

The **WITNESS**

JUNE 3, 1954

10¢



BISHOP POWELL BREAKS GROUND

ST. LUKE'S Tulsa, Oklahoma, is to have a new parish house. Observing the spade work are Vicar C. C. Hoggard of St. John's; Rector C. E. Wilcox of St. Luke's; Rector E. H. Eckel of Trinity under whose direction St. Luke's started; Tom Venable, chairman of the building committee

THE MEANING OF CHRISTIAN MARRIAGE

SERVICES In Leading Churches

NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkds HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

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Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

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9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP. Lit or procession) (1. S. HC); 4. Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

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Holy Days: 11 Fri. 7.

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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Japanese Leader to Bring
Anti-Weapons Appeal****DECLARES PEOPLE OF JAPAN ARE INDIGNANT
OVER ATTITUDE OF U.S. GOVERNMENT**

★ Michio Kozaki, moderator of the United Church of Christ in Japan (Kyodan), left for the United States to bring to Americans a statement his Church has adopted against the development of nuclear weapons.

The statement warned that the Japanese people "will no longer give heed to what the missionaries sent out from your country preach" unless the Churches of America "show a definite attitude" in regard to the problems of nuclear weapons.

Describing the H-bomb as "today's most acute problem of Christian ethics as well as a political and military one," it raised the question whether American Churches "are not being severely questioned as never before by God and by the people of the world concerning their responsibility."

The statement said that the Japanese people are "very indignant" over the attitude the American government has taken in regard to the serious injuries inflicted upon Japanese fishermen and the nation's fishing industry by recent H-bomb tests.

"As Christians and as citizens of the country that has sustained damage three times

from atomic and hydrogen bombs," it said, "we cannot help having great misgivings over the mere existence of such terrible weapons.

"We hope you will understand that your Churches can make a contribution to the evangelization of Japan not only by sending people and money but even more by setting an example of unflinching Christian conscience."

The statement closed by saying that the Kyodan realizes its appeal must be ultimately addressed to "the Churches of all countries possessing the H-bomb" but that the plea is being directed first to American Churches because of "their influential place among the Churches of the world."

"We anticipate," it said, "that the Second Assembly of the World Council of Churches will serve as a good opportunity for the Churches of the world to take this problem up in earnest."

Kozaki is chairman-designate of the Japanese delegation to the Evanston meeting.

Just before leaving for the U. S., he said the Japanese delegation was determined that the matter of the H-bomb tests at Bikini and their effects be

brought up at the World Council meeting. He also disclosed that the National Christian Council of Japan, of which he is chairman, had received a letter from W. A. Visser 't Hooft of Geneva, general secretary of the World Council, expressing the latter's intention to bring the question to the attention of the Evanston Assembly.

Earlier Kozaki and other officials of the N.C.C. had conferred with Thoburn T. Brumbaugh, administrative secretary for Japan, Korea and the Philippines of the Methodist board of foreign missions and a member of the department of international justice and goodwill of the National Council of Churches in the U.S.A., on ways to reduce some of the tensions developing in this country over Japanese-American relations.

Brumbaugh, who spent a week in Japan before going on to Korea, told the Japanese Protestant leaders that, as the result of an earlier resolution on atomic energy by the Japanese Council, the American Church body's international justice department is drafting a new statement on weapons of mass destruction.

Other issues discussed with Brumbaugh by the Japanese Christian leaders were the problem of the more than 800 war criminals still being held in Sugamo Prison here and the moral conditions in and around American military installations in Japan.

Builders For Christ Returns Good in First Reports

★ Fifteen days after the nationwide Builders For Christ canvass, thirty-two dioceses and missionary districts report contributions and assured pledges amounting to \$913,180 against a total campaign goal of \$4,150,000.

The National Council, through its promotion department, requested diocesan promotion chairmen to make preliminary reports on the campaign by May 12. Thirty-eight of those expected to report have not sent any account of progress.

Twelve dioceses and missionary districts can already predict they will go over the top. Of these the diocese of Southern Ohio leads in percentage with \$125,000 guaranteed against a mathematical share of \$68,000. The district of Salina, which has the smallest missionary quota in continental U. S., has exceeded its mathematical share by more than \$2000.

A number of dioceses that tied-in Builders For Christ objectives with their own diocesan goals, have reported their national share has already been raised with good possibilities that giving will exceed quotas.

In addition to diocesan reports, many parish reports have come directly to the National Council. St. James Church in New York, which gave the largest amount of any church in the U. S. to the old reconstruction and advance campaign, is already \$15,000 over their mathematical share for the diocese of New York.

The Promotion Department is asking for a second diocesan report on June 2.

Of those so far reporting, in

round figures: Massachusetts has raised \$84,000 of a mathematical share of \$213,000; New Hampshire expects to exceed its share of \$19,000 by \$1,000; Vermont has \$5,000 of a \$14,000 share, while Western Massachusetts has raised its full share of \$56,000.

In the second province, Central New York has \$17,000 of \$70,000; Bishop Donegan of New York has stated that the diocese expects to exceed its



MILTON McWILLIAMS JR., vicar of St. James, Oklahoma City, discuss the campaign with canvassers L. J. Scott and Harold Whitby

share of \$394,000; Rochester has \$28,000 of \$38,000.

The third province: Pennsylvania has \$100,000 of a share of \$236,000; Southwestern Virginia has raised its share of \$21,055, while Washington, which combined the national campaign with one of its own, has exceeded its share of \$81,000 by several hundred.

In the province of Sewanee. Alabama has raised \$36,000 of its \$42,000; Lexington has half of its \$15,000; Southern Flor-

ida has very nearly raised its \$59,000 and Western North Carolina gives a preliminary report of \$1,000 raised of its \$12,000 share.

The Mid-west stacks up as follows: Chicago, \$32,000 raised of \$127,000 and expects to exceed that amount; Indianapolis is only \$1,000 short of its full share of \$25,000; Milwaukee has exceeded its share of \$37,000 and hopes to make it at least \$40,000; Michigan reports that it expects to meet its total of \$138,000, and the same is true of Northern Michigan with a share of \$7,000. Southern Ohio, as reported, has raised \$125,000 which is nearly twice its mathematical share.

From the sixth province: Montana reports that it expects to reach its full share of \$9,000; North Dakota assures its share of \$5,000; South Dakota expects to exceed its \$9,000 by \$3,000, while Wyoming has about two-thirds of its \$10,000.

Province seven: Arkansas has raised about \$1,000 over its \$14,000; Salina has exceeded its \$3,000 by \$2,000; Missouri assures the Council that it will raise its share of \$38,000 as a minimum. West Texas estimates that \$35,000 has been raised of its \$30,000. West Missouri expects to reach its \$20,000 goal by the end of the year.

In the Pacific province: Arizona has exceeded its \$13,000 by several hundred; California expects to exceed its \$73,000 while the share of \$114,000 of Los Angeles has been guaranteed by Bishop Bloy. Spokane, where the campaign is being combined with an effort to raise a \$100,000 revolving fund for work in the district, has assured the Council of a payment of \$14,000—a few hundred dollars more than its share. Bishop Dagwell has estimated that Oregon will exceed its \$27,000 share by next spring.

General Convention Statement Issued By Bishop Quin

★ The following statement in regard to the 1955 General Convention meeting in Houston has been issued by Bishop Quin:

The Texas delegation to the General Convention in Boston in 1952 enthusiastically invited the 1955 Convention to meet in Houston.

They were prompted by two facts: No Convention of the Church has ever been held in this Southwest part of the United States—it was held in New Orleans in 1925 and in Richmond in 1907 — and we thought it would not only acquaint the delegates with this part of the Church's work, but would also give us a real boost for our job.

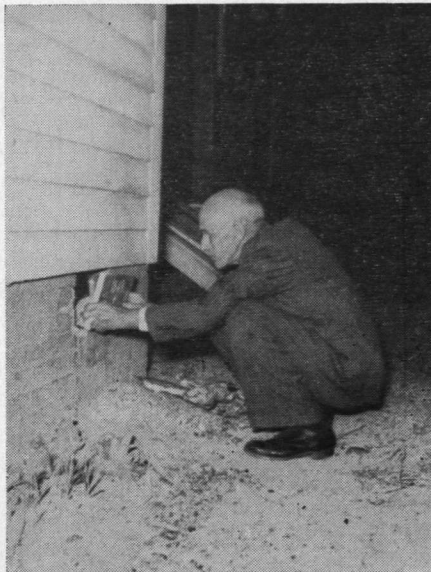
Inasmuch as some confusion is being created by resolutions passed in three diocesan conventions — Washington, New York and Newark—recently, I make the following statement on behalf of the Texas bishops and delegates to the Boston Convention, with the approval of our convention committee in session May 20th:

At the time of the invitation, I advised the Convention that the diocese of Texas would extend Christian hospitality and that this Convention would meet in Houston without any discrimination of any character within the Convention. This is what I mean by Christian hospitality. As far as the Convention is concerned, it will be possible for the Church to give a demonstration of an all inclusive Christian brotherhood. This is the objective we had in mind when we extended the in-

itation, and it can and will be accomplished.

I purposely and positively never said, nor could say, that we would change the customs of the city of Houston, or the laws of the state of Texas with regard to segregation.

We feel that the meeting of General Convention in Houston in this spirit will have a most beneficial effect in our national Church and in our diocese.



JACOB A. BURTON, laying a cornerstone at St. Mark's, Millsboro, Delaware, has been closely associated with the parish for seventy-five years

BRITISH LEADER ACTS ON H-BOMB

★ The Rev. Donald O. Soper, head of the Council of Church in England and the president of Methodism there, led his congregation in a procession through the heart of London on May 17 as a protest against the H-bomb. The parade followed a service at Kingsway Hall.

The marchers, armed with posters provided them at the

church, solicited signatures on a petition for international control of the H-bomb.

"I believe that the common people of this and other countries are not only deeply concerned about the hydrogen bomb but anxious to do something about it," Soper said in a sermon preceding the parade.

"It is much more important to satisfy that desire, even in a modest way, than to delay," he said. "I believe that millions will unite in support of a petition for the control of the bomb. Let them say so in this petition, and let us encourage them to do so.

"This is only a beginning. But it is in the right direction, and who knows what great results may follow when this vicious circle of frustration and impotence has been broken."

MINNESOTA BACKS HOUSTON

★ The diocese of Minnesota at its convention rejected a resolution which would have asked the Presiding Bishop to move the 1955 General Convention from Houston because of segregation there.

A substitute resolution was passed urging the Church to "live up to its principles in its conduct, behaviour and practice."

BISHOP OGILBY AT TRINITY

★ Bishop Ogilby of the Philippines will return home to preach the baccalaureate at Trinity College on June 13. The young bishop, only 31 when he was consecrated two years ago, was brought up in the president's house at Trinity when the father, the late Remsen B. Ogilby, headed the Hartford college.

Urges Churches Wake Up To Freedom Threat

★ Churches of America were warned by the president of the National Council of Churches "to wake up to the reality that religious liberty and freedom can be taken away" from the people.

Bishop William C. Martin of Dallas, Tex., said that if this nation ever succumbs to totalitarianism it will not be through a dramatic overthrow of government but a "gradual process of erosion." He addressed 350 Protestant churchmen at a dinner marking the centenary of First Methodist Church in Evanston.

Bishop Martin said such an erosion could occur through a wearing away of individual and group rights "with no one quite aware of what's happening and every step in that direction taken in the name of national security."

Citing Nazi Germany as an example of such a process, Bishop Martin said that neither Britain, France nor the United States had deprived the German people of their "precious liberties" but that "they took them away from themselves."

Current investigative practices that threaten individual liberty in the U. S., he said, can be of value "if they shake some people awake to reality."

"If all this makes us realize how vulnerable and fragile is this thing called liberty, makes us resolve through the blood of our ancestors and our grim determination that these inalienable rights shall be preserved," Bishop Martin said, "then the mental and soul agony of those who have felt suffering will not have been in vain."

Members of the National

Council's general board, which was holding a meeting here, attended the centenary observance along with members of the Evanston Council of Churches.

The board tabled until September its first policy statement on the hydrogen bomb after objections were raised by a representative of the Russian Orthodox Church of North America.

Ralph Arkus of New York, the Russian Orthodox delegate, said he did not believe this was the proper time for such a statement.

The statement would have put the National Council on record as calling upon "the forces of Christendom on both sides of the Iron Curtain" to support a disarmament program "that would avert the threat of hydrogen war and make possible the release of nuclear energy for peaceful purposes."

A resolution urging the U. S. government to restore the original Point IV overseas assistance program on a bilateral basis and separate from military policy was adopted by the Board.

The resolution also called for U. S. support of international technical assistance programs carried on under U.N. auspices.

The U.N. programs, it said, were a way of demonstrating our desire to work as partners with other nations and races in humanitarian enterprises.

On its Point IV recommendation, the board said: "We believe that a bilateral program of technical aid for the so-called underdeveloped sections of the world can be a concrete

demonstration of our desire for action toward a peaceful world."

Declaring that education in the U. S. is in a "critical" situation, the board went on record here as favoring federal aid to tax-supported public schools.

A policy statement adopted by the board said such federal contributions should be made on the condition that the funds be:

(1) Paid over to agencies of the several states, and administered by them in accordance with their several statutory educational systems.

(2) Allocated according to a formula that moves toward full educational opportunity in the public elementary and secondary schools, in the various sections of the nation, and within the states in both urban and rural districts, and for groups of different racial or national origins.

(3) Safeguarded against the imposition of federal control in matters of educational policy.

The board specified that the policy statement did not deal with the question of auxiliary services "which is different in important aspects from that of direct aid to schools and requires separate consideration."

It authorized the officers of the Council to arrange for presentation of the policy statement at Congressional hearings on proposals for federal aid to education.

In adopting the statement, the board said it was confident it was expressing "the historic and continuing concern of the Churches for education."

A statement was adopted hailing the Supreme Court's ruling against segregation in schools as a "milestone in the achievement of human rights, another evidence of the endeavor to respect the dignity and worth of all men."

EDITORIALS

A Troubled Conscience

WHAT are we Christians to do as the explosions of the H-Bomb reverberate around the world? What are we to do as the news that we are preparing for germ warfare is made public; news made public apparently only because one corporation refused (thank God) to engage in that kind of work.

Of course it is easy to say that this good conscientious Christian-minded nation has no thought of using those terrible weapons unless we are attacked. But we know that there are people who would like us to use them now; people who are stupid enough to think that destroying Moscow and a few other great cities would destroy communism; and we know that there are probably some people wicked enough to think that even in the destruction which a world war would bring there might be power and profit for them.

But quite apart from stupidity and wickedness, and remembering that we have high-minded earnest Christian men in our administration who are utterly sincere in their desire to help make a peaceful world and equally sincere in their belief that these ghastly weapons are only defensive, we cannot forget that the H-Bomb has not increased respect for our world-leadership—That leadership is questioned more than ever—Our prestige sinks as power increases.

We arm Pakistan and lose what confidence India still has in us. We make a deal with Franco, and countless people who believed in us begin to doubt. Our declarations of policy are more confusing than enlightening. Geneva has not helped greatly! The world looks on with amazement at the power of a McCarthy and with even more amazement at the hysterical fear which spreads over the land. One hundred and sixty million people "scared out of their wits" by the shoutings of a demagogue and a handful of communist conspirators. All that makes still more difficulty for the Chris-

tian conscience as it struggles with the problem of the H-bomb.

It is easy to solve the problem by logic as "Time" did the other day. The new weapons are only the modern expression of that force which has always been necessary in human affairs. But does that satisfy the Christian conscience?

During the last few years since the A-bomb appeared we have had a number of very able statements by groups of leaders representing the Christian Churches. We who are not pacifists, who felt that NATO was important, who believe the Korean episode constitutes a real step forward towards the kind of work the UN has to do have tried to be satisfied with those Church statements, but somehow when we come to the present, they do not quite hide from our consciences that lost island in the far Pacific. They do not make it easy for a Christian conscience to picture Moscow or Leningrad in the place of that island—just a million or two of human lives snuffed out, just untold treasures of human achievement gone forever. Whatever God many think of wars of the past; however ready in his infinite mercy and his boundless understanding of our limitations he may be to pardon that past, it is very hard to bring that conscience around to believe that he, God, can dismiss these last horrors as only in the same category as the bow and arrow, the Greek fire, the clumsy muzzle-loading musket.

I think most of us have troubled consciences about it, and that is true, quite regardless of whether Russia has beaten us in the armament race or not. But if that is true, what are the churches going to say about it? What of the National Council of Churches or the World Council or the Pan-Anglican Congress? Christ—The Hope of the World!!! What has He to say to his troubled disciples?

—Edward L. Parsons

Bishop of California, retired

Editor's Note: The foregoing article by Bishop Parsons was written before the publication here on May 6 of A Proposal to the President by Helen Mears.

THE MEANING OF CHRISTIAN MARRIAGE

By Anson Phelps Stokes, Jr.
Rector of St. Bartholomew's, New York

FOR about one thousand years there was no regular marriage ceremony, as such, performed by the Christian Church; and Christians followed the marriage customs of the land in which they lived. Thus the clasping of hands and the giving of a vow, together with the bridal veil and bouquet, stem from Roman customs; and the ring, originally a token of the "worldly goods," with which a husband would endow his wife, also came out of Roman traditions. However, following the civil ceremony, Christians were wont to go to the Holy Communion and receive a blessing, in lieu of offering pagan sacrifices. Teutonic peoples added other customs. The father gave the bride to the husband and later on the father was represented by the priest (even as now the priest receives the bride's hand from her father, and gives it to the groom), and the priest came to take a regular part in the marriage ceremony.

From mediaeval times on, the marriage was celebrated as a religious rite, though always it was a sacrament of which the two participants were the ministers. They married each other, and the Church merely gave its blessing.

The emphasis, therefore, was not on marriage as a ceremony but on the quality of the life of a Christian man and wife. On this latter subject Christianity had much to say, having inherited a high concept of family life from Judaism. Our Lord emphasized the spiritual bonds, which were to be lifelong; and St. Paul, as in the Epistle to the Ephesians (used when there is a Holy Communion at the time of the marriage) stressed the responsibility of the man as well as that of the wife. To be sure, the wife was still subservient but her position was far more dignified than it was in pagan religions, and throughout its history Christianity has everywhere emphasized the respect for womanhood.

Marriage is not a religious institution but is part of the natural order. The Church merely takes something which is a normal part of life and gives it added meaning. The service is appropriately called "The Solemnization of Matrimony." Indeed, that is what happens in

most of the occasional offices. Children are born into a family, which is part of the natural order; and the Church in Holy Baptism gives the beginning of their life and their relationship to the family a new and more spiritual meaning. As they grow older, they must take on responsibilities and make decision at the time when new powers are beginning to stir within them, and the Church takes advantage of that natural fact to help them to stand for Christ and gives them the added strength of the Holy Spirit and the resources of Church life to guide them. So matrimony is not considered merely the prelude to human reproduction, but is regarded as the opportunity to share in God's divine creativity. The experience of human love is made a symbol of Christ's love for the Church and his willingness to sacrifice himself for it.

If this is so, we must remember that the marriage service cannot, by some magic, create a Christian marriage in the fuller sense. For Christian marriage is quite simply the marriage of Christians—people who have learned Christianity before their marriage and who are starting out to live as Christians in the marriage state. Dean Inge once suggested that we should distinguish between civil marriage and Christian marriage, reserving the latter only for those who had made a definite commitment to live by Christian standards. There is much to his suggestion, though we also recognize that, rightly used, marriage offers an opportunity to win people to an understanding of the Christian faith.

Where We Learn

IT HAS been said that, if you wish to train a man, it is well to start with his parents, even as our Christian education program in the Episcopal Church is starting, not with literature for children, but with courses to guide young people to marriage and then through marriage, so that they may create a Christian home in which their children will naturally learn the Christian way of life. All the great natural factors in marriage are best learned in the home. Marriage is a personal relationship—the highest relationship offered to human

beings in this world. As such, it can be prepared for by understanding personal relationships in the day-by-day life of the home, where people of various ages and of both sexes are united by common ties. It is here that we learn the standards by which to choose a life companion; that we learn unselfishness, self-control, and the ability to give and take. Here, too, can be learned a natural and wholesome attitude toward sex.

If the natural qualities which make for marriage are learned at home, how much more must the supernatural qualities be learned there. The whole ideal of Christian love cannot be learned out of a book; it must be experienced. That sense of purpose, which alone can hold a family together and make the marriage a Christian vocation, is also best learned in the home. Of course, there are cases where the home background has failed and young people have learned the hard way how to make marriage real and Christian. We can thank God for the opportunity offered by the Church, in addition to the family, for an experience in human relationships and in Christian ideals. However, it is hard for the Church to teach in a brief contact something which has not been learned in normal growth in Christian life.

Not only is it important that people should be prepared before they marry, but also they must look upon marriage itself as a task as well as a gift given them from God. One cannot relax after the ceremony is over. Even psychiatrists warn us of the importance of continuing the thoughtfulness of courtship. It is important that marriage should have a purpose—something larger than even the love of one person for another—which alone will bind them together and transcend their differences. Incompatibility of temperament can be overlooked when there is a common purpose to which both, from their different points of view, can make their contribution.

Place of Worship

HERE, one must remember the place of family prayer and family worship. In a sense, the home is a little church. Here marriage is nourished by practices which make it real and natural; the family which "prays together stays together." Indeed, the give and take of family life, based upon faith in each other, has a marked similarity to the ways in

which our faith in God is made real as we try to live it out in the Church.

There are many who may wonder whether the deep natural and spiritual forces which make for marriage can find fulfillment in those denied the vocation of marriage. Surely there are single people who have created homes. Many who have not had the opportunity of the married relationship have acquired a human understanding which has brought far deeper relationships to them than is known in many homes. And, if they have not been able to hand on a heritage of children, they have bequeathed to the world a heritage in a devoted contribution to many worthwhile endeavors. The Church, too, is a family.

The marriage service itself summarizes these various aspects of marriage. The betrothal, occurring originally at the church door some weeks before the marriage itself, is a reminder of the natural factors necessary. Here the community is asked for its approval. The thoughtful consent of both parties and, if possible, the approval of parents, are also desired. In the vows we are reminded that marriage is not just a transient emotion but must be made secure by definite acts of wills. The prayers remind us not only of the availability of God's grace for keeping these vows but also of the fact that marriage is not just for the benefit of two persons, but, God willing, it is the creation of a family and of a home which shall be a haven of blessing and of peace for many people.

The service cannot automatically change the attitudes of bride and groom; but it takes a step in the natural order of life and gives it added sacredness and purpose, as it is looked upon as a vocation in which Christians can serve God.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

ONCE I was a member of a student Christian conference and it happened that a small group of us were meeting and one of the men said, "Shall we bow?" I felt queer and did nothing until I noticed that everyone was hunched forward but me.

Now if he had said "Let us pray" I would probably have slipped to my knees and been

the only one to do so. Such are our fashions but do they matter? We make such a fuss of them and would often defend them rather than our faith.

"I will not smell in your solemn assemblies" the Authorised Version makes God say (Amos 5.21). "Nor we in yours" say the Roman Catholics to all. "Nor we very much in yours" say the Episcopalians to almost all and so it goes. And do we not have the same Lord?

"Oh but we are moving towards union!" "Think of Oxford, Lausanne, Edinburgh, the National Council of Churches." I do. But I

also think of how I once chilled the atmosphere of a deanery meeting by introducing into it the Presbyterian minister. I think of that dear and benevolent clergyman who thought it would be so much nicer to have the meditation at the deanery because we "could let our hair down."

But I never could breathe long in the pure Episcopal air. It is too stifling. Pure, no doubt, but not Pentecostal. It's needed for the Church catholic but taken alone it hasn't got the ingredients. Whether high, low or hazy, it hasn't got the ingredients. But then, only the Church universal has.

RAISING MONEY SCIENTIFICALLY

By W. L. Lonsway

Vestryman, Ascension Church, Silver Spring, Md.

ASCENSION Church, Silver Spring, has long needed a new parish hall. Our present space is most inadequate both for the growing Church School and our numerous adult activities. All the parish members were aware of this need and many were urging the vestry to do something about.

With no money in hand, an architect was engaged in 1950 to draw up plans. Estimated cost was \$90,000. The vestry organized a building fund campaign and we canvassed the parish thoroughly. Result—some \$8,500 in two-year pledges. After two years we had collected only \$5,500 in cash. At that rate it would take 35 or 40 years to get a parish house. So in the spring of 1953 we decided to try a professional money raising technique.

A man from a fund raising organization met with the vestry. He estimated, from the number of "contributing units" in our parish and our estimated average annual income per unit, that our parish had a potential of \$75,000. The organization agreed to obtain a minimum of 80% of this amount or \$60,000 in three year pledges, if a canvass was conducted under its direction. Should this fail, they would return any time in the next three years and put on another canvass with no additional service fee.

The organization does no canvassing. It plans, directs, and instructs committees and workers—all members of the church involved—to carry out the various phases of the campaign. The professional director remains in the background—to prevent any criticism

against "outside meddling" in parish finances. The object is, when the planned six weeks intensive campaign ends, to leave the membership more closely united than ever before by this common effort and not torn by dissensions or misunderstandings.

Professional Director

The professional canvass director arrived and outlined the organizational structure of the coming canvass. It was agreed, while this was in progress, that all adult activities of the parish, beyond the regular church services, would cease. All workers were to set aside every evening for any work required by the plan. All the thought, efforts and prayers of the parish were to be centered on one thing—the success of the canvass.

First step was to educate the church members to the need of the parish hall and the responsibility of each to assist by sacrificial giving. It was stressed that if previously inactive members, not in the habit of giving, could be persuaded to make a pledge, they would be more interested in seeing how this money was used. Thus the parish would benefit two ways—the membership would experience a spiritual uplift and the funds for the needed parish project would be assured.

Several committees were formed in two categories: **non-soliciting** and **soliciting**. Since the work of non-solicitors would be concluded before the canvass began, this personnel would be available for soliciting later on. The **non-soliciting** committees were:

1. **Canvass:** with the responsibility of presen-

tation, organization, selection and enlistment of committee chairmen. Other non-soliciting committees were to report to the canvass chairmen.

2. **Listing:** this work is of utmost importance. members review the card of every "contributing unit" in the parish. Each card is given a "suggested asking" amount based on the tithe. This tithe figures out roughly to about \$2.00 per week per thousand of gross income. A gross income of \$5,000 a year would be rated at \$10.00 per week, roughly \$500.00 a year. Members of the committee rate each other on this same basis. No man rates his own card or sees how other members rate him. Committee members are leaders of the church, familiar with each other's background. Askings are scaled up or down according to financial ability or problems of each family. The rector always is a valuable member of this committee.
3. **Arrangements:** This group arranges for the loyalty dinner, organizational and report dinners; the hostess committee to check attendance at the loyalty dinner and arrange for baby-sitters for small children while parents are at the dinner.
4. **Publications:** Plans and produces a comprehensive and enthusiastic educational program to reach every member of the parish. An appeal folder is prepared and distributed with a series of follow-up letters and bulletins. Canvass posters also are used.

The **soliciting** organization is headed by the general chairman of the canvass. His committees are:

- a. **Initial gifts:** Chairman of this group initiates the solicitation of the canvass committee, chairmen of all committees and the rector. Other canvass leaders and workers are next solicited.
- b. **Special gifts:** This committee solicits the "highest suggested asking" families and any friend of the parish who is a possible larger donor.
- c. **Teams Organization:** Two division leaders enlist four team captains, each of whom obtains four workers. The leaders instruct and train their captains and aid in training team workers. The canvass committee solicits division leaders who in turn go to the

team captains. These solicit each team member. The team worker solicits 7 to 10 families of the parish. **No person should solicit another before he himself has made his own pledge.**

If the parish is so large that the team worker would have more than 10 "contributing units" to contact, another division should be organized. A "contributing unit" is a husband and wife, counted as one, or any single self-supporting person.

The **publications committee** is the first to complete its work. Material goes out at intervals up to the time of the loyalty dinner which climaxes the "educational program." This dinner is held about the fourth week in the six-week campaign.

Campaign Goal

To assure the success of a building fund campaign, the total amount of **suggested askings should equal at least two and a half times the total goal.** If the total is only twice the sum needed, success of the campaign is in doubt. If it is one and a half or one and three-quarters the goal, the campaign is doomed to fall short. It is said an Every Member canvass goal always should be five or six times the amount needed. The value of this is in bringing to each person approached the realization of the amount he or she should be giving to God's work.

Chairmen of the committees should be the top-dollar men of a parish—also the potential "top-givers". The ideal campaign set-up is to have the top-dollar man as general chairman; initial gifts, second; special gifts, third; teams chairman, fourth; canvass chairman, fifth; then division leaders, captains and their team workers. Every person should be solicited by someone of greater or equal income—never by one with lower income. The solicitor thus can name his own substantial pledge to the person being solicited, which sets a pace.

Ladies of the hostess committee phone each parish member a personal invitation to the loyalty dinner. The dinner is paid for by the church. It should be held away from the parish house to remove any feeling of obligation or pressure.

At the Sunday morning service preceding the dinner the rector announces publicly his own pledge. Names and amounts of several of the larger pace-setting donors are announced at the loyalty dinner. These though never published, are a "must" to insure success of the

canvass as they set the pace for others. They show the sincerity and faith of the campaign leaders.

Loyalty Dinner

The general chairman presides at the loyalty dinner, opening the program and introducing the various speakers, all parish leaders. There is no outside "name" speaker as the home talent carries more weight with the audience. Each has a topic and speaks briefly on such subjects as history of the parish; need for the objective of the canvass; method of solicitation; what is a sacrificial gift.

Actual face to face solicitation begins shortly after this dinner. **Workers are instructed never to leave a pledge card nor accept a cash gift.** These will be small in comparison to total amount of pledges and thus mere token gifts. Interviews are arranged by workers in advance. Results are reported each night.

The canvass at Ascension was completed with a little over \$61,000 in pledges. Yet this same parish just two years previously had raised only \$8,500. With the money already paid on these previous pledges and pledges of service and work on the building, the parish hall was started this spring. Its completion is expected by Christmas of this year.

To assure success of this professional fund raising canvass follow these principles:

1. Plan it, schedule and organize it—then follow through.
2. Arrange for face-to-face solicitation of **every** family.
3. Make and ask for **better** than **token** pledges.
4. Ask only for weekly payment pledges—**never** cash.
5. Enlist the most able givers as canvass leaders.
6. Have these leaders sign **pace - setting** pledges **early**.
7. Tell members of the size of the leaders' pledges.
8. Answer all questions about financial plans—but don't overdo publicity.
9. **Be sure each canvasser signs a pace-setting** pledge himself so he can tell prospects how much he has given.
10. Prepare an accurate and complete membership list and select canvassers carefully.
11. Solicit carefully but complete canvass on schedule.

12. Give special attention to solicitation of less active members.
13. **Never** solicit by mail or phone.
14. Don't allow group or meeting solicitations.
15. Don't mind criticisms.
16. Don't forget — it takes a lot of faith, prayer and sacrifice to succeed.

Editor's Note: Any parishes contemplating fund raising may secure from The Witness, Tunkhannock, Pa., a list of the members of the American Association of Fund Raising Counsel.

Whatsoever Is Right

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

A MAN likes to be right. When his opinion or his integrity are held in question by another he becomes a militant and sometimes an emotional champion of his own position. He will take his case to the law if necessary in order that a third opinion may, he hopes, officially prove him right.

Justice from Christ's viewpoint often differs with ours. When we find this to be so, human nature tends to assert itself. We may decide his standards are too high, or inexpedient. There are always those who turn away, vehemently proclaiming the rightness of their own opinion. Ours is the justice of law and tradition. Christ's is the justice of the love of God. He warns us that the Kingdom of God can come into human relationships only as we accept divine justice as a working principle.

Such a warning is implied in the story of the laborers in the vineyard. Some men work all day; some a few hours, some, only one hour. Yet all receive the same wages. According to human standards of wages and work, this is unfair. From the standpoint of human need, it is a gracious and humane thing to do—to give full wages to beginning workers who have known a long period of unemployment. Under these conditions the pay is more of a gift than a wage. Each workman has similar obligations and deserves similar opportunity.

Christ is talking about no ordinary farmer's field. His subject is the eternal vineyard, whose keeper is God. Even the most diligent and faithful of men can never earn God's great blessings. Always they must be looked upon as a gift. How much more important it is that

all men shall have opportunity for a share in the life of the Kingdom of God and of serving in it than for a few to be given choice positions or "rewards." This is the justice of the love of God. It is the reason for missions. It must always be the attitude of the Christian toward his brother.

The practical idealism of this story must become more truly the basis of American life. We need to think of this land of plenty as a "Vineyard of the Lord." Early in our history colonists came, settled the land, found it fertile, derived a living from it for themselves and their children. Much later came others, of different origin. In recent years still others have come. Each people, of whatever race or nationality, stands equal in need. All must have the necessities; all must have adequate opportunities to develop into responsible, happy citizens. Yet there are those who cry for the privilege of priority and who object to equality of any kind.

By what standard shall justice be measured—by human law, or by divine love? The Christian answer to one further question will put an end to the debate. Who is the Lord of the vineyard?

God's Aggressiveness

By James A. Pike

Dean of New York Cathedral

THERE are two ways people commonly think of God's relationship to us and our affairs:

1. That he represents the absolute principles we are to conform to but he is not interested in individual.
2. That he will take special action to help individuals in their need when they pray to him.

These views correspond to the attitudes of many people: they have no personal relationship to God, feeling that concern for their behavior is enough; or they pray to God only when emergencies arise.

But neither of these ideas of God corresponds to the picture of God's action towards us displayed by Jesus. God in Christ is seen as the Good Shepherd. A good shepherd is not simply present among the sheep as the symbol of the rules of the flock. Nor does he sit back waiting till a sheep bleats his need. The good shepherd is always on the alert, anticipating

the needs of the sheep, and concerned for each individual sheep, as in our Lord's parable of the shepherd who left the ninety-nine in search for the one. He sees that the sheep is going astray even before the sheep knows it.

The shepherd's crook has a sharp point on one end and a curved "crook" on the other: one end is for prodding, the other for rescue. So does the living God relate himself to us: his judgment and his mercy both seeking our highest good. God takes the initiative in his relationship to us. This is his saving aggressiveness. And it is a full-time concern on his part.

God's aggressive concern toward us is the model of our concern for others. We should be alert to the needs of those around us and make the first move in relating ourselves to them and to their needs. There is healing in this kind of aggressiveness. Too often we are content to wait until others solicit our help, thus being less generous to others than God is with us.

Room For Improvement

By William P. Barnds

Rector of St. James, South Bend

THIS evening my garden looked very good, as though it needed little work, but when I got into it, I discovered there were several things that could well be done. There were weeds to be pulled and vegetables to be hoed, which a cursory glance did not reveal.

Many things in life are like that. At first glance there seems to be little to do, but on second glance there are various chances for improvement. Some one has said that the biggest room in the world is the room for improvement. Few people are so skillful at their work but that they can, by some effort and thought, improve the quality of what they are doing. Most of us could manage our time and energy better if we would check up on ourselves and our habits occasionally.

In our Church work there are always ways to improve. Even a good Church School teacher can learn to teach better. Every vestry can improve its management of Church matters. All of us can do better in our devotional lives. Things may look fine at first glance but a second look will show us opportunities for improvement. And for these opportunities we should be thankful.

THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

The Apocrapha—The Bridge of the Testaments. By Robert C. Dentan. Seabury Press, \$2.25

A great chasm exists between the Old and the New Testaments. To understand and appreciate the New Testament, the Bible reader ought to have a working knowledge of what happened between the Testaments, and he ought to have some knowledge of the content of the Fourteen books of the Apocrapha.

Dr. Dentan's book is an excellent guide to bridge the chasm. Dentan's book is simply and interestingly written. It gives the historical background of the period in which the Apocrapha was written and presents a sketch of the history of the Apocrapha from the beginning to the present. The authors summary of the stories of Tobit, Bel and the Dragon, The History of Susana, were so interestingly presented that this reviewer was spurred on to re-read the original stories.

This is a most valuable little book. It ought to be in the library of every clergyman who no longer reads Josephus, and in the library of every layman who wants to know what the Apocrapha is.

—George H. MacMurray

I Protest. By G. Bromley Oxnam. Harper, \$2.50

This is Bishop Oxnam's refutation and exposure of the congressional committee's "investigations" of communism, to be put on the stand along with Owen Lattimore's *Ordeal By Slander*. It gives us an excellent clinical examination of the falsifying use of innuendo, guilt by association, and uncontested smears by professional informers, as employed by Velde, Jenner and McCarthy and their paid helpers. Bishop Oxnam's ten hours before Velde's House Committee on Un-American Activities are described play by play, as he answered and exposed the falsehoods and distortions used by the Committee, its members, staff and hired informers and professional ex-communists. This is no abstract discussion of Christian social responsibility and civil liberties; it is a case study, an actual situation, a dramatization of all the evils we must stamp out before they trample us under. Here we see the star-chamber methods; the denial of due

process; the use of hearsay and release of unevaluated and unanswered testimony, the complete absence of Christian charity or goodwill; the new acclaim and use of The Informer in American morality! It was this case which more than anything else led to the creation of the watch-committee of the National Council of Churches, of which Bishop Sherrill is chairman, not only to step in if other clergymen are victimized, but to mobilize church people behind more Christian (and American) principles and methods of congressional inquiry. Any Churchman who hears a neighbor say "McCarthy's methods may not always be right but" should lend him a copy of *I Protest*.

—Joseph Fletcher

Fear Not by Henry Irving Louttit, Seabury Press, \$1.75

There has been a plethora of books on this subject. This one, of about 60 pages, in a fine simple and direct approach to the problem that concerns every human being. We disagree with the foreword; calling it one that the average reader will find very useful is not damning with faint, faint praise. While it presents nothing that is startlingly new, (how could it?) it is both a practical and devotional book, based on sound experience and deep understanding.

—Joseph H. Titus

Prayer On The Passion. Compiled by Frederick B. Macnutt. Morehouse-Gorham, 75 cents

This is a collection of 126 prayers dealing with the Passion. The prayers are from sources ancient, medieval and modern. Notes at the end of the book identify each prayer as to author or origin. This little,

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The WITNESS

TUNKHANNOCK — PENNSYLVANIA

reasonably priced volume, ought to be in the devotional library of every priest and laymen in the Anglican Communion. We can give no higher praise than to agree with the Archbishop of Canterbury, who said: "I am very glad to commend this collection, confident that it will quickly find its way into many homes and prove most valuable."

George H. MacMurray

Education Into Religion by A. Victor Murray, Harpers, \$3

Dr. Murray grapples with the problem of teaching religion: a subject which, the author admits, has a content above knowledge. As a British Methodist the author may be slightly too concerned about that aspect of the problem he sees, but he suggests an emphasis on a program applying the essential ideals of faith to the struggle for emotional maturity. The method might be called "growth into religion."

There are no short-cuts for the busy teacher, but there is a review of aims and methods beneficial to any religious education program. Worship and doctrine are treated, somewhat gingerly, as well as new methodology enlisting the more recently discovered areas of man's psyche.

The author is principal of Cheshunt College, Cambridge, and active in the World Council of Christian Education. His viewpoint is "free church," but the book is worth the time the average church school teacher would require to absorb the somewhat concentrated style.

—William Schneirla

A TRIBUTE TO MISSIONS

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ANOTHER REFUSED PASSPORT

★ The Rev. Albert Haley, senior Anglican minister in Australia's northern territory, has been refused a passport to attend the World Peace Council meeting in East Berlin. The Rev. Neil Glover, also an Anglican, was previously refused a passport, as reported here last week.

This action by the government is condemned by the chairman of the Peace Council of the country, the Rev. A. M. Dickie, Presbyterian, as "an insult to all churches and all churchmen that the government should refuse to allow ministers to travel overseas in the pursuit of peace."

VIRGINIA SUPPORTS COURT RULING

★ The diocese of Virginia at its convention, meeting at Arlington, called upon Episcopalians to help carry out the Supreme Court ruling ending

segregation in public schools. It urged Church members to "provide intelligent, deliberate Christian leadership" for the coming program of racial integration.

Bishop Goodwin was also asked to appoint an interracial commission on race relations to work with diocesan agencies on the problem.

PROTESTANT RALLY IN GERMANY

★ More than 200,000 German Protestants from many parts of the world are expected to take part in the Church congress to be held in Leipzig, Soviet Zone, July 7-11.

WORCESTER PARISH RECEIVES GIFT

★ The gift of a new addition to the parish house of All Saints, Worcester, Mass., by an anonymous donor was recently announced at a loyalty dinner. The occasion marked the open-

ing of a campaign for \$200,000, with \$120,000 of the sum for maintenance for the new building, \$28,000 for equipment, \$20,000 for remodelling of the old parish house and \$20,000 for the national Builders for Christ campaign, which is \$2,500 over its quota.

The Rev. Richard Preston is the rector.

PROF. BARRETT IN NEWARK

★ Prof. G. W. Barrett of the General Seminary was the preacher at a service at Trinity Cathedral, Newark, when the united thank offering was presented on May 21.

ANOTHER RECORD

★ The rector of St. Mark's Leominster, Mass., the Rev. George Rathbun, recently baptized the eight children of Mr. and Mrs. Gurdon Powers, ages seven months to nine years.

ELEVEN CENTERS OF CHRISTIAN SCHOLARSHIP

The chief function of the seminaries of the Church is the theological education of candidates for Holy Orders.

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WORLD RELIEF GRANTS

★ Most recent appropriations allocated by the Presiding Bishop's committee on world relief and Church cooperation include grants of \$5000 each for aid to Korean orphans and refugees and for medicines and medical care for other refugees.

An additional sum of \$2000 will be designated for the purchase of food and clothing for needy people in Greece, \$1000 for minor emergency needs of Old Catholic and Eastern Orthodox refugees, and \$450 for the maternity center in Cannanore, India, for medical supplies.

ROCKY HILL MISSIONS AIDS SEMINARIAN

★ Trinity, Rocky Hill, N. J., with 75 communicants is underwriting the expenses of Robert Hybel, postulant from the mission who is at the General Seminary.

PLAN HOSTEL IN HAWAII

★ When the Presiding Bishop visited Honolulu he saw the need for a hostel to provide for

the many Church people passing through Hawaii, and to house the clergy and their families when they are in the city from the outer islands. The National Council appropriated \$12,000 toward such a building and architects are now drawing plans.

ALL SAINTS PRESENTS DRAMA IN CHURCH

★ A semi-professional cast of members of All Saints, Pasadena, presented the religious drama, *The Window*, in the church on May 16.

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ORGANIST - CHOIRMASTER, Cathedral parish, for one year beginning September 1st in conjunction with teaching theory and organ at local University. Reply: The Dean, Grace Cathedral, Topeka, Kansas.

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REVERSE PROCESS BY FORDS

★ Parish graveyards are common in England and in many old parishes in this country.

There is a new one now in Detroit, "reached through the reverse process" according to the release from the office of the diocese of Michigan. The story has it that for several years before their deaths, Henry Ford and his wife had given serious thought to the problem of providing suitable and perpetual protection to a cemetery where many of their relatives were buried. They were aware that housing, commerce and industry would in time submerge the plot.

Concluding that the Church best guaranteed the permanence of the cemetery, Mrs. Ford made an original gift of a million dollars, plus the cemetery, to the diocese for the construction of St. Martha's Church and other buildings, including a parish house, rectory, residence for the sexton and a garage.

The site in the original gift comprised 8½ acres but additional gifts of the motor company have enlarged it to about 22 acres.

A Gothic church, in modified English parish style, was consecrated by Bishop Emrich on May 26 with Bishop Dun of Washington the preacher.

CAN THIS RECORD BE BROKEN?

★ Frederic C. Abbe has played the organ for 65 Easter services at St. John's, Warehouse, Conn. He is 85.

JUHAN REPORTS PROGRESS

★ Bishop Juhan presented a record of progress to the convention of Florida, with a record number of confirmations

last year of 2,278. There are now 31,932 communicants in the diocese.

Total receipts of congregations for the year were \$2,719,881, an increase of about \$600,000 over the previous year.

There are now 119 congregations, an increase of 14 in a year.

BISHOP KENNEDY IN OKINAWA

★ Bishop Kennedy of Honolulu on his recent trip to Okinawa, Formosa and Korea, confirmed a total of 66 at six churches in Okinawa, and an equal number who were presented by the Rev. T. T. Y. Yeh in Formosa.

He spent Holy Week and Easter in Korea where he had a heavy schedule of services.

BISHOP BENNETT HONORED

★ Bishop Bennett of Rhode Island was honored at a dinner held in Providence on May 16th, a testimonial to his 22 years of service to the diocese. He is to retire January 1, 1955. Bishop Sherrill was the headline speaker.

DETROIT RECTOR VISITS HAWAII

★ The Rev. B. S. Levering, rector of All Saints, Detroit, was the leader of a clergy conference in Hawaii, May 16-17.

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NATIONAL COUNCIL HEADQUARTERS

Representatives of five cities appeared before a committee to urge that their area be selected as permanent headquarters of the Council: New York, Chicago, Columbus, St. Louis and Kansas City.

As reported here last week, John D. Rockefeller Jr. has indicated a willingness to pledge a million dollars for a headquarters in uptown New York, near Columbia, Union Seminary and the Cathedral of St. John the Divine.

RELIGION AND MEDICINE

★ Physicians and clergymen got together in Los Angeles on May 9-11 for discussions on reconciling religion and medicine. Bishop Bloy addressed the closing session.

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EPISCOPAL MEN IN TOLEDO

★ Men of the greater Toledo region are organized as the Episcopal Men for the purpose of increasing cooperation in furthering the work of the Church. Their annual dinner was held at the Masonic Temple on May 10 when a team from Calvary, Pittsburgh, called the Christ Bearers, spoke on putting Christianity to work seven days a week.

The current chairman of the Toledo organization is Lloyd H. Kimbrough communicant of All Saints, and the first Negro to hold the office. He writes that his parish "enjoys full participation in every and all regional Episcopal activities, and we believe this is a most worthy example that could well be emulated by all Episcopal regions. As a constant reader of the Witness for over ten years, may I commend you for your forthright and unequivocal stand in the matter of Christian brotherhood."

COLORADO MARKS AN ANNIVERSARY

★ Governor Dan Thornton of Colorado set aside May 20th for special observance marking the 25th anniversary of the Mount of the Holy Cross National monument. The observance was sponsored by the Colorado Council of Churches.

The Mount of the Holy Cross, in central Colorado some 80 miles almost due west of Denver, has an elevation of 13,996; the cross, just now beginning to be most noticeable as the winter snows melt from around the crevasses which

form it, is 1200 feet tall and 800 feet across.

Long known to early explorers, the shrine became well-known in the 1920's when F. G. Bonfils, publisher of the Denver Post, developed an annual pilgrimage to the mountain and sponsored the project to make it a national monument.

It was on May 20, 1929, that President Herbert Hoover signed the bill passed by Congress and in his proclamation said, "This cross carved on the face of a mountain in Colorado shall be set aside as a shrine—and reserved for all time as a symbol of undying faith in Christianity."

MARMION PRESIDES AT COUNCIL

★ Bishop William Marmion presided at his first council as head of the diocese of Southwestern Virginia, meeting at St. John's, Bedford, May 18-19.

A resolution was passed on the recent ruling on segregation by the Supreme Court, with the delegates "calling upon the people to do their best, with God's help, to express in word and deed the mind of Christ for the quiet consideration of the problems that face us."

Preliminary plans were also launched for a detailed survey of the diocese, to be conducted by the Rev. Joseph G. Moore of the National Council.

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MISSION MEETS WITH BAPTISTS

★ Central New York has a new mission at Camillus that is holding services each Sunday at 9 a. m. at the Baptist Church, in response to the warm invitation of the pastor and people of that church.

The mission plans, with the aid of the diocese, to buy property and erect a church as soon as possible.

PATRIOTIC SERVICE IN WASHINGTON

★ Over 100 military and patriotic organizations took part in a massing of the colors service at Washington Cathedral, May 23. The address was by General Charles L. Bolte, vice-chief of staff of the U. S. army.

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BACKFIRE

ALEXANDER F. GILMAN

Layman of Palatine, Ill.

I am glad Mr. Mainwaring has come out into the open (4/15) and admitted that he worships God under the form of a King because it illustrates so perfectly the fallacy of Catholicism. Evidently Mr. Mainwaring is just as startled at my theology as was the congregation that sat at the feet of Dr. DeKoven in Racine in the 1870's when he began a sermon with: "It may startle you brethren when I say to you that Almighty God has *commanded* that we worship him under the *form of a servant*."

With Paul "I see through a glass darkly" but I worship the Christ the Son of the Living God and not Thomas Aquinas or the Catholic Church. After all Christ said, "He who hath seen me hath seen the Father" and "Except a man be born again he cannot see the Kingdom of God."

I don't like the word kingdom for I cannot believe that it means what Christ meant it to mean when he portrayed the Father to us as an humble servant as Paul said, "humbled himself and took on him the form of a servant."

As for the Mass, it is nothing but a show put on by the clergy in an effort to portray to the congregation what they feel about God. Somehow I seem to remember that Christ said when "ye pray enter into a closet." God is not fooled. He knew that men tend to become like the objects

they worship and so he put in the commandment about graven images. If he had wanted to be worshipped with all the pomp and glory of an earthly king he would have sent his Son into the world arrayed in fine raiment.

If Mr. Mainwaring insists on being called Catholic then I am a Protestant Catholic as well as a Protestant Protestant. I know that God deals with the hearts of men directly as he always did, not through the Church or the priesthood or even the sacraments. They should be helps but if they get in the way he does not hesitate to side step them.

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