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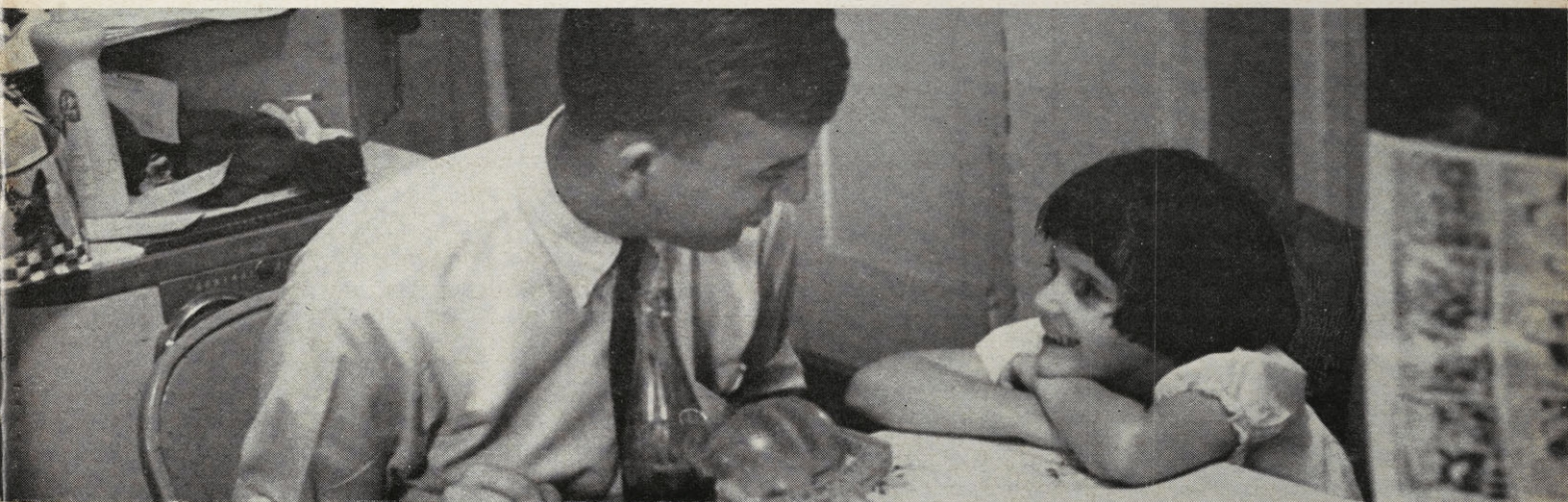
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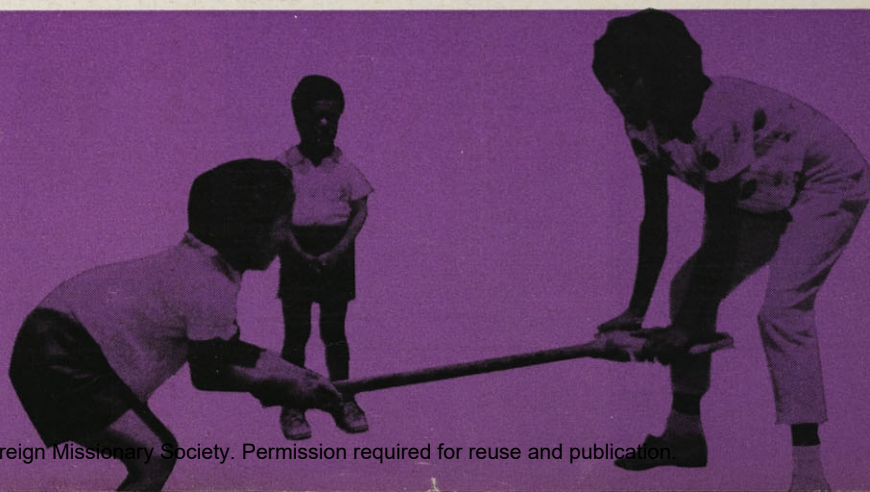
AUGUST, 1964



Our National Council- brainwork and legwork, decision-



makers and action-takers, who's who and what's what



MIGRANTS ARE PEOPLE TOO

Where churches have learned to reach some of America's three million wandering poor as people, not as problems, remarkable changes have occurred. But the way is not easy. Second in a series.

BY RUTH MALONE

THE plight of the migrant worker affords one of the bleakest chapters in American history (see THE EPISCOPALIAN, July issue).

Now with the nationwide publicity attendant upon President Johnson's war on poverty, the country as a whole will undoubtedly be more conscious of this vast group of citizens in its midst.

The Church and the "Stoop-Laborer"

For many years, the nation's churches have been concerned about the migrant situation, often with mixed results. As a recent study by a Committee on the Church for the North Carolina Fund has said, "The ministry that is offered [to migrants] . . . if it exists at all, is likely to be quite limited and principally paternal in character, an attitude which can well keep low-income people at a distance." This report, an attempt to deal with the Church's ministry among low-income groups in agricultural areas, states further: "The . . . Christian Church in our community, as elsewhere, appears to be middle-class in its attitude. There is no direct interest in lower-income people as *persons*, and little desire to involve them in congregations.

"The devoted members of the main-line churches live by an incredibly narrow image of morality. The Christian life consists of the cultivation of private purities and acts of kindness to the poor. Christian love is read as 'charity' and not as 'justice.' Such pietism enables the layman to avoid the social troubles around him by self-assurances of virtue. Public policy and external law are set in a compartment of his existence quite other than that dealing with faith and love. The end result is a religion of escape, hidden from sight by 'church work.'"

The profound and occasionally dismaying insights of

this report are common stuff to clergy and lay persons involved in the migrant ministry. All speak of the difficulty of establishing rapport with the laborer, and of building a bridge between a parish's attitude toward poverty and the real needs of the "stoop-laborer."

These needs are urgent and specific: community services made available to transients; health clinics; the elimination of the ancient wrongs of child labor; schooling which is not only available, but compulsory, for children of transient farm workers; proper inspection of camps; establishment of sanitary facilities; adjustment of inequities in wages and in charges for food, rent, and transportation; a careful inspection code regulating vehicles by which these people journey in three main streams up the United States, from Florida to Maine, from Texas to Michigan, and from West Texas to Washington.

The Corcoran Story

How does a community, and the churches within it, reach migrant workers? Here is the story of a small California town in the Episcopal Diocese of San Joaquin and its efforts.

Sister Anne Harrison of the Church Army, a transplanted Pennsylvanian who has worked for several years in the California migrant ministry at the behest of the Rt. Rev. Sumner F. D. Walters, Bishop of San Joaquin, sets the scene.

"Corcoran is a small farming community situated geographically almost in the exact center of the State of California, and located a few miles west of the great highway artery dividing the state from the Oregon border to Los Angeles.

"The surrounding land is used mainly to produce an

Text continued on page 4



Children from the large migrant families, like those of any other culture, occupy their spare time with games and contests of skill. Above, the children of one of the Corcoran, California, migrant families play in the yard outside their one-room house. Inside the house (below), Sister Anne Harrison of the Church Army bounces the youngest member on her lap.



Migrants are People Too

especially fine grade of cotton. The community has about five thousand people living within the city limits and an equal number who live in hundreds of sub-standard dwellings and shacks on the fringe.

"Their standard of living is at the bottom of the scale. Families with ten children are not uncommon. Education has not been important and, when moving from place to place, almost impossible to get. The need for training for more highly skilled jobs is not well understood. And these jobs are rarely open to persons of minority races. Second-class citizenship seems often to have been accepted with fateful indifference.

Concern for the Fringe

"Epiphany Episcopal Mission, Corcoran, has a special concern for these families who live on the fringe of the community and on the fringe of American life—people whose economy depends almost entirely on farm labor employment for only a few months each year. This is the story of the awakening of a church to that ministry—sometimes of frustrated efforts—but always of a developing mission to people around them.

"In Corcoran a group of ten laymen and clergymen who represent the Episcopal, Methodist, and Presbyterian churches meet regularly to discuss the situation of the farm laborer and the relationship of their churches to this community problem," reports Sister Anne Harrison. "At one time this Community Mission Committee, as it is called, developed a study center for high school students. They were aware that several hundred of these young people didn't have an adequate place to study, and wished to encourage them to make use of the education that was being offered. The students refused to have any part of this project, and finally, after a long, disappointing effort, the plan was dropped."

Giving the Help Requested

Several months ago two Mexican-American women came to Epiphany Mission to ask for help. Sister Anne was able to arrange for the women to meet with the head of an organization whose prime interest is planned parenthood. The women were provided with information and equipment at no cost. They returned with 150 other women who were eager for this freedom-giving assistance. Within a short period, more than four hundred women from the outskirts of Corcoran arrived, all of them asking for help in becoming more responsible parents and citizens.

These two stories illustrate the two basic approaches of the church in Corcoran and its involvement with farm labor. In the first story, a group of people made choices about what *they* wished to have happen in the lives of some other people. Whenever this has happened, it has been met with polite indifference. In the second instance, the persons to whom help has been offered identified their *own* problems, and the church has directed and assisted them in their self-help efforts.

Wherever this has happened, the church has been able to witness to the dignity of personal and corporate accomplishment.

The Migrants Come to Church

Five years ago the worshipping congregation at Epiphany Mission was small, and represented the white middle-class section of the community. Today the church is crowded on Sunday morning, and half of the congregation represents half of the community: that is, the farm laborers. One Negro woman came to Epiphany originally because she needed help in getting a local labor contractor to pay the Social Security he was deducting from her wages. She stayed because she found help, acceptance, and encouragement.

When the children of field workers are baptized at Epiphany, members of the congregation often serve as godparents. In this capacity they are asked to minister responsibly to their charges and families. They may call upon the vicar or the community worker if professional guidance is needed.

One such family has nine children. The mother, in her late twenties, has never learned to speak English. She is now learning. The Bishop's warden, with his wife and Sister Anne, are godparents to the children, and have found this a valuable experience for themselves—not only in terms of what they are able to accomplish, but also for the understanding they themselves have achieved of a people from a different cultural background.

Epiphany was established as a mission in 1957 by Bishop Walters, who gave permission to a small group of enthusiastic laymen to buy land and build a church



Machinery looms large in the farm labor picture today. In contrast to this modern tractor cultivating vast acres, the old-fashioned "stoop labor" looks, and is, inadequate.

and parish hall even before a clergyman was available. In 1959 the Rev. Ronald L. Swanson, a recent graduate of the Church Divinity School of the Pacific, was sent immediately after his ordination to be the mission's first vicar.

Initial efforts to reach the farm workers were difficult, Mr. Swanson recalls, and for a while seemed to have little effect. These efforts included assistance in the summer program of the California Migrant Ministry, and a Girls' Friendly Society which included a handful of Mexican-American and Negro girls. Study groups discussed local problems, and some groundwork was laid for future activity.

In 1961 Mr. Swanson submitted a report, through Bishop Walters, requesting assistance from the Home Department of the Episcopal National Council. The department made available the money to employ a community worker, in this case Sister Anne Harrison of the Church Army—a lay organization within the Episcopal Church (*see January, 1964, issue*).

To Young and Old

The many daily problems Sister Anne deals with include immigration, welfare, employment and Social Security, health and education. Group work makes demands upon her time also; she has a hand in boys' clubs, Society for Girls, Episcopal Young Churchmen, and homemaking classes. The church buildings are in use every day the year-round.

The Community Mission Committee was formed by Mr. Swanson and the Rev. John K. Tritenbach, pastor of the Presbyterian Church in Corcoran. Both these men realized two things: first, that work among the

farm laborers was too great a task for any one church to undertake, and must become an ecumenical concern which would absorb many challenged Christians; and second, that any such program must be rooted among the laity and must be developed as a lay ministry, for essentially the same reason.

To sum up the efforts of this Committee is to report four facts. First, the group evolved a philosophy of the church's mission as one of social service (*what we do for them*) evolving into community development (*involvement with the farm laborer as he deals with his own unique problems*). Second, the group secured the assistance of the California Migrant Ministry, which helped provide personnel for the program. Third, the group made a study of the welfare situation in Corcoran, where large numbers of citizens are dependent upon welfare for their existence. Fourth, they involved various other community agencies in the work.

The community itself has awakened slowly to what has been developing. "Epiphany has found corporate dignity among the growing relationships of all the children of God in the community," comments the vicar. "There is much yet to be done, and much to be understood, but the greatest miracle is that it has begun—and is growing."

The migrant problem is vast, complex, often discouraging, and always a trap for the unwary. Nevertheless, one point emerges with clarity: the Church has a clear and present call to make its witness understood both by the worker and by the middle-class Christian whose understanding and assistance are vital to any successful solutions. ◀



Sister Anne Harrison and the Rev. Ronald L. Swanson serve Corcoran's Epiphany Mission, located in the San Joaquin valley. Mr. Swanson is an assistant to Bishop Sumner Walters of San Joaquin.



With friendly assistance, Sister Anne outfits a daughter of a migrant family who will be given wearable donated clothing to take home.

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LETTERS

SUNSHINE FOR SUNBEAM

The summer reading issue is a library in itself—every article is a message of inspirational guidance of Christian living. It has a challenge told in the language of the average laywoman who seeks to find just where she can serve.

The story by Janet Tulloch, "No Bright Sunbeam," should be read by every Episcopal churchwoman truly to understand what the word "discrimination" can mean. . . .

GERTRUDE TROUP
Grosse Pointe, Mich.

PRIMARY PROBLEM

Inasmuch as the National Council of Churches and, in turn, the Church are occupying themselves these days with a great many problems, such as civil rights, the "war on poverty," etc., I wish to suggest that they also extend their efforts in the direction of population control. . . .

A "war on poverty" does not begin to attack the problem of poverty until the issue of population control is faced.

L. L. WINSTON
Wynnewood, Pa.

TWO FROM OVERSEAS

. . . Always I read it [THE EPISCOPALIAN] with interest. I think it is a very wonderful magazine.

In Japan, Nippon Sei Ko Kai, there is no magazine like this. There is only a monthly paper. In our diocese, Kyushu, there is only a mimeographed copy, "Diocese News," published monthly. . . .

THE REV. JOHN H. GOTO
Kitakyushu-shi, Japan

. . . It is with deepest gratitude to have been given the opportunity to read and hold such a wonderful magazine which conveys a message of real Christian life—what the Church does to man and man to the Church. Especially in the area of racial equality and ecumenical unity which is incidentally going on, and we hope, with God's divine help, sooner or later it will be realized. . . .

THE REV. GREGORIO G. BAYACA
*Philippine Independent Church
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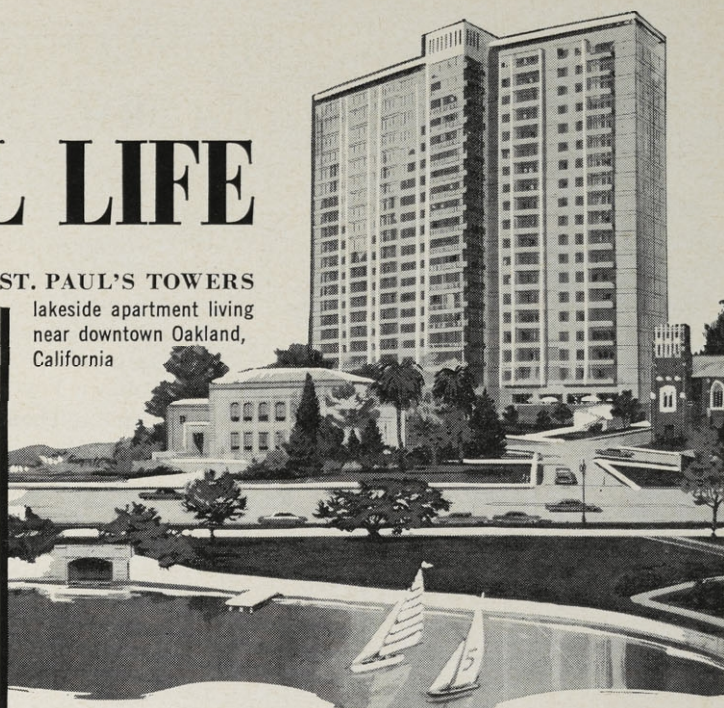
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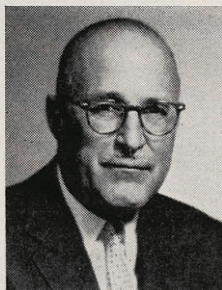
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FOR YOUR INFORMATION

Although each issue of **THE EPISCOPALIAN** contains information about some aspect of the work of the church's National Council, we have never presented a comprehensive report on the Council as a unit. We hope "OUR NATIONAL COUNCIL," a survey written by associate editor **Thomas LaBar** which begins on page 14, will provide a helpful "overview" of the Council and many of the varied and fascinating facets of its service to the whole Church.

Because of space limitations, the graphic presentation on pages 25-28 includes only elected members of National Council and approximately half of the staff officers.



Mr. Elliott Odell, a new member of **THE EPISCOPALIAN**'s board of directors and vice-president of *Farm Journal, Inc.*, belongs to a family with a tradition of decisive action. His late father, the

Rev. C. Fred Odell, was ordained an Episcopal priest well beyond his fiftieth birthday, after a successful career in business; Mr. Odell himself, scheduled to enter Yale in 1916, went instead to Mexico to serve in the border campaign. Later, in World War I, Elliott Odell served with the 27th Division, winning the Distinguished Service Cross, the Silver Star with Cluster, the Purple Heart with Cluster, and the Belgian Croix de Guerre.

His career in publishing began in 1919, when he joined the classified advertising department of *Vogue*. In 1949—after stints with *Needlecraft Magazine*, *Topics Publishing Company*, and *Fawcett Publications*—he joined *Farm Journal* in the position he now holds. "I'm more than a trifle divided in my parish church allegiance," Mr. Odell tells us. "I am a regular attendant at the Church of the Heavenly Rest, close by my home here in New York City. My mother's parish is Christ Church in Tarrytown, founded by Washington Irving and my family in 1837. Then there is the little Anglican chapel at Smiths Cove, Nova Scotia, built mostly by our family as a memorial to . . .

[a former] Bishop of Fredericton, New Brunswick. . . ."

The pictures for "THE LONG, HOT SUMMER," page 42, were taken in April in Chester, Pennsylvania, and are the work of free lance photographer **Fred DeVan**. Mr. DeVan, who is twenty-five years old, has had his work published in a number of magazines, including *Life* and *U.S. News & World Report*.

"MIGRANTS ARE PEOPLE TOO," page 2, is the second report on America's nomadic farm laborers by associate editor **Ruth Malone**. In the first report in our July issue, we regret the inadvertent scrambling of the names of two important national committees. The correct names and descriptions of these committees are as follows: The National Advisory Committee on Farm Labor, of which Fay Bennett is executive secretary and Helen K. Shettle is program secretary, with Frank P. Graham and A. Philip Randolph as co-chairmen, publishes regular Information Letters, pamphlets, and reports, and compiles statistics; the National Committee on Agricultural Life and Labor, with Edith Lowry as consultant, coordinates the work of all the religious, social work, and labor agencies involved in working toward better opportunities for migrant laborers.

in the next issue of

THE EPISCOPALIAN

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highlights of reports to General Convention
- **With Bow Tie in Africa**
Churchman G. Mennen Williams has one of the nation's most crucial jobs.
- **The Provinces: To Be or Not to Be**
a report on one of the key "inside" issues facing the Church
- **Electing a Presiding Bishop**
some observations by a veteran church leader

continuing
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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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How long does it take to become a Christian?

BY LOUIS CASSELS

HOW LONG does it take to become a Christian?

A moment—and a lifetime.

Some Protestant bodies place a good deal of emphasis on the moment of “conversion” at which a person consciously accepts Christ as his Lord and Saviour. And it is certain that many great Christians—among them, St. Paul, St. Augustine, and John Wesley—have been able to pinpoint a precise moment at which their lives were changed.

But it is equally certain that many Christians never undergo a dramatic conversion experience. Some of them “grow up in the faith” and can never remember any time in their lives when they did not think of Jesus as Lord. Others spend anxious years of seeking, and move from doubt to faith by such imperceptible stages that they cannot look back and say of any particular moment, “This is when it happened.”

However we may set out on the path of pilgrimage, we spend a lifetime walking it. There are no rest stops, no plateaus at which we can flop down and say that we’ve gone far enough. At the beginning, God accepts us in all of our sinfulness and selfishness. But this does not mean that He is content to have us remain in that state. We are all, in the New Testament’s terrifying phrase, “called to be saints.” Our Father knows our weaknesses even better than we do, and He does not expect us to become saints overnight. But He does demand that we

keep moving in that direction, or as the good old Methodist phrase puts it, that we continue “groaning towards perfection.” At each step of the journey, the question that really matters is not whether we are a little farther along than some of our friends and neighbors, but how far we have progressed since yesterday.

There Is No Easy Way

This is a dreadfully tiresome prospect. It would be much easier to get “saved” all at once and be done with it, so that we could turn our attention to other things. But Jesus did not say, “Come to me and get it over with.” He said:

“If any man would come after me, let him take up his cross *daily* and follow me.”

Daily is the key word. Our commitment to Christ, however genuine and wholehearted it may be today, must be renewed tomorrow . . . and the day after that . . . and the day after that . . . until the path comes at last to the river.

Moreover, there are a lot of rocks strewn along the path on which we are bound to stumble. One of them is doubt.

Any pilgrim who honestly seeks God will find Him, and will experience periods—perhaps moments at first, later hours or even days in which he apprehends the reality of God so directly and overwhelmingly that he can truly speak, not of believing, but of *knowing*.

But the bright hours of clear vi-

sion are always followed, sooner or later, by dark and groping periods, when God seems far away or totally unreal, and the whole Christian story begins to sound improbable. I am much too green a pilgrim myself to understand *why* this happens. Sometimes it seems to stem from physical and emotional fatigue—a pointed reminder that Christian self-discipline entails a proper concern for the body as well as the soul.

Getting Through the “Dry Periods”

One thing I do know from reading the lives of the great saints of the past, and from talking to some who are alive today: these “dry periods” are the common lot of *all* Christian pilgrims, and no one ever reaches a point where he is beyond the temptation to doubt and despair.

Even Jesus, as He hung on the cross, cried out: “My God, my God, why hast thou forsaken me?” In that awesome moment, Our Lord drank the dregs of humanity’s cup, and identified Himself most fully with our condition.

George Macdonald, the saintly nineteenth-century Scottish preacher whose writings have been rescued from obscurity by C. S. Lewis, has a theory about the role which dry periods play in spiritual development. God, he says, “wants to make us in his own image, *choosing* the good, *refusing* the evil.”

“How should He effect this if He were *always* moving us from within, as He does at divine intervals, to-

wards the beauty of His holiness?" Macdonald asks. Thus, he says, God sometimes seems to withdraw from us, to leave us temporarily without the comfort and strengthening of His spirit.

"Macdonald also has good advice for getting through dry periods:

"Troubled soul, thou art not bound to feel but thou art bound to arise. God loves thee whether thou feelest or not. Thou canst not love when thou wilt, but thou art bound to fight the hatred in thee to the last.

"Try not to feel good when thou art not good, but cry to Him who is good. He changes not because thou changest. Nay, He has an especial tenderness of love towards thee for that thou art in the dark and hast no light, and His heart is glad when thou dost arise and say, 'I will go to my Father.'

"Fold the arms of thy faith, and wait in quietness until light goes up in thy darkness. Fold the arms of thy faith, I say, but not of thy action. Bethink thee of something that thou oughtest to do, and go to do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend.

"Heed not thy feelings: do thy work."

Because we establish a false equation between feelings and faith, we are apt to find ourselves, during dry periods, asking anxiously whether we "really" believe in God or have just been living in a comforting illusion.



"Say, I think you're right. There is no plane."

Drawing by Richard Decker; © 1961 The New Yorker Magazine, Inc.

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How long does it take . . .

Macdonald has an antidote for this too:

"Instead of asking yourself whether you believe or not, ask yourself whether you have this day done one thing because He said, *do it*, or once abstained because He said, *do not do it* . . .

"Faith is . . . the leaving of your way, your objects, your self, and the taking of His and Him; the leaving of your trust in men, in money, in opinion, in character, in atonement itself, and *doing as He tells you*."

"I can find no words strong enough for the weight of this obedience."

We said in the last chapter that true faith leads to obedience. What George Macdonald is saying is that the reverse is also true. Obedience leads to faith. Live faithfully by the little bit of light you now have, and you will be given more.

This is a cardinal fact about spiritual growth on which all of the great souls of the ages seem to agree.

"To all those who are perplexed in any way whatsoever, who wish for light but cannot find it, one precept must be given—*obey*," said Cardinal Newman.

The English theologian, F. W. Robertson, wrote:

"There are hours, and they come to all of us at some period of life or other, when the hand of Mystery seems to lie heavy on the soul—when some life-shock scatters existence, leaves it a blank and dreary waste henceforth forever. . . . In such moments you doubt all—whether Christianity be true: whether Christ was Man, or God, or a beautiful fable. . . . In such an hour what remains? I reply, *obedience*. Leave those thoughts for the present. Act—be merciful and gentle—honest . . . try to do good to others: be true to the duty that you know. . . . And by all the laws of the human heart, by the word of God, you shall not be left to doubt."

Obey . . . take up your cross . . . deny yourself . . . it all sounds very hard.

Continued on page 14

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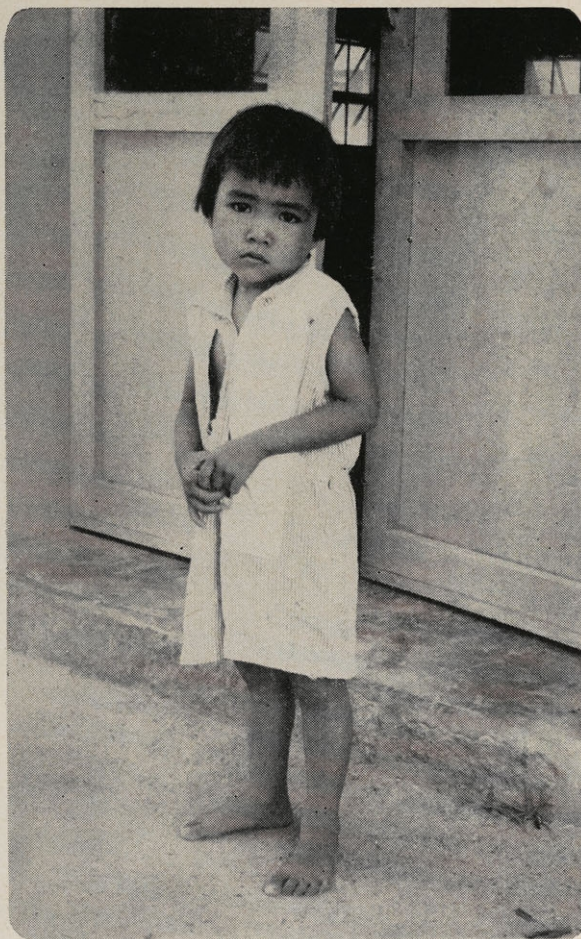
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How long does it take . . .

It is hard. Anyone who tells you differently is peddling spiritual soothing syrup, not real Christianity.

And yet, in a strangely paradoxical way, it is also easy.

With every cross that we lift in obedience to Christ comes the strength to carry it. It is always a package deal. If you should ever find yourself genuinely unable to bear a particular cross, you can be sure that it was one you devised for yourself rather than one which Christ called you to carry. That is one reason why it is a great mistake to anticipate your crosses, and to ponder anxiously whether you would really be able to make this or that particular sacrifice for Him. If He wants you to do something, He'll make it possible for you to do it, but the grace He provides comes only with the task, and cannot be stockpiled beforehand. We are dependent on Him from hour to hour, and the greater our awareness of this fact, the less likely we are to faint or fail in a crisis. "When I am weak," said St. Paul, "then I am strong."

Thanking God for Your Troubles

The nearness of Christ when there are real and heavy crosses to be borne can be felt so strongly that people who are very far indeed from sainthood have found themselves spontaneously and sincerely thanking God for troubles, because those troubles have brought with them the infinitely precious awareness that "underneath are the everlasting arms."

"Take my yoke upon you," Jesus said. *But in the next breath He added:*

"My yoke is easy, and my burden is light."

He also said:

"Come to me, all who labor and are heavy-laden, and I will give you rest."

And He promised:

"Lo, I am with you always, even unto the end."

With such a Companion, it is a joy to walk the rocky path of pilgrimage. ◀

OUR NATIONAL COUNCIL

After General Convention votes, thirty-two Episcopalians, with their officers and staff, are charged with the responsibility of directing the Church's national and worldwide programs.

A YOUNG man crossed New York's 43rd Street one day recently, and walked up Second Avenue. For a moment he paused in front of a window displaying an array of contemporary Christian art. Giving his jacket a final tug, he opened the glass door and approached a man at the desk. "I became an Episcopalian a few months ago," the visitor said, "and I want some information about National Council."

Since the Episcopal Church Center opened its doors last year, an estimated 6,000 Episcopalians with similar requests have come from all 104 dioceses and missionary districts to see the national nerve center of their Church. In groups of two to thirty, they have followed one of the forty volunteer guides from the information center, through the mosaic-bright chapel, to the symbolic map of the world above the elevators.

Then, ascending from floor to floor, the tours have inspected the Presiding Bishop's office, those of general officers, and each of the nine departments and general divisions (see boxes) which carry out

the national and worldwide programs of the Episcopal Church in the U.S.A. As they leave the building, report the guides, most visitors express surprise over the great number of projects they have just seen, and many confess they had never realized the varied ways in which National Council touches their daily lives through home, parish, and diocese.

Typical as these reactions are, the visitors represent but a tiny fraction of the Church's members. For the rest of the more than 3,500,000 Episcopalians in the United States, National Council plays an equally important and personal role. Churchmen in scores of cities, for example, turn their dials regularly to Council-produced radio or television programs such as "Adventurous Mission." Episcopalians on hundreds of campuses consult frequently with Council-supported college chaplains. Children in thousands of Sunday school classrooms study Council-pre-

pared courses and reading material. Yet only a nickel out of every dollar a parishioner drops into the collection plate goes toward the Council's multitude of projects, which range from work with the aged in Chicago, Illinois, to education of the young in Hong Kong.

Despite the Council's forty-five years of achievement, many Episcopalians continue to misunderstand its purpose. A few still confuse it with the National Council of Churches of Christ in the U.S.A. Some, suspicious of any centralized authority, are hostile toward it. A good example of the latter group may be the title character of Thomas Barrett's satirical little novel, *Adventures of the Rev. Samuel Entwhistle*. In one chapter the Episcopal priest's wife has just returned from an errand. "Samuel," asks Isabel Entwhistle, "what are those cartons of junk in the front hall? I've fallen over them six times since Tuesday."

Irritably, he explains it is part of a new National Council plan. "My," Mrs. Entwhistle says admiringly, putting on her hat again, "aren't they

BY THOMAS LABAR

When the Rt. Rev. **John B. Bentley** left the Alaskan tundra for the bright lights of New York City in 1947, he told his wife that they were being transferred to a hardship post. Since then Bishop Bentley has found his dual role as First Vice-president of the National Council and Director of the Overseas Department richly fulfilling, but he hasn't changed his view of big-city life. When he retires on November 1, 1964, he and Mrs. Bentley plan to move to the town of Hampton, Virginia.

This will bring the soft-spoken Virginian full circle, for he was born in Hampton in 1896 and lived there until he entered the College of William and Mary. After a hitch in the Field Artillery Reserve during World War I, he made a youthful exploration of Alaska, where he took a job as handyman for an Episcopal priest. Caught by the desire to become

a missionary himself, he enrolled in Virginia Theological Seminary, and in 1922 returned to Alaska where he happily performed duties requiring him to roam the frozen wastes by dogsled. Seven years later he was made Archdeacon of the Yukon and, in 1943, was elected Bishop of Alaska.

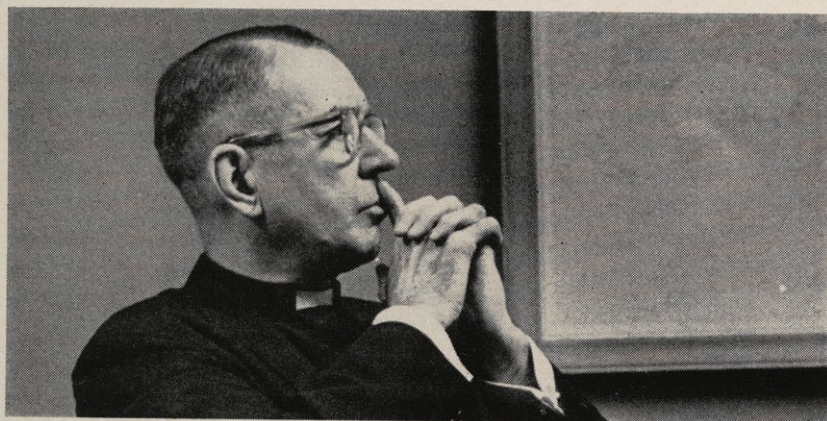
During the seventeen years Bishop Bentley has headed the Overseas Department, he has seen the church's outposts encircle the globe. Currently more than 500 Episcopal missionaries, supported in whole or in part by departmental funds, are serving in over thirty nations on four different continents.

Most of these clergymen and lay persons are associated with one or more of the some 800 missions and preaching stations, 200 schools, five major hospitals, and eighteen dispensaries scattered across eighteen Episcopal mission

fields from Liberia to the Philippines. But some forty-five are working with sister Churches of the Anglican Communion in a variety of climes such as Japan, Uganda, and Hong Kong. The rest are engaged in worldwide interdenominational activities. For instance, one Episcopal physician is on the staff of a hospital run by the Church of South India, while the department has placed a young priest on the faculty of a college in Kenya owned by a group of Protestant churches.

Operating within an annual program costing more than \$4 million, Bishop Bentley and his staff recruit missionaries from all parts of the U.S., train them, and see that they arrive at their duty stations with necessary items of equipment. In addition, the department directs the Volunteers for Mission, now numbering some fifteen Episcopal youths who are devoting their energies to projects in seven different overseas areas; grants an average of forty scholarships per year for foreign students; selects fifteen seminarians each summer for a taste of mission life overseas; and works with dioceses and parishes in companionship arrangements with overseas jurisdictions and personnel.

OVERSEAS



energetic at headquarters? Who do you suppose wrapped all this up?"

"Some gargoyle," grunted Samuel.

With a smile, the Rt. Rev. John B. Bentley, First Vice-president of the Council and Director of the Overseas Department, looks through his office window out over busy Second Avenue, and says, "We are not hobgoblins." In a more serious mood, he goes on to say that during his seventeen years with the Council he has worked with a most capable and representative group of Episcopalians. From his seventh-floor desk, Second Vice-president Warren H. Turner, Jr., extends this observation

by explaining that the thirty-two elected members and their staff of some three hundred officers and office workers come from all parts of the Church and are continually changing, thus assuring the Council of fresh and numerous points of view. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Church and President of National Council, points out that General Convention votes the Church's three-year General program, and the Council simply administers it on national and international levels.

Indeed, Episcopalians who have thumbed back through the pages of

history will know that certain clergymen and laity felt the need for a national organization of some sort from the very beginning of the Church. During the General Convention of 1789, which helped give birth to the Protestant Episcopal Church in the U.S.A., the Rt. Rev. William White, first Presiding Bishop, called for a national missionary organization to bring the Church, as he put it in the pulpit language of the day, to "pious and well disposed persons, remote from places of public worship." Another churchman at the Convention called for a similar agency to bring "the Faith to the

The Rt. Rev. **Daniel Corrigan** is sometimes called the "Abe Lincoln" of the National Council. This is a result not only of his lanky frame, craggy features, and gentle sense of humor, but also of his remarkable insights into Christianity.

As Director of the Home Department, Bishop Corrigan heads a complex and widespread program agency—the second largest in National Council. Son of a civil engineer, he was born in Rochester, Minnesota, in 1897, and for the next twenty years grew up wherever a dam, a tunnel, or a bridge was being built. After a World War I stint in the U.S. Navy, he enrolled at Nashotah House, Wisconsin, and was ordained priest in 1925. During the following thirty years, he served in the parish ministry in Wisconsin, Maryland, and Minnesota. In 1958 he was elected to be Suffragan Bishop of Colorado, and two years later left for his present, national post. He and his wife, Elizabeth, live in a New York apartment, except when he and one or more of his five sons are pursuing a favorite sport: mountain climbing.

This latter may stand him in good stead, for, as Director of the Home Department, Bishop Corrigan stands at the summit of an annual program which costs more than \$3 million, and includes a staff of seventeen officers and the work of four divisions with con-

cerns both numerous and varied.

For instance, the Armed Forces Division helped recruit the 129 Episcopal chaplains currently on duty at veterans' hospitals and with the U.S. Army, Navy, and Air Force at posts stretching from the Panama Canal to Vietnam. The College and University Division gives support to the 179 full-time, and 745 part-time, Episcopal chaplains working on campuses across the country.

The Division of Christian Ministries is presently embarked on a long-range study, at the eleven established seminaries, of the church's program for theological education, as well as continuing its selection and training of professional women church workers, who now number some 550.

Then there is the Division of Domestic Mission, largest of the four, where seven officers execute programs running the length of the alphabet from agriculture to zoning in the metropolis. For example, one officer administers the church's national program for Indian work, including some form of support for more than 100 workers among American Indians, and for approximately 300 Indian students from primary through college age. Another directs Roanridge, the 410-acre Town and Country Church Institute in Missouri, which spearheads the church's rural program. Still a third oversees the American



HOME

Church Institute, which provides aid to four church-related colleges and junior colleges in the South with a total enrollment of more than 2,000 students.

Amid all this activity, the Home Department's Division of Domestic Mission has even created a mythical city named "Metabagdad," and has filled it with over one million people and all the ills of modern life. The Division uses it to study the church's urban responsibilities for today and tomorrow.

heathen in Africa and the East." Three years later, Francis Scott Key and a group of other laymen formed a committee to draft plans which in 1821 led to the establishment of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

The first meeting was held with great expectations in the vestry room of St. James' Church in Philadelphia, Pennsylvania, but after one year of operation, the Society was able to list, among other assets, only a hog-head of tobacco, one teakettle, some nails, medicine, lead pencils, and a few pairs of shoes. From this in-

auspicious beginning, the Society grew. After a major reorganization in 1835 to put it on a firmer financial basis, it moved to New York City, where the foreign branch found offices near Wall Street, and the domestic half moved into the front room of the city dispensary. In these and later locations, the Society laid the groundwork for much of the Church's present-day programs, including the ministry to the American Indian, pioneering work with the deaf, and a mission effort reaching from Montana to Mesopotamia. It was not until 1894 that the Society came together under its own roof,

when the Church Missions House was dedicated at 281 Fourth Avenue, now Park Avenue South. With this new base of operations, the Society was able to broaden and strengthen the work of the Church around the world.

But as the twentieth century got under way, it became apparent to many Episcopalians that the Society, as then organized, was unequal to the increasing demands of the modern age. Finally, at the 1919 General Convention in Detroit, Michigan, the Bishops and deputies voted to pass Canon 4, creating a new national organization known as the National

CHRISTIAN EDUCATION



For the Communist forces overrunning mainland China, it was a time of triumph, but for the tall young Episcopal laywoman teaching religion at St. Hilda's School in Wuchang, it was a time of sadness: her work there was nearing an end. Miss **Carman St. John Wolff**'s service to the church, however, was by no means over. Last year the forty-two-year-old missionary educator was put in charge of the church's national program of Christian Education, thus becoming the first woman to head one of the National Council's six departments.

A native of Canada, Miss Wolff grew up in Melrose, Massachusetts, and earned her B.A. degree *magna cum laude* in 1943 from Western College at Oxford, Ohio. Later, Miss Wolff prepared for Episcopal Church work at Windham House in New York City, a national graduate training center for women, and was awarded her M.A. degree in 1946 after study at Columbia University and Union Theological Seminary. Following her four years in China, she took an assignment in the Brazilian Episcopal Church, where for eight years she led the Woman's Auxiliary and helped direct the Christian education program. Early in 1959 she was called to New York to join the staff of National Council.

Now, as director of Christian Education, Miss Wolff, with the help of National Council's largest department, which currently in-

cludes some thirty staff officers, administers an annual program which costs almost \$600,000. All these people have much to do. Five of them devote their full time to research and development of the department's three-point policy of providing, among other things, Sunday and vacation church school courses for children; literature and study guides for youth; and leadership training for adults.

Once research and planning have been completed, the rest of the department—made up, for the most part, of teachers, editors, and writers—translate the findings into action. This means, in the majority of cases, one form or another of the printed page. In the latest catalog of the Seabury Press, which publishes all of the department's material, over 100 different items are listed, including everything from paperback books to packets of study material, training guides, plays, long-playing records, and teachers' kits. Titles range from *The Faith of the Church* to *Sing for Joy*.

Another departmental method of disseminating Christian education is through leadership training courses. During the past three years, 695 Episcopalians have been through leadership skills institutes conducted by eight department officers in cooperation with some sixty diocesan officials. They, in turn, are now in their parishes helping to develop other leaders and leading study conferences on topics of vital Christian concern.

Our National Council

Council and charged with the unification, development, and prosecution of the missionary, educational, and social work of the Church. Shortly afterward, the Rt. Rev. Arthur Lloyd, Bishop Coadjutor of Virginia, and one of the chief architects of the action, wrote to a friend, "You want to be thankful that the Church has finally found out that a headless body cannot have intelligence . . . and it has really and indeed created an organization with intelligence and authority to act." And, as the Rt. Rev. Daniel Corrigan, Director of the Home Department, says today, "As this world becomes more and more complicated, the work of the Church cannot be done except through a centralized agency."

As provided in Canon 4, the Church's Presiding Bishop serves as the president of the thirty-two-member Council. Other *ex-officio* officers include a treasurer elected by General Convention every three years, and first and second vice-presidents elected by the Council. The rest of the body is made up of twenty-eight members who can serve no longer than six years in succession. Twenty of them are elected by the General Convention—twelve every three years—including four bishops, four priests, and eight lay persons, all for six-year terms; and on the nomination of the Triennial Meeting of the Women of the Church, four women for three-year terms. Each of the Church's eight provinces elects one representative, who may be a bishop, a priest, or a lay person, to sit on the Council for a three-year term.

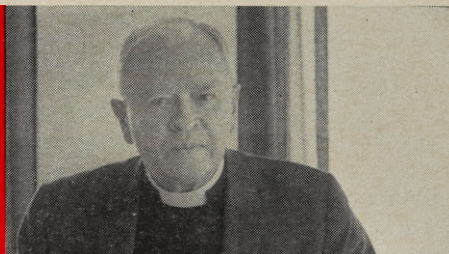
The people who currently occupy these important seats of church government come in all shapes and sizes. Their ages range from the forties to the seventies.

Bishops currently on the Council include five diocesans and one mis-

sionary bishop. Priests include parish clergymen, the dean of a cathedral, an archdeacon, and two canons, and the lay persons currently include business executives, housewives, lawyers, and one college president. They are perhaps most representative of the Church in their geographical distribution. Counting the elected officers, six come from New York, three from Ohio, and two each come from North Carolina, Texas, Arizona, Connecticut, and Florida. The others come from states that dot the map of the U.S. from the proverbial rockbound coast of Maine to the sunny shores of California. This mixture of people from all points of the compass, says the Rev. Canon Charles M. Guilbert, Secretary of the Council, has helped the Church shed its "ecclesiastical cocoon and break through traditional parochial boundaries."

Four times a year, these Episcopalians come from their widely separated hometowns to Greenwich, Connecticut. Until recently, one meeting was held out of town each year, but for economy reasons this practice has been discontinued. Many congregate at New York's Grand Central Station to catch the "Holy Roller," an early-morning train so dubbed by a local wag because of the number of turned-around collars aboard. But however they travel, by Tuesday all have arrived at Seabury House, a large, white-pillared building which, with other houses, occupies a landscaped estate of some one hundred acres which the Church purchased seventeen years ago for a national conference center. There they spend three days worshipping together in the small chapel; deliberating in one of the nine departments and general divisions or special committees of the Church; and discussing in general

CHRISTIAN SOCIAL RELATIONS



So intent with social concerns was the young Episcopal clergyman that he spent much of his time working in one or another of Ohio's hospitals, prisons, or other institutions. In fact, recalls the Rev. Canon **Almon R. Pepper**, he even met his future wife in jail. Miss Alpha Larsen was head of Cleveland's women police at the time and showed him through the lockup. After a courtship of four years, they were married and in 1936 moved to New York City, where she earned advanced degrees in social work and went on to join the faculty of Columbia University, while he engaged in several pilot projects for the church.

In 1937 Canon Pepper became Director of National Council's Department of Christian Social Relations and, except for periodic breaks to attend such important international conferences as the organizing session of the World Council of Churches in Amsterdam in 1948, and the Beirut Conference on Arab Refugees in 1956, has been at his post for the past twenty-eight years. Born in Sheboygan, Wisconsin, in 1899, he was graduated from Kenyon College, Nashotah House, and the New York School of Social Work, and was ordained priest in 1924. He served as a chaplain in a New York hospital, and then moved to Ohio. For six years he was an executive of the diocesan social service department, and for part of that time was also rector of Grace Church in Cleveland.

The oldest of National Council's staff directors in point of service, Canon Pepper has seen his de-

partment grow from a one-man operation—himself—to some ten staff members who, with the aid of numerous outside experts, guide an annual program which costs over \$300,000. One of their chief tasks is counseling and advising the some 300 institutions throughout the church, such as homes for the aging, hospitals, child-care centers, and seamen's institutes. They also coordinate the church's national programs for alcoholism, world peace, delinquency, race relations, Church-State matters, automation studies, narcotics addiction, family problems, unemployment, school dropouts, and other social problems.

An example of their work is the pioneering study in alcoholism begun at Yale University. The department led other church groups in joining the efforts of this institution, lending them advice, support, and manpower.

Another important phase of the department's work is world relief and interchurch aid. Last year alone, Canon Pepper helped administer the allocation of \$692,188 from the Presiding Bishop's Fund and special National Council appropriations. These monies were distributed both directly and through the World Council of Churches and Church World Service, of which Canon Pepper is vice-chairman. A few of the many thus helped were some of the 16,297 Cuban and other refugees resettled by the Episcopal Church since 1953; sufferers from the Haitian hurricane; victims of the Skopje earthquake in Yugoslavia; and the recent earthquakes in Alaska and Japan.

FINANCE

If a puffing pipe towing two steady blue eyes enters a conference room at the Episcopal Church Center, some National Council officers tend to recheck their addition. The well-worn briar is the trademark of **Lindley M. Franklin, Jr.**, Treasurer of National Council and Director of the Department of Finance, who, during his long service under the administration of three Presiding Bishops, has earned the reputation of being an avid guardian of the church's dollars, dimes, and pennies.

Born in Flushing, Long Island, in 1910, he is a graduate of Williams College, and spent the first ten years of his professional life as an executive of a trust company. In 1943 he joined the U.S. Army, and upon his discharge three years later followed something of a family tradition—Dr. Lewis B. Frank-

lin, his uncle, was a former Treasurer of National Council—when he became an assistant treasurer of the same body.

At the General Convention of 1958, he was elected Treasurer of National Council and later appointed Director of the Department of Finance. In addition to these duties, he serves as treasurer, trustee, or director of twelve other church organizations. In fact, about the only place where he does not hold the purse strings is at his own home in Noroton, Connecticut. There his wife, Eleanor, keeps the books for him and their three daughters.

During Lindley Franklin's twenty-one years with National Council, he has watched the church's annual program grow

from less than \$3 million to over \$12 million. As the National Council's Treasurer, he has played an important part in developing this program. He consults regularly with department and general division directors, balances program needs against estimated receipts, reports to the Presiding Bishop and to National Council, and participates when requested in the work of General Convention's Program and Budget Committee.

As Director of the Department of Finance, he administers General Church program funds, guiding a staff of officers, accountants, and clerks, who, operating on a yearly budget of less than \$250,000, handle some 40,000 checks annually on nearly 4,000 accounts. Unlike the other departments, Finance has no specific projects of its own. Rather,



it exists solely as a service department for the whole church. In this capacity, the department handles income from dioceses, missionary districts, trust funds, and special offerings, and renders many special services. For instance, the department acts as the fiscal agent for all overseas missionaries, watching over their savings while they are absent, and helping them with tax returns. The department has developed a new accounting system which has been adopted by twenty dioceses, other Churches, and secular nonprofit foundations. The department has also helped train sixteen new treasurers for missionary districts, and has developed a thorough training course for future treasurers.

Our National Council

session issues vital to the life of the Church.

Since the last General Convention, for instance, the Council has taken a number of major actions to meet these issues: it has launched a special appeal for \$450,000 to aid Cuban refugees, helped create a top-level committee to study Mutual Responsibility and Interdependence, launched another special appeal for \$150,000 to help in the struggle for racial justice, and recommended autonomy for the Church's three Brazilian missionary districts. During the same period, it also helped a congregation in Ulysses, Kansas, complete its new church; provided an apartment for an archdeacon in South America; and purchased a quonset hut for a school in Guam. Finally, it has come full circle by recommending programs to General Convention for the next three years.

Once National Council has taken an action, the scene shifts some thirty miles south to the eleven-story Episcopal Church Center near the United Nations Plaza. There some one hundred staff officers, of whom fifty-eight are clergymen and the rest qualified professional persons, and some two hundred executive assistants, stenographers, clerks, and maintenance personnel, carry out the Council's decisions. These people come from even more parts of the Church than do the Council members, and have a wide range of professional and cultural backgrounds. One of the oldest staff members can remember when secretaries wore long dresses and their hair in buns, while one of the youngest officers recently returned from a rugged trip to the interior of strife-torn British Guiana. Whatever their past experiences, their present is concerned with carrying out the day-to-day work of the Church through the Council's six departments and three general di-

PROMOTION

visions. Or, in the words of the Rev. Canon Almon R. Pepper, Director of the Department of Christian Social Relations, "We put wheels under many of the decisions made at General Convention."

Keeping the Church's program rolling through a complex age takes a great deal of effort and often a not inconsiderable amount of ingenuity. During an average month, 125 airline and railroad tickets are issued for staff travel. A logistics officer reports that his duties have included rounding up a dozen dead cats for a medical school in Liberia, purchasing an ambulance, and selecting a brassiere for a missionary's wife in a remote outpost. Some 18,000 first-class letters, 25,000 pieces of second-class mail, and 7,500 packages leave the Center every month—and, each morning, thousands of letters arrive.

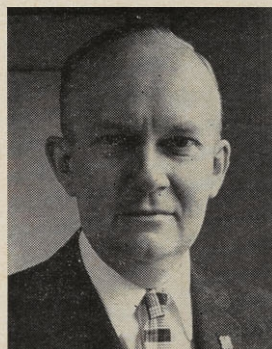
One officer in the Christian Education Department recalls that after sending out material encouraging Sunday school students to define in their own terms such abstract concepts as happiness, courage, and love, he received a delightful reply from a ten-year-old girl who solemnly informed him, "Courage is coming home with grape juice on your new party dress." In addition, staff-written publications for both the young and the old keep a printing crew busy making approximately seven million impressions on an estimated fifty tons of paper annually.

This may seem like a lot. In fact, the gruff voice of the Rev. Samuel Entwhistle can be heard complaining, "The papers multiply like rabbits." To a certain extent this is true. The six file cabinets that once sufficed for the Council's correspondence have now grown to sixty. Some officers worry about creeping bureaucracy. One says that after moving into his new office, it took him

To the weekend visitor in Germantown, in Philadelphia, the man beside the road with rumpled clothes spotted by bright blotches of green, umber, and yellow paint may look like a local character. His neighbors, however, know that **John W. Reinhardt** is a respected amateur painter who every weekday takes his creative abilities to New York, where he has been Director of the Department of Promotion since 1954.

A native of Philadelphia, the forty-six-year-old former newspaperman has had a long and varied experience both in the church and in the field of communications. For eleven years prior to his National Council service, he was the advertising manager for Proctor and Schwartz, Inc. For the past sixteen years he has been a lay reader in Christ Church and St. Michael's, Germantown, where he and his wife, Catharine, are communicants.

In addition to his regular duties in New York, he has traveled to parts of the Anglican Communion as far distant as Australia and the Philippines to consult on stewardship and promotion concerns. As Director of Promotion, Mr. Reinhardt oversees an annual program costing more than \$500,000, and a staff of eight experts in such specialties as press, television, and publications. These officers, devote themselves to the department's twin objectives of keeping Episcopalians abreast of current National Council programs, and informing the secular world of the church's latest actions.



Their audience is large. During 1963 some seventy-four lecturers were sent or recommended by the department's Speakers Bureau to all parts of the country, where they spoke on subjects ranging from the Bible to the Anglican Congress. A special consultant has also conducted some fifteen week-long conferences on the meaning of stewardship. The department's Diocesan Press Service has distributed stories to 100 of the Church's regional newspapers and magazines. Church-

men throughout the world have received one or more of the 421 books, pamphlets, and folders put out by the department's publications division, covering such subjects as the United Thank Offering, Summer Service, Cuban Relief, and the Good Friday Offering.

Outside the church, residents of every major U.S. city are informed through the twenty to twenty-five releases sent by the department's press officer every month to 272 newspapers. Thousands more hear on their radios "A Faith to Live By," which is broadcast over thirty-seven stations, or one of the eight longer programs, such as "The Good Life," aired over 286 stations. The department's three television programs, "Adventurous Mission," "Man to Man," and "Thought for Today," have been on at least forty-four stations. The department also put out seven special radio and television programs last year, advised on eight network shows, and is currently experimenting with new formats to meet the requirements of FM and educational television.

WOMEN



"I wouldn't be in the church today," said the small, thoughtful woman standing in a corridor of Windham House, the church's national training center for women in New York City, "if it weren't for Fran Young. And there are a lot of others who can say the same thing." Miss **Frances M. Young**, Executive Director of the National Council's General Division of Women's Work, has earned this quiet praise by devoting her life to giving lay persons a fresh awareness and understanding of their role in the church's mission.

Born in Boston in 1910, she was graduated from Brown University and holds a master's degree from Columbia University. She began her church career as director of Christian education at the Church of the Redeemer in Baltimore, Maryland, where she served from 1933 to 1938. For the next five years she was director of Christian education for the Diocese of California, and from 1943 to 1947 she was an Associate Secretary in the Episcopal Church's Department of Christian Education. She served again in Baltimore until assuming her present post.

As director of the General Division of Women's Work, Miss Young administers an annual program which costs some \$200,000, more than half of which goes to the Order of Deaconesses, the Church Periodical Club, St. Margaret's House, and Windham House. The rest is utilized by Miss Young and the division's six staff officers in their various responsibilities, chief of which is relating the many National Council plans and projects to the women of the church. One way they accomplish this is through a unique liaison team of three of the division's staff who work directly in the

Home, Christian Education, and Christian Social Relations departments. Another is through speeches, conferences, and workshops held throughout the church. Last year alone, the division's staff conducted meetings of this sort in some sixty of the church's eighty-seven domestic dioceses and missionary districts.

Aside from such general support offered National Council, the staff also apply themselves to a number of the division's specific enterprises. Outstanding among these is the United Thank Offering. From 1958 to 1961, the women of the church dropped over \$4 million in nickels, dimes, and quarters through the slots of the blue U.T.O. boxes on their kitchen windowsills and dressing tables. After presentation to the Presiding Bishop at General Convention, the United Thank Offering was allocated, through the division, to such projects as publications for Latin America, aid to the Anglican Diocese of Singapore and Malaya, work among the American Indians, recruitment of women church workers, colleges in Asia, and the migrant ministry.

Still other divisional duties include preparation for the Episcopal Churchwomen's Triennial, the gathering held simultaneously with General Convention, and supervision of contributions made by the women of the church through their dioceses for particular national and international causes. Between 1962 and 1963, a total of \$173,672 in cash and such basic and necessary goods as clothing and bedding were distributed by the division to the United Clothing Appeal, the International Medical Assistance program, and Episcopal missions and institutions throughout the world.

Our National Council

two weeks of fighting red tape just to get a water carafe for his desk. But, for the most part, the Council runs a tight ship. Actually, its operation is quite small compared to that of other U.S. churches similar in size to the Episcopal Church.

For example, The United Presbyterian Church functions through eighteen commissions, committees, departments, councils, and boards divided between New York and Philadelphia and employing over 350 staff officers alone. In the American Baptist Convention, national affairs are conducted through five societies and boards manned by 204 officers. In the United Church of Christ, some 190 officers work for eight boards, councils, and offices in six widely separated metropolises. The Lutheran Church in America handles its business through eighteen boards, commissions, foundations, and other bodies served by 122 officers in four different locations.

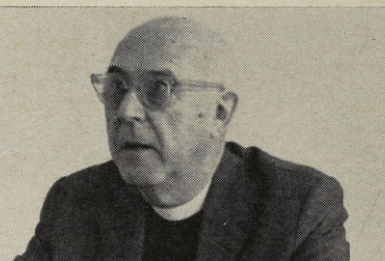
Of course, one reason some of these Churches have more complex structures is that they have programs two or three times larger than that of the Episcopal Church. But, pound for pound, our National Council and its staff have done a remarkable job. Currently more than 500 missionaries, supported in whole or part by Council funds, are at posts all over the world. One department recruits the personnel for some 300 Church institutions throughout the U.S., such as homes for the aging, hospitals, child-care centers, and seamen's institutes. A list of 541 different publications is offered by the Council on subjects ranging from theology to the duties of a vestryman. Some 130 Episcopal chaplains serve in veterans' hospitals and on armed forces' bases, and another 924 full- and part-time chaplains minister to college campuses in every state of the union. Thirty-two radio and television programs which the Coun-

cil produced, or helped to produce, are currently on the air. Last year nearly 200 conferences were conducted by Council staff on such subjects as race relations, alcoholism, and prayer. A publication in Braille is edited for the blind, institutes are held for the deaf, and more than 100 workers are sent to serve with the American Indians. Disaster victims from flood-ridden Kentucky to earthquake-torn Skopje, Yugoslavia, have felt the comforting hand of the Church through its National Council.

Future developments from the Council are likely to come even thicker and faster. Already one new trend is discernible, as a growing sense of interdepartmental responsibility develops over a number of modern-day concerns. Several departments have undergone intradepartmental reorganization. The General Division of Women's Work has a unique experiment afoot in which liaison teams work within three of the Council's departments. Most important, however, are the ten new joint staff committees which focus the attention of experts from all the departments and general divisions on specific problems of the space age. A careful analysis of the problems indicates that the National Council expects to devote much of its energies in the next few years to five major areas: Overseas Mission and Intra-Anglican Relations; Urban Work; Race Relations; College Work; and Refugees.

What of the future, when today's headlines become tomorrow's responsibilities? The Rev. John D. McCarty, Executive Director of the General Division of Research and Field Study, says, "The Episcopal Church is going through one of the greatest transition stages in its history. As it changes, so must its many facets. Nowhere is this more apparent than in its National Council." ◀

MEN



An Ash Wednesday luncheon was barely served when the laymen at the table began shooting questions at the Rev. **Howard V. Harper** concerning the full religious significance of the day. Instead of mumbling about "once-a-week" Christians, he went home and started writing a book designed to give laymen a deeper understanding of the Church. Within a year, *Days and Customs of All Faiths* rested on many a layman's library shelf, and was soon joined by a second volume entitled *Holidays 'Round the World*.

Today the tall, affable clergyman has yet another way of serving the laity. Since 1958 he has been Executive Director of the General Division of Laymen's Work. Born in Ohio in 1904, he attended Kenyon College and its theological seminary, Bexley Hall, from which he was graduated in 1930. After being ordained priest in 1931, he served parishes in Nevada, Ohio, Georgia, Virginia, and Michigan. In 1953 he was appointed executive director of the Presiding Bishop's Committee on Laymen's Work, which five years later became a general division of the National Council.

The Laymen's Division has only two staff officers, the director and an associate director, and an annual program which costs less than \$65,000. Seeking a more meaningful ministry for laymen, who with the laywomen compose more than 99 percent of the church's membership, the staff pursues a twofold objective of deepening the spiritual life of the men of the church, and providing manpower to carry out the church's mission.

To accomplish this, the staff each year conducts from fifty to sixty consultations and conferences

involving some 3,000 laymen throughout the country. In addition, they have enlisted twenty-eight provincial chairmen for laymen's work, and are in the process of selecting a key liaison man in each of the church's 7,705 parishes and missions.

The division also speaks to the laymen through some twenty publications. More than 4,500 men subscribe to the division's fifty-five sermons for lay readers covering a twelve-month span, and all the church's 14,102 lay readers refer from time to time to the division's ninety-six-page *Guide for Lay Readers*. Others of the division's publications deal with matters such as *Evangelism in Our Parish*; *All in a Day's Work*; and Howard Harper's latest book, *The Vestryman's Manual* (Seabury Press, \$1.95).

In terms of action, the division advises and stimulates laymen's groups on the parish, diocesan, and national levels. For example, when one bishop told them that the average men's club in his diocese lasted approximately one year—"six months to write a constitution, and six months to die"—, the division's staff began a study of men's organizations. They recommend that laymen's groups get together with a concrete objective in mind, such as Bible study, paying sick calls, evangelism, prison visiting, or every-member canvassing, and let constitutions and elections go until later. On the national level, the Laymen's Division carries out such diverse projects as a lapsed communicant survey, promotion of THE EPISCOPALIAN's Every Family Parish Plan, and a study of sabbatical leaves for the clergy.

FAMILY MEMO

RESEARCH AND FIELD STUDY

The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to their families at the low cost of \$2 per family per year.

THE EPISCOPALIAN is learning from the most authoritative source what readers think about their church's national magazine.

The readers themselves say the magazine is a welcome visitor in their homes; they read it regularly, like it for a variety of reasons, and find it helpful.

With only a handful of dissenters, this was the composite opinion of readers—Parish Plan families and individual subscribers—to a new readership study.

The initial mailing was in May, and each month several hundred readers, all of whom have had the magazine in their home for a year or more, will be invited to answer an eight-question survey and offer their general comments.

The first month's results show nine out of ten of THE EPISCOPALIAN's growing family read every issue. More than half said they read the magazine thoroughly, and most of the rest read "about half." Two out of three said they go back for further reading. Reader interest among Parish Plan subscribers is only a shade less than that of individual subscribers.

In the new survey THE EPISCOPALIAN asked readers what they find most helpful.

The questionnaire listed overseas articles, photo stories, devotional material, personality pieces, information on belief and practices, stewardship, and social concerns, plus Worldscene.

Our readers' No. 1 choices so far have been articles about beliefs and practices, and devotional material. Information about social concerns ranked second. Worldscene, the interpretive summary of religious news, rated third in interest, closely followed by overseas reports, and personality stories.

We plan to report to you further from time to time on additional results of this continuing survey.

As a student at Seabury-Western Seminary, the Rev. **John D. McCarty** used to grumble good-naturedly at weekly bull sessions that the trouble with the Episcopal Church was that it didn't know where it was going. Twelve years later he got a chance to do something about the situation when he was called from the parish ministry to the staff of the National Council's fledgling General Division of Research and Field Study. A few years later he became the Director, and now he is busily helping the church look at itself.

Born in Evanston, Illinois, in 1914, he received his B.A. degree from the University of Chicago and was ordained to the priesthood in 1947. In the years following, he devoted himself to the parish ministry in Nevada, Washington, and Michigan. Today when he is not in the field planning surveys or gathering statistics, or at his desk sorting through stacks of data, he can be found at home in Hohokus, New Jersey, with his wife, Virginia, and their three children.

But this doesn't happen too often. Even with the highly skilled staff of a director and five full- and part-time men, an annual program costing over \$100,000, and a row of ever-hungry electronic computers stationed in a nearby bank building, the demand for the division's services far exceeds its capacity.

To date, the division has conducted major studies of eighty-three dioceses and missionary dis-

tricts and has complete data on close to 6,000 parishes and missions in its files. Each year, it is able to conduct five to eight major new studies. The division's services are booked three years in advance.

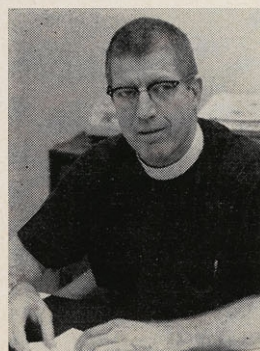
So far, the staff is involved in three basic types of service. The first attempts to measure potential growth for a particular diocese or missionary district. For this study, a team of two to five experts

spend several months off and on visiting every parish and mission within the jurisdiction. When they have finished, the team presents the local bishop with a report of their findings, sometimes suggesting that he buy a cornfield or a potato patch because, although not immediately apparent, the city will expand in that direction.

A second type of study is designed to evaluate the efficiency of diocesan or district organization. To accomplish this, the Research and Field Study staff run regular time-motion studies on the bishop and his diocesan officials, clocking the hours spent for administration, meetings, travel, and correspondence. They then make recommendations for saving time and energy.

The third type of study deals with the special problems of the national church program or with national church organizations or particular institutions. Examples of this are the studies conducted on the Indian in the U.S., the Church Army, and the Church Divinity School of the Pacific.

For the most recent news about Mr. McCarty, see page 46.



1 OFFICERS (*l. to r.*)
Mr. Lindley M. Franklin, Jr., *Treasurer*, Noroton, Conn.
The Rt. Rev. Arthur Lichtenberger, *Presiding Bishop and President*, Greenwich, Conn.
The Rt. Rev. John B. Bentley, *First Vice-president*, New York City
Mr. Warren H. Turner, Jr., *Second Vice-president*, New York City

2 STAFF GENERAL OFFICERS (*l. to r.*)
The Rev. Joseph G. Moore, *Executive Officer of Strategic Advisory Committee*, New York City
Mr. Peter M. Day, *Ecumenical Officer*, New York City
The Rev. Canon Charles M. Guilbert, *Secretary*, New York City

4 FINANCE (*l. to r.*)
Mr. Howard T. Tellepsen, Houston, Tex.*
Mr. Hugh C. Laughlin, Toledo, Ohio.*
Mr. Harrison Garrett* (*chairman*)
Mrs. John H. Foster, San Antonio, Tex.*
Mr. Franklin B. Miles, Elkhart, Ind.*
Mr. Ernest W. Greene, Washington, D.C.*
The Ven. David R. Thornberry *

STAFF OFFICERS (*l. to r.*)
Mr. Matthew Costigan
Mr. Lindley M. Franklin, Jr., *Director and Treasurer*
Mr. Harry L. Dietz

7 HOME (*l. to r.*)
The Rev. Edward G. Mullen, Florence, Ala.*
Mrs. John R. Newcomer, Phoenix, Ariz.*
The Rt. Rev. J. Wilson Hunter, Laramie, Wyo.* (*chairman*)
Dr. Richard G. Stone, Raleigh, N.C.*
Mr. Ernest W. Greene*
Mr. Prime F. Osborne, Jacksonville, Fla. +

STAFF OFFICERS (*l. to r.*)
The Rev. Daisuke Kitagawa
The Rev. Robert N. Rodenmayer
The Rt. Rev. Daniel Corrigan, *Director*
The Rev. Robert J. Plumb
The Rev. Philip T. Zabriskie

3 RESEARCH AND FIELD STUDY (*l. to r.*)
The Rt. Rev. Daniel Corrigan, New York City
The Rt. Rev. John B. Bentley
The Rt. Rev. Thomas H. Wright, Wilmington, N.C.* (*chairman*)
Mr. Harrison Garrett, Baltimore, Md.*
Mr. Lindley M. Franklin, Jr.
The Ven. David R. Thornberry, Cincinnati, Ohio *

STAFF OFFICERS (*l. to r.*)
The Rev. Paul M. Hawkins, Jr., *Executive Director of Field Study*
Mr. Reed F. Stewart
The Rev. John D. McCarty, *Executive Director*
The Rev. Herbert Barsale

NATIONAL COUNCIL

of the Protestant Episcopal Church in the U.S.A.

The elected members and staff officers of the Episcopal Church's National Council are pictured inside the following foldout, divided according to their service on departments or general divisions. The key numbers below can be matched with the pictured groups. An asterisk (*) indicates election by the General Convention, and a cross (+), election by the Provinces. In each of the groups, the elected members are in the foreground.

DEPARTMENTS

5 CHRISTIAN SOCIAL RELATIONS (*l. to r.*)
Mr. Howard T. Tellepsen*
Miss Leila Anderson, New York City*
The Rt. Rev. William H. Marmion, Roanoke, Va. + (*chairman*)
Mrs. Donald W. Pierpont, Avon, Conn.*
The Rev. Canon Donald H. Wattlely, New Orleans, La.*

STAFF OFFICERS (*l. to r.*)
The Rev. Arthur E. Walmsley
The Rev. Canon Almon R. Pepper, *Director*
Mrs. Muriel Webb

8 CHRISTIAN EDUCATION (*l. to r.*)
The Rev. Birney W. Smith, Jr., Kansas City, Mo. +
The Rev. Joseph S. Young, Wichita, Kans.*
Mrs. John H. Foster*
The Rt. Rev. Henry I. Louttit, Winter Park, Fla.* (*chairman*)
Mr. Franklin B. Miles*
The Very Rev. Henry N. Hancock, Minneapolis, Minn. +

STAFF OFFICERS (*l. to r.*)
The Rev. George L. Peabody
The Rev. John H. Peatling
Miss Carman St. John Wolff, *Director*
Miss Mary Dick
The Rev. Edward T. Adkins
The Rev. Robert C. Martin, Jr., *Associate Director*

6 OVERSEAS (*l. to r.*)
The Rt. Rev. Stephen F. Bayne, Jr., London, England*
The Rev. Canon Frederick E. Thalmann, Troy, N.Y. +
Mr. Hugh C. Laughlin*
The Rt. Rev. Thomas H. Wright* (*chairman*)
Mr. Harrison Garrett*
The Rt. Rev. Oliver L. Loring, Portland, Me. +

STAFF OFFICERS (*l. to r.*)
Mr. Paul A. Tate
The Rev. Samuel Van Culin, Jr.
The Rt. Rev. John B. Bentley, *Director*
The Rev. Claude L. Pickens, Jr.
The Rev. Donald E. Bitsberger

9 PROMOTION (*l. to r.*)
Mr. Byron S. Miller, Greenwich, Conn.*
The Rt. Rev. Nelson M. Burroughs, Cleveland, Ohio. +
The Rev. Canon C. Howard Perry, Sacramento, Calif. + (*chairman*)
Mr. Stephen C. Shadegg, Phoenix, Ariz.*
The Ven. David R. Thornberry *

STAFF OFFICERS (*l. to r.*)
Miss Avis E. Harvey, *Associate Director*
Mr. John W. Reinhardt, *Director*

GENERAL DIVISIONS

10 WOMEN'S WORK (*foreground*)
Mrs. John H. Foster*

STAFF OFFICERS (*l. to r.*)
Mrs. Robert N. Rodenmayer
Miss Elizabeth C. Beath
Mrs. Marion B. Bingley
Miss Frances M. Young, *Executive Director*
Miss Edith M. Daly
Miss Olive M. Mulica

11 LAYMEN'S WORK (*l. to r.*)
The Rev. Joseph S. Young*
Mr. Stephen C. Shadegg*
Mr. Hugh C. Laughlin* (*chairman*)

STAFF OFFICERS (*l. to r.*)
The Rev. Howard Harper, *Executive Director*
The Rev. John H. Gray, *Associate Director*

Finance 4



Christian Social Relations 5



*Research and
Field Study* 3



Staff General Officers 2

Overseas 6

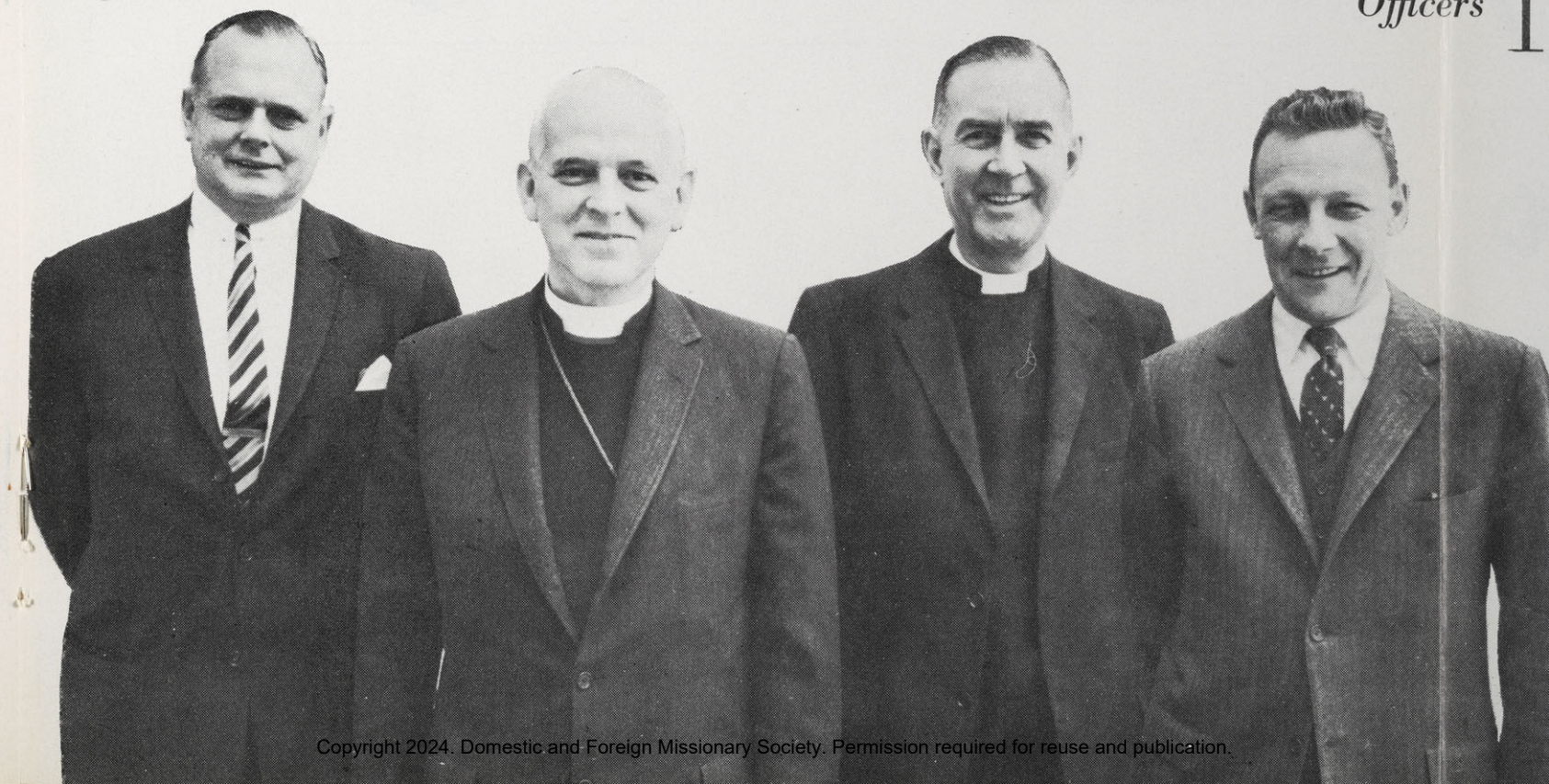


Home 7



...Our National Council

Officers 1



Christian Education 8



Promotion 9



cers 1






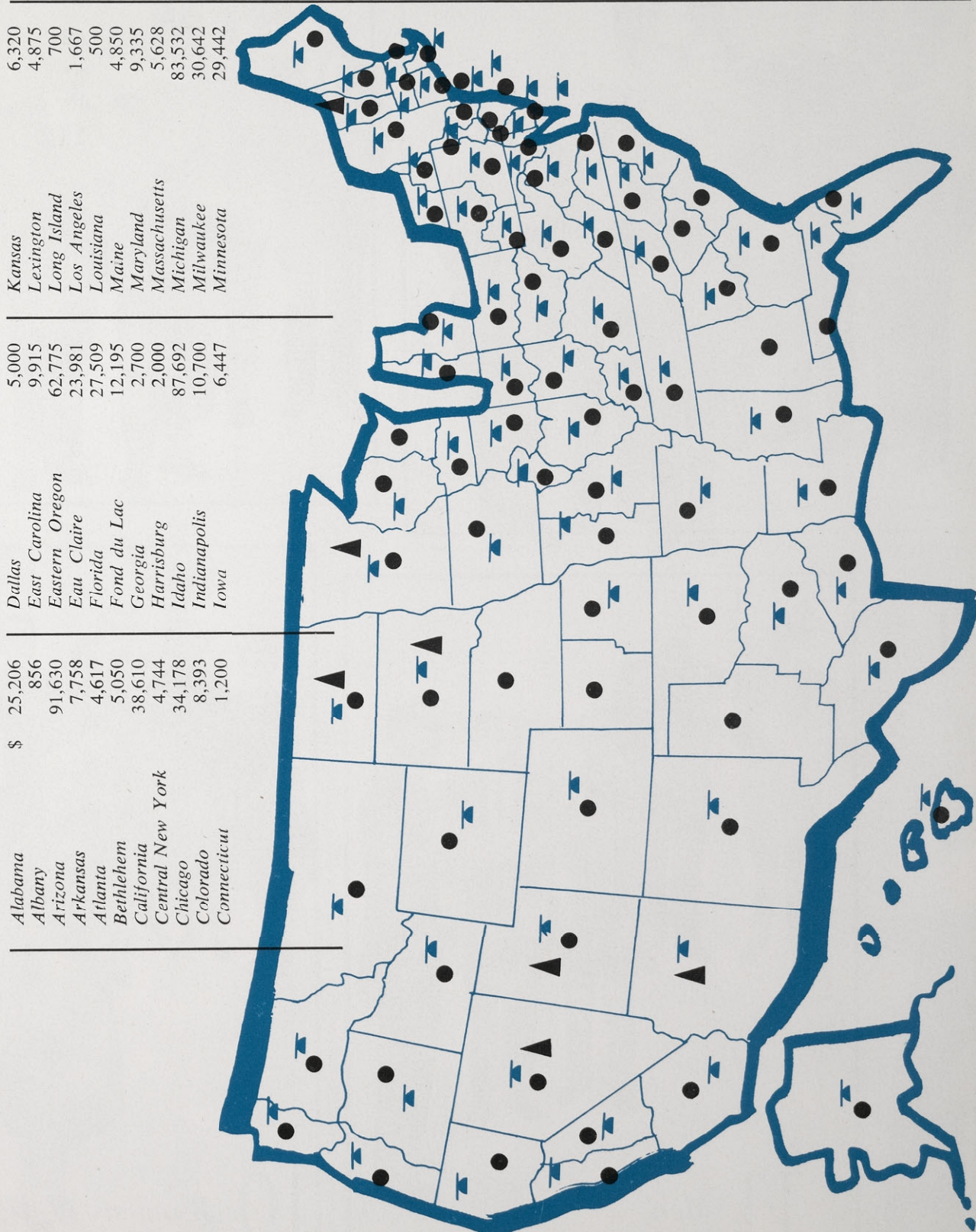
11 Men



10 Women

Our National Council U.S.A.

This map of the dioceses and missionary districts of the Episcopal Church in the U.S.A. indicates where and how program funds of the National Council are being spent in this country. College work is pictured by the symbol ; Indian work, by ; other program expenditures are shown by .



Alabama	25,206	Dallas	5,000	Mississippi	22,933
Albany	856	East Carolina	9,915	Missouri	3,220
Arizona	91,630	Eastern Oregon	62,775	Montana	9,313
Arkansas	7,758	Eau Claire	23,981	Nebraska	6,327
Atlanta	4,617	Florida	27,509	Nevada	108,757
Bethlehem	5,050	Fond du Lac	12,195	Newark	2,609
California	38,610	Georgia	2,700	New Hampshire	1,760
Central New York	4,744	Harrisburg	2,000	New Jersey	2,460
Chicago	34,178	Idaho	87,692	New Mexico	43,149
Colorado	8,393	Indianapolis	10,700	New York	8,461
Connecticut	1,200	Iowa	6,447	North Carolina	2,650
				North Dakota	124,454
				Northern California	14,273
				Northern Indiana	3,524
				Northern Michigan	450
				Northwest Texas	1,600
				Oklahoma	4,437
				Olympia	5,935
				Oregon	5,286
				Pennsylvania	2,833
				Rhode Island	5,723
				Rochester	1,236
				San Joaquin	10,960
				South Carolina	4,141
				South Dakota	292,672
				South Florida	19,825
				Southern Ohio	900
				Southern Virginia	42,195
				Southwestern Virginia	12,753
				Spokane	6,700
				Springfield	4,291
				Tennessee	18,100
				Upper South Carolina	6,479
				Utah	180,687
				Vermont	5,480
				Virginia	2,500
				Washington	23,176
				Western Kansas	30,350
				Western Massachusetts	1,141
				Western Michigan	27,680
				Western New York	4,000
				Western North Carolina	3,100
				West Texas	5,186
				West Virginia	28,290
				Wyoming	84,711
				Total	\$1,847,348

Source: National Council Annual Report, 1963

Our National Council **WORLDWIDE**

This map of the world pictures how National Council program funds are allocated throughout the world. Each dot represents either funds or personnel, or both, at work.

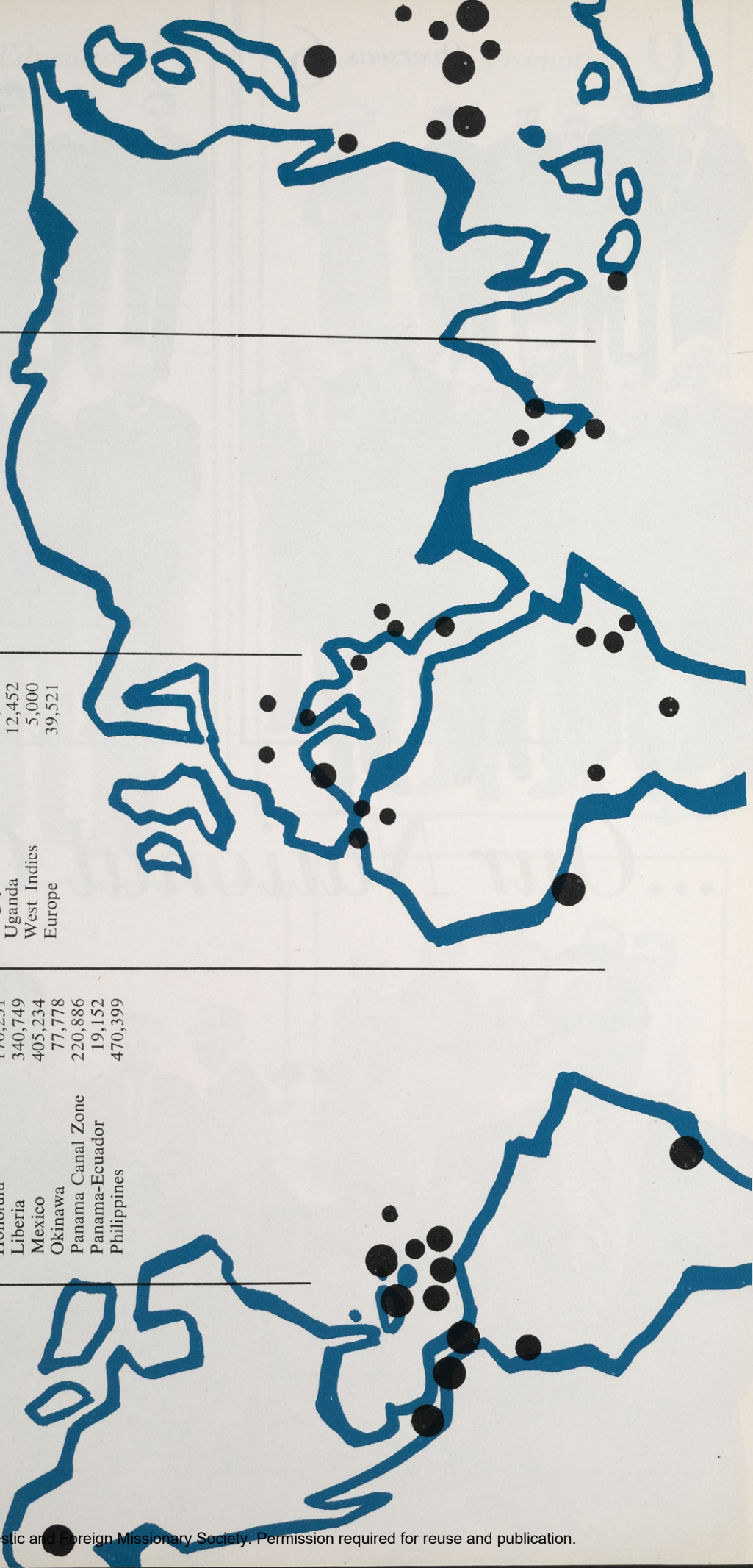
Episcopal Church	
Alaska	\$ 260,169
Bonin Islands	1,800
Brazil	590,973
Central America	281,314
Cuba	132,236
Dominican Republic	118,690
Episcopal Theological Seminary of the Caribbean	89,085
Guam	43,305
Haiti	230,185
Honolulu	170,251
Liberia	340,749
Mexico	405,234
Okinawa	77,778
Panama Canal Zone	220,886
Panama-Ecuador	19,152
Philippines	470,399

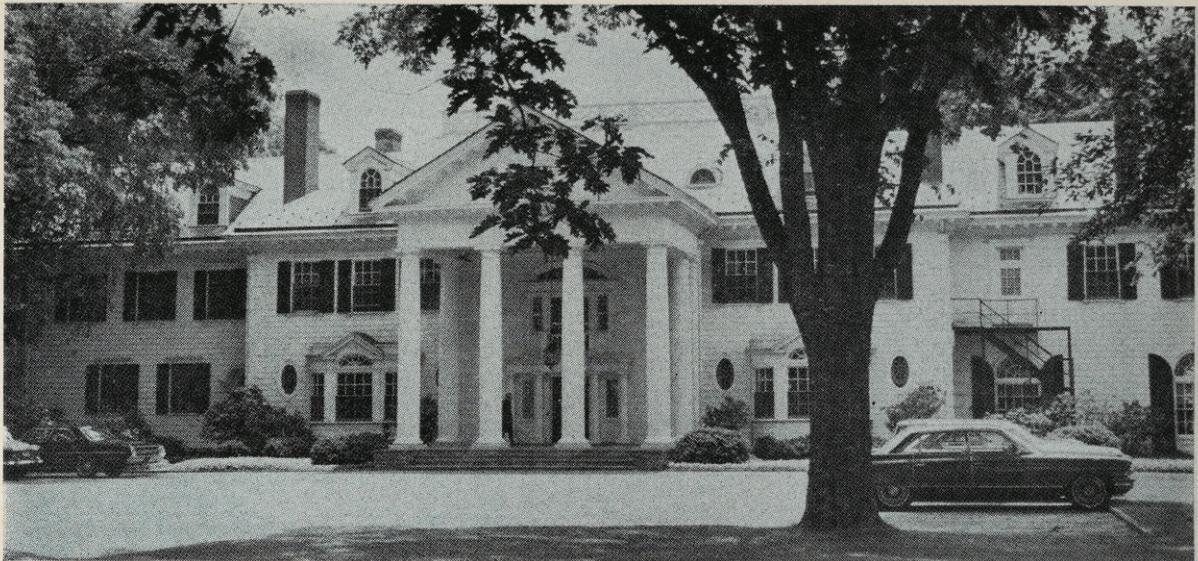
Puerto Rico	364,547
Taiwan	183,919
Virgin Islands	178,628
Anglican Communion	
Damaraland	\$ 8,017
East Africa	19,671
Hong Kong	23,464
India, Pakistan, Burma, and Ceylon	50,137
Japan	307,789
Korea	27,164
Singapore	22,459
Uganda	12,452
West Indies	5,000
Europe	39,521

Service to other areas includes:	
Diocese of Gibraltar	\$ 3,000
Diocese of Nyasaland	30,000
Diocese of Nandyal	500
Anglican Church—Ankara	1,000
Old Catholic Church in: Holland	5,875
Austria	4,000
East Germany	1,000
Episcopal Reformed Church—Spain	6,572

Lusitanian Church in Portugal	11,428
Orthodox in Greece	4,500
Ecumenical Patriarchate, Turkey	1,500
Coptic Church in Ethiopia	3,000
New Guinea—St. Gabriel's	1,500
Archbishopric in Jerusalem	40,358
Church of South India	31,316

Source: National Council Annual Report, 1963





SEABURY HOUSE

The Episcopal Church's National Conference Center

Seabury House, the Episcopal Church's spacious and gracious National Conference Center near Connecticut's scenic Merritt Parkway, is the regular meeting place for the quarterly sessions of the National Council.

Only an hour away from New York City, Seabury House provides the quiet needed for long, uninterrupted sessions on the Church's national and worldwide programs. There is room for Council members and staff officers to worship, meet, and eat together; and for separate department and division meetings held before and during all full Council sessions.

In 1963, 10,819 meals were served in Seabury House, and 2,880 overnight guests were lodged in the white, three-story structure. These totals, of course, include not only Council meetings, but a year-round schedule of conferences and retreats for parish, diocesan, and national

church organizations, and other groups.

This large-scale hostessing is managed by a quiet, diminutive lady known to all as Miss Sparrow. With her years of careful, thoughtful service, Helen Sparrow has become "Miss Seabury House" to thousands of Episcopalians. In a typical day she may be observed to arrange for dinner for sixty; rinse a rack of cups and saucers; make an appointment for a missionary to receive a neglected injection; make luncheon reservations for a parish group who will tour the center with a member of the Seabury House Guild; and order a cab for a departing visitor.

Also on the 100-acre estate, purchased by the Church from Mr. Herbert Satterlee at a nominal figure in 1947, are Dover House, official residence of the Presiding Bishop; Brugler House, a home for missionaries and their families on furlough; and five other houses used by National Council staff officers and their families.

EPISCOPAL CHURCH CENTER

AFTER decisions are made at General Convention and at meetings of National Council at Seabury House, the Church's national and worldwide programs come to life through the offices and conference rooms of the ten-story Episcopal Church Center in New York.

Dedicated a little over a year ago, the Center was built by the whole Church to serve the whole Church. It contains the permanent offices of the Presiding Bishop, the General Convention, and the National Council. All of the departments and divisions of National Council are under its roof, as well as other agencies which serve the whole Church, such as the Seabury Press, GFS Society for Girls, the Episcopal Church Foundation, and the Church Periodical Club.

These efficient and attractive working quarters were made possible by the generous gifts of individuals and parishes in every diocese and missionary district of the Church, plus memorials and other gifts from dioceses, foundations, and national church organizations. Total cost of the site and building was \$6,061,247, almost \$200,000 under the estimates. Of this amount, all but \$816,000 had been pledged or paid toward the cost as of May, 1964.



BY THOMAS LABAR



Donald Burnes leaves his rented quarters, located near the people he serves, to begin a busy and varied day. He is the only U.S.-based member of the Volunteers for Mission program sponsored by the Episcopal Church.

YOU name it, and I do it," said Donald Burnes as he explained his varied duties. For the past six months, the blond, twenty-two-year-old Episcopal layman has been a part of the church's National Council on the sidewalks of St. Louis, Missouri. As part of a pilot project in urban work he was sent to the Midwest to help school drop-outs. Since his arrival, however, he has found that his tasks go far beyond the academic.

A native of Connecticut, Don joined the Episcopal Church five years ago. While a student at Princeton University, he spent three summers doing different sorts of mission work. Upon graduation, he applied for the church's Volunteers for Mission program, expecting to be sent overseas. But he was assigned to the program's first domestic post. Soon he found himself working as an assistant to the Rev. Anthony J. Morley, rector of Trinity Parish, in an underprivileged section of north St. Louis.

The new volunteer began his mission by knocking on doors along the alleys and side streets of the neighborhood. He learned that many students drop out of school because their parents had little education and were ill equipped to help them when they were having trouble with their lessons. He also found out that most drop-outs had scant motivation to

study since their energies were devoted mainly to the daily struggle against poverty. Furthermore, they were none too familiar with the world outside their particular block, or the opportunities provided by a high school diploma.

Today, he is busy setting up a tutoring program in Trinity's parish hall to give potential drop-outs the help they cannot get at home. Drawing on the talents of the congregation, as well as those of other qualified members of the community, he plans to have the project going by next fall, when an estimated thirty-five to forty children from the fourth- to eighth-grade levels will be receiving aid in subjects ranging from mathematics to English. He has also assisted several young people in finding better jobs. In one case, Father Morley and Don helped a family, who had been burned out of their former home, find new living quarters.

In addition, Don has found a number of ways to broaden the horizons of the young people in the neighborhood. This summer he has helped to send fifty children to camp. He is conducting a vacation church school for some fifty to sixty more, and is leading a ten-member boy's club in hikes, swimming, craft study, and visits to interesting places around town.

This pilot mission in St. Louis is a

**our man
st. in
Louis**

**A young volunteer takes a
National Council pilot pro-
gram to a midwestern city.**

Our Man in St. Louis

good example of a National Council program in the process of development. In 1961, the church's General Convention, meeting in Detroit, Michigan, passed a series of measures which threw the spotlight on the urban ministry. Following this lead, the National Council selected the Diocese of Missouri as one of several areas where the current needs of the metropolis could be determined, and new methods of meeting them tested.

On a visit to St. Louis to survey the situation, the Rev. James P. Morton, a young associate secretary of the Home Department and former inner city priest, learned of the community's acute drop-out problem. When he returned to the Episcopal Church Center in New York City, he consulted with members of his and other departments of National Council. The Overseas Department came up with an answer when the Rev. Donald E. Bitsberger, an assistant secretary, suggested that one of the Volunteers for Mission be diverted from foreign service to work with the St. Louis school drop-out situation. The staff gave this plan their full support and submitted it to the next meeting of the National Council in Greenwich, Connecticut. There it was approved and the project set in motion. ◀

Photos continue through page 36.



Above: First on Don's schedule is a conference with the Rev. Anthony Morley, rector of Trinity Church. An unusual parish, Trinity serves a congregation that includes many ages, races, and economic levels.



On the day's first house visit, Don is greeted by little Jean Elbert. He stopped by to see if Jean's older sister wanted to go to summer camp. After a brief interview, he found the answer was a happy "yes."



Reading Morning Prayer is one of Don's regular duties. He is considering a career in church-related social work.



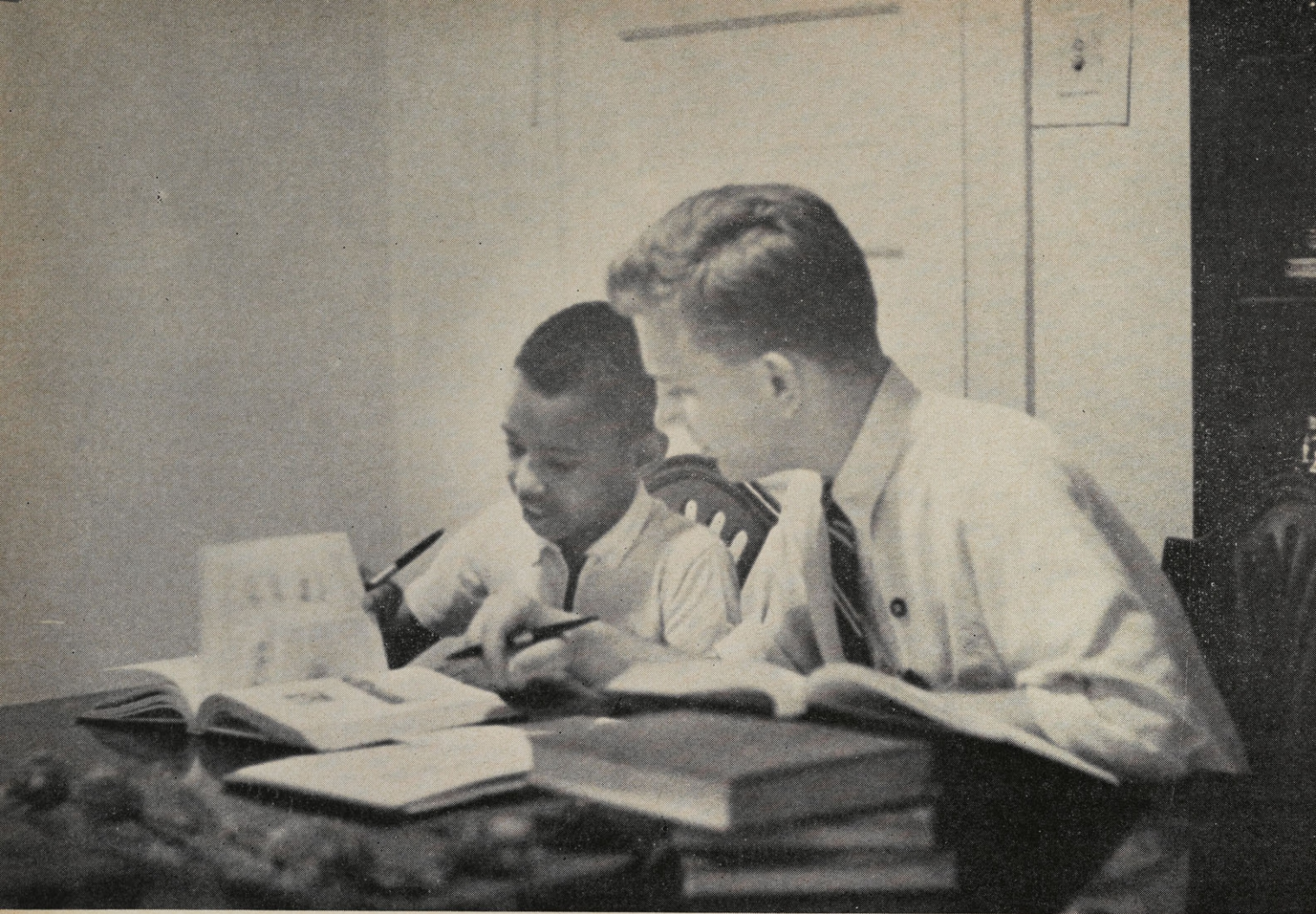
Although Don's major concern is with the young people of Trinity Church, he has gradually found himself involved in all aspects of parish life. At the coffee hour he talks with Irene Walker (left) and June McCreery.



This mother said she wanted her six children to be baptized. Don calls on her to explain the Sacrament of Baptism from the Book of Common Prayer.

Below: En route back to the church, Don meets two friends from Trinity and chats with them.

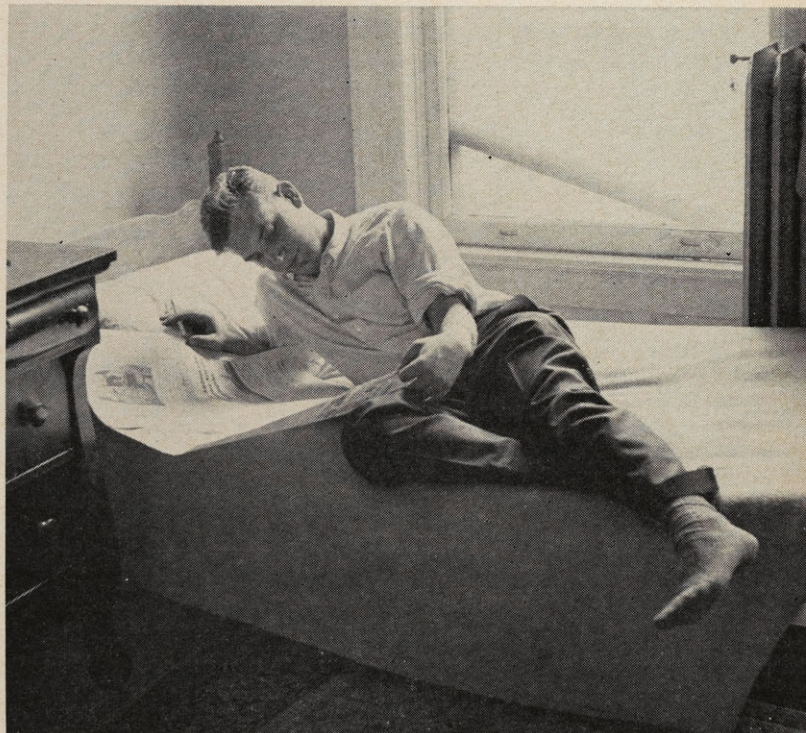




Here Don helps young Ronald Williams with schoolwork. If he can enlist the aid of enough volunteers, Don hopes to launch a full tutorial program when the school term starts this fall.



Don tries to know the parents of all his Sunday school students. Here he calls at the house of Dr. and Mrs. Gordon, who are Trinity parishioners.



Day's end means a chance to read the paper. Don's St. Louis assignment will last several more months; already his time is filled with projects he hopes to establish before he leaves.



THE DIOCESES LOOK AT MUTUAL RESPONSIBILITY

The shock wave from last summer's Anglican Congress has stirred the American Church. Things are blowing around a bit, but the fresh air is fine.

REPORTS from seventy-eight annual diocesan conventions and missionary district convocations show that it was not just business as usual this year. A thread of excitement, a call to action, an atmosphere for change clearly emerged as bishops in address after address quoted the words spoken by the Archbishop of Canterbury last summer in Toronto, "The Church that lives to itself will die by itself." It is just possible that the Archbishop of York's closing prayer, "May the disturbance of the Holy Spirit move you all," is being answered.

As they informed their conventions of the call of the Anglican Communion to realize their Mutual Responsibility and Interdependence in the Body of Christ, the bishops emphasized the need to receive as well as to give. Bishop Thomas H. Wright of East Carolina said, "God is calling us to a new type of mission. We must learn how to receive as well as give. Mission is no longer the kindness of the lucky to the unlucky. It goes deeper than that. We know now that

the man of Africa and the man of India have something to give us." The Missionary District of South Dakota was told that it must learn to give as well as to receive. The thoughts of many bishops could be summed up in the words of Bishop Wilburn C. Campbell of West Virginia when he said, "In brief, this statement calls us to worship, to witness, and to share—above all to share, and share, and share."

Our Immediate Responsibility

The conventions and convocations responded to their bishops' calls in various ways. Northern California passed a resolution accepting the Declaration of Mutual Responsibility and Interdependence. Pennsylvania and Vermont expressed their intention of accepting their full share of responsibility for carrying out the program. Rochester, Kentucky, and Vermont all urged their deputies to General Convention to support action

at St. Louis next fall in connection with the document. Wyoming resolved that the theme of Mutual Responsibility and Interdependence in the Body of Christ become a center of discussion and action in all areas of parish life.

Many dioceses passed resolutions asking for establishment of a Division of World Mission, or a special committee on Mutual Responsibility and Interdependence.

The Dioceses Take Action

Plans for such committees are under way in Arkansas, Los Angeles, Missouri, Northern California, the Philippines, Rhode Island, Rochester, San Joaquin, Spokane, and West Texas. The Dioceses of New York and Southwest Virginia are planning to set up their committees after General Convention. All the resolutions gave some directives concerning what was expected of the committees; but in Los Angeles, Bishop Frances Eric Bloy charged his Department of World Missions with a six-point program that included: planning a part-

BY MARTHA MOSCRIP

The Dioceses Look at Mutual Responsibility

nership with another Anglican diocese; setting up regional schools for lay training; bringing overseas exchange students and visitors to Southern California into closer contact with the work of the church; considering the exchange of theological students; assisting in developing channels of communication with other dioceses and Anglican jurisdictions; helping the stewardship committee pursue its program as it relates to worldwide mission, and encouraging people to support this program of mutual responsibility in terms of study, service, and financial aid.

As a result of Bishop Matthew G. Henry's address, Western North Carolina voted to allocate \$1,500 in 1964 to support the worldwide Anglican Communion. Wyoming and Nevada sent the offerings of convocation services to Alaska; Northern California acted on the plight of the people in Crescent City and Alaska; the Philippines designated their Whitsunday offering for work in Malaysia; and Taiwan voted to give 20 percent of the district's local income to the Church in the United States.

The bishops called for study of the document itself preliminary to making more detailed plans. In Idaho the whole convocation spent the afternoon in study groups and returned with a resolution asking that the district's departments of Missions and Christian Education determine what parishes are doing to enable members to understand the Church as Mission, and give Idaho Episcopalians whatever help they need to further such understanding.

In Delaware the clergy held a two-day conference in February to study and discuss the document. In April they gathered again, formally endorsed the spirit of the Declaration of Mutual Responsibility, and issued a twelve-point statement on its implications for clergy in carrying out their parish ministry. The West Texas

clergy conference plans a similar study. The Diocese of Pennsylvania supplied all of their delegates with a copy of the Mutual Responsibility document, and in West Virginia and Western Michigan the document was the subject of study at diocesan women's meetings. Many diocesan publications are allocating a large amount of space in recent issues to help parishioners understand the new concept.

Our Previous Awareness

Dioceses and parishes have long been engaged in missionary work—sending money, personnel, and material for the work of the Church outside their own jurisdictions. The needs of the recipient, however, were not always considered, nor was there much exchange of personnel or ideas. Little thought seems to have been given to the fact that all dioceses of the Anglican Communion are interdependent and the responsibility for mission is mutual.

There are, however, notable exceptions. The companion diocese relationships which exist between seventeen of our dioceses and missionary districts here and elsewhere are a particularly good example. They have involved not only sending of money but an interchange of personnel, intercessory prayers on both sides, the exchange of ideas, and an involvement on a deep level and broad base. In some of those dioceses where the companionship has had time to develop, there is a sense of mission that reaches from the bishop right down to the person in the pew.

At present the following companion diocese relationships are in effect: Arizona—Mexico (Guadalajara); Chicago—Swaziland/Zululand (South Africa); Dallas—The Philippines; Delaware—Dominican Republic; Fond du Lac—Virgin Islands; Michigan—Alaska; Newark—Liberia; North Carolina—Panama Canal Zone; Oklahoma—Central America;

Olympia—Kobe; Rhode Island—Haiti; Ohio, Southern Ohio, and Indianapolis—Brazilian Church; Texas—Malawi (formerly Nyasaland, Central Africa); West Texas—Mexico; Washington—Tokyo.

Maryland is in the process of developing a relationship with the Virgin Islands, and Southern Virginia with the newly created Missionary District of Colombia. At their recent conventions Los Angeles, Rhode Island, and South Dakota expressed a wish to have companions. Idaho adopted two projects listed in the regional directories on Mutual Responsibility to help educate clergy and lay leaders in Matabeleland, Central Africa.

Channels of Communication

In addition to the visiting and exchange of personnel involved in the companion diocese relationships, there have been other instances of efforts by American Episcopalians to open channels of communication with their Anglican brethren. Clergy have been sent by dioceses and parishes to exchange pulpits with clergy elsewhere or just to visit and report back on their observations and new insights.

The largest exchange of this kind was probably the one between the Dioceses of Exeter (England) and West Virginia. (See *THE EPISCOPALIAN*, July, 1964.) This involved a two-way visit of some lay people as well as clergy and bishops. West Virginia has also been involved in exchanges with Tanganyika, South Africa, Japan, and the Philippines.

A group of young people from Trenton, New Jersey, are going to England this year to live in the homes of English parishioners and take part in parish life there. Bethlehem has sent the Rev. Lyle Scott to Brazil to observe, learn, return, and report on a project in Brazil which is to receive the diocese's Birthday Thank Offering. St. John's, Washington, Connecticut, receives

frequent letters from two former parishioners presently working at the Infunda Trade School in Tanganyika, where St. John's is building a chapel. The Diocese of Delaware has exchanged visitors with Puerto Rico. Oklahoma has created a lively educational and project-supporting organization, the Volunteer Oklahoma Overseas Mission, called VOOM. Recently, VOOM raised money to send the Rev. Donald Griswold for a special mission in leadership training assisting Bishop Thomas J. Savage of Zululand by special invitation of the National Council.

Peace Corps members from some dioceses are helping missions because they are often the only educational institutions already in existence in the field with which the Peace Corps can work. The letters of these young people are appearing in some diocesan journals. The mission needs they write about are usually met.

To Test and Evaluate

For some time the Division of Research and Field Study of National Council has been making comprehensive surveys of dioceses upon request. The study of forty-five domestic and ten overseas dioceses or districts has been completed, one is almost complete, nine are in process, and a preliminary study of Central America has been undertaken. Several bishops whose dioceses are engaged in self-study and some of those who have finished have pointed out to their people that these studies provide committees on Mutual Responsibility a good diocesan portrait that can be tested and evaluated in terms of mission. Conventions and convocations this year again asked parishes to consider giving as much outside the parish as they spend on themselves; dioceses and districts were requested to do the same. Several dioceses have already achieved such a standard.

In the Massachusetts and Springfield advance fund campaigns, there

is a stated plan to tithe the results for mission.

There are parishes which obviously understand and are acting as though they are part of an interdependent Church. St. Andrew's, Vestal, New York, a four-year-old parish already much in need of expanded facilities, voted at their annual meeting to postpone fulfilling their own needs and instead to send \$100 a month to Bishop Kosiya Shalita of Uganda for support of a missionary in the church of Mbarara. This gift is over and above their pledges to their diocesan and national church programs.

After a year studying how the Church's world mission may be made vital to the parish, Emmanuel, Norwich, in the Diocese of Central New York, has undertaken three projects in cooperation with National Council as a part of their missionary extension program. The cost this year will be \$4,000. In addition, they pledged a total of \$5,000 to the foundation of the diocese for construction of a chapel at their Thornfield Conference Center. Moreover, this parish has offered to match dollar for dollar the first \$7,000 contributed by other parishes and missions toward constructing the chapel.

Interdependence Begins at Home

As an example of mutual responsibility with one's near neighbors, the three dioceses in Illinois—Chicago, Quincy, and Springfield—have set up a tridiocesan commission under the chairmanship of Chicago's Archdeacon, the Ven. Canon J. Ralph Deppen, to consider how they may evangelize the state together. The Diocese of Chicago has given a house they owned to the Diocese of Springfield, which will sell the house and use the money to establish a new mission partly serving the southern end of the Chicago Diocese. Similar efforts are planned where the three dioceses have common boundaries.

In the Southwest, the Bishops of New Mexico and Southwest Texas, Arizona, and Utah recently approved a unified approach to their heretofore separate work with Navajos. This kind of cooperation promises great things for the future if similar action is taken by other dioceses now working individually on the same problems in contiguous areas.

On the parish level, suburban and inner-city parishes and nearby parishes with common concerns are cooperating on various projects in Massachusetts, Maryland, Pennsylvania, Washington, and other dioceses. In Michigan five churches in five different towns have joined in a cooperative effort to do a better job at ministering to their area.

In summary, there is exciting, positive evidence all across the Church at the diocesan and district level that the great worldwide gathering of Anglicans in Toronto last summer is having a profound effect on the U.S. Church. The indefiniteness and uncertainty as to just what the whole business of "mutual responsibility and interdependence" may mean exactly are definitely part of the yeast-like influence the Toronto meeting has exerted so far.

The remarkable variety of the responses that are evident in the dioceses and districts across the nation shows that something new and far-reaching is in effect. Good Pope John is said to have "opened a window" in the Roman Catholic Church. It begins to look now as if Toronto opened one in the Episcopal Church, U.S.A. The winds are blowing things around a bit—but the fresh air is fine. As the Rt. Rev. Thomas A. Fraser, Jr., Bishop Coadjutor of North Carolina, said, "The Toronto meeting of the Anglican Congress will go down as a turning point in the life of the Episcopal Church and the entire Anglican Communion. At Toronto the death knell was sounded for selfish nationalism, racism, and self-concern." ◀



Mutual Responsibility: Progress in Canada

While Anglicans throughout the world have recognized the profound significance of the Declaration of "Mutual Responsibility and Interdependence in the Body of Christ" issued during the 1963 Anglican Congress, the Anglican Church of Canada has taken the lead in transforming the declaration into action.

Aiming High—Soon after the Congress ended, Canadian Anglicans pledged themselves to a five-year financial program, the World Mission Fund, above and beyond their irregular giving. Earmarked to implement the principles of Mutual Responsibility, the fund called for not less than \$500,000 per year between 1964 and 1968—a minimum goal of \$2,500,000. By May, 1964, the *Anglican Church News* announced, "It is now virtually certain pledges for the Canadian church's World Mission Fund will exceed the \$500,000 commitment for 1964."

Targets—A major area of concentration for the 1964 effort is Africa, where five Anglican Churches will share \$300,000 from Canadian Anglicans. Other target areas are the member dioceses of the South-East Asia Council; India; South America; and the Caribbean area.

The Canadian grants will be used for programs specifically designated by the various overseas churches. In Kwun Ton, an industrial "new city" in the Diocese of Hong Kong, an \$18,500 World Mission Fund allotment will provide a new church, a parsonage, and a children's meal center. In the Diocese of Jesselton, in Borneo, a \$14,000 Canadian grant will build mission houses for clergy and lay workers who are conducting an evangelistic campaign among 150,000 tribal people in the interior. In Taejon, a growing city in the Diocese of Korea, Canada's Anglicans will contribute \$12,000 to help provide for a resident priest.

More Than Money—In keeping with the "Mutual Responsibility" concept that financial sharing is only a part of Anglicanism's worldwide mission, the Canadian Church plans to initiate exchange programs among theological students and faculty members in their own country and overseas nations. A call for lay volunteers has recently been answered by ten Canadian Anglicans, including doctors, nurses, and teachers. As another evidence of Canada's acceptance of Mutual Responsibility, parish groups throughout the country are engaged in study programs, using as their guide material provided by the Canadian Church's World Mission Committee.

HR 7152: Crossroads in a Long Journey

The passage of HR 7152—better known as the civil rights bill—marked the end of one of the most impassioned contests ever waged in the U.S. Senate, and the climax of one of the most concerted cooperative efforts ever attempted by America's religious groups, with Protestants, Jews, and Roman Catholics joining forces to encourage passage of the bill.

Church Influence—The role of these groups, jointly and individually, in urging passage of the bill has been well documented, and legislators have freely acknowledged the importance of these efforts. One of the most revealing assessments of this role, however, came in the form of a left-handed compliment from Senator Richard Russell, for whom the bill's passage marked a bitter moment in a long career in government. The Georgia Senator gave almost equal "credit" to President Lyndon Johnson and "the clergy" for the historic legislation.

Aftermath—Symbolic of the unity of the three major religious groups was the interfaith service of "thanksgiving and commitment" held in Washington, D.C., following the historic 73-27 vote. Representatives of the National Council of Churches, the National Catholic Welfare Conference, the Union of American Hebrew Congregations, and the interfaith Theological Students' Vigil for Civil Rights gave thanks for the civil rights action. At the same time, further events in the South underscored the significance of the interfaith gathering's pledge to devote continuing efforts to "the unfinished tasks that lie ahead."

Dismal Days—In St. Augustine, Florida, where the Rev. Martin Luther King, Jr., has led nonviolent demonstrations against that ancient city's strict segregation policies, white segregationists beat—among other demonstrators—the Rev. Elizabeth Miller, a white woman minister of the American Baptist Convention. Another woman, Sarah Patton Boyle, an active Episcopalian and author of *The Desegregated Heart*, was jailed after participating in the St. Augustine protests.

"Let Them Come In"—A series of incidents at Trinity Episcopal Church in St. Augustine serve to depict the varied emotions which have been aroused during the racial crisis. Defying some of his vestrymen as they tried to turn Negro worshippers away from Trinity Church, the rector, the Rev. Charles M. Seymour, said, "Let them come in." Then he personally led the Negro group into the church.

Following the services, a number of parishioners greeted the rector with a whispered, "God bless you." Two days later, a letter from the vestry informed Father Seymour that his resignation would be accepted immediately because of "disagreement over certain policy decisions."

The rector, who has served Trinity Church for fifteen years, has said that he has no intention of resigning.

Mississippi—In Mississippi, the summer programs to encourage voter registration, education, and community organization among Negroes got off to an ominous start when three young workers disappeared, presumably murdered. The program, sponsored by COFO—the Council of Federated (civil rights) Organizations—with the co-operation of the National Council of Churches, in its first days has provoked the open hostility of Mississippi whites, and the nation's fear for the safety of the 1,000 and more volunteer workers now in that state.

More Than Law

The passage of civil rights legislation by the Congress is a major step in advancing the equal application of rights guaranteed citizens by the Constitution. These laws confront all citizens with occasions for personal decision. Legislation alone cannot change attitudes, much less change customs molded by many generations. But law does influence the way in which men and women treat one another; and more, just relationships do provide a social climate in which attitudes change. The civil rights bill is a challenge to Americans to recognize the principle which is our birthright—that of equal opportunity under law.

Should any section of the bill be unnecessary or unenforceable, time will prove it so; should any part be unconstitutional, the inexorable process of the courts would undoubtedly so declare it. As the General Convention of the Episcopal Church has pointed out, "The Church has generally taught as part of the Christian ethic the obligation of Christians to obey the Civil Law under which they live; civil disobedience should be undertaken by Christians only for the gravest reasons of conscience and as a last resort."

The gravity of the present situation in American race relations demands far more than the silence of passive compliance. We must commit ourselves without reservations to the full support of civil rights.

—ARTHUR LICHTENBERGER
Presiding Bishop

Church World Service: No Letup

Between January 1 and April 30, Church World Service directed more than \$11,000,000's worth of material aid—emergency relief in disaster areas, medicines, food, blankets, self-help materials—to the world's needy. This figure, though formidable, is two million dollars under last year's Church World Service effort during the same period; the difference

is partly accounted for by special emergency appeals—especially for blankets—made in 1963.

Geography—The report shows that relief goods were distributed almost equally in three major world areas—Europe and the Near East; Asia; and Latin America and the Caribbean. Individual countries receiving the most help were Brazil, Greece, and Taiwan.

No Letup—For Church World Service, however, there is no letup in the constant effort to answer desperate human need. Last year's blankets are wearing out; emergency food supplies are quickly exhausted; and in some areas where nature's rampages, in the form of floods and typhoons, are predictable with calendar accuracy, even "pre-disaster" planning cannot always meet the crisis when it comes. The Episcopal Church supports the work of Church World Service through the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, New York 10017.

Church, State, & Birth Control

Canada and England were recently the scenes of interesting sidelights in the tangled topic of birth control, both as a religious principle and a legal question.

Change the Law—In Canada, where a section of the criminal code prohibits the sale, advertising, and instruction in the use of contraceptives, two large gatherings of churchmen passed resolutions condemning the anti-birth-control laws. At the Bay of Quinte Conference of the United Church of Christ, delegates called on the Canadian government not only to repeal the law, but to help family planning programs in nations where the population explosion is serious.

Speaking at the annual meeting of the Anglican Diocese of Toronto, the Rt. Rev. H. R. Hunt, Suffragan Bishop of Toronto, said, "It is immoral for a married couple to have too many children." The bishop pointed out that there was death control in the form of hygienic and medical services, but no corresponding birth control.

London Lady—In London, a Roman Catholic physician who runs a birth-control clinic was recently allowed to receive Mass at Westminster Cathedral, seat of the Roman Catholic Church in Britain.

The communicant, Dr. Anne C. Biezanek, said that she believed the decision to allow her to receive the Sacrament was "deliberate." Dr. Biezanek, thirty-six and the mother of seven children, felt that the decision meant Roman Catholics were being given "their freedom." A church spokesman, however, said that the traditional opposition to birth control had remained unchanged.

At her clinic in a Liverpool suburb, the woman physician advises couples on birth-control methods, fits contraceptive devices, and tells women that if they do not feel the use of contraceptives is a sin, they are not compelled to tell their confessor of such practice.

Lawbreakers?

Should non-Episcopalians—including the President of the United States—be denied the Holy Communion? According to the Rev. Canon Albert J. DuBois, executive director of the American Church Union, the fact that Disciples of Christ member Lyndon B. Johnson often receives Com-

Continued on page 45

Another Long, Hot Summer

NO, THESE photographs were not taken in the South. They were taken in a small northern city. They symbolize graphically what each one of us must face, whether we like it or not. And let us be honest. No matter what color our skin, no matter where we live, we don't like it.

Life in these United States was certainly more comfortable when some of us could still believe that the race problem was a local, a southern, concern. But in this second summer of emotional explosions and physical flare-ups and spiritual strivings, when fear permeates the atmosphere like a relentless humidity, we should know, at long last, that the struggle of the Negro American affects every last one of us.

Passage of a Federal civil rights bill will not change the situation. In fact, tensions will probably increase during the long, hot weeks ahead. But even this need not cause additional fear, or despair, if we pause to remember the Source of our being.

As Christians, we are reminded, in great words used recently by the Bishop

of South Florida, that "God is love, that if a man say 'I love God' and loveth not his brother, he is a liar, that we are called upon to love the brethren that God's love may live and grow in us."

As Episcopalians, we are reminded that "the Church's stand has always been that race is not a barrier to baptism, confirmation, worship, [or] receiving the Holy Communion . . ." in any of our congregations. "This is a catholic church and a worldwide church, and indeed has more colored than Caucasian members on the worldwide scene."

As members of individual parishes, we are reminded that charity begins at home. In the words of a recent House of Bishops' Pastoral Letter to congregations, "Since the world is one, what we do at home with our divisions and misunderstandings is reflected for our own good or ill among the nations of the earth. It is the will of God that every member of the Church exercise his reconciling ministry in the community in which he lives, that every member seek to create fellowship by breaking down the barriers and suspicions that divide us. . . ."





AUGUST, 1964

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Thoughts Before November

WITH the civil rights battle out of the way, Congress is bearing down on other "must" legislation in the hope of avoiding a protracted session this fall. But the filibuster has thrown the Senate so far behind in its work, and the list of bills which President Johnson considers essential is so long, that the lawmakers seem likely to return to Washington, after the Democratic convention in August, for at least three or four more weeks.

So far, Congress has been remarkably cooperative with Mr. Johnson, giving him a much higher percentage of what he asked than it has given to any other recent President. In addition to the civil rights bill, the Administration won a major legislative victory on the foreign aid bill, which the House approved virtually intact. This is the first time in the seventeen years the aid program has been in operation that House members have failed to make a sharp slash in Administration requests.

Congress is also moving toward final action on the long-stalled bill to help cities solve their mass transit problems. It authorizes Federal matching grants to build rapid transit systems or improve existing bus and rail systems with new equipment.

The big item still awaiting action is the "war on poverty" bill, to which Mr. Johnson attaches great importance. There will be a sharp party-line struggle over this legis-

lation, because Republicans look upon it as an attempt by the Democratic Administration to win votes in an election year. But the legislation will have the backing of many church people and other humanitarian groups who know that the problem of poverty is very real in this country, and who favor any move to help its victims—whatever political motivation may be involved.

Political motivations will be involved, of course, in just about everything that happens in Washington between now and November 3, when the voters finally will have their say. Although the polls indicate that President Johnson is a heavy favorite for reelection, the memory of the 1948 campaign should keep Republicans from despairing, and Democrats from getting overconfident. In 1948 the polls made Thomas E. Dewey a fifteen to one favorite to defeat Harry S. Truman; but Dewey managed, as Senator Everett Dirksen wryly observed, to "snatch defeat from the jaws of victory" by taking his election for granted.

Lyndon B. Johnson is too good a politician to repeat that mistake. He may not run scared, but he will run hard; indeed, he is already doing so.

Mr. Johnson's greatest concern is that some dramatic, unforeseeable event may occur to cause a sharp shift in public sentiment. It has happened many times before in

U.S. political history. The powder-keg racial situation is one obvious area in which the incumbent President could get into serious trouble on short notice. Mr. Johnson has demonstrated his keen awareness of this fact in his reactions to the Philadelphia, Mississippi, affair.

At this writing, the Republicans have not yet chosen their standard-bearer. The political "experts" seem to be unanimous in the expectation that it will be Senator Barry Goldwater. If they are right—and, as noted above, their record does not justify any imputation of infallibility to their forecasts—the racial revolution will perforce become a major campaign issue. Senator Goldwater and President Johnson agree in condemning racial discrimination, but they differ radically on what should be done to combat it. Their divergence was dramatized by Senator Goldwater's vote against the civil rights bill.

Senator Goldwater's aides say that he has no desire to exploit a "backlash" of white resentment against Negro gains. But because of his stand on the civil rights bill, Senator Goldwater inevitably attracts support from people—in the North as well as the South—who think that the racial revolution is moving too fast. By the same token, Mr. Johnson seems assured of the overwhelming support of Negro voters—unless he does something between now and November to alienate them.

Worldscene continued

munion in an Episcopal church is a violation of church law. According to a spokesman at the Episcopal National Council's New York center, the Presiding Bishop has also received some letters questioning the right of Episcopal clergymen to administer the Sacrament to the President.

President Johnson frequently attends—and receives Communion in—St. Mark's Episcopal Church in Washington, D.C., with his wife and daughters, who are Episcopal communicants. Acknowledging that the President "is undoubtedly . . . [acting] . . . in good faith and sincerity," Canon DuBois pointed to the Book of Common Prayer rubric which states, "There shall none be admitted to Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

Reply—Following the appearance of the article in which the canon stated his views, the Rev. William M. Baxter, rector of the Washington church, announced during a service that "all Christians who accept Jesus Christ as Lord are invited to take Communion." President and Mrs. Johnson and their daughter Lynda soon afterward proceeded to the Communion rail. Mr. Baxter's stand was supported by the Rt. Rev. William Creighton, Bishop of Washington. The Episcopal Church's practice on this subject varies widely from parish to parish and diocese to diocese. An Episcopal Open Communion has several times been authorized for all Christians attending large national or international church meetings such as the 1961 World Council of Churches Assembly in New Delhi, India.

The Senecas— Deadline for a Deluge

October 1, 1964, is eviction day for New York State's Seneca Indians. Their land will be inundated thereafter with the waters of the new Kinzua Dam. As the deadline approaches, the Senecas' situation has been complicated by a deadlock in Congress over the amount of reparations funds the Senecas should receive for the loss of their land.

George Washington Was There—A 1794 treaty, signed by Seneca leaders and George Washington, provides the foundation for the Congressional bill. Accordingly, the House of Representatives last February passed H.R. 1794, a bill authorizing \$20,150,000 to compensate the Senecas for direct damages, loss of timber and wildlife, relocation of cemeteries, and for rehabilitation. A month later, however, the Senate slashed the amount by more than half—to \$9,100,000—and eliminated, among other provisions, a twenty-year education program for Seneca children. The Senate bill also includes a requirement that the Senecas submit, within two years, a plan of termination of Federal responsibility.

A joint Congressional committee of five Representatives and five Senators, with Idaho Senator Frank Church as chairman, is now working on a compromise bill that hopefully would solve the deadlock in time.

A Question of Honor—Urging churchmen everywhere to undertake a careful study of the Senecas' situation, the Rev. E. Russell Carter, director of the Department of Indian Work of the National Council of Churches, said, "Our national honor is at stake."

He also noted that a railroad company whose tracks will be flooded has already been granted \$20,000,000 in reparations.

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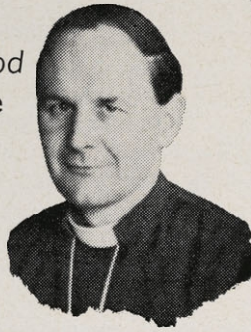
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In Person

► Dr. Dora P. Chaplin has been elected Professor of Christian Education in the newly-created Department of Christian Education at the General Theological Seminary. A recognized authority in her field within the Episcopal Church, Dr. Chaplin has been on the seminary faculty—and its only woman member—since 1953, and is the author of several books. She has previously served as an associate professor in the Department of Pastoral Theology, which until now has included courses in Christian education.

► Effective on September 1, 1964, the Rev. John D. McCarty will resign as executive director of the Episcopal National Council's General Division of Research and Field Study to become Archdeacon of the Diocese of Pennsylvania. Father McCarty joined the National Council division in 1954, and has been its executive director for the past two years. He was graduated from the University of Chicago in 1946, and from Seabury-Western Theological Seminary the following year, and subsequently served parishes in Nevada, Washington, and Michigan. He and Mrs. McCarty have two daughters and a son.

► For the first time in the eighty-one-year history of the Church Army, a husband and wife have been jointly commissioned as officers. They are Captain and Sister (Mrs.) Rodger G. Larson, members of St. Matthew's Church, Horseheads, in the Diocese of Central New York. The joint ceremony was conducted by the Rt. Rev. Charles W. MacLean, Suffragan Bishop of Long Island, and Captain Robert Jones, national director of the Church Army. The husband and wife team are assigned to the Diocese of Damaraland in South-West Africa, where Captain Larson will teach highschool mathematics and science, and Sister Larson will teach nursing in the school and hospital attached to the Ovamboland Mission in Odibo. Prior to enlistment in the Church Army, Captain Larson was an engineer, and his wife was a public health nurse.

► James MacCracken, associate executive director of Church World Service, was recently awarded the Order of Orange-Nassau by the government of The Netherlands. The award was conferred in recognition of the work of Church World Service in resettling some 16,000 Dutch-Indonesian refugees in the United States.

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A Militant Twenty-seven

AT NO time since the Reformation has the Christian Church experienced the reappraisal and sometimes bitter criticism it is currently undergoing. Unfortunately, much of the name-calling and finger pointing is di-agnostic rather than curative.

On the Battle Lines (Morehouse-Barlow, \$5.95) is one of the happy exceptions. In this book, editor-contributor Malcolm Boyd has collected thoughtful papers from twenty-six other militant clergymen.

Largely this is so because of the skill with which the editor has selected his contributors. They are a representative and articulate group of spokesmen for the Episcopal Church in the sixties.

Taken as a whole, the burden of these papers is both prophetic and compassionate. Unlike much of the criticism which is so popular today, theirs is not without hope.

Briefly stated, they remind us that only a Church which has managed to recapture something of the revolutionary outlook of its Founder will be in a position to carry its scandalous message to a revolutionary world. The warning is repeatedly sounded that failure "to get with it" can serve only to have the institutional church join similarly useless flotsam on the stagnant backwash of history. But in any event God will not be mocked; His Will will *still* be done.

The collection is divided into four parts: "The Jungle of the City"; "Contemporary Issues in the Church"; "Morality in Transition"; and a short epilogue concerning "Prayer and So-

cial Issues," by Dom Benedict Reid, O.S.B.

The content falls into no neat compartments. The overall effect of the first three sections on the reader is a jarring recognition that these are not twenty-six separate problems, but re-statements, each from a different perspective, of the awful truth of the Cain-Abel story: we are *still* our brother's keeper. Stated in the more familiar jargon of today, this most elementary of all lessons in human relations finds expression in such words as cybernation, automation, population explosion, nuclear disarmament, racial protest, urbanization, and suburbia.

It is precisely in these areas that these men are laboring. Spokesmen for the Church in the city are Scott Paradise, C. Kilmer Myers, James Gusseller, William Wendt, Robert W. Castle, Jr., and Paul Moore, Jr. Their concerned thoughts are well balanced by a thoughtful paper by Grant Morrill which bears the significant one-word introduction "Meanwhile." Every "Gunsmoke" devotee will get the implication: there is exciting adventure out on the range, but meanwhile, back at the ranch, life ambles on at its placid, comfortable pace.

In "Contemporary Issues in the Church," the intense young men get right down to business: John Morris on race, Thomas Thrasher on gradualism, James Breeden on the Freedom Movement, Duncan M. Gray, Jr., on the approaching day of reckoning in the South, George W. Wickersham II on the problem of overchurched communities, Charles H. Long, Jr., and Walter D. Dennis, Jr., on missions,

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Canon Lloyd is Vice-Dean of
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This book is a "must" for all clergy and lay people who want to make some sense of the controversy and debate, which, though it seems to stem solely from "Honest to God" really has deeper roots. It is an excellent book for study groups—to follow up "Honest to God"—and for clergy as sermon resource.

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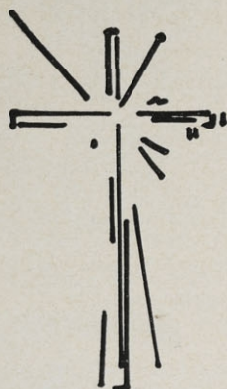


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Don Copeland on liturgical renewal, Layton Zimmer on the pastoral ministry, Myron B. Bloy, Jr., on space-age theology, and Gibson Winter on theological education.

"Morality in Transition" features Arthur Walmsley on peace, Richard Byfield and Lee Belford on politics, William Yon on young people, Michael Hamilton on university education, James Jones on justice, J. C. Michael Allen on time, and Malcolm Boyd on communication.

Few problems confronting Christendom have been overlooked. More might have been said on the rapidly changing sexual morality. Another area which needs a great deal of thoughtful updating is the Christian theology of work. Our present thought forms on work go back to pre-industrial revolution craftsmanship days and are ill-suited to automation and the twenty-hour week. We also need a brand-new theology of leisure. It is a pity we did not get much-needed papers on these topics.

Dom Benedict Reid in a moving epilogue sums up what all these men are driving at: "God is passionately in love with man. . . . He waits dynamically and acts invitingly *within* the world, summoning the members of His Body to pray and act with Him—that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."

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WORLDS APART, by Owen Barfield (Wesleyan University Press, \$5.00).

What would it be like to listen in on a discussion of what is known and can be known of reality carried out over a long week end by a theologian, a positivist-linguistic philosopher, a physicist, a research biologist, a Freudian psychiatrist, a schoolmaster, and a rocket engineer? This book is an entrancingly written record of such a discourse in which no one convinces anyone else, but the radical differences in philosophical outlook in the world today are made strikingly evident. Many readers would find the book baffling, but churchmen who are also professors and who know from their own experience of the academic community how far apart C. P. Snow's two worlds really are, will recognize their colleagues in a fascinating confrontation which is scrupulously avoided in real university life.

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CALENDAR

July 31-August 12

The Fifth General Assembly
of the World Assembly of
Youth on the campus of the
University of Massachusetts,
Amherst, Mass.

AUGUST

- 2 Tenth Sunday after Trinity
- 6 The Transfiguration of Christ
- 9 Eleventh Sunday after Trinity
- 16 Twelfth Sunday after Trinity
- 23 Thirteenth Sunday after Trinity
- 24 St. Bartholomew the Apostle
- 24-27 The Episcopal Pacifist Fellowship meeting at Seabury House, Greenwich, Conn. Theme of the meeting is "The Outreach of Nonviolence." Three lectures will be given by Dr. John H. Yoder, Assistant Professor of Theology at the Associated Mennonite Biblical Seminary in Elkhart and Goshen, Ind. The moderator of the meeting will be Dr. Charles D. Lawrence, Assistant Professor in the Department of Sociology-Anthropology at Brooklyn College, Brooklyn, N.Y.

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.

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Have and Have Not

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

St. Mark's School, Bluefields, Nicaragua, needs some creative toys, puzzles, and blocks for the kindergarten children. If your parish has such items to spare, please write to Jorge Rojas Davila, Director, St. Mark's School, Apartado No. 1, Bluefields, Nicaragua, Central America.

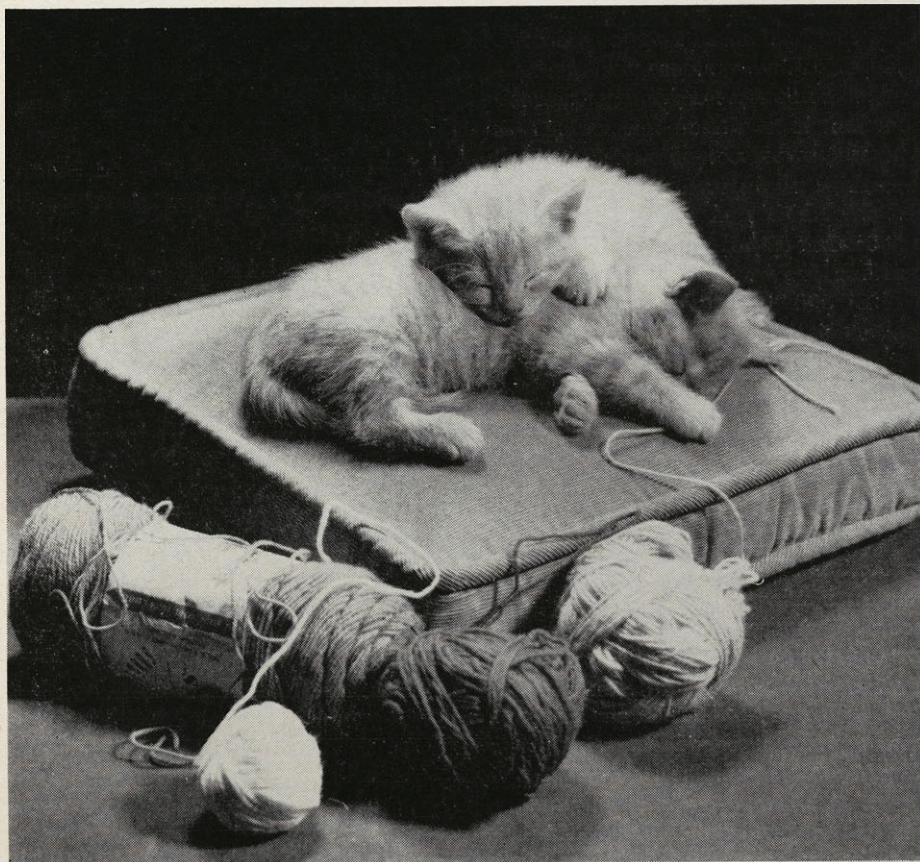
The Church of the Transfiguration, a recently organized mission, needs the following items for their Sunday school: blackboards, bulletin boards, tables and

chairs of various sizes, book shelves, cabinets, and vestments for the junior choir. If your church has any of these items not being used, please write to the Rev. William Speer, Braddock Heights, Maryland.

St. Luke's Episcopal Church, Lakeview, Oregon, has twenty-five white sleeveless choir capes which fit children from the third to eighth grades. If your parish or mission can use the capes and is willing to pay postage, please write to Mrs. Walter E. Dykeman, 313 South H Street, Lakeview, Oregon.

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

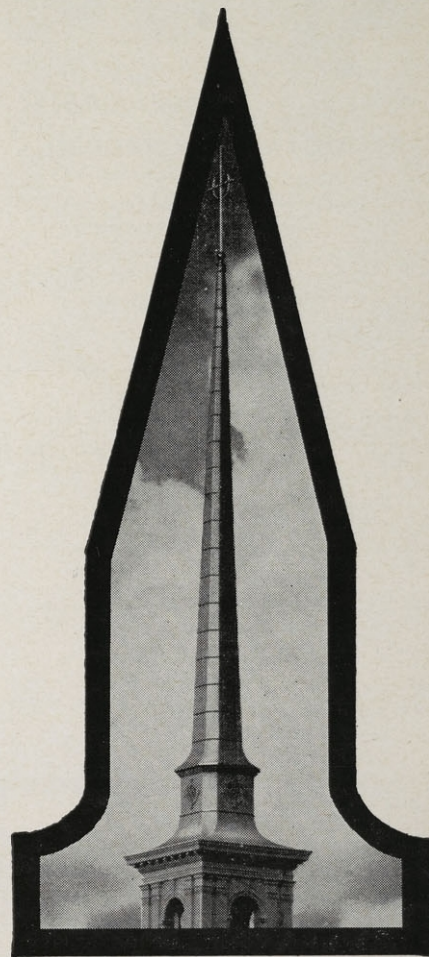
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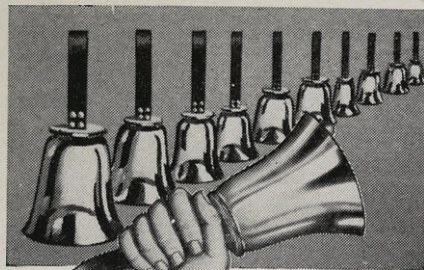
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CALENDAR OF PRAYER—AUGUST

Dioceses of the Anglican Communion and Their Bishops

- 1 Churches in Communion with Provinces of the Anglican Communion.
- 2 **Natal, South Africa:** Thomas George Vernon Inman, *Bishop*; Edward Francis Paget, *Assistant Bishop*; Archibald Howard Cullen, *Assistant Bishop*.
- 3 **Nebraska, U.S.A.:** Russell Theodore Rauscher, *Bishop*. (Bishop Clarkson Memorial Hospital and School of Nursing; St. Mark's on the Campus [the Rev. George Peek].)
- 4 **Nelson, New Zealand:** Francis Oag Hulme-Moir, *Bishop*.
- 5 **Nevada, U.S.A.:** William G. Wright, *Bishop*. (Missions in areas losing population; ministry to fast-growing cities.)
- 6 **Newark, U.S.A.:** Leland Stark, *Bishop*; George Edward Rath, *Suffragan Bishop*. (For strengthened mission in cities and revived rural areas; for deepening of Christian stewardship.)
- 7 **Newcastle, Australia:** James Alan George Housden, *Bishop*; Leslie Stubbard, *Assistant Bishop*.
- 8 **Newcastle, England:** Hugh Edward Ashdown, *Bishop*.
- 9 **Newfoundland, Canada:** John Alfred Meaden, *Bishop*; Robert Lowder Seaborn, *Assistant Bishop*.
- 10 **New Guinea:** Geoffrey David Hand, *Bishop*; George Ambo, *Assistant Bishop*; John Chisholm, *Assistant Bishop*.
- 11 **New Hampshire, U.S.A.:** Charles Francis Hall, *Bishop*. (Diocesan schools; St. Mary's-in-the-Mountains, St. Paul's, Holderness; new diocesan missions: Kingston, Salem, Pembroke.)
- 12 **New Jersey, U.S.A.:** Alfred L. Banyard, *Bishop*. (Divisions of ideological concerns, ecumenical concerns, stewardship education; Camden Community Center; Student Chapel and Center at Rutgers University.)
- 13 **New Mexico and Southwest Texas, U.S.A.:** Charles James Kinsolving III, *Bishop*. (San Juan Indian Mission [the Rev. Eugene Botelho]; St. Anne's Spanish-American Mission [the Rev. Alexander Blair].)
- 14 **New Westminster, Canada:** Godfrey Philip Gower, *Bishop*.
- 15 **New York, U.S.A.:** Horace W. B. Donegan, *Bishop*; Charles Francis Boynton, *Suffragan Bishop*; James Stuart Wetmore, *Suffragan Bishop*.
- 16 **Ngo-Hsiang (Hankow), China:** Stephen Hai-sung Chang, *Bishop*.
- 17 **Niagara, Canada:** Walter Edward Bag-nall, *Bishop*; Charles Robert Heber Wilkinson, *Assistant Bishop*; Joseph Lofthouse, *Honorary Assistant Bishop*.
- 18 **Niger, The, Nigeria:** Cecil John Pat-terson, *Archbishop*; Lucius Madubuko Uzodike, *Assistant Bishop*.
- 19 **Niger Delta, Nigeria:** Rogers Nathanael Bara Hart, *Bishop*; Hubert A. I. Afonya, *Assistant Bishop*.
- 20 **North Carolina, U.S.A.:** Richard Henry Baker, *Bishop*; Thomas Augustus Fraser, Jr., *Coadjutor Bishop*. (Better race relations; for our companion diocese, Panama; for progress toward sharing our treasure in fields outside our diocese.)
- 21 **North China:** Timothy Hsien-yang Lin, *Bishop*.
- 22 **North Dakota, U.S.A.:** Vacant. (Ministry to sparsely settled areas; clergy traveling long distances; St. Luke's Memorial Hospital; work among Indians; college work.)
- 23 **North Kwanto, Japan:** John Naohiko Okubo, *Bishop*.
- 24 **North Queensland, Australia:** Ian Shevill, *Bishop*; Grosvenor Miles, *As-sistant Bishop*.
- 25 **Northern California, U.S.A.:** Clarence R. Haden, Jr., *Bishop*. (Parishes and missions in small towns; greater concept of Church as mission; relevance of gospel to all areas of life.)
- 26 **Northern Indiana, U.S.A.:** Walter Conrad Klein, *Bishop*. (Howe School; St. Gregory's Priory [Order of St. Bened-ict]; mission to new communities; ex-pansion fund for mission.)
- 27 **Northern Michigan, U.S.A.:** Vacant. (For the new bishop; for continued courage and forward vision of the diocese, despite being in disaster area.)
- 28 **Northern Nigeria:** John Ernest Llewel-lyn Mort, *Bishop*.
- 29 **Northern Rhodesia:** Francis Oliver Green-Wilkinson, *Archbishop*.
- 30 **Northern Uganda:** John Keith Russell, *Bishop*; Silvano Wani, *Assistant Bishop*.
- 31 **Northwest Texas, U.S.A.:** George H. Quarterman, *Bishop*. (Apostolate to the communities of Texas Technological College, Lubbock; West Texas State University, Canyon.)

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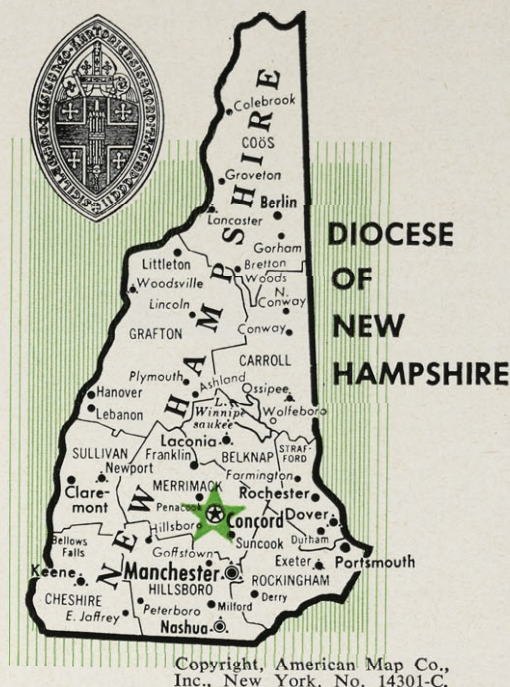
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Know Your Diocese

The Diocese of New Hampshire formally came into being at its first convention in the town of Concord in 1802. In 1810, the diocese voted to enter the Eastern Diocese, an ecclesiastical union which had been organized in Boston earlier that year. The primary function of the Eastern Diocese was to support a bishop having jurisdiction over four dioceses (Massachusetts, Rhode Island, Vermont, and New Hampshire), no one of which could support a bishop of its own. New Hampshire remained a part of the Eastern Diocese until 1839 when it was canonically separated, but continued under the care of the Rt. Rev. Alexander V. Griswold, Bishop of the Eastern Diocese. Following Bishop Griswold's death in 1843, the Rev. Carlton Chase was elected Bishop of New Hampshire.

Today the diocese has forty-eight parishes and organized missions with sixty-five clergy and thirteen lay readers ministering to 20,412 baptized persons (12,190 communicants).

An experiment is being tested in Tamworth where the Rev. George Wickersham II, an Episcopal priest, serves as town minister for Episcopal, Congregational, and Baptist groups. The Tamworth plan is one practical answer to the problem of ministering to areas of declining rural population. Thirty-five years ago the diocese pioneered in establishing the Mountain Mission by Mail to serve isolated families. The factors which created such isolation have changed so that the mission has now ceased.

All parishes in the diocese are contributing to a fund for the purchase of a boat for the Rev. James Estes, formerly of Walpole and Keene, now an assistant priest at St. Michael's Church, Sandakan, North Borneo. He also serves as chaplain for the church's school and is in charge of the Borneo Mission to the Interior. The Women of St. James' Church, Keene, send drugs and medications to Mr. Estes which he distributes to church hospitals and school dispensaries. Good Shepherd Church, Nashua, has adopted a Philippine Independent Church "partner parish" with some 2,000 communicants.

The diocesan schools, St. Mary's-in-the-Mountains

(girls), the Holderness School and St. Paul's School (both for boys), all play an important role in diocesan life. Approximately 1,200 Episcopal students at Dartmouth College, the University of New Hampshire, Keene and Plymouth State Colleges, Colby Junior College, and New England College are under the spiritual care of diocesan-supported chaplains.

The outline of the seal of the Diocese of New Hampshire is the conventionalized form of a fish, without fins or tail, and encloses both ecclesiastical and historical symbols.



Charles Francis Hall was born in Dorchester, New Brunswick, Canada, on April 20, 1908, the son of the Rev. Edwin A. and Mary Hall. He attended Springfield College in Massachusetts, from which he received the degrees of B.S. and M.Ed. in 1930. Bishop Hall's theological training was at Yale Divinity School and the Episcopal Theological School, Cambridge, Massachusetts. He received the

degree of B.D. from the latter in 1936. He also was awarded the degrees of D.D. from Tufts College in 1949 and LL.D. from Springfield College in 1955.

Bishop Hall was ordained deacon in 1936 and priest in 1937. He was curate of All Saints' Church, Worcester, Massachusetts, from 1936 to 1938, when he became rector of Grace Church, Medford, Massachusetts. St. Paul's Church, Concord, New Hampshire, called him to be rector in 1945. In 1948 he was consecrated to be Bishop Coadjutor of New Hampshire, and succeeded the Rt. Rev. John T. Dallas as diocesan on April 15, 1948.

Bishop and Mrs. Hall, the former Constance Lilian Hamilton, were married in 1938. They have three sons: David is in the U.S. Army, Tod is a student at Holderness School, and Ronald is a student at Dartmouth.

What Happened to the Other Pigeons?

ZAGREB, Yugoslavia — To demonstrate what is wrong with telecommunications in Yugoslavia, a newspaper organized a race between telephone, telegram, automobile and carrier pigeon. The auto won.

The point was to see which could make the 80 miles between Zagreb and Ljubljana fastest.

At the moment the automobile set out, a long-distance phone call was booked, a telegram was sent and four carrier pigeons took off.

The automobile made it in an hour and 32 minutes. The phone call took two hours and 15 minutes, the telegram two hours and 50 minutes. Two pigeons did better than the telegram, flying between the two cities in two hours and 49 minutes. The two other birds never arrived.

Now there's a good example of tangled communication. But, delivering a message anywhere often turns out differently than planned. Has something like this ever happened in your church? If you—as a rector, vestryman, or interested parishioner—are looking for a steady, economical way of delivering information about the whole Church to each family in your parish, why not try THE EPISCOPALIAN's Parish Every Family Plan?

The national monthly magazine of the Church will go into the homes of each member family 12 times a year for only \$2 per family, or less than 17¢ a copy. With General Convention coming up this October, lots of helpful information will appear in THE EPISCOPALIAN both before and after the Church's governing body meets in St. Louis.

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