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the EPISCOPALIAN

JUNE 1961

Voices of Silence
The Church's "Mr. President"

What Do We Mean by STEWARDSHIP?
Summer Seminarian

VOICES OF

How do the deaf worship God?

For one hundred years the Episcopal Church has been pioneering

SNIFFING the light fog that blew in from Chesapeake Bay, the Rev. Steve Mathis stepped from his apartment building, stretched, and breathed deeply. He got into his automobile parked by the curb and moved out into the traffic headed across the city of Baltimore. On the other side of town a flashing alarm clock in the bedroom of a neat white bungalow woke a man and his wife from their Sunday slumber. Out on the Patapsco River a ferryboat carried a passenger toward the downtown section.

Although the light was with him, the young Episcopal priest nosed his auto to a halt at an intersection, allowing a pedestrian to cross the street.

"Why didn't you use your horn on that guy?" called a driver of a delivery truck alongside him.

"I would hardly think it fair," answered the priest, carefully following the movement of the other's lips. "You see, I can't tell when other people are honking at me." Father Mathis, like

a number of the others on their way to the Church of Our Saviour that morning, was totally deaf.

By the time he had arrived, some three hundred persons had settled themselves in the pews of the little glass-and-steel church. On one side of the aisle sat the deaf, on the other side sat those with hearing.

At a note from the organ, the communicants rose, half of them taking their cue from the vibrations of the instrument. On the other side of the aisle people began to sing. Father Mathis and his co-vicar, the Rev. Charles J. Harth, stood side by side in front of the altar.

Father Harth read the morning lesson in a deep resonant voice. Father Mathis signed the same message in the deaf language. The worshipers responded with a chorus of voices and a flurry of hands. Behind one priest a choir raised its voice in song. From behind the other priest another choir "sang" the same hymn, creating a graceful ballet of hands, arms, and fingers.

Another service had begun at the experimental mission church which combines the hearing and the deaf in one congregation.

There are 99 congregations composed solely of deaf communicants in the Episcopal Church. The Church of Our Saviour is the first to try this new experiment.

"It wasn't easy at first," confessed an older member during the coffee hour following the services. "We weren't able to understand them at all. But as the months passed we learned to speak more slowly, and pretty soon we were all getting on just fine."

Her statement seemed to be borne out by the chatter of voices, welter of hands, and rapid scratchings of pencils on pads that could be seen around the basement room. Father Mathis was in one corner discussing an item of business with a member of the mission's advisory board, a group of sixteen divided equally between the hearing and the deaf.

In another corner a deaf woman who had "sung" in the choir that

By THOMAS LABAR
Photographs by DAVID HIRSCH

SILENCE

in this important ministry.

morning was telling a hearing friend how she and her husband had built a room for one of their boys in the attic of their bungalow.

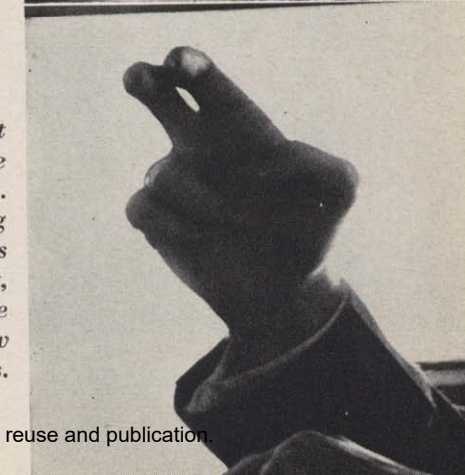
With a shake of her head she confided that although she could not always understand what her two sons were saying, she usually knew what they were up to and sometimes wished she'd had two daughters instead. The woman's husband, a skilled garage mechanic, was describing to another deaf friend the shape he thought the new Buicks would have next year.

In the center of the crowded room, the man who crosses the river once a week for church was helping the Sunday school teacher gather the crayons and coloring books abandoned by the hearing children a few moments before. The deaf children attend a boarding school in Frederick, Maryland.

So easy was the flow of conversation between the deaf and the hearing that the problems this group of people have overcome were almost forgotten until one man asked a deaf woman on

Text continued on page 6

*The silent movement
of hands is the voice
of a deaf person.
The quick flying
fingers form letters
of the alphabet,
words, and whole
sentences in a few
rapid motions.*

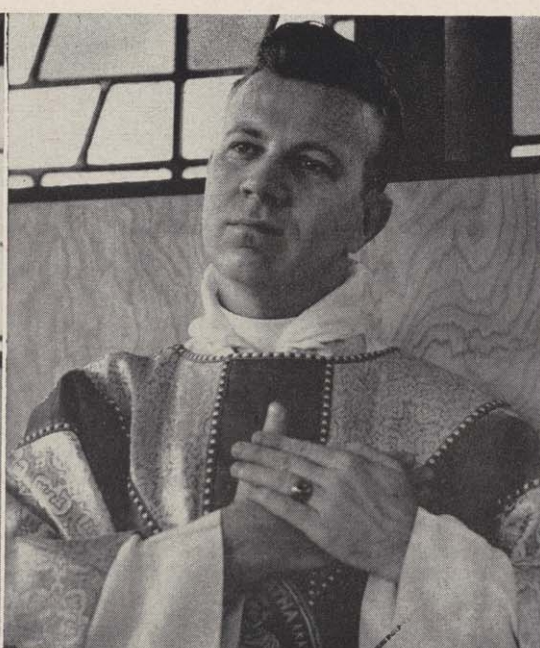




So | God | loved | the world | that he
all | who | believe | in | him | should



...God...



...LOVED...



...WORLD...

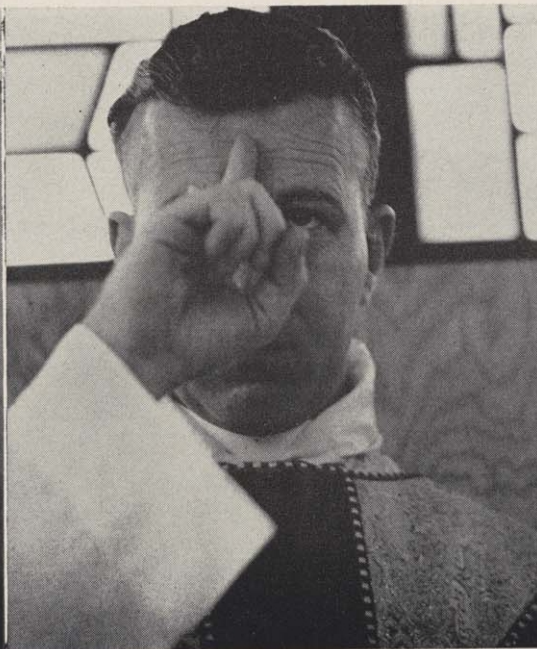
VOICES OF SILENCE

continued

When at worship, the deaf adapt their sign language to liturgical response, prayer, and song in accordance with standard Prayer Book services. At the right, a parishioner responds during a service of Holy Communion at The Church of Our Saviour in Baltimore, Md. Next to her, a parishioner reads from the Book of Common Prayer. At left, the Rev. Charles J. Harth leads the communicants in song while behind him the deaf choir "sings" the same hymn with their hands. The man in the rear is Theodore McKeldin, former governor of Maryland, who spoke at the church that Sunday morning.



gave | his | only | begotten | **Son** | that
not | perish | but | have | **everlasting** | life



... **SON** ...

... **BELIEVE** ...

... **EVERLASTING** ...

VOICES OF SILENCE

continued

the serving committee for another cup of coffee. When she filled his cup with tea, he stared at it for a moment and then with a slow smile said, "I guess I've been drinking too much coffee, anyhow."

Behind this smile, and the sympathetic attitude that accompanied it, lies a century of pioneering effort by the Episcopal Church. It was in the year 1859 that the Rev. Thomas Gallaudet arrived in Baltimore. He had been doing some work with the deaf, among his other ministerial duties in the Diocese of New York, and had set out to spread his findings to other cities along the Eastern seaboard.

By the evening of his arrival date, he had, with the help of a local Episcopal clergyman, gathered nineteen deaf persons for an Evening Prayer service in sign language. The ministry to the deaf in the Baltimore area had begun. Within two decades the city would be recognized as one of the nation's chief centers for research and rehabilitation in this field.

From that meeting a permanent group was formed which would later be named the All Angels Mission to the Deaf. The Rev. Thomas Gallaudet went on to form other such missions in New Jersey, Delaware, and Pennsylvania, as well as Gallaudet College for the Deaf in Washington, D.C. This institution, which received its charter from the hands of President Lincoln, and is the world's only college specifically for the deaf, trained others who carried its founder's work from New England to the Pacific.

Numbered among the firsts that can be counted by the Episcopal Church in work with the deaf is the first deaf clergyman. Today some seventeen are at work within the Church. Their fight for recognition was, however, a hard one. For instance, although most Prot-

estant bodies now accept deaf ministers for their pulpits, the Roman Catholic Church still refuses them ordination. And the question of the authority of sign language created the first controversy in the ministry of the deaf.

The first deaf clergyman was the Rev. Henry Winter Syle, educated at Yale and Cambridge, and ordained at Philadelphia in 1872 by the Rt. Rev. William Bacon Stevens, Bishop of Pennsylvania. In answer to the criticism leveled at his action, Bishop Stevens said, "Reading sermons in the church is not the fulfillment of the divine command to preach the gospel to every creature, for every person ought to be addressed in that language which condones most to his edification; and as it is not possible for the deaf to be thus addressed in a language adapted to their circumstances, I submit that it is the imperative duty of the Church to provide that special means of instruction."

Acting on this thought, an Episcopal institution, the Virginia Theological Seminary, is currently pushing forward its work in training the deaf for the ministry and in training hearing seminary students for work with the deaf. Special emphasis is placed on adapting the sign language of the deaf for theological purposes. Similar work has been started at the Church Divinity School of the Pacific. At the mission of the Holy Spirit in Berkeley, California, the Rev. Walter Williams has founded an integrated parish of deaf and hearing.

The sign language is not a literal interpretation of speech. Rather it draws pictures of ideas and actions, much as the American Indians did in forming their sign language. When there is no sign for the concept he wants to express, the deaf person

spells out the word in the sign-language alphabet. Too, there are variations from one part of the country to another. Old-timers with sharp eyes say they can tell a Southern drawl from a clipped Yankee accent after only a few seconds.

Much research is going into the proper translation of signs into service for the Christian message. In some cases new signs must be coined, while in others existing signs must be somewhat redesigned. For instance, the sign for "grace" is an extension of the common deaf sign for "help."

The situation is further complicated by the deaf teenagers who, like their hearing counterparts, have embellished their language with a kookie slang all their own. To their delight, this causes their elders both confusion and anguish as they try to comprehend the fast-flying fingers of their young.

New devices brought forth by science are another development in the education of the deaf. Advanced visual aids are one of the most important improvements. The average preschool deaf child usually has a vocabulary of approximately forty words, as compared to more than two hundred for the hearing child. When communication is so limited, a person does not respond unless he can be made to see the words he has missed.

Electronic devices which allow the deaf to "hear" themselves speak through vibrations, and instruments to test the degree of deafness, are other advances in the field. At Gallaudet College a central index on all deaf persons has been established in the hope that it will over the years increase knowledge of the causes of deafness and methods of treatment.

Throughout the years All Angels Mission has served as a laboratory and bellwether for work with the deaf.

But in spite of its valuable service and prominent place in the world of the deaf, the mission was forced to wander from one hospitable church to another for ninety-six years, having no permanent home of its own.

It took a hurricane, two bishops, and a Presbyterian to build a roof for All Angels. The old Church of Our Saviour had stood for many years at the corner of Broadway and McElderry Street, serving the community around the Johns Hopkins campus. During the later years, however, the neighborhood began deteriorating and the church roster shrank to only a few of its original number.

The creaking frame building was no

match for the hurricane that beat up the coast in 1955. The storm left the church no more than a heap of rubble. Unable to finance a new church, the parish turned the property over to the Diocese of Maryland. At the same time, a Presbyterian layman, Mr. Addison E. Mullikin, who while a patient at Johns Hopkins Hospital had found comfort at the Church of Our Saviour, donated a million dollars so that the church might continue to render service in one form or another to the hospital community.

The Rt. Rev. Noble C. Powell, Bishop of Maryland, and the Rt. Rev. Harry Lee Doll, Bishop Coadjutor, decided to rebuild the Church of Our

Saviour as a special mission. They hoped it would serve as a focal point for exploring new forms of the Christian ministry. Bishop Doll recently served on a committee of the Episcopal National Council to study the needs and opportunities of the Church's special ministry to the deaf. The two bishops planned that one of the mission's main functions would be as a home for All Angels.

Today, in sharp contrast, the red mid-Victorian towers of Johns Hopkins Hospital swim in reflection on the shiny glass wall of the new church across the street. Sharing the work of the little church, whose goals are as

Text continued on page 10

Mr. Dennis Broughton and his family regularly attend services at the Episcopal Church of Our Saviour. Both he and his wife, Ruth, have been deaf since birth. As in the case of many deaf couples, their two sons, El-

wood and Gary, have normal hearing. Here, Mr. Broughton is pictured with his younger son, Gary, as they join their fellow communicants in a hymn. Mrs. Ruth Broughton "sings" with the deaf choir up front.





At home in their neat five-room bungalow, the Broughton family have no trouble communicating with one another. Both boys know sign language as well as their parents. Above, Gary talks

with his father about a professional football game they watched on television after coming home from church. Left, Elwood shows his mother a model airplane he has been working on.



VOICES OF SILENCE

continued

Deaf parents and hearing children



At work or in social gatherings, the Broughtons are friendly people. Above, Mr. Broughton washes up with his fellow mechanics after a day in the auto repair garage where he is employed. To the right, Mrs. Broughton chats with a friend at a church supper in the basement of the church building.



share a full family life.

VOICES OF SILENCE

continued

fresh as its design, are two co-vicars. One ministers to the hearing communicants, as well as serving as chaplain to Johns Hopkins, working with inmates of the city's prisons, and visiting the psychiatric wards of private and city hospitals. Father Harth, who began this work at the new church, moved on to another assignment a short time ago. His replacement will be named soon.

As pastor to the deaf, Father Mathis is well suited to understand the worlds of both silence and sound. It was not until his twelfth year that a football injury, coupled with spinal meningitis, robbed him of his hearing.

The blond, athletically built young man took his loss with both courage and humor. Once while he was learning sign language, he told his brother

that he could not help with a certain manual task around their Florida home because it would wear out his "voice" for school the next day. At another time when an aged relative insisted on shouting, thinking the boy would hear him, young Steve asked him innocently why he was shouting. "You'd think somebody was deaf around here."

After graduating from Gallaudet College, where he was an honor student and a leader in extracurricular activities, Steve Mathis decided that the Christian ministry would be the most effective way of helping his fellow deaf. "All barriers crumble before the Communion rail," he says.

From the Virginia Theological Seminary he went to England on a scholarship awarded him by the Rt. Rev.

Henry Knox Sherrill, then Presiding Bishop of the Church. Seeing the advanced work the English were doing with the deaf was "like an explosion of dynamite going off in my head," he states. He returned to the United States both awed at the task ahead of him and doubly determined to devote his life to the ministry to the deaf.

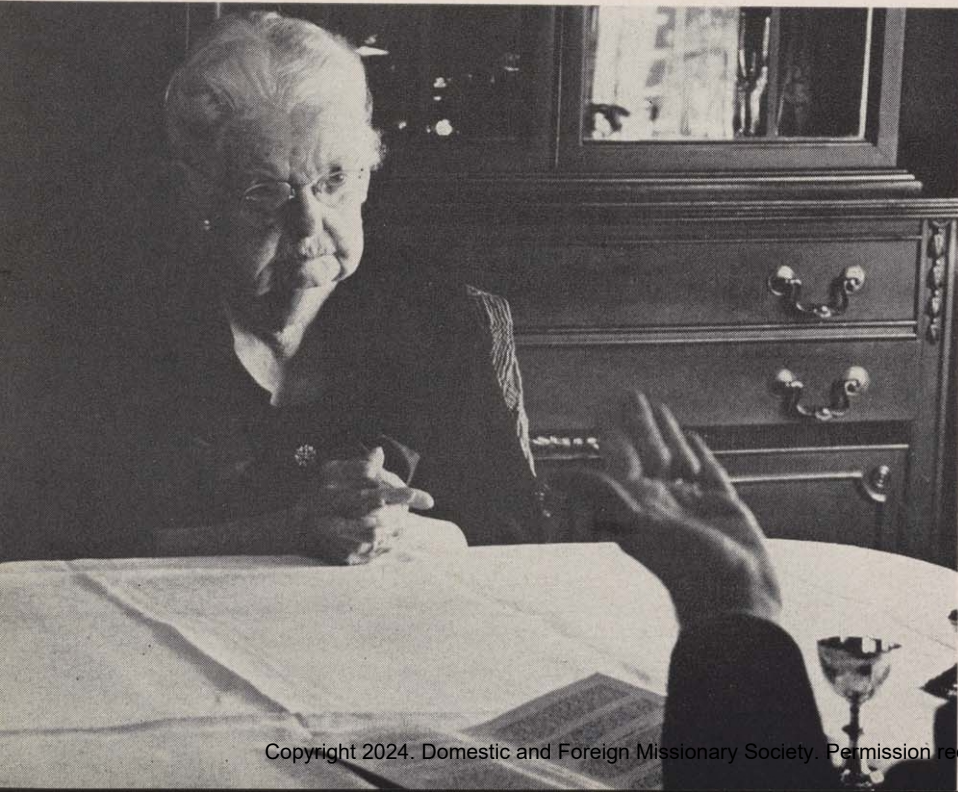
An average day for Father Mathis will take him to an employer's office, where he presents the case for hiring the deaf for skilled positions in industry; to the home of an eighty-six-year-old deaf woman where he administers the Holy Sacrament; to a court of law where he must argue the right of deaf parents to bring up their children. Well-meaning social workers, he reports, often try to take hearing children away on the grounds that deaf parents are not able to provide a normal home. This, he states heatedly, is not true.

Once in court on such a case Father Mathis happened to look up at the judge while the opposition was arguing its side. To his great surprise he saw the judge talking to him in sign language. It seemed that the judge himself was the son of deaf parents. That was one case where his side won, relates Father Mathis with a grin.

But he becomes deadly serious when mentioning the 300,000 deaf persons in this country, many of whom have not found the warmth and friendship enjoyed at the Church of Our Saviour.

"What we are doing here," he says, "goes beyond the boundaries of Baltimore and the Diocese of Maryland. The results of our integrated parish may hold the key to this kind of specialized ministry. We must be a beacon for the whole Church. We must not fail." ▶

Eighty-six-year-old Mrs. Helen Wells Leitner receives the Holy Communion at home from Father Mathis. Mrs. Leitner has since died, but at the time the picture was taken, she felt in good enough spirits to speak with her nimble fingers of the many changes that have taken place during her long lifetime lived behind a wall of silence. Understanding of the deaf has come a long way since she was a little girl.



the

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The Spirit of Missions

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FOR YOUR INFORMATION

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THE COVER may look somewhat like an ad for an air-cooled, mint-misted, double-filtered you-know-what, but it is not. The young women in this summery scene happen to be the wife and the niece of Mr. Carl Russell, an Episcopal seminarian taking special on-the-job training for the priesthood way way down East in rural Maine. For more about these young Episcopalians, see "Summer Seminarian," page 46.

THE AUTHOR of "Summer Seminarian" is Julia R. Piggin, a former assistant editor on FORTH. Miss Piggin is now an editor with Haire Publications in New York City.

CONTRIBUTING EDITOR Ada Campbell Rose, who writes frankly about the problems of growing old on page 14, is the former editor of *Jack and Jill*, the famous Curtis children's magazine. Chad Walsh, who composed our poem for newlyweds on page 17, is an Episcopal clergyman, professor of English at Beloit College in Wisconsin, and the author of several books on the faith and practice of the Church. Louis Casels, who wrote our story on the president of the Church's House of Deputies, on page 21, is an active Episcopal layman and an editor for United Press International in Washington, D.C.



Margaret Cousins

IN THE opinion of many observers of the Christian world mission, Brazil is potentially the greatest single area of overseas service for the Episcopal Church in the next century. The Church now serves there in three missionary districts with some forty thousand members. The article, "Brazil: Awakened Giant," on page 28, begins a series of articles on this nation. Dr. Frederick J. Rex, author of the article on Brazil, is a specialist in adult education, with background as a teacher, diplomat, and United Nations officer. At present he is education secretary of the Committee on World Literacy and Christian Literature, the group through which most American Christian churches, including the Episcopal, plan and carry out their worldwide responsibilities in literature and literacy. One of his most recent assignments was to help in the creation of a new adult literacy primer, *Ver E Ler* (Look and Read), for Brazil.

IN ITS RESOLUTION regarding a proposed new magazine for the Episcopal Church, the General Convention of 1958 asked that the persons chosen to guide this effort be "skilled in the field of communications."

No person on the Church Magazine Advisory Board better deserves this description than Margaret Cousins, managing editor of *McCall's*, book author, and writer of scores of articles and short stories which have appeared in such magazines as *Cosmopolitan*, *Glamour*, *Good Housekeeping*, *Ladies' Home Journal*, *Mademoiselle*, *House Beautiful*, *Redbook*, and *Saturday Review*. In a tough field peopled at the executive level largely by males, Miss Cousins is widely regarded as one of the best editors America—and Texas—has ever produced.

A native-born Texan, Miss Cousins was graduated from the University of Texas, and began her editorial career with the *Southern Pharmaceutical Journal*. She came to New York, where she joined the staff of *Good Housekeeping* in 1942. In 1945 she was named managing editor. For more

than a dozen years she served this major American publication as managing editor. Then, in 1958, Miss Cousins was named managing editor of *McCall's*. The amazing growth of *McCall's* since that time is current history.

MOST EDITORS come to New York at some time or another in the course of their careers. William McK. Chapman has made major contributions to journalism, art, and the mission of the Episcopal Church largely outside of New York.

Mr. Chapman, director of St. Elizabeth's School for Boys and Girls in Wakpala, South Dakota, a newspaper reporter and editor for some fifteen years before World War II. After the war he was a correspondent for *Time* and *Life* in Paris, France, and helped edit *Life's* series on Western Civilization.

In 1948 he became interested in the filming of great art in motion pictures, and spent some five years in Europe and the United States directing, producing, and distributing such films. In 1955 he became senior editor of *House and Garden* magazine. Always active in the Episcopal Church, he consented to serve as director of St. Elizabeth's in 1958 when the health of a son required the family to move west.



William McK. Chapman



“Because the littlest things upset my nerves,
my doctor started me on Postum.”

“Spilled milk is annoying. But when it made me yell at the kids, I decided I was too nervous.

“I told my doctor I also wasn’t sleeping well. Nothing wrong, the doctor said after the examination. But perhaps I’d been drinking lots of coffee? Many people can’t take the caffein in coffee. Try Postum, he said. It’s 100% caffein-free—can’t make you nervous or keep you awake.

“You know, it’s true! Since I started drinking Postum I do feel calmer, and sleep so much better! Can’t say I enjoy having milk spilled even now—but trifles don’t really upset me any more!”

Postum is 100% coffee-free



Another fine product of General Foods

When Do We Start

An "aging" citizen has some frank words

JANUARY'S White House Conference on Aging, numerous discussions of the topics treated at that conference, and many more recent press, radio, and television reports show that vigorous research is going on in America with respect to the problems of aging people.

So far as government, most churches, and social-service agencies are concerned, everything possible is being done to evaluate and solve the problems stemming from the rise in our aged population.

But there is one group of citizens who do not yet seem to be fully aware of the situation, or feel the need for any major action—and that group is made up of the persons from fifty-five through seventy-five who are blithely skidding their way toward being "aged" without figuring out what *they* could do to avoid some of the troubles their own later days may bring to themselves and those who are around them.

In the midst of considerations which appeared to be more urgent, the White House Conference itself tended to slur over this important aspect: the *attitudes* of men and women in their early-aging years. For example, several of the conference sections went on record

as being in favor of personal choice regarding total or partial retirement, saying that "all employers should consider the adoption of flexible retirement policies as opposed to the usual mandatory retirement age."

To say that declarations of this kind are unrealistic is to put the matter mildly. No one who has been part of a working group with his eyes open could conscientiously support the theory that personal choice with regard to retirement age would solve society's problem of coping with older people.

Any office, factory, or school has its quota of self-satisfied or frightened old-timers who want to go on working until they drop. It is, in fact, the very people who slow down the group effort who would request prolonged working privileges. Those workers who are most perceptive of the group problem are the ones who admit it when the time comes for them to make way for younger successors.

But who will be able to overcome the sentimentalism of such unrealistic pronouncements? If industry does it, or the government, or any other employing body, they will be accused of being "against" the aging citizen. If younger people point out that there are older people around who keep the

wheels of progress from moving, they will be regarded as heartless.

There is only one group of persons who can effect a realistic, purposeful adjustment of increasing years to working situations, and that group is made up of the "aging" themselves: men and women in their middle years who are willing to face their coming problems head on. They will start by saying to themselves, "When it is time for us to retire, we will do it gracefully, with God's help. And availing ourselves of those social aids which are fast being provided, we will change from the pursuit of economic gain to the pursuit of other goals appropriate for older citizens."

It should be stated, in presenting this challenge to the aging, that the way pointed out is beset with difficulty.

It isn't easy for anyone, at any age, to change his living procedures. And to change from fully productive living to less productive living is especially hard in our Western culture where materialism, competition, and productivity are among the idols we worship. Nevertheless, those of us who have reached the crest of our years will do well to pick up the load and start figuring out how we can carry it downhill ourselves, since it is next to im-

To "Grow Old"?

of advice for Americans, young and old.

by Ada Campbell Rose

possible for those in other age brackets to carry it for us.

This concept of self-imposed responsibility during the middle years may be applied to problems arising in the home, as well as to working areas. None of us has to look far in our personal acquaintance to find a household where an aged relative is posing some difficult problem for himself and those around him.

Many of these dear souls have been "saved" from physical illness by means of modern medicine, but are now the victims of depression, forgetfulness, loneliness, financial worries, idleness brought about by their general fatigue, and lack of purpose. What can be done to rescue them and their loved ones from these all-too-familiar predicaments?

If a family is wealthy, its members may avail themselves of places where adequate hospital care is provided, where tranquilizers may be professionally administered, and where carefully trained aides give the almost-constant attention which is called for. A somewhat less costly solution to "aging" difficulties has recently been offered—the retirement hotel. Such "manors" cater to persons who can still look out for themselves, and physical care is

figured in with the cost on a lifetime basis. But these havens for the provident have not yet been in operation long enough for anyone to know what will happen to those occupants who are destined to periods of senility. Fifteen years from now, the "manor" type of shelter may have helped to solve this most stubborn of old-age problems—at least for those who have the money to pay their way.

For families without the means to avail themselves of professional care, in hospitals or in retirement homes, the alternatives are sad: either the elderly patient is asked to make an unhappy move, or the life of his family must continue to revolve around his problem for X more years.

Thousands of our aging citizens make a courageous effort to prevent such household emergencies from arising. In many cases, particularly where older husbands and wives both achieve longevity, they manage to postpone the day of reckoning for a long time. They make valiant efforts—often successful—to keep themselves constructively busy. But eventually they, too, reach a point where they cannot be left alone, where a pension and social security check no longer solve their daily problems.

At the present time, there are few places for families to turn when this particular specter of old age presents itself. Society will doubtless think its way out of the dilemma sooner or later, but meanwhile it is the people in the early-aging years who can do more than anyone else to hasten the time when younger citizens know what to do with cases of senility, and when older ones are willing to accept those changes which they will be asked to make.

What is it that the early-aging citizen can do to prepare for situations he may very well create a few years hence? There are many specific ways of getting ready—making a will, and otherwise putting one's affairs in order; moving, if necessary, to quarters where self-maintenance is possible under conditions of decreasing energy; setting one's sights on a new life goal and choosing activities which will lead toward that goal.

One concerned woman in her sixties, having just emerged from a long siege of caring for her own aged mother, became so desirous of preventing a repetition of the pattern that she has had a document drawn up wherein she commands her family to place her in

Continued on next page

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GROWING OLD

continued

a suitable institution when and if her physical or mental condition requires care, "even though, at the time such decision may be reached, I may strongly object thereto."

This woman is preparing herself for cooperation with her family when and if she becomes a problem. She is realistic enough to know that all of her present earnestness to be helpful may be dissolved someday in the corrosive process of deteriorating faculties. Nobody wants to be a bother when he gets old, and this woman has thought of a way which insures against the possibility of her later opposition to what may be a solution to her situation.

Do these thoughts on facing the future comprise a gloomy viewpoint? Not necessarily, since the honest appraisal of any difficulty usually brings with it a sense of accomplishment.

The person who has retired from his life occupation willingly, who is determined to educate himself for old age, is indeed an inspiring example to the next generation. Every generation which succeeds in overcoming the contrariness of old age makes it easier for the next generation to follow the same procedure. And certainly the people most likely to succeed in this kind of venture will be those who are willing to begin "getting old" when they can still plan ways of helping to solve their future problems.

St. Ignatius of Loyola said, "I come from God, I belong to God, I return to God." An older person can make this viewpoint convincing if he cultivates it before his days of infirmity are upon him.

Available literature

GENERAL BIBLIOGRAPHY ON AGING. Library of the National Committee on Aging, Room 905, 345 East 46 St., New York 17, N.Y. (free)

PUBLICATIONS LIST, 1961. National Committee on Aging, 345 East 46 St., New York 17, N.Y. (free)

LIBRARY SERVICE TO THE AGING, reprinted from *Library Journal*. National Committee on Aging, 345 East 46 St., New York 17, N.Y. (free)

AGING, TODAY'S OPPORTUNITIES FOR THE CHURCH. National Council, Protestant Episcopal Church, Dept. of Christian Social Relations, 281 Park Ave. South, New York 10, N.Y. (50¢)

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BARTER OF THE BANDS

***** By CHAD WALSH

*It is no common audience that stands
To see this barter of the golden bands.
First, here one woman and one man, each one
At once the sunflower and the moving sun.
Next comes a minister to shape and bless
Two blessed wills to Cana's blessedness.
Then here the families and ranks of friends
To validate and praise the hidden ends
God here reveals in a pair of golden rings,
Male and Female, and God's creation sings.
Thus finally, the court of heaven open
In unison Amen to each word spoken.*

*What do they say, these two, in the clasped hands,
The gift and taking of the wedding bands,
The ancient words, worn as a river stone,
But spoken one by one to one alone?*

*They say: With all I am, I thee wed
With all that I may be, I thee wed
With all I can never be, I thee wed.*

*Good Christian folks, here are no angel shapes
Not yet a masquerade for covert apes.
Here are a man and woman, each receiving
Darkness and light, and each believing,
For Christ is true, that in the other's light
He stands illumined in his partial night.*

*Christ is the smith who forged these wedding bands,
His faith clasp unites the touching hands.
Let no man put asunder. Christ the King
Has come to bless the wedding ring
And teach two dancing hearts to praise and sing.*

What Do We Mean by

by R. Heber Gooden

Many people equate STEWARDSHIP with finances, but . . .

MONEY isn't everything. Most of us have a high regard for the stuff, and rightly so. As Christians, we cannot deem it less important than our Lord did: He reminds us that where our treasure is, there is our heart also. And that is one good reason why, at almost every church service, we worship God not only with our hymnbooks and our Prayer Books, but also with our pocketbooks.

Money talks. It tells the world what we are and how much we care; but money isn't everything. Christ said that His followers should be as leaven. We know that the purpose of leaven is to raise the dough. Nevertheless, Christian stewardship is by no means fulfilled by the giving of money only.

All the money in the world can never pay for one small loaf of bread, because bread is a sacrament of God's providence as well as of man's toil. We are debtors to God and to one another. Nothing in this world is self-made. This applies to mice and men and to all other living creatures.

Either God is the ultimate owner of all things, or no one is. Either all things come of God, or they are the result of an accident. In the latter case we too are accidents, and our brains and thoughts are accidental. But it is not reasonable to use reason to prove that reason is unreasonable. This is what the atheists and the materialists do.

The Christian steward has no such problem. He knows he cannot be logical without being theological, because all things do come of God, the source of all wisdom, truth, beauty, goodness, love, and power.

Yes, we are debtors to God. When we recognize our utter dependence upon Him from whom all blessings flow, we think thankfully as the trustees, and not the owners, of these blessings.

We are in partnership with our Creator now and forever, and for the sake of our very souls' health we must be willing to live to His service and to give of ourselves to His glory and honor.

Dr. Karl Menninger, the well-known psychiatrist, has made it clear in one of his books that the man who is not willing to invest himself in others is apt to be a sick man. But he who is willing to lose himself, to give himself to God and to his fellow men, finds health and wholeness. The life that he was willing to give is returned to him from the hands of God, abundantly blessed. This is one of the rich dividends of faithful Christian stewardship.

When our Lord declared, "He that seeketh to save his life shall lose it; but he that loseth his life for my sake, the same shall find it," He enunciated a law that is the basis of sound health, mental, moral, and physical.

He who would live gracefully must give gratefully: not simply of money or other material things, but of himself.

In the Order of Holy Communion we pray, "And here we offer unto Thee, O Lord, ourselves, our souls and bodies." This is indeed "our bounden duty and service" as Christian stewards.

Inasmuch as money isn't everything in Christian stew-

STEWARDSHIP?

Just MONEY?

ardship, how do we accomplish the giving of "ourselves, our souls and bodies"?

There are many ways in which we can do this, and we shall mention three: by giving of our time, our talent, and our praise; or by working, witnessing, and worshiping to the glory of God.

All of us are living on borrowed time. God has granted to each of us the gift of life. We have no control over the length of time we are to live in this world, but our Creator in His infinite love and mercy has offered us the precious gift of freedom which enables us to decide how we are to use the hours and minutes He has entrusted to us.

Our former Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, tells the story of an old man who had not darkened the door of a church in decades. Realizing that he was soon to die, he called the parish priest to his bedside and asked to be baptized. The priest agreed, on the condition that he first renounce the devil and all his works. To this the old man replied, "Look here, parson, this is no time for me to be making enemies with anybody anywhere."

The enemies of God and human freedom abound today. One look at the headlines will tell you how busy and how successful the devil has been in the past twenty-four hours.

Whether we like it or not, we are serving either God or Mammon. We cannot be part-time Christians in a full-time world. What we do with our time is important; and it is not simply our business but God's business too. Our Lord said, "He that is not with me is against me."

In order to make sure that we are fighting on the right side, it is wise for us to make a time budget, allocating a

Continued on next page

certain amount of time each day for God as well as for our family, our business, and our recreation.

On that first Christmas day, God did not send us a mimeographed letter. He visited us. The layman, as well as the clergyman, has the Christian responsibility and privilege of visiting the sick and the well in the name of the Church. Being a vestryman, or a church school teacher, or a member of the choir, or taking up the offering—these do not exhaust the ways in which a layman can devote time and talent to the service and glory of God.

I have often wondered why it should take so many men to carry up the offering, anyway. This is the only operation in our Church which is overstaffed. All the other areas of service in the parish are usually in need of manpower. Your pastor can tell you of work waiting to be done, of choirs that need voices, church school classes that require teachers, prayer groups that need more prayers, adult schools of religion that need instructors, canvasses that need canvassers. There are people to be visited, repairs to be made, letters to be written—so many things, so many ways in which to serve God and your neighbor.

Now, you don't have to be a genius to do these things, but you do have to be a grateful person, a child of God who looks up and thinks thankfully. If you say "I have no time for these," you are in effect saying "I have no time for God."

There are twenty-eight chapters in the Acts of the Apostles, that first history book of the Church. You and I are writing the twenty-ninth chapter, for we too are members of the Body of Christ through Baptism. To us also Christ said, "Ye are my witnesses . . . Go ye therefore into all the world."

Our Lord has a right to ask any disciple, be he layman or clergyman, adult or child, "Have you obeyed my command?" When did you bring someone into closer relationship with Christ through Baptism, or confirmation, or through a more active and vital discipleship?

What is wrong with our being salesmen for the sake of Christ? The Communist works hard at making converts. We have something far better to offer. If the troubles of the world are entirely outside of ourselves and purely sociological or economic, then we are doomed from the start. But if the troubles are mainly inside men's souls, we can thank God. Then there is a remedy—the redemptive love of God. In this world of guided missiles and misguided men, it is not brainwashing but soulwashing that we need. Only the grace of our Lord Jesus Christ can make men big enough to live in a world that science has made too small for small people.

In Moscow you would be sentenced to prison for distributing Christian literature. Why wait until it can happen here? It has been said that the causes of God are not destroyed by being blown up but by being sat upon. Luke-warm Christians have done more harm to Christ than His avowed enemies. The best argument against a bad Christian is a good Christian. This is why sincere, intelligent witness is so vital a part of our Christian stewardship.

The cold war outside us is really the exteriorization of the conflicting loyalties, the resentments, frustrations, antagonisms, and anxieties inside men and women on both sides of the Iron Curtain. Christ warns us that these inner conflicts can only be conquered by putting God first. "Seek ye first God and His righteousness and all these things shall be added unto you." "Thou shalt worship the Lord thy God and Him only shalt thou serve."

We cannot have the things that peace brings while neglecting the one thing that brings peace: the sincere worship of God.

It is man's awareness of God, and his ability to worship Him, that distinguish man from all other creatures. It is in the worship of God that man does the chief thing for which he was made. It is through worship that we humans find meaning, purpose, and completeness, which is another way of saying "salvation."

One of the greatest rewards of Christian stewardship is this: that through our grateful acknowledgment of our dependence upon God we get ourselves off our hands. Few people know what a relief this is until it happens to them. Most, if not all, of the restlessness that characterizes our world is due to rootlessness. We have lost sight of the everlasting arms of God. We are anxious and fearful because we have trusted in things, in other people, in ourselves, and we have forgotten how to "cast all our cares on Him who careth for us."

Some years ago I called on a man who was seriously ill and who was anxious about his condition. When I said, "You must put your trust in God," he exclaimed, "Good heavens, has it come to that?"

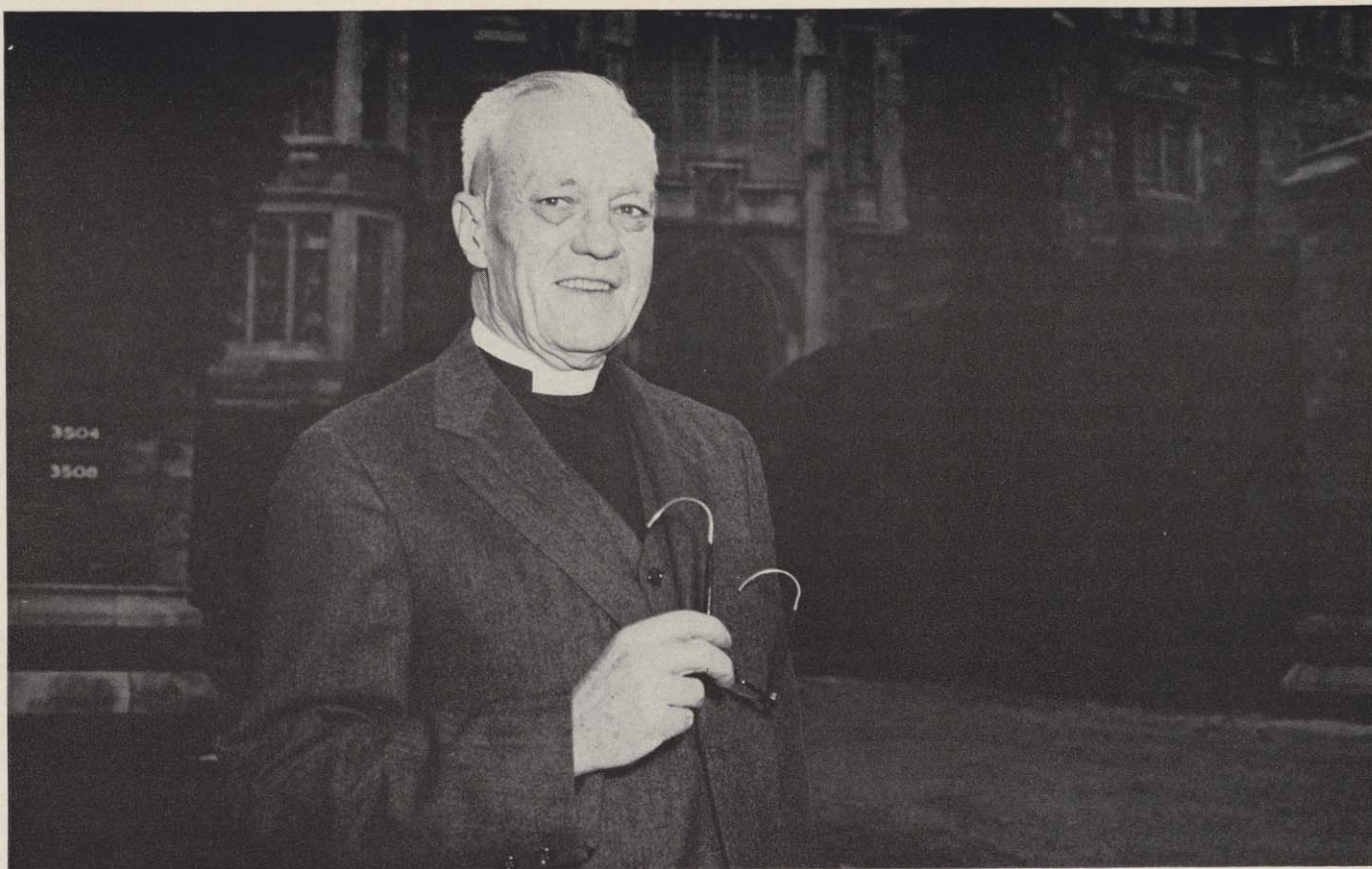
Can't we see that this attitude is all wrong? This is God's world. "It is He who hath made us and not we ourselves. We are His people and the sheep of His pasture."

Thank God that this is the way it really is. Thank God that He still has the whole world in His hands. Thank God that we do not have to trust in things that pass away, nor in man-made systems that perish. Thank God that we are not in anyone's hands but His alone. There we may safely be, trusting in a wisdom and a power and a love far greater than our own—as humble as a Bethlehem stable, as self-sacrificing as the Cross on Calvary, as triumphant as the open tomb, and as powerful as the "peace of God that passeth all understanding."

Because of His bounty, His providence, and His love, we offer to Him ourselves, our souls and bodies, to live now and forever to His honor and glory.

This is the meaning of Christian stewardship. May God give you grace so to live through Jesus Christ our Lord.

ABOUT THE AUTHOR: *The Rt. Rev. R. Heber Gooden is a man of many talents. In the March issue of THE EPISCOPALIAN, he contributed some thoughts on his specialty, Latin America. In this issue, he writes on a different subject: stewardship. Before going to Central America as Missionary Bishop of the Panama Canal Zone, he served in a number of posts, all in Spanish-speaking countries.*



Dr. Theodore O. Wedel stands in front of the College of Preachers, where he was Warden for many years.

The Church's "Mr. President"

The Rev. Theodore Wedel, never graduated from seminary, and never rector of a parish, has brought a great heart and mind to one of the toughest jobs in the Church—President of the House of Deputies.

by Louis W. Cassels

SHORTLY after noon on a nippy September day in 1952, a trim, gray-haired Episcopal clergyman stumbled out of Symphony Hall in Boston with a bewildered look on his face. The Rev. Theodore O. Wedel, a former English professor who entered the ministry in middle life, had just been elected to the most distinguished position that a priest or layman can hold in the Church—the presidency of the House of Deputies.

As soon as he reached the quiet haven of a taxi, he turned to his wife, Cynthia, and exploded in a deep bass rumble:

"This is incredible. I cannot understand it."

After a moment he added, in a tone of utter amazement:

"They must like me. They wouldn't do this if they didn't like me."

During the thirty years of his priesthood, Dr. Wedel has been confronted with a massive amount of evidence that Episcopalians like him. But it is characteristic of him that he is genuinely baffled by each new honor and each new token of affection that comes his way. He has such a low opinion of his own merit that he will never be able to believe what has long been obvious to everyone else: namely, that he has become one of the most widely beloved and highly respected American Christians of this century.

Many things have contributed to the esteem which Episcopalians and many others entertain for Dr. Wedel. He is admired for the scrupulous fairness with which he has presided over the often-stormy debates of the House of Deputies at each General Convention since 1952; for the wisdom he imparted to thousands of young clergymen during his long service as Warden of the College of

Continued on next page

THE CHURCH'S "MR. PRESIDENT"

continued

Preachers; for his contribution to theological scholarship; and for his important role in the ecumenial movement as chairman of the department of evangelism of the World Council of Churches.

But all of this is really secondary. If you were to ask a hundred Episcopalians at random why they cherish Dr. Wedel, the chances are that none of them would begin by listing his accomplishments. Instead, they would tell you about his kindness and courtesy, his readiness to listen and understand, his deep sensitivity to the needs and feelings of others. And from this catalogue of personal traits, you could deduce the real secret of his popularity.

People like Ted Wedel because they can sense, in even the briefest encounter, that *he likes them*.

Most Christians have to work at loving their fellow man. For Dr. Wedel, it comes easy. His affection for humanity is natural, spontaneous, and notoriously unselective. His capacity for finding something praiseworthy in every human being once prompted his close friend, Bishop Angus Dun, to complain: "Ted, all of your geese are swans."

"I have been waiting twenty-five years for Ted to meet someone he disliked," says Cynthia Wedel. "And I'm still waiting."

Dr. Wedel is now serving the last few months of his third and final term as president of the House of Deputies. At sixty-nine, he has officially "retired" and will not be available for re-election when the next General Convention meets in Detroit in September.

His retirement, however, is turning out exactly as his friends expected it would: he is just as busy as ever, although at different tasks. When he left the College of Preachers last year, he became a resident fellow at the Ecumenical Institute at Evanston, Illinois. This fall he will move to Cambridge, Massachusetts, to spend a year as lecturer at the Episcopal Theological School. And he has already signed up for a stint on the faculty of Union Theological Seminary in New York during the 1962-63 academic year. After that, he may fulfill a lifelong desire to serve in an overseas mission field.

His desire to remain active in the service of the Church is in part an index of his restless energy. But in a deeper sense, it reflects the keep-going drive of a dedicated man who feels that he has a lot of lost time to make up.

Dr. Wedel was nearly forty years old when he found his vocation as an Episcopal priest. Looking back at his origins, it seems almost miraculous that he ever became an Episcopalian, let alone one ordained.

In a brief autobiographical essay which he wrote several years ago, he referred to his life as "a pilgrimage to Canterbury from the shores of the Black Sea."

His grandparents on both sides were German-speaking Mennonites who emigrated from the Russian Ukraine to the prairies of Kansas in the early 1870's. Dr. Wedel is proud of his Mennonite ancestry, as he rightly should be. No Christian body has had a more heroic history than the Mennonites. An offshoot of the Anabaptist movement which

developed during the Protestant Reformation, the Mennonites endured harsh persecution in one European country after another because of their pacifist convictions. Seeking religious liberty, the often-martyred sect moved from the Netherlands to Prussia to the Ukraine, and finally to America.

Theodore Otto Wedel was born on February 19, 1892, in the village of Halstead, Kansas, a whistle stop on the main line of the Santa Fe Railroad between Chicago and California. His father was a Mennonite minister, the Rev. Cornelius H. Wedel.

One year after Ted was born, his father became the first president of Bethel College, which was established by the Mennonites at Newton, Kansas. Ted grew up in the pious and sheltered atmosphere of a church college community. He displayed a considerable talent for music, and learned to play the piano and organ.

During his senior year in high school, he learned in a roundabout way that St. Matthew's Episcopal Church—a tiny Anglican outpost in overwhelmingly Mennonite Newton—was in need of an organist. He volunteered for the job and was accepted.

"A kindly choir-mother gave me a week's training in responses, canticles, and chants," he recalls. "Then came the first Sunday's initiation into the Book of Common Prayer."

At first, it all seemed very strange and bewildering to a Mennonite boy who had been brought up to look with horror upon anything smacking of "Roman sacerdotalism." But as the service progressed, he began to feel "that I was experiencing something which satisfied a long felt, though never consciously realized, hunger and need." By the time he played the recessional, the young organist had become convinced that this was the church for him. He was spiritually "a son of Canterbury from that day," but he waited for two years before being confirmed, out of respect for his family's sensibilities.

Conversion to Anglicanism created an immediate practical problem. His strict sense of fairness (which was later to be so evident in the House of Deputies) persuaded him that it would now be improper for him to accept the college scholarship which the Mennonite community had offered to him. So he went east to Oberlin College in Ohio, and worked his way through by waiting on tables in the dining hall. Even by the high standards of that school, he was an outstanding student. He graduated in 1914 with a Phi Beta Kappa key, and went on to Harvard to take his M.A. in the field of the classics.

In 1915, he moved to Yale to begin work on a Ph.D. But World War I interrupted his postgraduate studies. He enlisted in 1917 as a second lieutenant in the Army, and served at Fortress Monroe in Virginia and Fort MacArthur in California.

During the same year, he married Elizabeth Ewert, a Mennonite girl from Minnesota whom he had met at Bethel College.

After the war they returned to Yale, where he received his doctorate in English literature, and remained for three years as an instructor.

His interest in religion had ebbed steadily during his college years, and although he remained nominally a member of the Episcopal Church, he had drifted so far into agnosticism that he rarely attended a service. His only ambition was to be a college professor, and if anyone had suggested that he might some day take holy orders, he would have laughed the idea to scorn.

In 1922, he joined the faculty of Carleton College at Northfield, Minnesota, as professor of English. His family now included a two-year-old son, Theodore Carl, and in 1924 a daughter, Gertrude, was added.

Perhaps it was the need for taking the children to Sunday school, or perhaps it was a growing maturity, but for one reason or another he found himself drifting back into the Church as gradually as he had previously drifted out. He became increasingly active as a layman in his Episcopal parish at Northfield, and wound up as senior warden. He was now doing a great deal of reading and thinking about religion, and without any formal enrollment, he began to audit classes at Seabury Divinity School in nearby Faribault, Minnesota. In 1928 his parish found itself without a rector, and senior warden Wedel had to step into the pulpit as a lay reader.

One day the Bishop of Minnesota, the Rt. Rev. Frank A. McElwain, came to the Northfield parish for a confirmation service. He discerned something which Dr. Wedel himself had not yet suspected, and before leaving, he gently planted a question:

"Ted, have you ever thought of being ordained?"

Dr. Wedel objected that it wasn't possible—he had never attended a seminary and certainly could not qualify for ordination. But Bishop McElwain knew that he had been reading theological books omnivorously, and suggested that it wouldn't hurt for him to go before the Board of Examining Chaplains, who were meeting in Minneapolis the following week.

"All right," Dr. Wedel said finally. "I know I can't pass the examination, but I'll take it just to see what else I need to study."

He took the test with a roomful of brand-new seminary graduates—and made the highest grade in the group.

On September 24, 1929, Bishop McElwain ordained him a deacon. Soon thereafter, Dr. Wedel moved his family to Germany, where he spent a year of intensive theological study at the University of Marburg. On May 31, 1931, he was ordained a priest in the Cathedral of Our Merciful Saviour at Faribault.

At this point, just as the doors of a new life were opening, tragedy befell his family, and added the painful lessons of suffering to his education for the priesthood. His wife Elizabeth developed cancer. After a long agony, she died in 1932, leaving Dr. Wedel with a great emptiness in his heart, and two small children to be brought up alone.

He remained for another year in Northfield, simultaneously teaching at Carleton and serving his parish as priest. Then he made a clean break with the past and moved to New York, where he accepted appointment as secretary for college work in the National Council's Department of Christian Education. For the next four years, the children



Dr. Wedel and his wife, Cynthia, were married in 1939.

had to be "farmed out" with relatives, while he traveled back and forth across the country, helping to organize and stimulate Episcopal activities on college campuses.

It was during this lonely period of his life that he met an irrepressibly gay and delightfully impertinent redhead named Cynthia Clark, who was also working for the Department of Christian Education. They had adjoining offices in the National Council headquarters at 281 Fourth Avenue, New York.

"There was only a glass partition between us," the incomparable Cynthia recalled recently. "This proved to be fatal."

They were married on May 4, 1939, in the chapel at "281," with Presiding Bishop Henry St. George Tucker performing the ceremony.

A new chapter now opened in Dr. Wedel's professional life as well as his private life. He moved to Washington, to become a canon of the National Cathedral and director of studies at the College of Preachers. Four years later, he succeeded Dr. Noble C. Powell, now Bishop of Maryland, as Warden of the College.

Dr. Wedel likes to joke about the thousands of practice sermons he listened to in his twenty-one years at the College of Preachers. "I am," he says, "the most be-preached man in Christendom." But he is the only person in the Church who would describe his work at the College in terms of an infinite capacity for sitting through sermons. The successive generations of young priests who came under his tutelage hold him in great reverence as a teacher, counselor, and friend.

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THE CHURCH'S "MR. PRESIDENT"

continued

Great as his contribution was in the College of Preachers, it was never enough to satiate his hunger for usefulness. He refused to be a merely honorary canon of the Cathedral, and insisted on carrying his full share of the services, sacraments, and sermons in that ever-busy center of worship. He also found time to build a solid reputation as a theological scholar, and to write several excellent books. He became deeply involved in the ecumenical movement through the World Student Christian Federation and the World Council of Churches, becoming in 1951 the chairman of the World Council's Department of Evangelism.

His first exposure to General Convention came in 1943, when the Diocese of Washington elected him as one of its deputies. He served as a deputy at each General Convention thereafter, and by 1949 had become chairman of the Washington delegation and head of the House Committee on the Prayer Book.

On September 8, 1952, the House of Deputies met in Symphony Hall at Boston and unanimously re-elected as its president the Very Rev. Claude W. Sprouse. Ten minutes later, Dean Sprouse suffered a heart attack and died on the stage.

A recess was called, and the stunned deputies faced the unexpected necessity of choosing a new leader. When the convention reconvened, Dr. Wedel's name was placed in nomination by the Rev. Leland Stark of Washington, now the Bishop of Newark. The Rev. John Heuss, rector of New York's Trinity Church, was nominated, but immediately withdrew his name in order to second Canon Wedel's nomination. The Rev. Don Frank Fenn of Baltimore was nominated, and the vote was called.

Dr. Wedel sat through all of this in a state of numbed disbelief. He kept whispering to a companion that he had never graduated from a seminary, and had never served as rector of a parish. Without these "union cards" of the clerical profession, he felt, it was simply absurd to think that the deputies might name him first presbyter of the Church. But elected he was, by a good majority.

Propelled suddenly into one of the most difficult situations a presiding officer can face, it is history that Dr. Wedel conducted the proceedings of the House with great calmness and such conspicuous fairness that he won the frank admiration of all hands.

His re-election when the 1955 General Convention met in Honolulu came as a surprise to no one but himself, and by the time of the 1958 Convention in Miami Beach, even Dr. Wedel was prepared for the possibility that he might be chosen again. He was—by acclamation.

It was during the Miami Convention that the House of Deputies got embroiled in a bitter debate over a resolution condemning racial segregation. Completely disregarding his own strong views on this subject, Dr. Wedel went to great lengths to insure a full hearing to a small group of South Carolina deputies who were in adamant opposition. When the debate began to take on angry tones, Dr. Wedel intervened with a brief but dramatic reminder that "our

Church did not divide, even at the time of the Civil War, and we are not going to divide now." His plan for "brotherly love in Christ, however much we disagree" brought the House quickly back to order.

Now that he has "retired" from the College of Preachers and is preparing to lay down his responsibilities in the House of Deputies, Dr. Wedel has time to catch up on his reading. This he feels he has neglected during the past twenty years, when he was able to read only five or six books a week. His assignment at the Ecumenical Institute in Evanston for the past year has been to study whatever he pleased, and accordingly he has been able to double or triple his consumption of books. He is, as you may gather, an extremely rapid reader, and has an almost incredible ability to retain in his memory even minor facts which he has covered at page-flipping speed.

Although he is quite genuinely unimpressed with his own accomplishments, Dr. Wedel is proud of the other members of his family. His son Carl, now forty-one, is a senior vice-president of the National City Bank of New York, and has additionally provided Dr. Wedel with two grandsons, Teddy, twelve, and Ricky, seven, who live in Cedar Grove, New Jersey. Daughter Trudy is making a career in advertising with a leading New York agency. And wife Cynthia—well, you must know about Cynthia if you've been around the Episcopal Church in recent years. She has been head of our Episcopal women's organization, and president of the interdenominational United Church Women; has served two terms as a member of our own National Council, and one term as a vice-president of the National Council of Churches. On top of all that, she has managed to earn a Ph.D. in psychology from George Washington University, to do a vast amount of lecturing and writing, and to enchant everyone she has met with her wit and vitality.

It takes a big man not to mind his wife's being famous, and it is a measure of Dr. Wedel's own stature that he has derived such obvious delight from the emergence of his wife as a notable in her own right. He is, in fact, sufficiently relaxed about the whole thing to kid her gently about her vast range of activities.

"The chances are, Cynthia," he once assured her, "that the Kingdom will come without your bringing it in single-handed."

People often remark to the Wedels, "You must have a lot of fun together."

They do. Their love affair has been carried on openly under the very eyes of the Church, and has even survived their total incompatibility in the matter of punctuality (Ted has a hair-shirt compulsion to be on time, and Cynthia is incorrigibly and unrepentingly late for everything).

Dr. Wedel can forgive her tardiness, however, because he knows that she herself is called upon to exercise a certain amount of heroic understanding in the matter of absent-mindedness. Like most intellectuals who get deeply absorbed in thought, Dr. Wedel is likely to forget where he has left his hat, his glasses, his book, or—on occasion—his wife.

The House of Deputies

What is it? How does it function? What does a deputy do? A distinguished layman answers questions about a group he has served since 1934.

by Clifford P. Morehouse

WITH the bewildering array of services, meetings, exhibits, social events, and other activities, there will be plenty to occupy the time and interest of everyone who attends General Convention. But the members of the House of Deputies are the duly elected representatives of their dioceses and missionary districts, chosen to serve in the Church's highest deliberative body. These other events, however attractive, must not be allowed to interfere with their duties. Their place is on the floor of the House, doing the work of the Church in General Convention.

General Convention is organized very much like Congress, the House of Bishops corresponding roughly with the Senate and the House of Deputies with the House of

Representatives. As in Congress, finished action requires the concurrence of the two Houses and any difference between them must be resolved by conference. There is, however, nothing in General Convention corresponding to the approval or veto of the President of the United States.

The House of Deputies is actually considerably larger than the House of Representatives in Washington. Each of the seventy-six dioceses is entitled to four clerical and four lay deputies, and each of the twenty-eight missionary districts at home and abroad, plus the Convocation of American Churches in Europe, is entitled to one clerical and one lay deputy. Thus the maximum size of the House

Continued on next page

A meeting of the House of Deputies looks much like a national presidential nominating convention, with the

deputies from each diocese and missionary district sitting near their standard.



THE HOUSE OF DEPUTIES

continued

of Deputies is 668 members, as compared with 437 in the Federal House of Representatives.

There will be many important matters coming before the General Convention at Detroit this fall. Some of them will have to do with Christian unity or with the recognition of other churches, some with proposed changes in the Book of Common Prayer, some with statements of policy on broad areas of human affairs.

Other matters will concern what might be called the housekeeping of the Church itself: changes in the Constitution or canons, reports on the work of deaconesses, the activities of the General Theological Seminary, the progress of the Church in theological education, church music, and other areas.

Perhaps the most important matter before any General Convention is the determination of the program of the Church for the next three years, together with the budget to finance it. Technically, this comes to General Convention in the report of the National Council which is referred to the Joint Committee on Program and Budget. Actually, it has been so referred many months previously, and the Committee on Program and Budget, authorized by the preceding General Convention, has devoted long hours of study to it before General Convention convenes.

The first meeting of this important committee is to be held this month. It will be in constant session for a week before General Convention and for much of the time during the Convention itself. The committee holds hearings of representatives of the missionary districts, and also representatives of the supporting home dioceses. Its reports will be made in joint session early in the second week and will then be separately considered by each of the two Houses, leading to final concurrent action.

The House of Deputies is also concerned in many other matters. It must nominate clerical and lay members of the National Council and ratify the nomination of bishops and churchwomen to that body. It must concur with the House of Bishops in the election of missionary bishops for vacant districts at home and abroad.

Of special importance this year will be action relating to other Christian bodies, notably the Philippine Independent Church, the Spanish and Portuguese Episcopal Churches, and the proposed new Churches of North India and Ceylon. There may be also a proposal transmitted by the United Presbyterian Church, U.S.A., for action looking toward Christian unity along the lines of the famous (or notorious, depending upon the point of view) Blake proposal (see *THE EPISCOPALIAN*, January issue).

It will readily be seen that there is a multiplicity of tasks lying before the two houses of General Convention in their short two-week meeting each three years. Because this work has grown to such an extent in recent years, the Joint Committee on Structure of General Convention will make a radical proposal for reorganizing the House of Deputies by cutting it approximately in half, and providing for annual instead of triennial meetings of General

"What does a deputy do? For one thing, he writes articles like this one," says author Clifford P. Morehouse. Mr. Morehouse, having been a lay deputy to every General Convention since 1934, and chairman of the Committee on Dispatch of Business in the House of Deputies since 1955, should know. He is vice-president and secretary of Morehouse-Barlow Co., editor of the Episcopal Church Fellowship Series and of The Episcopal Church Annual, that invaluable treasury of information.

Mr. Morehouse was editor of The Living Church until 1952. He is a vestryman of Trinity Church, New York, and has represented the Episcopal Church in many interdenominational meetings including the Amsterdam and Evanston Assemblies of the World Council of Churches.

Convention. This, too, is a matter that will have to be thoroughly debated and voted upon.

The House of Deputies will be called to order in Cobo Hall on Monday morning, Sept. 18, by the secretary or his deputy. Since the long-time secretary of the House of Deputies, the Rev. Canon C. Rankin Barnes, retired this spring, the convening officer will probably be the Rev. Canon Samuel N. Baxter, Jr., the first assistant secretary.

Rules of the House of Deputies require that a copy of the Holy Scriptures be on the platform at all times. From this Bible Canon Baxter will read a passage of Holy Scripture and lead the House in prayer, after which he will call the roll of deputies.

Having determined that a quorum is present, the acting secretary will appoint tellers to count the votes and will call for nominations for president. In the last two Conventions, this was largely a routine affair, the Rev. Canon Theodore O. Wedel being re-elected. Canon Wedel, however, has retired, so a new president will be elected.

Any deputy may make or second a nomination, either speaking for himself or acting on behalf of the clerical or lay deputation of his diocese. If there is more than one nomination, the canons require that the election be by ballot, in which each deputy has one vote, and the candidate must receive a majority of all ballots cast. Thus a second or third ballot may be required, or as many as necessary until a candidate receives a clear majority.

Thereupon the acting secretary declares the name of the newly elected president and appoints two or more deputies to present him to the House. The acting secretary thereupon relinquishes the chair and the new president may address the House. Next order of business is the nomination and election of a secretary, which follows the same procedure.

The president may then appoint a Committee on Dis-

patch of Business, one of whose members will immediately introduce a resolution that a committee be appointed by the president to inform the House of Bishops that the House of Deputies has been duly organized by the election of a president and secretary and is ready to proceed to business. A similar resolution will in due course be received from the House of Bishops, indicating that they are also organized and ready for business.

One of the first actions to be taken by the new president will be the appointment of some twenty-two standing committees, enumerated in Rule 8 of the House Rules of Order. Virtually all legislation originating in the House of Deputies or coming from the House of Bishops is referred to one of the standing committees before being acted upon by the House of Deputies. Thus a good part of the convention is devoted to the work of the committees and their reports.

The secretary also brings to the attention of the House matters that have been referred to General Convention by petition or memorial from dioceses, organizations or the National Council, and reports of Joint Committees and Joint Commissions that have been active in the interim between Conventions. Each of the resolutions contained in these is referred by the president to the appropriate committee for consideration and report.

All action in the House of Deputies is governed by the rules of order which are contained in a booklet supplied to each deputy. The order of business each day is set forth by Rule 9. This is regularly followed, except when the House itself sets a special order of the day for consideration of a particular matter.

There are ten legislative days during General Convention. The House of Deputies normally meets from 10 A.M. to 12:30 or 1 P.M. and again from 2 or 2:30 to 5 P.M. Evening meetings may be held if required.

Some of these are joint sessions with the House of Bishops, to which the representatives of the Women of the Church may also be invited. Principal joint sessions are the one at which the National Council presents its program for the coming triennium, and the one later in the session at which the Program and Budget Committee makes its report. There is no legislative action at joint sessions, however, this being reserved for each House acting separately.

While the House of Deputies follows in general *Roberts' Rules of Order*, there are some special rules that govern the House on special occasions.

Messages from the House of Bishops are given a measure of priority. Rule 26 states that they "shall be handed by the secretary of the House to the president, to be laid before the House as early as may be convenient. All such messages communicating any legislative action on the part of the House of Bishops shall be referred, without debate, to the proper committee, unless without debate the House shall decide to consider such message without such reference." When the message of the House of Bishops is reported on by the committee to which it is assigned, "it shall continue to be the order of the day until final action thereon, and shall not be subject to any motion to postpone or to lay on the table." Amendments may be made, but the

final question on which the house votes is: "Shall this House concur in the action of the House of Bishops as communicated by their Message No. —," possibly with the further words "as amended."

Voting on most questions is by voice vote, each deputy having a single vote. However, on certain matters, notably final action on amendment of the Constitution or revision of the Prayer Book, the vote must be "by dioceses and orders." On any matter the entire clerical or lay delegation from a diocese may request that the vote be taken in that manner.

In a vote by dioceses and orders, the roll is called by the secretary. Each diocese has one vote in the clerical and one in the lay order; each missionary district has one-quarter vote in the clerical and one-quarter vote in the lay order. Action must be taken by a majority in each order. If the vote of a diocese in either order is divided, it is so recorded, and since it is not added to the affirmative total it effectively counts in the negative (Rules 28 and 29).

Debate on any matter is normally limited to ten minutes for each speaker, but may be extended or further limited by vote of the House (Rule 13). All resolutions must be made in writing and presented in duplicate, bearing the name and diocese or missionary district of the mover (Rule 15).

On very important matters the House often sets a special order of the day, with special rules for debate and with a time limit for consideration of the subject. It may also go into Committee of the Whole, led by a chairman appointed by the president, but this can result in legislation only when the chairman of the committee reports to the House after the Committee of the Whole has completed its debate.

What does a deputy do? He does a great many things, and he ought to be as well informed as possible about the normal activities of the Episcopal Church and the special problems and challenges that will be brought before this particular General Convention.

On the deputies and the bishops rests the responsibility for so ordering the affairs of the Church that it will move forward in a planned and orderly manner during the ensuing triennium. This is a big enough task to challenge the best efforts and skill of the most competent men that each diocese and missionary district can elect to serve in the House of Deputies.

PLANNING TO GO TO GENERAL CONVENTION?

For your convenience, reservations should be made through:

The General Convention Housing Bureau
33 East Montcalm
Detroit 1, Michigan

Just fill out the following coupon and send it to them.

Please send an application for hotel accommodations to:

Name
Street
City Zone State

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Contributing reviewers

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Lee and Roxie Alexander

John Crocker, Jr.

Massey H. Shepherd, Jr.

Brazil: Awakened Giant

TWO WEEKS before Juscelino Kubitschek left the presidency of Brazil last January, reporters asked him, "What do you consider to be the greatest achievement of your administration?" Everyone expected him to say, "Brasilia, our new capital." Instead, President Kubitschek said, "I awakened the giant."

Few people in the United States know the facts that justify the name "giant" for Brazil. It is bigger than the continental United States (without Alaska). Its population of 65 million people is expected to reach 100 millions before 1980. There is one common language, Portuguese. Brazilians of many ethnic origins have a strong sense of nationality, without such anti-foreign sentiment as one frequently finds in the Spanish-speaking countries of Latin America.

Actually, there are two distinct Brazils, the North and the South. Socially, economically, and culturally, the North might be compared to the Egypt of a dozen years ago. Drought, famine, lack of industry and education have turned the North into a major area of depression.

The South, especially Sao Paulo State, is just the opposite. The city of Sao Paulo, with almost four million people, is developing into an area comparable to the major metropolitan sections of the U.S. New buildings are completed there at the rate of one every forty-five minutes. In place of the elongated matchbox architecture of our skyscrapers, Sao Paulo attracts the world's leading architects to design twenty- and thirty-story office buildings and apartment houses with distinctive characteristics and forms. In spite of ingenious by-passes and freeways, traffic jams in Sao Paulo are worse than those in our own metropolitan areas.

At night the smokestacks of steel mills and the escape vents of refineries help to light up the sky over this incredible city.

There is another side to the picture: around the periphery of Sao Paulo, Rio de Janeiro, and other large Brazilian cities is the misery of poverty and ignorance. National illiteracy is more than 60 per cent; more than 75 per cent of the people are physically under par. Of the rural children, 70 per cent have no schools or teachers. In the vicinity of the most modern and imposing hospital buildings and model schools can be found multitudes of sick children who have never seen a doctor or a teacher.

One of the amazing sights in Sao Paulo is the large number of modern and well-stocked bookstores. Even the specialized bookstores in the financial or university districts are ultra-modern and interesting to the browser or buyer. I asked booksellers in Rio de Janeiro and Sao Paulo which books were at the top of the best-seller list. They named three. I checked on corner bookstands and with Brazilian friends. They too confirmed the three titles. They are: *The Waste Room* (*Cuarto de Despejo*), by Carolina Maria Jesus; *Better Human Relations at Work and in the Home* (*Relacoes Humanas na Familia e no Trabalho*), by Pierre Weil, and *The Portrait* (*O Retrato*), by Osvaldo Peralva. None of the three has yet been published in the U.S.

A brief analysis of each one of these Brazilian best-sellers tells more about the complexities and problems of living in Brazil today than volumes of statistics or of socio-economic surveys.

Carolina Maria de Jesus (she uses no family name) is a semi-literate Brazilian. Until last year she lived in one of Sao Paulo's many shantytowns,

called *favelas*. By our standards, Carolina has been a sinful woman. Mother of three children whose fathers she does not remember, she fed her children on thirty cents a day gained from paper and scrap metal picking in the streets and on the nearby garbage dump, or with soups made from slaughterhouse scraps.

Up before dawn, she trudged to the shantytown's one water tap to get a pail of pipe water to keep the children's faces clean. Their clothes she washed in a nearby drainage ditch. Something in her spirit revolted against the squalor, the viciousness and degradation of the people living in this misery. Hungry, sick from malaria, desperate for her children's future, she thought about suicide as a way out. But the voice of her conscience proved stronger than the weakness of the flesh. Whenever she looked at the starry heavens and the familiar Southern Cross, she felt overwhelmed with awe and beauty.

The slab sidings of her "waste room" afforded no privacy. She and the children, all products of a shantytown, were witnesses to the quarrels, obscenities, delinquency, and petty crimes of the neighbors. Unable to sleep during the nightly uproar, she saved a few *cruzeiros* to buy notebooks and pencils. Through the clamor of those horrible nights, she sat up in her "waste room" and began to write a diary of what she saw, did, heard, and felt.

One time a tiny plot of the *favela* was cleared by the municipality for a children's playground. Carolina went to see the children take possession of the seesaw. But the grownups pushed the little ones aside to ride the seesaw themselves. "I'll put that in my diary," said Carolina, full of fury. "You'll do



the EPISCOPALIAN

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JUNE, 1961

Rich in Love

PEAT LAND BURNS—DO NOT DISCARD BURNING MATERIAL” read the signs along California Highway 12, as the motorist travels west from Lodi to Rio Vista. This is flat delta country: the delta of the Sacramento River and its tributaries: with the earth so rich—rich peat soil so full of vegetable matter, that it will burn, should a passing motorist carelessly discard a lighted cigarette. Verdant fields lie on each side of the highway, growing in their season many vegetables for the nation’s tables, including celery, potatoes, asparagus, sugar beets, tomatoes, and around Lodi, the beautiful red Tokay grape.

Twelve miles west of Lodi and eighteen miles northwest of Stockton is the tiny community of Terminous, with its “main street” the levee of Potato Slough. Here is a packing shed served by a spur of the Western Pacific Railroad, a tavern, grocery store, restaurant, and—a half mile back on the highway—another store and the three-teacher school. Here, in various conditions of unpainted squalor, are the twenty-odd houses of the community. Besides the store, tavern, and restaurant keepers, the houses are occupied by families who supply day laborers for the surrounding farms. Here, too, bordered by the railroad track and fertile fields, stands Emmanuel Chapel.

The chapel was consecrated in 1930. In the early years, the farm population included many Japanese, but when they were relocated during World War II, Mexicans, Mexican-Americans, and Filipino-Americans came to take their place. During the past years, the Chapel has served a few Anglo-Ameri-

cans (one Japanese family is now represented in the Girls’ Friendly), but primarily the chapel has devoted itself to the needs, both physical and spiritual, of the “forgotten people” of the community—the Latin Americans who must eke out a precarious living for their large families by working long hard hours in the fields. The people of Terminous, for the most part, are a stable population—but they live in a migrant economy, and their homes are at best slums.

The chapel is a busy place, both summer and winter. During the school year, the woman missionary is assisted

by student volunteers from the University of the Pacific and Stockton College, who teach church school on Sunday, and provide leadership for the Girls’ Friendly Society and Cub Scouts during the week. There are also an active teen-age group, a woman’s guild, and regular evening meetings for the adults for worship, study, recreation, and business. The chapel is the religious and cultural center for the community, and vies with the tavern as a recreational center.

In the summertime, when the long, hot days give the children little to do but play in the coal-black peat dirt and swim in the polluted Potato Slough, the chapel, through the aid of a summer

Continued on page 28-D

The 1961 senior class of the Church Divinity School has given the seminary a Celtic Cross, which has been mounted on the southeast wall of Shires Hall.



The Bishop's Page

Sumner Walters



The Shepherd

This month several hundred Episcopal seminary graduates in the U. S. are being ordained to the sacred ministry and appointed to vacancies in parish or mission. It takes me back to my own ordination in 1922 by Bishop Matthews of New Jersey at Christ Church, Trenton. For three years at General Seminary I had worshiped daily in the chapel of the Good Shepherd. A beautiful sculpture of Christ stood above the altar cross, with a shepherd's staff in his hand.

I wish to write a few words to the parishioners, the flock of our newer clergy. Sometimes we find among the latter one who is lazy or careless or, on the other hand, fastidiously neat or concerned to an extreme degree with the "externals" of faith and worship. Let us be sure, however, that the large majority are dedicated, sincere men who aim to put inward reality and love for people above forms and ceremonies as an end in themselves.

Here let me express the hope that all the laity will make a great effort indeed to avoid making uncomplimentary comparisons in favor of a predecessor. A new man's ministry can be greatly impeded by an un-Christian nagging about points, mainly small, wherein his conduct of the worship, or his way of doing things in general, does not quite match the previous minister's.

An important principle should be understood. It is the rule of courtesy and ministerial ethics in all communions that the pastor (rector, vicar) perform such rites or sacraments as Holy Baptism, Holy Matrimony, and the Burial Office. A very practical reason is that many members are not very active in attendance or support. Through personal acquaintance with the clergyman many become more in-

terested and responsive. The above special ministrations are a precious means of reaching people's hearts, which the pastor himself should not be denied. To expect a predecessor to be invited to officiate at such times is a substitution of sentiment for good judgment. It is far more important that fringe members be made fuller participants and that the new incumbent become the friend and shepherd of the whole flock. It should be understood by church members that a change of clergy involves the assumption by the new man of all the responsibilities of the predecessor. Once a naive parishioner asked me, "But won't Mr. (the predecessor) be hurt if we don't ask him to officiate?"

A predecessor or other visitor may be asked to assist. If the rector be ill or away, there is of course no question but that a substitute must fully function. Likewise there can never be a question that the predecessor administer Baptism or solemnize weddings of his own relatives, always with the gracious consent of the rector.

Finally (and much more could properly be said), the wise predecessor will offer no unfavorable comments about his successor, even to intimate friends. The price of living in the same community after retirement is silence. People may complain to the vestry or to the bishop, but not to the predecessor. I learned many years ago that in every change of pastors some people refuse to accept the new man, even to the point of staying away from church, thereby proving their devotion to the former rector!

And again let me warn you that the Episcopal Church in its varieties of ceremonial practice, "high," "low," "catholic," "protestant," has many

District Calendar

- JUNE 24 First Prayer Book service in our country, California, 1579. Consecration, first colored Bishop of Liberia (Ferguson), 1885
- 27 Paul Lawrence Dunbar, Negro poet laureate, born 1872
- JULY 2 Consecration, first American Missionary Bishop of Honolulu (Restarick), 1902
- 11 Consecration of first Missionary Bishop of Liberia (Payne), 1851

Bishop's Diary

APRIL

- 2 5.30 A.M. Preached at sunrise service
11.00 Manteca
7.30 P.M. St. Anne's, Stockton
- 4 Lodi
- 5 Lunch with northern deanery clergy wives
- 6 Fresno
- 8 Fresno, Bakersfield
- 9 Bakersfield
- 12 Stockton: Bryan Green meetings
- 15 Oakhurst: GFS training conference
- 16 Reedley
Modesto: opening of Bryan Green Mission
- 18 Univ. of the Pacific: Bryan Green speaker at convocation
- 24, 25 Parkville, Mo.: national advisory committee on town & country
- 27, 28 New York: Church Pension Fund board
- 30 Stockton

people who make too much out of trivial differences. As Bishop Sherrill put it, they have "great convictions about little things." As Archbishop Temple expressed it, God is more interested in what happens in the market place than he is in "religion," i.e., its ceremonial aspects. Give the new man a break. And pray that he does not take himself too seriously, is not "too dogmatic," not an authoritarian martinet, but a loving and faithful shepherd of the whole congregation.

Diocesan Advance Survey

AS OF APRIL 19, 1961

	PLEDGED	PAID
Arvin	\$ 1,500	\$ 100.00
Avenal	3,600	584.75
Bakersfield		
-St. Luke's	6,300	41.57
-St. Paul's	52,200	4,000.00
Bishop	—	—
Coalinga	—	50.00
Corcoran	2,520	—
Delano	5,940	2,640.00
Fresno		
-Cathedral	70,000	—
-St. Columba's	18,720	696.00
-St. Mary's	3,600	—
Hanford	—	—
Lemoore	1,800	800.00
Lindsay	6,300	1,056.00
Lodi	18,900	3,070.00
Lone Pine	6,300	1,050.00
Los Banos	8,100	3,600.00
Madera	9,000	1,333.32
Manteca	3,024	5.00
Mendota	900	400.00
Merced	18,000	2,500.00
Modesto	28,800	1,000.00
Oakdale	9,720	350.00
Porterville	10,000	550.00
Reedley	11,160	—
Ridgecrest	6,000	1,500.00
San Andreas	2,520	100.00
Selma	—	—
Shafter	2,700	750.00
Sonora	1,800	200.00
Stockton		
-St. Anne's	11,160	955.00
-St. John's	48,000	1,416.00
-St. Stephen's	5,940	—
Taft	1,800	215.00
Tracy	5,940	—
Tulare	8,100	—
Turlock	—	1,700.00
Visalia	28,080	2,700.00
Woodlake		
	\$418,424	33,362.64
Individual gifts		11,119.00
Grand Total		\$44,481.64
Sent to CDSP		\$12,000.00

Memorial Gifts

of any amount

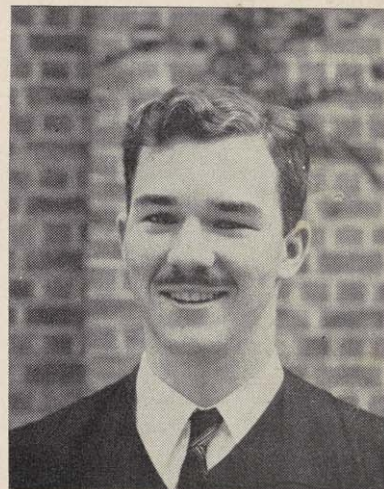
may be sent to the Bishop for the permanent Endowment Fund. Names of donors and of those remembered are entered in the large *Book of Remembrance*.

San Joaquin Men at CDSP

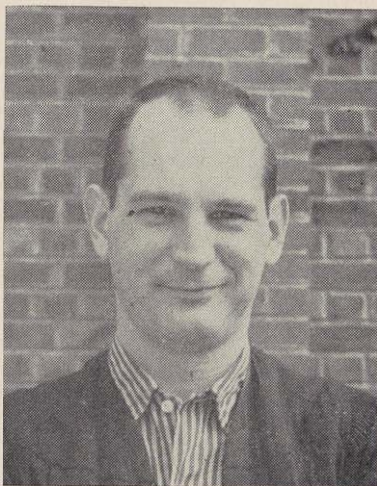
Two men from the District of San Joaquin are candidates for the Bachelor of Divinity degree at the Church Divinity School of the Pacific in Berkeley. They are Malcolm Fletcher Davis, formerly of Boston, Mass., and Richard A. Henry, formerly of Los Angeles.

Commencement exercises will be held June 1 at St. Mark's Parish Church, beginning at 10:30 A.M. The address will be given by the Rt. Rev. William Fisher Lewis, Bishop of Olympia.

Special students completing study at CDSP this year who will submit to District canonical examination are Gerald L. Jones, Jr., of Auburn, and W. Byron Chinn of Tulare, who is unfortunately not shown below.



Malcolm Fletcher Davis



Richard A. Henry



Gerald L. Jones

service team of young people gathered from all over the United States, provides a six-week vacation church school, and a varying round of afternoon and evening activities for all ages. It also gives a friendly welcome to the "braceros"—the Mexican contract laborers who come to augment the labor force during the peak of the harvest season.

This, then, is Emmanuel Chapel. A place in which to worship God. A place in which to have fun. A place to receive help if financially stranded. A place where God's love for all sorts and conditions of men is exemplified in its day-by-day, week-by-week year-by-year service to the community; a community which, in more ways than most, needs to have the unselfish, redeeming love of God exemplified.

—MRS. RUTH HARRIS

District Insurance
Committee

Robert J. Newell, Chairman

Marvin Christensen
Lloyd G. Whitman

Prayer for
International
Fellowship

O God, who hast appointed a day when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ; Quicken our loyalty to thee that we may now and always choose thy will as our will, thy way as our way, thy peace as our peace. So lock our fortunes to thy purpose (in these days of perplexity) that we may be satisfied with nothing less than a world at unity with itself; and, in abiding fellowship, win for mankind that freedom and mutual trust which will enable all nations to bring their glory and honor into thy Kingdom; through him who came to set men free, Jesus our King. Amen.

—BISHOP BRENT

San Joaquin Pool Fund Report

April 19, 1961

The following churches have pledged or agreed to try and raise the 4% of their CP-DAF quota of 1961 for the construction of a pool at Camp San Joaquin this spring.

	PLEDGED	PAID
Bakersfield-St. Luke's	\$80.	
Bishop	82.	
Coalinga	88.	
Fresno-Cathedral	612.	
Fresno-St. Columba's	192.	
Fresno-St. Mary's	36.	36.00
Lemoore	78.	78.00
Lone Pine	56.	
Madera	100.	
Porterville	100.	
Reedley	115.	
San Andreas	36.	
Shafter	36.	
Stockton-St. John's	410.	
Stockton-St. Stephen's	70.	
Tracy	50.	
Turlock	144.	
Twain Harte	10.	

Since the response was slow from the churches and since some felt unable to participate at this time the Bishop wrote personal letters to some of the members of San Joaquin who in the past have shown their response to an appeal of this kind which is sponsored by the Bishop and to date \$1,050 has come in for this purpose.

There is still a difference to be covered of over \$1,500 and the pool should be under construction by the latter part of May. As soon as the money is available please send to the District Office. There is a limited amount of money to take care of such things.



The Rev. B. Stanley Moore, of Lindsay, as "Noah" and preschool children with animal puppets going into the Ark "two by two."

Camp San Joaquín . . .

Advance Information

Summer Camps and Conferences

YOUTH CAMPS

CAMP	DEAN	GRADES	TIME	COST
Boys' Sierra Pack Trip	<i>The Rev. Max Drake</i>	9 & up	June 11-16	\$17.50
Junior Boys'	<i>The Rev. Gordon Ashbee</i>	3 & 4	June 24-July 1	25.00
Intermediate Boys'	<i>The Rev. Roger Strem</i>	5 & 6	July 1-8	25.00
Junior High	<i>The Rev. Ronald Swanson</i>	7-8-9	July 8-15	25.00
Senior High	<i>The Rev. Robert Harvey</i>	10-11-12	Aug. 19-26	25.00
G.F.S. Junior	<i>Mrs. Lionel Metcalfe</i>	3-4-5	July 30-Aug. 5	21.00
G.F.S. Intermediate	" " "	6-7-8	August 6-12	21.00
G.F.S. Senior-Creative Arts	" " "	9 & up	Aug. 12-19	21.00

ADULT CONFERENCES

St. Francis' (Turlock) Family Camp— <i>The Rev. G. Skillicorn</i>	June 9-11	\$ 9.00
New Clergy and Seminarians Conference— <i>The Bishop</i>	June 12-15	13.50
Treasurers' Conference— <i>The Bishop</i>	June 16-18	9.00
Clergy Conference with Dr. Pittinger— <i>The Bishop</i>	June 19-23	18.00
Stewardship Conference	July 21-23	9.00
San Joaquin's Women's Conference— <i>Mrs. Leonard Knutson</i>	Aug. 27-30	13.50
San Joaquin Family Camp— <i>The Rev. George Turney</i>	Sept. 2-4	9.00
Bishop's Fall Clergy Conference— <i>The Bishop</i>	Sept. 5-8	13.50
San Joaquin's Laymen's Conference— <i>Mr. H. H. Meday</i>	Sept. 8-10	9.00



LOOKING BACKWARD...

... but not for long ... The figures below indicate the tremendous growth of the Church in San Joaquin during the past half-century, and look forward to even greater conquests for Christ in the years to come ... May the harvest of the future crown the labors of the past ...

THE CHURCH TAKES ROOT... 1910-1960

	1910	1920	1930	1940	1950	1960
<i>Clergy</i>	14	20	26	22	34	56
<i>Parishes</i>	5	5	6	6	13	19
<i>Missions</i>	10	16	19	15	13	23
<i>Baptized Members</i>	?	?	4017	4195	8870	15872
<i>Communicants</i>	1687	1869	2130	2836	5119	9461
<i>Church School Teachers</i>	79	108	141	128	222	545
<i>Church School Pupils</i>	905	918	1087	1021	2291	4531
<i>Total Receipts</i> (in thousands)	\$18	\$53	\$46	\$60	\$235	\$1265

Parish News

St. James', Fresno

● "The Lord is risen. He is risen indeed!"

That is the response that echoed throughout the Cathedral in Fresno, where on Easter a total of 1,470 parishioners attended services.

Three celebrations of the Holy Eucharist, attended by 1,032 communicants, were held in the morning. Dean Harry B. Lee and Canon Harold B. Thelin delivered Easter messages and the senior choir sang the Alleluias to the risen Christ.

● *Cathedral problems*—a topic he is not unfamiliar with—was the theme of the conference Dean Harry B. Lee attended in mid-April.

The 1961 conference for Episcopal deans from cathedrals throughout the country was held in Houston, Texas. Christ Church Cathedral, headed by Dean J. Milton Richardson, was the host.

Two of the speakers at the meetings were the Rev. G. Paul Musselman, Executive Director of the Department of Evangelism of the National Council of Churches; and the Rev. Das Kelly Barnett, professor of Christian Ethics at the Theological Seminary of the Southwest at Austin.

● Colored glass panels, purchased by the Women of St. James', were installed in the east side of the cathedral recently. This gives a more cathedral-like atmosphere to Sanford Hall, which is needed because worship services are now held there.

St. Francis', Turlock

● Easter services at St. Francis' were the largest in the history of the church. At the nine o'clock service the children brought flowers and decorated a wooden cross on the lawn before entering the church for worship. Memorial flowers for the altar were the gift of Mr. and Mrs. Ephriam Thomas in memory of her parents.

Bryan Green, Canon of Birmingham Cathedral, England, who is conducting evangelistic services in Modesto, came to St. Francis' for a day. The men of the church met for a luncheon at Men-

denhalls to greet him. The Women's Auxiliary held a tea in the afternoon so all could personally meet the evangelist. Nightly throughout the series of services, cavalcades from the Turlock Church went to Modesto.

The Women's Auxiliary have formed a hospital guild whose duty is to cheer the patients at Turlock's Community Hospital. Mrs. Lou Rodegerdts is the chairman. While on duty the members wear blue smocks. They have become known as the "Blue Ladies" among the patients.

St. John's, Porterville

● Numerous activities in addition to the regular services of worship marked Lent at St. John's. The St. John's Guild met each Thursday for Holy Communion, followed by a devotional period in which the rector gave an address appropriate for the season. Confirmation instruction classes were held on Thursdays and Saturdays of each week. A group of laymen met at the church with shovels, rakes, etc., for the improvement of the grounds. They also held a potluck dinner and discussed "what we as laymen can do for our church."

● During Holy Week, the Bishop was guest speaker at the daily noon-time service. He was especially invited by the Porterville Ministerial Association, and several of the local clergy of the Association took part in the services. Attendance was high, and the Bishop's addresses were helpful and inspiring both to the parish and to the community. Open house was held at the rectory in honor of Bishop and Mrs. Walters.

● Confirmation was administered on Tuesday, March 28. Presented as candidates by the rector were: Margaret Ruth Crumal, Max Crumal, Gordon Neil Crumal, Brian Arthur Fowler, Harriet Gertrude Fowler, Olin R. Garrett, Jr., Lena May Haley, Carol Rae Lamb, Mark Douglas Pixler, Steve Todd Pixler, Bert E. Van Bibber, Donald Keith Williams.

● Easter Day witnessed a well-filled church for each of the three morning services.

St. Luke's, Bakersfield

● Holy Week was observed at St. Luke's by well-attended services. The children of the parish held their own Good Friday Service at 10:00 a.m. The traditional Three Hours Devotions were held jointly at St. Paul's. During Holy Week our vicar spoke to a meeting of forty members of the Kern County Braille Society. Easter Day showed a record attendance, with 444 people being present at the three services.

● The vicar presented a class of thirteen to Bishop Walters for confirmation on April 9. Members of the class are: Victoria Brewer; Calvin Cotton; John Eastridge; Ruby Hazelbaker; Eileen Johnston; Larry Johnston; Fred Knight; Sidney Lanier; Caroline Neiderauer; Phillip Neiderauer; William Sawyer; Paula Smith; and Linda Taylor.

● A lay readers' organization has recently been formed and has six members. They are: Matt Burak; Brooks Farber; Hill Elliott; Tom Kelley; Ed Myers; and Robert Whiting. In addition to their regular duties, the lay readers will hold the closing service for each session of the Sunday school.

St. Mathias', Oakdale

● St. Mathias' famous chef, Frank Hughes, headed a committee of men who provided refreshments for a coffee hour following the Easter Day service. It was a special occasion, because Mr. Beckwith had preached his final sermon as rector of St. Mathias. He is now acting as supply for Mr. Richard Henry, who will move to Oakdale upon graduation from the Church Divinity School of the Pacific in June. At the coffee hour Frank Lacy presented a "purse" to Mr. and Mrs. Beckwith as an expression of the congregation's thanks for a decade of unselfish and faithful service.

● Four girls attended the Girls Friendly Society Conference which was held in Sugar Pine Conference Center. They were Janice Pace, Cathy Pace, Judy Bowen, and Cindy Hope.

St. Mathias welcomed the Oak Summit Assembly #128, of the Order of Rainbow for Girls, at the Easter Day service.

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what?" asked a reporter who had come at the request of a politician to record the event for his paper.

The newspaperman did not let go of Carolina until she had shown him her two years' stack of notebooks. He found a publisher for them. *The Waste Room* sold 80,000 copies in its first month. Carolina Maria Jesus' cry for justice, bread, and education is echoed around the world. We can hear it in the seventy-four shantytowns of Rio de Janeiro, on the hillsides of Hong Kong, on the sidewalks of Calcutta, in the outskirts of Karachi, and in the Sofia towns of South Africa.

PIERRE WEIL's textbook, *Better Human Relations at Work and in the Home*, is a best-seller because it is timely. In the morning and evening rush hours, the block-long waiting lines at the bus and trolley stops turn anxious, tired, or hungry people into meek sufferers. The foreman in a steel mill or railroad equipment plant has to grapple with union troubles and with illiterate migrants from the North seeking work. The construction boss on a skyscraper has to straighten out delivery troubles for multiple working crews. A high school teacher risks his job and tenure if he fails the lazy son of a councilman or mayor. The bookseller, the truck driver, the traffic policeman, the bank supervisor, all have to find ways to get along with others whose experience has not prepared them to live in the hectic pace of an urban, industrial society.

Dr. Weil, a psychologist, formerly of the Universities of Paris and Geneva, teaches social psychology at the University of Sao Paulo, and is personnel advisor to a leading bank and other large companies. What makes this book so readable is the complete absence of professional jargon in describing personality conflicts and ways to solve them. On almost every page there are cartoon strips that put the reader right in the midst of an office, shop, or home situation of tension. Editors and publishers of Christian literature could learn a lot about readability from Weil's book.

The Portrait is the confession of a Brazilian intellectual, Osvaldo Peralva,

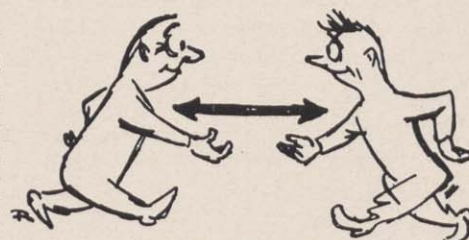
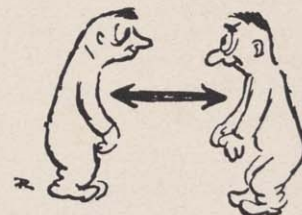
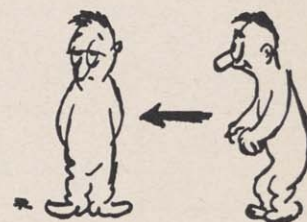
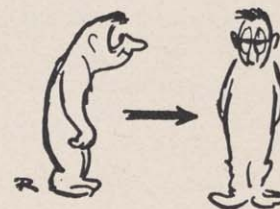
who turned his back on communism. Fifteen years ago, he, like many Brazilian intellectuals and artists, saw in communism the only hope for a better Brazil. Carlos Prestes, the founder and leader of international communism in Brazil, was his idol. *The Portrait* is an intimate, detailed report on Brazilian and Latin American Communist circles, how the party operates, and, through its Central Committee, exercises complete control over its members, adherents, and sympathizers, and how it punishes or destroys anyone deviating from or criticizing the party line.

Hard work, and bitter sacrifices of comfort and material rewards, soon led Peralva into the ruling circle of the party. He was found worthy, and in 1953 was sent for special training to Moscow's School for Revolutionaries. There, alongside other Communist party leaders from all parts of the world, Peralva was taught the strategy and tactics of Communist conquest and rule.

Instead of being returned to Brazil in 1955, he was ordered to join the editorial staff of Cominform, the world-wide Communist propaganda organization in Bucharest, Rumania. There he translated the rules, orders, and policies issued by the hierarchy in Moscow into Portuguese and Spanish, and reported back from newspapers, periodicals, and books published in Spanish, English, French, and Portuguese to the Cominform chiefs. Frequent consultations with Communist party leaders in Moscow, Prague, and Budapest, and with international peace-conference delegates returning from Peiping, kept him informed of developments and trends in the world-wide Communist conspiracy. Peralva noticed that the Latin delegates returning from Peiping were far more interested in the struggles of the Chinese Communists than in the success of the Soviet Union.

The one thing that had been hammered into him in Moscow was that "the keystone of proletarian internationalism is absolute fidelity to the USSR and to the Communist party of the Soviet Union." The psychological basis for accepting such a belief was

Continued on next page



Drawings from *Better Human Relations at Work and in the Home*

BOOKS

continued

laid by a systematic process of "depersonalization"; that is to say, complete eradication of personal feelings, individual thought, and objective judgment. The desired substitute personality corresponded exactly to the "little brother" subjected irrevocably and completely to thought and action control by the "big brother," so accurately described in George Orwell's famed novel, *1984*.

Khrushchev's denunciations of Stalin in the Twentieth Party Congress in Moscow in 1956 exploded like a bombshell on the members of the Stalinist-conditioned propaganda apparatus of the Cominform. After the closing of the Bucharest propaganda center, Peralva returned to Brazil.

Summing up his experience, Peralva believes that a brighter future for his country requires three things: the conquest of poverty through rapid industrialization, a new respect by foreign countries for Brazil's identity and independence of action, and an increase in democratic liberties for all Brazilians.

The new president of Brazil, Janio Quadros, is continuing the task of industrialization and beginning to put Brazil on record as an independent nation in its foreign relations. The increase in democratic liberties for all Brazilians rests on the foundation of universal, free, primary education, and the eradication of adult illiteracy, both staggering jobs for this new giant on the world scene.—FREDERICK J. REX

Rollo, Magnificent Fool

A SENSE OF VALUES by Sloan Wilson.

Threatened with divorce and faced by the vandalism of his teenage son, a successful cartoonist, whose tramp character Rollo the Magnificent has become a national figure, is shocked into the realization of the shoddiness and emptiness of his life. (640 pp. New York: Harper & Bros. \$4.95)

At what point in his past, Nathan Bond wonders, did he sell out to the material pressures of success? Through long reminiscence and an intensive

scrutiny of his relationships with his parents, wife, inlaws, children, war comrades, and business associates, the protagonist realizes that a lifelong fear of failure has driven him into a series of small compromises and minor adjustments of his earlier idealistic sense of values.

The ideals and ambition of his youth, formed by his minister father, the depression, and the war, are now only dead frames of reference. He realizes that he has for years lived one way while talking another—at the cost of the love and respect of his family. Nathan Bond becomes aware that he is not Rollo the happy tramp, who emerges victorious from every situation. He is not Rollo the Magnificent, exposing human folly, but rather the exposed—the fool.

Sloan Wilson tells a good story, as readers of his earlier books know. The chapters on the war years are particularly alive and memorable. Every section is vivid and nearly always believable, but the long catalogue of crises covering a quarter-century of life simply cannot be adequately delineated in one volume, even one as long as this. —LEE and ROXIE ALEXANDER

Ersatz Education?

ACADEMIC ILLUSION by Denis Baly. Foreword by the Rt. Rev. Stephen F. Bayne, Jr.

This is an important book for all who care about colleges and universities.

In the foreword Bishop Bayne writes, "I must confess, as one who means truly to love the university, that I have been profoundly moved, even shocked, by the implications of some of the things [Denis Baly] has written." Many readers will feel the same way. Not only students and faculty, but also parents and alumni, should find the ring of authenticity in this uncommonly penetrating and compassionate analysis. (172 pp. Greenwich, Conn.: Seabury Press. \$2.25)

Baly's thesis, that "the work done by any college is forced by the system to be work without real integrity," is spelled out in the early chapters. "The teaching [our high schools] give encourages students to have . . . half-baked ideas with no basis in fact,

isolating facts from ideas in objective tests, and ideas from facts in what they please to call 'creative writing.'" This forces the college to give "plain, solid instruction," which is something far less than "the search for truth" which we so often presume takes place in the college classroom. Actually, even instruction does not go on very effectively, because the assumption "that knowledge can in some fashion be conveniently packaged and exchanged between teacher and student" is largely an illusion. The result is frustration among both students and faculty which reveals itself in "a curious situation: that faculty accuse students of desiring the very thing which students on their side accuse faculty of providing—a dishonest substitute for education."

The system is such that students and faculty become opponents, each trying to outwit the other, each blaming the other.

He finds "widespread sickness" in our colleges reflected not only in the paternalistic relations of faculty with students, but in suspicion and resentment existing between faculty and administration, and between the whole university community and the "absentee" trustees who govern from a distance.

For many this sort of description may seem exaggerated, but the reader should remember that Mr. Baly is a serious teacher who speaks reluctantly and in love, because he cares deeply about our universities. His judgments are not simply his own; they were criticized and tested by many students, teachers, and administrators in a considerable number of colleges and universities before he began writing the book.

The main thrust of his argument, however, lies in his conviction that "the Christian faith provides that position of security from which every illusion (including the illusions of Christianity itself) may be examined." Christianity provides a coherent explanation and judgment of our illusions, and by it men are set "free to act within the [illusory academic] system, to challenge it if need be, but always from within, and not be destroyed by it, or be driven to escape from it." This is profoundly true, and

he works out the implications of this conviction with care and wisdom.

Near the end, however, he makes the mistake made by Alexander Miller and others writing on this subject: that of presuming that there are two communities in our universities, one of faith and one of learning. Although much that he says here is sound and true, I cannot help feeling strongly as a Christian and as college chaplain that this distinction is false. Christ died for all men and all institutions, has been raised up, and is Lord of all men and all institutions, and is at work in them all, whether they all know it or not. Christians are members of the university, and some members of the university are Christians, and in the context of one community Christians have their mission and ministry to dispel the "illusion" of two communities and make known through mutual teaching and listening the mystery of our oneness in and under Christ.

Baly's analysis of "academic illusion" is brilliant, his statement of the Christian stance which enables the examination of all illusions profound, but his view of the two communities, it seems to me, is false.

—JOHN CROCKER, JR.

Protestantism Proscribed

THE COMING REFORMATION by Geddes MacGregor.

Dr. MacGregor is a Scot who for the past decade has been living and teaching in this country, where he has become well known for his many able books on historical and theological subjects. He has a keen mind and wields a sharp pen. His present book (160 pp. Philadelphia: The Westminster Press. \$3.50) is an active indictment of modern Protestantism, and more particularly the Reformed (i.e., Calvinistic) tradition, to which he can afford to speak forthrightly because he is at the same time so intently loyal to its inheritance.

He is profoundly disturbed by the evidences of theological indifference, lack of spiritual discipline, vulgarity in worship, and in general a loss of

Continued on next page

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Book of Common Prayer, p. 530.

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BOOKS

continued

sensitivity to the great catholicity of the Church, which he finds pervasive in Protestantism. He sees here nothing less than an apostasy from the ideals of the great reformers, whose aims in any case should not be frozen into dead norms but rather taken up anew as guiding principles.

One cannot be surprised, says he, if Roman Catholicism does not take the reformed churches seriously, if the latter do not exhibit in a more decisive way a more mature theology, discipline, and liturgy. To disciplinary and liturgical reform, the author adds a third necessity for revival of Protestantism: a renewal of concern for the development of the interior life and for growth in personal Christian perfection.

The book's few references to Anglicanism tend to be favorable, but this does not mean that Episcopalians should find this book comforting. Nor is it a book that Episcopalians should ignore as irrelevant to our own condition.

If we have kept a better hold upon the liturgical standards of a reformed Catholic tradition, we have in any case miserably failed with our fellow Protestants in the arena of personal and corporate discipline. It is in fact the singular contribution of Dr. MacGregor's provocative analysis that he insists upon this recovery of discipline as a necessary accompaniment to any effective liturgical renewal. This book is a good tonic for all of us.

—MASSEY H. SHEPHERD, JR.

IN THE NEXT ISSUE

- Albert Schweitzer on Forgiveness
- Alaska: Perennial Frontier a special photo report
- The National Council Is "We," not "They"
- Waterfront Chaplain

TRINITY

Stepchild of the Calendar

TRINITY is the stepchild of the Church calendar. It was added to the calendar last of all, and includes what were originally the Sundays after Whitsuntide.

It has none of the feeling of purpose that belongs to the seasons of preparation, such as Advent and Lent. It lacks the glamour of its sister feasts because it does not celebrate an event in the life of our Lord, but rather points out a Christian doctrine. Too long to sustain interest, too difficult to provoke excitement, not very cooperative in lending itself to family ceremonial, it also covers summertime, the "off-season" of contemporary Christianity.

In previous articles suggestions for celebrating the seasons of the Christian Year have been made with the idea of calling attention to three things: the facts of the event, its significance in the life of the whole Church, and its meaning in relation to the lives of individual Christians today. Ideas for things to do and things to think about have been developed from the gospel story of the event to be celebrated.

In America these weeks of Trinity are a time when secular schools are closed, the breadwinner has time away from his job, and the emphasis is on holidays and recreation. This secular pattern has had some unfortunate effects on family churchgoing habits. Most of our church schools close tight for the summer. All too often the most vacated place is the family pew. But a holiday is really a re-creation for, after

all, the hope of most people on holiday is that they will return to the everyday round made new again in body and mind. How wonderful if this could also be a time of spiritual refreshment and re-created inspiration.

Perhaps your parish is offering a weekday summer vacation church school program instead of Sunday school. This is a way to deepen the religious learning experience for pupil and teacher alike. The new Seabury material for this kind of school is excellent, and the Vacation Church School Training Guide, published in February, can help to make teaching in such a school very rewarding.

When church school classes close, most clergy make an urgent appeal for total family attendance at Sunday morning services. Summer services are usually simpler, so that a little thoughtful guidance on the part of parents in preparing the child for each service can help to improve his habit of attentiveness. A brief look together, on Saturday night, at the lesson or Gospel for the next day, or a suggestion of something special to listen to or look for and report on at Sunday dinner, helps to focus attention during Sunday morning worship.

Attending an early service when it is cool and quiet, instead of the customary winter one at 9:30, or enjoying a late sleep before the 10 or 11 o'clock service, are solutions that many families have found refreshing.

Visiting a different nearby parish—

one with historical associations, or one with ceremonial customs that contrast with the home parish—is a valuable activity. It is important that our children learn that some of the great men who founded this country gathered strength and inspiration from the same corporate worship that is a part of our life. It is also important for children to understand how inclusive the Episcopal Church is, and how customs can differ from parish to parish.

If you're a family that is able to enjoy the inaccessible wilds, then you are probably the kind of people who have already learned the rewards of reading Morning Prayer together in the out-of-doors.

A glance at the lessons and Gospel readings appointed for the Sundays after Trinity will show that the Church considers this a time for learning about the teachings of Jesus. One mother felt that complete rest after lunch in the heat of the day was important for all. When her boys grew to varsity football size they formed the habit of stretching out on the living room floor after lunch for a half-hour while Mother read to them. They had some really adult discussions about the meanings of Jesus' teaching.

Summer is a good time for family reading, both together and in solitude. Adults who saved the insert from the December EPISCOPALIAN have a list of paperbacks that will go anywhere and

Continued on next page



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TRINITY

continued

open up new worlds of reading experience for family members over fifteen. The list of reading for children that appeared in an article in last June's issue of **THE EPISCOPALIAN** is reprinted at the end of this article, with the addition of Chad Walsh's new book *The Rough Years*, an excellent selection for teenagers.

Listening to sacred music or hymn singing together, begun during another season, is an activity that could be expanded in the summer. The choir-master who insists on those "unfamiliar" tunes on Sunday will probably be delighted to give you a list of some to learn over the summer. You might even come to agree with him that whole areas of the hymnbook, which we miss through our ignorance and dislike of the unfamiliar, are beautiful and rewarding. Summer is also a good time to visit museums and explore the possibilities of spiritual growth through familiarity with the paintings and other works of great artists.

In the end we find that Trinity, like many stepchildren, is less hidebound, and open to a more creative approach, than some of the better known and more widely celebrated seasons. Trinity can be a time for experimenting with new ideas and activities, a time for consolidating and deepening the old. The Ugly Duckling became a swan. Cinderella went to the ball. The season of Trinity can be an opportunity to open our hearts and minds to the working of the Holy Spirit, whose season it truly is.

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Let Us Thank Him

GRACES BEFORE MEALS

WE ARE grateful to the readers who sent in suggestions for more graces before meals. From Baltimore, Mrs. Walker Lewis expressed the thought that a grace should be a thanksgiving rather than a petition. Instead of asking God to make us thankful, just *thank* Him. And add an intercession for others. She likes, ***"For these and all His mercies, God's holy Name be praised."*** This was sent in also by Bishop William P. Roberts, who added that in his family for many years the following was used: ***"For life and health and daily food/Accept, O Lord, our gratitude."***

Another grace recommended by two readers, Mrs. John C. Foerster of Chicago and Mr. Philip H. Steinmetz of Boston, is this:

***O Thou who clothest the lilies
And feedest the birds of the sky,
Who leadest the lambs to the pasture
And the hart to the water-side,
Who hast multiplied loaves and fishes
And converted water to wine:
Do Thou come to our table
As Guest and Giver divine.***

Mr. Steinmetz says that he got this from the Rev. John J. Harmon, of Roxbury, Massachusetts. Mrs. Foerster adds a breakfast grace: ***"Bless this food to our use, dear God, and us to Thy service. Be our guide through this day. Make us ever***

mindful of the needs of others; and bless with Thy healing gifts and comfort all who are ill or in trouble, especially . . ."

From Short Hills, New Jersey, Mr. Arthur E. Barlow writes that for the past fifty years, as lay reader, he has occasionally used a grace based on a description of the meeting of the three Wise Men on the desert, in Lew Wallace's *Ben Hur*: ***"Our heavenly Father, what we have for our needs is from Thee. Receive our humble thanks, and bless us for Thy loving service, for our Redeemer's sake."*** Another New Jerseyite, Miss Mabel C. Osborne of Upper Montclair, sends us a grace before dinner which she found in an ancient copy of the Primer of King Henry the Eighth:

"Good Lorde, bless us and al Thy gyftes which we receive of Thy bounteous liberalite; through Christ our Lorde."

And Mrs. T. F. Houlihan, of Burlington, Massachusetts, says that her daughter's favorite grace is:

***Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.***

Finally, we thank these readers who took the time and the trouble to share with us, and through us with many other readers, these different ways of thanking God for His gifts. ▶

WHEN OPPORTUNITIES ARE MET, THE CHURCH ADVANCES



St. Jude's Church, Smyrna, Georgia

St. Jude's Mission was organized in a rapidly growing suburb of Atlanta following a recommendation by the Division of Research and Field Study. Plans were drawn for a versatile parish center building in which services and parish activities could be held until such time as a permanent church could be erected. Funds made available through the Diocese covered the purchase of the site and two-thirds of the building cost. A loan for the balance needed was made by the American Church Building Fund Commission. Since completion of the building there has been a marked growth in membership and the prospects for the future are bright as St. Jude's goes forward in service.

The American Church Building Fund Commission, founded by the General Convention in 1880, is an institution of the Church organized to assist in financing church buildings and improvements. In its eighty years of service the help of the Commission has been extended in more than three thousand cases, but inadequate funds have prevented response to an even greater number of appeals for assistance from parishes and missions throughout the Church.

Today, such assistance is needed more than ever before. New opportunities for service constantly arise, but due to limited resources the Commission is unable to meet but few. The support of Churchmen is required to bridge the gap.

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MAN INTO SPACE

As news reached world capitals recently of man's first space flights, religious as well as secular leaders praised the feats as a significant achievement in the history of the human race. But as soon as the first Russian flight was announced, Communist news organs began playing a leaden note. Here is, they claimed, significant proof of the "absurdity" of religious faith and the "reasonableness" of atheism. ● Most Christians felt it unnecessary again to brand such assertions as naive; the remarks of a couple of famous Christians, however, proved interesting. Dr. Karl Barth, world-renowned Swiss Protestant theologian, commented, "Certainly the event is important, even stirring, but its significance should not be exaggerated. The circumstances in which we live change, but we remain in the created order. Many things have changed since ancient times, and many things will change yet. But basically nothing changes." Dr. Barth also said, "This poor man has circled the earth—so much the better for him,

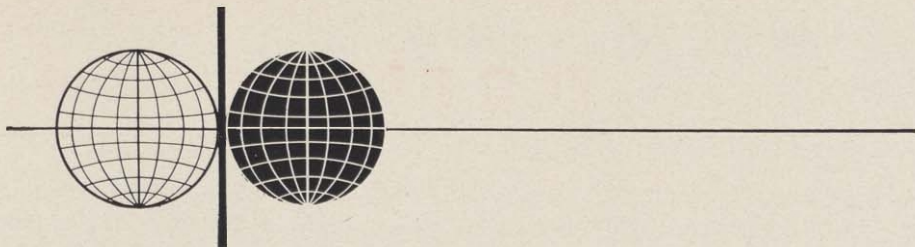


A great nebula in outer space.

or so much the worse. But one day, we will die, and what will matter for him, as for us, is not the fact of circling the world, but what he did with his life." ● Dr. Geoffrey Francis Fisher, retiring Archbishop of Canterbury, remarked, "I reach out into space every time I say my prayers. Why should people be excited by news that a man has stepped into space?" The Vatican radio broadcast, "In exploring the interplanetary space, man is fulfilling part of his divine calling, even if he is a member of the Soviets and/or an atheist. In fact, without knowing it, perhaps even without wishing to do so, he is carrying out God's designs."

CUBAN AFTERMATH

With the failure of democratic forces to overthrow Premier Fidel Castro's government, the island nation has moved ever closer to the Communist orbit. The Rt. Rev. A. Hugo Blankingship, Episcopal Missionary Bishop of Cuba, heeding a warning from the Swiss Embassy, left Havana with Mrs. Blankingship early last month. Later the sixty-seven-year-old bishop retired from his mission See. The twenty-two Episcopal priests now in his district—all of Cuban citizenship—are remaining at their posts. ● From Miami, Florida, Mr. Paul Tate, representative of the Presiding Bishop's Committee on World Relief and Inter-Church Aid, reports the refugee situation is growing worse every day. He estimates some three to four thousand additional Cubans have crowded into the city since the tragic invasion. He puts the figure of refugees asking aid at around 30,000. ● Since the beginning of the



Cuban crisis, Mr. Tate reports the Episcopal Church has been able to resettle eighty-two refugees with the help of thirty parishes located in all parts of the nation. Gifts for this vital resettlement work are derived from the Presiding Bishop's Fund and the Diocese of South Florida. Mr. Tate said that anyone wishing to help may send checks to Cuba Refugee Fund, 281 Park Ave. South, New York 10, N.Y., or Cuba Refugee Fund, care of Paul Tate, Latin American Emergency Committee, 223 N.W. Third Ave., Miami 36, Fla. Parishes willing to help relocate a Cuban refugee may also contact Mr. Tate at the latter address.

NEW PRIMATE TO BE ENTHRONED

This month will mark the enthronement of Dr. Arthur Michael Ramsey as the one-hundredth Archbishop of Canterbury. On June 27, he will assume leadership of the world-wide Anglican Communion. Dr. Ramsey comes to his high office after thirty-three years of service in the Church of England. He was ordained in 1928 and served as a parish priest in Liverpool, Bolton, and Cambridge. Later he became canon of Lincoln Cathedral, and, in 1952, Bishop of Durham. Four years later he was elevated to the Archepiscopate of York.

RUSSIAN ORTHODOX ASK ADMITTANCE

The Russian Orthodox Church, which has remained outside the World Council of Churches since that body's formation in 1948, has now applied for membership. Comprising 176 Protestant, Anglican, and Eastern Orthodox autonomous church bodies in more than fifty countries, the World Council of Churches is the world's largest ecumenical organization. ● In its application, the Russian Church did not list its membership, but disclosed it has 30,000 priests, 73 bishoprics, 20,000 parishes and 40 monasteries inside the U.S.S.R. ● At its world-wide meeting in New Delhi, India, November 18 through December 6, the World Council of Churches will consider membership applications from at least eight other churches. These include the Moravian Church in the West Cape Province, South Africa; the United Church of Central Africa in Northern Rhodesia; and the Pentecostal Church of Chile. Another landmark at the New Delhi meeting will be the presence of six observers from the Roman Catholic Church. ● Commenting on the Russian Orthodox application, Dr. O. Frederick Nolde of New York, director of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, said he welcomed this new development even though it would bring certain problems with it. He pointed out that efforts to develop personal and group relationships across the Iron Curtain offer "a far better chance" than war to resolve the issues which today divide the world into two armed camps.

EASY STREET

In these times of rapidly increasing demands on the Christian community, it is comforting to know that, even if it goes no further than the address, at least one Episcopal church is on easy street: St. John's Church, 408 Easy Street, Marlin, Texas.

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CHURCH AND BIRCH

Charges by Robert H. W. Welch, founder of the controversial John Birch Society, that 7,000 of the nation's more than 200,000 Protestant ministers were Communist sympathizers, met with firm denials from churchmen from a number of groups. Among them were two Episcopalians, the Very Rev. Francis B. Sayre, Jr., dean of the National Cathedral in Washington, D.C., and the Very Rev. William S. Lea, dean of St. John's Cathedral in Denver, Colorado. ● Dean Sayre, a grandson of President Woodrow Wilson, said the ultra-conservative society "violates the injunctions of the Bible while pretending to stress Christian faith." Recently appointed to President Kennedy's Equal Employment Opportunity Commission, Dean Sayre was one of the first churchmen to oppose the investigation methods of the late Senator Joseph McCarthy. Describing the Birch Society as "a rather vehement form of self-righteousness," he declared that judgment and vengeance "belong to the Lord, yet here are men taking judgments and seeking vengeance." ● Dean Lea accused the society of "playing into the hands of Communists by setting brother against brother." He added, "This is just what the Communists want. When you destroy mutual trust you destroy the basis of democracy." Both Episcopalians urged Mr. Welch to publish the names of the 7,000 supposed Communist sympathizers now alleged to be in Protestant pulpits.

NEW ANGLICAN PROVINCE

From the forests and plains of the African continent, the Anglican Communion has carved out four large provinces in the past century. A fifth was added this spring. Joining the self-governing provinces of South Africa, West Africa, Central Africa, and East Africa was the new province of Uganda and Ruanda-Urundi, made up of two European-administered territories: Uganda, under British direction, and Ruanda-Urundi, under Belgian. The new province is landlocked in east-central Africa between the Republic of the Congo on the west, and Kenya and Tanganyika on the Indian Ocean to the east. Containing eight dioceses, the new province's inauguration ceremonies were marked by the final official overseas visit of the retiring Archbishop of Canterbury, Dr. Geoffrey Francis Fisher.

INTROSPECTION IN THE SHADE

It's almost summertime, but across the nation Episcopalians are not necessarily taking it easy. The long warm months will be used by a number of groups to take long hard looks at the work they are doing within the Church and to train others to help with the task. ● Near the quiet waters of the Charles River in Cambridge, Mass., lay parish assistants in Christian education will have an opportunity to acquire professional instruction during a twelve-week course from June 12 to August 31. Sponsored by the National Council's Department of Christian Education, the course is designed to help the lay workers—housewives, retired teachers, nurses, investment brokers—in their work of assisting their rectors to coordinate the many activities of the parish or mission. ● A bit further down the Atlantic coastline, another project of this same department will take place at Miramar, Newport, R.I. From July 1 to July 28, young women planning to do professional church work will undergo a one-month orientation program which will begin a year of apprenticeship in parish, college, or social work. ● At Adelynwood, South Byfield, Mass., the Society of the Companions of the Holy Cross will hold a conference on prayer and the Church's ministry of healing, July 24-27. A society of Church women founded in 1884, its objects are intercession, thanksgiving, and simplicity of life. ● Epis-

copal young people, fourteen through twenty, will be welcomed at Bard College, Annandale-on-Hudson, N.Y., June 25 through July 1, for the Bard College Youth Conference. On June 29 a group of the Church's rural workers will leave New York City by chartered plane for a month's study and travel in England. This is a project of the Rural Workers Fellowship of the Episcopal Church.

NATURE, DREAM AND FABLE



To celebrate this year's one-hundredth anniversary of the founding of the Episcopal Missionary District of Haiti, St. James' Episcopal Church in New York City held an art exhibit in April and May during which the works of seven Haitian painters were displayed. Shown here (see photo) is a monotype entitled "La Tortue" by one of the seven, Haiti's only woman painter of note, Luce Turnier, whose delicate work is winning her international acclaim.

● The life of the Episcopal Church and the relatively new native art movement in Haiti are closely linked. The Rt. Rev. Alfred Voegeli, Missionary Bishop of Haiti, was one of the first clergymen to see the artistic merit in the home-grown creative effort and is largely responsible

for its general acceptance today. In the movement's infant period he opened the doors of the Episcopal Cathedral in Port-au-Prince to many young artists, contracting with them to decorate its walls with their own vivid brand of nature, dream and fable. Currently Haitian and U.S. Episcopalians are working to establish, under Church auspices, a center for Haitian art, "Le Musée d'Art du College Saint Pierre."

SKI CHAPLAINCY

Clergymen are asked to learn a number of skills to perform their calling. This year some are going to have to become proficient on skis. The new program is part of the Christian ministry operated by the National Council of Churches in the thirty-three U.S. national parks. Skiing chaplains will follow the worker-priest pattern. Theological students will serve an internship during their summer vacations and work on the ski tow while ministering to the spiritual needs of ski-resort workers and skiers. Starting in California's Sequoia National Park, it will later be tried at Mount Hood in Oregon. The National Council's park program has been under way for the past ten years. Last summer 156 seminary and college students served as bellhops, handy men, janitors, drivers, guides and physical instructors while holding church services on Sundays outdoors in amphitheaters, in hotel lobbies, in linen rooms and under trees.

DIOCESE CHANGES NAME

The Diocese of Sacramento is no more. At the diocesan convention held April 20-22 in Santa Rosa, Calif., delegates voted to change the name to the Diocese of Northern California. The 52,703-square-mile diocese has been known by its previous name since 1898. It has been a diocese since 1910.

Continued on next page

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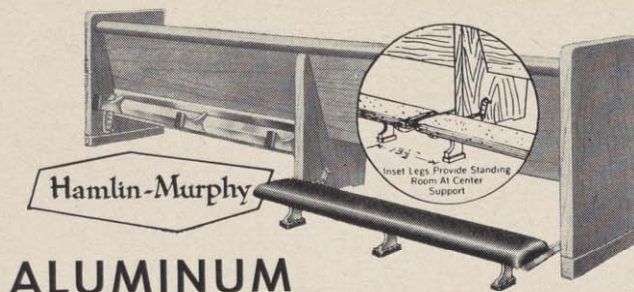
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BAPTIST PROFILE

The typical church member of the American Baptist Convention is a forty-two-year-old married woman with two children, a recent survey revealed. Either she or her husband is a white-collar or professional worker, and the family's annual income is between \$5,000 and \$5,999. She was raised in a town of fewer than 10,000 people, but now lives in a city of more than 100,000 population. She is fairly literate in biblical knowledge, and can identify where frequently used passages are in the Bible.

WAR IS HELL

A war is never something to celebrate, even if it is one hundred years past, a Protestant clergyman said during a service of worship in Charleston, S.C., marking the Civil War centennial observances now under way in both North and South. Speaking in an old Huguenot church, the Rev. Herbert L. Stein-Schneider, pastor of the French Protestant congregation of Washington, D.C., told a group of the city's leading citizens that the Civil War solved very little, for neither the North nor the South has made any real progress in human rela-



tions in the last century. The South, he said, tried to recapture the past, something which cannot be done in this fast-moving world, and the North has had the "cocky assurance that it was right and had solved the problem of race relations by waging the war and ending slavery." Lately, he added, the North has realized it is not all it should be in racial matters. He concluded by calling on both North and South to come together, "in a true spirit of humility, to gather together at the foot of the Cross, confessing mutual shortcomings."

Letters

MUSIC TO OUR EARS

"The Church Is an Orchestra" [April] reminds me of a quotation I saw somewhere—"No one can whistle a symphony. It takes an orchestra to play it."

Mrs. N. A. Wielt
Toledo, Ohio

OUR HA'VA'D MAN

... Belated thanks for your article on Western Kansas, in the March issue. Please give my congratulations to David Hirsch for the photographs. It was quite a thing for us to have a Harvard man out here: I guess most of the rest of them are in Washington.

The Ven. William S. Anthony
Salina, Kan.

THE EYES HAVE IT

... THE EPISCOPALIAN has many excellent features but I wonder if it is necessary or wise to have articles that are printed in *italics*? [March, page 14]

Miss Margaret Lea
Philadelphia, Pa.

You are so right.—Ed.

ONE PLUS ONE MAKES ONE

... I have married your subscriber, Mrs. Alma O. Leidy, so kindly send us only one instead of the present two individual subscriptions. Thank you for your excellent publication.

The Rev. George B. Leckonby
Ormond Beach, Fla.

OUR MAP IS RED

Your interesting Church map of Latin America (March) has an error. Venezuela is an integral part of the Diocese of Trinidad, and not administered by Bishop of Argentina, as the legend states.

Thanks for the map, anyhow. It is the first of its kind, I'm sure, that North American people have ever seen.

The Rev. H. R. Kunkle
Fort Scott, Kan.

I Was Afraid of the Child Stealers

Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home."

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below—\$10.00 a month.



Prem Leila

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For Adults Only

by Malcolm Boyd

THE YEAR'S most honored motion pictures are the two that garnered the bulk of the 1961 Academy Award "Oscars"—*Elmer Gantry* and *The Apartment*.

Both are extraordinarily fine, cutting sharply across the dreary Hollywood stereotypes and formulas. Yet the fact that *Elmer Gantry* and *The Apartment* won, between them, eight "Oscars," and will be seen in rerelease by many more millions of people, points up a question which simply cannot be ignored.

These are adult films. Their impact on attitudes and styles of life will be immeasurable. Utterly frank, they probe religion and life with a sharp scalpel. The motion picture being a mass art medium, these films will be seen by many persons who are unprepared to understand them properly.

Many Americans welcome the emergence of the motion picture as a relatively unfettered art medium which can toss formula "happy endings" and glamour fantasy into the trash basket, and instead can portray some of the more unpleasant aspects of life realistically.

Having said this, however, one must recognize that there looms up immediately the genuine problem of children who go off unchaperoned to see adult movies and, too, the problem of family movie-going. Many Americans who are opposed to censorship see the probable answer in the area of movie classification. It seems that some movies must be understood, from the very beginning of story treatment and production, to be "for adults." Others must be understood to be "for families."

But who will determine classifica-

tions? How will they be enforced? A handful of church people, representing different denominations and varying points of view, are beginning to work together on these questions which defy slick, easy answers. If any readers of this column have ideas on the subject, I would deeply appreciate receiving them. The editors of THE EPISCOPALIAN will send such letters along to me. Perhaps in a future column we can share the ideas our readers wish to send.

AS MILLIONS of movie fans are discovering, *The Apartment* is a kind of "morality play" against the background of urban life. There is an incisive portrayal of a Christmas office party—which, in all its sadness and contrived conviviality, has become as American an institution as apple pie.



Jack Lemmon, star of the film, *The Apartment*, watches as his name is added to the directory of executives in the lobby of his office building.



On his knees before tent revivalist Elmer Gantry (Burt Lancaster), a man asks to be "saved" in the movie based on Sinclair Lewis' controversial novel.

Devotions Make a Difference

The movie vividly depicts loneliness in the crowd as it shows us what it is like to work day after day in an office building with thousands of others.

The young junior executive (Jack Lemmon), with whose problems and adventures the movie is concerned, decides at the end to become a human being instead of a mere "organization-man" conformist. His decision is quite a Christian one. Henceforth he will try actually to live his life instead of only shallowly existing. There is a redemptive element in some of his scenes with the young woman in the story, played by Shirley MacLaine. Billy Wilder won an "Oscar" for 1961's best direction, and the movie was also named "Best Picture of the Year."

Elmer Gantry is a scathing exposé of religious charlatanism. Its essential strength lies in the fact that it does not deal in blacks and whites. Therefore, we never completely understand the motivations of Elmer Gantry. It is quite proper that this should be so; we never completely understand anybody's motivations.

Gantry, portrayed by Burt Lancaster in the year's "Best Actor" prize-winning role, flagrantly exploits religion as a flamboyant revivalist. But there come moments of truth in his life. When he accepts the excommunication of the savage crowd which pelts him with eggs and vegetables, and when he forgives and helps a young prostitute, portrayed by Shirley Jones in the year's "Best Supporting Actress" prize-winning role, Gantry is acting in a Christian way.

The ending of the film seems honest, too, when Gantry appears to act out of a sense of real charity in telling the crowd what he believes it needs to hear him say, at the level of the crowd's understanding.

The two most famous movies of this year, which have been and will be seen by millions upon millions of people, are adult films. They are not movies for children or for family movie-going. These are facts whether we like it or not. If there is anything you think should be done about these facts, please write Malcolm Boyd, care of THE EPISCOPALIAN, 44 East 23 St., New York 10, N.Y.

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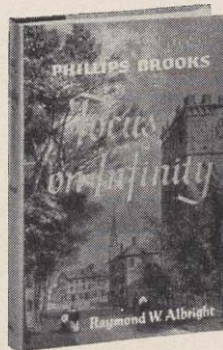
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JULY

Dioceses of the Anglican Communion

- London, England:** Henry Colville Montgomery Campbell, Bishop; Roderic Norman Coote (Fulham, North and Central Europe), Bishop; Cyril Eastaugh (Kensington), Bishop; Francis Evered Lunt (Stepney), Bishop; George Ernest Ingle (Willesden), Bishop.
- Long Island, U.S.A.:** James Pernette DeWolfe, Bishop; Jonathan Goodhue Sherman, Suffragan.
- Los Angeles, U.S.A.:** Francis Eric Irving Bloy, Bishop; Ival Ira Curtis, Suffragan.
- Louisiana, U.S.A.:** Girault McArthur Jones, Bishop; Iveson Batchelor Noland, Suffragan.
- Lucknow, India:** Christopher James Gosage Robinson, Bishop.
- Madagascar:** Thomas Richards Parfitt, Bishop; Grosvenor Miles, Assistant Bishop; Jean Marcel, Assistant Bishop.
- Maine, U.S.A.:** Oliver Leland Loring, Bishop.
- Manchester, England:** William Derrick Lindsay Greer, Bishop; Kenneth Venner Ramsey (Hulme), Bishop; Edward Ralph Wickham (Middleton), Bishop.
- Maryland, U.S.A.:** Noble Cilley Powell, Bishop; Henry Lee Doll, Coadjutor.
- Masasi, East Africa:** Ernest Urban Trevor Huddleston, C.R., Bishop.
- Mashonaland, Southern Rhodesia:** Cecil William Alderson, Bishop.
- Massachusetts, U.S.A.:** Anson Phelps Stokes, Bishop; Frederic C. Lawrence, Suffragan.
- Matabeleland, Southern Rhodesia:** William James Hughes, Archbishop.
- Mauritius:** Alan Francis Bright Rogers, Bishop.
- Mbale, Uganda:** Lucian Charles Usher-Wilson, Bishop.
- Meath, Ireland:** Robert Bonsall Pike, Bishop.
- Melanesia, Pacific:** Alfred Thomas Hill, Bishop.
- Melbourne, Australia:** Frank Woods, Archbishop; Donald Llewellyn Redding, Coadjutor.
- Mexico:** José G. Saucedo, Bishop.
- Michigan, U.S.A.:** Richard Stanley Merrill Emrich, Bishop; Archie Henry Crowley, Suffragan; Robert Lionne De Witt, Suffragan.
- Mid-Japan:** Paul Yasuo Kurose, Bishop.
- Milwaukee, U.S.A.:** Donald H. V. Hallock, Bishop.
- Minnesota, U.S.A.:** Hamilton H. Kellogg, Bishop; Philip F. McNairy, Suffragan.
- Mississippi, U.S.A.:** Duncan Montgomery Gray, Bishop.
- Missouri, U.S.A.:** George L. Cadigan, Bishop.
- Mombasa, East Africa:** Leonard James Beecher, Archbishop; Obadiah Kariuki, Assistant Bishop; Festo Olang, Assistant Bishop; Neville Langford Langford-Smith, Assistant Bishop.
- Monmouth, Wales:** Alfred Edwin Morris, Bishop.
- Montana, U.S.A.:** Chandler W. Sterling, Bishop.
- Montreal, Canada:** John Harkness Dixon, Bishop.
- Moosonee, Canada:** Cuthbert Cooper Robinson, Bishop; Neville Richard Clarke, Suffragan.
- Moray, Ross and Caithness, Scotland:** Duncan MacInnes, Bishop.

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JUNE

- 6- Aug. 25 Western Town-Country Church Institute, Glenbrook, Nev.
- 6- Aug. 25 Midwest Town-Country Church Institute, Parkville, Mo.
- 6- Aug. 25 North Pacific Church Training Institute, Cove, Ore.
- 7-16 National Council's Overseas Department Conference on Outgoing Missionaries, Seabury House, Greenwich, Conn.
- 10- Aug. 16 North Central Church Training Institute, Case Lake, Minn.
- 11-17 Province III Lay and Clergy Conference, Hood College, Frederick, Md.
- 12- Aug. 31 Training Program for Parish Assistants in Christian Education, Cambridge, Mass.
- 12- Aug. 4 Parish Training Program for New England, Whitinsville, Mass.
- 12- Aug. 25 Middle Atlantic Church Training Institute, Buckeystown, Md.
- 11 St. Barnabas the Apostle
- 13-20 Indian Youth Workshop, Chicago, Ill.
- 14- Aug. 24 Southern Town-Country Training Institute, Valle Crucis, N.C.
- 15-21 Provinces I, II, III, conference on theology for college faculties and graduate students, Trinity College, Hartford, Conn.
- 19-23 National Council's Home Department, Armed Forces Division, Chaplains Conference, Seabury House, Greenwich, Conn.
- 24 St. John Baptist
- 25- July 1 Bard College Youth Conference for Episcopal Young People aged 14 through 20, Annandale-on-Hudson, N.Y.
- 26-30 National Council's Department of Christian Education, Advance Adult Education Program, Seabury House, Greenwich, Conn.
- 27 Enthronement of Dr. Arthur Michael Ramsey as new Archbishop of Canterbury, Canterbury Cathedral, Canterbury, England.
- 29 St. Peter the Apostle
- 29 Departure of Rural Workers Fellowship tour of Great Britain from New York City.
- 29- July 7 Christian Social Relations leadership institute, Hemlock Haven, Va.

JULY

- 1-28 Orientation session of Apprenticeship Program for young women planning to do professional Church work, Miramar, Newport, R.I.
- 4 Independence Day
- 5-9 Laymen's Theological Seminar, South Byfield, Mass.
- 9-17 Indian Work Conference, Estes Park, Colo.
- 11-12 American Country Life Association meeting, Washington, D.C.
- 24-27 Society of the Companions of the Holy Cross Conference on Prayer and the Church's Ministry of Healing, Adelynroad, South Byfield, Mass.
- 25 St. James the Apostle

AUGUST

- 6 The Transfiguration of Christ

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PICTURE CREDITS—Front Cover, David Hirsch. Pp. 2-10, David Hirsch. P. 12, left, Marian Stephenson; right, David Hirsch. P. 21, James R. Dunlop, Inc. P. 23, Edward Malysko. P. 25, Episcopal Church photo. P. 36, Mt. Wilson and Palomar Observatories photo. P. 39, O. E. Nelson. P. 40, *The Reporter Magazine*. Pp. 46-52, David Hirsch. P. 54, Episcopal Church photo.

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by Julia R. Piggin

photographs by David Hirsch



Carl Russell, a student at General Theological Seminary in New York City, spent last summer ministering to St. Thomas', a small mission in Winn, Maine. At left, he leaves the vicarage to begin his duties for the day. With his surplice under his arm (below), Carl hurries into St. Andrew's Church in Millinocket, Maine. Once a month he held Morning Prayer services at this church while the priest under whom he worked, the Rev. Harold Hopkins, Jr., celebrated Holy Communion at St. Thomas' Mission.



IN Aesop's fable the country mouse served his city cousin some rare Stilton cheese, some fine peas, and some choice bacon. They were good things, served in a beautiful setting, but the city mouse wasn't used to them and got away as soon as he could. When the country mouse repaid his visit, the cultural exchange ended in dismal failure.

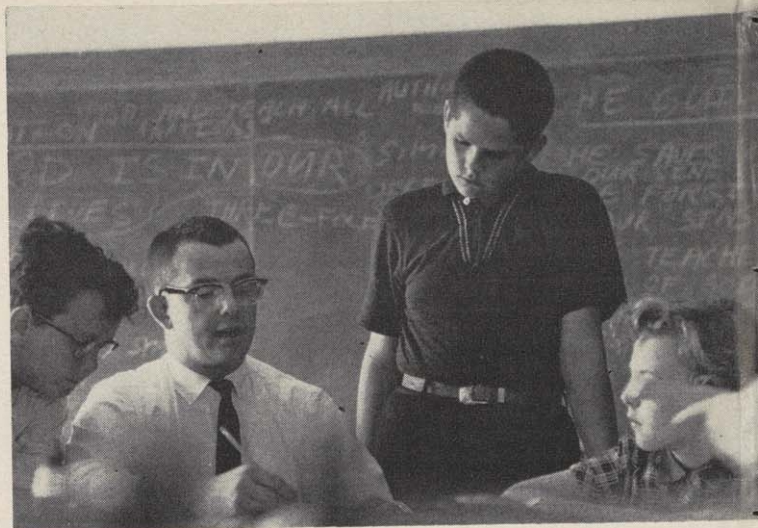
During the 1940's the Episcopal Church found itself enacting a tragic parody of the story—a drama that threatened the Church in the rural areas of America.

Eighty per cent of all Episcopalians, priests and

Continued on next page



Children attending vacation Bible school walk to the nearby Winn elementary school for their classroom work after brief services at St. Thomas' Mission.



Students gather around Carl's desk to watch him explain the lesson for the day. He is telling them about the revelation of God according to St. Mark.

SUMMER SEMINARIAN

continued

parishioners, are "city mice"—city bred, city educated, city oriented. Anything closer to open country than a commuting suburb seems, after more than a few weeks, to give them a feeling of isolation and bewilderment—and young Episcopal clergymen assigned to small town and country parishes were exhibiting precisely those symptoms. Enthusiastic and willing as they began, they—and their wives—seemed to flounder hopelessly and find little challenge in

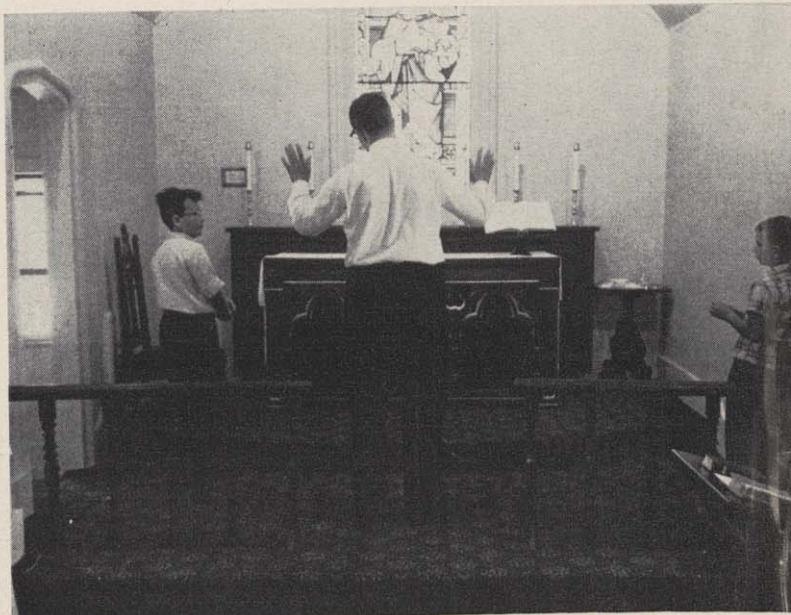
communities of ten thousand people or fewer, and they left them as soon as they could decently transfer. Church after church was falling apart, physically, psychologically, and spiritually, for lack of a continuing ministry.

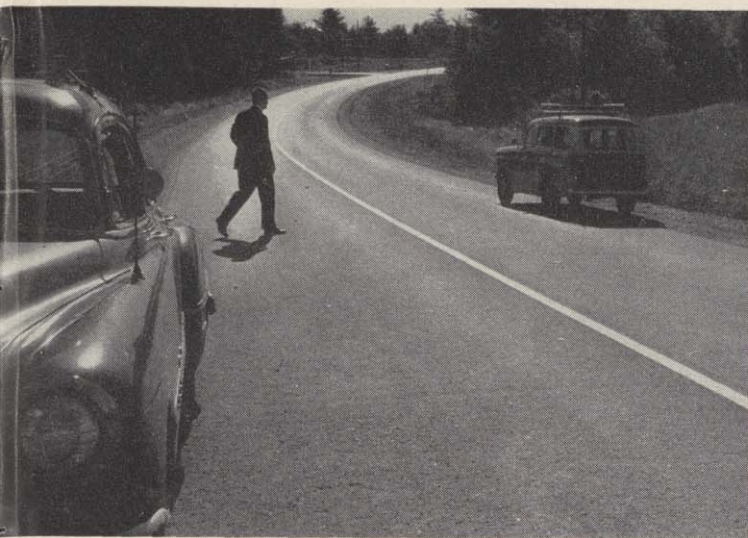
The Church took a long, thoughtful look at the situation, and then did something about it. One result was that last summer Carl Russell, a personable young senior from General Seminary in New York—and before that from a city suburb—his pretty, dark-haired wife, Greta, and their bouncy two-year-old son, Gregory, spent two months in rural northern Maine.

One of Carl's duties was to train new acolytes. Here he is busily showing young Kenneth Moore how to aid in the serving of the Holy Communion.



Joined by one of Kenneth's friends, Hal Albert, Carl describes the proper positions the boys are to take at various times during the ceremonies of an Episcopal service.





Halfway between Winn and Millinocket, Carl and Father Hopkins meet at a pre-arranged point. The priest gave Carl some last-minute instructions for services.

Most of the two hundred potato farmers and mill workers in Winn, Maine, and in the small surrounding towns, introduced and thought of Carl Russell as "the Episcopal minister." He wasn't—but he preached sermons, made calls, ran the vacation church school, kept the parish ledger, attended meetings, and did everything else canonically permitted a not-yet-ordained "pastor." Sacraments were administered by the Rev. Harold A. Hopkins, Jr., of St. Andrew's Church, Millinocket, of which Winn's St. Thomas' is a mission. Father Hopkins supervised Carl through frequent visits and regularly scheduled weekly

Final services at the end of the vacation Bible school are conducted by the Rev. Harold Hopkins, Sr., father of Carl's supervisor, who was visiting his son's home.



Father Hopkins demonstrates the comfort of his Model A Ford to Carl. The priest is an antique-car enthusiast. He supervised Carl's work during the summer.

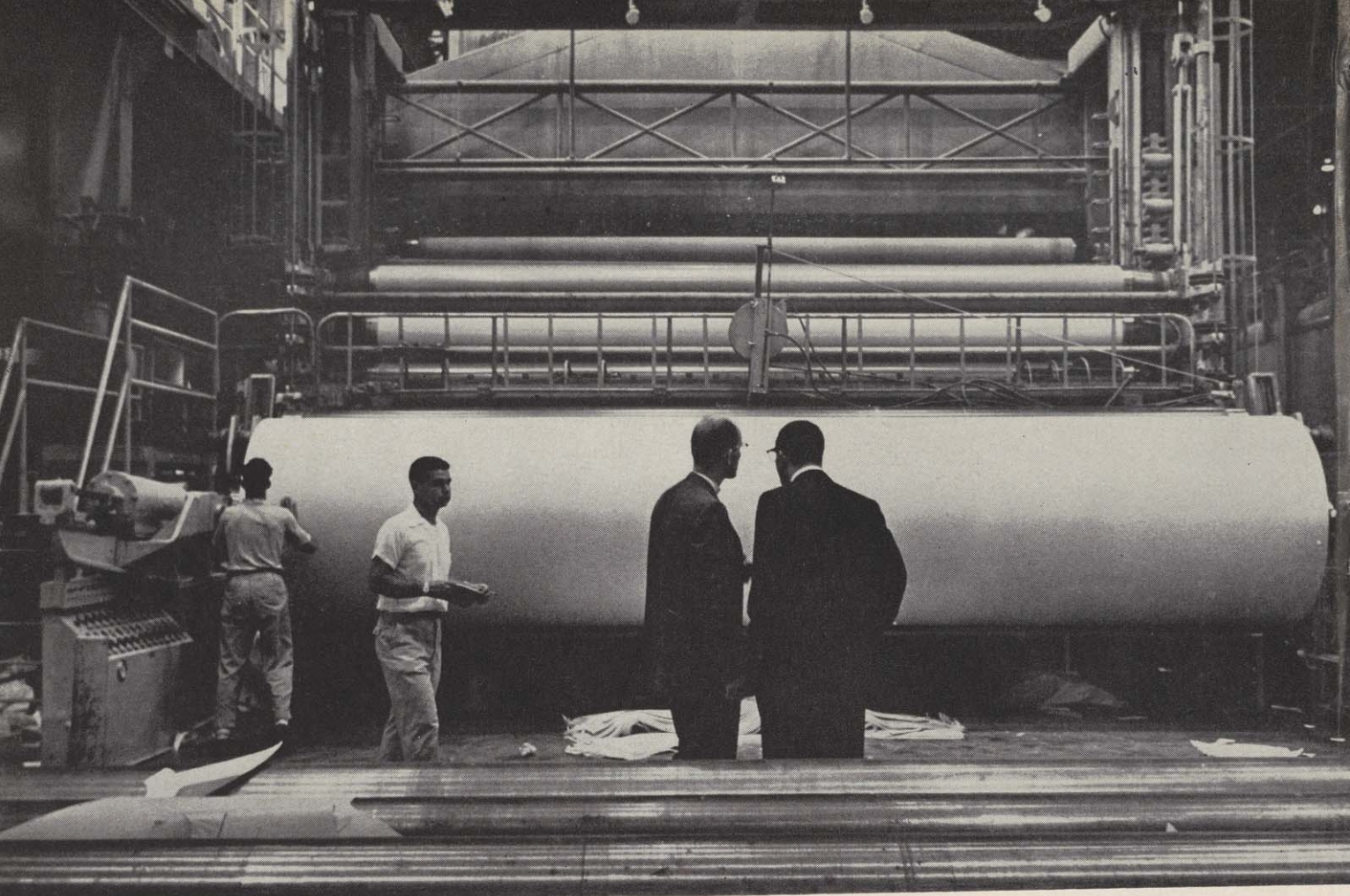
conferences. The young seminarian was guided through the summer with sympathy, careful counsel, and examination of his experiences.

It was a happy situation. And it didn't happen by chance. Carl Russell found out in Winn what he was sent to find out: what it meant to live, and be a priest, in a small town—the satisfactions, and the irritations, of this particular area of the ordained ministry. He got a taste of rural life and a knowledge of rural people, but he went with at least an inkling of what problems might await him.

Continued on next page

Service over, Carl and his two newly trained acolytes carry various items to the vicarage where his wife, Greta, will wash and polish them for the next service.





THE TOWN: In the town of East Millinocket, Father Hopkins shows Carl the paper mill. This, along with

other mills in the area, is the major industry in the 250-square-mile limits of his mission.

SUMMER SEMINARIAN

continued

At the end of the summer he was free, if he liked, to shake the dust of Winn off his feet and head back to seminary determined to ask for assignment to the biggest city parish he could find, with no humiliation, frustration, disappointment, or unfinished business on either side. Both Winn and the Russells knew that the two months were an extension of his seminary training into the field. Carl went to Winn because he had enrolled in the Student Summer Field Training Program of the National Council's Home Department—an internship conceived in 1945 by the Home Department's Town and Country Division to break down the barriers to communication between city-bred priests and their town and country congregations.

From beginnings at Roanridge, Missouri, where a dedicated newspaperman named Wilber Cochel turned over his farm to the Episcopal Church as a summer training center where future priests might learn to understand country life through farm work, the program has spread from coast to coast. There is a regional training institute in New England (the one Carl Russell attended); another

in Maryland serving the Middle Atlantic states; one in the mountains of North Carolina; a Midwest institute with headquarters at Roanridge; a North Central Town-Country Church Institute in Cass Lake, Minnesota; and Western and North Pacific institutes which hold their sessions together at Lake Tahoe in Nevada.

Each institute has adapted—and is adapting—its program to the area it serves, and each is shaped by the personality and orientation of its leaders. But patterns are fundamentally the same.

First, students settle in for a preliminary training session which can best be described as “a careful cram course in a way of life.” Through lectures, field trips, role-playing, group discussions, and other techniques, a staff of priests and women church workers from the institute's neighboring area teach students as much as they can about the section where they will spend their summer, its people, their psychology, interests, problems, and attitudes. In most institutes the students conduct a daily vacation church school in a nearby parish, not alone for its value to the children, but as a laboratory in human relations.

The heart of the program is, of course, the work in the field—“getting down into the foxhole with someone al-

ready fighting.” The supervisor is always a veteran priest, who has served his parish at least three years, and has attended a supervisors’ training conference to prepare him for the summer sharing of his ministry. Above all, he is a man who has demonstrated genuine interest in the program.

When the summer in the field is over, the student goes back to his training center—as the supervisor will later—for an evaluation session. There, again under competent staff guidance, the seminarian analyzes his summer, its strengths, satisfactions, rewards, frustrations, and weaknesses, both to benefit himself and to round out the experience of the other trainees.

Carl Russell spent his summer in the classic town-and-country situation—small town, rural population. But boundaries between town and country grow fainter every year, as mechanization and education erase differences in

occupations and attitudes. In every training program in recent years students have been assigned to urban and suburban parishes as well as to more rural churches. The practical experience they gain there is no longer too far removed from the experience of the man who fulfills the program’s original purpose. As the Church’s only organized, practical training opportunity, town and country field training attracts more students, with varying plans, every year.

But leaders of this summer training program feel they have succeeded best when a summer ends as Carl Russell’s did. Next year, after ordination, the Russells will be back in Winn as regular residents of the vicarage. And because their eyes are open, because they know what to expect and they like it, this move may well be the beginning of a lifetime of service to nonurban Episcopalians. ▶

Picture story continued on next page

THE COUNTRY: *Carl chats with Mrs. Robbins, the organist for St. Thomas’ in Winn. They plan the music*

for next Sunday out in her garden, where he finds her gathering the season’s first raspberries.





Greta breaks in for a moment as Carl writes a sermon. Both found the life hard, but liked it. After his ordination, he plans to return to the beautiful Maine countryside where he will devote himself to the rural ministry. Both Greta and Carl, after their summer at St. Thomas', felt that they had found the sort of service they could best perform. Often, says Carl, the small out-of-the-way parish or mission is overlooked by graduating seminarians, but the challenges are as great and the spiritual hunger as real in rural churches as in any suburban or inner-city parish church.

SUMMER SEMINARIAN *concluded*

The PARADOX of PASSION

PASSION is one of those curiously lost words that have come to mean the opposite of what they actually mean.

In common usage, passion means self-indulgence. Passion prizes the conquests of men: in sex and war and hate and lust. Passion is a vulgar word, I suppose, associated with riots, rape, manslaughter, suicide, anarchy.

Passion has lost its generic meaning. Actually, and originally, passion describes the extremity and excitement and economy of God's action and interest in the world. Passion designates Good Friday. Good Friday defines passion. In Good Friday, passion is exposed as the unequivocal involvement of God in the world which He made for Himself, out of His good pleasure and for His good pleasure. The last word from the Cross is passion.

It is finished, He cried. That is no desperate or despondent word: it is the word of hope. That is the word which discloses the intensity of God's care for us, for each of us and all creation: He cares for us unto death.

That is the word of life: His subjection to death announces the death of death.

That is the word of joy: He gives His life for us, whereby our lives are found and made new in Him.

That is the conclusive word: His intercession reaches all men and all things—even you and me—even here and now.

His word is complete: all men, all things, all life begin and end in His word.

Passion means the celebration of the Word of God. Passion means beholding the Word of God in all things and in any thing. Passion means rejoicing in the recognition of the vitality and truth and presence of the Word of God everywhere, anywhere, and especially exactly where one is now.

Such is the passion which characterizes the Christian life. The Christian life is not particularly distinguished by personal piety, or good works, or dress or diet, or positive thinking, or moral pretensions, or—least of all—churchly activities. The Christian life is marked by passionate implication in the actual life of the world. The passion of the Christian is the recovery of his own life and the discovery of the life of all creatures in the Word of God.

Passion is neither soft nor prudent: passion is both strong and reckless. Passion means having such a radical confidence that your own life exists in and is created from the life of God that you are free to give your life away.

Passion means giving your life to another: not just certain others, but anybody at all. The passion of the Christian is loving another life—any other life—as your own; that is, as the way of loving your own life, given to you by God, saved for you by God, offered to you within the life of God, granted to you within the Body of Christ.

Passion is expensive. The dimensions of the passion of being a Christian are that you are willing and free

to risk your own life—to risk actual exposure to death, and to the power of death over all that you may be and can do—in the assurance that the power of God is greater than death. And passion is the reliance upon the concern of God for the particular, exact, existential life of the one for whom you offer, surrender your life. The audacity of such passion is found in the disclosure of God's care and presence in your own life.

The passion of the Christian life is the jubilation and surprise of discerning God where you already are, wherever that may be. The early Christians were passionate in just this way. When they gathered as a congregation, they fairly stumbled over each other in their agitation and enthusiasm to worship, to acknowledge and praise the presence of God in their own lives and in the life of the whole world.

That is not the familiar image of the Church nowadays, nor any fragment of the Church. Nowadays the Church suppresses this passion. Nowadays the Church is cautious and afraid of this passion. Nowadays the Church is so familiar with the world, so accepting of the apparent power of death over life, that the Word of God is feared. Nowadays the last word from the Cross—which is passion—is virtually a lost word in the Church.

In earlier days, in the ministry of St. Paul, the issue was whether any were good, even one; nowadays the issue is whether anybody cares, even a few.

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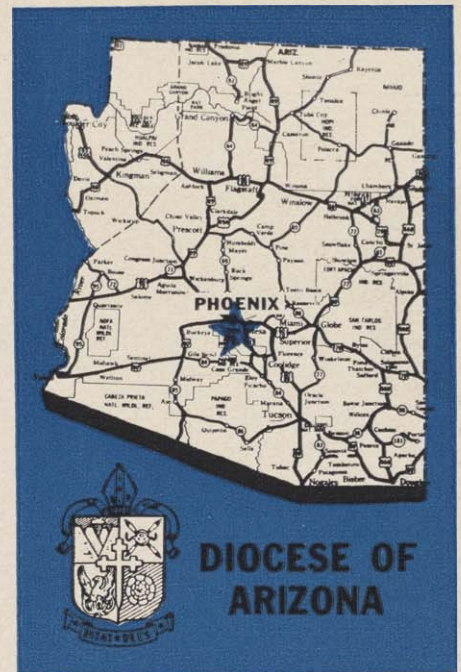
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WEATHER-REPORT LISTENERS all over the country were startled one day last spring when commentators announced that two Arizona towns just three hundred miles apart had, respectively, the hottest and coldest temperatures in the nation: a soaring 110 degrees, and just below zero. The only Americans to accept the news calmly were the hardy Arizona residents themselves.

There are nearly 20,000 baptized members of the Episcopal Church in Arizona, and their parishes reflect the many-sided nature of the state. Several differences are stated plainly in the names, such as St. Barnabas-on-the-Desert, Scottsdale; St. Philip's-in-the-Hills, Tucson; and St. Raphael-in-the-Valley, Benson. Others depend on the name of the town for descriptive color: Tombstone and Fort Defiance, to name a couple of history-laden settlements. Altogether, the Diocese of Arizona includes 43 parishes and missions, with 65 clergy and 79 lay readers.

Statistics show that Arizona is the third fastest growing state in the Union in percentage of population growth. This fact may account in part for the diocese's concern for increasing parochial work. The development of diocesan conference and camping centers in Prescott and Coolidge, together with the Indian work among the many Arizona tribes, also holds the diocese's continuing attention. A missionary district since 1892, Arizona was organized as a diocese in 1959.



The Rt. Rev. Arthur B. Kinsolving, II, was already an international citizen when he was ordained to the priesthood in 1924. Born in Brazil, where his missionary pioneer parents were introducing the Episcopal Church to persons in that country, he prepared for college in Virginia and went on to attend the University of Virginia. During the first World War, he served in the American Field Service Ambulance Corps overseas, emerging a first lieutenant and the recipient of the French Croix de Guerre and other decorations. He then served several

months in the U.S. War Department, entered business for two years with a brokerage firm, and went on to enroll in the Virginia Theological Seminary.

Bishop Kinsolving's service to the Church has included chaplaincies at the University of Virginia and the United States Military Academy at West Point. He was dean of the Cathedral of the Incarnation of the Diocese of Long Island, and rector of Calvary Church, Pittsburgh, before being elected Missionary Bishop of Arizona in 1945. He became first diocesan bishop in 1959. He is married to the former Edith Wharton Lester, and they have three children.

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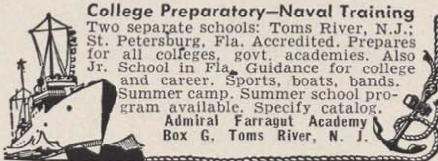
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continued from page 55

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