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# the EPISCOPALIAN

MAY 1962

- THE WORKINGS OF COMMUNISM
- MORE THAN MURDER

- THE CHURCH GROWS UP
- ASSIGNMENT ECUADOR

WHAT'S DOING THIS SUMMER (PAGE 19)







*The Bavarian Alps provide a spectacular background for the four-hundred Episcopal, European-based U.S. service people*

## NEW BANNER FOR

**T**HE HUNDREDS of thousands of Americans serving in the armed forces of their country overseas have created a new dimension in the mission of the Church which cannot be overlooked. The Berchtesgaden Conference is one step toward meeting this need.

In the Spring of every year since 1955 many Episcopalians in the military and their families have gathered with their chaplains in Europe at the United States Army Rest and Recreation Center at Berchtesgaden, Germany, to strengthen their religious lives through worship, exciting communication, and companionship.

Under the shadow of Adolf Hitler's Eagles' Nest, and even within some of the buildings where the Führer planned

destruction, Hosannas have replaced Heils, and the Good News of the One Who is the Master of all races is proclaimed. Sessions are held at the Army's General Walker Hotel in the snow-capped Bavarian Alps—with green valleys below and great heights above, an inspiring place of wide horizons.

The conference was originally planned to be held only for Episcopal chaplains. Then it grew to include laymen in the military, and then, dependents.

This pattern has been continued. In 1957 the conference outgrew the limited facilities of the Chaplains' Alpine Retreat Center and the next year moved up the mountain to the General Walker. With an average attendance of four

hundred, it is by far the largest gathering of Episcopalians on the Continent.

Why do they come voluntarily at their own expense not only from Germany and France but from Italy, Spain, Africa, Greece, Turkey, the Azores, and even Iceland? Accustomed to the orderly liturgy of the Book of Common Prayer, they often do not know how much their Anglican heritage means to them until they find themselves deprived of it. Frequently on maneuvers with all of the regimentation and pressing demands of military life, they find little opportunity to think on heavenly things. Here at Berchtesgaden for a brief time they try to recapture the best of parish life as they come together as a family.

This year's gathering during the first





## Berchtesgaden Beginnings

Adolf Hitler, in the twenties, was just out of prison and forbidden to speak in public until 1927. Intent on finishing *Mein Kampf*, and plotting in his mind the future of the Nazi party and of himself, the future Führer spent most of his time above the market village of Berchtesgaden, in the Bavarian Alps. In 1923, friends found the Platterhoff, an inn near Berchtesgaden, as a summer retreat for Hitler. It was here he later built the spacious villa, Berghof, which was to be his home until the war years.



*and their families attending the Berchtesgaden Conference.*

# BERCHTESGADEN

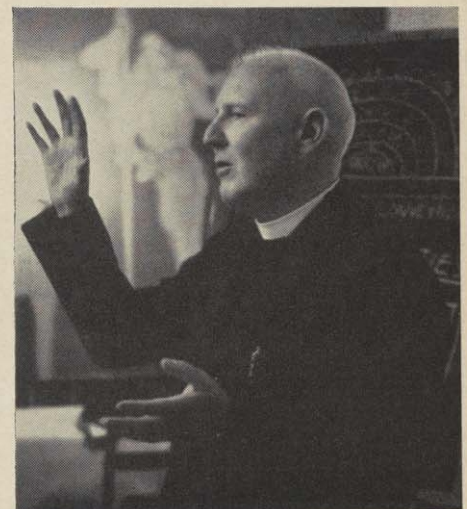
*By Robert J. Plumb*



*Deep thought shows in many faces during the morning lectures and discussions.*

week of May is being led by the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, who will preach at the evening services and give one of the lectures. Other lectures are being given by the Rev. Joseph B. Bernardin, of the Church of the Ascension, Munich, a veteran who brings with him a most unusual choir of University of Munich graduate music students training for operatic careers; and the Rev. William H. Ralston, Jr., of St. Augustine's College, Canterbury, England.

The Rev. Canon Frederick A. McDonald and the Rev. Robert N. Stretch, representatives of the Armed Forces Division in Europe, will be on hand to meet with the many layreaders of their scattered flocks. The Rt. Rev. Dr.



*The Rev. Fred McDonald startles listeners with facts on world Anglicanism.*





*The three Broadwater children share the joys of the play area merry-go-round with Mary Jo Moore who supervises their play while Mrs. Broadwater gets some free rest time. Her husband could not come to the conference.*

Otto Steinwachs, Bishop of the Old Catholic Church, and Mrs. Steinwachs, whose presence has contributed a great deal to former conferences, are expected. The conference director, for his third term, will be Chaplain (Lt. Col.) Arthur H. Marsh, Northern Area Command chaplain stationed at Frankfurt.

A conference member has the opportunity of attending one of two Communion services before breakfast and of going to lectures from nine to twelve noon. The afternoon is given over to recreation, which the unusual location amply provides. There are excursions to the Eagles' Nest, to nearby Austrian Salzberg, to salt mines, mountain lakes, and ski lifts. Last year for the first time, it was possible to visit the labyrinth of tunnels, deep under the General Walker Hotel itself, which connect with other former Nazi military installations.

After dinner there is an evening service and sermon with confirmation on the closing night. Compline ends the day. No one is compelled to do anything, but everything gets done, and all planned events are well attended.

Over the years many young men who have come to the conference have entered seminaries and been ordained.

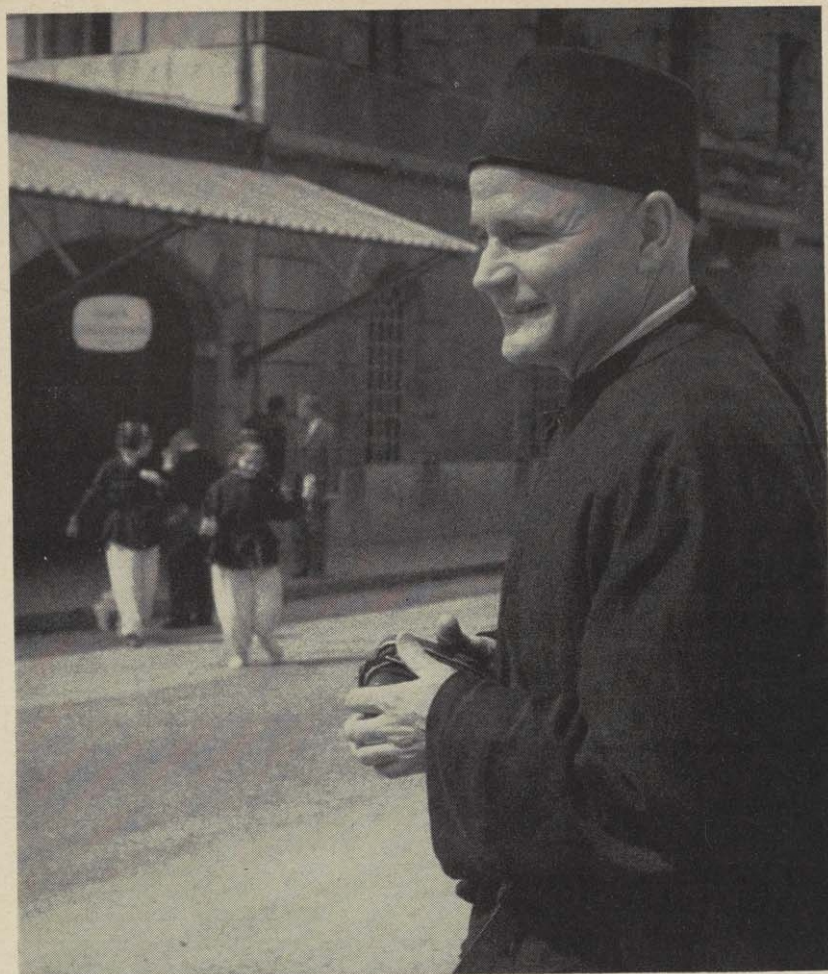
In his newsletter to the Convocation of American Churches in Europe shortly after last year's conference, the Rt. Rev. Stephen F. Bayne, Jr., bishop in

## BERCHTESGADEN



*Lt. Col. Felton H. Moore and his family had never attended an Episcopal conference together before coming to Berchtesgaden. Stationed for the last two years at Signal Division H.Q. in Heidelberg, Germany, they call Macon, Georgia, home in the U.S.A. Meeting Bishop Stephen F. Bayne after morning service (right) is an unexpected pleasure for the Moores. The Bishop has oversight of the seven European Episcopal churches serving Americans.*





*One afternoon's excursion for the Moores is to Salzburg's now defunct salt mines which feature an underground railroad and a man-made lake.*

charge, wrote as follows: "Last week was spent most happily with the military family at the Berchtesgaden Conference. It was my first visit, and a great pleasure it was, too. I have never been a stagehand on a Wagnerian opera set before. The combination of the strength of the mountains and the pink mush which clouded them at sunset made Götterdämmerung seem insipid by contrast. It was thought-provoking to place Hitler and his pack in this setting. It is all very well to quote PSALM 121:1 (I will lift up mine eyes unto the hills) and recall God's love and power in nature, but there is certainly nothing automatic about it. But how hard it is to imagine those demons sitting on the peaks and planning such wickedness. And how will the demons be exorcised? I'm not at all sure that dynamiting the buildings did it."

The happy human faces of those who come so gladly to Berchtesgaden to strengthen their religious lives by worshipping, listening, playing, and praying together are a symbol of something stronger than temporal power. For

*The soul can split the  
sky in two  
And let the face of God  
shine through.*

—From "Renaissance" by  
Edna St. Vincent Millay

*Two of the chaplains, Fred Ellis and Carl Spatz, conduct an instructed Holy Communion for Terry Moore and her friends.*







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Berkeley Divinity School, New Haven, Connecticut; Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pennsylvania; Episcopal Theological School, Cambridge, Massachusetts; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisconsin; School of Theology of the University of the South, Sewanee, Tennessee; Seabury-Western Theological Seminary, Evanston, Illinois; Virginia Theological Seminary, Alexandria, Virginia.

## FOR YOUR INFORMATION

\* \* \* \* \*

THE COVER, a view of Yosemite National Park, by Carl G. Karsch, reminds us that summer isn't too far distant. For those who haven't yet completed their summer plans, many opportunities are still available for special Christian service this year. Information about some of these programs in the United States and throughout the world may be found on pages 19 and 20.

ROBERT J. PLUMB, author of "New Banner for Berchtesgaden," page 2, is the executive secretary of our National Council's Armed Forces Division. Dr. Plumb has attended the Episcopal meetings at Hitler's former hideaway since their beginnings.

"RISEN . . . AND AMONG US," page 10, gives reconsidered thought to the true cause of joy on Easter Day. Its author is Dr. John B. Harcourt, a layreader and former vestryman of St. John's Episcopal Church, Ithaca, New York, and professor of English at Ithaca College for the last nine years.

RICHARD N. BOLLES has had a long-standing interest in the increasingly serious problem of self-destruction. "More than Murder," page 12, considers the responsibilities of the family and parish toward the potential, and actual, suicide. Mr. Bolles is rector of St. John's Episcopal Church, Passaic, New Jersey, and is the son of our promotion director, Donald C. Bolles.

"THE CHILDREN'S LITANY," page 53, by Miriam Van Waters, is from the new Seabury Press biography of Dr. Waters, *The Lady at Box 99*, by Burton J. Rowles. The book was reviewed in THE EPISCOPALIAN last month.

"THE WORKINGS OF COMMUNISM," page 21, is the second of four articles on Christians and Communism condensed from the new *A Christian's Handbook on Communism*, published by the Committee on World Literacy and Christian Literature, 475 Riverside Drive, New York 27, N.Y. (price \$1).

THE EPISCOPALIAN



continuing  
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## Contents

- 2 New Banner for Berchtesgaden by Robert J. Plumb
- 10 Risen . . . and among Us by John Harcourt
- 12 More Than Murder by Richard N. Bolles
- 15 Assignment Ecuador by Ann Lindou Jones
- 19 What Can I Do This Summer?
- 21 The Workings of Communism Christians and Communism:  
Part 2
- 29 The Old House Is Too Small These Days a report on the Church  
Missions House
- 32 At Second Avenue and Forty-Third Street a preview of the new  
Episcopal Church Center
- 34 Church People Report on the Unity We Seek a special report on  
the results of THE EPISCOPALIAN's recent questionnaire
- 45 Dialogue in a New Climate by Charles D. Kean
- 51 An Autopsy on Guilt by Malcolm Boyd
- 53 Children's Litany by Miriam Van Waters

## Columns and Comments

For Your Information	6	51	Movies
Letters	8	55	Cycle of Prayer
Worldscene	36	56	Calendar
Capitalscene	42	58	Days of the Christian Year
Books	45	62	Know Your Diocese

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# LETTERS

## OBSERVATIONS ON "A GRIEF . . ."

. . . Everybody has troubles and sorrows but why dwell on them? Or make them public? Within five years N. W. Clerk will be married and a father again. He will wonder who H. was and shudder at the sight or mention of "A Grief Observed"—unless he is permanently unbalanced.

(MRS. EUGENE K.) JEAN SIMS  
Merion Station, Pa.

Dear Mr. Clerk:

Thank you for expressing what I had thought were my own particular agonies. My husband was killed three years ago, when he was thirty-three. He was killed after a severe illness from which he was at last emerging. Because he was an Episcopal minister, I, as his wife, was expected to find the necessary faith to carry me through more easily than others in the same situation.

You will doubtless hear from many readers. There may be some who won't understand you for not having a ready-made sugary philosophy to carry you through, but I think that those, for the most part, who censor others for lack of faith have never been completely bereft themselves.

I pray you will find a peace that will suffice. In the meantime, please accept this as the sincere and loving response of one who has been there.

Sincerely and with sympathy,

(MRS. ROBERT CLYDE) M. A. CUMMINGS  
Tucson, Ariz.

For many years I have looked for some kind of booklet or tract to give the families of patients who were dying. Now, thanks to THE EPISCOPALIAN and "A Grief Observed" I have found something in writing which is genuinely helpful for the grief-stricken. Few people realize what a problem this is for a doctor, how inadequate he feels at such times, and how he even has been known to wish that medical school might include a bit of training in this area.

DR. PETER LUND  
Chicago, Ill.

## NIX ON NAME-DROPPING

Thank you for the excellent articles by Lofton Mitchell and Ralph McGill [March issue]. With pieces such as this, you are establishing for yourself a prophetic role in the Church which is sadly neglected today.

THE EPISCOPALIAN



But may I deplore including sections along the line of "The following Prominent Leaders are Episcopalians." We are all first and foremost Christians, and one cause of the disunity of the Church today is this attitude of denominational exclusivism.

G. ROBERT CAIN  
Cambridge, Mass.

#### louisiana christian

I have read with much interest and more disgust the March issue of THE EPISCOPALIAN. I hereby request that you immediately stop sending this magazine to my home.

I refuse to have such trash as this in my home. It is so full of distorted ideas, twisted truths and plain trash that no right thinking persons could want any further issues. It is a disgrace to think that under the guise of christian publications such articles can be pushed into a home of Americans.

It is a sad thing that the churches in this country have been split and are being destroyed by such articles and by such people as you. Some of the most unchristian people in this world of tensions are Preachers, Bishops and writers such as you.

The sad thing is that practically all of you misguided do-gooders know practically nothing about the subject you are so philosophical about. It is time to call a spade a spade and take off the kid gloves.

People like you and Mr. Ralph McGill have not lived in the deep south and gotten the facts.

The simple truth is we in the south like the colored person as an individual while you hate him as individuals and proclaim to like him as a race. We have helped him when sick, given him food and clothing when out of work. You have not. We have vastly improved his educational and recreation facilities. Yet we want no part of integration and neither does he!

V. R. PERKINS  
Baton Rouge, La.

Mr. McGill replies: *I was born in the Deep South, educated in the Deep South, and have never lived or worked anywhere else. I have lived and worked in Georgia for the last 33 years, and I think I have got the facts very well, indeed. . . . I quite agree that people who feel as you do are going to have to found private clubs and churches and imagine themselves to be following Christian precepts.*

*Continued on page 50*

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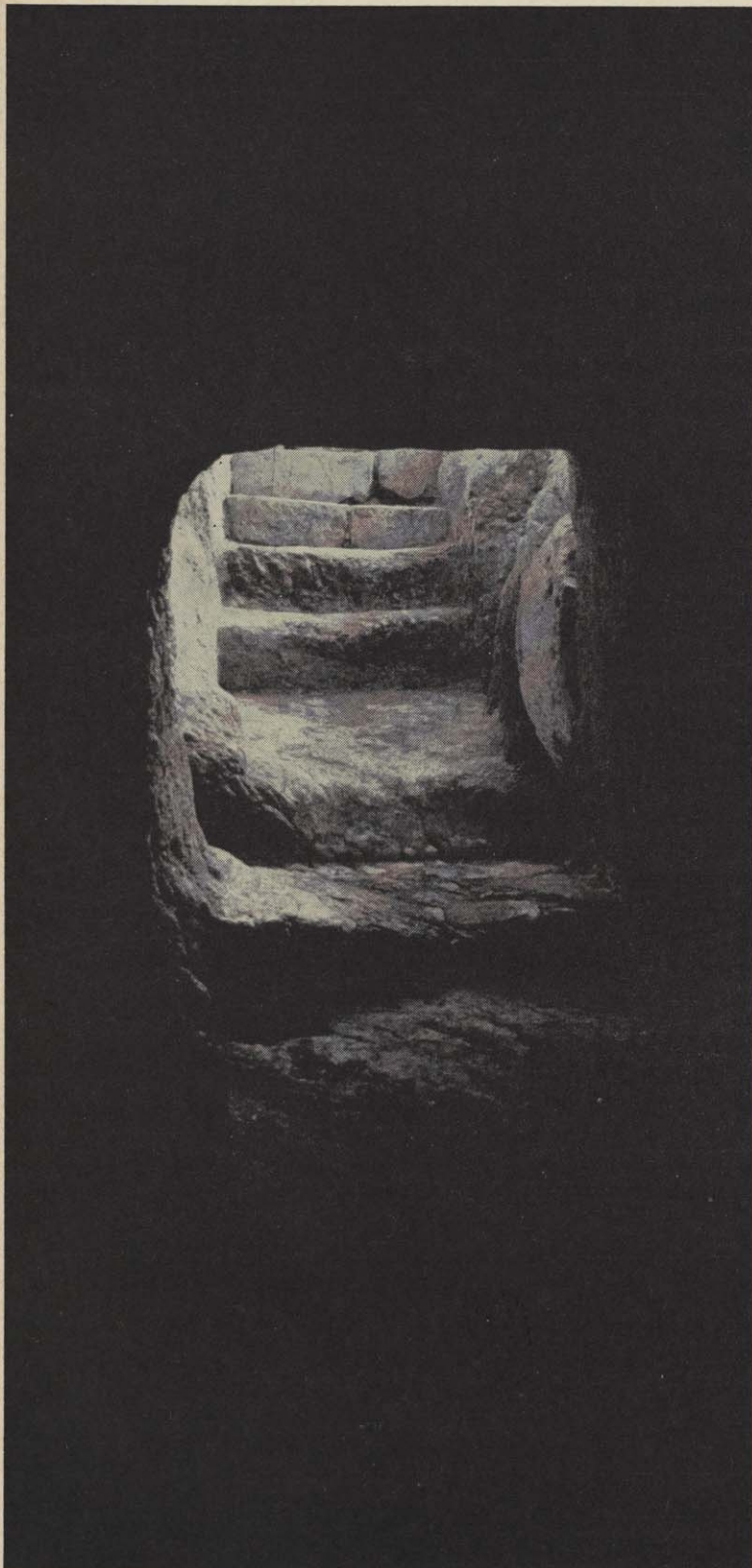
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# Risen . . .

By John Harcourt

EASTER prompts many reflections—not least, that the central affirmations of Christianity are in fact quite preposterous. I am not thinking of the impassioned rationalism of Tom Paine's *Age of Reason* with its triumphant detection of contradictions in the Resurrection accounts, nor of the more recent sophisticates who tell us—patiently, as to a child—of the spring equinox and the hanged or mangled gods of the ancient Mediterranean world.

The preposterousness I have in mind is a Christian recognition of the inherent absurdity of the Christian faith. “Unto the Jews a stumbling block, and unto the Greeks foolishness”—the idea is as old as Christianity itself.

Even when we recognize that in the encounter between God and man the pretensions of human wisdom must be shattered, it remains true that in an excess of devotion we often make Christianity appear even more preposterous than it is. We all know that the faithful are sometimes the credulous, that the sentimentality to which all religion is prone leads many to revel in pious legend. More serious is the veiled aggressiveness with which we sometimes



# *and among Us*

*We found an empty tomb.*

*We found the stone disturbed.*

*But it was not yet Easter.*

lay down for others conditions of belief beyond "what may be proved by most certain warrants of Holy Scripture." God may confront us with paradoxes of faith, but there are other difficulties with Christianity that are largely of man's own devising.

Let us consider the problem of proclaiming effectively in our time. We frequently construct an elaborate argument centering around the empty tomb, leaning heavily on circumstantial detail, corroborative evidence, and the credentials of the key witnesses. This suggests the procedure of a court of law. That such an approach leaves most potential hearers of the Word singularly unimpressed, we have all discovered by sad experience. We will do well to re-examine our own approach with the help of the methods we find in the Gospel narratives.

If we agree with most modern authorities, Mark's Gospel properly ends at 16:8. His account is characteristically sparing of details and blunt in its presentation:

"And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said

nothing to anyone, for they were afraid."

Luke's version is different; the women tell their discovery to the apostles:

"But these words seemed to them an idle tale, and they did not believe them."

Matthew writes with a greater elaboration of details; terror is now mingled with elation:

"So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples."

The fourth Gospel multiplies witnesses to the emptiness of the tomb—Mary Magdalene, Simon Peter, the "other disciple"—yet the total effect remains similar to that in Mark and Luke:

"On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you. . . .' Then the disciples were glad when they saw the Lord."

When they saw the Lord—even as Paul was later to see Him! It is this experience of a *presence*, not of an *absence*, that constitutes the decisive moment in which Christianity was born. The empty tomb had merely perplexed,

disturbed, frightened; the women's report had met only with incredulity. Not the empty tomb, then, but the appearances of the risen Christ lie at the very heart of New Testament faith. To recover this scriptural emphasis might add new relevance and new forcefulness to our proclamation of the Good News.

This is not to deny that Christianity is a religion firmly anchored in the bedrock of history, based not on an idea but on an event. But we must remember that the event transcends all our human categories. We destroy the unbelievable, the preposterous wonder of the event by a vulgar literalness, by something akin to a reporter's concern for circumstantial detail.

The Easter message, "Jesus Christ is risen indeed," rings out again in our churches and in our hearts. We should remember that all words that go beyond this shout of joy are merely our confused human stammerings. For us and for others, the risen Christ must be a person encountered, not the conclusion to an argument.

The empty tomb takes its meaning from "Jesus came and stood among them," not the other way around. ◀



# MORE THAN MURDER

**SUICIDE IS ONE OF THE MOST BAFFLING PROBLEMS OF OUR TIME. CHRISTIANITY IS NOT CONCERNED MERELY TO EXPLAIN IT BUT TO SAVE MEN FROM IT.**

**BY RICHARD N. BOLLES**

**T**ONIGHT, or perhaps tomorrow, you will pick up your newspaper and read that someone has taken his own life. In the United States, suicide is one of the ten most common causes of death.

This statistic comes as a surprise to most people because of an almost universal tendency in our culture to pretend that it wasn't suicide at all. Some families or their friends will search for any explanation in order to keep from admitting that the death was other than accidental. Even when they are convinced in their own hearts that it was self-destruction, they will normally enter into an unspoken determination to keep this from the world at large. One can hardly blame them. Were suicide to occur in our own intimate circle of acquaintance—and who can guarantee that it might not—we should all be tempted to do the same. The death of Ernest Hemingway is a recent case in point.

Yet, as Christians, we cannot consent to this pretense, because Christianity has a heritage concerning suicide: the first apostolic sermon, in the first chapter of Acts, was devoted to this subject. There, Peter unhesitatingly recorded the fact that one of the original Twelve Apostles, carefully chosen by the Master Himself, had taken his own life.

Christianity, then, has had to live with the actuality of suicide since its earliest days; and because it is a religion of redemption, it has always had a responsibility to look at this hard fact without hesitation or fear. Christianity is not concerned just with explaining sin.



It must fight sin. Christianity is not concerned merely with explaining suicide but with saving men from it.

Unfortunately, our understanding of suicide is complicated by popular misconceptions which becloud its true causes. According to these ideas, a man or woman commits suicide because of financial reverses, ill health, business pressures, family troubles, or an unhappy romance. All of these are circumstances outside of the person. The Christian is called to look with suspicion upon these glib, easy answers. Jesus taught that it is not the things outside a man that can destroy him, but the things that are going on within him.

Jesus set forth an impressive, but by no means exhaustive, catalogue of the stresses in man's inner world: "For from within, out of the heart of man, come evil thoughts . . . coveting . . . deceit . . . envy . . . pride . . ." Studies of suicide have corroborated Jesus, by demonstrating that it is always what is going on inside the man—and not outside—that leads him to commit self-destruction.

To be sure, he may manipulate his environment; he may maneuver himself into such a predicament that there seems no alternative to suicide. But we should not be hypnotized by outward circumstances. According to the Bible, our environment is shaped by our actions and choices.

We must turn our attention—as Jesus did—to those things going on within a man before he takes his own life. Where shall we turn for illumination? The notes of suicides (about 15 per cent leave notes) are not particularly helpful, because suicides usually cannot face their own genuine motives. The words of men and women who have attempted suicide unsuccessfully are more helpful.

Clearly, some view suicide as escape from their own world of sin and misery, especially when they have been despondent. And, if they are Christians, they may more positively view suicide as "going to be with God." It sounds so plausible and attractive.

St. Paul puts such desires in perspective when he says to the Church at Philippi, "My desire is to depart and be with Christ, for that is far better." He goes on to say immediately, however, "But to remain in the flesh is more necessary on your account." That is to say, normally love and concern for other persons will hold our souls firmly in life, no matter how tempting life beyond death may be by comparison. A man takes his own life only when his relationships with all other persons have seriously deteriorated—in his own mind.

In the inner world of the suicide we may add to Jesus's list: despondency and disturbed relations with other people. These are the unmistakable signs of emotional illness. They are the forerunners of suicide, and its cause.

### **Is Suicide Forgivable?**

When the Church receives a suicide, what is its attitude? There is a canonical requirement in both the Roman Catholic Church and the Church of England which forbids the body of a suicide to be buried from the church. This has given rise to a popular misconception that suicide is regarded by the Church as an unforgiv-

able sin. In our country this is particularly unfortunate, because the Episcopal Church in the United States of America has no such law, and it is entirely within the discretion of an Episcopal priest to bury the body of a suicide from the church.

Where a church forbids such burial, it is important to understand what it means to say by that action. It is not saying that the suicide cannot be forgiven. Rather, it is maintaining that forgiveness does not come by denying sin but by facing and confessing it. This is the rule of our worship: confession precedes absolution. This is the rule also when a person takes his own life. If the individual was emotionally ill when he took his own life (as certainly he was), if this act is forgivable by God (as certainly it is), it was nonetheless a wrong action. It was nonetheless a grave sin. Where the manner of burial is restrained in a particular church, it is done not as a denial of absolution, but only as an act of confession.

The problem posed by the suicide is not whether God can forgive him; the problem is whether his friends and family can. It is sometimes easy to say that the family forgives him; but what are they to do with their confused feelings of anger, hurt, and embarrassment? Because of our emotional involvement suicide is difficult to describe. It is more than a premature death. It is also more than a murder. Murderer and victim have met in the same person. Hence, our feelings are necessarily confused. Insofar as we realize this death was unwarranted, unnecessary, and yet deliberately, though perhaps unconsciously, embraced, we naturally grow angry: "How could he have done such a thing?" But our anger does not have its natural expression and discharge, for it is often throttled by the thought that this man was also the victim; and so we cry out with weeping: "May God have mercy upon him."

This is the reason why friends and family often feel very guilty about their feelings toward the suicide. This guilt may drive their minds back to events before his death: "What did I do that might have helped drive him to this?" "Why didn't I see it coming and prevent it?" But more likely they are asking, "Can I ever forgive myself?" which may also mean, "Can I ever forgive him?"

The pathway to forgiveness is described in Ephesians: "Be angry but do not sin; do not let the sun go down on your anger." This means that we must talk very frankly with God about our feelings toward the suicide and pour out our anger and resentment on our knees before Him. Stored-up anger, that is treasured beyond each sunset, will only block forgiveness in us and—paradoxically—make us more hard on ourselves. Prayer, then, is the way to deal with our confused feelings. If they still persist, then we ought to adopt without hesitation the remedy that the Book of Common Prayer prescribes: see a clergyman.

What does the world at large do, when it has no clergyman to seek and acknowledges no Saviour who forgives? The world has its own form of absolution: deny that death was a suicide. "If it was an accident, then I am not involved." No suicide, no guilt. Go in peace.



The Christian can resist falsehood, even when it might bring comfort. The Christian can repudiate this masquerade, even when it might save him from embarrassment or shame. And he can do this not only because he has a Saviour who forgives, but also because Jesus the Christ insists upon the integrity of each individual.

We are sometimes tempted to think that we can dominate and exercise a sort of lordship, however perverse, over the mind and life of another. But no one can dominate another, unless that other consents to being dominated. And, likewise, no one can possibly "drive" another person to suicide or even innocently precipitate this event, without such full and free consent on the part of that other as to make the word "drive" of no meaning at all. In the end, then, every suicide must bear the responsibility for his own death; certainly no friend or family, however well-intentioned, can possibly bear it for him. All that they can do is to pray, but that is very much.

## Can the Church Prevent Suicide?

The Church has a compelling mission of pastoral care and a ministry of forgiveness to the family and friends of every suicide. But this mission always carries with it a sense of poignant frustration. We agonize over the question of how such senseless death might have been prevented. The Church of Christ should do much more than it has done, to help prevent suicide. What ought the Church to be doing?

First, suicide is a symptom of depression; and depression is emotional illness which is bound up inextricably with repressed anger. Therefore, as a Church, we need to do much more than we have in teaching one another that the Scriptures do not forbid anger, but only the wrong uses of anger. ("Be angry but do not sin.") Stored-up anger ("Do not let the sun go down on your wrath") will ultimately turn in upon the person and sow the seeds of depression and emotional illness. Consequently, wherever someone, contrary to the Bible, stands up to proclaim that all anger is wrong, or "un-Christian," he is only fostering the wellsprings of suicide.

Second, as Christians, we must be constantly alert to the signals that do come out of the inner world of those we know and love, which foretell the possibility of suicide. These include disturbed emotions toward himself or others, primarily great despondency or extreme anger. Another signal is a personal history of loss of a loved one, especially when it was early in his life, from which he seems to have drawn a sense of personal guilt—as though he had somehow caused that death. Studies of suicide reveal that often the suicide has executed a death sentence upon himself for some real or imagined crime—such as the death of a loved one—for which he somehow feels as though he were responsible. A third signal is evidence that he has either attempted or thought of attempting suicide. Some suicides give no warning whatsoever of their intention, but 75 per cent do give warning.

Where any one of these signs exists, your duty as a

Christian is to get the person to a psychiatric doctor in any way that you can. Temporary remedies—a change of job, a vacation, or any other such "cures"—will do very little. At best they offer only temporary relief. Chronic depression is an emotional illness. This may not be a welcome fact at all, but it is true. The need is for healing, and this means relieving the pressures of the person's inner world as fast as possible—if necessary, forcibly.

"He just won't see a psychiatrist" is not the final answer. If he has threatened suicide, you ought to investigate forthwith, with your family doctor, the procedures for commitment to a mental hospital in your state. This is, literally, a matter of life or death. Such illness can be healed, and has been healed countless times—but not by relatives who are too proud to face the true gravity of their loved one's condition. "My son, in thy sickness be not negligent; but pray unto the Lord. . . . Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him" (ECCLESIASTICUS 38). Don't let go of the psychiatric physician even after your loved one has been discharged from a mental hospital as cured. The year following discharge (and especially the first three months) is still a danger period, where watchful care is needed.

There is a third and final thing the Church can do about preventing suicide. As Christians we must never be so wrapped up in concern for others that we forget about ourselves. Are there signs we can watch for in ourselves? There are. John Bunyan, in *The Pilgrim's Progress*, correctly perceives that the most common forerunner of self-destruction is "Giant Despair." Almost everyone has periods of depression occasionally. Or do you prefer to call it moodiness? Not even the Christian is guaranteed any immunity from these. ". . . We were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death," wrote a saint named Paul (II CORINTHIANS 1:8-9). If such moods persist, and recur in blacker and blacker dimensions, the Christian must examine himself diligently and seek a psychiatric doctor without embarrassment or hesitation, as one seeks out one sent from God.

Out of despair and depression, some people commit suicide. "But it shall not be so among you." Despair can become the arena for great growth of the soul. The God into whose image we are to be conformed is described in the Scriptures as one who "discovereth deep things out of Darkness, and bringeth out to Light the shadow of death." So must we, but we cannot do it alone.

Ultimately, what keeps us from seeking psychiatric help for ourselves or others is our fear of learning the truth about ourselves. That truth is never so bad as we fear. Remember, the Christian serves a Lord who said, "I am the Way, the Truth, and the Life." This means more than trying, as Christians, to be truthful. It means something much more profound: Truth and Christ are indissolubly One. And so, to face the Truth—the truth about suicide, the truth about great depression, the truth about ourselves—is to find Christ, ever more clearly. ◀



# ASSIGNMENT

# ECUADOR . . .



***Here is the story  
of the first permanent  
Anglican parish in  
Ecuador. It all began  
about five years ago.***

**By Ann Lindou Jones**



*A hungry face peers cautiously through the gates of the Chapel of Christ the King in Guayaquil, Ecuador. The words this young girl speaks ask for bread that will stop the physical hunger which is the daily companion of so many like her. Passing through these gates she finds bread for other needs also.*

**T**HE Episcopal Church in its mission overseas is facing today a greater responsibility than it has ever known before. This is nowhere more true than in the countries of South America, where the surge of economic and political development makes more vital than ever the witness that the Church must bear to those in spiritual darkness or disillusionment.

Here also, because of the expansion of foreign business and government agencies in recent years, the Church has



## Latin America:



*Ayacucho Street, in front of the Bourne home, is unpaved and a sea of mud during the rainy season. Wooden shacks and two-story buildings of wood, brick, and adobe line the street. The Church hopes to rent one of these to be used as a center for social work and religious instruction.*

### ASSIGNMENT ECUADOR

the additional responsibility of providing for those who are already a part of the Church but who find themselves in a strange country without the services and sacraments which are so vital a part of the Christian life.

An example of the effort being made to meet this two-fold responsibility can be found in one of the newest missions to be established by the Church in South America, the Church of Christ the King in Guayaquil, Ecuador.

Guayaquil is a bustling seaport, but a large percentage of its half-million population is unemployed. Abject poverty and thriving business mingle here as they do in every large city on the continent, and the challenge accepted

by the Church in bringing its work here is equalled only by the need for its active presence.

The story of the Episcopal Church in Ecuador began late in 1957, with a meeting held in the home of a dedicated Anglican, Mr. Walter Hamer, an English businessman working in Guayaquil. At that time, the only services available to Anglicans living in the area were those performed a few times a year at a nearby English oil camp by a visiting Anglican chaplain. The purpose of the meeting was to discuss the need for a regular ministry in Guayaquil.

The group decided to write to Anglican Bishop D. I. Evans, whose vast jurisdiction at that time included Ecuador, the Falkland Islands, Argentina, Bolivia, Chile, Paraguay, Peru, and

Uruguay. It was obvious that no priest could immediately be spared to be a fulltime minister to the small group in Guayaquil, but Mr. Hamer requested, and was granted, a layreader's license, so that regular services could be held. Also as a result of this letter, Bishop Evans arranged to send clergymen from Colombia, Panama, or Peru to administer the sacraments at Christmas and Easter.

Having taken these first important steps through the early months of 1958, the group next obtained the use of a small room in an office building, and there, in August, monthly services were begun.

Starting with literally two or three gathered together, the congregation slowly began to increase as British and U.S. families living and working in Guayaquil discovered that their church was there, too. By November, so many children were coming to services that a Sunday school was organized. Though no one had had much experience in this field, two mothers volunteered as teachers.

Throughout 1958, the new congregation continued to hold services under the guidance of Walter Hamer, but in the spring of 1959 he left Ecuador to take up residence in Mexico City, and the church was once again without a layreader.

During the months that followed, various members of the congregation read Morning Prayer every week. The greatest need, however, was for a resident priest or for someone who would take the responsibility of leadership until the time that a resident priest could be sent. This need was answered the following September, when Mr. James S. Thomas, a layman newly arrived in Guayaquil, offered his services to continue the work which Mr. Hamer had begun, and was appointed layreader.

In February, 1960, the Rt. Rev. Reginald Heber Gooden, Episcopal Bishop of the Panama Canal Zone, and the Rt. Rev. John B. Bentley, Director of the Episcopal Church's Overseas Department, visited Guayaquil in the course of their tour of South America



# Opportunity Unlimited

to survey Anglican work. [See THE EPISCOPALIAN, March, 1961.] As a result of this visit, Bishop Gooden was named bishop in charge of Ecuador, with the agreement of the Archbishop of Canterbury, the Presiding Bishop, and Bishop Evans. The following fall, Bishop Gooden informed the Guayaquil congregation that a resident priest would be sent to them in the near future to continue the work of establishing the Episcopal Church in Ecuador.

Encouraged by this long-awaited good news, the group managed to secure a furnished house to serve as both church and vicarage, and in December of 1960, the Rev. Charles Pickett arrived to take up his residence. As the only Anglican priest in all of Ecuador, Father Pickett was to serve not only the Guayaquil mission, but also a growing congregation in Quito, Ecuador's capital city high in the Andes, and the English oil camp at Ancon.

The mission of St. Christopher's in Ancon has been in existence for thirty-five years and was the first to provide Anglican church services in Ecuador, but it has never had a resident minister. It is now visited bimonthly by Father Pickett, whose trips have been made possible through the overseas department by the gift of a car.

The Church of Christ the King, the name chosen by the Guayaquil mission after Father Pickett's arrival, now includes approximately one hundred and fifty people, representing about ten different nationalities and religious backgrounds.

To meet their needs, three services are held on Sunday and at least two each weekday. The Sunday school has an average attendance of twenty-five children, and an adult inquirers' class has just been started. There is an active vestry and altar guild, and the women of the church meet regularly to do charity work in connection with a local hospital. A newsletter is sent out every month, and a library of both religious and secular books is rapidly expanding.

Under the direction of Father Pickett, members of the congregation have furnished the largest room in the house as a chapel. Local materials have been



*The Episcopal Church headquarters in Guayaquil (above) has an apartment where the priest-in-charge lives, and also a chapel serving both English- and Spanish-speaking congregations.*



*Shown at right are Nicolas Garrido (left), who operates a kiosk in the center of town, and Jorge Autheman, a taxi driver. Both are members of the Church of Christ the King, Guayaquil.*

used exclusively, and the result is beautiful in its simplicity. Eucharistic vestments, handsewn by members of the altar guild, are of national materials in brilliant primary colors, and these same colors glow from a window painted for the chapel by a member of the mission.

Even more important than these outward and visible signs of progress is the inward spirit of Christian fellowship which is the great strength of the mission of Christ the King. Because much of the congregation is made up of families who are in Guayaquil on two- or three-year assignments for their various business or government concerns, there are many common interests and a common desire to make newcomers feel a part of the Church family.

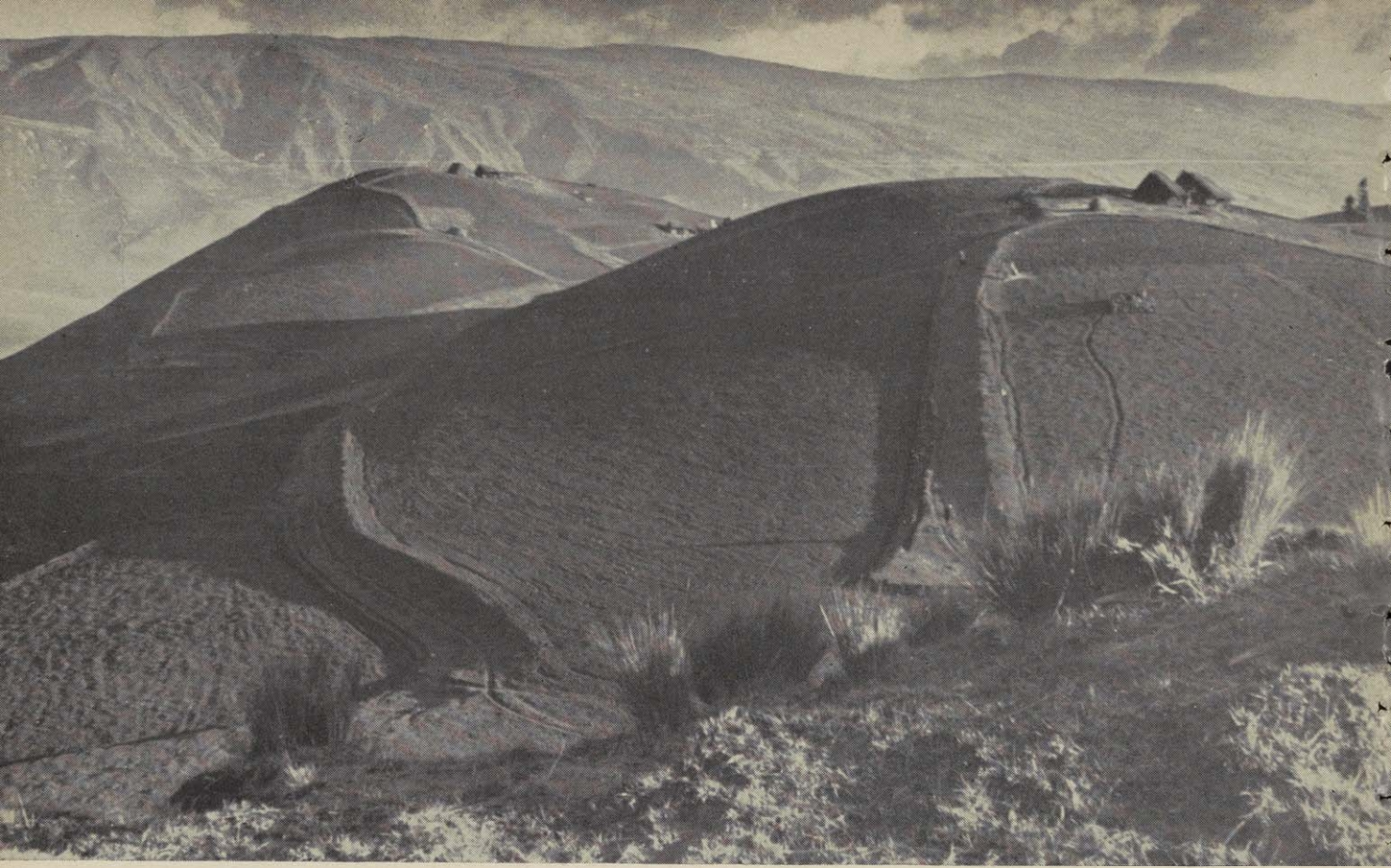
But all of this is only a fraction of our assignment in Ecuador. Father Pickett and his congregations are now turning to the important work which lies ahead with the Spanish-speaking popu-

lation. A service of Holy Communion in Spanish, held every Sunday evening that Father Pickett is in Guayaquil and followed by an hour of discussion, is attended by a rapidly growing group of Ecuadorians. In addition to this, Father Pickett has devoted much time to visiting sick and needy nationals.

A striking example of what the Episcopal Church can mean to these people can be found in the story of the Bourne family, told here in the words of Nimfa, the oldest daughter in a family of eleven:

"My father, a West Indian, had been ill for a long time, and knew he was dying. One day in great excitement he told me he had heard that there was an Episcopal church—his church—in Guayaquil. He very much wanted the ministrations of a priest from his own church and urged me to try to find him. In his weakened state, he couldn't remember the address, and for days I





*The work of the Episcopal Church in Ecuador is still confined to the cities where the people largely live in abject poverty, laboring at back-breaking jobs. But here, 14,000*

*feet high in the Andes, Indians living in huts and working the barren land need the ministrations of the Church also. The challenge to be faced is also a great opportunity.*

## ASSIGNMENT ECUADOR

searched for the church. Finally I found it, and was amazed to see, written on the door in Spanish, the beautiful words, 'Welcome to the Episcopal Church.'

"I went in, and was told that Father Pickett was out of town, conducting services at a nearby oil camp, but that he would come to see my father as soon as he returned that night. I left feeling very disheartened, not believing that a priest would come late at night to visit a poor, dying man.

"When I told my father, he said, 'Just wait,' and I will never forget the expression of joy on his face when one of the children rushed up the stairs calling, 'The Padre is coming!' He buried his face in his hands and began to pray.

"Later that evening he told Father Pickett, 'I can't tell you how much this means to me. For over fifty years I have been praying how my church would come, and now my prayers have been answered.'

"Father Pickett continued to visit our house during my father's last days, and one day he left a Spanish edition of the Book of Common Prayer on a table by the bed. I picked it up, and opened it,

and found the prayer 'For all Poor, Homeless, and Neglected Folk.' As I read it, I felt that I had found a home. Father Pickett asked me if I would like to keep the book, and now I read the beautiful prayers every day and know many of them by heart.

"My father's funeral was held at the Church of Christ the King, and the little chapel was so full that many had to stand outside. The Padre said words of great comfort to us, and we were all amazed when he walked with our procession through the streets of Guayaquil to the cemetery.

"Soon after this, the doctor told us that my mother was also dying. She had been baptized in the Roman Catholic Church, but for many years had not attended services. As her illness continued, she would ask me to read prayers from my new prayer book, and she found them very beautiful. Just before her death, she sent my brother Manuel to Father Pickett, asking him to bring Holy Communion to her.

"My mother's funeral was also held at the Church of Christ the King, which is our church now. My brother Manuel was received into the church by Bishop Gooden when he visited Guayaquil in

October, and two younger sisters and I are taking instructions so that we may be ready the next time the Bishop comes.

"Many of our friends, and other members of the family, want to become a part of the Church also, and we are hoping to open a small chapel for weekday services and church instruction in our neighborhood. We will do as much as we can, but we do need help. I am sure Father Pickett needs someone to help him too, because he is the only Episcopal priest in Ecuador, and he has given us much of his time."

The future of the Episcopal Church in Ecuador lies with the thousands like Nimfa and Manuel who are searching for a spiritual home. To answer their great needs and to continue the work with the English-speaking colonies in Guayaquil, Quito, and Ancon, more clergy are desperately needed, as well as church-school material in English and Spanish. To meet these responsibilities is the challenge which the Church has accepted, remembering that "Almighty God has committed to the hands of men the ministry of reconciliation, that thereby all mankind may be drawn to His blessed kingdom."





# Q: What Can I Do This Summer?

**Answer: If you are between 18  
and 30, there is plenty you can do.  
For instance, you can**

**Join a work camp in Ghana**



**Build a school in Brazil**



**Work with children on the  
Lower East Side of New York**



**Participate in a rural mission  
among agricultural workers**



**Turn the page for further information**



# What Can I Do This Summer?

EVERY YOUTH LEADER and parent has heard this question. Young persons, weary of stereotyped assignments, eagerly seek worth-while projects. There are more such projects available than you may have realized.

The complete list of summer projects of the Episcopal Church may be obtained by writing to the Committee on Summer Service Projects, 281 Park Avenue South, New York 10, N.Y.

Some two hundred work camps and other projects are listed in the directory, *Invest Your Summer*, which may be obtained through the Commission on Youth Service Programs, 475 Riverside Drive, Room 753, New York 27, N.Y. Both of these lists of projects include opportunities for young men and women from 15 to 18, in addition to the 18-to-30 age range. There is also the Summer Opportunities Program, established by the Girls' Friendly Society for young women below college age. A hundred girls have already given summers of work in the mission fields of the Church under this unique program. With the support in this past triennium of the Women of the Church, girls have served in vacation Bible schools on Indian reservations and in urban parishes, in migrant camps, in hospital wards, in missions from Mexico to Alaska. In return, many find their life vocation, and all grow under the stimulus of the experience. For applications and further particulars, write the Girls' Friendly Society, 345 East 46 Street, New York 17, N.Y.

A creative arts camp to explore drama, music, dance, painting, and sculpture has also been initiated by the G.F.S. This conference will be held at Thompson House in St. Louis, Missouri, from July 29 to August 11 for girls in the 10th, 11th, and 12th grades. It is open to members of the Episcopal and Presbyterian churches. The cost of enrollment is \$85. Further details and application blanks may be secured from the Girls' Friendly Society at the address listed above.





# The Workings of Communism

*How does this world-wide apparatus of twentieth-century imperialism operate today? And what lessons can we Christians learn from its successes—and failures?*

“WORKERS OF THE WORLD unite; you have nothing to lose but your chains” was Marx’s battle cry in the middle of the nineteenth century. The proletariat, he declared, will seize the government and then by means of government power take possession of the factories and run them for the good of all rather than for the profit of the few. The government will own all the means of production—land, tools, factories. Because everything is controlled by the government, there can be careful planning to see that production actually meets the needs of the people.

Heretofore, contended Marx, the government has always been an agency for the members of the ruling class, preserving their property rights and special privileges. It is no more than a committee of property owners whose function is to hold down the workers. When the revolution comes and the workers take over, he promised, the new government will be for the good of all, including the workers who make up practically the whole population.

The coming of this revolution Marx believed to be inevitable. The role of the Communists was only to show the workers what they must do and to hasten the day when the workers would revolt and crush their oppressors. *This is the march of history, said Marx, the inevitable “scientific” evolution of the human race.*

## Methods of Working

Communism has ways by which its followers carry out long-range programs, achieve well-defined goals, and infiltrate other groups. Communists are skillful in the use of propaganda, keeping up a constant stream of it, but they are not interested in getting out well-reasoned and factual documents. They may be either for or against

peace—whichever seems the best strategy for their cause at the time. They call names and use rousing slogans that demand immediate action, thus appealing to those who have no patience for more gradual processes. They try to control newspapers and magazines and to work their way into places of influence on the editorial boards of all sorts of publications and other propaganda vehicles. Anyone who reads regularly a Communist publication will quickly come to recognize certain routine slogans and catchwords that reveal clearly what Communists are currently for or against.

Communists carry on indoctrination projects, using names that stand for something very different in the history and traditions of the country. Schools established by Communists in the United States were given the names “Jefferson School,” “Adams School,” and “Lincoln School,” although Thomas Jefferson, John Adams, and Abraham Lincoln would have had nothing to do with their teachings. The first step of Communists is not usually open attack but sowing of seeds of distrust about people or organizations that oppose them. It does not matter to the Communist that what he says and teaches is not true.

Communists also use techniques of confusion. They believe that middle-of-the-road people have much more chance of winning support and defeating the Communist program than conservatives. In order to put moderately liberal people into a bad light with conservative groups, Communists often identify themselves with them, get them labeled “red” or at least “pink,” and so create distrust and confusion.

Formation of “secret” cells, often called study groups, is a favored Communist practice. The encouragement given to cell members never to be honest or frank with



## THE WORKINGS OF COMMUNISM

those outside the cell group produces a gradual disintegration of the sense of truth and honesty, and breaks down the feeling that truth is necessary in human relationships as a basis for holding society together. The purpose of a study course that may start with some objective social reform is to make the cell members feel critical of their own society to the extent that they lose faith in betterment coming through peaceful change. At the same time, Communist ideologies are presented in an uncritical light, with emphasis on the ideal society, which Communists claim they can create.

The cell inculcates the idea of obedience to senior party members and insists on loyalty to party leaders rather than to principles clearly presented and discussed. In the beginning at least, cell members do not usually understand that the real object of the cell is to train members for the Communist Party, and often they do not know that the cell is Communist-led. The cell often gets such a hold of an individual's life and thought that he feels he is nothing apart from his cell group and becomes completely dependent on it.

In the United States at the present time, communism and cell-type activity are at a minimum, at least above ground. A great deal of espionage may be going on below the surface. The party is not barred legally from political activity, including speaking in public, but it is required by the Internal Security Law, passed in 1950 and supported by the Supreme Court in 1961, to register as an arm of the Soviet Union.

Various organizations for adults and youth are active in Communist nations. They have names that appeal to the idealistic, such as "The People's Committee for Peace" or "Committee for World Youth Friendship and Cultural Exchange." As soon as it becomes known that such an organization is Communist-led, the name is changed. Only about one-fourth of the sponsors whose names appear on the letterheads of these organizations are Communists. The others are unsuspecting people of good reputation asked to lend their names as sponsors of some worthy cause.

Communists advocate united-front activities in labor unions, political groups, and other organizations. The Communists may be in the minority, but a small group will outmaneuver the other persons at a meeting, appealing to the majority desire to do things in a parliamentary way. The alternatives are to put a time limit on debate or to outwit and outlast the Communist group who have long used such techniques to wear their opponents down. After enough persons have left the meeting to give them a majority, Communists will let an issue come to a vote. They are tireless workers who can be matched only by workers more tireless than they.

When instigating strikes or working with grievance committees in schools, Communists, in many instances, are not really trying to get better conditions within a situation. They are trying to create confusion and break down the existing system. This makes it impossible to

work with them, even though their aims appear to be the same as those of responsible reformers.

In satellite countries like Hungary and East Germany, where the party's drive for power succeeds, it establishes a dictatorship even more rigid than that of the party. Lenin and his successor, Stalin, far more than Marx, emphasized that the dictatorship of the proletariat is to be an intermediate step after the Communists gain power. This dictatorship will end when Communists are able to bring in the ideal society they expect to establish. In this intermediate period the power of the government under Communist control, which is expected eventually to wither away, is made stronger in order to fight the vestiges of the system supplanted. This power of Communist government is used even against the workers. Thus the dictatorship of the proletariat turns out to be a dictatorship by the leaders of the party.

This intermediate stage of dictatorship began in Russia in 1917 and has continued to the present. Communists say that the reason for this is that there is always danger of war between Communist and "capitalist" countries; the dictatorship stage cannot be ended until all the world is Communist.

### A "Religion"

But communism is far more than a theory of history or economics, the way to an ideal society, or a power movement; it must also be regarded as a religion. This seems strange, since it believes in materialism and teaches that there is no God. Marx believed that matter is the only final reality and that both ideals and ideas are just products of matter in motion. He denied, and communism still denies, the existence of any point of reference outside the material world. There is no creator, no human soul, no eternal life, no divine law. If communism denies all this, how can it be a religion?

Basically communism is a religion because it offers a framework for man's understanding of himself, of the world, and of man's place in the world. It has its own teaching about the fundamental nature of existence and of the world. It has its own teaching about the purpose of life in the world, the life of individuals, and the life of the human race. It professes to meet the fundamental problems of life, and so must be regarded as a religion.

Communism is also a religion because it demands a man's ultimate loyalty. It expects the kind of absolute allegiance and dedication with passion from its followers that Christians can give only to God. It provides its followers with a philosophy; a faith to live by with dedicated devotion; a program of action; and hope for the establishment of the final good for mankind. This final good, this perfect society-to-be, takes the place of the Kingdom of God in men's thoughts. The writings of Marx and Lenin take the place of the Bible as the Communist's source of authority, and anyone who disagrees with Marx and Lenin is regarded as a heretic to be eliminated at all costs.

While communism acknowledges the reality of evil,



## There Was No Reply

In the early 1920's, Bukharin was sent from Moscow to Kiev to address a vast anti-God rally. For one hour he brought to bear all the artillery of argument, abuse, and ridicule upon the Christian faith till it seemed as if the whole ancient structure of belief was in ruins. At the end there was a silence. Questions were invited. A man rose and asked leave to speak, a priest of the Orthodox Church. He stood beside Bukharin, faced the people, and gave them the ancient, liturgical Easter greeting, "Christ is risen." Instantly, the whole vast assembly rose to its feet, and the reply came back like the crash of breakers against the cliff, "He is risen indeed." There was no reply; there could not be.

—J. E. Lesslie Newbigin  
from *A Faith for This World*

it teaches that its origin is in personal ownership of private property and that when such ownership has been abolished by state ownership of natural resources and the means of production and when all men share equally the products of their labor, the source of sin will have been removed and a perfect society will be possible. Man by his own efforts will have ended sin. Communism sees the source of evil outside of man—in the economic system—and the source of salvation within man—in communism. Christianity finds the source of evil within man himself and the source of salvation outside of man—in God.

The Marxian explanation of how men live and work together appeals to those who want a simple and final solution for all life's problems. But the Christian still asks the Communist, "Can man live by bread alone? Can man live without God?"

### Communism in Practice

On October 17, 1961, the Twenty-Second Congress of the Soviet Communist Party opened in a new marble-and-glass palace in the Kremlin in Moscow. In addition to delegates from the Union of Soviet Socialist Republics, representatives of some eighty foreign countries were present together with guests from the U.S.S.R. and several African and Asian countries. The announced attendance was almost five thousand, and the delegates claimed to represent thirty million people.

Sixty-three years before, in March, 1898, nine delegates representing six Communist Party organizations met secretly in much more modest quarters in Minsk, Russia, and laid plans for a Marxist organization that would eventually rule Russia. Five years later, in 1903, at its Second Congress, the Communist Party adopted its first program, the goal the overthrow of the czar and of the bourgeoisie-landlord system and the establishment of the "dictatorship of the proletariat." In 1919, this goal attained, the Eighth Congress approved a second party program, its goal a Socialist society. Five-year plan succeeded five-year plan until in 1961 Nikita Khrushchev, First Secretary of the Communist Party and Premier of the Union of Soviet Socialist Republics, could claim that the goal of a Socialist society had been reached. The second program of the party had been carried out, and the main business of the October, 1961, Twenty-Second Congress was the approval of the third program.

Against this background, this is a quick review of Communist practices in the U.S.S.R. and elsewhere.

### In the Union of Soviet Socialist Republics

**Politics** The U.S.S.R. is a highly centralized federation of fifteen republics, which spreads out over 8,500,000 square miles or one-sixth of the surface of the globe and administers the affairs of over 216 million citizens. The members of the Supreme Soviet, which is the highest legislative authority of the Soviet Union, are "elected" by universal suffrage. The people have the "secret ballot" in these elections, but there are no



## THE WORKINGS OF COMMUNISM

opposition candidates. A vote supporting the government is cast simply by dropping the ballot into the box, while a vote against the government requires going into a voting booth to mark the ballot. The voter identifies himself with his passport, and it is easy for party officials to check off the few names of those using the booth.

The Supreme Soviet, which meets twice a year, is a parliament with two houses. Its duties are to approve the budget and to appoint important committees to which its authority is delegated. In addition, in recent years, the Supreme Soviet has rubber-stamped all important policy decisions.

Parallel to the government is the Communist Party organization which is active throughout the country. This is the only political party that is legal in the U.S.S.R. Its membership in 1961, as announced at the Twenty-Second Congress, was 9,716,005, an increase of 2,500,000 since the Twentieth Congress in 1956.

The Communist Party looks to the party Congress for final authority. Between sessions of the Congress, the party turns over its power to the Central Committee, which now has 175 full members and meets about twice a year. This Central Committee selects the party secretariat and its own Presidium. The Presidium, formerly called the Politbureau, is the most powerful group of its size in the world. All the principal party secretaries are members, including the First Secretary—at the present time Premier Nikita S. Khrushchev. The Presidium elected in October, 1961, has eleven full members and five alternate members.

On the top levels of both the Soviet state and the Communist Party, the same men are to be found. The two systems are thus linked into a highly organized, interlocking dictatorship. Through its complete control of political, social, educational, economic, and military spheres of life, the party is able to dominate the lives of all the citizens of the Soviet Union, although its membership includes less than 5 per cent of the population.

Altogether, this monolithic, totalitarian government is able to maintain itself in power through its centralized organization, secret police, control of the press and other forms of communication, public services promised and widely publicized, and constant propaganda supporting its views and actions.

### Police

No description of the government of the Soviet Union would be complete without reference to the political or secret police, known until 1960 as the Ministry of Internal Affairs (M.V.D.) and now as the Committee for State Security (K.G.B.).

While the basic powers of the police still permit it to accomplish virtually anything it may wish if the regime orders an increase of repression at any time, the police structure has undergone reduction in its extraordinary powers of arrest, banishment, and enforced labor since the death of Stalin. Under Khrushchev, primitive forced-labor camps for political prisoners have been greatly

reduced, if not abolished, and relaxation of extreme oppression by police has created a far different scene from that of the Stalin era.

### Economics

The outstanding feature in the economy of the Soviet Union is state ownership of the means of production, such as land, minerals, waters, forests, factories, mills, mines, railroads, banks, and agriculture. The whole Soviet Union has been transformed into one huge factory. The free play of the market, with its emphasis upon supply and demand, is no longer a controlling factor in the Soviet economy.

There are two planning commissions called *Gosplan* and *Gosekonomsoviet*, the first concerned with short-term, the second with long-term planning. They have set up economic goals to be achieved over successive plan periods. Such planning is based on party-leadership directives.

The second outstanding factor in the Soviet system is the impressive industrialization that has been achieved. After the Revolution, Russia set out deliberately—regardless of human cost—to become a modern industrial nation. As the least developed of the great European powers, but rich in natural resources, the country gradually expanded the industrialization begun in the eighteen-eighties. In 1914, czarist Russia had reached the level of French production in heavy industry. By 1941, Soviet heavy industry had reached equality with that of Germany.

Since World War II this industrialization has proceeded rapidly. Thousands of factories of all types have been erected. The most modern techniques and processes have been introduced on a wide scale, though the old ways of doing things still prevail in many places. The Soviet Union stands today as the second greatest industrial power on earth, accounting for almost one-fifth of the world's industrial output.

### Agriculture

Another characteristic feature of communism is the collectivization of agriculture. The party government of Russia began this program in 1929, after it felt itself sufficiently strong to force its will upon an independent peasant class. The purpose of establishing collective farms was to have an instrument of political control over the individual peasant, as well as to increase the supply of grain and foodstuffs directly available to the government for the growing urban and industrial population. The government had arrested, brutally treated, and exiled or executed thousands upon thousands of kulaks, farmers who profited from the labor of poorer peasants. The kulaks opposed Soviet policies, especially the collectivization of land, and were exceedingly antagonistic to the new regime.

Much pressure was brought to bear upon the peasants to force them onto collective farms. When their land was taken from them for the collectives, great numbers of peasants destroyed their crops and livestock, with the result that masses were left by the government



to starve. A reign of cruel repression covered vast areas of the countryside during the years of the change. Agricultural production suffered a catastrophic decline. Not till years later did crop production begin to regain its old level, and even today animal products (milk, meat, and eggs) lag behind the population growth.

Today Soviet agriculture is divided into three principal sectors: the collective farms (*kolkhoz*), the state farms (*sovkhoz*), and the private sector which is negligible in size.

The collective farm is the dominant form of agricultural organization, although state farms have become increasingly important in recent years.

Collective farms differ from state farms in four ways. First, the collective—rather than the state—nominally owns all of the farm's productive assets other than land. This means all machinery, tools, and livestock. Second, the collective farm is financed largely from the profits of its own operations, the state farm from the state budget. Third, the collective farmers' wages are more dependent on the success of the crop than those of the state farmers. And, fourth, collective farms' produce is sold both at state stores, at relatively low, state-determined prices and, after the farms' commitments to the state have been met, at collective farm markets at higher, free-market prices. The state farms produce almost entirely for state stores. Despite their small size, the intensively cultivated private plots of collective farm members, state farm members, industrial workers, and a few remaining individual peasants produce a significant share of the total agricultural output.

#### **Economic Security**

When the state controls all means of production, raw materials, market, and manpower, it can shift the emphasis according to need and thus avoid depressions. Consequently, the effects of unemployment have been eliminated. On the other hand, the Soviet worker is not so free to change his job as workers in the Western countries. He has privileges, such as a house that goes with his job, that are forfeited only at great sacrifice. To quit altogether is worse. The person who walks out on his job is as guilty of desertion as a soldier would be if he left the army of his own accord and is subject to severe penalties. Any applicant for a job must submit his "work booklet" in which the entire record of his past employment is inscribed, including past violations of discipline and penalties incurred.

#### **A Classless Society**

Marxism makes much of the classless society when all people will belong to a great working-class family with everyone working for the welfare of the national family household. Of late, however, not so much stress has been laid on this phase. Although Khrushchev refers to communism as a "classless social system" in the draft of the program presented to the 1961 Congress, he calls attention to the emergence of a "new intelligentsia coming from the people and devoted to socialism." He further

claims that "the common vital interests of the workers, peasants, and intellectuals have furnished a basis for indestructible socio-political and ideological unity of the Soviet people."

In addition to these three classes that can be clearly recognized are the ruling element, less important officials, and still lower party workers, engineers, and technicians. The French writer, André Gide, the ex-Communist quoted earlier [April issue], saw as he said, "all the old layers of society forming again; if not precisely social classes, at least a new kind of aristocracy of right thinkers and conformists." "In the next generation," he suggested, "it may well be an aristocracy of money."

What is more, the lower classes have no right to organize to better their lot. The trade-union movement, which in many lands has been the instrument for expressing and enforcing the demands of the laborers, is in Russia a branch of the government and devotes itself to securing harder work and greater productivity from the laborers.

#### **Equality of Incomes**

Communism first started in Russia on the principle that everyone should receive the same wage, but this was soon changed. The 1936 Constitution, Article 12, reads: "From each according to his ability; to each according to his work." The change from the older Marxian formulation, "To each according to his need," is striking, but Khrushchev quotes both statements with apparent approval in the 1961 Party Program draft. Enormous variations in salaries and wages have arisen, far greater salary differentials than in the West. While so-called capitalist countries have been moving toward greater equality of income, the homeland of communism has followed a trend in the opposite direction.

#### **Standard of Living**

Controversy exists as to the degree to which living standards have changed under Communist rule. To a considerable extent, consumer goods, including the most elementary food articles, remain scarce, and living standards have been kept from rising by deliberate policy. The regime has continued to foster the development of heavy industry in the interests of expanding the bases of economic and military power.

Crowded living conditions still exist, with many families occupying a single apartment, one family to a room. Even if the Soviet long-term housing program is carried out, there will be only nine square meters (about ninety-five square feet) of housing space available for every individual in the U.S.S.R. This is about the amount of space specified by nineteenth-century hygienists as necessary to maintain health; it is also the norm currently required by law for prisons of the United States.

#### **Education**

In the Soviet Union the whole cultural system is regarded as educational. The purpose, scope, and control of the educational system are different from those in non-Communist countries. Stalin is quoted



# THE WORKINGS OF COMMUNISM

as having said that education is a weapon whose effect depends upon who holds it in his hands and at whom it is aimed. The purpose of Communist education is definitely social, and the ideal is to make a good Communist of each person and to mold a new generation into a Communist nation. The scope of such education embraces not only the formal educational program as it is understood in the West, but also all possible means of imparting information and influencing others. The press, with its newspapers, magazines, and books; the radio; television; libraries; movies; and theaters are all a part of the system and are used to control the thinking of the people. No one can escape the continuous government educational propaganda. Rigid control over everything said in public is maintained by the Communist Party through its central organs.

Modern totalitarianism, to be effective, requires literacy in order that it may increase its control over the minds of men. The literacy rate in the Soviet Union has increased each decade until the current claim is 98.5 per cent. This, however, applies only to those between the ages of nine and forty-nine.

The number in school for the 1960-61 school year, according to Soviet claims, was 36,000,000 in general educational schools, which include schools for workers, rural youth, and adults; 540,000 more attend boarding schools. Higher and secondary specialized educational institutions, including correspondence and evening schools, are training 4,450,000 students, of whom 2,400,000 are in higher schools, such as universities and institutes. In addition some 4,970,000 during 1960-61 were receiving part-time training in general, secondary, and higher schools. It has been claimed that 25 per cent of the population are receiving some form of state instruction. Factories and collective farms also maintain night schools for the workers and peasants. The emphasis throughout the educational system is on science, rather than humanities, and on acquiring new skills.

## The Family

In 1934, there was a return to the concept of the permanency of the family after sixteen years of considering this counterrevolutionary. Divorce at the present time is difficult to obtain. But the family has little time together because of the high degree of "off-time" activities virtually required of all its members if they are to keep in good standing with their superiors and with the party. Children are indoctrinated to report on their parents in school or in the Young Communist Leagues, and in self-protection many parents have erected a wall of silence between themselves and their children on any issue in which a child might innocently divulge parental criticism of the government. The result is a tragic split within the family itself.

## Medicine

The goal is to make medical services available to everyone. In 1959, when population was 208,826,000, there were 1,618,100 hos-

pital beds and 379,500 doctors. Medical students, after completion of the ten-grade school or its equivalent, pursue a five-year course supplemented by several years of practice. Rural doctors take post-graduate courses every three years. Medical assistants, midwives, nurses, and pharmacy assistants are trained in 985 schools. Private medical treatment is available for those who can afford it. Maternity care is free, and a maternity leave from work is granted the mother. Over half of all children are born in maternity homes. Strong emphasis has been placed on preventive medicine and public health work. This is one phase of Soviet life that seems to be popular with the people.

## Voluntary Organizations

In the Soviet there is nothing comparable to voluntary organizations like the Parent-Teachers' Association, the Community Chest, and a wide variety of service clubs, veterans' organizations, labor, fraternal, and professional societies, political clubs, and similar groups. The United States, for example, has over six thousand such voluntary groups organized on a national scale but without government supervision of any kind.

## Religion

In the years following the Revolution, there was an all-out attempt to destroy religion. The whole power of government propaganda was turned against the churches, and some were seized and converted into antireligious museums. A census taken after twenty years of such efforts is said to have shown that one-half of the Russian people still believed in God. A new constitution adopted about that time (1936) guaranteed freedom of worship and antireligious propaganda, thus implying no freedom for religious propaganda. The Ten Commandments of Communism of the Young Communists League contain the following: "If you are not a convinced atheist, you cannot be a good Communist or a real Soviet citizen. Atheism is indissolubly bound to communism. These two ideals are the pillars of the Soviet Power."

The regime's efforts over nearly half a century to eliminate religion from Russia have been compared with some justification to a struggle for supremacy between old established religions and a new secular religion, represented by the Marxist-Leninist ideology of the Communist Party. According to Communist theory, religion and religious institutions arose with the development of social classes, and they have been traditionally used by "the exploiters to enslave the exploited masses" and to prevent the emergence of revolutionary class consciousness. The regime explains that the continued existence of religious feelings and religious denominations in the "classless" Soviet Union is a "remnant of capitalism" that is to be eradicated.

## In the Satellites

On the borders of the Soviet Union are the satellite countries of Eastern Europe: Albania, Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, and Ru-



mania. Yugoslavia is a Socialist state that maintains a certain independence in its domestic and foreign policies. Poland, close to Russia and dependent upon the U.S.S.R. for her security, seems to be able to carry on a very moderate domestic policy with a very good deal of intellectual freedom. Albania, accused by Khrushchev of favoring "Stalinism" and its practices, was denounced by him at the October, 1961, meetings of the Communist Party of the Soviet Union and defended by Premier Chou En-lai of China.

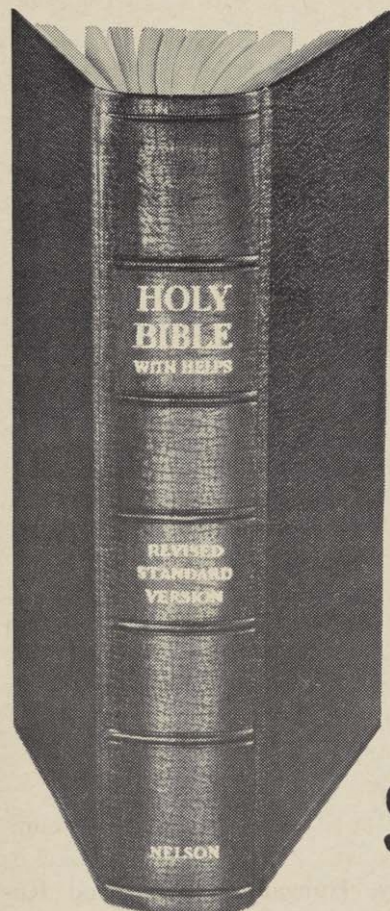
The Soviet practice in the satellite countries of Eastern Europe, when a full Communist government could not at first be formed, has been to work with a coalition government, but to insist upon Communist control of the Ministry of the Interior in order to get control of the police. In a short time the coalition ministers, non-Communists, are pushed out of the government, often on accusations of plotting against the country, and the populace is screened for counterrevolutionaries and "socially dangerous" citizens. "Free and unfettered" elections are held with the help of the police, and a Communist government takes over, usually with personnel trained in Moscow. A new "democratic" constitution is published, land distribution is instituted, the means of production become nationalized, as soon as possible agriculture is collectivized, and an iron curtain falls. The general pattern has been to gear the whole economy of the new satellite into that of the Soviet Union.

As the reins of the Soviet Union are drawn closer,

a further stage of screening, accusation, and purging usually follows. In this the more nationalistic elements of the Communist leadership of the country are removed, and only those who will follow the lead of Russia are kept in positions of power. This is not easily accomplished. In spite of enthusiastic speeches by delegates to Congress sessions and prolonged applause, there have been signs of unrest in various countries among workers and students and sometimes even among leaders.

In 1955, criticism arose in Poland and Hungary, for example. Dissatisfaction with Communist practices was expressed in political rallies and in the press. The uprising in Poland was suppressed after arrests were made by two units of the Soviet-controlled Polish Army and prolonged armed conflict avoided. But in Hungary, where defiance began in peaceful demonstrations on the part of students, protests attracted the support of workers and led to a bloody revolution. Appeals for aid to other nations and the United Nations were unanswered. World attention was centered on threats to peace in the Middle East, and the Soviet Army arrived in Hungary within a very brief time and crushed the revolt in bloody fighting. Thousands of Hungarians were killed, many escaped across the Austrian border, and "order" was restored. After this threat to Soviet power in the satellites, screws were loosened, then tightened in Poland and East Germany.

Different branches of national and party officials report on each other secretly to Moscow, so there are



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## THE WORKINGS OF COMMUNISM

various ways of checking even on high officials. Yugoslavia saw the danger of increasing Russian power before the chance of organizing opposition had been lost. After watching the dominance of Russia gradually grow over his country in unequal economic arrangements, Tito, the Yugoslav leader, with dramatic suddenness stopped the Russian agents who would have controlled his government from the inside. His rebellion constitutes a challenge to the absolute pretension of the Russian interpretation of communism and of Marx.

### In the People's Republic of China

When the Soviet Communist Party Congress met in Moscow October 17, 1961, high-level "fraternal" delegates were present. These visitors came from Asian Communist countries—mainland China, North Korea, Outer Mongolia, and North Vietnam—and other countries in Asia where Communists do not have government control; from Africa and Europe; from North and South America. In some of these countries Communist influence is negligible; in some it is growing; in some it has become a more or less dominant force. Particular attention in press and radio reports was given to China's representatives, both because of the strength of the Chinese Communist Party and because of signs of growing differences of point of view between the People's Republic of China and the Union of Soviet Socialist Republics.

The Chinese Communist Party, which controls the daily lives of millions of mainland Chinese, began in a conversation of a small group of men in Shanghai in 1921. Within forty years it grew to have a power that has roused world-wide concern. By the end of World War II in 1945, Communists had a strong position in North China, gained through Soviet influence and training of the leaders, through infiltration into the Nationalist government of China and the weaknesses of that government, and through effective guerrilla tactics carried on during the period of war with Japan. By April, 1949, the party was strong enough to occupy the Nationalists' capital at Nanking, and within six months communism spread throughout China with no effective opposition. On October 1, 1949, the People's Republic of China was formally instituted in Peking, with Mao Tse-tung at its head and Chou En-lai as premier.

The appeal of the Chinese Communist Party to the people centered in glowing promises of land reform and a better life for all the Chinese people. Attention was given immediately to the economic plight of the farmers, and party programs moved from the redistribution of land to co-operative procedures and the elimination of private ownership. Next came the setting up of communes, with various adaptations in the approach and methods as successive programs were launched.

The Chinese Communist Party, the largest such party in the world, has had a high degree of unity of leadership. It has complete control of the military forces in

China. Government mandates formulated by top leaders reach every household in the country. Much use has been made of mass organization to educate, to propagandize, and to mobilize all the people to help carry out the party program. New Democratic Youth, the All-China Federation of Democratic Women, and the Sino-Soviet Friendship Association each has millions of enthusiastic members who support the actions and goals of the party and the Chinese People's Republic. Major emphasis is placed upon the ideas and ideals of communism. Dr. A. Doak Barnett, in the report of a 1958 consultation on China, says:

It is extraordinary how much attention the Chinese Communists devote not only to what people do but also to what people think. Without doubt ideology is the basic cement which holds together the ruling group and which, to a large degree, explains its unity and its dynamism. But the Chinese Communists appear determined not only to maintain "the faith" within the party itself. They also are attempting to indoctrinate the whole population in the new ideology. Many visitors to both the Soviet Union and Communist China have been struck by the difference between the two countries in this respect. After forty years of bureaucratic ossification, the Soviet leaders do not show the same zeal as the Chinese in attempting to indoctrinate the individual.

In China there is an intense, religious, revivalist flavor about much that the Chinese Communists do. . . . The whole educational system, which has been vastly expanded, and the huge propaganda apparatus, which extends everywhere, hammer new ideas and values into the population constantly. In addition, a large part of the population in China, especially in urban groups, is organized into so-called *hsueh hsi* groups, or study groups, to learn by rote a new and unfamiliar version of what is defined to be the truth. In all of this indoctrination the Chinese Communists concern themselves not only with day-to-day matters but also with basic values and attitudes.

A whole generation is being "molded" with Marxist ideas, with new concepts about the nature of society and history; the criteria for defining "good" and "bad"; the rules which should govern human relations; and the norms governing relations between man and society and man and nature. . . .

In all probability it is the Chinese rather than the Russians who today are the most zealous missionaries for communism in an ideological sense.

### In Other Countries

Communist influence is strong in southeast Asia, and active Communists seek to influence elections and government actions in Japan and India. The U.S.S.R. through propaganda and direct action makes the most of any opportunity to extend the outreach of its power; examples are Cuba, Guinea, Laos, South Vietnam. The People's Republic of China insists that world revolution is inevitable if communism is to triumph. The Chinese Communist Party resists the Soviet Union's emphasis upon the possibility of "peaceful coexistence" with the West and upon means short of war in attaining communism's goals. During and after the Soviet Party's Twenty-second Congress in October, 1961, differences between Soviet and Chinese views became more evident.

*To be continued*





**The old House  
is too small  
today . . .**



**I**N 1900 the Protestant Episcopal Church in the United States of America had 719,540 communicant members, total receipts of \$16,069,580, and a six-story headquarters building in New York City. In 1960, the same Church had 2,138,387 communicants, total receipts of more than \$184,000,000, and the same six-story headquarters building in New York.

Even with Church Missions House at 281 Park Avenue South and three additional locations, the Episcopal Church today, of all major communions in the United States, has proportionately the smallest national staff. The Church's institutional structure has something to do with the size of its national organization, but probably not as much as several decades of too little space. This is a brief report on too much space, too little space, what the Church intends to do, and our part in that action.

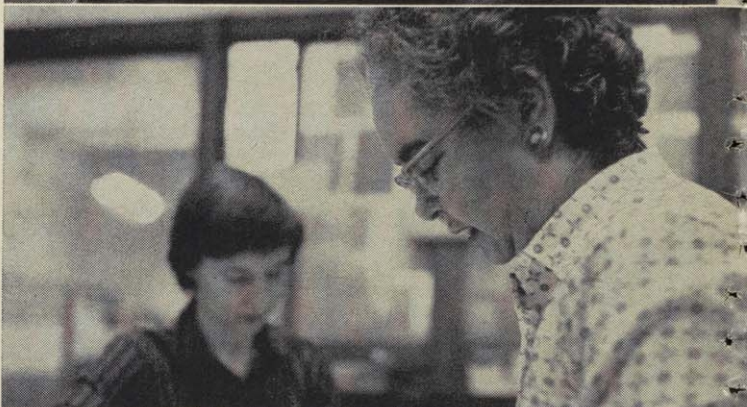
The story of the Episcopal Church's national space program—and problems—begins in 1894 with the opening of the Church Missions House, more familiarly known now as "281." Then national operations were housed neatly in about one-sixth of 281's some 58,000 feet of floor area. The balance of the building was rented to other tenants, with the income used for the furthering of missionary work.

With the national growth of the Church, and the creation of a National Council in 1919 to embrace many kinds of work at home and overseas, 281 replaced its commercial tenants rapidly. As early as 1926, National Council voted the following resolution: "The matter of providing new headquarters, by building or otherwise, is a problem which must be met in the immediate future, whether or not the council moves from its present location. The need for larger office space . . . will soon force . . . us . . . to sell or to enlarge the Church Missions House."

But this was not to be for more than thirty years. The great depression and World War II took up most of the time. Then National Council had to farm out some of its operations. In 1951 the department of Christian Education had to move to Tucker House, Greenwich, Connecticut. The general division of Research and Field Study has for several years occupied a converted house in Evanston, Illinois, with a laboratory and workshop in the basement. An old, two-story building on East 23rd Street in New York serves as a shipping department for National Council materials.

It is no wonder that the president of National Council, the Presiding Bishop, said last year, "Our present scattered operation is extravagant. It causes delays, inefficiency, and lack of co-ordination in our strategy and functioning. . . . For many years we have let lack of

*Every day is busy for the some 160 people crowded into 281. On a typical day you may find (from top): Assistant Treasurer Harry Dietz discussing new building; a conference on program materials; accounts being posted in Finance; receipts recorded; and work being reviewed in controller's office. At bottom, Presiding Bishop Arthur Lichtenberger and Treasurer Lindley M. Franklin, Jr., finish budget conference.*





*Miss Rebekah Kuruvila, a missionary-in-reverse from Madras, India, makes notes after visit to Overseas Department. Miss Kuruvila is a dietitian at St. Luke's Hospital, New York. Behind her is one of 281's famed, open-cage elevators.*

space decide what we could or could not do, no matter what needed to be done. . . ." And it is no wonder that within the next year, our National Council will be moving into a new home, the twelve-story Episcopal Church Center at 43rd Street and Second Avenue, New York.

Late in March, the steelwork for the new Church Center was completed. Soon the floors, facings, and interiors will fill out the steel frame. And soon the Episcopal Church will have living, contemporary evidence of the fact that it is growing up to new responsibilities in the Space Age.

The building is growing under the able direction of a committee headed by the Rt. Rev. Frederick Warnecke, Bishop of Bethlehem. Dioceses, foundations, national church groups, and generous individual donors have already given or pledged sums ranging from \$2,500 to \$420,000 toward the some five-and-a-half-million-dollar cost. What can the individual communicant do to help?

Last September, the Church's governing body, the General Convention, approved a resolution setting aside a day for a special offering toward the new center. The Presiding Bishop has designated Sunday, May 13, as the day for this national offering. Each dollar given to the new Episcopal Church Center this spring will, in effect, be a double gift; it will complete the physical structure, and it will free another dollar in saved interest-charges for the mission of the Church in the world. At this hour of history, here is an opportunity worthy of each and every Episcopalian.—THE EDITORS



*A delegation of Syrian Orthodox leaders visits 281. From left to right are: the Rt. Rev. Alfred Voegeli, Episcopal Bishop of Haiti; Dean K. M. Simon of Syrian Cathedral, Hackensack, N.J.; the Most Rev. Gregorius Paulos, Archbishop of Mosul, Iraq; Father Zakka Bashir, secretary to the*

*Patriarch; the Rt. Rev. John Bentley, director, Overseas Department; Mar Ignatius Yacoub III, Patriarch of Antioch and All the East; the Rev. John Linsley and the Rev. Claude Pickens, Overseas Department; the Most Rev. Anthanatius Samuel, Syrian Archbishop of the United States and Canada.*





# ON SECOND AVENUE...

## FLOOR 11

Apartment for the use of the Presiding Bishop; guest rooms for the convenience of visiting officials; mechanical equipment room and workshop.

## FLOOR 9

Offices of the Rt. Rev. Daniel Corrigan, and the Home Department; headquarters for the Brotherhood of Saint Andrew; audio-visual room with projection facilities, which can also serve as a conference and meeting room.

## FLOOR 7

Offices of the Rt. Rev. Arthur Lichtenberger, and the general officers of National Council, including Mr. Warren H. Turner, Jr., the Rev. Joseph G. Moore, the Rev. Canon Charles M. Guilbert, Mr. Lindley M. Franklin, Jr., Mr. Harry L. Dietz; the Finance Department.

## FLOOR 5

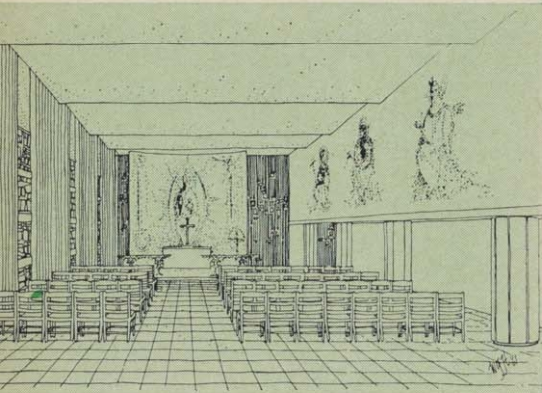
Offices for the Rev. David R. Hunter and the Department of Christian Education, moving from present offices at Tucker House, Greenwich, Connecticut; Mr. Richard P. Kent and the American Church Building Fund Commission.

## FLOOR 3

Offices of Mr. John C. Goodbody, and the Seabury Press. This represents a complete relocation of Seabury's operations from Greenwich, Connecticut, to the new Church Center.

## FLOOR 1

Chapel, and main lobby with reception and elevator areas (see sketches below); the Seabury Bookstore; National Council Information Center; shipping and receiving areas, with truck docks. Mezzanine: general vault and file rooms; distribution point and maintenance area for furniture storage and repairs.





# AT FORTY-THIRD STREET

The new Episcopal Church Center is scheduled for completion early in 1963.

## 10 FLOOR

Offices of the Girls' Friendly Society of the U.S.A.; Offices of Mr. John W. Reinhardt and the Department of Promotion; recording studios for Division of Radio-TV.

## 8 FLOOR

Offices of the Rt. Rev. John Boyd Bentley and the Overseas Department; Miss Frances M. Young and the General Division of Women's Work; the Rev. Howard Harper and the General Division of Laymen's Work; Church Periodical Club; the Bible and Common Prayer Book Society of the Episcopal Church; general library.

## 6 FLOOR

Offices of the Rev. Canon Almon R. Pepper and the Department of Christian Social Relations; the Rev. John D. McCarty and the General Division of Research and Field Study, previously located in Evanston, Ill.; national headquarters for the Daughters of the King.

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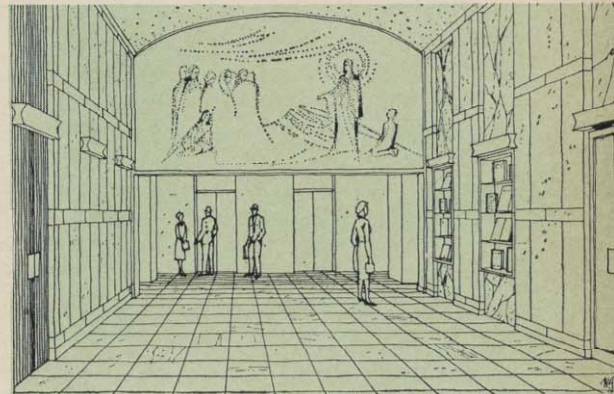
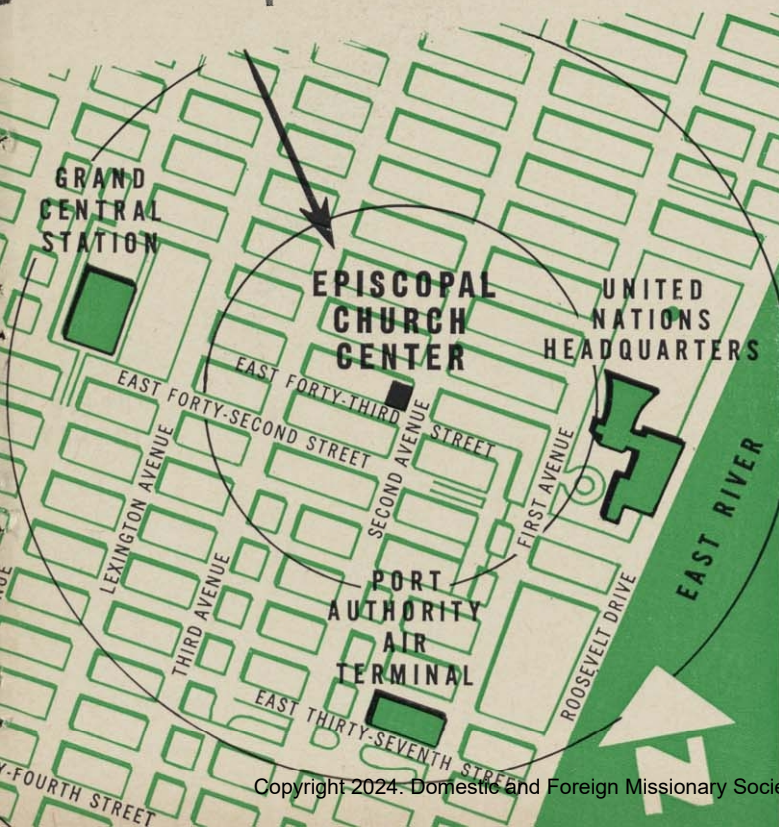
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# Church People Report on the Unity We Seek

In February THE EPISCOPALIAN published a special section under the title, "The Episcopal Church and the Unity We Seek." We included a questionnaire to see what our readers might be thinking about church unity. Up to the middle of March, 768 persons, or more than one out of every 125 that subscribe, had filled out the questionnaire and returned it to us. In the publishing world, editors take notice when one reader in 10,000 responds to an article.

Many people did more than fill out a questionnaire. They wrote letters, sent clippings from newspapers, magazines, church bulletins, and tracts *pro* and *con* the unity movement. Classes and study groups filled out the questionnaire together, as did informal groups of friends from many different denominational backgrounds, including Roman Catholic.

A tally of postmarks from Hawaii and Alaska to Florida and Maine reveals a rough parallel between answers coming from the various dioceses and provinces, and their Episcopal populations.

The "box score" of the results appears on the facing page. What the answers mean or represent is a game any number can play. At least this can be said: they represent 768 persons who wanted to express their viewpoint about an important issue facing the Church.

It would be a mistake to assume that these persons represent a cross section of the membership of the Episcopal Church. These persons have a high level of interest in unity, ranging from enthusiastic approval to something approaching disgust. It may be that they represent what the most "active" segment of the church is thinking at this moment, but there is no way to measure even that. What we have then is a group of people who wish to put themselves on record about an important issue which has dimensions that will affect a very large portion of Christendom far into the foreseeable future. That is interesting enough in itself.

There are five types of action referred to in the questionnaire on "The Unity We Seek": worship, discussion, meeting with others, joining, and reading.

The question of worship with Christians of other denominational backgrounds is perhaps the most crucial one. Community services for some special occasion have been attended by nearly sixty-five out of each hundred who answered. Nearly fifteen had not attended such services, and twenty of each hundred chose not to answer. On the question of "open Communion" authorized by a diocese, 28 per cent had attended such services, 71 per cent had not. One lady, a recent convert from the Methodist Church, whose husband remains Methodist and whose son is a Methodist pastor, puts it this way, ". . . I pray for the day when we may come to Holy Communion together," while a Virginia churchman added a terse, "I hope there will never be such a one" to his answer.

Evidently the group has been invited often to worship with other denominations according to the 90 per cent "yes" answers to Question 5. They have been slightly more active themselves in asking others to attend services in the Episcopal Church, as evidenced by 94 per cent affirmative replies to Question 6, although it was sometimes indicated that these invitations were for purposes of evangelism, not ecumenicity.

One man from the West Coast, acting on a foxhole vow made in Guadalcanal, reported that he has won, every year since the war, "three men to Christ." He reports that "all have been confirmed and made pledges." A man from Massachusetts qualified a "yes" answer to Question 6 by adding, "not in the interests of ecumenicity."

Differences in patterns of worship are generally the topic most likely to succeed in making the top of the pile in unity discussions among laymen. Three midwestern ladies, Presbyterian, Roman Catholic, and Episcopal, filled out the questionnaire together and had this to say about worship, "All three of

us felt that it was more important to develop an atmosphere of love and trust . . . through sincere friendship and honest discussions than actually to attend unfamiliar services or even similar ones in which a surface sentimentality . . . might merely gloss over our very real underlying differences."

A number of correspondents seemed to share this view and also that expressed by a Pennsylvania layman who thinks unity among the churches can be compared to holy matrimony. "We aren't, at the point in courting where we are ready for marriage," he says. Many were ready to talk, however.

Nearly 62 per cent indicated that they had discussed unity within their own parishes, while a little over 38 per cent had presumably not done so, according to the answers in Question 2. Over the back fences and coffee tables the talk about unity is even more prevalent. Answers to Question 7 seem to indicate that nearly every correspondent, 94 per cent of them, discusses Christian unity with neighbors. Certainly a new word is making its way into the American language directly from the Greek, for 93 per cent answered that they have used the word *ecumenical* at least once, according to the replies to Question 10.

Does all the talk mean anything? It at least means that the question of unity is being examined. Many letters, clippings, bulletins, and reports attached to the questionnaires indicated that there are a growing number of meetings taking place where members of many denominations gather face to face on the local level.

Groups in Tennessee, California, Ohio, and Michigan reported meetings of church women who have thorough plans for long-range study of issues in Church unity. Whatever these groups discuss, those who answered the questionnaire have not participated in any specific discussions of topics mentioned in the four-part Question 8. Interest in unity among the laity seems to center most often in how decisions about unity will affect them



personally in patterns of worship and in local church co-operation and relationships.

Overseas mission, out of which the unity movement may justly be said to have begun, and the closely related subject of stewardship have not been discussed often among those who answered the questionnaire. Comments about the subjects discussed in such meetings of laymen, that were passed along via the questionnaire, indicate two things. The subjects discussed include worship, doctrine, and occasionally practical matters of arrangements for some co-operative local effort. The cautions coming out of the meetings reported are well summarized by one parish from Iowa which "... expressed hope that we may have unity without a union that would destroy the full catholic faith of this church."

Causes produce new groups and stimulate existing ones. Of those reporting, 65 per cent say their parishes belong to a local or area council of churches (Question 4). One of the most interesting results of the questionnaire was that better than 31 per cent indicated clearly in most cases they simply did not know whether their clergy belonged to some local or regional interdenominational group.

The National Council of Churches of Christ in the U.S.A. and the

World Council of Churches have figured largely in the movement toward unity. It is no secret that a significant number of groups of widely varying character are outspoken in their opposition to the National and the World Councils of Churches. The questionnaire offered some critics an opportunity to express views ranging from mild disapproval to bitter frontal attack. A Philadelphia layman thinks neither organization is needed for the unity movement and the churches individually can get on toward unity without either. The other end of the spectrum is represented by a denunciation from the upper South: "I refuse to hear any more red brain washing of unity, one world, one brotherhood, all leveling off to gray people."

Whatever is being joined, or not joined, most people in the answering group are reading. Nearly everyone had read about the World Council meeting in New Delhi. *Where* they read about it seems even more significant. Magazines besides THE EPISCOPALIAN were listed 607 times, and most of the major magazines published in the United States were mentioned. Newspapers figured largely in replies about sources of reading, and many people "read" about New Delhi on TV.

What does it all add up to? It means that American church people, probably more than ever before in our

history, are discussing, reading, meeting, and belonging to groups favoring, and not favoring, "The Unity We Seek." And praying, too. The word "ecumenical" is no longer a tongue-twister or a joke. Only a few persons appeared to be flatly opposed to any kind of movement toward unity.

The majority of accompanying comments seemed to indicate a strong inclination to favor efforts toward some kind of unity, modified often by cautions. Several asked why the questionnaire was not different, didn't include more, or less. It included action questions, not questions of belief in, or about, anything.

One man said: "My feeling . . . is that we are thirty or forty years late in getting to work on it . . .," and a layman of 73 years hopes he "... may live to see unity accomplished." Not all are hopeful, however. A Canadian clergyman thinks that "... too many talk too much about things of which they know too little. . . ."

It is too early for the issues to be more than vague outlines. Whatever unity may be achieved, it will be won by hard work on all sides. In the meantime, many could probably share the spirit of a rather plaintive note from a Virginia gentleman who said, "We are in wide open country surrounded by Southern Baptists who will not co-operate."

Tabulation as of 3/15/62: 768 replies			
Question	% Yes	% No	% No Answer or Don't Know
1. Have you ever attended a community service on Thanksgiving, World Day of Prayer, Fourth of July, or other special occasion?	64.7	14.7	20.6
2. Have you ever discussed the ecumenical movement in your own parish?	61.8	32.3	5.9
3. Have you ever attended an "open" service of Holy Communion authorized in your diocese?	27.7	71.0	1.3
4. Does your parish or mission belong to a local or area council of churches?	65.1	34.3	0.6
5. Have you ever been invited to attend the regular Sunday service of a sister church like the Presbyterian, Methodist, Orthodox, or Roman Catholic?	90.0	8.5	1.5
6. Have you ever invited a member of another church to attend your regular Sunday service?	83.0	5.8	11.2
7. Have you in the last six months discussed Christianity with a nearby neighbor of another church?	94.0	5.5	0.5
8. Have you in the last six months attended an interchurch meeting on:			
(a) overseas missions	7.3	91.4	1.3
(b) stewardship	6.0	92.7	1.3
(c) Christian education	10.1	88.6	1.3
(d) other	12.0	86.7	1.3
9. Does your rector belong to any local or regional interdenominational group?	62.9	5.9	31.2
10. Have you ever used the word "ecumenical" in a conversation?	93.4	5.0	1.6
11. Have you recently read about the World Council meeting in New Delhi?	98.6	1.4	0.0



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# worldscene



#### DR. RAMSEY TO VISIT U.S. IN FALL

Dr. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of All England, will visit the United States for a month next fall and address the Episcopal House of Bishops at its annual meeting in Columbia, S.C. This will be the archbishop's first visit to this country since his enthronement as leader of the Anglican Communion in June, 1961. ● On the other side of the globe, the Anglican Diocese of Rangoon has joined with seven other Anglican dioceses to form a regional council of the Church of Southeast Asia. The seven dioceses are: Borneo; Hong Kong and Macao; Korea; the Philippines; Singapore; Malaya; and Taiwan. Formed at a recent conference in Quezon City, the Philippines, the council will exercise general responsibilities for the government, discipline, worship, and all activities of the Anglican Church in Southeast Asia, provided the Archbishop of Canterbury, the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., and the Anglican Metropolitan of India, Pakistan, Burma and Ceylon approve of the scheme. ● Meanwhile in London the Liberal Party debated a motion which favored more separation between the Church of England and the state. The resolution, which was submitted by the Rev. Timothy Beaumont, an Anglican clergyman and Liberal Party leader, read in part that the party would "view with sympathy any request by the Church of England for a greater degree of self-government." ● The Rt. Rev. Ambrose Reeves, former Anglican Bishop of Johannesburg, South Africa, told an audience in Cambridge, England, that many churchmen have failed to recognize the growing significance that nationalism has for increasing numbers of Africans. He said it is "imperative and urgent" that the Church realize this if it is to be a force in the new Africa.

#### FOR THE CITY

Protestant churches must "fall in love with the city" if they are to minister to an increasing urban population, Dr. A. James Armstrong, pastor of the Broadway Methodist Church in Indianapolis, told the Methodist Convocation on Urban Life in America which met in St. Louis, Mo., recently. Insisting that the church place "the city at the top of its missionary priority list," he stated, "By and large our middle-class Protestant mentality does not grasp the meaning of much that swirls about it in the life of the city." ● In another speech before the convocation, Dr. Robert C. Weaver, head of the Federal Housing and Home Finance Agency, commended the churches for their growing interest in urban problems. He said the participation of churches is essential if the crisis arising from rapid change in the city is to be handled successfully. Dr. Weaver said the church can take direct action by sponsoring housing projects for the elderly or for middle-income families, by working through neighborhood improvement programs, or by assisting those uprooted by redevelopment projects. One suggestion that came out of the convocation was demolition of outdated downtown churches and construction of combination church-apartment buildings. ● From Michigan comes word that suburban Christ Episcopal Church, Cranbrook, in Bloomfield Hills, has allocated \$20,000 to an urban Episcopal mission, the Church of the Resurrection, in the steel-mill town of Ecorse.

#### DIGNITY VS. DOLE

U.S. Protestantism must take a new look at its total relief and rehabilitation operations serving the needy around the world, Hugh D. Farley, recently appointed executive director of Church World Service, told a group of church leaders in Atlantic City, N.J. "We as Christians should be concerned with the integrity of each person we aid," he said. "We

*Continued on page 38*



## The Board Bounces Back

—KANSAS CITY, MO.

● Further steps toward the unity of the churches, refugees, and world relief were the chief subjects for action and discussion at the recent meeting of the General Board of the National Council of Churches here.

Major actions by the Christian leaders included a renewed call for a change in the nation's immigration policy, eliminating "racial and cultural discrimination," and a strong plea to the citizenry to "open their hearts and homes to the 100,000 Cuban refugees already in Miami, Florida."

● The General Board approved a \$20,432,530 program for its operations in 1962. Since over \$6 million of this is slated for the international surplus-food transport program of Church World Service, this means that the National Council will be operating on a total of some \$14 million, \$988,130 more than last year. In approving the larger budget, of which \$6,487,690 will be contributed by the council's thirty-three member churches, the Council's General Board pointed out that \$759,160 of the sum will be spent for the overseas program, commodity distribution, material aid and immigration services, and the Christian Rural Overseas Program (CROP), a part of Church World Service.

Methodist Bishop John Wesley Lord, of Washington, D.C., called for the creation of an "ecumenical dollar," by which he meant that churches should translate declarations of unity into dollars and cents by pooling their resources. Suggesting that Washington, D.C., Methodists make an annual contribution to the Episcopal National Cathedral or to the Greek Orthodox Synod, he stated, "I do not believe that

we will achieve a just and lasting peace in this world, nor will we proceed far in our desires for disarmament and limitation of the arms race, until this unbelieving world actually sees a united church pooling its financial and spiritual resources to secure these worthy ends."

● The board voted unanimously to send thirteen U.S. churchmen on a three-week official visit to churches in the Soviet Union next August.

The Rev. Eugene Carson Blake, stated clerk of the United Presbyterian Church, reported that the visit was at the invitation of the Russian Orthodox Church and would involve matters "theological, not political." Dr. Blake visited Moscow in December to make final plans for the meeting. If all goes well, a group of Russian churchmen will return the visit in February, 1963. "We must," said Dr. Blake, "strive to keep all channels of communication between Christians open." He went on to say that "the real reason for a trip like this is expressed by saying, 'There are people over there,' and that "these kinds of discussions transcend the differences of men."

A cautionary note regarding relations with the Russian Orthodox Church in general was sounded by Archbishop Iakovos of the Greek Orthodox churches in North and South America when he voiced what he told the group was not negative criticism but a "most earnest worry and warning offered with humility and out of my more than vital concern." Dr. Blake has on a number of occasions expressed awareness of the problems of dealing with churches in Communist lands, but maintains that such attempts must always be made.

Asked if the trip would not add fuel

to right-wing extremists' charges that the Council is "soft" on communism, Dr. Blake said that churchmen must do what they think right and not be frightened into silence. "Whatever we do, we're attacked by such sources with allegations," he said.

● Both in public addresses and in conversations in the antique lobbies of the Hotel Muehlebach, churchmen analyzed attacks from the far right on the National Council of Churches. On the opening night, the Rev. Jerald C. Brauer, divinity school dean of the University of Chicago, said that while the radical right has a long tradition in the U.S. it had never before been so confined or frustrated as now and, therefore, was never before so dangerous. Sharing the platform that evening was the Rev. G. Raymond Campbell, pastor of the Westminster Presbyterian Church in Oklahoma City, who said that "between those who pray and those who panic . . . is the great number of sincere people who didn't know quite what to think or do."

Perhaps the most interesting comment came from industrialist J. Irwin Miller, first lay president of the Council, who said the right-wing extremists are "performing a major service to churches" by throwing the public spotlight on their activities. The barrage of criticism, he explained "has all Christians sensitized" as to what the Church is and what its responsibilities are in this era.

The general opinion of the delegates, who came from thirty-three major U.S. churches, was summed up when they voted down an amendment which would have completely disassociated member churches from any opinions of the National Council. —THOMAS LABAR





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must bring him to the point where he can have integrity, have self-reliance and independence. If you get him in the habit of the dole, then he doesn't have the integrity." Describing future plans for Church World Service, the relief and rehabilitation agency of the Episcopal Church, and other members of the National Council of Churches, Mr. Farley said, "In an era of change and transition, programs must not only be flexible but must be constantly reviewed." ● Needy people around the world received from Church World Service quantities of food, clothing, and other relief goods valued at \$26,900,000 in 1961. Since 1953, more than two billion pounds of relief goods valued at more than \$200 million have been sent abroad. A new record was established in 1961, with total



Two youngsters in a hospital near Seoul, Korea are among the thousands of needy who will benefit from the 1962 appeal of Church World Service.

Protestant overseas aid up 27 per cent over 1960. In addition to sending 333,893,961 pounds of U.S. surplus powdered milk, wheat, flour, corn products, beans, rice, and oils to twenty-nine countries last year, the program sent drugs, medicines, and hospital supplies and equipment to disaster areas; countries in civil strife, such as the Congo; and to medical missions in many world areas. In 1961 such emergencies included devastating floods in five different places, famine among refugees in Hong Kong, drought in Kenya, and a heavy toll of life and property in the recent hurricane in British Honduras (see THE EPISCOPALIAN, March 1962).

## THE VATICAN LOOKS TO U.S.

Besides naming ten new cardinals to the Sacred College, thus bringing its membership to a record eighty-seven, Pope John XXIII has created three new dioceses in California and raised the Diocese of Atlanta, Ga., to an archdiocese. The new California sees are those of Oakland, Stockton, and Santa Rosa. ● In Washington, D.C., the Rev. Thurston Davis, priest-editor of the Roman Catholic weekly *America*, told a group of laymen that there was a new mood of charity between Roman Catholics and Protestants. "This mood, this fresh approach, cheerfully illustrated by Pope John's revolutionary attitude toward our separated brethren, should give all of us some idea of how we ought to conduct ourselves in a society like that of modern America," he stated. ● Still another example of the prevailing wind of co-operation came from Cleveland, Ohio, where a Presbyterian minister cabled directly to Pope John XXIII



urging him to change his mind about transferring the Roman Catholic bishop of that city to the new diocese of Oakland. Said the Rev. John Bruere, pastor of Calvary Presbyterian Church, of Auxiliary Bishop Floyd Begin, "Please do not take Bishop Begin away from Cleveland. We sorely need him here." ● From the Apostolic Delegate to the U.S., Archbishop Egidio Vagnozzi, came word that at least 95 per cent of the members of the Roman Catholic hierarchy in this country will attend the Second Vatican Council, scheduled to start Oct. 11, 1962.

### SEMINARIES: ENCOURAGING SIGNS

An encouraging sign that Episcopalians are beginning to be aware of their responsibilities toward theological education is to be found in reports of substantial gifts to three national seminaries. ● The Dean of Nashotah House, the Very Rev. Walter C. Klein, announced the pledge of \$100,000 by Christ Church, Whitefish Bay, Wis. to the Nashotah House Decade of Development Fund. The seminary has just embarked on this fund raising drive in an effort to raise \$5 million over the next ten years. ● Mrs. A. G. Kjellstrand of the Diocese of Ohio announced that the women of Ohio have raised more than \$70,000 toward the goal of \$100,000 for their Books for Bexley campaign to provide a library fund for Bexley Hall in Gambier, Ohio. ● The Very Rev. Edward G. Harris, Dean of the Philadelphia Divinity School, announced recently that the trustees of the school have received an anonymous gift of \$250,000. The gift will be received in equal installments over a five-year period and carries with it the requirement that an additional \$150,000 be raised by the school during this time. In accordance with the donor's wishes the total sum of \$400,000 will be devoted to the endowment of a faculty position. ● The most hopeful sign of all is that the offering on Theological Education Sunday, 1961, reached the record sum of \$686,364, contributed by 4,953 participating parishes to the eleven seminaries of the church. This is \$105,000 more than the 1960 offering and tenders hope that more parishes will show tangible evidence of even greater concern for the seminaries through 1962 gifts.

### NEW HOMES FOR CUBAN REFUGEES

Further steps in the nation-wide effort to resettle Cuban refugees have been taken by Episcopalians, Methodists, and Presbyterians. The first plane load leaving Miami, Fla., for resettlement on the West Coast is sponsored by the parishes and missions of the Diocese of Los Angeles. This plane, known as Bishop Bloy's flight, arrived April 9. The Diocese of San Francisco is also planning to sponsor a group of refugees. Meanwhile, Methodists assumed responsibility for Cubans who landed in Chicago March 25, and the New Jersey Synod of the United Presbyterian Church received people for resettlement on May 1.

### THE CROSS AND THE BOMB

Soon after the U.S. Government announced its intention to resume atmospheric nuclear testing, reactions from Christian leaders began to be heard around the world. ● Two top officials of the World Council of Churches—Dr. O. Frederick Nolde of New York and Sir Kenneth G. Grubb of London, England—"fully accepted" the reason for the decision but warned that "the armaments race is thus accelerated and the risk of war with catastrophic destruction enlarged." Their statement also voiced the hope that international relations "may improve so soon and so much as to make it unnecessary for the United States to carry out its decision to resume atmospheric nuclear tests." They added that even if this was not the case, President Kennedy's decision "should be kept under steady review, and should be reversed if the continuance of tests is seen to carry greater risks than their cessation." ● During his Sunday morning worship in Middleburg, Va., President Kennedy heard a Roman Catholic priest, the Rev. Albert F. Peria, give indirect backing to his move by alluding to mounting international tensions which had made necessary "further nuclear testing in self-defense." ● Another aspect of the arms race was commented upon by Dr. Charles H. Malik, a former president of the United Nations General Assembly and a leading Greek Orthodox layman, who said that the U.S.A.'s loss of atomic monopoly may have some positive effects. Speaking to a group of Presbyterian laymen in New York City, he commented that the shattering of this country's com-

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# worldscene continued

placency has driven people to seek a more genuine security in the "depths of the spirit." Dr. Malik urged that ways other than an arms race be sought for national security so that "a new realism will come upon the stage, dispelling many an old illusion and blazing forth many a new hope."

## CHURCH AND STATE: FOUR KEY ISSUES

Four key issues in the area of religion and public policy have been picked for nation-wide study and discussion by the Council on Religious Freedom and Public Affairs, a newly formed agency of the National Conference of Christians and Jews. They are: religion and education; birth control and the law; the use and abuse of religion by secular movements; and proper and improper practices by religious groups in shaping public policy in a pluralistic society. Designed to "raise the general level of public discussion and understanding among religious groups differing on issues of public concern," the project will sponsor a series of regional and national institutes where civic leaders, scholars, and clergymen of the various religious groups will discuss the issues selected by the council.

## ANGELS AND ASTRONAUTS



*Lt. Col. John H. Glenn, Jr. (center), and his wife talk with the Rev. Frank A. Erwin, their pastor.*

As Lt. Col. John Glenn zoomed upward from Cape Canaveral in a blaze of orange fire, a new dimension was opened in the life of Western man. Although he had been preceded by two close-mouthed Russians, Presbyterian Glenn's trip marked the first time that a Christian and a man free to give a full account of his experience had orbited earth. The bells of historic Trinity Episcopal Church played the "Marine Corps Hymn" and "America" when he rode by on his way to receive the keys to New York City. But even while the crowds were still cheering, many theologians began examining the effect this new era will have on the teachings of the church. ● Outlining the development of this nation's religious thinking during the present century, Jalmor Johnson pointed out

in a recent issue of the *Christian Century* that "In the devout home of the early 1900's heaven and hell were as real as the county seat," and "God was a person, an old man with a long white beard." Later on, he continues, "the Creator . . . gradually changed from a bearded old man into a universal spirit or force of unimaginable shape. Heaven no longer was a place somewhere up in the sky but instead a state of mind." Currently, he observes, "the failure of the churches to interpret frankly and fearlessly the love of God and the gospel of Jesus in the language of today leaves modern Christians without sure answers when atheists mock them." ● In conclusion, Mr. Johnson states, "The man of today must not be required to discern seraphim and cherubim amid the stardust of space. But the man who does not become aware of God in a universe that stretches out into more infinite vistas is to be pitied." Perhaps no one was more aware of this than Astronaut Glenn himself, who told a joint session of Congress, "As our knowledge of this universe in which we live increases, may God grant us the wisdom and guidance to use it wisely."

## EVANGELISM: CHANGE IS NEEDED

A call for increased evangelistic activity by the more than fifty parishes within his diocese has been made by the Rt. Rev. Robert R. Brown, Episcopal Bishop of Arkansas. Announcing that Episcopalians within his jurisdiction had increased in number by 800 since last year, bringing the total to 13,244, he asked each church to hold at least one preaching, teaching, or healing mission during 1962. "Be sure of your own faith

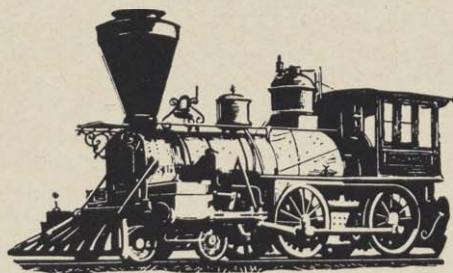


and firm in your convictions," Bishop Brown charged Arkansas churchmen, and above all "be bold." ● At the national evangelism conference of the American Lutheran Church in Minneapolis, the Rev. W. R. Wietzke of Detroit, Mich., urged a sound intellectual base for evangelistic efforts, and warned against defending and selling "a version of Christianity that belongs in the period of predestination controversies and the Scopes monkey trial." ● Also calling for a change in evangelism methods was Dr. Elmer G. Homrighausen, Dean of Princeton Theological Seminary, who criticized "the kind of evangelism which fills churches with people who have no idea of what it means to be a Christian." ● Dr. James R. Mutchmor, secretary of the United Church of Canada's board of evangelism and social service, told a group in Toronto that paganism grows in a society when "man becomes fat, indolent, and careless. Today and too often the devil wins by default." He went on to say that "Christians become in prosperous times too apathetic and indulgent, covering their indifference by a show of false tolerance and pseudosportsmanship." ● In Chicago, Ill., Dr. Ben M. Herbst, president of the United Church of Christ, called on lay men and women to "set in motion a dynamic program that will catch the imagination of the world."

## CRUSADE IN KC

When the Rev. Eugene Malcolm accepted a call to the small suburban parish of All Saints in Kansas City, Mo., he probably thought his life would be a life of births, betrothals, and barbecue pits. This was not to be the case. After the Pendergast machine had been smashed in the late 1930's, the city enjoyed several decades of clean municipal government. But slowly the bits and pieces of the underworld organization began to pull themselves together and find footholds in city hall. Sensing danger, a group of clergymen formed an interfaith committee to combat the trend. Father Malcolm agreed to represent the Episcopal Diocese of West Missouri on the committee and shortly after found himself chairman of the group and up to his neck in trouble. ● Becoming incensed over the petty crooks, gamblers, and ex-madams who had begun to exert influence over the life of the community, he started collecting affidavits attesting to the growing corruption in civic affairs. Then one day his office was broken into and his files destroyed. Soon his wife began receiving anonymous telephone calls threatening the life of their son. One morning he found a red rose—the Mafia's symbol of death—on the seat of the family car. None of this stopped the Episcopal priest, however. He collected fresh affidavits and quietly organized the clergy of Kansas City into an effective fighting arm of reform. The latest test between the two forces came recently when the machine tried to ram through a redistricting plan that would have given them permanent control of the elected government. The result: an overwhelming defeat for the machine's plan.

## ALL ABOARD



Instead of playing bridge or reading, some sixty commuters on Monday morning's 7:05 special from Chappaqua to Grand Central Station will study the relevance of the Christian message in modern life. Members all of the First Congregational Church of Chappaqua, N.Y., the men are business executives and professional people who work in Manhattan. This unique "Seminar on Wheels" is the brainchild of their pastor, the Rev. Edwin D. McLane, who found that week-night discussions tended to drag because the men were tired, although "very interested." ● Dr. McLane said that the seminar is an experimental project, and, if it is successful, may be expanded to include an inter-religious or interdenominational group. Promising that there will be no "sentimentality" and "no effort to promulgate dogma of any kind," Dr. McLane leads the discussions along the lines of business ethics in the light of the Christian faith. The men have short preparatory assignments. One executive, for example, was asked to compare an article written by a Jesuit priest, the Rev. Raymond C. Baumhart, "How Ethical Are Businessmen," with Christ's Sermon on the Mount.

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# Capitalscene

President Kennedy's basic strategy for avoiding nuclear war is clearly outlined in recent statements by the President and his Defense Secretary, Robert S. McNamara. There are three key points. First, the United States will maintain strategic nuclear forces capable of surviving an initial enemy attack and striking back with sufficient power to destroy both Russia and Red China. The certainty that U.S. forces could not be put out of action by a surprise attack is regarded as the best guarantee that Communist leaders will not succumb to the temptation to launch such an attack. Second, this country will not unilaterally renounce nuclear weapons, even to the extent of promising that it will never be the first to use them. Kennedy feels that Premier Khrushchev's healthy fear of a nuclear holocaust should be allowed to operate as a brake on dangerous Communist adventures, without spelling out too precisely the conditions under which the United States might feel impelled to resort to ultimate weapons. Third, the United States will steadily expand its strength in conventional forces, including ground troops, so that it will have an effective nonnuclear alternative for dealing with aggressive acts.

The Manpower Training and Development Act, which Congress passed in March with strong bipartisan support, has been described as "the first large-scale effort by the federal government to meet problems posed by automation and school dropouts." It authorizes an expenditure of \$435,000,000 over the next three years to provide vocational skills for about 1,000,000 Americans. The federal funds will be used to help pay for vocational schools, and to pay training allowances for persons attending them. Priority will go to unemployed workers and to farm families having incomes of less

than \$1,200 annually. Unemployed youths in the 19-22 age bracket also will be eligible for allowances up to \$20 a week while undergoing training. The vocational program had strong appeal because it will tackle one of the root causes of chronic unemployment. In America's increasingly technological society, the demand for unskilled labor is diminishing sharply each year. People who have never learned a marketable skill, or who have been displaced by automation, may remain unemployed indefinitely unless they receive vocational training.

Church-state tensions aroused by the fight over federal aid to parochial schools have rubbed off on two other education bills now pending in Congress. One is the administration's \$1.5 billion program of aid to higher education. The Senate has passed a bill which would authorize federal grants to public junior colleges, and loans to either public, private, or church-related institutions. The House version authorizes grants to all types of colleges without distinction. Efforts to work out a compromise have been plagued by Congressional fears that a new "religious issue" will be stirred up, however the question is resolved. Both Senate and House versions, incidentally, specifically bar federal aid to religious facilities, such as seminaries or Bible schools.

The Department of Health, Education, and Welfare has released a report showing that less than 1 per cent of the nation's aged are being helped by the Kerr-Mills program, which was enacted two years ago as a substitute for the controversial proposal to provide medical care for the aged under Social Security. Under Kerr-Mills, states which wish to do so may set up medical care programs for the "medically indigent" over 65 years of age, and the federal government will pay at least half the cost. The report shows that twenty-eight states have adopted programs of some kind, but most of them are extremely limited in scope. Of the 65,000 persons who received Kerr-Mills aid last

year, 90 per cent lived in four states—New York, Massachusetts, Michigan, and Maryland. Expenditures under the program are currently running about \$215 million annually. The adequacy of the Kerr-Mills approach has become a major bone of contention in the administration's drive for enactment of a medical care plan covering all retired persons and financed by payroll taxes under Social Security. The American Medical Association says that Kerr-Mills can meet the real health needs of the aged if given a chance. The administration contends that if Kerr-Mills were expanded to anything approaching adequacy, the cost would be too great to be carried by general tax revenues.



# EDUCATIONAL DIRECTORY

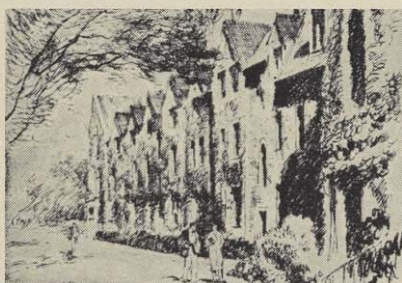
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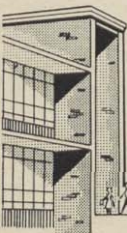
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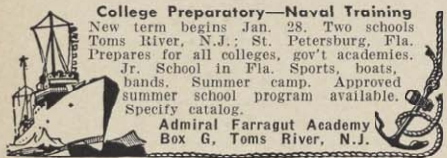
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## Dialogue in a New Climate

There is a new concern in the world today about mankind's existing spiritual unity. Despite his many divisions, the average layman now begins to dream of much closer religious co-operation and understanding in the days ahead. Until 1961-1962 an ecumenical concern tended to be the preserve of the professional. This is no longer so.

It is impossible to imagine *An American Dialogue* (Anchor, 95¢, paper) being published even as recently as five years ago. Robert McAfee Brown, professor of theology at Union Seminary, and Gustave Weigel, professor at Woodstock College, have tried something unique. Dr. Brown attempts to give a Protestant view of American Roman Catholicism, while Father Weigel attempts the reverse, a Roman view of American Protestantism. Each makes every effort to be both frank and fair, and sometimes the balance between the two is hard to maintain. Dr. Brown is well aware of the major fears American Protestants have. Father Weigel is equally conversant with the ghetto psychology which marked so much of his communion's experience in this country until after World War I.

Some Protestant readers will think Dr. Brown concedes too much. I am sure that not every Roman Catholic reader would be as happy with Father Weigel's appreciation as he is with his criticisms. But in any event, this little book is a major symptom of a new spirit in our age.

*One Great Ground of Hope* (Westminster, \$3.95), by Henry P. Van Dusen, and *The Ecumenical Movement* (Oxford, \$4.50), by Norman Goodall, deal with the approach of the World Council of Churches to the problem of divided Christendom. They discuss at length the early nineteenth-century discovery of the ecumenical spirit in the foreign mission field, where Christians of different backgrounds found that what they had in common was so important, even among an overwhelmingly disproportionate non-Christian population, that they began to seek for

ways to bridge their differences.

Dr. Van Dusen, starting with the experience leading up to the World Council and continuing through its first fifteen years' existence, has pointed to the constructive direction of unity on all fronts. I feel that he does not take with sufficient seriousness the problem of organic union, bringing together Christians whose traditions are radically different. Dr. Goodall is more interested in answering the misunderstanding existing in world Christendom. The application of the Russian Orthodox Church to be admitted to the World Council is a good recent example.

*Christianity Divided*, published by a Roman Catholic publishing house (Sheed & Ward, \$6.00), with its Roman contributors under the *imprimatur* of the hierarchy, is an attempt to relate serious Protestant and Roman Catholic scholarship in four major areas: (1) Bible, subdivided into two categories: Scripture and tradition, interpretation and dogma; (2) the Church; (3) the sacraments; (4) justification.

In each of the sections, world-renowned theologians from each side speak to the points. For instance, Oscar Cullmann, of Basel, sounds the Protestant note on Scripture and tradition, to be answered by Father Geiselmann, a Roman Biblical scholar. Later Karl Barth and Gustave Weigel speak to the understanding of the Church.

These are scholarly papers, perhaps not too easily read by laymen. The important thing to note here is that they were brought together under one cover by a Roman Catholic publishing house—another symptom of the change in the temper of the times.

—CHARLES D. KEAN

### The Almost Golden Key

Anyone interested in fantasy with a Christian imagery and symbolism must know the work of the Victorian novelist, George Macdonald. C. S. Lewis

frankly calls him his "master" as storyteller. He has been praised by persons so diverse and far separated in time as Dickens, Emerson, G. K. Chesterton, H. G. Wells, and W. H. Auden.

Surprisingly, not until now has anyone undertaken a full-dress study of Macdonald's life and work. More surprising yet, it has been done by Professor Robert Lee Wolff, chairman of the department of history at Harvard and an authority on the medieval and modern history of Eastern Europe.

*The Golden Key* (Yale, \$6.00), is a meticulous piece of literary scholarship about a unique Christian mystic by a "modern, secular, humanist intellectual," descriptive words by somebody else, which Wolff accepts. Perhaps the historian is revealed in his attempt to equate the meaning of the work with the motivation of the writer. He considers the most significant part of this motivation to be unconscious. Thus the book becomes a literary detective investigation, with extensive use of the assumptions of psychoanalysis.

I have little doubt that Wolff is right in much of his speculation, but I long for a great deal that is left unsaid in interpreting the fantasies and fairy tales. And at the end—the only time, but a vital one—I feel that his approach has led him to misread *Lilith* badly and to voice unproved conclusions about both author and work.

Wolff, as the fine scholar he is, has nevertheless done a remarkable job that should be valued by Macdonald fans, whatever their dissents. It may even serve as a golden key to unlock his riches for new readers.

—EDMUND FULLER

### Solving Problems That Come with Age

It is hoped that numerous study groups will concern themselves during the next year with the subject of older people in the Church and in the wider community. The National Council of the Episcopal Church has already published a valuable booklet which might well serve



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## BOOKS

as a first manual for such a study; it is entitled *Aging, Today's Opportunities for the Church* (281 Park Ave. South, New York 10, N.Y., 50¢).

*New Church Programs with the Aging*, by Elsie T. Culver (Association, \$3.50), may be recommended as a further reference. Its interdenominational viewpoint makes it more general in its call to service than the Episcopal pamphlet, and a bit less challenging. For example, Mrs. Culver's book, though a larger volume, has very little to say about spiritual development among older people. The National Council booklet, however, plainly states that "all individuals pass points of no return in many areas, such as . . . when it is too late to have children and too late to change occupations. As Christians, however, we would insist that one never passes the point of the possibility of redemption and salvation."

In spite of the generality which marks Mrs. Culver's volume, the author does include some good specific ideas which church and community groups might find useful. For example she suggests that "keep-well clinics" be established for older people, with interns in geriatrics as advisers; and that churches offer their facilities once a month to older people who find it hard to entertain at home. Further suggestions: churches might sponsor preretirement classes and employment exchanges for older people; older church members might be enlisted for ministry in intercessory prayer; and seminaries might institute courses in gerontology.

*New Church Programs with the Aging* also includes considerable factual information which is authentic and up to date. The author discusses the basic problem of economics for older citizens and makes recommendations concerning "senior" action groups and use of political power. This book has possibilities as a study manual, and certainly should be added to any church shelf of material on gerontology and related subjects.

—ADA C. ROSE

### Nurture in Community

The distinguished professor of Christian education at Yale University, Randolph Crump Miller, begins his latest book, *Christian Nurture and the Church* (Scribner's, \$3.50), by defining Christian education as "what happens to a person within a Christian community." The book is a lively discussion of what the term "Christian community"



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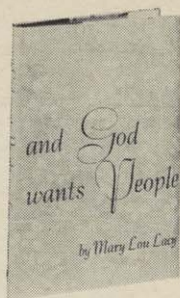
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—JOHN C. HARPER

### Losing the Name of Action

Paul Ramsey's purpose in *Christian Ethics and the Sit-in* (Association Press, \$2.50) is forthrightly stated in the Introduction: "Just as those who too quickly condemn the sit-ins need to think more deeply about the meaning of justice, so those who are too facile in approval of them may need to think more deeply about the problems of law and order." This worthy purpose seems to have led Dr. Ramsey into a most obscure presentation of a lively subject. Perhaps the basic weakness of the book is that the author has attempted to compass in so few pages vast problems of the Christian in his relation to property, to law and order, and to social change.

There are countless Christians who eagerly await guidance and leadership for their thought and action. This eagerness undoubtedly makes them impatient; and it is not easy for them to bend to the discipline of a dispassionate study of natural justice, covenant relationships, and civil rights. But such impatience continues to be justified if scholarship leads only to positions that give unqualified approval or disapproval to nothing.

One wonders if the valid claims on a Christian of justice and love must necessarily paralyze decision.

There are other books, dealing with this subject in more clear-cut ways, that lack objectivity because they are written in the heat of conflict. At least they assure us far more than the present book that Christian ethics need not lead us into a morass of indecision where for the sake of community we fail to do anything of significance.

—JOHN M. BURGESS

### "Now a Different Measure Try"

*Music in Protestant Worship* (John Knox, \$4.50) as a title for Dwight Steere's book is a little misleading since his emphasis is on the countless details which affect "Music in Protestant Wor-

ship." Mr. Steere's first concern is with "nonliturgical churches," but there is much that is equally helpful for liturgical ones. The reader can learn how careful attention to these details can correct or alleviate problems. He then can anticipate others.

Although his chapter on the organ is carefully and objectively presented, the impression lingers that the electronic instrument is given more recommendation than it deserves. Appendices include lists of electronic- and pipe-organ manufacturers.

The discussion of the various musical portions of the service of worship is necessarily brief and, in the case of the section on hymns and hymn accompaniment, open to some modifications. However, Mr. Steere's keen analysis of musical problems involved is informative and helpful. The church interior, its equipment, the duties of the minister and the choirs, are examined thoroughly.

*The Hymn and Congregational Singing*, by James Rawlings Sydnor (John Knox Press, \$4.50), is also written in "a nontechnical manner" for the benefit of ministers and laymen. To point out their historical importance, Mr. Sydnor has compiled a list of hymns common to several hymnals, including approximately twenty hymns which this reviewer would prefer to see used sparingly in formal services of worship. Their self-centered, emotional texts and the emotional features of the music resemble a retreat more than an advance. Some of these hymns listed include: numbers 406—*Art Thou Weary*; 597—*Jerusalem the Golden*; 415—*Jesus, Lover of My Soul*; 471—*Rock of Ages*; 465—*Nearer, My God*; 438—*I Need Thee*. The hymns Mr. Sydnor recommends for the church school are generally much more objective and stronger than those in the first list. The chapters "Hymns in the Family Circle" and "How a Layman Learns a Hymn" deserve serious consideration and action.

—PETER WARING

**PICTURE CREDITS**—Cover, *Presbyterian Life*. Pp. 2-5, David Hirsch; p. 3—map, Clifford Winner, Jr. P. 10, World Council of Churches. P. 15—map, Clifford Winner, Jr. Pp. 15-18, Charles Pickett; p. 17—top, John Hendry. P. 19, Walter Miles. Pp. 29-31, David Hirsch. Pp. 32-33—design, Teasdale Barney. Pp. 38, 40, Religious News Service. P. 41, *The Reporter*. P. 51, United Artists Corp. P. 62, N. Bleeker Green.



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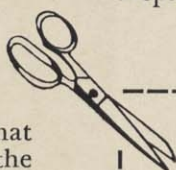
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## LETTERS

continued from page 9

### CUBAN REFUGEES: NO EXPLANATION NECESSARY

I would like to congratulate you on the excellent coverage you gave in your April issue to the Cuban refugees in Miami. This feature is the type of coverage which cannot help but make your readers aware of the very large work the Church is doing with the Cubans.

I was sorry for only one thing, it did not go the extra step of explaining to your readers the very great need for the whole Church supporting us in this work. . . . We are desperate for financial help to continue this program.

It is true, the National Council generously gave the Diocese of South Florida \$9,000 towards our work, but we are operating a Cuban refugee program which is costing us over \$80,000 for this year. We, in the Diocese of South Florida, cannot begin to meet this budget; we are absolutely dependent upon help from the whole Church.

The Presiding Bishop's Fund for World Relief has supplied us with several thousand dollars. We are currently conducting a program within the Fourth Province, hopeful of raising some \$25,000 to assist us with supplementary food. This will be used for the care of the some 800 families attached to our Episcopal Latin-American Center. In addition to this, Bishop Louttit has appealed to the National Brotherhood of St. Andrew to help us with scholarships for our many Cuban refugee students whom we must send to college.

I am quite certain, if your readers understood our desperate need for financial help to continue the operation described in your article, they would subscribe heavily to the Presiding Bishop's Fund for World Relief, as well as to give direct help to us in those aspects of the program not covered by this fund.

The Diocese of South Florida is operating the Latin-American Center in Miami on faith, faith that somehow the money will come from those who are concerned that these refugees know the love and mercy and care of God. Having said this, it is necessary that we arouse the whole Church to understand the magnitude of the problem. We need \$100,000, not \$9,000.

A. REES HAY  
Diocese of South Florida  
Winter Park, Fla.



# An Autopsy on Guilt

by Malcolm Boyd

ONE of the most courageous motion pictures ever made in Hollywood is Stanley Kramer's *Judgment at Nuremberg*. It asks many hard questions, but it also, and sometimes painfully, gives unmistakably real answers. It is an occasion of cinematic excellence.

This movie concerns the trials at Nuremberg, immediately after World War II, of four men who had functioned as judges under the Nazi regime. Confronting them across the court are three American jurists who must pronounce judgment upon them. The principal American is Spencer Tracy.

The trial prosecutor (Richard Widmark) had been one of the first American soldiers to enter several Nazi concentration camps. He had witnessed monstrous examples of man's inhumanities to man and is possessed by his determination that justice must be done and that it can be done only if the defendants are found guilty.

Pitted against him is a brilliant, ruth-

less attorney for the defense (played by Maximilian Schell) who will make the blood pressure of international audiences rise sharply as he pitilessly harangues sympathetic witnesses; cold-bloodedly sacrifices the feelings of others and himself to the pursuance of his cause; and, finally, bows to defeat with cynicism, cold reality, and a smile.

Burt Lancaster portrays the Nazi jurist around whom most of the story revolves. He had been known always as a man of integrity, and his background had been impeccable. Then, after Hitler came to power, he permitted himself to wear judicial robes marked by the swastika. The very depth and weight of his character serve to point up the paradoxical horror of the Nazi regime: this man sentenced innocent persons to torture and death, this man condoned the injustices and outrages of dictatorship, this man consented to walk hand-in-hand with the arbiter of depravities.

*Continued on next page*



Prosecuting attorney Richard Widmark persuades Judy Garland against her wishes to take the witness stand in *Judgment at Nuremberg*, a United Artists release.

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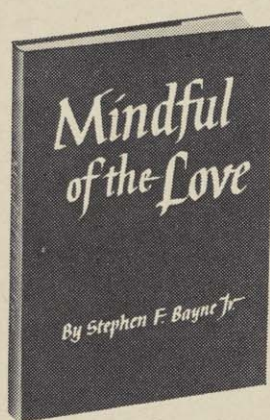


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While at Nuremberg, the principal American jurist meets the widow of a Nazi general (she is portrayed by Marlene Dietrich) who, along with everyone else he speaks with, tells him: "We did not know what was happening; we did not know anything about the concentration camps." Finally the judge exclaims, in frustration and unbelief: "Nobody knew, nobody knew what was going on!"

There are two miniature performances in the movie which are memorable. The first is Montgomery Clift's. He creates vividly and unforgettably the picture of a man whose life has been shattered by terrorism and brutality. "I am only half the man I ever was," he quietly says to the defense attorney who is telling the court that he is mentally incompetent.

The second brief and extraordinary performance in the film is Judy Garland's. She plays the role of a woman who, as a young girl many years before, had figured prominently in a lurid and sensational Nazi trial. This trial had resulted in the execution of an elderly Jewish man who was accused of having had improper relations with her when she was only a young girl. Their relationship had been that simply of friends; he had acted as something of a father to her, after the death of her own father. When she had refused to testify falsely against the elderly Jew, she had been sentenced to two years in prison. Now, returning to the raw branding of publicity, because her conscience will not permit her to remain safely in obscurity if she can aid the cause of justice, she is reduced by the savage treatment of the defense attorney to haunted recollections and tears.

*Judgment at Nuremberg* opens old wounds. This was its intention. It has sagacious and disturbing words to say about the survival of a nation when survival takes precedence over integrity and justice. The movie speaks to contemporary men and women about the whole matter of individual responsibility amid harsh social changes and dilemmas. No man is an island unto himself—the movie tells us—and any abrogation of justice diminishes the meaning of justice for each and every one of us.

Mr. Kramer has taken a theme of paramount importance and has enriched it with a suspenseful and deeply meaningful story full of stunning star performances. The result is one of the finer motion pictures to come out of Hollywood during the past decade. ◀



# Children's Litany

by Miriam Van Waters

**Note:** The Children's Litany was written by Dr. Van Waters in 1928, paraphrasing the Litany in the Book of Common Prayer. She signed it: "From All Lovers of Children."

*To be used after child welfare conferences, committee meetings, clinics, and court sessions:*

O Grown-ups;

***Have mercy upon us.***

O Parents, Teachers and Scientists;

***Have mercy upon us.***

O Social Workers;

***Have mercy upon us.***

REMEMBER not, Grown-ups, thy theories of deterrence and heredity, nor the theories of sin of thy forefathers, neither take thou vengeance on our youth. Spare us, Grown-ups, spare thy children who redeem thee with their most precious laughter and be not stupid with us forever.

***Spare us, Grown-ups.***

FROM all thy evil and mischief, from thy fears and griefs, from thy craft and assaults by force, from thy anger and boredom, and from everlasting misunderstanding,

***Good Grown-ups, deliver us.***

From thy blindness of heart, from pride, false values, and hypocrisy; from envy, ambition, and all morbid introspection,

***Good Grown-ups, deliver us.***

From thy inordinate and possessive affections, from all the deceits of the family, the school, and the community,

***Good Parents, deliver us.***

From coddling, and tantrums, from divorces, dependence, and delinquency; from the quarrels and discussions about money, and sudden desertion,

***Good Parents, deliver us.***

From all absurd and wasteful duplication of effort,



## THE CHILDREN'S LITANY

from thy resignation, from thy wordiness, from all wholesale classification of I.Q. and psychopathic personality; from penury of imagination and contempt of our childhood and playtime,

***Good Social Workers, deliver us.***

By the mystery of our growth; by our spontaneity, and our pleasure and satisfaction in what we are doing; by thy own inhibitions, struggles and complexes,

***Good Parents, deliver us.***

By thy wars and industrial conflicts; by thy glorious achievements and adulthood; and by the coming of thy brief periods of insight,

***Good Adults, deliver us.***

In all the time of our infancy; in all time of our helplessness; in the hour of innocence, and in the day of sophistication,

***Good Parents, deliver us.***

WE children do beseech thee to hear us, good Adults, that it may please thee to rule and govern thy world in the right way;

***We beseech thee to hear us, good Adults.***

That it may please thee to bless and preserve all those who show an unique eagerness to love us, giving them freedom to execute their dreams, and to maintain our happiness;

***We beseech thee to hear us, good Adults.***

That it may please thee to illuminate all Politicians, Boards of Directors, and Executives with true knowledge of childhood and its needs, that both by their public speeches, their annual reports, and their daily living, they may set it forth and show it accordingly;

***We beseech thee to hear us, O Citizens.***

That it may please thee to send forth thy best workers into our field;

***We beseech thee to hear us, O Civil Service Commissions.***

That it may please thee to preserve all thy children;

***We beseech thee to hear us, O Community.***

That it may please thee to give to all scientists and research workers common-sense, clear English, integrity, and a sense of humor;

***We beseech thee to hear us, O Lord of the Academicians.***

That it may please thee to give to all child welfare workers increase of humanity to bear meekly the gospel of childhood, and to receive it with pure affection and to bring forth the fruits of our spirit;

***We beseech thee to hear us, O Child Welfare Workers.***

That it may please thee to bring into the way of simplicity all such as have theses to write and are deceived by statistics;

***We beseech thee to hear us, O Research Workers.***

That it may please thee to strengthen all such as do stand for joy and creative education; and to comfort and help those who are "fired" because they believe in us, and who try to make the machinery with which you deal with us less ponderous; that it may please thee to raise up those who are faint-hearted, and fearful; and finally to beat down formalism and pride of dominance under our little feet;

***We beseech thee to hear us, O Rulers of Counties and Cities.***

That it may please thee to succour, help, and comfort all youthful souls who seek to embattle thy despair, thy subterfuge, and thy outworn traditions;

***We beseech thee to hear us, O Adults.***

That it may please thee to preserve all who travel adventurously by deed or imagination, all creators in the peril of giving birth to new ideas, all those who fall sick in thy civilization; and to show thy pity upon all whom thy greed or fear imprisons, detains, or makes captive;

***We beseech thee to hear us, O Judges and District Attorneys.***

That it may please thee to provide less technically for the fatherless children, and all those who must come to the tender mercies of the Welfare Commissions;

***We beseech thee to hear us, O Community Chests.***

That it may please thee to choose thy leading administrators somewhat differently;

***We beseech thee to hear us, O Boards of Directors.***

That it may please thee to write only the truth;

***We beseech thee to hear us, O Press.***

That it may please thee to forgive our headline writers, criminologists, and grand juries, and to turn their interests into something constructive;

***We beseech thee to hear us, O Public Opinion.***

That it may please thee to give and preserve to our use the kindly fruits of science and humanity, to imbue us with vitality to withstand your experiments, and to live our lives according to our own best natural impulses;

***We beseech thee to hear us, O Psychiatrists.***

Grant us freedom and space, O Adults, grant us our freedom from thy masks, and thy double-dealing.

***We beseech thee to hear us, O Adults.***

GRANT us life and let us keep our excitement, O Spirit of Childhood who springest eternal in the soul of Man;

***Grant us thy laughter and permit us to gaze at the sky.***

Bend thy attention to the un-Christlike aspects of thy city streets, thy places of confinement, thy shops, thy homes, thy schools, thy churches, the ghastly imbecility of thy committee meetings; for we know what Christ has offered us.

***Now what do you have to offer, O Adults?***



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## JUNE

### Dioceses of the Anglican Communion

- 1 **Jerusalem:** Angus Campbell MacInnes, Archbishop and Metropolitan.
- 2 **Johannesburg, South Africa:** Leslie Edward Stradling, Bishop.
- 3 **Jordan, Syria and Lebanon:** Najib Atallah Cuba'in, Bishop.
- 4 **Kalgoorlie, Australia:** Cecil Emerson Barron Muschamp, Bishop.
- 5 **Kansas, U.S.A.:** Edward Clark Turner, Bishop.
- 6 **Keewatin, Canada:** Harry Ernest Hives, Bishop.
- 7 **Kentucky, U.S.A.:** Charles Gresham Marmion, Jr., Bishop.
- 8 **Kiangsu, China:** Ke-chung Mao, Bishop.
- 9 **Killaloe, Kilfenora, Clonfert and Kilmacduagh, Ireland:** Henry Arthur Stanistreet, Bishop.
- 10 **The Church of South India:** H. Sumitra, Moderator.
- 11 **Kilmore and Elphin and Ardagh, Ireland:** Edwin Francis Butler Moore, Bishop.
- 12 **Kimberley and Kuruman, South Africa:** Philip William Wheeldon, Bishop.
- 13 **Kobe, Japan:** Michael Hinsuke Yashiro, Presiding Bishop.
- 14 **Kootenay, Canada:** William R. Coleman, Bishop.
- 15 **Korea:** John Charles Sydney Daly, Bishop; Arthur Ernest Chadwell, Assistant Bishop.
- 16 **Kurunagala, Ceylon:** Hiyanirindu Lakdasa Jacob de Mel, Bishop.
- 17 **Kwei-Hsiang (Kwangsi-Hunan), China:** Addison Chi-sung Hsu, Bishop.
- 18 **Kyoto, Japan:** Matthias Jiro Sasaki, Bishop.
- 19 **Kyushu, Japan:** Paul Jimbei Machijima, Bishop.
- 20 **Lagos, Nigeria:** Adelakun Williamson Howells, Bishop.
- 21 **Lahore, Pakistan and India:** Laurence Henry Woolmer, Bishop; Chandu Ray, Assistant Bishop.
- 22 **Lebombo, Portuguese East Africa:** Stanley Chapman Pickard, Bishop.
- 23 **Leicester, England:** Ronald Ralph Williams, Bishop; Harold Alexander Maxwell, Assistant Bishop.
- 24 **Lexington, U.S.A.:** William Robert Moody, Bishop.
- 25 **Liberia:** Bravid Washington Harris, Bishop; Dillard H. Brown, Coadjutor.
- 26 **Lichfield, England:** Arthur Stretton Reeve, Bishop; William Alonzo Parker (Shrewsbury), Bishop; Richard George Clitherow (Stafford), Bishop.
- 27 **Limerick, Ardfert, and Aghadoe, Ireland:** Robert Wyse Jackson, Bishop.
- 28 **Lincoln, England:** Kenneth Riches, Bishop; Anthony Otter (Grantham), Bishop; Kenneth Healey (Grimsby), Bishop; David Colin Dunlop, Assistant Bishop.
- 29 **Liverpool, England:** Clifford Arthur Martin, Bishop; Laurence Ambrose Brown (Warrington), Bishop.
- 30 **Llandaff, Wales:** William Glyn Hughes Simon, Bishop; Thomas Maurice Hughes, Assistant Bishop.

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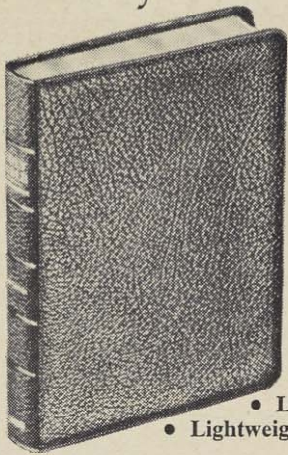
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- 20-28 Centennial Laymen's Conferences, District of Honolulu, all islands. Held simultaneously with Women's Conferences
- 21 Commencement, St. Augustine's College, Raleigh, N.C.
- 22 Commencement, Windham House, New York, N. Y.
- 27 Rogation Sunday (Rural Life Sunday)
- 27 Commencement, St. Paul's College, Lawrenceville, Va.
- 27 Commencement, Okolona Industrial College, Okolona, Miss.
- 28 Commencement, Voorhees School and Junior College, Denmark, S.C.
- 28-30 Rogation Days
- 30 Memorial Day
- 30 Commencement, St. Margaret's House, Berkeley, Calif.
- 31 Ascension Day

JUNE

- 4-8 Conference for East Coast Active Chaplains, College of Preachers, Washington, D.C.
- 5-7 Professional Women Church Workers, Province VIII, Berkeley, Calif.
- 5-29 Preliminary session, seven Regional Centers of Student Summer Parish Training Program, sponsored by National Council's Home Dept.
- 10 Whitsunday (Pentecost)
- 10-20 Evangelism Conference, clergy and laity, Japan
- 11 Whit Monday
- 12 Whit Tuesday
- 13, 15-16 Ember Days
- 13-22 Outgoing Missionaries Conference, Overseas Department, National Council, Greenwich, Conn.
- 17 Trinity Sunday
- 18 St. Barnabas



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24 St. John the Baptist

25-29 Conference for Diocesan Armed Forces Chairman, Seabury House, Greenwich, Conn.

22- World Council of Girls'

Jul 25 Friendly Society in Dublin, Ireland

29 St. Peter the Apostle

## JULY

4 Independence Day

7 Garden Party, Lambeth Palace, London, England, sponsored by Girls' Friendly Society of Great Britain, for delegates and official observers to World Council

7 Festival Service for World Council, Westminster Abbey

8-21 Creative Arts Camp at Thompson House, St. Louis, Mo. Sponsored by National Girls' Friendly Society, joint project of Episcopal and Presbyterian Churches. For girls of 10th, 11th, and 12th grades

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TEACHER BELIEVE?
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- LOOKING MORE CLOSELY  
AT THE TOOLS
- WHOM AM I TEACHING?
- NEXT SUNDAY MORNING
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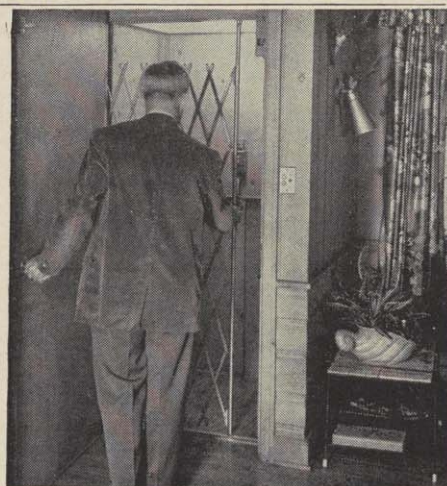
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### ST. MARK THE EVANGELIST, APRIL 30

Note: St. Mark, whom the Christian Church usually commemorates on April 25, is remembered this year on April 30, the first open day for it, according to the Table of Precedence, page li in the Prayer Book.

Probably a great many people if asked to name the twelve Apostles would start out with Matthew, Mark, Luke, and John, the writers of the four Gospels. They would be wrong about two of them: Mark and Luke. St. Mark was much too young to have been an Apostle, although it is likely that he was often among the Lord's followers and was well known to Jesus Himself.

In chapter 14, verses 51 and 52 of Mark's own Gospel, he tells about a young man who was so anxious to get away from the scene that when one of the soldiers grabbed his cloak he slipped out of it and ran away naked. Tradition has always inclined to the belief that this frightened young man was Mark himself.

He is remembered mainly, of course, for having written one of the four Gospels. His is, in fact, the earliest of the four, even though Matthew's is placed ahead of it in the New Testament. Mark was a close friend of the great St. Peter, who refers to Mark as "son," meaning, probably, that Peter baptized him. Mark traveled with St. Peter, and scholars think it was from Peter that he got most of the material for his Gospel.

### ST. PHILIP AND ST. JAMES, APOSTLES, MAY 1

May 1 is St. Philip and St. James day. Both saints were Apostles, but it is not known why they are honored on the same day. St. Philip may have been the first man to follow Jesus. The record (JOHN 1:35-43) indicates that Peter and Andrew were invited to become Apostles a day before Philip was, but they went home to put their affairs in order, and Philip went with the Lord before they returned. One tradition says that Philip was the anonymous man whose request to be allowed to go and bury his father before joining Jesus brought forth the famous "Let the dead bury their dead" (LUKE 9:60).



There is a great deal of confusion about St. James. At least three men named James — perhaps five — were prominent in the New Testament, and tradition has mixed them up somewhat. It is fairly clear, however, that this day is intended to honor St. James the Less; that is, the younger of the two Apostles of this name. St. James the Less was some sort of kinsman of Jesus. According to one legend, Judas had to kiss Jesus to identify Him to the soldiers because of the strong family resemblance between Jesus and James.

James became the first Bishop of Jerusalem. He was put to death in 62 A.D. by angry Jews. They threw him down from the top of the Temple and, when that failed to kill him, stoned him and beat him until he died.

## FIRST AMERICAN ANGLICANS, MAY 13

This day is the anniversary of the Episcopal beginnings in America. On May 13, 1607, a party of 105 persons landed at what is now Jamestown, Virginia, and began to establish the first permanent colony on this continent. With the group was Chaplain Robert Hunt, who therefore became the first resident Anglican clergyman in America and set up the first church. The famous Captain John Smith described this church in his memoirs. "We did hang an awning," he wrote, "to three or four trees. This was our church. Yet we had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion."

## ROGATION SUNDAY, MAY 27

The denominations belonging to the National Council of Churches observe Rural Life Sunday, a day of emphasis on the religious aspects of agricultural life. Since the Middle Ages, the Monday, Tuesday, and Wednesday before Ascension Day have been known as Rogation Days (from *rogare*—to pray) and the Sunday preceding them is called Rogation Sunday. Originally these were days of general prayer, without any specific reference to farming, but because they occur at this time of year, it was only natural that prayers for the newly planted crops came to have a special prominence in the people's petitions.

—HOWARD V. HARPER

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**IF** YOU ARE THE ONE AMERICAN in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers' Hospitalization Policy, which will pay you \$100.00 a week in cash from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drinking? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100.00 a week in cash from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital—

47,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home or on the sidewalk, or some sudden illness or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you. Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

### The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers' Hospitalization Policy, you receive \$100.00 per week (or \$14.29 daily) in cash, as long as you remain in the hospital; if your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month or \$60 for a full year.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is NO LIMIT on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

### GOLD STAR BENEFITS GUARANTEED IN WRITING

- ★ Pays you \$100.00 weekly, in cash, TAX FREE ... while you are in the hospital through sickness or accident; in addition to Workmen's Compensation or any other hospital insurance you may carry.
- ★ Good anywhere in the world.
- ★ Policy good in all 50 states!
- ★ Guaranteed renewable (only YOU can cancel).
- ★ No age limit.
- ★ Immediate coverage; full benefits go into effect the day your policy is issued.
- ★ There is no limit to the number of times you can collect.
- ★ No waiting periods. Pays from very first day you enter the hospital.
- ★ No policy fees, enrollment fees, nor membership dues! You pay only for protection!
- ★ Policy is mailed to your home. No salesman will call.
- ★ All benefits are paid directly to you and can be used for rent, food, hospital, doctor bills—anything you wish.
- ★ Claim check sent air mail special delivery.

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- PAYS \$2,000.00 cash for accidental death.
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DR. FRANK C. LAUBACH, internationally known authority on literacy, author, preacher, and former missionary: "It seems to me that people who take good care of themselves should not be charged the same premium as those who are killing themselves by intemperance. This Gold Star Policy seems to be exactly what people who do not drink ought to have."

### Read what a blessing this protection has been to others:

Mr. Harry Hertzog, Annville, Pennsylvania: "When sickness comes your way, and bills come in, it is so good to know that you are covered by a group of men with a deep concern, and that they are ready with a helping hand. We are more than satisfied with the way you have handled our claim."

Miss Helen Griggs, Geres, California: "Your service couldn't be better. Your check was mailed via special delivery air mail. Thank you very much for your promptness and dependability in handling my second claim. I can heartily recommend your Gold Star Policy to my friends."

Eula Shrauger, August, Michigan: "I want to thank you very much for your checks totalling \$2,314.29. I don't know what I would have done without the insurance in your good company. I had no idea that anything like this would happen; and it was so soon! Mr. De Moss, I am thankful for a Christian organization like yours. May the Lord greatly bless you for it."

Mr. & Mrs. Robert W. Nelson, Lancaster, Massachusetts: "We certainly appreciate your promptness in approving this claim and sending a check. We had searched for this type of policy which would be adequate, yet within our means."

## WE WILL MAIL YOUR POLICY FOR YOUR FREE EXAMINATION

**SEND NO MONEY!** No salesmen will call. In the privacy of your own home, read the policy carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it

does. Then when you have convinced yourself, beyond any doubts, that this policy is everything we've claimed for it... mail us your first premium. You have everything to gain and nothing to lose, by mailing your application immediately!

### HERE'S ALL YOU DO:

- 1 Fill out application below.
- 2 Enclose in an envelope.
- 3 Mail to De Moss Associates, Inc. Valley Forge, Pa.

You will receive your GOLD STAR POLICY promptly by mail.  
No Salesman will call.

#### APPLICATION FOR

### Gold Star Total Abstinents' Hospitalization Policy

Name (Please Print)..... 0-1-2901-052  
Street or RD # .....  
City ..... Zone ..... County ..... State .....  
Date of Birth: Mo. .... Day ..... Yr. .... Ht. .... Wt. ....  
My occupation is ..... Age.....  
My beneficiary is ..... Relationship .....

I also hereby apply for coverage for the members of my family listed below:

NAME	AGE	HGHT.	WGHT.	BENEFICIARY
1.				
2.				
3.				
4.				

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? ☐ Yes ☐ No  
If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: \_\_\_\_\_

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date ..... Signed: **X**.....  
FORM GS 713-3

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	Each adult age 19-64 pays	→ <b>\$4.</b>	<b>\$40.</b>	
	Each adult age 65-100 pays	→ <b>\$6.</b>	<b>\$60.</b>	
	Each child age 18 and under pays	→ <b>\$3.</b>	<b>\$30.</b>	
	<b>IMPORTANT:</b> Should you decide to keep your Gold Star Policy, please indicate how you would prefer making your premium payments: <input type="checkbox"/> Annually <input type="checkbox"/> Monthly In order to issue you a sample <b>NO OBLI- GATION</b> policy, the above must be checked by you. <b>SEND NO MONEY.</b>			

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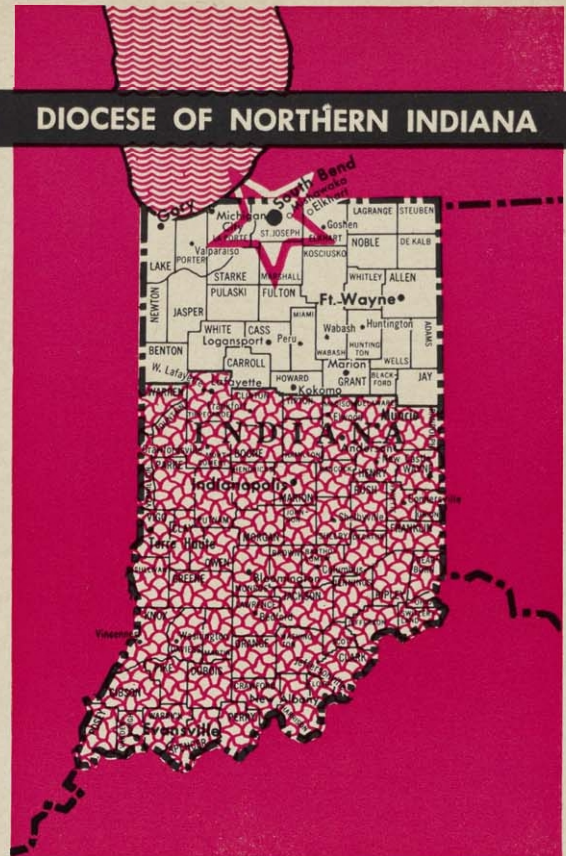
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## DIOCESE OF NORTHERN INDIANA



# Know Your Diocese

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Gary, Indiana, of Broadway's *The Music Man* fame, was a small midwestern town with sand dunes in 1905 when the U.S. Steel Corporation located its mills there. Now a booming industrial center, Gary is representative of much of Indiana where, statisticians fondly relate, six out of every ten people are employed in metal industries.

Although not many Indianians are Episcopalians, the Diocese of Northern Indiana (the upper third of the state, approximately) can list over 12,000 baptized members supporting 29 parishes and organized missions. Episcopalians in this diocese are under the spiritual care of 38 clergy and 20 layreaders. They support two schools, one of which, the Howe Military School, educates boys from the fifth through the twelfth grades. Also under diocesan charge is the Order of St. Benedict, a religious order for men concentrating on choral recitation of the Divine Office as well as liturgical worship.

Born in Fernbank, Ohio, Bishop Mallett attended high school in New York City and was graduated from the University of North Carolina and General Theological Seminary, New York. After his ordination to the priesthood in 1918, he returned to North Carolina where he served parishes in Walnut Cove and Wilmington. For four years he served as canon of Trinity Cathedral, Cleveland, Ohio, returning to North Carolina in 1931 as rector of Holy Trinity Church in Greensboro. Before his consecration as Bishop of Northern Indiana in October, 1944, he served parishes in Tennessee, New York, and Maryland. He also supervised a mission for the deaf in Baltimore, as well as a Chinese church school.



Bishop Mallett made a visitation to the Spanish Reformed Church in the summer of 1956, and participated in the consecration of that church's only bishop, the Rt. Rev. Santos Martin Molina. Bishop Mallett is married to the former Lucy Atkinson Murchison, and they have one child.

THE EPISCOPALIAN





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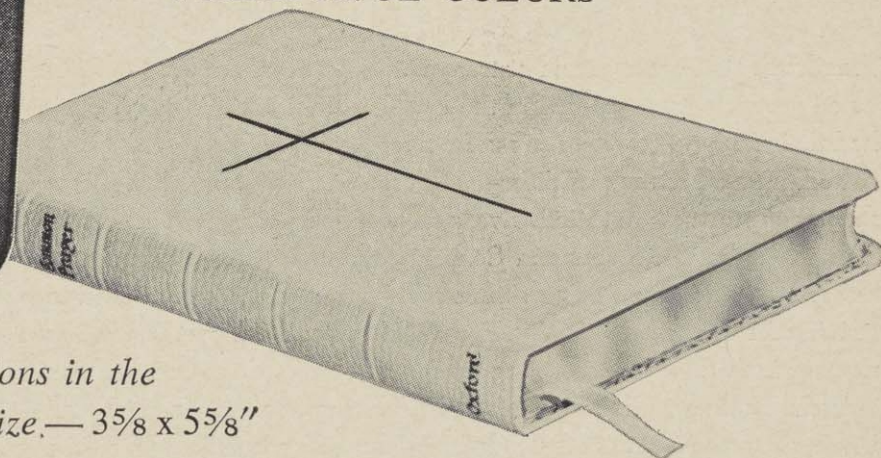
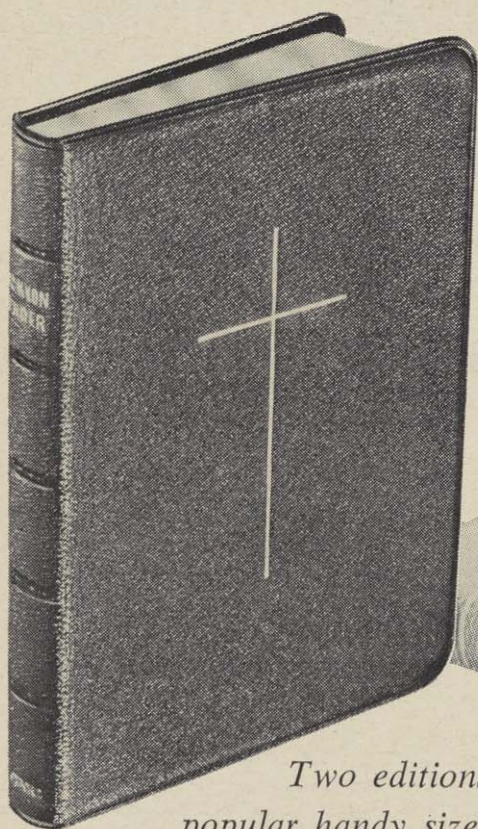
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