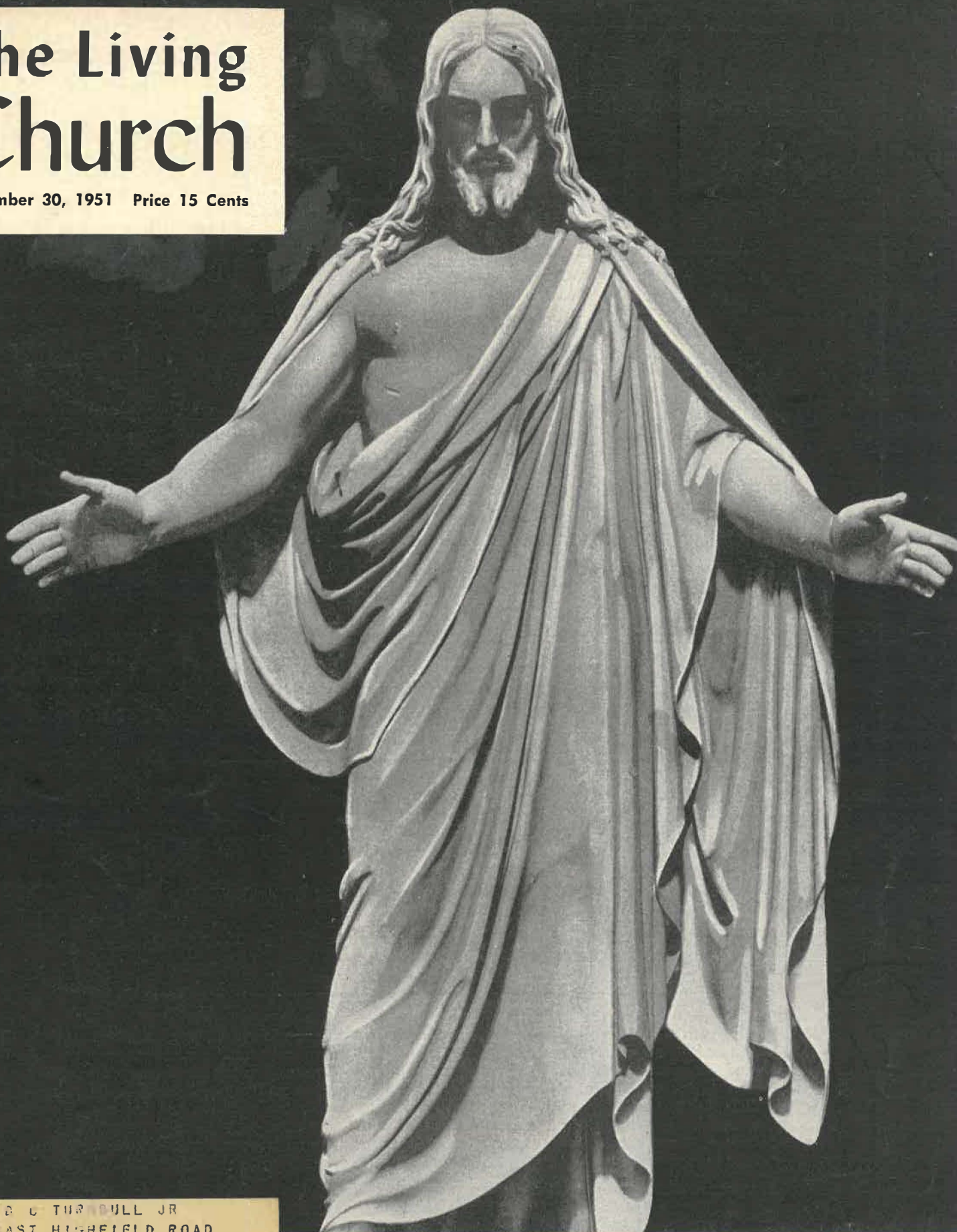


The Living Church

September 30, 1951 Price 15 Cents



MR. B. C. TURNBULL JR.
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NOV 27-51 REU # LC5

"COME UNTO ME . . .": Thorvaldsen's figure of Christ in the Domkirke (cathedral church), Copenhagen [*see page 14*].

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

Announcement . . .

NINTH ANNUAL Church School Essay Contest

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It is recommended that a specific aspect of the subject, rather than the whole field, be selected. Moral problems, spiritual problems, problems of a career or of being drafted, problems of too much or too little personal wealth, psychological problems, problems of race relations and many other kinds of problems that mean something to a young person's whole outlook on life would be good subjects to choose. Any suitable title may be used.

Who are Eligible: All undergraduates in Church related primary or secondary schools offering courses for academic credit (this does not include Sunday schools), except employees of the Morehouse-Gorham Company and members of their families.

PRIZES

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SECOND PRIZE:	silver medal and	\$50
THIRD PRIZE:	silver medal and	\$25

Regulations: Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length 1,000 words or less. The manuscript must be mailed and post-marked not later than midnight, February 25, 1952, to *Contest Editor, The Living Church, 407 East Michigan Street, Milwaukee 2, Wisconsin*, and received not later than March 11, 1952. On the title page, which is to be attached to the front of each manuscript, must be typed or clearly written the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 20, 1952 Educational issue of *The Living Church*.



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LETTERS

Persuasion by Drama

DURING a visit to England this year I was deeply impressed by the extent of the activities and the high quality of the work of the Religious Drama Society. To say that Martin Browne is executive chairman and Christopher Fry is vice-president is to say all that is necessary as to its leadership. Its purpose is to present the Faith to the world by means of the drama, in the belief that many who will not listen to conventional presentations may thus be reached.

The society sponsors several troupes and assists a very large number of local societies throughout England. Any person, parish, or organization can join the Religious Drama Society by paying the small sum of ten shillings a year. Members are entitled to free assistance with their problems in selecting and presenting religious plays, and all receive the journal "Christian Drama."

Since this society can be of great service to any group interested in presenting religious plays, I urge such groups to join it. The address is: SPCK House, Northumberland Avenue, London, W. C. 2.

(Rev.) LEO S. COOK,
Trinity Church.

Washington, Pa.

No Silence, No Rest

THE death of the Rev. J. J. D. Hall marks the passing of one of the most unique and colorful figures of the American Church or, indeed, of any Church.

It is certainly not the place of this writer to evaluate his life and work. The record is made and in the hand of God.

It was always easy to point out the limitations of his character and temperament and of his presentation of the Gospel. He was not too well educated, sometimes crude and loud. His store of theology was meager. He freely and blandly interpreted the Church and the Prayer Book to suit his own peculiar ideas. He probably could not have successfully handled an ordinary parish. He was a stark individualist.

But on the other hand, here was a man utterly devoted to our Lord Jesus Christ, mind, body, and soul; to the Master he gave himself, without any withholding, 24 hours a day, 365 days in the year, for 56 years in the ministry. He never in all that time took a holiday. To speak of taking a holiday would have been to Daddy Hall a huge joke. He believed that sin was man's bitterest enemy, and that the devil must be attacked aggressively and violently in his own stronghold. Gaily and jauntily he did battle for the souls of men, and the devil had better watch his step for Daddy Hall was his implacable and un-resting foe.

He never knew what fear was. Certainly, he was not afraid of any man who ever walked the earth. He had no inhibitions and few reticences. He was not afraid of the devil for he knew that with the love of Jesus Christ in his heart he was a better man than the devil and could lick him any day in a fair fight.

He also believed that a man's salvation

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LETTERS

lay in a whole-hearted conversion to Jesus Christ and in nothing else. No half-way conversion would do.

Like most real Christians, he was essentially a happy man. He enjoyed the battle, every minute of it. A good actor, an impelling speaker, he startled many a staid Episcopal congregation with his wildly flapping surplice, his witty, pungent speech, his violent intensity. He could not be silenced. He could not be ignored any more than you can ignore a fire-siren in front of your house or a dynamite explosion in the backyard.

He made his mark on the lives of count-

less men whom he won to a real devotion of our Lord and to His way of life. They will not soon forget him.

Now he is gone. It would seem almost incongruous to pray that God will grant him eternal rest. Daddy Hall would not like that at all. He will be happy in the nearer presence of our Lord and his old eyes will shine at the sound of the trumpets welcoming the warrior home, but he will not want to be silent and he doesn't want rest.

(Rev.) H. D. BULL,
Rector, Prince George Parish, Winyah,
Georgetown, S. C.

BREAD AND WINE

THIS bread
Spread out upon the table,
Image of the Image,
Was spring seed
On a hill side,
In a valley
Between two hills.
This wine,
A root
Out of the dry ground
Grew,
Wine-grapes
Honey-sweet, nectar
On a high hill side.

The living seed,
Wine-grape, wheat seed,
Swiftly we tread it out,
Thresh out
Life on the floor
Yard
Door-yard,
Honey-sweet,
Tread it out — Life
That we may live.

“For our iniquity
Was He bruised
And by His stripes
Are we healed.”

This bread
This wine
No longer dead but living
And life-giving,
Image of the Image,
I eat of Thee
I drink of Thee,
Who shall not hunger anymore,
Who shall be filled forevermore.

MARGARET TONGUE.

The Living Church

Established 1878

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Things to Come

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September

- 19th Sunday after Trinity.
Christian Education Week, NCC (to October 7th).

October

- Special Minnesota convention to consider need for coadjutor.
- Woman's Auxiliary executive board, at Seabury House.
United Church Men, Board of Managers, NCC, organization meeting, at Cincinnati.
- 20th Sunday after Trinity.
World Wide Communion Sunday.
- Milwaukee coadjutor election, diocesan council.
- National Council meeting, Seabury House.
- 21st Sunday after Trinity.
- Province III synod, Wilmington, Del.
- St. Luke's Day.
- 22d Sunday after Trinity.
United Nations Week.
- Province IV synod, Birmingham, Ala.
- United Nations Day.
- 23d Sunday after Trinity.
St. Simon and St. Jude.
- Town and Country convocation, NCC, Portland, Ore.

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.
 Member of the Associated Church Press.

SORTS AND CONDITIONS

AMERICAN CHURCHMEN shared with their British fellow-Churchmen last week in anxiety over the condition of the leading layman of the Anglican Communion—King George VI. Throughout the Anglican communion, including a number of churches in the United States, prayers were offered for the King as he underwent surgery for his lung condition. Coming to a throne made vacant because of the Church's teaching on marriage and divorce, the King has been for millions of Anglicans a symbol of Christian family life.

MIGRATORY WORKERS imported from Mexico and the West Indies are one of the serious problems of the American Christian conscience. Next week we plan to publish an article about an Episcopal Church group working among these voiceless and exploited people. This week, the General Board of the National Council of Churches is in the news as urging that (1) Churches strengthen their ministry to the migrants; (2) Christians support government measures to improve their health, welfare, and economic status.

THE GENERAL BOARD approved a good many other things at its meeting in New York September 19th, including a letter to the National Christian Council of Japan expressing the hope that Japan may be admitted to the UN and endorsing the Japanese constitution's renunciation of war as an instrument of national policy. It approved aid to flood-stricken churches, endorsed publication of the Revised Standard Old Testament by Thomas Nelson & Sons, asked for immediate and practical support to the Japan International Christian University, assigned Dr. Earl Frederick Adams to direct its Washington office.

AFTER The Living Church made news of the attendance record of a previous meeting, there were those who questioned whether the NCC General Board ought to make the record public. We rejoice to say that it was sent out again, and that the Episcopal Church had a full delegation except for Bishop Sturtevant of Fond du Lac who is still convalescing from a coronary thrombosis. Bishop Sherrill, president of the Council, presided.

CANVASS TIME is coming soon, and all over the country laymen are meeting to be instructed by other laymen in the work of the National Church. Three things are needed for a successful canvass in any parish: (1) a conviction of the value of the work (2) a translation of the need into dollars and cents at the parish level; and (3) a basis by which the individual can estimate his personal "fair share." This week's leading editorial is framed to meet point 3.

IT IS a well-known fact that old Church members are not giving as much as new ones proportionately to their income. It is hard to increase one's pledge when all other expenses are going up, even though income is going up too. But a strong sense of Christian stewardship should help each layman remember that the

Church's costs are also going up. A plan of "proportionate giving" seems to be the logical answer to the question, "How much shall I give?"

THE AMERICAN Church itself is a result of overseas missionary work. This fact is brought home by the visit to the United States of the Bishop of Newcastle, Dr. Noel Baring Hudson, as an official envoy of the Society for the Propagation of the Gospel. The SPG, celebrating its 250th birthday this year, sent many missionaries to Colonial America. RNS reports that the Bishop, who formerly was secretary of the SPG, arrived in New York last week.

IT IS LUCKY for us American Christians that English Churchmen 250 years ago did not decide to keep all their men and money at home until all the problems of the Church of England were solved!

DR. JOSEPH S. MINNIS, vicar of the Chapel of the Intercession, has been appointed assistant to the rector of Trinity parish, New York City, according to an announcement by Dr. Stephen F. Bayne, senior warden. As such, he will be the priest in charge of the parish after October 1st, when the retirement of the Rev. Dr. Frederic S. Fleming as rector takes effect. Fr. Minnis is the senior vicar of Trinity's mother church and five chapels.

DR. FLEMING announced his impending retirement last spring, because of ill health. He has spent the summer recuperating at a sanitarium in New England, in the hope that a prolonged period of rest would result in a considerable measure of restoration to good health.

THE CHINESE Communist government is driving for the establishment of a "National Catholic Church," according to RNS. Not only are bishops being harassed or exiled, but the Peking radio reports that over 6,000 Chinese Roman Catholics took part in a huge "accusation rally" in Tientsin at which those who opposed such a Church were denounced. Priests and nuns are reported to have taken part as well as laymen.

"CHRISTIAN ACTION," a new interdenominational group concerned with social and economic affairs, held its organizing meeting in Washington recently. It aims at a middle ground between reaction and what Dr. Reinhold Niebuhr, its leading spokesman, described as "pathetic fellow-travelers who have debased Christian radicalism by subservience to Stalinism."

THE BROTHERHOOD OF ST. ANDREW, described by Morton Nace, general secretary, as the only organization in the Church without "side-shows," has just finished its national convention, as reported on page 9. The main show of the Brotherhood is its rule of Prayer and Service to bring men and boys to Christ through His Church, and this seems to be enough to keep Brotherhood meetings laughing, singing, and shouting, and generally having a marvellous time.

Peter Day.



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Talks With Teachers

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



With Your Bare Hands

TEACHERS and pupils — these two alone make up a school. Both teachers and pupils must be moved to do their part, it is true — the teachers willing to start and stir their pupils; the pupils eager and lending themselves to the process. But surely there must be a building, and books, and blackboards, and pictures, and all the other tools of schooling? No. A teacher and his pupils, these are enough. Good teaching finds its tools and writes its own outlines.

A proof and a parable of this comes from present day Korea. According to a bulletin of the Save the Children Federation school principals protested to the Minister of Education in South Korea that they had no buildings left in which to hold school. Practically every important city has been bombed, and school houses are always convenient places for soldiers to camp and leave in shambles.

The Minister sent word: "Start schools outdoors. Hold classes in riverbeds, on mountainsides — anywhere." The teachers took Mr. Paik's order literally. Schools opened in fields and on mountainsides—any place where children could gather out of reach of the guns. The classes started.

"TEACH FROM LIFE"

The question was soon raised, "What shall we do for books?" They were told, "Teach from life." And this they did, again literally. The objects of farm and countryside were their subjects for spelling, arithmetic, science, and literature. Their own experiences were turned into poetry, singing, speaking. This fall, ingenious teachers are guiding alert children into interpretations and experiences quite as valuable for their education as the former "book learning" in comfortable buildings.

Apply this to the Church schools throughout our own land. If parish leaders would report honestly to their diocesan and national leaders in education, fully two-thirds of them would have to say, "Our parish houses are simply terrible. They haven't been bombed, it is true, but you should see the inadequate housing: odd chairs, broken, cast-off cupboards, almost no blackboards. The crowding is awful. We have seen four to twelve classes attempting to recite in the same large, ugly hall, huddling about

bare, aged tables. Some are using kitchens and basements." (Indeed, only on the excuse of having been recently bombed out would any public school carry on under such conditions, and then only temporarily.)

To them our leaders must reply: "Carry on, somehow. Let the schools start. Use lawns, gardens while the weather permits. Borrow living rooms, rumpus rooms, stores, garages. Work in shifts—one at 9:30 and another during the 11:00 o'clock service. The schools must go on. This is a crisis. Gradually we shall rebuild. Take heart — the people of the Church really love their children, and want them to be well trained, but they are preoccupied just now."

And the teachers, improvising some sort of space around the archaic parish houses, send another plaint: "What shall we do for books? What curriculum do you recommend? The old have gone with the wind. Nothing fits into any complete scheme. The printing presses are so slow in giving us the promised new ones. What shall we do in this interim?"



"GET OUT THERE AND TEACH"

We can only say, like a coach sending his men into the game, "Get in there and win. The game goes to muscles and nerve and courage and perseverance.

Play with your bare hands, and win."

Equipment helps. But personal performance is the main thing. You teachers are living in a transition period and the circumstances of your work are far from ideal. But *you are the school*. You always will be, even when class rooms and books are much improved. The more your teaching improves, the sooner will the Church at large awaken and rebuild its ancient parochial life, and its Christian homes. But you and your kind must still be the school.

All faiths build temples after their kind. The quaint educational notions of our forebears (stressing basketball, dramatics, bazaars, bowling, and billiards) produced our present parish houses. A new educational faith will produce its better housing, better texts.

NINETEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

California Comes to Florida

Bishop Bloy of Los Angeles flew to West Palm Beach, Fla., to preach at the consecration of his friend and classmate, the Rev. Martin Julius Bram. Florida Churchmen were especially pleased at the California-comes-to-Florida aspect of this arrangement.

Fr. Bram was consecrated to serve as Suffragan Bishop of South Florida on the Feast of St. Matthew, September 21st.

Three more of his classmates at Virginia Theological Seminary also took part. They were Bishop Louttit of South Florida, who was the consecrator; Bishop Mason of Dallas, one of the co-consecrators; and the Very Rev. Frederick Warnecke, dean of the Cathedral in Newark, N. J., who was deputy registrar. The other co-consecrator was the Bishop of Nassau (Dr. Burton).

The service was held in Holy Trinity Church, West Palm Beach. Bishop Bram was rector of the church at the time of his election to the episcopate, and the church was Bishop Louttit's last cure before his consecration, although he was a military chaplain at the time of his election.

The Presenting Bishops were Bishop Juhan of Florida, and Bishop West, Co-adjutor of Florida. Bishop Carpenter of Alabama read the consents of the bishops. The Epistle was read by Bishop Gribbin, retired of North Carolina.

Attending Presbyters were the Rev. William F. Moses of Lakeland, Fla., and the Rev. Bruce Lauenborg of Ocala, Fla.

The Litanist was the Very Rev. Melville Johnson, dean of St. Luke's Cathedral, Orlando, Fla.

Evidences of election were read by Eugene Carpenter, chancellor of the diocese, and the Rev. Richard I. Brown of Fort Myers, Fla.; evidences of ordination by the Rev. G. Irving Hiller of Trinity, Miami, and consents of the standing committees by the president of the standing committee, the Rev. Mark T. Carpenter.

The Master of Ceremonies was the



BISHOP BRAM, *Suffragan of South Florida.*

Rev. John Benton of St. Michael's, Orlando. Robert L. Miller of Holy Trinity was warden of Acolytes.

Bishop Thomas Dies

The Rt. Rev. William Matthews Merrick Thomas, Missionary Bishop of Southern Brazil from 1928 to 1949, when he retired, died at Bethesda, Md., September 18th.

He was born at Mattapany, St. Mary's County, May 3, 1878, of George Thomas and Ellen Ogle Beall Thomas. He took his preparatory studies at home, under his own father, and matriculated in 1898 at the University of Virginia, the alma mater of his grandfather, the Rev. Upton Beall (1832) and of his father (1856). He was graduated in 1901 and later sent his own sons to the same university. In 1904 he was graduated from

TUNING IN: (Background information for new L. C. readers): ¶ In order to be consecrated, a bishop-elect has to make a series of promises (see Prayer Book service for Consecration of a Bishop). In addition, evidence must be presented that he has

been ordained deacon and priest, duly elected by the diocese, approved by the bishops and standing committees of a majority of the dioceses. ¶ South Florida was organized as a diocese in 1923, with 7,000 communicants. Now it has 26,500.

Virginia Theological Seminary, obtaining the Bachelor of Divinity degree in 1911.

On October 25, 1904, he married Sara Elizabeth Cruikshank and left immediately afterwards for Brazil, reaching the city of Rio Grande, the southernmost part of Rio Grande do Sul, on December 2, 1904. He began a few months afterwards, with only a limited knowledge of the Portuguese language, to teach certain subjects in the Theological Seminary, then under the competent direction of the future Bishop of Virginia, the Rev. Dr. William C. Brown, and later of the Rev. John G. Meem, both of whom were among the founders of the Church in Brazil.

From 1907 to 1910 he was also rector of the Church of the Saviour in Rio Grande, where he directed the services in both Portuguese and English. This is one of the most important of the Mission.

Returning from furlough in 1911 he was sent to Porto Alegre, the capital of the State of Rio Grande do Sul, to found the Southern Cross School. This is an educational institution which does honor to our Church. Since 1916 the school has had its own property and its main building, to which Kinsolving Hall was added in 1931. Since 1933 the school has had official recognition and registry on the part of the Federal Government. This institution constitutes a perpetual monument to its founder, who was also its headmaster from 1912 to 1926.

The General Convention of 1925, at New Orleans, elected the Rev. William M. M. Thomas as Suffragan Bishop of Southern Brazil. He was consecrated at St. Paul's Church, Baltimore, on the 28th of December of the same year. The Virginia Theological Seminary conferred on him the degree of Doctor of Divinity. After the Rt. Rev. Dr. Lucien Lee Kinsolving retired, Bishop Thomas was elected in 1928 as missionary bishop of Southern Brazil and after that, in fact since October 1926, alone directed the work of his difficult and extensive field.

During his episcopate the number of clergy increased from 25 to 50 and communicants from 3,000 to 7,151. The number of churches more than doubled, and the value of the Church property increased from about \$300,000 to \$842,858.

In 1933 in the city of Pelotas, St. Margaret's School for girls was founded and property bought and buildings erected from the United Thank Offering contributions.

The episcopal government of the district was characterized under its second bishop by a wise and efficient method of



BISHOP THOMAS: Pioneer in Brazil.

systematizing all branches of parochial and diocesan activities, more especially in regard to precision of Church statistics and finance.

Bishop Thomas was THE LIVING CHURCH's correspondent for Brazil all the time he was bishop.

One of the most important achievements of Bishop Thomas, aside from his pioneering in education in Brazil, was his work toward the division of the great district into three missionary dioceses, each with its bishop, two of the three bishops being Brazilians. This was accomplished by the General Convention of 1949.

INTERCHURCH

NCC Headquarters

Any city which permits racial discrimination anywhere was ruled out as headquarters for the National Council of Churches, by a special NCC committee on headquarters location which met in New York City on September 20th.

The committee also decided that the city in which NCC headquarters are located must have good transportation facilities, hotel space, and be near the center of population or else near headquarters of principal NCC member Churches.

A subcommittee was appointed to meet in Atlanta, Ga., on November 29th.

In January representatives of cities wanting headquarters will present their cases. However, final decision on the location is not likely until December, 1952, when the NCC General Assembly will hold its next meeting. Twelve cities have asked that they be considered: New York, Chicago, Cincinnati, Cleveland,

Columbus, Ohio, Pittsburgh, Wyckoff, N. J., and Evansville, Fort Wayne, Indianapolis, South Bend, and Muncie, all in Indiana.

Members of the special committee were widely divided as to which is the best place for headquarters.

Reply to Pope

The executive council of the Church of England in Canada had an answer for the Pope's recent appeal that all Christians unite in opposition to the enemies of religion, Religious News Service reports. "Members of the Anglican communion," the council said, "are bound to point out that coöperation among all Christian communions is possible through the World Council of Churches. The Pope has been invited to lead his followers into the fellowship. . . . He has so far refused this coöperation with other Christian people."

EEF

New Periodical Planned

Plans for publication of a new joint periodical of the Episcopal Evangelical Fellowship and the Evangelical Education Society were announced at a regional EEF meeting held at St. Paul's Church, Lynchburg, Va.

The periodical will be called: the *Protestant Episcopal Standard*. It will be a news-letter, according to the announcement, and in no sense a rival to the established news organs of the Church. Each issue will have one feature article which will interpret some development in the Church's life. First issue will appear in October.

Central Anglicanism was the theme of the Lynchburg conference. Four speakers interpreted the Evangelical movement in the Anglican communion as "mainstream Anglicanism." The speakers were the Rev. William Clebsch, professor at Virginia Seminary and associate editor of the *Standard*; the Rev. Clifford L. Stanley, also of the Virginia faculty; the Rev. Ernest A. deBordenave, rector of Christ Church, Philadelphia; and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., and national president of the EEF.

The conference began with a service in St. Paul's Church, at which the Rev. Leland W. F. Stark, rector of the Church of the Epiphany, Washington, D. C., was the preacher. Taking part in the service were the Rev. Frederick F. Bush, rector of Trinity Church, Martinsville, W. Va.; the Rev. Beverley T. White, rector of St. Andrew's Church,

TUNING IN: ¶ Anglican Communion consists of national Churches that are "in communion with" the see of Canterbury. These national Churches are divided into dioceses, each with its bishop. ¶ Individual parish churches, according to Anglican

usage, take their name from some holy person, event, or doctrine. The "holy person" is usually our Lord or a canonized saint, but not always. Otey Memorial Church, Sewanee, for example, is named for James Hervey Otey, Tennessee's first bishop.

Norfolk, Va.; and the host to the conference, the Rev. Cornelius C. Tarplee, rector of St. Paul's, Lynchburg. Assisting as discussion leaders were Mr. White, the Rev. Kenneth Anthony, rector of St. John's Church, Waynesboro, Va.; the Rev. J. L. B. Williams, rector of Immanuel-on-the-Hill, Alexandria, Va.; and the Rev. W. E. Roach, rector of Grace Church, Radford, Va.

Approximately 150 persons, including clergy from eight Middle-Atlantic dioceses, attended the Lynchburg gathering, and heard Mr. Clebsch say, "At the heart of the Anglican tradition is a central emphasis on the reconciliation of God with man. When this is cherished in our uttermost aim, all the paraphernalia of bishops, prayer books, liturgies, and dogmas fall into their rightful place."

OLD CATHOLICS

Theologians Confer

Theologians from Old Catholic Churches in Switzerland, Germany, Austria, and Holland recently had their second annual conference for the purpose of discussing theological and practical problems important to the Church.

Priests and laymen present at the conference, held at Bonn, gave talks which will form the basis of special research, the results of which will be presented at the third annual conference to be held in Vienna next year. The conferences have the full approval of the bishops.

Subjects discussed this year included these closely related ones: the authority of the Scriptures, historical criticism, the Old Catholic principle of tradition, and the Old Catholic Church principle. There were also discussions of the Sacrament of Penance and of reaction in Roman and non-Roman Churches after promulgation of the new dogma of the Assumption. There was an address on the Society of St. Willibrord, a group which aims at deepening the devotional life within the Old Catholic Church.

Meetings were held in a temporary chapel where the Bonn congregation meets until its bombed church is rebuilt. In the evening the theologians attended Vespers in another temporary chapel in Cologne, where the church had been destroyed except for tower and bells.

MINISTRY

Fr. Lumpkin Transfers

The Rev. William W. Lumpkin has accepted a call to become rector of the Church of Our Saviour, Rock Hill, S.

TUNING IN: † Dogma—that which the Church has proclaimed to be fundamental revealed truth. Distinguished from the "opinion" of individual thinkers. That God made the world is dogma; precisely how and by what steps He created it is

C., and chaplain for Churchpeople studying at Winthrop College, which is in Rock Hill. Fr. Lumpkin has been rector of Calvary Church, Pittsburgh, since 1948. Calvary has 1831 communicants, and Our Saviour has 224.

ARMED FORCES

Army Needs Chaplains

The Army needs more chaplains. The Department of the Army has requested 300 volunteers of all Faiths. They are needed to replace reserve chaplains now on active duty who will soon complete their tour of service. Initial appointment will be in the rank of first lieutenant. Applications for active service are still being accepted from reserve or national guard chaplains below the rank of major.

ORTHODOX

Bishop of Olympus

More than 2,000 witnessed the consecration of the Rev. Demetrios T. Makris, chancellor of the Greek Orthodox Archdiocese of North and South America, as Titular Bishop of Olympus. The consecration was performed by Archbishop Michael in Holy Trinity Cathedral, New York City. Bishop Demetrios will remain in charge of the archdiocesan chancery office in New York.

Emigration Director Visits

Stephen Maravich, European director of Serb Orthodox emigration from Europe to the United States, is on a visit to his U. S. Church headquarters in the United States and will attend conventions of Serb organizations here. Mr. Maravich's work is carried out under the field operational service of the World Council of Churches Service to Refugees and has resulted in the successful emigration of thousands of Serb Orthodox to the States. Mr. Maravich is assisted in his work by his wife and sister as volunteers.

In addition to his emigration duties Mr. Maravich has been supplying valuable liaison in the World Council's pas-



opinion. † Old Catholics in Germany, Switzerland, and Austria broke away from Rome when the infallibility of the pope was made dogma (1870). Dutch group is much older. † Liturgies are official forms for conducting public worship.

toral service work among the Orthodox displaced persons church communities in Western Europe.

BSA

UN Prayer Room Urged

A chapel at United Nations headquarters in New York for "devout persons of all denomination" was urged by the Brotherhood of St. Andrew at its 53d national convention held in Romney, W. Va., recently.

In its resolution the BSA noted "hesitancy, if not reluctance, among the officials of our United Nations organization to ask openly for Divine guidance or make provision for private prayer or meditation at United Nations headquarters."

Religious News Service reports that in New York someone connected with the United Nations said the General Assembly building, now under construction, would contain a meditation or prayer room.

The change in the Brotherhood's rule of service to "continuous efforts week by week" to bring men and boys to Christ through His Church was adopted.

The BSA also strongly urged provincial retreats for men and boys at least once a year.

General Secretary of the BSA, Morton O. Nace, reported that during the past fiscal year 70 chapters had been chartered. In 1950 24 were chartered.

Samuel S. Schmidt was reelected president.

SOCIAL RELATIONS

Fellowship Winner

The first winner of the Trinity Parish Fellowship for graduate study in social work has been awarded to Miss Rita Wilkins of Burlingame, Calif.

The fellowship was set up this summer by Trinity Parish, New York City, in memory of two of its parishioners, Mr. and Mrs. John M. Glenn. The fellowship was given to the Episcopal Service for Youth, which selects the recipient. Mr. and Mrs. Glenn were among the founders of the Church Mission of Help, now ESY.

Miss Wilkins will enter the New York School of Social Work and Windham House, National Graduate Training Center for Churchwomen, supported by National Council. Miss Wilkins is a graduate of San Jose College, and did public welfare work for two years in San Benito City, Calif. She is a member of St. Paul's Church, Burlingame.

GERMANY

Archbishop Wenedict Dies

Archbishop Wenedict, head of the German diocese of the Russian Orthodox Diaspora (dispersion) died on September 3d after a short illness. He had succeeded the late Metropolitan Seraphim a year ago. As a displaced person himself he was a devoted pastor to his people.

He cooperated for all practical purposes with other Orthodox leaders in Germany.

Bishop Alexander of Munich is now locum tenens of the diocese. He is well known to the various Church leaders interested in the refugee problem. He and Archbishop Wenedict attended an Orthodox Refugee Conference held in June by the World Council of Churches. The World Council gives considerable practical help to the refugee ministry in Germany.

The German diocese of the Russian Orthodox owes allegiance to Metropolitan Anastasy, and is very large and well organized.

INDIA

Two New Bishops

Two assistant bishops have been appointed for the diocese of Calcutta in the Church of India, Pakistan, Burma, and Ceylon, Religious News Service reports. The Ven. R. W. Bryan, present archdeacon of Calcutta, will have charge of West Bengal outside Calcutta. The Rev. J. D. Blair, of the Oxford Mission Brethren, will be in charge of the East Pakistan part of the diocese. Consecration will take place on October 14th.

ENGLAND

"Longer" Might be Cooper

There is excitement in England over the first name on a list of British who were captured in Korea and are now reported safe and well. The name was "Longer." Since the name means nothing to the Foreign Office in London, nor to anyone else, British papers have seized on the possibility that "Longer" might be a misreading for "Cooper." Miss Dorothy Morrison, of the Korean Mission office in London, says there is no real reason to suppose that "Longer" might refer to Bishop Cooper, except that the name is given on the list before the diplomatic names, and may therefore be considered to have some importance.

The list is the first news received of

any of the British who were captured after the fall of Seoul in June, 1950. It came from the former British Foreign Minister in Korea.

Miss Morrison says that an explanation has been asked from the British embassy in Moscow. And, she says, "we await any result of this with (as you can imagine) the greatest avidity. I do not dare to hope too much, and I am very loth to raise the hopes of others."

Old Catholics and Anglicans

The Society of St. Willibrord recently held a conference at Brighton, England, for young people of the Anglican and Old Catholic Churches. More than 80 attended, including Old Catholic delegates from Holland, Germany, Austria and Switzerland. The conference was the culmination of a series of exchanges of parishioners, and was the first full scale gathering of young people of the Churches since intercommunion was established 20 years ago.

The position of the Anglican Communion and the Old Catholic Churches as bridge Churches between the Evangelical Christian bodies and the Roman Catholics was frequently mentioned. The Old Catholics are keen on the ecumenical movement and take a full part in it. They are, however, decisively against any attempt at "open communion," and in this they were at one with the majority of the Anglican members of the conference.

It was generally felt that the privilege of intercommunion should be reserved until formal relations between the Christian bodies had been satisfactorily completed and not treated as a step towards that completion. [EPS]

Dr. Garbett on Four-Month Trip

The Archbishop of York, Dr. Garbett, will be away from England from the end of September to January. He will visit Fiji, New Guinea, Singapore, and Malaya, and has accepted an invitation from the archbishops and bishops in Australia to visit their dioceses and to address meetings on the relevance of the Christian Faith to modern conditions.

HUNGARY

Mindszenty III

Cardinal Mindszenty, still in prison, is now in "a state of complete mental and physical exhaustion," according to a report received by Religious News Service

from the Austrian Catholic Press agency. RNS reports that it is said that Communist authorities are trying everything possible to prevent the cardinal's death at the present "politically unfavorable time."

THE LIVING CHURCH RELIEF FUND

Christ Church Pro-Cathedral Rebuilding Fund, Sendai, Japan

Previously acknowledged	\$ 240.00
In memory of Mrs. Arthur J. Draper	25.00
	\$ 265.00

For Rev. Graham Y. L. Lico's Work in Formosa

Previously acknowledged	\$ 10.00
In memory of E. T. C.	25.00
	\$ 35.00

For Korea

Previously acknowledged	\$1,750.54
Anonymous	5.00
	\$1,755.54

St. Michael's School, Japan

Previously acknowledged	\$ 193.00
G. M.	20.00
	\$ 213.00

For Greek Children

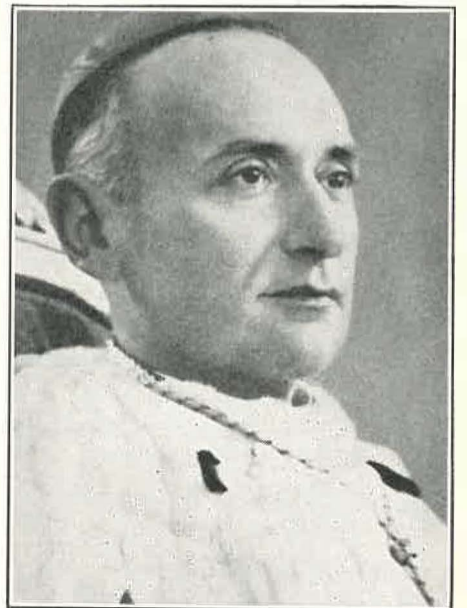
Previously acknowledged	\$ 948.50
Mrs. William Wayne Huff	10.00
	\$ 958.50

Save the Children Federation

Very Rev. Edward J. Cooper	\$ 10.00
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For Flood Relief

Marianna Neighbour	\$ 5.00
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CARDINAL MINDSZENTY: *Death would be politically unfavorable.*

TUNING IN: ¶ **St. Willibrord:** 7th-century Englishman, sent as a missionary to the North German tribes, who became Archbishop of Utrecht. ¶ **Intercommunion:** the reciprocal right of members of two Churches to receive communion at each other's

altars. ¶ **Open communion:** practice of some Christian bodies of admitting to communion anyone—or almost anyone (opposed to "close communion," which limits the privilege of communicating to members of the particular Church involved).



What Makes a Layman

HALFHEARTED?

By Elizabeth McCollister

THE enthusiasm aroused by the last General Convention gave rise to hopeful predictions of a reawakening in the Church. Yet only a few months later, the results of the One World in Christ campaign fell far short of expectations, and then the budget-paring began. This happens with depressing regularity. High hopes are raised, high goals are set; the time comes for practical application, and nothing happens.

Defeat breeds defeat. Each failure means just so much less conviction for the next attempt. Yet the will is there. We have the faith of the Church to guide us; we have consecrated clergy of proven ability and lay people who are eager to move forward. Why, then, are we so ineffectual?

There is general agreement that the success or failure of an undertaking is determined at the parish level. The clergy, having stated this, immediately turn their attention elsewhere, as if definition of the problem will automatically ensure a spiritual revival of life in the congregations.

This is a good example of the unrealistic thinking which, despite good intentions and hard work, dooms our projects at the start. Working from the top down is working in a vacuum. The strengthening of parish life should be our first point of attack, since that is the base on which all else depends. If we fail here, we cannot look for success anywhere. And obviously we *are* failing.

The clergy have a great deal to say about the superficiality of religion among

professing Church members, and they are right. One thing which hasn't been stressed, however, is that the laity aren't half-hearted because they want to be. Most of them sincerely want to do better but can't learn how. They are so well aware of their own inadequacies that they seldom wonder if part of the difficulty might lie elsewhere, and the net result is a baffling feeling of "Well, yes, I'm all for it, but. . ."

What lies back of this attitude? It might be profitable for lay people to ask themselves that question and speak up. If we agree that revitalizing the Church must begin at the bottom, then we must start with the individual layman. And we might find that, though no one would dream of questioning the devotion of the clergy, some lay people would question their methods.

A BASIC WEAKNESS.

The layman can speak from experience only about parish life, and that is the principal concern here. But first a few remarks are in order about the work of the national Church.

The futile attempt to work from the top down is one of the faults stemming from a basic weakness: the gap that exists between the higher echelon of the Church and the men and women in the pews. Today, not even the parish priest knows much about his individual parishioners, least of all their spiritual life. The larger his parish, the less his contact with his people; and by the time a successful rector rises to a higher position, he is likely to be so remote from ordinary lay people that he ceases to think in terms of them.

The results are disastrous and self-perpetuating. At the top, committees,

commissions, conferences, joint commissions, and subcommittees multiply and require more and more time from those who participate. Doubtless some of this work is essential, but there is nothing in the endless committee meetings and resolution-passing to kindle religious fervor in the breasts of Mr. and Mrs. Jones in the local parish. And one wonders if the Church, in asking some of its ablest men to devote themselves to this sort of thing, is using their gifts to the best possible advantage.

Nevertheless, it is not because of lack of faith or interest in the parishes that the Church's projects fizzle. It is because they are set forth in such broad outlines as to have neither specific meaning nor relevance to existing conditions. With the best will in the world, the laity can't plunge wholeheartedly into something they don't understand and couldn't carry out if they did.

Evangelism, for instance, has the backing of everyone in the Church. But what, actually, is it all about? Will more people in our churches mean more Christianity in the world, or just more impressive statistics and bigger rummage sales? Is the weak imitation of Christianity that most of us possess worth spreading? If so, who is to do it when our rectors are overburdened now? Neither the goal nor the method has been defined in a way to bring it close to individual Churchmen.

Worse yet, we become so accustomed to thinking in general terms that we make no effort to get down to cases. We

(Continued on page 20)



TUNING IN: The concern of thinking Churchpeople about failure of Church programs is not based on a demand for perfection but on failure of the Church to do as well as it has in its own recent past. † Agape (p. 20), the Greek word for love,

was the name of the combined Communion service and parish supper of New Testament times. Even then the Jewish religious meal had difficulties with the banqueting customs of Greek converts, which is what I Corinthians 11:17-33 is all about.

Proportionate Giving



WITH the approach of the annual Every Member Canvass, the sincere Churchman is honestly puzzled to answer the question "How much should I give to the Church?" He wants to do his fair share for the support of his parish and the work of the diocese and the general Church, but he is perplexed to know what that fair share is, in the light of his own income, his family needs, and his other obligations.

If the Churchman turns to his rector, or to the parish treasurer, for help in his perplexity, he is likely to receive a variety of answers, of varying degrees of helpfulness. The rector may be a firm believer in tithing, over-simplified as the giving of 10% of his income to the Church. But tithing in the Old Testament was based only on certain kinds of income or possessions; moreover it included taxation for educational purposes and for maintenance of various government services—even for the support of an army.

Today the federal and state governments take a large share of our income, generally much more than ten per cent, for many of these purposes. So tithing (which is actually a complicated matter even on an Old Testament basis) is hardly practicable today, for the majority of people. It is, however, an ideal for which we might well strive; and it is noteworthy that many devoted Christian people actually do govern their giving to Church and charity on this basis. At the opposite extreme, the parish treasurer, anxious not to cause offense, may say: "Give as generously as you can; every pledge helps to make up the amount needed."

Another method that is sometimes tried is that of dividing the parish budget by the number of potential contributors, and saying: "If each one gives x cents a week, the budget will be met." There are two fallacies in this method:

In the first place, not every member of the parish is able to give equally— x cents a week may be more than the clerk with a wife and three small children can afford, while it is so small an amount as to be hardly worth considering for the wealthy corporation president with no children and two or three automobiles.

The other fallacy is that each potential contributor is likely to take the suggested average as a maximum for himself, so that those who could and should give more will not do so, while those who cannot give that much will bring the average down below the actual needs of the parish. The result will be reminiscent of the complaint of the Pullman porter who, asked what

his average tip was, replied that the average was \$2.00, but that nobody had ever come up to the average.

Moreover, while the prospective contributor is interested in the total budget of the parish, and (we hope) in its quota for the diocese and the general Church, the problem for him ultimately boils down to the question of what he himself can give, and what he should give in relation to the gifts of others.

The answer that many Churchmen have found to this perplexing problem is proportionate giving—a standard for contributions to Church and charity not left to chance, or given out of what may be left over after current expenses are paid, but carefully thought out in advance, based upon income and ability, and faithfully budgeted throughout the year.

Let's say that Mr. Jones is a salaried man with a wife and two children. Perhaps he has some additional income from investments or other sources, perhaps not. But he can calculate his year's income fairly accurately in advance.

THE first thing Mr. Jones does is to calculate his income, from all sources, for the current year. Then he deducts his income taxes, both those withheld and those that he must pay in cash. This gives him his net income after taxes—the actual amount that he has at his own disposal for living expenses, contributions, and all other expenditures during the year.

So far, so good. He has complied with Christ's injunction (as commonly interpreted) to "render unto Caesar (the State) that which is Caesar's." (If he didn't, Caesar would soon get after him and he might end up in a federal penitentiary!) But the next step is harder; he must now comply with the other half of our Lord's direction: "Render unto God that which



is God's." The temptation is rather to render unto himself that to which he feels he is entitled, and to give God what is left over—if anything.

But actually everything Mr. Jones has is God's. When the offering is presented in the church each Sunday, he joins with the rest of the congregation in singing or saying (or at least mumbling): "All things come of thee, O Lord, and of thine own have we given thee." But sometimes the quarter or half dollar that he has put in the plate has been so small a proportion of "thine own" that only the far-seeing eye of God

could recognize it for what it is intended to be.

If Mr. Jones really wants to return a proportional gift of God's own to the original Giver of all gifts, now is the time to do it. What proportion shall he give?

Well, take ten per cent as the ideal, since there is genuine Biblical authority for it. He has already taken out his taxes, so he can forget about that. But he knows that his parish pledge will not be the only legitimate charitable demand upon his limited resources. There will be the Christmas and Easter offering, and perhaps other parochial or diocesan appeals—each worthy, each meriting his support. And there will be the community chest, the Red Cross, the cancer fund, and the local hospital. All of these are good causes, all of them are things to which he wants to give as generously as possible.

So he must set aside a part of his tenth for those future demands—say a quarter or a third of it. That amount should be carefully earmarked, in his check-book or elsewhere, for future contributions during the year—and it should be rigorously reserved for that purpose, and that purpose only.

The rest—perhaps seven per cent of his net income after taxes, is the amount that Mr. Jones concludes that he should pledge to his parish and to the Church's program. So he divides it by 52 (if he makes a weekly pledge), or by 12 (if he makes a monthly pledge), apportions it between the black and the red side of the pledge card in rough proportion to the ratio of the parish budget and the parish missionary quota, and there it is!

That, we have said, is the ideal, at least for Mr. Jones. It has accomplished two things: it has put the Church first, where it belongs, and it has resulted in a pledge that genuinely represents a sacrificial offering of the firstfruits of Mr. Jones' means. He may find that it will require him to cut down on his expenditures for liquor or cigarettes; his wife may have to make her spending for hats and cosmetics a little less; his son and daughter may have to be contented with smaller allowances and more modest Christmas and birthday gifts. That is where the sacrificial element comes in—and it belongs in the picture, too, quite properly.

BUT Mr. Jones's ideal may not be the practical one for Mr. Smith or Mr. Brown. Mr. Smith, perhaps, has an income much larger than he needs; he may well be able to make his gifts total the 15% allowed as a federal tax deduction, or even more. If he can, he has a greater opportunity and a greater obligation than Mr. Jones, and he should live up to it. Mr. Brown, on the other hand, is desperately struggling to educate four children and to make ends meet on a fixed salary that lags far behind the mounting costs of living. What should he do?

No general rule of thumb can possibly suit the

circumstances of everybody. But some years ago the Rev. Frederic J. Eastman worked out a plan of proportionate giving, on a minimum basis, that proved adaptable to most of the people in a parish of 350 families of average means. Note the qualification: *on a minimum basis*. This is not the ideal, upon which Mr. Jones constructed his budget, nor the exceptional, on which Mr. Smith was fortunate enough to be able to construct his.

The Eastman formula, adapted to present-day inflationary conditions, is as follows:

For incomes (or take-home pay) over \$5,000 a year:

- 5% for 1 or 2 in family.
- 4% for 3 in family.
- 3% for 4 in family.
- 2% for 5 or more in family.

For incomes under \$5,000 a year, or where unusual medical or educational expenses are involved, these percentages are reduced by 1% in each category; but the minimum should still be 2%. Less than that, unless the circumstances are very unusual indeed, can hardly be considered as rendering unto God even a token of all that is rightfully His.

YET if every family in the average parish gave in accordance with some such table as this, it would revolutionize the finances of the Church. The parish would at last be able to pay its rector an adequate salary. It would be able to make proper provision for the education of the children in the church school. It would be able to take its full share in the life of the community. It might even be able to employ a curate or a parish worker to make more calls and thus to build up a larger membership. It could do a great many things that it cannot do now.

And it would also enable the parish, perhaps for the first time, not only to meet but to exceed its quota for the Church's program — the missionary and educational and social work of the Church in the diocese, the nation, and the world.

Proportionate giving puts God first, and concerns itself primarily with His Kingdom. We have His own assurance that if we seek these things first, all others that we need shall be added unto us. And we have His further words:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (St. Luke 6:38.)

What more do we who call ourselves Christians need, than these words of our Lord, which both ask us to do our full share and promise that He will do His—and more?

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hagen and Primate of the Church of Denmark, and Bishop Sigurgeir Sigurdsson of Iceland.

The discussions resulted in the passage of *Resolution 72*, requesting the Archbishop of Canterbury to appoint a committee to confer with committees of the Churches of Denmark, Norway, and Iceland "for the purpose of considering the relations of these Churches with the Anglican Communion." Steps have been taken to implement this resolution and a report may be expected at the next Lambeth Conference.

GOOD WILL EXHIBITED

These three State Churches have a very close affinity because of the long political unity of Denmark, Norway, and Iceland. They present similar problems, but the political and ecclesiastical independence creates a different emphasis in their approach to the Anglican Communion. It will be well, therefore, to give a separate discussion to each Church.

The Anglican Communion and the Church of Denmark have never been entirely isolated. When Samuel Seabury was seeking consecration as the first American bishop, a number of American statesmen, including John Jay, suggested an approach to the Danish bishops. Some representations were made and apparently were received favorably.

The negotiations, however, were dropped when the lack of apostolic succession in the Church of Denmark was explained to Dr. Seabury by the Rev. Dr. Routh, President of Magdalen College, Oxford. During the founding of Danish Lutheran parishes in the United States in the 19th century, enough good will was exhibited by clergy of the American Episcopal Church to be made the subject of a fairly comprehensive book by R. Anderson, *Den Danske Kirke og Episkopalkirken* (Brooklyn, 1920).

The Church of England has long maintained an Anglican chaplaincy at St. Alban's Church, Copenhagen. The



A DANISH CONSECRATION: *Vesting the new bishop.**

RNS

¶ This is the third in a series of articles by Dr. Haselmayer on Churches with which the Anglican Communion enjoys close fraternal relations (first article, The Church of Finland, and second, The Baltic Churches, appeared in THE LIVING CHURCH of July 9, and August 20, 1950, respectively).

THE growth of intercommunion between the Church of Sweden and the Church of England has raised the question of a fuller relationship between all the Scandinavian State Lutheran Churches and the Anglican Communion.

The State Churches of Denmark, Norway, Iceland, Sweden, Finland, Estonia, and Latvia constitute a Lutheran communion which has persisted in spite of differences in the ministerial orders of these bodies. The hope has been expressed that some means might be found for drawing these Churches into the intercommunion which the Church of Sweden shares with the Church of England.

The suggestion was first made at the Lambeth Conference of 1920, by the Rt. Rev. Dr. E. Rhode, Bishop of Lurid, Sweden, who was the fraternal delegate. Because the problems of the ministry made the approach easier to the Churches of Finland, Estonia, and Latvia, nothing

was done during the 1930's about the Churches of Denmark, Norway, and Iceland.

In 1947, however, as preparations were being made for the 1948 Lambeth Conference, a joint conference of delegates from the Churches of Denmark and Iceland, with observers from the Church of Norway, met with Anglicans at Chichester, England. The report of this conference was not published, but enough of a resumé must have been presented to the 1948 Lambeth Conference to stimulate interest. Among the fraternal delegates to this Conference from foreign churches were Bishop Hans Fuglsang-Damgaard, Bishop of Copen-

*Bishop Jensen of Aalborg. Bishops before the altar (left to right): Rosendal of Roskilde, Noack of Haderslev, Malmstrom of Viborg, Dr. Fuglsang-Damgaard of Copenhagen (Primate), Lindegaard of Ribe, Ollgaard of Odense, and Hogsbro of Maribo.

The consecration took place last year at the Domkirke, Copenhagen, before Thorvaldsen's famous statue of our Lord [see cover picture].

The Church of Denmark

By the Rev. Louis A. Haselmayer

Dean and Professor of History, Daniel Baker College, Brownwood, Texas

TUNING IN: Lambeth Conference is a meeting (held once in ten years if circumstances permit) of bishops of the entire Anglican communion, including the Episcopal Church. It takes its name from Lambeth, the London palace of the Archbishop

of Canterbury. The Conference does not pass Church laws, but its recommendations have great weight. ¶ Apostolic succession is the practice of having each Bishop consecrated by bishops who in turn were consecrated by other bishops, etc.

writings of the vigorous central church theologians of the 19th century have been translated into English, especially those of Bishop Jakob P. Mynster of Sealand in 1833, and of his successor in office, Bishop H. L. Martensen.

Bishop Martensen's *Christian Ethics* and *Christian Dogmatics* have been widely consulted by Anglicans. The current world-wide vogue of the work of Soren Kierkegaard has stimulated Danish-Anglican consciousness. Much of Kierkegaard has been translated into English by a priest of the American Episcopal Church, Dr. Walter Lowrie of Princeton, and books on Kierkegaard have been written by Dr. Lowrie and other Anglicans.

The ecumenical movement has likewise broken down any sense of isolation.

Background Books

THE REFORMATION IN DENMARK.

By E. H. Dunkley. SPCK, 1948.

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VEJLEDNING I DEN DANSKE FOLKEKIRKES GUDSTJENESTEORDNING. Kobenhavn: P. Haase and Sons Forlag, 1949.

A strong delegation of Danish theologians, including the present Bishop of Copenhagen, attended the 1937 World Conference on Faith and Order at Edinburgh and the 1948 World Council of Churches at Amsterdam. Danish theologians are serving on permanent committees of the World Council of Churches, and one in particular, Dr. Regin Prenter of the University of Aarhus, is making a notable contribution to the literature of the ecumenical movement.

CATHOLIC MOVEMENT

The German occupation of Denmark during World War II found the Danish Church among the leaders of the resistance. The vigorous pastorals of Dr. Fuglsang-Damgaard, Bishop of Copenhagen, were a Christian witness against Naziism. There has been a resultant revitalization of the spiritual and sacramental life of the Church since. Dr. Fuglsang-Damgaard visited the two Danish Lutheran Synods in the United States, The United Evangelical Lutheran Church and the Danish Evangelical Lutheran Church, in September-October 1949.

There is a small "Catholic movement" group in the Church of Denmark and leaders of it confer with clergy of the Church of England. These general ecumenical and fraternal relations form a background auspicious for a further communion between the Danish and Anglican Churches.

The Church of Denmark (*Den Evangelisklutherske Folkekirke I Danmark*) is the national established church of the country and includes in its membership 97.3 per cent of the total population of over four and a half million. There are about 22,000 Roman Catholics; 14,000 free-church Protestants; and about 500 Orthodox. The country is divided into the nine dioceses of Copenhagen, Roskilde, Lolland-Falster, Fyn (Odense), Aalborg, Viborg, Aarhus, Ribe, and Haderslav.

The Bishop of Copenhagen is Primate of the Church. While this office is that of *primus inter pares* ("first among equals,") the Primate does have the right on occasions to speak for the whole Church. He has the oversight of the Church in the islands of Bornholm and the Faroes, in Greenland, and all Danish Churches abroad. The Danish Lutheran parishes in the United States have no jurisdictional connection with the State Church and are organized in independent synods.

INTERACTION OF INFILTRATION

The Church of Denmark developed from the interaction of a slow Lutheran infiltration from Germany and the po-

litical upheavals of the 16th century. It claims to possess continuity with the pre-Reformation Church. While there is a definite break in the ministerial orders and a definite commitment to Lutheran doctrinal formularies, the conservative character of the Danish Reformation reveals that this claim to continuity is not entirely mistaken.

During the reign of King Christian II (1513-1523), Lutheran scholars were invited to Denmark, Lutheran ideas were preached, and Lutheran publications made available. Suggestions for far-reaching reforms in ecclesiastical discipline were advocated, but no actual reform occurred.

During the reign of King Frederick I (1523-1533), Lutheranism increased in Denmark, and the bishops, lacking leadership and character, were unable to stem the influx of new ideas. Lutheran reformers, chief of whom are Christiern Pederson, Hans Tausen, and Peder Laurenssen, were appointed to positions of eminence and influence.

In the political uprising of 1535-1536 and the seizure of the Danish throne by King Christian III (1536-1559), the work of the reformation was completed.

The Catholic episcopate sided against King Christian, was arrested, and deprived of office in a *coup d'etat* on August 11, 1536. The affairs of the Church, with all of the sees vacant, were entirely in the hands of King Christian III. The king invited to Denmark, to aid him in the ecclesiastical re-organization, Dr. John Bugenhagen, an assistant to Martin Luther.

Bugenhagen was merely in priest's orders. On September 2, 1537, in the Church of our Lady, Copenhagen, he ordained seven Lutheran clergy to be superintendents or bishops to fill the vacant sees. All historians, Anglican and Lutheran alike, regard this as a deliberate rejection of episcopal continuity, since validly consecrated bishops were available, had they been wanted.

Thus Canon A. J. Mason states: "The act was intended distinctly to mark a new beginning" (*Church Quarterly Review*, April 1891, p. 186). This statement is supported by the Danish historian, F. Munter. "The Danish Church, which has always regarded ordination from the right standpoint and has maintained the principle that at the beginning of the Christian Church the office and orders of bishop and presbyter were one and the same, has been little perturbed by the objections and taunts of the Catholic Church and has not envied the Swedish and English Churches their so-called advantage that their bishops, through Laurentius Petri and Matthew Parker [respectively], have re-

TUNING IN: † Kierkegaard is especially renowned for his insistence on emotional reality in religion. Both sterile intellectualism and self-righteous respectability were objects of his scorn. The ecumenical movement is the effort of Churches of

many different denominations to understand each other better and cooperate wherever they can. Internationally it heads up in the World Council of Churches, which accepts as members Churches that believe in Jesus Christ as God and Saviour.

tained the true episcopal succession (*Den Danske Reformationshistorie*, vol. 2, p. 363.).

THE KING THE HEAD

The Church Ordinance of 1537, the King's Law of 1665, and the Danish Law of 1683 established Lutheranism as the official religion. The Church is bound to the three Creeds, the unaltered Augsburg Confession, and Luther's Smaller Catechism. The King is head of the Church, appoints the bishops, and approves the church laws. The ritual and ceremonial are quite conservative and many traditional usages are retained.

The first service book was issued by Peder Palladius in 1556. This has been revised a number of times and a final edition was issued by the Danish bishops in the summer of 1949. Forms for ordination and consecration are provided as well as the regular liturgical services. This volume, *Vejledning I Den Danske Folkekirkes Gudstjenesteordning* is the official set of formularies for the Danish Church.

Danish history has been marked by uniformly conservative Lutheranism during the 17th and 18th centuries. Two important movements appeared in the 19th century. The Grundtvigian movement of N. F. S. Grundtvig began with high-church leanings, but developed into liberalism. The Inner Mission Movement was a pietistic revival. In addition to these, today there are also the central church conservative Lutheran group, a small Barthian group, and an even smaller "Catholic movement" group.

BISKOPPEN AND PRAEST

The Danish ministry from 1537 has consisted continuously of two offices: the bishop (*biskoppen*) and presbyter (*praest*). Whether these two offices are distinct orders is a question. Bishops are appointed by the King from the presbyters. In the service of consecration to the episcopate (*bispevielse*), the consecrator is called merely "ordinator." Whether this permits a senior presbyter or dean (as in Finland) to act in the capacity of a bishop is not clear. The rubric at the moment of consecration directs that the presbyters (*praesterne*) shall join in the laying on of hands with the "ordinator."

In the service for the ordination of presbyters (*praestevielse*), the officiant is specified to be *biskoppen*. The technical question which Anglicans would raise is twofold: (1) the need to regularize the episcopal order by the introduction of a valid episcopal succession, and (2) the limiting of the act of consecrating bishops to those in episcopal orders. What the attitude of the Danish Church, iden-

tified as it is with the Danish State, would be toward this twofold question is not easy to determine.

In the 19th century there is evidence that the matter of a valid succession was raised. The Grundtvigian party in its early high-church days exhibited some concern for a valid succession. But the modern development of Grundtvigianism feels little need for it.

In 1865-1867, some English clergy raised the question. The occasion was the consecration of the historian Pétur Pétursson as Bishop of Iceland (at that time part of the Danish Church). Pétursson stated his desire to have an English bishop participate in the consecration and obtained the approval of King Christian IX.

The Primate of the Church of Denmark, the distinguished theologian, Dr. H. L. Martensen, objected so strongly that the matter was dropped. Bishop Martensen in his volume, *Christian Dog-*

matization of valid apostolic succession in the Danish Church.

No special problems concerning the second office of the ministry arose until recent years. On April 25, 1948, three women, Johanne Anderson, Ruth Vermeiren and Edith Brenneche Petersen, were ordained to the ministry by Bishop Hans Ollgaard of Odense. The ordination took place against the opinion of seven of the nine Danish bishops. The women were ordained for special services rather than regular pastorates, and their ministry is not recognized by the seven bishops who voted against it, including the Primate of the Danish Church. The Primate, Dr. H. Fuglsang-Damgaard, explained this situation in detail to the Anglican bishops at the 1948 Lambeth Conference and hoped "that it would be only a passing episode in Danish Church life." The event, however, does add complicating factors.

It is important for American Episco-



maties, not only upholds the theory of presbyteral ordination, but even advances the validity of lay ordination to the ministry in case of necessity.

Later in the 19th century, another internationally known Danish scholar, Dr. Frederick Nielson, Bishop of Aarhus and author of *The History of the Papacy in the XIXth Century*, advocated the reform of the Danish Church Law to permit English bishops to restore the succession in Denmark through participation in episcopal consecrations. Dr. Nielson's scholarly interests made him a friend of Dr. Döllinger, the leader of German Old Catholicism. He was also well acquainted with Anglican writings and was a personal friend of Canon A. J. Mason, the English authority on Danish affairs and translator into English of Nielson's work on the Papacy.

At the present time, opinions of the Danish episcopate are not available in print. Some close observers of Danish affairs hint at a desire for a valid episcopate among some Danish bishops. Other observers report that representations made to the Danish Church from the Swedish Church on these points were rejected. The problem is a matter of the regularization of an existing episcopate. The participation of Anglican or Swedish bishops in an episcopal consecration could be made the occasion for the res-

paliations to note that Danish Lutheranism in the United States is independent of the State Church and is not organized on an episcopal basis. There are two separate Synods, The United Evangelical Lutheran Church and the Danish Evangelical Lutheran Church. One is also surprised to note that in the ordination service of the United Evangelical Lutheran Church there is no imposition of hands as part of the ceremony.

Ecclesiastical intercommunion between the Church of Denmark and the Anglican Communion must be determined on questions of Faith and Order.

Faith will involve the common agreement on the Scriptures, the Creeds, the Sacraments and the Ministry, as found in Anglican and Danish confessional documents. The Anglican conferences with the Churches of Finland, Estonia, and Latvia, will serve as the pattern for this.

Order will involve the regularization of the Danish episcopate by the participation of Anglican or Swedish bishops in an episcopal consecration, the clarification of the minister and intention in conveying ordination to the second order of the ministry, and the problem of the permanence of women in the ministry.

Against the background of Anglo-Danish relations in the past, it does not seem that discussion on these points should be either impossible or fruitless.

TUNING IN: ¶ The three creeds are the Apostles', the Nicene, and the Athanasian. The first two are in the American Prayer Book; the third is not, but appears in the Prayer Books of other Anglican Churches. ¶ The Augsburg Confession is the

primary Lutheran statement on disputed points of the Christian Faith. ¶ Main difference between Lutherans and Anglicans is that Lutherans regard "the body of Christ" as essentially invisible while Anglicans identify it with the visible Church.

The American Missal Revised

OVER one hundred persons, including a Boston University senior who gave up his Friday night dates for a whole year, assisted in getting out *The American Missal Revised*, according to the Rev. Earle H. Maddux, SSJE, editor of the new altar book (*The American Missal*, P. O. Box 22, Cambridge 38, Mass. Pp. xxx, 624, 145. Morocco, \$60; buckram, \$45; sheets, \$40).

The American Missal Revised is a new edition of *The American Missal*, which was edited by the Rt. Rev. Benjamin F. P. Ivins, D.D. (then Bishop Coadjutor, now Bishop, of Milwaukee), the Rev. Marshall M. Day, and the Rev. Vivan A. Peterson (Morehouse Publishing Co. Pp. xx, 590. Now out of print).

The Missal, in both of its forms, contains everything required by the Book of Common Prayer for the celebration of the Holy Communion, together with additional material from the Prayer Book and other sources.

In the present review, to be followed in an early issue of *THE LIVING CHURCH* by the critical treatment of a liturgical specialist, the terms "new Missal" and "old Missal" will be used for convenience to distinguish the two editions.

Both the "new" Missal and the "old" contain the following broad divisions, in the order given: (1) the proper of the season (from the first Sunday in Advent through Easter Even), which includes the Prayer Book variables of collect, epistle, and gospel, together with the traditional introits, graduals, offertories, communions (communion sentences) for Prayer Book feasts falling within that period, as well as similar variables for some days not specifically provided for in the Prayer Book (e.g. the forty week-days of Lent); (2) the "ordinary," or unchanging part, of the Prayer Book service of the Holy Communion (without addition or subtraction), followed by the "ordinary of the Mass" (Prayer Book "ordinary" with various additions); (3) the proper of the season (continued — i.e. from Easter Day through the Sunday next before Advent); (4) the proper of saints — including Prayer Book and other saints' days that fall on fixed dates of the civil calendar; (5) the common of saints (collects, epistles, gospels, etc. for different classes of saints — martyrs, doctors, virgins, etc. — the individual name to be inserted); (6) votive Masses

(Masses said for special objects, regardless of the season — as, for example, nuptial Masses) together with a wide assortment of miscellaneous material.

In the "ordinary," most noticeable features in which the new Missal differs from the old appear to be these:

(1) the new Missal provides for saying or singing the Gloria in Excelsis either immediately after the Kyrie or at the Prayer Book place, toward the end; whereas the old Missal took account only of the Prayer Book position for this hymn.

(2) the new Missal provides three additional Proper Prefaces — one for the Sacred Heart, an "ancient preface for the consecration of a church and its anniversary," and one to be used "on the feast of the Eucharistic Heart of Jesus... and on Maundy Thursday..."

A greater number of saints' days is provided in the new Missal than in the old. These include, on the one hand, such names as Rose of Lima, our Lady of Guadeloupe, and Aloysius of Gonzaga. On the other hand, they are balanced by such names as William Laud, Edward Bouverie Pusey, John Keble, John Mason Neale, Richard Meux Benson (Father Founder of the Society of St. John the Evangelist), and Harriet Starr Cannon (Mother Foundress of the Community of St. Mary).

A striking feature of the new Missal, as contrasted with the old, is its ample provision of collects, and sometimes of epistles and gospels also, from other offi-

cial Anglican Prayer Books (English, Scottish, Irish, and South African), usually as alternatives to other material. For example, the collect and epistle from the South African Liturgy are given as alternatives to those provided for "The Falling Asleep, commonly called The Assumption, of the Blessed Virgin Mary," while the gospel provided for that feast in the South African Rite (Luke 1:46-55, Magnificat) replaces the Luke 10:38-42 of the Roman Missal (which is not about the Blessed Virgin at all, but about Mary the sister of Martha!). Again, as alternatives to the traditional collect, lesson, and gospel for St. Mary Magdalene (which identify her with the unnamed sinful woman of Luke 7:36-50), the new Missal provides those from the Scottish Liturgy, which are positive in tone and present Mary as a witness to the Resurrection.

Gone in the new Missal is the distinction between bold face type to indicate passages taken from the Prayer Book and light face for all non-Prayer Book material. Instead, 12-point Caslon Bold is used for the greater part throughout [see "box" on this page], and where there might be any doubt as to sources, material taken from the American Book of Common Prayer is headed, in very small type, by the legend "From the Prayer Book."* Four-line initials, and-

*The choice of 12-point Caslon Bold for the bulk of the material was made after exhaustive experiment, with the assistance of Eugene Fischer, New York typographical consultant.

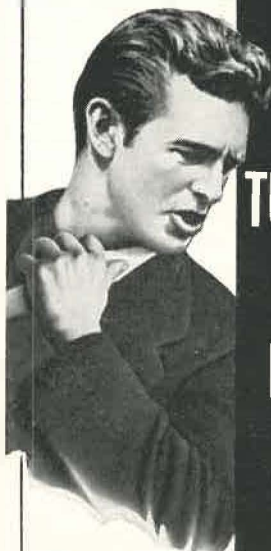
St. Mary Magdalene

O ALMIGHTY God, whose blessed Son did sanctify Mary Magdalene, and did call her to be a witness of his resurrection: Mercifully grant that by thy grace we may be healed of all our infirmities, and always serve thee in the power of his endless life; who with thee and the Holy Ghost liveth and reigneth one God, world without end. *Amen.*

From the Scottish Book of Common Prayer, in approximate type and column width of The American Missal Revised.

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iron-like in appearance, head the introits, with smaller initial letters for other units. Rubrics are in red in the ordinary, elsewhere in black.

The book itself is somewhat thicker than its predecessor, and of about the same width, but is not quite so tall. The red binding and finger-tabs contrast (at least in the morocco edition) with the gilding on the three exposed edges of the pages, and blend in with the six ribbon-markers in red, green, yellow, and purple.

Of Interest

WILLIAM MANSON, professor of Biblical Criticism in the University of Edinburgh, in *The Epistle to the Hebrews* ("An Historical and Theological Reconsideration") favors for the epistle an early date (about 60 A.D.) and a Jewish-Christian Roman destination (Hodder & Stoughton. In America: Wilcox & Follett. Pp. xii, 204. \$2.50).

Revival of interest in the work of the Holy Spirit is shown by two recent SPCK publications: *Holy Communion and Holy Spirit*, by J. E. L. Oulton (Pp. 202. 15/-) and *Life in the Spirit*, by C. E. Lambert (Pp. 74. Paper, 4/6).

Holy Communion and Holy Spirit deals with "connection between the doctrine of the Holy Communion and that of the Holy Spirit." *Life in the Spirit* consists of retreat addresses on the general work of the Holy Spirit.

In the preface to his *Sept Leçons l'Être* (Seven Lectures on Being, 1934), Jacques Maritain stated his intention of publishing a series of lectures on the philosophy of nature. His *Philosophy of Nature* is the first part of the fulfillment of this hope (Philosophical Library. Pp. x, 198. \$3).

In *The Revolt Against Reason*, the Roman Catholic Arnold Lunn uses "rationalism" to mean the basing of religious claims on reasoned argument, and "fideism" to mean the acceptance of beliefs on intuition. Thus Roman Catholic theology, according to the author, is rationalist, and such Anglicans as Paley, Salmon, Lightfoot, Gore, and C. S. Lewis are also heirs of this tradition. Martin Luther, on the other hand, says Lunn, is the father of the revolt of reason, of which the "tragic bankruptcy of the modern world" is a consequence† (Sheed & Ward. Pp. xiv, 273. \$3.25).

In *The Conduct of Life* Lewis Mumford purports to give "a discussion of the final problems of man's nature, des-

†Lunn pays tribute to the Anglican (George) Salmon, as truly "rationalist," but does not mention his *The Infallibility of the Church*, according to the *Catholic Encyclopedia* the "cleverest modern attack on the [Roman] Catholic position"—an attack which, it is said, Rome has never attempted to answer [L. C., September 16th].

tiny, and purpose" (Harcourt, Brace. Pp. ix, 342. \$5).

Written by a Methodist bishop, *Your Church and You*, by Fred Pierce Corson, is a non-sectarian attempt to help people see the place and significance of the Church in their lives (John C. Winston Co. Pp. xiv, 171. \$2.50).

Alfred J. Marrow is a combination of businessman, scholar, teacher, and civic leader, who holds the degree of Ph.D. in psychology. His *Living Without Hate* is a tentative study of the nature and causes of tensions between people, and of the methods by which these may be released (Harpers. Pp. xii, 269. \$3.50).

At least three Churchmen (Francis B. Sayre, Harold E. Stassen, and Charles P. Taft) are among the 28 contributors to *What on earth are you doing?* edited by Wallace C. Speers, with introduction by Elton Trueblood (Harpers. Pp. 159. \$2). The authors are laymen, who try to show how Christianity can and must apply in the everyday life of the world.

What more shall a reviewer say of *Living with our Children*, by Lillian M. Gilbreth, than that it is a new edition of a book written 25 years ago by the mother of the famous family pictured in *Cheaper by the Dozen?* (W. W. Norton. Pp. 254. \$3). Introduction by Dorothy Canfield Fisher.

John Tettermer was born in St. Louis, Mo., 1876. For 25 years he was a Passionist monk (Fr. Ildefonso), then obtained release from his vows, and spent the last 15 years of his life in Beverly Hills, Calif., where he several times played the role of a priest in Hollywood motion pictures. He married Ruth Roberts, 30 years his junior, and became the father of three children. He died in 1949. His autobiography is told in *I Was a Monk*, edited by Janet Mabie, with foreword by Jean Burden and introduction by John Burton (Knopf. Pp. xv, 280. \$3.50).

The Armenians are keeping the current year as the 1500th anniversary of the battle of Vardanians, in which their national hero, St. Vardan, figured in the struggle of Armenian Christianity against Zoroastrianism.

To mark the occasion, the diocese of the Armenian Church in North America has reprinted *The Epic of St. Vardan the Brave*—"An Abridged Translation of the History of Vardan and of the War of the Armenians," by the Vardapet Yeghisheh (Elisha), translated into English in 1830 by C. F. Neuman, with a commentary and annotations by Vahan M. Kurkjian (Pp. 108. Available presumably from Bishop Tiran, Primate of the Armenian Church of N. America, 630 2d Ave., New York 16, N. Y.).

DIOCESAN

OREGON— A third hospital for the diocese of Oregon is in the offing. Bishop Dagwell has announced that the community hospital of Medford (where Oregon pears come from) will be transferred to the diocese. Oregon's other two hospitals, both named Good Samaritan, are in Portland and Corvallis. Medford is a prosperous agricultural community in southern Oregon. Its fast-growing population currently stands at 17,305. It has one Episcopal church, St. Mark's, with 573 communicants.

TENNESSEE— A wide variety of seminaries have been chosen by Tennessee's eight postulants. Three are entering Sewanee, and one each Cambridge (ETS), General, Nashotah, Seabury-Western, and Virginia.

WESTERN N. Y.— Teachers of each age group in the diocese of Western New York can get help from selected leaders in the diocese under a



diocesan Church School Leaders' Group currently beginning its 19th year. Originally designed to help kindergarten and primary teachers, the Group has branched out into all age groups, and this year will present its broadest program. During the summer its program committee met and mapped out a suggested curriculum to which many of the clergy have consented. The Group holds monthly meetings with special speakers.

CHICAGO— Their curate's house needed painting, the men of St. Matthew's Church, Evanston, Ill., decided. So 28 of them painted it, in one day. The job was finished by supper time, with only one mishap. A can of paint spilled over the head of the senior warden.

NEW JERSEY— If and when the population influx comes in the diocese of New Jersey, the churches will be ready. Last May Bishop Gardner warned the churches to get ready by repairing their buildings and making immediate plans for enlargement even though such plans might be postponed for some time. The diocese took the Bishop's advice. Five churches are now engaged in repair and expansion campaigns totaling \$97,000. At least five other churches have similar programs. In addition, a diocesan campaign for \$60,000 is currently under way for the building of new churches at strategic points.

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Halfhearted Laymen

(Continued from page 11)

say evangelism is a lovely idea, but we shrug off the clichés of the unchurched with, "Well, what can you do with people like that?" We laugh at the naïve souls who send presents to soap opera characters, instead of wishing to channel such admirable generosity toward more fruitful ends. We sneer at the millions who seek a better life in the works of Messrs. Carnegie and Pitkin, Rabbi Liebman, and their ilk, instead of seeing the success of such books as the measure of our opportunity and our failure.

KINSEY REPORT OR THE PRAYER BOOK

This haziness also makes it possible to employ different and mutually exclusive sets of ideas at different levels of operation, so that the ideal becomes something uplifting to talk about and nothing more. Thus, the rector who speaks so effectively on missionary work has been too busy to do anything about the woman who two years ago expressed a wish to join the Church, bringing her three children with her, but is not prepared to leap blindly. Or, the priests who earnestly agree around a conference table on the need for deeper personal commitment to Christ keep their parishioners so busy with trivialities that religion is crowded out.

All of this makes for a feeling of unreality. Much of what the national Church does, in sum, brings to the laymen no sense of immediacy. On the contrary, as he contemplates the welter of activities in which the Church engages, he is reminded of Stephen Leacock's horseman who galloped off in all directions at once. A layman would not presume to pass judgment on any particular enterprise, only to ask whether it wouldn't be better to do a few things well than a great many things badly.

Now let us consider parish life. "The Church in the diocese and parish is the key to the whole situation," states the Lambeth Encyclical. And, earlier, "if the Church is to be to the world as salt . . . there must be something distinctive about us Christians — in the way we do our daily work, in the homes we make, and in the standards by which we live."

Are we in the parishes distinctively Christian, or have we, to paraphrase Sainte-Beuve's remark, remained Episcopalians long after we ceased to be Christians? Does contemporary parish life conduce to spiritual growth? The answer would, of course, have to be modified from parish to parish, but generally speaking it is, no.

Parish life may be divided into three categories: worship, interchurch work, and social and money-raising activities. There just isn't enough of the first. We

tend to act almost apologetic about our religion. Even the sermons skirt cautiously about its edges or leave it behind altogether, and mention of it in casual conversation would be regarded as a social blunder.

Instead, an adult seminar, held during church school, discusses the latest book on child psychology; an acolytes' guild is treated to a talk on the Kinsey Report, as if one of the dullest books ever published were more interesting, and more pertinent to living, than the Prayer Book. Spiritual guidance has fallen into such disrepute that many people who would really like it are afraid to ask lest they seem queer.

The ecumenical movement may prove to be one of the most significant developments of the 20th century. Unfortunately, interchurch work at the local level frequently provides a dismal example of a great idea reduced to insanity. The witless questionnaires, the supreme, ineffable silliness of "Read Your Bible Week" or "Go to Church Sunday," typify the sort of otiose fatuity which only people with good intentions can perpetrate. Whatever such efforts may accomplish, if anything, is likely to be in the wrong direction.

As for the social and money-raising activities, there is a place for them in parish life. All of us have attended church suppers at which the warm spirit of Christian fellowship made us think of the early *agape*. All of us have known men and women whose work to bring money to the Church was truly sacramental. However, these things have got completely out of hand. The money-raising affairs, especially, range from acceptable through dubious to downright unethical. The psychological effect of seeing every Church undertaking resolve

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itself into an appeal for money is vicious, as if the Christian's principal duty were to contribute (sparingly) of his substance.

The rummage sale is not a shining example of Christian ethics. Constant extra solicitations are embarrassing to those who have already pledged their utmost. Such methods as forcing people to buy tickets they don't want, or to contribute to bazaars and purchase there



articles they can't conceivably use, smack of outright extortion. Even more does the practice of selling advertising in church papers to local merchants. As for gambling, the Church should stand for other things.

FIRST THINGS FIRST

The real point about these activities, however, is not that they are inherently bad. A few are bad, most are at worst innocuous. The point is that they have become ends in themselves. What does the phrase "church work" connote today? Not worship, not prayer, nor preaching, nor missions; no, indeed, it connotes every type of church enterprise *except* the religious. Many of the unchurched who sense a lack in their lives are put off by reluctance to be sucked into this sort of thing. Many of us in the Church feel that we are being kept away from God by our Church work.

Can we point to our parish life and say to the world, "Look! This is uniquely Christian. This is the Church Militant. This is the meaning of the Incarnation, Crucifixion, and Resurrection!?" Christianity can be expressed in as many ways as there are individuals, but to be valid it must grow out of our worship. "Once we ignore the first and great commandment, we do not long obey the second, and sooner or later ruin follows." The Church is not a lodge, nor a psychiatric clinic, nor a money-raising agency, nor a political organization. The Church "is the instrument of the living God for the setting forward of His

reign on earth." We must seek first the Kingdom of God, and His righteousness.

The Church's greatest sin of commission would seem to be muddled thinking—not a mortal sin, but one which can have catastrophic results. Our great sin of omission, of course, is our failure to put God first.

FOR PASTORS ONLY

What is the answer? Obviously, we must be religious before we can act religiously. Can this be done? The attempt would of itself be worthwhile. Who must take the first steps? Lay people cannot do it on their own. A committee from 281 cannot work with individuals. The one man who must do whatever needs to be done is the parish priest. And how is he to go about it? Each priest must assay his own situation. Here, in effect, is what I would say to him.

First, you must get to know us better. For many of you, such a time-consuming task would be nearly impossible. Then you must revise your schedules. You may be doing magnificent work for the national Church or the community or the nation. Nevertheless, we are your first responsibility. A priest who neglects his parishioners for extra-curricular work is like a mother who neglects her children for outside causes. If you are not suited to parish work, do something else. While you are our rector, we come first.

Second, take a long, cold look at life in your parish with a view to overhauling it completely. Weed out the adventitious growths, and point everything toward the center of our religion. You may think this would stir up dissension. I suggest you take the trouble to ask us. You have fed us with milk. Give us meat.

Third, expect more of us. It is not sentimental, it is realistic—it is Christian—to bear in mind every man's unplumbed capacity for greatness. But it takes something great to evoke a great response. Don't ask dinky little things of us. Teach us what our membership in the Church implies, underestimating neither our ignorance nor our desire to learn. Then hold us to it.

Fourth, preach better sermons. It is all very well to say that the sermon doesn't matter while we have the liturgy. Take a more positive approach. Right now the sermon is your best, almost your only, opportunity to get your message across to us. If you, who have given your life to the Church, have nothing to pass on to us, you have missed your vocation. Don't cast about frantically for a topic. Start with the fundamentals, and pound away at them.

Every requisite for a great spiritual revival is ready to our hands, if only we will use it. Let's not miss our opportunity!

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

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DEATHS

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

Albert Tennyson Phillips, Priest

Death came suddenly on August 27th to the Rev. Albert Tennyson Phillips, for the past six years rector of St. Mary's parish, Laguna Beach, Calif., after an illness of only a few days.

Funeral services were held in St. Mary's Church, August 31st.

Mr. Phillips is survived by his wife, two sons, Dr. Dalton T. Phillips of New York City and Trevor B. Phillips, one daughter, Mrs. James L. Fee, and four grandchildren.

John N. Doberstine, Priest

The Rev. John N. Doberstine, rector of All Saints', Highland Park, N. J., since its founding 24 years ago, died suddenly of a heart attack on August 17th, while on vacation.

A native of Nanticoke, Pa., Fr. Doberstine was born August 27, 1883. After graduating from the University of Pennsylvania, he entered the Philadelphia Divinity School.

He served churches in Bangor, Reading, and Philadelphia, Pa., and St. James', Piscatawaytown, N. J., before being called as the rector of All Saints' in 1927.

He is survived by his wife, Mina Strahle Doberstine, and five sisters.

Crosswell McBee, Priest

Death came to the Rev. Crosswell McBee on August 29th. Dr. McBee was rector emeritus of the Church of St. David, Radnor, Pa. In 1945 he retired from St. David's having served the parish for 23 years.

Dr. McBee was a native of Sumter, S. C., where he was born on February 27, 1877, the son of Alexander McBee, Jr. and Anna B. (Crosswell) McBee. In 1900 he received the B.D. degree from the University of the South, and in 1922 was awarded the Doctor of Divinity degree by Furman University. He served in Glen Springs, S. C., and from 1904 till 1921 was rector of St. John's, Lansdowne, Pa. After that he went to St. David's. For six months during his retirement Dr. McBee served at St. Andrew's Church, Ludwig's Corner, near Pottstown, Pa. He is survived by his wife, Louise Sherman Read McBee, and two daughters.

Bessie Vivian

Bessie Vivian, the wife of the Rev. N. G. Vivian, rector of St. David's Parish, Meshanticut, R. I., died in the Veterans Hospital, Providence on August 31st, after courageously enduring a long illness of great suffering. Besides her husband, Mrs. Vivian is survived by a son,

Weston Vivian; two daughters, Miss Vera Vivian and Mrs. Carter Byrd Weisiger; a sister, Miss Maud Rowsell; and five grandchildren.

Leila Virginia Glover

Leila Virginia Glover, wife of the Rev. Herbert J. Glover, vicar emeritus of the Church of the Heavenly Rest, Chapel of the Beloved Disciple, New York City, died in St. Luke's Hospital, New York City, on August 31st. She was born in New York City and married December 9, 1891.

From 1899, she was interested in Christian social service, helping people to find themselves through Christ. She was one of the founders of the Church Mission of Help in the diocese of Long Island.

On coming to the Heavenly Rest with her husband in 1922, she gave herself to the care and development of young women and girls in the Christian way of life, serving until 1945. She retired then because of ill health.

D. Woodward Lanphear

Just as he had wound up his affairs and was preparing to leave China, after serving on the mission staff of the diocese of Anking since 1917, death came to D. Woodward Lanphear.

Mr. Lanphear's closest surviving relative is his daughter, Marion. She was married last February to George A. Naifeh and left in June for Iran.

Mr. Lanphear was born in Worcester, Mass., in 1886. In Anking he taught at St. James School, Wuhu, and served as mission treasurer and business manager of the diocese. His wife, Carolyn March Lanphear, whom he married in 1922, died in 1928 when their daughter was born.

Mr. Lanphear's home in Wuhu and more recently in Shanghai became the headquarters of a dozen or more young men, graduates of St. James School. He was one of the group of foreigners who remained at St. Lioba's Mission, Wuhu, to care for thousands of Chinese refugees during the approach and occupation of Wuhu by the Japanese. He was interned during the war, and after his release he returned to the United States so ill that the possibility that he would ever return to China seemed slim. But he recovered and made a cross-country speaking tour before going back to China in 1948. He took with him 50 pieces of baggage containing medical supplies and relief clothing for needy Chinese.

In recent months he remained in Shanghai to look after mission business matters and give assistance to departing missionaries.

EDUCATIONAL

CHANGES

SEMINARIES

Enrollment Swells

Admissions to Seabury-Western Theological Seminary here are expected to swell the seminary's student registration to the largest total on record.

Thirty-five new and special course students augmenting the returning group of upperclassmen will make the total number of men studying for Holy Orders around 90.

New faculty assignments include the Rev. H. Ralph Higgins, rector of St. Mark's Church, Evanston, Ill., who will lecture on practical theology, and the Rev. Russell K. Nakata, tutor.



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BOOK BARGAINS. Father Huntington—Vida Dutton Scudder: Inspirational biography of a great priest, founder of the Order of the Holy Cross. (\$5.00) \$1.50. Mediaeval Stained Glass of Switzerland: Introduction by Fridtjof Zschokke. Ten of the most precious examples extant of stained glass windows, reproduced in all their vivid, luminous colors. Each plate, hand-tipped, ready for framing. 11 1/2" x 15". (\$5.00) \$3.00. Camille Lohman, 50 Morningside Drive, New York 25, N. Y.

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Appointments Accepted

The Rev. Frank Butler, formerly in charge of St. Thomas' Church, Vancouver, B. C., is now assistant rector of St. Luke's Church, Minneapolis.

The Rev. B. Linford Eyrick, formerly rector of the Parish on Martha's Vineyard, Mass., will become rector of St. Mark's Church, Hoosick Falls, N. Y., on October 1st.

The Rev. Leslie L. Fairfield, former missionary in Nanking, who has been on sick leave, is now rector of Christ Church Parish, West River, Md.

The Rev. Charles R. Fisher, formerly curate of St. Stephen's Church, Pittsfield, Mass., will become rector of St. John's Church, Presque Isle, Maine, and vicar of Emmanuel Church, Ashland, and All Saints', Masardis, on October 1st. Address: Presque Isle.

The Rev. John C. Francis, formerly assistant at the Church of St. Matthew, San Mateo, Calif., is now assistant at St. Thomas' Church, New York. Address: 1 W. Fifty-third St., New York 19.

The Rev. Peter P. B. Franklin, formerly rector of Christ Church, Millville, N. J., is now rector of Grace Church, Waterford, N. Y., and is in charge of St. George's, Clifton Park. Address: Grace Church Rectory, Third St., Waterford, N. Y.

The Rev. John W. Herman, formerly assistant at St. Paul's Church, Waco, Tex., is now rector of Grace Church, Cuero, Tex., and is in charge of the Church of the Holy Communion, Yoakum.

The Rev. J. F. G. Hopper, formerly rector of Christ Church, River Forest, Ill., is now rector of the Church of the Good Shepherd, Covington, Ga., a newly-organized parish in the diocese of Atlanta.

The Rev. Patric L. Hutton, formerly curate of St. Paul's Church, Kansas City, Kans., is now rector of Holy Trinity Church, Valley Stream, L. I., N. Y. Address: 87 Seventh St.

The Rev. Joseph A. Johnson, formerly rector of St. Paul's Church, Huntington, Conn., is now instructor at Berkeley Divinity School and assistant at St. Paul's Church, New Haven, Conn. Address: 46 Mansfield St., New Haven.

The Rev. Arthur C. Kelsey, formerly assistant at the Church of the Advent, Boston, vicar of St. Stephen's Church, Boston, and chaplain at the Massachusetts General Hospital, is now a fellow at General Theological Seminary, where he will assist and study in the department of pastoral theology. Address: 175 Ninth Ave., New York 11.

The Rev. Fred G. Kirby, formerly vicar at Tacks Beach, Newfoundland, serving the Church of England in Canada, is now in charge of St. Anne's Church, Calais, Maine, and vicar of St. Luke's Mission, Woodland. Address: Calais.

The Rev. Turner Wesley Morris, formerly rector of St. Mark's Church, Charleston, S. C., will take charge of St. Paul's Church, Martinsville, Va., on November 1st. St. Paul's is a small Negro congregation that has been without a resident priest for almost two years.

The Rev. Thomas G. Mundy, formerly vicar of St. Ann's Church, Tifton, Ga., is now rector of St. Andrew's Church, Darien, Ga.

The Rev. Duncan G. Porteous, formerly rector of St. Stephen's Church, Colusa, Calif., is now assistant at Grace Church, New York. Address: 802 Broadway, New York 3.

The Rev. John W. Pyle, formerly assistant at the Church of the Holy Trinity, St. James' Parish, New York, is now a tutor at General Theological Seminary and is in charge of the Chapel of the Redeemer, Yonkers, N. Y. Address: 415 W. Twenty-first St., New York 11.

The Rev. Melchor Saucedo, formerly rector of Templo de Jesus, San Martin de las Flores, Mexico, is now serving Santa Fe Mission and the Chapel of the Good Samaritan in San Antonio, Tex.

The Rev. George P. Timberlake, formerly assistant at Harcourt Parish, Gambier, Ohio, is now rector of Trinity Church, Findlay, Ohio.

Armed Forces

Chaplain (Major) Eric Eastman, formerly addressed with the 7th Medical Battalion, APO 7, San Francisco, should now be addressed: St. Cornelius' Chapel, Governors Island, New York 4.

Resignations

The Rev. Arthur L. Parcells, has resigned as rector of All Saints' Church, Brooklyn, Mich., and

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THE LIVING CHURCH

CHANGES

St. Michael's, Cambridge, Mich., and has retired from the active ministry because of ill health. Address: 867 N. Abingdon St., Arlington 3, Va.

The Rev. Edwin O. Rossmassler, formerly curate of Trinity Church, Santa Barbara, Calif., is now at Good Shepherd Monastery, Orange City, Fla.

Canon Alfred D. Snively has retired as associate minister of Christ Church Cathedral, Springfield, Mass. Until November 18th he will be in charge of St. Andrew's Church, North Grafton, Mass., leaving then to spend the winter in Memphis. Permanent address: 37 Chestnut St., Springfield 3, Mass.

Changes of Address

The Rt. Rev. Dr. Benjamin F. P. Ivins, Bishop of Milwaukee, has changed residence from 804 E. Juneau Ave. to the Hotel Astor, 924 E. Juneau Ave., Milwaukee 2. The Bishop's residence will be remodeled to provide additional space for diocesan headquarters.

The Rev. Sherwood S. Clayton, rector of Grace Church, New Orleans, formerly addressed at 1501 Canal St., New Orleans 13, should now be addressed at 3720 Canal St., New Orleans 19.

The Rev. Edward McC. Claytor, who is serving St. Peter's Church, Naval Base, S. C., has had

a change of address from 75 Ranger Dr. to 3513 Admiral Dr.

The Rev. Jackson H. Harris, retired priest of the diocese of Georgia, has had a change of address from Lakeland, Fla., to Gurtler's Lake Ivanhoe Apts., 1723-4, Orlando, Fla.

The Rev. Ralph Krohn, who was ordained priest in the diocese of Springfield in June, and is serving churches in Edwardsville, Glen Carbon, and Granite City, Ill., wishes to be addressed at St. Andrew's Church, 406 Hillsboro St., Edwardsville, Ill., where he is rector. Previously the priest serving these churches was addressed in Granite City.

The Rev. Donald W. Lloyd, rector of Trinity Church, Ossining, N. Y., is now residing at 25 Underbill Rd.

The Rev. Eugene Stech, who has been serving as assistant at St. Mary's Church, Park Ridge, Ill., is now at Good Shepherd Monastery, Orange City, Fla.

The Rev. Dr. Vesper O. Ward, editor in chief for curriculum development for the National Council, formerly addressed at Box 928, Greenwich, Conn., should now be addressed at 28 Havemeyer Pl., Greenwich, Conn.

The Rev. Allen R. Wolter, who is serving All

Saints' Mission, Vista, Calif., may be addressed at Box 483, Vista.

Ordinations

Priests

Los Angeles: The Rev. Earl G. Rankin, assistant rector of St. James' Church, South Pasadena, Calif., was ordained priest by Bishop Bloy of Los Angeles at St. James' Church on September 6th. Presenter, the Rev. T. R. Jones.

Deacons

Indianapolis: William Vaughn Ischie, Jr. was ordained deacon on June 4th by Bishop Kirchoffer of Indianapolis at St. Stephen's Church, Terre Haute, Ind. Presenter, the Rev. L. H. Brunner, Jr.; preacher, the Rev. J. H. Vruwink. To be curate of St. Andrew's Church, Louisville, Ky. Address: 2233 Woodbourne Ave.

Living Church Correspondents

Mrs. Floyd Medford is now correspondent for The Living Church at the University of the South. She may be addressed there.

The Rev. Donald F. Gowe, M. D., is now correspondent for The Living Church in Puerto Rico. Address: St. Luke's Hospital, Box 2027, Ponce, P. R.



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ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm 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 Pasted

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

BOUGHTON, MICH.

TRINITY Pewabic & Montezuma
Sun 8, 9, 11; Weekdays as anno; HD 7:30 & 10;
C Sat 4-5.

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

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.

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

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.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 Morning Service & Ser;
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;
The Church is open daily for Prayer.

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 Taber
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

NEW YORK CITY

ST. THOMAS' Rev. Roellif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC;
Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, 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. Frederic S. Fleming, D.D.
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

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., asst
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11 EP 3;
Daily: Mat 7:30, H Eu 7:45, West & Fri 7 Thurs
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

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. Paul 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; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays as anno