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the

# EPISCOPALIAN

JUNE 1962

The Uses  
of Power

Royal Banner  
under Red Skies

Why Monks  
and Nuns?

Wisdom Early  
from Virginia

Country Fair  
page 19







*Judge Chu Hao-jan and his wife stand in front of St. Andrew's Church, better known as "The Fisherman's Church," in the small village of Chading on the island of Taiwan. Judge Chu, who is the assistant in charge of St. Andrew's, is a layreader, and his wife helps with the Sunday-school children. Bishop Gilson or the Ven. Richard S. K. Yoh visits to administer the Holy Communion.*

# From Hoax into Church

*When a sharp operator coaxed a local contractor into building a church no one had ordered, it turned out to be a blessing in disguise for the Church in Taiwan.*

by Dorothy Jenks Gilson  
photos by Doris T. Nieh

**J**UST BEYOND a little pagan temple in the rice fields of southern Taiwan (Formosa) stands a small concrete church which was, literally, a church no one wanted. Persuaded by a man who had held religious services in this isolated fishing village on the coast of Taiwan that an American mission group would pay for it, a local contractor had erected the church, only to discover the man and the plan a hoax. With typical Oriental patience, the contractor



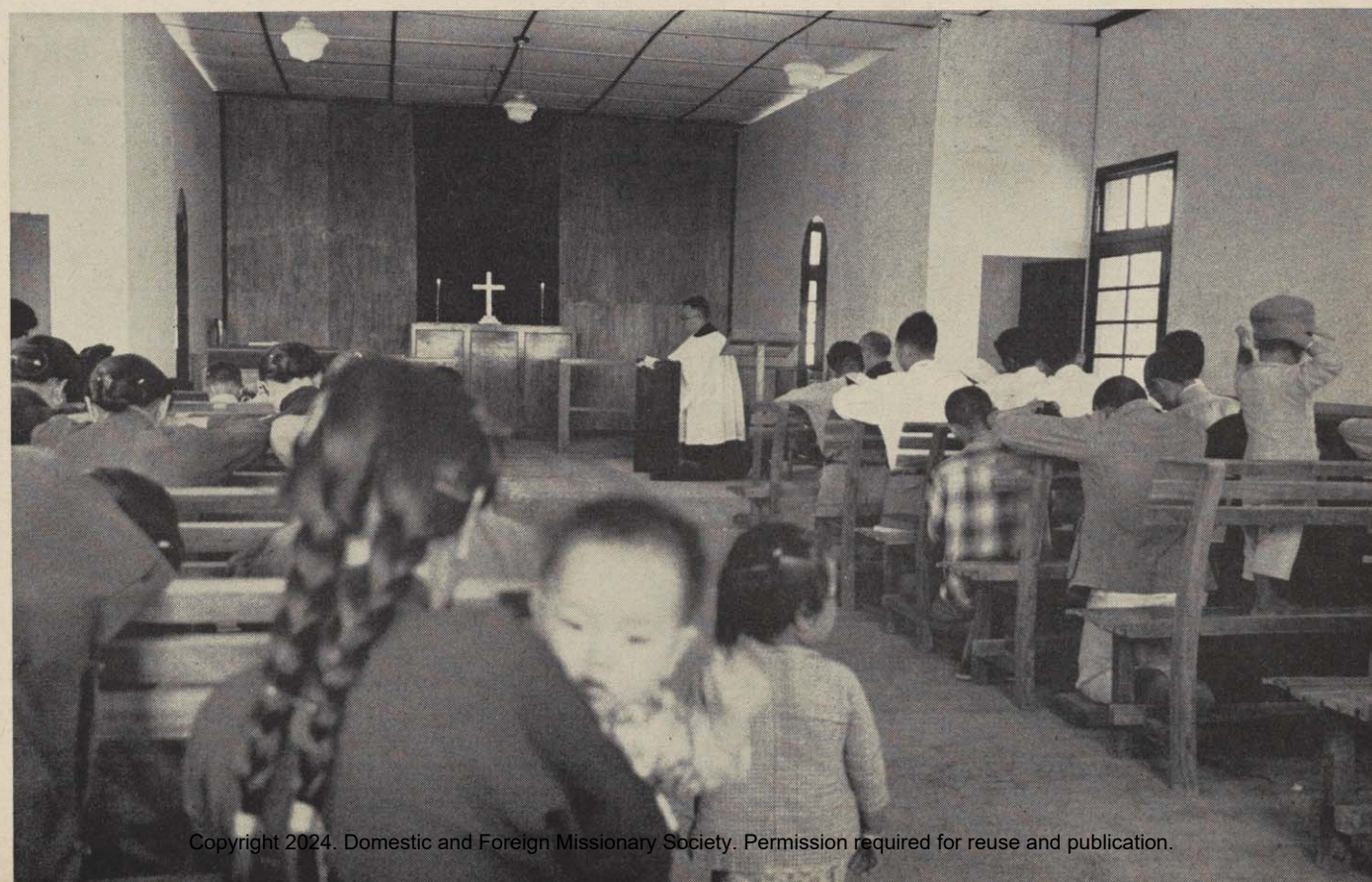


Miss Chang Ming-teh teaches the words of a hymn to members of the Sunday school at the Church of St. Andrew. Miss Chang has finished two years of a six-year course in Christian education at Presbyterian Taiwan Theological College. The literal translation of the Chinese characters on the blackboard is: "Follow, follow, we follow Jesus everywhere.

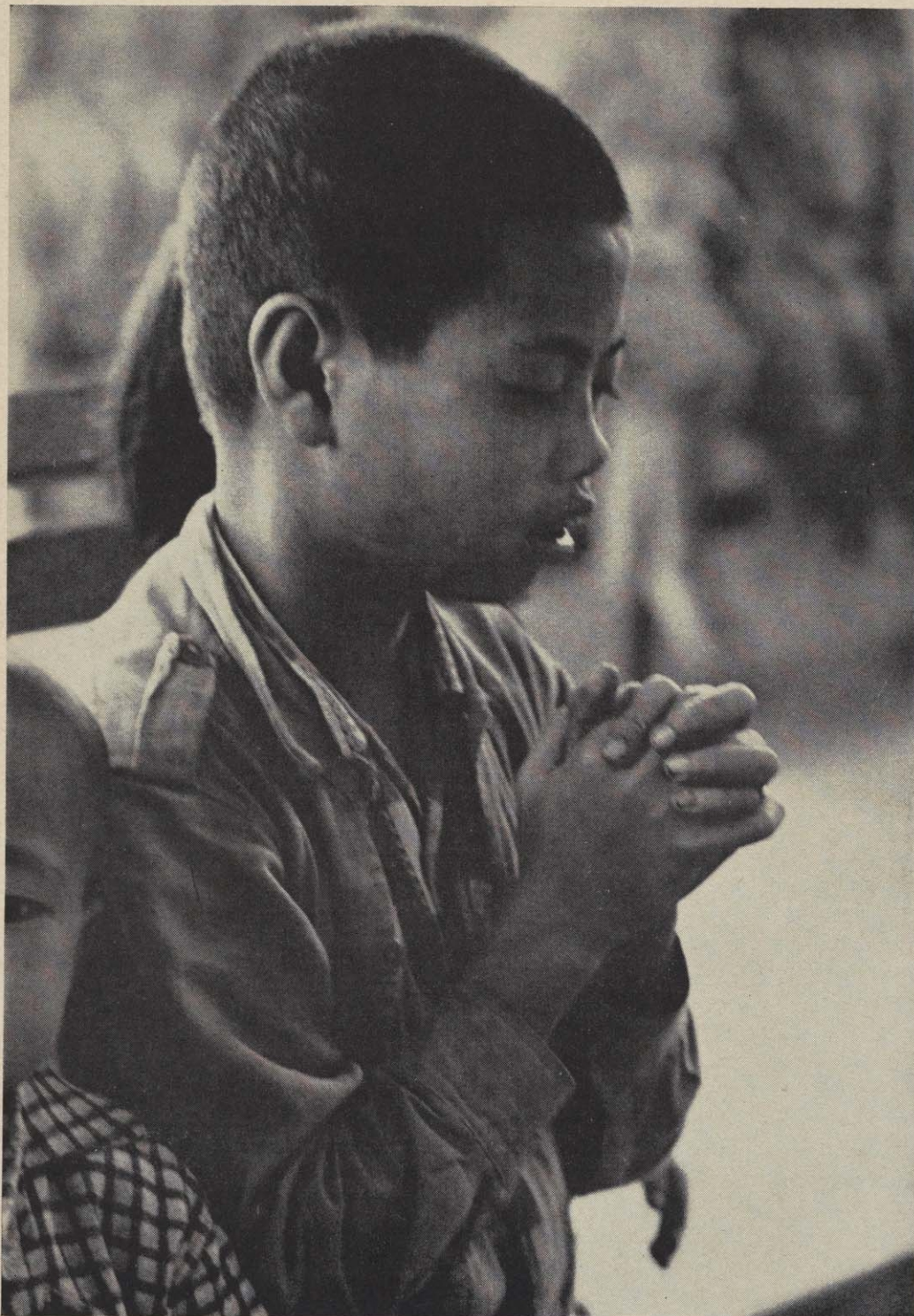
*I am willing to follow Jesus, follow, follow, I am willing to follow Jesus. Wherever the Lord leads me, I must follow Jesus."* Available Sunday-school material has presented a problem, for it is incomprehensible to these children. It is necessary to rewrite American stories into something suitable and then mimeograph this new material in Chinese.

The custom of men sitting on one side of the church and women on the other holds for all mixed gatherings on Taiwan and is an old one, difficult to set aside for the modern Western practice of a family worshipping together. When

going to the altar rail to receive Holy Communion, women go first in all Taiwanese churches. This custom undoubtedly stems from the sheltered life of a Chinese wife and the fact that a man's friends were men, not other men's wives.







*"... on earth as it is in heaven." Originally from Taichan Islands off the coast of the Chinese mainland, the people who are in the congregation of St. Andrew's have an average monthly income of five dollars (U.S.). Most of the children's clothing is donated by people in the U.S.*

awaited a turn of events to extricate him from his financial predicament.

Making a periodic visitation of the churches in southern Taiwan early in 1959, the Rev. Canon Charles P. Gilson (now resident bishop in Taiwan) was told the story by the Ven. Richard S. K. Yoh, archdeacon of the Missionary District of Taiwan. They detoured to Chading, a community of some two-thousand people. Of these, over two hundred were Christians, most of them refugees from the Chinese mainland.

There was no other church, nor prospect of one. Yet there stood the contractor's church.

On Sunday, June 14, 1959, the Church of St. Andrew the Fisherman was dedicated, having been purchased via a personal loan to Bishop Gilson. The contractor's gratitude is evidenced by the altar and sanctuary he built and donated. The instigator of the building had early fled the scene.

And the growing parish of St. Andrew's evidences its gratitude in that,

at every service of the Holy Communion, every communicant is always present.

A clinic now is operated in conjunction with the church in Chading. It has recently been expanded from two days a week to three. Dr. Lu, a retired army doctor from the church in Kangshan, takes care of as many as eighty patients a day. A building to house the clinic will be built in the near future when funds are available. Plans for a parish school await their turn after that.





*Wherever fishing is the livelihood, the mending of nets is a constant facet of that life. Clothing worn, materials*

*of which homes are built, language spoken—these will vary widely. Yet the universality of the handwork will remain.*

## From Hoax into Church

*Taking produce to market involves miles of hazardous travel on roads teeming with people, ox carts, bicycles, chickens, buses, trucks, and cars. Pedestrians will follow the principle that they can walk on the road at any time because if something is coming, it will honk. The man in the foreground has baskets of cucumbers and beans and is loading more than a hundred pounds of cabbages, for which he will receive the equivalent of from five to eight U.S. dollars.*

JUNE, 1962





# LETTERS

## GORDIAN KNOT

Thank you for the questionnaire on "The Unity We Seek," and the wonderful coverage you have on ecumenical relations in every issue. . . .

We in the Anglican Communion could be the knot that would tie Christian unity together, if each one of us as individual Christians would become aware of our oneness in Christ.

GERTRUDE BRUNTLETT  
*Rapid City, S.D.*

. . . My chief feeling (about church unity) is that we are thirty or forty years late in getting to work on it, so I do hope and pray that some quick action, leading to good results, may take place very soon.

N. B. GUTHRIE  
*Seattle, Wash.*

## BEAUTIFUL OR PERNICIOUS?

There should be some new expression of gratitude for all the hours of enjoyment I've received from reading THE EPISCOPALIAN.

I particularly enjoyed the series "A Grief Observed." It is the most beautiful story of a battle won through Christ that I've ever read. . . .

CAROL HARDIN  
*Dallas, Tex.*

To my way of thinking, "A Grief Observed" is blasphemous in content. The thoughts expressed could only be the product of a diseased mind and one which seemingly never held any concept of Almighty God. . . . I feel pity for the man who drew such a pernicious picture.

JUNE MCINTOSH ATWOOD  
*Fort Myers, Fla.*

. . . So unusual and moving, I cannot help expressing my appreciation for your sensitive selectivity. It is rather startling to see in print one's own thoughts and feelings.

MRS. ARTHUR L. BRIGHT  
*Spokane, Wash.*

## PRIEST CORPS

Although our country has ample diplomatic representatives throughout the world, Congress has enthusiastically accepted also the services of a small army of Peace Corps workers who have offered themselves.

The idea seems to be that if countries need our services and that if volunteers are ready to render these services, it is a worthy undertaking to bring together those who need and those who want to give.

Now there appears to be in the church world a parallel to this. . . . Our domestic mission field has sore need of volunteers to work in small places. And there are among us many retired priests, I believe, ready and willing to help. . . .

Our church is dying in many little places where congregations are too weak to pay the exactions demanded by national, diocesan, and local church officials. Cannot we change our regulations in order to save our gasping domestic missions?

MANNING MASON PATTILLO  
*Shell Beach, Calif.*

## THE LORD GIVETH, AND . . .

Without fear of contradiction I wish to state that the articles [in the March is-

### Thank You, Mr. President

. . . Congratulations to . . . THE EPISCOPALIAN on the occasion of its second anniversary. On the one hand it seems only yesterday that the magazine was established with its new format . . . ; on the other hand it has become so vital and important a part of our church that it seems as if it has always been there as a bulwark of the faith, life, work, and mission of the Episcopal Church and the Christian world.

I confess that I was one of those who were skeptical whether an officially sponsored magazine could be anything more than a house organ, or could exhibit the penetrating insight into problems that is essential if the church is to realize that it stands under the judgment of God and that the status quo is not necessarily the best of all possible statuses.

It would be invidious to single out particular issues, editorials, or articles for special note, but I must make an exception of your penetrating issue devoted to the Negro Episcopalian—his problems and the problems of the church in trying to achieve an integrated society in which, however great the difficulties, every baptized Christian is recognized as a child of God, equally bound by the duties and entitled to the privileges of the church and society of which he is a member.

I am glad too that in your second anniversary issue you are beginning to tackle the problem of communism and the difficult question of the attitude of the church and churchmen to its insidious and atheistic propaganda, directed toward the destruction of our free institutions. The basic problem is how to defeat the powers of darkness without resorting to the methods of hatred and evil which they use so effectively, since evil cannot be destroyed by evil nor hatred by hate. We need guidance in this difficult problem, and I hope we may continue to look to THE EPISCOPALIAN for sound and constructive leadership in this vital area on which the whole future of our nation may depend.

As president of the House of Deputies, I am sure that I speak for the overwhelming majority of the representatives of our dioceses, clerical and lay, when I send you this message: "Well done"; and when I wish THE EPISCOPALIAN Godspeed for the future. THE EPISCOPALIAN is the child of General Convention, and the General Convention takes a parent's pride in the growing maturity of its offspring.

CLIFFORD P. MOREHOUSE  
*President, House of Deputies  
The General Convention of  
The Protestant Episcopal  
Church in the United States  
of America*



sue] were the most interesting I have recently read in any publication. . . .

May I extend my congratulations to you and your staff, and please find enclosed my check for a subscription.

P. LABOHNE  
Philadelphia, Pa.

Please add my name to that growing list of disgusted Episcopalians who wish to have their names removed from your mailing list. I do not want such prejudiced, socialistic, pseudosociological trash being brought into my home under the disguise of Christian literature.

DAN M. McDONALD  
Baton Rouge, La.

### HONORABLE MENTIONS OVERDUE

The March issue of THE EPISCOPALIAN was outstanding in its treatment of the subject of the Negro in the Episcopal Church. Some of us, however, wish that mention had been made of two suffragan bishops for Negro work in the Dioceses of Arkansas and North Carolina.

The first suffragan bishop for Negro work was the Rt. Rev. Edward Thomas Demby, who was consecrated in 1918 and served in the Diocese of Arkansas until 1939. In the same year, 1918, the Rt. Rev. Henry Beard Delany was consecrated suffragan bishop in the Diocese of North Carolina. He served until his death in 1928.

THE RT. REV. THOMAS A. FRASER  
Bishop Coadjutor  
Diocese of North Carolina

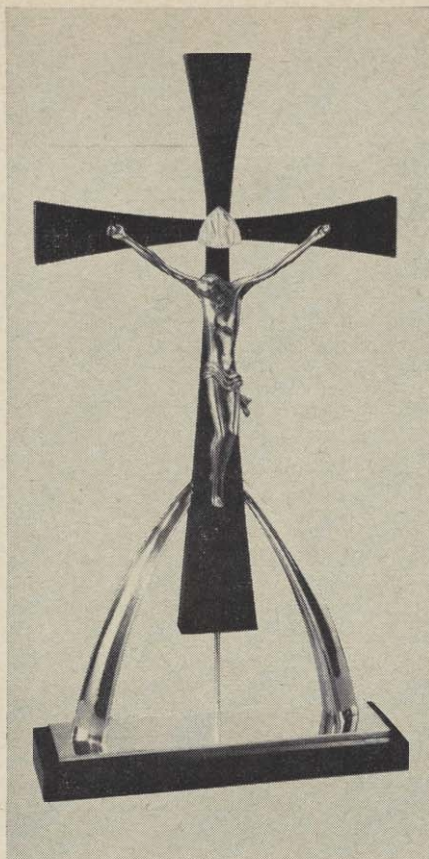
### THE BITTER PILL, OR TAKING THEIR OWN MEDICINE

Your article about the Negro [March] was very fine and I'm sure in most cases true, but I'm afraid that you, like so many writers, priests, and bishops who lament "the poor Negro" do not have to spend your daily life amongst them. The priests and bishops stand up and decry the rest of us but I've noticed that they and their families are not ensconced in the neighborhoods where the pill is bitterest.

This is a real spiritual problem with me and I fight a constant pro and con battle with myself.

But I would *just once* like to go to church and hear the reverend father counsel and castigate, advise and direct, the Negro toward achieving *their* part toward the brotherhood of man.

JAMES F. FROOKS  
San Francisco, Calif



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## FOR YOUR INFORMATION

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AS THE CHILDREN of any editor's family will—and do—attest, we never seem to be able to escape completely from our work. Clearly this is what happened to Walter Miles, who regularly functions as art consultant for THE EPISCOPALIAN. Attending a country fair near his home in Weston, Connecticut, Mr. Miles couldn't resist going to work and photographing it. For the happy results, see page 19.

"FROM HOAX INTO CHURCH," page 2, is by Dorothy Jenks Gilson, wife of the Rt. Rev. Charles P. Gilson, resident missionary bishop of Taiwan. Mrs. Gilson will be familiar to our readers, having made her debut in our magazine in the October, 1960, issue in an article about her entitled, "Missionary Without Portfolio." She also wrote one of our most delightful stories, "My Pagan Saint," published in the May, 1961, issue. Doris Nieh, who took the photos while on a trip throughout the Orient, is a well-known professional photographer.

COAUTHORS Chad and Eva Walsh examine C. P. Snow's novels and essays in "The Uses of Power," page 10. The Rev. Dr. Walsh is a Fulbright lecturer in Italy this spring, on sabbatical leave from Beloit College, Beloit, Wisconsin.

FATHER KARL LUDWIG TIEDEMANN, O.H.C., clarifies some of the surprising similarities in the lives of Christians in and out of the monastic life in "Why Monks and Nuns?," page 25.

GEORGE HALL, author of "The Missing Ingredient," page 28, is rector of All Saints-by-the-Sea, Santa Barbara, California. He was born in Greenville, Mississippi, and received both his B.A. and D.D. degrees from the University of the South. Mr. Hall was ordained to the priesthood in 1937, served as chaplain in various schools and colleges, as well as in the U.S. Naval Reserve, until he became Director of College Work for the Diocese of California in 1947. All Saints-by-the-Sea has been his charge since 1948.



continuing  
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The Spirit of Missions

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# the EPISCOPALIAN

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## Contents

- 2 From Hoax into Church by Dorothy Jenks Gilson,  
photos by Doris T. Nieh
- 10 The Uses of Power by Chad and Eva Walsh
- 14 Of Sacraments and Rain Barrels by Virginia Cary Hudson
- 16 The Lesson of Leticia by James W. Symington
- 18 When the Witnesses Call by Lee Pickett
- 19 Country Fair by Walter Miles
- 25 Why Monks and Nuns? by Karl Tiedemann, O.H.C.
- 28 The Missing Ingredient by George J. Hall
- 30 Royal Banner Under Red Skies Christians and Communism:  
Part 3
- 40 Changes in the American Episcopate a special report
- 51 Life and Death of an Outsider by Malcolm Boyd
- 54 Prove It by Mary Morrison

## Columns and Comments

Letters	6	49	Calendar
For Your Information	8	50	Cycle of Prayer
Capitalscene	36	51	Movies
Worldscene	38	52	Know Your Diocese
Inquiry	45	53	Educational Directory
Christian Year	47	54	Meditation

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# THE USES OF POWER

*Humanity's survival, more than ever before in history,  
depends on man's use of power.*

*Nowhere is this more clearly stressed than in the  
moral universe of C. P. Snow.*

by Chad and Eva Walsh

SIR CHARLES SNOW is a name that has suddenly become familiar to many Americans. He has been lecturing in the United States. His slim book, *The Two Cultures*, has provided a handy phrase for discussions on the split in mentality between scientist and non-scientist. *Science and Government*, which ran originally in *Life*, raised a storm of public controversy over the wartime relationship between scientists and 10 Downing Street. Meanwhile, an increasing number of Americans have discovered that Snow is not only a scientist and civil servant, but also an important literary figure—the author of eight novels in a projected series of ten, under the general title of “Strangers and Brothers.”

The novels have their ups and downs, but the total achievement adds up to a consistent view of modern society and especially the moral dimensions of power. Taken collectively, they offer a convincing set of characters, all making their decisions and living their lives in a world split down the middle into “two cultures”—the old, humanistic tradition and its growing rival, the scientific approach.

The novels have real impact because the author is especially involved with ideas and principles that touch all of us.

To simplify matters we can divide the novels into two classes. Three of them are more concerned with people and their personal agonies than with ideas as such—*Time of Hope*, *The Light and the Dark*, and *Homecoming*. They are worth reading to see how Snow handles psychological problems. He is at his characteristic best, however, in the novels whose framework is formed by the conflict of ideas and principles. There are five of these. *Strangers and Brothers* and *The Conscience of the Rich* need only a brief discussion.

*Strangers and Brothers*, an early work, traces the

career of George Passant. George is a gifted young man of humble background who never quite lives up to his early promise. Ultimately he becomes involved in a shoddy money-making scheme that shadows his life. But our interest in him grows because he has the ability to draw young people to him and encourage and excite them. Gradually we become aware that Snow is probing one aspect of power. George exercises power by his very kindness and inspiration to others, and he begins to manipulate their lives. Snow is showing here how power of this sort affects George, and how it affects the people whom he tries to control.

*The Conscience of the Rich*, by all odds the thinnest book Snow has written, is not well realized in either characterization or ideas. It deals with the March family, English Jews, and Mr. March's attempt to control people, principally his son Charles, by the power of money. George Passant used his personal magnetism to further his ends; old Mr. March uses his checkbook. Each seeks power, and each reveals the possibilities and perils of power. The two men, in their separate ways, act from motives that seem good to them but are scarcely aware of the real motive that drives them on.

The three remaining books are extraordinarily interesting because the quest for power goes far beyond the confines of a single family or a group of friends. In these novels Snow reveals what the pursuit of power does to an academic community, a scientific community, and the broader world of society and its political concerns.

*The Masters* is Snow's best novel. It deals with a college at Cambridge University, and what happens when it is known that the old master is dying and a new one must soon be elected to take his place. The



tension steadily mounts; the dramatic impact is unforgettable. We see the factions lining up and jockeying for power long before the master lies in his grave. Brown, who heads the faction committed to Jago for the mastership, wants power which no one but himself will know about. "He wanted to handle, coax, guide, contrive." Chrystal, another man in Jago's faction, "needed the moment-by-moment sensation of power . . .; he needed to feel that his word was obeyed. . . ." As for Jago, he "enjoyed the dramatic impact of power . . .; he was an ambitious man . . .; he longed for all the trappings, titles, ornaments, and show of power."

The quiet struggle, pursued with academic intensity, goes on. Jago wants the mastership so achingly that he is tempted to compromise to gain it. In the end Chrystal defects, and the other faction wins. Meanwhile, people are hurt, the younger fellows are forced into partisanship, and the fabric of the community is torn. Life goes on—it has to—but some wounds will never fully heal. Snow has built up the tension so skillfully here, allowing nothing to get in the way of the conflict, that the book reads almost like a "whodunit."

*The Affair*, with most of the same characters, now grown older, is another story of intrigue in an academic community, but it has a broader base than *The Masters*. Recently adapted as a successful London play, this novel is a drama of ethical challenges and complexities. It is concerned with truth and justice. One of the young university fellows, Howard, has been accused of a piece of fraudulent research and dismissed from his post. Newer evidence is uncovered which suggests that the fraud was not his but that of the old professor under whom he worked. The professor is now dead, and Howard is not a very likeable character. He

antagonizes his defenders as well as his accusers; both as a human being and as a scientist he seems quite second-rate. Is it worthwhile to try to clear him at the risk of harming the reputation of the dead man? Should the college reopen the case even though it may tear the community into shreds?

The facts in the case are so confused that no clear-cut answer seems possible. Which is most important—the stability of the college, the reputation of a dead man, or the demands of abstract justice? So the struggle goes on. Each man involved has to use whatever power he holds either to reopen the case or to sit on the evidence. Most of the motives are mixed; no one is totally base. This is not so much a struggle for personal power, as in *The Masters*, but the exercise of a more dangerous sort of power where it is very easy to confuse what one really wants with the abstract claims of justice, or the protection of the college's reputation.

The final resolution is a new hearing and Howard's vindication. But some ugly accusations have been made; there is a hint of doctored evidence; and certain aspects of the case will never be completely clear. Snow seems to imply that it is beyond the power of man to arrive at absolute justice, but that nonetheless he has to do the best he can.

*The New Men* moves out of the academic world into the world of the research scientist. It examines the conscience of the scientist who is forced to turn the results of his research to national ends, and the breakdown of understanding between scientists and the custodians of the Establishment. Briefly, it is the account of the development of atomic power in England during the war—how the scientists wanted it handled, how the government did handle it. It is really a fictional



*Sir Charles Percy Snow is at fifty-seven one of England's most discussed authors. A man of many talents, he directed England's scientific personnel during World War II, has written twelve books, is a director of the English Electric Company, and is a Civil Service commissioner. In December of 1961 he was elected by the student body as rector of St. Andrew's University in Scotland. His literary efforts, in addition to eight novels in the "Strangers and Brothers" series, include lectures, essays, and literary criticism. At the moment the English dailies are full of one of the noisiest literary arguments in a generation, occasioned by a bitter attack on Snow by the eminent Cambridge critic, F. R. Leavis, whose hero among English novelists is D. H. Lawrence. English literary tempests traditionally occur in teapots. Not this one. The argument over Snow rages not only in college common rooms but at corner pubs. The center of this hurricane of words, like that of a tropical storm, remains still for the present. For a man who made a clear choice of primary vocation as a novelist at the age of twenty-eight, Snow's marriage to a novelist and critic of impressive attainments, Pamela Hansford Johnson, is not surprising. They have one son.*

## THE USES OF POWER

version of the main ideas in both *The Two Cultures* and *Science and Government*. The cleavage between scientist and nonscientist seems to be sharper in England than in America; the scientists of the book come mostly from humble backgrounds, are weak in their Latin and the social graces, but have a sense of world citizenship. The nonscientists are pictured as cultivated men who are woefully ignorant of science and its consequences.

The split down the middle of Western culture is dramatized when one of the young atomic scientists is accused of giving secret information to Russia, apparently in the naïve conviction that the Soviet Union represents the human race and nothing should be kept secret from it. Lewis Eliot's brother, Martin, though he eventually pins the evidence of espionage on the scientist, is torn within his own conscience, for he, too, detests the idea of scientific secrecy and nationalism. To Martin, "keeping scientific secrets was a piece of evil. In war you had to do it, but you could not pretend to like it. Science was done in the open; that was a reason why it had conquered; if it dwindled away into little secret groups hoarding their results away from each other, it would become no better than a set of records, and within a generation would have lost all its ideals and half its efficacy."

We see the scientists dangerously ignorant of psychology and political science, and disposed to seek simple solutions to complex problems of human relationships; we see the nonscientists trying to make de-

cisions as though the atom bomb were just a large cannon shell. Both are fumbling in half-darkness, though Snow manipulates the story so as to give the scientists a little the better of it. Meanwhile, there is old Hector Rose, the civil servant, who confesses that "events may get too big for man," and there is the scientist who claims that even though events may get too big, "we've got to act as though they're not." Snow states in the novel, as in *The Two Cultures*, that individual life may be tragic, but that is no reason for social life to be tragic also. In that realm we can act; social change and betterment do lie within our power; and it is "the most contemptible of the false-profound to confuse the two."

As anyone who has read Snow's nonfiction knows, he offers some solutions to the problems he poses. Perhaps, he suggests, if we revamp our educational system, we can bridge the gap between the two cultures, and make it possible for scientist and nonscientist to co-operate in responsible action. But he also insists that time is running out. Always in his thinking there is the accelerating tempo of time, modern history moving so fast, scientific knowledge growing apace, with even the most intelligent and dedicated men finding it difficult to keep up with events.

Snow, then, is a man whose basic concern is moral and social. He sees human beings inescapably placed in a social setting, with built-in responsibilities which they can meet honestly or evade dishonestly. But what





about religion as a key to all this? Religion hardly counts in Snow's thinking. Of all his characters, only two have any real interest in religion. One is a mystic, the other a man who cries out to God but never finds Him. Martineau in *Strangers and Brothers* gives up his law practice to follow in poverty his mystical quest. Roy Calvert in *The Light and the Dark* is desperate for some sort of religious faith and tormented by his inability to find it. Snow treats both men sympathetically but presents neither of them as a model for imitation.

Since Snow has such a negative view of the religious quest, why is he important to us? He is concerned with real questions, and he tries to find real answers, but the conclusions he reaches have no overt religious overtones. Apparently he does not see God in history; he does not even suggest, as does Alan Paton, that love in the Christian sense holds the final answer to life.

Snow is important precisely because of this. We live, as he does, in a secular world. It is a world where the prevalent tone is that men have only their own resources and their limited wisdom to see them through; they cannot expect help "from the outside." Where Snow differs from many secular writers is in holding man to a strict accountability. He never pretends that human beings are a bundle of conditioned reflexes incapable of real choices and genuinely ethical decisions. Thus Snow represents what one might call a responsible secularism. "Be involved," Snow preaches

through one book after another. His central character, Lewis Eliot, almost loses his grip on reality because for far too long he has refused to become involved.

Snow will not let us off. One of the ways he stresses our involvement is in our use of power. All of us have some measure of power. We never use it with complete disinterest, but neither can we turn our backs upon its use. Part of the human condition is that choices must be made and power exercised whatever its consequences. And there is hope that if men use their intelligence and accept their moral responsibility, they can partially shape at least their social destiny. If they refuse, they are lost.

This falls far short of the Christian gospel, but it is a powerful affirmation of Christianity's insistence that man is ethically responsible, whether he lives by the light of supernatural revelation or by the light of natural reason. And though Snow's light has no discernible supernatural source, it is a clear, steady illumination in which his crisp mind—equally at home in science, literature, and government—sees many things that all of us need to perceive. He can help us see more clearly, and his call to involvement, to commitment in the world of social decisions is an authentic call to needed action. Snow knows that all of us "between essence and chance and will . . . have to live our lives." For the word *essence* we would substitute *God*, but we can certainly share and understand Snow's view of man and man's inescapable responsibilities. ◀





## *Of Sacraments and Rain Barrels*

by Virginia Cary Hudson

Sacraments are what you do in Church. What you do at home is something else. Cooking and sewing and running the Bissels sweeper and eating and sleeping and praying and scrubbing yourself are not sacraments.

When you are little and ugly somebody carries you in church on a pillow, and you come out a child of God and inheritor of the Kingdom of Heaven. They pour water on your head and that's a sacrament. When you are twelve you walk back in yourself with your best dress and shoes on, and your new prayer book your mother buys you, and you walk up to the Bishop, and he stands up, and you kneel down, and he mashes on your head, and you are an Episcopal.

Then you are supposed to increase in spirit. Then everybody kisses you and that's a sacrament. Only I left out the bread and the wine. That's a sacrament too. I tasted some of that bread in the choir room and it tasted just like my gold fish wafers.

Then when you are married, you go back to church dressed up like you never were before in all your days. Somebody sings "Oh Promise Me" and your sweetheart is waiting up by the preacher, if he doesn't forget to come, and you get a new shiny gold band on your finger and leave town. And that's a sacrament.

And then you get carried back in the Church again. But you are dead and it takes six people



to lift you. And everybody cries and that's the last sacrament you are going to get. Mrs. Park was old and so sick she didn't even know her own children. Maybe she was tired fooling with them all those years and just acted like she didn't know them. When Mrs. Park died I sure didn't cry because I bet when she waked up and found she was dead she was just tickled to death.

One day we got tired of playing hop-scotch and skin the cat, so Edna Briggs said, "Let's play Baptizing." I said to Mrs. Williams, "Can we, I mean may we play Baptizing in your rain barrel?" And she said to me, she said, "Yes, indeed," and she just went on tatting. So I put on my father's hunting breeches and got Judge Williams' hat off the moose horn rack, and I dressed up like the Baptist preacher. That was when Edna ran to get all the kids. And I said to them I said, "The Lord is in his Holy Temple, keep silent and shut up." And then I said, "All you sinners come forward and hence." And nobody came but Melvin Dawson. He is just two years old. Poor little Melvin. He is so unlucky. I got him by the back of his diaper and dipped

him in the rain barrel once for the Father, and once for the Son, and when it came time for the Holy Ghost, poor little Melvin's safety pin broke and he dropped in the bottom of the rain barrel, and everybody ran, and nobody would help me, and I had to turn the rain barrel over to get him out, and then I galloped him on his stomach on my pony to get the water out of him, and then I sat him inside his house, and then I went out to Mrs. Harris' house and got under her bed, and when she looked under there and saw me, all soaking wet, Mrs. Harris said, she said, "Rain and hail in Beulah land, what has happened now?" And when I told her what had happened she just patted her foot and sat, and sat, and then she said, "You know what?" and I said, "What" and Mrs. Harris said, "The Bishop sure needs just such a barrel in the church yard to give some members I know just what little Melvin got." And then Mrs. Harris said, "Let's talk about fishing." And we did.

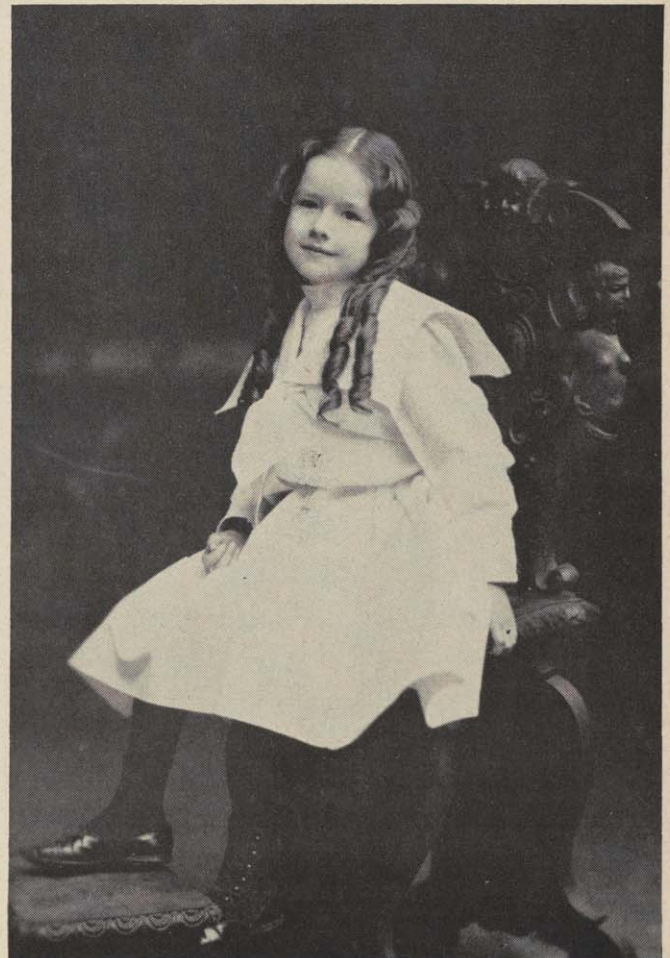
Thank God for fishing. Thank God for Mrs. Harris and God bless poor little Melvin.

Amen.

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*Virginia Cary Hudson stuttered. Her teacher in an Episcopal boarding school suggested that she write down her irrepressible, perceptive observations about daily life in her sleepy Kentucky home town. The year was 1904. Virginia was ten years old when these pungent, artless essays were written. In a calico-covered scrapbook they were stored in an attic after the author became Mrs. Kirtley Cleveland in 1914. The odyssey of the essays from attic to publisher after the author's death in 1954 is an interesting narrative that includes several clergy, Bishop and Mrs. Angus Dun of Washington, D.C., and the proprietors of a book shop in the nation's capital.*

*"Of Sacraments and Rain Barrels" is the first of three excerpts that will appear in this magazine, taken from the book, O Ye Jigs and Juleps!, published last month by Macmillan Co. of New York, and slated as a forthcoming selection by the Episcopal Book Club.*





# the Lesson of Leticia

*For years the United States has been helping people overseas. Today, new programs of aid are being stressed in Latin America. Are these "giveaways" really doing any good? Here is a specific answer from Peru.*

By JAMES W. SYMINGTON

LETICIA IS A slum, one of the *barriadas* outside of Lima. It is ten thousand people living in mud huts, shanties, shacks, and caves carved from the uncongenial slopes of Mt. St. Cristobal. You can see Mt. St. Cristobal from the window of your room in the lush Hotel Crillon. It rises moodily in the distance, and there is a cross at its summit. You wouldn't know that the tiny dab of pink is the church of a community of people, or that the smudge of blue is their school.

Pages of her old story are still readable—the dirt; the bare feet; the sores; the grim, ill-smelling pathways; the despair of a generation of all but forgotten people whose fathers were driven by acts of both God and man from the uplands to hover by the table of Lima and take its crumbs. But Leticia has a church and a school and a new story now. She may be without water, sanitation, power, or fuel; but she is not without hope.

Still it won't do to review the new story of Leticia unless the reader is prepared to accept the dissolution of a few misconceptions: that helping people makes them lazy and cynical; that nothing the United States does is ever appreciated; the legend that U.S. business interests abroad are a universal discredit; and finally the idea that our agricultural abundance is a tragedy.

I have a letter from Leticia's School Board (*Patronato de la Escuela*). It is typed with an old ribbon, has some mistakes in it, and is covered gaily with official seals and stamps. It says some mighty kind things, including this: "Thanks to your noble North American nation, we have cause to hope a little each day." Why would a tight-lipped descendant of the Incas say such a thing? We have done very little compared to what he and his neighbors have done for themselves.

They have built a new school lunchroom and kitchen. Nights, Sundays, and holidays they gave to the work and built it brick by brick. A political party, seeking to capitalize on the spirit of these people, offered \$5,000 to complete the job if it could name it and hold its meetings there—five thousand dollars to men and women whose average family wage is less than thirty cents a day—with water at five cents a gallon if little Mario doesn't fall and spill it on his way up the mountain.

They turned it down. This was to be for children,

not for politicians. A big man from town offered the use of a bulldozer to cut the foundation in the steep mountainside—a day's work for a bulldozer. No, this is our work, said the citizens of Leticia.

For weeks they worked, loosening rocks of boulder-size, lighting fires under the rocks to burn all night, and pouring cold water on them in the morning to crack them. The pieces were used in the walls or buried in the floor. Then bricks and cement were needed. They would cost money. So the people of Leticia held a meeting and unanimously voted to tax themselves twenty *soles* (70 cents) a month for the purchase of building materials.

Since my last visit in October, they have added a roof and installed the kitchen equipment. They have dedicated the new lunchroom, and they are using it. And they thank us. Why? Because we gave a little food to their children.

A year or so ago the Great Plains Wheat Association, in co-operation with the United States Food for Peace program, initiated a modest school-lunch project in Leticia's little school. They provided the some three-hundred children with milk and cooked bulgur wheat

## **about the author:**

"Communication is the basis of progress," says James W. Symington, administrative assistant to the U.S. Attorney General and former deputy director of the U.S. Food-for-Peace Program.

Among music-loving Latin-Americans the guitar proved a very effective communications medium to persons all the way from the fearfully blighted slums to orderly offices of cabinet ministers. Since his days at Deerfield Academy in Massachusetts through Yale and Columbia Law school Symington has played and sung folk music. Singing in Spanish and English through ten countries of South America and Costa Rica, the 34-year-old son of Senator and Mrs. Stuart Symington of Missouri found that music formed a bond of understanding that paved the way to greater co-operation between Americans of the northern and southern parts of the hemisphere.

Mr. Symington and his wife are communicants of St. John's Episcopal Parish, Georgetown, where they attend with their two children.



—a form of wheat that, unlike flour, need not be baked, but can be cooked or fried into a tasty gruel.

But if you were to have seen the Great Plains representatives working with the happy teachers in preparing the food, you would have thought of them more as missionaries than businessmen. Their humor and gentleness will never be forgotten by the people of Leticia. Nor will their names—Jack Smith, of Oregon; Harlan Parkinson, of Colorado; and the nutritionist, Miss Lucy Montoya, a wonderfully calm and capable young woman from Colombia.

Wherever she went, it was “*Buenas dias, Senorita Lucy,*” from doorways and house tops. She taught the mothers how to mix the milk, and both mothers and children learned how important it was to wash carefully before eating. She was the angel of Leticia.

It was the sight of such friends, and of the food coming up the hill—the pots, the steam, the good cooking, the excited crowding of the children—it was this sight that changed the face of Leticia, that made her people want to act, to work, to build, even to save. They suggested a new and better place to prepare and serve the food. Great Plains then offered hot meals to those who would work on such a building. There was never a shortage of workers.

But something else was built in Leticia, something of the spirit. The parents of many of the children were unwed; they wished to marry. Now that their children could eat, they should also have *dignidad*. And it was no little honor for me to be asked one day to be *padrino*, best man, in a number of weddings, too many for the tiny pink church. The old *Padre* who had come up from the foot of the mountain, and had “been trying to marry these good people for years,” stood outside the church door and blessed the couples one by

one, while their children and sometimes their grandchildren looked on in wonder and delight. The flowers shook in the trembling fingers of the reverent brides. The bridegrooms were silent and tense. In truth, as these solemn couples clasped their work-wearied brown hands and knelt down, a whole community was consecrated.

If it was a little food for their children that had done this for them, then I could not be ashamed of the so-called “surplus” of ours that made it possible. With our sister republics, we are engaged in a great program of development which is called the Alliance for Progress. If the Alliance means anything, it means projects like this where the spirit of aid meets the spirit of self-help, and where the work means not only a higher standard of living but a reason for living.

The current period is described as the “revolution of rising expectations.” In such a time we should not forget that the priority expectation of a hungry man or community is for food. This is why we should be both proud and grateful for our food abundance as well as confident of the part it can play in our aid programs.

We should be grateful for the dedicated part played in this good work by religious and other charitable voluntary organizations as well as by enlightened business groups. It is well to bear in mind that when you help a child, you are thanked many times over—by the child, his parents, family and friends, in short by the very community in which that child must some day take his place of leadership.

Food for the hungry is a kind of aid that reaches the neediest and brings to them not dependence but independence, not indolence but energy, not hatred but gratitude. This is the lesson of Leticia. ◀

*A crowd of villagers gathers around the author to listen to him sing and play the guitar.*





# When the Witnesses Call

FOR YEARS, as I was scurrying around in a last-minute rush to get to church in time for choir assembly, I would have one or two callers come to my door. They were Jehovah's Witnesses, who always came at this hour on Sunday when I had so little time to spare.

I would assure them that I felt there must be a great deal of good in their belief, since they have enough devoted followers to fill Yankee Stadium in New York, and that I did not mean to be rude, but I really did have to hurry to get to my own church in time for choir vesting, and just *what* did they want from me? Was it money? To buy the *Watchtower* pamphlet, or what?

I never seemed to get any satisfactory answer, and many times no answer at all, but one of the callers would open a well-thumbed Bible with every word underlined in red, and start reading to me—when I had exactly five more minutes to get to church.

I would plead my need to hurry, offer to buy a *Watchtower* and promise to read it, and rush off to the Episcopal church.

I did read their literature, and found it interesting but not satisfying

to my needs. I never took the time to look further into their beliefs, but they never stopped coming to my door. Each time I would ask again what they wanted *me* to do. I assured them that I did read the Bible and believed its teachings, and that I tried to lead a Christian life, and that I was completely satisfied with my own church and my own religion. And still they came.

Then there was a huge gathering of Jehovah's Witnesses in the new baseball park here in Jacksonville. I read about it in the newspapers and saw an announcement that they were going to canvass every house in Jacksonville on a certain day.

So when a man came to my door representing Jehovah's Witnesses, I again asked what was the purpose of the visit. I told the man that for fifteen years I had been visited by their members and I still did not know what my part was.

This time I was not in a hurry, and I urged the man to explain in full. He then told me that the Bible demanded that each and every person go out and "witness for the Lord."

At that point I began to "get the message." I assured the man that I agreed with this command, and that

my husband's father, mother, and two aunts, as well as his grandparents, had been missionaries.

Then I proceeded with the boldest remark of all. I told him that if it were that important for *him* to witness for the Lord and try to convert *me*, then it must be just as important for *me* to witness for the Lord and try to convert *him*.

I explained that I was a member of the Episcopal Church, which I believed to be the one true and Apostolic Church. I quoted the Apostles' Creed. I told him of the purpose of our Prayer Book, and the importance and meaning of Holy Baptism and Holy Communion. I discussed the doctrine of the church, the discipline of the church, the worship of the church, and the sacraments of the church, and what all of this meant to me.

Did I convert him, or even impress him? I'm sure I do not know. But I certainly did surprise him, and possibly gave him something to think about.

But the oddest thing is that from that day to this I have had no member of Jehovah's Witnesses come to my door on Sunday morning.

I wonder why? ◀

## A Word About Jehovah's Witnesses

The Jehovah's Witnesses have developed into a powerful cult in both Europe and America. They have created a social framework within which they have a world of their own: they are in society, but not of it. They have their own language, their own secret wisdom, their own interpretation of social forces and political events, their own special clue to the direction and ultimate meaning of history.

Beginning as the International Bible Students Association, the movement was founded by Charles Taze Russell. Originally a Congregationalist, he gathered his first group of followers in 1872. They claimed to represent a return to early Christianity, including the practice of primitive Christian communism among the disciplined faithful.

Teachings of the Jehovah's Witnesses include an imminent Second Coming of Christ with a thousand-year reign of God (Millennium) to follow; they are avowedly anti-Roman Catholic.

The name Jehovah's Witnesses was introduced by Russell's successor, "Judge" Joseph F. Rutherford, at the sect's international convention in 1931. Rutherford chose 1914 as the beginning of the final age, the year Christ was said to have secretly returned to earth.

Witnesses do not vote, hold office, or perform military duty—although they intend to fight for the Kingdom against Satan when the "day of the Lord" comes.





*Under gay flags and amid the hustle and bustle of a country style fair, all in the warm July sunshine, young Tara Palmer, far right, consumes the inevitable cotton candy. Under her arm are a couple of volumes bought from the book booth nearby.*

## country fair by Walter Miles

EMMANUEL CHURCH, Weston, is the scene of a traditional Connecticut country church fair which brings exurbanites together in July to mix with their new neighbors in a day of delight for young and old.

Emmanuel Church, built in 1845, was one half of a division of the old North Fairfield Parish, which was founded by the Society for the Propagation of the Gospel in 1762. The parish was once served by the Rev. Philo Shelton, first Episcopal priest ordained in America.

Built in the Protestant tradition, the church was remodeled in a Gothic style and was made liturgically correct in the late 1800's. Recently a study of Greek revival architecture has led to an authentic restoration.

The fair is sponsored annually by the Women's Guild and is an all-parish activity. The first fair was held over fifty years ago, and for many years the parish used income from the fair to help pay the minister and the bills.

Now the parish budget is completely

underwritten by pledges, and the fair proceeds of from \$3,000 to \$5,000 help with special projects, such as restoring the church and contributing to the Red Cross and the local Visiting Nurse Association. Last year the fair proceeds also helped buy office furniture for the Very Rev. Henrique Todt, Jr., dean of the Episcopal Seminary in Porto Alegre, Brazil, and provided funds to bring up to a minimum level the stipend of the Reverend Andrew Yamada, a priest of the Holy Catholic Church in Japan.





The Al Hydes, above, hang the sign for their booth. Below, the small fry prepare for a ride on the miniature merry-go-round. Waiting at the food table, above right, all eyes focus on dancing balloons except those in a freckled face more intent on food. Summer residents in gay hats, right, flock to the fair each year, visiting, among other attractions, the land-office-busy hot-dog stand, lower right.

Cakes, casseroles, pies, and other goodies are put on display by, left: Kay

country fair



At fish pond, above, every child is sure to be a satisfied "compleat angler."

THE EPISCOPALIAN





*Gillette, one of the few present who was born in Weston; Hope Thomas, wife of the rector, and Marguerite Shore, who*

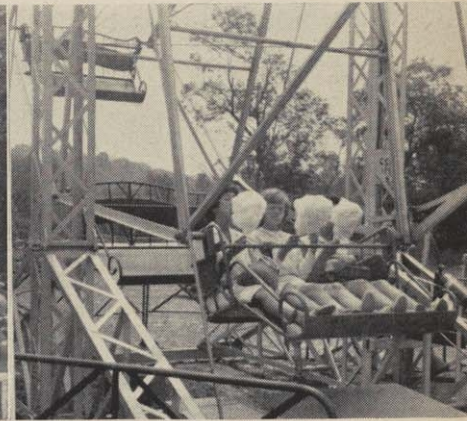
*returns every year to help with the fair. Evelyn Hicks, far right, appraises the placement of the tempting array.*



*"Duck him if you miss," above left, adds a note of hilarity. The ride on the fire engine, above center, usually the pre-*



*serve of the younger set, is monopolized by the Y.P.F., and right, the only one you can see through the candy is Mandy.*







## country fair

*Excitement runs high, left, as the crowds gather before the doors of Emmanuel Church for the judging of the "baby parade." Douglas Edwards, Irene Hamar (Mrs. Peter de Vries) and Steven Dohanos pick the winners. Nickie Harris and Leslie Courcier, below, are a regal pair, surrounded by beaming parents.*







*Grease paint and spun-sugar candy make a fine combination for a boy on fair day, left. The make-up booth, below, is a delight for youngsters with a yen for clown faces or a painless case of measles; a horror for the surprised parents of a gaudy small fry.*

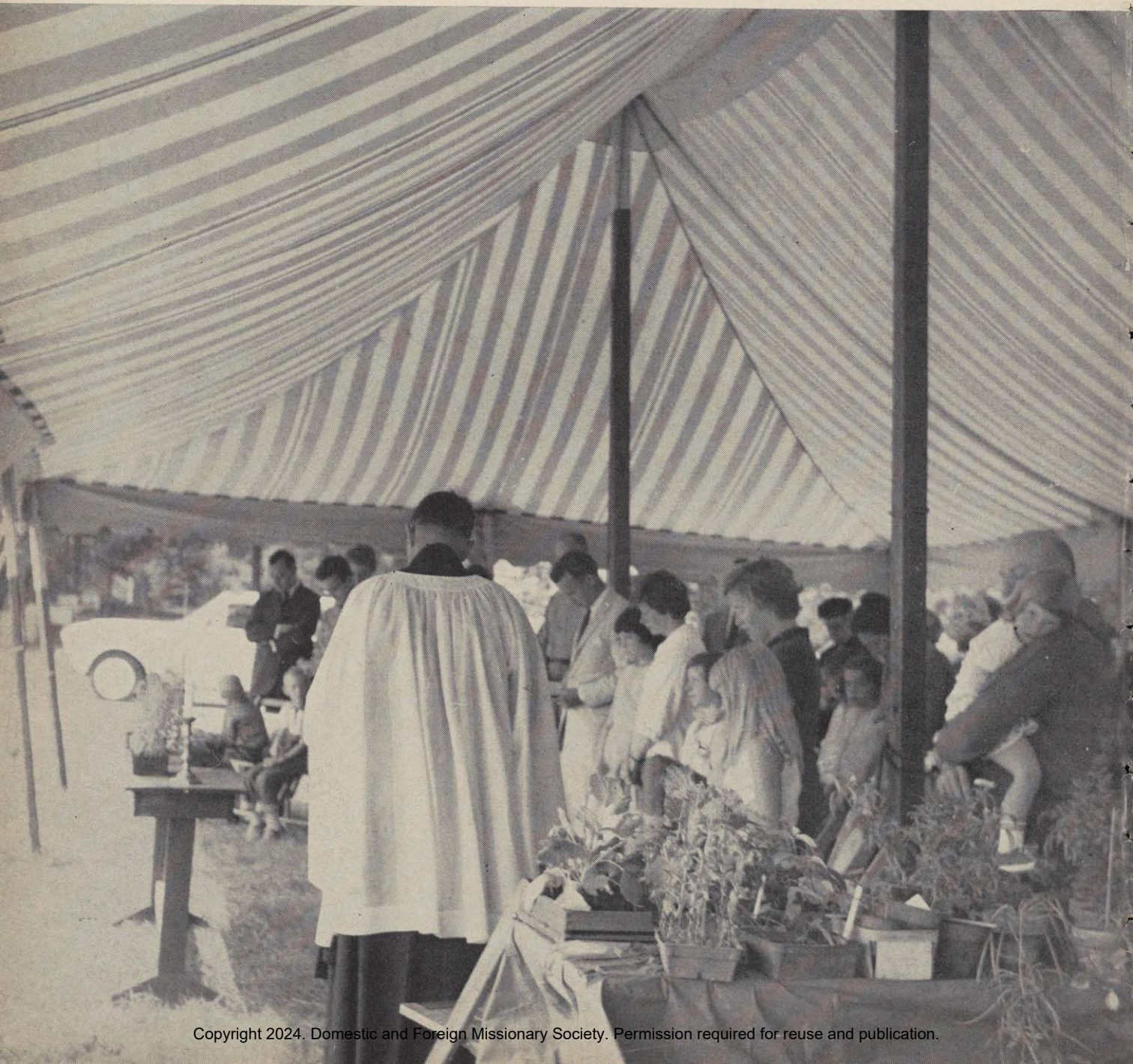






## country fair

*Morning after fair, Rector John Thomas carries candles toward garden booth tent to prepare for a service of Morning Prayer for the weary cleanup crew, below. After the service Mr. Thomas pointed out that such a fair can not only provide a day of fun and recreation for all but also helps those attending to understand that the Church is warm and open to those living under life's daily pressures.*





# Why Monks and Nuns?

*The monastic life is one way of doing what every Christian is called to do: to know and to love and to serve God.*

By KARL TIEDEMANN, O.H.C.

“WELL, I never knew that there were monks and nuns in the Episcopal Church. I thought that sort of thing was stopped by the Reformation.”

How many times have mission preachers heard that remark. When it falls on my ears, I hasten to reply, “Actually, there are more monks and nuns in the Church of England today than there were when the monasteries and convents were closed at the Reformation.”

In the Church of England there are over fifty large religious communities for women and five communities for men.

In the United States, partly because the Episcopal Church is much smaller, there are proportionately fewer orders; but some of them have been here for over seventy-five years. One of the interesting signs of the times is a great and increasing interest in the religious life.

What is it all about?

The answer is that the monastic life is an affirmation of the central truth of Christianity: it is a life of sacrifice, of offering, of oblation in a

freely chosen and loving response to the love of God. From the earliest days, there have always been persons who wanted to give themselves to God in a very special way.

This central idea and ideal of sacrificial self-giving is the ideal for every Christian. The monastic life is one particular and emphatic way of doing what every Christian is called to do: to know and love and serve God.

It must be emphasized that sacrifice in some form is the ideal of all Christians. The religious life is one particular form which the sacrificed life takes.

The religious life is not just a form of service, but primarily a special form of living. There is a great temptation to present Christianity as primarily an activity for good, rather than a life lived in Christ, for Christ, and by the power of Christ. The former conception is inadequate, and the monk and nun are living contradictions to the idea that some persons are called to a sacrificed life while others may live as “ordinary Christians”—whatever that phrase may mean.

If the monastic life is unintelligible





*The Order of St. Helena, in Newburgh, N.Y., is associated with the Order of the Holy Cross and observes the rule and constitutions of that order. The order is not primarily a teaching one, but the Margaret Hall School for girls in Versailles, Ky., is under its aegis. The nuns' work in Newburgh, in Georgia, and now in Africa, is of mission to the parishes. Postulants wear black, with white veils; novices wear all-white habits with a black cincture (unknotted because the novices are not under vows); the life-professed sisters wear white, with a black veil, and the cross of the order at the neck. The order was founded in 1945.*

## WHY MONKS AND NUNS?

today, it may be because some think it is unrelated to the Christian life. If sacrifice is not at the center of the Christian life, then indeed the self-offering of the monk or nun is suspect and a freak. But when it is accepted that the sacrificed life is the common ideal of all Christians, then the emphasized and specialized type of the religious life is both intelligent and even necessary. Thus the monastic life

is only one emphasized form of Christian self-sacrifice.

A second difficulty which bothers some people is the three-fold monastic vow of poverty, chastity, and obedience.

The vows of the religious are an expression of their freely chosen life of self-sacrifice.

We should miss the meaning of the vows if we did not seek it below the surface. Some think that these vows

are a meaningless refusal of the gifts of God. But it is a mistake to think of prohibitions as ends in themselves. No Christian prohibition is an end in itself—a purely negative thing; each has a positive meaning. So also with the vows of the monk or nun. The monastic vows do not imply a criticism of marriage or property or free will. They are a freely chosen surrender of certain rights of life. The vows are a symbol of a specific kind of union with our Lord which requires a total sacrifice to Him.

The surface meaning of the vows is the smallest part of their meaning. The vow of chastity is not exhausted by living a life of physical abstinence. Chastity is the symbol of that purity of soul which leads to union with our Lord. And as a result, the closer the person grows in union with God, the less the senses attract him. All Christians are called to lives of chastity, but the religious is called to a mode of life in which subordination of the flesh to the spirit is carried to the furthest possible point.

Similarly, the vow of poverty is also a special mode of sacrifice. In withdrawing from the just demands of the world, the monk or nun finds a freedom which he or she could not otherwise attain. It is easy to become slaves to our possessions. Poverty sets us free. When the Order of the Holy Cross found it necessary to send a monk to Africa, it was possible for him to go in twenty-four hours, for he had no possessions. He was free to go.

It is the vow of obedience, however, which gives the monastic state its true character. The virtues of poverty and chastity can be practiced in the world, and are probably practiced to a greater extent than one might suppose. But the vow of obedience requires the offering of the most cherished recesses of one's life. It is the crux of the religious life. And it is through this vow that we discipline the restlessness, capriciousness, and uncertainty of our wills. It is the wrong kind of freedom, to which so many of us cling so stubbornly, that is the ground of our instability. The calmness and stability of our Lord was the result of the union of His will with the will of His Father. The monk and nun find in their vow of obedience the glorious liberty of the children of God.

A third difficulty that people sometimes raise regarding the religious life



concerns the proper place of good works. But again, when men think of Christianity as being primarily an offering to God, it follows that the works of all Christians, including the religious, fall in their proper, secondary place. The earnest Christian seeks first the Kingdom of God, and all things, including his work, are added. So with the monk and nun, their interest in good works flows out of their devotion and surrender to God.

Put it this way. Ask any good Christian man which comes first, his family or his work?

And yet when a conference on the religious life is held, it is found difficult to "put first things first" and to insist that "the life comes first, the

work grows out of the life." Even when the mark of sacrifice is recognized, that fact is too often unconsciously criticized, as when people say, "The sisters are always running to chapel."

But, if you will live in a convent or monastery long enough, you will come to understand the sacrificed life and how it is expressed by the Hours of Prayer offered to God. As one takes part in monastic offices, one's thoughts go back over the centuries to all those monks and nuns whose recitation of the Psalter was the substance of their worship and oblation to God. In cells in the desert; in magnificent monasteries; in superb convents; in huts in heathen villages, in

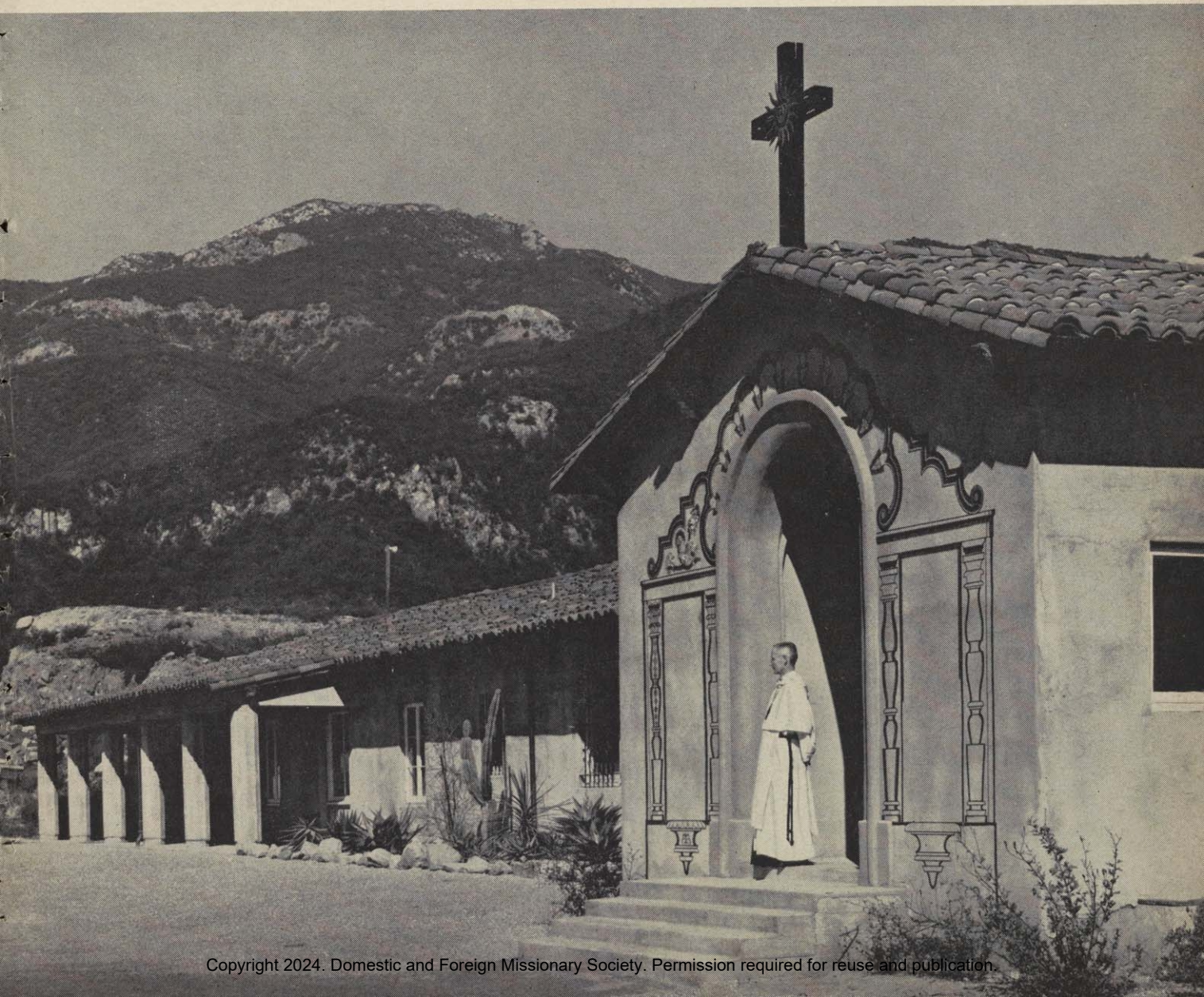
the desert, in the forest, in the valley, on the mountain top, the symbol of the sacrificed life, worship, comes first.

As our own rule puts it, "It will be impossible to lay down any explicit direction as to the external work of our order. We place ourselves unreservedly in God's hands, and we cannot tell for what He will use us. Our concern is to prepare ourselves to receive His gifts of grace and to use them in perfecting ourselves in the life of prayer and in mutual loving service to one another. Then we shall be ready for whatever call may come. . . ."

So, a monk or nun is just like any other Christian, with the difference that he or she has more time and freedom for worship and service. ◀

*The Order of the Holy Cross, in West Park, N.Y., of which Father Tiedemann is a member, is for priests and laymen. The order has charge of St. Andrew's School for Boys, in St. Andrew's, Tenn. The African mission in Liberia consists of a high school, seven lower schools, more than forty evangelistic centers, and a hospital. The Holy Cross Magazine is a monthly*

*publication of the order. Below, a father stands in front of Mount Calvary Retreat Home, in Santa Barbara, Calif. Novices wear white tunics and hoods, with black unknotted cord. The junior professed add the white scapular, and the three knots in the cincture, which symbolize poverty, chastity, and obedience. The life professed wear the order's black cross.*







# The Missing Ingredient

By George J. Hall



**I** KNOW THY works, that thou art neither hot nor cold: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth (REVELATION 3:15-16).

Flip back the pages of time for an instant and look upon yourselves as you were a few years ago—look upon yourselves as boys and girls instead of men and women. Picture yourselves as just beginning school, and see whether you can recapture something the world of men and women has lost—something we must regain if we are to solve any of our problems.

All of you, I hope, are wondering what I am referring to, wondering what you had as boys and girls and do not have now. Think it over, and think hard. Cannot the secret of the happiness and joy of boys and girls be put into one word—enthusiasm.

Children are full of enthusiasm; they are eager to learn, eager to play, eager to fight, eager to sing and laugh. Never could one say of them, "Thou art neither hot nor cold." Children react to everything with which they come in contact. They love deeply, they hate deeply. Some people attract them, some repel them. Every single person they meet, every single thing they do makes an impression of some kind or other on their lives.

But you and I often have lost that ability to be either hot or cold. We are sated with the pleasures and events of the world. Nothing new surprises us, nothing good excites us, nothing bad angers us. We just plod along the weary way of life and never see anything that startles us out of our lukewarm attitude.

Those of us who are old say that we have seen everything. Those of us who are young say that there is nothing new under the sun and that if there is, what difference does it make. We reflect this attitude of indifference throughout all our actions. Go into a theater; and before the play starts, you will find yourself thinking that this will be exactly like all the rest: nothing new; the same old story. People go to church with the same attitude: come; say something worthwhile; we dare you.

As a result of this lukewarm Christianity, we have acquired an easy tolerance which allows us to think in terms of religion instead of in terms of God. This means that Christianity is no longer a challenge to mankind. It is too easygoing. We have ignored the Second Commandment, for we think that the Commandment does not apply to us because we do not make idols.

The prophets of Israel who laid such stress upon this command were not afraid of idolatry. They were afraid of the tendency of the people to be easily tolerant of every new idea. The prophets were not representative of their times. They were critical of their times, and thereby productive of new times. "You cannot be so broad-minded about God that you can include Baal and astrology and every stray theological notion," cried the prophets, one after another.

The prophets barely won. Today we have on all sides an easygoing tolerance which glides over the difficulties of belief and says, "We must be broad-minded in these matters. I do not care whether a man is a Buddhist or a Christian or what have you; I won't stop him. And if I want to be a pagan, I do not want him to stop me."



***Are you broad-minded, tolerant? Can you take things in stride? Then maybe you are a lukewarm Christian, and need to recapture the missing ingredient in your life.***

Dr. Elton Trueblood says, "This is the lowest intellectual level on which contemporary glorification of balance appears." The theory will not stand up under analysis.

The plain truth is that if belief in God is not a true belief, it is evil. If God is not, then all the effort that goes into public and private worship is a waste and ought to be brought to a speedy end. The sober truth about our world is that it needs more than a patronizing tolerance. It needs a burning faith which can and will change men's lives. No lukewarm Christians, no lukewarm Church will do what needs to be done today. We the Church must be on fire with the love of God and man.

Lukewarm Christians often confuse respectability with character. Respectability is what men think you are; character is what God knows you are. To be interested in respectability, rather than character, is to be a master in the art of temporizing. It is to stand before your community, your self, and your God, and say in ponderous tones, "Brethren, I yield to no man in my devotion to this cause"—slum clearance, better parenthood, being truly Christian—"but now is not the time or the place for action."

In heaven's name, if now is not the time to start being truly Christian, when will be? No lukewarm Christian will place his character ahead of his reputation or his respectability.

A man who is neither hot nor cold never makes news. The church page of the newspaper is depressing. On Saturday it tells us that services will be held "as usual." On Monday there is one-half page of news—

excerpts from sermons, if anybody has said anything startling, or a report on a special service.

It is not the fault of the press. If we make news, there will be plenty of space devoted to it. Suppose, for example, instead of 150 people we had 500 people in church every Sunday—people who came to gather together in God's name, not to hear a sermon. That would be news. Suppose, for example, that we Christians should protest against the housing conditions which force people to live crowded together in tiny rooms with inadequate sanitary facilities. Suppose that we, as Christians, should begin to share—really share—our God-given gifts of education, self-restraint, faith, and cleanliness with those less fortunate than we? That would be news. Lukewarm Christians will not do these things. They are content to live with their eyes closed to the existence of the slums.

Lukewarm Christians are like Kipling's Tomlison, who, when he died, went to heaven and asked to be allowed to enter. St. Peter asked, "What good have you done to allow you to enter here?" Tomlison replied that he had thought a lot about good, but had never really done any. He was told he could not enter heaven, whereupon Tomlison sought entrance into hell. There Satan asked what evil Tomlison had done for which he deserved entrance into hell? Again Tomlison replied that he had thought a lot about evil, but had never done anything bad. Satan shook his head and said, "I'm sorry, you can't come in here." So Tomlison was condemned to wander eternally because he had done nothing bad or good—because he was lukewarm. ◀



# ROYAL BANNER

## under

# RED SKIES

*Behind the Iron Curtain, the Church is under continuous attack. Is it withering away as an institution, or is it finding new strength under trial?*

COMMUNISM preaches world brotherhood but practices a new type of imperialism growing out of the dream of world revolution, an imperialism that not only resorts to military conquest but is not satisfied until it imposes its absolute control over the minds and hearts of men.

Dr. Charles Malik, former president of the U.N. General Assembly and a Greek Orthodox layman, sums up communism in theory and practice in these words:

The character of the Communist challenge consists, first, in a conception of matter, man, society, history, government, and the supreme being radically different from and opposite to anything you and I and our ancestors have known for the last four thousand years; second, in the existence of a superbly organized political party with an absolutely dedicated membership all over the world . . . actively working to bring every people on earth under the bondage of this philosophy . . . ; third, in this party's use of every conceivable means—war, revolution, subversion, infiltration, propaganda, intimidation, dictatorship, manipulation of the masses, smear tactics, character assassination, exciting the basest instincts in man, playing up differences and grievances between nations and peoples and races and classes—to attain its unalterable ends of world domination; fourth, in the fact that this world revolutionary thrust is backed by one of the most powerful military establishments in the world . . . ; and fifth, in the fact that this world revolutionary force . . . has succeeded in extending and consolidating its iron hold upon at least a third of the human race. . . .

Communism has gained power in many countries where there are Christian churches, but many Christian people still do not understand the Communist policy toward the Church. One reason is that Communist governments have different and changing policies.

### Religious Freedom

Many things appear to indicate that Communist governments give full religious freedom to Christians. Practically all of the Communist countries guarantee freedom of worship in their constitutions. Seldom today are Christians being persecuted directly for their religious faith. Churchmen are tried, but it is for crimes that they are said to have committed, not for the faith they hold.

When a Communist government comes to power, it gives the people broad assurances of their rights and liberties, not the least of these being religious liberty. For example, as the Chinese Communist Army advanced, agents put up posters on churches, assuring the people of religious freedom. In North Korea a Russian commander is known to have visited the pastor in Wonsan and to have urged him to carry on with his Christian activities as usual.

Such incidents, although they suggest that communism gives full freedom to the Church, are only part of the story. Assurances given when a government first comes to power may be only a clever method for allaying opposition and keeping people quiet until power can be consolidated. Other factors indicate that the Communist policy is to destroy the Church, root and branch, by using every power the state can exercise.

There are numerous examples that show how this type of policy has been carried out. In the early years in Russia when Communist revolutionaries first took power, they killed priests in many places and closed churches in large numbers. In North Korea, after the beginning of the war in 1950, there were wholesale



arrests and executions of Christian ministers. Hundreds were thrown into jail and later were marched off into the hills and were shot. Not only ministers but other trained Christian leaders, both laymen and laywomen, were treated in this way. In some areas 60 to 80 per cent of the Christian leaders were killed.

### Three Important Points

In addition to what has been said about the Communist attitude toward religion and the Church, three points that very largely determine the Communist attitude toward the Church must be considered. These points are the Communist understanding of religion, the demands of the totalitarian state, and the principle of democratic centralism.

#### Communist understanding of religion

Communists insist that religious belief is a result of the imperfect state of human knowledge of world, man, and society. As science progresses and ignorance decreases, religious superstition will die out. The Communists consider religion as a product of the class structure of society. They claim that man needs religion because different classes exist, with one class oppressing another. The purpose of religion is only to keep people who are oppressed and exploited contented with their lot, looking forward to happiness in the next world rather than demanding justice and happiness on this earth.

Religion, teaches the Communist, assures wealthy people that their blessings come from God and so they need not worry about their exploitation of their fellow men. Lenin meant all this when he wrote:

Religion teaches those who toil in poverty all their lives to be resigned and patient in this world and consoles them with the hope of reward in heaven. As for those who live upon the labor of others, religion teaches them to be charitable in earthly life, thus providing a cheap justification for their whole exploiting existence and selling them at reasonable price tickets to heavenly bliss. Religion is the opium of the people. Religion is a kind of spiritual intoxicant, in which the slaves of capital drown their humanity and their desires for some sort of decent human existence.

Lenin also declared:

The Communist Party of the Soviet Union is guided by the conviction that only the conscious and deliberate planning of the social and economic activities of the masses will cause religious prejudice to die out. The Party . . . facilitates the real emancipation of the working masses from religious prejudices and organizes the widest possible scientific, educational, and antireligious propaganda. At the same time it is necessary carefully to avoid giving such offense to the religious sentiments of believers as only leads to the strengthening of religious fanaticism.

That Khrushchev wholly agrees with Lenin is evident in his 1955 statement during a visit of French notables to Moscow. He said:

Communism has not changed its attitude of opposition to religion. We are doing everything we can to eliminate the bewitching power of the opium of religion.

And on another occasion, Khrushchev declared:

I think there is no God. I freed myself long ago from such a concept. I am a partisan of a scientific point of view, and science and faith in supernatural forces are irreconcilable opinions which exclude one another necessarily if one is consistent to the end in scientific opinions.

No truly committed Communist would favor or accept any kind of religion, even one that taught people to set the world right rather than to be content to live under evil conditions. In fact Lenin thought that the more refined a religion is, the more it covers up the fact that it is an opium and the more harmful it becomes, because it is more difficult for the believing workers to understand its true reactionary role.

In brief, a classless society has no need or place for religious belief. When communism establishes its perfect society, it is assumed that people will forget all about religion and churches will naturally disappear.

#### Demands of the totalitarian state

The second point determining the Communist attitude toward the Church arises out of the demands of the totalitarian state. The Communist state, since it is totalitarian, can brook no competitive allegiance. There can be no independent elements in society. Everything must be within the total structure of state controls. There is no place for free trade unions, free business power, or any other center of power or allegiance that might be separate from the state. All must be absorbed or "domesticated." All this holds true just as much for the church as for any other organization or center of allegiance in a Communist society. This is why Christians are not chosen for positions of responsibility in the government of the U.S.S.R.

#### Principle of democratic centralism

The third point is what the Communists call the principle of "democratic centralism," which indicates the method by which all plans are to be carried out. Though decisions in a Communist country are to be made at the center by those in authority in the government, there is to be "democratic" participation by all the people in those decisions. At this point communism is not like the tyrannies of old in which a tyrant made decisions for the whole country. In the new tyranny everyone must be involved in everything that the government decides. Constant participation is required, so ways to accomplish this must be devised.

One example is the way in which Communist governments stir up mass fury against the people whom they have decided to execute. The following quotation from a Chinese Communist newspaper shows how a Christian gathering was used to stir up hatred against a well-known evangelist accused on a false charge:

Already our police have arrested the American spy, Ku Jen-en. All the delegates from the four cities of Tsingtao, Shanghai, Hangchow, and Tientsin—Wang Chung-shen, Wang Chihkun, Z. S. Zia, Niu Chih-fang, and Ch'iao Wei-hsiu—spat when they angrily reported how he spied in most of those four places. Then the executive chairman



## ROYAL BANNER UNDER RED SKIES

of the conference, Y. T. Wu, read from the People's paper of that day (20th) a letter from Yang Shao-Peng, accusing Ku Jen-en of raping his daughter six years ago. As a result the daughter went crazy and to this day is bed-ridden. He is an "injure heaven and harm reason" rotten Christian. This aroused the whole body of delegates to anger, and when Wang Chung-shen rushed to the platform and fiercely asked, "Does Ku Jen-en deserve death or does he not?" everyone at once roared in anger, "He ought to die! He ought to die!"

### A Policy Toward Religion

If we take these three points in combination, they indicate a policy toward religion and the Church that might be defined thus: Religion will inevitably disappear. Therefore, all-out efforts to destroy it are not necessary and are not desirable; they only increase the fanaticism of its followers. It is best to make religion, while it exists, the servant of the totalitarian state. A study of the actions of Communist governments shows that this policy agrees not only with basic Communist theory, but with actual Communist practice. The Communist government has a series of steps it takes with regard to the church, steps that do not come in a certain order, but are practically universal in Communist states.

#### Nationalization of lands and institutions

This includes the seizure of all church lands by the government, and it is here that the fight between communism and the Roman Catholic Church usually develops first.

#### Nationalization of education

This is extremely important for the Communists because they have an extensive program of education they want to substitute for any system of religious education. Not only does a Communist government close all church schools, it also makes an effort to keep young people away from the extracurricular activities of the church. Parades are often held at Sunday-school time. Communist youth groups are organized in competition with Christian youth societies, and advancement in school or college for young people often depends upon their willingness to join the Communist organization. Theological seminaries are usually the one division of Christian education the church is allowed to control; but textbooks are normally censored, and the teachings of Marxian doctrine is required. While tolerating religion, Communists are destroying it through education.

#### Nationalization of social services

Medical work, social settlement work, playgrounds, rural development work, co-operative societies, and libraries and reading rooms are early taken away from church bodies and put under agencies of the government. Christians have often thought that such social services would be one side of church activity that Communists would welcome and permit. Yet almost universally social services have been the first activities

that the Communists have forbidden the church to continue.

The result is that the church is confined to formal services of worship in the church, with set prayers and hymns, icons, candles, incense, and colorful vestments. This accords with the Communist understanding of religion; for if the church can be cut off from all contact with practical life, Communists believe it will more rapidly wither away.

#### Restriction of church activities

The church is allowed to carry on no activities outside its buildings, for such activities might attract public attention. Russian law has provided that churches should have no organizations for women, children, or youth; no meetings for study or teaching; and no social events or other such gatherings. Any teaching about Christianity has to be on an informal basis and at no regular time. In Communist lands outside of Russia and China, restrictions have not gone this far. Christian organizations still exist in satellite countries, but the tendency of Communists is to weaken the influence of these groups.

#### Active antireligious propaganda

This propaganda varies greatly in intensity from period to period and country to country, and a variety of approaches in addition to education is used. The League of Militant Godless, disbanded in 1941, was revived in 1957 after an atheistic conference held in Moscow by the Communist Party of the Soviet Union. Also in 1957, the government established at Odessa the House of the Atheist, the first institution devoted exclusively to atheistic indoctrination and training. Since then other universities and schools have been established to indoctrinate youth with an atheistic view of life. Furthermore, youth organizations are encouraged to engage as widely as possible in anti-religious campaigns and rallies.

More important than the extent of the antireligious propaganda is the fact that religious propaganda is severely restricted. The Russian church is permitted to publish only one magazine, and this must be largely given over to official statements and information. Publication and distribution of the Bible is restricted but is still going on to some extent. In 1926, the All Russian Evangelical Christian Union published an edition of the Bible from plates made at the expense of the American Bible Society, and an edition of the New Testament and Psalms was similarly printed in 1927. One edition of the New Testament and Psalms was printed in 1934 at the expense of the Russian Bible Fund, and a Bible was printed in Warsaw in 1939. In 1956, a large Bible was published in Moscow by the Synod of the Russian Church, and also a New Testament and Psalms, the first Bibles printed by the synod since 1917. In 1957, ten thousand Bibles were printed in Moscow by the All Union Council of Evangelical Christian Baptists in Russia from plates made from matrices sent by the American Bible Society. Parcel-post and freight ship-



ments of Bibles are not admitted to the U.S.S.R., but some copies are taken in by travelers. Some visitors reported difficulties with custom officers, however, when Bibles were found in their luggage.

Scriptures are still printed in Poland, Hungary, and East Germany; and a number of editions were printed in Czechoslovakia up to 1957. In 1956, a delegation of Australian Anglicans visited China and reported that the China Bible House in Shanghai had in the period from 1949 to 1954 distributed more Chinese Scriptures than the American Bible Society had distributed among overseas Chinese in the same period.

Only one Christian magazine is still being published in China, *Tien Feng*, the organ of the Three-Self Movement; and this publication is completely subservient to the Communist line.

**Spying in churches** This is a general practice in all Communist countries. North Korean pastors have reported that at times the "visitors" in their congregations exceeded the actual members of the church who were in attendance. In addition to spies from the outside, members of the congregation are often led to be informers who report what the others are thinking and saying. The result is that mutual trust within a group of Christians is destroyed, and fear and uncertainty are substituted for confidence among church members.

**Elimination of church leaders unwilling to conform**

This is never done on religious charges, but on charges of law-breaking as indicated above, for the Communists know the propaganda value of martyrdom. The process for such elimination of leaders is standardized. Arrests are usually made at night and are followed by several months of confinement when the prisoner is unheard from. Then comes a trial in which he makes a full confession of the charges against him, and this is followed by a severe sentence.

The confessions of outstanding church leaders have caused the greatest amazement. Why do men who have been models of integrity confess to crimes they never committed? The clue to the answer to this question is in the months of silence that follow the arrest. During that period the man is completely cut off from the world outside. He is subjected to endless hours of questioning during which he is kept standing. The questioning often comes during the middle of the night, and he is purposely kept very tired through the question period. Under these conditions the man becomes weary and confused, gives in a little here and there, and begins to lose his bearings.

When the man has reached this condition, the questioners begin the process of "grafting ideas." The Communists have made a long and thorough investigation of his life, and on this basis they present a new interpretation to him of the things that he has done. They confuse unimportant happenings and change little details, giving past acts a different color. This process of

"brainwashing" is continued for months. Sometimes extreme physical torture is added, especially if investigation shows that a person is weakened rather than strengthened by pain. At last the man is ready to confess to the crimes of which he has been accused.

**Severance of all church ties with other lands**

The stopping of all mission work in China is the best-known example of this, but it is a common practice in all other Communist countries. The lesson all Christian churches must learn is that they have to be able to stand on their own feet. Through tithing and other means they must be able to support themselves and not depend for their existence upon the Christians of other lands. Even correspondence and informal contacts with Christians in non-Communist countries can become so dangerous that the church has to stop them. Very few contacts are allowed even between churches in different Communist countries.

These various steps on the part of the state and the party are for all practical purposes one. The church must serve the state. There are endless petitions to circulate, campaigns to take part in, programs to support and promote. In situation after situation, the right of the state and the right of the church must be determined. Churchmen are continually facing uncertainty about how far the church should go.

**The Church Today in the Soviet Union**

While precise figures are lacking, an estimate of the total number of the adherents of faiths in the Soviet Union today is between one-fourth and one-third of the present population. At the same time all available evidence leads to the conclusion that the importance of religious observances is diminishing. The total number of stated adherents of all denominations has dropped from approximately 80 per cent of the 1917 population to approximately 25 to 35 per cent of the 1960 population. However, most recent visitors to the Soviet Union report that the few places of worship open in cities are crowded. What is not known is the degree to which religiously inclined people refuse or hesitate to practice their religion because of possible ridicule or harassment from the government.

Available information indicates that older people predominate among churchgoers, with elderly women constituting the majority of the worshipers. The rural population is probably more inclined toward religious belief than urban dwellers. There is some evidence that most of the intellectuals and white-collar workers have become irreligious.

Soviet sources complain about youth, even including Young Communist League members, who attend services regularly or occasionally. Generally Soviet press accounts indicate that young people attending churches do so out of curiosity, boredom, or desire to sanctify their marriage. The Young Communist League is urged to combat these tendencies by making its own activities more attractive.

Despite persecution and basic doctrinal conflicts with



## ROYAL BANNER UNDER RED SKIES

the government, there appears to be little doubt that in the event of a test of national unity and stability, the major religious denominations in the Soviet Union would be loyal to the Communist regime.

The Soviet government checks on church activities down to the regional level. All appointments to the hierarchies of the various denominations are subject to governmental approval. In the case of the Roman Catholic Church, the regime has allowed, with Vatican approval, some promotions, in direct contrast to earlier policy. Any small concession on the part of the government is pointed to as an example of religious toleration on the part of the state and provides propaganda material.

### The Church in China

In China, communism decreased the membership of the Chinese Protestant churches from about 1,000,000 in 1949 to not more than 600,000 in 1951. Since then the number has been going up slowly due to new baptisms and returning penitents. Although there is no positive evidence that any church leader has been put to death, communism has removed from office leaders critical of the Communist regime so that the church in China is a thoroughly captive church.

Communists have decreased church activities greatly, not by any antichurch campaign but by so regimenting the lives of all Chinese, Christians and non-Christians, that they have no time for anything beyond working, attending Communist lectures, eating, and sleeping.

Both Protestant and Roman Catholic Christians are recognized by the government and have their officially elected deputies in the peoples' congresses of the government at all levels—village, county, provincial, and national.

In China the Communists have molded Christian teachings into a pattern as nearly as possible like Communist teachings. They have allowed Christians to teach the existence of God, but He must be a God who looks with approval upon the Communist program.

### The Church in the Satellites

Over the past decade news from Communist countries in Eastern Europe has indicated that Christians are struggling to give their witness in difficult times. From Hungary news tells of a new-life movement throughout the church, with churches packed. One church with a membership of over five thousand reported 461 Bible study circles.

From East Germany come reports that laymen are awaking to their church responsibility.

A letter from Czechoslovakia brings the message:

Rougher classes are taking over the direction of society. From the human point of view the present situation is much more painful for the church. All outside support has been withdrawn. And yet from the point of view of the Church of Christ, we are on the threshold of a finer and more blessed age. In the future we shall not be able

to depend upon anything at all—neither upon wealth, nor upon homage paid to us by society, nor upon any human aid, but solely upon the grace and love of God.

According to a news report from Berlin in the fall of 1961, the unity of the German church has been preserved despite the closing of the border. Some Communist attempts to split the German Evangelical Church were disclosed, but the Council of German Evangelical Churches in Germany, the church's steering body with headquarters in West Berlin, has been able to co-ordinate activities in both parts of the country through daily personal contacts. For security reasons, details concerning these contacts could not be given.

The Communist Party chief in Poland, Wladyslaw Gomulka, asserted recently that his party has a long struggle ahead against religious belief in Poland. In a rare interview, he said:

Religion is deeply rooted in a major part of our population. It is difficult to say how long religious belief will persist in Poland—certainly for tens of years and possibly even longer.

Controversy had flared over the question of religious instruction, eliminated from Polish public schools by government decree in 1960. This instruction was transferred to "catechism" points in church buildings, parish halls, and priests' quarters. The government then ordered priests to register these catechism points, but the church told the priests to defy the order.

Evidence that church life continues in Eastern Europe is found in a bulletin titled "Current Developments in the Eastern European Churches," issued by the Desk for Documentation concerning Eastern European Churches of the World Council of Churches in Geneva. The introduction to the August, 1961, issue calls the reader's attention to its reports of what is going on in the religious and antireligious life in Eastern European countries where "side by side with a strong and powerful Christian conception of life, there is a conception of life proudly based on what is called atheistic morality, . . . one of the most striking intellectual and spiritual developments in the life of mankind today."

This issue of the bulletin tells of a journey made by His Holiness Patriarch Alexius of Moscow to the heads of the ancient churches in Constantinople, the Near East, Greece, and Egypt "to promote unity and friendship between the churches." Cordial and fraternal meetings and exchange of news of church life were reported. The consecration of the thirty-two-year-old Archbishop of Yaroslavl and Rostov and his journey with a young Baptist interpreter to the enthronement of the one-hundredth Archbishop of Canterbury were also mentioned.

### Deepening of the Christian Faith

In and through the church life and the difficulties Christians are facing in Communist nations, a deepening and intensification of faith is evident, which gives church membership new meaning. There are no impressive large-scale advances, but individuals and small groups are coming together with a deeper understanding of



# THE CHURCH SPEAKS ON COMMUNISM

## On Opposition to Communism

Whereas, the Christian faith teaches us to strive and suffer for unity, freedom, and peace among men; and that God's will is related to all of life; and

Whereas, Marxist communism is a false, atheistic religion, hostile to man's fullest freedom, destroying the self-determination of peoples, intent on world domination and, therefore, threatening the peace of the world; and

Whereas, the pressure of the international Communist menace can lead to hysteria, divisiveness, suspicion, and a tragic disunity of people in the hour of crisis; and

Whereas, the Protestant Episcopal Church in the United States of America through its leaders and official teachings has always taken a clear stand in opposition to all tyrannies that crush the human spirit; therefore be it

Resolved, that the Sixtieth General Convention of the Protestant Episcopal Church in the United States of America reaffirms its opposition to atheistic Marxist communism; and be it further

Resolved, that aware of these problems in human life on which communism feeds, this General Convention renews

the call of the 1948 Lambeth Conference, which includes this statement:

It is the special duty of the Church to oppose the challenge of the Marxian theory of communism by sound teaching and the example of a better way, and the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.

## On Fear of Communism

Resolved, that this General Convention reaffirms the declaration of the House of Bishops of 1947, that

the people of our church be on their guard lest an hysterical fear of communism should lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition.

Be it further resolved, that the people of our church be cautioned to examine carefully charges of disloyalty and subversion brought by extremist groups, and the oversimplified appraisal of our situation which they promote, lest fear and suspicion destroy honest public debate and silence the expression of Christian faith in human affairs.

—Approved by General Convention  
Detroit, Michigan; September, 1961

what Christianity means in their lives. They may have no Bible schools, no church clubs or youth groups, no church recreational halls, no orphanages or hospitals, no endowments or estates, and no church papers. They often have no set hours or places for worship. The pastors live in simple bare quarters along with their parishioners. Yet there is evidence that the church remains a living, worshiping community, holding life in common, and exercising a ministry of evangelism and of mutual comfort and encouragement, and converting many of those whose lives they touch.

Some people feel that though this deepening of personal religion is good as far as it goes, it is inevitably stunted and inadequate because it has to be removed from national life and politics, and the church can give

no social witness. But is not this doing an injustice to Christians under communism? Every act, even the simplest, now involves for them responsible decisions for society. Everything has political significance. Politics begins as soon as one steps outside the church door. The quality of Christian life itself has political importance, and it stands as a rebuke to many political demands and political stands. In showing love for all and trying to bring Christ to all, the church is witnessing before communism. Who knows but that it is witnessing in the way that will in the long run prove most effective? A pastor in Hungary, when asked, "What are you doing about communism?" replied, "Nothing but preach Christ." But could any man anywhere do more?

*To be concluded*



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Protests against the United States' new series of nuclear tests have a curiously pro forma ring. Nuclear pacifists at home and neutralists abroad have gone through the motions of rebuking President Kennedy for the decision to resume atmospheric testing. But few of them have managed to work up a real head of righteous wrath. The consensus of world opinion evidently was expressed by the London Daily Mirror, which said in an editorial that the U.S. test series is "a tragedy" because "it means that the nuclear arms race is again in full spate. . . . But the world must realize," the Mirror said, "that the responsibility for this tragedy is not Kennedy's. It is Khrushchev's."



The United States has never sought to justify its new tests merely on the grounds that "the Russians started it." Administration leaders seem to be aware that any such argument would fall far short of a moral stance, particularly for a nation which claims a Christian heritage. During the months of genuinely agonizing appraisal which preceded President Kennedy's go-ahead for the late April blast on Christmas Island, two questions were foremost in the minds of the chief executive and his advisers.

The first was whether America's nuclear arsenal had already reached such a high state of technological development that further testing of new designs would serve no real military purpose. Some well-known scientists, including Dr. Hans Bethe, argued that we had little more to learn about nuclear weapons. But after an intensive study of the evidence, the President's scientific advisers reached the firm conclusion that nuclear weapons technology is still a rapidly changing field, and that new breakthroughs which might radically alter the balance of military power can by no means be ruled out.

The second question was whether Russia might agree to a workable test ban if the United States would forego its "round." That question was answered with an unmistakable negative by the position of Soviet negotiators in the Geneva disarmament talks. So uninterested were the Russians in any genuine negotiations for a test ban that Western diplomats were driven to the conclusion that the Kremlin had already made preparations for still another test series, and was anxious to have the United States provide an excuse for them.



American Christians who are appalled by the speed-up in the nuclear arms race may draw comfort from Secretary of State Dean Rusk's assurance that the United States will continue to make "every possible effort" to achieve a test ban treaty and a more general disarmament agreement. "We must pick up the problem, try once more, because the future of man depends on it," Rusk said.

But without some change in the Soviet attitude toward inspection, it is difficult to see what else the United States can do to break the stalemate. The ingenious proposal for applying the random-sample technique to spot-checking disarmament compliance by zones, which the United States offered at Geneva last month, has brought the United States, in Rusk's



words, "very close to, or at, the point where further compromise on verification would undermine confidence." In plain talk, this is the least verification of a disarmament treaty which any nation can accept without risking a fatal double cross.



In his budget message last January, President Kennedy said a stronger educational system is "indispensable" to America's survival as a free society. He submitted half a dozen legislative proposals aimed at shoring up weak points in U.S. education. With the Congressional session coming into the home stretch, one bill—providing \$32 million in federal funds to encourage development of educational television stations—has become law.

It seems highly probable that Congress also will vote substantial federal aid for higher education, including medical and dental schools. Controversy over aid to colleges and universities had boiled down in early May to a question of including funds for some 200,000 scholarships for needy and talented students. Both the House and the Senate were ready to vote \$1.5 billion in federal grants or long-term loans for a three-year program of constructing new dormitories, classrooms, and laboratories at both public and private (included church-related) colleges.

The President's request for federal aid to public elementary and high schools is dead as a dodo. To lawmakers who face an election this fall, it bears the fatal odor of religious controversy, growing out of Roman Catholic demands that parochial schools share in federal funds.

Still in doubt is the fate of three other education bills in which church people have taken a special interest. They would provide federal aid funds to improve educational opportunities for the children of migrant farm workers, handicapped children, and the eight million adult Americans who are functionally illiterate. The adult illiteracy bill has been approved by the House Education Committee, but is being held up in the Rules Committee, where Southern Democrats wield a powerful influence. The programs for migrant and handicapped children are still in the House Committee.



Fearful of involvement in religious controversy, the Department of Health, Education, and Welfare is holding up publication of a study made by scientists at the National Institutes of Health. The study reviews the current status of research on human reproduction (including, but not confined to, the touchy field of birth control techniques). It estimates that about \$5.7 million a year is now being spent by all public and private agencies in the United States on fertility research. Of this total, the N.I.H. supplied about \$1.3 million, virtually all of it going into basic physiological research rather than study of birth-control methods.

The Rt. Rev. James A. Pike, Bishop of California, has suggested that the best way to resolve religious conflict over population control would be for the N.I.H. to undertake a crash program of research aimed at perfecting the "rhythm method" of birth regulation endorsed by the Roman Catholic Church. This proposal was warmly seconded by a prominent Roman Catholic theologian, the Rev. John A. O'Brien of Notre Dame University. But it has received little attention in this capital, where politicians still go into a state of nervous shock at the very mention of the words "birth control."

Church people who believe that explosive population growth is wiping out all efforts to raise the living standards of undeveloped countries may take note, however, that the United States is investing in research on this critical problem less than it spends annually to combat hog cholera.



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## FOUR CHURCHES AGREE TO CONTINUE UNITY TALKS

The Episcopal Church, the United Presbyterian Church, the Methodist Church, and the United Church of Christ will continue and expand participation in talks about Christian unity. Forty representatives of the four church bodies met together in April at the Episcopal Church's College of Preachers in Washington, D.C., and agreed to continue as "The Consultation on Church Union." ● The church leaders agreed to tender formal invitations to three additional churches—the International Council of Christian Churches (Disciples of Christ), the Evangelical United Brethren, and the Polish National Catholic Church—to join in future discussions. The Polish National Catholic Church, an American body, has been in full communion with the Episcopal Church since 1956. ● The next formal meeting of the Consultation on Church Union has been scheduled for March 19-21, 1963. Serving the Consultation for the next two years will be two officers, President James I. McCord of Princeton Theological Seminary, a United Presbyterian, and New York lawyer Charles C. Parlin, a Methodist and first lay copresident of the World Council of Churches. Dr. McCord was elected chairman of the Consultation, and Mr. Parlin, secretary. ● In a joint statement, the forty churchmen said, "We have made no attempt to reach agreement in areas of difference. Rather we have sought to isolate issues that need further study and clarification. Among these are: (1) the historical basis for the Christian ministry that is found in the scriptures and the early Church; (2) the origins, use, and standing of creeds and confessional statements; (3) a restatement of the theology of liturgy; (4) the relation of word and sacraments. . . . The delegates earnestly beseech the members of their churches to be constant in prayer that the people of God may be open to His leading, that these communions may receive from Him new obedience and fresh courage, and that God's will for His people may be made manifest before the world. . . ."

## ENEMIES WITHIN

Like defenders of a beleaguered fort who look behind them to find their water supply falling short, U.S. citizens have begun to realize that their only enemy is not beyond their national boundaries. Dr. Albert J. Penner, president of the Massachusetts Congregational Christian Conference, declared that Americans often refer to the nations of Asia and Africa as "uncommitted." "I sometimes wonder," he said, "whether there are more uncommitted people here in our very midst, people bound by no ideals, warmed by no vision, impelled by no ambition, strengthened by no discipline, and unlit by any joy." ● Speaking in Washington, D.C., George W. Romney, Detroit industrialist and candidate for the Republican gubernatorial nomination in Michigan, warned that spiritual values must be the basis for political, social, and economic judgments. Citing a lack of such values in current society, Mr. Romney, a Mormon, said that "the threat to our Christian heritage from within is greater than the Communist challenge from without." ● In the battle with international communism, the U.S. will have to adjust to "the long haul," said the Rev. John Courtney Murray, Roman Catholic teacher and author. "We will have to judge our actions on what is in the national interest, what is right and just and in our religious faith," he added. "Christianity is the wellspring which lies underneath and supports everything we are doing." ● Speaking to a group of Presbyterian laymen in Wichita, Kans., Federal District Judge Luther W. Youngdahl said the country must "secure strength from the reservoir of great spiritual resources at our command." He said there are "hopeful signs that we are turning away from our spirit of almost hysterical fear and hatred of communism to a grim determination to go on with the American Revolution."



## A LACK OF GREATNESS

According to figures gathered by the U.S. Census Bureau, 1962 will be another record year in church construction. A grand total of \$984 million was spent for this purpose in 1961. Already during the first two months of 1962 an estimated \$156 million has been expended for new church building, about one million more than was spent during the same period last year. ● Church persons are naturally pleased to see dozens of new steeples added to the nation's skyline, but a number of them are also worried. At the twenty-second National Conference on Church Architecture in Cleveland, Ohio, some 1,200 architects and national and local religious leaders heard reports charging American churches with a general lack of greatness, freshness of conception, boldness of design, or feeling of spirituality. ● Philip A. Wills, Jr., president of the American Society of Architects, asserted that America lags behind Europe in the construction of truly great churches because of the shortcomings of building committees themselves. He complained that these committees are usually made up of persons concerned only with the practical aspects of construction. "Expediency rules," he said, "virtuosity is feared, and mediocrity is accepted as comfortable and good enough."

● Anthony Ferrara, president of the Architectural Guild of America, said American church architecture has suffered not only from the "factory-oriented society," but from "a peculiarly American ailment known as the committee, a form of democratic bureaucracy which stifles art." Dr. Samuel H. Miller, dean of Harvard Divinity School, advocated a style of church architecture which would "create a sense of wonder." A church, he said, should be a space set aside for sacred purposes, framed so as to "release its inner meaning and make us see its powerful, awesome, healing beauty."

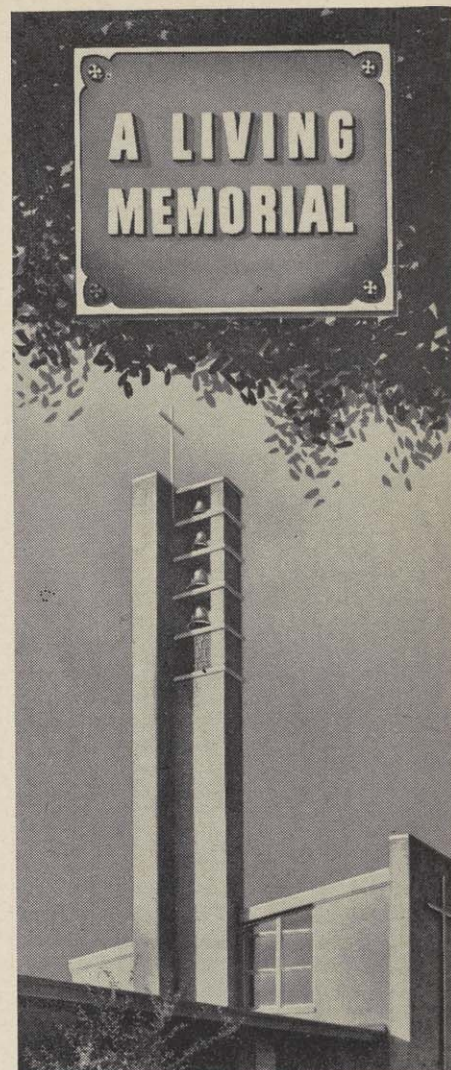
## SEATTLE: SPACE-AGE FAIR, SPACE-AGE CHURCH

Episcopalians traveling to the Seattle World's Fair will want to visit the exhibit, "Christian Witness in Century 21." This pavilion, located in the center of the fair, is dedicated to the children of the next century. It is the product of the combined efforts of over twenty denominations in the Pacific Northwest plus more than a dozen church-related agencies. The Episcopal Church is represented through the Diocese of Olympia. ● The Christian Witness exhibit has a threefold program setting forth the Christian answer to man's needs: Proclamation, a seven-minute sound-and-light presentation of the gospel message; Affirmation, a children's center of Christian education and child care; and Inspiration, a quiet chapel. ● Individual Episcopalians were among the top-ranking officials to open the Space Age World's Fair on April 21. Those who have given leadership to the international exposition include Diocese of Olympia laymen Mr. Joseph Gandy, president of the Fair Corporation; Mr. Edward Carlson, former president; and Mr. Harold Shefelman, chancellor of the diocese and chairman of the fair's central planning groups. On Easter Day a religious festival was sponsored by Christian Witness in Century 21 on the fair grounds. One of the highlights was the singing of a choir of several hundred voices from Episcopal and other churches in the Seattle area. ● During the coming months various denominations will be responsible for programs at specified times. The week of August sixth has been designated Episcopal Church Week. As a contribution to the World's Fair, the Department of the Laity of the Diocese of Olympia has arranged for the Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion and former Bishop of Olympia, to moderate a series of programs featuring Dr. William G. Pollard, atomic physicist, Dr. Paul Dudley White, heart specialist, and Dr. Albert Mollegen, professor and author. Entitled "Space Age Christianity," the program will culminate in a giant service of witness to be held August 9 on the fair grounds.

## MINORITY REPORT

One of the first adjustments a Christian has to make upon reaching Asia is to recognize that he is now a member of a minority religion subject to harassment and sometimes persecution by local government officials.

*Continued on page 42*



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# Changes in the American Episcopate



**John Maury  
Allin**

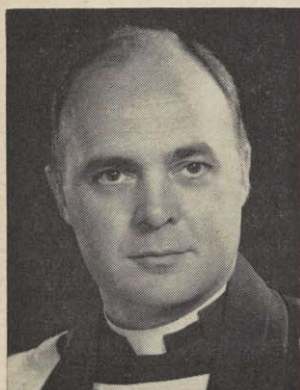
Since the General Convention there have been a number of changes in the episcopate. Six bishops have been consecrated, four to be suffragans and two coadjutors; two have died; four have retired; and two coadjutors have become diocesans. The strength of the episcopate is now 194.

- The Rt. Rev. John Maury Allin was consecrated to be Bishop Coadjutor of Mississippi, October 28, 1961. Born at Helena, Arkansas, in 1921, Bishop Allin received his B.A. and divinity degrees at the University of the South, and a master's in education from Mississippi College. Since his ordination in 1945, he has served parishes in Arkansas and Louisiana, and has been chaplain to Episcopal students and institutions in New Orleans and rector of All Saints' Junior College, Vicksburg.



**J. Warren  
Hutchens**

- The Rt. Rev. J. Warren Hutchens became the second Suffragan Bishop of Connecticut upon his consecration November 14, 1961. Born in Elnora, Indiana, fifty-two years ago, he is the son of a clergyman. A graduate of Northwestern University and General Theological Seminary, Bishop Hutchens was ordained a priest in 1937 and served as curate at St. Luke's Pro-Cathedral in Evanston, Illinois, for three years. Following this, he was rector of St. John's at Bridgeport, Connecticut, until his consecration.



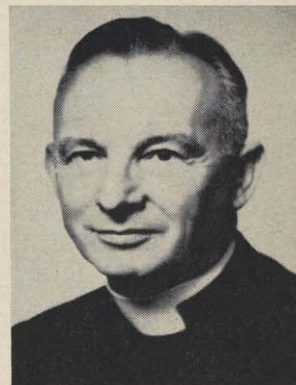
**James Loughlin  
Duncan**

- The Rt. Rev. James Loughlin Duncan, one of the two new Suffragan Bishops of South Florida, was consecrated December 20, 1961. Born at Greensboro, North Carolina, in 1913, Bishop Duncan is a graduate of Emory University and the University of the South. Following his ordination to the priesthood in 1939, he served parishes in Georgia and Florida. He has worked on many committees for the diocese and the province and was a member of the Presiding Bishop's Committee for the Nuclear Reactor for St. Paul's University in Japan, and the Seabury Conference on the Study of the Aged. In 1961 he spent six months in South Africa as an exchange minister.



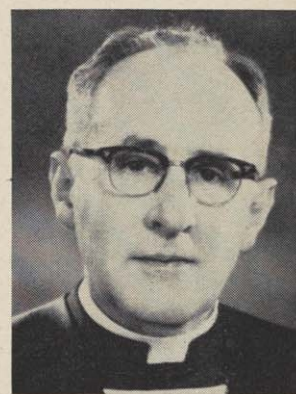
• The Rt. Rev. William Lofton Hargrave, consecrated to be Suffragan Bishop of South Florida on December 21, 1961, will divide his episcopal duties with Bishop Duncan, each suffragan being responsible for a specific area. Bishop Hargrave has served as president of the Florida Council of Churches and as vice-president of the Florida Christian Ministry to Migrants. Born in 1903 at Wilson, North Carolina, he was graduated from Atlanta Law School and Virginia Theological Seminary, and received the degree of Master of Sacred Theology from the University of the South. Following his ordination in 1932 he served parishes in Florida and South Carolina until 1953, when he went to South Florida as executive secretary and canon to the Ordinary.

**William Lofton  
Hargrave**



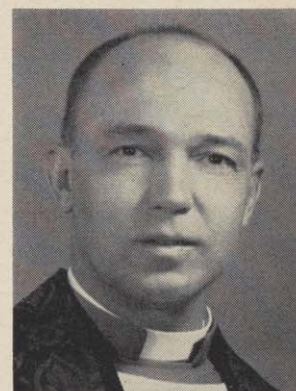
• The Rt. Rev. Charles Waldo MacLean was consecrated to be the second Suffragan Bishop of Long Island on February 14, 1962. From 1949 until his consecration he served as administrator of the diocese. Bishop MacLean was born in Lincoln, New Hampshire, in 1903. He was graduated from St. Stephen's College and General Theological Seminary. This institution also awarded him the honorary Doctor of Sacred Theology degree. Following his ordination to the priesthood in 1929, he served churches in New York and Long Island and was also chaplain of the Suffolk Hospital and Suffolk County Home. In 1947 he was made an honorary canon of the Cathedral of the Incarnation, Garden City, Long Island.

**Charles Waldo  
MacLean**



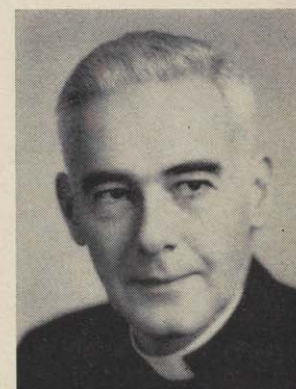
• The Rt. Rev. William Evan Sanders was elected to be Bishop Coadjutor of Tennessee at the one-hundred-and-thirtieth diocesan convention, January 19, 1962. His special responsibility is the missions of the diocese. Bishop Sanders was born in Natchez, Mississippi, in 1919. He was graduated from Vanderbilt University, the University of the South, and earned a Master of Sacred Theology degree at Union Theological Seminary. Ordained a priest in 1946, he served at St. Paul's, Chattanooga, and then went to St. Mary's Cathedral in Memphis as assistant, becoming dean in 1938. In addition to his duties there and in the diocese, he has been president of the Ministers' Association, the Memphis Council of Churches, and of the city's Youth Service organization.

**William Evan  
Sanders**



• The Rt. Rev. William F. Creighton of Washington, D.C., received the bishop's staff from the Rt. Rev. Angus Dun at the close of a service in Washington Cathedral, May 6, held to mark Bishop Dun's retirement as Bishop of Washington. Bishop Creighton was consecrated to be Bishop Coadjutor of Washington May 1, 1959. The son of a clergyman, he was born in Philadelphia, Pennsylvania, in 1909. He was graduated from the University of Pennsylvania and received both his S.T.B. and D.D. degrees from the Philadelphia Divinity School. In November, 1934, Bishop Creighton was ordained a priest and for the next three years was missionary-in-charge of congregations at Oakes, Ellendale, and Guelph, North Dakota. He has also served in churches in Minnesota and Maryland, and was a chaplain in the United States Naval Reserve for three years. He was elected president of the Overseas Mission Society in 1959.

**William F.  
Creighton**





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Dr. Walden Pell, former headmaster of St. Andrew's School, Middletown, Del., and currently rector of St. Christopher's Anglican church in Saigon, Vietnam, found this out when two members of his parish—a fifty-three-year-old Vietnamese usher at the church and a twenty-two-year-old Girl Scout of Buddhist background who had been taking confirmation lessons—were seized by the government and held on unspecified charges. ● Meanwhile, in Pakistan, Christian leaders are complaining bitterly against the recently adopted constitution which limits the presidential office to a Moslem. "The denial of this right to the non-Moslem citizens is a glaring violation of the basic principles of democracy," commented a Christian newspaper in neighboring India. One piece of good news came from Burma where the new Revolutionary Council, which deposed Premier U Nu and took control of the government early this year, declared "freedom of worship" for all religions practiced in the country.

### UNITY: A LONG, LONG TRAIL

Just as in the words of the song, Christian leaders know that the trail toward church unity is long and winding. This does not deter them, however, as they indicated this spring. Dr. Arthur Michael Ramsey, Archbishop of Canterbury, paid a May visit to Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy. On his return flight from Istanbul, Dr. Ramsey stopped in Athens for a talk with newly enthroned Orthodox Archbishop Chrysostom of Athens and All Greece. ● Shortly before the Anglican leader arrived in Turkey, Patriarch Athenagoras had made a significant gesture of good will toward a long-isolated group of Christians, the 120,000-member Armenian Apostolic (Orthodox) Church. In a joint service held in the Armenian Cathedral, Patriarch Athenagoras stressed that although "many conflicts and quarrels have taken place" during the centuries, "we have opened the way for common prayer and for the establishment of peace and happiness among our peoples." ● Another plea for Christian unity was made by Pope John XXIII when he visited the Basilica of Santa Sabina in Rome for Ash Wednesday services. A summary of his talk, broadcast later by the Vatican Radio, quoted him as saying his appeal was "all the more compelling now that the Roman Catholic Church is progressing toward the greatest of all gatherings of the Christian people," the Ecumenical Council scheduled for October 11 of this year. ● Nor was there a dearth of Protestants traveling the ecumenical roadway. Dr. Archibald Campbell Craig, seventy-three-year-old moderator of the strongly Calvinistic Church of Scotland, made a precedent-breaking trip from Edinburgh to Vatican City to exchange courtesies with the Pope. And in New York City the Presbyterian, Lutheran, and Reformed churches have launched a joint study of the "obstacles" standing in the way of their "mutual understanding."

### THE COMMON CUP

In New Zealand, taking Communion wine from a common chalice was criticized by Christchurch's municipal health officer, who claimed it was an unsanitary practice which leads to the spreading of infections. A defense of the practice was made by Anglican Archdeacon W. M. Davies, who pointed out that only one cup was used at the Last Supper. The single cup, he said, is a symbol of oneness. Besides, he observed, Anglican clergymen, who always drink last from the cup, are not conspicuous for ill health or early deaths.

### CHILDREN OF TYRANNY

A special appeal to U.S. families to help care for hundreds of Cuban children arriving in this country, unaccompanied by their parents, as refugees from communism was issued by Secretary of Health, Education, and Welfare Abraham Ribicoff. In so doing, he praised the work of church groups in helping to find homes for these youngsters. Many Cuban parents are arranging in one way or another to send their children to this country, he revealed, to prevent their forced indoctrination in



communism in schools controlled by the Castro regime. About 300 children a month are arriving in the U.S., facing long periods of separation from their parents. To date 1,923 are receiving institutional care and 527 are in foster homes in some 67 cities throughout the nation.

## CHIEF SPOKAN GARY

The first Indian to become an Episcopalian in what was later to be constituted as the State of Washington was honored recently at Highlands Parish in Seattle. Chief Spoken Gary was baptized in 1825, and from then on served as an effective missionary among his people. The two sculptors, Dudley Carver and Frank Calvert, Jr., here listen as the Rev. Canon Thomas E. Jessett (see photo) dedicates the likeness of Chief Gary they had carved on a cedar stump beside one of the parish buildings.



## BACH TALK

A unique college of music offering advanced specialized training for church organists and choir directors will open at the Episcopal cathedral in Washington, D.C., next September. Dr. Leo Sowerby, the Pulitzer-Prize-winning composer who is organist and choirmaster at St. James' Episcopal Cathedral in Chicago, has been invited to direct the pilot program and assist in completing permanent plans for the school. Seeking a small, select enrollment open to members of all religions, the college will be patterned after the apprentice system which in another era trained such masters as Haydn, Bach, and Palestrina by bringing students and teachers together in close contact.

## IN PERSON

► Dr. Paul B. Anderson, Episcopal layman and one of the nation's foremost authorities on the Eastern Orthodox churches, has joined the National Council of Churches as a consultant on relations with these and other ancient Eastern churches in Russia and the eastern European countries. One of his first assignments in his new position will be to journey to Russia next August with twenty-four other U.S. churchmen in a visit to the Russian Orthodox Church. Dr. Anderson will act as the official interpreter for the group. Recently retired from the International Committee of the Y.M.C.A. after an association of almost fifty years, Dr. Anderson was in Russia during the time of the Bolshevik Revolution and heard Lenin proclaim the revolution in 1918.

► The Rev. Raymond E. Maxwell has been named associate executive secretary of the World Council of Churches' United States Conference. Formerly with the World Council's staff in Geneva, Switzer-



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## worldscene continued

land, Mr. Maxwell has been secretary for Orthodox Churches and Countries and the Near East of the W.C.C.'s Division of Inter-Church Aid, Refugee and World Service. He joined the Geneva secretariat in 1953. Mr. Maxwell received his Bachelor of Divinity degree, *cum laude*, from Episcopal Theological School, Cambridge, Mass., in 1935. He served parishes in Ardmore, Pa., Hannibal, Mo., and before going overseas was minister of St. Mark's Episcopal Church, St. Louis, Mo.

► John V. P. Lassoe, Jr., of New York City, has been appointed by the Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, as executive secretary of National Council's new Division of Church and Community Studies. He will head a program planned to analyze, interpret, and identify opportunities for a ministry to specific human problems in today's urban-industrial society. Mr. Lassoe, a native of Brooklyn, was graduated from Yale University with honors and took his M.A. degree in sociology at the University of Chicago in 1949. Since 1957 he has been director of the National Association of Intergroup Relations Officials, the first person to hold that office, and in 1960 became the first president of the Episcopal Society for Cultural and Racial Unity.

► The Presiding Bishop has appointed the Rev. Gregory D. M. Maletta of Quincy, Mass., as associate secretary for care of the aging in the national Division of Health and Welfare Services. Since 1944 Mr. Maletta has been executive director of the Protestant Social Service Bureau in Quincy and assistant at St. Michael's Episcopal Church, Milton, Mass. Before taking his present position in Quincy, he was a public-welfare caseworker and was active in boys'-club and settlement-house work. Born in Italy in 1912, Mr. Maletta came to the United States when he was sixteen. He was graduated from Tufts College, Simmons College School of Social Work, and Boston University School of Theology. After studying at Episcopal Theological School in Cambridge, he was ordained a priest in 1958. He is married to Ruth E. Baldwin, and they have two sons. In his National Council post Mr. Maletta will succeed the Rev. Herbert C. Lazenby, Jr., now canon of Episcopal Community Services for the Diocese of Olympia.

## RIVERBOAT HOSPITALS

A "floating hospital" to provide medical care for the needy living in towns along the three-hundred-mile stretch of northern Brazil's Sao Francisco River has been launched by the Seventh-Day Adventist Church. Christened "Luminar II," the mobile clinic is similar to ten others operated by the denomination on the Amazon, Araguaia, Ribeira, and Paraiba rivers in the huge South American republic. About 50,000 patients are treated each year in these hospitals, which are equipped with dentistry facilities, pharmacies, beds, and surgery rooms.



## PEACE CORPS, SR.

Senior citizens who envy youth its opportunities to serve in the Peace Corps are being given their chance to volunteer. People thinking of retirement, who are physically fit and have a usable vocational skill they would like to share with those who need it, should write to Peace Corps, Senior Manpower Recruitment, Washington 25, D.C. Married couples are acceptable only if both husband and wife possess a usable skill and have no minor dependents. Nine persons in the 60-70 age group and eight in the 50-60-year bracket have already been assigned to overseas projects. Before next September four thousand volunteers will be appointed to various projects in thirty different countries overseas. They will serve as teachers, health officers, and community development workers. It is hoped that many of these positions will be filled by senior citizens.



# Inquiry:

a question and answer  
column conducted by  
Henry Thomas Dolan

**Q** How did the word "clerical" come to mean one thing in the Church, and quite another in the business world?

**A** Clericus, the Latin root, means the clergy, plain and clear. But it is not so long since priests were the only educated men of the community, and besides their care of the faithful, were called on to do all the public record-keeping, minute-taking, letter-writing, and whatever other paper work was necessary. Clerk soon came to mean, as well as priest, any person of simple literacy who could read and write.

There was another outgrowth: at a certain time in England, the criminal laws provided that a clergyman, no matter what the offense charged, could not be tried by the law courts, but only by the courts of the Church. He asserted his exemption by demonstrating his ability to read, i.e., taking "benefit of his clergy."

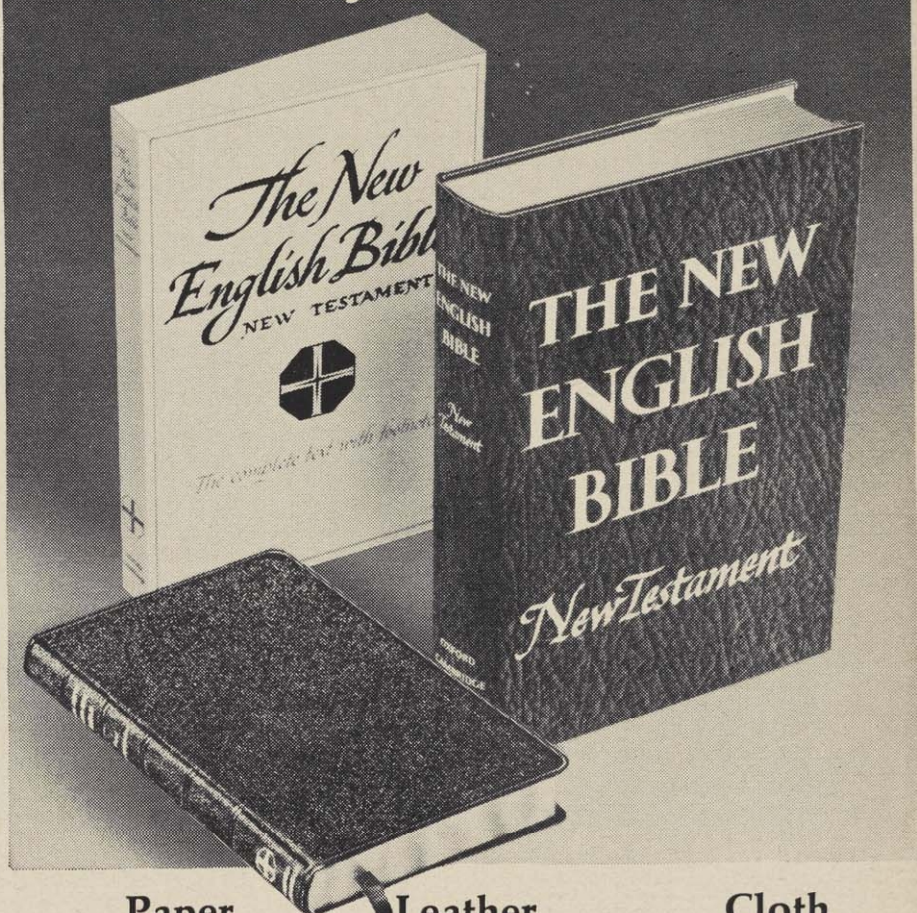
In the savage harshness of the penal law of that time, it was only natural that other accused persons, not clergy at all, should try to escape trial in the same way. Thousands did by learning or pretending to read enough to pass a perfunctory test, the only measure of their right to claim "benefit of clergy" being their ability to mumble a verse from a page of the Bible before them.

**Q** Does the election of a bishop require anything more than a majority vote of the convention of a diocese?

**A** The election doesn't, but the Constitution of the Church (Article II, Sec. 2) prohibits consecration unless the bishop-elect also wins the consent of a majority of the standing committees of all the dioceses and a majority of all the bishops in the United States. To this extent, the election of a bishop is subject to the ratification or veto of the whole Episcopal Church.

**Q** Is it wrong for a vestry about to

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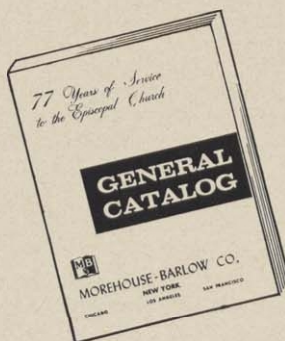
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call a rector to narrow the field down to two or three men and decide among them by majority vote?

**A** No one ever picked out a girl or a man to marry this way, by falling in love simultaneously with two or three, to the same degree, comparing them minutely, and finally making a choice. You may fill a position in business this way, but calling a rector is, or should be, much more like falling in love. After your preliminary work, pursue one man at a time until he either wins or fails to win the convincing sentiment of the whole vestry. The way you suggest invites division, factionalism, and disappointment for some of the vestry. Being left in the minority this way offers the temptation to tell the winning candidate, long afterward, that he never had the support of the full vestry in the first place.

**Q** When a vestry committee on the hunt for a rector visits one and asks, "Would you consider a call to our parish?" the man sometimes answers, "I couldn't possibly know until you actually call me." Isn't it unfair to expect the committee to risk wasting a lot of time and effort when they have no assurance of any answer other than a refusal?

**A** An answer like this tells the committee it has to take that risk. The answerer is being fair, not unfair, about it. The committee has to court a rector; it is not for him to court the call. If he were to answer yes to such a vague preliminary question, not itself a call to the vacancy, he would psychologically be admitting his ministry in the parish he is serving is over. He should not be expected to turn his back on his present work, and cannot rightly know whether such a moment has come until he receives a bona fide call to other work. You risk refusal of any call in any case. It would be no waste of time to continue conversations with a rector who answered in this responsible fashion, even if, in the end, you were unable to attract him.

Such a man isn't trying to force your hand, and push you to a call before you're ready. He is indicating the loyalty he feels he owes his present work in his every thought. He should not be expected to commit himself first, when the committee hasn't.

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# Days of the Christian Year

## ASCENSION DAY, THURSDAY, MAY 31

According to the book of Acts, Jesus "showed himself alive after his passion by many infallible proofs, being seen of them (the disciples) forty days." On the fortieth day He left them by ascending into the heavens—"a cloud received him out of their sight."

For this reason the fortieth day after Easter (always a Thursday) has since very early times been observed as Ascension Day by the Christian Church.

## WHITSUNDAY, JUNE 10

It was on the Jewish feast of Pentecost, the fiftieth day after Passover, that the Christian Church began. What happened on this day is recorded by St. Luke in the second chapter of the book of Acts. The Holy Spirit came upon the apostles with fire and the sound of a "rushing mighty wind," and they immediately hurried to the Temple and began to preach about the risen Christ. Three thousand persons clamored for Baptism, and the Christian Church had become a reality.

Whatever we may mean by "the coming of the Holy Ghost," and there are various interpretations, there can be no doubt that it changed the apostles from a frightened little group, huddled in an upstairs room in Jerusalem, into a vigorous company who recklessly charged out at the risk of their lives and carried the Christian message boldly—even defiantly—to all within earshot.

There is a significance, often overlooked, in the fact that this new beginning took place on the day of Pentecost, for according to tradition it was also on this day, centuries earlier, that the Jewish religious community had its formal foundation. This was the day on which Moses, standing on the smoky top of the volcano Mt. Sinai, had received the Law, and Israel had become a nation set apart to carry out a divine mission.

The British name for this day, Whit or White Sunday, comes from the white garments that were worn on Pentecost by the newly baptized. Elsewhere, the day before Easter was traditionally the time for many new

Christians arrayed in white robes to be baptized, but in England's northern climate it was much too cold for such a ceremony at Easter.

## TRINITY SUNDAY, JUNE 17

Big days in the Christian calendar are commonly connected with some saint or historic event. Trinity Sunday is the single exception in the whole year: a day in honor of a purely theological concept. It is a day of summing up, a statement of what He is, not only in history, but through all eternity: three persons in One God, a Trinity.

It was late in Christian history—the tenth century—before it occurred to anyone to set up a festival in honor of so abstract a concept, and even then it took several more centuries for the feast to get into the Church calendar. Started by Stephen, bishop of Liège (Belgium), around 910, Trinity Sunday was quickly taken up in the Low Countries, Germany, and England; but it was not until 1334 that it became a universal observance.

The Trinity season continues until Advent. The symbolism of this lengthy season refers to the long period of the Church's life under the guidance of the Holy Spirit until the final Advent of Christ, when time shall be no more.

## ST. BARNABAS, JUNE 18

All that is known about St. Barnabas is what can be read in the Acts and some of St. Paul's Epistles. He is said to have been one of the "Seventy" the Lord sent out (LUKE 10:1) on the first practice run for itinerant Chris-

tian preachers. Although he is not named in any list of the twelve apostles, ACTS 14:14 refers to him as an apostle. Some people believe he was also the writer of the Epistle to the Hebrews.

One very important thing this saint did was to vouch for St. Paul when that notorious persecutor of Christianity showed up in Jerusalem after his conversion.

As a member of the economic community created by the early Church, Barnabas conformed to the rules by selling his land and turning the money over to the apostles. His contribution must have been quite a sizeable one, for he is the only contributor mentioned by name (ACTS 4:36-37).

It was with Barnabas that Paul began his famous missionary journeys into the Gentile world. They must have been an impressive team. At the town of Lystra Paul healed a lame man, and the people were convinced that these missionaries were gods. Paul, they were sure, was Hermes (Mercury) and Barnabas, who was probably taller and more dignified, they thought was Zeus (Jupiter). It was all the two could do to keep the townspeople from sacrificing a bull to them.

Unfortunately Paul and Barnabas had a falling-out, as even saints will do, and went their separate ways. Legend says Barnabas was finally stoned to death by the Jews on his native island of Cyprus.

[This day usually falls on June 11.]

## ST. JOHN THE BAPTIST, JUNE 24

June 24 celebrates the birth of St. John the Baptist rather than, as is usual with saints' days, the anniversary of his death.

St. John was never actually a Christian and therefore cannot be classified as a Christian martyr. He did not die for his faith in Christ. Nevertheless, as the forerunner of Jesus he has always occupied a very high place in Christianity.

St. John is the patron saint of missionaries because he was sent to prepare the way of the Lord.

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## CHRISTIAN YEAR

ance on June 24, especially among Episcopalians. It was on June 24, 1579, that the Reverend Francis Fletcher, Sir Francis Drake's chaplain, read the first English service ever heard on this continent, and of course he read it from the Church of England Prayer Book, substantially the same as our Book of Common Prayer today. A granite cross, called the Prayer Book Cross, marks the spot where this service was held. Many California churchmen make pilgrimages to this cross each year.

### ST. PETER, JUNE 29

No one has more patron saints than fishermen do, and St. Peter is one of these. There are two good reasons for this. One is that Peter himself earned his living by fishing. The other is that Jesus said to him (and to his brother Andrew), "Follow me, and I will make you fishers of men."

It was on June 29, nearly nineteen centuries ago, that the famous *Quo Vadis?* incident happened. According to the legend, St. Peter, who had been condemned to death, had escaped from prison and was hurrying along a road outside Rome, putting as much distance between himself and those determined to kill him as possible. To his great surprise he met the Lord, carrying a heavy cross. "Domine," said St. Peter, who by this time apparently spoke Latin, "*Quo Vadis?*" (Where are you going?) And Jesus replied, "To Rome, to be crucified again in your stead." Whereupon Peter, desperately ashamed, returned to the city to face his martyrdom.

Roman Catholics and Lutherans also commemorate the death of St. Paul on June 29. —HOWARD V. HARPER

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JUNE

- 10-20 Evangelism Training Conference, clergy and laity, Japan
- 11- Training program for parish assistants, sponsored by Dept. of Christian Education, Episcopal Theological Seminary of the Southwest, Austin, Tex.
- Aug 30
- 12-13 Meeting of the Board of Trustees, Episcopal Theological Seminary of the Caribbean, Puerto Rico
- 13, **Ember Days**
- 15-16
- 13-22 Outgoing Missionaries Conference, Overseas Department, National Council, Greenwich, Conn.
- 17 **Trinity Sunday**
- 18 **St. Barnabas the Apostle**
- 22- World Council of Girls' Friendly Society in Dublin, Ireland
- Jul 25
- 23-28 Conference of Church Workers among the Deaf, Hendersonville, N.C.
- 24 **St. John Baptist**
- 25-29 Conference for Diocesan Armed Forces Chairmen, Seabury House, Greenwich, Conn.
- 27- Faculty Summer School, Kenyon College, Gambier, Ohio
- Aug 1
- 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
- 24-27 Annual Town and Country Conference, Province IV, Valle Crucis, N.C.
- 25- Faculty Summer School, Episcopal Theological Seminary, Cambridge, Mass.
- Aug 29

AUGUST

- 6 **The Transfiguration of Christ**
- 24 **St. Bartholomew the Apostle**

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Hong Kong before the war had a population of a half million but thousands have poured across the border from Red China and the population is now nearly four million. The British Government is trying to cope with this problem but there are thousands of children who desperately need help. And Po Chans can be found in India, Korea, Vietnam and many other of the fifty countries listed below where Christian Children's Fund assists over 37,500 children in 440 orphanages and projects. Youngsters of sorrow like her can be "adopted" and cared



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### JULY

#### Dioceses of the Anglican Communion

- 1 **London, England:** Robert Wright Stopford, *Bishop*; Roderic Norman Coote (Fulham, North and Central Europe), *Bishop*; Vacant (Kensington), *Bishop*; Francis Evered Lunt (Stepney), *Bishop*; George Ernest Ingle (Willesden), *Bishop*.
- 2 **Long Island, U.S.A.:** James Pernet de Wolfe, *Bishop*; Charles Waldo MacLean, *Suffragan*; Jonathan Goodhue Sherman, *Suffragan*.
- 3 **Los Angeles, U.S.A.:** Francis Eric Irving Bloy, *Bishop*; Ivor Ira Curtis, *Suffragan*.
- 4 **Louisiana, U.S.A.:** Girault McArthur Jones, *Bishop*; Iveson Batchelor Noland, *Coadjutor*.
- 5 **Lucknow, India:** Christopher James Gossage Robinson, *Bishop*.
- 6 **Madagascar:** Jean Marcel, *Bishop*; James Seth, *Assistant Bishop*.
- 7 **Maine, U.S.A.:** Oliver Leland Loring, *Bishop*.
- 8 **Manchester, England:** William Derrick Lindsay Greer, *Bishop*; Kenneth Venner Ramsey (Hulme), *Bishop*; Edward Ralph Wickham (Middleton), *Bishop*.
- 9 **Maryland, U.S.A.:** Noble Cilley Powell, *Bishop*; Harry Lee Doll, *Coadjutor*.
- 10 **Masasi, East Africa:** Ernest Urban Trevor Huddleston, C. R., *Bishop*.
- 11 **Maseno, East Africa:** Festo Habakkuk Olang, *Bishop*.
- 12 **Mashonaland, Southern Rhodesia:** Cecil William Alderson, *Bishop*.
- 13 **Massachusetts, U.S.A.:** Anson Phelps Stokes, Jr., *Bishop*; Frederic C. Lawrence, *Suffragan*.
- 14 **Matabeleland, Southern Rhodesia:** William James Hughes, *Archbishop*.
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# Life and Death of an Outsider by Malcolm Boyd

**A**T THE OUTSET he was an outsider in society because he was a member of a minority group. Then, he became an outsider in another way: he became a celebrity.

He did not know the ground, the root, of his identity. He had always assumed he knew it, but he discovered he did not know it. He died amid clashing, savagely unrelated images; he was a national hero and he was an alcoholic.

The story is that of Ira Hamilton Hayes, the Pima Indian who helped raise the American flag atop the summit of Mount Suribachi on Iwo Jima. Even while he was still among the living, Hayes had taken his place in the history and folklore of his country.

Tony Curtis plays the role of Hayes in the Universal-International picture *The Outsider*, produced by Sy Bartlett, directed by Delbert Mann, with the screenplay by Stewart Stern. It is surely one of the most unusual motion pictures produced by Hollywood.

Hayes is portrayed as a simple man whose life became complicated and as a complicated man whose life became simple. Leaving the Indian reservation to become a United States Marine, he inadvertently found himself publicized as a hero. An honest man possessing integrity, he did not consider himself a hero. The machinery and devices of manufacturing celebrities left him bleeding to death and lonely.

"People make their heroes," a military man assigned to handle public relations for Hayes during a war-bond-sale tour, says to him at a vital juncture in the story, when Hayes is showing signs of breaking up under the pressure of being treated as a celebrity. "They make their heroes when they need someone to believe in."

A little later, the military man goes on to say: "I wouldn't go around saying that all the heroes are dead. That isn't what they want to hear. They'll end up hating your guts."

By the time he dies, Hayes has, indeed, become a considerably hated man. He has refused to fit into care-

fully prepared stereotypes. He has refused to play the public role expected of him, which would have altogether destroyed his own integrity and provided simply another cultural lie.

"You shouldn't ought to be so deep," a bartender tells him. But Hayes replies, "I feel that I stole something that didn't belong to me." The bartender comes back with a rejoinder that seems rare in a Hollywood movie: "Welcome to the human race."

The picture has a good deal to tell us about what it feels like to be an outsider, in any sense, in our society. First, it depicts the terrible struggle of a member of a minority—in this case, of an American Indian—to become assimilated into the essentially white, middle-class mainstream of American life. He is "different"; he is an "outsider." When Hayes' Marine buddies go into town from the base for a night, they automatically leave him behind. He lives in a segregated, rather than in an integrated, world.

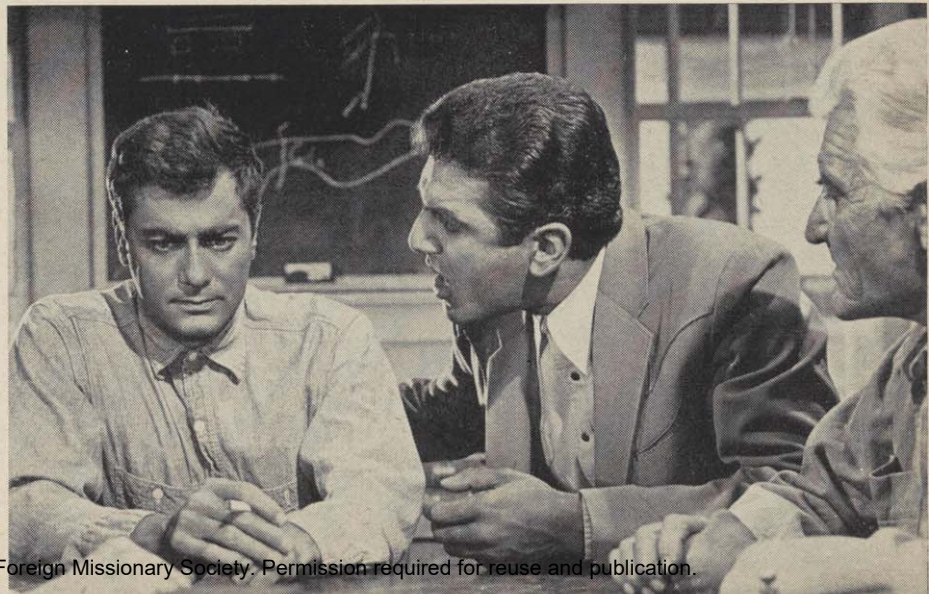
Second, the film depicts with terrifying reality what it means to be isolated as a celebrity. One is caught up solely in one's image; one's own personality or humanity is denied and becomes greatly diminished. One is honored or despised, not for oneself, but for what was expected in relation

to one's image. Almost suffocated by superficial "acceptance," but only as a celebrity, not as oneself, one is agonizingly, desperately alone.

Third, the movie takes this situation a step further, in its depiction of a peer-group's judgment upon the outsider. This judgment comes to Hayes, the outsider, as a rejection; it was undoubtedly not meant that way. Hayes, the national hero, was running for membership on the tribal council; the majority of Pimas on the reservation no doubt felt he did not care about such paltry honors following his international adulation. Yet he yearned, he suffered for such "paltry honors," not as honors, really, but as acceptance. When this was denied him by the well-meaning but spiritually sightless in his peer-group, he died, not only of alcoholism and frost in the desert night, but of loneliness, futility, misunderstanding, and the defenses one erects for seeming salvation, but which can cruelly destroy.

There should be no outsiders in Christ, in the Body of Jesus Christ, in the Christian community and life. There are not, in fact, any outsiders in Jesus Christ. There are only persons whom we, participating in a most cruel form of sin, reject. At that moment, we become outsiders, too. ◀

*Pima chief Edmund Hashim tries to talk Iwo Jima war hero Tony Curtis into pleading the tribe's plight in Washington in this Universal-International release.*





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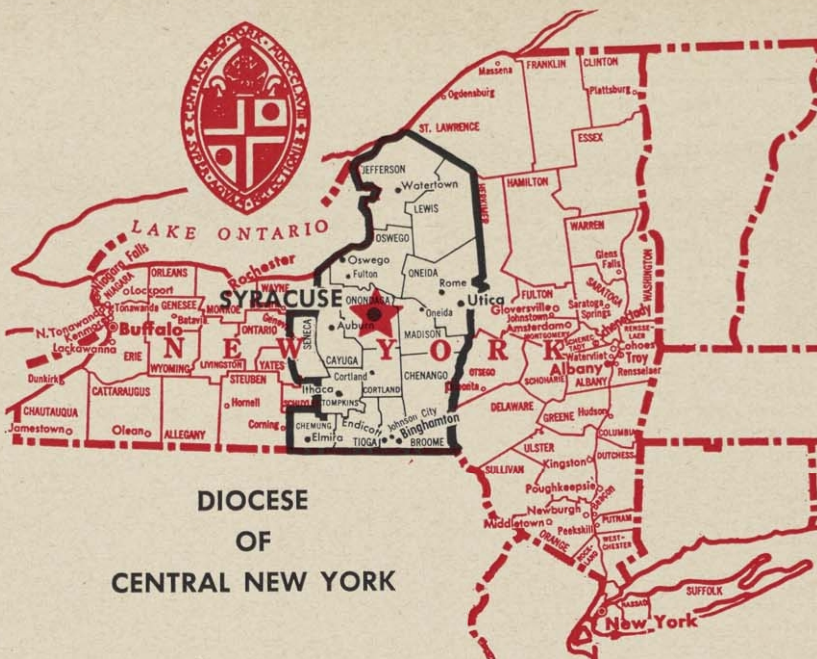


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## Know Your Diocese

One in twenty-five persons living in the Diocese of Central New York is an Episcopalian, a record only five other Episcopal dioceses can better. According to statisticians, 1970 should show an even greater proportion, for this area's population is at present growing only half as fast as is its Episcopal diocese.

During the summer, intensive missionary work is done among the migrant workers; the diocese also maintains a mission on the Onondaga Indian Reservation. Syracuse University has the services of a chaplain and a woman worker, while Cornell has two full-time chaplains. The diocese maintains a resident missionary who does work among the deaf and also serves congregations in three neighboring dioceses, and a chaplain for the prisons and state hospitals. The House of the Good Shepherd in Binghamton, supported by the diocese, cares for elderly women.

The diocese's 18,000 families belong to some 65 parishes and 73 missions and are under the spiritual care of 127 clergy and 45 layreaders.



Born in Norwich, N.Y., the Rt. Rev. Walter M. Higley is a native of the state by virtue of service as well as birth, for he has devoted his entire ministry to the Diocese of Central New York. He is also a graduate of two New York schools: Columbia University, New York City, and General Theological Seminary, which awarded him a doctorate of Sacred Theology in 1949.

Ordained a deacon in 1925, he was assigned to Christ Church, Jordan, a mission field in Central New York. He was rector of All Saints' Church, Johnson City, for fourteen years, was an archdeacon for five years, and was elected suffragan bishop in 1948. He served as coadjutor for a year before becoming diocesan in 1960.

During his thirty-seven years in the diocese, Bishop Higley has served as a member of the Diocesan Council, chairman of the Department of Christian Education, chairman of the Department of Missions, deputy to the Provincial Synod, and deputy to General Convention. He is currently a member of the Presiding Bishop's advisory committee of the church for work among the deaf and a member of the board of the New York State Council of Churches.



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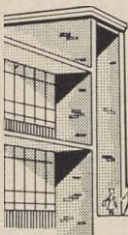


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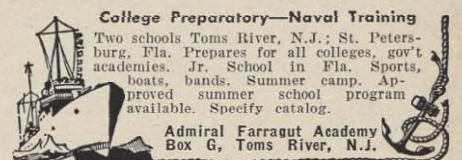
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A VOICE SAYS to Jesus at His Baptism, "You are my beloved son." In the wilderness, soon afterward, another voice says, "You're God's son? Heir to His power? Then surely you can do anything. Turn those stones over there into bread. Jump off a high place and see if angels will catch you. Rule the world. If you're God's son, come on—prove it."

Are the two voices the same? We might be fooled, but Jesus is not. He recognizes this suggestion as the temptation it is, and knows that it comes from the Tempter himself, Satan, the father of lies.

For proofs deal with facts and theories; and what is at issue here is not a fact or a theory, but a relationship. The demand for proof sets a relationship under the microscope, immobilized—unable to move about, and breathe, and live, and be its active self. "Are you the son of God?" Satan asks. That can be proved only by being a son, by growing in response and responsibility and resemblance—not by waving the Father's power around as a boy might wave one of his father's ten-dollar bills to impress his friends and himself.

Who has not been caught at some time in his life in a situation where he is asked to prove that he loves someone—and who does not know how impossible this is? The burden of proof flattens out any relationship. The demand for proof is a death-shot straight to its heart. "Prove that you love me—convince me that you really are my father and not some hardhearted stranger—I can't believe that you really are my friend—show me—show me." No, this is not the way. Only by moving forward in response can we give any relationship its growing-place, its area of action and life.

This may be why Jesus, throughout His ministry, was so stern toward any request for proof. "This is an evil generation: they seek a sign." But even in this situation He tries to open up a new insight for His questioners; they may be seeking for the wrong thing, but at least they are seeking. He will tell them where to look. "... There shall no sign be given but the sign of Jonah," He says (LUKE 11:29).

All that most of us remember of the story of Jonah is the episode of the whale. The whale, however, exists only to point up the main theme of the story, which is that of a prophet who could neither fully understand nor wholeheartedly carry out his mission. It is both entertaining and significant that Jesus should choose this story to make His point, based as it is upon the idea that the virtues (or lack of them) of a prophet have nothing to do with the outcome of his mission. The real question is: what response will he meet? Will his hearers turn, and repent, and be healed? Or will they refuse to listen, and stand pat, and say, "Who are you to tell us what to do? Give us a sign, a proof."

Jonah was sent to the people of Nineveh to tell them that if they did not repent and mend their ways, God would destroy their city. When, after much shilly-shallying, he finally comes to Nineveh and delivers his message, there follows one of the most impressive scenes in the whole Bible, a description of a whole city, a king and his nobles and all his people, turning "every one from his evil way and from the violence that is in their hands."

This is the sign of Jonah, the fact that when the word of God was brought to these people, they listened and acted: the sign of response, not of proof. This is the sign of Christ to us, that when He speaks, we listen and we do what He tells us to. "Why call ye me Lord, Lord, and do not do what I say?" He asked once. And He asks it and asks it again.

—MARY MORRISON



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## —Commendation—

"Resolved, the House of Bishops concurring, that our General Convention hereby commends unto the bishops, clergy and laity of our Church, the Parish Every Family Plan for distribution of THE EPISCOPALIAN into the home of each family of such Church."

*Adopted by General Convention  
September, 1961*

THE EPISCOPALIAN is the officially sponsored, independently-edited *national* magazine of the Episcopal Church in the U. S. A.

Every Episcopalian should be informed about the issues facing the Church in these disturbing times. THE EPISCOPALIAN attempts to bring many of these problems into proper perspective through articles and features by world-renowned authors, the interpretive comments of informed churchmen, and straight-to-the-point pictorial illustration. The Parish Every Family Plan will bring this information to you clearly, forcefully and economically! Ask your rector about it.

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