought to free some of our money to alleviate the needs of those who are hungry, for their sakes. Special acts of worship or prayers during Lent are a means of carrying before God an offering of the lives of all men who are troubled.

In the discipline of reading we can learn to be better servants of others, fulfilling Christ's instructions from the Gospel according to St. John: ". . .

love one another, as I have loved you." This year's Lenten books provide some excellent guidance, inspiration, and help in our quest for servanthood.

William Stringfellow is a young lawyer living in Manhattan. He has written what I consider to be the best Lenten book published in the last ten years.

Free in Obedience (Seabury, \$2.75) is a genuinely exciting, free-swinging, original work about the city and about death. This small volume provides more insight into what is really happening to us in America today than almost any book, play, magazine article, or TV spectacular I have seen all year. Stringfellow, although a difficult writer with long sentences and a sometimes awkward style, has come of age in this book. It is a superbly contemporary Lenten meditation on the Church, the city, and our common life, all illuminated by the Epistle to the Hebrews.

Free in Obedience can fill you with anger, despair, and sometimes annoyance. Stringfellow is not, however, just another peevish, angry young man, wrathfully smashing up respectability images and overturning applecarts. He is uncomfortable enough, but he accomplishes what the professional Jeremiahs among us have so far failed to do. He deftly clears the air of that miasma of fear, hopelessness, and futility that have become the smog blighting the landscape of nearly every person.

The price tag of obedience Stringfellow attaches to the freedom he com-

mends in *Free in Obedience* is a prospect that will make you grab for the rail, inhale deeply, and try to keep your knees from trembling.

"What the Christian has to give to the world is his very life," says Stringfellow. "He is established in such an extreme freedom by the power of Christ. . . ."

The author does not talk jargon; he talks a theology any layman can understand—and he makes sense. Don't miss this one.

In *The Loneliness of Man* (Fortress Press, \$3.00, 1963 Winter Selection, The Episcopal Book Club) Raymond Chapman, a British detective-fiction novelist who teaches in London, has shrewdly written about a state of mind which is surely at epidemic tide today. The author is both penetrating and sympathetic in his descriptions of the varieties of loneliness. The disease, he believes, is endemic—and no permanent cures will be found. Chapman's brand of comfort is the old-fashioned kind that fortifies. Unfortunately, his book seems longer than it is; his weapon for denouncing contemporary society's evils often seems to be a peashooter; and the evils are sometimes uniquely British.

The real difficulty with *The Loneliness of Man* is that the world is only something to be denounced. Christians who follow Chapman's advice may be lonelier than they need be. His understanding of loneliness is unique and compassionate, but he sees too little how deeply God loves the world we

must be lonely in, and how fearlessly a Christian can live in it.

There are few words that express loneliness more profoundly than those from the cross, "My God, my God, why hast thou forsaken me?" These blackest words of helplessness come from the twenty-second Psalm, which gives the title to Chad Walsh's *The Psalm of Christ* (Westminster, \$2.95). This Old Testament song of man's lonely despair—and hope—is the framework for these forty poems.

Hardly any poetry is suspected more often of soft sentimentality—too often with reason—than the religious kind. If poetry is not your cup of tea, let me commend this brew which is stronger than any of us can drink comfortably. This poet's work is neither painful, thin intellectualism; sloppy religiosity; nor versified, pious fripperies.

It is earthy, compassionate, humorous, and sometimes shocking in its confrontation with bloody death. On the second Friday of Lent the Walsh song for the day is:

We hung Jesus Christ on a sour apple tree

And left Him there for the good folk to see.

On the twenty-fourth day of Lent, meditating on "Save me from the lion's mouth" (PSALM 22:21), the poet caricatures the personal-safety brands of religion, beginning his poem:

The lion's breath is bad,

It smells of bloody meat.

I should be very sad

If he chose me to eat.

He closes the poem with:

Forgive us our virtues

As we forgive those who are virtuous against us.

If we had a pure food and drug act for books, this one might require a label warning against indigestion "if taken in other than recommended doses." The apparent size of these little blocks of words is deceptive. They are the reverse of the development house, which only looks large from the outside. This poetry, like so much of today's excellent poetic fare, continues to unfold its meanings in the reader's mind in later unguarded moments.

The Psalm of Christ contains a curious mixture. Some of the poems resist the classification "religious." Their vision is the world of man, a panorama

Continued on page 54

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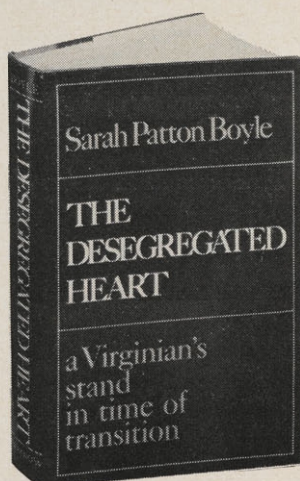
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BOOKS

—religious or not—that may not be too different from what can be seen from a cross.

Alive Again (Morehouse-Barlow, \$3.95) is the entirely appropriate title which the Episcopal Bishop of Arkansas, the Rt. Rev. Robert R. Brown, has given to five incisive, lively meditations on Jesus' parable of the Prodigal Son. What the bishop presents here is the simple, plain fare of classic truth about Christian living. *Alive Again* is good pastoral teaching of the faith's fundamentals for the wayward or careless prodigal son of the Church—latent or active in each one of us.

The perspective of the cross has seldom been more clearly understood and communicated than in the work of the late Evelyn Underhill. Her prose is near-poetry, ornamented by grace and clarity. The Rev. G. P. Mellick Belshaw has done a fine thing in selecting and arranging excerpts from Miss Underhill's rich legacy in *Lent with Evelyn Underhill* (Morehouse-Barlow, \$1.75). This is a splendid collection and a tantalizing introduction to some of the finest classic writing in Christendom.

In a similar category is *Ground of the Heart* (Morehouse-Barlow, \$1.25) by W. W. S. March, which you may have missed last year. What the Rev. Mr. March, of the Church of England, has given us looks so deceptively simple that it is too easy to miss it. *Ground of the Heart* is a careful, joyful examination of the Prayer of General Thanksgiving, that familiar landmark in the service of Morning Prayer. On so innocent a compass, this author does an astonishing job of lighting up the entire Prayer Book and our common worship with freshness and gaiety. This author has had the courtesy to do a lifetime of "homework." The travel folders that promise "everything to make your journey pleasant" provide an accurate description of this rewarding book that delivers a great deal more than it promises.

Lent is a good time for making some permanent advances in the life of prayer. We have seldom been offered more practical help in this difficult art than in *Letters to Malcolm: Chiefly on Prayer* by C. S. Lewis (Harcourt, Brace & World, Inc., \$3.50). Those who want a sample excerpt, which is the book's best recommendation, will find one on page 34 of this issue.

—E.T.D.

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Letters continued

are not "true ministries of Christ," but only that they do not have a "priestly" function. Our brethren in Christ would readily admit this premise. The office of bishop (in the line of apostolic succession) carries within itself the fullness of the priesthood as well as the functions delegated exclusively to the bishop.

If bishops are of the *esse* of the Church, we should not be afraid to admit this truth, although we should always witness for the truth in all charity. . . .

CHAP. WARNER B. WASHINGTON, JR.
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DR. MacLEOD AND IONA

As one who has been at Iona and who immediately felt the spiritual impact and peace of that place, I rejoiced to read the article, "Beginnings at Iona," in the December, 1963, issue of THE EPISCOPALIAN. But I do regret that only in the concluding lines is mention made of the leadership given Iona by the Rev. Dr. George MacLeod; of the truth that Iona has been restored by our brethren of the Presbyterian Church of Scotland, not by Anglicans; and that today its great work which uniquely unites worship and work at Iona with the problems of inner-city life in Glasgow, Edinburgh, and many another urban center, is carried on largely by the members of that same Church of Scotland. We Anglicans have had all too little share in this magnificent endeavor. . . .

THE RT. REV. FREDERICK J. WARNECKE
Bishop of Bethlehem

FOR THE SAKE OF CLARITY

While, on the whole, I think THE EPISCOPALIAN represents a creditable contribution to the field of religious journalism, considering that it is a magazine by laymen for laymen, I have become increasingly annoyed with the repetitious . . . use of the adjective "Episcopal". . . The noun "Episcopalian" is worked pretty hard, too.

When I read the opening article in the January issue—the report on the November meeting of the House of Bishops in Little Rock—my irritation at having to stumble over the word "Episcopal" no less than sixteen times in such a brief summary piqued my curiosity as to just how many times readers of THE EPISCOPALIAN would be

reminded that it is a journal serving the *Episcopal* Church. In the January issue the adjective "Episcopal" appears a total of 109 times, and the noun "Episcopalian" twenty times—in all except a handful of instances with complete redundancy. And I omit the inclusion of "Episcopal" in official titles, e.g., "Gaudet Episcopal Home."

A good deal of the writing, particularly in the reportorial areas, makes one wonder if it is being done by churchmen—which word, by the way, is a good working synonym for "Episcopalians."

Really, such puerile superfluities as "Episcopal Cathedral of St. James" (page 23) or "the Episcopal Church's Virginia Theological Seminary" (page 32) or "Episcopal Bishop of California" (page 46) are only slightly less officious than the tautological use of "Episcopal National Council," which unmelodious phrase causes the eye to jounce on not less than five different occasions. . . .

Quite frankly, your publication is going to have to be recast to speak to a higher level of religious and confessional literacy if it is going to have any long-range appeal to Episcopalians who take their churchmanship seriously. Valuable space devoted to such elemental explanations as that the House of Bishops and House of Deputies comprise the General Convention, or to definitions of the various kinds of bishops, deprives the magazine of some of its potential as a medium of communication of what is really significant in the life, work, and thought of the church. . . .

L. D. JOLLEY, JR.
Decatur, Ga.

Like you, we are sorry to use the words "Episcopal" and "Episcopalian" so often. We do it to avoid presumption and to be accurate. It really is not a case of denominational arrogance. Quite the reverse. We regard it as necessary until that time when the scandal of our dividedness is diminished. "Churchman," unfortunately, is not a synonym for "Episcopalian." That, we feel, would unchurch a good many of other Christian persuasions. For now, we are going to continue repeating the fundamentals, tagging things "Episcopal" with what may be annoying regularity for some.—ED

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CALENDAR OF PRAYER—MARCH

Dioceses of the Anglican Communion and Their Bishops

- 1 **Chile with Bolivia, South America:** Kenneth Walter Howell, *Bishop*.
- 2 **Cashel and Emly, Waterford, and Lismore, Ireland:** William Cecil de Pauley, *Bishop*.
- 3 **Central America:** David E. Richards, *Bishop*. (For the development of priestly vocations leading to a national ministry; guidance in planning theological education; for increasing effectiveness in social, educational services.)
- 4 **Central Brazil:** Edmund Knox Sherrill, *Bishop*. (For the seminary faculty and students in São Paulo; for those in isolated places.)
- 5 **Central New York, U.S.A.:** Walter M. Higley, *Bishop*. (College work [Chaplains Robert Ayers, Richard Stott]; town and country; work among the deaf; urban renewal [Syracuse, Utica].)
- 6 **Central Tanganyika, East Africa:** Alfred Stanway, *Bishop*; Musa Kahurananga, *Assistant Bishop*.
- 7 **Chekiang, China:** Kwang-hsun Ting, *Bishop*.
- 8 **Chelmsford, England:** John Gerhard Tiarks, *Bishop*; William Frank Percival Chadwick (Barking), *Bishop*; Frederick Dudley Vaughan Narborough (Golchester), *Bishop*; Thomas Geoffrey Stuart Smith, *Assistant Bishop*.
- 9 **Chester, England:** Gerald Alexander Ellison, *Bishop*; David Henry Saunders-Davies (Stockport), *Bishop*; Tom Greenwood, *Assistant Bishop*.
- 10 **Chicago, U.S.A.:** Gerald Francis Burrill, *Bishop*; James W. Montgomery, *Suffragan*. (The missions to the inner city; for a center city church site; the rural vicar; companionship with Zululand—Swaziland; stewardship.)
- 11 **Chichester, England:** Roger Plumpton Wilson, *Bishop*; James Herbert Lloyd Morrell (Lewes), *Bishop*.
- 12 **Chota Nagpur, India:** Sadanand Abinash Bishran Dilbar Hans, *Bishop*.
- 13 **Christchurch, New Zealand:** Alwyn Keith Warren, *Bishop*.
- 14 **Clogher, Ireland:** Alan Alexander Buchanan, *Bishop*.
- 15 **Colombo, Ceylon:** Archibald Rollo Graham-Campbell, *Bishop*.
- 16 **Colorado, U.S.A.:** Joseph S. Minnis, *Bishop*; Edwin B. Thayer, *Suffragan*. (For vocations, that young men and women may dedicate their lives to service in the church.)
- 17 **Connecticut, U.S.A.:** Walter H. Gray, *Bishop*; John H. Esquirol, *Suffragan*; J. Warren Hutchens, *Suffragan*. (Continuing and increasing concern for the world-wide mission of the Church.)
- 18 **Connor, Ireland:** Robert Cyril Hamilton Glover Elliott, *Bishop*.
- 19 **Convocation of American Churches in Europe:** Stephen F. Bayne, Jr., *Bishop*. (Military personnel and families in Europe; ecumenical brotherhood with other churches and the W.C.C.; schools, especially St. Stephen's, Rome.)
- 20 **Cork, Cloyne, and Ross, Ireland:** Richard Gordon Perdue, *Bishop*.
- 21 **Coventry, England:** Cuthbert Killick Norman Bardsley, *Bishop*; John David McKie, *Assistant Bishop*.
- 22 **Cuba:** Romualdo Gonzalez-Agueros, *Bishop*. (Lay workers of diocese; Union Seminary, Matanzas.)
- 23 **Dacca, East Pakistan:** James Douglas Blair, *Bishop*.
- 24 **Dallas, U.S.A.:** C. Avery Mason, *Bishop*; Theodore Harper McCrea, *Suffragan*. (Missionary growth; Christlike resolution of racial attitudes in the churches; realistic facing of involvement in the world's agony.)
- 25 **Damaraland, Southwest Africa:** Robert Herbert Mize, *Bishop*.
- 26 **Delaware, U.S.A.:** J. Brooke Mosley, *Bishop*. (Companionship with Dominican Republic, the Rt. Rev. Paul A. Kellogg; clergy abroad [Rev. Seymour Flinn, Diocese of Mbale]; college work [Rev. Marvin Hummel, Rev. Charles Ridge].)
- 27 **Good Friday**
- 28 **Delhi, India:** Frederick Robert Willis, *Bishop*.
- 29 **Easter Day**
- 30 **Derby, England:** Geoffrey Francis Allen, *Bishop*; Thomas Richards Parfitt, *Assistant Bishop*.
- 31 **Derry and Raphoe, Ireland:** Charles John Tyndall, *Bishop*.

THE EPISCOPALIAN

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The following dialogue occurs in the play, *The Curious Savage*, by John Patrick:

Mrs. Savage: What's the matter, Fairy May?

Fairy: Nothing. It's just that no one has said they loved me this live-long day.

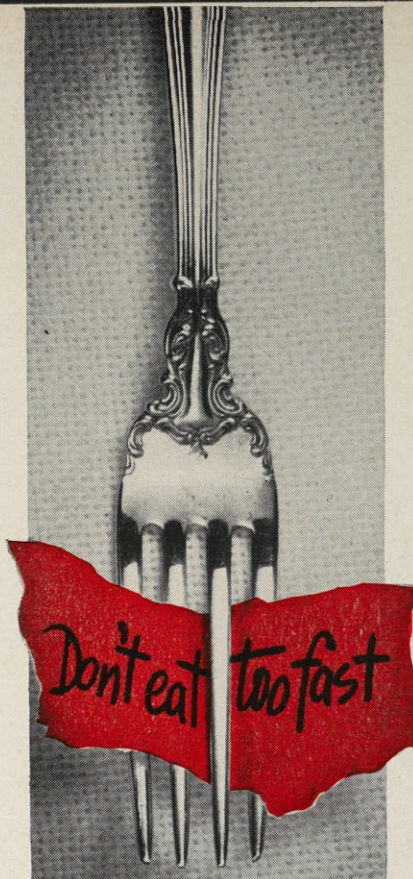
Mrs. Savage: Why, yes, they have, Fairy.

Fairy: Oh, no, they haven't. I've been waiting.

Mrs. Savage: I heard Florence say it at the dinner table.

Fairy: Did she?

Mrs. Savage: She said, "Don't eat too fast."



intended, resentment flares, and both are bruised in the exchange.

We know that sometimes the explicit words are necessary. We know, also, that the *manner* of saying them is even more important. A joyous insult carries more affection and warmth than sentiments expressed insincerely. A friendly grin and a hand extended are sacramental in nature: outward and visible signs of inward, spiritual grace. An impulsive hug says, "I love you," though the words may come out, "You old billygoat."

A batch of cookies may speak of love, or a flower or a book. Any expression of a person's concern for another says, "I love you." Sometimes the expression is clumsy. Sometimes we do, indeed, have to look and listen very hard for the love it contains. And sometimes the person declaring his love thus awkwardly feels called upon to belittle or deny it. At such times when we listen intently for someone else's love, we are unconsciously expressing our own, our concern for the other person. "The first duty of love is to listen," says theologian Paul Tillich. If we ponder his statement, we must recognize its truth. Aren't the people we remember most wonderfully those who took time to listen to us, who

listened carefully, and perhaps helped us understand what we were trying to say? And surely, at some time, every person must have felt the anger and frustration of trying to talk with someone who would not listen.

We say "I love you" in many ways: with valentines and birthday gifts, with smiles and mustard plasters, with tears and poems and cups of custard, sometimes with keeping our mouths shut, other times with speaking out, sometimes with brusqueness, sometimes with gentleness, with listening, with thoughtfulness, with impulsiveness. Often we must love by forgiving someone who has not listened for the love we tried to express. Often we say "I love you" by accepting forgiveness for our own errors. The hardest thing we may have to do is allow ourselves to *receive* love. Most of us want to choose whom we shall love, and whom we shall allow to love us. This is a part of our conceit.

Can conceit say "I love you" and mean it?

Almost inevitably, the essayist writing of love turns to St. Paul's first letter to the Corinthians. In it, he says in part, "Love is never boastful, nor conceited, nor rude; never selfish. . . ." We know that, as human beings, we are all of these things: sometimes boastful, conceited, rude, often selfish. And when we are in the bonds of these masters, we are not free to love.

We communicate "I love you" only when, perhaps for a moment, these bonds are burst, and we feel more concern for someone else than for ourselves. Then, the patience and kindness of love, the warmth and hope and joy of love, can be expressed through such weak and sinful people as we know ourselves to be.

—MARJORIE SHEARER



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MARCH

I Third Sunday in Lent

4-5 Meeting of the Department of the Urban Church, Division of Foreign Missions, National Council of the Churches of Christ. New York, N.Y.

8 Fourth Sunday in Lent

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11-13 Annual meeting of Church World Service's Board of Managers. New York, N.Y.

15 Passion Sunday

20-22 Married Couples' Conference at the Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va. For men (and their wives) who are considering the ordained ministry.

22 Palm Sunday

26 Maundy Thursday

27 Good Friday

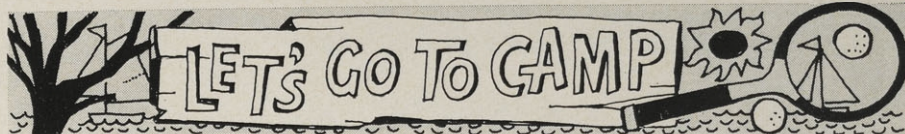
29 Easter Day

30 Easter Monday

31 Easter Tuesday

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

PICTURE CREDITS—"Cesar": 19 (middle). Coventry Evening Telegraph: 44-45. Diocese of Florida: 26 (left). Episcopal Church Photo: 19 (bottom). Genack Studio: 5 (top right). Lou Haase: 5 (bottom right). Holsinger Studio: 23 (right). Theo Kann: 18 (top). Thomas LaBar: 29-33. Claude Maloon: 23 (left). Vasco McCoy, Jr.: 27 (left). Dan Mills: 19 (top). Milwaukee Churchman: 24 (left). Martha Moscrip: 15. Betty Nettis: 4 (bottom). Joseph Nettis: 3, 4 (top). Irving J. Newsman: 18 (bottom), 49. S. Neale Norman: 27 (right). The Northeast: 28. Ramsey and Muspratt: 25 (left). Religious News Service: 41. Roberts Studio: 62. Society for Girls: 18 (middle). W. Suschitsky—Pix Inc.: 37. Von Behr: 21.



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Know Your Diocese

The Diocese of Rhode Island was organized in 1790, became part of the Eastern Diocese in 1810, became independent in 1843. Today there are seventy-one parishes and missions, with 108 clergy and sixty-five layreaders serving 51,197 baptized persons (32,872 communicants). Rhode Island can claim the highest ratio (one to seventeen) of Episcopalians to the total population (859,488) of any of the fifty states.

The deep social concern of the diocese is shown by the way it is meeting a local need which is also a concern throughout the nation. The diocese recently bought seven houses and converted them into apartments which are rented to elderly people of limited means at a cost within their resources.

The diocesan Christian social relations department responds to hundreds of requests for help each year. It functions as a clearinghouse for community assistance and provides counseling and guidance.

The Youth Conference Center, Pascoag, is a center for summer camping and year-round conferences for hundreds of boys and girls. The training at the center, which emphasizes self-reliance and responsibility, prepares many of the campers for future community leadership.

Holiday House, established at Plum Beach on Narragansett Bay over sixty years ago, provides a vacation opportunity in a Christian atmosphere for young girls. St. Mary's Home, North Providence, provides supervised care and family-style Christian living for children who must live temporarily away from their homes. The primary goal is to reunite the family in as short a time as possible. St. Martha's House, Providence, which is closely associated with St. Mary's, provides wholesome group living for teen-age girls separated from difficult home situations. St. Andrew's School, Barrington, provides educational and vocational training in homelike surroundings for boys who, for a variety of reasons, are unable to attend public schools.

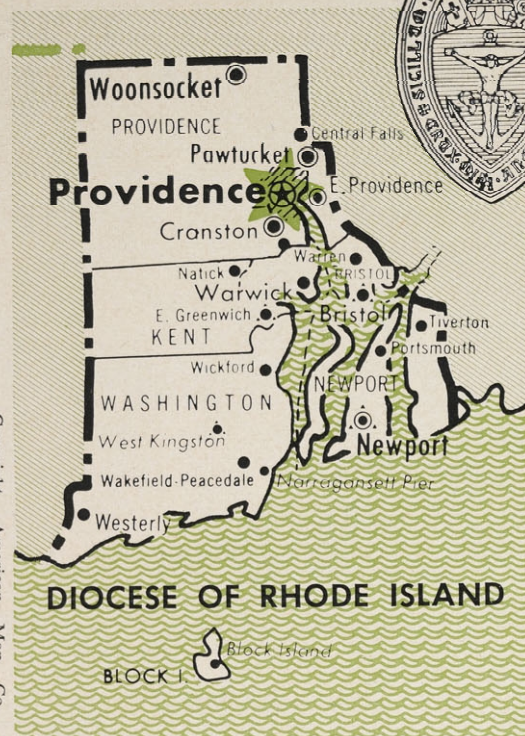
The diocesan scholarship fund was established to aid qualifying and deserving students in their educational endeavors in church-related and other schools.

A staff of full- and part-time chaplains brings service of counsel, advice, and practical assistance to young and old in state institutions and hospitals. Full-time resident chaplains in Providence and Kingston provide spiritual guidance and counseling to students. The Seamen's Church Institute, Newport, provides U.S. Navy personnel and merchant seamen with spiritual guidance, financial aid if necessary, lodging at low cost, and a place for reading, recreation, and fellowship.

Since Bishop Higgins became diocesan, the diocese has built six new churches, thirty-one parish houses, twenty-two vicarages and rectories, and a new diocesan center at the cathedral. Thirteen new buildings have been added to the Pascoag Conference Center.

The diocese has had a three-year companionate relationship with the Episcopal Church in Haiti. Many individual prayer partnerships have developed, and the Diocese of Rhode Island has financed the construction of a school in Mirebalais.

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The Rt. Rev. John Seville Higgins was born in London, England, on April 14, 1904, the son of Herbert and Alice Higgins. At the age of sixteen he was a bell ringer at his parish church; thus he is one of the few trained bell ringers in the Anglican episcopate. He came to the United States at the age of nineteen.

Bishop Higgins was educated at the Beaufoy Institute, Northampton Polytechnic Institute, and Oberlin College. He pursued his theological studies at Seabury-Western Theological Seminary from which he received a B.D. degree in 1931 and a D.D. degree in 1947. In 1955 Brown University honored him with an LL.D.

Ordained to the priesthood in 1931, Bishop Higgins served parishes in Reno, Nevada; Evanston and Chicago, Illinois; and Minneapolis, Minnesota. In 1948 he became rector of St. Martin's Church, Providence, Rhode Island, where he remained until 1953 when he was elected to be bishop coadjutor of the diocese. He became the diocesan on January 1, 1955, when the Rt. Rev. Granville G. Bennett retired.

Bishop Higgins is a member of General Convention's Joint Commission on Ecumenical Relations, the Church Historical Society, and the Church Literature Foundation. He is president of the boards of trustees of the diocesan schools. He is also president of the board of trustees of St. Mary's Home, North Providence; and St. Elizabeth's Home, a church hospital in Providence.

The Bishop of Rhode Island has long taken an active interest in the history and growth of the Anglican Communion. He has written several books on this and other subjects.

Bishop Higgins is married to the former Florence Marion Laird. They have two children: John, a lawyer in New York, and Anne, a graduate nurse, now married.



WHAT CAN I DO THIS SUMMER?

Summer lethargy need not be yours; if you are looking for a vacation plan that combines work, worship, study, and fellowship with an opportunity to serve others, the Episcopal Church and several related agencies have an exciting list of summer work projects for your consideration. Not only college and high school students, but also working couples may take advantage of the opportunities in the brochure, *1964 Voluntary Service Projects*. Make your request to: Committee on Voluntary Service, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.

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Ecumenical Work Camps: in Europe, the Middle East, Africa, as well as U.S.A. Write to: Ecumenical Voluntary Service 1964, 475 Riverside Drive, Room 753, New York, N. Y. 10027.

Episcopal Work Group in Tanganyika: for information write to: The Committee on Voluntary Service,

Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.

With the exception of two work camps, all of the projects listed above are for persons of eighteen years and older.

Invest Your Summer, a directory listing more than 200 work camps and other voluntary service projects sponsored by various denominations, can be acquired for 30 cents. Write to: The Commission on Youth Service Projects, 475 Riverside Drive, New York, N. Y. 10017.

The Society for Girls (G.F.S.) is sponsoring Summer Opportunities Programs in New Mexico, South Dakota, and New York City. This organization also lists work with migrant farmers and with children in urban centers. These programs are for girls sixteen years of age through age twenty-one. Sixteen-year-olds who apply must be entering their senior year in high school. For information write to: Society for Girls, 815 Second Avenue, New York, N. Y. 10017. The deadline for applications for G.F.S. projects is April 1.

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