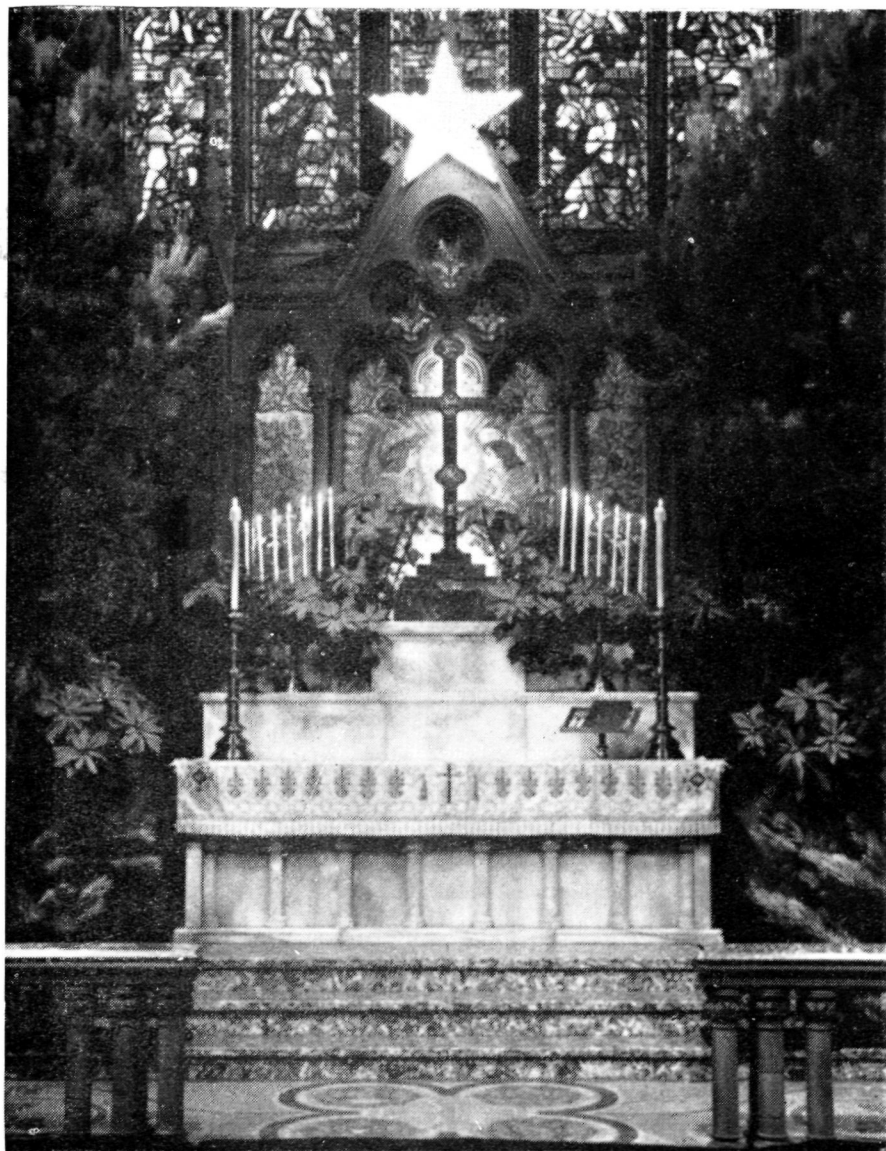


The WITNESS

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A COPY

January 8, 1953



ST. PAUL'S CATHEDRAL, BUFFALO
FROM CHRISTMAS TO THE EPIPHANY

An Epiphany Thought by Bishop Johnson

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4, Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days & 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday) Open daily 7 p.m. to 6 p.m.

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Fri., Organ Recital — 12:30.
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Weekdays: Tues.—Thurs., Prayers — 12:30.

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Thursday and Holy Days: 11 a.m., Holy Communion.

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Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 3578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

SERVICES In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
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Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30 p.m.; Mon., Tues., Thurs., and Sat., 12: Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Canon Mitchell Haddad
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H.C.; Evening, Weekday, Lenten Noon Day, Special services as announced.

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WRITE FOR SPECIAL RATE
FOR SERVICE NOTICES
THE WITNESS
TUNKHANNOCK, PA.

—STORY OF THE WEEK—

**CHRISTIAN YOUTH CONFERENCE
CONSIDERS COMMUNISM****REPORT LISTS ACTION CHURCHES MUST TAKE
TO BRING SOCIAL JUSTICE**

★ Christians should regard Communism as a challenge from Christ for the Church to concern itself more deeply with the world and its people and demonstrate in itself better qualities of social justice. This attitude toward Communism was urged on delegates to the third World Conference of Christian Youth, meeting Christmas week at Kottayam, India, in a report from one of the conference's study groups.

Delegates met in plenary session after nearly two week's of discussion in group meetings. As regards Communism, the report of one group said: "Our basic attitude should not be hatred and fear but love and understanding of, and deep concern for, the poor and oppressed who lie behind Communism."

The report described Communism as one of the forces endangering freedom because under it society becomes the only thing of importance and no room is left for the individual to realize his Christian relation with God. But the report added that Christian opposition to Communism should be distinguished carefully from opposition on purely economic grounds. Christians, it added, should make it clear that Christianity goes much further than Communism

in being a revolutionary force in the world.

The study group reports emphasized that society today is "a world in revolution" and that the Church must recognize the importance of the changes being made. "We see," said one report, "the rise of long-submerged groups who ask not only better material conditions but also freedom to participate and help determine the total life of society." For Christians, it added, there is no alternative but to be witnesses for justice and freedom in political and economic life and to concern themselves with social justice.

"We dare not be passive, for our inactivity is indeed action," the report said. "We dare not make more pronouncements, for we are tested by deeds, not words. We dare not say we do not know enough to act. We must seek to understand the world struggle wherever our suffering Christ is at work. There we must be with him."

According to the study report, the Church must:

Make sure it harbors no injustice of class or race within itself.

Try to give every individual a place in its community.

Urge its members to accept

responsibility as Christians by taking part in politics.

Give members the "main lines along which they should work" and provide them with a Christian background for work.

Bring a prophetic message to both the state and people in cases of grave importance where the life of the people seems at stake.

One report said that Christians assuming their responsibility for social justice by going actively into politics must accept the fact that they are involving themselves in corrupt situations.

But, the report said, "principles without power are useless, just as power without principles is ruthless."

In certain fundamentals, compromise is not possible, the report continued, but these are personal decisions every Christian in politics must make for himself.

Delegates to the conference joined in observing St. Thomas Day, which drew at least 30,000 persons to Kottayam to celebrate the 19th centenary of the Apostle Thomas' arrival in Malabar to preach the gospel.

The Church must condemn any group whose understanding of human life in society conflicts radically with Christian revelation, the conference said in a statement explaining why it could not support peace movements. The statement was a reply to an open letter to the conference signed by 12 Travancore Communist leaders. Written in English and Indian dialects, the Communist letter was widely distributed among the 300 del-

gates here. It urged them to support the platform of the Asian and Pacific Peace Conference held in Peking last September.

The letter also spoke of the "heroic struggle for national liberation being waged in Malaya, Viet-nam, and a number of other countries—even countries like India which claim to have achieved independence."

It told the young delegates that "foreign interests are still strangling the economy of these countries with the result that a large majority of the people are suffering unemployment and poverty."

New American infiltration into India and other Asian coun-

tries, the Communist letter charged, was taking place "under cover of aid programs." It added that "mighty liberation movements are growing in almost all Asian countries against foreign intervention."

Concluding their letter, the Communist leaders said: "It is unfortunate that blind anti-Communism lands some Christians in the camp of the oppressors."

In their reply, the conference delegates said they shared the signers' "urgent concern for peace, but we question the motives of the sponsors of the world peace movement whose Peking resolutions you ask us to endorse."

DEPARTMENT OF EDUCATION EXPLAINS PROCESS

★ The preparation of printed materials for the new curriculum for church schools is a process involving six different stages, according to a recent report by the National Council's department of education. The basic process is an experimental one, with the staff members of the department continually developing ideas and testing them in actual parish church school classes.

This process is the natural result of the conviction that Christian education is life-centered, that the Church is teaching people, rather than isolated facts, and that the Prayer Book way of life is one which gives meaning to all of man's interests, problems, and decisions.

First stage: Thus the first stage is the conducting of experimental classes in actual parish church schools. The parish supplies the children, the parents, and the teachers, and the department provides the parish

with the basic method of operation and with continual consultation as the experiment progresses. Any printed materials being tested are used as resources, or supporting material, rather than as teaching objects in themselves.

Second stage: A written report of this teaching experience is made, largely from tape recordings of the class itself, and also from the plans of the teacher which grow out of consultations with the department, and from the teacher's evaluation and interpretation of the experience.

Third stage: This first written report is then processed by staff members of the department. They add their comments, footnotes, interpretations, and suggestions. In some cases the report may be completely rewritten for literary purposes, although the basic account of what happened will not be changed.

Fourth stage: Five or more

parishes will be selected to use this processed report in their classes, but this time there will be much less supervision on the part of the department staff. Tape recordings will be made of some of these sessions.

Fifth stage: Each of the parishes using this processed report will then make a second report of its own based on its class experience. Thus the department will have several records of encounters with the same problem—each shedding a slightly different light on the ways the topic can be developed in class.

Sixth stage: The different reports gathered in the fifth stage will then be combined to form one single leader's guide for use in church schools throughout the country. A different guide will be developed for each grade on the elementary school level, and group-graded guides will be prepared for the junior high and senior high levels. In addition, readers and resource books will be developed for each age group. Referring to these, the report of the department states, "For those who are worried about whether this life-centered approach to learning will neglect the basic content material of our Christian heritage, these readers and resource books should offer some reassurance. They will contain the rich inheritance of our tradition as well as resources from contemporary life for use by children and young people. The dynamic manner in which they will be used will give them a meaning which will far surpass the achievements of the usual content-centered approach."

Similar experimental work is taking place with parents, the report continues. In most cases, this is carried on along with the work with children. The aim is to have parish-wide involvement in the educational program.

WEIGLE ANSWERS CRITICS

★ Considerable to-do has been stirred up over the Revised Standard Version of the Bible, particularly over "a young woman of marriageable age" being used in place of "virgin". In one southern community the pastor of a Baptist church called his flock together to witness the burning of the book because of this. Other objections have been registered, mostly from fundamentalists, though the Watchman-Examiner, considered the organ of more liberal Baptists, also registered a protest.

All of which prompted the Rev. Luther A. Weigle, chairman of the committee of scholars responsible for the translation, and former dean of Yale Divinity School, to write the following letter of explanation:

In answer to your inquiry concerning the translation of Isaiah 7:14, let me say that the function of the committee is to translate the Hebrew text in the case of the Old Testament and the Greek text in the case of the New Testament. The difference between Isaiah 7:14 and Matthew 1:23 is a difference between the Hebrew text of Isaiah and the Greek text of Matthew.

The Hebrew text of Isaiah 7:14 uses the word "almah" which means "a young woman of marriageable age." This word does not either assert or deny the virginity of the young woman. The Hebrew word for virgin is "bethulah" which is not used here.

In Matthew, on the other hand, which is written in Greek, the word at 1:23 is "parthenos", which is the Greek word for virgin. Matthew is here quoting the Septuagint translation of Isaiah 7:14, where the Greek word "parthenos" is used.

You will see that in the Isaiah passage the Hebrew uses a more general term while the Greek translation use the term which

means virgin. Our committee's responsibility is to translate the Hebrew and the Greek in the light of our soundest knowledge of what the words mean, and we decided that the only fair and true way to handle the matter was to use "young woman" as the translation for "almah" and "virgin" as the translation for "parthenos". In Isaiah we gave the alternative translation "or virgin" in a footnote. This is in recognition of the fact that the Greek translation has "parthenos".

Our action was taken with a deep sense of responsibility to the original text of the Scriptures. In this sense of responsibility it is to be hoped that we are joined by Christian people generally. Believers in the verbal inspiration of the Scriptures should be the first to desire the committee to translate the text accurately.

The Scriptural grounds for the doctrine of the Virgin Birth are stated clearly and unequivocally by the Revised Standard Version at those points where the original Greek text of the Scriptures states them—the chief of these texts being Matthew 1:18, Matthew 1:20, Matthew 1:23 and Luke 1:26-38. If you will read these passages in the Revised Standard Version you will see that there is no essential difference at these points between the King James Version, the American Standard Version and the Revised Standard Version.

BABY SHOWER FOR BACHELOR

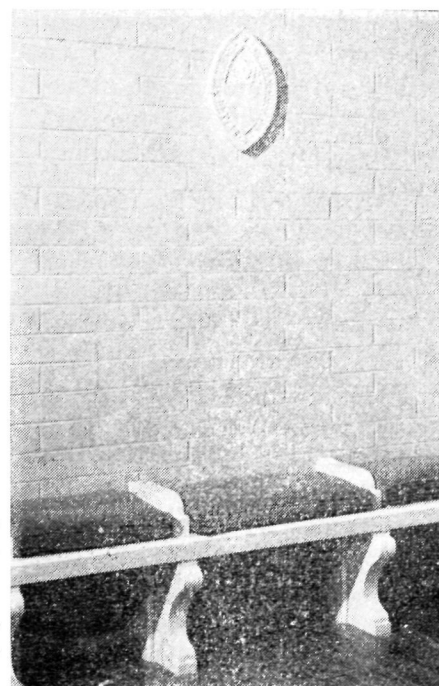
★ The Rev. Raymond A. Kurtz astonished the ladies of his two Auxiliary groups when he asked them to do him a favor with a "baby shower"—he being their bachelor rector. Tongues stopped wagging when it was learned that the clothing was for children at the Mission of the Good Shepherd, Fort Defiance,

YOUTH OF OLYMPIA HAVE MEETING

★ The annual youth convention of the diocese of Olympia was held at St. Mark's Cathedral, Seattle, with workshops conducted by clergy of the diocese. Bishop Bayne spoke at the dinner on the centennial year of the diocese, reviewing its history and emphasizing four keynotes of the Church: the Bible, the creeds, the historicity, the sacraments. Twenty eight parishes and missions sent delegates.

DEAN ROSE SPEAKS TO AUXILIARY

★ Dean Lawrence Rose of the General Seminary was the speaker yesterday, January 7, at the meeting of the Auxiliary of the diocese of Newark. He told of the many phases of work done in the seminaries. Sharing the program was Prof. T. S. K. Scott-Craig of Dartmouth, at present on a leave to visit colleges for the National Council to find out what Christian work is being done among faculty and students.



BISHOP SEAL on wall of St. Francis, Turlock, Calif., is a fine piece of stonework

CHURCHMEN AT VIENNA ISSUE PEACE APPEAL

★ An appeal that all governments make a special effort to end the Korean war was issued from the peace congress meeting in Vienna. A congress announcement said the appeal was signed by 44 churchmen attending the sessions.

Several American clergymen were said to be among the signers, who included Hewlett Johnson, the dean of Canterbury, and Metropolitan Nikolai of Krutitsky, a leading Russian Orthodox prelate. The appeal said the signers were "deeply disturbed by the continuance of the Korean war." The statement was drawn up by the Rev. Stanley Evans of Great Britain, an Anglican clergyman who has been accused by British churchmen of being associated with Communist-front organizations.

Delegates to the congress heard Ambrasio Domini, former Italian ambassador to Warsaw, attack Osservatore Romano, Vatican newspaper, for its stories about the meeting. Domini said Osservatore's first story "probably originated in the U. S. state department or the 'bureau of American secret police'." According to the Italian, the story said the congress hall was only half full and most delegates appeared to be bored.

The congress heard some criticism of Soviet Russia's policies by pacifist speakers. Canon Christopher F. Harman of Swindon, England, accused Russia of creating "grave disquiet" by rejecting the Indian plan for a Korean truce and by holding German prisoners of war in Soviet camps. He said Russia's rejection of the Indian proposal, submitted to the United Nations recently, had caused "bewilderment and a sense of hopelessness."

Canon Harman said many per-

sons regard pacifists as ostriches who bury their heads in the sand, hoping to escape the ravages of the storm around them. "But," he said, "they are sufficiently realistic to attend a congress like this without fear or favor. They are all aware of the risks involved, but they are equally aware of the terrifying risks of another war."

EAST GERMAN PRESS HITS DIBELIUS

★ The press of East Germany has criticized Bishop Otto Diebelius for statements he made at the assembly of the National Council of Churches which met recently in Denver. He was labeled a traitor who has "placed himself outside the community of upright Germans." The papers also quoted Pastor Karl Kleinschmidt of Schwerin as saying that if bishops and millionaires join hands to turn Germany into a battlefield, the pastors "will unite with the workers and farmers to prevent that."

Religious News Service reports that Diebelius said in Denver that there are fewer convinced Communists in East Germany than in the Western Zone because the Westerners know only the Communist program whereas the Easterners know the Communist regime.

RECORD CONTRIBUTIONS TO CHURCHES

★ Contributions to forty-seven Protestant and Orthodox Churches in the United States totalled \$1,286,633,160 for all purposes last year. It represents a gain of 10.3 percent over the previous twelve-month period. The average churchgoer increased his per capita contribution from \$32.33 to \$34.32. On this basis, the Free Methodist Church led with an average of \$194.79 per member. Second were Seventh-day Adventists with \$157.80.

TRINITY PRESIDENT THE HEADLINER

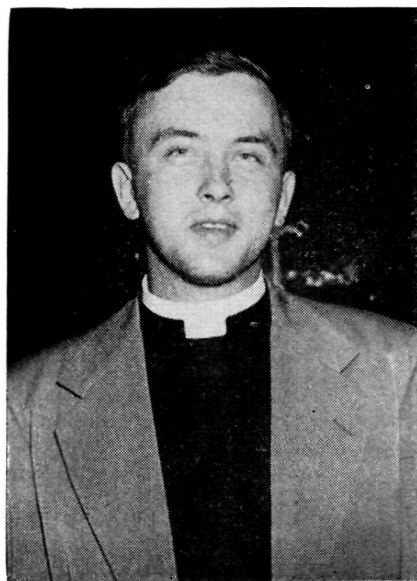
★ Dr. Jacobs, new president of Trinity College, Hartford, is to be the headliner at the annual dinner of the Church Club of New York, to be held at the Plaza on January 26th.

CHURCH MEMBERSHIP REACHES NEW HIGH

★ Membership in the Episcopal Church has reached a record high of 2,715,825, according to the Episcopal Church Annual, formerly the Living Church Annual. Contributions reached \$91,583,112, and there are 7,954 parishes and missions; 6,958 clergy; 6,997 lay readers; 589 candidates for orders and 1,246 postulants. Church school enrollment stands at 585,098, largest on record.

URGE NO VATICAN REPRESENTATIVE

★ A petition to President-elect Eisenhower not to appoint a representative to the Vatican is being prepared by leading Protestants. A public mass meeting will also be held in Washington on January 15th when the Rev. Leland Stark, rector of Epiphany, will be one of the principal speakers.



BRUCE A. WEATHERLY is the new rector of Trinity, Covington, Kentucky

EDITORIALS

Witnesses Of These Things

THE Episcopal Church in the United States is extremely fortunate in having four independent Church papers to report the news and thought of the Church to an increasing number of the members of the Church. It is natural, in a Church as a comprehensive as ours that there are, and should be, different emphases and points of view. Not all of these can accurately or fairly be reflected in one periodical, without a serious muting of some note which should be sounded clearly.

Firm in this conviction, The Witness believes it has a continuing reason for existence, and it invites the continuing support of the members of the Church, both of those who agree with its policy, and of those who may dissent, but who believe that the voice of honest dissent must never be allowed to die.

The Board of Editors has met recently to restate and re-affirm the policy under which The Witness will be edited, hoping thereby to clarify some misunderstanding, and to allay some misgivings. It is a standard to which we will sincerely and honestly adhere. It is printed here for the record, as unanimously adopted by the Board of Editors:

The purpose of the Board of Editors is to Witness to the whole Gospel of Christ, by upholding the Christian Faith, by promoting fellowship with Christians of whatever name, by seeking for patient understanding and cooperation of the different schools of thought within our Communion.

We believe the Episcopal Church to be Catholic in its historic structure, traditions, and inclusiveness, Evangelical in its proclamation of the Word of God, and Liberal in spirit. We believe that it is of vital importance to interpret the Christian religion in contemporary terms and to give practical application of the principles of Christ to our social, political and economic life. We believe that public worship should express clearly the realities of the Christian faith in a way "understood of the people". We believe in persistent endeavors, with the help of God and in cooperation with other Christian bodies, to achieve a fulfillment of the Master's will "that all may be One."

It is not always, of course, that the entire Board

is in agreement as to editorial opinion on some controversial matters. In order, therefore, to avoid misunderstanding, we share with our readers the following statement to which the editors subscribe:

We are convinced that joint editorial responsibility is a sound method in religious journalism and we agree among ourselves that only those editorials of the Board shall be permitted publication at any time. Minority or individual dissenting opinions will be printed only as signed editorials or articles.

If for any reason the purpose or policy of The Witness still remains unclear or ambiguous, the editors invite inquiries, criticisms or comments from any reader at any time. We want The Witness to perform a needed and vital function both in the Church and in the world. To us is committed a ministry of reconciliation in which we would not fail.

Second Anniversary

A SERVICE was held at St. Paul's Cathedral during the Boston General Convention to celebrate the 400th anniversary of the Second Prayer Book. Sponsored by the several Prayer Book Societies, the address was given by the outstanding liturgical scholar of our day, the Rev. Massey H. Shepherd Jr., professor at Episcopal Theological School and Witness columnist. It has been made into a twelve page pamphlet, now available from The Witness, Tunkhannock, Pa.

Other reprints of articles that have appeared in our pages recently are also available. "Our Personal U.N." describes the dynamic principles of group psychotherapy at the Church of Heavenly Rest, New York. It is by Dr. Clifton E. Kew, chief psychologist and lecturer at the American Foundation of Religion and Psychiatry.

Another which has sold in large quantities is "An Invitation to Roman Catholics" by the Rev. Robert S. Trenbath, the rector of St. Alban's, Washington.

Bishop Parsons, retired of California, is the author of a timely tract of thirty pages on "The Bishop and the Pastoral Relationship".

All are priced at 10c for single copies and \$4 for 100, assorted if you wish. We will appreciate payment with order since we aim to keep these tracts at a low price and the saving in book-keeping contributes to this end.

AN EPIPHANY SEASON MESSAGE

BY

IRVING P. JOHNSON

Founder and First Editor of The Witness

OVER one hundred years ago the Episcopal Church began in a feeble way to organize its missionary forces. Her methods were slow and cumbersome when compared with the rough and ready way of the Methodist circuit rider and the Baptist preacher.

Her leaders were timid and apathetic about the conversion of pioneers to her ways.

Her laity were indifferent to the call of the frontier and were well satisfied with establishing their own parishes in the older settlements.

Her volunteers to undertake the task of planting the Church in the new West were few and ill-supported.

The skirmish line of light infantry thrown out by Methodists and Baptists occupied the ground while we were getting our heavy artillery in shape for action.

Thanks to men like Bishop Griswold, Bishop Hobart and Bishop Moore, the Church became established in the original States, but even these energetic men did not see how they could do that and add any effort to man the ever-growing frontier.

There were few men like Philander Chase and Jackson Kemper, who wrestled with the problem of introducing the Church to the newer settlements. There were few men with the vision and the generosity to finance these pioneers—with the result that we lost our opportunity in the Midwest to make the Church strong and vigorous.

And the weakness of the Church in the Midwest made the problem of the Church in the far West still more difficult than it would otherwise have been.

The greatest comfort in the problem arises from the fact that each decade has marked a growing interest in missions, and a deeper realization that the spirit of missions is the life of the Church.

When I was a young man no men took interest in missions, but rather prided themselves on their indifference to the subject. A few women who loved the Church studied and prayed and did what they could.

Today there is an increasing circle of men and women within the Church who realize these things.

First: That the Church has an obligation to her divine Lord to carry out his command.

Second: That the Church has a message which

the world sorely needs and which the Church can best supply.

Third: That the work of missions does more to enlarge the vision of the giver than any other instrument of service.

Let us meditate upon these three considerations:

First: That the Church has an obligation to the Master.

I fear that many Christians do not worship the living God, but rather serve a definition of God.

It was in many respects a blessing that the early Christians loved Christ rather than defined him.

It would be lovely if we could still do this, but when the enemies of Christ began to say what he was not, the Church was forced to come out and say what he was, and so Christ became the subject of definition.

It is a very different thing for a man to accept the hypostatic union as a tenet of theology and to accept Christ as the master of his life.

Each may be necessary but the one in no way takes the place of the other.

The accurate theologian is not a synonym for the faithful servant.

As soon as Christ becomes a living master enthroned in Heaven, then his commands become superior to our theories. It is no longer a question as to whether I believe in missions, but it has become the question as to whether my master commands me to go.

The soldier must not brood over the unpleasantness of his orders but he must, rather, ascertain the character of them.

Christ's command to go into all the world and preach the gospel to every creature, indicates his will and it is our business as Christians to do his will.

I believe in missions because I am fully persuaded that my master commands me so to do.

Second: The Church has a message which the world needs.

It is as much a matter of our concern as to whether our standards of righteousness are correct as it is whether our individual performance is exemplary. I do not know that a good Mohammedan is more or less desirable than a poor Christian, just as I do not believe a good performer of jazz music is a better musician than a poor renderer of

classical music. The performance of the one is placed against the ideals of the other.

The world is undergoing a disintegrating process because of three things which it lacks—

- (a) Reverence for God and authority.
- (b) Poise and sanity in religious expression.
- (c) None of Christ's sympathy for the sinner.

Third: That the work of missions enlarges the soul of the giver.

Selfishness is the devastating scourge of human life.

To obviate selfishness we need to do something for which we received no personal return. It is this which adheres to whatever we give to the local parish or in the community.

In giving ourselves, our souls and bodies to be a living, holy, and reasonable offering, we should give what Christ wishes of us—not that which will most profit us.

It is this aspect of giving and doing for missions that has the right reaction on the giver.

We sing: "More love to Thee O Christ," then let us do what we sing. Let us do that which the Lord hath commanded us to do because we love him.

It is so hard to get people to see this, just as it is hard to get people to give a present which the recipient will enjoy, even though the giver cares not for it.

As Christ says, "If ye love me, ye will keep my commandments."

It is just that. It is Christ's commandment that we assist him in carrying the gospel to every creature.

It is an act of personal service to him that we do this, all the more if we do it because we love him—not because we understand why he wishes us to make this sacrifice.

The cross of Christ is the great missionary gift. He gave all for all men because he loved all.

He asks us to give something for all men because we love him, and we love him because he first loved us.

The cross was a gift to all, which few appreciate and which was wasted on many, but Christ is the lovable person he is, just because he gave, counting not the cost nor our appreciation of the cost. He gave simply because he loved—he asks us to do the same, and there is no place in which we can give as he gave to us, so readily as in missions. Thanks be to God for his inestimable gift and thanks be to God for an adequate appreciation thereof.

Cafeteria Religion

by William P. Barnds

IN a cafeteria you go down the line and select the items you want for your meal. Some people take salad; others pass it by, and take a large quantity of meat and potatoes. The customer selects what he wants and passes by what he does not want. Such a plan is fine for people who are buying a meal. It is not so good for people to treat their religion as they do a cafeteria. Yet that is just what some do. They accept, for instance, some teaching of the Church which they especially like, but if something is hard or demands sacrifice they pass it by. There are people who treat the Church as they do a cafeteria. They keep the rules they like, and which do not interfere with their personal notions, but they disregard the ones which would be difficult to keep. They go to Church services when it is entirely convenient for them to do so, but stay away when they are not in the mood to go. They are quick to want the ministrations of the Church on certain occasions, such as weddings or funerals, but may not support the Church as a matter of loyalty and duty.

Such people are guilty of the basic sin of pride, which is, of course, selfishness. They reserve the right to themselves to decide what is right and what is wrong. Instead of recognizing the claims of Christ and his Church in their lives, they choose what they will have in their religion, and let the rest go. Picking and choosing is fine in a cafeteria but it is no way to act in religion.

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NASH UPHOLDS MASS ON COMMON

★ Roman Catholics of Boston, for the first time, planned to celebrate a Christmas mass on Boston Common. It brought a protest from Rev. H. J. Ockenga, Congregationalist, who maintained that it "injected a sectarian flavor" in the observance of Christmas as far as civic observance was concerned. Bishop Norman Nash however said that "since both Catholics and Protestants are permitted to hold services on the Common, I see no objection to each being allowed to decide what type of service they should hold." He was supported by the Rev. Albert B. Coe, president of the state's Congregational conference, who said he believed "Christmas services on the Common help us put Christ into Christmas."

The mass was celebrated by Paulist Fathers at noon, with Protestants holding a service that same evening conducted by Dean Edwin Van Etten of St. Paul's Cathedral.

INTER-RACIAL SERVICE AT BLOEMFONTEIN

★ Bloemfontein, South Africa, is in an area where the government's segregation policy is fervently supported by Europeans. On the Day of the Covenant, when speeches are frequently on racist lines, with attacks on "British imperialism", Bishop Cecil Alderson scheduled an inter-racial service at the Anglican Cathedral.

Equal numbers of Europeans and non-Europeans attended. Most of the service was in English, but the gospel was read in the Sechuana tongue, hymns were sung in both languages, the bishop gave the benediction in both languages.

The service has caused a stir in political circles, as did also one at a Roman Catholic church in

a nearby suburb, likewise attended by some natives. A representative of the mayor attended without knowing that natives would be present. The mayor later issued a statement saying that he would have left the church upon seeing the natives if he had attended himself.

At the Anglican service Dean F. Findley said that its purpose was "to witness to a vital and uncompromising truth, that we are, whether African, Colored or European, all one in Christ."

BISHOP SHERRILL AT INAUGURATION

★ The Presiding Bishop, Henry K. Sherrill, is one of three religious leaders to accept an invitation to take part in the inauguration of General Eisenhower on January 20th. The others are Archbishop Patrick O'Boyle of Washington and Rabbi Abba Silver of Cleveland.

AFRICAN BISHOPS ISSUE STATEMENT

★ Anglican bishops of South Africa issued an appeal, read in all churches, calling on all races to work for a new order and urged all Christians "to give expression to our unity in Christ. Above all we must be on our guard lest by word or deed we break the spiritual bonds that unite us all in the family of God."

The message was prompted by attacks on the government's segregation policy by ministers of many denominations.

SENATOR ACTIVE IN CHURCH

★ Barry Goldwater, elected senator from Arizona, is an active communicant of Trinity Cathedral, Phoenix. Last winter he successfully headed a campaign for \$200,000 for the expansion of St. Luke's Hospital.

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VIRGINIA SCHOOL RECEIVES GIFT

★ Among the loyal friends of Virginia Episcopal School at Lynchburg, Va., for a number of years have been Mr. and Mrs. Andrew C. Gleason of Cleveland, Ohio, and Forest, Virginia. In Mr. Gleason's will he left a considerable sum to be used for charitable, educational and benevolent causes at the discretion of Mrs. Gleason.

From this bequest Mrs. Gleason has recently made a gift of \$25,000 to Virginia Episcopal School in memory of their son David, who was a student at the school of the class of 1937. With the approval of Mrs. Gleason, the authorities of the school are investing this as the David James Gleason Memorial Fund, the income to be used for scholarships for deserving boys.

Virginia Episcopal School is owned and operated by the Diocese of Southwestern Virginia; Bishop Phillips being president ex-officio and the trustees being elected under a three-year rotation system by the annual council of the diocese. The institution is progressing finely and opened its year of 1952-53 with an excellent enrollment.

A layman, Dr. George Lloyd Barton, Jr., is the executive head of the institution, with the title of Headmaster.

OAK RIDGE HEAD IS ORDAINED

★ St. Stephen's, Oak Ridge, Tennessee, was the scene on December 17, of the ordination to the diaconate of a distinguished atomic scientist who plans to combine careers in science, education and the ministry. He is Dr. William G. Pollard, executive director of the Oak Ridge Institute of Nuclear Studies, who carried out his theological studies under the direction of his parish priest, the Rev. Robert

F. McGregor, rector of St. Stephen's.

By the hands of Bishop Dandridge, Tennessee, holy orders were conferred on Dr. Pollard. Other churchmen participating in the service were Bishop Caruthers of South Carolina who was rector of Trinity Church, Houston, when Dr. Pollard was a graduate student at nearby Rice Institute, 20 years ago, and a friendship developed there has continued through the years.

Bishop Barth, Coadjutor of Tennessee, served as the Epistoler, and the Rev. James R. Sharp, canon to the ordinary of the diocese, was master of ceremonies. A boyhood friend of Dr. Pollard, the Rev. Dr. William S. Lea, of St. John's Church, Knoxville, was the Litanist. Dr. Pollard's four sons served as acolytes. A crowded church witnessed the ceremony.

Dr. Pollard's ascent to the ministry is no latter-day decision springing from disillusionment from his part in the atomic bomb project. Rather, it is the culmination of a lifetime within a Church environment. It received powerful impetus, he notes, through his sharing of his wife's conviction that their children be raised in a Christian environment. "More recently," he

commented, "it is the fruits of the stimulation attendant on participating in building a parish from scratch in the pioneer community of Oak Ridge."

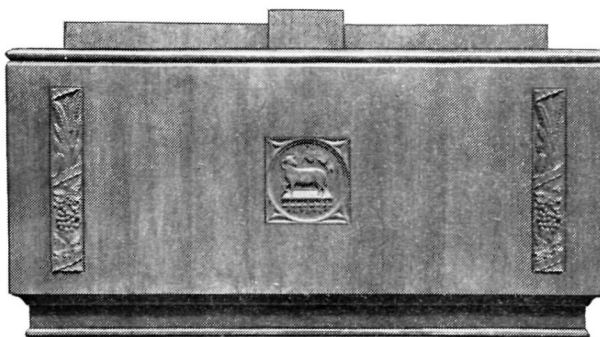
Dr. Pollard has become an able spokesman against the dominant secular humanist tone of our current culture which he believes "is profoundly false and a mortal sin against God."

The 41 year-old scientist will assist Mr. McGregor at St. Stephen's in Oak Ridge and St. Francis' mission in nearby Norris and elsewhere in the Oak Ridge area. In addition to his work in the diocese of Tennessee, he is in demand as a university lecturer, both on scientific and religious subjects, and he expects to continue this type of work. He will continue as executive director of the Institute, having been recently reappointed to this position by the board of directors in full knowledge of his coming ordination.

LOS ANGELES RECTOR BROADCASTS

★ The Rev. Ray Holder, rector of St. John's, Los Angeles, is giving broadcasts each Sunday evening over a network station. The talks are designed to reach thoughtful people on the problems of modern life.

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TRINITY PARISH EXPANDS WORK

★ Trinity Parish, New York, extended its work when a new mission chapel at 48 Henry St., lower east side, was consecrated on December 27th. The service was so well attended that Bishop Boynton was celebrant at a service in the gym where a temporary altar was installed.

The work is headed by the Rev. Kilmer Myers, newly appointed vicar of St. Augustine's Chapel, who is assisted by a team of clergy.

Part of the program is a college of pastoral work where clergy will be trained for a ministry in heavily populated urban



John Heuss

areas. It will be housed in a new half million dollar building, work on which will start in two years. Pending its completion, St. Christopher's, the new mission, will serve as a center where twenty men will be trained. Half of the students will be newly graduated seminarians, the others ordained clergymen enrolled for refresher courses. The Rev. John Heuss, rector of Trinity parish, leaves for a tour of the seminaries next week to seek cooperation in the venture.

Myers, speaking at a luncheon following the consecration, outlined the venture as follows:

"As a team we shall endeavor to be identified and share the life of our people here. The work will be conducted according to the principles of the Urban Mission Priests group of the Epis-

copal Church. The principles are four-fold.

"The manner of communicating the Gospel must be through the shared life and cannot be only by words. The Church owes this identification to the segments of society which she has neglected.

"Shared life must be undertaken by groups rather than by individuals. The life must be lived in community.

"Most of the work of evangelization must be done by members of the social group itself, the lay militants. The clergy can only raise up and support the militants.

"The clergy mission team must be available to the people day and night; even their house should be open and accessible to the larger parish community."

THEOLOGICAL EDUCATION SUNDAY

★ Seminaries have sent out literature, pledge cards and other supplies, aimed at stimulating a generous response for the offering on January 25th, designated by the Presiding Bishop as theological education Sunday. Dean Johnson of the Church Divinity School of the Pacific has listed eight methods which he thinks will make for support: One, mention the Sunday in parish bulletins; two, get a story into the local papers; three, send a letter to members

of the parish, enclosing a leaflet and an offering envelope; five, plug it at the Church school; six, plug it at meetings of parish organizations; seven, preach on vocation to the ministry; eight, if a seminary is nearby, ask a member of the faculty or a student to hold forth.

NEW MOVEMENTS IN ENGLAND

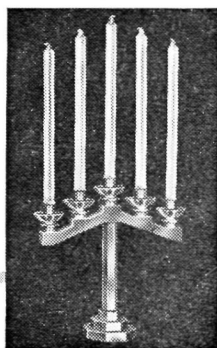
★ "It is not enough to belong to the Church—we must be the Church"—such, said the Bishop of Ripon in his last talk as visiting English lecturer at the Berkeley Divinity School, is the spirit of new movements in the Church of England, as illustrated by the baptismal reform developed in many parishes with the idea of making the administration of baptism a truly corporate act and the "parish and people" movement headed by his suffragan, the Bishop of Knareborough.

The bishop spoke to a family gathering of the Berkeley community on his last night in New Haven. After his talk the president of the student body, F. K. Kramer, presented the parting gift of students and faculty, a leather suitcase.

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THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

John Knox, Criticism and Faith. Abingdon-Cokesbury... \$1.75

The central concern of this little book is: Does the use of historical criticism seriously impair the Bible's value as the Word of God? In the light of his rich experience as historical critic and Christian preacher Professor Knox reasons cogently that it does not. In fact, the proper application of Biblical criticism—i.e. within its rightful limits—can lead to a truer understanding of the basis of our faith and a richer and more creative exposition of the Bible.

Seeing that the church testifies to the "Event of Christ" and its importance for us (our redemption), Dr. Knox stresses the point that historical criticism cannot, therefore, destroy the meaning of the Event for the Bible student. Christ is "the living reality at the center of the church's life. No historical study of the Bible can place reality in jeopardy." (46-47). But by giving us all possible relevant data concerning that Event, the historian enables us to "recover" the distinctive character of the Event, to distinguish the various factors which created it, and to trace the several stages in its development. Our understanding of the Word is thereby enhanced, not diminished.

As the sub-title states, these lectures form a perceptive study of "the role of Biblical scholarship in the life of the Church". —*Lansing Hicks*

Daily Increase, the handbook of the united movement of the Church's youth 1952-1953. Seabury. \$.65 Pretty thin.

Medieval and Modern Greek Poetry: an Anthology. By C. A. Trypanis. Oxford. \$4.25

Because of the wealth of poetry and prose which has come down to us from ancient Greece, very little attention is given to the Greek literature of the Byzantine and later periods. Neverthe-

less, there was a great and certainly noteworthy output of writings in Greek during the thousand years that the Eastern half of the Roman Empire was a stronghold of Christianity. This anthology, therefore, edited by the Oxford professor of Byzantine and Modern Greek, C. A. Trypanis, will be of great interest to the student both of secular and of ecclesiastical Greek literature.

It is probably true that many of the non-religious works of Byzantium were uninspired, usually following a classical or Hellenistic model. However, there are some sacred works that are among the most beautiful in the Christian tradition; an excellent example are the Good Friday canons (unfortunately not included in this collection) in which sorrow because of our Lord's death and wonder at his conquest of death are blended in a clear, striking imagery reminiscent of the Old Testament. The hymns in the present anthology owe a great deal of their beauty to their direct and uncluttered metaphors.

Those who would like to read the later Greek poetry will find the Cretan medieval epic *Erotokritos* especially delightful and will welcome the originality and strength of the modern poets Palamas and Cafaves. Mr. Trypanis has thoughtfully compiled a glossary of medieval and modern Greek words to aid those who know only classical or New Testament Greek.

—*Elizabeth Constantinides*



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PEOPLE OF THE CHURCH

CLERGY CHANGES

WILLIAM P. BARNDs, rector of St. Matthew's, Lincoln, Nebr., and a Witness columnist, becomes rector of St. James, South Bend, Ind., Feb. 1.

FRANCIS F. LYNCH, rector of St. Thomas, Baltimore, becomes rector of the Nativity, Baltimore, Feb. 1.

WILLIAM R. HARRIS, rector of Our Saviour, Baltimore, and chaplain of the Church Home, is now on the staff of Bellevue Hospital, New York.

GEORGE A. HEALD, formerly ass't at the transfiguration, New York, is now rector of the Redeemer, Elgin, Ill.

JOHN J. BISHOP, recently ordained priest, is in charge of St. Thomas Church, Somerville, Mass.

JOHN CROWTHER, formerly rector of Christ Church, New Ross, Nova Scotia, is now rector of St. Ann's, Revere, Mass.

ROBERT C. DERR, formerly curate at Christ Church, Short Hills, N. J., is now in charge of St. Andrew's, Belmont, Mass.

GEORGE F. DUTTON, formerly rector of St. Luke's, Fall River, Pa. is now associate rector of St. Paul's, Chester, Pa., and in charge of St. Luke's Chapel.

JOHN R. McWILLIAM, formerly rector of Emmanuel, Stamford, Conn., is now rector of the Epiphany, Walpole, Mass.

A. H. MACDONNELL, formerly rector of Trinity, Ashland, Ore, is now rector of St. Barnabas, McMinnville, Ore.



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JOHN D. HUGHES, formerly in charge of St. James, Bucyrus, Ohio, is now rector of St. Andrew's, Greencastle, Ind.

THOMAS J. M. DAVIS, formerly ass't at St. James, Cleveland, is now rector of the Good Samaritan, Oak Park, Ill.

CHARLES W. BUCHANAN is now in charge of St. Luke's, Hot Springs, Ark.

OLIN G. BEALL is now rector of St. John's, Helena, Ark.

ORDINATIONS:

Bishop Washburn ordained the following priests at Trinity Cathedral, Newark, Dec. 20: **C. D. BEISHEIM**, Secaucus; **BAYARD HANCOCK**, Allendale; **JAMES HULBERT**, Dumont; **JOHN E. SOLEAU**, Morristown; **W. J. DOUGHERTY**, Warren County Mission; **W. N. PENFIELD**, Newark; **M. M. McCULLOUGH**, Newark, **H. W. HANSEN**, missionary to Japan. **GERALD M. COVER**, former Methodist, was ordained deacon and will serve at Christ Church, Short Hills.

FRANK D. MUSGRAVE was ordained priest by Bishop Burroughs, Dec. 17, at St. Matthew's, Toledo, Ohio, where he serves.

DEATHS:

HENRY dew. de MAURIAC, 70, retired, died Dec 15 while attending a reception in his honor

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

PHILIP H. STEINMETZ

Rector of Ashfield, Mass., Churches

There is a small error of fact in your excellent and interesting article on page 5 of the December 4th issue dealing with the Episcopal-Presbyterian Church in Ohio of which Luther Tucker is the rector. You say there is only one other case where the Episcopal Church has federated. I know of another such case, namely that of St. John's Federated Church, East Boston, Mass. of which the Rev. Philip Anthles is rector. Here it is a Congregational Church with which we are federated. It is possible that your article meant to refer only to Episcopal-Presbyterian federations in which case it may be correct.

I am especially interested in the article because I know Luther Tucker and have heard bits about what was happening for time to time.

HARRY E. ESTABROOK

Layman, So. Orange, N. J.

I was glad to see the excellent article by Pastor George B. Ford of the Roman Catholic Church in the Witness because I think it represents a step toward a greater cooperation between that Church and our so-called Protestant Churches. I have just finished reading "A Catholic Speaks His Mind on America's Religious Conflict" by Mr. Thomas Sugrue (Harper, \$1.00) which I feel should be drawn to the attention of all who would like to see this take place.

If a few more courageous Catholics like Mr. Sugrue were to become sufficiently interested in this problem to express themselves and more Protestants would open their minds to the good in the Roman Catholic Church this much-to-be-desired cooperation would soon get a real start towards a satisfactory solution.

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Backfire for December 11th, together with the whole WITNESS for that date and all issues before and after, is well and properly filled with Human Rights.

Yet how can James J. Hawey's letter refer to "the trivial subject of the repatriation of war prisoners"? Can it be just because these prisoners under our care and refusing to be returned to their native North Korea or to China are merely of a yellow-skinned race instead of white? Nothing trivial about their wishes and hopes!

WILLIAM R. SULLIVAN

Layman of Los Angeles

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