

# The Living Church

September 12, 1954 Price 20 Cents



EVANSTON ASSEMBLY: Adaptation to chaos [p. 5].

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THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription Rates—\$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late, important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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### September

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14. Meeting, General Board, National Council of Churches, New York, to 15th.
19. 14th Sunday after Trinity.
21. St. Matthew.
26. 15th Sunday after Trinity.
27. North Conway Conference on Alcoholism, North Conway, N. H., to 28th.
29. St. Michael and All Angels. Consecration of the Rev. Joseph S. Minnis as Coadjutor of Colorado.

### October

3. 16th Sunday after Trinity.
10. 17th Sunday after Trinity.
12. Annual Meeting, National Council. Seabury House, Greenwich, Conn., to 14th.
17. 18th Sunday after Trinity.
18. St. Luke.
20. Consecration of the Very Rev. Albert Rhett Stuart, as Bishop of Georgia. St. Paul's Church, Augusta.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
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be yours...*

## Danger Ahead, Unless . . .

**T**HE SELECTION of courses for our Church schools has been greatly simplified and guided, during these past four years, by a little booklet entitled "Interim Church School Study Courses."

Each year our Department of Christian Education, through its Children's Division, has published a revised edition of this booklet. For the past two years a copy has been mailed gratis to every parish priest. Its advice has been followed, at least in part, by a large proportion of our parishes. Through its influence hundreds of parishes have dropped courses proven to be unsuited. The booklet has called attention to the new standards for judging courses, and in this has helped to point the way toward the new curriculum.

Although the "interim's" list of approved texts has helped many a confused rector or parish committee, the method still is backward looking. The list does the best that can be done to unscramble the present chaotic state of available printed materials. It has narrowed the selection, cautioned against some weak systems, and given a few choices for each grade. For everybody it has been a tough time, and this list did the best that could be done.

Here is the trouble: There is an assumption deep in the minds of many (perhaps most) of our clergy and teachers that a year's teaching consists in working through a certain book. Recent texts do provide an extra book for the pupil, but the dependence on the book, with its separate chapter or section for each separate Sunday, is a deep nerve of our old-fashioned teaching. In origin it was related to the older schemes for "Bible study," which provided a section of the Bible to be studied each week. Since the selections chosen for childhood were almost entirely "stories," that is narrative and factual, the system required that you become acquainted with a new story each week. This is the "lesson for the week," which in some texts is actually tied to a dated Sunday.

Many of the old-timers reading this (and those still infected with the "lesson heresy") might remark, "But what else can you do?" They need to be given glimpses of the new approach and methods, which seek to find out, first, "What are the actual needs and problems of

these children?" and then, "What, in the treasuries of the Faith, can we offer for their use now?" The last question might more vividly be put, "What Christian experience, within the growing fellowship of the parish church, can we give them to meet their need?"

Clearly, no desk-written book, put up into some 40 little weekly packages, can do this. The class, in the newer way, becomes the intimate circle of guided fellowship, in which, through all the devices of the best tested educational method, a teacher and his pupils live through a year of Church life together. There will be plenty of subject-matter, but this is sought out when the need has arisen; it is not the starting point.

The only way to change the old-line-text-bound teacher (as every good debater knows) is to attack his underlying premises, his assumptions. His conclusions will stand so long as his premises are allowed, for they are based on them.

Therefore we must somehow get through to teachers this thought: You do not teach a book; you teach living people. If you could find the perfect textbook, you would still have to make it live for your pupils. Moreover, so long as you believe firmly that teaching is simply following the book, getting the lesson across [that is, "putting it over" on the kids] then you will do less and less original teaching. Such teachers are prone to degenerate into those who trust the book so thoroughly that they do not open it until just before class starts, and then read it almost verbatim.

This is an ominous year for our parish schools. One last list of selected courses has been made, and the books handed to the teachers. Then, next spring, we have been told, we can buy the first three of our new courses.

But if the new courses are bought and handed out, and then used with as little guidance and oversight, with as little knowledge of the real needs of children, as has been the case in the past, we are headed for all kinds of grief. The old teacher must be made into a new kind of teacher.

That is the problem of our national department: to promote and guide hundreds of leadership training sessions which will give teachers the new outlook, and so make it possible for them to use the new courses.



*. . . with all the good things to make her life a full and happy one . . .*

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## A Message from the World Council



*Meeting in Second Assembly, Evanston, Ill., August, 1954*

**T**O all our fellow Christians, and to our fellow men everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice, and peace, and it is God's will that we should have these things. But He has made us for a higher end. He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace, but drifts toward war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power, He has sent forth into the world a new community, bound together by His Spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hand.

This is the hope of God's people in

every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that Kingdom which all man's sin is impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last according to what we have done to the least of His brethren. Thus our Christian hope directs us toward our neighbor. It constrains us to pray daily "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

Now we would speak through our member Churches directly to each congregation. Six years ago our Churches entered into a covenant to form this Council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your Church seriously considering its relation to other Churches in the light of our Lord's prayer that we may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of

the one Shepherd calling all men into the one flock?

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese Churches which were with us at Amsterdam. There are other lands and Churches unrepresented in our Council, and we long ardently for their fellowship. But we are thankful that, separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your Church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your Church willing to declare, as this Assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion, or political conviction?

The Church of Christ is today a world-wide fellowship, yet there are countless people to whom He is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and

*(Continued on page 20)*

## EVANSTON

### Christendom in Chaos

By PETER DAY

Nothing quite like the World Council of Churches has ever existed before in history, and those who guide its destinies are frank to say that the World Council itself ought not to exist. The Council is Christianity's adaptation to chaos, an effort to impose order, reason, and Christian love upon a world which is stubbornly resistant to such things and upon a Christendom which has taken the division of the world into its bosom and made them its own.

The sublime and the ridiculous walked hand in hand at Evanston from August 15th to 31st. The doings of the 502 official delegates were chronicled by 646 representatives of the press, which amounts to more than 1¼ reporters per delegate—probably the most intensive coverage any non-political meeting of a large group has ever had.\* The delegates were advised by 145 consultants and 96 youth consultants. Some 499 accredited visitors had a series of meetings of their own, with headline speakers, panel presentations, question-and-answer periods, and group discussions. Thirty-one fraternal delegates and 25 observers swelled the total of registered participants to 1,298† (the press figures cannot be added to the total since there was substantial overlapping between press accreditation and other forms of participation). In addition, many thousands attended meetings to which the public was invited.

### Lobbyists

Lobbyists for various Christian and other religious causes buttonholed the delegates and deluged them with propaganda by mail. One enthusiast had an exhibit in an Evanston hotel proving that prayed-over seeds grew faster than other seeds planted at the same time but not prayed over. Swendenborgians thrust a

\**The Christian Century*, issue of September 1st, observed: "One effect holding the Assembly in America is already having can hardly have escaped the attention of any literate person. This is the extraordinary interest of the American press, which is giving the Second Assembly coverage greater than that given any other convention ever held in this country, with the single exception of the Republican national convention of 1952. To appreciate what this means, call the roll of recent events whose press coverage did not equal that being given Evanston: The Democratic national convention of 1952 and all previous conventions of both parties. The establishment of the United Nations at San Francisco. The coronation of the British queen. The inauguration of the American President. The funeral of Stalin. Marian celebrations, eucharistic congresses, and the crowning of popes and creation of cardinals. Peace conferences at Berlin and Geneva. Wars in Korea and Indo-China. Atomic tests in Nevada and the Pacific."

†Many of them are pictured on this week's cover, at McGaw Hall, where sessions were held.



RNS

DELEGATES AND EARPHONES  
*Tower of Babel and touch of Pentecost*

fat book into the hands of any delegate who would promise to read the detailed reports of the 18th-century Scandinavian mystic about the organization of heaven and hell, and the shape and appearance of devils and angels.

A "Pentecostal Christian Gospel worker" urged the delegates to stay away from dancing, theaters, skating, public bathing, ball games, races, television, comics, movies, women's haircuts (it is all right to curl and set hair, but not to cut it), lipstick, and tobacco. A society for cooperation between Moslems and Christians drew attention to the points of contact between the two religions. A new publication seeking subscribers promised to be critical of Roman Catholics in a nice way.

A Committee to Protect the Principle of Constitutional Government and Foster the Spirit of Democracy in Political, Social, Economic Life, and Athletic Activity asked the World Council to do something about Cardinal Stritch. "Is there a Luther, or a Calvin, a Huss or a Knox in your midst?"

Episcopalians propagandized against open Communion (as reported last week); other member Churches distributed pamphlets on their causes. Pickets outside McGaw Hall carried banners protesting presence of Dr. Joseph Hromadka from Communist Czechoslovakia.

### Three-Ring Circus

Sessions of the Assembly were conducted in three languages—English, German, and French—with delegates listening to translations through earphones similar to those used by the United Nations. Texts of speeches and documents were made available in all three languages. English, however, was the

dominant language, and a speech in German or French was the exception.

In an atmosphere combining the Tower of Babel, the United Nations, and a three-ring circus with a touch of Pentecost, the Second Assembly of the World Council of Churches listened to an incredible total of 34 major reports and hour-long addresses by Church leaders. An equal number of distinguished participants gave speeches and led panel discussions in the visitors' program. The third ring of the main show was the daily press conference, presided over by Charles P. Taft. Here, exponents of the major points of view at the assembly clarified the issues for the 322 representatives of the secular press, the 196 religious journalists, the 76 reporters for the foreign press, and the 53 radio people, with opportunity for questions and answers and direct quotations.

Staff members, drawn from a variety of sources including headquarters of member Churches both in the USA and overseas, amounted to 376 persons. Of these, 105 were concerned with the operation of the Assembly, translating, interpreting, carrying messages, distributing documents, etc.; and 72 were engaged in press room operations.

### The Assembly

The Assembly of the World Council, presided over by six presidents, meets approximately at six-year intervals. Between times, the affairs of the World Council are conducted by the 90-member Central committee, which meets approximately once a year. The magic number "six" is not entirely fortuitous, since as a practical matter it is found that six presidents provide fair coverage of the major religious traditions and six meet-



## Appeal for Peace

In an important resolution on world peace, the World Council called for "a new spiritual climate in which a fresh start can be made by all governments and peoples." The resolution called for:

- (1) The prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control;
- (2) The drastic reduction of all other armaments;
- (3) Assurance that no country will engage in or support "aggressive or subversive acts" in other countries.

Included in the World Council's platform for world peace were also:

- (4) The assistance of underdeveloped countries in raising their standard of living.
- (5) According to citizens of all countries the right to "criticize or approve, as conscience dictates."
- (6) Removal by powerful nations of "the yoke which now prevents other nations and peoples from freely determining their own government."
- (7) The cessation of false propaganda, "whether to defend a national policy or to criticize the practice of another government." Such propaganda, the statement said, "will increase international tension and may contribute to war."

The statement called upon governments and peoples "to continue to speak to one another, to avoid rancor and malice, and to look for ways by which fear and suspicion may be removed." It concluded with a call upon all Christians everywhere to "join in prayer to almighty God, that He will guide the governments and the peoples in the ways of justice and peace."

## Race Relations

Member Churches of the World Council of Churches were called upon by the Assembly in a resolution on race relations to "renounce all forms of segregation or discrimination and to work for their abolition within their life and within society."

In a strongly worded resolution, adopted on recommendation of the Section on Intergroup Relations, delegates denounced "any form of segregation based on race, color or ethnic origin" as "contrary to the Gospel" and "incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

In doing so, the Assembly declared that it was "painfully aware" that, "in the realities of the contemporary world, many Churches find themselves confront-

ed by historical, political, social, and economic circumstances which may make the immediate achievement of this objective extremely difficult."

However, it went on to point out that "the fellowship of the ecumenical movement" is such as to offer to these Churches "the strength and encouragement to help them and individuals within them to overcome these difficulties with the courage given by faith, and with the desire to testify even more faithfully to our Master."

"From its very beginning," the Assembly's resolution said, "the ecumenical movement by its very nature has been committed to a form of fellowship in which there is no segregation or discrimination. The Assembly of the World Council of Churches rejoices in this fact and confirms this practice as the established policy of the Council."

In a second resolution on racial equality, the Assembly stressed the need of "securing for all the opportunities for the free exercise of responsible citizenship and for effective participation by way of franchise in both local and central government activity."

It was further voted to refer this resolution to Dr. W. A. Visser 't Hooft, general secretary of the World Council, for assignment to the unit of the Council working in the area of racial tensions.

In another action, the Assembly reaffirmed that "anti-semitic prejudice is incompatible with Christian faith," and

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Dr. Benjamin Mays, famed Negro president of Morehouse College, Atlanta, Ga., who presented the case against racial segregation to the Assembly, had a story to tell two days later. Seems he had received a number of letters from all over the country, mostly praising him for his stand, but a few objecting to it. One of the latter, airmailed from California, repeated many of the usual clichés against fraternization of Whites and Negroes, culminating — Dr. Mays gleefully reported — in that super-cliché that is supposed to end all argument:

"Would you like your daughter to marry a Negro?"

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recommended that the study of anti-semitism be "pressed forward." It suggested that such a study should be undertaken by the Central Committee in conjunction with the International Committee on the Christian Approach to the Jews.

A final recommendation on this subject was approved in principle by the Assembly and referred to the Central Committee for "sympathetic consideration." It called for the establishment of

a special organization to assist member Churches "in their efforts to bring the Gospel to bear more effectively upon relations between racial and ethnic groups."

It recommended that this organization, "preferably a department," be set up by the Central Committee in consultation with the International Missionary Council.

## Religious Persecution

The Assembly adopted two statements on religious persecution — one affirming sympathy with those who are persecuted and another aimed at establishing the principle of religious liberty. Resolute efforts of individual delegates to point the finger of accusation at the Roman Catholic Church were defeated again and again by majority vote on amendments to these two statements. At last, Bishop Lilje of Hanover made a statement before the Assembly reciting the grim facts of murder of ministers and burning of churches in Colombia, but no resolution was adopted on this subject.

Greek Orthodox delegates, in speeches before the Assembly, had strongly protested "proselytizing" by Protestant groups in Orthodox lands. The touchy subject of the relation between proselytism and evangelism and religious liberty was referred to the Central Committee for ecumenical study during the next six years.

## The Message

It appeared that the Assembly leadership suffered a major disappointment when the message of the World Council came to the floor. It was distributed for the delegates' attention several days in advance of adoption, and was made the subject of an open hearing at which some 100 delegates and consultants made suggestions for improvement. But when Bishop Newbigin, the chairman of the drafting committee, presented the message in its supposedly final form, considerable dissatisfaction was expressed with both its phraseology and its substance. A delegate who recommended cutting it in half was applauded, and the Assembly then began to make changes in each of the first five paragraphs.

At last, Dr. Gaines M. Cook, executive secretary of the Disciples of Christ, made a speech urging the Assembly to regard the Message as "above the cut and thrust of debate," and to take it as it was. His motion that amendments cease with paragraph five and that the message be adopted subject to polishing by the committee was passed by a good

**TUNING IN:** ¶Prayers for peace are a natural human response at times when the world's peace is threatened. But there are numerous references to peace in the regular services of the Church, as in the "Collect for Peace" at Evening Prayer (p. 31).

Some of these, like the petition of the Agnus Dei, "O Lamb of God, who takest away the sins of the world, grant us Thy peace" (p. 57) may be used frequently, as brief "arrow" prayers, by individuals.

majority, four or five to one. The Archbishop of Canterbury, presiding, noted that the message had passed, but not unanimously . . . with a small minority in opposition . . . a very small minority. . . . The text of the message appears on page 4.

## SECTIONS

*A major part of the findings of the Second Assembly of the World Council of Churches is to be found in the reports of its six sections, as revised in plenary sessions and finally "received for transmission to the Churches." These sections, with their chairmen and secretaries, were:*

(1) *Faith and Order.* Archbishop Yngve Brilioth, Sweden, chairman; Dr. J. Robert Nelson, U. S. A., secretary.

(2) *Evangelism.* Bishop R. C. Raines, U. S. A. (Methodist), chairman; Dr. R. W. Barstow, U. S. A., secretary.

(3) *Social Questions.* Dr. C. L. Patijn, Netherlands, chairman; Rev. Paul Abrecht, Germany, secretary.

(4) *International Affairs.* Sir Kenneth Grubb, Britain, chairman.

(5) *Intergroup Relations.* Dr. Roswell P. Barnes, U. S. A., chairman; Dr. Norman Goodall, Britain, secretary.

(6) *The Laity.* Dr. Kathleen Bliss, Britain, chairman; Dr. H. H. Walz, U. S. A., secretary.

*A sections coördinating group, consisting of the chairman, secretary, and liaison officer of each section, was under the chairmanship of Dr. Henry P. Van Dusen, U. S. A., with Dr. Nils Ehrenstrom, Sweden, as secretary.*

## FAITH AND ORDER

### A Catena of Gifts

By CLIFFORD P. MOREHOUSE

Possibly the most important single section report at Evanston was that on Faith and Order<sup>1</sup> for it represents a continuation of studies begun at Lausanne in 1927, and continued through other world conferences on Faith and Order at Edinburgh in 1937 and Lund in 1952. Faith and Order is, indeed, one of the two main streams of ecumenical concern that were merged in the formation of the World Council of Churches at Amsterdam in 1948.

Subject of the report received at the Evanston Assembly was "Our Oneness in Christ and our Disunity as Churches." But this paper is by no means the end of the study; indeed the Faith and Order Commission, under chairmanship of Archbishop Yngve Brilioth of Sweden,

was to assemble at McCormick Theological Seminary in Chicago, September 3d for five days of additional consideration of this and related subjects, and to plan next steps.

Much progress has been made in the problems of Faith and Order in the 26 years since the first world conference on this subject was held. Not only have significant steps to achieve unity been taken in various parts of the world, but the entire Christian world has been made increasingly conscious of the anomaly of a divided Church, if it be indeed the Body of Christ. The present paper was therefore able to acknowledge this situation in its introduction, and then to turn attention to the contemporary theological situation and the prospects for future growth. No longer was the Assembly willing to say simply, as at Amsterdam, "We intend to stay together." Rather, through this report, it went further and declared "beyond that, as the Holy Spirit may guide us, we intend to unite."

It must be recognized, however, that neither the World Council of Churches nor its Faith and Order Commission is intended to be an actual agency for the reunion of separated Christian bodies. The purpose of the World Council's Faith and Order studies is rather to provide a climate of theological research which may lead to better understanding among separated Christians, and a foundation upon which the leaders of all member Churches may build.

Thus the introduction to the report stressed that the unity already existing among Christians "is no mere unity of sentiment," but that it is "given to us by God as the Holy Spirit reveals to us what Christ has done for us." It was offered "in the prayer that if we, and the Churches from which we come, strive earnestly to lay hold upon the meaning of that which is already given, the Spirit of God will open our eyes to still deeper understanding, and our hearts to still further enjoyment of the unity which is ours in Christ."

The partial realization of oneness in Christ was summed up in the first part of the report in this catena of common "gifts," which, it was said, "do not belong only to the Church of New Testament days, nor are they reserved for the Church in some ideal state of affairs," but are rather "in a real sense present possessions." These are summarized:

"We all wait upon one Father, through the one Holy Spirit. . . ."

"We all read the Holy Scriptures and proclaim the Gospel from them. . . ."

"We all receive His gift of Baptism. . . ."

"We all hear His command to 'do this' and His word 'This is My Body, this is My Blood' in the sacrament of the Eucharist, even whilst our celebration of the Lord's Supper is not yet at one Table."

"We all receive a ministry of the Word and Sacraments, even whilst our ministries are not yet recognized by all and not understood in the same sense.

"We are all called to be imitators of Christ and to follow Him in moral obedience. . . ."

Thus "the unity of the Church even now is a foretaste of the fullness that is to be." But "the very fact that, in every case, our benefit from these mercies is marred by our separation from each other, compels us now to examine seriously how it is that our disunity as Churches contradicts our unity in Christ."

The second part of the report analyzes the nature of the divisions among Churches. Unlike the Lund report, which gave much attention to the so-called "non-theological factors," the present report is almost wholly concerned with the deeper aspects of theological differences. While many of these divisions "have been caused and are perpetuated, to a large degree, by sincere concern for the Gospel," we must now "ask each other whether we do not sin when we deny the sole lordship of Christ over the Church by claiming the vineyard for our own."

"The point at which we are unable to renounce the things which divide us, because we believe that obedience to God Himself compels us to stand fast — this is the point at which we come together to ask for mercy and light," the report pointed out. Then, perhaps echoing some statements made at the Anglican Congress in Minneapolis just before, the observation was pointed up:

"Concretely, this means that when Churches, in their actual historical situations, reach a point of readiness and a time of decision, then their witnessing may require obedience unto death. . . . But when Churches have been ready in this sense 'to die with Christ,' they have found that He who raised Jesus from the dead is faithful and powerful still."

In the closing section, the report raises the question: "How are we to act in the obedience of faith and hope in our one Lord?" In reply, eight ways are suggested "in which, being both united and divided, we must all seek to be obedient." These were:

(1) "In thanking God joyfully for the actual oneness He has given us in the World Council of Churches, we must try to understand the theological implications of this ecumenical fact and to implement

**TUNING IN:** ¶Some kind of faith and order is a necessary part of the constitution of any body calling itself Christian. Thus faith and order are two vital areas of ecumenical interest. For the Anglican Communion the faith is that summed up in

the two Creeds, the Apostles' and the Nicene. Anglican Church order is episcopal, that is, it consists of the ministry of bishops (*episkopoi*), priests, and deacons, transmitted through the laying on of hands by the bishop.

it in the concrete relations of neighbor Churches. . . .

(2) "We must all listen together in the midst of our disunity to our one Lord speaking to us through Holy Scripture. . . .

(3) "We must consider frankly the influence of social and cultural differences upon the matters of faith and order which cause divisions, and also perceive how the events and developments of current history make disunity a most urgent question. . . .

(4) "We must speak the truth in love with one another and practice that love towards those with whom we disagree. . . .

(5) "We must learn afresh the implications of the one Baptism for our sharing in the one Eucharist. . . .

(6) "We must seek to acknowledge beyond the bounds of our own church each ministry that preaches the Gospel of reconciliation as a means whereby Christ performs His saving deeds. Especially need we to discover the meaning of the ministry of the laity for Christian unity. . . .

(7) "We must bear witness together to the Gospel of Him who has already overcome our sins and divisions. . . .

(8) "We cannot expect God to give us unity unless we prepare ourselves to receive His gift by costly and purifying prayer. To pray together is to be drawn together. . . ."

The document closed with an affirmation of purpose:

"At Amsterdam we said that we intend to stay together. He has kept us together. He has shown Himself again as our Hope. Emboldened by this Hope, we dedicate ourselves to God anew that He may enable us to grow together."

This Faith and Order report was not adopted without vigorous debate and numerous amendments, both in the section meetings and in plenary session. Differences in viewpoint followed generally the Catholic-Protestant and European-American divisions, but in the end there was a remarkable level of agreement.

The Eastern Orthodox delegates, however, presented a minority declaration setting forth their views. In it they commented on the main report:

"We have studied the document with considerable interest. It falls into three parts: the first contains an able exposition of the New Testament doctrine of the Church. The organic character of the Church and her indissoluble unity with Christ are adequately stressed in the document. We feel that this at least provides fruitful ground for further theological elaboration. The second and third parts of the document deal with the divided state of Christendom and suggest practical steps toward union. It is our conviction that it does not follow logically and consistently from the first part, and indeed if we do actually accept the New Testament doctrine of the Church we should come to quite different practical conclusions which have been familiar to us Orthodox for centuries. The whole approach to the problem of reunion is entirely unacceptable from the standpoint of the Orthodox Church."

The Orthodox conception of Church unity is then set forth at some length, in terms of "the complete restoration of the total faith and the total episcopal structure of the Church, which is basic to the sacramental life of the Church." It also rejects "the notion that the Church herself, being the Body of Christ and the repository of revealed truth and the 'whole operation of the Spirit,' could be affected by human sin." Finally, "we are bound to declare our profound conviction that the Holy Orthodox Church alone has preserved in full and intact 'the faith once delivered unto the saints.'"

## EVANGELISM

### New Methods

FROM PRESS DISPATCHES

All that the Church does has evangelistic significance. So declared the report of the section on Evangelism, which was commended by the Assembly to the member Churches for study and appropriate action.

Evangelism is concerned not only with "the bringing of persons to Christ as Saviour and Lord" in a personal relationship, which is the traditional concept of evangelism, but also with:

(1) The proclamation of the Gospel so "that it will transform the groupings and patterns of society . . . to the end that human institutions and structures may more nearly conform to the divine intention, and respect the limiting prerogative of God."

(2) The bringing of persons "into the full life of the Church as expressed in a local congregation."

In an attempt to suggest new methods by which more persons outside the Church may be reached more effectively with the Gospel, the report lists seven creative possibilities of evangelism:

(1) "Renewal" (or spiritual awakening and strengthening) of the "inner" life of the individual and the congregation.

(2) "Witnessing" laymen and women, who "are the missionaries of Christ in every secular sphere."

(3) Christian education, providing each new generation with "the fresh presentation of the Gospel."

(4) Chaplaincies, such as in hospitals, prisons, armed forces, industry, universities, and schools.

(5) Parish experiments, such as fellowship groups in neighborhoods and in occupational settings.

(6) Media of mass communication so that Christianity may "permeate the general consciousness."

(7) More "realistic" training of the ministry, especially in industry and agriculture.

Considerable debate was given to the inclusion of some reference to teaching religion in public schools. After an

amendment to this effect had been proposed by Canon Naylor of the Church of England in Canada, various American delegates, including Methodist Bishop G. Bromley Oxnam and Episcopal Church layman Charles P. Taft, opposed it.

Then Dr. Henry P. Van Dusen (Presbyterian) spoke against his fellow American delegates, saying that the issue involved deep and fundamental questions revolving around the nature of God and of the educational process. The final result was the omission of the subject from the report, with the promise that it would receive further study.

The main report declared that the Christian Church's witness is weakened by divisions within the Church and by other barriers. Consequently, the Church will strive for unity, for removal of racial and other barriers, and for correction of social injustice.

The report outlines four demands placed upon those seeking to communicate with those outside the life of the Church:

(1) They must engage in an "encounter" with the world, especially in dealing with workers and intellectuals.

(2) The Christian message must be directly applied to the problems which the individual faces in his daily life.

(3) The verbal word of evangelism must be accompanied by "works of service and compassion" so that the life of faith may be seen in actual deeds.

(4) Bible study is needed to strengthen the individual's faith sufficiently to make it contagious.

The revival of ancient religious faiths, especially in Asia, and the rise of new ideologies present serious challenges to evangelism, the report stated. In many cases, the hope which some of these new and revived faiths seem to present for changing oppressive social conditions provides a strong appeal to the people.

The relation of evangelism to Christ's second coming was dealt with in the last section of the report:

"The tragedy of the world is that it knows no Judge, no Lord of history. To the Church it is given to know that man is not condemned to an endless succession of meaningless nights and days, to never completed toil, to uncomforted mourning or ever-disillusioned hoping. It possesses, or rather is possessed by, the hope of a glorious fulfillment.

"In this hope we are saved and by it we live, considering 'the sufferings of this present time not worthy to be compared with the glory which shall be revealed in us.' The time of evangelism will not last forever; it will be succeeded by the time of the Kingdom fulfilled. The good news will not remain forever a promise made: It will become a promise kept. The Gospel will not be the knowledge of the privileged few: it will be revealed to all. Seeing in a glass darkly will not be our ultimate

vision of God: we will know even as we are known until we say, 'We are complete in Him.'

## SOCIETY

### A Criterion

The report of Section III, on the Responsible Society, was presented to the Assembly by Dr. C. L. Patijn of the Netherlands, director in the ministry of foreign affairs of his country and a member of the Reformed Church. The report marked a growing maturity on the Christian approach to economic matters in more than one particular—both in sounder theological foundations and in a more balanced view of the realities of economic life.

When the report came before the Assembly, Bishop John Peter of the Reformed Church of Hungary spoke on behalf of his delegation:

"It is not easy in the present situation to reach a common understanding on these subjects. And such an understanding has not been reached. It is not easy to say the same thing and to mean the same things. We of the Hungarian delegation are nevertheless ready to vote in favor of this document."

Their reason for doing so, he said, was that it was "a good and new starting point" from which to reach "a better and more concrete understanding between the Churches of East and West." The Bishop said that the best part of the document was the questions asked in the section about tensions between Communists and non-Communists.

This section read:

"Christians in Communist and non-Communist countries are called to hold each other in special brotherly concern and prayer across all barriers. Those of us in non-Communist lands affirm our unity with these Churches in the ecumenical fellowship and the bond of the Spirit, and our confidence in their loyalty to Christ. We rejoice with them in the Christian witness which they make in these new circumstances and seek to understand and affirm our fellowship with them in their temptations and in their Christian hope, for this witness and these temptations are relevant also to our social responsibility. Therefore we are presented with a number of questions which challenge Christians in Communist as well as in non-Communist countries in different ways. All Christians must wrestle with the following questions which are urgent in a special way in Communist lands.

"(1) What are the ways and what is the content of Christian witness in the face of atheistic ideologies?"

"(2) What is the social significance of the existence of the Church as an inclusive worshipping and evangelistic community? How can the life of the congregation in all its forms, including its pastoral and social work, affect society? How does the

Church's teaching ministry relate to state education under a Communist regime?"

"(3) What reforms are necessary in the life and structure of the Church? What are the values and dangers of agreements between Church and State?"

"(4) At what points can the Church and Christians cooperate with governments in their plans for social reconstruction? What are the limits of this cooperation? How does Christian social responsibility avoid both surrender to Communism and the temptations of a negative resistance?"

"(5) What new forms of prophetic ministry are required? How far are public statements by the Church on social questions effective?"

"(6) What Christian witness can Church members bear in their daily work? What is the place of suffering in Christian social witness?"

"(7) What, if any, is the Church's responsibility toward standards of truth in all fields? For pre-Communist social and cultural traditions? What is the relation between a Christian demand and a Communist demand for repentance for past social injustices?"

"The following questions are especially urgent for Christians in non-Communist countries:

"(1) What are the special temptations of the Church in a traditional 'Christian society'?"

"(2) Does secularism in the non-Communist world differ from the materialism in the Communist world?"

"(3) What is the content of Christian witness toward the large mass of secularized people? How far is this secularization due to the class nature of the Church and the accommodation of its life and message to bourgeois interests and values? What reforms in the life of the Church are necessary to meet these challenges?"

"(4) How far are the Churches in non-Communist lands genuinely prophetic in their relation to society and the State?"

"(5) What is the responsibility of the Churches in non-Communist lands for the cultivation of traditions of freedom and community over against the growing pressure toward social conformity?"

Professor V. E. Devadutt of India said the report paid not enough attention to the farmer. Indeed, as other speakers pointed out, there was a very thin sprinkling of delegates connected with any branch of production or distribution of the world's goods.

(A breakdown of the Assembly membership showed that the 502 included 383 clergy and theologians, 44 women, and 75 laymen, many of whom were lawyers, educators, or public servants. The only American representative of organized labor was Michael Budzanoski of the Episcopal Church delegation.)

Nevertheless, the section report showed advancing ecumenical understanding both of the relation of theology to economics and of the economic process itself.

On the meaning of "the Responsible Society":

"'Responsible society' is not an alternative social or political system, but a criterion by which we judge all existing social orders and at the same time a standard to guide us in the specific choices we have to make. Christians are called to live responsibly, to live in response to God's act of redemption in Christ, in any society, even within the most unfavorable social structures."

On the role of government:

"While the State is sometimes the enemy of freedom, under many circumstances the State is the only instrument which can make freedom possible for large sectors of the population. The State is not the source of social justice, but it must be its guardian, ready if necessary to accept responsibility to counteract depression or inflation and to relieve the impact of unemployment, industrial injury, low wages, and unfavorable working conditions, sickness and old age. But in doing so the State remains the servant, not the lord of social justice.

"In contradistinction to actions of the State, it is the task of the non-governmental sectors in economic life to be the guardian of responsible private action in society."

On the inadequacy of 19th century categories for understanding economic life:

"Disputes about 'capitalism' and 'socialism' disguise the more important issues in the field of economic and social policy. Each word is applied to many different social forms and economic systems. It is not the case that we have merely a choice between two easily distinguishable types of economic organization. . . .

"In some countries the 'welfare state' or the 'mixed economy' suggests a new pattern of economic life; others may be regarded as 'capitalist,' but the capitalism of today is very different from the capitalism of even 20 or 30 years ago.

"The Churches have been properly critical of monopolistic practices, and of the effects of many irresponsible business practices on people and society generally. But they also need to understand and lay stress on the valuable contribution which the skilled executive has to make to society, irrespective of the form of ownership or organization. At its best the business system has provided incentives for the responsible initiative and hard work which produces economic progress, and has embodied the wisdom of decentralized decisions and widely distributed power. These are virtues needed in any system."

However, Christianity is not uncritical of private enterprise:

"There are a number of places where our Christian concern for society makes us uneasy about the existing situation. . . .

"(1) We can never forget the warnings in the Bible about the dangers to the rich man.

"(2) Not only increased production but a stronger regard for equity in the distribution of wealth and income is also required. . . ."

INTERNATIONAL

Men Most Powerful

The influence of the World Council in international policy is exerted through the Commission of the Churches on International Affairs (CCIA), an agency of both the WCC and the International Missionary Council. A list of the 100 men most powerful in the affairs of the world would necessarily include the director of this agency, the Rev. Dr. O. Frederick Nolde, a minister of the United Lutheran Church who also finds time to serve as dean of a seminary.

Franklin D. Roosevelt is said to have



RNS

DR. NOLDE  
*Like and unlike the Pope.*

asked Joseph Stalin once upon a time whether it would be well to invite the Pope to sit in on the peace conference. Stalin is alleged to have replied: "And how many divisions are there in the Pope's army?"

Like the Pope, Dr. Nolde has no divisions to establish his position at the conference table. Unlike the Pope, he does not even have a well-organized and obedient religious constituency to back up his opinions, since the World Council is composed of many different Churches with varying attitudes toward world problems. The power of the CCIA is simply the power of extraordinary knowledge and understanding of international issues, plus the patience, detachment, and disciplined idealism of Christian faith.

In his report to the Assembly on August 20th, Dr. Nolde described the "new and more direct methods" being developed by the CCIA to bring the Christian faith to bear upon international affairs in the hope of averting the horrors of a third world war.

"The structure which has progressively developed," Dr. Nolde said, "involves contacts on the one hand with representative Christian leaders around the world and on the other hand with intergovernmental and other official organs where policies are shaped and decisions made. The 45 members of the CCIA, two-thirds of whom are laymen with specialized competence and experience in international affairs, come from 27 countries. Whereas there were only two national commissions in 1946, 21 are now cooperating with the CCIA, their impact on their own governments varying in accordance with specific national circumstances.

"Additional contacts with the Churches are maintained through special correspondents. Thus lines run out from the offices of the CCIA to many parts of the world for prompt consultation or for transmission of information. By this means the CCIA seeks to keep informed about varying Christian points of view sometimes involving sharp differences, and to deduce where possible a common line of action. . . .

"Because CCIA members have worked on international problems for a number of years, they have come to know personally many governmental officials and members of the UN secretariat. They can bring important concerns of the Churches to the attention of these officers and, in fact, their counsel is frequently sought."

The UN Peace Observation Commission is one of the achievements to be credited to the CCIA. Dr. Nolde told all that can now be told of a remarkable Korean episode when he said: "An officer of the CCIA flew to Seoul at the time when President Syngman Rhee and U. S. Assistant Secretary of State Walter Robinson were conferring on armistice arrangements in Korea."

Other chapters of the work of the CCIA have been written at the Foreign Ministers Conference in Berlin, the Geneva Asiatic Conference, and at discussions with Church leaders and governmental officials in Oslo, Stockholm, Paris, and Bonn; in India, Pakistan, Burma, Thailand, Indonesia, the Philippines, and Japan.

Accordingly, the statements of the World Council of Churches on International Affairs are modified by the sobering fact that the Council has an appreciable influence and responsibility in the field. Rhetorical denunciations and simple idealism are alike inadequate.

The main findings of the 19-page report of the section on International Affairs were implemented in one of the few resolutions adopted by the Assembly—the appeal for "a fresh start" upon the problems of world peace.

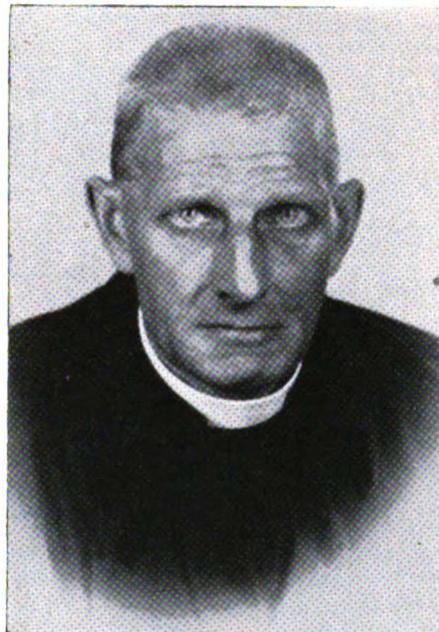
The section report firmly asserted that the nations should try to "live together" without resort to war, though recogniz-

ing that any attempts to build peace on a lower platform than the reconciliation of man to God may prove to be "but frail expedients in a world which has not yet become subject to the power of the Cross."

INTERGROUP

Pulling no Punches

"Separation solely on the grounds of race is abhorrent in the eyes of God." So declared the nine-page report of Section V on Inter-Group Relations which was accepted by the World Council Assembly in plenary session and commended



FR. RAYNES  
*Should, not may.*

to the member Churches of the World Council for study.

Pulling no punches in castigating segregation and in declaring the duty of the Churches in grappling with the problem, the report said that no greater opportunity has ever been offered the Church "to be the creative instrument of our God of love in a restless and changing world and the faithful servant of our Lord who is its hope."

For the Christian, the only hope for a permanent solution to racial and ethnic tensions, the report emphasized, lies in the Gospel, and especially in "Jesus Christ, who revealed God as Father and who died for all men, reconciling them to God and to each other by His Cross."

The section's report was the result of many hours of deliberation by a preparatory committee before the Assembly and of 12 hours of group discussion during the Assembly. Some parts of the statement were revised again and again to achieve as close a unanimity as possible.

Dr. Roswell P. Barnes, associate general secretary of the National Council of

Churches, and a delegate from the Presbyterian Church in the USA, presented the report as chairman of Section V.

Dr. C. P. Brink of Johannesburg made a statement in behalf of the Dutch Reformed Church in South Africa, which practices apartheid (segregation).

Although the report might, for some Churches, prejudice the issues at stake so that "fruitful action by them would be jeopardized," he said, nevertheless, the Dutch Reformed Church in South Africa would neither offer an amendment nor vote against the report.

A suggestion by the Rev. Raymond Raynes, Father Superior of the Community of the Resurrection, Yorkshire, England, that the word "should," be substituted for the word "may," in a sentence dealing with a minister's duty to advise young people on both the "potential richness" and the "painful consequences in some situations," of inter-racial marriages, was adopted.

## LAITY

### What Is Work?

Ideas are not always easily translatable. For example, a layman's vocation becomes in French his *vie professionnelle*, losing in the process the implication that vocation is a response to a call from God.

However, the report of Section VI, on The Laity: the Christian in His Vocation, emphasized the importance of "bridging the gulf that seems to exist between the faith and worship of many lay people and the work which they do during the week."

The area of work is not merely one in which the individual soul has an opportunity for "evangelism," and "personal witness," said the report, presented by Dr. Kathleen Bliss of the Church of England. "The Christian layman will . . . regard his job itself as a matter in which he may directly serve his Lord."

As is characteristic of most modern attempts to state a theology of work, the report was a free-wheeling philosophical effort unrelated to the biblical concept of work as a curse resulting from Adam's fall.

Work is, the report said: (1) a way of making a living; (2) a service rendered to society; (3) an expression of the desire to "create new forms of being and value." At this point, it was noted that biblical writers "shrink from speaking of man's work as creative. This kind of work becomes demonic in its mighty achievements as soon as men trust in their own power to re-create the world by means of their scientific and technical skill. Yet, properly understood, a man's spontaneous joy in his creative work is a sign of that freedom for which creation longs and . . . that man shall subdue the earth and have dominion over it."

"The real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations."

However, "Millions of men who know they belong in the world and speak its language and who are also faithful Church members are still looking for the Church that will stand beside them as they work." On the whole, the Church seemed uninterested and uninformed in this vital sphere.

The report recommended that lay people make a concerted effort to understand and act upon the implications of the Christian faith in their workday life.

## MAIN THEME

### A Vehicle Called Hope

By CLIFFORD P. MOREHOUSE

After two weeks of discussion, first in groups and then in three plenary sessions, and after five drafts, a statement on the main theme—"Christ the Hope of the World"—was finally adopted by the second Assembly of the World Council of Churches at Evanston August 28th. It is designed to accompany the 51-page report of an advisory commission [L.C., July 18th], and to be sent to the member Churches for their study and comment. With these two documents will be a *precis* of the discussions, to be prepared by the World Council staff after adjournment of the Assembly.

Surprisingly, the final statement is remarkably good; though it is unique, as the Rev. Franklin Clark Fry pointed out, in being a document hammered out almost entirely through debate of 600 delegates in plenary sessions.

There is, however, also a minority report, made by the delegates of the Eastern Orthodox Church to set forth their views. An effort by Bishop Bayne of Olympia, with the support of members of several Anglican and other delegations, to have the Orthodox report transmitted with the majority statement, was defeated when his proposal, lumped with ten supposedly "minor" amendments, was referred to the drafting committee. The committee did not include it in its final draft.

When the draft statement on the main theme was introduced in a plenary session by Bishop Hanns Lilje of Hannover, Germany (Chairman of the drafting committee), on Wednesday of the second week, it expressed profound gratitude for the work of the advisory commission, but went on to criticize it rather extensively. Specifically, it noted that "the report lacks the note of joyous affirmation and radiant expectancy which should mark a statement of the Christian hope."

It also registered "significant agreement" about four omissions in the report:

(1) The present work of the Holy Spirit in the Church and the world.

(2) Specific reference to "signs of hope."

(3) Adequate treatment of the problem of natural theology and cosmic redemption.

(4) A statement of the New Testament concept of the ultimate fulfillment of God's promises to the people of ancient Israel and the consequent special responsibility of the Church of Christ for the proclamation of the hope in Christ to the Jews.

It was soon apparent, however, that there was no "significant agreement" about these omissions, or their further elaboration in the draft statement.

Immediately after presentation of this draft, the Eastern Orthodox presented their minority declaration, stating that "the whole approach to the problem of reunion is entirely unacceptable from the standpoint of the Orthodox Church."

Prompt support for the Orthodox position came from the Bishop of Durham who declared that the Orthodox do not stand alone in radical criticism of the statement. The Bishop, Dr. Michael Ramsay, one of the foremost Anglican theologians, deplored the lack of any consideration of the doctrine of creation and the vision of God. The statement he said, would advertise the inadequacy of the original report, and he would feel that he would have to direct the attention of his clergy instead to the "glorious statement" of the Orthodox.

From that point onward, for the better part of two hours, amendments and substitutes came thick and fast. Only the skill of the Archbishop of Canterbury, who was presiding, kept the Assembly from bogging down in its own verbosity. Criticisms ranged from objection to a single word buried deep in the body of the text, to the lament of one orator from Australia who missed the "sound of trumpets" in its proclamation of the Christian hope.

All of the four "omissions" came under criticism, but the one referring to the Jews drew the strangest coalition of opposition from widely differing motives. The Copts of Egypt felt that to mention the Jews would seem to be taking sides against the Arabs in the Middle Eastern political impasse, while the Bishop in Jerusalem thought it would weaken the relations of the Church with the Jews of modern Israel. Charles P. Taft of the U. S. A. opposed the reference because it might offend Jewish friends in this country. Others, however, claiming that the conversion of the Jews is a definite part of the New Testament, and a necessary prelude to the second coming of Christ, were insistent that this omission be rectified.

The whole question of intercommunion was interjected into the statement when an amendment inserted "denominations" in a sentence praising the sharing of sacramental life across the barriers of class and race, culture and wealth. This was later deleted, as inappropriate to this document.

By the time of the evening session, Bishop Lilje's committee had produced a second draft of the document, incorporating many of the proposed changes; but this fared as badly as the first draft. A theological paragraph inserted by Professor Thomas F. Torrance, brilliant young theologian of the Church of Scotland (Presbyterian), met with wide approval, but various efforts to add to or subtract from the alleged "signs of

of Sweden, moved to dispense with it altogether and merely to send the report of the advisory commission to the Churches without comment. This motion was narrowly defeated.

The Assembly also passed an amendment offered by several delegations from the Near East to delete a passage referring to the conversion of the Jews. Ten so-called "minor amendments"—one of them Bishop Bayne's proposed inclusion of the Orthodox statement—were referred without debate to the steering committee, with power to act. The presiding officer, Dr. Fry, stated that these amendments were primarily editorial.

A dramatic episode was the presentation by Dr. Farid Audeh, a clergyman in Anglican orders but representing the Evangelical Churches in Syria, of the amendment to delete the passage on conversion of the Jews. This was presented on behalf of delegates of the Orthodox Patriarchate of Alexandria, of the Coptic Church of Egypt, and of the Evangelical Churches in Syria and Lebanon. It was supported by a long telegram from Dr. Charles Malik, who had left the Assembly the previous day, correcting a misunderstanding of his position. Dr. Malik, delegate to the United Nations from Lebanon and a member of the Orthodox Church, wired:

"There is no evidence whatsoever that the Pauline doctrine about the Jews implies an earthly kingdom for the Jews at the end of time. The rise or fall of such a kingdom after Jesus Christ is a fact of political history only and is subject to the laws of history and has nothing to do either with eschatology or Christian theology.

"I therefore repudiate any implication from any statement that any political event concerning the Jews is grounded in the Bible or in Christian hope."

Dr. Audeh repeated the charge made previously by the Rev. Father Makari As-suriani of the Coptic Orthodox Church that the words would imply "that this Assembly has taken a partisan position in a serious international dispute."

The passage under discussion expressed desire for "a statement of the New Testament concepts of the ultimate fulfillment of God's promises to the people of ancient Israel, and the consequent special responsibility of the Church of Jesus Christ for the proclamation of the hope of Christ to the Jews."

Observers believe that the statement was desired especially by delegates holding that Christian hope is in the end of the world. Belief in the conversion of the Jews and their restoration to a kingdom in Palestine is often associated with such a view. Inclusion of the disputed passage in the document would have slanted it in favor of the "Second Coming" conception of Hope.

Dr. Aziz Suryal Atiya, president of the Higher Institute of Coptic Studies at Cairo (describing himself as "only an ignorant university professor"), also spoke in favor of the motion to delete the disputed passage. A delegate from the Netherlands spoke against the amendment.

The chair was unable to determine the vote by a show of hands. On the second vote, tellers counted hands, but there was still uncertainty. The chairman then explained again in English the action that was being taken, and Bishop Lilje explained in German.

On the third attempt a count was made of the rising vote. The amendment carried 195 to 150 and the passage was deleted from the statement.



DR. FRY

RNS

*After the hammering, an effective voice.*

hope" met with indifferent success. Two efforts of Dr. H. P. Van Dusen, president of Union Theological Seminary, New York, and a member of the delegation of the Presbyterian Church in the U. S. A., to cut off debate and get the original document approved, met with failure.

At the end of the Wednesday evening session the entire document was again recommitted to the drafting committee.

A third draft appeared on delegates' desks on Thursday, but was not acted upon. Instead, delegates were asked to submit amendments in writing directly to the drafting committee. Many did so, and on the basis of these a fourth draft, with proposed amendments indicated, was prepared.

The fourth draft was presented after a day in which the only action taken was in "behind-the-scenes" hearings and discussions. At this stage the proposed statement almost met sudden death, when Bishop Anders Nygren, of the Church



BISHOP LILJE

RNS

*From 3 to 5 AM, corrections accepted.*

The other major debate was over a passage listing certain "tokens of hope" visible in the world today. It referred to "the steadfastness of Christian men and women in their daily work and their courage in times of trouble," and to a society which seeks to recognize human dignity . . . where there is effort to banish hunger, war and despair.

The disputed passage essentially favored the so-called "activist" view of Christian hope held by many American Protestant delegates. It was opposed by German and other delegates who believe that the only evidence of hope is a sign of the end of the age or the Second Coming.

Dr. Harold L. Yochum, president of Capital University at Columbus, Ohio, and a delegate of the American Lutheran Church, proposed the amendment and spoke in its behalf. He defended the amendment on grounds of shortening the Statement, and made no theological argument. Mr. Taft (Episcopal layman

from Cincinnati), spoke against the amendment. This passage "contains what I would have been gladdest to see in" the statement, Mr. Taft said.

The motion to delete the passage lost by a sizable majority.

Dr. Van Dusen, who was in the chair, then closed the debate and re-committed the document to Bishop Lilje's drafting committee to put into final form. If anyone had minor corrections, he said, they should take them in person to the drafting committee "between 3 and 5 A.M. when they do their work."

The fifth and final draft of the statement was brought in on Saturday, and was read to the Assembly by Dr. Franklin Clark Fry. It was immediately apparent that, although it was impossible to satisfy everyone, the document had been greatly improved in style and content, and many (though not all) of the amendments that had appeared to have substantial support were included in the final draft.

The effectiveness of Dr. Fry's voice and emphasis in reading contributed substantially to the satisfaction of the assembly with the final draft. The assembly applauded his presentation, and without further debate, the report was adopted by a large majority.

No doubt it will be found, like the report that it will accompany, "a creative and provocative ecumenical statement of Christian hope for this day." But most laymen will feel that the proclamation of "Christ, the Hope of the World," might well have stood on its own feet as a note of Christian victory, rather than been made to serve as a vehicle for a variety of different and often contradictory theological opinions.

## DELEGATES

### From Behind the Curtain

By CLIFFORD P. MOREHOUSE

Center of interest for much of the press and public at Evanston was the group of about 15 delegates from three countries behind the Iron Curtain—East Germany, Czechoslovakia, and Hungary. What part would they take in the Assembly of the World Council of Churches? Would they be media for the attempted infiltration of Communism into American Christianity? Would they be afraid to talk freely? Or would they perhaps have their views modified by exposure to the free interchange of ideas in the surroundings of a comfortable American suburb?

The answers could not easily be given. But the first thing that surprised press and public alike was the easy way in which the delegates accepted their brethren from Iron Curtain countries, not as exponents of an alien philosophy but as brethren in Christ. All the facilities of

the Assembly were open to them, and they took part freely in the work of committees, sections, and groups. With some restraint, but still with a great deal of candor, they expressed themselves in plenary sessions, and even in press conferences. And their answers to pertinent questions were by no means uniform, nor apparently dictated by political considerations.

Principal object of curiosity and center of controversy was Bishop John Peter, of the Hungarian Reformed Church. Advance rumor, and testimony before a Congressional committee, had it that he



RNS

BISHOP PETER

*The press conference was cancelled.*

was actually a Communist "plant," to keep an eye on the rest of the Hungarian delegation, headed by Bishop Albert Bereczky. Certain it is that he rose rapidly from an obscure position to a high ecclesiastical post, that he sits in the Communist-dominated Hungarian Parliament, and that he appears to have succeeded his nominal superior, Bishop Bereczky, as spokesman for Hungarian Protestants. It was reported, too, that his was the only visa that contained restrictions limiting him to travel directly to and from Evanston, and to participation in official activities of the Council.

So strictly was this visa limitation regarded that a press conference scheduled for Bishop Peter was cancelled. However, reporters submitted a long list of questions in writing, and to these Bishop Peter eventually gave a written reply. Some of these questions and answers are worth reporting verbatim:

Q. Are you a member of the Communist party? A. It would be impossible.

Q. Is there any other sense of the word in which you could properly be called a Communist? A. Properly speaking, I could not be called so.

Q. Can one be a Communist and a Christian at the same time? A. Yes, in a certain sense of the word.

Q. Is it true that you have informed on clergymen, resulting in their entrapment, imprisonment, or execution? (A witness before the Bentley Committee, the Rev. Laszlo Vatai, who escaped from Hungary in 1947, charged that Bishop Peter had been picked as an Assembly delegate because he was an informer.) A. No, it is not true.

Q. If not, what is your explanation of the stories to the effect that you have done so? A. Those authorities which released such statements have false information.

Q. Are Hungarian Christians satisfied and contented under Communist government? Do they feel that it is compatible with their religion and that it provides a reasonable atmosphere in which it can flourish? A. Yes.

Q. Are you free, from Christian convictions and principles, to criticize the government publicly . . . ? A. Yes.

Q. Do you have any fears of reprisals on your return home in consequence of anything you might say here? A. No.

In an early statement before a plenary session of the Assembly, Bishop Peter brought greetings from the member Churches in Hungary, which have done a great deal of preparatory work in studying the questions on the agenda.

"Yes, we came from the other side of the world," said Bishop Peter, "but not from another side of the Church. At home, and here, too, we proclaim against all divisions and tensions the unbreakableness of the Church. It is in the conscience of our fellowship—yes it was in joy and readiness to talk to you—that we came here. He continued:

"In the present moment it would not suit the spirit of our gathering to touch any details of those experiences which have almost overshadowed these feelings of ours since we arrived on this side of the world. On the contrary, I wish to thank you in the name of our delegation for the profound signs of love we experience here whenever we meet gatherings of Church delegates. You know that it is not always easy to understand each other in the actual world situation, but the very fact of our staying together is one of the encouraging signs of the realization that in the Churches we already do live in the effective powers of our Lord's coming world. It is His loving power that binds us together and that enables us to remain together in confronting the most crucial issues of the life of Churches and of nations."

After paying tribute to the World Council of Churches, and recalling the recent visit of the Bishop of Chichester and Dr. Visser 't Hooft to Hungary on its behalf, Bishop Peter observed:

"We are aware of the fact that in our contacts with you, most of the urgent international problems are involved. In this connection, I realize that we, coming from the other side of the world, are tempted

to represent to you not only the message of the Church, but also the way of life we are learning to practice. On the other hand, we often feel that you, living on this side of the world, are tempted to represent not only the message of the Word of God but also the way of life to which you are accustomed. We have to learn in the World Council of Churches to speak on political and social issues with more ecumenical-mindedness and in a more ecumenical language."

More outspoken was Dr. Guenther Jacob, general superintendent of a large number of Protestant congregations in the Soviet zone of Germany. It was reported that Dr. Jacob had first been denied by the East German authorities permission to attend the Assembly, but that they had later granted permission.

Dr. Jacob said that the East German government's promises to Churches under what he termed the "new line" had been kept — "up to now" — and that "things are much easier for Churches under the new policy of the German People's Republic than they were even 18 months ago." However, he added:

"Our State does not intend to remain strictly neutral towards all religious and ideological groups or to be equally loyal and tolerant with them. It has a clear-cut program and a definite goal: to establish step by step the Communist social order."

Under this policy, Dr. Jacob listed major difficulties for the Church "which are particularly acute today":

(1) "State schools which all children without exception must attend are explicitly based on the Communist creed. Each teacher is bound to manifest himself as a functionary in the service of the powerful workers' and peasants' class."

Students must prove their activities



DR. NIEMOLLER  
*War is simply madness.*

RNS

within the Communist youth organization. "Under these circumstances all children who have been brought up at home in the Christian faith have constantly to face deep inner conflicts at school. . . . Imagine a child who learns that God is the creator of the world whereas at school he is assured of the scientific knowledge that the world is a materia and as such without beginning or end."

(2) Possibilities for public missionary service are very limited: "Official regulations deprive the Church of the possibility to carry out her missionary task . . . and to utilize theaters, movies, press, and meeting places not owned by the Church, and literature on a free book market. This means that we are actually reduced to work within the walls of the Church and through the few Church weeklies of small circulation."

(3) Professional life is largely dependent upon governmental offices . . . "not only for officials, teachers, and members of the police force, but also for workers, peasants, shopkeepers, doctors, artisans, technicians and artists."

Church members, particularly young people, are under heavy ideological attack, Dr. Jacob said.

"You will understand that many people who would like to be Christians are driven into a conflict which they cannot ultimately sustain," he said.

"This is why some Church members, mostly young ones, change allegiance, and there are also those who disassociate themselves from the Church because they do not wish to draw attention," Dr. Jacob explained. "These are desertions which we, humanly speaking, certainly understand."

The East German government refused the Church permission to establish its own schools, Dr. Jacob said.

The Church is permitted to organize limited extra-curricular religious instruction for children of Christian families, "but it is evident that such limited instruction is incapable of shaping the total life of children through the teaching of the Gospel," he observed.

In his frank analysis of Church life in East Germany, Dr. Jacob underscored the incompatibility of Christianity and Communism.

"It is common knowledge that the Communist ideology does not hold the place of a personal Weltanschauung (opinion) of a few citizens; it does appear as a dogma which cannot bear any opposition voiced by people of a different conviction," he said.

"Adherents to the Communist dogma must therefore be intolerant of anybody who does not acknowledge its absolute relevance in matters of life and death. . . . They must be particularly intolerant of us Christians who are bound in faith to God



RNS

DR. HROMADKA  
*The silence was the loudest.*

the Father, God the Son, and God the Holy Spirit, and who can never approve of the Communist dogma if we do not want to betray our Christian faith."

"It is impossible to believe in both our Christian dogma and in the Communist dogma," he continued, "which reduces God to a product of a primitive mankind's anxieties and Jesus Christ at best to a revolutionary who tragically failed."

Dr. Jacob emphasized that "there can be no synthesis between the Communist ideology that developed into a fanatical religion, and our Christian faith. . . . It is an either-or proposition for any single-minded person, the gulf cannot be bridged."

In view of the outspoken criticisms of Communism by Dr. Jacob, it is significant that the Assembly elected as one of its new presidents his immediate superior — Bishop Friedrich K. O. Dibelius, Protestant Bishop of Berlin. While Bishop Dibelius lives in the Western sector of Berlin, his offices and Cathedral are in the East sector, and his jurisdiction includes many Churches in the Soviet-dominated East German Republic. Thus, in the person of one of its presidents, the World Council will be represented at the very meeting place of East and West, and will be caught up in the tensions and conflicts so ably outlined by Dr. Jacob. The significance of this for future developments is inestimable.

Another East German delegate, Dr. Lothar Kreyssig, was even more outspoken than Dr. Jacob. "Co-existence (between the free West and the Communist East) cannot mean anything more than an armistice in the cold war," he said in a press conference. "We must never forget that we are dealing with powers which consider themselves missionaries of an earthly religion, and their



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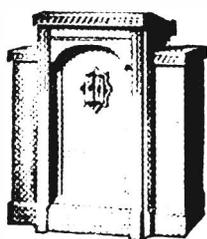
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relation to Christianity is like fire and water."

Quite a different point of view was expressed by Dr. Martin Niemoeller, who won fame in World War II by his opposition to Hitler, resulting in his arrest and long imprisonment in a Nazi concentration camp. Now Dr. Niemoeller, who circulates freely in both East and West Germany, is perhaps the leading Christian exponent of co-existence with Communism.

Although the actual Communist party membership in East Germany is small, said Dr. Niemoeller in an address before a civil liberties group in Chicago, "the Communist regime gives the best promise of feeding the people, and to that extent, I, too, am a Communist." He has also become a complete pacifist, he told a meeting of the Church peace mission, because "war is simply madness."

"It is neither characterized by good or bad, but simply by mad men," he continued. "I cannot imagine that Germany will fight under any circumstances. Hitler was the last man in history to make Germans fight. . . . To rely on European armies to fight against Communism is an error. Germany cannot be rearmad as long as Germany is divided."

It is significant, in the light of these observations, that Dr. Niemoeller worked strongly behind the scenes to oppose the election to the presidium of Bishop Dibelius, whose views on Communism in Germany are believed to accord more nearly with those so outspokenly uttered by Dr. Jacob.

Best known of the "Iron Curtain" delegates is Dr. Josef L. Hromadka, of Czechoslovakia, who once taught at Princeton Theological Seminary. Few question his earnestness or his sincerity as a Christian, but he has convinced himself, step by step, that Christianity can live and thrive under a Communist regime. He defended co-existence on several occasions, and denied that Protestantism in Czechoslovakia was subjected to any significant restrictions by the Communist government of that country. Yet he admitted that his attendance at a World Council meeting in America would have been impossible in the atmosphere of his country two years ago.

"Czechoslovakia is not a Communist or Marxist state," he declared in a press conference, citing its constitution, "but it is presently led by the Communist party." He said he could say much in favor of the Communists' mission to lead the nation toward "a new classless society," but indicated his belief that Christianity would not only stand out against Communist materialism, but would "go forward if we take our faith seriously."

Thus not one of the delegates from Iron Curtain countries made a whole-

hearted defense of Communism, though several felt that Christianity could exist and even flourish under a Communist regime. But it was significant that the two major Communist countries were unrepresented—Soviet Russia and Red China. To those with a sensitive ear, their silence cried out more loudly than the protestations of the delegations from Czechoslovakia and Hungary.

Perhaps the keenest observation came from a delegate from a Western European country who has recently visited the latter country:

"Don't discount the fact that the Churches have a large amount of freedom as far as statements of their pastors and running their own affairs is concerned. But watch the youth situation and religious education. There is the crucial place where the State curtailment of freedom lies."

**STRUCTURE**

**Streamlining**

A plan to streamline and reorganize the structure of the World Council of Churches was approved at a plenary session of its Second Assembly in Evanston.

As modified by the Evanston Assembly, the work of the Council will be organized in three divisions:

(1) The Division of Studies, containing the Departments of Faith and Order, of Church and Society, and of Evangelism, each with at least one full time secretary.

(2) The Division of Ecumenical Action, concerned with helping the Churches to make their membership of the World Council a practical living reality. It will contain the Ecumenical Institute, the Youth Department, the Department on Cooperation of Men and Women in Church and Society, and the Department on Work for the Laity.

(3) The Division of Interchurch Aid and Service to Refugees. This division, already existing, administers the worldwide relief efforts undertaken in the name of the World Council.

Besides these divisions, activities under the General Secretary's direction include the Commission of the Churches on International Affairs; the Department of Finance and Administration; and the Department of Information. Two regional offices of the Council are set up, one in New York, and one in East Asia.

The annual budget approved by the Assembly to finance these activities is \$441,000, which does not include the \$2,000,000 spent annually for the relief program. The budget of \$441,000 is however, only a general indication and not an actual limitation. Final action on the budget is taken by the Central Committee, which has the power to increase or decrease it.

Many of the World Council's activities are conducted in combination with the International Missionary Council. Indeed, the Amsterdam Assembly agreed

that the words "in association with the International Missionary Council" should be part of the general description of the World Council of Churches. However, it is felt that a merger between the two is not necessary or desirable at the present time.

MEETING PLACE

Stronghold of Zeus

Two invitations for the 1960 Third Assembly of the World Council of Churches were received in the closing hours of the Evanston Assembly. One of these, offered by Professor Hamilcar S. Alivisatos on behalf of the Greek government and the Ecumenical Patriarchate of Istanbul, was to the island of Rhodes in the eastern Mediterranean.

Here, he said, participants would not only enjoy the salubrious climate and the famous hospitality of the residents, but would also see one of the last remaining strongholds of the classical Greek god Zeus.

The other invitation, presented by Dr. Michio Kozaki on behalf of the National Christian Council of Japan, urged the Assembly to hold its next meeting in that country, which in 1959 would be celebrating the one hundredth anniversary of the coming of (non-Roman) Christianity to Japan. (St. Francis Xavier and Portuguese priests had brought Christianity in its Roman form to Japan in the 16th century, and remnants of it were found in modern times, despite centuries of proscription.)

A reference in a speech by a delegate from Hungary earlier in the sessions, referring to the hope of an early ecumenical meeting in Budapest, was thought to refer to a possible invitation to the Central Committee to hold one of its annual meetings there.

All invitations were referred to the Central Committee.

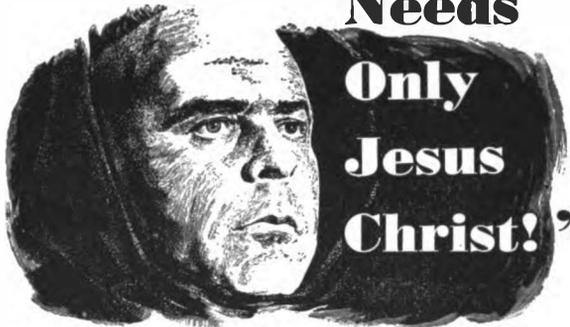
CONFESSIONAL

Instead of Sins, Tea

An afternoon of "Confessional meetings" sounded interesting to those who did not know that a "confession" in ecumenical argot is not a recital of one's sins but a religious grouping based upon a common confession of faith and similarity in Church order.

The Anglicans turned their "confessional meeting," August 20th, into a delightful social gathering—a tea at St. Mark's Church, Evanston. At least 200 were in attendance, including not only delegates and consultants but visitors, Anglican members of the Assembly staff, wives, and local Churchpeople. The relaxed and comfortable spirit of Anglicans among their own kind was reminiscent of the recent Anglican Congress.

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## EPISCOPATE

### Georgia Consecration

The Presiding Bishop has taken order for the consecration of the Very Rev. Albert Rhett Stuart, as Bishop of Georgia. It will be held October 20th at St. Paul's Church, Augusta.

The Presiding Bishop will be consecrator, with Bishop Barnwell of Georgia and Bishop Jones of Louisiana as co-consecrators; Suffragan Bishop Noland of Louisiana and Bishop Claiborne of Atlanta, presenting bishops; Bishop Powell of Maryland, preacher; and Bishop Barth of Tennessee, litanist.

Attending presbyters will be the Rev. Allen B. Clarkson and the Rev. T. Porter Ball, of Savannah. Deputy Registrar will be the Rev. John H. Fitzgerald, Secretary of the House of Bishops.

## DISASTERS

### Toppled Steeple

A momentary gust of 100 miles an hour from a runaway hurricane on the morning of August 31st toppled the steeple of Boston's Old North Church, ecclesiastically known as Christ Church.

The low-pressure area of the hurricane, named Carol, passed over Riverhead, L. I., shortly after 10 AM, hitting with greatest ferocity on Long Island and the shores of Connecticut, Rhode Island, and Massachusetts.

This storm marked the second time historic Old North Church had lost its celebrated steeple. Most of the original steeple was blown down in the great gale of 1804, but the clock tower survived that storm.

It was in the clock tower of the steeple of Old North Church that signal lanterns were hung the night of April 18, 1755, to send Paul Revere galloping through Middlesex County with the warning that the British were coming.

The Rev. Charles Peck, vicar of the Church, has said that the steeple would be replaced "as soon as possible."

Another church reported damaged during the hurricane's spin through Massachusetts was St. Matthew and the Redeemer in Boston. Shingles were blown off the roof of the church and parish house, to the extent that the sky was visible through the roof. There was an estimated \$1300 damage.

In Lexington, Mass., the steeples on Our Redeemer Church were torn loose and toppled.

Churches reported damaged in Maine were St. Paul's, Portland; St. George's, Sanford; Christ Church rectory; Bideford; and St. Mark's, Augusta. Eighty mile an hour wind in the state

damaged trees and grounds of other churches.

Most of the 76 Episcopal churches in Rhode Island, especially those along the coastline, were hit by the hurricane, but none seriously damaged.

Throughout the area of the storm traffic was hampered, by uprooted trees and rain floods; trains arrived late; and electric power was off for many hours. Damage to homes, business establishments, farm crops, roads, and boats in Long Island alone was estimated at \$2,000,000.

Before it blew out to sea off Maine that evening, the hurricane had taken an estimated toll of 53 lives, 43 of them in New England, and millions of dollars' property damage.

## PUBLIC AFFAIRS

### After the Killing, a Choice

The day before the French National Assembly voted against the European Defense Community, the dean of the American Pro-Cathedral in Paris warned that such action must not be considered the end of hope.

The Very Rev. Sturgis Lee Riddle spoke at Trinity Church, New York City, on August 29th. Referring to the impending French vote on EDC, he said:

"Man has never had a more awful or fateful choice to make. These world-shaking events of the last few days, the sadness that swept over many of us when we realized that the dream of European unity . . . was not yet to be realized, does all this mean the final closing of a chapter of hope?"

To many Europeans the French killing of EDC did appear to be the closing of a chapter of hope. Lost was the struggle to bring 12 German divisions into a six-nation defense army, which, it was hoped, would lead to a United States of Europe. Other nations which would have participated, with the exception of Italy, had ratified EDC, and Italy had been expected to follow suit in the near future. Disappointment over the French decision was shared with European supporters by much of the free world.

It was Dean Riddle's warning that the end of hope for EDC must not lead to a bigger break. He said:

"There will be no future for the Christian West if our fallings-out break a friendship deeply rooted in history, in religion, and in common beliefs in the nature, dignity, and destiny of man. . . . It is indeed a dramatic moment in history, but not a final one. God's providence sees to that. The choice is still there, the choice, as we see it, between life and death for our world. We must go on praying with all

our hearts that life may yet spring from death, blessing from cursing."

Dean Riddle, who was born in Texas, ministers to a congregation of about 300 Churchpeople plus many visitors, at the Pro-Cathedral of the Holy Trinity in Paris. He has been dean of the Cathedral since 1949. Before that he was rector of St. James' Church, Florence, Italy. Both churches are under the jurisdiction of the American Episcopal Church.

## ROMAN CATHOLICS

### A Word About Unity

The eyes of Rome were on Evanston, even though no Roman Catholics participated in the World Council Assembly.

An article on Evanston, published in the Vatican newspaper, *L'Osservatore Romano*, said that no Christian unity could exist without the Roman Catholic Church.

The front page story was written by the Rev. Carlo Boyer, prefect general of studies and dean of the theological faculty of the Pontifical Gregorian University in Rome. It was, according to the *New York Times* of August 31st, the first reference to the Evanston Assembly made from the Vatican.

Fr. Boyer referred to a statement made to the Council in Evanston by Dr. W. A. Visser 't Hooft, its executive secretary. Dr. Visser 't Hooft had reminded the Assembly [L.C., August 29th] that the Council "cannot and must not negotiate union between Churches." But, he added, "the Council can and must work to create a situation in which there is so much in common between the Churches that there is no adequate reason for them to remain separate from each other."

Said Fr. Boyer:

"It is clear that if that result [unity among Churches which the World Council hopes for] were obtained only for the communities meeting in Evanston, it would in no way be Christian unity, which will exist only when those communities will have so many things in common that there will be no reason for them to remain separated from the Roman Catholic Church."

## ECUMENICAL

### Provincial Meetings

Provincial meetings for diocesan and woman's auxiliary chairmen of ecumenical relations, sponsored by the Joint Commission on Ecumenical Relations, will be held this year for an intensive followup of the Second Assembly of the World Council of Churches. The dates and places are:

September 21st, Grand Rapids, Mich., the Pantlind Hotel

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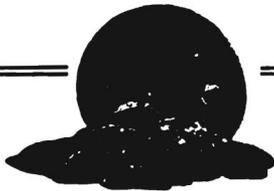
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October 19th, Colorado Springs, Colo., the Antler's Hotel  
October 21st, Philadelphia, Pa., Bellevue-Stratford Hotel  
October 25th, Lake Placid, N. Y., Lake Placid Club  
October 27th, Portland, Me., the Ambassador Hotel  
November 16th, New Orleans, La., the St. Charles Hotel  
November 18th, Dallas, Texas, the Hotel Adolphus  
October 18th, San Francisco, Calif., School of the Prophets

The meeting will run from 10 AM to 3 PM with luncheon provided by the Joint Commission. Reservations for the meetings may be sent to the Rev. James W. Kennedy, 217 Church St., Lexington, Ky.

## CONVENTION

### Louisiana Statement

Bishop Jones of Louisiana recently declared in an editorial in the *Louisiana Churchman* that his diocese will neither take from nor share in a "central fund," should one be provided to help assist deputations to the 1955 General Convention in Honolulu.

The "central fund" was suggested by the Presiding Bishop when he announced the site of the 1955 General Convention.

Bishop Jones explains the action by saying:

"The Church's unwillingness to meet in Houston is a confession of moral cowardice. We talk brotherhood, but we are afraid to demonstrate it. . . .

"We would be happy over the choice of Honolulu if it had come about in a normal way . . . But it is regrettable that in seeking to avoid one kind of discrimination, we now discriminate against a vast majority of the Church's membership. . . . Deputies will now be chosen not on the basis of merit but largely because they can pay the fare. . . .

"We think such a fund should not come from budgetary sources, but as gifts from those people who objected to Houston. The last five Conventions have cost Louisiana delegates an average of 3,000 miles each. Houston would have been our first opportunity in 30 years to attend in large numbers. Under the circumstances, we think the 'central fund' should be someone else's responsibility."

## ARMED FORCES

### Outstanding Service

Lt. Col. Lewis O. Heck, a priest of the Church, has been presented with a Certificate of Outstanding Service for his work as executive officer of the Army's Public Information Section. Recently retired from the Army, Colonel Heck will go to Severna Park, Md., to organize a congregation and build a church.

## Message

(Continued from page 4)

does the daily work of its members in the world, affirm the Lordship of Christ or deny it?

God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end — Jesus Christ our Lord.

Therefore we say to you: Rejoice in hope.

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# EDUCATIONAL

## SECONDARY

### New Headmaster

The new acting headmaster of St. Bernard's School, Gladstone, N. J., is Donald R. Williams, who has served St. Bernard's for eight years as master of history and social studies. He replaces the Rev. William N. Penfield who resigned recently.

## SEMINARIES

### Holy Land Map

Applying skills he learned as a petroleum engineer to a new career, seminary student Richard Neal recently built a contour map of the Holy Land at the Church Divinity School of the Pacific, Berkeley, Calif.

The 30" by 48" map is of plaster of paris laid over pressed wood and painted. It will be a valuable addition to future study of the Old Testament, according to Mrs. Sherman E. Johnson, wife of the dean of the seminary and instructor in the Old Testament course for which Mr. Neal built his map.

It took Mr. Neal an estimated 56 hours to complete his map, using knowledge gained from building models of oil field lands before he came to the seminary in 1953 from Texas.

### One Replaced By Two

Two distinguished theologians of the Church, the Rev. Dr. Reuel L. Howe, professor of Pastoral Theology in Virginia Theological Seminary, and the Rev. Dr. Charles W. F. Smith, Professor of New Testament at Episcopal Theological School, Cambridge, Mass., will represent the Episcopal Church on the faculty of St. Augustine's College, Canterbury (Central College of the Anglican Communion), for the academic year 1954-1955.

Dr. Howe and Dr. Smith will succeed the Rev. Howard A. Johnson, Canon-Theologian Elect of the Cathedral of St. John the Divine, New York, who represented the Episcopal Church on the College faculty last year.

Dr. Howe will be in residence from August, 1954, to the end of the year. He will lecture on "Christianity and Psychology" in the third of the summer vacation courses and on "Pastoral Theology of the Prayer Book" in the Advent term.

Dr. Smith will be in residence from January to June, 1955. In the Lent term he will lecture on "The Forms and Meanings of Jesus' Teaching," and in the Easter term on "The Johannine Literature and First Century Christian Thought."



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# DEATHS

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

### Louis E. Daniels, Priest

The Rev. Louis Eugene Daniels, retired in 1944, died August 23d at Oberlin, Ohio, at the age of 94. He was honorary canon of Trinity Cathedral, Cleveland, Ohio, since 1920.

Ordained in 1903, his entire ministry was spent in the diocese of Ohio. He served as rector of Calvary Church, Toledo; St. Paul's Church, Maumee; and St. Alban's Church, Toledo, in the period from 1902 to 1919. In 1919 he became rector of Christ Church, Oberlin, and remained there until his retirement.

Canon Daniels held the degree of Doctor of Sacred Music from Kenyon College, and from 1923 to 1944 he served as lecturer there on church music.

Publications by him include *Songs of Praise for America*, 1938; *A Service Book and Short Psalter*, 1940; *Notes on Chanting, The Anglican Society*, 1942; and *William Andrew Leonard (a beloved Prelate of the Old School)*, 1930.

### Harold V. Pierce, Priest

The Rev. Harold V. Pierce, vicar of Trinity Church, Sunnyside, Wash., and priest in charge of Christ Church, Zillah; St. Matthew's, Prosser; and St. Luke's, Mabton, died August 20th after a lengthy illness. He was 57.

Born in London, Mr. Pierce served with the British forces in World War I, where he was severely wounded. He had been for 24 years an employee of the Washington Water Power Co., Spokane, when he resigned in 1951 to enter the ministry. He had been very active as a layman, taking full charge of St. Andrew's, Spokane, during a long wartime vacancy.

### Milton B. Williams, Priest

The Rev. Milton Bryant Williams, retired since 1949, died August 26th at his home in Iowa City, Ia., at the age of 85. He had served 58 years in the active ministry, continuing until the age of 80.

Churches he served included St. Alban's, Blue Island, Mich.; Church of the Incarnation, Chicago; and in Mis-

souri, Christ Church, Lexington; Trinity Church, Marshall; and St. Paul's Church, Carrollton.

Survivors include his widow, Lillian Millicent Reynolds Bryant; one son; three daughters; six grandchildren; and four great-grandchildren.

### Arthur J. Allen

Arthur J. Allen of the Finance Department of the Church's National Council, died July 1st in St. Luke's hospital, New York City.

Mr. Allen was appointed a missionary to Hankow, China, in December, 1931, where he served 20 years until the situation in the Far East forced his return to America. Since 1951 Mr. Allen had been assigned duties in the Finance Department, but retained his missionary status.

Describing Mr. Allen's work in the Far East, the Rt. Rev. Lloyd R. Craig-hill, retired Bishop of Anking, said:

"In the death of Arthur J. Allen the Church has lost one of its most loyal and faithful missionaries. . . .

"Home for recuperation at the end of the war he was soon ready for a new assignment in China. With his knowledge of mission accounts he was made treasurer for the Hankow District. . . .

"With the advance of the Communist armies from the north, it became necessary to evacuate all American missionaries from that area, but the Allens stayed on until the last to help make financial and other arrangements for the rest to travel.

"When all the other members of our mission in China had left, the Allens still had to stay on for months until the Communists would give them a permit to leave. By this time Mr. Allen was ill, and even after his return to America, though his condition improved enough for him to help in the treasurer's department of the National Council, he never fully recovered. . . ."

### Charles W. Baker, Jr.

Charles W. Baker, Jr., a member of Christ Church [Christiana Hundred], Greenville, Del., died August 27th in Memorial Hospital, Wilmington. Mr. Baker was president of the board of directors of the Wilmington hospital where he died.

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# CHANGES

## Appointments Accepted

The Very Rev. **Jesé Krebs Appel**, dean of Trinity Cathedral, Porto Alegre, R.G.S., Brazil, has been granted a two-year leave of absence. He is now district secretary of religious education and will help to develop teaching of religious education in the public schools of Rio Grande do Sul, in accordance with a law recently passed by the state requiring the teaching of religion in the schools. Dean Appel will give courses in the normal school in Porto Alegre as part of this work.

The Rev. Dr. **Albert E. Campion**, formerly rector of the Church of the Mediator, New York, is now chaplain of St. Barnabas' Hospital, New York. He will continue his work as chaplain of Fordham Hospital and the House of the Holy Comforter. Address: 1413 Burke Ave., New York 69.

The Rev. **Bruce Coker Causey**, professor in the Theological School, Porto Alegre, R.G.S., Brazil, is now also locum tenens of Ascension Church, Porto Alegre.

The Rev. **James E. Hacke, Jr.**, formerly vicar of St. Augustine's Church, Tempe, Ariz., and chaplain to Episcopal Church students at Arizona State College, is now curate of Trinity Church, Santa Barbara, Calif., and chaplain to Episcopal Church students at Santa Barbara College.

The Rev. **D. Holmes Irving**, formerly rector of St. Michael's Church, Chickasaw, Ala., is now rector of Trinity Church, Mobile, Ala. Address: 187 S. Carlen St.

The Rev. **David Leech**, formerly vicar of Emmanuel Church, Quakertown, Pa., is now chaplain and teacher of sacred studies at St. Andrew's School, Middletown, Del.

The Rev. **Clarence Pope**, who was ordained deacon in June, is now curate of Trinity Church, 3550 Morning Glory Ave., Baton Rouge, La.

The Rev. **E. William Strauser**, formerly rector of St. James' Church, Oskaloosa, Iowa, is now rector of Christ Church, Lockport, N. Y. Address: 258 Vine St.

The Rev. **Henrique Todt, Jr.**, who recently became rector of the Church of the Redeemer, Porto Alegre, R.G.S., has accepted work as temporary dean of Trinity Cathedral, Porto Alegre, during the two-year leave of absence of the dean.

The Rev. **Fletcher Pinckney Wood**, is now vicar of the Church of St. Mark the Evangelist, Fort Lauderdale, Fla. Address: 2710 Middle River Dr.

## Armed Forces

Chaplain (Major) **William P. Barrett**, formerly addressed at Fort Knox, Ky., may now be addressed at 2117 Gould Ave., Fort Worth 6, Tex.

Chaplain (Major) **Gordon Hutchins, Jr.**, formerly addressed at Fort Dix, N. J., and at Hallowell, Maine, may now be addressed: Command—General Staff College, Fort Leavenworth, Kans.

## Ordinations

### Deacons

**Arizona**—By Bishop Kinsolving: **Adams Lovelkin**, on June 12th, at St. Paul's Memorial Church, Tucson; presenter, the Rev. T. A. Bogard; preacher, the Rev. W. H. Dugan; to be assistant of Grace Church, Tucson; address: 1933 E. Second St. (The ordinand was married on June 13th to Miss Bettie Jean Le Sturgeon of Corpus Christi, Tex.)

Ordained at the same service was **George Joel Smith**, who was presented by the Rev. D. S. Matson; to be vicar of the Church of Our Saviour, McNary, Ariz.

**Milwaukee**—By Bishop Hallock: **Frederick Milton Allen**, on July 25th, at St. Andrew's Church, Kenosha, Wis.; presenter and preacher, the Rev. T. A. Withey; to continue studies at Seabury-Western Theological Seminary, Evanston, Ill.

**Nevada**—By Bishop Lewis, on July 29th, at St. John's Church, Galilee, Glenbrook, Nev. (preacher, the Rev. T. M. Jones): **James Howard Davis**, temporary address: 1349 N. Virginia, Reno, Nev.; **Robert Crawford Strang**, temporary address: 555 W. Sixth St., Reno; **John Franklin Thomas**, address: Box 610, Carson City, Nev.; **David Krieg Wilson**.

All were presented by the Ven. T. H. Kerstetter, except the Rev. Mr. Thomas, who was presented by the Rev. Karl Tiedemann, OHC.

**New Jersey**—By Bishop Gardner: **Charles Leon Wood**, on July 3d, at the Church of St. John the Evangelist, New Brunswick, N. J.; presenter and preacher, the Rev. H. E. Perret-Gentil.

**Western Michigan**—By Bishop Randall, retired Suffragan of Chicago: **Joseph A. Howell**, on May 24th, at Christ Church, Joliet, Ill. Presenter, the Rev. J. W. Peoples, Jr.; preacher, the Rev. C. E. Bennison; to be curate of St. Luke's Church, Kalamazoo; address: 2514 S. Westnedge Ave.

## Resignations

The Rev. **William Donald McLean**, rector of St. Aidan's Church, Blue Island, Ill., has retired after 55 years in the ministry.

The Rev. **Allen P. Roe**, rector of St. Paul's Church, Put-in-Bay, Ohio, has retired. Address: 315 Spring St., Piqua, Ohio.

The Rev. Canon **Donald H. Wattlely** has resigned as canon of Christ Church Cathedral, New Orleans, effective October 1st, and will be available for other work. Address: 620 Iona St., New Orleans 20.

## Changes of Address

The Rev. **Allen F. Bray**, who recently became assistant chaplain of Trinity College, Hartford, Conn., may be addressed at Box 222, Trinity College, Hartford 6.

The Rev. **Guy D. Christian**, retired priest of the diocese of Washington, has moved from 5411 Chamberlayne Ave. to 116 South Blvd., Richmond 20, Va.

The Rev. **Ralph H. Cox**, rector of St. Paul's Church, Bakersfield, Calif., is on leave of absence, taking his first vacation for several years. Mailing address: c/o Miss Olive Chubb, 2708 Parkway, Bakersfield.

St. Paul's recently completed the building of a \$200,000 Spanish Romanesque Church of reinforced concrete. The old St. Paul's church building was completely destroyed by the earthquakes of 1952. The congregation has been meeting in the Elks' Club, and the church school in any building available. The Moeller organ of the old church was enlarged and used in the new building.

The Rev. **William Eddy**, American co-director of the Episcopal Church student Center at Hokkaido University, Sapporo, Japan, may be addressed: Church Society for College Work, N. 16, W. 5, Sapporo, Japan.

The Rev. **John A. Holmes**, rector of St. Andrew's Church, Liberal, Kans., formerly addressed at N. Washington St., may now be addressed at 1130 N. Prospect Ave.

The Rev. **George R. Laedlein**, who is serving St. Christopher's Church, Linticum Heights, Md., formerly addressed at 203 E. Maple Rd., may now be addressed at 107 N. Camp Meade Rd.

The Rev. **W. Herbert Mayers**, retired priest of the diocese of Maryland, formerly addressed at Martinsville, Va., and Largo, Fla., may now be addressed at Box 516, Clearwater, Fla.

The Rev. **George C. Ruof**, vicar of St. Paul's Church, Angola, N. Y., and St. George's, Highland on the Lake, Derby, may be addressed: Schuyler Rd., Derby, N. Y.

## Marriages

The Rev. **Addison K. Groff**, rector of St. Agnes' Church, East Orange, N. J., and Miss **Irene Bornemann** of East Orange were married at St. Agnes' Church on July 31st.

The Rev. **Charles Wesley Shike**, rector of St. Thomas' Church, Lyndhurst, N. J., and Miss **Eleanor Fort** were married on July 31st. The Very Rev. Dr. James A. Pike performed the ceremony at the Cathedral of St. John the Divine, New York, where Miss Fort had been the dean's secretary.

## Religious Orders

**Fr. Herbert Bicknell, OHC**, formerly at Holy Cross Monastery, West Park, N. Y., is now at Mount Calvary Monastery, Santa Barbara, Calif.

**Fr. Lincoln Taylor, OHC**, now on furlough from Holy Cross Liberian Mission, Kailahun, Sierra Leone, is now addressed at St. Andrew's School, St. Andrews, Tenn.

**Fr. William R. Turkington, OHC**, formerly at Mount Calvary Monastery, Santa Barbara, Calif., is now assistant superior of the order. Address: Holy Cross Monastery, West Park, N. Y.

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## WANTED

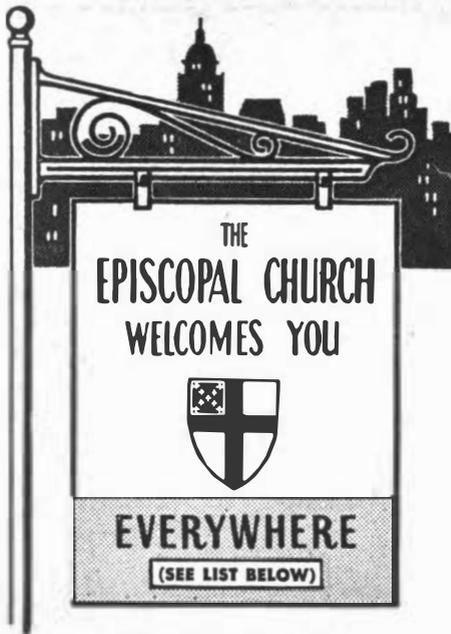
**COMPLETE CHURCH FURNISHINGS** including pipe organ, pews. Give price and condition. Reply **Box E-126**, The Living Church, Milwaukee 2, Wis.

**THE REV. FRANK T. HALLETT**, 300 Hope Street, Providence 6, R. I. wishes information regarding translations of the Beatitudes with "Happy" (that is, the Greek *makarios*) instead of "Blessed." He wishes also bibliographies of the Beatitudes and translations like the French *heureux* and *bienheureux* and the word for "happy" in other tongues, as "happy" in the Finnish.

## CLASSIFIED ADVERTISING RATES

- 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
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- Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

**THE LIVING CHURCH**  
407 East Michigan Street, Milwaukee 2, Wis.



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 the city.

THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
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

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., D.D.  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.  
Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;  
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. John M. Young, Jr., r  
Sun 7:30, 9, 11 HC; Others posted

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed  
6:15, 10; Also Fri (Requiem) 7:30; Also HD 10;  
MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 | S, 11 MP; HC Tues 7,  
Wed 10:30

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; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;  
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); MP 8:30; Ev 5. The daily offices are  
Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Re-  
citals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30  
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;  
Sat 2-3, 7:30-8:30

**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** 5th Ave. & 53rd Street  
Rev. Roellif H. Brooks, S.T.D., r  
Sun HC 8, 9, 11 | & 3 S, MP & Ser 11; Daily  
8:30 HC, Thurs 11

NEW YORK, N. Y. (Cont.)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 13  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC da  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C S  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers  
292 Henry St. (at Scammell)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP

**ST. CHRISTOPHER'S CHAPEL**  
48 Henry Street  
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily  
ex Mon 10, C Sat 7:30 to 8:30

OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Williams  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-4

PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Sun  
& by appt

SAN ANTONIO, TEXAS

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

MADISON, WIS.

**ST. ANDREW'S** 1833 Regent  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC

LONDON, ENGLAND

**ANNUNCIATION** Bryanston St., Marble Arch, W.  
Sun Mass 8 (Daily as anno, HD High 12:15;  
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 &  
anno.) C Fri 12, Sat 12 & 7

**KEY**—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confession; 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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.