

The Living Church

December 9, 1951 Price 15 Cents



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NORWEGIAN CHURCH BOATS: Symbol of the Church of Norway [see page 12].

RNS

A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH

LETTERS

A Lack of Realism

I HAVE read carefully "The Order for the Ministration to the Sick," the third in the Liturgical Commission's series of *Prayer Book Studies* [see L.C. Dec. 2d], and my first impulse is to express the gratitude that many of us feel for the helpful features which have been introduced into this proposed service. The structure of the service seems to me to be admirable and a wonderful improvement over the present provisions of our Prayer Book.

I notice, however, that in the last paragraph on page iv the Commission makes the following statement of principle: "What we can do is to be alert not to alter the present balance of expressed or implied doctrine of the Church." My comments and queries are directed to the question whether this intention has really been fully honored in the proposed service.

I am not quite clear, in the first place, whether or not the proposed "Order for the Ministration to the Sick" is intended to be a substitute for all the material contained in the present Prayer Book on pages 308 to 320 inclusive. In other words, is it proposed to eliminate from the Prayer Book the "Litany for the Dying" and other material within the present service which is not reproduced in the proposed revised service?

If this is so, I should say that the "balance" has been seriously altered, so that all mention of imminent death and the idea

of preparation for it has been wholly removed from the service. I should especially regret the disappearance of the prayer at the bottom of page 316, "O God, whose days are without end. . ."

This leads me to make a general criticism of the proposed revision, namely, that the service as suggested would give the impression that no Christian ever succumbed to sickness or underwent the experience of death! It is true that the medieval church put an excessive emphasis upon

"resignation," but it appears to me that the revised service might possibly be charged with a lack of realism and a refusal to accept the ultimate judgment of physical death as a part of God's providential ordering of human life.

Please understand that this criticism is prompted by the Commission's own gracious request for comment from the Church at large. We are all very greatly in the debt of the Commission, and one of the ways of repaying the debt is to subject

LIBERIAN TWILIGHT

D YING day delays departure,
Nature drains her cup of rapture,
Seeks to hold, perhaps recapture,
This rich hour of liquid light.

Fogs, mysterious, shadow valleys,
Mingling smoke creates them allies,
While the sinking sunlight dallies
Pouring gold upon each height,

Snow-clad mountains, avalanches;
Alpine forests stretch great branches
Up beneath the hidden ranches
In this anteroom of night.

A. APPLETON PACKARD, OHC

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LETTERS

its work to careful scrutiny and to submit in all frankness and humility our various reactions.

(Rev.) JOHN M. KRUMM,
Dean and Rector,
St. Paul's Cathedral.

Los Angeles, Calif.

Anglicans and the East

I HAVE just received a letter from the Rev. Austin Oakley, in which, writing of the *Christian East* and the *Eastern Churches Broadsheet*, he says:

"I should indeed be grateful to you if you could get us more subscribers and readers, or even let me have a list of people and institutions who might be interested to whom we can send specimen copies. It will be sad if we have to suspend publication again owing to financial difficulties."

The *Christian East* is the quarterly periodical of the Anglican and Eastern Churches Association. The *Eastern Churches Broadsheet* is issued about once a month by the same organization.

Both are excellent publications in regard to Anglican and Orthodox relations and contain news from Orthodox lands, reports of conferences and services, book reviews, personal notes, as well as reports of the Anglican and Eastern Churches Association.

After an interval of ten years, publication of both was resumed in 1950. The yearly subscription price of the *Christian East* is \$1.40125 and of the *Broadsheet*, \$0.5605. From my standpoint the article by Prince Philip on the (so-called) Syrian Churches of the Malabar Coast of India was worth far more than the cost of the annual subscription.

May I ask the courtesy of your columns for an appeal for aid to Fr. Oakley in the splendid work which he is doing as editor? Any Churchman who is interested is also urged to join the association. Fr. Oakley is the secretary. Communications may be sent to the Rev. Austin Oakley, St. John's Vicarage, 63 Ladbroke Grove, London, W 11.

HARRY W. OBORNE,
Geologist.

Colorado Springs, Colo.

Any Church or His Church

TO SAY that the letter from the Rev. Bradford Young [L. C., November 25th] was revolting is the mildest thing that can possibly be said about it.

The establishment of an Episcopal Church is not within the jurisdiction of any local or national council of churches. To be influenced by their approval or disapproval is stupid.

It is admitted that there are scores of thousands of towns and villages that have never heard of our Lord. It is also admitted that it is our duty to send missionaries to these places. However, it is also our duty to administer to the spiritual needs of those at home.

To say that "It is a sinful waste of precious missionary contributions to divert them to pamper Akron Episcopalians who apparently won't accept the sacraments from Presbyterians on the one hand or Roman Catholics on the other and who

wish to be relieved of driving 20 miles for the Protestant Episcopal rite" is rank heresy. The Church does not teach that the sacraments (so-called) of the Presbyterian sect are acceptable to us. We are not in communion with them nor they with us. They are not a part of the Holy Catholic Church. A Churchman should not receive the sacraments from a Roman priest because, if that priest knew him to be Episcopalian, he would not administer the sacraments to that person.

The Rev. Mr. Young says, "A conservative guess is that about 80% of home mission money is spent on that kind of overlapping denominational competition where already 'the pure word of God is preached and the sacraments duly administered' by other Christian churches, Protestant or Catholic." If the Rev. Mr. Young is an intelligent, educated, thinking man, he knows that the pure word of God and the sacraments are not duly preached and administered in the denominational churches.

In the next paragraph, the Rev. Mr. Young mulls over the thought that the mission may reach some unchurched people and so justify the missionary expenditure. Does he not believe that where two or three are gathered together in God's Name is justification enough? He further states that "... the motive for starting it seems rather to have been to save good Episcopalians a longish drive by providing more conveniently the sacraments in the form they prefer." It is not a question of sacraments in a preferred form. It is a question of sacraments. It is the need and desire to receive the sacraments as set forth by Holy Church.

The suggestion to provide a priest on part time basis is well and good, but, followed as it is by his suggestion to ordain, according to Canon 35, a minister of a denominational sect is repugnant to a Churchman. . . .

MRS. STANLEY McCracken,
Winchester, Ky.

WHAT conceivable difference does it make whether there are seven or 70 religious groups already in Akron, N. Y.? What difference does it make what protests are made by those outside the Episcopal Church, as to whether or not the Episcopal Church provides for her people?

It is our bounden duty to worship God in His Church every Sunday. The Prayer Book does not say what the seven or 70 groups in Akron are: but it does not recognize them as His Church, regardless of what some watered-down Episcopalians may think of those groups. The Prayer Book, on the other hand, clearly regards the Episcopal Church as His Church.

Though there were 700 such religious groups in Akron, none of them is the Episcopal Church. The Episcopal Church either is or is not there; it either is or is not providing for its people. All else is irrelevant.

But the Bradford Young letter clearly demonstrates that the watered-down conception of the Church is followed by a watering-down of missionary dynamic. The attitude "Let them go to the Presbyterians" in Akron, would perhaps in time be followed by "Let them go to the Buddhists, or Mohammedans, or Confucianists



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
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LETTERS

—or Communists" in other lands. I have heard men say, "Hinduism satisfies the Indians: Why should we introduce a divisive element by introducing Christianity there?"

(Rev.) ROY PETTWAY,
Rector, Church of Our Saviour,
Atlanta, Ga.

The Center

AFTER reading Fr. D. C. Stuart's "Come to think of it, where could the center of Catholicism be except Rome," [L. C., November 18th] I should like to suggest that "Christ, not Rome, is the Center of Catholicism."

H. J. MAINWARING,
Wollaston, Mass.

The Old Ritual Controversy

THE Rev. Dr. Massey Shepherd's "evaluation" of the Revised American Missal [L. C., November 11th], together with your editorial approval of that "evaluation," entirely misses the whole purpose of editing a missal for the use of Catholics in the American Church.

The missal is not intended as a kind of liturgical study, comparable to Dr. Shepherd's own strange baptismal office recently published by the Liturgical Commission. It is an altar book to be used. As such, it contains the things that are in common use in our Catholic parishes and in our religious houses. If it contained what Dr. Shepherd seems to like and approve of, its use in worship would be sharply limited to the few who would agree with his ideas, and most copies would repose on library shelves rather than on altars.

Actually this article and editorial constitute just another item in the tiresome old "ritual controversy" which has raged in Anglicanism for over a century, with its inevitable charges of disloyalty.

Once it was colored stoles and altar lights that were disloyal. A few years ago it was the "Morehouse Missal" about which the fuss was being made. Now it is this revised missal.

For Dr. Shepherd's "evaluation" is really a rather sharp indictment of the liturgical use which has grown up in the Catholic movement and of "those priests who believe they can square their ordination vows . . . with the exercise of their own private judgment in using questionable supplements to the Prayer Book."

This is, of course, his right, as it has been the right of his forebears in this controversy. It may be that, as he suggests, the vast majority of our Catholic minded priests and religious are lacking in a right moral sense here.

It ought to be remembered, though, that current usages in our Catholic parishes and religious houses have developed over the years out of a practical use of the liturgy at the dawning of every new day on the part of thousands of devoted priests. They are not a set of theoretical notions evolved in some antiseptically "proper" atmosphere by a learned expert.

At any rate, impugn our loyalty and question our morals if you will, but make it clear that this is what you are doing and do not put the blame on the poor editors

of this missal. They are not setting any standards. The standards, right or wrong, are already set.

(Rev.) L. N. GAVITT,
Grace Church,
Albany, N. Y.

A Missed Quote

FOR many years I have enjoyed offering a prize to anyone who can locate anywhere in literature these misquotations: "The lion and the lamb shall lie down together."

"There is nothing new under the sun."

"The tongue is an unruly member."

"The good die young."

"A poor thing, but mine own."

"Entangling alliances," attributed to Washington.

"They keep the even tenor of their way."

"A cloud no bigger than a man's hand."

"Out of sight, out of mind."

(Rev.) WILBUR L. CASWELL,
Retired.

Patterson, Calif.

Editor's Comment:

We claim the prize for "There is nothing new under the sun." It is found in Ecclesiastes 1:10, in *The Bible: An American Translation* [commonly known as the Goodspeed version].

Dogmatic Theology

TO THE EDITOR: As I now do business with a large number of priests in the United States I am interested in the letters on the publication of *Dogmatic Theology* by the late Dr. Hall. I have already written to the publishers about it and I am awaiting their reply, but as I never take "no" for an answer, I shall be glad if your readers and my customers will swamp my mail with letters about it, all of which shall be used to shake the publishing office to its foundations.

Incidentally I have been trying for some time to get the same publisher to reprint *The Priest's Prayer Book* by Littledale and Vaux for everything from admission of a choir boy or server to the installation of a mother superior or an abbot. Letters of support about this would also be a help.

IAN MICHELL.

Ipswich, England

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The Living Church

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Things to Come

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December

9. 2d Sunday in Advent. Bible Sunday.
10. Human Rights Day (Commission of the Churches on International Affairs).
11. Friends of the World Council, annual meeting, New York City. Executive committee, conference of World Council U. S. A. Member Churches, New York City.
12. Division of Christian Life and Work, NCC, annual meeting, Buck Hill Falls, Pa. (to 14th).
14. Brazilian National Council, Porto Alegre (to 16th).
16. 3d Sunday in Advent.
17. General Cabinet, NCC, New York City.
18. Executive Committee, Broadcasting and Films Commission, NCC, New York City.
19. Executive Committee, Central Department of Church World Service, NCC, New York City.
21. St. Thomas.
23. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.
30. 1st Sunday after Christmas.

January

1. Circumcision.
6. Epiphany.

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

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SORTS AND CONDITIONS

THE CLERGY SHORTAGE will get worse before it gets better, if a preview of the statistics in the forthcoming Living Church Annual for 1952 is a reliable indication of the trend. The 1951 Annual reported a 2.88% increase in clergy and a 3.09% increase in Church members. Next year's, now on the press, will report a 2.27% increase in clergy and a 4.05% increase in members!

SEEMS that the clergy are harvesting new members faster than they can increase their own ranks to take care of the gain. However, the forthcoming Annual also records that the numbers of postulants and candidates have taken a leap forward, 9.40% and 16.46% respectively, and ordinations have made similar gains.

NEW PRIESTS come from the teaching and example of old ones. It is an interesting fact that certain spiritual fathers have sent an unending line of young men into the ministry from comparatively small parishes, far outstripping the record in larger places. Maybe there is something to the argument about quality vs. quantity!

THE 1952 ANNUAL also notes the five largest and five smallest dioceses, and the dioceses and districts making the greatest increases in communicants, as well as the standard statistical items and the other basic Church information for which it is well known. Few Churches have a year-book of comparable scope.

INCLUDE a CARE package in your Christmas list, recommends the Rev. Kenneth W. Cary, rector of St. Matthew's Church, Pacific Palisades, Calif. In a letter to his parishioners he wrote, "An exchange of gifts among the comfortable and well-provided-for hardly expresses the spirit of Christmas." Mr. Cary suggested that parents provide ways for their children to experience the joys of giving instead of merely receiving the gifts of others. According to Stowe's, Mr. Cary has two children.

FIRST AMERICAN doctor to volunteer for service on the staff of world-famous Dr. Albert Schweitzer at his hospital in Labarene, Africa, is a member of the Episcopal Church. Dr. William Wyckoff, a communicant of Christ Church, Little Rock, Ark., is already on his way to the medical mission conducted by the author of The Quest of the Historical Jesus.

A PUBLIC SCHOOL PRAYER has been approved by the Board of Regents, New York state governing body for education. It reads: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessing upon us, our teachers, and our country." A fine prayer, but something short of the culmination of Judeo-Christian religious insight. We suggest that Church children be taught to add under their breath, "Through Jesus Christ our Lord. Amen." The regents also urged that individual

schools develop programs "stressing the moral and spiritual heritage which is America's."

THE CITIES offering headquarters facilities to the National Council of Churches have been narrowed down to six by the committee considering the subject. Transportation and hotel facilities were given as two points eliminating some. Racial policies are another important consideration on both religious and practical grounds. Cities remaining on the list are New York, Cleveland, Cincinnati, Pittsburgh, Chicago, and Columbus, Ohio. The committee met in Atlanta, Ga., last week, together with the General Board of the NCC and the Southeastern Interchurch Convocation.

SOME of the action of the General Board is given in this week's news section. In addition, Bishop Sherrill, who is Presiding Bishop of the Episcopal Church as well as President of the NCC, wrote to the U. S. Attorney General and the governor of Florida expressing the Board's concern over the reported shooting of two Negroes by a Florida peace officer. One was critically wounded, the other killed. They had won an appeal to the U. S. Supreme Court for a new trial on a rape conviction.

THE BRAZILIAN BIBLE, in Portuguese, will include the work of a number of Episcopal Church scholars. Bishops Pithan and Krischke and the Ven. George U. Krischke have been working on the New Testament, which is now ready for publication. The Rev. Rodolfo Garcia Nogueira, rector of Trinity Church, Rio de Janeiro, will be one of the translators of the Old Testament. The late Bishop Brown of Virginia, while serving in Brazil, was important among the translators of the version currently in use. The new version, based on Greek and Hebrew texts, will however take its literary inspiration from the Almeida version, the language of which (it says here) is more classical.

A BIBLE POSTAGE STAMP will be issued in Brazil on Bible Sunday, December 9th. Its design will reproduce a poster issued by the Brazil Bible Society with the motto, "Dondo a Biblia a Patria" (giving the Bible to the homeland).

CONFESSION as a Church discipline for the individual was approved recently by the synod of the Evangelical Lutheran Church of Hannover, largest Lutheran body in Germany. Similar action had previously been taken by the Bavarian Church. The latter body requested Church officials "to confirm the individual confession as an order of the Evangelical Lutheran Church and to promote its exercise seriously, though without compulsion." The practice was suspended about 1700. Reintroduced during the 19th century, it has up to now been practiced "only in isolated cases," according to Religious News Service.

Peter Day.

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The Rev. VICTOR HOAG, D.D., Editor



A Sand Table Creche

THE educational conveniences of the sand table are several. The sand is like ground, and can be arranged into any scheme of hills, valleys, lakes, rivers, or plains. Pulled out from the wall, a number of children can stand around it, each doing a separate part of the scene. Handmade articles, such as rugs, clay utensils and figures, can be made as separate projects, then fitted into the whole. Figures of any sort can easily be stood up in the sand. Dramatic sequence can even be secured by re-arranging the figures.

The Christmas creche is a "natural" for the sand table, though few teachers think of it in time. One reason is habit. The plaster figures and stable, packed away in a box, are brought out, and quickly arranged in place—the same place as last year. It is possible to make a vital project out of arranging even the ready-made, commercial figures. But surely, it is futile—educationally—for the teacher to set up the creche and then ask the children to notice it. The planning, arranging and deciding, done as a group, are essential parts of a vital experience.

The proper educational order would take somewhat the following steps. First, the teacher, having told or recalled the Christmas story, would propose, "Do you suppose that we could make a Bethlehem?" A discussion is provoked, during which the children mention hills, rocks, sheep and shepherds, and what a stable looked like. As yet no attention is called to the sand table, and no figures or other equipment are in sight. Just the ideas, jelling slowing.

The second stage is to shift attention to the sand table, completely cleared and smoothed, in advance. "What kind of country was it around Bethlehem? Could we make our sand table look like it?" A box of small stones is produced. "Could we show the low walls of the city? Would it be on a little hill?" So the areas become decided. This corner shall be Bethlehem, the rest of the table the fields outside.

This is enough for the first Sunday—the land, and the setting. The idea has sunk in during the week, and they may be ready, with suggestions (not complete plans and patterns!), to think out the characters they will need. The ready-made plaster figures will do. But how

much better to make them yourself! For this, the teacher (or an ever provident art department or handwork secretary) is equipped with pipe-cleaners, clothes pins, or else just plain construction board and scissors and crayons. Plenty of colored scraps and bits of ribbons are at hand for the garments, if desired. Not elaborate costuming, and certainly no sewing. Just an imaginative touch, a tying here, a snip there. One child is making the Virgin, another St. Joseph, while many make shepherds, angels, sheep, or other animals. A cardboard inn, and a manger are the only buildings, though others may be added.

Now to the acting it out. Shepherds are arranged, and sheep. Joseph and Mary, on a donkey, are placed near the inn. Then they are placed inside the stable as a child recites, "And she brought forth her firstborn son, . . . because there was no room for them. . . ." Then, attention to the shepherds, around their camp fire. (The class are on all sides of the table, living the scenes.) Another recites, "And there were in the same country shepherds. . . ." At the right moment a child places the angel on a rock nearby, and the angel song is said by the whole class, "Glory to God in the Highest. . . ."

The shepherds go to Bethlehem—moved along the path by willing hands, and placed at the entrance to the stable, where the Nativity has been arranged by a "committee." And they sing "Holy Night" and "O Little Town" kneeling around the sand table. This is done not just once, but several times, for the delight of it.

The figures may be very crude, and not all alike. The placing may be very crooked, and nothing really artistic, to adult eyes. But it is the act of a group of learners under wise guidance, truly entering into the reality of Christmas.



GENERAL

INTERCHURCH

"Coördinated Opposition"

The National Council of Churches¹ was hard at work in Atlanta, Ga., from November 27th to 29th. Action included plans to organize opposition against appointment of an ambassador to the Vatican. There were meetings on those days of NCC's General Board; the South-eastern Interchurch Convocation, under the auspices of NCC; and of NCC's committee on location of its permanent headquarters.

The General Board set about organizing protests against President Truman's proposal to send an Ambassador to the Vatican. To handle the work, Bishop Sherrill, president of the NCC, appointed a committee of six prominent Protestants. The action had been authorized by the Board in October when it held an emergency session in New York to consider the Vatican appointment.

One of the six — none of whom are Episcopalians — the Rev. Dr. Franklin Clark Fry, chairman and president of the United Lutheran Church in America, after emphasizing reluctance to engage in controversy, said the committee's main purpose would be to coördinate the opposition that is arising "spontaneously" all over the country.

The General Board also "welcomed" the disarmament proposals recently placed before the United Nations by the United States, Great Britain, and France, while recognizing that "pending the acceptance by all nations of a trustworthy system . . . it is unavoidable that the United States should strengthen its military defenses."

Another decision of the General Board provided for intervention by NCC in the case now before the United States Supreme Court testing New York State's free time religious education law. NCC will intervene on behalf of the New York State Board of education whose right to permit pupils to attend religious education classes during the school day under written request of their parents but off school property is being questioned.

At the Southeastern Convocation Dr. Samuel McCrea Cavert, general secre-

tary, and Dr. J. Quinter Miller, an administrative secretary, said that there were heartening indications that a movement toward Church coöperation was growing in the South. Especially encouraging, said Dr. Miller, is the "increasing participation of many Southern Baptist congregations in local interchurch projects."

EVANGELISM

Christian Points

Bostonians were busy clipping Bryan Green's list of eight points for a Christian life from their local newspapers on the day after he addressed a capacity audience of 1800 at Trinity Church, Boston, on the evening of November 27th.

Those eight points, delivered in Boston in the midst of his current whirlwind series of addresses and missions in this country are:

(1) The Christian life is a life of certainty. Example, said Bryan Green: "I do not waste \$9 on a transatlantic telephone call to ask my wife if she loves me. I am certain of it."

(2) It is a life of communion with God. "The great rule about praying, is to pray. The great rule about Bible reading is to read the Bible."

(3) It is a life of fellowship.

(4) A life of freedom. "It is not a life of regulations and rules. It is a life of pleasing God in Jesus Christ."

(5) A life of tension. Canon Green explained that this means the Christian is torn between his knowledge of inner peace and happiness, and his discontent at the sin and suffering of the world.

(6) A life of discovery. "But don't show too much introspection," he warned. "Don't pull up the plant every day to see how it is growing."

(7) A life of growth in Christ's likeness. This is marked by "a rise in personal efficiency, an increase of Christian power to react against heathen pressures and the pulls and tensions of life."

(8) A life of humility. "To know oneself as one really is before God."

Canon Green is a priest of the Church of England. He has visited the U. S. seven times since 1936 — from New York to San Francisco. He has lectured

in Canada, Germany, India, Australia, and New Zealand. His current schedule includes 10 days in Philadelphia, with 10 addresses at huge Convention Hall under the auspices of the diocese of Pennsylvania, and a long list of them at schools, churches of other Faiths, and on radio and television. An interchurch group outside the Philadelphia area sponsoring an address by Canon Green, whose parish is in Birmingham, England, is the ministers' association of another Birmingham — the one in Alabama.

A section of the floor at Trinity Church was reserved for what is possibly Bryan Green's favorite group, the ones "under 30." In the question period after his address some of the teen-agers among them asked the usual questions about necking and kissing goodnight, before the questions moved into more mature and profound channels. Drawing on his own experience as the father of a teen-age daughter, Canon Green was able to hold the young people entranced.

The address at Trinity was Canon Green's only appearance in Boston. Last year he conducted a nine-day mission there, sponsored by the diocese of Massachusetts and comparable to this year's mission in Philadelphia.

VISITORS

Two Who Escaped

Two Ukrainian priests, with only their eyes showing through slits in white hoods entirely covering their heads, told of the virtual destruction of the Eastern Rite Roman Catholic¹ clergy in the Ukraine and of their own narrow escape.

They wore hoods to forestall Communist reprisals against relatives and friends still in the Ukraine. The priests were interviewed in New York by arrangement of the Ukrainian (Roman) Catholic Youth League.

"Father X" and "Father Y" said that 2,000 of the 3,000 Catholic priests in the Western Ukraine at the beginning of the war had been executed, jailed, or forced to work at lay jobs. Only a few escaped, they said, the rest are hiding.

Their Church has thus been entirely suppressed and its 6,000,000 pre-war

TUNING IN: ¹The National Council of Churches consists of representatives of 59 Churches including the Episcopal Church. Its action on the Vatican question is discussed editorially in this issue. ²Eastern Rite Roman Catholics follow Orthodox

liturgical customs and laws but are in communion with the Pope. They are found mostly in countries which belonged to the old Holy Roman Empire and have often been made political pawns in the past.

communicants were forced to unite with the Russian Orthodox Church in 1945, the priests said. Two archbishops and ten bishops, the entire hierarchy of the Church, have been arrested or killed, they said. [RNS]

MONOPHYSITES[†]

Armenians Rebel

A group of Armenians held a service of mourning at St. Illuminator's Cathedral, New York City, on November 25th instead of celebrating and giving thanks as they had been asked to by Kevork VI, Supreme Patriarch and Catholicos of All Armenians, who lives in Soviet Armenia.

Kevork recently decreed that Armenian churches celebrate November 29th as an anniversary of Armenian liberation. The dissident group, however, regards the date as a day of enslavement, since it was on November 29, 1920, that Soviet power was originally established in Armenia.

ORTHODOX[†]

Hunger for Theology

"The decay of personal religion" is the result of neglect of theology for laymen, the Very Rev. Dr. George Florovsky, dean of St. Vladimir's Russian Orthodox Seminary, New York City, said in a sermon at the Cathedral of St. John the Divine on November 25th.

He preached at a vesper service sung by St. Vladimir's choir commemorating the 1500th anniversary of the Council of Chalcedon (which clarified the doctrine of the dual nature of Christ as God and man).

"Both ministers and laity are hungry for theology," Dr. Florovsky said. "And because no theology is preached they adopt some strange ideologies, and combine them with the fragments of traditional beliefs."

"In a time such as this," he said, "one has to preach the 'whole Christ,' Christ and the Church."

ROMAN CATHOLICS

Many and Few

Roman Catholics are in a majority in five of their Church's 117 dioceses and archdioceses in the U. S., a survey made by the National Catholic Welfare Conference reveals.

Heaviest percentage is in the diocese

TUNING IN: Eastern Churches belong to three groups. Largest, the Orthodox communion, holds the same general belief about the person of Christ as Anglicans and Roman Catholics. Second, sometimes called Monophysite, believes that Christ

of Corpus Christi, Texas, where Roman Catholics constitute 70% of the population.

Lowest percentage of Roman Catholic population, in Gaston County, N. C., is 1%. [RNS]

Pope Clarifies Statement

Explaining his recent statement on birth control Pope Pius said he had affirmed the legitimacy of the rhythm method and, at the same time, its limits. This method, the Pope said, "is compatible with the law of God," and is permissible for grave reasons.

As in his earlier address, on October 29th, he warned against deliberate and habitual withdrawal from the primary objective of marriage.

In clarifying his October 29th discussion of medical treatment of pregnant women, the Pope emphasized that he had said "direct killing" of an unborn baby to save the mother's life is not permissible. However, independently of pregnancy, a pregnant woman might urgently need treatment. This, said the Pope, is permissible, even though an accessory consequence is the death of the unborn baby.

SOCIAL RELATIONS

Work With Alcoholics

It is important that Churchpeople realize that alcoholics are sick people who need special ministry as well as treatment from community resources, agreed an interchurch group which met at Church Missions House.

Purpose of the conference was to discover methods for showing the Church

the importance of work with alcoholics.

The conference at Church Missions House agreed to continue plans for a Western Massachusetts-Connecticut conference, to promote intensive recruiting for the Yale Summer School of Alcohol Studies, and asked the Rev. David Works and Ernest Shepherd (who were leaders of the New Hampshire conference) to prepare an outline for regional seminars.

PHOTOGRAPHY

An Explanation

The strange picture of Christ over Korea [L. C., September 23d] which appeared in newspapers and magazines across the nation, and which sold out two issues of the Ashland, Ky., *Independent* which published it first, has been given an explanation, and it is not a supernatural one.

The picture shows two bombers flying in a cloudy sky, and Christ with outstretched hands in the foreground. The story was that the picture was developed from a roll of films sent home from an Air Force man in Korea.

No one has even been able to find out who the man was. Now it seems he was as contrived as the picture.

The December 3d issue of *Time* reports that an Air Force Sergeant named Roy C. Burnham said the picture was a fake. The Sergeant has an identical picture in color. He said he got the picture from an Air Force photo laboratory technician in England in 1944. The technician told Sergeant Burnham that he had taken a picture of a B-17 bombing mission over Europe and painted in the picture of Christ.



"CHRIST OVER KOREA" was painted in.

RNS

had only one nature instead of two natures, one human and one divine. Smallest, the Nestorian, holds a rather obscure position with controversy centering over "communicatio idiomatum." Ask your rector about that.

LIBERIA

Botanical Specimens Sent

Students of the biology department of Cuttington College, Suakoko, Liberia, have collected a group of botanical specimens and sent them to the Botanical Garden in St. Louis, Mo. The college is an institution of the missionary district of Liberia. The specimens will be given names at the Garden. Then they will be deposited in leading botanical centers of America and western Europe. The Garden's curator said the specimens "are of unusually good quality, even from professional standards."

YUGOSLAVIA

Metropolitan Freed

Premier Marshall Tito's Communist government has freed Metropolitan Josif from house arrest which has lasted more than a year, the Associated Press reports. The Metropolitan, who is 74, is second highest in rank in the Serbian Orthodox Church. He had been charged with conspiring against the government with agents of exiled King Peter. Announcement of his release came together with a strong hint from Tito that he would free Croatian[†] Roman Catholic Archbishop Stepinac by Christmas.

CHINA

New College

A new college, called Chung Chui (Worship Christ), has been established in Hong Kong by a group of eminent Christian educators. It will provide advanced studies for high school graduates from Hong Kong and Macao who cannot enter the crowded University of Hong Kong and who do not want to study in Communist China. Among the founders of the college is the Rt. Rev. Ronald Hall, Bishop of Hong Kong. [RNS]

GREECE

Pan-Orthodox Council

Participation of the Eastern Orthodox Churches in the World Council of Churches is one of the major questions bound to come up at the proposed pan-Orthodox Council,[†] according to Dr. John Carmiris, professor of theology at the University of Athens.

It has been reported that the Ecumen-

ical Patriarch, "first among equals" of the Orthodox patriarchs, is planning a council at which issues affecting Orthodox Churches in various countries will be discussed.

Writing in *Ecclesia*, organ of the Orthodox Church in Greece, Prof. Carmiris said the issue of Orthodox membership in the World Council of Churches is one that must come up at the pan-Orthodox meeting because of conflicting opinions on the question among the eastern Churches.

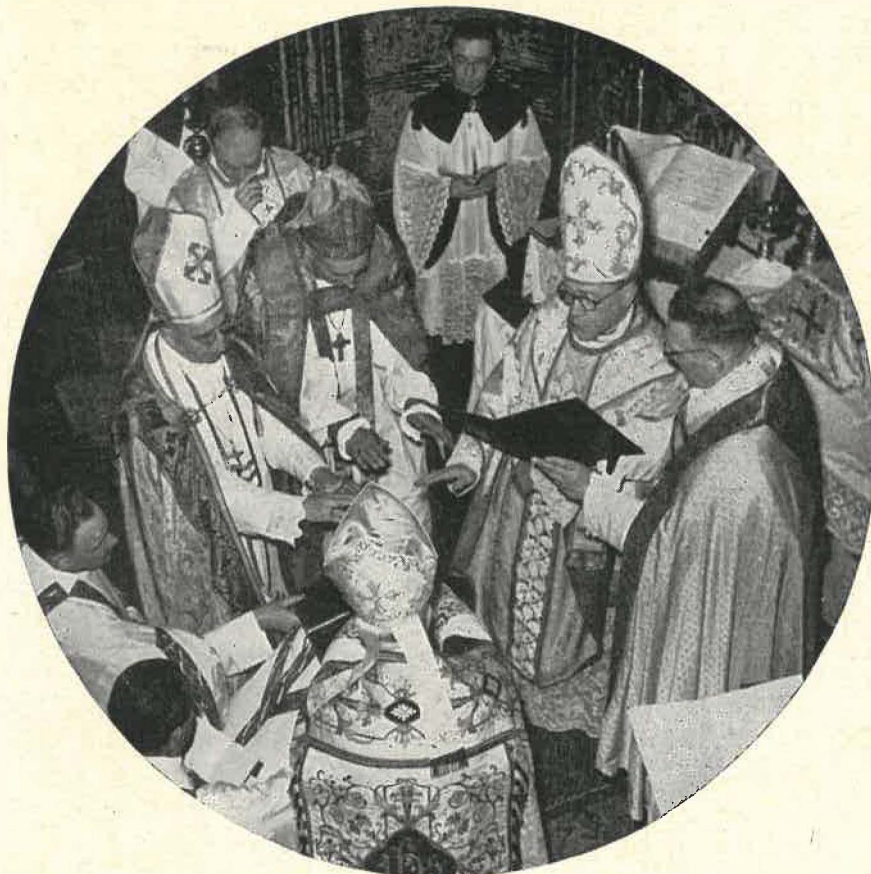
"There is disagreement among the various Orthodox churches in regard to participation in the World Council of Churches," Prof. Carmiris said.

"We simply suggest," Prof. Carmiris

added, "that this topic must be included in the agenda of the pan-Orthodox Council when it is convened. The World Council of Churches is a reality which cannot be overlooked either by the Greek Orthodox or the Roman Catholic Churches."

Prof. Carmiris said the council would be likely also to discuss the relations of the Eastern Orthodox Churches toward the Roman Catholic Church and the Church of England. He said that these topics were recommended for discussion at the Greek Orthodox council held at Mt. Athos, Greece, in 1930, and at the council in Moscow in 1948 which commemorated the 500th anniversary of the Russian Orthodox Church. [RNS.]

Old Catholic Consecration



Othegraven & Faber, Düsseldorf

Bishops from England, Holland, and Germany participated in the laying on of hands at the recent consecration of the Old Catholic bishop coadjutor of Bonn, Germany, the Rt. Rev. Johannes Josef Demmel. This action dramatized the intercommunion[†] between Anglicans and Old Catholics (who have Churches not only in Germany and Holland, but in the United States, Austria, Czechoslovakia, Switzerland, and Poland). Pictured, left to right: the Archbishop of Utrecht, Holland, who presided; the Bishop of Lewes representing the Archbishop of Canterbury; the Bishop of Deventer, Holland; and the Auxiliary Bishop of Bonn.

TUNING IN: [†]Serbs and Croats speak the same language and belong to the same racial stock, but Serbs are Orthodox and Croats, Roman Catholic. The Serbian Orthodox Church is the largest religious body in Yugoslavia. [†]A pan-Orthodox Council

would have to include large delegations from both sides of the Iron Curtain to be representative. [†]Intercommunion is a relationship of agreement on Faith and Order and recognition of each other's sacraments, but governmental independence.

How to Get Through the Bible in 3½ Years

THERE is a rising tide of dissatisfaction with the state of religious education in the Christian churches. On every hand we are accused of failure to "motivate" our religion; we are admonished to set up more specific goals for the educational program; and we are reminded that learning should be connected with worship and living. After each new course or study book appears we keep looking hopefully for something still better.

We hear much about widening the bases of learning by establishing nursery schools and inaugurating adult education schemes. In short, we have woven such copious skeins of educational theory that the goals are blurred and we fail to hit the center of the target. We could avoid this palsied aiming at a composite target if we drew a finer bead on the

"No greater moral change ever passed over a nation than passed over England in the latter part of the reign of Queen Elizabeth. England became the people of a book, and that book was the Bible. The whole moral tone of the nation was changed."

Churchpeople have been remiss in expecting the "experts" to carry the ball in religious education. We should become a "people of one book," and like the enterprising colonial merchants, we should become amateurs or little experts in this matter of religion which is really everybody's business. The actual purpose of religious education is to replace ignorance with knowledge; and the decisive battle is not fought by editorial boards but by every human soul.

Even the most enlightened person will readily admit that church members are

not well informed about the history of religion, the fundamental precepts by which the race has lived, and the doctrine of salvation in a world of error and temptation. Something must be done about it.

Instructive sermons are very helpful but not adequate by themselves to bear the load. Figure it out: a 20-minute sermon each Sunday provides only a total of 17 hours' instruction a year. We can forget faster than that!

What about Bible classes? Fond relics of the good old days! Here and there they succeed, but bowling leagues and bridge tournaments make consistent attendance difficult.

What about religious periodical literature? We do have excellent publications, but they are not read as widely as could be desired. If every church member automatically subscribed to a religious journal in the same way that a Rotarian or Elk or Legionnaire takes the official magazine, we would be a much better informed Church.

But if most people do not enroll in Bible classes and if they neglect to subscribe to Church magazines, there is no

The Great Textbook

By the Rev. Glen A. Blackburn

bull's eye of Christian instruction, the Bible.

An English statesman of the 18th century remarked in the House of Commons that there was difficulty in dealing with American colonial merchants because they were all shrewd amateur lawyers. "Do you know, sirs," he said, "that there are more copies of Blackstone sold in America than in all of England?"

Blackstone's *Commentaries* were the two thin volumes that comprised the fundamentals of English common law, and the merchant who knew the *Commentaries* could avoid costly blunders arising from ignorance of the law. The Christian Church has its Blackstone — the Bible; and we need more "amateur" Christians in the meaning of that vigorous word, which signifies that laymen should learn the fundamentals of religion and practice what they have learned.

The historian Green, commenting on the newly printed English Bible, says in *A Short History of the English People*:

TUNING IN: ¶ Episcopal Church believes that the Bible "contains all things necessary to salvation." In cases of dispute as to interpretation, the Church has the authority to decide (see Articles VI and XX, at back of Prayer Book) within the



FOR OLD AND YOUNG: *The Word of God.*

RNS

framework of loyalty to the Bible. This position stands midway between Protestant and Roman Catholic beliefs on Bible and tradition. Anglicanism believes in tradition, but regards the Bible as the divinely guided summary of tradition.

need to despair. The Church still has the Bible, that great text book of religion, and its treasures have not yet been exhausted.

Probably Bible reading is more often urged and less frequently done than anything else in all the world. A majority of Christians "simply can't find time" to read a long book like Exodus, although it is considerably shorter than *Gone With the Wind*, which was quite widely read; and the longest book of the prophets would demand less time than is consumed by a double feature at the movies.

How can people today be moved to read the Bible? By scolding? By preaching intriguing little sermons that will make listeners reach for their Bibles? These methods have been tried, and still the average adult does not know the difference between Elijah and Elisha, or whether the Ten Commandments are found in the Old or the New Testament, not to mention a broad comprehensive knowledge of man's long search for religious truth. A few score familiar literary quotations from the Bible have satisfied our hunger for the Word of God.

A PALE GHOST

Nor is there much more enlightenment among the children who have faithfully followed the current Church school courses. The Bible is but a pale ghost stalking through a jungle of work books, cut outs, scrap books, film strips and other well organized pedagogical devices that mildly stir the pupil's interest and encounter the Bible only at the fringes. After all, the Bible is the great Christian library. It is our guide book. Courses about the Bible are not near enough to our needs; we demand the strong meat of the Word.

Urging upon people the desirability of reading the Bible is not enough; one must offer a plan that people will follow. No good general prepares for a battle merely by saying to his army: "Go forth and win"; he gives specific directions. First, he equips his troops. Then he drills and trains them. Finally he draws up and then executes a carefully calculated plan of battle and wins about half the time. The reason for the widespread habit of not reading the Bible is the lack of a good plan of reading.

The American Bible Society has seasonal schedules for reading the Bible, but it is so easy to lose the printed schedule. Therefore, why not just simply read the Bible? Take a book a month, or two or three of the very short ones. Don't take a quota of a given number of pages because it is arbitrary and too much like academic forced labor. Read for *ideas* not *quantity*.

TUNING IN: Theologians read the Bible as a source of doctrine, students of history read it as a somewhat chopped up and patchy set of historical sources; laypeople can make use of scholarly studies to get this kind of technical Bible knowl-

Read one or two of the longer Old Testament books and then one of the Gospels for a varied diet. It isn't necessary to follow any complicated chronological or topical scheme of study; the Bible can stand on its own merits, book by book and chapter by chapter. And don't be dismayed by the "experts" who warn us of the repetitions, discrepancies and historical gaps. You are reading for instruction and edification, and are not expected to edit the Bible or write a critical commentary upon it.

Such an individual plan of reading will take you through the entire Bible in about two and one half years. Reading more leisurely would rob you of the feeling of continuity; reading much more rapidly would confront you with ideas faster than you could assimilate them.

IN 3½ YEARS

Such a "book-of-the-month" plan is excellent for an entire congregation to follow. A parish in the diocese of Rochester recently used a "Congregational



Plan of Bible Reading" for over a year, the rector preaching on the first Sunday of each month on the book assigned to the entire congregation. A mimeographed outline and reading guide was inserted in the church bulletin, and each week mention was made of the "book of the month" either in the bulletin or in the oral announcements.

On the last Sunday of each month there was a corner tab on the back page of the bulletin which said, "I have read Isaiah," and those who had read the book were requested to detach the tab and place it on the alms bason, or give it directly to the rector. This reporting system not only revealed how the plan was working, but served as a stimulus because it gave credit for effort expended.

A tentative schedule of one long book or two short ones each month from October through May enabled the entire Bible to be read through in three and

one half years. Two months of the Old Testament were followed by one or sometimes two of the New Testament.

Although a few books like the Gospels, Exodus, and Joshua are more popular reading, there is enough good material in the dullest book to repay reading and study. When the entire Bible is read, it can be repeated with profit.

Such promiscuous and comprehensive reading of the Bible has its incidental benefits. Although every person has a few favorite books from which he derives comfort and strength, it will be an agreeable surprise in following such a "book-of-the-month" plan to find the wealth of sound teaching in Leviticus and Numbers, both of which are generally left very much alone.

Another result of such comprehensive reading will be the encountering of interesting problems which we have all been dodging. A closed Bible presents no "difficulties" while a Bible that is read will breed all sorts of trouble.

One amazing fact brought to light by this Church school participation was the number of families without Bibles. Adults tactfully conceal such lack, but children cheerfully offer the Bible shortage as an alibi for not studying their lessons.

The acceptance of the congregational plan in the parish mentioned was gratifying. About 40% of the average Sunday morning congregation faithfully followed the suggestions, and of course many more individuals did some desultory reading — which is better than none at all.

Anyone who asks: "Does Bible reading pay?" is begging the question. This religion of ours is not made by ourselves, it is God-given. We are under no obligation to guarantee the promotion of the Kingdom of God; we are merely under orders to do the work He gives us to do, and God promises the success of our efforts.

Any widespread plan of Bible reading will not only make a better informed congregation, it will revive all branches of the activities of a parish. Parents will take an interest in the Church school and what it is doing, and we might reasonably expect some favorable results on the Every Member Canvass. In the parish where this plan had been used for a year, individual pledges were increased 23% not by promotion but by devotion.

Christ said: "I, if I be lifted up from the earth, will draw all men unto me." The lifting up is *our* responsibility, and the drawing is *God's* responsibility. No plan for Christian education puts a strain on God's powers, but it does test our initiative, ingenuity, devotion, and persistence.

edge, but the primary purpose of Bible reading is to come into contact with the Word of God—to follow the story of God's revelation of Himself and His plan of salvation, and to grow in the divine wisdom, love, and righteousness.

CLOSER relationship between the Anglican Communion and the Church of Denmark¹ would involve also the State Lutheran¹ Churches of Norway and Iceland. These Churches are ecclesiastically independent, as their countries are politically independent, of Denmark. But from 1380 until modern times, they were united and shared a common historical development.

A proposal was made at the 1930 Lambeth Conference to explore possible closer relations with the Churches of Denmark, Norway, and Iceland. A preliminary conference of representatives held at Chichester, England, in 1947 included delegates from the Churches of Denmark and Iceland with observers from the Church of Norway. The Bishop of Iceland, Dr. Sigurgeir Sigurdsson, visited the 1948 Lambeth Conference, although no member of the Norwegian episcopate was present.

Resolution 72 of the 1948 Lambeth Conference authorized the Archbishop of Canterbury to appoint a committee to meet with representatives of the three churches. Denmark, Norway, and Iceland form an historic unit and present

independent church-controlled theological college (*Menighetsfakultet*) in Oslo.

The Norse Kirk is apparently the most rigidly established of the Scandinavian State Churches. Ecclesiastical freedom has had to find its expression in the creation of the *Menighetsfakultet* and the vigorous layman's movement which has had at least one unfortunate result in the second order of the ministry.

A COMPLICATED RELATIONSHIP

Norwegian missionary work is sustained in South Africa, Madagascar, China, and North India. It is not organized on an episcopal basis, although many missionaries are ordained by the Norwegian bishops before departure. These missionary fields of endeavor are adjacent to Anglican missionary work, and



The Churches

By the Rev. Louis A. Haselmayer

Dean and Professor of History, Daniel Baker College, Brownwood, Tex.

O F

similar problems of Faith and Order, but there is discernible a difference of interest in their approaches to the Anglican Churches.

The Church of Norway (*Norse Kirk*) is the national established church of the country, including 97% of the population of over three million. There are about 42,000 free-church Protestants, 2,000 Roman Catholics, and 200 Orthodox.

The Church of Norway is divided into the six dioceses of Oslo, Hamar, Agder, Bjorgvin, Nidavos, and Halgoland. The Bishop of Oslo is Primate, but his position is that of *primus inter pares* ("first among equals.") The King is head of the church, appoints the bishops and clergy, initiates all ecclesiastical legislation, and must give the royal assent to all canonical and liturgical changes. A theological faculty is maintained by the state at the University of Oslo, and there is also an

there is the possibility that closer relations between the mother Churches may have an influence in the missionary districts.

Norwegian parishes in the United States are grouped into five independent synods on a non-episcopal basis, and have no jurisdictional connection with the Church of Norway. There is a complicated relationship between these synods themselves and their connections with other American Lutheran bodies. The two largest synods, the Evangelical-Norwegian and Lutheran Free, are members of the American Lutheran Conference and the National Lutheran Council. The Norwegian Synod belongs to the Synodical Conference, while the Eielson Synod and the Lutheran Brethren are entirely isolated.

It does not seem that closer Anglican-Norwegian relations would have very much influence upon the Norwegian-

Episcopal Church relations in the United States.

Norway was in a dynastic union with Denmark from 1380-1814. The Kalmar Union of 1387 placed Norway in the Pan-Scandinavian Union of Denmark, Sweden, and Finland. Sweden broke from this Union in 1523 under King Gustaf Vasa. Norway was incorporated into Denmark in 1536, losing both political and ecclesiastical independence. The Union was terminated by the Treaty of Kiel in 1814. Norway then entered a dynastic union with Sweden, lasting until 1905 when it became an independent monarchy.

The union with Sweden does not seem to have had any effect upon the church life. The consecration of Norwegian bishops from 1814-1905 was not influenced by any tactual contact from the Swedish line of succession. The religious history of Norway since the Ref-

TUNING IN: Fr. Haselmayer's article on "the Church of Denmark" appeared in *The Living Church* of September 30th. The above article is one of a series on "Anglican Ecumenical Outreaching"—studies of Churches with which the Episcopal Church

has some hope of achieving closer relationships. "Lutherans and Anglicans have common ground in their belief in the Real Presence of Christ in the Holy Communion and in certain other important doctrines of historic Christianity.



PROCESSION (left) at 800th anniversary of Tjøelling Church, Vestfold, Norway.

RNS

ormation can be regarded as that of an ecclesiastical colony of Denmark.

Lutheranism was introduced forcibly into Norway by King Christian III of Denmark under the *Recess* of October 30, 1536. Chief among the reformers was Gelle Pedarason of Bergen. Even though the changes were conservative, it took many years for Lutheranism to reach the masses of the people. Lutheran doctrines were presented through Danish books and formularies, and the Norwegian Reformation had the character of a foreign importation. Many pre-Refor-

mation had little influence on the Norwegian Church. The short-lived pietistic movement of Hans Hauge was ended by the 1741 Conventicle Act of King Christian VI which prohibited non-church religious meetings. Rationalism was vigorously opposed by Bishop Johan Brun of Bergen. Movements of an evangelical and liberal character, introduced into Norway by Wilhelm A. Wexels under the Danish influence of Grundtvig, met the solid opposition of the Norwegian episcopate and theological faculties.

"No coöperation with the liberals" has been the consistent slogan of the Norwegian Church. This theological conservatism was merely the manifestation of a much deeper spirit of isolation which kept Norway out of western Christian thought and action until modern times. It was not until the first quarter of the 20th century had passed that Norway began to take a part in wider ecclesiastical affairs.

INTERIM CHURCH LEADERSHIP

Delegates from the Church of Norway attended the 1937 Edinburgh Conference on Faith and Order. The Nazi occupation of Norway during World War II was the occasion for a sudden

Background Books

THE LAMBETH CONFERENCE REPORTS, 1930, 1948.

DOCUMENTS ON CHRISTIAN UNITY. 3d Series, edited by G. K. A. Bell. Oxford, 1948.

HISTORY OF THE NORWEGIAN PEOPLE. By K. Gjerset. N. Y., 1932.

A HISTORY OF NORWAY. By L. Larsen. Princeton, 1948.

WHAT ABOUT SCANDINAVIA? By C. Rasmussen. Philadelphia, 1948.

"Relations between the English and Norwegian Churches." By M. Hertzberg, in *Church Quarterly Review*, July 1920.

THE NORWEGIAN RITE. By Henry Holloway. London, undated.

HISTORY OF ICELAND. By K. Gjerset.

ICELANDIC CHURCH SAGA. By J. C. F. Hood.

of 33 and the suspension of 1000 Quisling ministers.

The valiant stand of the Norwegian Church resulted in a deepening of its spiritual and sacramental life. Because

NORWAY AND ICELAND

mation customs persisted, especially in the rural areas.

As a result, Norwegian Church life in its externals of worship and ceremonial seems very high-church. Anglican visitors to Norway are surprised to encounter crucifixes, copes, and chasubles with great frequency. Because of the Danish character of the Reformation, Norway did not develop any indigenous theological or liturgical vitality. It has made very little contribution to world-Lutheranism until comparatively recent years.

Developments in Faith and Order in Norway have not been notable. With each revision of Danish liturgical books, the law automatically extended these revisions to Norway. Conventional orthodox Lutheranism was the prevailing note of the 17th and 18th centuries. The awakening of church life observed in Sweden and Denmark in the 19th cen-

outburst of life and renewed vitality of the Norwegian Church. The episcopate and clergy, opposing the Nazi control, were suspended from the exercise of their offices. Bishop Eivind Berggrav of Oslo and Bishop (then Dean) Arne Fjellbu were prisoners in concentration camps.

The occupation-Government formed a Nazi Church, creating bishops from a few Quisling pastors, and appointing men without ordination to vacant pastorates. An Interim Church Leadership administered the resisting church from the underground. During this period, the ranks of the clergy were sustained by secret ordinations, as well as by a few ordinations performed abroad by the Swedish episcopate. Permission was also granted for the lay administration of Holy Communion. At the time of the liberation, the Nazi-created church was swept away at once with the deposition

of world admiration, Norway has been carried into the ecumenical orbit much more closely. Bishop Eivind Berggrav was acclaimed as a hero at the 1948 World Council of Churches, and was later elected a Vice-President. The delegation from the Church of Norway at this gathering revealed the awakened outlook, from which it is hoped that a desire for fuller fellowship with other Christian Churches may result.

As part of the Danish Reformation, the Norwegian episcopate shared the same break in apostolic succession.[¶] An organization of bishops is maintained without valid succession, although members of the presbyteral order receive ordination from the bishops. Overseas missionaries, except those of the Norwegian Lutheran China Missionary Society, are ordained by the bishops before being sent abroad.

(Continued on page 19)

TUNING IN: ¶Apostolic succession, in modern theological discussion, means the belief that no one may be recognized as a bishop, priest, or deacon unless ordained as such by a bishop in the line of descent tracing ultimately back to the apostles.

Anglicanism has been careful to maintain the succession, but Lutherans have commonly taken the position that presbyters (priests) as well as bishops may ordain, and placed less stress than Anglicans on the continuity of the visible Church.

The Bible

RECENTLY we received a letter from a subscriber, a distinguished layman, who wrote: "As the time rolls around for 'Bible Sunday' again, I hope that you have your leading editorial ready — one that is, the equal, at least, of your most earnest defense a few years ago."

The letter went on to tell what he thought that editorial should contain — and it was so well expressed that we are going to lift most of the rest of his letter verbatim, and use it for our Bible Sunday editorial — not as a "defense" of the Bible, for it needs no defense, but to show what the Scriptures must mean to every devout Churchman, through the eyes of one who has obviously learned to live with the Scriptures as the guide to his own life.

Not the least, by any means, of the points made at that time [continues our correspondent], was the dependence on the Holy Scriptures of all Christians, and of Catholic Christians, especially. Perhaps you can say again, that the only God the Catholic Christian knows is the Holy Trinity as revealed in the Scriptures.

And let no one think that he can do away with the Old Testament. Our Blessed Lord was asked, "Which is the first commandment of all?" Jesus answered by quoting Deuteronomy 6:4,5; and followed this with Leviticus 19:18. He well knew the Old Testament Scriptures, albeit not in their present shape. It was Moses and the prophets and priests of the Old Testament who taught us that man does not live by bread alone but by every word that proceedeth out of the mouth of the Lord. How completely Jesus grasped this Truth and how aptly He applied it to ward off Satan's suggestions that God was hard on Him (Matt. 4:4)!

The "book" which was so much and so well used by our Redeemer must, indeed, be no less indispensable for the redeemed. God, the Holy Spirit, calls a man by His word; man puts his faith in Christ and has eternal life. But the way is not easy going, it is difficult, but God puts the Word, the Bible, in man's hand to teach him how to live.

St. Paul teaches us how to use this precious Word of God, the most valuable thing which this world contains. First and foremost, we should lay it up in our hearts. Then it should guard our eyes and our hands; we must teach it to the children, and to all who look to us for counsel; we must meditate upon it, day and night. Here, indeed, is the true origin of the "read, mark, learn, and inwardly digest" instruction in the Christian's use of the Scriptures. And, as has been recently pointed out in the columns of THE

LIVING CHURCH, if the principles of righteousness and justice are carried into public life, those in authority must find their incentive and power in the Word of God.

The Church, the Body of Christ on earth, was truly revealed by the Saviour Himself. But what an act of Grace that the Holy Spirit should lead holy men to make of record the circumstances and facts of that Great Foundation! And it is a thing for rejoicing and profound meditation that other righteous men have been as surely guided by the Holy Spirit to group together other blessed facts and stories of our Lord's life and of the lives and acts of the Apostles — yes, and of their writings, whence our New Testament!

HERE, then, is The Book, the Bible; Old and New Testaments, testifying of one central theme above all others, in harmony and simplicity and beauty, that is of Christ. Herein is record, unassailable and indestructible. Heaven and Earth may pass away, but the Word of God lives forever. And yet the critic refers to the Bible as a "book which was written years after the events it presumes to reveal in days when no permanent record was possible." It is precisely upon this Book, nevertheless, that the Christian must be willing to regulate his life.

Jesus said, "I am the Way, the Truth and the Life . . ." And of Him we learn from the Bible, and of His Way and Truth. Can there, then, be in the Christian life a "guide" more essentially fundamental than this Blessed Book, the Bible? The Church, the Cross, Faith . . . yes, of course; but of these we learn from the Bible — to which also the Apostolic traditions are so closely related. Standing firmly in the Bible, the Church and the Cross and our Faith are so necessary to help us in a pure and proper understanding of the Scriptures. The Bible can no more be lightly cast aside than the Church itself.

Our correspondent concludes:

"What a joyful witness to the very essentialness of the Bible is the Q.E.D. of your editorial, What is the World Coming To? in your issue of last October 7th. THE LIVING CHURCH rightly goes to the Bible, in replying to a critic of the Christian Faith, and cites the fundamental principle of our Faith. Yes, it is still true that 'God so loved the world that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life!'"

So ends the letter from our correspondent. We like it so well that we have gladly made it our

own, and present it to our readers as our leading editorial for the Second Sunday in Advent, when the Church especially recalls that God has "caused all holy Scriptures to be written for our learning," and prays "that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ."

Political Protestantism

WE deplore the action of the National Council of Churches in setting up a committee of "six of this country's most influential Protestant Church leaders" to "coördinate the opposition" against appointment of an Ambassador to the Vatican. In effect, the committee is set up to oppose both the Administration and the Roman Catholic Church, and if it is to achieve its avowed object it will have to employ the very kind of political pressure that it deplores in the Church of Rome.

We have already expressed our own disapproval of the proposed appointment. We think the National Council of Churches was well within its rights when it made a dignified protest, as it did at a special meeting of its general board some weeks ago. But if it is now going all-out in a political fight to prevent the Congressional approval of the nomination, we beg to be disassociated from its action. We don't like political Protestantism any better than political Romanism, whether it be manifested in a prohibition lobby (as was the case in the 1920's) or in an anti-Vatican lobby, as appears to be the case now.

Dr. Charles W. Lowry, in a recent sermon on this subject, observed: "We have a strong tendency here in the United States to indulge the illusion that we are at peace. Unfortunately we are not. We are engaged in an undeclared war on a gigantic scale. There is not the slightest ground for hope that this condition is temporary and that we can return soon to normalcy. All Communist theory and practice is against such a hope. . . ."

"We are in this war. We have no other choice. America is the only power capable of grappling economically and militarily with the new resurrected giant of northern Eurasia. We do, however, have one ally in this struggle — one confederate who is strong in determination not to yield and not to make peace with the tyranny of unqualified totalitarianism. That ally is the Church of Rome. Spiritually she is at war in many countries with the adversary of religion and of man. Her children are at this moment writing some of the most glorious chapters of martyrdom in all Church history. Many other faithful priests and lay people are living martyrs — going on from day to day as carefully and prudently as possible, in order not to die but to live and to keep alight the torch of

Christ and of hope in the darkness of the present hour. Can we afford to reject or disdain an ally so earnest and so valiant in the fierce combat which we must wage for man?"

That is the other side of the question. It is primarily a political question, and Christian Americans, both Roman Catholic and Protestant, may rightly have different views as to the answer. The United States already has strange bedfellows in its opposition to Soviet imperialism, ranging from the deviationist Communism of Tito's Yugoslavia to the open Fascism of Franco's Spain. Shall we draw the line at the Vatican because of the fear expressed by Bishop Oxnham, that "affairs of state will be graced by a cleric in sacerdotal robes"? Or is this just plain, old-fashioned religious prejudice in the garb of righteous indignation?

Again, Bishop Oxnham is quoted as saying "The real issue is clericalism." If that is so, why does the National Council of Churches appoint an exclusively clerical committee to oppose it? Is the NCC opposition also tinged with clericalism? It has certainly laid itself open to this suspicion, by appointing an all-clerical committee to do its "coördinating."

Dr. Lowry had something else of significance to say: "We have a right to ask [Roman] Catholics, clergy and laymen, to examine themselves and their system of doctrine and practice from the standpoint of that tolerance, understanding, and brotherly forbearance without which real democracy is impossible. By the same token Protestants and others have the duty of being sure that they are acting and thinking, not within a closed barricade of fixed ideas, but in the spirit of the golden rule of Jesus Christ."

We regret that the general board of the National Council of Churches did not have that counsel of tolerance before it as a guide in its deliberations at Atlanta last week.

Peace in Korea?

THE preliminary agreement for a cease-fire in Korea offers hope that there may soon be a cessation of the hostilities that have already caused more than 100,000 American casualties in that war zone. So many obstacles remain to be overcome, however, that it would be a rare optimist who would dare anticipate a genuine armistice by the first of the year, or that such an armistice would lead immediately to real peace in Korea.

Nevertheless, progress has been made through the long and disheartening series of conferences between leaders of the United Nations and Communist armies, and perhaps the end of hostilities is really in sight. Genuine peace for Korea, however, can hardly be expected while the country is divided between hostile forces, whether at the 38th parallel or along the newly-delineated cease-fire line.

One of the problems still to be solved is that of

prisoners of war, both military and civilian. The reports of North Korean and Chinese atrocities, so strangely bungled by Army authorities, will keep the relatives of men missing in action anxious, until the Red Cross or other agency can ascertain the real facts, and arrange an exchange of such prisoners as have survived. This must be one of the most immediate objectives of the continuing negotiations.

Churchpeople, too, are particularly anxious to learn the fate of Bishop Cooper and other Church leaders, who were taken north early in the war, and whose fate has not yet been learned. We are glad that the Church of England last week consecrated the Rev. Arthur E. Chadwell as Assistant Bishop in Korea, to carry on the leadership of the Church there in the rehabilitation period, and if necessary to succeed Bishop Cooper.

We hope the new Bishop will return from England via the United States, and tell American Churchmen something of the plans for restoring Church life in Korea, and carrying the message of Christianity as well as material aid to the millions of homeless and dispossessed people of that devastated land.

While the Church in Korea is a mission field of the Church of England, we are sure that Churchmen in America will want to lend it a helping hand at this time; indeed, they are already doing so through the Presiding Bishop's Fund, the LIVING CHURCH RELIEF FUND, and other agencies.

As the birthday of the Prince of Peace draws near, let us pray for real peace in Korea, and throughout the world.

"We All Knew Her"

MRS. SIMKHOVITCH lived in Greenwich House for 50 years, the settlement that she founded. During that long period she devoted herself to the problems of the neighborhood and lived its life. This led her far afield. Some of the problems were health and housing matters; others had to do with city government; and still others with national and international affairs.

Slum clearance, for example, and the substitution of good housing for bad, could only be accomplished with city and federal help. Mrs. Simkhovitch worked successfully to secure it. People from any nations living in New York, and particularly in Greenwich Village, needed a leader who could understand their differing backgrounds. They found that leader in Mrs. Simkhovitch.

Mrs. Simkhovitch was a member of many distinguished organizations; and she was a member of many that were very small. Both were important to her, and she gave the same careful attention to them. For instance, she belonged to the National Association of Settlements, and also to St. Anna's Guild of St. Luke's Chapel, the meetings of which she attended regularly, and with zest. She was a member of the

Housing Authority of the City of New York, and of a small Church committee with one house.

The ninth-grade boys and girls from the nearby public school—135 of them, who stood outside St. Luke's Chapel during her funeral service—expressed the feeling of the city, and of the nation, through one of their number. When asked if he had known Mrs. Simkhovitch, he said: "We all knew her; and she knew us."



WHEN PRESIDENT TRUMAN told a Navy chaplain that his sermon was a "dinger," he contributed a new word to the art of homiletical criticism. Where did he get it? To find the answer, I spent a couple of hours that should have been better employed in browsing through various dictionaries and books on the American language. Here's a play-by-play account of my findings.

First I turned to Funk and Wagnalls' *New Standard Dictionary*, but in vain. "Humdinger," an old friend of my youth, was listed as [Slang, U. S.], "one who or that which excels" — but just plain "dinger" was not to be found.

Next, I turned to *A Concise Dictionary of English Idioms*, by William Freeman (Crowell, 1951). Again, no "dinger." The closest to it was "ding-dong," under which it was explained that a ding-dong fight is "one in which the opponents are fighting hard and are fairly evenly matched." As I had just returned from the Harvard-Yale game (21 to 21), I could readily understand that, and could appreciate its derivation from the Anglo-Saxon word "ding," to bruise. But it didn't seem to fit the sermon, which was based on I Corinthians 13:9 ("For we know in part, and we prophesy in part").

So I turned to H. L. Mencken's *The American Language* (Knopf, 1948). The main volume didn't help me much, but Supplement I gave "humdinger" as a synonym for corker, whopper, and lollapaloosa. Now I felt I was on the right trail, and I pursued it to Supplement II, where I received another set-back. Here I found "dinger" among words in the trade jargon of railroad men, as a derisory name for a yardmaster, also known as a ring-master or bull-goose. I didn't think the President was calling his chaplain a bull-goose, though he has at times been rather free in appellations applied to his critics.

Consequently I pursued the subject further, turning to Eric Partridge's *Dictionary of Slang and Unconventional English* (Macmillan, 3d ed., 1950). Here I found that "ding" meant "to strike," or, more particularly, "to snatch, to steal, to hide." I was referred to *A Thieves' Grammar*, by Capt. Alexander Smith, published in 1719, "whence *dinger*, a thief that, to avoid detection, throws away his booty." Again, I concluded that I was on the wrong track — at least, I hoped I was!

But when I turned to the *American Thesaurus of Slang*, by Lester V. Berrey and Melvin Van den Bark (Crowell, 1947), I finally felt that I had struck pay dirt. For here I found that *dinger* was a term used in swing music, synonymous with "dilly," referring to a "hot" rendition or a "solid sender." Other versions were the familiar "humdinger" and the more flamboyant "swingdinger." So it was Mr. Truman the musician who had applied the jargon of jazz to the chaplain's sermon! What would Margaret have said to such a comment?

Clifford P. Morehouse

Goatherds and Geiger Counters

BIBLE study, according to an article in December *Popular Science Monthly*, has now been added to the growing list of peacetime uses for atomic energy.

The article describes how use of a Geiger counter has established the approximate age of the Dead Sea scrolls found by goatherds in a cave in Palestine four years ago [L. C., September 18, 1949].

According to this computation, they date from the time of Christ (as archaeologists have maintained), and not from the middle ages (as some language scholars have insisted). This would make the biblical portions of these ancient Hebrew scrolls (which include a complete copy of Isaiah) the oldest known manuscript of the Bible.

The technique for thus dating by radioactivity was devised by Willard F. Libby, radio chemist at the University of Chicago. The article in *Popular Science* tells how Mr. Libby obtained fragments of the linen wrappings in which the scrolls were stored, burned the wrappings to pure carbon, then measured the radioactivity of the carbon in a special Geiger counter, arriving at the conclusion that the flax from which the linen was made was alive and breathing 1917 years ago.

This would date the scrolls in the year 34 A.D. (approximate date of the Crucifixion), but Mr. Libby notes that allowance must be made for a margin of error of a century or two either way.

Of Interest

NO sooner is one book number off the press than it is time to think about the next. Possible candidates for review in the Lent Book Number (*THE LIVING CHURCH*, February 17th) are:

(1) *Introduction to Kierkegaard*, by Regis Jolivet, translated by W. H. Barber. Another work in the seemingly never-ending stream of literature about the "gloomy Dane" (Dutton. Pp. xv, 233. \$4).

(2) *Introduction to the Philosophy of Religion*, by Peter Anthony Bertocci. Intended to be self-explanatory to the person with no philosophical training. Looks like a good piece of work (Prentice-Hall. Pp. xv, 565. \$6.35).

It is still not too late for Christmas shopping, and a good book for kindergarten and primary age children is *The*

Christmas Story, by Olive Driver, which tells the Christmas story in verse, with nice black and white illustrations by the author. For each part of the story there is a little song that may be sung to the tune of Brahms' "Lullaby" (Exposition Press. \$1.50).

Grace Cathedral, San Francisco 8, Calif., has made available sets of 10

definitely religious Christmas cards (with envelopes), most of them rather uncommon reproductions from the old masters (\$1.50 a set).

One of the best cut-out books and more than a cut-out book is *Bible Play Book*, which contains the most varied assortment of things for grade school boys and girls to do—games,

Where Is Advent?

By the Rev. James B. Widdifield

Rector, St. Paul's Memorial Church, Detroit, Mich.

WE have lost a whole season out of the Christian Year, faced as we are on all sides with the glaring advertisements and blatant radio announcements that tell us, even before Thanksgiving Day, that "It's Christmas time at —'s" — as at all the stores — and even Church organizations sponsor festivals of Christmas music about the middle of December.

Where has the season of Advent gone? Of course if Christmas is simply the festival of Santa Claus, Advent is utterly meaningless anyway. Having allowed the powerful commercial interests to call the tune on modern living, we should expect little else. But if "the life is more than food and the body than raiment" and man has somewhere (although often rather successfully submerged) an eternal spirit, then the direction of life by the proponents of rugged materialism and the purveyors of food, drink, clothing and gadgets, is the capital sin of our age. A modern Satan has succeeded in exhibiting to man "all the Kingdoms of the world and the glory of them" and seducing him into forgetting that he is essentially a soul, that makes a poor thing of life on bread alone.

Our modern Christmas is an excellent example of the conquest of the thought of man by the world. I am quite aware that the patent answer to such a charge is that Christmas is still the world's greatest festival of goodwill from man to man. I am not too sure that modern commercialism hasn't eaten a bit into that, too, nor that the modern trading of presents hasn't drawn a lot of gold from the golden rule and filled it with a cheap amalgam.

Someone said to me some time ago, "Isn't it strange and a great tribute to Christianity that even the Jewish people

keep Christmas" — meaning of course, that they have adopted the idea of sending greeting cards and trading presents. The proper answer is no; there is no incongruity about Jews, or pagans observing the usual modern Christmas, because there is no religion involved except that of a decent humanism; and it is no tribute to Christianity that Christmas has been so watered down.

The great and proper emphasis of Christmas is on the first of the great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" — because of his supreme act of love in becoming Man "for us men and for our salvation." God's great gift of Himself to man is the essence of Christmas: men's gifts to one another were originally expressions of man's gratitude to God for His marvelous gift. It would take a good deal of stretching of the imagination to conclude that any definite Godward motive is at the base of modern Christmas giving. Christ has been taken out of Christmas for at least 90% of Americans today.

The season of Advent is set in the Christian Calendar to prepare us religiously for the greatest religious event of all time. You can omit those words "religiously" and "religious" and that sentence still expresses fact. One thinks of the months of detailed preparation, both physical and spiritual, for the coming of Princess Elizabeth to this continent. Christmas represents the coming of One greater than Princess Elizabeth. Do we not need some serious preparation that we may celebrate fittingly God's great gift; and do we not need some serious preparation as we state our solemn belief that "He shall come again to judge both the quick and the dead"?

stories, puzzles, and dot pictures, based on the Bible (Seashore. Pp. 128. \$1).

Latest volume in Torch Bible Commentaries is *Philippians and Colossians*, with introduction and commentary by F. C. Synge, Warden, St. Paul's College, Grahamstown, South Africa (SCM Press. In America: Macmillan. Pp. 99. \$1.50).

George Seaver's *Albert Schweitzer, a vindication* is a reply to a criticism by the English literary critic, Middleton Murry, who is said to have "parted company with Schweitzer after a first reading of *The Quest (of the Historical Jesus)*, which both attracted and repelled him" (Beacon. Pp. 120. \$2).

Presented by a layman for laymen, *In the Beginning* ("A History of the Beginning of Christianity"), by Charles L. Wooldridge, is a rearrangement of the four Gospels (King James text) in (supposedly) consecutive order, omitting "incidents, verses or paragraphs which to the mind of the editor were duplications or ambiguous." Artificial from a scholarly point of view, but useful and handy for devotional purposes (Dorrance. Pp. 104. \$1.75).

Two recent self-help books: *Here is Help for You*, by James G. Gilkey, minister of South Congregational Church, Springfield, Mass. (Macmillan. Pp. vi, 164. \$2.50), and *Faith Must be Lived*, by Harry Milton Taylor, minister of Calvary Methodist Church, East Orange, N. J. (Harpers. Pp. 188. \$2.50).

The novelist and playwright, Kate O'Brien, has, in *Teresa of Avila*, written a brief biography of one of the great Christian mystics. (Sheed & Ward. Pp. 96. \$2).

Calculation of the dimensions of the true Cross (for which one is tempted to coin the term "alethostaurometry"*) is but one of the disciplines employed by R. W. Hynek, former ship's surgeon, to establish in *The True Likeness* the identity of the Holy Shroud of Turin with the "fine linen" in which our Lord's body was wrapped after His crucifixion. Several plates (Sheed & Ward. Pp. viii, 96. \$3.25).

It seems impossible to get out a Book Number without omitting something—that should have been in. Left out this time [L. C., December 2d]: (1) Publishers of *The Joy of Study* (Macmillan), and (2) reviewer of *Socinianism in Seventeenth Century England* (Robert S. Bosher). Dr. Bosher's own *The Making of the Restoration Settlement* is a recent publication.

*From Greek *alêthês* (true) + *stauros* (cross) + *metron* (measure).

OLYMPIA—"Utter dedication," says a group of laymen of Trinity Church, Seattle, Wash., is simple language. It was the utter dedication to God that Bishop Bayne of Olympia asked for in a recent radio broadcast.

The Trinity Church group heard the Bishop and put their own deeper dedication on record. They wrote a letter about it to other laymen in Olympia. They said their dedication had brought them adventure and realization of greater adequacy. They recommended that other parishes form similar groups.

They said in their letter: "Less than 25% of the people of this state have any religious affiliation. Throughout the country there is daily evidence of the lowering of our standards . . . Let us guard against the attitude that it is the other fellow who needs reforming. . . ."

"Are we audacious in our Christian expression?"

"Are we utterly faithful?"

"Are we continually noble in duty?"

"Have we reaffirmed our stewardship of time and possession?"

"This commitment (to utter dedication) would really mean that we make ourselves available to God for anything He might want us to do."

OLYMPIA—New executive assistant to Bishop Bayne of Olympia is the Rev. Lawrence Warren Pearson, with the title of canon to the ordinary. Fr. Pearson succeeds the late Canon Charles E. Cotton, who died suddenly last July. He comes to Olympia from the staff of Christ Church, Cranbrook, Bloomfield Hills, Mich., where he headed the educational work of the parish.

CHICAGO—Christian's Savings Bank, located in Heaven, Kingdom of God, is recommended to parishioners of St. Luke's Church, Evanston, Ill., (a branch office of the bank) as a good place to make weekly deposits. Recommended amount: 5% of income after taxes, with three-fourths designated for the parish and one-fourth for missions. A deposit slip (or pledge card for 1952) was sent out to every parishioner. "Credit above sum to my treasure in heaven," the slip says. An accompanying pamphlet recommends that giving be done thankfully (e.g. for "the contentment of a warm room on a cold, windy night") and sacrificially (e.g., "a day without cigarettes and 22 cents more to the Church.")

SPOKANE—The choir and sanctuary of the Cathedral of St. John the Evangelist, Spokane, Wash., is almost finished after more than two years. Work has begun on the central tower. It is expected that the new units will be complete in 1952, except the transepts.

SEMINARIES

The Best Apologetic

The Rev. Dr. William Norman Pittenger was inaugurated as professor of Christian apologetics at General Theological Seminary on November 19th.

He is the first to hold the position since 1931 when the Rev. Canon Leonard Hodgson* resigned, though the subject has continued to be taught at the seminary.

In his address after the inauguration Dr. Pittenger said that "the best apologetic for Christianity is . . . a compelling statement of it."

Dr. Pittenger has been instructor in apologetics at the seminary since 1935, and also a fellow and tutor. Among his books are *Stewards of the Mysteries of Christ; His Body the Church*; with the Rev. Dr. Bernard Iddings Bell, *Jésus the Lord*; with Dr. T. S. K. Scott-Craig, *The Church Militant*. His most recent book is *The Faith of the Church*, written with the Rev. Dr. James A Pike, recently published by National Council.

COLLEGES

Films Consultant

The Rev. James K. Friedrich, president of Cathedral Films, has been appointed adviser on audio-visual education to the Church Divinity School of the Pacific in Berkeley, by Dean Sherman E. Johnson. In announcing the appointment, the Very Rev. Sherman Johnson, dean, said, "Motion pictures and television provide a way for bringing a religious message to countless numbers of people. The appointment of Dr. Friedrich . . . means that Church Divinity School will have unusually able guidance in the use of these techniques."

SECONDARY

1954 Appointment

The Rev. Matthew Madison Warren has been elected head of 66-year-old St. Paul's School, Concord, N. H.

Mr. Warren, rector of All Saints' Church, Atlanta, Ga., will join the faculty of St. Paul's in September, 1952. He will succeed the Rev. Henry Clark Kittredge as rector, in June, 1954. Mr. Kittredge will resign then after 38 years.

Mr. Warren is a member of the National Council and was adviser in religious education for the diocese of Missouri.

*Now regius professor of Divinity at Oxford. His latest, of many, books: *The Doctrine of the Atonement and Christian Faith and Practice*.

DEATHS

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

Sumner Guerry, Priest

The Rev. Sumner Guerry died unexpectedly in Cleveland, Miss., on October 3d. Mr. Guerry had been missionary-in-charge of Calvary Church, Cleveland, and Grace Church Rosedale, from 1947.

Before that he held cures in China, South Carolina (the state where he was born), and Georgia.

Mr. Guerry was a son of William A. Guerry, late bishop of South Carolina, and a brother of the late Alexander Guerry, who was vice chancellor of the University of the South.

Surviving are two other brothers, both priests. They are the Rev. Messrs. Moultrie Guerry of Norfolk and Edward B. Guerry of South Carolina. A sister also survives.

Frank F. Kraft, Priest

The Rev. Frank F. Kraft, 77, rector of St. Thomas' Church, Rawlins, Wyo., died suddenly of a heart attack on November the 12th, at the Rawlins' Hospital. He had been rector of St. Thomas for 24 years and was second senior priest in point of service in the missionary district of Wyoming.

He had also served in Washington, D. C., Philadelphia, Pa., Indiana, Michigan, Alabama, Virginia, and Texas.

Mr. Kraft has been rural dean for many years, served on the executive council, and was chaplain at the State Penitentiary at Rawlins.

Surviving Mr. Kraft are his wife, Helen Hulbert Kraft, three daughters, and one son.

Mary Kingsbury Simkhovitch

Mrs. Vladimir G. Simkhovitch, the distinguished sociologist, died on November 15th, after an illness of three months, at Greenwich House, N. Y., which she founded in 1902. She was 84 years old.

Mary Kingsbury Simkhovitch was born on September 8, 1867, at Chestnut Hill, a suburb of Boston. She held the honorary degrees of L.H.D. and D.Sc. She studied at Radcliffe College, and at the University of Berlin, where she met Dr. Vladimir G. Simkhovitch, also a student there. They were married in 1899, in New York, where Dr. Simkhovitch was professor of economic history in Columbia University.

Mrs. Simkhovitch devoted the whole of her adult life to social work. In 1902, she and Dr. Simkhovitch rented a tenement house in Greenwich Village, and lived there, until they could secure enough funds to build. In 1917, the settlement was moved to the present building, where Dr. and Mrs. Simkhovitch continued to live.

Mrs. Simkhovitch held firmly to the

principle that social workers must live in the neighborhood in which they work, as actual members of the community. Their attitude toward their neighbors, she maintained, should be simply that of a neighbors who wished to work out neighborhood problems together with them. The settlement house, she often said, was not a charitable institution, but a place where the people of the community might find neighbors who desired to cooperate with them in making their neighborhood what they believed that it should be.

When the New York City Housing Authority was founded, Mrs. Simkhovitch became a member and was vice-chairman from 1934 to 1948.

Her last book was an informal autobiography, entitled *Here is God's Plenty*, published in 1949. Earlier books were *The City Worker's World*, *Neighborhood: My Story of Greenwich House*, and *Group Life*. Her interest in the manifold activities of Greenwich never diminished. These now include a child-care day service, a family counseling service, group work for children and adults, and many programs of its theater and music school.

Mrs. Simkhovitch is survived by her

husband, who was at her side when she died; a daughter, a grandson, and a brother.

Mrs. Simkhovitch had been a devoted member of St. Luke's Chapel, Trinity Parish, for almost 50 years.

George Stetter

One of George Stetter's first assignments for THE LIVING CHURCH was to sort out the standing type for the first issues of the magazine to be published in Milwaukee by the Young Churchman Company. The type had been badly pied when it was moved from its previous owners in Chicago to the Young Churchman Company (which later became the Morehouse Publishing Co. and then the Morehouse-Gorham Co.)

That was in 1900, and Mr. Stetter was 29 years old. He stayed on to become superintendent of the printing department and then production manager. He retired in 1936 after 36 years of continuous service.

Mr. Stetter died on November 27th at St. Camillus Hospital, Milwaukee. He had been there since 1946.

Born in Bavaria in 1871, Mr. Stetter came to this country in 1885.

Norway and Iceland

(Continued from page 13)

Little or no attention seems to have been given to the matter of apostolic succession. Bishop Otto Jensen in the early 20th century indicated some secret desire for a valid episcopate, but this apparently is a unique instance. It is hoped that Norwegian delegates at future conferences with Anglicans will shed some light upon the Norwegian approach to this matter.

The dynastic union of Norway and Sweden from 1814-1905 does not seem to have been used to effect any union between the Swedish and Norwegian episcopates. The ordination of a few Norwegian pastors by the Swedish bishops during the Nazi occupation of Norway was apparently just a fellowship act of a sister Lutheran church, and not the occasion for the transmission of orders.

Since the 19th century, a very strong lay influence has been characteristic of Norwegian church life, with the commissioning of lay preachers. A religious life centering in the home and non-church buildings, with both informal services and sacramental ministrations, has developed parallel to the strict liturgical worship in the church buildings. There has resulted the widespread practice of the celebration of Holy Communion,

outside of church buildings by unordained ministers.

It was this practice which apparently provided the precedent during the war years for the legal permission of unordained celebration of the sacrament. This practice is legally permitted and diocesan bishops may authorize such celebrations, outside of the church building. Within the church itself, only the ordained pastors may officiate. The exact theological distinction, if there is one, between these two classes would be confusing to an Anglican mind.

ICELAND

The Evangelical Lutheran Church of Iceland is the youngest of the independent state Scandinavian Churches. Iceland was a colony of Denmark until 1941 when it became a Republic. Its ecclesiastical life was that of a diocese of the Church of Denmark. The communicant strength of the church includes 98 per cent of the population of 130,000. It has one bishop and 109 pastors. The University of Reykjavik, founded in 1911, has a faculty of theology for the training of men for the ministry.

Icelandic colonization overseas is almost negligible, although there are a few

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Icelandic Lutheran parishes in the north-western United States and in Canada. The Canadian parishes are organized into a synod which maintains several institutions. Overseas influences deriving from Anglican-Icelandic negotiations would be very slight in scope.

Lutheranism was imposed upon Iceland (1540-1551) by the Danish King Christian III. The Lutheranism which was introduced was the earliest and most conservative of the Danish Reformation. Many pre-Reformation customs and externals of worship were retained in Iceland. The Bible was translated into Icelandic by Odd Gottskalkssen, and Danish liturgical usages introduced. By the Danish Church Order of September 3, 1537, the line of apostolic succession was broken and in 1540 Gissur Einarsson became the first Lutheran superintendent for the country.

As in Denmark, the line of bishops and pastors (*prestur*) was maintained in a regular but invalid succession. The several medieval dioceses were combined into one and the Lutheran bishops consecrated by the Danish episcopate until 1909. Since that time the Icelandic Church has maintained two consecrating bishops (*vigslubiskupar*) who assist the bishop in consecrations. They perform no other episcopal functions, have no episcopal jurisdiction, and serve as parish priests or deans. The institution of the *vigslubiskupar* is an interesting Lutheran testimony to the Catholic tradition of the bishop and two co-consecrators.

A DESIRE OPPOSED

Iceland, while small and somewhat lacking influence in Scandinavian Lutheranism, has been the one state church which has revealed the greatest interest in the restoration of a valid episcopate. Bishop Helga Thordarson (1846-1866) favored this move. At his death, the idea was given some publicity in the English press by a number of Anglican priests, and Thordarson's successor, Petur Petursson, in 1867 indicated his desire to have an Anglican bishop participate in the consecration.

The determined opposition expressed by the Primate of the Danish Church, Dr. Martensen, prevented this from occurring. Since that time no movement has been made to invite any Anglican bishop. Since the matter of Icelandic-Anglican relations is a matter of Lambeth Conference consideration, no invitations would be issued before the Conference recommendations were made and approved.

As a part of the Danish Church, Iceland has not made any special theological contribution. The 19th century nationalistic movement, culminating in national independence in 1941, has provided a basis from which a religious culture could develop. Iceland has long

attracted the Anglo-Saxon world because of its great medieval sagas, and the western study of Icelandic thought has been fostered by the Fiske Library of Icelandic Literature at Cornell University, Ithaca, New York.

In modern times, with the institution of a theological faculty at the University of Reykjavik, the Icelandic church has begun important theological studies. Bishop Jon Helgason (1917-1938) published in 1925 a great two volume history of the church, *Kristnisaga Islands*. These historical studies may lead the way to deeper theological investigations.

World War II helped to bring Iceland in contact with the Anglican Church. American and British troops were stationed there, and Anglican chaplains formed fraternal relations with Lutheran pastors. The Lutheran churches were placed at the disposal of the Anglican chaplains for services, and Icelanders had their first experience of Anglican worship. One chaplain, the Rev. John C. F. Hood, has written the only complete history in English of

the Icelandic Church, *Icelandic Church Saga* (SPCK, 1946).

The present bishop of Iceland, Dr. Sigurgeir Sigurdsson, has shown a special interest in Anglican relations. During a war-time visit to the United States, he was present at the consecration of Bishop Dun of Washington. Well over six feet in height, clad in a black velvet cassock and Elizabethan ruff, he made a dramatic figure in the procession. Dr. Sigurdsson sent delegates to the Anglican-Scandinavian conference at Chichester, England in 1947, and was himself a fraternal visitor to the 1948 Lambeth Conference.

This Anglican interest exhibited by the bishop, as well as the constitutional arrangements of the Icelandic Church, suggest that the Church of Iceland is more open to a possible restoration of the apostolic succession than either the Churches of Denmark or Norway. For this reason, the tiny Church of Iceland has an importance far greater than size in the development of Anglican-Lutheran relations.

CHANGES

Appointments Accepted

The Rev. W. E. Brown, who formerly served the Church of the Good Shepherd, Rangeley, Maine, is now serving Trinity Church, Saco, Maine.

The Rev. W. Leighton Burgess, who formerly served the Church of the Good Shepherd, Pawtucket, R. I., is now serving St. Andrew's Church, Providence, R. I. Address: 2 Bingley Terrace, Thornton, R. I.

The Rev. Noah K. Cho, formerly in Honolulu, has gone to Japan to work under the Presiding Bishop of Nippon Seikokwai. Address: c/o The Most Rev. Dr. Michael H. Yashiro, 5 Nakayamatoridori, 3 Chome, Iwata-ku, Kobe-shi, Japan.

The Very Rev. David Cartwright Clark, formerly rector of St. Luke's Church, Mineral Wells, Tex., will become vicar of All Saints' Mission, Wichita Falls, Tex., and Trinity Mission, Henrietta, on December 15th. His acceptance of the call means moving of headquarters of the North-western deanery of the diocese of Dallas. Mr. Greer Taylor, who is a candidate for holy orders at Episcopal Theological Seminary, helped to organize All Saints' Mission in June. The Rev. A. P. Harrison has been holding services there.

The Rev. David R. Covell, Jr., formerly assistant of St. Paul's Church, Cleveland Heights, Ohio, is now rector of St. Jude's Church, Fenton, Mich.

The Rev. Frederic A. Croft, formerly rector of St. Alban's Church, Harlingen, Tex., will become rector of Grace Church, Hutchinson, Kans., on December 15th.

The Rev. Ira A. England, formerly rector of St. Mark's Church, Waupaca, Wis., in charge of St. Olaf's Church, Amherst, is now curate of St. John's Church, Tampa, Fla.

The Rev. Thomas Foster, formerly in charge of Redeemer Mission, Detroit, is now rector of All Saints' Church, Brooklyn, Mich. Address: 405 Marshall St.

The Rev. Dr. George J. Hall, rector of All Saints' Church, Montecito, Santa Barbara, Calif., is now dean of the Santa Barbara convocation of the diocese of Los Angeles.

The Rev. Frederick B. Halsey, former rector of All Hallows' Church, Wyncote, Pa., is now associate rector of Calvary Church, Conshohocken, Pa.

The Rev. Charles John F. Harth, LL.D., has accepted appointment as assistant of St. Bartholomew's Parish, Baltimore. Dr. Harth, a native of Vienna, comes from the diocese of Hong Kong, where he was Bishop's chaplain, assistant at St. John's Cathedral, and warden of the Church Guest House, an institution well known to many Church, relief, and social workers in the Far East.

The Rev. Wilfred H. Hodgkin, formerly vicar of St. Peter's-by-the-Sea, Morro Bay, Calif., and St. Luke's, Atascadero, is now rector of St. Paul's Church, Walnut Creek, Calif.

The Rev. Solomon N. Jacobs, formerly in charge of the Church of St. Mary the Virgin, Silver City, C. Z., and St. George's, Gatun, is now in charge of St. Mark's Church, Bluefields, Nicaragua. Address: St. Mark's Rectory, Box 13, Bluefields, Nicaragua.

The Rev. R. L. Kunkel, formerly at Grace Church, Ridgway, Pa., is now serving St. Andrew's Church, Preston and Chester Sts., Baltimore, Md.

The Rev. P. M. Letarte, who was formerly at work in both the diocese of Quincy and the diocese of Springfield, has resigned as vicar of St. James' Church, Lewiston, Ill., and St. Peter's, Canton, in the diocese of Quincy. He is continuing his work as vicar of St. Barnabas' Church, Havana, Ill., in the diocese of Springfield, adding Trinity Church, Petersburg, to his care. Address: Box 174, Havana, Ill.

The Rev. G. K. Markgraf, formerly vicar of St. Luke's Mission, Seattle, Wash., will become rector of Emmanuel Church, Grass Valley, Calif., on January 2d.

The Rev. Arthur C. Moore, formerly vicar of St. Luke's Chapel, 28 Edgecombe Ave., New York, is now vicar of St. Simon's Church, 135 Remington Pl., New Rochelle, N. Y.

The Rev. George F. Nostrand, formerly chaplain of Western Reserve University in Cleveland, will become rector of Calvary Church, Utica, N. Y., on December 15th.

The Rev. Philip C. Pearson, formerly Chenango County missionary in the diocese of Central New York, is now vicar of the Church of the Atonement, Fair Lawn, N. J. Address: 2020 Caylene Dr., Apt. 8.

The Rev. Rollin S. Polk, Jr., formerly in charge of the Church of the Epiphany, Nelsonville, Ohio, and St. Paul's, Logan, is now rector of St. Peter's Church, Hillsdale, Mich., and chaplain to Episcopal students at Hillsdale College. Address: 4 Budlong St.

The Rev. J. Presley Pound, formerly rector of St. Peter's Church, Kerrville, Tex., is now rector of St. Paul's Church, Gainesville, Tex.

The Rev. Albert Linnell Schrock, formerly at St. Alban's Church, Manistique, Mich., and St. Paul's Church, Nahma, is now rector of St. Paul's Church, 122 E. J St., Benicia, Calif.

The Rev. John T. Speaks, formerly curate of the Church of the Advent, Birmingham, Ala., is

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CHANGES

now rector of the Church of the Holy Comforter, Gadsden, Ala. Address: 166 S. Ninth St.

Armed Forces

Chaplain (Captain) Alvin S. Bullen, formerly at Fort Jackson, S. C., is now at HQ 176th Armed F. A. Bn., APO 301, c/o P. M., San Francisco.

Chaplain Harvey D. Butterfield, formerly addressed at Camp Pickett, Va., may now be addressed at HQ 172d Inf., 43d Div., APO 112, c/o P. M., N. Y.

Chaplain (Major) Lawrence M. Fenwick, formerly addressed at HQ SQ, 6332d Air Base Wing, APO 239-1, c/o P. M., San Francisco, should now be addressed at HQ SQ, 19th Bomb Wing (M), APO 334, c/o P. M., San Francisco.

Chaplain (Lieut. Col.) Earl M. Honaman has relinquished his chaplaincy in the U. S. Army and has resumed the rectorate of St. John's Church, York, Pa. Address: 663 Linden Ave.

Chaplain (Major) Russell O. Kirsch, formerly addressed at HQ of the 27th Inf. Regt., APO 25, c/o P. M., San Francisco, is now Reception Center chaplain at Fort Jackson, S. C.

The Rev. Wilson Rowland, rector of St. Stephen's Church, Goliad, Tex., is now a Navy chaplain.

Resignations

The Rev. David T. Davies, rector of Trinity Church, Bay City, Mich., has resigned, effective November 15th.

The Rev. Dr. Percy R. Stockman, chaplain of the Seamen's Church Institute, Philadelphia, has retired from active service. Address: 3721 Hamilton St., Philadelphia 4.

The Rev. Canon Charles M. Tubbs has resigned as rector of Grace Church, Bath, Maine, after 30 years of service in that parish, and has retired from the active ministry. Address: 982 High St.

Changes of Address

The Rt. Rev. Dr. Charles K. Gilbert, Retired Bishop of New York, has left Charlemont, Mass., and is at present addressed at the Hotel Grosvenor, Fifth Ave. and Tenth St., New York 3.

The Grier School, a college preparatory school for girls located near Tyrone, Pa., has recently become affiliated with the Episcopal Church. Communications may be addressed to Mr. and Mrs. Thomas C. Grier, the Grier School, Tyrone, Pa.

The Rev. Raymond E. Abbitt, who has been in charge of St. Francis' Mission, Upi, Mindanao, P. I., during the furlough of the Rev. Vincent H. Strohsahl, will on January 1st resume his own work as chaplain of St. Luke's Hospital, Manila, and should then be addressed at 1015 Calle Magdalena, Manila.

The Rev. William Eckman, who recently became associate rector of Christ Church, Philadelphia, may be addressed at 20 N. American St., Philadelphia 6.

The Rev. Gerald E. Graham, who recently became rector of St. Thomas' Church, Denver, Colo., may be addressed at 2201 Dexter St., Denver 7.

The Rev. Richard H. Gurley, rector emeritus of St. Martin's Church, Radnor, Pa., and at present vicar of the Chapel of All Saints', Whalom, Fitchburg, Mass., may be addressed at Box 52, Lunenburg, Mass.

The Rev. Edward W. Slater, who is serving All Saints' Church, Seattle, Wash., has had a change of address from 4900 Thistle St. to 5150 Cloverdale St., Seattle 8.

The Rev. L. W. Thaxton, rector of All Saints' Church, Dallas, formerly addressed at 4301 Ross at Peake St., should now be addressed for all purposes at 3617 Abrams Rd. All Saints' Parish has built a new church at 3617 Abrams Rd. The old church property on Ross Ave. is for sale.

Ordinations

Priests

Albany: The Rev. Charles B. Shaver was ordained priest on November 18th by Bishop Barry of Albany at St. John's Church, Delhi, N. Y., where the new priest will be rector. Presenter, the Rev. A. I. Drake; preacher, the Rev. G. E. DeMille.

Colorado: The Rev. Marion Junior Hammond was ordained priest on October 7th by Bishop Bowen of Colorado at St. Barnabas' Church,

Cortez. Presenter, the Ven. E. A. Smith; preacher, the Rev. H. E. Moreland. To be priest of the Church of St. Barnabas of the Valley, Cortez, Colo., and Mancos.

Long Island: The Rev. William Gillette Weinbauer was ordained priest on October 6th by Bishop DeWolfe at the Church of the Resurrection, Richmond Hill, L. I., where the ordinand is curate. Presenter, the Rev. C. T. Knapp; preacher, the Rev. W. E. Frieman, Jr. Address: 122-01 Eighty-Fifth Ave.

Long Island: Several deacons were advanced to the priesthood by Bishop DeWolfe of Long Island in the Cathedral of the Incarnation, Garden City, on November 3d. Preacher, the Ven. Canon C. W. MacLean. Ordained were:

The Rev. Francis C. Tatem, Jr., presented by the Rev. Dr. E. F. Underwood, to be vicar of St. Mark's, Medford, L. I.

The Rev. Richard Allison Isaac, presented by Canon James Green, to be vicar of Christ the King Church, East Meadow, L. I.

The Rev. Robert Wilson Cunningham, presented by the Rev. H. C. Benjamin, to be curate of St. John's Church, Flushing, L. I.

The Rev. John Mann, presented by the Rev. V. M. Regan, to be vicar of Grace Church, Huntington Station, L. I.

The Rev. William George Huber, presented by the Rev. C. W. Jones, to be curate of Trinity Church, Roslyn, L. I.

The Rev. J. Reginald Butt was ordained priest on November 8th by Bishop Daniels of Montana, acting for the Bishop of Long Island, at the Church of the Holy Spirit, Missoula, Mont. Presenter, the Rev. William Griffiths; preacher, the Rev. H. A. Rogers. To be in charge of Trinity Church, Whitefish, and the associated missions in Libby, Eureka, Troy, and Columbia Falls. Address: 214 Second St., Whitefish, Mont.

San Joaquin: The Rev. Robert Hume Cochrane was ordained priest on November 3d by Bishop Walters of San Joaquin at St. Paul's Church, Visalia, Calif. Presenter, the Ven. J. S. Doron; preacher, the Bishop. The new priest has been serving the Church of the Redeemer, Delano, Calif.

Texas: The Rev. Francis Wiley Fowler was ordained priest on October 31st by Bishop Quin of Texas at Trinity Church, Galveston. Presenter,

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THE LIVING CHURCH

CHANGES

the Rev. W. P. Weeks; preacher, the Rev. Penrose Hirst. To be in charge of All Saints' Church, Galena Park, Tex. Address: 2104 Fifth St.

Utah: The Rev. Robert Clafin Rusack was ordained priest on November 7th by Bishop Daniels of Montana, acting for the Bishop of Utah, at St. James' Church, Deer Lodge, Mont., where the new priest will be in charge. He will also serve St. Andrew's Church, Philipsburg. Presenter, the Rev. Mortimer Chester; preacher, the Rev. Dr. T. W. Bennett. Address: Box 628, Deer Lodge, Mont.

Deacons

Iowa: Charles B. Bradshaw was ordained deacon on October 26th at St. Paul's Church, Des Moines, by Bishop Smith of Iowa. Presenter, the Rev. P. M. Casady; preacher, Very Rev. G. G. Moore. To be in charge of Trinity Church, Car-

roll, Iowa; Holy Trinity Church, Sac City; and St. Thomas' Mission, Jefferson.

Philippine Islands: James L. Bawayan, Manuel Kiley, and Alejandro Roman Tauli were ordained to the diaconate on July 25th by Bishop Binsted of the Philippine Islands at St. Benedict's Church, Besao, Mountain Province, P. I. The Rev. Eduardo Longid was preacher.

The Rev. Mr. Bawayan, presented by the Rev. Albert Masferre, will assist at St. Benedict's Mission.

The Rev. Mr. Kiley, presented by Bishop Wilner, Suffragan Bishop of the Philippine Islands, will be assistant at All Saints' Mission, Bontoc, Mountain Province, P. I.

The Rev. Mr. Tauli, presented by the Rev. Albert Masferre, will be chaplain of Epiphany Chapel, La Trinidad, Baguio, P. I. Address: Church of the Resurrection, Baguio, P. I.

Marriages

The Rev. George T. Masuda, rector of St. Luke's Church, Billings, Mont., was married to Miss Joanne Bennett of Minneapolis at the Church of the Messiah, St. Paul, Minn., October 20th.

Living Church Correspondents

Mrs. Glenn Brill, 116 Lincoln St., Denver 3, is the new correspondent in the diocese of Colorado, succeeding Miss Delphine Schmidt, who recently resigned after 10 years of service.

The Rev. Donald E. Becker, who is now curate of Christ Church, Whitefish Bay, Wis., in the diocese of Milwaukee, has resigned as correspondent for THE LIVING CHURCH in the diocese of Fond du Lac.

Mr. Donald F. Booth, 47 W. Division St., Fond du Lac, Wis., is now correspondent in the diocese of Fond du Lac.



CHURCH SERVICES

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



—SAN FRANCISCO, CALIF.—

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C SAT 4:30 & 7:30 by appt

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

—DENVER, COLO.—

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenorm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

—WASHINGTON, D. C.—

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

—CHICAGO, ILL.—

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

—EVANSTON, ILL.—

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

—WAUKEGAN, ILL.—

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

—BALTIMORE, MD.—

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

—DETROIT, MICH.—

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

—ATLANTIC CITY, N. J.—

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

—BROOKLYN, L. I., N. Y.—

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

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

—BUFFALO, N. Y.—

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

ST. ANDREW'S Main at Highgate
Sun 8, 9:30, 11

—NEW YORK CITY—

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed); HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10.
The Church is open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

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

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

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

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

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC; Thurs 11 HC; HD 12:10 HC

—NEW YORK CITY—

TRANSFIGURATION Rev. Randolph Roy, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

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

—SCHENECTADY, N. Y.—

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

—TROY, N. Y.—

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

—CINCINNATI, OHIO—

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

—COLUMBUS, OHIO—

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

—PHILADELPHIA, PA.—

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

—PITTSBURGH, PA.—

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

—NEWPORT, R. I.—

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun 8 HC, 11 MP; Wed & HD 11 HC

—SAN ANTONIO, TEXAS—

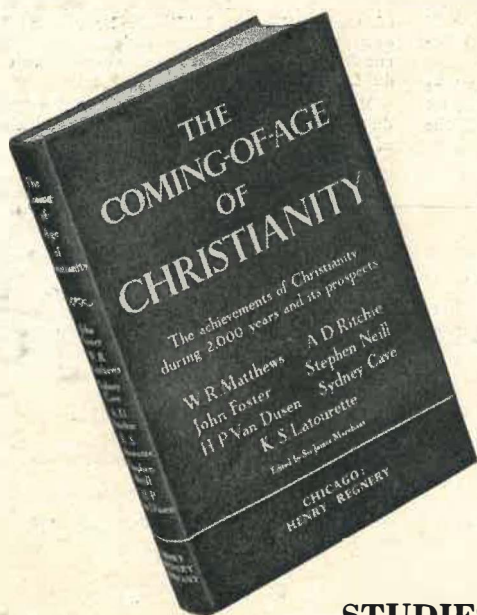
ST. PAUL'S MEMORIAL Rev. H. Poul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

—MADISON, WIS.—

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

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