

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Pre-Amsterdam Number

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NAVE WINDOW
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The Rev. W. Owings Stone, Rector

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"The Eternal Awakening"

TO THE EDITOR: May I add another tribute to Bishop Loring's "The Eternal Awakening" [L. C., May 2d]? I told my congregation on the Sunday after Ascension, at the announcement period, that I had found something so splendid that I wanted to share it with them; and that, instead of a sermon of my own, I was going to read to them that morning this one by the brother of their Bishop and mine. Then, with no further comment at the sermon time, I went into the pulpit and tried to read it in as nearly spoken a manner as possible.

From time to time before, I had read sermons by others (always acknowledging the source, to be sure), including pastoral letters of the House of Bishops, but never before one that got real and sustained attention, as did "The Eternal Awakening."

(Rev.) FRANCIS C. LIGHTBOURN.
Rumford, Maine.

The Church and the Army

TO THE EDITOR: With the prospect of being ordered back to active duty as a chaplain in the Army a very real possibility, I am very much concerned that the Army and Navy Division of the National Council announce its plans in the event of remobilization on a large scale. It has been a real disappointment that former chaplains have shown a disinclination to review their experiences with a view to improving the ministrations that our Church provided for its communicants in the services during World War II. There seems to be a feeling of lethargy about such conversations, as if a superstition causes people to feel that to talk about the possibility of war or to prepare for war will inevitably bring it on.

Whether the war comes again or not, it seems to me to be the duty of the Church, and particularly of those people in positions to know of the work of chaplains and the Army and Navy Commission during the past war, to make some plans for more effective ministry to our men who look to

the Church for the Bread of Life. I am personally convinced that the Episcopal Church and its chaplains did not do the best job possible, nor that an adequate ministry to those who count on us could be provided under the conditions under which Episcopal chaplains served. The question at issue is briefly how well the Episcopal Church obeyed our Lord's directive, "Feed my sheep." It has nothing to do with such ideals as "inter-Church cooperation," or any other contemporary human ideal, worthy though they be. The responsibility of the Church's chaplains is to the men who are communicants of this Church, not to the General Commission on Army and Navy Chaplains, the inter-denominational organization supporting all non-Roman chaplains.

Specifically, the Army and Navy Division of the National Council should be asked to see to it that Episcopalians do not have to be classified under the over-all category of "Protestant." This has nothing to do with the partisan issue of Churchmanship. It has to do with the right of our men to the ministrations of our Church chaplains, who are the only ministers qualified to give them religious ministrations. Under the classification system of World War II, consented to by the Army and Navy Commission, our chaplains were assigned to fill any vacancy calling for a Protestant chaplain. The inequity of distribution of Church chaplains meant that many of our men went through their total Army and Navy experience without once meeting a priest of the Church outside of nearby parishes. A realistic classification system, although it would increase some of the administrative work of clerks, is essential for the sake of souls committed to our care.

The budget of the Army and Navy Commission, as far as it was publicized, leaves room for much criticism. So much money was given to the various Army and Navy Commission appeals that they had more than ample money for their Episcopal work. Consequently the commission made generous contributions to the General Commission on Army and Navy Chaplains to support their work. Included in this contribution was an amount of over \$1000 to the *Link Magazine*, which criticized the doctrines and practices of this Church on more than one occasion and which in various articles taught ideas contrary to ancient customs of the Episcopal Church. It does seem that a more imaginative study of the needs of our own Church's chaplains and men would find use for such sums of money. As a matter of fact, practically everything furnished our chaplains by the Army and Navy Commission could have been furnished by the Army or by home parishes. The only things the Army could not have furnished were the Prayer Books for soldiers and sailors and the pension premiums of chaplains.

If war comes again I could not recommend to my parishioners that they contribute generously to an Army and Navy Division program without considerable improvement in its provisions for aid to our men and our chaplains. Without improvement in the status of Church

The Living Church

Established 1878

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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LETTERS

chaplains, I would not want service with the Army. The priestly ministry of this Church is wasted to a large extent under the classification of "Protestant Chaplain" and men who do not want a priest as chaplain are often forced to accept a form of worship and ministry which is alien to them. I would be happy to serve Protestant personnel in any way under a proper status of Anglican, but to have to pretend to be something I am not works hardship on me and the men I would be responsible for.

I hope very much that THE LIVING CHURCH will interest itself in correcting failures of our past experiences in war service. Our Church's servicemen deserve better than we gave them. "When they ask for bread, will ye give them a stone?"

(REV.) E. L. MALONE, JR.,
Chaplain (Capt.), A.U.S.

Wichita Falls, Texas

The Chicago Issue

TO THE EDITOR: I have enjoyed every word of the May 30th issue of THE LIVING CHURCH, devoted to Bishop Conkling and the diocese of Chicago. Bishop Conkling's former parish, St. Luke's, Germantown, Philadelphia, is mine, too.

There is one disappointment, for no mention of the Brotherhood of St. Andrew and its origin at St. James', Chicago, appears in the whole magazine. Surely this would be a matter worth noting. I am an old Brotherhood man, and we have recently started a chapter at St. Luke's.

Thanks for publishing a wonderful Church paper.

W. EDGAR BATES.

Philadelphia, Pa.

The Prayer Book Anniversary

TO THE EDITOR: The Anglican Society desires to have the great commemoration of 1549 worthily celebrated in 1949. Could you, through your pages, inquire for us what cathedrals, churches, missions, and schools are arranging to celebrate the event? The actual date when the First Prayer Book of Edward VI was authorized was June 9th. That date falls on a Thursday next year—an excellent date (in Whitsuntide) for the commemoration.

Doubtless the Lambeth Fathers will put forth some manifesto about it. Doubtless, also, our General Convention in San Francisco will celebrate with special thanksgiving. I know that the Washington Cathedral plans a worthy commemoration, as well as, doubtless, the New York, Boston, and Baltimore cathedrals, and Trinity Church, New York City.

If all who are planning to commemorate 1549 will write me, as secretary of the Anglican Society, I will be glad to suggest ways and speakers. And the society will be glad to issue a leaflet about the commemoration, listing the cathedrals, churches, schools, missions, and chapels where the event, with the dates, will be thankfully noted.

(Rev. Canon) CHARLES E. HILL.

Twin Oaks,
Williamstown, Mass.

Vestments

It is always a source of wonder to us that more of our parishes do not use the lovely Eucharistic Vestments. From time to time, we've made pleasant inquiries to determine what the attitude toward Vestments really was. These attitudes boil down generally to two—one that Vestments are "High Church" (whatever that means), the other that they are aping the Roman Church. Well, it has been our experience that every one of the debatable usages of "High Church" when truly explained, fritter away to the simplest reasons in the world. Eucharistic Vestments are made richer and lovelier than the plain choir vestments (cassock and surplice) for they are intended for use in our Holy of Holies, The Sanctuary, where the priest will consecrate and handle Our Lord's Body and Blood. That, in itself, would indicate some more reverential garb than the mere choir garb of priest, server, or chorister.

Mother Church was not far afield when she incorporated special vesture for Her Holy of Holies, and following Her, the Army, Navy, and all other disciplined bodies have seen the sense and wisdom of using a special dress for various occasions and needs.

For those fearing our copying Rome, let it be known that Rome is copying us, for growingly, Roman Churches are adopting our very own Gothic style of Chasubles in place of their old Latin "fiddle-backs." Some day not too distant, perhaps, The Roman Church may have so thoroughly made use of our very own traditional Vestments for The Eucharist, that as we hesitatingly, creepingly start to come around to Vestments with our grudging "they are sort o' pretty, aren't they?"; they may fairly say that WE are copying THEM.

We need more asking and answering of questions on all such matters.

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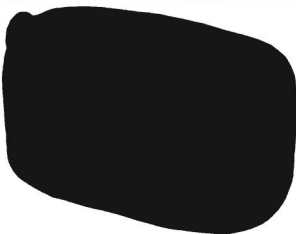
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PILGRIMAGE to AMSTERDAM

By H. G. G. Herklots and
H. S. Leiper

In briefest form the program and purposes of the forthcoming Amsterdam meeting of the World Council of Churches . . . "Any Churchman will be stimulated by this appraisal . . ."—*Presbyterian Outlook*

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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Where should the organ or piano be placed in Church?*

It should be at the side of the building, so that the player and his movements are not noticeable to the congregation. If there is a choir it should be in the chancel gallery, where the organist is among his singers and can easily direct them, whichever place is used for the choir. If there is no choir it should be placed in the nave, where it can best support the singing.

• *Where might one obtain a copy of the Liturgy of the Old Catholic Church?*

The Morehouse-Gorham Co., 14 E. 41st Street, New York 17, may be able to supply you with Bishop Matthew's translation of this liturgy, which is the one commonly used by the Old Catholics for services in English. If this has been superseded by a new translation, they will know of it.

• *How can a day be a holy day of obligation in the Roman Church, such as the feast of the Assumption, and yet the mystery it commemorates not be considered a dogma of the Faith?*

In Roman Catholic usage a holiday of obligation means a day on which the faithful are required to hear Mass on pain of being in mortal sin if they fail to do so. This has nothing to do with the recognition of its commemoration being a necessary part of the Faith. For example, the Circumcision, or the Epiphany, or the martyrdom of SS. Peter and Paul.

The special feast to which our questioner alludes has an interesting history. The taking into Heaven of the body as well as the soul of the Blessed Virgin was never defined as a dogma by any of the seven Ecumenical Councils, though the idea was advanced at Calcedon by Juvenal of Jerusalem. Epiphanius, at the end of the fourth century, is the earliest to suggest that there was anything out of the ordinary about her death. A feast of "The Falling Asleep of the Blessed Virgin" is first known in the East toward the end of the Fifth Century. Under this title it first appears in the West, and is found in the Gelasian Sacramentary and the Sarum Missal. Pope Benedict XIV (1740-58) declared that while the As-

sumption is not an Article of the Faith "it is a probable opinion the denial of which would be impious and blasphemous." The calendar of the Scottish Episcopal Church contains this feast under its old title, without implying the idea of assumption.

• *Should priests, vested in cassock and surplice, attending a consecration or ordination service, wear stoles, or should they wear tippets? Are not stoles sacramental vestments, to be used for Baptism administering Holy Communion, etc?*

The stole, in Western use, is theoretically confined to the ministrations of sacraments. But it is also used when the priest is blessing any thing or person, or at other times when he is engaged in some liturgical function peculiar to his order.

The scarf (tippet) simply distinguishes the "clerks in Holy Orders" from the other surpliced persons in choir.

So at an ordination or consecration those priests who present the candidates or who take part in the laying on of hands should wear stoles, agreeing in color with the vestments of the ordinands. The other clergy present in choir would either use scarves, as clergy present but not officiating, or the bishop might direct them to use stoles of the same color as his own vestments, as being a body of priests assembled in the presence of the bishop. There is good precedent for either usage.

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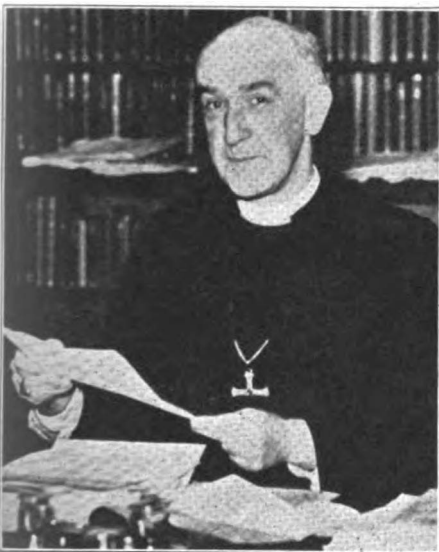
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The Living Church

FIFTH SUNDAY AFTER TRINITY

GENERAL



THE MOST REV. GEOFFREY FISHER

Call to Prayer

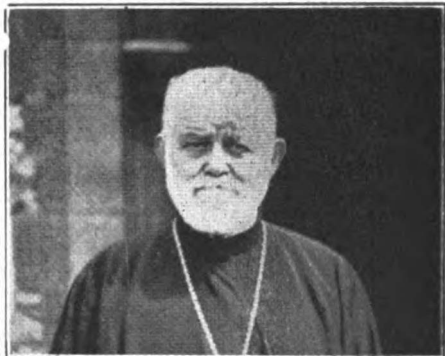
IN August, 1948, the first Assembly of the World Council of Churches will take place at Amsterdam. We are profoundly thankful that after long years of separation, and so soon after the most devastating war in human his-



DR. JOHN R. MOTT

tory, the Christian Churches throughout the world will thus be able to express and to manifest their spiritual unity.

With the blessing of God, this Assembly can mark a new experience of the glory of God, and a new acceptance by Christians and the Christian Churches of their responsibility for seeking continually to bring the whole of human life and relationships under the Kingship of Christ. The theme of our Assembly is "Man's Disorder and God's Design." God rules even in the midst of our man-made confusion. The design of God declares itself in the new environment for our lives that has been created by His acts. In the life, death, and resurrection of Christ, and in the coming of His



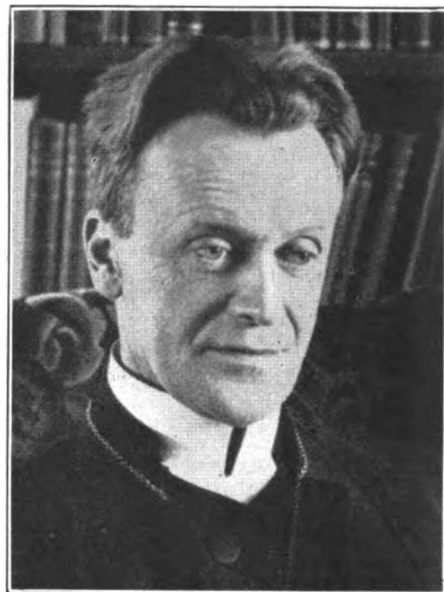
METROPOLITAN GERMANOS

Church, a new beginning has been made in human history. "What is old has gone, the new has come," But at this crisis in the existence of mankind, we are compelled to confess that the contrast between the high calling of the Church and the visible institutions called

Pictured here are the five presidents of the World Council of Churches.

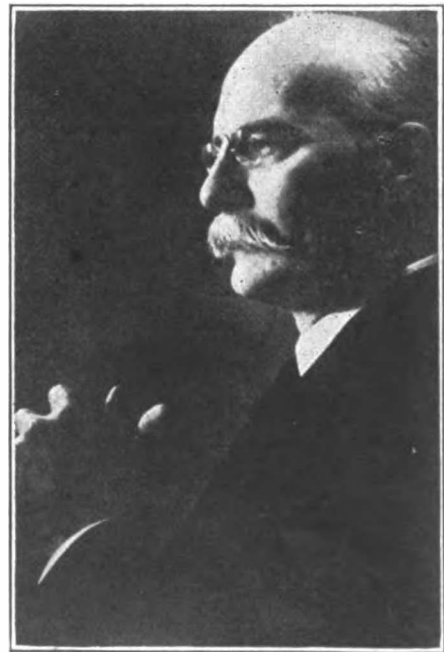
Churches is only too evident. We have failed because we ourselves have been partakers in man's disorder. Our first and deepest need is not new organization, but the renewal, or rather the re-birth, of the actual Churches. May God grant that we may hear the call of the Spirit!

We confess that because of the divided state of the Churches, also, we have

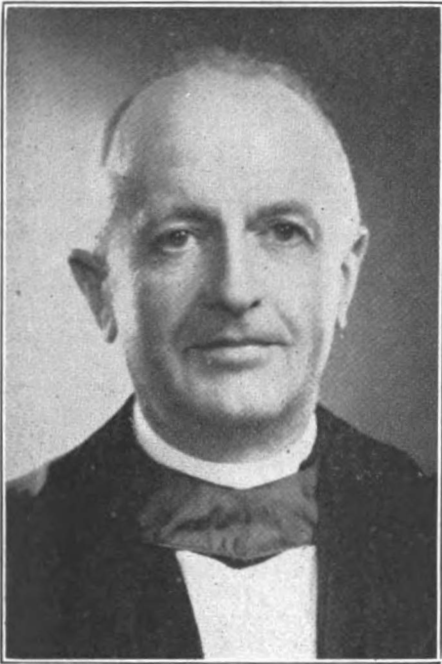


THE MOST REV. ERLING EIDEM

fallen short in the witness we should have borne to Christ. We long for the day when the Lord Jesus Christ shall recapture the Churches, and, manifesting His glory, lead them to speak with one clear voice, and to act as those who serve Him only as their Lord.



DR. MARC BOEGNER



THE MOST REV. HENRY K. SHERRILL

The World Council of Churches is itself both a declaration of the spiritual unity of its member Churches and a means through which they may express that unity in action. Already more than a hundred and thirty Churches have joined it from the Old and New Worlds, from the East and the West—a clear sign of the longing of the Churches for deeper fellowship in Christ. The council stands on faith in our Lord Jesus Christ as God and Saviour. It serves the Churches, and in no way seeks to control them. It aspires after an expression of unity in which Christians and Christian Churches, joyously aware of their oneness in Jesus Christ their Lord, and pursuing an ever fuller realization of union, shall in time of need give help and comfort to one another, and at all

times inspire and exhort one another to live worthily of their common membership in the Body of Christ.

We therefore call upon all Christians to join us in earnest prayer that the first Assembly of the World Council of Churches may be used of God for a rebirth of the Churches, and for their rededication in the unity of the faith to the common task of proclaiming His Word and doing His work among all nations.

GEOFFREY CANTUAR:
✠ GERMANOS,
Archbishop of Thyateira,
(Most Rev.) ERLING EIDEM,
Archbishop of Upsala,
(Dr.) MARC BOEGNER,
(Dr.) JOHN R. MOTT,
Presidents of the World Council of
Churches.

WORLD COUNCIL

142 Communion to Be Represented at Amsterdam

A total of 142 Churches in 42 countries will be represented at the first assembly of the World Council of Churches, to be held in Amsterdam, Holland, from August 22d to September 5th.

Churches in Japan, Siam, and Formosa are among the latest to accept membership in the World Council. Two

On this page are pictured the four Episcopal Church delegates to the Assembly of the World Council of Churches. Bishop Sherrill is the Presiding Bishop; Bishop Dun is Bishop of Washington; Dean Nes is dean of Nashotah House, Nashotah, Wis.; and Mr. Taft is president of the Federal Council of Churches.

Japanese Churches have joined: the Kyodan (United Church of Christ) and the Seikokwai [Holy Catholic Church in Japan]. Each has obtained permission from the American military government to send one delegate.

World Council officials disclosed that Russia is the only major nation still unrepresented by Churches in the council. It was said council leaders had invited the Church of Russia into membership, but no final decision has as yet been taken by the Moscow Patriarchate. Also, no definite word about their eventual participation has yet been received by World Council headquarters from the Orthodox Churches in Bulgaria, Yugoslavia, and Romania.

(A Sofia dispatch to Religious News Service said the Holy Synod of the Bulgarian Orthodox Church has decided



CHARLES P. TAFT

not to participate in the Amsterdam assembly.)

It is believed that a conference of the Orthodox Churches called by the Moscow Patriarch in the Russian capital beginning July 7th will discuss what attitude Eastern Orthodox Churches taking part in the Moscow conference should take toward the World Council.

The World Council's Provisional Committee has emphasized to the Moscow Patriarchate that observers from the Church of Russia will be welcome at the Amsterdam assembly in case it is not ready to send official delegates.

The Ecumenical Patriarchate and the Church of Greece have sent in the names of their delegates to the assembly, and Churches other than Orthodox in several of the Eastern European countries have also made arrangements to send delegates to Amsterdam.

From Poland, names of two delegates have been received who will represent the Evangelical Church of the Augsburgian Confession (Lutheran). The Polish National Church, also a World Council member, has not yet forwarded



THE VERY REV. WILLIAM H. NES



THE RT. REV. ANGUS DUN



MISS LEILA ANDERSON

the names of the two delegates it is entitled to send.

Three Church bodies in Czechoslovakia have joined the World Council and have reported the names of their delegates. The three and number of delegates each will have are the Evangelical Church in Slovakia, Augsburgian Confession, three; Evangelical Church of Czech Brethren, three; and the Reformed Church in Slovakia, two.

Hungary has two Church bodies which are World Council members and which have indicated their Amsterdam representatives: the Lutheran Church of Hungary (two delegates) and the Re-

formed Church of Hungary (four delegates).

Of the three Romanian Churches which are members, only one, the Transylvanian Reformed Church, has sent in the names of delegates. It is not known whether the other two member Churches will be able to participate.

The Evangelical Lutheran Church of Finland is planning to send a full delegation of five representatives. The Russian-occupation zone of Germany is expected to be represented in the deputation of 23 official delegates which the German Churches will send to Amsterdam.

The member-Churches which have so far announced their intention of sending delegates to the Amsterdam assembly are from Argentina, Australia, Austria, Belgium, Brazil, Canada, China, Czechoslovakia, Denmark, Egypt, Finland, Formosa, France, Germany, Greece, Holland, Hungary, India, Indonesia, Italy, Korea, Japan, Malaya, Mexico, New Zealand, Norway, Palestine, Philippines, Poland, Romania, Siam, South Africa, Spain, Sweden, Switzerland, Syria, Turkey, United Kingdom and Eire, Uruguay, United States, British West Indies, and Yugoslavia.

In addition, there will be representatives from some Churches in emigration or in exile, and non-voting delegates, observers, or visitors from a number of other Churches (particularly in Africa), which do not yet hold membership in the World Council.

Approximately 1,400 persons are expected to attend the Amsterdam assembly, including 450 delegates; 350 alter-



THE REV. THEODORE P. FERRIS

ner, president of the French Protestant Federation; and Dr. John R. Mott) have sent the Patriarch the following letter:

"In reply to your letter of February 23d, we the presidents of the World Council of Churches, desire to express to Your Beatitude our Christian concern over the tragic happenings that daily disturb the peace of men in the Holy Land. The leaders of the Churches in many parts of the world have repeatedly called their people to prayer on behalf of men of all communities in Palestine. In particular, we have striven to remember the constant care and anxieties of the Christian minority, and in such action as we have been to advance in favour of a just and peaceable settlement of the issues we have never let the existence and needs

"Pictured here are the four alternates to the Amsterdam Assembly. Bishop Sturtevant is Bishop of Fond du Lac; Dr. Ferris is rector of Trinity Church, Boston; Mr. Morehouse is editor of THE LIVING CHURCH.

nate delegates; 100 youth delegates; and 500 consultants, accredited visitors, press representatives, fraternal delegates, staff members, and observers. [RNS]

Presidents Answer Appeal from the Patriarch of Jerusalem

In answer to an appeal sent to the World Council of Churches by His Beatitude Timotheos, Patriarch of Jerusalem, the five presidents of the council (the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury; the Most Rev. Germanos, Archbishop of Thyateira; the Most Rev. Erling Eidem, Archbishop of Upsala; Dr. Marc Boeg-



THE RT. REV. HARWOOD STURTEVANT



CLIFFORD P. MOREHOUSE

of our Christian brethren in Jerusalem and throughout the whole area, fade from our minds.

"But we have to confess with sorrow that all endeavors to find a solution to the problem which will command the support of all communities have so far failed.

"We are convinced that the enduring significance of the Holy Land for Christians, Jews, and Moslems is a religious one, and we should welcome any opportunity of collaborating with other religious leaders to secure a just and peaceful settlement.

"Your Beatitude may rest assured that we shall constantly bear in mind, and seek to forward the following aims:

"(1) We desire that Christian people throughout the world should continue in prayer for the peace of the Holy Land, and especially for their fellow Christians.

"(2) We desire that the land of our Lord's earthly ministry shall be a land where men can live in peace and quietness and where the status of the holy places shall be secured and access to them freely maintained.

"(3) We desire to see the human rights and liberties of all men in Palestine guar-

A Prayer for the Assembly

O GOD Who hast poured out Thy Spirit upon Thy Church, grant that, when Thy children are gathered from all parts of the world, they may together hear and obey Thy Word, that they may seek the rebirth and the union of the Church through Thy life-giving Spirit, and that in the midst of the great disorder of the world they may render clear witness to Thy gracious Design for all mankind revealed in Jesus Christ our Lord and Saviour. *Amen.*

anteed, and fully embodied in whatever settlement or provisions are eventually effective, and especially the right to worship God according to conscience, and to teach and preach the faith in which they believe.

"Your Beatitude is well aware that the political settlement of this matter rests with the United Nations. The attitude of Christian people to that organization may be deeply affected by the action resolved upon. We shall take every step open to us to ensure that the decisions of the United

Nations, or of other authorities concerned, may agree with these ends."

Decline Myron Taylor Offer

The general secretariat of the World Council of Churches, Geneva, Switzerland, recently announced that council officials had declined an offer by Myron C. Taylor to cooperate in making the forthcoming meeting in Amsterdam "serve the interests of peace."

Mr. Taylor, President Truman's personal representative to the Vatican, recently called upon several officers of the council in connection with the assembly. He was told that the Churches which will be represented at the meeting "desire to accomplish this [peace] task in complete independence." The statement continued:

"The Churches consider that it belongs to the very nature of their mission that they should not be identified with any secular power or policies, and believe that they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations.

"That is why no invitations have been sent to any governments to be represented at the assembly. But the problems of the present international situation will be fully discussed at Amsterdam in the light of Christian faith and principle." [RNS]

The Purpose of Amsterdam

By the Rev. Douglas Horton, D.D.

Chairman, American Committee, World Council of Churches

SO MANY Churchmen for so many years have focused their vision and their efforts on the creation of a council of Christendom, that some may regard the establishment of the World Council of Churches at Amsterdam as a great climax of Church history: a final culmination.

Actually, if the World Council is to fulfill its promise, we can only regard its creation as the barest beginning. The ecumenical ideal has reality only to those who have been close to the movement. For the vast majority of laymen, the very word — ecumenical — is the cloudiest of mysteries!

The Amsterdam Assembly will be relevant only as it imparts that ecumenical ideal to Christians all over the world — whose strength is now lessened by stiff denominationalism. The council which the assembly creates will have relevance only as its continuing program becomes the sign and substance of Christian world action.

It is within the power of those who will participate in the Amsterdam Assembly to make the year 1948 a true climax of Church history, a pivotal point. But they will



DR. HORTON: "We can regard the creation as a beginning."

not see the final fruits of their labor. These will take shape in the Christianity of generations yet to come.

LAYMEN

Dr. Kuebler Recovering from Recent Accident

Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis., who was injured in an automobile accident in Milwaukee, Wis., on June 10th, is now recovering from his injuries. Dr. Kuebler was in Milwaukee County General Hospital until Friday, June 18th, when he was released and taken to the infirmary at Ripon College.

Although it was at first feared that Dr. Kuebler had suffered a skull fracture, later diagnoses disclosed that there had only been a concussion and several lacerations.

The car, in which Dr. Kuebler was driving alone, collided with another car and turned over three times.

Looking Ahead to Amsterdam

By the Rev. Frederick E. Reissig, D.D.

Director, Public Relations, Amsterdam Assembly

WHAT will be the tasks of the first Assembly of the World Council of Churches, to be held in Amsterdam, Holland, August 22d to September 4th?

We must remember that the World Council is still in a provisional state. It is in the progress of formation. Therefore the first task before the assembly is to constitute itself into a permanent organization. The constitution prepared at Utrecht in 1938 will, with some modifications, be presented for consideration and adoption.

FORMAL CONSTITUTION

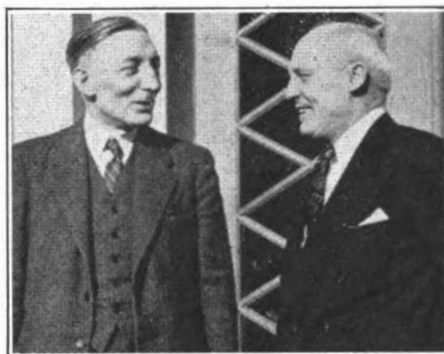
There is no doubt in anyone's mind that the World Council of Churches will be formally constituted. The fact that approximately 140 Churches of nearly forty countries have already accepted membership in the provisional World Council of Churches on the basis of its proposed constitution, is a good guarantee that these Churches deeply desire an ecumenical body, and will, therefore, be ready to constitute the World Council of Churches as the tangible expression of their ecumenical interest. This is one important purpose of the assembly which will be accomplished. A significant new step in Church history will be taken when this is done. It will be the occasion not only for the singing of the doxology, but also for the seeking of the wisdom and strength of our God, without which the World Council will be only a helpless machine. The World Council must not be man's organization, but God's, through which He can use the Churches and His servants for His holy purposes.

A second task before the assembly will be that of deciding what work the council shall undertake in the years just ahead, and to adopt a working policy for its guidance. The fact that the council in its provisional state has been functioning for ten years will serve as a great help in deciding on both the work it should undertake and what should be its working policy. It might be stated here that even though it seemed regrettable that the first Assembly of the World Council of Churches could not be held as first planned in 1940, in the light of these past ten years, it now appears that the Churches will be more deeply conscious of the need of coming together, and will unite in a richer and deeper sense than they could have ten years ago. Perhaps we can see the leading of God's hand in this ecumenical movement more

clearly than before. Never before have the Churches felt so unequal to their tasks as now. The tragic needs, confusion, and despair of our day are bringing us all closer to Him who is the source of our unity.

STUDY DEPARTMENT

Some of the tasks of the World Council of Churches which it seems quite clear will be agreed on at Amsterdam, are first the promotion of various important



DR. REISSIG (right) discusses plans for the forthcoming assembly with Dr. Hendrik Kraemer, director of the Ecumenical Institute.

studies. The Study Department of the council is proposing three such studies for the period immediately following the assembly: (1) The Bible and the Message of the Church to the World; (2) Freedom and Order in the modern world; (3) The evangelistic task of the Church. Whatever studies will be undertaken will be done thoroughly if we can base our judgment on the work which the Study Department has already carried on before the assembly.

The second task is that of continuing to help the Churches and Christian institutions in the devastated areas of the world. A Department of Reconstruction and Inter-Church aid has been functioning since the close of the war. What a blessing the work of this department has been both to the giving and receiving countries! This work must go on for years to come. The work of reconstruction has really only started. The dimensions of the needs are still beyond measurement.

EVANGELISM

A third task is that of evangelism. The World Council of Churches is now making a thorough study of this work as it is carried on in the various Churches

and countries. Everywhere the Churches are pioneering in this field. The need of new and more dynamic ways of witnessing to the gospel of Christ is urgent. It seems likely that the assembly will vote to create a Department of Evangelism, the function of which will not be to conduct programs of evangelism, but to serve as a clearing house for the Churches, and to stimulate them in this all-important work by keeping them informed as to the various new approaches which are being made around the world.

A fourth task before the assembly is the consideration of the assembly's theme, "Man's Disorder and God's Design." This theme will be considered by four sections, each of which will study a different phase of it. The four sub-topics are: "The Universal Church in God's Design"; "The Church's Witness to God's Design"; "The Church and the Disorder of Society"; and "The Church and International Affairs."

A tremendous amount of work has been done by more than two hundred persons — theologians and laymen — in preparing material for the basis of these discussions for these four sections. Study books on the first three subjects have been published, and a series of pamphlets on the fourth. After the assembly a series of books will be published based on the findings of the four sections and on the decisions of the assembly as a whole.

From the Amsterdam Assembly there will go forth to the world through these volumes the considered words of the Churches on the most important issues facing the Churches and the world today.

YOUTH WORK

Another and fifth task which promises to be most helpful is that in the field of youth. The Amsterdam World Conference of Christian Youth in 1939, and the one in Oslo in 1947, show clearly that youth wish to get together on a world scale, and face the problems of the Churches and the world as they see them. Youth has to fight the battles in war; they wish to fight the battle of peace. A Youth Department is already at work in the World Council. Even though there may be questions asked just what a Youth Department will do, there is little doubt it seems but that the council will be commissioned to carry on a vigorous youth work.

The sixth task before the assembly, which will probably be given the great-

est publicity, is the message of the assembly to this our day and to this our waiting world. What can the Churches say today? As they gather from East and West and North and South, as the "Younger" and "Older" Churches meet together, can they agree on a word that needs to be given to our world? Will God be able to speak through the Churches which meet at Amsterdam? Here is a task of genuine proportions. Much time in prayer and waiting upon the Holy Spirit will be needed if God's message is to be spoken at Amsterdam. The world is waiting, a part of it is looking Godward and a greater part waiting for something but it knows not for what or whom.

The Bishop of Chichester, speaking of the assembly, said, "It is not enough to produce some theological escape. We

must avoid platitudes. They are of no use. Diagnosis and analysis are not enough. We cannot make peace treaties. That is not our job. We face a grave international crisis. To this kind of world we must speak."

The Church leaders are convinced that the message of Amsterdam that goes out to the Churches across the world, and to the world itself, must be the message of the gospel. Nothing less will do, and when the gospel speaks in a day like the one in which we live, it will be fearless, cutting, offensive to some, a hope and challenge to others. Even though Bishop Berggrav said, "People are expecting too much from the Churches," we yet shall look with great hope to what the Churches will do and say at Amsterdam. Where else can we look than to the Churches which confess

Christ as the world's only Saviour?

A fuller treatment of the questions raised in the beginning of this article would include a discussion of the program of the assembly and the speakers; the people who will be there from around the world; at least some analysis of the days in which the assembly meets; and a discussion of the "Concerns of the Churches" with which the assembly will grapple, namely, "the Christian attitude to the Jews," "the place and work of women in the Church," and "Lay-Training."

With Archbishop Eidem of Sweden we say, "With confidence we look forward to the great Assembly at Amsterdam. If we are humble enough we can be sure that God will give His blessing to this institution of the World Council of Churches."

How the Assembly is Organized

By the Rev. Samuel McCrea Cavert, D.D.

General Secretary, Federal Council of Churches

THE first Assembly of the World Council of Churches is best thought of neither as another conference nor as another organization, but as a symbol of a development that has been taking place during the last generation. The council is the visible evidence that the Church has become a world community and is conscious of this fact. The assembly, bringing together the official representatives of more than 140 different Churches of every major ecclesiastical tradition except the Roman Catholic, and drawn from diverse political and cultural environments, will be an impressive demonstration of an actual fellowship of faith and love in the Christian Church. The great thing about the assembly is that henceforth every member of every local parish in every nation will find it more easy and natural to think of himself as a part of the Universal Church.

TRIPARTITE

The program of the Amsterdam Assembly will fall into three main parts — worship, study, work. The periods of worship are designed to reflect the different historic patterns in which Christian devotion has expressed itself and at the same time to reveal the unity of spirit that lies within the diversity of forms. The periods of study will deal with four aspects of one central theme, "Man's Disorder and God's Design," laying hold of the best thought of scholars of the various branches of Christendom and seeking to discover what consensus can be achieved. The work of the assembly will be directed to solving the

difficult problems connected with the future life of the World Council as a new kind of ecumenical body.

The assembly will be made up of 450 official delegates named by the member



DR. CAVERT: "The Church has become a world community . . ."

Churches. Part of the time they will meet in plenary session, part of the time in four sections. In addition to the official delegates there will be about the same number of alternates and of others invited to serve as consultants for special reasons.

The assembly will open with a great service of worship on Sunday afternoon,

August 22d. On the same evening there will be a plenary session, interpreting the three historic strands which enter into the warp and woof of the World Council: namely, the world-wide missionary movement, Faith and Order, and Life and Work. The next day the plenary sessions will be devoted to the official constitution of the assembly, with a review of the responsibilities which have been carried during the preliminary period of ten years by the Provisional Committee.

On August 24th there will be plenary sessions for the interpretation of the issues which are to be considered in the study program of the subsequent days. Beginning on August 25th and continuing for six days, the assembly will be broken up into four sections, each dealing with one of the major aspects of the study: "The Universal Church in God's Design," "God's Design and Man's Witness," "The Church and the Disorder of Society," and "The Church and International Disorder." Each of these sections will prepare findings for submission to later plenary sessions of the assembly.

ORGANIZATIONAL PROBLEMS

For several afternoons the assembly will likewise be broken up into four groups or "committees," each dealing with important organizational problems of the World Council. All of these problems will come to a sharp focus at Amsterdam. Until then they could be treated in a tentative manner or be postponed: the council still being in "process of formation." At Amsterdam, however, the

responsibility and control pass into the hands of the officially delegated representatives of the member Churches, who must then make weighty decisions. The first of the four groups will deal with constitutional problems of the World Council, including several proposed amendments to the constitution as provisionally drafted at Utrecht in 1938. The second group will consider future policies of the council in relation both to its member Churches and other ecumenical bodies. The third will address itself to the program of work of the council and its administration, including staff and budget. The fourth will discuss not the problems of the council itself but some of the "concerns" which member Churches have asked to have included in the agenda. The "concerns" which have been thus docketed by request are: the place of women in the life and work of the Church; the training of lay people for Christian witness; the Christian attitude toward the Jews; reconstruction and mutual aid among the Churches. Each of these four groups, like each of the four study sections, will formulate conclusions for presentation to the assembly in plenary session.

The assembly will conclude with a final service of public worship on September 4th. On September 5th and 6th the Central Committee, which will consist of 90 persons and which will be responsible for the supervision of all of the work of the council in the interim between meetings of the assembly, will be in session in Amsterdam. The Central Committee will be created at Amsterdam by action of the assembly. It will be expected to meet at least once a year and will carry full responsibility after Amsterdam for the affairs of the World Council until the next assembly meets, probably five years hence.

THE LIVING CHURCH RELIEF FUND

CARE for Old Catholics

| | |
|---|------------|
| Previously acknowledged | \$6,973.10 |
| In Memory of Alexander Greene | 11.29 |
| G. B. Scott | 10.00 |
| G. P. Todd | 10.00 |
| Parishioner, St. Augustine's Church, Boston, Mass. | 3.00 |
| | <hr/> |
| | \$7,007.39 |

Canterbury College

| | |
|-------------------------|-----------|
| Previously acknowledged | \$ 244.00 |
| Anonymous | 10.00 |
| Donald N. Hungerford | 5.00 |
| | <hr/> |
| | \$ 259.00 |

Oregon Flood Relief

| | |
|-------------------------|---------|
| Previously acknowledged | \$ 1.00 |
| Anonymous | 1.00 |
| | <hr/> |
| | \$ 2.00 |

Assyrian Christians

| | |
|-------------------------|-----------|
| Previously acknowledged | \$ 157.50 |
| Anonymous | 10.00 |
| | <hr/> |
| | \$ 167.50 |

A Disabled Missionary

| | |
|-----------|---------|
| Anonymous | \$ 5.00 |
|-----------|---------|

Worship Services at Amsterdam

By the Rev. Henry Smith Leiper, D.D.

Associate General Secretary, World Council of Churches

CHRIStIANS are increasingly drawn to prayer and praise in corporate experience—particularly at times when the common object of their coming together is the unity of Christ's one family on earth.

This has been made dramatically and unforgettably clear in the world conferences of Christians held in recent years. Not one, but hundreds, have testified that the hours of worship at Great St. Mary's in Oxford, and at St. Giles' in Edinburgh in 1937, made an indelible impression on their hearts and left lasting inspirations which they continue to cherish after a decade.

And so it is no accident that particular thought and prayerful preparation characterize the plans of the committee in charge of worship at the first World Assembly of the Churches at Amsterdam.

DAILY MORNING PRAYERS

Daily morning prayers will be held in the Cupola Reformed Church near the "Concertgebouw" — assembly meeting place — from nine to nine-thirty, with the exception of August 30th, 31st, and September 1st, when confessionally arranged celebrations of Holy Communion and the Orthodox Liturgy are to be held, there being no official Communion Service included in the assembly plans.

The form of the morning worship will follow the various traditions represented in the membership of the World Council and are announced by the committee as follows:

August 23d: The Kyodan, Church of Christ in Japan, the Rev. Michio Kozaki, Tokyo, Japan.

August 24th: The Methodist Churches, Bishop Ivan Lee Holt, St. Louis, Mo.

August 25th: The Congregational Churches, the Rev. John Allan Garrett, New South Wales.

August 26th: The Reformed Churches, Bishop Lajos Ordass, Budapest.

August 27th: Churches of South-East Asia, Pasteur Daniel Ratefy, Societe Mission Evangelique.

August 28th: The Society of Friends, Elton Trueblood, Earlham College, Earlham, Ind.

September 2d: African Churches, Mrs. Rena Karefa Smart, New York.

September 3d: The Baptist Churches, the Rev. M. E. Aubrey, London.

September 4th: The South Indian United Church, the Rt. Rev. C. E. Jacob, Kottayam, India.

Evening worship will take place daily,



DR. LEIPER: "They will be with one accord . . . in one place."

wherever the delegates are assembled, at about six each evening. The final plans for these services have not yet been announced.

The general official service of preparation for the Holy Communion, Saturday evening, August 29th will follow this order:

Opening Prayer and lesson from I Corinthians 2: Bishop Damgaard of Copenhagen;

Psalm 51: read by a representative of American Protestantism;

Confession, Absolution, and Lord's Prayer: Archbishop Rinkel, Utrecht;

Prayer from the Orthodox Liturgy: An Orthodox Churchman;

Blessing: An Anglican Bishop.

There are to be four confessionally planned services of Holy Communion:

(1) A Dutch Reformed Service, Sunday, August 29th, at 10 AM, in the "New Church," adjoining the Royal Palace. All members of the assembly who are baptized communicant members of their own Churches are invited by the Dutch Reformed Church authorities to partake as communicants. The celebrants will be clergy of the inviting Church and other clergy representing various communions whose ministers are free to take part in intercommunion.

(2) An Anglican Service at 8 AM, Monday, August 30th.

(3) The Holy Liturgy of the Eastern Orthodox Church at 8 AM, Tuesday, August 31st.

(4) A Lutheran Service at 8 AM, on Wednesday, September 1st.

In the case of each of these services

all plans are in the hands of the leaders of the communion represented, choice of place and manner of observance being wholly in their charge, not in charge of the assembly Committee on Worship.

The closing service of the assembly is to be in the "Western Church" at 3 P.M., September 4th. The opening prayers will be led by a Churchman from East Asia; the Lesson, Ephesians IV, 1-8, will be read by an Orthodox Churchman; the address will be given by a person yet to be designated; the closing prayers and benediction will be by Dr. Berkelbach. (Dr. Berkelbach is chairman of the Entertaining Committee in Amsterdam, and a leading clergyman and theologian of the Dutch Church.)

There will be in the hands of each delegate a Conference Hand Book, one section of which will be devoted to an explanation of the principles upon which the worship has been planned, the reasons for the plans made concerning the Holy Communion, and full particulars concerning places available for personal or group prayer and such information about denominational worship as may be requested by member Churches.

PENTECOSTAL SPIRIT

These are the plans in outline. But no such prosaic statement of the arrangements contemplated can convey the high sense of expectancy with which members of the scattered flock of the one Shepherd

of the Sheep will come together in His name.

No one can foretell by what miracle of grace the hearts of all may be lifted up in some new Pentecost of power: for they will be of one accord, all together in one place, *i.e.*, fulfilling the conditions for the release of the power of the Spirit for the manifestation of the Church as the Body of Christ in all the world. That, assuredly, will be the hope and prayer of all who realize the tremendous responsibility which rests upon the assembly to give an authentic lead to Christendom in the atomic age when an atomized church is a menace to world community and a united one could be the soul of a new world.

The Study Program at Amsterdam

By the Rev. Henry P. Van Dusen, D.D.

Chairman, Study Department, World Council of Churches

THE one major task of the 450 delegates to the Amsterdam Assembly will be to bring the World Council of Churches formally to birth. They must perfect its structure, determine its program for the years immediately ahead, choose its staff, draft and then assure its budget. In brief, their primary responsibility is to see to all the technical, yet essential measures to give form and reality to a new body, especially one so novel, so far-reaching, so portentous as the World Council. It is planned that roughly half of the fortnight's meeting shall be occupied with these matters.

CHRISTIAN MESSAGE

However, it is unthinkable that the most widely representative assemblage of official Church delegates in the history of Christendom should confine its attention to the business of the council, long and complex and important though this part of its agenda will be. Even if it had not been foreseen and planned by the architects of the program, we may be certain that the spontaneous demand of the members would require a re-examination of Christian faith, and some attempt to discern, and then to declare, the mind of Christ and the role of His Church in these troublous times. Accordingly, it has been determined that a full half of the assembly's sessions shall be devoted to questions of Christian message.

After a day of general introduction, of historical review, and of formal constitution of the council, a full day will be given to opening up the four topics which have been selected for study. Then, the entire membership will be divided into four sections of over one

hundred delegates each, each section to deal with one of the topics. Through six morning periods, these sections will engage in intensive discussion and formulation. At the same time, the alternates will meet in four parallel groups for a similar purpose. Careful plans have been made for frequent and intimate communication between the delegates' and the alternates' sections. On the last four mornings of the assembly, findings from the sections will be presented to the full membership. The assembly will be invited to revise and then adopt dec-

larations which, it is hoped, will be brief, intelligible, and convincing to ordinary Churchfolk, and immediately relevant to the concrete perplexities harassing the member Churches. Presumably, these statements will constitute the principal message of the World Council to the Churches and the world.

The over-all theme and its four sub-topics, chosen by the Provisional Committee two and a half years in advance of the assembly, require no justification and little interpretation. They have been determined partly inescapably by



DR. VAN DUSEN (left) and Dr. Adolf Keller, Swiss theologian, are shown in conference at the Ecumenical Institute, Geneva.

the great issues which confront and command Christians in these days, but also partly deliberately with a view to the distinctive role of the World Council and its intimate relationships to other ecumenical Christian bodies. The general subject, "Man's Disorder and God's Design," is to be considered under four headings: (1) "The Universal Church In God's Design"; (2) "The Church's Witness to God's Design"; (3) "The Church and the Disorder of Society"; (4) "The Church and International Disorder."

Roughly speaking, the first two topics are concerned with the Churches' internal problems of division and outreach, the last two with the Churches' impact, through both word and action, upon the two overshadowing problem-areas in the world's life. Throughout the consideration of the first topic, questions which have preoccupied one of the parent bodies of the World Council which, at Amsterdam, is to become an integral part of the council, the World Conference on Faith and Order, will be constantly under review. In the second section, the interests of the International Missionary Council which, at Amsterdam, is to come into closer association with the World Council will be at the focus of attention. Topic III aims to build upon and carry further some of the most notable achievements of the Oxford Conference of 1937; it deals with questions which have been major interests of the other parent of the World Council, the Universal Christian Council on Life and Work, since its inception at Stockholm in 1925. The fourth topic is of equal concern to the missionary and the ecumenical movements; its preparation has been entrusted to the Commission of the Churches on International Affairs, jointly established by the International Missionary Council and the World Council.

REALISTIC CONTEXT

It is intended that discussion of each topic shall be firmly set within the context of actual present realities. In each case, realistic confrontation of the "failure" of the Churches precedes any attempt to point a way forward. In each area, evidences of new life and effectiveness within the Churches are amassed as encouragement and guideposts for proposals of advance.

Brief summaries of the material prepared in advance may furnish some forecast of the Amsterdam discussions.

Appropriately, the entire Study Program opens with the subject of the Church itself. Effort will be made to discover God's intention for it and to reclaim clear conviction of its true nature. Stress will be laid upon the Biblical foundations. But attention passes at once to "The Shame and Glory of the Church" through frank confrontation of

the contrast between Christ's Church as she should be and our Churches as we know them all too well. At the end, discussion is brought to focus upon the significance of the Ecumenical Movement for the Universal Church in God's design.

EVANGELISM

From the first projection of the World Council, it has been clearly recognized by all its leaders that the new body would be still-born unless, at the very outset, its bones and tissue were infused with the lifeblood of vigorous and determined evangelism. The Church's witness to God's design is to be considered with reference both to the need for rebirth within the existing Churches and to their common world missionary obligations. Recognition of "The Church's Commission" to "Our Un-Christian World" leads to fresh statements of "The Gospel in Its Relevance to the Present Time" and then to examination of heartening evidences of "The Gospel at Work in the World." A study of "The Approach to Adherents of Other Faiths" prepares for a concluding call to quickened evangelistic efforts by all the Churches.

Under the Church and the disorder of society, attempt will be made to define the character of "A Responsible Society" which might claim the convinced devotion of Christians especially in the light of the familiar contemporary alternatives, then to appraise "New Beginnings in the Relations of the Church with Society," and finally to develop "The Strategy of the Church." The insight and wisdom of laymen will be brought under command for these purposes.

Lastly, the assembly will confront the

immediate issues in the international disorder which overshadows all men's thinking. Russia and the West, religious freedom and basic human rights are specific topics which will win consideration. But the major goal will be a redefinition of "The Christian Responsibility" and "The Church's Approach" in a world of power.

STUDY COMMISSION

The task of preparing materials which in turn will prepare the delegates for their work at Amsterdam has been entrusted to the Study Commission of the World Council. Four special commissions of thirty members each, half chosen from among the appointed delegates, half from other specially qualified persons, have been at work for two years. Each commission has prepared a volume on its theme, setting forth its major aspects and raising the most important issues. Each chapter within each volume has been carefully planned, has been assigned to a person or persons best equipped for its authorship, and has been written and rewritten, sometimes more than once, in the light of comments solicited from all over the world. The resulting books represent the fruitage of probably the most comprehensive and thorough project in "ecumenical" collaboration which has ever been carried through to completion. Proofsheets of the volume of his section will be placed in the hands of each delegate and alternate well in advance of the assembly as common material to supply immediate background for discussion. But the direction of those discussions and their outcome rests entirely in the hands of the delegates of the Churches themselves.

World Council Prayer

ALmighty God, Who upon an expectant and united Church bestowed at Pentecost the gift of the Holy Spirit; We pray Thee to pour down the abundance of Thy grace upon the Delegates to the Assembly of the World Council of Churches, soon to meet in Amsterdam. Kindle in their hearts the courage to dare great things for Thee. Make them ambassadors of Thy Son, and guardians of the hopes of all Christian people. Let not pride nor fear hinder them in their search for truth, but rather let the vision of Thy being and beauty, good beyond all that is good, fair beyond all that is fair, draw them into that unity which is the likeness of Thy sublime nature, until, bound together in Thy Spirit, they come to know that peace which maketh all things one. This we ask in the Name of Him through Whom alone we can find wholeness and salvation, Jesus Christ our Lord. *Amen.*

Amsterdam: Challenge to Christians

THIS issue of *THE LIVING CHURCH* is devoted primarily to a pre-view of the first General Assembly of the World Council of Churches, to be held in Amsterdam, Holland, from August 22d to September 5th of this year. At that time representatives of Christian Churches from all over the world—Orthodox, Old Catholic, Anglican, and Protestant—will meet to complete the formation of the World Council as a continuing representative body of coöperative Christianity, and to try to bring the impact of our common faith to bear upon a secular, disillusioned, materialistic world.

Of the great historic Christian communions, the most conspicuous absentee will be the Roman Catholic Church. Rome has always refused to deal with other Christian bodies on a give and take basis, and the Vatican is particularly alarmed over this world-wide ecumenical movement, which bridges the historic gulf between Churches of the Protestant and of Orthodox traditions. The measure of Rome's concern is to be found in the Pope's pronouncement of less than a month ago, in which he made even more stringent the traditional refusal to permit Roman Catholics to work and worship with their fellow-Christians of other communions. But we may be quite sure that Rome will be watching what goes on at Amsterdam, and there are many men of goodwill in the Roman Church who will be praying for the success of the conference.

The Russian Orthodox Church will probably also be absent, though this time the reason will be more political than ecclesiastical. Officially, the Church of Russia is busy with the pan-Orthodox conference called to meet in Moscow this summer. Practically, the presence or absence of Russian representatives will depend upon whether or not the Soviet State permits them to attend. The same thing is true of the Churches in the satellite countries. In all of them, it is known that there is much good will toward the World Council of Churches, and it is to be hoped that, even at the last minute, the Churches in these countries may find it possible to send delegates to Amsterdam.

Except for these major absentees, historic Christendom will be very fully represented, in rough proportion to the relative numerical strength of its membership. And the delegates there gathered will be faced with a challenge to Christianity as grave as any that it has faced in the past 2,000 years. For the world today is on the very brink of chaos, and perhaps God is giving mankind its last chance to avoid disaster. In such a situation, it is imperative that Christianity should speak out unitedly, in a clear, resonant, prophetic voice that can be heard above the

din of battle and the strife of conflicting ideologies, and across the lines of ecclesiastical and national divisions.

ONE thing that may be difficult for Americans who participate in the Amsterdam Conference, or who read about it, to realize is that they will be a minority. Of the 450 official delegates (and a like number of alternates), only 90 will represent the Churches of the United States and Canada. If there are full delegations from all participating communions, American Christians will be greatly outnumbered by those from Britain and the Continent, and almost equalled by the Eastern Orthodox and Separated Churches. The so-called "younger Churches" of Asia, Africa, Latin America, and Australasia will also nearly equal the American delegation.

This is a good thing. There is too much of a tendency in Christian circles in this country to assume that America, and particularly American Protestantism, is uniquely the heir of all that is best in Christian traditions. We have attended all too many meetings in which it is tacitly and smugly assumed that the Episcopalians, Methodists, Lutherans, and other accepted American communions (barring, of course, Christian Scientists, the Holiness sects, and other groups whose enthusiasm exceeds their orthodoxy) are in a special sense the modern Chosen People. It will be a healthy thing for the American delegates to find that the prelates of the ancient Churches of the East, the representatives of the world-wide Anglican communion, the direct heirs of the Continental Reformation, the Catholics who have rejected modern Roman accretions, and the men and women of many races who are products of the nineteenth century missionary expansion all have their own special contributions to make to this world-wide gathering of Christians.

It is for this reason that the general secretariat of the World Council, charged with preparing the program, declined the proffered coöperation of the President's representative, Mr. Myron Taylor, who offered "to discuss with them how the Amsterdam Assembly may best serve the interests of peace." The Assembly will be vitally interested in that problem, but, as the World Council leaders explained to Mr. Taylor: "The Churches which will be represented at the Assembly desire to accomplish this task in complete independence. . . . It belongs to the very nature of their mission that they should not be identified with any secular powers or policies." They rightly consider that "they serve the interests of peace best when they speak exclusively in the name of the Lord of all nations."

American delegates will find, therefore, that the majority of the assembly will not approach its work from the familiar viewpoint of the American way of life. Many of the delegates will come from countries that have rejected the system of free enterprise with which we are familiar, or who never had it. Most of the European ones will come from countries with governments of varying degrees of socialism; some will be from lands behind the Iron Curtain. It is not inconceivable that there will be those who, caught between the rivalry of the Soviet-dominated East and the American-led West, will not regard the claims of this country as pure white and those of Russia as unrelieved black. Indeed, underlying all the discussion of practical questions at Amsterdam will lie the titanic struggle being waged between East and West; and a part of the task of the World Council will be to keep its deliberations thoroughly Christ-centered and at the same time relevant to the problems of this struggle, and realistic in regard to them.

Moreover the Amsterdam Assembly will not be a pan-Protestant gathering, even though American newspapers and some Protestant religious journals may use headlines and terminology that give that impression. Catholics in communion with the ancient sees of Canterbury and Utrecht, together with representatives of the autonomous Churches of the Orthodox communion, will help to balance the American and European Protestants, with the result that any unanimous action or reports will be genuinely representative of an underlying unity that transcends the traditional Catholic-Orthodox-Protestant divisions, and that will carry the Church back to some measure of the common basis characteristic of Christendom before the divisions of the Reformation or even of the eleventh century. We urge our Protestant brethren never to forget that important and significant fact.

CHRISTIAN unity will of course be one of the fundamental goals with which the Amsterdam Assembly will be concerned. But the unity that it will set forth by its very nature will be that of an underlying loyalty and devotion to our Lord and His Church, and a determination to show forth that unity in action. It will not be concerned with schemes or concordats, nor will it try to proclaim a greater measure of unity than actually exists. It will, however, inevitably draw Christians of widely different backgrounds together, and thus manifest the remarkably high degree of unity that really underlies our ecclesiastical divisions.

One of the significant ways in which this will be done is shown in the arrangements for celebrations of the Holy Communion. It is wisely recognized that it would be wrong to force consciences by trying to make all delegates participate in a common sacramental observance. At the same time there is a sincere desire that each Church may learn from the others,

and may catch at least a glimpse of their sacramental life. Consequently there will be celebrations of this holy Sacrament according to several different liturgies and customs. All of the members will be invited to attend each of these, but the methods of celebration, the rites and ceremonies, and the rules of participation will be those of the several Christian traditions. Among these will be those of the Eastern Orthodox, the Anglican, the Lutheran, and the Reformed Churches.

The Amsterdam Assembly is faced with a great challenge—the challenge of Christendom face to face with secular materialism. The eyes of the Christian world, and of the secular world, too, will be upon its deliberations. In a sense, consciously or unconsciously, the world is waiting for the message of Christian faith and hope that may emerge from it.

The Assembly delegates can best accomplish their task if they go to Amsterdam prepared in heart and mind by their previous studies, and by prayer and meditation; but as free as possible from their national and denominational prejudices. If they will offer the best that they have to God, and then wait humbly upon Him, He will send His Holy Spirit to lead them, and perhaps to forge from them a powerful instrument for the spread of His Kingdom and the accomplishment of His will in this era of doubt, confusion, and uncertainty. That is the challenge of Amsterdam, both to the delegates, and to the entire Christian world.

Courage and Convictions

ONE of our readers in Boston has sent us a picture of the Methodist Communion service held in Trinity Church, Copley Square, on the occasion of the General Conference of the Methodist Church last month. With it he sends a letter, in which he asks: "Will you have the courage to write a straightforward editorial against this dreadful profanation; or will you, with the timidity born of an almost dead faith, keep silent in the face of this latest effort (*sic*) to loyal Episcopalians?"

From either horn of the dilemma posed by our reader, may the good Lord deliver us! We trust we have the courage to write straightforward editorials on any subject of contemporary Church interest and importance; but such editorials must always be in accordance with our convictions. On the other hand, we do not feel that failure to rush into violent print on any given occasion is necessarily the result of "timidity born of an almost dead faith."

On the occasion of the Methodist General Conference in Boston, the rector of Trinity Church, with the knowledge and consent of his Bishop, graciously loaned the church building to the Methodists for their corporate observance of the Lord's Supper. The service was not a joint celebration, nor an act of intercommunion; it was, we understand, entirely a service

by and for Methodists. If the rector of Trinity Church was present, it was not in an official capacity; one could hardly insist that he should not attend a service in his own church, even when it was temporarily lent to another communion.

We recall an occasion, not too many years ago, on which a large Presbyterian church was graciously lent to one of our bishops, for meetings of an Anglo-Catholic Congress. A huge crucifix was erected on the platform, and we are quite sure that the Presbyterians would not have approved of many of the sentiments in the papers and addresses delivered from that platform.

The loan of Trinity Church to the Methodists, like that of the Presbyterian church to the Anglo-Catholics, was an act of Christian charity. In both cases the principal reason was that there was no church of the sponsoring communion large enough to hold the anticipated crowds. We do not see how this act of charity can possibly be construed as a "dreadful profanation," and we deplore any such intemperate and uncharitable language in regard to it. We should not have repeated it in our columns, if it were not for the fact that it illustrates a habit of thought and expression that is all too common, and that deserves reprimand.

For the record, let us say that the loan of Trinity Church to the Methodists did not constitute nor imply a recognition of Methodist Orders, an approval of Methodist doctrine or polity, or a judgment upon the validity of Methodist sacraments. It did, certainly, imply the recognition that Methodists are fellow-Christians; no more and no less than that. And with that we are certainly more than willing to go along with the rector of Trinity Church and the Bishop of Massachusetts.

Chaplains' Memorial

ONE of the most notable of the many commemorative stamps published by the government in recent years is that known as the "Four Chaplains" stamp. The event that it recalls is one that may well be engraved on the hearts of the American people, as well as on one of our stamps.

In February, 1943, the troop ship *Dorchester* was torpedoed and sunk in the North Atlantic. Four chaplains were aboard: two Protestants, George L. Fox and Clark V. Poling (son of the editor of the *Christian Herald*); one Roman Catholic, John P. Washington; and one Jewish, Alexander G. Goode. Each helped to get other men to safety; each gave his life-belt to a man without one.

Then they joined hands and prayed together, as the ship went down.

The stamp that commemorates these heroic chaplains, and through them honors all chaplains, is a black one with an engraving showing the sinking *Dorchester*. Superimposed are the portraits of the

DENIAL

THE rooster crows at twelve o'clock;
The stars shine down like ice.
By second crowing of the cock
I shall have spoken thrice.

The hours of the night are drawn
Into the cubbyholes of sleep:
Before the coming of the dawn
I, too, shall turn and weep!

ROSAMOND BARTON TARPLEY.

four chaplains, their friendly, calm faces showing a cross-section of American religious life.

Here is a stamp with an inspiring message of heroism and interfaith amity. It should be widely used, and continued in print as long as possible. We particularly suggest that the clergy, churches, and interested laypeople ask for this stamp, and use it.

Canon Symons

WE should like to say a hearty "Amen" to the editorial in the *Southern Churchman* of May 29th saluting Canon Gilbert P. Symons as "one of our choice souls."

So unusual is it to find this kind of recognition of a living person that one of our associates, reading the article, asked "Why, is Canon Symons dead?" Not at all; he's very much alive, still editing *Forward—day by day* and still spending himself without reserve in the service of others. "Quietly," says our Richmond contemporary, "he renders the Church a unique service. Only those who have written at Canon Symons' request know how much the Church owes to his fine judgment, his excellent editing, and his perceptive revision of material sent to him."

The *Southern Churchman* also tells something of Canon Symons' personal foreign relief efforts. "An appeal in the Lenten issue of *Forward—day by day* was the seed. . . . Seven hundred replies kept him working nights, holidays, Saturdays, and Sundays" to send relief packages abroad to families in the stricken countries of Europe. The editor comments:

"It is still a little thing compared with the greater relief enterprises. But it has great merit. It tells us what one man can do when he is filled with Christian concern. And to those to whom the packages go, it says, in Canon Symons' words, 'We believe in you. You belong to us. This means God's Spirit cannot be denied.'"

We want to join our tribute to that of the *Southern Churchman*, for we should like to have a share in honoring this humble but truly great Christian, not after his death, but now, while he, is at the height of his self-sacrificing life.

Women at Amsterdam

By Mrs. Samuel McCrea Cavert

Consultant, Amsterdam Assembly

ONE way of approaching the subject of women at Amsterdam is to indicate that throughout the world, sixteen official women delegates out of 450 have been named to the assembly, including the seven American women appointed by their respective denominations. To complete this factual picture so far as the American scene is concerned, the American Committee for the World Council has indicated that out of a grand total of 299 named as delegates, alternates, consultants, accredited visitors, youth visitors, executive staff, and press, 42 are women. Each reader may judge the significance of these facts as related to the deployment of the woman power of the Churches in optimistic or pessimistic terms according to his viewpoint. In any case one may be glad that there need be no occasion for anyone to suffer from the embarrassment experienced when there is a sudden recognition that a certain Church group or board is wholly masculine and the remark is made, "We ought to have a woman in this group; does anyone have a suggestion?"

Able and experienced women have been chosen to serve their Churches in this assembly. One has every reason to believe that according to their individual abilities these women will quietly without fuss or feather take their places, not thinking of themselves as women but as members of the Church of Christ, honored in being selected responsibly to share in the momentous decisions to be taken in this historic meeting.

WOMEN ON AGENDA

Perhaps a more important approach than the mathematical one of noting the percentage of women among the total number in the assembly is to see that "The Place and Function of Women in the Church" has been chosen as one of the concerns of the Churches to be considered in plenary session. It is interesting that the inclusion of this subject was made at the request and on the recommendation of the Reformed Church in France through the initiative of Pastor Marc Boegner — one of the five presidents of the World Council of Churches. Within the assembly organization, there will be committees of delegates and alternates, considering this subject for presentation to the body of the assembly.

As background for the delegates' thinking, a so-called Interim Report is being prepared, drawn from the memoranda submitted from 58 countries for

this inquiry into "The Life and Work of Women in the Church," now being carried on by the Study Department of the World Council.

As an additional bit of preparation for the consideration of this "Concern of the Churches," a small world conference of distinguished Christian women



MRS. CAVERT: "Women will take their places without fuss or feather."

leaders will be held in Baarn, Holland, shortly before the assembly. The conference will include the women delegates to the assembly and some others especially invited. These latter will be given the status of "Accredited Visitors" in the assembly.

The women of the non-Roman Churches may therefore look hopefully toward this epoch-marking meeting with the encouragement which comes from knowing that their past years of devotion and piety and the valuable experience accruing therefrom are noted and appreciated and that there is within the World Council an intent to make possible more fully to release those gifts and graces which women have to offer to their Church and its Head.

In this country there was held at Seabury House, March 17-19, 1948, under the able chairmanship of Mrs. Arthur M. Sherman a conference at which volunteer and professional leadership of the national women's organizations in those Canadian and American Churches which are members of the World Council of Churches met to consider the subject of "The Life and Work of Women in the Church." As a contribution to the work preparatory to the Amsterdam Assembly, they prepared the following Findings to be con-

sidered among others by the assembly's committee on "The Place and Function of Women in the Church":

"(1) The task of the Church will not be completely fulfilled until women take their full share of responsibility. Therefore we believe that women should be used on all commissions of the World Council of Churches and we look forward to an increased number of women in the membership of the major committees.

"(2) Since groups of Church women all over the world have expressed the desire for fellowship, for the continuing process of creative thinking on the function of women in the life and work of the Church and for the interchange of ideas, we urge that the World Council of Churches find a way to meet these needs. We believe that this should be a function of the World Council of Churches rather than that of a separate women's organization. We realize that this will require extended thought and will call for committee, staff, and budget arrangements. Because of the responsibility and effort of the International Missionary Council in this field we would hope that these plans might be worked out in cooperation with the International Missionary Council.

"Some of the areas of concern are Christian family relations, the responsibility of women in Christian social relationships and in international affairs, the recruitment, training, and selection of lay persons and the exploration of new avenues of service.

"There is necessity for consideration of the needs of such groups as young married women, industrial workers, business and professional women, theologically trained women and those employed in full time Christian service.

"A precious heritage is ours. We are inspired by the noble Christian women who through the ages have realized their sense of mission. Through the World Council of Churches, Christians have the opportunity to witness unitedly in our time and to experience anew this oneness in Christ."

It is thus without stridency or self-seeking but with a recognition of their potentialities and responsibilities within the household of God that women of the Churches will be paying careful attention to whatever guidance may come to them from the assembly relative to an increasingly full use of the powers, gifts, and training of modern womanhood dedicated to Christ and His Church.

The Youth Program at Amsterdam

By Philip T. Zabriskie

Youth Visitor, Amsterdam Assembly

YOUTH will be at Amsterdam, too. Along with the official delegates, the alternates, and visitors, there will be a delegation of 100 young men and women between the ages of eighteen and thirty, coming from all corners of the earth. Questions often arise about this youth delegation. In general these questions are two: what will they do in Amsterdam? and, why is there a youth delegation anyway?

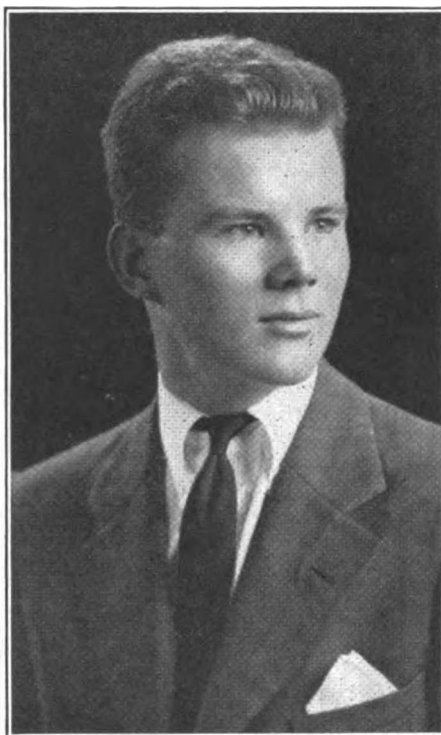
PARALLEL DISCUSSIONS

The first and easier question is answered fairly easily. This delegation will be guests of the assembly. In terms of the organized program (taking no account of the unofficial conversations, meetings, talks) they will attend all plenary sessions of the assembly, though they have no vote. When the assembly divides into the study sections and assembly committees, the young people will not attend but will hold parallel section meetings of their own. These sections will have the advantage over the assembly sections of being far smaller and hence capable of freer and easier discussion and debate — apart from the customary freedom of discussion among youth. These youth sections will meet for two full days and then report to a youth plenary session. After this, they will take up the affairs of the Youth Department of the World Council: institute the department and work out its policy and means of operation as a full part of the permanent council. After these sessions it will then return to the plenary meeting of the assembly to hear the reports of the official study sections. In the meantime, contact will be maintained between the study sections of the youth and the official delegates by having a few of the young people, in rotation, attend the official meetings. These will be able to report to either body if requested.

The Youth Delegation, then, goes to Amsterdam as a part and as a whole. It will be a part of the assembly and will also hold parallel meetings of its own.

The second question is: Why are the young people there? Are they capable of assessing, of evaluating, of working out the problems of the Church — the problems of doctrine, of international crisis, of World Council organization? These are common questions in my experience, even among Churchpeople. I think the answer is first of all that those are not the right questions. They might be if the Amsterdam Assembly were to

be purely constitutional or intellectual, and dependent on evolving practical solutions. The proper question would be: Are the youth capable of appreciating and contributing to the ecumenical ex-



MR. ZABRISKIE: "Ecumenical experience is fully meaningful to youth."

perience? The answer to that question is yes, and that is the principal reason that they will be at Amsterdam. When it comes to setting up the constitution, the official policies, and the conclusions of the assembly, they will not vote. Yet it is becoming increasingly clear among all the Churches that those men and women who fall into that undefinable yet commonly understood category of "youth" are able, through prayer and worship together, through real fellowship, through considerable thought and study, to know what it is to acknowledge their unity in Christ and their responsibility for all members of His Church. The World Conference of Christian Youth at Oslo, 1947, indicated the strength of the Church among

its youth, and the experience and contribution the youth could give to the Church.

There some 1,400 young men and women from all over the globe met together, worshipped, studied, and talked together. There they had a genuine experience of the reality, the scope of the Church. There they had a most extraordinary opportunity in their personal relationships — in knowing and knowing well their contemporaries of totally different lands, different experiences, different environments and traditions. There they struggled — and painfully — with the great issues that stand between Christians — political, confessional, theological. They never believed they would find the answers to these questions in ten days, but they began to see how they must approach them. They began to see the immense primary duty of Christians to discover or rediscover their faith and find out what it means — to find out just what it is and who it is we believe in. Until we are more sure of who Jesus is, why He lived and died, what sin means, and so forth, we cannot fully understand or realize in our lives the responsibility of man to God and man to man. Until then we have no common measure of what is valuable and what is true with which to approach these more immediate issues.

YOUTH'S RESPONSIBILITY

Oslo, and Amsterdam, 1939, before it, have shown that the ecumenical experience is fully meaningful to youth, and that youth has a genuine part to play in the ecumenical Church. This vision of youth has been growing. More and more the Churches see their responsibility to young men and women and the opportunities they offer. More and more the young men and women are realizing their opportunities and responsibilities as active members of the Church. Oslo was one highly dramatic event in a continuous development. At Amsterdam the permanent Youth Department will be instituted as a means of organizing and extending, both in range and intensity, this development. At Amsterdam the youth representatives will have a chance of meeting with and as a part of the great World Council of Churches. They will have a chance to realize their own possibilities in common and in common prayer. They will meet as a part of the World Church and as a part which is unique and has unique responsibilities.

CHURCH CALENDAR

June

- 27. 5th Sunday after Trinity
- 29. St. Peter
- 30. (Wednesday)

A Spiritual Pilgrimage to Amsterdam

By Mrs. Edwin Allen Stebbins

MANY people who have not booked a passage by ship or plane to Amsterdam this summer may discover that they possess a spiritual passport which will take them on the "strong and sure wings of Christian understanding" into the very heart and mind of the first Assembly of the World Council of Churches. Such a spiritual pilgrimage to Amsterdam will bring the assembly vividly within the experience of Christians who might otherwise have only a vague or theoretical concern for it or think of it only as a rare opportunity for the privileged few.

THOUGHT AND PRAYER

From the beginning those responsible for the preparation of the assembly have sought a supporting fellowship of thought and prayer among the members of the Churches whose representatives will gather in Amsterdam in the New Church and Concert Hall. It is recognized that "much of the effectiveness of the Assembly will depend on the way in which the individual Christian believer upholds those who must now wrestle with the world and the grim forces of chaos around us. The World Council must count on the interest and prayers of all to create a 'climate' in which the seeds of the Christian world order can live."

Such a supporting fellowship of prayer and thought is emerging. In the Hungarian Reformed Church, for example, the Amsterdam Assembly will be remembered in the prayers of intercession at morning services every Sunday until the assembly convenes.

Here in the United States many have also begun to take part in the preparation. It is hoped that the widespread initial interest will deepen as the date of the assembly approaches. This issue of *THE LIVING CHURCH* provides essential equipment for a spiritual pilgrimage. The Call to Prayer — a statement of faith and purpose as well as a summons to enabling intercession; the problems connected with the formation of a permanent organization; the issues involved in relating the Church to every sphere of life; the results which may be expected from two weeks of common worship, cooperative thinking, united commitment, are described elsewhere in these pages. These will indicate specific objectives for those who would be part of the sustaining fellowship, and they will assist those who must remain at home, to reach some of the same spiritual goals as will be attained by those who can be present. A parallel ecumeni-

cal experience is therefore possible for everyone.

SPIRITUAL EXPERIENCE

There are at least three aspects of ecumenical experience which can be discovered through a spiritual pilgrimage



MRS. STEBBINS: "An ecumenical experience is possible for everyone."

to Amsterdam. Those who take part in the assembly will gain an unforgettable glimpse of the "wholeness" of the Christian Church and of the manifold riches and underlying unity of Christian worship as it is expressed in many languages, traditions, and cultures. But it is also possible to set one's own worship and living against the background of the "wholeness" of the world-wide Christian fellowship and of the Church of the Ages. In the Book of Common Prayer, the prayer for "All Sorts and Conditions of Men" and the prayer for the "Whole State of Christ's Church" will offer fresh insight if they are followed or used with the assembly in mind.

The preface to the *Sanctus*, mentioning "the whole company of heaven," may at this time lead one to think of, and worship with the pioneers of the modern ecumenical movement, such as Archbishop Söderblom, Bishop Charles Henry Brent, Bishop Azariah, William Adams Brown, William Patton, and many others. These men could not enter into this day of fulfillment and promise, but is it not easy to believe that they, too, will be Amsterdam in spirit?

A second aspect of an ecumenical experience is that of "oneness." The already existing "oneness" which has been

discovered at earlier ecumenical conferences has continued to be known widely even during the separation of the war years. Throughout the world many have recognized as "brothers beloved" those of other names, creeds, nations, and cultures. Increasingly variety and diversity are seen as desirable and indispensable elements in the new meaning of unity. "Mere oneness," Bishop Brent once said, "would be a sort of saccharine monotony."

The reading and rereading of such portions of Scripture as John 17:20-24; Acts 1:12-14; Acts 2:1-12, 42; I. Cor. 12:12-27; Ephesians 3:14-21 and 4:1-16; Revelation 5; — chapters which are likely to be read at Amsterdam — will assist those at home to make a similar discovery of "oneness" in the Body of Christ. The singing of great hymns of the Church, with the knowledge that they are now part of nearly all traditions, will further develop the sense of a common heritage.

A third factor in the coming ecumenical experience in Amsterdam may be the spiritual "renewal" for which the world is praying.

While there cannot fail to be thanksgiving for this historic moment to which God has been leading His Church, there will surely be also such a consciousness of the judgment of God upon our day and generation as to lead to a new turning to Him. Thus through awareness, both "of the glory and of the shame" of the life of the Churches, it is possible that God will be allowed to have His way with the assembly which then, in renewal and rebirth, will register His achievement for this hour. If there could be a similar concern for the "renewal" of the Church's life in all the communities from which the representatives of the Churches have gone, if God could have His way also with those of us at home, who can say what might not be done toward replacing "Man's Disorder" with "God's Design?"

Let us then bid one another to undertake a spiritual pilgrimage to Amsterdam this summer and to continue in prayer that not only in the assembly but "in every land, according to her special environment, the Church may be indeed the Body of Christ, the 'beloved Community,' the family of God, the one Divine yet human society in which all barriers of class, race, sex, nation, are broken down, and men and women come together in a real and vital fellowship, united in a common faith, common worship, and a common obedience, to the glory of Jesus Christ our Lord."

What Results Can We Expect?

By the Rev. John C. Bennett, D.D.

Professor of Christian Theology and Ethics, Union Theological Seminary, New York, N. Y.

IT IS presumptuous to speak now about what can be expected from Amsterdam. Do we not all hope and pray that the unexpected may happen there? Amsterdam stands for something new and we should not allow our expectations to be limited by past experience. All that can be done in this article is to suggest some considerations that should guide both our hoping and our recognition of the difficulties under which the assembly will meet.

NOT A SUPER-CHURCH

It will not be the function of Amsterdam to establish a super-Church or even to make a direct contribution to the union or reunion of the Churches. In this connection it is very helpful to bear in mind the distinction between Christian unity and Church union. This distinction should not be pressed too far because if Christian unity is deep enough it will prepare the way for some form of Church union. But it is important for us not to allow the failure to achieve Church union to obscure the degree of Christian unity in faith and purpose and worship which already exists and which may become a real experience for all who are present at the assembly.

What we may hope for is that Amsterdam will help to give form and power to what we may call the worldwide community of Christians who belong to all of the great confessions except the Roman Catholic Church. There is already a strong consciousness of belonging to this Christian community, in spite of theological differences. It is a community in which Christians listen to each other and take each other seriously. It is a community in which Christians have already discovered that there are very few conflicts of faith that have any right to divide them confessionally or ecclesiastically. There are, of course, profound contrasts within this community but they are often found within the same denomination, and so long as that is the case there are bridges of many kinds between those who differ.

We may hope that Amsterdam will continue the process of reconciliation between Christians who were enemies of one another in the recent war. Already the World Council of Churches has been the center of reconciliation between Christians in Germany and Christians in formerly occupied countries and in other countries which were at war with Germany. The same kind of reconciliation has been a reality in the case of Japanese Christians and Christians

in countries which were enemies of Japan. The capacity of the ecumenical community to transcend the conflicts of nationalism has been demonstrated.

DIFFICULTIES

What may we hope concerning the capacity of the ecumenical community to



THE REV. JOHN C. BENNETT

transcend the present conflict, partly ideological and partly national, between east and west? I think that we should frankly recognize the difficulties at the outset. In the first place there will probably be very few delegates at Amsterdam from countries in the Russian orbit. This fact constitutes a great hazard because it will be in the line of least resistance to allow Amsterdam to speak for the Anglo-Saxon and western European Churches. Another difficulty is suggested by the difference for the Churches between the ideological conflict over National Socialism and the ideological conflict over Communism. Those who made common cause with National Socialism were rejected by the ecumenical community. Those who now make common cause in varying degrees with Communism will not be rejected by the ecumenical community because Communism has a kind of moral prestige for many in the Church who strongly resist it that is the other side of the moral failures of our middle class world. There will be no Christians at Amsterdam or anywhere else who are wholly Communist, but there will be those who share the Communist criticism of capitalism and of western democracy. Some of these will come from eastern Europe and others from Asia where the finer dem-

ocratic elements in the western nations are hidden by what is worst in their record of imperialism and by the pride of the White man. To refuse to recognize the Christian integrity of those who see the world from this point of view that begins with distrust of western forms of democracy, especially of capitalism, would prove our own inability to distinguish between Christian faith and the ideological slant that comes from living in our social situation.

Perhaps it will be possible at Amsterdam through a gift of the Spirit and out of a profound sense of belonging together under God's judgment and mercy to clarify by some common message this whole issue. Some of the papers prepared for Sections III and IV form the background for just such a word of clarification. But even if this does not prove to be possible, it will be a very great gain to hold together those who differ on this issue within the ecumenical community. Speaking as an American and as one who believes that Communism as a power system is a great threat to essential forms of freedom, I hope that the assembly can say a Christian word about the place of both spiritual and political freedom in the context of an equal concern for social justice and that this can be said without the overtones of propaganda for American or any other western institutions.

TRUTH OF THE GOSPEL

We may hope that Amsterdam will be able to speak a word of collective witness to the truth of the Gospel that will be more convincing to the perplexed and harassed people within and outside the Church than any other collective Christian message in our time. The chances may be against this, but we must, as Dr. Visser 't Hooft always says, have an attitude of expectancy that will prepare the assembly to be used by God for just such a word of faith and judgment and redemption.

The assembly should not be judged too much by whether or not such a word is forthcoming. It is important to regard the assembly as one event in a long process. It will formally bring into being the World Council of Churches. What the World Council, over the years, is able to say and do — do even more than say — will be the ultimate test. So far the World Council has been the center around which have gathered many of the most promising movements in the contemporary Church.

One limitation of the World Council

that has often been noted is that it has been closest to the Churches of Europe and America and that the younger Churches of Asia and Africa have been relatively neglected. Distance is one factor here but more important is the long standing connection of the younger Churches with the International Missionary Council. Some of the institutional problems that have impeded co-operation between these two world movements are now being solved but it will be essential for the younger Churches to be fully represented at the assembly,

both in numbers and in the degree of their participation. This will be one thing to watch carefully.

INSPIRATIONAL CAPACITY

The chief danger to the World Council that may come out of Amsterdam is that as it becomes fully official it may lose the capacity to inspire those who are dissatisfied with the Churches as they are, a capacity that belonged to it while it was still more of a hope or a symbol than an institution. There is a danger that it may become an ecclesiastical clear-

ing house that does little more than mirror the existing Churches. Or it may come to stress unity more than the continuous need of an awakening of the Churches to new life. The World Council should represent the Churches but it should also bring to the Churches the kind of guidance and vision that comes from new gifts of the spirit within the ecumenical community. Much will depend on how far this dual role of the World Council which has behind it the tradition of the ecumenical movements is grasped by the Amsterdam Assembly.

The Dutch Old Catholics

By the Rt. Rev. Engelbert Lagerway

Bishop of Deventer

TOWARD the end of the seventh century, the Benedictine monk, Willibrord, with eleven companions, landed on the coast of the Netherlands and began his work among the heathen Frisians and Saxons. For the next fifty years, until he was succeeded by Boniface, Willibrord was the driving force in Western Europe. The doctrine preached by these first Bishops has remained the unchanged position of the Old Catholic Church of Holland.

Her history is full of trials and tribulations as a martyr-Church. In the Middle Ages, when the Bishops of Utrecht were political, as well as spiritual lords, they were attacked by the Counts of Holland and the Dukes of Guelders, on the one hand; on the other, by unbelievers and heretics. At times, therefore, the see of Utrecht was forced to support the papal party; at others, to support the cause of the Holy Roman Emperor in his war against the pope. One day, the emperor would drive the Bishop of Utrecht from his residence and jurisdiction; another, the bishop would be obliged to ask his spiritual children for help against other and stronger political oppressors.

TEMPORAL AUTHORITY CEDED

This impossible position ended in the year 1528, when Bishop David of Bavaria offered to cede his temporal sovereignty to Emperor Charles V, Count of Holland. Some years before, however, Bishop Philips of Burgundy, whose vestments are still in use by the Archbishop of Utrecht, had conferred a great deal of episcopal power upon the chapters. The Papal Bull, *Debitum Pastoralis*, by which episcopal power had been diminished, is of the greatest importance in the history of the Old Catholic Church.

The Reformation made it necessary to place the hierarchy in the Low Countries. Therefore, fourteen new sees were

set up, and the see of Utrecht was made an archbishopric. Five suffragan sees to the archdiocese of Utrecht, Haarlem, Deventer, Leeuwarden, Groningen, Middelburgh, were created, to have jurisdiction over the northern part of the country. However, it was too late to achieve the intended purpose, and by the year 1600 all the suffragan sees had been abandoned; only the archdiocese of Utrecht had been able to survive.

In the days between the condemnation of Archbishop Rovenius by the State of Utrecht and the deposition of Peter Codde by the see of Rome, there were many difficulties about the Religious Orders, particularly the Jesuits, and about canon law.

In 1700, Archbishop Codde was invited to the jubilee celebration in Rome, and was detained there for two and a half years, accused of disobedience and the Jansenist heresy. He was suspended and later deprived of his office. This unworthy, unjust, and treacherous action by the pope is the main cause for the division of the Old Catholic Church from the see of Rome.

After Codde's death, in 1710, the chapter took over the administration of the Church, and received the help of French and Irish bishops. The need for a bishop for themselves, however, was still pressing, but fear of separation from the historic see of Rome was feared. However, after repeated attempts to effect a reconciliation with Rome had failed, the chapters elected, on April 27, 1723, Cornelius Steenoven as Archbishop of Utrecht. The consecration was performed by the French Bishop, Marie Dominic Varlet. To ensure the apostolic succession, the Bishopric of Haarlem was restored in 1740, and that of Deventer, in 1757.

COUNCIL OF UTRECHT

Among the prelates who have presided over the Old Catholic Church of Hol-

land, one of the most famous was Peter John Meindaerts. During his episcopate, the Council of Utrecht took place (1763), and contributed much to making the Church known throughout the world. At this council, the errors of Leclerc, and Jesuit corruption of Christian morality were condemned, the position of the Old Catholic Church and the see of Rome was clearly defined, and liturgical rubrics were instituted.

The acts of the Council of Utrecht were prepared both in Latin and Dutch, and were sent to all the bishops of the Catholic Church. They were received with general approval, and Pope Clement XIII is said to have declared, "We must accommodate that affair of Holland. I have just been reading the acts of their council, and they are very good." The letters of communion, which the Old Catholic Church received from all parts of the world, have been collected in the book, *Receuil de divers témoignages en faveur de l'Eglise d'Utrecht*. As a consequence of the favorable reception, several attempts at reconciliation with Rome have been made, but without success.

The promulgation of the dogmas of papal infallibility and universal ordinary jurisdiction in 1870 provided the Church of Utrecht with the opportunity to fulfill a part of her vocation in the world's history. She bestowed the episcopate upon the Old Catholic bishops of Germany, Switzerland, Austria, and on the Polish National Catholic Church in the United States. The second part of her vocation was fulfilled in our own day by the late Archbishop Francis Kenninck, with the 1931 intercommunion agreement between the Church of Utrecht and the Anglican Communion (Bonn Agreement).

The fulfilling of yet a third part of her vocation may be entrusted to her through her work in the ecumenical movement.

OHIO

Bishop Tucker Honored

The tenth anniversary of the election of the Rt. Rev. Beverley D. Tucker, D.D., as Bishop Coadjutor of Ohio was the occasion of a celebration in his honor. After a celebration of Holy Communion in Trinity Cathedral, Cleveland, the clergy of the diocese and a large gathering of vestrymen offered the Bishop their felicitations and presented him with a check for \$4,500 for the trip which he and Mrs. Tucker will make to England for the Lambeth Conference.

The Rev. Dr. John R. Stalker and the Rev. Dr. Walter F. Tunks, who were members of the notification committee sent by the diocesan convention after the election in 1938, spoke briefly on behalf of the clergy. Dean Emerson and Mr. William G. Mather, the treasurer of the diocese of Ohio, made the presentation of the check. The Bishop replied on behalf of himself and Mrs. Tucker and spoke of wholehearted cooperation of the clergy and laity alike during this past decade in furthering the work of the Church in Ohio.

CHICAGO

Clifford Terry Re-elected President of Catholic Club

Clifford L. Terry, a communicant of St. Luke's Church, Evanston, Ill., was elected president for the eighth consecutive year at the annual meeting of the Catholic Club of Chicago, held recently at the Church of the Ascension. Also re-elected were Victor D. Cronk of Emmanuel Church, La Grange, vice-president; William J. Rivers of St. Mark's Church, Evanston, treasurer; and William V. Wetzel of St. Thomas' Church, Chicago, secretary.

The Rev. Frs. William B. Stoskopf, Joseph F. Higgins, William B. Suthern, Jr., and the Messrs. Earl Miller, E. E. Wilkinson, Harold Madsen, and H. J. Heidenfelder were named to the executive committee.

The Catholic Club is celebrating its 25th anniversary this year, having been organized in 1924.

EAST CAROLINA

Physical Improvements Noted

Bishop Wright of East Carolina, in his third annual convention address, brought to the attention of the diocese the new construction, renovations, and improvements in the physical conditions of fifteen churches within the diocese,

including two new parish houses, two others enlarged, eighteen new memorial windows in Christ Church, Elizabeth City, N. C., the purchase and installation of six new organs in as many churches, suggesting the convention to extend its hearty congratulations to the rectors of these churches and to those who had a part in these most necessary additions and improvements.

At the annual meeting of the laymen of East Carolina, held in Goldsboro on the evening before the convention, Mr. Champion McD. Davis, a member of the National Council and also a delegate from St. John's Church, Wilmington, was the principal speaker.

A committee of three clergymen and three laymen was appointed to meet within the next four months with similar committees appointed by the diocese of North Carolina and the diocese of Western North Carolina to discuss the advisability of changing the diocesan boundary lines within the state. A missionary survey to be conducted by the National Council was requested.

ELECTIONS: Standing Committee, the Rev. Messrs. Stephen Gardner, Chas. E. Williams, Roscoe C. Hauser, Jr.; Messrs. John G. Bragaw and James N. Smith.

Executive Council: the Rev. Messrs. Mortimer Glover, John C. Grainger; Messrs. John G. Dunn, Jr., and James T. Little.

MISSOURI

Begin Theological Education Fund Campaign

A campaign for a \$50,000 Theological Education Fund has been launched in the diocese of Missouri. The purpose of the drive is to contribute to the needs of the Virginia Theological Seminary and the theological seminary of the University of the South, and to have funds available to assist Bexley Hall and other institutions as the need arises. The fund will also assist candidates for the ministry from the diocese of Missouri.

In launching the campaign before a dinner of vestrymen from the parishes of metropolitan St. Louis, Bishop Scarlett of Missouri stated that he hoped it would awaken a sense of responsibility in many families as to the needs of the ministry for the best possible young men.

Dr. Alexander Guerry, vice-chancellor of the University of the South, was speaker at the opening dinner, and told the vestrymen that the Church would only get mediocre men from mediocre seminaries, but that even the best possible seminary could not but produce mediocre clergymen if it were not sent first-rate material. Dr. Guerry compared the need of the Church for better-equipped seminaries and more clergymen to the need of a country for adequate leadership.

He stated the responsibility for meeting these needs rested upon the members of the Church today, and that they would be accountable for any failure in the future.

Ethan A. H. Shepley, a St. Louis attorney, deputy to General Convention, and trustee of the Church Pension Fund, has been named general chairman of the campaign for the fund.

LONG ISLAND

200th Anniversary of St. John's

By ELIZABETH McCracken

St. John's Church, Huntington, L. I., N. Y., celebrated its 200th anniversary with a week of special events, beginning on Whitsunday with a Festival Celebration of the Holy Eucharist. Bishop DeWolfe of Long Island was the celebrant, assisted by the rector, the Rev. Albert E. Greanoff; the Rev. Arthur G. Pederson, rector of Grace Church, Huntington Station, which grew from a mission started by St. John's; and the Rev. Percival M. Wood, rector of St. John's Church, Athol, Mass., who had long been connected with the life and work of the Huntington parish. Bishop DeWolfe preached.

On the night of Whitsunday, *The Creation*, by Joseph Haydn, was given by the choir, augmented by visiting singers. The organist and choirmaster, George Hutchinson, directed the oratorio. In spite of a heavy rain, the church again was filled.

Events during the week included an anniversary dinner, a reception in the parish house, and an historical exhibit shown every day. There was a celebration of the Holy Eucharist every morning.

On Trinity Sunday, there was a Service of Thanksgiving, at which the rector, Fr. Greanoff, preached an historical sermon. Memorials were dedicated, and there was a vesper service on the site of the first church building, followed by the decoration of the graves in the old burying ground.

St. John's Church has had a notable history. It was begun by SPG missionaries, stationed at Hempstead, L. I. The first missionary at Hempstead, who extended his activities to Huntington, was the Rev. Samuel Seabury, father of Bishop Seabury.

The parish has had three church buildings, the present one built in 1906. It has had a succession of fine rectors. The present rector, the Rev. Albert E. Greanoff, took office in 1926. During the years of his rectorship, the parish has grown in numbers, activities, and strength.

The Case for Succession

APOSTOLIC SUCCESSION: *Is It True?*
An Historical and Theological Inquiry. By Felix L. Cirlot. 1948. Pp. ix + 660. \$6.

This is an important book. The traditional doctrine of Apostolic Succession has too long been subjected to the insidious "of-course-no-modern-scholar-believes-it" line of attack. Unfair and untrue as the statement is, it undoubtedly has been effective. Many people are ready to reject a supposedly out-of-date belief without facing the only relevant question, namely "Is it true?" It is interesting that recently two such works as *The Apostolic Ministry* and this volume have appeared, each independently answering the question in the affirmative. The two volumes complement each other but are in substantial agreement. Incidentally, it should be noted that the affirmative conclusion does not depend on the "shaliach" theory set forth by Dom Gregory Dix.

Dr. Cirlot has defended Apostolic Succession by the Scholastic method of stating clearly certain theses and supporting each one by an analysis of the existing evidence. That all the germane aspects are dealt with can be judged from the following, very condensed, summary:

Part I. "The Christian Apostolate was explicitly instituted by Christ Himself." Our Lord's belief in the divine authority of the Old Testament Church, His choosing and training the Twelve for the stewardship, His parables, His commission to St. Peter, all show that the Church has been right when it has unhesitatingly upheld this truth. The genuineness of the Petrine passage in St. Matthew is sustained and the first Gospel defended against the accusation of having an especially ecclesiastical *tendenz*. In general, a conservative view on New Testament critical problems is maintained throughout this work, *e.g.* a fairly early date for the Pastoral Epistles, the Fourth Gospel as written "by one of the Twelve, the closest earthly friend of Jesus," the Pauline authorship of Ephesians, etc. Probably many New Testament scholars will disagree with some, at least, of these decisions. They are ably defended and also the main line of argument would not be greatly effected, even if more "radical" views could be proved to be correct.

Part II. "All Four of the Principles Necessary to Vindicate the Catholic Doctrine of Apostolic Succession are Sufficiently Attested in the Early Church."

This section evinces not only great mastery of all the sources but logical and theological capability of the highest order. The "Four Principles" are stated in this form:

(1) the theocratic, *i.e.*, that anyone claiming to possess supernatural divine authority or power must have truly received such authority or power from God Himself.

(2) the hierarchical, *i.e.*, that the Apostles could and did transmit their office in its entirety to some, to others they transmitted only a greater or lesser part of that office and to others none of it at all.

(3) the sacramental, *i.e.*, that appointment to office was done by sacramental ordination.

(4) the power to ordain was not transmitted to all the orders of the ministry.

Part III. "The Most Probable Explanation of the Origin of the Three-fold Ministry Conforms Perfectly to all These Four Principles." After a very thorough examination of all the sources, the very sound conclusion is reached that the Church tradition, namely that the episcopate was the direct successor of the Apostolate, was well-founded.

Part IV. "It is Improbable that Mere Presbyters Ever had the Power to Ordain within the Catholic Church." This is a very moderate conclusion from the proofs presented. In view of immediate ecclesiastical problems this section deserves and will repay most careful reading, although the question is not really as fundamental as those dealt with in Parts I-III. (The pages on the famous XIIIth Canon of Ancyra are a model of painstaking scholarship.)

Part V. "Catholic Sacerdotalism is an Authentic Element in Primitive Christianity."

In all these five parts the existing evidence is carefully weighed and opposing arguments are fairly stated. These "historical" parts present a most powerful apologetic for the traditional Catholic doctrine of Apostolic Succession. This very brief summary gives no indication of the wealth of information awaiting the reader of this book, information on many matters, *e.g.* Confirmation not usually touched on in works on Church polity. Many of the suggestions, *e.g.* that "presbyter" in pre-Ignatian usage was a generic term, throw light on debated problems.

It is unfortunate that the date of publication makes it unlikely that many of the Lambeth Fathers will be able to read this book before the conference. It con-

tains the facts which all who have to decide matters of Church unity (so called) should know. So many discussions of unity have refused, or at least failed, to look fearlessly at history. Facts are very stubborn things and cannot be removed by sentimentality. But the conclusions reached by Dr. Cirlot, will be important always, not simply in the summer months of 1948.

The only fear which occurs to this reviewer is that the arguments may fail to convince to the extent they should. The book is really too long. Many of the more strictly "apologetic" parts (*e.g.*, the pages on the well-nigh forgotten exchange of letters between Dr. Dunphy and Archbishop Temple) might well have been omitted. Also the Scholastic method of argument, based on formal logic, may not be the best approach to Anglican readers. Many, perhaps most of them have a distrust of logic as a certain means of arriving at truth. In this particular field, that of questions of Church polity, the conclusions reached by Roman and Presbyterian writers are not acceptable to Anglicans. Yet they remember that formal logic has an honored place in the studies in Jesuit Colleges and in the Universities of Scotland. This dislike of formal logic is, doubtless, quite "illogical," but more consideration of this weakness might have been shown. Also, as the author charmingly and disarmingly admits in the Preface, his style is sometimes difficult. But these faults, if faults they be, are minor ones. The book is carefully outlined in two tables of contents and well indexed, so it is most usable.

W. FREEMAN WHITMAN.

Concerning Reunion

THE CHURCH AND THE CHURCHES.
By K. L. Carrick Smith. London: Student Christian Movement Press, 1948 (distributed in USA by Macmillan). Pp. 158. 7/6.

Although not a work of major importance, this book is a useful contribution to the literature of reunion. Its usefulness lies in its intelligent and sympathetic description and explanation of each of the major divisions of Christendom. (Unfortunately, Eastern Orthodoxy and Lutheranism are omitted from the survey. But there is some justification for this in the fact that the author is concerned with the major Christian bodies in England in particular.)

I suppose that almost any reader with a strong attachment to his own particular communion might find something to cavil about in Carrick Smith's treatment of it. A Roman Catholic would, I think, be especially dissatisfied, for in dealing with Romanism the author is most conspicuously an outsider. But even here he is scrupulously fair, in his intention at least, and he evidently knows the essential facts

whether he has a full sympathetic understanding of them or not. The chapter on Quakerism is outstanding. And it seems to me that the chapter on Anglicanism is remarkably good.

The underlying thesis is that if a Christian would advance the cause of reunion he had best begin at home. The first thing you need to be, as a good ecumenical Christian, is a good and loyal member of your own communion. You can't stop with that, but you must begin with that. This reader for one heartily agrees, and warmly commends this book.

C.E.S.

Journal of Catholic Unity

THE THIRD HOUR. Issue III. Pp. 128. P. O. Box 6, Lenox Hill Station, New York, \$1.

This is an addition to the several very valuable periodicals aiming at Church unity at the top level. Its peculiar asset is that *The Third Hour* is not the organ of a confessional group, but a coöperative venture of a group representing Eastern Orthodox, Roman Catholic, and Anglicans. *The Eastern Churches Quarterly*, *Irenikon*, *Russie et Chretienne*, *Unitas*, all play a useful role in representing the Roman Catholic Church in this field. The Russian journal *Poot* edited by the late Nicholas Berdyaev, while not limited to Church unity objectives, was an outpost of Orthodox thought in this field. It is much to be regretted that the *Christian East*, organ of the Anglican and Eastern Churches Association, is at present issued only as a four-page broadsheet. In *Sobornost*, Orthodox and Anglicans share more or less equally, for it is the organ of the Fellowship of St. Alban and St. Sergius, which for twenty years has British and Orthodox theologians and students into irenic discussions in a setting of worship.

The current (III) issue of *The Third Hour* contains two short articles by Berdyaev, with such pungent ideas as this: "It is the mission of Christianity not to fear the social movement in the world, not to struggle purposely against it, but to spiritualize it, and to try to cure it from the poison that has been mixed with it, the poison of hate." Dr. Dvornik, the eminent Czech Roman scholar, contributes an article on "Patriarch Photius in the Tradition of the Western Church," and there is an address by Lord Halifax delivered at Washington Cathedral.

Of special interest are articles portraying the work of two saintly workers among the poor and unfortunate. As we read about Peter Maurin of *The Catholic Worker*, we see how Prime and Compline strengthen and stimulate men who work with their hands. The

story of Mother Mary Skobtsova's service among the truly desperate emigrés in Paris, and of her martyr's death in a Nazi concentration camp, is an epic of Christian heroism that those of us who knew her well early urge others to read.

The Third Hour is the product of a group which meets to discuss religious and philosophical issues. Dogmatic differences are mutually admitted and respected. The group calls itself a "spiritual laboratory" to overcome the forces of inertia in our moral and religious life.

PAUL B. ANDERSON.

The Religion of Nationalism

MODERN NATIONALISM AND RELIGION. By Salo Wittmayer Baron. New York: Harpers, 1947. Pp. xi—363 \$5.

For his Rauschenbusch Lectures in 1944, Professor Baron of Columbia University chose a topic of great importance in this age in which nationalism has so often functioned as a new religion, a vigorous rival to all historic faiths. He has now expanded his four lectures into eight well-documented and well-written chapters on significant aspects of this significant topic. After an historical introduction, perhaps the most interesting is Chapter II, "Nationalist Fathers," expounding the religious character of nationalist ideals as held by Rousseau, Burke, Jefferson, Fichte, and Mazzini. Much of our present condition can be interpreted with the help of such a comment on Jeffersonian nationalism as "the ultimate emergence of an American faith based upon the 'pursuit of happiness' by all loomed large in the desires of its founder" (p. 41).

The "Nationalist Epigoni" next discussed (Maurras, Mussolini, and Rosenberg) have perhaps ceased to be current events without yet becoming history, and the reader may well prefer to concentrate on the surveys of "Catholic Interterritorialism," "Protestant Individualism," "Orthodox Caesaro-Papism," and "Jewish Ethnicism." These cover wide areas, on the whole very satisfactorily. The reviewer must regret, however, that Dr. Baron's sources have told him that the Church of England was a nationalist body created at the Reformation, although he notes the medieval anticipations of the royal supremacy (p. 118) and the character of the Anglican Church as a "permanent bridge to supranational Catholicism" (p. 161). This last reference occurs in a brilliant summary of the relation between nationalism and the Churches created or influenced by the Reformation—from the author who produced it one would have liked a similar summary of national and supranational elements in (Roman) Catholicism. Even such a generous treatment must be selective, and it is after all con-

finer to the two cultures which derive from the Roman Empire through the Eastern and Western Churches. Orthodoxy is taken up mainly in connection with Russian Imperialism, and Judaism in connection with the Zionist and related movements. There is an interesting comment on the question whether a Jew can, while remaining such, adhere to another religion; Dr. Baron does not commit himself, but notes that in practice even secularized Judaism is enough of a "religious nationality" to be startled at the idea (p. 241).

In a final chapter of "Postwar Challenges," Dr. Baron expresses the hope that religious forces, having resisted the attacks of nationalism, may help the world to transcend it in its movement toward unity, perhaps through an intermediate stage of regionalism. He would like to see (and I think the Pope and the Lambeth Conference would agree) common action where common action is possible by all who believe in God, or more broadly even by all who acknowledge the dignity of man. The world we should like to see would give "nationalism, too, both political and cultural, its rightful place" (p. 266)—though Dr. Baron does not engage in any discussion as to what that rightful place is. One could wish perhaps that in dealing with such a subject he felt a little more free to consider principles as well as to report facts. The book which he has written will help to clarify one's ideas rather to indicate what they should be—though Dr. Baron is certainly loyal to the *philosophia perennis* which asserts the objectivity of truth and justice and the relativity of all human institutions. He deals with an important aspect of our modern life (though not the most important, since the individual and the world are more crucial units than the nation), and he has written the valuable kind of book which helps the reader to ask the right questions and shows him where to find the material on which to base his answer. E. R. HARDY, JR.

Preface to Christian Morals

THE ELEMENTS OF MORAL THEOLOGY. By R. C. Mortimer. Adam and Charles Black, London (4-6 Soho Square), 1947. Pp. 236. 10/6.

The author is a Regius Professor of Moral and Pastoral Theology at Oxford and a *protégé* of Bishop Kirk in the field of moral theology. As he observes in the preface, no Anglican manual on this vastly important subject has yet been compiled, and he offers this introduction as a tentative sketch and ground work for further systematization.

The clergy and all who wish to work out for themselves a definite *schema* of Christian morality will find it immense-

ly helpful, and, on debatable points, stimulating, though not always conclusive. (Perhaps absolute conclusiveness is impossible to the Anglican moral theologian, touching some things at least.) A few examples: his discussion of the sin of participating in heretical worship, which he contends is simple treason against truth; his argument against the white lie, on the grounds that a lie told out of kindness is *ipso facto*, like any other lie, a denial of love for God; and his defense, following Aquinas, of private property as a right. On most of the generally controverted matters Mortimer takes a clear stand. On a few however he hedges.

Is the proper end of the sexual act the procreation of children and only that, or is "a quasi-sacramental expression of human love" within wedlock another proper end? Though he discusses the question pro and con fully and cogently, he does not advance a positive conclusion of his own. Then, he does not deal at all with the issue of neurosis and sin. This is an issue that the moral theologians of earlier ages could by-pass altogether, since it was not really an issue to them; but the Church must recognize it as a major issue today.

Homosexuality we now consider a sickness. It is a medical problem. But it is, as it has always been, a moral problem as well. Our moral theologians must give us the answer to be applied in actual practice. In fact, we face today quite a number of new moral problems, or, perhaps more accurately, old problems that have assumed new aspects and proportions. I think it must be said of Mortimer's work that it is rather too traditional, not so much in its arguments as in its purview.

But here we may recall that this book is an introduction and a sketch rather than an exhaustive manual. It is an admirably solid piece of work. I am amazed at how much of real substance there is in every paragraph. The Anglican moral theologian has no easy task. He cannot clinch his point by invoking some bull or ukase or canon. He must work as a guide of free consciences. This gives him an opportunity for truly creative moral thinking which is denied the casuist of an authoritarian system; but his task is vastly more difficult. All these factors considered, Fr. Mortimer deserves high praise and thanks for what he has done.

C.E.S.

Pastoral Psychology

PSYCHOLOGY FOR PASTOR AND PEOPLE. By John Sutherland Bonnell. New York: Harpers. Pp. 217. \$2.50.

John Sutherland Bonnell has done another fine piece of work in his new book and it is refreshing to find in simple lan-

guage basic observations and rules stated so well. There are people who insist yet that "common sense" is all that is needed in dealing with people, but Bonnell not only uses common sense but gives it direction and that makes the difference. Several will insist that the book is not technical enough, but again Bonnell not only uses the best technical knowledge but applies it in a simple, consecrated fashion.

There are ten chapters and each one according to its heading gives practical advice to the "pastor" of any church. It would do every clergyman a great deal of good to remind himself of his work in the "cure of souls." In the appendix are Bonnell's suggestions on "How to Read the Bible" and a sermon illustrating the use of counseling in preaching.

If any criticism could be brought against the book at all, it would be from the standpoint of sacramental viewpoints who would carry on a few steps farther, the "know how" of Bonnell. The book is correct and those who wish to go these few steps farther have an excellent foundation upon which to build. Seminaries would be wise to include this book for reading in pastoral care courses.

ARTHUR M. GARD.

Protestantism Tomorrow

THE PROTESTANT ERA. By Paul Tillich. Translated and with a concluding essay by James Luther Adams. University of Chicago Press, 1948. Pp. xxxi + 323. \$4.

It will be recalled that a few years ago the Very Rev. William Ralph Inge took the Lutheran Church of Germany to task for its failure to create a peace loving populace in that country. His temerity brought down a storm of criticism upon the ageing head of the "Gloomy Dean" of St. Paul's.

Now Dr. Tillich, himself a Lutheran, goes even further by indicting Protestantism as a whole. "[The Protestant] religion has consecrated the feudal order . . . without transcending it . . . nationalism without transforming it . . . democracy without judging it . . . war and the arms of war without using its spiritual arms against war . . . peace and the security of peace without disturbing this security with its spiritual threat . . . the bourgeois ideal of family and property without judging it . . . systems of exploitation of men by men without transcending them . . . The first word, therefore, to be spoken by religion to the people of our time must be a word spoken against religion."

But if Dr. Tillich is severely critical of Protestantism he is also constructive in his expectations for its future. He believes that it holds the real hope for the coming civilization, and that it can real-

ize that hope by a profound self-reformation through what he calls, but never actually defines, "the Protestant principle." One learns however that this principle is no mere negation against Roman Catholicism, but is a positive, active, constructive, formative and vitalizing religious philosophy. In his view theology and philosophy are not mutually antagonistic. Rather, they are both handmaidens in the service of God.

Before being silenced by the Nazis, who deprived him of his chair in philosophy at Frankfurt in 1933, Dr. Tillich's was an important voice among European thinkers—a voice that was also heard by a choice few in this country. Now the professor of philosophical theology at Union Theological Seminary, his latest book promises that he will assume similar stature in America. The book contains important portions from his previous voluminous writings as well as much that is wholly new. The concluding essay by the translator gives an excellent summarization of Dr. Tillich's religious thinking.

Unquestionably, this is an important book. It should be studied rather than just casually read. Anglicans in particular should be able to appreciate its message, for it conceives of Protestantism as being virile and affirmative rather than as feeble negation. Particularly should those read it whose positions of leadership will ultimately decide the future course of the Church.

WARREN M. SMALTZ.

Concerning F. D. Maurice

WITNESS TO THE LIGHT. *F. D. Maurice's Message for Today*. By Alec R. Vidler, D.D. New York: Scribners, 1948. Pp. 238. \$3.

A century ago five University of Cambridge men were discussing a chaplain who had recently ministered to a condemned man during the last hours before his execution. Their conversation turned to the question of the man each would choose as his companion for his last hours on earth. In answer, each agreed to write his choice secretly on a slip of paper. When opened, the five papers bore the name, Frederick Denison Maurice.

In the Hale Lectures delivered last month at Seabury-Western Theological Seminary and printed here with some additional material, the thought of this almost-forgotten theologian is brought to life. The author, the Rev. Alec R. Vidler, is editor of *Theology* and warden of Saint Deniol's Library, Hawarden.

F. D. Maurice's ministry in the Church of England paralleled for a half century Victoria's reign. He was a prodigious writer, leaving a legacy of some five million published words. Most

The Eternal Awakening

Richard T. Loring

This portion of a sermon, will be of great benefit to those who are bereaved. In it, the late Bishop of Springfield shows that the life hereafter is as true and real as the life we live before we are born into this world. Reprinted from *The Living Church* of May 2d.

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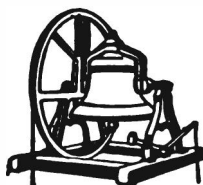
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of his works were widely read and had a profound effect on the life and thought of the Church of that era.

Maurice belonged to no school. As a matter of fact, he confessed to "an insidious temptation to form a 'no-party' party" but, perhaps wisely, refrained. His theology, accordingly, belongs to no school and cannot be labelled but this fact is no evidence that he was merely an eclectic or a compromiser. His position was clear.

Maurice is not a theologian's theologian. He felt about theological systems as he did about Church parties. They were anathema on the ground that one would not dare to encompass God's truth within the bounds of a system. For him, the Bible, the Prayer Book, the Church, and the creeds were the Church's protection against systems.

On first reading, one is disturbed not by Maurice's conclusions but by the arguments by which he reaches those conclusions. For example, he speaks of the Eucharist as the "crown and center of the Church's life," of the apostolic ministry as necessary to the Church ("We cannot recognize a Church without bishops"), and with affection of the Catholic Church. Yet, according to Dr. Vidler, Maurice would thoroughly approve the South India Scheme.

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CHARLES U. HARRIS.

Dostoevsky's Greatest Chapter

THE GRAND INQUISITOR. By Fyodor Dostoevsky. An excerpt from *The Brothers Karamazov* on the possibility of freedom for man, with reflections on the story by William Hubben. Translated by Constance Garnett, with wood engravings by Fritz Eichenberg. New York: Association Press, 1948. Pp. 49. \$1.50.

If you never read anything else of Dostoevsky, an omission I would certainly not recommend to anybody, don't miss this greatest chapter from his pen. Here it is presented by itself in a slender and graceful little volume and with a stimulating essay of "reflections on the story" by a Quaker student of Dostoevsky. I know of no better investment of \$1.50 on the current book market.

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livered; and it stands today, awaiting answer and refutation. But ecclesiastical totalitarianism is not the only or the really ultimate issue of this immortal tract. The ultimate issue is man's perennial dilemma: freedom or security? Truly a tract for the times, if ever there was one!
C.E.S.

The Case Against Christianity

THE CASE OF THE NAZARENE REOPENED. By Hyman E. Goldin. New York: The Exposition Press, 1948. Pp. 863. \$5.

This pretentious book deserves to be ignored, or recommended as a good door-stop. But because of its sensational and inflammatory nature it will probably be widely read and discussed, and for that reason we are giving it this notice: as a warning to our readers.

The author, himself a lawyer and a rabbi, has the purpose of exposing the infamy and falsehood of the "Christ-killer" legend of anti-Semitism. If this were his only purpose, all men of good will would heartily sympathize. His procedure is to bring "the case of the Nazarene" into a modern court, and the book is the full transcript of the fictitious court proceedings. The authors of the Gospels and various modern authorities on ancient jurisprudence, exegesis, and history are brought in and examined as witnesses. The counsel for the Jewish defense is "Mr. ben Yehudah" and the Christian prosecuting attorney is "Mr. Christiani."

The trial is thoroughly but not very ingeniously rigged, from beginning to end. Mr. Goldin contends that the Jew has never had a fair trial in the case of the Nazarene. The point must be conceded. But anti-Semitic bigotry and blindness at their worst have never surpassed Mr. Goldin's own performance.

The whole trial rests on the assumption that the Christian *qua* Christian is a Fundamentalist of sottish stupidity and sadistic cruelty, and that it is his "corrupt following of the Apostles" (the phrase is from the XXXIX Articles, not from this book) that makes him so. The prosecuting attorney, "Mr. Christiani," is an incredible dunce. He presumably speaks for all Christians. Goldin evidently either knows nothing about classical Christian theology or refuses to let it have its day in his court. I could cite scores, possibly hundreds of examples from his pages. This one I choose purely at random: "It is held by the Christian Church that the Nazarene is the Prince of Peace, while the Father is a warrior, citing as an example Exodus XV:3: 'The Lord is a man of war.'" He never indicates what he means by the Christian Church, but one infers that that is not necessary in this

"fair trial": anything that any individual fanatic or ignoramus has ever said against the Jews is a *de fidei* pronouncement of the Christian Church. Here for the first time in my life I find Renan quoted as a Christian apologist! Time and again "Mr. ben Yehudah" in his examination of the imbecilic Christian witnesses indulges in the kind of ferocious sarcasm which only a mind in a torment of hate can conceive.

Of this book no good can possibly come. Jewish readers who do not know the full facts of the "case" will have their just sense of grievance exacerbated. Gentile readers in the same condition of honest ignorance may accept Goldin's verdict upon Christianity, assuming that his charges are unanswerable and therefore true. More informed Christians who detest Anti-Semitism will be antagonized and their ardor for giving belated justice to the Jew weakened. Anti-Semitism rests upon a great lie. Whatever the effective antidote to a lie may be, it is not this kind of synthetic truth.
C.E.S.

Miscellaneous Essays

THE ONE GREAT CHURCH. By Joseph Fort Newton. New York: Macmillan, 1948. Pp. 122. \$2.

Joseph Fort Newton is at once a liberal and a mystic, a masterful preacher and writer. Any book he writes is stimulating and provocative. You will probably find yourself in violent agreement and equally violent disagreement with this one, as I do. The opening chapter, on the Church, is an eloquent exposition of the truth that "in passion our fathers parted; only a profounder passion can weld us together." Certainly that's basic. But Dr. Newton distrusts any and all dogma. He does not seem adequately to recognize that the original Christian *koinonia*, which we must recover, itself grew out of a tremendous dogma. He claims St. Augustine's support for his own belief that "the more interpretations we have the richer we are." But surely the great doctor of Hippo could not have meant this in anything like the modernistic sense of the principle.

Then he devotes a chapter to "Reviewing Reviewers." Here he makes his reply to all who reviewed his autobiography, published in 1946. Be it granted that any man ought to have an healthy respect for his own books. Maybe that's all this is. But it is certainly an extraordinary procedure . . .

The chapter on "Salvation" is one of the most trenchant treatments of the subject I have ever read, and the same is true of the essay on "The Marriage Muddle."

This book is decidedly worth your reading time.
C.E.S.



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SEMINARIES

Fr. White Appointed

The Rev. Edward S. White, rector of the Church of the Redeemer, Chicago, Ill., has been appointed professor of pastoral theology at Nashotah House, Nashotah, Wis. Fr. White, who has been rector of the Church of the Redeemer for 19 years, will take over his new duties on September 1st.

Fr. White, who was born in Saskatchewan, Canada, October 17, 1887, received the S.T.D. degree in 1913 from Western Theological Seminary, and the D.D. degree, *honoris causa*, in 1940 from Nashotah House. Since 1940, he has been a member of the standing committee of the diocese of Chicago.

20 Men Graduate from GTS

Twenty men from 12 dioceses were graduated from the General Theological Seminary at the commencement exercises on Wednesday, May 26th.

Eleven graduates who had completed the additional academic work required received the degree of Bachelor of Sacred Theology. They were the Rev. Frs. Robert H. Anderson, Jr., Ernest M. Hoyt, Arthur C. Kelsey, Gordon Hutch-

ins, Jr., Jules L. Moreau, Robert B. Pegram, Wade Safford, Robert E. Savage, Henri A. Stines, R. Rhys Williams, and F. Virgil Wood.

The honorary degree of Doctor of Sacred Theology was conferred upon Bishops Bentley, vice-president of the National Council, Nakamura of Tohoku (*in absentia*), Scaife of Western New York, the Very Rev. Hubert S. Wood, and the Rev. William Way. The Very Rev. Dr. Lawrence Rose, dean of the seminary, conferred the degrees. Bishop Washburn of Newark, chairman of the board of trustees of the seminary presented the diplomas.

The preacher of the Baccalaureate Sermon was Bishop Bentley. The commencement address was made by Frederick A. Pottle, professor of English at Yale University and a trustee of the seminary. Dr. Pottle's subject was "Wordsworth and Freud, or the Theology of the Unconscious." The chapel was full on both occasions.

New Faculty Members

At the meeting of the board of trustees of the General Theological Seminary on Tuesday, May 25th, the day before commencement, the following elections to the faculty were made:

The Very Rev. Arthur C. Lichtenberger, to be professor of pastoral theology, effective August 1, 1948.

The Rev. Dr. Pierson Parker, to be professor of the literature and interpretation of the New Testament, effective July 1, 1949. Dr. Parker will succeed the Rev. Dr. Burton Scott Easton, who has occupied this chair since 1919.

The Rev. Dr. Burton Scott Easton was elected professor emeritus. He will continue to teach and will be in residence at the seminary until August 1, 1949.

The Rev. Dr. Donald F. Forrester was elected professor of New Testament, effective August 1, 1948.

The Rev. R. Norman Whybray of England was elected an instructor in the department of Old Testament.

The Rev. Charles P. Berger and Mr. Edward Chandler were elected tutors and fellows.

Report to the Trustees

In his first report to the trustees of the General Theological Seminary, Dean Rose announced that a small standing committee with William B. Given, Jr., as chairman, had been formed to solicit funds to augment the endowment for instruction. Another important announcement was that, next year, Dean Rose will ask for the election of a director of graduate studies in the seminary, to guide the work of graduate students.

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NOTICES

MEMORIAL

OF YOUR CHARITY pray for the repose of the soul of Rosetta Adelaide Malcolm departed this life June 30, 1947. "Blessed are the pure in heart: for they shall see God." Memorial Mass at the Church of the Good Shepherd, Greenwood Lake, New York, June 30, 1948, at 9:30 A.M.

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DEATHS

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

Herbert N. Laffin

Herbert N. Laffin, a well known Milwaukee attorney and Churchman, died on Thursday evening, June 3d, at his home in Milwaukee, Wis. He was 78 years of age. A Requiem was said on June 7th at St. Mark's Church, Milwaukee, by the Rev. Killian Stimpson, rector. Bishop Ivins of Milwaukee read the Burial Office. Interment was at Forest Home Cemetery, Milwaukee.

Mr. Laffin was born in New Lisbon, Wis., the son of Mr. and Mrs. John W. Laffin. He was graduated in 1893 from the University of Wisconsin, and began his law practice in Mineral Point, Wis. He later joined the staff of the Northwestern Mutual Life Insurance Co., and at the time of his retirement in 1944 he was assistant legal counsel. He had been with the company for 48 years.

Herbert Laffin played a prominent part in Milwaukee civic affairs. He was chairman of the National Conference of Christians and Jews in Milwaukee, one of the founders of the Rescue Mission, a member of the American and Wisconsin Bar Associations, and a 33d degree Mason.

Above all, however, Mr. Laffin devoted his life to the service of the Church. He was first a warden of St. Stephen's Church, and was later a member of St. Mark's. He served the diocese of Milwaukee as a member of the standing committee and diocesan council.

Mr. Laffin had served as a deputy to all the General Conventions from 1907 to 1943, which is thought to be a record. Nashotah House, Nashotah, Wis., awarded him the D.C.L. degree, *honoris causa*.

He is survived by a daughter, Mrs. Helen L. Linley of Milwaukee; a son, John M. Laffin of Pittsburgh, Pa.; and a sister, Mrs. Helen Bradford of Milwaukee. One of his grandsons is the Rev. Herbert Linley, rector of St. Paul's Church, Rahway, N. J.

Annie Larrabee DeKoven

Mrs. John DeKoven, widow of a former Chicago banker and brother of the late Rev. James DeKoven, died on May 30th at her home in Chicago. She was 95 years old.

She is survived by a son, Cecil Barnes DeKoven, and four sisters, Miss Eleanor Larrabee, Miss Caroline Larrabee, Mrs. John N. Tilton, and Mrs. Charles A. Street. Mrs. DeKoven's brother, the late Rev. Edward A. Larrabee, was a former rector of the Church of the Ascension, Chicago.

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BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Haverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K Thomson, r; Rev. Warren R. Ward, c
Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE
ST. JOHN'S Colonial Circle, Buffalo, N. Y.
Rev. Walter P. Plumley, r; Rev. Harry W. Vere, c
Sun 8 & 11; Tues & HD 10:30

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. William J. Chase, Acting Chap During Summer Session, July 4-Aug 13
Sun 11, HC 9; Daily (ex Sat) 8; HC Wed 7:30

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C. Rev. George A. Workman, Chap
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

HARVARD, RADCLIFFE

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C. Confessions; c, curate; EP, Evening Prayer; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.



ST. JOHN'S CHURCH
BUFFALO, N. Y.

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30, 11; Others as announced

UNIVERSITY OF NEW HAMPSHIRE

ST. GEORGE'S MISSION Durham, N. H.
Rev. Randall C. Giddings, Chap
Chapel, N.H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3 Thurs 6:30

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE

KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10:30

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker);
Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

TEXAS COLLEGE OF ARTS & INDUSTRIES-EPIPHANY

Rev. H. Paul Osborne, Chap
Kingsville, Texas
Sun 8, 9:45, 11; Fri & HD 9:30

UNION COLLEGE

ST. GEORGE'S Rev. Darwin Kirby, Jr.
Schenectady 5, N. Y.
Sun 8, 9, 11; Tues HC 8; HD & Thurs HC 10

UNITED STATES NAVAL ACADEMY

ST. ANNE'S Rev. C. E. Berger
Annapolis, Md.
Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Coller, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

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CHURCH SERVICES

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



ADIRONDACKS

Rev. John Quincy Martin, r
ST. JAMES AuSable Forks, N. Y.
 Sun 8 HC, 9 HC or MP & Ser; HD 8
ST. PAUL'S Keeseville, N. Y.
 Sun 11 HC & Ser; HD 9:30 HC

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
 Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
 Rev. Harold G. Hultgren
 Sun 7:40 Mat; 8, 9, HC; 10 CH S; 11 Sol Mass &
 Ser; 6 EP; 7 YPF. Daily: 7:10, Mat; 7:30 HC;
 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service
 of Help and Healing; C: Sat 5-6 & by appt.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
 Very Rev. Edward R. Welles, M.A., dean;
 Rev. R. R. Spears, Jr., canon
 Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
 Main at Highgate
 Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
 9:30; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
 Rev. James Murchison Duncan, r;
 Rev. Robert Leonard Miller
 Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

ST. FRANCIS' The Cowley Fathers
 2514 W. Thorndale Avenue
 Sun Masses: 8 Low, 9:30 Sung with Instr; Daily:
 7, C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
 18331 Dexter Blvd.
 Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
 2019 St. Antoine Street
 Sun: 7:30 & 11, 10:40 MP; C by appt

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
 4510 Finley Avenue
 Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.

ADVENT Rev. Loman H. Bruner, B.D., r
 Meridian Ave. & 33rd St.
 Sun 7:30 HC; Morning Service & Ser

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; 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 Peoples' Fellowship.

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
 Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
 Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
 Confessions Sat 5-6, 7:30-8

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
 Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
 days: 7:30 (also 9 HD & 10 Wed), HC; 7:15 MP;
 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
 Rev. Geo. Paul T. Sargent, D.D., r
 Sun 8 HC 11 Morning Service & Ser; Weekdays:
 HC Wed 8, Thurs & Saints' Days 10:30; The
 Church is open daily for prayer.

HEAVENLY REST 5th Ave. at 90th St.
 Rev. Henry Darlington, D.D., r; Rev. R. Richard
 P. Coombs, Rev. Robert E. Terwilliger
 Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC



CHURCH OF ST MARY OF
 THE ANGELS, HOLLYWOOD

NEW YORK CITY (Cont.)

INTERCESSION CHAPEL Rev. Joseph S. Miamin
 Broadway and 155th Street D.D.
 Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC
 & 10, MP 9, EP 5:30, Sat 5, Int 12, C Sat 4-5
 by appt

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

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
 5th Ave. & 53rd St.
 Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC
 Thurs & HD 11 HC
 Little Church Around the Corner

TRANSFIGURATION Rev. Randolph Ray, D.D.
 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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.
 Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
 Fifer, Th.B.; Rev. Francis Voelcker, B.D.
 Sun: Holy E 8, 9; Ch 5 9:45; Mat 10:30 Sung Eu
 & Ser 11; Nursery, S, 11; Cho Evensong & Adm. 4;
 Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs &
 HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12
 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves
 Rev. William W. Lumpkin, r; Rev. Samuel N.
 Baxter, Jr., Rev. A. Dixon Rollit
 Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30.
 HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
 Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
 Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
 Very Rev. F. William Orrick, r & dean
 Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r
 Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
 Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45
 MP & Ser, to 11; 11:45 Low Mass to 12; Daily
 7 Low; C Sat 4-5 & 7:30-8:30

EPIPHANY 1317 G St., N.W.
 Rev. F. Richard Williams;
 Rev. Francis Yernoll, Litt.D.
 Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8
 ex 1st Sun; Thurs HC 11, 12:00