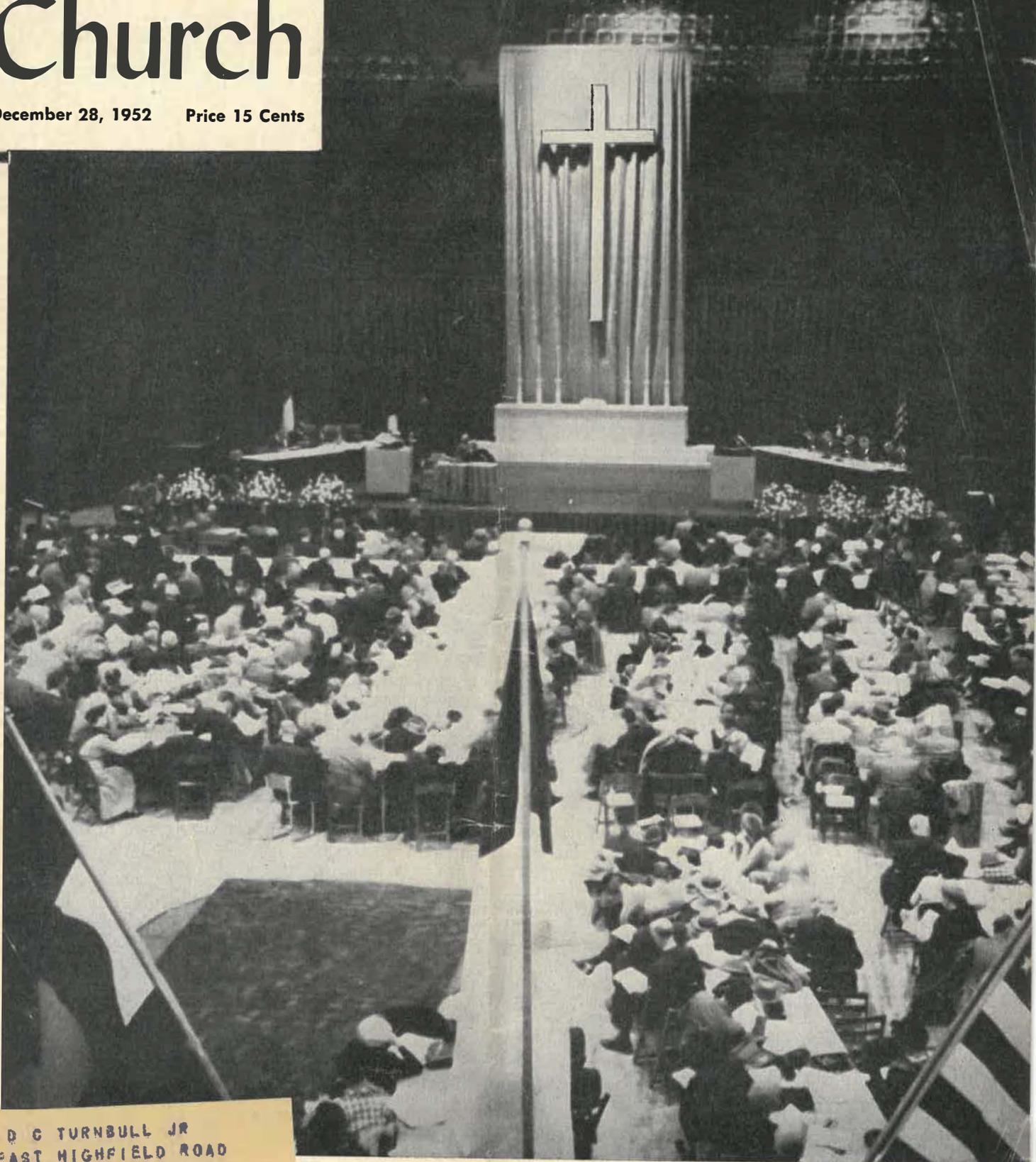


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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

A Biblical Trio

THE year 1952, now swiftly drawing to a close, has been a prolific one for publications about the Bible — ranging all the way from the Revised Standard Version (if, indeed, that may be called a book "about" the Bible) to the 29-page *The Language of the New Testament*, by C. F. D. Moule (New York: Cambridge University Press. Paper, 50 cents).

The mention of Fr. Moule's recently published monogram, which has just come to this department, is a fitting point of departure for a review of two other works on the Bible, published earlier this year, which it has not yet been possible to cover. In size, the three form a trio — "big," "medium-sized," and "little."

The "big" book is *English Versions of the Bible*, by the Very Rev. Hugh Pope, O.P., revised and amplified by the Rev. Sebastian Bullough, O.P. (Herder. Pp. ix. 787. \$10). As the reader will now have guessed, this is a Roman Catholic treatment of the subject. Fr. Pope was an English Dominican who died in 1946. His manuscript, at that time already with American publishers, was still in need of revision, which has since then been carried out — mostly by Fr. Bullough, who brought the material up to date at the time of his writing (1950).

This editor has not had the leisure to read through this book, though he is confident that to do so would be rewarding. But he has looked into certain chapters where questions of interest to readers of *THE LIVING CHURCH* are touched upon. Two qualities stand out — thoroughness and fairness.

Fr. Pope seems to have left no English version of the Scriptures out of his purview. Beginning with Saxon versions and glosses, through pre-Wycliffite versions, through the versions of Tyndale and Coverdale, through the Great Bible, the Geneva Bible, and the Bishops' Bible, through the Rheims-Douay and Authorized Versions, down to "Catholic" versions since Rheims-Douay and "Protestant" versions since the AV — right down to the American Standard Version (New Testament, 1946) and "Catholic" Confraternity Version (of which only Genesis had appeared in 1950), all are discussed.

The other quality, fairness, is seen in Fr. Pope's appraisal of the merits and demerits of such "Protestant" versions as the King James, the Revised Standard, Moffatt, and Goodspeed — all of them come in for praise in some particular. The translation of even Basic English editions,

according to this work, "achieves power by its very simplicity," and the present Bishop of London's version of the Epistles (*The New Testament Letters, prefaced and paraphrased*, by Dr. J. W. C. Wand, 1943) is characterized as "astonishingly faithful to the original" ("frequently a colloquial phrase in English corresponds exactly to a colloquial phrase in the Greek").

The book is printed in large clear type. There are many footnotes, four appendices, a bibliography of 32 pages, a supplement ("American Editions of the Catholic Bible"), and an Index.

THE "medium-sized" book is entitled *What Is the Best New Testament?* and is by the distinguished New Testament specialist, Ernest C. Colwell, one-time President of the University of Chicago and now Dean of the Faculties at Emory University (University of Chicago Press. Pp. 126. \$3).

By "best New Testament" Dr. Colwell means that version based on the whole upon the most reliable manuscripts. He is not concerned in this book with the merits of translation as such.

Best New Testament in Dr. Colwell's opinion, according to the terms of his quest, is Goodspeed's, with Twentieth Century ranking second, Revised Standard Version sixth . . . and King James Version 17th, at the end of the list. Chapter IX explains the principles on which the evaluation was made.

This is a readable book by a reliable authority who believes that as much care should be given to the choice of a New Testament as to the purchase of a car. It is a vividly written introduction to New Testament textual criticism.

IF Fr. Moule's *The Language of the New Testament* is "little" in size, it is meaty in substance, being the author's Inaugural Lecture as Lady Margaret's Professor of Divinity in the University of Cambridge. Here is the sort of question it raises:

Should *dia pisteōs tēs en Christō Iesou* (I Timothy 3:15) be rendered "through trusting Christ Jesus," or "through the trust which belongs to those who are incorporated in Christ Jesus," or "through the trust which was to be found in Christ Jesus, and which He now communicates to others"?

Those for whom this merely echoes the jocular exegesis of "David danced before the ark"* ("which may mean

*2 Samuel 6:14 says "before the Lord," but "before the ark" seems implied.

'David danced in front of the ark,' or 'David danced before ever there was an ark,' or 'David danced — and then the ark danced'"), need read no further. But for the rest, Fr. Moule presents an interesting and scholarly plea for the revived study of New Testament idiom.

In Brief

A PICTORIAL HISTORY OF THE BIBLE AND CHRISTIANITY, with all the other World's Great Religions. By the editors of YEAR, the Annual Picture-History. Pp. 112. \$7.95.

This *Life-size* volume (approximate size of copy of *Life* magazine) is indeed impressive with its "1000 pictures." Unfortunately, however, the accompanying text is misleading, if not inaccurate, as to details, and the treatment of Anglicanism quite inadequate.

THE GOSPEL OF ST. MARK. A New Translation in Simple English from the Nestle Text. By Edward Vernon. Prentice-Hall. Pp. v, 115. \$2.

The Nestle text used turns out to be that of 1904, "embellished slightly" ("considerably," this editor would say), and the translation, if one can call it that, bristles with modernisms: thus, the leper of 1:44 is to "report to the officers of health," Jairus is a "headmaster," and "she is come aforehand to anoint my body to the burying" becomes "the perfume is the scent of my funeral flowers"!

Yet there is about this effort a certain striking quality that comes out, for example, in such a passage as 12:24: "You have got the thing all wrong," said Jesus in His reply, 'partly because you don't know the Bible, and partly because you don't know what God can do.'

Books Received

CONCISE BIBLE DICTIONARY. By the Rev. W. K. Lowther Clarke. SPCK.* Pp. xii, 996. 30/-.

THE CHRISTIAN DOCTRINE OF CREATION AND REDEMPTION. By Emil Brunner. (Volume II of Dr. Brunner's series on Dogmatics). Translated by Olive Wyon. Westminster Press. Pp. x, 386. \$6.

WHY WE BELIEVE IN JESUS CHRIST. (Christian Discussion Groups, No. 3). By H. E. W. Turner. SPCK.* Pp. 60 Paper, 2/6.

BIBLE COMMENTARY — JEREMIAH. By Theo. Laetsch. Concordia. Pp. xiv, 412. \$5.

*Agents in America: Macmillan.

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LETTERS

Conscientious Objectors

IN YOUR column, Sorts and Conditions, [L.C., November 30th] you state:

"Members of the Episcopal Church who are conscientious objectors do not have the same rights as Quakers and others whose pacifism is backed up by the official teaching of their Churches. The present Selective Service Law recognizes conscientious objection only when it is based on 'religious training and belief' and this is interpreted to apply only to members of the 'Peace Churches'."

From my experience as a hearing officer for the Department of Justice in conscientious objector cases during World War II and until recently in the present emergency, I can assure you that the Department of Justice has never interpreted the Selective Service Act as applying only to members of the "Peace Churches." In many instances I have recommended to the Department, which has accepted my recommendation, that the claims of members of the Roman Catholic, Protestant Episcopal, and other Churches be sustained. I believe the statement in *THE LIVING CHURCH* should be corrected since it may discourage proper claims.

JACKSON A. DYKMAN,
Attorney.

Brooklyn, N. Y.

OUR executive committee is very much interested in your column of November 30th in *THE LIVING CHURCH* in which you discussed Conscientious Objectors to war. We appreciate the sympathetic spirit in which it was written. While some of the draft boards do not recognize the fact that members of the Episcopal Church who are Conscientious Objectors have the same rights as members of the "historic peace Churches" as a matter of fact in the law they do. The real meaning of the resolution was not concern for Episcopalian CO's but we hoped that the law would be amended to include those whose refusal is based on conscientious conviction, whether religious, humanitarian, or philosophical, and in the meantime asks the Selective Service administration to interpret the existing law broadly.

(Rev.) ERIC M. TASMAN,
Chairman, Episcopal Pacifist
Fellowship.

KATHARINE C. PIERCE,
Chairman, Committee Conscientious
Objectors.

New York City.

Authority

YOU have done it again! This time I refer to your unenlightened reaction to recent Presbyterian-Episcopalian mergers in Ohio. The Church steps forward, and you speak with the authority of 17th century counter-Reformation speciousness, attacking what must be if the Church is to gain in strength and unity with which to combat the forces that beset it.

I am afraid your real objection is neither spiritual nor theological, but is, instead, motivated by a fear that ceremonial and ecclesiastical pageantry might have to give way to brotherhood.

ROBERT HAWKINS.
Lakeville, Conn.

P'u T'ien Tsung Tsan

IN Dr. Lowrie's article "About Hymns," [L. C., November 16th], in which he makes a somewhat misleading reference to the Chinese Hymnal, I think he may be glad to know that the "Hymns of Universal Praise" was published 15 years ago in 1937, and contains not a thousand hymns, but 512, or considerably fewer than the 1940 Hymnal of the Episcopal Church.

The Chinese Hymnal is, in my view, (and this is shared by many far better versed in Church music than I), a remarkably fine collection which has blended not only the traditions of many centuries and Christian communions, but has also brought together the music of the west and of China in a way that has made a really universal appeal to Chinese Christians, and to such westerners as myself who have been privileged to live and work with it. Incidentally although an inter-denominational book, it is entirely satisfactory to Episcopalians, as it contains the music of Anglican chants and the Communion office, and most of the best eucharistic hymns. The influence of the Holy Catholic Church of China was strongly felt in the committee which produced the book.

I have checked Dr. Lowrie's list of 139 best hymns with those in the "P'u T'ien Tsung Tsan" ("Hymns of Universal Praise") and find that 123 of them are in the Chinese book.

It seems to me that a comprehensive hymnal is necessary to lift our worship from the realm of old or new "favorites" to the praise of God who is glorified in every age and place.

(Rev.) GILBERT BAKER,
Rector, Christ Church.

Guilford, Conn.

Party Cries

THE letter of Fr. Hill [L.C., November 16th] concerning the Catholic Party and General Convention reminded me of a sad, yet ever present fact. There are individuals who are always more willing and eager to promote the partisan spirit than to preach the saving power of Jesus Christ. St. Paul in the first chapter of I Corinthians gives us an admonition which all Churchmen might do well to heed. "Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude."

In Paul's day there were those who claimed to belong to Apollos, others to Paul, others to Cephas. Today, many have their party cry too, "I belong to the A.C.U.," "And I belong to the N.G.C.," "And I belong to the E.E.F." If the members of these organizations evidenced more Christian love for their fellow Churchmen; if they were as zealous to bring souls to a saving knowledge of Jesus Christ as they are to jump to the fiery defense of their narrow conception of truth, the Episcopal Church would indeed become a mighty vehicle for salvation of souls.

(Rev.) WILLIAM G. HUBER,
Curate, Trinity Church.
Roslyn, L. I., N. Y.

The Living Church

The Living Church

Established 1878

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

Departments

BOOKS	2	INTERNATIONAL	8
CHANGES	23	LETTERS	4
DEATHS	22	N. C. C.	9
DIOCESAN	21	U. S. A.	6
EDITORIAL	20		

Things to Come

DECEMBER 1952						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

JANUARY 1953						
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25	26	27	28	29	30	31

December

28. Holy Innocents (1st Sunday after Christmas). Parish Corporate Communion for students.
29. Executive Committee, World Council, Lucknow, India, to 30th.
31. Central Committee, World Council, Lucknow, India, to January 9th.

January

2. Circumcision
4. 2d Sunday after Christmas.
6. Epiphany.
9. Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, Greenwich, Conn., to 11th.
11. 1st Sunday after Epiphany.
18. Bi-racial Subcommittee, Seabury House, to 14th.
Atlanta election of bishop.
18. 2d Sunday after Epiphany.
Church and Economic Life Week, to 24th.
25. Conversion of St. Paul (3d Sunday after Epiphany).
Theological Education Sunday.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
 Member of the Associated Church Press.

December 28, 1952

SORTS AND CONDITIONS

HOW SECULAR is the secular press? The answer would appear to be, "not very," judging from the attention given by the newspapers across the country to the meeting of the National Council of Churches in Denver this month. Not only did all three of the great wire services—AP, UP, and INS—have representatives on the job at the General Assembly, but religion reporters from 10 newspapers came to give special coverage. According to one estimate 250,000 words were sent out in news wires alone, and an equal amount by mail.

AS A GROUP, the reporters who specialize in coverage of religious events are not only competent craftsmen but people you like to run into. The discipline of their trade requires a unique sensitivity to great ideas and issues.

OLD FRIENDS and new among the daily (not-particularly-secular) newspaper reporters have frequently helped your columnist maintain balance not only in evaluating religious meetings but also in thinking out the objectives of THE LIVING CHURCH. At Denver, Bill Bechtel of the Milwaukee Journal and his wife; George Cornell of the Associated Press; George Dugan of the New York Times; Helen Fleming of the Chicago Daily News; Casper Nannes of the Washington Star; Bill Thorkelson of the Minneapolis Star; and Dan Thorpp of the Los Angeles Times and his brand-new bride were among those who brightened up the landscape.

WHAT presentation of religion does the American public need? And how can THE LIVING CHURCH help to supply it? No symposium was held on this question, and yet in rambling and desultory off-hour conversations, some things seemed to become more evident than they were before.

FIRST OF ALL, the Christian Faith must stand on its own integrity. Religion is not a way of landing a better job or achieving psychological benefits or improving one's social position, or even making a success of one's marriage, as some of the more glib salesmen of religion imply in their enthusiastic moments. These things are only incidental benefits, and they cannot be made the real reason for loving God. Unless Christian Faith is greater than these things, able to deny itself these things, it is not worthy of its Founder.

SECOND, the central Christian affirmations—the Trinity, the Incarnation, the Atonement, the Holy Communion, the facts of the Creeds—are what Christianity is all about, and if another form of religion is taught it may be nice but it is not Christianity.

THIRD, genuine Christianity is distinguishable from some attractive substitutes in that the closer one grows to God, the louder is the clamor of the world's sorrow and suffering. Far from being an escape or drug against the troubles of life, it is a laying bare of the soul to every pain and distress of God's children. Those who would follow Christ must take up His Cross.

FOURTH, the big difference between

Christianity and secular good will is that in Christianity all the problems, sins, and sufferings of the world are met within a context of victory. If I, as an individual, am insufficient for these things, I do not stand alone. The silly ditty about "Christ has no hands but mine" is the precise reverse of the truth. Christ's nail-pierced hands are what make mine strong, and where my hands do not reach, His will. Under the overshadowing of His love, no eyes finally remain unwiped, no hurts remain unhealed, no wrongs remain unrighted, except where human hate has exerted its awful power to shut Him out.

FIFTH, the presentation of Christianity in a Church magazine is a field full of pitfalls. The denominational rind that protects the central meat of Christian living is all too likely to be the main subject of attention, resulting in a Christianity that is all rind and no fruit. Ecclesiastical plans, programs, and rearrangements of personnel are likely to crowd out the weightier matters of God's love and man's need. Doctrine is likely to be presented in the distorted context of "how we differ from other Churches." God can be made to seem oddly impersonal and oddly narrow in His range of interests and field of action.

SIXTH, there is a great Christian secret, mentioned in the first chapter of Genesis, that undergirds all Christian living but seldom shows up in a Church magazine: "And God saw every thing that he had made, and behold, it was very good." In this troubled era of human history it seems almost indecent to mention Christian joy. Certainly the press, whether religious or secular, manages to avoid overemphasizing it and yet—

RETURNING SEASONS, seed-time and harvest, sunrise and sunset, food and clothing, bird-songs and woods smells, wine and fellowship, the power to walk, stand, run, and sleep, textures and shadows, heroic examples, tender moments, fire, air, and water, brown dirt and black dirt, frost on the windowpane, rain and sunshine—all these, accepted dumbly without wonder by the unknowing, are rejoiced in by the Christian as a few of the millions of gifts that God lovingly showers down upon His children. "I am fearfully and wonderfully made," sings the psalmist. "Marvellous are thy works."

THOUGH THE WEIGHT of the world's sorrow is heavy, the power of the world's joy lifts up our burdened hearts to the very throne of heaven as we foreshadow the consummation of His kingdom day by day in the Holy Communion. When we pray, "Give us this day our daily bread," our prayer is answered not only with food for the body but with the heavenly Bread, the life of Christ in our hearts; and by opening the doors of our compassion, He gives us the holy privilege of sharing with Him in giving bread for the body and Bread for the soul of the whole world.

THANKS be to God for His unspeakable gift.

Peter Day.

HOLY INNOCENTS¹ (FIRST SUNDAY AFTER CHRISTMAS)

NEWS FRONTS

Atomic Scientist Ordained

Distinguished atomic scientist William G. Pollard was ordained to the diaconate on December 17th. Dr. Pollard, who is executive director of the Oak Ridge, Tenn., Institute of Nuclear Studies plans to combine careers in science, education, and the ministry.

Retreats

A list of pre-Lent, Lent, and Easter-tide retreats to be held at the Retreat House of the Redeemer, New York City, has been released by the warden, the Rev. Dr. Gregory Mabry.

The group of retreats, scheduled through the end of May, opens with one for seminarians and adult acolytes, January 9th to 11th, conducted by the Rev. Julien Gunn, OHC.

Other retreats will be conducted for men, women, clergy, the Liturgical Commission, and St. Ursula's Guild. The Annual Assembly of the Society for Promotion of Retreats will meet at the House on April 12th.

Among the conductors of the various retreats are priests of the Orders of St. Francis, St. Benedict, and the Holy Cross.

Gift for Washington Cathedral

A Christmas offering made to Washington Cathedral just before the holidays will enable major construction of the South Transept to continue.

The gift, of \$240,000, came from Carolyn McKnight Christian of Minneapolis, Minn., in memory of her late husband George Chase Christian. To be used at once in carrying upward the now half-finished transept, the memorial will eventually comprise the two crowning pinnacles of the south facade, which immediately overlook the city.

Mrs. Christian, a long-time friend of the Cathedral, was for many years its representative in Minnesota, serving as her state's chairman for the National Women's Committee which raised funds for the "Women's Porch" of the North Transept.

Also as a memorial to her husband

Mrs. Christian in 1929 placed the altar and furnishings in the Cathedral's beautiful Chapel of St. Joseph of Arimathea.

Example in South Africa

A call for all races in South Africa to work together for a more Christian social order was issued by the Anglican bishops of the country and read in churches.

"There is no room among Christians for hatred, intolerance, contempt or pride," the bishops said. "We must seek for opportunity to give expression to our unity in Christ. And above all we must be on our guard lest by word or deed we break the spiritual bonds that unite us all in the family of God." [RNS]

MINISTRY

Stipends Climb with Index

Clergy stipends continue to climb roughly parallel to the cost of living, reports the November issue of *Protection Points* [see graph, page 7].

The average stipend of the Church's 5400 clergy active at the end of 1951 was \$4219. The median (one half the clergy had stipends higher and one half lower) was \$3933.

Included in figuring a stipend is a rental value of the rectory, when supplied the clergyman rent-free, figured at one-sixth of the cash stipend. When rent is paid by the parish for quarters not owned by the parish the full rent figure is used.

In the first eight months of 1952 both the cost of living index and stipends have moved up slightly, stipends more than index. Stipends were at a disadvantage when the index turned up in 1950 and 1951, reversing the 1949 down-trend.

URBAN WORK

No Tricks Needed

Mill-town pastors do not need to know sociological tricks but they do need to love people. This was the conclusion of the Episcopal Church's new Joint Commission to Survey the Problems of Missionary Work in Industrial Areas, which held its first meeting December 11th in Pittsburgh, with Bishop Pardue as chairman.

"The parishes with which we are concerned," said the report, "are not made up of people to be studied but of souls to be saved. The men who minister to these parishes cannot live at a safe distance and carry on an adequate ministry from a comfortable downtown office. They must live in the area and with the people of the area."

The problem of the declining city church with its large and often unused plant is frequently, the Commission pointed out, not a matter of too much plant and equipment but of too little.

"If put to proper use, our present plants would often prove too small," said the report, issued by the Rev. G. Paul Musselman, Commission secretary.

During the next three years the Com-

The Cover

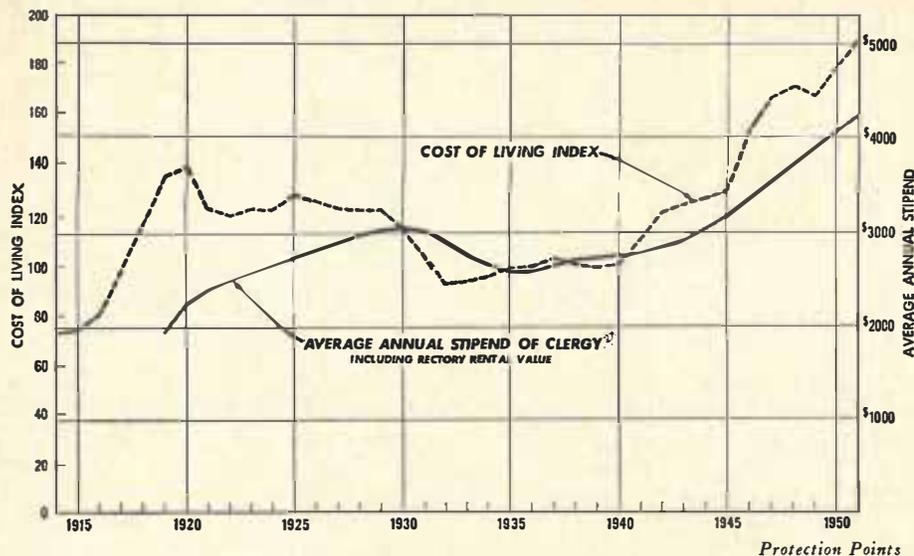


Polaroid

Under the cross, and grouped around a cross of tables, the 600 voting delegates to the General Assembly of the National Council of Churches (see page nine) worked for three days to perfect the Council's organization and work out its message. A total of 4,000 attended in various capacities. With the admission of the Greek Orthodox Church to membership, the Council now represents 30 Christian Communions. Flags in the foreground are the Church flag (center) with the US flag at the right and the UN flag at the left.

TUNING IN: ¶Holy Innocents: the children of Bethlehem, "from two years old and under," whom Herod slew, thinking in this way to slay the Infant Jesus among them. Their feast day (December 28th), together with St. Stephen's and St. John's

(26th and 27th, respectively), is one of three that follow in a row right after Christmas, and "take precedence" over the Sunday. Color for Holy Innocents is purple when it comes on a weekday, red when—as this year—it falls upon a Sunday.



mission will focus its study on three aspects of the urban ministry: the Church in industrial areas, or the ministry in the milltown; the city church, with special reference to the downtown ministry; and the ministry of the Church in a mass industrial society, with special relationship to the study of the same subject being made by the World Council of Churches.

The other members of the newly created nine-man Joint Commission are:

Bishop Street of Chicago, the Rev. Harold Holt, D.D., of Chicago; the Ven. William S. Thomas, diocese of Pittsburgh; William C. Baird, diocese of Western New York; Charles M. Boynton, diocese of Northern Indiana; Francis O. Clarkson, diocese of North Carolina; and John H. Leach, diocese of Missouri.

TELEVISION

Free Time Safe

It appears now that the National Association of Radio and Television Broadcasters (NARTVB) has no intention of abolishing free time for religious groups, as had been feared by major Protestant, Roman Catholic, Jewish, and Anglican organizations [L.C., December 14th].

In a December 8th letter to Harold E. Fellows, NARTVB president, Frank S. Ketcham, general counsel for the Broadcasting and Film Commission of the National Council of Churches said:

"It was reassuring . . . to hear from you that your Association has no intention of taking any action which will result in the abolition of free television time for religious organizations."

Mr. Ketcham requested that the Standards of Practice for American Broadcasters dealing with radio be

amended to include a provision for free religious time similar to or stronger than the provision in the Television Code.

The possibility of abolishing free time on television had been disclosed by Mr. Ketcham and reported in the *Washington Star* [not the *Washington Post*, as previously reported] on November 23d.

ARMED FORCES

A Crisis

A plea for more Episcopal Church clergymen to volunteer as chaplains ¶ has been made by the Rev. Percy G. Hall, head of the Church's Armed Forces Division.

The increase in the number of men being inducted into service, coupled with the continual rotation of chaplains out of service, has created a severe shortage of clergy personnel to minister to the more than 100,000 Churchpeople now in uniform. Although the Episcopal Church is entitled to a quota of 2.9% of the total number of chaplains in the service, 42 men are still needed to fill this quota.

Says Chaplain Hall: "We now have come to a crisis. We need chaplains for the services: Army, 15; Navy, 9; Air Force, 18; making a total of 42."

PEOPLE

George W. Pepper Honored

George Wharton Pepper, Churchman and former U. S. Senator, and oldest living ex-chancellor of the Philadelphia Bar Association, was honored recently at a testimonial luncheon attended by more than 700 members of the Philadelphia bar and some 50 judges. He is 85.

BSA

Nothing Beats Witnessing

Convinced that most Americans will go along with the idea that government officials need God's guidance, the Brotherhood of St. Andrew is asking not only all Episcopal churches, but churches of all Communion, to stay open on Inauguration Day, January 20th, to make possible intercessory prayer ¶ for the new president and for everyone in civil authority. [Adding its weight to the proposal, the General Assembly of the National Council of Churches, at its recent Denver meeting, adopted a resolution commending such plans. See page 10.]

Progress on the BSA's Inauguration Day plans was reported at the annual meeting of the Brotherhood's 77-man national council on December 12th, at St. James' Parish House,* Chicago.

Although the January 20th prayer day is one of the Brotherhood's more dramatic projects, its major work, as brought out at the council meeting, is the spreading of Christ's Kingdom among men and boys of all ages, races, and stations, through its senior, junior, and boys' divisions. Some of the Brotherhood's accomplishments in this field are known only to the particular man or boy whom the BSA has helped to fuller Christian living.

One such case came to light during the recent council meeting.

The meeting was almost over when councilman Nick Peth, who is in the real estate business in Dayton, Ohio, got up to say that he had something to tell the council and he couldn't go home without doing it.

"Five years ago," said Mr. Peth, "I knew nothing about the Episcopal Church or Christ and cared less." Up until February of 1948, Mr. Peth said, "no one had ever invited me to learn about Our Lord." Then along came an invitation to join the Brotherhood of St. Andrew, and after that active participation in the Church. In 1948 Mr. Peth was 45 years old, had five children—the oldest of them was 28—and had never "got on my feet and addressed anybody." He promised that year to give the rest of his life to Our Lord, and now he says:

"There isn't anything that will beat just plain witnessing for Christ. Tell men—tell lawyers, plumbers, doctors, all of them

*The Brotherhood was founded 70 years ago—in 1873—at St. James Church, which was one of the few buildings to survive the great Chicago fire of 1871.

TUNING IN: ¶Chaplains in the armed forces, though chosen in proportion to the size of their religious bodies, minister to all of the men in their unit. ¶Intercessory prayer is prayer for other people and for causes held dear. Two examples of corporate

intercessory prayer, from the Book of Common Prayer, are the Litany (p. 54) and the Prayer for the Church (p. 74). Intercessory prayer can be as formal as these or as informal as a list of names, concluded with the Lord's Prayer.

—what Jesus Christ has done for you. This will go farther than any canned lecture. I want to tell you this because many people are hesitant about such witnessing. I tell men about my coming into the Brotherhood and accepting its rule of service and prayer because they want to know about something that will work.

"If you want to experience an unequalled thrill," Mr. Peth went on, "lead a man or boy to Church."†

The other councilmen had enthusiastic applause for Mr. Peth. It was what they were organized for—bringing men into the Church and making better Christians out of those who are already there through its rules of daily prayer and weekly service, i.e., evangelism, visiting sick, race relations, etc.

For a meeting admittedly having as one of its major purposes the discussion of finance, the national council, during its session at St. James' Parish House, spent a lot of time digging deep into the solid ground of the major purpose of the BSA. Sometimes when the meeting began to bog down in financial problems one of the members would remind the others that what really mattered was the spreading of Christ's Kingdom.

Often this major purpose came up naturally. In deciding what to do about the Brotherhood's Camp Houghteling, in Michigan, a councilman pointed out that the camp had sent about 20 boys to the priesthood. Closed during the war, the camp has since been used on a part-time basis by the choir of Grace Church, Oak Park, Ill. Council appointed a committee to take immediate control of the camp, to determine whether the BSA should keep it, and to try to work out a plan for running it on a business-like basis.

Council members also:

✓ Held a Corporate Communion at which was read a resolution memorializing James L. Houghteling, donor of Camp Houghteling, living heir of the founder of the BSA, and a member of the BSA for 60 years.

✓ Extended fraternal greeting to the BSA in Japan on its 25th anniversary and felicitations to that group's founder, Colonel Paul Rusch.

✓ Discussed at length the pros and cons of the custom of each council member donating or raising \$100 a year for the BSA, and brought out that the primary job of council members is to form new chapters, but part of their duty is raising money.

✓ Adopted a budget of \$43,400 for 1953.

✓ Appointed a committee to find a man to serve as paid general field secretary for promotion, a job that would carry on

†Among those led to Church by the BSA are Bishops Kirchhoffer of Indianapolis and Quin of Texas.

work similar to that done by council member Morton O. Nace, who traveled all over the country as general secretary, before he went to work for the Bishop of Connecticut in the laymen's and young people's fields.

✓ Heard a reminder from its president, Francis Armstrong, that the BSA is represented on the Presiding Bishop's Com-



MR. PETH

For a thrill, lead a man to Church.

mittee on Laymen's Work, and that there ought not to be competition between the programs of the two groups.

✓ Adopted the report of a committee on prisoner rehabilitation recommending that the national council sponsor a prisoner rehabilitation organization.

✓ Appointed a committee to consider a national project for coordinated action by chapters. Suggested projects were prison work, Paul Rusch's work in rural and urban areas of Japan, and Indian work.

✓ Heard a report from Clifford Lee, retired Army general and one of BSA's vice presidents, about his trip to Korea last year on behalf of the Brotherhood.

Charles Lewis, who was appointed secretary of the BSA at the council meeting (he is also assistant treasurer), reported that the Brotherhood now has 373 active chapters and about 5100 members in the U.S.A. Included among the members are men of all races (there are an Indian and a Negro on the national council), and from miscellaneous fields of work including night club entertainers, garage mechanics, firemen, professional men, business executives, and clergymen.

The BSA is a cooperating agency of the Church's National Council and has an advisory committee of seven bishops appointed by the House of Bishops. It is the original sponsor of the Advent Sunday Corporate Communion for men and boys, now a project of all laymen in the Church, and of the Washington's Birthday Corporate Communion.

the two sacraments "generally necessary to salvation"—not Baptism and Confirmation (as was erroneously stated in last week's issue, p. 10). But Anglicanism in practice gives a high place to Confirmation, as the completion of Baptism.

INTERNATIONAL

KOREA

80 Confirmed in Seoul

Eighty G.I.'s and British servicemen gathered at the Anglican Cathedral in Seoul one day last fall to receive confirmation from the assistant bishop of Korea, the Rt. Rev. Arthur Ernest Chadwell. There were 145 communicants at the celebration of the Holy Communion † which came after the confirmation.

Repairs to the exterior of the war-damaged cathedral are completed, Bishop Chadwell reports, although the new tiles are grey since it was impossible to match the old red ones. The bishop says he was advised not to have the interior repaired and redecorated because of the possibility that the city might again come under fire. Writing in the December issue of the *Morning Calm*, diocesan magazine of the Korean Mission, Bishop Chadwell says, "Meanwhile the U.S. Army Episcopalian chaplains are giving us their alms, and by the time the work is done these will have amounted to a sum large enough to cover the cost."

Bishop Chadwell was consecrated assistant bishop after the Rt. Rev. Alfred Cecil Cooper, bishop in Korea, and other members of the mission, were captured by enemy troops. Says Bishop Chadwell, "There is still no news of Bishop Cecil and the other captives."

SOUTH AFRICA

Something Heartwarming

By the Rt. Rev. WILFRED PARKER

The pitiful condition of the sufferers of the tornado which struck an African squatters' village some 15 miles from Johannesburg on November 30th can well be imagined. But what has been heartwarming when so much racial strife has had to be recorded, is the magnificent response made by Europeans to the dire needs of the Africans.

Ambulances, doctors, and nurses were soon on the spot. Over 1000 persons responded at once to the appeal for blood donors. Hundreds of loaves of bread, and nearly 300 pounds of meat were given by tradespeople. An Indian merchant gave 300 blankets, and offered more. The mayor of Johannesburg opened a relief fund which reached over £3000 in under 24 hours, and a Reef Municipality has offered building materials, builders, and transport to rebuild the destroyed houses.

TUNING IN: †Advent Sunday is a term sometimes used for the First Sunday in Advent, partly no doubt for brevity, but perhaps also to give to that Sunday a certain importance as the Church's New Year's Day. †Baptism and Holy Communion are

of the larger unit of which they are part. Authority centers in the General Board, which consists mostly of official representatives of the constituent Churches.

Numerous constitutional changes were completed or set in motion at the Denver meeting. Generally speaking, these were either minor clarifying amendments or amendments designed to achieve larger participation of laymen, women, and young people in various representative bodies.

Doctrinal Basis

Efforts to change the doctrinal basis — "oneness in Christ as Divine Lord and Saviour" — fell by the wayside. One proposal to open the Council to "all those who want to join in bringing God's Kingdom in the world" and another to substitute the word "God" for "Divine Lord" were rejected upon the recommendation of the General Board and the Committee on Constitution and By-Laws. Other actions bearing upon the doctrinal basis included a spelling out of the fact that it is the General Board, not a subsidiary agency of the Council, that decides whether a Communion or agency "accepts the preamble"; that interdenominational organizations becoming subsidiaries of the Council may keep their member Churches even when some of these Churches have not accepted the doctrinal basis of the Council as a whole (without, however, giving such Churches the right to representation in other activities of the Council); that the "highest constitutional authority" of a Church, council, or agency joining is the authority expected to declare belief in Christ as "Divine Lord and Saviour."

Application for Membership

Two applications for membership in the NCC were before the General Assembly. One, from the Greek Orthodox Church, was adopted [see col. 2]. The other, from the International Council of Community Churches, was deferred on recommendation of the Committee on Constituent Membership, pending a study of the question by the General Board, including the interpretation of the word, "Communion," as used in the Constitution. In the meantime, ICCS was invited to participate in National Council of Churches activities on a consultative basis.

Finance

The dollars that keep the National Council of Churches going come from a variety of sources, it was reported by Francis S. Harmon of New York, chairman of the General Budget Committee. Following his usual practice when pre-

senting financial details Mr. Harmon gave his report without benefit of notes or papers. Amazed delegates following on a three-page closely-printed sheet the figures Mr. Harmon gave from memory kept turning around to see if he was reading them off some kind of screen behind them.

Member Churches (38.1%) and earnings from sales and services (30.0%)

provide the majority of the Council's income, Mr. Harmon reported. Offerings, primarily for the World Day or Prayer sponsored by United Church Women, account for another 14.5%. Individual givers, foundations, business corporations, provide the rest, except for a miscellaneous 2%.

A major complication of the present financial situation of the Council is that

Greek Orthodox Join NCC

By PAUL B. ANDERSON

When application of the Greek Orthodox Church of America for membership in the National Council of Churches came before the General Assembly as a regular matter of business, one of the

Orthodox were formally welcomed into membership in the Council. Archbishop Michael responded with a prepared address, in which he quoted the 1920 Encyclical of the Ecumenical Patriarchate:

"Our Church is of the opinion, that a



Polaroid

30TH MEMBER, FIFTH ORTHODOX.
Bishop John (Russian), Archbishop Michael, Bishop Athenagoras (Greek).

Baptist delegates raised the question as to whether the Greek Orthodox Church was prepared to live on terms of ecumenical fellowship with local Protestant churches.

In reply, the president of the NCC, Bishop Sherrill, said that he felt sure that Archbishop Michael of the Greek Church desired such fellowship, and that any problems among local churches ought to be settled locally. He then recognized the Rev. Francis Donahue of East Lansing, Mich., delegate of the Ukrainian Orthodox Church. Fr. Donahue referred to the fact that the Ukrainian Orthodox Church and other Orthodox bodies* are already full members of the NCC, and assured the Assembly of the desire of the Orthodox to cooperate. This speech was greeted with loud applause throughout the rows of delegations. The president called for a standing vote, whereupon all the delegations, with two exceptions, rose to vote affirmatively.

At the great meeting in the Civic Auditorium the same evening, the Greek

closer intercourse with each other and a mutual understanding between the several Christian Churches is not prevented by the doctrinal differences existing between them, and that such an understanding is highly desirable and necessary. . . ."

Concluding his address, Archbishop Michael said:

"The Greek Church believes in the principle that every Church represented in this Council should refrain from encroaching on the membership of the other participating Churches and trusts that this will be faithfully observed, strictly and without exception.

"We say this because we honestly believe that if this principle should not be kept, instead of benefit there might come harm from the creation of the National Council of the Churches of Christ in America. On the contrary, with the strict and deliberate observance of this principle of abstinence from proselytism of the type aforementioned, the Greek Orthodox Church is convinced that to the eternal glory of God, the spirit of mutual understanding among our Christians will be materially enhanced, as will mutual confidence and mutual love."

*Russian Orthodox of Metropolitan Leonty's jurisdiction; Syrian Antiochian, Romanian Orthodox. Last two were not represented in Denver.

80% of its Church appropriations and individual gifts are earmarked for specific purposes, Mr. Harmon reported. "This creates a real problem since other activities not so appealing are indispensable to the organization's general health. Consequently it is quite possible for the Council to receive substantially more than it spends in a given year and yet have a deficit in its total operations. We hope to correct this imbalance in 1953 by pro-rating costs of general administration and central services among all program units."

Three Council units were in the million-dollar class in the fiscal year ending November 30, 1952. Expenditures of the Division of Christian Education amounted to \$1,199,204; of Church

World Service, \$1,171,247; of the Division of Foreign Missions, \$1,113,992. More than half a million was spent for the work of Broadcasting and Film Commission.

Following a well-known ecclesiastical pattern, United Church Women took in \$509,000 and spent \$506,000; United Church Men took in \$2900 and spent \$45,700. The bulk of the disbursements by United Church Women were for charitable purposes. Expenditures of the Division of Home Missions were \$371,000; of the Division of Christian Life and Work, \$360,000; of the Central Department of Publication and Distribution, \$442,000. All other appropriations were considerably smaller.

Mr. Harmon concluded his budget

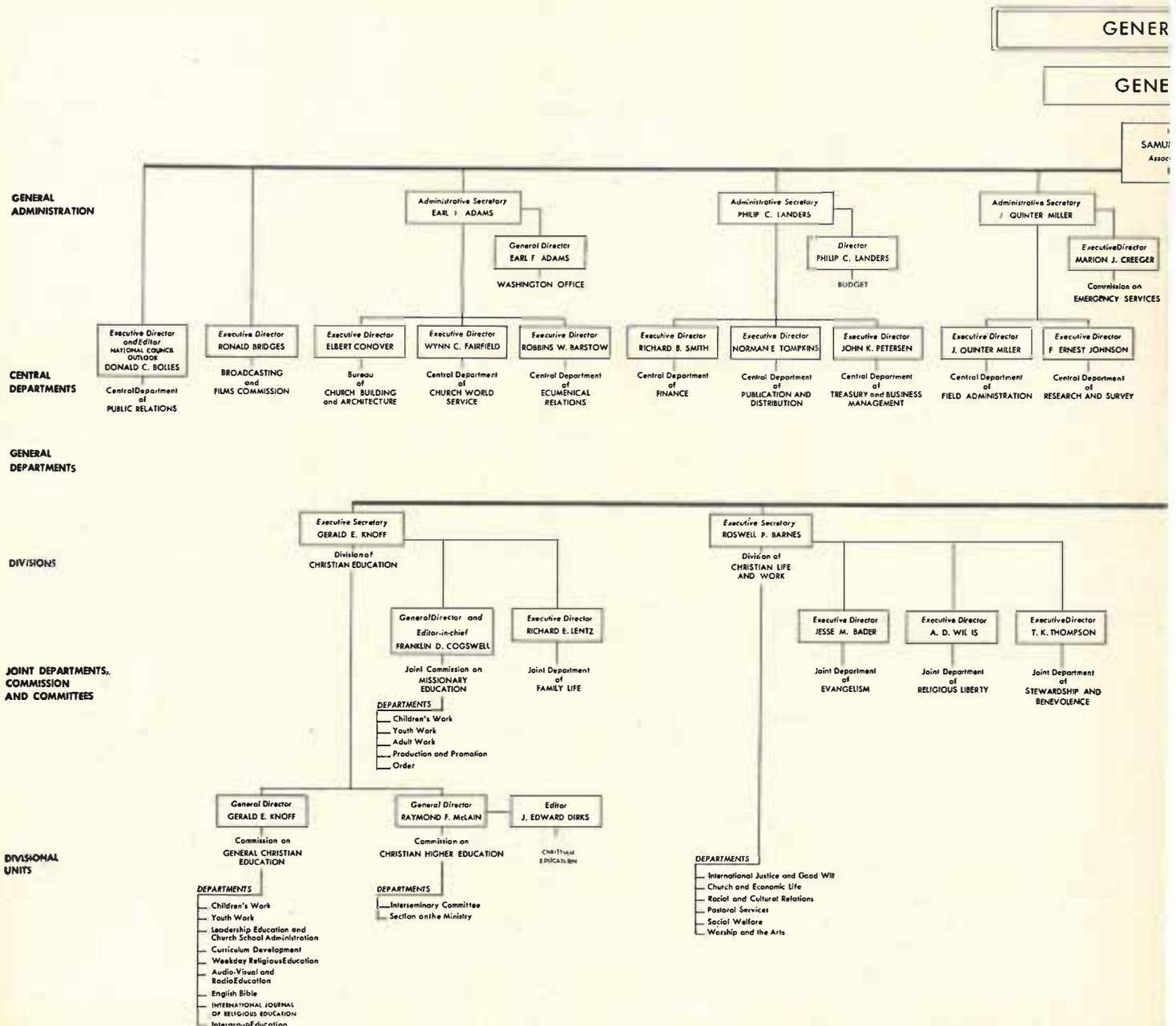
presentation with a pointed appeal for confidence not only between the Council and its member communions but between the various divisions and departments of the Council itself.

The adoption of the budget is not business for the Assembly but for the General Board. Best estimate is that the budget will be about the same as last year — somewhat over \$6,000,000.

Headquarters Location

The one problem of the National Council of Churches on which the rank and file of the membership shows an occasional disposition to kick over the tight traces of the leadership is the problem of the location of headquarters.

Lines of Staff Responsibility of Major Units of the



In 1950, the General Assembly actually got so far as to adopt by a close vote a resolution in favor of a midwest location, before the vote was ruled out of order on the ground that the selection of such a location is business for the General Board rather than the General Assembly.

At Denver, in 1952, those who were keenly interested in the problem thought for a moment that they had been outmaneuvered when Dr. Hermann C. Morse, (Presbyterian, USA), conscientious chief architect of the Council's constitution, gave a report on the matter of the headquarters location in summary form and announced that a committee of ten was giving the matter further study. The report was given at the beginning of

the morning session before the hall was filled and went by so quickly that many delegates did not realize that their opportunity to consider the matter was slipping by.

Bishop Sherrill, on learning of the desire for further consideration of the subject, referred the matter to the Committee on Reference and Counsel, which held an open session to hear Dr. Hampton Adams of the Disciples' Church express the viewpoint of those who wanted the subject more deliberately treated.

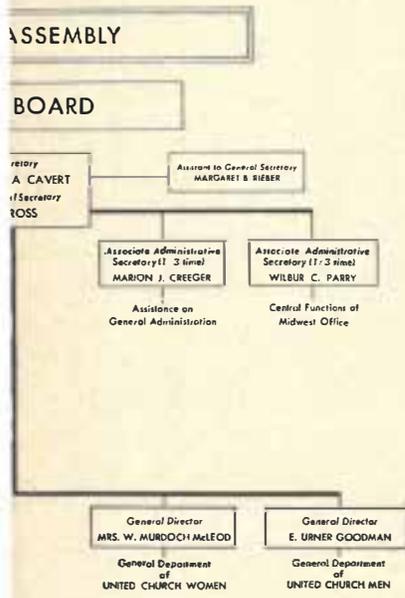
Appearing before the Committee, Dr. Adams commented that, although he had full confidence in the impartiality of the Council's officers, and particularly Dr. Morse (who was present as a member of the Committee), he thought it was

with the assertion, "Because this is the hottest issue before us, it should be discussed." But Bishop Hobson of Southern Ohio referred to the complexities of the problem of selecting a location, the mountainous data compiled by successive committees, and the somewhat delicate negotiations involved in selecting a site for the "major midwest office" which the report agreed should be set up as soon as possible. "An expression of opinion without adequate debate," he said, "would not be well informed. And it would take at least two days of debate for the Assembly to become well informed on a problem so difficult, so complex, requiring so much detailed information."

Final disposition of the matter was to bring the committee report back before the General Assembly and to read it in full. This was done on Thursday afternoon by Dr. Gaines M. Cook of Indianapolis, who also announced the names of the ten-man committee* now working on the problem. Headed by Dr. Edwin T. Dahlberg, of St. Louis, who was absent on a trip to India, the present headquarters committee is following up the findings of a larger committee which reported to the General Board and was discharged some months ago. The findings of the original committee were (1) The NCC had better plan to stay where it is (mostly in New York) for the next

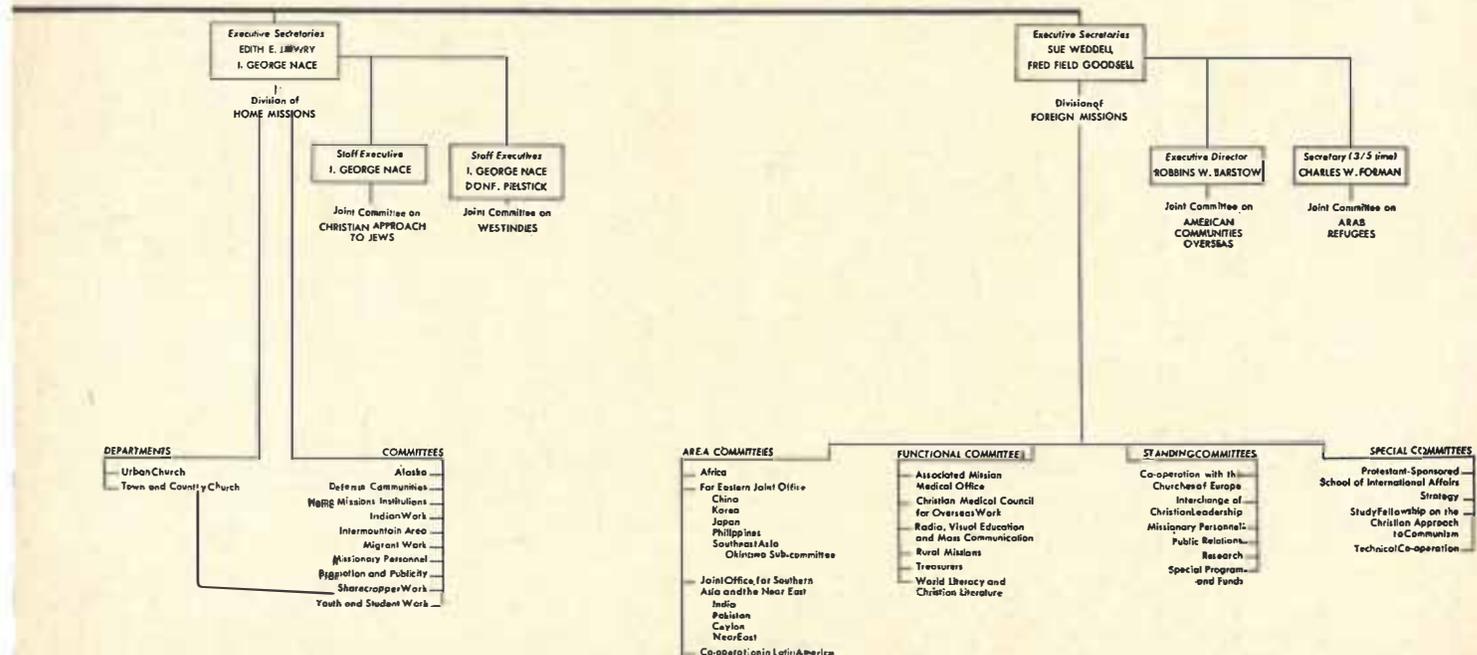
*Dr. Dahlberg, St. Louis, pastor, and one-time president of the American Baptist Convention, was continued as chairman and Dr. Earl J. Moreland, president of Randolph-Macon College, Ashland, Va., was named vice chairman. Other members of the committee are Dr. Gaines M. Cook, Indianapolis; Bishop Sterrett of Bethlehem; Mrs. Abbie Clement Jackson, Louisville, Ky.; Dr. Franklin Clark Fry, New York City; Dr. Daniel Pattison, New York City; Dr. Robert C. Cashman, Chicago; Ben C. Lacy, Richmond, Va., and Dr. James Wagner, Lancaster, Pa.

ional Council of the Churches of Christ in the U.S.A.



"quite unfortunate that (1) the committee report was not in the delegates' hands; that (2) more than half the delegates were not present at the time it was given; (3) there had been mutterings of 'steam-roller tactics.'" He pointed out that some midwesterners and westerners thought that nominating committees passed over people who could give constructive leadership, because they lived too far from New York. (Similar sentiments were voiced elsewhere by a Los Angeles newspaper reporter who referred to the NCC as the "Eastern Council of Churches" in a dispatch reporting that no Californians were appointed or elected to important NCC posts.)

Miss Helen Kenyon, former moderator of the Congregational-Christian Church, came to Dr. Adams' support



10 years; (2) that a "major midwest office" should be established to "serve as a bridge toward the ultimate achievement of a strong interdenominational center in the heart of the nation which may become the future national headquarters . . . if such action seems advisable after consultation with the denominations;" (3) that the final decision must be a cooperative decision of the National Council and its member Churches acting together. "It would be utterly impossible for the National Council to function in any adequate way if the headquarters were a thousand miles removed from the major denominational headquarters, since there has to be almost daily contact between the National Council leaders and the leaders of the cooperating Church bodies."

After the matter was laid fully before the delegates, Bishop Sherrill suggested that a motion would be in order to bring up the subject for discussion. The full report, however, was apparently satisfactory, and no motion was made.

Officers

In addition to electing Methodist Bishop William C. Martin of Dallas, Tex., as president, the National Council of Churches chose six vice-presidents at large: the Rev. Hermann N. Morse, Presbyterian, USA; Mrs. Norman Vincent Peale, Reformed in America; Dr. Robert P. Daniels, National Baptist; Bishop Block of California, Episcopal; Mrs. Olive Ann Beech, Methodist; and Mr. Jasper E. Crane, Presbyterian USA. The last two are well-known business executives.

The chairmen of the Council Divisions were also elected vice-presidents: Division of Christian Education, the Rev. Paul C. Payne, Presbyterian, USA; Christian Life and Work, Dr. Arthur D. Flemming, Methodist; Home Missions, the Rev. Earl R. Brown, Methodist; Foreign Missions, the Rev. R. T. Dudley, Congregational Christian.

Charles E. (Electric) Wilson, American Baptist and former president of General Electric, continues as treasurer. J. L. Kraft, board chairman of Kraft Foods Company, also an American Baptist, is again assistant treasurer. And the Rev. Reuben H. Miller, Evangelical United Brethren, continues as recording secretary.

Only members of the staff elected by the General Assembly are the general secretary (Dr. Cavert) and the associate general secretary, Dr. Roy G. Ross.

Appraisal

The structure and functioning of the National Council of Churches has been gone over thoroughly during the past

two years by a Committee on Appraisal of Programs and Budgets. In its report to the General Assembly, the Committee expressed confidence that the merger of 12 agencies into one has been a success, but had a number of specific criticisms and suggestions to make.

The serious problem of securing more adequate and more representative attendance at General Board meetings was met by providing that each Communion may double the number of its representa-



Polaroid
DR. CAVERT AND BISHOP SHERRILL
Without Christ, Council would break.

tives and then divide its authorized voting strength fractionally between the number of delegates attending, in case more delegates turned up than were allowed to vote. (Episcopal Church representatives on the General Board, appointed under the old rules, are: Bishop Sterrett of Bethlehem; Bishop Horstick of Eau Claire; the Rev. Dr. John S. Higgins, bishop coadjutor-elect of Rhode Island; and Thomas B. K. Ringe, Philadelphia layman.)

To continue an objective study of the problems and opportunities not dealt with by any specific unit of the Council, the Assembly voted to set up a Committee on Strategy and Planning to report to each General Board meeting, and requested the General Board to add a half-day to its session to deal with this and other matters.

The Appraisal Committee's studies resulted in many improved budgetary procedures, including the proposal that overall administrative costs be pro-rated against activities supported by designated funds on a fair basis; that more gifts be sought from individuals, corporations, and foundations; and that endowment funds be built up. At present, less than 1% of the Council's income is derived from endowments.

The small proportion of undesignated funds was termed by the committee "one of the most serious problems of the National Council." It urged that member Communion not designate appropriations made to the Council out of their general funds.

THE FELLOWSHIP

The Heart of Cooperation

"O God, the Father of glory, who didst give Jesus Christ thy Son to be the chief cornerstone of the Church;

"O Christ, Head of thy Body the Church, which thou didst purchase with thy blood;

"O Spirit of holiness and truth, given to be the sanctifier and guide of the Church;

"O Holy Trinity, who ordainest thy Church to be one even as thou art one,

"We praise and bless thy glorious name."

These and other full-blooded Trinitarian declarations disclosed the National Council of Churches in the high tide of resurgent orthodoxy in its daily worship beginning in St. John's (Episcopal) Cathedral, Denver, December 9th, and continuing each day before a great white cross and altar with six candlesticks in Denver's sparkling new civic auditorium.

"O God the Father, who hast made of one blood all the nations of the earth;

"Have mercy upon us.

"O God the Son, who hast redeemed all mankind from the power of darkness;

"Have mercy upon us.

"O God the Holy Ghost, Giver of life and light, by whom the whole body of the Church is governed and sanctified;

"Have mercy upon us.

"Thanks be to thee, most glorious Father, Son, and Holy Ghost, for the revelation of thyself to our poor world, and for the commission to thy Church to proclaim the gospel of Christ to every creature."

Under this overarching structure of prayer, praise, and intercession to the God of history, of revelation, and of Christian experience, men and women of Protestant, Anglican, and Orthodox background labored confidently together to bring the affairs of men into closer accord with His will.

Setting the keynote for this meeting of a fellowship of Christian Churches, Bishop Sherrill, Presiding Bishop of the Episcopal Church and president of the NCC, addressed himself frankly and vigorously to the terms on which such a fellowship exists. Said Bishop Sherrill:

"The National Council is wholly representative of the member Churches not only in the General Assembly and the General Board but in every aspect of the work. It cannot be stated too often that this is not a merger of Churches, but is just what our name implies, a *Council* of Churches. We all know this to be true but we are in constant danger of forgetting

this fact and of assuming that the National Council is an entirely independent body free to rush off upon some original objective of its own. We have now established the principle that every unit of the Council is a body representative of the Churches. It is important that these units should constantly realize this fact in planning their programs and making decisions. It is equally important that those outside the immediate responsibilities of the Council should not expect original and dramatic action by the National Council. Water cannot rise above its source. The Council is dependent in every way upon the member Churches.

"There were and are those who feel that the National Council of Churches should be all inclusive, without any theological limitation. . . . If this (theological basis of oneness in Jesus Christ as divine Lord and Saviour) were in any way to be changed either by direction or indirection it is my considered opinion that the Council would break asunder. . . . What has drawn us together? What in the face of important differences holds us together? We share, of course, desire for a world at peace and a faith in human brotherhood as well as in many other humanitarian worthwhile causes. But the real uniting power is that we find in Jesus Christ our Lord and Saviour. In that fact is the heart of our cooperative effort.

"There are problems and certain causes of irritations to be frankly faced. In the fellowship of the National Council are to be found (and this is a cause of rejoicing) wide differences in tradition, background, and practice. Terminology is sometimes a difficult matter to adjust. It is inevitable that in such a far flung organization especially with so many on the staff and with so great an amount of literature involved that certain statements will be more applicable to certain groups than to others in the Council. It may even be possible that a statement may unintentionally offend some members of the Council.

"All I can say is this, that we must make the sincere effort to understand and to appreciate the point of view of others; that we must not expect every document published to express the view of everyone connected with the Council, and that we must learn to live and work together in Christian charity and patience. This I believe with all my heart we are doing."

The warm, bright winter weather of Denver seemed to help cement the fellowship of Christians who found that they could work together before reaching agreement. Hospitable Denver citizens provided automobiles to transport delegates from hotels to the auditorium. When a Russian Orthodox bishop entered a committee meeting, his saintly mien somehow brought all the committee members to their feet, though nobody had briefed them about courtesies to bishops.

Speakers at the General Assembly and associated meetings linked the Council to the whole world. Bishop Dibelius of Berlin left his wife's new grave to bring to the Council a message of Christian

fortitude from his Russian occupied diocese. Many of his pastors, he said, would like to follow the exodus of business and professional men, of doctors, dentists, and lawyers to western Germany. But they stay because their people need them.

Senator Henry Cabot Lodge came to tell the Assembly what General Eisenhower's administration will try to do to defend and extend the frontiers of freedom.

Dr. James H. Robinson, Negro, told



Polaroid

BISHOP DIBELIUS

Pastors would like to follow exodus.

the Assembly of some of his impressions on a world tour on behalf of the Presbyterian, USA, Board of Foreign Missions. What a tremendous impression, said Dr. Robinson, would be made upon Asia and Africa by a larger number of Negro missionaries, proving in their own persons that Christians do not think members of Colored races are inferior.

John Foster Dulles, snatched away into the Pacific by government business, in a recording of the talk he had planned to make reminded the Assembly that governments cannot be generous, no matter how much money they spend. They

Derivation

Bishop Hobson explained the derivation of the word "auditorium" to a fellow-delegate at Denver: "It comes from the Latin, 'audio' (to hear) 'taurus' (bull)."

spend it to advance their country's interests. If America is to be generous with other countries, it must be done by voluntary agencies, particularly the Churches. Tax money is not an expression of Christian charity—only voluntary giving.

Representatives of home and foreign

missions, men in uniform telling about Christian problems among the armed forces, young people full of enthusiasm for a United Christian Youth Movement, laymen from persecuted Latin American Churches, denominational and interdenominational executives, bishops and other dignitaries—it was the accepted thing in Denver that week to strike up conversations with strangers, for thereby many entertained angels unawares.

Episcopal Church Delegation

More than 40 members of the Episcopal Church took one part or another in the activities of the National Council of Churches in Denver, Colo., and associated meetings, beginning on December 7th and continuing until the 12th.

Twenty-four of the Church's authorized strength of voting delegates [29] in the Assembly were seated. Besides Bishop Sherrill they included:

Bishops Sterrett of Bethlehem, Bowen of Colorado, Donegan of New York, Hobson of Southern Ohio, Horstick of Eau Claire, and Watson of Utah; the Rev. Messrs. Shelton Hale Bishop, Gardiner M. Day, Smythe H. Lindsay, Paul Roberts, and Frederick J. Warnecke; Messrs. W. A. Cochel, Peter Day, Carl L. Fisher, Robert E. Folk, Robert Marsh, Bertram Parker; Mmes. Irving E. Crothell, C. C. Cowin, Emory Lane, James S. McCulloh, and Sumner Walters; and two U. S. citizens named Jack Pierson and Harriet Anderson listed on the official roll as "youth." The Rev. Standish MacIntosh was present as a representative of the South Dakota Council of Churches.

Two staff members of the Episcopal Church's National Council took part in the presentations of the work of NCC Divisions—Miss Avis Harvey and the Rev. Charles H. Long, Jr.

Among others who took part in the Episcopal Church delegation's traditional corporate Communion and breakfast at the meeting, held this time in St. John's Cathedral, Denver, were:

Mrs. J. R. Prichard of Kansas, the Rev. Daisuke Kitagawa, who reported that two other Minnesotans were on hand, the Rev. Glenn Lewis and the Rev. Samuel Cook; the Rev. David R. Hunter, director of the Department of Christian Education; the Rev. V. L. Livingston, Oregon, the Rev. James W. Kennedy, radio-television officer of the National Council, Miss Dorothy Stabler of the National Council staff, Mrs. S. H. Lindsay, the Rev. Eric Smith of Denver, Miss Esther Stamats, Mrs. Sherrill, John Spalding, CDSP student from Colon, Panama, who carried the Episcopal Church banner in the procession at the first public session; the Rev. Alexander Lukens of Denver; the Rev. Claude L. Pickens, Jr., of the National Council of Churches Foreign Missions Division; and Goldthwaite Sherrill, one of Bishop Sherrill's sons.

A Letter . . .

to the Christian People of America

Adopted by the General Assembly of the National Council of Churches*

Dear Fellow Christians:

Met together in Denver, Colorado, as the second General Assembly of the National Council of the Churches of Christ in the United States of America, we send you greetings in Christ Jesus.

We include in this greeting all in our nation who profess the Christian faith. May all of us together prove worthy in thought and in life of the holy name of Christ which we bear in common, and be witnesses to His love and saving power in our own country and throughout the world.

I.

The National Council of Churches, composed of 30 Communions with a membership of 35,000,000 people, is not itself a Church, but a council of Churches. Neither is it a super-Church, and does not aspire to become one. It does not legislate for the constituent bodies which compose it, each of which retains its full autonomy. Nor does it claim for its member Churches superiority over Christian Churches which, for one reason or another, are not a part of its fellowship. The Council does, however, afford a unique medium whereby Churches which differ in many respects from one another can meet together, worship together, think, plan, and act together.

We are, above all, Churches of Christ. The constitutional tie which binds us is our common allegiance to Him as our Divine Lord and Saviour. Jesus Christ, crucified and risen, who is for all of us the one and only Head of the Church, drew us together and holds us together, in unswerving loyalty to Himself and to one another, and leads us to seek an ever greater unity.

Our supreme task as Christians is to be instruments in God's hands to carry forward his purpose in Christ for mankind. Our Churches, therefore, cannot be ends in themselves. We dare not, moreover, make them the servants of any one culture, class, race, or nation. It is disloyalty to God that Christian Churches should pursue a policy designed to bring to themselves mere power or prestige, imperial grandeur, or worldly acclaim. The Church of Christ exists to serve God and people, and the Churches should be willing, when need be, to suffer the loss of all things in loyalty to their Christian allegiance.

Speaking more specifically, Christian Churches have a mission to fulfill. They must radiate the light of God upon all

things human; that is their prophetic mission. They must mediate the love of God to all mankind; that is their redemptive mission.

II.

Our several Churches have as their prophetic mission to consider in the light of God every aspect of the life of man, both individual and corporate.

The publication of the Revised Standard Version of the Bible is a basic contribution of this Council to the prophetic mission of the Church. The Bible is the record of God's self-disclosure to mankind, where the knowledge of His redemptive love is found, and where men are confronted with Jesus Christ. Through the Bible we have communion with God. The Bible is in a unique sense the Word of God.

From time to time the Bible needs to be retranslated. Fresh light thrown by scholarship upon the meaning of the original Hebrew and Greek texts and the changes which have taken place in the meaning of English words, make new translations necessary. We rejoice in a translation of the Bible which combines loyalty to the original languages of Scripture with a fine sensitivity to English as currently spoken. We note with satisfaction that, for the same reasons, the Roman Catholic Church has abandoned its historic policy of limiting official translations of the Bible to those made from the Latin Vulgate, and is now also bringing out an English translation made from the original Hebrew and Greek texts.

It is impossible to overemphasize the importance of the Bible in human history and the decisive influence which the popular knowledge of the Book has had on the cultural life of mankind. The decisive difference between religions, as between cultures, is the place which a given religion or culture has accorded to the Bible. This Book has been the book of human destiny. We Americans owe to it what is best in our national life and history. It is, moreover, an inspiring fact that the Book from which we received our religious faith is also the chief cultural monument in English letters.

III.

The American tradition recognizes in a multiplicity of ways that this nation exists and functions under God. The recognition of God which is written into



Polaroid

DR. MACKAY

"May all of us prove worthy . . ."

the form and spirit of the American Republic constitutes an affirmation of faith in a Supreme Being who is the Creator and Father, the Ruler and the Judge of man. He is the ground and sanction of human rights. The American state, far from being indifferent or hostile to religion, has always recognized the indispensable service which it renders to mankind. In our country, religion and government have not been like contiguous squares, but rather like circles which intersect at two points. These points have been the reverent awareness of God, on the one hand, and the recognition of absolute moral values on the other.

Inasmuch, therefore, as this nation was intended to be a religious nation, we should use all legitimate means to prevent it from becoming a secular state in the current sense of the term. A typical secular state, by rejecting the reality and authority of God and the relevance of religion to life, depreciates religion and exalts irreligion. Furthermore, secularism can take on the character of a positive religion, as it has done in certain modern states, whether of the communist or fascist type. When this happens, a state tends to

*Drafted by a committee headed by Dr. John A. Mackay, president of Princeton Theological Seminary.

assume divine prerogatives and commits satanic crimes.

Although faith in God is the presupposition of our American tradition, we must never allow our government to be controlled by any particular religious organization. That any Church should be given preferential status or be granted a unique distinction or receive special privileges in the national life or in international relations would be a violation of our basic principles and contrary to the best interests of religion and government, and disturbing to the peace of our society.

All Christian Churches, however, have a prophetic role to play within the national life. It is their duty so to sensitize the conscience of the nation and of all classes and institutions within it that no group of citizens shall arrogate to itself rights and privileges which it denies to others. A particular concern of our Churches is the violation of human rights in the United States. No person should suffer any form of disability or discrimination because of race or creed, national origin or social status, but all alike should be free to share to the fullest degree in the common life.

It is equally part of the responsibility of Churches, through their public witness and the legitimate influence of their members, to secure rectitude in the administration of public affairs. Because enlightened principles and personal integrity are so important in all servants of government, it is the role of prophetic religion to inspire men and women of faith to enter the service of the state. It is imperative that persons of religious faith and of first-rate capacity should be encouraged and prepared to accept the responsibilities of public office, even at a sacrifice to themselves. Only so, through the insights and power of true religion, can the words "politics" and "politicians" be invested once more with their former noble associations.

Another area of concern is the relation of religion to education. Our culture is in danger of becoming pagan. To prevent this, religion must be placed at the heart of higher education. Our Church-related colleges must be much more than formally Christian. Some of them we must recapture from an almost complete secularism. Christians should encourage the movement in many American universities toward the return of religion, especially the study of the Jewish-Christian heritage, to its rightful place in the curriculum. Moreover, Christian institutions, and Christian teachers in all institutions, should be challenged to make their contribution toward the formulation of a Christian philosophy of life.

The crucial problem concerning religion in education emerges in relation to the public schools. We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular or godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers, can be religious, and exert a religious influence, without religion being necessarily taught as a subject. On the other hand, a way must be found to make the pupils of American schools aware of the heritage of faith upon which this nation was

established, and which has been the most transforming influence in western culture. This we believe can be done in complete loyalty to the basic principle involved in the separation of Church and state. On no account must an educational system which is permeated by the philosophy of secularism, something quite different from religious neutrality, be allowed to gain control of our public schools. We cannot, moreover, admit the proposition that in a public system of education the state should have the unchallenged right to monopolize all the hours during which a boy or girl receives instruction five days of the week. In some constitutional way provision should be made for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day.

In the meantime, the state should continue to accord freedom to religious bodies to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities.

The subsidization of education carried on under religious auspices, would both violate the principle of the separation between Church and state, and be a devastating blow to the public school system, which must be maintained. The solution of the problem lies in loyal support of our public schools and in increasing their awareness of God, rather than in state support of parochial schools. The reverent reading of selections from the Bible in public school assemblies or classes would make an important contribution toward deepening this awareness.

But in all education, and in culture as a whole, the interests of truth are dependent upon freedom of thought. It is only through the toleration of ideas that we can look forward to an increased apprehension of truth and to the preparation of stalwart representatives of truth. It is, in fact, good for truth to have to struggle with error. Nothing can be more fatal to truth and to the welfare of society as a whole than to try to suppress by force so-called ideological errors. The attempt to suppress freedom of thought would be a sure way to facilitate the establishment of a totalitarian form of government. Error must be met by truth in free and open encounter. The conscientious expression of ideas must not be dealt with by a dungeon, a boycott, or an Index, nor by arbitrary governmental action, character assassination, or the application of unjust economic and social pressures.

In this stern and tragic moment of history, when our nation has been called out of isolation and thrust into a position of world leadership, it is particularly important that the Churches should fulfill their prophetic mission in international affairs. As Christians, as citizens, and as Christian Churches, we shall make our best contribution to world peace and justice only as we match our effort to combat evils outside our own borders with unwavering commitment to purify our own attitudes and practices. Let us above all be free from hate and vindictiveness, remembering at all times that under the

rule of God righteousness is more basic than security.

The military strength which we are building in fear of possible aggression by the Soviet Russia must be sincerely devoted to the cause of peace and we must guard against complacency or recklessness which might lead to world conflict. In the face of the most exasperating opposition we must persist in honest negotiation as the method of settling international disputes; we must reject the theory that a third world war is inevitable. There is no contradiction in the claim that even at a time when military strength is needed, we should look and plan for the day when all men will be relieved from the crushing burden of armaments, from the disaster inherent in a mad armaments race, and from the necessity for the heavy sacrifices such as the youth of the nations and their families are today making in Korea. In view of the wide-spread agony of the present hour, we would with deepest sincerity enter into the common fellowship of suffering.

We are distressed at the persistent violation of human rights in many countries, our own included. To mention only a few examples, we are deeply concerned by the restriction of religious liberty in Spain and Colombia and lands under Communist domination, and by racial discrimination in the United States and South Africa. We are uneasy when freedom anywhere is restricted by totalitarian practices, be they political, social, economic, or religious. We believe that true freedom is possible only through the faith whereby Christ sets men free. This is a freedom not only from something, but for something. Men must be free not only to worship but also to speak and act as responsible human beings in accordance with their conscience.

In some quarters we witness a mounting criticism of the United Nations and at times an effort to undermine its work. Our people must learn that the sovereignty of nations as well as the freedom of individuals is under God. The United Nations, although frustrated at some points because coöperation was lacking, has a notable record of achievement in its social, humanitarian, and economic activities, and in providing a forum for world public opinion. It has played a vital part in settling disputes and in containing conflicts. Christians and Christian Churches have a responsibility to support its [the United Nations] work as it seeks to accomplish the purposes for which it was set up. The approaching nationwide debates on the possible revision of the United Nations charter, to be discussed at a constitutional convention scheduled to take place in 1955, call for our study and deliberation to the end that there may be a united expression of Christian opinion.

In penitence and faith we pray that "this nation under God," cleansed from national self-righteousness, may become an effective instrument in promoting peace and justice for the nations and peoples throughout the world.

IV.

The Church has also a redemptive role to fulfill. The lives of men need light to

guide them; but still more, they need love to redeem them and to equip them with spiritual strength for living. The Churches must mediate to people the love of God in Christ and represent to them the spirit of the Gospel. **This very day 80,000,000 refugees need desperately our material, political, and spiritual help.** We must so identify ourselves with them and with all other perplexed and suffering people that we shall think through from their perspective the problems which concern them. We must in no case be mere spectators.

It must be the abiding concern of our Churches that the Gospel be proclaimed to all people. Evangelism, the confrontation of men with Jesus Christ so that they may accept Him as their Saviour and follow Him as their Lord in the fellowship of the Church, is the Church's primary task. **It is not sufficient that the Gospel be preached in established places of worship.** It is necessary that it be taken to the people by every means which human inventiveness places at the disposal of the Christian Church. Let our complacency be shaken by the fact that today, even while church membership stands at an all time peak in the history of our country, there are still 66,000,000 people in the nation who have no religious affiliation.

The Christian Churches must thus be witnessing as well as worshipping Churches. The worship of God must pass into the work of God. The love of our brethren must pass over into the love of our neighbors who are outside the Christian fellowship.

When a Church is no longer mobile, when the pioneer spirit has left it, when missionary vision no longer inspires it, when a challenge to high adventure under God fails to awaken a response in prophetic words and redemptive deeds, that Church is dead. It is dead even should it be acclaimed as the most venerable institution of which a nation, a culture, or an era can boast. For a true Church must live a pilgrim life upon the road of God's unfolding purpose, keeping close to the rugged boundaries of His ever-expanding Kingdom.

Because of missions, the Christian community is found today in all the representative areas of the world. We rejoice that the Churches of our nation, together with those of other lands, have over a period of a century and more contributed decisively to the Christian missionary enterprise which has been the most important spiritual movement in human history. **The American Churches have at the present time an increased responsibility to carry the knowledge of Christ and the fruits of His spirit beyond our national boundaries, to keep alive throughout the world the spirit of Christian fellowship, and to support with prayer and work those members of the fellowship who are suffering persecution.**

We have now come to a moment in the history of the Church and of the world when it is not enough that the Church should have missions; **the whole Church must itself become missionary.** It might therefore be said, "Let the Church be the mission." The Christian Church stands today in an alien world in a situation which is missionary in the absolute sense. This situation can be adequately met only if the

Church as a whole becomes missionary both at home and abroad. The ecumenical movement, which is largely the fruit of Christian missions, is not merely a movement of theological discussion and of good ecclesiastical relations confined to Church leaders. The glory of the Christian Church has always been its missionary fervor. **Today Church extension with a growing desire for unity must mark the Church's life as a whole.** The older and the younger churches must be bound together in a holy partnership to make Jesus Christ known, loved, and obeyed. The whole Church must now advance with clear vision and sacrificial devotion upon the whole world front.

V.

If this prophetic and redemptive mission of the Church is to be fulfilled, three conditions must be met:

The spiritual life of our Churches must be deepened. We must fathom depths of spiritual experience which we have not yet fully explored. The meaning of a "new man in Christ" is something which millions who profess the name of Christ do not know. **Let us betake ourselves to the devotional study of the Bible individually and in our family circles, and let more courses for Bible study be provided in our Churches. Let prayer become a deeper reality. Let us not absent ourselves from the corporate worship of God. Let us take advantage of every help to the understanding of**



Polaroid

DR. FRY

*"Our oneness in Christ . . . must increasingly be made manifest."**

our faith which our Churches make available for us. Let us as good stewards of our abundance regularly devote to the work of God through His Church an ample share of that which He has entrusted to us. Above all, let us commit ourselves to God and to His will with joyous abandon, asking Him to help us to pay the price of being "filled with the Spirit." Unexpected insights and new experiences of release and spiritual

*Opening of Dr. Fry's amendment to controversial Church unity section.

power will then come to us. Everything will become new.

The area of Christian responsibility within our Churches must be widened. The laity must be more fully incorporated into the life and work of the Church. Nothing has been more inspiring in recent years than the way in which lay men and lay women have banded themselves together within the Churches, and have established ties across denominational boundaries.

Only in the measure that Christian lay people take their religion seriously and the Churches make provision for their witness can a full Christian impact be made upon our secularized society. **Not only should every person who belongs to the Church bear personal witness to his Christian faith, he must also bring to bear the light and inspiration of Christ upon every sphere in which he moves and in every situation in which he finds himself.** In view of the fact that millions of our fellowship are now in military service, an earnest attempt should be made to mobilize them also for Christian work and witness.

Since Christianity centers in a Person and Christian truth is fundamentally personal truth, the Christian religion must ultimately be validated by the quality of life of those who profess it. The success, moreover, of the work carried on by any Christian church must be measured by the extent to which its members become mature Christians and take their Christian calling seriously.

†Our oneness in Christ as Divine Lord and Saviour must increasingly be made manifest. We pray that God will further unite us as we are obedient to Him. **Christians should cooperate to the limit of conscience in each community, in each state of the nation, and at the national and international level.** Dynamic unity is achieved only when Christians do unitedly those things which need to be done.

As we have met together in this General Assembly in corporate thought and worship and fellowship, we have been inspired by the fact that it is **only upon the road of active commitment to the redemptive will of Christ that true Christian unity can be achieved.** For Christians, even unity can never be an end in itself.† Christian unity is like Christian peace; both are found and fulfilled only in action upon the road of obedience to Christ. On that road and in that peace let us walk together, and may the Grace of our Lord Jesus Christ be with us all.

†As originally drafted by the committee, the sentences between the daggers read: "The quality and range of Christian unity must be increased at all levels. It is not enough that Churches should make gestures toward unity, paying it formal tribute but allowing it to be expressed exclusively in conference of Church leaders. Christian unity must express itself in cooperation among the Churches in each locality, in each state of the Union, and at the national and international levels. That dynamic unity which is worthy of disciples of Christ is achieved only when we Christians act together, seeking to do unitedly those things which need to be done."

"As we have met together in this General Assembly in corporate thought and worship and fellowship, we have been inspired by the fact that it is upon the road of active commitment to the redemptive will of Christ that true Christian unity can be achieved. For Christians, even unity, the most harmonious good fellowship, can never become an end in itself."

It Was Up To St. Joseph

to provide for the infant Jesus — if he wanted to take on the responsibility. It is up to us to continue that care — if we want to.

By the Rev. C. Earle B. Robinson

Church of the Messiah, Rockingham, N. C.

ST. JOSEPH gave even more attention to Jesus than did the shepherds and the wise men. The shepherds and wise men were with Jesus for one brief period of worship. St. Joseph was with Jesus all the time. He it was who provided for our Lord and protected Him.

Our undivided attention to the shepherds and the wise men will mislead us, and cause us to think an occasional visit to worship Jesus is the whole of Christian devotion. Looking at St. Joseph we see that we need to be always with Jesus, ever watchful to provide for Him. Not that we should love the shepherds less, but that we should love St. Joseph more.

On the feast of the Holy Innocents St. Joseph, for a few seconds, comes into his own. The Holy Gospel for the day¹ tells how the angel appeared to him in a dream, and, warning that Herod would "seek the young child to destroy him," told St. Joseph to "arise, and take the young child and his mother, and flee into Egypt." St. Joseph was thus responsible for the care, the growth, the training, and the education of the Son of God.

We are apt to suppose, without thinking, that Jesus needed no training or education. However the message of Christmas is that the Son of God took our nature upon Him; and our nature needs training and education. Being born as we are, He was born, not with the mind of a college professor, but with an infant's mind. And the responsibility for the rearing of Jesus was laid upon Joseph. We know the kind of community in which they lived. And we know that community held Joseph responsible for the kind of boy that Jesus should turn out to be.

Furthermore we know that God called

Joseph to this responsibility just as truly as He called Mary to hers. For, when God called Mary, she was already betrothed to Joseph and he would surely be the head of her house. God could easily have gotten rid of Joseph, if He did not want him, when Joseph was considering divorcing Mary lest he break God's law for marriage. However, it was then that God assured Joseph it would not be displeasing, but very pleasing, if he would take Mary to his home.

A DECISIVE FACTOR

Joseph had a lot of hard decisions to make. First, he had to decide to accept this responsibility. For God did not compel him any more than God compelled Mary. Then there was that decision to go and live in Egypt. It was not easy. By that time they had gotten a house in Bethlehem, and were well settled. To take a long and dangerous journey to a strange land was no easy task. One may say that it was not a hard decision for



Joseph to make, since God told him what to do. But — just how easy do you and I find it to do the things God tells us to do? Then there was the decision to return to that hostile land, and a little later the decision not to return to Bethlehem, but to settle in Nazareth. Joseph was a decisive factor in the life of Jesus.

To show how effectively Joseph exer-

cised his responsibility for the education of Jesus we will note one more thing. The Gospel says that Joseph was "a just man." In the Bible this word commonly means a man who is just toward God: a man who keeps God's law. Joseph was the kind of man who kept the marriage law of the Church, observed the fast days and the feast days, and went up to Jerusalem every year to the Passover. And that is the kind of a man Jesus turned out to be. He was even more strict than Joseph in regard to the marriage law. And of a certain time when He returned from a journey to Nazareth where He had been brought up, "He went into the synagogue on the Sabbath Day, as His custom was." And indeed it was as He was taking part in the Passover sacrifice that they put Him to death.

A SIMILAR RESPONSIBILITY

We see, then, how important St. Joseph is to Christ, and therefore to the Christian. There are four hymns about Joseph in *The Hymnal 1940* (Nos. 41, 42, 45, 237), and it is good to hear mention of him in the Gospels for the various holy days of the Christmas season. Not only is it good, but it is terribly necessary to fix our attention upon St. Joseph; for we have been called by God to the same high responsibility as he, and we have accepted that call.

The Son of God took our human nature upon Him. It was Joseph's responsibility to protect, provide for, to train, and to educate that human nature. The Church is the Body of Christ. The Son of God has taken this human nature upon Him. Every member of the Church has accepted the call of God to protect, provide for, and train this Body of Christ. The Son of God lives in the Church as certainly as he lives in that body which He took of the Virgin Mary. Churchpeople are responsible for the welfare of this body — for its growth and development according to the justice of God.

TUNING IN: ¶The Gospel of the Holy Innocents is read on the Sunday of the date of this issue (December 28th), since the Holy Innocents takes precedence over the First Sunday after Christmas (also December 28th this year). Actually

St. Joseph is mentioned not only in the Gospel of the earlier Eucharist of Christmas Day, but also in that of the Holy Innocents, and the First and Second Sundays after Christmas, and of the Circumcision (January 1st).

The NCC and the Grass Roots

AFTER two years of operation, the National Council of Churches of Christ in the USA is first and foremost a fact—a fact of somewhat overpowering magnitude. In our news coverage of the biennial meeting, we have concentrated on the mind, the machinery, and the fellowship of the Council itself, giving only the barest indication of the work done by the Council through its many tactical units. The scope of both the organization and the work is such that it would be impossible to treat both adequately at the same time.

The Episcopal Church is deeply involved in the National Council of Churches in more ways than one. Approximately \$83,000 a year from the Church's budget goes to the NCC for its general administration, the work of its various divisions, and the expenses of Episcopal Church representation on its planning bodies. In addition, the lion's share of the Church's \$400,000 per year for relief work is channeled through Church World Service. The Episcopal Church has contributed to the thinking and administration of the Council through the service of many individuals from the Presiding Bishop on down. Special mention, perhaps, should be made of the services of the Rev. Otis Rice as part-time executive director of the Department of Pastoral Services, and of John Merrifield, Oregon layman, as vice-president of United Church Men.

Yet, at the grass-roots level, the National Council of Churches has still to win its way among Churchmen. The Assembly was wise in refusing to concur in the nagging approach to the local church that characterized a paragraph on this subject in the first draft of the Letter to American Christians. The reason for Episcopalian failure to welcome interchurch coöperation with open arms at the local level is not apathy or inertia but the fact that the Church's task of winning souls to the full-blooded Catholic

Christianity of the Prayer Book, with its emphasis upon apostolic order and the sacramental system, is seldom greatly helped and sometimes seriously hindered by an excess of pan-Protestantism. Liberal-minded members of the Episcopal Church themselves provide one of the greatest barriers to interchurch coöperation at times, just as the rash Boy Scout who insists on being adventurous can ruin a hike.

Only a policy which scrupulously respects the differences between Churches can result in the confident acceptance of the positive values of interchurch coöperation at all levels in the Episcopal Church. And this confidence cannot be built up overnight, but only over a period of years as the NCC proves itself in action as the servant of all its members alike and the master of none.

THE entry of the Greek Orthodox Archdiocese of North America into membership in the National Council of Churches is a matter of considerable importance, for it bears out the policy of the Ecumenical Patriarchate [L.C., December 14th]. At the same time, there can be no question but that this action on the national level, which was greeted with such evident satisfaction by the delegates to the General Assembly, will not so easily be implemented locally for the very same reasons we mentioned above in connection with the Episcopal Church. It is at this level that proselytizing, to which Archbishop Michael referred in his address [see page 11], may occur.

The relative ease with which some Americans pass from one "denomination" to another, just as they move from one city to another, is something quite incomprehensible to the Orthodox Church, and to us. Yet there are sons and daughters of Orthodox faithful who, whether from conscience or by local circumstances, tend to shift to other allegiance. This problem calls for very careful consideration in each case. The Archbishop's statement at the General Assembly will be a good guide for all concerned, as it will lead to a deeper understanding of unity in diversity.

The vision of coöperative Christianity held by the framers of this magnificent edifice is, we believe, in accordance with both the theological and the practical limits of the situation. But the Churches will only gradually come to live comfortably within it as they find out that their neighbors are not the kind of people who want to arrange everybody else's affairs.

SILHOUETTE

WITHIN these walls
 Eternal Truth is spoken.
 As twilight falls
 The encroaching dusk is broken
 By this tall spire
 That lifts its changeless light
 Forever higher
 Than any night.

ROSAMOND BARTON TAPLEY.



CONNECTICUT LAYREADERS
47 congregations represented.

CONNECTICUT—Despite a foggy, rainy day—a Saturday—the second annual Lay Readers' conference in the diocese of Connecticut was a tremendous success with 47 congregations represented and 54 lay readers in attendance. The conference was held in St. Paul's Church in Wallingford where the Rev. Leonard Flisher is rector.

ARKANSAS—Trinity Cathedral Parish, Little Rock, observed the 10th anniversary of the tenure of the Very Rev. Cotesworth P. Lewis recently. And the Dean marked the occasion by presenting a class of 58 for Confirmation—the largest class in the history of the diocese—making a total of 108 confirmations at the Cathedral this year.

In the ten years under Dean Lewis' leadership, the membership has increased 60%—from 707 to 1,150 communicants; confirmations in the decade have totaled 524; there have been over 320 Baptisms; the Church School has tripled in size; a vigorous layman's association has been organized; youth and Woman's Auxiliary work have more than doubled in participating membership. And there has been a constant increase in the spirit of worship and service of the parish.

KANSAS — The third new mission in Kansas in eight months is St. Martin's in the Fields, serving the people of Bonner Springs, Edwardsville, and Lake of the Forest. Services are being conducted by lay readers in the basement of a fire station in Edwardsville until a suitable building site can be selected.

WEST MISSOURI — The first meeting of the Committee on Strategy and Policy of the diocese of West Missouri was held recently. Matters referred to the committee by the bishop are:

Opening of new work and closing of any old stations which might seem advisable. Study of alternative methods of fixing assessment and quota, and of ways and means of guiding the financing of missions. Study of the need for a conference center, a home for the aged, and any other such building or institution. The need for a revolving fund for new missions and other diocesan advance work. A survey of the diocese as to clergy supply and recruitment.



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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Nevill Joyner, Priest

The Rev. Dr. Nevill Joyner, retired missionary priest, died December 5th at a hospital in Bethesda, Md., after a three-month illness, at the age of 84. He retired in 1940.

From 1908 until 1932 Dr. Joyner served the Church at the Pine Ridge Indian Reservation in South Dakota. In 1930 he joined in protesting to the government the use of Indians as a sideshow and the commercializing of Indian customs.

Ordained deacon in 1898 and priest the next year, Dr. Joyner was rector of Trinity Church, Mason, Tenn., until 1902. Later he was rector of St. Katharine's Girls' School, Boliver, Tenn.

A widower, Dr. Joyner is survived by two sons, two daughters, and three grandchildren.

Sister Flora Thérèse, C.S.M.

Sister Flora Thérèse of Kemper Hall, Kenosha, Wis., for 51 years a member of the Community of St. Mary, died at Kemper Hall on December sixth, after a brief illness, at the age of 85.

Born in Flint, Mich., the daughter of the late George Lupton Walker and Livonia Stockwell Walker, she had her preparatory education at Kemper Hall, graduating in the class of 1888. After her graduation she traveled in Europe and soon afterward joined the staff of the school. In 1898 she entered the Eastern Convent of the Sisterhood at Peekskill, N. Y. Most of her life since her profession in 1901 was spent at Kemper Hall where she was assistant superior to three successive mothers superior. After her retirement as superior, she devoted much of her time to students and alumnae and was always on hand to greet returning "old girls."

Her spiritual influence extended far beyond the bounds of the school, and friends as well as Kemper Hall students treasure their relationships with her.

Esther French Githens

Founder and directress of St. Peter's Church Day School, St. Petersburg, Fla., Esther French Githens died suddenly on September 27th. The school started with a nursery group and has now added several grades.

Minnie B. Hanner

Minnie B. Hanner, mother of the Rev. William O. Hanner, rector of St. Stephen's Church, Miami, Fla., died at the age of 89, in Miami, on December 6th, after a three months' illness. She had long been an active member of St. Alban's Church, Chicago.

She is survived by her son; a daughter,

Mrs. E. C. Jewett, Elgin, Ill.; a sister, Mrs. William Williams, Kansas City, Mo.; five grandchildren and eight great-grandchildren.

Sarah B. Norris

Just two months short of her 103d birthday, Mrs. Sarah B. Norris died on October 17th in St. Cloud, Fla. It was largely through her efforts that the Church of St. Luke and St. Peter was established in St. Cloud. Old St. Peter's was the church of a group of English settlers on the east shore of East Lake Tohopekaliga. The beautiful brass and silver appointments had been brought from England. The timbers of the building were hand hewn, and the structure has been considered by many architects as a perfect example of English Gothic in chapel style.

Mrs. Norris helped set in motion the machinery for tearing down the old building, numbering the boards and replacing them in the new location in St. Cloud. The rededication of the Church took place in 1931.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Christmas for Korean Children

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Mrs. Orpha R. Winfield	3.00
Mrs. Leon Wright	2.00

\$ 353.00

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Previously acknowledged	\$1,159.05
Mrs. P. R. Barton	8.00

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Previously acknowledged	\$3,729.24
Bishop Seaman Guild, St. Matthew's Church, Pampa, Tex.	25.00
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Mrs. Orpha R. Winfield	5.00

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The Living Church

Appointments Accepted

The Rev. George F. Collard, formerly rector of St. Paul's Church, Columbia, Pa., is now vicar of Christ Church, Lykens, Pa., and St. Paul's Chapel, Williamstown. Address: 670 N. Second St., Lykens.

The Rev. William A. Eddy, Jr., formerly rector of Port Tobacco Parish, LaPlata, Md., is now chaplain to Episcopal students at Princeton University. Address: 53 University Pl., Princeton, N. J.

The Rev. Raymond L. Holly, formerly assistant for special rural work of the Southern deanery of the diocese of Chicago, is now in charge of St. Faith's Mission, Onarga, Ill. Address: Box 141, Onarga.

The Rev. Arthur A. Vogel, formerly instructor in philosophy of Trinity College, is now assistant professor of apologetics and dogmatic theology at Nashotah House.

The Rev. Edward T. H. Williams, formerly rector of St. Paul's Church, White River Junction, Vt., and vicar of St. Barnabas' Mission, Norwich, Vt., will on January 1st become canon of All Saints' Cathedral, Albany, N. Y., and director of religious education of the diocese of Albany.

Armed Forces

Chaplain (Lieut. Comdr.) M. A. Curry, formerly addressed at the United States Naval Training Center at Great Lakes, Ill., may now be addressed at First Provisional Casual Co., Fleet Marine Force, c/o FPO, San Francisco.

Chaplain Lieut. Kline d'A. Engle, formerly addressed at the United States Naval Hospital in Memphis, Tenn., may now be addressed at USNS General C. H. Muir (T-AP 142) FPO, New York.

Changes of Address

The Rt. Rev. Dr. E. Thomas Demby, Retired Suffragan Bishop of Arkansas, who has been addressed in Cleveland, will spend the winter in Florida and may be addressed at 115 S. Terry St., Orlando, Fla.

The Rev. Dr. E. Tanner Brown, retired priest, formerly addressed at Cathedral House, E. 123 Twelfth Ave., Spokane, Wash., now resides at 637 Riverside Dr., Reno, Nev.

The Rev. John R. Green, chaplain of the Newark City Mission, may be addressed at 70 S. Munn Ave., Apt. 805, East Orange, N. J.

The Rev. D. Williams McClurken writes that all mail addressed to him or to St. Alban's Church, Harlingen, Tex., formerly sent to 1021 E. Van Buren or to 1517 E. Taylor, should now be sent to Box 1306, Harlingen.

The Rev. Lowell B. McDowell, priest of the diocese of Los Angeles, formerly addressed at 4126 W. 173d St., Torrance, Calif., should now be addressed at 12314 S. Vermont Ave., Los Angeles 44.

Ordinations

Priests

Kansas: The Rev. William Earl West was ordained priest on December 3d by Bishop Fenner of Kansas at Grace Church, Chanute, Kans., where the new priest will be rector. He will also be in charge of the Church of the Good Shepherd, Fredonia, and St. Timothy's, Iola.

New Mexico and Southwest Texas: The Rev. Milton Alan Rohane, vicar of St. Paul's Church, Artesia, N. Mex., was ordained priest on September 30th by Bishop Stoney of the district. Presenter, the Rev. Ralph Channon; preacher, the Rev. G. P. La Barre. Address: Box 1308, Artesia.

Sacramento: The Rev. Richard N. Warren, vicar of St. Peter's Parish, Red Bluff, Calif., was ordained priest on November 25th by Bishop Porter of Sacramento at St. Peter's Church, where the

ordinand will be rector. Presenter, the Rev. T. B. Turnbull; preacher, the Rev. Dr. J. H. Thomas. The new priest will also be vicar of the Good Shepherd Mission, Susanville. Address: 510 Jefferson St., Red Bluff.

South Carolina: The Rev. Harold E. Barrett was ordained priest on November 17th by Bishop Carruthers of South Carolina at Trinity Church, Pinopolis, S. C., where the new priest will be rector. He will also be in charge of the Guild Hall, Berkeley County, and Pompion Hill Chapel, Berkeley County. Address: Pinopolis.

Tennessee: The Rev. Frank Mauldin McClain was ordained priest on December 8th by Bishop Dandridge of Tennessee at the Church of the Advent, Nashville. Presenter, the Rev. Dr. P. A. Pugh; preacher, the Rev. Dr. F. C. Brown. To be in charge of St. Andrew's Church, Harriman, Tenn., and Christ Church, Rugby. Address: Harriman.

Western Michigan: The Rev. Harold Perschbacher was ordained priest on October 18th at Holy Trinity Church, Manistee, Mich., by Bishop Whittemore of Western Michigan. Presenter, the Rev. W. P. Richardson, Jr.; preacher, the Rev. Francis Foley.

Deacons

Albany: The Rev. Walter B. Jerge, minister of the Community Church, Schoharie, N. Y., was ordained deacon on December 1st by Bishop Barry of Albany at All Saints' Cathedral, Albany. Pre-



sender, the Rev. G. E. DeMille; preacher, the Rev. J. A. di Pretoro. To continue as minister of the Community Church.

Chicago: Several men were ordained deacon on December 6th by Bishop Conkling of Chicago at Grace Church, Oak Park, Ill. Among them were Vincent Havilland Butler, Kenneth Stewart Curry, Charles Allan Grier, James Garrard Jones, and Richard Edward Winkler.

The Rev. Mr. Curry, who worked as a shipping clerk for the Morehouse-Gorham Co., Church book store, in Chicago, was presented with a five-piece Mass set by the staff of the store. The set was made by Mr. Ted Sloan, who had been a clerk at the store.

Panama Canal Zone: William Wescott Baldwin was ordained deacon on November 29th by Bishop Gooden of the Panama Canal Zone at the Cathedral of St. Luke, Ancon, where the new deacon will be assistant. Presenter, the Ven. J. H. Townsend; preacher, the Rev. M. A. Cookson; acolytes, the candidate's sons. Address: Box 613, Coccol, C. Z.

Tennessee: Herbert Pendleton Jordan was ordained deacon on December 5th by Bishop Barth, Bishop Coadjutor of Tennessee, at St. John's Church, Memphis, where the ordinand will serve as deacon while continuing in his secular occupation. Presenter, the Rev. W. M. Pennepacker; preacher, Bishop Dandridge of Tennessee. Address: Box 3837, Memphis 14.

Church Army

Cadet William E. Ponzio, the only Negro in the Church Army, is now lay minister of St. John's Mission, Albany, Ga., under the supervision of the Rev. G. R. Madson, rector of St. Paul's Parish, who has been in charge of St. John's.

Laymen

Mrs. Glenn Brill has accepted the position of director of Christian education of St. Mark's Parish, Denver. Address: 1160 Lincoln, Denver 3.

Dr. Jere C. Mickel, acting head of languages and director of the liturgical choir at the Episcopal College of the Southwest (Daniel Baker Col-

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BOOKS

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RETREATS

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RETREAT HOUSE OF The Redeemer, 7 East 95th St., New York City 28: Retreat for Clergy January 19-23, Dom Maurus Benson, O.S.B., conductor. Address Warden.

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LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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Mrs. D. Mark Cummings 5.00

\$602.00

lege), will leave at the end of the semester. After February 1st he will be head of speech and drama at Millikin University, Decatur, Ill.

Diocesan Positions

The Rev. J. Ord Cresap, retired priest of the diocese of Mississippi, who lives at the diocesan conference center, is the new editor of the Church News of the diocese, succeeding the Rev. Richard A. Park. Bishop Gray will be coeditor. The Rev.

Mr. Cresap may be addressed at Box 20, Way, Miss. During the five years that the Rev. Mr. Park was editor the circulation of the organ grew from 2,200 to 7,000.

Other Positions

The Rev. Dr. John Heuss, rector of Trinity Parish, New York, is now a trustee of the American Church Building Fund Commission, succeeding the Rev. Dr. Frederic S. Fleming.

Living Church Correspondents

The Rev. Gordon Newsom, who has recently moved to India, has resigned as correspondent for Persia.

Miss Delphine Schmitt, formerly addressed at 1813 Clarkson St., Denver, should now be addressed at 1811 Bellaire St., Denver 7. This includes mail sent to her as correspondent for The Living Church and as editor of the Colorado Episcopalian.



A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

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MP 8:30 & Ev 5:30 Daily.
C Sat 4:30 & 7:30 & by appt

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7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

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Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

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daily ex Sat 7; Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

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Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

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6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,
7:30-8:30 and by appt

LIBERTYVILLE, ILL.

ST. LAWRENCE'S Rev. Thomas K. Rogers
Sun 7:15, 9:15, 11; HC Wed & Fri 9:15; MP 9,
EP 7:15

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
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BOSTON, MASS.

ALL SAINTS Dorchester
(at Ashmont Rapid Transit Station)
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;
Wed & HD 10; C Sat 4-5, 7-8

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10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
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Rev. Theodore H. Winkert, r
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BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Hlgbgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily
7; Thurs 10; C Sat 7:30-8:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11,
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat
Ev, 8 HC & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
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8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
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Thurs, and HD: HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
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Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

NEW YORK CITY (Cont.)

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roalff H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho,
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs:
12:10 Noonday ex Sat

TRINITY Rev. Bernard C. Newman, v
Broadway & Woll St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-
fast), 9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evening.
Weekday, Special services as announced.

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 Mc Kee Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues.
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8