

7-1-1952

Theological Observer. - Kirchlich-Zeitgeschichtliches

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Recommended Citation

Mueller, J. T. (1952) "Theological Observer. - Kirchlich-Zeitgeschichtliches," *Concordia Theological Monthly*. Vol. 23, Article 43.

Available at: <https://scholar.csl.edu/ctm/vol23/iss1/43>

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THEOLOGICAL OBSERVER

DEGREES CONFERRED BY CONCORDIA SEMINARY, ST. LOUIS

At its academic exercises on June 6, Concordia Seminary, St. Louis, conferred the Doctor of Divinity degree *honoris causa* on the following faithful servants of our Church: Professor Walter A. Baepler, Springfield, Ill.; Rev. Julius A. Friedrich, St. Louis; Rev. Oswald C. J. Hoffmann, New York; Rev. John H. Meyer, Lakewood, Ohio; President Leroy C. Rincker, Milwaukee.

Thirty-four candidates met the requirements for the degree of Bachelor of Divinity and six those for the degree of Master of Sacred Theology. We take pleasure in listing the names of these candidates as well as titles of theses which they submitted.

Candidates for the Bachelor of Divinity Degree

1. Department of Old Testament Theology

Hahn, Ernest N., *Arabic Cognates in the Hebrew Text of Isaiah*

Hansen, William H., *The Material and Non-Material Being of Man as Expressed in the Pertinent Old Testament Words*

Miller, Roland E., *The Koranic Doctrine of Sin*

Schultz, Robert C., *The Use of the Old Testament in the Sermons of Acts*

2. Department of New Testament Theology

Brighton, Louis A., *Hades the New Testament Equivalent of Sheol*

Krentz, Edgar M., *An Interpretation of the First Three Petitions of the Lord's Prayer*

Lepper, Karl H., *An Exegetical Study of Marriage in Eph. 5:21-33*

Marty, Martin E., *The Purpose of the Parables According to Mark 4:10-12*

Meyer, Richard Z., *A Working Syllabus on the Gospel of St. John*

3. Department of Systematic Theology

Heinitz, Kenneth L., *The Return of the "Rachel": a Critique of Melville's "Moby Dick"*

Rudnick, Milton L., *Sin and Forgiveness in Dostoevsky*

Luecke, George L., *A Study of the Relation Between Brunner's General Concept of Revelation and His Christology*

4. Department of Historical Theology

Koster, Raymond W., *Primitive Eucharistic Beliefs as Reflected in the Catacombs of Rome*

Krause, Edwin George, *Bible Study in the Middle Ages*

Rubel, Warren G., *Implications of the Iconoclastic Controversy for the East-West Schism*

Scholz, John G., *The History of the Missouri Synod in the Philippine Islands*

Schulze, Theodore A., *The Life and Career of Gustave Seyffarth*

Strege, Arthur H., *A History of the Missouri Synod Work Among the Japanese*

5. Department of Practical Theology

Beck, Paul R., *Ministry to the Institutionalized Sick*

Carino, Alvaro A., *A Brief Survey of the History and Problems of Education in the Philippines and their Bearing on Mission Work*

Constien, Victor A., *Types and Formats of Religious Radio Programs in The Lutheran Church — Missouri Synod*

Graf, Arthur E., *Marriage and Re-marriage of Divorced People*

Ji, Won Yong, *Mission Approach of the Lutheran Church to Korea*

Knippel, Charles T., *Guidelines for Lutheran Worship Covering the Festival Half of the Church Year*

Koenig, David R., *Training Church Council Members for their Work*

Koepchen, Paul K., *A Survey of Confirmation Instruction for Children*

Kramer, Kenneth B., *Selected Sample Definitions of Evangelism*

Luessenhop, Elmer O., *The Role of Christianity in Healthy Personality Development*

Reuther, Thomas T., *The Background and Objectives of Luther's "Formula Missae" and "Deutsche Messe"*

Spruth, Erwin L., *Religious Practices as Found Among Natives of New Guinea*

Strelow, Timothy P., *The Order of Matins — Its History, Spirit, and Character*

Suhr, Marvin E., *The Use of Filmstrips in Adult Education in the Church*

6. Department of Philosophy

Pfotenhauer, Paul E., *Concept of Evil in Berdyaev*

Koenig, Richard E., *The Social Ethics of Reinhold Niebuhr*

Candidates for the Master of Sacred Theology Degree

Backus, William, *An Analysis of Missouri Synod Sermons Based on the Content of the New Testament "Kerygma"*

Hoferkamp, Robert, *The Concept of Natural Law and the New Testament*

Hummel, Horace, *A Survey of and Approach to the Problems of Old Testament Eschatology*

Kolb, Erwin, *The Importance of Man in Baptist Theology*

Kurzweg, Bernard, *New Testament Preaching: an Analysis of its Character and Purpose on the Basis of Word Studies of ἀγγέλω and its Compounds and κηρύσσω*

Roth, Samuel, *The Christian Education of the Adolescent in the Home*
P. M. B.

THE SPIRITUAL MOTHERHOOD OF MARY IN JOHN 3:3-5

Under this heading, the *Catholic Biblical Quarterly* (April, 1952) supplies a bit of eisegesis which shows how wide the cleavage is between Romanist and evangelical interpretation of Scripture; incidentally also how Mariolatry pervades the entire system of Catholic teaching. As the writer points out, Baptism is a "virgin-birth." He writes: "The symbolism of the Sacrament of Baptism is that of a virginal birth. . . . The new birth of the sons of God must be modeled on His own [the incarnate Son of God]. Indeed, it is the same Spirit and the same Mother that is in question. Why would Christ have the waters symbolize a motherly womb, fructified solely by the Spirit, if not precisely because He had given to the Blessed One who bore Him, the power of regenerating all the members of His Mystical Body? As He, the Head, was conceived of the Spirit, by the Blessed Mother, so too His members would be born of the Spirit and the same Virgin Mother. That however takes place in Baptism. Baptism then symbolizes the blessed fact that each child born of God is simultaneously born of Mary. Moreover, it is a sign that effects what it symbolizes: in Baptism one *really becomes* [italics original] the son of God and the son of Mary. John 3:5 then is another monument to the spiritual Motherhood of Mary, and it is the Lord's own."

The author of the article, Bernard J. Le Frois, S.V.D., St. Mary's Mission House, Techny, Ill., traces this doctrine back to the Church Fathers. He thus quotes Irenaeus as speaking of the *regeneratio ex Virgine per fidem* (*Adv. Haer.* 4, 33, 4; PG 7, 1074; Harvey, II, 259) and of the *pura vulva, quae regenerat homines in Deum* (*op. cit.*, 4, 33, 11; PG 7, 1080; Harvey, IV, 52); and Hippolytus as men-

tioning the *nova nativitas ex Spiritu Sancto et Virgine* (*De Antichr.* 44; GCS, Achelis 28, 20; PG 6, 10, 763). He admits that these passages have been the occasion of much discussion, but holds that his interpretation in line with the preceding agrees well with the context. He refers, too, to the more common parallel *Maria—Ecclesia*, according to which Christians are born of God and the Church, as Christ was born of Mary and the Holy Spirit. Thus an inscription of Sixtus III on a baptismal font in the Lateran bears the words: "Mother Church, by a virgin-birth, brings forth in the waters of Baptism, the children she has conceived by the power of God" (*Virgineo foetu Genetrix Ecclesia natos quos spirante Deo concipit, amne parit*). But he believes that the parallelism is but another way of expressing the truth that it is Mary, the Mother of Christ, in the image of the Church, who really brings forth the sons of God. He closes his article with the words: "There is only one Immaculate Womb. The bosom of Mother Church and the Baptismal Font are but images of it: the ever Blessed Virgin, Instrument of the Holy Spirit, who brings forth in the waters of Baptism those whom she has conceived as members of Christ by the power of God." In his exposition of Deut. 6:1-5 Luther writes that "Mary, the beloved holy Virgin and Mother of God has become [under the Papacy] the most infamous idol" (St. L. III:1726).

J. T. MUELLER

A CHRISTIAN LAYMAN SPEAKS OUT

Under the title "Making the Church Known," the May 25 issue of the *Living Church* (Episcopalian) features an article by Thomas E. Dewey, Governor of New York. Known for his forthrightness and fearlessness, Mr. Dewey exemplifies these same virtues in his article. What he has to say, may well be taken to heart by Christians other than Episcopalians. Referring to the Sunday sermon, Mr. Dewey comments:

When my minister preaches the Christian Gospel every Sunday—as he does—he keeps me coming to church. But when on occasion I have been forced to listen to sermons by other ministers, discussing intricate problems of economics or government, I vow to stay away from their churches in the future at all cost. In this I suspect that I am like most other people.

Mr. Dewey also speaks out in favor of adequate salaries for Episcopalian clergymen. According to an editorial footnote in his article, "clergy salaries in the Episcopal Church vary from over \$12,000 to under \$2,000. Most dioceses in recent years have set minimum amounts, usually around \$3,000, plus house, for a married man. Sometimes

additional car allowance is provided, more often not. Very rarely extra allowance per child." Regarding salaries paid Episcopalian clergymen, Mr. Dewey writes:

There are . . . two groups who after four, six, or eight years of higher education are often paid less than an office boy in an ordinary business or in the State Capitol. Those two groups are the young officers of the Armed Forces and the clergy. Yet they are two of the most devoted groups this country has ever produced.

I think it is a scandal the way people expect that there will always be a minister available, and a church edifice in good repair, to christen them, to marry them, and to bury them—while they ignore their church completely between those three events at which (as some wit put it) they are hatched, matched, and dispatched. Certainly I have no ready answer for this unhappy situation; but we never solve any problem unless we get it out on the table and look at it. It should be frankly admitted that the underpayment of ministers is so serious that it ought to be on the conscience of every Christian. I hope that it will be widely discussed in parishes.

With reference to the problem which arises when a clergyman prostitutes the pulpit for purposes other than the proclamation of the Gospel, Mr. Dewey comments:

If a particular clergyman espouses a pagan or materialistic ideology, his action is no longer a matter of interest solely to his parishioners or his vestrymen. He brings into disrepute the name of the Church which educated him, which supports him, and which ordained him. At this point the Church has a right to step in and take sufficient and definitive action. The welfare of the many must have first consideration over the caprice or the treason of the few. I should not like to see the authority become autocratic, but certainly there must rest in the hands of the Bishops greater capacity to develop and promote the good and to eliminate the evil.

With respect to the importance of the Christian ministry in our day and age, Mr. Dewey writes in his next to concluding paragraph:

We live in a period in which newspaper headlines dominate thinking. War and the threats to peace and acts of the central government are naturally front-page events. But surely the most important work of all must come more into our minds and lives. The all-important work of the Christian minister deserves the attention and the support of every member of the parish.

P. M. B.

CONCLUDING POSTSCRIPTS

The Lutheran Companion (May 21) contains the good news that the Augusta Victoria Hospital, the largest and best hospital in the Hashemite Kingdom of the Jordan in Palestine, which the United Nations had resolved to close on June 20, will continue to function under the management of the Lutheran World Federation though its bed capacity will be decreased from 450 to 350. The writer of the article, Dr. Edwin Moll, Director Near East Branch, Lutheran World Federation, closes his graphic account with a quote from the editor of an Arab daily paper to the effect: "Tell the Lutherans of America how grateful we are that Lutherans are operating the Augusta Victoria Hospital. Tell them we Arabs will never forget how they have come to our help in our darkest days. May you always stay with us and continue your splendid work. God will bless and reward." It is to the lasting credit of the Lutheran World Federation that it has successfully negotiated the deal whereby title to this hospital, founded as a Christian hospital, was granted the Lutheran World Federation and that this agency is now permitted by the United Nations Organization to continue to operate it as a haven of hope for Palestinian refugees.

* * *

Southern Baptists had another successful year. At the Southern Baptist Convention held in Miami early in May, it was reported that church membership increased during the last year 4.1 to 7,373,498 and Sunday school enrollment increased 4.6 to 5,253,695. The number of congregations increased from 27,788 to 28,289. It was also reported that the Southern Baptist Union gained 6,685 new missionary organizations in 1951 and added 71,051 new members to put the total membership in the union-sponsored organizations to 1,067,582. The union has 330,580 tithers—women who contribute 10 per cent of their income to the church. Circulation of four monthly magazines published by the union totals 421,383 subscribers. In one of the services Dr. W. A. Criswell of Dallas declared that only through preaching to promote a greater understanding of the Bible could America receive the enlightenment it needs to guide it through what he termed current critical times. "Baptists," so he said, "as a denomination and America as a nation will die unless ministers generally put a greater emphasis on preaching."

* * *

American newspapers have little to say about the types of destructive weapons used in the Korean war. This is, no doubt, in keeping

with the over-all American strategy of conducting this present war. Occasionally, however, one reads a passing remark which calls attention to the indescribably destructive manner in which this war is being conducted. As an instance, we quote from *Church Times* (Church of England newspaper, May 2), in which the Archbishop of York, in his diocesan leaflet, appeals for the outlawing of such weapons as the jellied petrol bomb which, so the item reads, "has been used by the United Nations in Korea." One may question the Archbishop's approach to the problem, but one must admire his courage and genuine concern for human lives shattered and oftentimes destroyed by modern weapons. We quote the Archbishop:

In modern warfare, it has become very difficult to distinguish between combatant and non-combatant, or to classify weapons as legitimate or illegitimate; but notwithstanding this, Christians should demand the outlawing by international agreement of the use of weapons so horrible and destructive to all who come within their range, whether soldier or civilian, whether man, woman, or child.

In the past, Red Cross conventions and international treaties set some limits to the worst horrors of war; new agreements are now urgently required in view of recent developments in warfare. The Christian Church, even though unable to prevent war, should call upon all the nations to pledge themselves to refrain from the use of weapons which indiscriminately destroy those for whom Christ died, as if they were worthless flies.

* * *

The same issue of *Church Times* contains a plea by a vicar that pastors of larger parishes whose congregations employ vicars or young candidates make it possible for these young men to give at least some attention to the development of their devotional life and to the pursuit of their theological studies. We know of no case where a vicar or candidate was abused by his "bishop," nevertheless the plea of the vicar in the Anglican Church may not be out of place. He writes:

While in many parishes the need for an assistant is desperate and urgent, it is not wise to plunge a young deacon straight from a theological college into a sphere of work which may leave him little time to say his prayers, to continue with his reading and study, or to learn the essentials of his job.

Especially in parishes where the Church is fighting fiercely, even though with some success, and where often there is little lay

leadership, he can be so caught up with the round of visiting, leading organizations, preparing talks, discussions and programmes, taking part in "occasional offices," running Sunday school teachers' classes, preparing confirmation candidates, seeing parents before baptisms, and attending lectures laid down by diocesan authority, that his whole day is completely full. Unless he has an exceptional vicar, who sees that such things are done, his prayers and meditation go by the board. So many young priests have confessed to me that in their first few years they were "run off their feet" and have never recovered.

* * *

The Bible Translator (April) again contains a number of helpful articles. Among them we found the article by the editor of this periodical, Mr. E. A. Nida, titled "Spiritual Values in Better Manuscript Readings of the New Testament" especially challenging. Mr. Nida believes that a careful and patient study of textual variants oftentimes leads to astonishingly fruitful results and is well worth the time and effort which the Bible interpreter pours into such study. Though one may not agree with all of Mr. Nida's conclusions, one discovers some of his interpretations worthy at least of consideration. In a section devoted to "omissions from the traditional text," Mr. Nida believes the phrase in Matt. 5:22 "angry without a cause" to be an interpolation. He argues: "This phrase 'without a cause' is used to excuse a multitude of un-Christian acts. If we would understand the full implications of the Sermon on the Mount, we must take it in its undiluted form. Jesus was proclaiming a new morality. He begins, 'You have heard . . . But I say.' The new authority proclaims a new message, in which anger is wrong regardless of the provocation."

* * *

Recently Rev. Ad. H. Hoyer, Big Spring, Tex., sent us a copy of a four-page mimeographed statement titled "Freemasonry Versus Christianity," a study compiled by Chaplain Delvin Ressel and Rev. Victor Buvinghausen. Under the headings "eternal life," "God," and "oaths," the statement provides irrefutable evidence on the basis of *bona fide* quotations from recognized Masonic literature that Masonry and Christianity contradict each other like day and night. In his letter Rev. Hoyer writes:

Last year I instructed a young man, professor in our local Junior College, who was a Mason. He also claimed I did not know what I was talking about. I handed him the enclosed [statement referred

to above] with the request that if he find anything in that document not true, he should sign his name to a paper, letting me know what was not true, and I would do the same thing claiming that the enclosed was true as verified by the statements of the authors quoted on the questions listed and which were pertinent to our discussion. I handed the statement to him with the claim that this is true and these are the doctrines of Masonry.

A few days later the young man returned with the statement, "You got me."—At Christmas time, they now being located at another place, this man's wife notified me that he joined the Lutheran Church—an A. L. C., I believe—which formerly had refused him membership because of his membership with the Masons.

We have since checked the quotations in "Freemasonry Versus Christianity" against their sources and have discovered that fourteen out of a total of nineteen quotations agree in every detail with their sources. We could not check the remaining five quotations, since we have been unable until now to lay our hands on the sources. We may be absolutely sure Masonry and Christianity do not agree, and they never have agreed.

* * *

We have always believed with St. John that "the whole world lieth in wickedness" (1 John 5:19) and with Luther that among a thousand people there is hardly one Christian. It appears, however, that this universal wickedness is particularly overt and glaring in our day. It appears at times that moral corruption and corrosion can hardly progress farther than it has progressed. When we recall that, so eminent an editorial writer as Louis LaCoss of the *St. Louis Globe-Democrat* paints a lurid picture of public morals in his "The Low Estate of Public Morals"; when we recall that on February 26, 1951, Mr. Humelsine, Deputy Undersecretary of State, told the House Committee that the State Department had purged itself of 54 homosexuals in the preceding 12 months; when we read that in the previous year the State Department had got rid of 91 homosexuals (*Congressional Record—Appendix*, A2764, May 1, 1952); when we consider for a moment that so distinguished a journal as the *Atlantic Monthly* (June) has a full-page advertisement in which an unknown publishing company advertises Friedrich Nietzsche's scandalous *My Sister and I* (in this book, Nietzsche, according to one reviewer, "devotes the great majority of passages to sexual descriptions"); when we recall the recent scandals in the tax offices of high government officials; when

we think of the continuous flow of novels which, according to reviews, move as far as possible in the direction of pornographic literature, then we shudder at what is in store for our country. Senator Charles W. Tobey was not seeing ghosts when he recently wrote:

Ancient Greece, with all her culture and all her sciences and all her military strength, passed into oblivion, and her glory faded. There was the Roman Empire with its great temples and coliseum, but these have all crumbled into ruins; consider the ancient nation of Babylon, with all its riches, pomp, and circumstance.

History has a strong habit of repeating itself, and we Americans are not immune from reaping what we sow any more than the early nations centuries ago. Are we, too, to be weighed in the balances and found wanting?

Surely the time has come when churchmen and preachers must again preach the wrath of God from the housetops in all its severity and fearlessly condemn this wicked world because of sin and righteousness and judgment. Though we have no sympathy with such exposures—if that is what they are intended to be—as *Washington Confidential* and *United States Confidential*, Christians do have the solemn obligation to tell Americans that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" and that God may well be giving over the American people to a reprobate mind. Truly, God is love and His love is from everlasting, and because of that love He found a way to rescue man from sin and death and Satan. But God is also a consuming fire who will fearfully punish those who "tread under foot the Son of God and count the blood of the covenant, wherewith they were sanctified, an unholy thing, and do despite to the Spirit of grace." May we all be found faithful witnesses of the truth of God in the midst of this perverse and adulterous generation.

P. M. B.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

An agreement between the Evangelical Lutheran Church in Italy and the Evangelical Church in Germany (EKID) was signed in Rome by Bishop Otto Dibelius of Berlin, chairman of the EKID Council. . . . This marks the official recognition of the Italian Church which was established in 1949 by 13 Lutheran congregations, made up almost entirely of Germans. In the same year the new Church was admitted to membership in the Lutheran World Federation. . . . The new agreements provide for "friendly relations" between the two Churches; also for support by the German Church to strengthen Lutheran church work in Italy. * * *

Archbishop Richard J. Cushing of Boston issued a well-deserved and well-expressed rebuke to Dr. James B. Conant, president of Harvard University, who had recently, in an address to a regional convention of the American Association of School Administrators, contended that the growth of private schools was developing a dual system of education harmful to American democracy. Dr. Conant, the Archbishop said, "does not say, as some others have said, that he merely objects to tax help for children who attend independent schools—even parochial schools. He does not even suggest that his objection is to the standards maintained in such schools. He puts aside all such rhetoric, and for that, I think, we should be sincerely grateful to him. But he announces without qualification that his objection is to the parochial and private schools as such—he wants to close them all. . . . We build our schools out of the desire to include the knowledge of God in the minds of our children together with the knowledge of all things else . . . we declare war on no one's schools; but we reserve the right, both as Christians and American citizens, to promote the common good and to seek the salvation of our children through our own schools whenever and wherever these may be needed." . . . The Archbishop called the Harvard president's attention to the fact that during the past Harvard has received many grants from Massachusetts. "When the president of Harvard announces in 1952 that independent schools operated for religious reasons have introduced 'divisive attitudes' into the American community, while making not so much as a passing reference to the last 300 years of educational history in Massachusetts . . . then he is either indulging in high humor or in something considerably less attractive." Would President Conant propose that Harvard and other private universities be turned over to the State "to become citizens' colleges, to be operated in accordance with this newly found American principle of a single public school system

for all youth?" . . . As the point of the discussion the Archbishop urged that the educator's words "be a warning of the direction of the battle and of the accelerated speed with which it is being waged". . . . This statement of the Harvard president has caused excitement in various quarters and prompted statements in defense of private and religious schools not only by Roman Catholics but by private higher institutions (Dr. Kenneth C. M. Sills, president of Bowdoin College, Brunswick, Me.), the National Association of Evangelicals, Episcopalians (The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine in New York). It is pointed out that the assault on private schools "is made in the name of democracy when, in fact, what these people stand for is one of the greatest threats to democracy imaginable." "It is this freedom of education, among other things, that distinguishes true democracy from the totalitarian states. . . . Under totalitarian regimes they (private schools) are suppressed or restricted. In free nations they prosper. It can be said with much historical truth that the dividing line between freedom and dictatorship, between democracy and totalitarianism, is the private school." . . . Dr. Paul Austin Wolfe, moderator of the Presbytery of New York, warned: "The same people who proclaim today that democracy must have one school system will proclaim tomorrow that democracy must have one political party, one Church, one newspaper." . . . The New England Pastoral Conference of The Lutheran Church—Missouri Synod, meeting in Quincy, Mass., adopted a resolution stating: "We are grieved by the indiscriminate attacks on religious and private schools precipitated by the Harvard president."

* * *

One month's issue of *Religious News Service* records three cases of church building plans being stopped by court proceedings; families in the neighborhood object, basing their protests on the zoning regulations. One case is perhaps typical. The Michigan Supreme Court enjoined members of a church from erecting a new building in a residential district of Detroit. 13 landowners in the neighborhood had brought suit against it because the proposed church would "attract parking problems, bring about unnecessary noises, and otherwise upset the privacy of the residences in the area." The court ruled that a church "may not force its way into an area restricted to residential use." The pastor of the church said: "We cannot afford to carry this thing any further. It already has cost us two years time and a large amount of money. If the decision becomes a precedent—and you know how courts like to use precedents—any church building project might be stopped by two or three families in the neighborhood who object to

its erection." The church in question was Presbyterian; but the Lutherans, Methodists, Catholics and others were backing the members in their fight because "the decision affects all church groups in Michigan and might have national repercussions."

* * *

President Truman signed into law a joint Congressional resolution calling for an annual national Day of Prayer. The resolution requires the President to set aside and proclaim a "suitable day other than a Sunday" as an occasion when the people of the United States may "turn to God in prayer and meditation in churches, in groups, and as individuals." . . . The White House said the President will select the day soon, presumably after consulting with religious leaders, and will issue an appropriate proclamation.

* * *

There is in London a Catholic Introductions Bureau, established in 1948, which in the four years of its existence has been responsible for a total of 200 Catholic marriages. The Bureau is approved by the Archbishop of Westminster, Bernard Cardinal Griffin. . . . Officials of the agency insist that it is not a marriage bureau. Catholic men and women are introduced to each other, matched according to their similar attributes, professional standing, and interests; but the Bureau exerts no pressure toward marriage; once introduced, the couples are on their own. . . . No charges are made for the service, but a contribution toward the upkeep of the Bureau may be given. The officials are all non-salaried Catholics. . . . Not everyone who registers with the Bureau is matched, since there are fewer applications from men than from women.

* * *

"Publicity stunts," staged on New York's Fifth Avenue near St. Patrick's Cathedral and St. Thomas Church on Easter Sunday, were the cause of a bill introduced in the City Council to ban any "commercial business, advertising, or broadcasting activity" on a public street within 500 feet of a place of worship. News accounts of the Easter parade said that professional models used the sidewalks in front of the cathedral for "makeup" purposes between hat changes. A girl in black tights, advertising a hair lotion, pirouetted on a platform set up across the street from the cathedral's main entrance. The Protestant Council of New York later issued a statement protesting the "crass commercialism" in the Easter parade, declaring that the "unseemly demonstration" shocked church people and "cast a blot" on the city's reputation for respect of religion. "When models are displayed in tights in front of

our churches and use the steps of a cathedral as a theatrical dressing room; when Fifth Avenue is turned into a stage for the crassest commercialism of the hucksters of radio and television, the whole affair takes on the aspect of a Mardi gras, and this on a day of deepest religious significance." * * *

An international congress commemorating the 800th anniversary of the *Decretum of Gratianus* met in Rome. The *Decretum* was a collection of canonical decrees and excerpts from the Fathers of the Church and from Roman Law published around 1150. It was named after its author, Franciscus Gratianus, a 12th-century monk who is regarded as the founder of the science of canon law. . . . Delegates attending the congress were received in audience by Pope Pius XII. He told them that canon law has a "place of equal dignity with civil law." * * *

A two-day Lutheran Workshop on Public Relations was sponsored by Hama Divinity School of Wittenberg College and the Division of Public Relations of the National Lutheran Council in Springfield, Ohio. The meeting was attended by about 100 Lutheran pastors and theological students. The editor of the *Springfield Dispatch*, George A. Smallsreed, reminded them that never in the 500-year history of the printed word have Church and press needed each other so much as today. "Never before has religion been so encouraged, fostered, and disseminated by the field of communications as now. The underlying reason for this is that the press of America is aware that freedom of religion is being vigorously attacked throughout the world. The press is aware that its freedom is being challenged, but how aware of this is the Church? . . . Once the freedom of the printed word is taken away, it will not be long until the Church is back in the catacombs—or behind an Iron Curtain. . . . We are allies, and we must never forget it." . . . Maynard Kniskern, editor of the *Springfield Sun*, told the workshop that "the Church is most newsworthy when it is being the Church—not when it tries to be primarily a fund-raising organization, a 'do-gooding' society, or a social club. The Christian religion is the Church's reason for existence, and the Church's newsworthiness lies in the practice and proclamation of that faith. . . . The public and the press reflect an ever-growing interest in the themes of Lent, Easter, Christmas, and the other great church seasons. Don't listen to those who advise you to be constantly striving for something 'new' in order to make news or to people who suggest you get something more exciting than the Nicene Creed—as though there were something more

exciting than the Nicene Creed. . . . It is among intellectuals generally that the growth of interest in religion is most evident—and to such people, items about tea parties in the parish hall are not religious news." . . . The Rev. Oswald C. J. Hoffmann, Director of Public Relations for The Lutheran Church—Missouri Synod, concluded: "The Church can be interpreted only in terms of what it stands for—the fact that Jesus Christ died for the sins of the world and rose again that we might live."

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A charge that the Legion of Decency "is more interested in the suppression of non-Catholic ideas than it is with preventing or eliminating obscenity" was made by Mrs. Vashti McCollum to a conference of Protestants and Other Americans United for Separation of Church and State meeting in Washington, D. C. Among others, the film "The Miracle" was mentioned, which had been approved for showing in New York State, but suppressed later "on the sole ground that Cardinal Spellman has called it blasphemous of Catholic doctrine."—Mrs. McCollum was plaintiff in the case at Champaign, Ill., which led to the Supreme Court's decision outlawing released-time religious instruction classes in public schools. Her charge might therefore be regarded as not altogether unprejudiced. At the same time a number of instances might be mentioned to show that the Legion of Decency does not regard historical inaccuracies and even downright frauds as "indecent."

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A survey made by the National Council of Churches revealed that more Protestant children in the United States are attending church-sponsored elementary and pre-elementary schools than ever before. Enrollment in Protestant church schools on the pre-high school level has increased 61 per cent during the past 15 years. Currently more than 186,000 children are enrolled in some 3,000 such schools. The largest number of day schools are maintained by The Lutheran Church—Missouri Synod: 1,164 schools with an enrollment of about 100,000. The Lutheran Joint Synod of Wisconsin has 188 schools, and other Lutheran groups 58. Other denominations which sponsor day schools are the Seventh-Day Adventists with 919; Mennonites, 547; Christian Reformed Church, 156; Presbyterian Church in the U. S. (Southern), 125; Protestant Episcopal Church, 100; Baptist groups, 15. Other Churches account for an additional 122.

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Dr. Samuel M. Zwemer, the well-known missionary to the Moslem world and author of many books on Islam, departed this life on April 2 at the age of 85 years.

THEO. HOYER