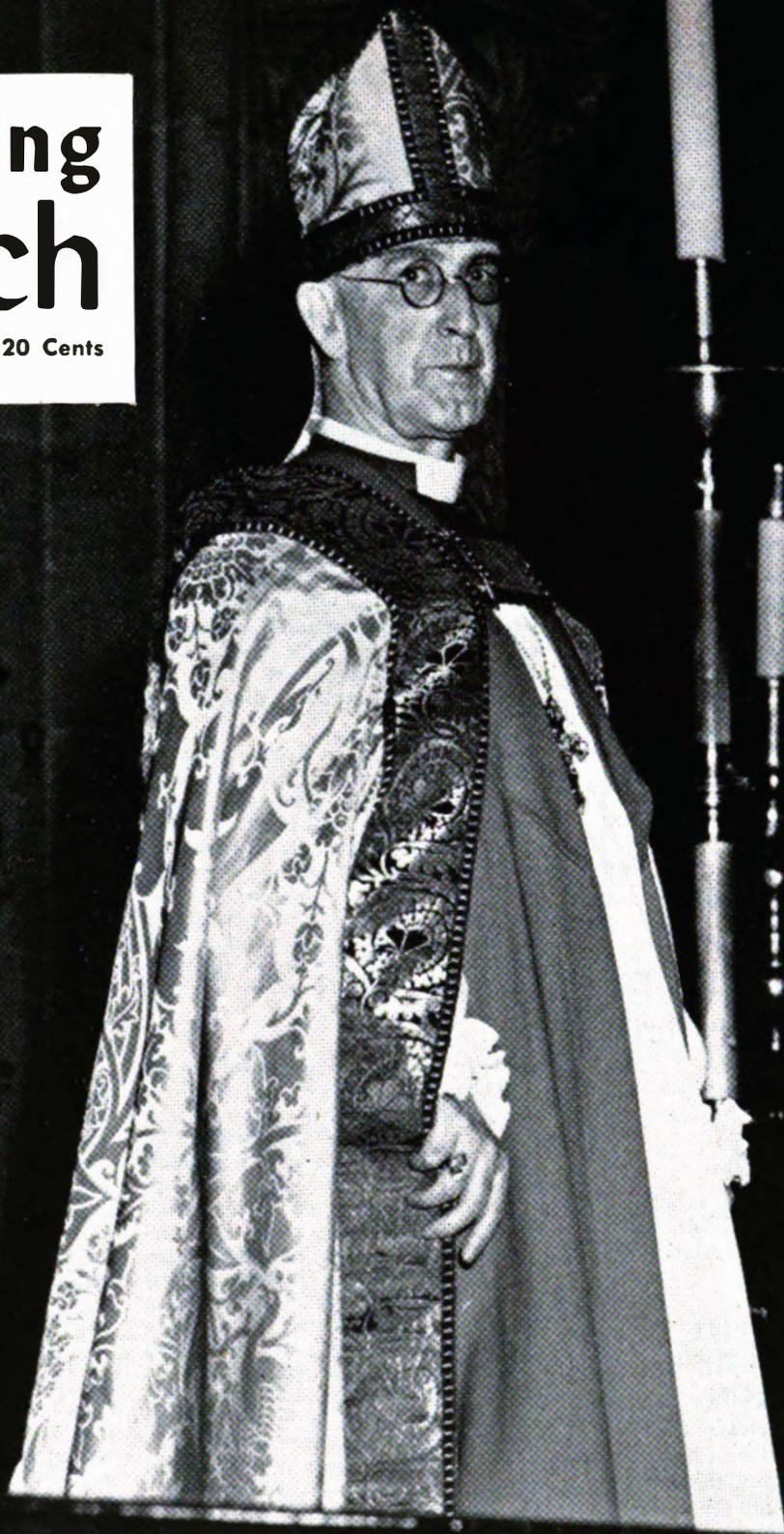


The Living Church

August 15, 1954

Price 20 Cents



THE ARCHBISHOP OF CANTERBURY: Qualifying tests or creative gifts? [p. 4].

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THOUGH political freedom is important, it is only one of the areas of freedom. I remember standing on a street corner in Hitler's Germany one starry night in 1939 and watching an old scalawag who was weaving down the street with an umbrella over his head (to ward off falling stars, perhaps), and singing at the top of his lungs. In the average American city he would have been gathered up by the police within two blocks; but in Naziland he was left alone and went singing until his voice died away in the distance.

IN AMERICA, freedom to be undignified does not rank very high on our scale of values. When we speak of freedom, we generally refer to the things that pertain to our dignity — our convictions, religious, political, philosophical; our rights (like those proclaimed by the wren in his tumultuous song) to a personal nesting site and feeding ground.

YET there is more to freedom than the fact that it helps us to be secure in the enjoyment of some other good thing, intellectual or material. It is not merely a means to the attainment of democracy or economic well-being, but a good in itself. Certainly, it is one of the great key-words of the Christian religion, an underlying theme of the writings of St. John and St. Paul, and one of the boundaries set by God Himself to His own dealings with men.

CHRIST was a "stumbling block" to the Jews because of this very fact. Every time His mission seemed to be in a position to compel popular support He let down His followers dreadfully by refusing to use compulsion. From the temptations in the wilderness to the Crucifixion and on through to the Resurrection and Ascension, the only compulsion to faith in Him which He permitted was the inward compulsion of love. Freedom was one of the absolutely basic themes of His ministry, along with truth and love and righteousness, and the mystery of the Cross is that the only way to live for such absolutes is to die for them — to accept the consequences of unworldliness and leave the issue in God's hands.

A GENERATION that is now growing grey and creaky in the joints believed in freedom in an equally absolute sense. The word for it was "self-expression," and in today's world it is rather hard to remember how right and beautiful and logical self-expression once seemed to be. There were only one or two things wrong with it as an ideal — and the most obvious of these was that we failed to look at the price-tag.

THE PRICE of freedom is the Cross, as we all know only too well today, with crosses by the thousands marking the graves of those who died to preserve

what we no longer can bring ourselves to describe as our right to "self-expression." The price seems high; it even has the aspects of a swindle — one person is required to pay for freedom and another person is the one to enjoy it.

WE CAN STILL enjoy our great freedoms, those that pertain to our national way of life, our spiritual integrity, our part in the expression of universal right and wrong; but our little freedoms, our personal joys, our self-expression, have become something of an embarrassment to us. Singing in the streets strikes us as a form of insanity rather than an enjoyment of the holy gift of freedom.

HERE we may come to the other error in the idea of self-expression — the underlying notion that each self is, in the words of John Donne made popular by Hemingway, "an island intire of itself." Not only does the bell that tolls for one toll for all, but the flower that opens for one opens for all; we are members of one another, through Christ, not only in our miseries but in our joys.

THE SAINTS, those who have learned that they are part of the human race, are characterized by a joyful, natural, and abundant self-expression. Whether they are personally poor or wealthy makes very little difference to them because the joys and sorrows they experience are universal joys and sorrows. The point of every man's life is not to be found in his mundane situation, but in the fact that God created a whole world for him to enjoy and, when he went wrong, came down to restore to him the freedom to enjoy it. "Self-expression" is what we were created for; but self-expression can bring us joy only if the self that is expressed finds its reason for being in loving God and loving our neighbors.

OUR MOST DIRE bondage is bondage to ourselves; and until we begin to escape from that bondage, other restrictions on our freedom are comparatively inconsequential. Then we, like the saints, can enjoy not only big pompous freedoms but little silly ones. Indeed, "silliness" is just the Anglo-Saxon word for holiness.

QUITE a few readers have told me that they were saving some installments of "Sorts and Conditions," and some have expressed a wish for the publication of the better ones in book form. If you happen to be one such, I would appreciate a postcard telling me which columns you would particularly like to see included in such a book. So far, no book publisher has shown any excitement over the idea, however, so don't take this as an announcement that such a book will actually be published!

PETER DAY.



Talks With Teachers

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



The Living Church

Established 1878

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Checking Up on Ourselves

WITH all the talk about the "new" in education, we might well pause and ask, "What have the 'old' methods actually accomplished?" Here, in (and out) of our pews are the men and women who, a few years ago, came through our Church schools. Do they know the Faith? A scientific way to evaluate our past efforts would seem to be to give an over-all test to representative groups of boys and girls just completing their formal parish education.

Such a test was made this summer at the senior youth camp in the diocese of Fond du Lac, Camp Robinhood. Seventy-two teen age boys and girls, from 22 parishes, were asked, in the opening ten minutes of each morning session, to take tests aimed at determining their knowledge and attitudes.*

The first two tests covered the New and Old Testaments, and dealt with purely factual details — you either knew the names and events, or you didn't. Half of them thought that Jesus appeared to His disciples at Pentecost, and that the Sanhedrin was a Jewish temple. Nearly everyone knew that Adam and Eve were driven out because they disobeyed God; but 85% thought that Moses led the children of Israel into the Promised Land. The replies "revealed a wide degree of fuzziness concerning the dramatis personae and chronology of the Bible narratives."

The 25 problems in ethical-moral judgments included, "Cheating a railroad is as much a sin as cheating a person," and "The Golden Rule applies to individuals, but not to cities and states." They were asked to check "True" or "False." Opinions differed, but a large majority showed that they knew how to apply Christian ideals.

The test on the Catechism and Church seasons revealed the same wide range of knowledge and ignorance. Only six had a perfect score. The most serious mistakes were on the answers to "Who gave you this name?" This indicates that, in these 22 parishes at least, the catechism is no longer memorized verbatim.

The test on Church nomenclature

showed that only five knew all the terms, but the general rating is high. Does this mean that our clergy are more careful to equip their children with a vocabulary including "amice" and "chasuble," than "redemption" and "salvation"?

The final test was designed to reveal opinions and attitudes toward Church going, and what help they expected from



the Church school. This was illuminating, though difficult to tabulate.

How did this group compare with others? On the first three tests the examiner fortunately could compare his group with the same tests given to 1,767 pupils, which had included children from other churches. On the New Testament and ethical-moral tests, the Fond du Lac Episcopalians were notably higher. But on the Old Testament they were lower. This would indicate (as we well know) that we have been relaxing our teaching of Old Testament stories in favor of Churchly subjects.

This effort to evaluate the recent educational efforts of a diocese is significant. We wish it might be done everywhere, in test areas, even on a Church-wide scale. It should be appreciated that, in truth, this group of youngsters at camp were not the ones being tested. The entire machinery of education in each parish, in the diocese, and in the policies and methods of our Church over the past dozen years was actually being called upon to show its products. How good has the system been? What was it trying to accomplish?

This was also a testing of the whole world in which these children had lived, their home, school, and all the media of opinion to which they had been exposed day by day. But the six tests point to something else: What are our real goals? Facts of Biblical or Church lore? Opinions and working ideals? Devotional attitudes and skills? Social outlook?

We will begin to get the results we want when we decide what we want.

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August

- 9th Sunday after Trinity. World Council of Churches Second Assembly, Evanston, Ill., to 31st. Church and Group Life Laboratory, Rowland Hall, Salt Lake City, Utah, to 27th.
- 10th Sunday after Trinity.
- St. Bartholomew.
- Secondary Christian Teachers Meeting, Seabury House, Greenwich, Conn., to 28th.
- 11th Sunday after Trinity.

September

- 12th Sunday after Trinity.
- 13th Sunday after Trinity.
- General Board meeting, National Council of Churches, New York City, to 15th.
- 14th Sunday after Trinity.
- St. Matthew.
- 15th Sunday after Trinity.
- North Conway Conference on Alcoholism, North Conway, N. H., to 28th.
- St. Michael and All Angels.

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

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NINTH SUNDAY AFTER TRINITY

Never was a time, says the Archbishop of Canterbury, that the contribution of its tradition by the Anglican Communion was more needed for saving the world.

The truth shall make you free

The Opening Address of the Anglican Congress

By the Most Rev. Geoffrey Francis Fisher^{*}

Archbishop of Canterbury, Primate of All England

"If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free."

St. John 8: 31, 32.

IN THE symbol or badge which has been chosen for our Anglican Congress appear the words:

hē alētheia eleutherōsei hymās.

The truth shall make you free.

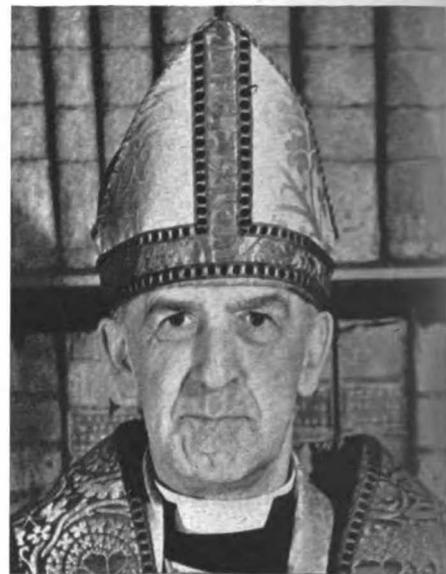
Whoever chose these words, chose well. For they take us straight to the heart of the Christian Gospel, of the Church's task in the world and of the world's predicament. God's truth and that alone can liberate men from the chains and fetters which they impose upon themselves. Man's freedom cannot be had or sustained by any man-made endeavor but only by obedience to God's truth.

Truth is apprehended by reason: but all Christians will add, as St. John does—not by reason *alone*. Truth for the Christian is more a moral than an intellectual possession. It involves the response of the whole man. Truth is to

be learned by discipleship, to be translated into action, to be lived. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth." Reason and experience and action, all related to Christ as Lord, are needed if we are to know the truth which sets men free. Our Lord who is the Truth, is also the Way and the Life.

Hence it is that truth and freedom are inseparable: they are moral qualities inspired by Christ and governing the relation of men to Nature, to one another, and to God. They cannot be separated without ceasing to be themselves.

Freedom without truth or at least some reaching after truth, becomes the freedom of the Gadarene swine. It is only too easy to illustrate the way in which through history up to this very day one freedom after another, obtained by the energy and inventiveness of the questing spirit of man, but undisciplined by truth, has been cheapened or debased, till it becomes not a freedom at all but a spiritual bondage. Equally, truth without the responsibilities of freedom is not in any significant or saving sense truth.



DR. FISHER

Are Sacraments, Scriptures, and Ministry tests of the true Church?

What the scientist knows about atomic energy is not in its proper sense truth. For truth must include not only the truth to be known, but the truth to be done; not only the scientific knowledge which can split the atom but the moral decision to use the energy so liberated only in accordance with God's will. Only truth in that sense can set men free from the fetters of their own science and of their own sin. So freedom without the restraints of truth, and truth without the free decisions of responsible action both become unfreedoms and untruths, and in the proper sense demoralizing.

As in the secular world, so too in the Church of Christ. Its checkered history shows on the one side how the freedom bought for us by Christ can lose touch with the stabilizing truth of Christian reason, Catholic experience and personal discipleship until it becomes so formless as to be featureless, and so misguided as to be an enemy to truth. On the other side in their passion to serve truth men can allow their truth to lose touch with the liberating elements of reason, experience and evangelical discipleship, until it loses that moral probity and power without which freedom cannot breathe.

From its first beginnings until now

^{*}TUNING IN: ¶The last Anglican Congress (which was also the first) was held in London in 1908, nearly a half century ago. It was presided over by the Most Rev. Randall Thomas Davidson, 96th Archbishop of Canterbury (St. Augustine of

Canterbury, A.D. 597-604, was the first). Dr. Davidson was succeeded, in 1928, by Dr. Lang, who in turn (1942) was succeeded by Dr. Temple, whose untimely death led to Dr. Fisher's succession, in 1945, as the 99th occupant of the primatial see

the whole Church has been engaged in the tensions of this twofold struggle, to keep God's revealed truth free from man-made fetters, and to keep Christian freedom always subject to God's truth. The right balance, so essential for the Church's faithful witness, has never yet been achieved for long. The ecumenical movement is a declaration of faith that Christ means it to be achieved and calls his people to reach out to it by a more faithful discipleship, a declaration that no Christian Communion can achieve this balance alone or apart from the others, and that the call to all the Churches is to seek it together in the fellowship of their faith in Christ. For indeed as our Saviour plainly taught us, without unity rooted in Christian truth and freedom and by them made alive, the Church's work for God in the world is always hampered and often frustrated.

In the search for this unity, the Anglican Communion has been fashioned both by its history and, as we deeply believe, also by the wise purposes of God to take an honorable part and to make a fruitful contribution. From St. Aidan and the Celtic Church, from St. Augustine, from Theodore of Tarsus onwards, first in England and then the world over, the history of the Anglican Communion shows it as the champion both of God's freedom and of God's truth, now vindicating the liberty of the Gospel against the imposition of unfreedoms claiming to be truth, now preserving the truth of Catholic faith and order against encroachments upon truth in the name of freedom. We have failed as the rest of Christendom has failed to strike the true balance. But our history has never let us for long forget the tensions. Perhaps we hold in our one fellowship more of the diverse elements which create the tension, and live at closer quarters with them, than is the case in any other Communion in Christendom. The sense of a synthesis, in Christ, of truth and freedom always to be sought for, sometimes in sight, partially and fitfully possessed, has entered deeply into the Anglican tradition.

We possess for our corporate life certain principles which are part indeed of the living experience of the whole Catholic Church, and are vital for truth as for freedom. One formulation of them, which has played a great part in our own Communion and in the Church at large, was first made here in the Episcopal Church of the United States and led to what is widely known as the Lambeth Quadrilateral. Therein are named four formative possessions of the Church, namely the Scriptures, the Creeds, the Dominical Sacraments, and the Ministry. Since the Creeds are only summary descriptions of the revealed truth of God's Word spoken in Christ, we may for my present purpose reduce

the four terms of the Quadrilateral to three, the Scriptures, the Sacraments, and the Ministry.

The Lambeth Formula was, I think, meant to set down the minimum requirements without which there could not be a properly constituted Church. Then and for long afterwards these terms were thought of in that sense, as qualifying standards which some Churches possessed and others did not and which were to be considered by the methods of theological analysis, dissection, definition, and by negotiation and interchurch diplomacy.

Is it untrue to say that that stage is now passing into another in which Word and Sacraments and Ministry are regarded not as qualifying tests, with a class list of passes of failures, but as gifts of Christ, given by Him to His Church to be creative of life in Him, and to lead His Church into the fullness of freedom and truth? If we so regard them, no Church in Christendom uses all three of these creative gifts in the right proportions to one another, or to the full extent of what Christ wants to do with them. Every one of the main Christian Communion uses them all in some degree, and in some degree misuses them. If they are tests, no Church passes with honors the test of using Scripture, Sacraments, and Ministry wholly according to the mind of Christ. If they are creative gifts to be revealed in growing truth and freedom, then the Churches should with humility for their own shortcomings and eagerness to help one another be concerned above all to work out for themselves and for each

other a better use of them. Indeed the real glory of this period of the Church's history and the ecumenical movement is to be found here. As the Churches draw closer together in Christian actions of fellowship, of charity, and witness to Christ, they are refining the true function of the Ministry as essentially a means of growth into the life in Christ and the unity of His Church. When truth is *done*, freedom is given its increase.

Of these three gifts, in Anglican tradition as elsewhere, Scripture and Creed come first as the source and safeguard of doctrine. "If ye continue in my word" said our Lord, "then are ye my disciples indeed and ye shall know the truth." Our surest access to the Word of Christ from the creation to his coming in the flesh and on to the first consequences of His Incarnate Life, is in the Scriptures. Through the centuries traditions, ideas, fashions of thought and taste succeed one another, sometimes correcting distortions of an earlier age, sometimes adding distortions of their own. Holy Scripture is there for all who look to Christ and for all time. All Churches use Holy Scripture: no doubt all to some extent misuse it. It can be made into an Idol, a false witness or a medley of confused voices and uncertain interpretations. But Christ has given it to the Church to be creative, a perpetual fount of new vision of God and of new life in Christ.

The Holy Spirit does in fact again and again through some Church or group of Churchmen save Christendom from
(Continued on page 21)



The oldest church in the western hemisphere (established as a church of the Anglican Communion): St. Peter's, the town of St. George's, Bermuda. Her Majesty, Queen Elizabeth II, visited St. Peter's during her 24-hour visit to the islands last November 24th. She is last leaving the church between the Governor of Bermuda, Sir Alexander Hood (on her left), and the Ven. John Stow, rector of St. Peter's and archdeacon of Bermuda. The Duke of Edinburgh follows with the Mayor of St. George's, the Hon. Leon Fox.

OPENING SERVICE

The Absent Delegation

Ten thousand persons witnessed the opening service of the second international Anglican Congress in the Minneapolis Auditorium on the evening of August 4th. The huge audience witnessed a procession of 670 bishops, priests, and laymen, and heard the opening address of the Congress by the Archbishop of Canterbury, Dr. Fisher [see page 4].

The measured march of the clergy (who wore choir garb — no copes and miters) through the vast auditorium, to the full throated singing of the congregation led by a 150-voice choir, was precision-timed by procession-perfectionist Canon Edward West, canon-sacrist of the Cathedral of St. John the Divine, New York City.

To emphasize the absence of the China delegation, barred by the Iron Curtain from attending the Congress, a gap was left in the procession, and marked by a teen-age acolyte carrying the banner of China. An audible gasp was released by the audience as the impact of the vacant space behind the banner was felt. Canon West himself praised the concentration on detail and poise of the acolytes which made the effect possible. (Acolytes from the diocese of Minnesota, 53 in all, led each national delegation).

The Bishops were seated on the auditorium stage in rows slanting inward toward a high altar modeled after the altar of the New York Cathedral and equipped with that altar's frontal, candlesticks, and cross. Above the altar hung the polychrome seal of the Congress, four feet in diameter, which was designed by Canon West. The Greek words of the seal (translated: "The Truth shall make you free") provided the text of Dr. Fisher's address.

The procession entered to the strains of "The God of Abraham praise," and "Ye watchers and ye holy ones." After a bidding by the Presiding Bishop the vast congregation said the Creed. After another bidding, the Lord's Prayer was repeated; next came a bidding to thanksgiving for the Holy Spirit and the Doxology.

The Lesson, from Hebrews, chapter 11, was read by the Bishop of Connecticut. After another hymn the Presiding Bishop spoke [see L. C., August 8th for text of his address].

The hymn, "The Church's one foundation," was sung before the Archbishop's greeting, and then the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, invited an offering which was intended for work of the Church in the

Province of West Africa and for refugee work in the diocese of Hong Kong. There were other hymns and prayers said by Dr. Fisher.

Canon West was master of ceremonies, the Rev. Vernon E. Johnson, rector of St. Paul's Church, Minneapolis, was chief marshal; and Walter Bush of St. Luke's, Minneapolis, was lay chairman of the program. The special choir was directed by Dr. Norman Johnson of Gethsemane Church, Minneapolis, and was augmented by the choir of St. Mark's Cathedral. Two anthems were sung: "With a voice of singing," by Martin Shaw, and the traditional Netherlands "Prayer of thanksgiving" (Hymnal 315) arranged by Valerius-Kremser. Organists who took part were Mrs. Richard Manning, Miss Jean Curry McIntyre, and Edward Berryman.

The worshipful attitude of the vast audience, which included thousands of

non-Churchmen who came in after space allotted by ticket had been taken, was noticeable and symbolic of the total way in which the Twin Cities have welcomed the Congress with solemn appreciation of its significance.

At a meeting of press representative given by the Minneapolis *Star* at the Minnekahda Club, August 5th, Bishop Sherrill and Bishop Keeler cited the part played by the local press, beginning months ago, in preparing the city to receive the Congress.

Order of the auditorium procession at the opening service was:

St. Mark's Cathedral Choir and 100 clergy; extra-provincial dioceses; West Africa; blank space for China where delegates would have marched; Japan, West Indies, South Africa, New Zealand, Australia, and Tasmania; India, Pakistan, Burma, and Ceylon; Canada, United States, Scotland, Ireland, Wales, England.



All races are represented in the Anglican Communion, as are many nations and cultures. One of the Communion's missionary areas is the Republic of Liberia (about the size of Pennsylvania) in West Africa. The congregation pictured here is that of the Chapel of Cuttington College. With its Divinity School, the college is an institution of the missionary district of Liberia. Bishop is the Rt. Rev. Bravid Washington Harris, one of the major speakers at the Anglican Congress.

Most Liberians (7341 of the 1,600,000 of them are Churchpeople) live along their 350-mile coast, where soil is suitable for growing coffee. Not far from the coast, where plateaus and mountains

rise, a dense forest begins and covers most of the rest of the country which is about the size of the state of Pennsylvania.

Under the jurisdiction of the American Episcopal Church, the district of Liberia observed its 100th anniversary four years ago. It has 51 parishes and missions and 27 clergy. District institutions, beside the college, include a number of schools, a leper colony, and a hospital.

The Holy Cross Mission, in the interior, itself operates six schools and a hospital, which are staffed by priests of the Order of the Holy Cross, six sisters of the Community of the Holy Name, and two physicians.

then the Bishop of Minnesota and Dr. P. M. Dawley (who will edit the Report of Proceedings of the Congress), and the Rev. Canon John V. Butler, chairman of the Subcommittee on Publicity for Congress.

Torches preceded the Archbishop of Melbourne, the Archbishop of British Columbia, the Archbishop of Moosonee, and the Archbishop of Quebec. After a cross and more torches came the Presiding Bishop of Japan, the Archbishop of the West Indies, Archbishop of Sydney, the Metropolitan of India, and the Primate of Canada, the Primus of Scotland, the Archbishop of Dublin, the Presiding Bishop of the United States, and the Archbishop of Canterbury. The procession was concluded by chaplains: the Rev. R. S. K. Seeley, the Rev. John Heuss, the Rev. Anson Phelps Stokes, and the Rev. C. Rankin Barnes.

EPISCOPATE

No More Organization

The less central organization the better, said the Archbishop of Canterbury in a press interview preceding the Anglican Congress. He explained:

"I hope that we shall come out of this Congress with no more organization than we now have. We should go along as brothers, we members of the sister Churches."

In reply to the question of what results could be expected from the Congress, the Archbishop said:

"The particular vocation of the Anglican Communion is to give something that no other Church can give. The topics of the Congress give the idea: Our Vocation, Our Worship, Our Message, Our Work. We hope that all will go away with a clearer idea of our faith and our ways."

Questions on the Church in general included one on whether or not there is an increase in the ministry, and an explanation on the Central Advisory Council of Training for the Ministry.

Concerning the ministry, the Archbishop replied that there is a shortage, even though after the war there was an enormous increase. He added, "But those who do come are first class."

The Central Advisory Council of Training for the Ministry was explained by the Archbishop as a system by which candidates go before members of the Council, who live with the candidates for a short time, and study them. They then recommend to the bishops of the candidates what action to take about admitting such candidates. He said:

"But any bishop may use his own judgment. He is not wise if he does: CACTM knows best. Some people do say, 'Leave this matter to the bishops.' Yet these same people don't leave anything to the bishops, if they can help it."

Asked about the recent visit of Billy

Graham to his country, the Archbishop said:

"I attended one of his meetings, said a prayer, and gave a blessing. The return to religion began before he came. His complete sincerity and his complete humility were his great powers. That is unusual in this field. He used only the ordinary weapons of an honest, sincere man. Many were deeply moved and helped. It was notable that none came away mocking, even among those who were not reached. A significant part of his message was his urging the people to work with their Churches, whatever the special faith. He knew that the Christian life must be lived in fellowship, not alone."

In reply to the question if there wasn't considerable anti-American feeling in England, he said:

"If anyone criticizes anyone in these days, he is called 'anti.' Great Britain is no more anti-American than America is anti-British. Friends should criticize one another. That is a constructive procedure. England and America are friends."

The Archbishop said that the Church is working for peace through its members:

"It is important that those members should respect one another. We must all be careful not to join any party in the Church. The Church is there to bless all her members, and all others who wish to be blessed. It is not for her members to sign on any dotted line."

Unexpectedly firm in his answer to a question about Queen Elizabeth's religion, the Archbishop said:

"I shall say nothing at all about that."

say. He was an odd combination of the good, bad, and indifferent. The Reformation came in a certain way partly because of Henry VIII. If he had been different, it would have come in another way. But the Reformation would have come."

VOCATION

"Everything That I Am"

"I owe everything that I am to the Church of England," the Bishop of London, Dr. Wand, told the Anglican Congress. "It is not possible for me to criticize my Church any more than it would be possible or seemly for me to criticize my mother. I love and revere my Church as my mother; and as I have lived in that Church, I hope to die in it."

Dr. Wand delivered the first major address of the first of four topics to be considered by the Congress, on the morning of Thursday, August 5th. Dr. Wand's address was preceded by speeches by the Mayor of Minneapolis and the Governor of Minnesota, marking the first general session of the Congress.

In the second half of his hour-long speech the Bishop of London departed considerably from the advance text [L. C., August 8th].

He emphasized the essential unity of the Anglican Communion and the independence of the many Churches belonging to it. Until the United States had its own bishops, he said, all the various branches of the Church of England in the world were under that Church.

In time, Dr. Wand went on, other countries had their own organizations,

Reporters

So that LIVING CHURCH readers may have complete and accurate reports of the Anglican Congress with the greatest possible speed, copy is being wired, telephoned, and, when deadlines allow, mailed to the magazine office in Milwaukee as soon as it is turned out in Minneapolis.

L.C. reporters on the scene in Minneapolis include Miss Elizabeth

McCracken, associate editor, and the Rev. John Knoble, Minnesota correspondent. In this week's issue Miss McCracken reports on major addresses at the general sessions, a luncheon honoring the wives of the Archbishop of Canterbury and the Presiding Bishop, and a press interview with the Archbishop of Canterbury. Fr. Knoble covers the opening service.

There is too much curiosity about the private lives of other people. But I will, on second thought, say just this: the Queen is a good Christian and a good Churchwoman."

The last question brought a laugh: "What about Henry VIII?"

The Archbishop joined in the laugh and said:

"I should describe Henry VIII as a symptom, whether for good or ill I cannot

with their own bishops, but still the Church was all one family.

Dr. Wand spoke earnestly of the different types of Churchmanship in the Anglican Communion and in each one of its Churches. He mentioned the stress sometimes caused by criticisms and differences. It was at this point that Dr. Wand gave his personal testimonial to the Church of England. There was prolonged and tremendous applause as he concluded.

Life, Power, Motion

The amazing structure of the Anglican Communion, unified, though not centrally organized, was described for the Anglican Congress by the Archbishop of Quebec, the Most Rev. Philip Carrington.

"The Anglican Communion possesses no central executive or secretariat," he said. "It has no authority which exercises jurisdiction over its regional Churches. The legal mind has expressed itself very fully in Anglicanism; but so far it has not entered into the field of inter-regional or inter-provincial relations." He said:

"We also have the Lambeth Conference, but by a constitutional paradox this body has no legislative or administrative powers. Yet the Lambeth Conference has a structural feature. It enables the bishops to review problems and possibilities together, to register agreement, and so promote harmonious and well-considered action throughout the whole Communion.

"A second unifying feature is the see of Canterbury. There is no question about the loyalty and affection with which we regard the Archbishop, whether we think of the historic succession from St. Augustine, or of the present occupant of his throne. But, factually, he has no jurisdiction over the whole Communion. His position of preeminence would appear to rest on long-continued historic tradition, which has steadily increased in dignity with the expansion of the Anglican Communion.

"We do possess a common standard of Christian life and behavior in the Book of Common Prayer. The Prayer Book is, so to speak, our charter. It would seem, therefore, that the 'structure' of the Anglican Communion depends upon an organic spiritual principle in the Church which propagates itself in a recognizably identical way from generation to genera-

tion. The unity of the one Body is the creation of the one spirit—the life and power and motion which comes from God."

Dr. Carrington's address, delivered on the afternoon of August 5th, was the second major address on the topic, "Our Vocation."

Variety with Unity

Relevant to the imminent (August 15th to 31st) World Council of Churches Assembly in Evanston, Ill., was the address to the Anglican Congress of the Rev. J. P. Hickinbotham, professor of theology in University College of the Gold Coast, Africa. Speaking, under the topic "Our Vocation," on "Our Place [as Anglicans] in Christendom and Our Relations with Other Communions," Dr. Hickinbotham made the second, and last, address on the afternoon of August 5th. He said:

"The theme allotted to me reminds us, as the imminence of the World Council Assembly reminds us, that our Anglican Communion is only a minute fraction of the total company of Christians on earth which we call Christendom. If we let ourselves imagine that Christendom revolved around us we should only make ourselves ridiculous. But though our place be small, it may not be altogether without significance.

"What is our distinctive contribution to the reunited Church of the future? I believe that we are increasingly coming to recognize that if we have any special insight into the Christian truth to offer it is in this matter of the combination of variety with unity. The Amsterdam World Council Assembly was surely right in describing the chasm between 'Catholic' and 'Protestant' traditions as our 'deepest difference.'

"Yet the Anglican Communion succeeds more fully perhaps than any other in holding these two traditions together in one spiritual and visible fellowship."

W.A. LUNCHEON Oneness of Communion

The oneness of the Anglican Communion and the opportunity for women in the life and work of the Church were emphasized by Mrs. Henry Knox Sherrill, wife of the Presiding Bishop, and Mrs. Geoffrey Francis Fisher, wife of the Archbishop of Canterbury, at a luncheon given in their honor by the Minnesota Woman's Auxiliary August 5th.

An estimated 600 women, including the wives of delegates, attended the luncheon and heard Mrs. Sherrill, the first speaker, illustrate the oneness of the Anglican Communion by saying:

"Surely this gathering makes us acutely aware that no matter what part of the world we may live in, we are truly just one

Church family of the Anglican Communion. . . . Last year, when it was my great privilege to be with my husband on his visits to Alaska, the Hawaiian Islands, and the Far East, that strong sense of belonging to one family in Christ enveloped us constantly, and made us feel at home wherever we went."

Mrs. Sherrill introduced Mrs. Fisher who said:

"I imagine two questions are present in our minds: first, how far women are being given opportunities for making a full contribution by using their gifts as 'very members' of the mystical Body of Christ; and, second, how fully they are using all the opportunities for service available to them—or, to put it more strongly, how far they are in fact responding to the Call of our Lord through His Church to follow Him and continue His work. . . .

Christian women as well as Christian men go out day by day to offices, shops, firms, schools, hospital—whither He would most certainly come—as administrators, colleagues, servants of others, writers, speakers, members of Parliament, mayors, or simply on a shopping expedition, or to a social gathering. . . . All our contacts are fraught with the possibility of witness and service. Here we can truly say every opportunity is given, but how feebly we accept the challenge, how often we run away from it!

"Why this is so I think must be for two or three reasons: first, because we think we do not know enough about the Christian faith and the doctrine of the Church; second, because our own faith is not absolute; third, because of our normal social inhibitions which make us hesitate to force our experiences and our faith upon other people. . . . We are poor evangelists because we do not care enough about other people. . . . We need to pray for the spirit of compassion that we may care more deeply."



MRS. SHERRILL
At home, wherever we are.



MRS. FISHER
In offices, shops, and schools.

CONVENTION

Site Change

The standing committee of the diocese of Albany has recommended, in a resolution, that the 1955 General Convention site be changed from Honolulu to a centrally located place, so as to cut down expenses and permit a larger attendance.

The choice of Honolulu was deemed unwise by the committee for four reasons—the present fund-raising campaign of the Church, the amount of traveling expense, the limited attendance because of personal cost, and the false impression it will give of the Church's resources.

Copies of the resolution were sent the Presiding Bishop, Bishops of the Church, and standing committees.

ILAFO

Hopes — False and True

By the Rev. FRANCIS C. LIGHTBOURN

A Bulgarian Orthodox archbishop, a Swiss Old Catholic priest, a German Lutheran minister, and a pastor of the Dutch Reformed Church, with about 20 Anglicans, made up the conference of the International League of Apostolic Faith and Order (ILAFO), which met at DeKoven Foundation, Racine, Wis., July 26th-30th, under the chairmanship of Bishop Brady, Coadjutor of Fond du Lac.

ILAFO, founded at the third World Conference on Faith and Order held at Lund, Sweden, 1952, aims to draw together Catholics and Catholic-minded Christians wherever found. Thus the "Hilversum Convent"—consisting of about 500 pastors and laymen who are trying to catholicize the Dutch Reformed Church from within—was represented at Racine by Pastor J. M. Gerritsen, Wichmond Geld, Holland.

A similar movement among Lutherans in Germany was represented by the Rev. W. Drobnitsky. (Fr. Drobnitsky, though acquainted with English, preferred at the discussions to address the group in German, with the Rev. H. Karl Lutge, Ph.D., rector of St. Saviour's, Maspeth, N. Y., and American representative of ILAFO, as interpreter.)

Theme of the Conference was "Christ, the Hope of the World, in Relation to the Nature of His Body, the Church." This was opened by a paper by the Rev. Everett Bosshard, of the Church of St. Mary the Virgin, New York, which contrasted the false hopes and philoso-



ILAFO CONFEREES
High is not high enough.

RNS

phies of our time with the Christian hope, pithily summed up in the refrain, "Jesus, my Lord, my God, my all," of the "pedestrian and clumsy" but well-known hymn.

Fr. Bosshard outlined the functions of the Church as being identical with those of our Lord in His earthly ministry—teaching, sanctifying, and governing—and concluded with the warning that "if the rule of God is not established through His grace, it will be imposed by His power in the second coming of our Lord Jesus Christ."

"The Nature of the Church in Relation to Reunion" was the title of the paper given by the Rev. Michael Bruce, rector of Chiddingfold, Surrey, England, and Secretary of ILAFO. Gist of Fr. Bruce's thesis is that the "high" doctrine of the Church, as usually presented, is not high enough to satisfy Protestants, who are (rightly, he pointed out) concerned that nothing detract from the majesty and supremacy of God.

But if the Church, as the Body of Christ, is represented as utterly dependent upon God, then it is possible, Fr. Bruce concluded, for Protestants on the one hand to see in the sacraments nothing less than acts of God Himself, and for Catholics on the other hand to welcome the doctrine of justification by faith as providing a right approach to the sacraments.

By the terms of the Conference's gen-

eral theme ("Christ, the Hope of the World . . ."), an eschatological slant was indicated, no doubt to tie in with this emphasis of the approaching World Council's Assembly. This was brought out in most of the papers—especially in those of Fr. Georges Florovsky, dean of the Russian Theological Seminary in New York ("The Continuity of the Church and Ministry in Relation to Eschatology and Christ's Heavenly Session") and the Rev. Eugene R. Fairweather, of Trinity College, Toronto, Canada, who spoke on the "Redemption of Mankind."

Yet eschatology in the strict sense of the word ("doctrine of the last things") was hardly touched upon in the discussions, which were concerned mostly with the here and now. This, of course, is typical of Anglicanism, which has not yet been as successful in reinterpreting the Biblical imagery of the "end" as it has that of the "beginning."

The several papers, including a final one on the devotional life by the Rev. John George Alban Patrick McCausland, SSJE, of Bracebridge, Ontario, Canada, brought forth comment on a variety of matters and evoked protracted discussion for which "stimulating" seems alone to be the right word.

On Wednesday the Conference mem-

* From left, rear: Fr. Bosshard, Fr. Bruce, and Fr. Fairweather. Seated, left: Fr. McCausland, and Fr. Florovsky.

TUNING IN: SSJE stands for "Society of St. John the Evangelist" (though it is whispered in some circles that it stands for "Secret Society of Jesuits in England"). The SSJE is a religious order for men in the Anglican Communion.

Most of its members are priests ("Cowley Fathers"), but there are also some lay brothers. All take the traditional vows of poverty, chastity, and obedience. It has houses in England, the USA, Canada (at Bracebridge) and Japan.

bers were guests, in Milwaukee, of the Pabst Brewery at a luncheon arranged by the Rev. R. B. Gutmann, Executive Director, Episcopal City Mission, Milwaukee. With local Anglican and Orthodox clergy and laymen present, they were welcomed by Bishop Hallock of Milwaukee and by Mayor Zeidler of Milwaukee. After a tour of the brewery the group attended Benediction at All Saints' Cathedral.

The Conference was smaller than anticipated, and some bodies were perhaps not represented as widely as would have been desired (for example, the Rev. Hans Frei, Vicar General of the Swiss Old Catholics, was the only Old Catholic delegate).*

On the other hand the group was small enough to enable all to get acquainted; and the tone of devotion and charity manifested throughout — whether in the daily Mass and Offices or in the touching description which Archbishop Andrey, of the Bulgarian Orthodox jurisdiction of North and South America and Australia, gave of the arrangement of the particles of the Holy Bread in the Orthodox Liturgy — was something none could miss.⁵

MINISTRY

God's Mysterious Ways

The Rev. Ernest A. de Bordenave, rector of Old Christ Church, Philadelphia, and editor of the *Episcopal Church Standard*, suffered a heart attack during a staff meeting at Christ Church in the early part of June. He was hospitalized until mid-July when he returned to his home. He will spend the remainder of the summer vacationing in Virginia and expects to return to Christ Church after Labor Day.

As he neared completion of six weeks in the hospital Mr. de Bordenave wrote:

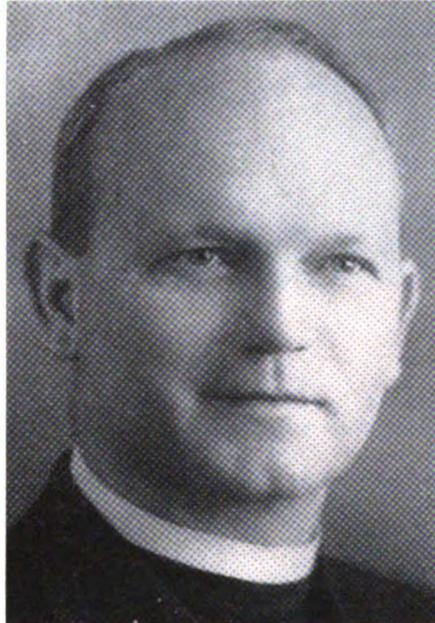
"The first days were spent in an oxygen tent and with me doped up. I don't remember much about them, but since then I've had a lot of time to think.

"The afternoon in my office when this heart attack hit me, I knew that it was my heart and I wondered if it was death I was facing. . . .

"I was very much interested in my own reactions to this. I was interested to note that I was in no way fearful or regretful. If it were the end, I had had a good life and one that was full. I had no regrets and felt calmly assured that God is trust-

worthy. When I saw the doctor who came, I asked him if it were the end. He told me no. In spite of my other feelings, I was grateful that this was the case.

"It now seems that I am on the road to recovery. What the Lord is saving me for remains to be seen. As I understand from the doctors what has happened to me was something like this. I was asking more of my heart than my heart could give. It broke under the strain. When it broke, I had to quit. The doctors hope that the Lord will build some new blood vessels to supply the heart and keep it going. It seems that He is doing this. It means that in the future I will have a scar on my heart and I can only hope that I can re-



MR. DE BORDENAVE
First, an oxygen tent.

frain from demanding too much of it in the future. I cannot demand as much as I have during the past four years. I say, quite honestly and humbly and sincerely, that I have not tried to make it produce for me but only in order that we might together make Christ Church serve the cause of Christ more efficiently and effectively in Philadelphia, the nation and the world. But 'God works in mysterious ways.' It may well be that His motives and purpose as He immobilizes me are that the Vestry and members of the Congregation will carry a great share of the work He has given us to do. . . ."

INTERCHURCH

Top Job for Churchwoman

Miss Leila Anderson, a member of the Episcopal Church, will become the first woman to hold a top ranking position in the general administration of the National Council of Churches.

Miss Anderson is national student

work director of the YWCA and a leader of Christian world youth movements. She has been appointed assistant general secretary for program of the NCC with responsibility for coordinating the program activities of member Churches. Miss Anderson will assume her new duties August 15th.

As one of two women members chosen by the World Council of Churches to serve on its special Commission of Twenty-Five, she helped prepare the main theme, "Christ, the Hope of the World," for the Second Assembly of the World Council of Churches in Evanston, Ill. She will attend the Assembly as a consultant.

President at Evanston

President Eisenhower has accepted an invitation to address the Second Assembly of the World Council of Churches at Evanston, Ill., on August 19th, the White House has announced.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, and Bishop G. Bromley Oxnam of Washington, one of its presidents, called on President Eisenhower several months ago to invite him to address the Assembly. [RNS]

Share Our Surplus

The greatest world-wide food relief program in the history of the American Churches — to at least quadruple the numbers of overseas hungry and undernourished currently being aided — has been launched by the Communions cooperating in Church World Service.

The undertaking is the immediate answer of the Churches to the recent national legislation making largely increased amounts of government surplus foodstuffs available to world-wide relief agencies — the Agricultural Trade Development and Assistance Act of 1954.

Through a "Share Our Surplus" program, a minimum of 500,000,000 pounds of government surplus foods and commodities valued at more than \$150,000,000 at wholesale market prices here, is projected for free distribution during the next three years.

The only thing asked of Churchpeople in moving supplies to the homeless and hungry is the actual cost of administration and of the distribution in the areas of distress.

It is estimated that for every dollar contributed by Churches a total of 20 dollars worth of food at current prices will reach ill, undernourished, and destitute people throughout the world.

*Anglican clergy, besides those mentioned, attending the Conference: Rev. Messrs. A. J. du Bois, General Secretary, American Church Union; Harold Riley, General Secretary, English Church Union; Francis C. Lightbourn, Assistant Editor of THE LIVING CHURCH; W. H. Dunphy; Sheaf Walker; R. F. Capon; W. H. Barr.

TUNING IN: In the Orthodox Liturgy the bread, before consecration, is cut up into a number of pieces which are arranged on the paten according to precise rules. One portion, placed at the right of the central piece ("the Lamb"), represents

the Mother of God, another St. John the Baptist, and others the various classes of Christians, living and departed. Thus the whole Church, Triumphant as well as Militant, is symbolized, with Christ surrounded by His own.

RUSSIA

Metropolitan Dies

Metropolitan Germogen, head of the Patriarchal Russian Orthodox Church in North America, died August 4th of a heart attack at Moscow, officials of the Church reported in New York. He was 74 years old.

Metropolitan Germogen traveled to New York last February as personal representative of Patriarch Alexei of Moscow and subsequently was elected by a Church convention there to succeed the late Metropolitan Makary of New York as head of the Church in America [L. C., April 18th].

However, the State Department refused to grant him a permanent residence permit. [RNS]

GREECE

"Bungling Actions"

Prof. Hamilcar Alivisatos of the University of Athens, a leading Greek Orthodox theologian, denied in an article in *Ekklesia*, official organ of the Orthodox Church in Greece, that the Greek Evangelical Church is being persecuted in Greece.

He charged that "a false impression" that Evangelicals are persecuted in Greece is "being spread abroad through the worldwide Protestant press" by the Evangelicals themselves. He said in the article:

"As I have orally and emphatically stressed to some of them, it is unacceptable to talk about persecution of Evangelicals in a land where tolerance of religion is practiced to an extent that gives them immunity, even at the expense of the so-called 'official state' Church.

"I also have reminded them of what persecution really is, pointing out to them the experiences of some of their fellow religionists in some western nations."

Dr. Alivisatos acknowledged that there have been "some bungling actions" by government officials over which the Evangelicals are justified in being "upset" but said these actions "are not approved by all" Greek Orthodox. He added:

"Nor are they characteristics of persecution, since the very ones who are spreading the false reports of persecution are still free to give public lectures on their principles in the heart of Athens and no one has ever hindered people from attending these lectures.

"Lately, however, we are forced by the activities of some Evangelical leaders—unfortunately Greeks themselves—to ask whether, having deserted Greek Orthodoxy, they are not now deserting Greece as well." [RNS]

August 15, 1954

Mixed Marriage

THE mixed marriage, in which the partners profess different religions or hold basically different views of Christianity, "is one of the most common phenomena of our time," according to the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York, in his latest book just published—*If You Marry Outside Your Faith*.

Dean Pike aims at getting his readers, and especially those contemplating mixed marriages, to face the problems involved in such unions. Insisting that religion is

IF YOU MARRY OUTSIDE YOUR FAITH. Counsel on Mixed Marriages. By James A. Pike. Harpers. Pp. 191. \$2.50.

important, he concludes that the questions arising in marriages between people of different faiths must be answered in advance. Otherwise nothing but trouble is in the offing.

The book takes up the problems that really are involved in such situations, including the Roman Catholic position and that of other religious groups. A solution includes a long look at the beliefs which persons contemplating mixed marriages really hold, in the hope

that both partners can come to accept one tradition and live their married lives on the basis of this.

Here is a book not only for persons contemplating a mixed marriage, but for all concerned with counseling—clergy, social workers, and the general reader.

Books Received

ETERNAL HOPE. By Emil Brunner. Translated by Harold Knight. Westminster Press. Pp. 232. \$3.50.

THE ONE HOLY CATHOLIC APOSTOLIC CHURCH. The Hoover Lectures 1953. By Conrad Bergendoff. Augustana Book Concern, Rock Island, Ill. Pp. xi, 99. \$1.75.

THE CHRISTIAN HOPE. By T. A. Katonen. Muhlenberg Press. Pp. v, 114. \$1.50.

CHRISTIAN VALUES AND THE ECONOMIC LIFE. Studies on the Ethics and Economics of Society. By John C. Bennett, Howard R. Bowen, William Adams Brown, Jr., G. Bromley Oxnam. Harpers. Pp. xv, 272. \$3.50.

CHRIST AND CATHOLICISM. By Frederick A. Johnson. Vantage Press. Pp. xi, 284. \$3.50.

THE PARISH IN ACTION. By Joost de Blank, Bishop of Stepeny. Mowbrays. In America: Morehouse-Gorham. Pp. 178. \$2.55.

THE PRACTICE OF PRAYER. By Albert D. Belden. Harpers. Pp. 96.

CROCKFORD'S CLERICAL DIRECTORY, 1953-54 [L. C., July 25th] is available from Oxford University Press, 114 5th Ave., New York 11, N. Y., at \$17.60.

For Evangelization, A Spur

By the Rt. Rev. DONALD H. V. HALLOCK

PREACH THERE ALSO. A study of the Town and Country Work of the Episcopal Church. By E. Dargan Butt. Evanston, Ill.: Seabury-Western Theological Seminary. Pp. xiv, 140. \$2.

HERE is a book by the Assistant Professor of Practical Theology at Seabury-Western which is itself eminently practical and full of information and techniques.

While the first chapters are no doubt necessary to set the scene, it is in the last six chapters that most of us will find the inspiration to a better job in our rural ministry. Bishops will find here much for self-examination regarding their own approach to the rural areas of their dioceses. Priests who measure success by the number of communicants on a parish list will find a different criterion. And the vestryman of the big city parish who bleeds over missionary money "going down the drain" to support town and

country work will not only find new sympathy for his rural brother but may even come up with some enthusiasm for strengthening the rural Church.

Fr. Butt has filled these later chapters with many good ideas for spurring on the evangelization of rural America. To begin with, each diocese might adopt the motto he quotes from one: "every priest's parish extends half way to the next priest's altar." That defines the area to include every living soul as some priest's responsibility, and it might even enlarge the horizons of his people, too.

Preach There Also is required reading for all who are involved in town and country work, both clergy and laity; but the city Churchman, who is concerned that his Church preach the gospel to all mankind, will here gain a greater understanding of the scope of that undertaking, and will find interesting reading as well.

Preliminary

Minneapolis, August 4, 1954.

THIS is written before the Anglican Congress begins its sessions, but will be read after it has been going for a week. However, the happy tone of the meeting is evident on the faces of arriving delegates and visitors. The attractive tea-tent on the Cathedral lawn, the red-and-white sentry box inhabited by a live beef-eater (to advertise a production of the *Yeomen of the Guard*), the early astonishment of taxi drivers at the business stimulated by an Anglican convention, the strong contingent of top-flight religious news writers connected with the daily newspapers, the swift reduction of chaos to ordered magnificence in the exhibit hall — all these things give promise of a meeting that will be important but enjoyable, not only enjoyable but important.

The Chicago Catholic Congress was a satisfying preliminary to the main event. A somewhat inebriated Irishman belonging to a Catholic communion not represented at the Congress expounded his idea of Catholicity to this editor on the train going to Minneapolis. "What I want of a minister," he said, "is not a man who is maybe this and possibly that, who can pray that God will forgive my sins but cannot promise anything. I want a man sent by Jesus Christ Himself. Now my priest is sent by his bishop, who was sent by the pope, who was sent by a long line of others before him, right back to Jesus Christ Himself."

Your correspondent was happy to be able to assure him that Anglican priests were indeed sent by bishops who were sent by other bishops, who were sent by the apostles, who were sent by Jesus Christ Himself. They were men under orders from Christ, and they had the power to forgive sins.

We didn't settle the problem of the papacy, nor a good many other problems outstanding between Rome and Canterbury. But the need for the Church to assert its ministerial authority with a clear voice was well illustrated by this casual conversation — one, perhaps of hundreds, possibly even of thousands as Anglicans far and wide were asked by their friends to explain why the meeting was called a "Catholic" Congress.

The papers at the Catholic Congress were generally of a high order of excellence. It was interesting to note a strongly biological emphasis throughout, based upon the Scriptural terms of the "Body of Christ" and the "Vine and the branches." The pervasive influence of the liturgical movement may have been felt here; at any rate, what might be called the "pipeline" emphasis, the concept of the

hierarchy as a set of closed pipes through which grace flows to the laity, simply was not represented. The sacraments were treated as acts of the Church within the living body of the Church, and though the apostolic mission of the ministry was clearly brought out it was not treated as something apart from and above the life of the whole body — clergy and laity.

The news columns of this issue will contain considerably more up-to-date information about the Minneapolis Congress than this editorial page. It is interesting that "the Church of the English Speaking Peoples" is requisitioning the services of a number of interpreters to meet the needs of delegates who do not speak English; that many races and all continents are represented; that the first activity of the first morning of the Congress is a corporate Communion of bishops and clerical and lay delegates. Thus, in Gregory Dix's pregnant words, God "makes us what we are" — one body with Him, that He may dwell and speak and accomplish His redemptive mission in and through us.

President's Greetings

A letter from President Eisenhower commending the Anglican Congress was read at the morning service on Thursday, August 5th. Addressed to the Rt. Rev. Walter H. Gray, chairman of the Joint Committee on Arrangements, the letter said:

"I am delighted to learn of the Minneapolis meeting of the Anglican Congress and wish I could accept your kind invitation to meet with the distinguished representatives of the dioceses of the Anglican Communion.

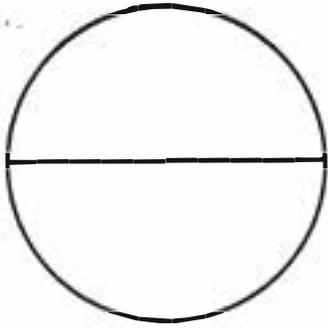
"This international meeting of clergymen is another inspiring demonstration of a world-wide yearning for peace and understanding among the peoples of many nations. At the very least your Congress will demonstrate that men of many races can convene harmoniously for the common good of those whom they represent.

"Though complete agreement may never be achieved, harmony in discussions of spiritual problems is particularly desirable in this age so brutally characterized by tyranny's tireless efforts to destroy freedom and faith. Your efforts to promote among the peoples of the world a deeper understanding of the spiritual values which undergird political freedom will contribute much to the cause of justice and liberty in the present-day struggle so crucial to us all."

DWIGHT D. EISENHOWER

The Diocese of Equatoria

THIS is an attempt to diagram the diocese of Equatoria, both in its relation to the world and to worldwide Anglicanism. (Actually, it is impossible in this way to show more than half of the diocese; the other half, of exactly the same length, lies behind the half indicated, and in precisely the same plane.)



The diocese of Equatoria is the widest diocese of the Anglican Communion. It is also the shortest, having neither high nor low within its boundaries. There are those who would say that the diocese of Equatoria is an imaginary entity. That, however, would be too sweeping a judgment; moreover it would fail to square with the stubborn facts.

The diocese of Equatoria consists of all parishes, mission stations, and Church institutions situated on a line drawn straight around the world midway between the ecclesiastical poles. It may be found by drawing a straight line from Rome to Geneva and taking the circle that intersects this line midway at

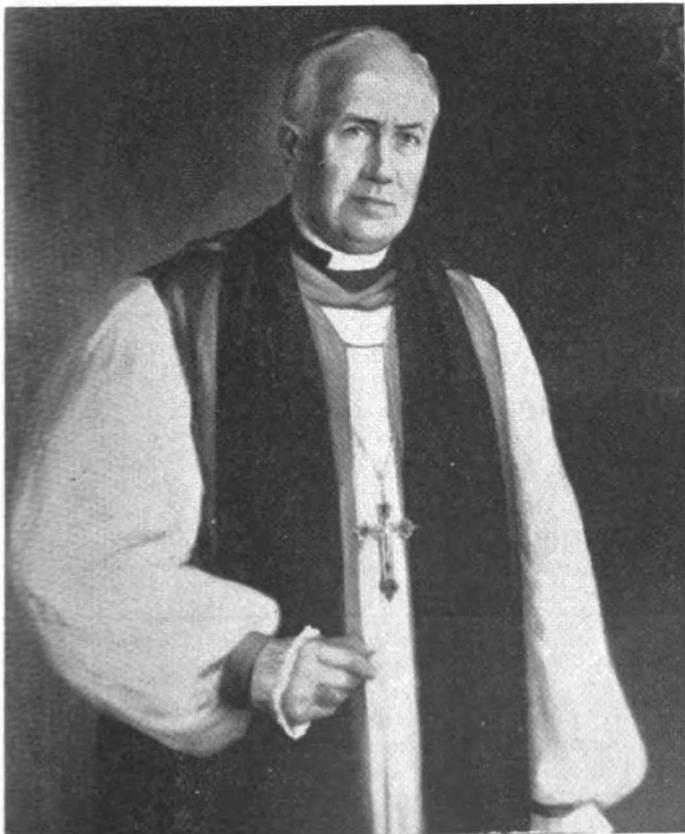
a right angle. Any church building intersected by this line comes, ipso facto, under the jurisdiction of the Bishop of Equatoria. Perhaps it would be more true to say that his jurisdiction pierces right through it. All the parishes in Equatoria are precisely in the middle between Rome and Geneva but some are farther from Rome and Geneva than others.

The diocese of Equatoria, therefore, cuts across national and provincial boundaries. One might call it the *via media* unit of Anglicanism—and that in a geographical as well as an ecclesiastical sense. Indeed, one hates to contemplate the disintegration that would ensue, if the Anglican Communion were suddenly stripped of this geocanonical girdle.

The bishop of Equatoria, the Rt. Rev. Easton West, was not able to attend the Anglican Congress. He was kept busy on his round, which unfortunately does not pass through Minneapolis.

But Equatoria was well represented by its archdeacon, who is permitted to go off on tangents—and frequently does. In a discussion, at the Congress, on Polarity, he told about one presbyter (Straddler, we believe was his name), who was undergoing trial for eccentricity. During the trial, however, he always managed to stand with his two feet apart, so that he really wasn't in the diocese of Equatoria at all.

In fact, the chancellor ruled that, under the circumstances, Straddler could not be considered as coming under the jurisdiction of the bishop, since it was so patently manifest that he stood over and above it.



A Portrait of Bishop Keeler

By the Rev. John Knoble

THE Rt. Rev. Stephen E. Keeler, D.D., host bishop to the Anglican Congress, cannot remember a time when he did not want to be a clergyman.

Connecticut bred, a Yaleman, he tells how his forebears settled from Ely, England, near Canaan, Conn., in 1633 as professors of "Ye Church of England" and had to pay double taxes—to the support of Congregationalism and to their own Church.

Young Stephen attended Stamford High, then the Hoosac School in New York, where he played left tackle on the football team. "I have never engaged in any form of athletics since."

His brother is a member of the Vermont legislature.

(Continued on page 14)

(Continued from page 13)

At Yale he was known as "Bish," was active in the Berkeley Association comparable to Canterbury Clubs. Chief crony was "Bob Taft" (the late Senator), his colleague on Yale's two man varsity debate team which licked Harvard.

"Bob" Taft was also among six finalists for the Ten Eyck oratorical prize. Stephen Keeler beat him out with discourse on the subject: "Socrates and Aristophanes." The characteristic twinkle and slight stoop forward of the head caught by artist Sohner [see cut p. 13]* appears as the Bishop observes, "It was not a dry discourse; rather something of humor—a critical study of undergraduate ideals. You remember in 'The Clouds' Socrates is suspended in a basket halfway between earth and Heaven? I compared this to Yale's social and religious ideals — poking fun at them."

Bishop Keeler is no provincial figure. His prodigious activities for the National Council at home and abroad — the sheer travel accomplishment of them alone as recorded in his monthly diary in the *Minnesota Missionary* — continually provide amazement. He dismisses this with the comment, "I was given a very strong constitution."

Most recent assignment is that from the Presiding Bishop to oversee the Convocation of American Churches in Europe; he will spend six weeks in Europe after the Anglican Congress as he did last fall. In 1944, with the president of Oberlin College, he undertook a survey of the Church's work in the Hawaiian Islands. Later he was asked to assume charge in a reorganization of the program. He went over on a troopship, came back by plane after spending the greater part of a year. Upshot of the tour of duty was the assignment of Bishop Kennedy to the jurisdiction, a proposal which originated with Bishop Keeler.

The Bishop has been chairman of the National Council's Department of Christian Social Relations and of the Department of College Work, and is now chairman of the Commission on Approaches to Unity.

Competent in committee, capable of being inspiring in the pulpit, his episcopal bearing is kingly. One of his clergy put it, "With Bishop Keeler 'pomp' is a quality which reflects the inherent dignity of every human being before God and has nothing to do with pomposity."

Talking with Bishop Keeler about the Church makes one feel he is taking part in some important drama. There is something theological in the Bishop's way of drawing his company up to a level where each individual's word and

action has a quality of being somehow a part of Christian history.

One of Bishop Keeler's favorite professors during his career at Yale was the literary scholar, Chauncey Brewster Tinker, who, though named after Bishop Brewster of Connecticut, didn't become an active Churchman until after Stephen Keeler's time at Yale. Dr. Tinker finally an ardent Anglo-Catholic, was a little sad that his ex-student, Bishop Keeler wasn't one. But he rated Stephen Keeler among the best intellects with whom he had had to deal as a teacher. Another Yale professor, the late William Lyon Phelps, remarked in 1940 that perhaps the three most promising potential writers among his undergraduates were Stephen Vincent Benet, Sinclair Lewis, and Stephen Keeler. Dr. Phelps, a Baptist, affected sadness that Mr. Keeler had disappointed him, and instead of being a novelist had become "only a Bishop." But the tongue of Billy Phelps was in his cheek. He added as an afterthought, "I'm proud of him anyway. To be a good clergyman you ought to be able to write."

"Anyone without a sense of humor is an insensate person," Bishop Keeler asserts, "and not only miserable to himself but perhaps dangerous."

When reference was made to his reputation as an admirer of good food, he admitted "catholicity" in taste for viands and volunteered, "The only food I have ever discovered I did not like was poi. I agree with Mark Twain. It is mucilage gone wrong!"

Occasionally the Bishop's doctor puts him on a diet. This he accepts with patience, and to make things simpler for committees of church suppers, who feed him on such occasions, he takes a lamb chop and an apple along in a little brown paper bag.

The Bishop was married to Eunice Daskam Stevens, who is now a silver-haired, queenly lady, in 1915. She attended Miss Mead's School in Norway and was Mr. Keeler's guest at Yale functions during undergraduate days. They have one son, Stephen, Jr., born in 1938, who, also a Yale graduate, is a teacher of classics at Roberts College, Istanbul. Stephen, Jr., who served as a lieutenant in the Navy in World War II, shares his father's love of a good game of bridge.

Bishop Keeler has had three parishes, besides serving an historic mission during his student days at General Semi-

nary. He served Pittsfield in Berkshire County, Mass., a church rich in Colonial tradition and history. There Henry Bishop Daniels (now Bishop of Montana) was his first curate. Then in 1923 he went to St. Paul's, Akron, where he jokes, he did a "stretch" as "the rubber rector." On the vestry were three rubber company presidents — Harvey Firestone of Firestone, C. B. Raymond of Goodrich, and George Stadelman of Goodyear. St. Chrysostom's Church on the "Gold Coast" of Chicago came next. "The pew list read like the social register," Bishop Keeler said, "but poverty was at the back door." Efforts there were concentrated on the Clark Street social welfare work.

In 1931 he was elected Bishop Co-adjutor of Minnesota. He served as acting dean of Seabury Divinity School in 1932, and then when Frank McElwain, the diocesan of Minnesota joined the faculty of Seabury-Western Bishop Keeler assumed increasing responsibilities in the diocese. He became diocesan in 1944.

He has had much more than average responsibility in National Council activity, as far back as 1919. He has been president of the synod, of Shattuck and Breck Schools, of the Wellesley Summer Conference, and is the author of a history of Old St. Mark's Church, New Canaan, Conn., and is presently working on a history of the diocese of Minnesota. For his colorful presence and abounding vigor seminarians at Seabury-Western have affectionately dubbed him "The Lion of the North."

Close to the Bishop's heart is the Indian work of the diocese of Minnesota in which, through 14 missions, several served by Indian priests, the missionary activity of Minnesota's pioneer Bishop Benjamin Whipple, is carried forward. Also dear to him are the diocesan schools, particularly St. Mary's.

In Bishop Keeler's study today overlooking Loring Park, Minneapolis, hang seven amazing pictures. They are the pictures of King Henry VIII and all his six wives. Here is the episcopal sense of humor, but there on another wall hangs a picture of John Wesley. And those flaming eyes, burning with zeal to reach the lost and fallen, tell a story of Bishop Keeler's deeper and dominating purpose. And this is part of the story of the schoolboy they called "Bish" and of the man who never knew a time when he did not want to do the Lord's work.

Omnipresent

I HAVE seen vast and lonely skies, and felt
Therein the presence of an unseen Power,
And I have known Him, too, when I have knelt
To watch the slow unfolding of a flower.

KAY WISSINGER.

*Painting of Bishop Keeler was painted by Theodore Sohner of Minneapolis and presented to St. Mary's Hall, Faribault, Minn., by the school's alumni and trustees.

Catholic Congress

By the Rev. JOHN G. SHIRLEY

OPENING SERVICE

The Long, Hard Way

The international character of Catholic life was evidenced from the opening service of the 1954 Catholic Congress on the evening of August 1st in the Chicago Stadium to the Solemn Congress Mass on the morning of August 3d. "We are gathered as a Catholic Congress — a people called of God," said Bishop Burrill of Chicago, president of the Congress, as he gave the address of welcome at Solemn Evensong.

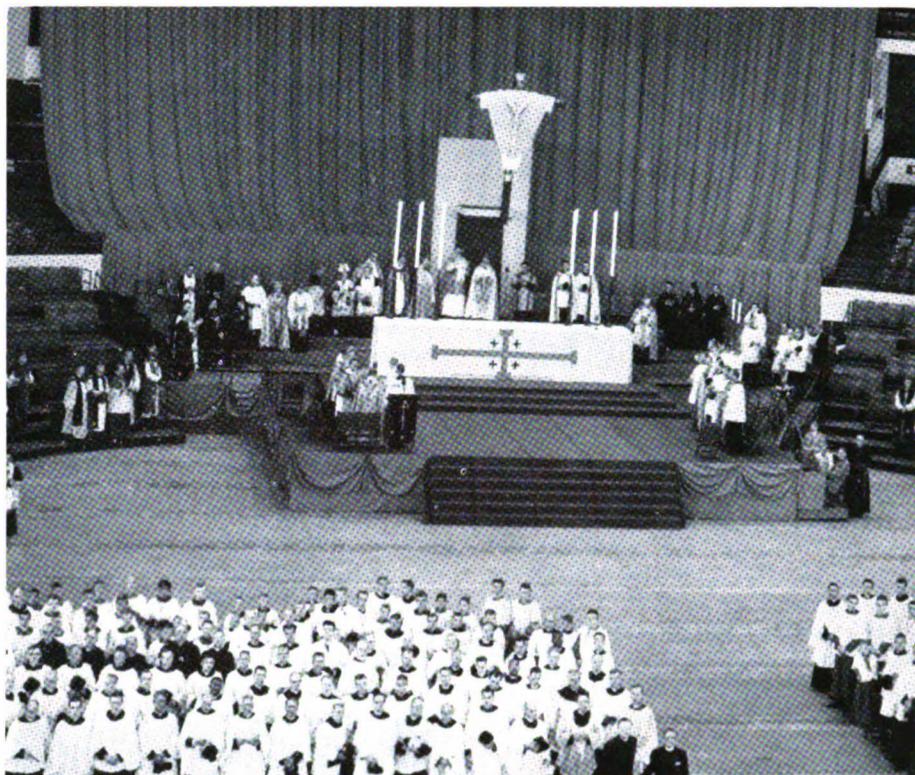
"We have no program — only the wonderful works of God to proclaim," he said. "The Catholic Faith is not our possession but a trust from God."

Thus the keynote of Reunion — the Congress theme — was clearly set forth at Solemn Evensong attended by an estimated 8000 people. Bishop Burrill presided at the throne immediately back of the altar which was surmounted by a specially created 20-foot Christ-the-King Crucifix hanging from the stadium rafters. Bishop Hallock of Milwaukee sang Evensong, assisted by Bishop Harte, Suffragan of Dallas, and Bishop Boynton, Suffragan of New York, as lectors. The response to Bishop Burrill's welcome was made by Spencer Ervin, president of the American Church Union and the Rt. Rev. Robert E. Campbell, OHC, superior of the Order of the Holy Cross, sometime Bishop of Liberia, and vice-president of the American Church Union.

The procession of priests, bishops, archbishops, and metropolitans represented the strength of Catholic life. Representing the Churches with which the Anglican Church holds close relations were prelates of the Old Catholic, Polish National Catholic, and Orthodox churches. About 40 bishops of the Episcopal Church were in the procession.

Greetings from the Polish National Catholic Church was brought by the Most Rev. Leon Grochowski, of Chicago.

The Rev. Harold Riley, of London, England, general secretary of the English Church Union, delivered the opening paper at Evensong on the "Meaning of Reunion." "There are few subjects of greater importance or of greater urgency for Christians of our day to think about than that of the reunion in one Church of all who profess to believe in Christ," he said in opening his address. "So close indeed is the connection between the Church and its Lord, that we



Oscar, Chicago

SOLEMN EVENSONG (AS PROCESSION ENTERED STADIUM)
The wonderful works of God to proclaim.

can use the word 'Christ' itself in two different ways. We can speak of Christ as the Head of the Body the Church; and we can also speak of Christ as being the whole Body, Head and members together; our Saviour and ourselves in Him."

Turning to the place of the Catholic faith, he said:

"The cardinal idea of the Catholic religion may indeed be well expressed in the phrase 'Christ-in-His-Church'; for the Catholic faith does not teach us merely to look back over the years to a Christ of long ago, now parted from us while earthly life endures; nor merely to look up to a Christ now reigning in heaven, from whence He looks down on us below; it is the religion of a Christ whose very life is extended throughout His Body in this world and the next, and whose work . . . is still performed by that Body.

"It is because the life of the Church transcends this world, that we can still believe in the Church's unity, even though there is a breakdown of fellowship within the Church militant."

Listing three points, faith, order, and worship, as essentials to unity, he said of faith:

"As the work of the apostles was taken up by fresh preachers, the apostolic witness was therefore continued as the apostolic tradition. Tradition, as properly understood, is not an addition to the content of the Faith as found in the New Testament; tradition lies behind the New Testament

writings and finds in them its earliest written expression."

Turning to the second point, order, he said that just as there was preparation for Christ, so was there preparation for the priesthood, for Christ was the great High Priest.

Finally, worship was part of God's plan and preparation for His people. Obedience was the key of Christ's life and fulfilling His command, "the Holy Mass is the great act of Christian worship. It is part of the offering of Christ Himself."

Reunion will come, Fr. Riley affirmed, when those who are separated can come to the altar as one in Christ. It is not "just goodwill to one another" but when we can re-offer the sacrifice as the aim for unity. The way to unity is long and hard but it is the only way.

The Archbishop of Utrecht, the Old Catholic Primate, dismissed the great congregation with his blessing.

REUNION

Live With the Bible

The Scriptures are "the most obvious and most promising starting point of any effort designed to unite Christians of all persuasions," said the Rev. Walter C. Klein, Th.D., in an address to the Catholic Congress.

Dr. Klein pointed out that the Bible

TUNING IN: A lector is a reader — in this case one who assists the officiant by reading one of the selections ("lessons") appointed from Holy Scripture. Bishop Harte read the "first lesson" (which is always taken from the Old Testament or

Apocrypha) and Bishop Boynton the "second lesson" (which is invariably a New Testament passage). Prescribed first and second lessons are provided for every day in the year, according to the calendar in the Book of Common Prayer.

was again being examined as a whole. "If we want to understand the Bible," he added, it must be read "where it was written — in the Catholic Church."

People must live with the Bible until it becomes a part of them, he said. Then they are in a position for the Holy Spirit to work in and through them. Neither the Bible nor the Church, he said, can be understood without the other.

Dr. Klein is professor of Old Testament at Seabury-Western Theological Seminary. His address, titled "Reunion: the Holy Scriptures," was one of a number of scholarly papers presented to the Congress on the Congress theme, "The Meaning of Reunion."

"Regional unity must precede universal unity," he said. "The difficulties that center in the Bible are the first, if not the worst, we have to face. These difficulties conquered, we shall be favorably placed for our struggle with clashing views of the creeds, the sacraments, and the ministry."

Test of Faith

"In the New Testament," said the Rev. William H. Dunphy, Ph.D., STD, in his paper, "Reunion: The Creeds," "we find many examples of brief affirmations of faith, short credal statements. In the early Church, converts had to be taught the main articles of faith—chiefly the mighty acts of God in Christ for our salvation, and the principal truths revealed therein. Out of these the creeds of the Church developed—in particular, the Apostles' Creed, used as the Baptismal Creed."

"Originally, there was need only of a creed for the instruction of those coming into the Church, a creed to be confessed by converts, at their Baptism, roughly our Apostles' Creed. But after the rise of disastrous heresies, it was necessary to have a test of faith for those within the Church. That was the origin of our Nicene Creed. . . .

"From the nature of the Creeds, it should be clear that they must be accepted in their entirety and accepted in the sense in which the Holy Catholic Church has always taken them."

Dr. Dunphy pointed out that there are those in the Protestant world who claim the right to individual interpretation of the Creeds, not as the Church has interpreted them.

To this he said:

"The Creed is . . . first of all a summary and a test of sound doctrine. When you are free to pick and choose among the different clauses of the Creed, and to put any meaning you please on them, on the plea of 'reasonable liberty of interpretation' (here quoting the South Indian

Scheme of Union), you might as well scrap the Creed."

In conclusion, he said, "We have very penitently to confess our own failure to grasp and show the full truth and grace of Christ as they live in our Catholic Mother."

No Compromise

"One principle lies behind the whole conception of the apostolic ministry," said the Rev. Raymond Raynes, superior of the Community of the Resurrection, Mirfield, England, in his address to the Congress. This principle, he said, is that "Christ is embodied in the Church and He uses the priest as the living instrument of His power and mercy."

Continuing on the subject of reunion and the apostolic ministry, he said:

"The ministry of bishops, priests, and deacons is a sacrament given by God to His Church, and our own Prayer Book



CONGRESS DELEGATES*
For the bishops, loud applause.

declares it to be scriptural, a true following of the apostles and necessary in the Church of Christ. . . .

"It is often suggested that Holy Communion is the center of unity, but this is only half the truth. The center of unity of the Church on earth is the Holy Eucharist, from which Holy Communion flows, and the Holy Eucharist of the undivided Church depends upon the ministry; we cannot dissociate the celebration of the Holy Eucharist from our necessary interpretation of the historic episcopate."

"It is time to make it clear that there

* From left: Bishop Cooper; the Rev. J. M. Gerritsen, Hilversum Convent Group of the Dutch Reformed Church; and Bishop Burrill.

can be no real restoration of the external unity of the church without the maintenance of the apostolic ministry. It is only because we passionately desire to have such unity that we are passionately convinced that we cannot and must not compromise in the matter of the ministry."

In concluding his paper, Fr. Raynes called for prayer in behalf of divided Christendom.

Sacraments for Perfection

"Love of God, love of neighbor, love of self, together constitute the fundamental law of human life and its fulfillment," said the Rev. Eugene Fairweather in his address to the Catholic Congress on reunion and the sacraments.

Dr. Fairweather is professor of theology at Trinity College, Toronto, and holds the Ph.D. degree. He said:

"The sacraments, like the other essential elements of the Church's life, exist to further man's perfection in community. . . . Thus we cannot even begin to understand their function in the life of the Church unless we see that by their very nature they are instruments of unity, not only of man with God, or of man within himself; but also of man with man. Through the sacraments, beyond every other created instrument, this goal of ultimate unity is served."

With real scholarship Dr. Fairweather summed up the whole emphasis of the Congress in his approach to the sacramental life, for, he said, Holy Scripture, the apostolic ministry, and the Creeds are all brought together in the sacraments.

"The Church is the Holy Community, the sacrament of the divine society of the blessed Trinity, because it is the body of Christ, offered to the Father in Him, and hallowed as the temple of the Holy Spirit. The unity which the Eucharist symbolizes and renews is, in the first place, a sacramental unity, founded on the one baptism and enriched by the whole sacramental system. Secondly, it is a doctrinal unity based on a common faith expressed in the creeds and rooted in the scriptures. Thirdly, it is a social unity, centered round the apostolic ministry."

PAGEANT

Native Scenes

A dramatic pageant was enacted before the whole Catholic Congress as a missionary witness.

The bishops in the mission fields throughout the world were seated on the platform before the altar as members of Chicago parishes depicted native scenes of the various mission lands.

At the conclusion of the pageant and

TUNING IN: ¶The terms **Holy Communion** and **Holy Eucharist**, which are often used synonymously within the Anglican fellowship, are here contrasted to bring out a particular point: namely, that the Communion of the Body and Blood of Christ,

as Catholic Christians understand it, depends upon the offering up, by the people of God, of the Eucharistic sacrifice. This in turn requires the Catholic ministry deriving from bishops in the Apostolic Succession.

with special deference to Bishop Cooper, Bishop in Korea*, as a "missionary hero of our day" the other missionary bishops were presented with loud applause for all they represent.

ANGLICANISM

Psychology and Ontology

Stressing the elements of faith and the sacraments, the Bishop of London pointed out to the Catholic Congress that, as one would not ignore the elements of the Eucharist, so no one should neglect the outward life of the Church—its ministry, sacraments, creeds, and scriptures.

In his address on the "Meaning of Anglicanism," his statement, "The English Church was not affected by the Reformation, as some say," brought a laugh from the large gathering. He stressed the approaches to study and unity on two bases, the psychological and the ontological. The evangelicals adopt the psychological approach, he said, which is "about" the subject, while the Catholics use the ontological approach, or "within."

He urged on his listeners two projects: Know the Faith and set about to proclaim it.

What part should the Catholic movement take in the ecumenical movement? Briefly he put it, "Catholicize the evangelicals!"

OLD CATHOLICS

Hope and Prayer

Among the distinguished visitors to the Catholic Congress was the Most Rev. Andreas Rinkel, Archbishop of Utrecht. The Archbishop, direct successor to the founder of the Church in the Netherlands, St. Willibrord, addressed the Congress on "Reunion and Old Catholic Churches."

He reviewed the happy relationship that has existed between his Communion, the Old Catholic Church, and the Anglican during years past, and expressed his hope and prayer for the closer unity not only of those two Communion but all Catholic Christendom.

The Archbishop, who is a member of the central committee of the World Council of Churches, plans to attend the Council's Second Assembly in Evanston.

Later the Archbishop has planned an extensive tour of the five U.S. dioceses

* In addition to Bishop Cooper were: the Bishops of Kuranagalea (India), Kanto (Japan), Natal (Africa), Tokyo (Suffragan), Borneo, Rangoon, Newcastle (NSW), Honduras, Nassau, N. Queensland (Australia), New Guinea, Puerto Rico, Kalgoolie (Australia), Gambia and Rio Pongas, Pretoria, Gibraltar, Kootnay (Canada), Stepney (Suffragan), Malmesbury, and London, as well as the Rev. Nicholas Zolnerowicz, representing the Archbishop of Utrecht and the Prime Bishop of the Polish National Catholic Church.

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Pan-Protestantism is not unity.

of the Polish National Catholic Church. He will return to the Netherlands the early part of October.

Close Relationship

The Rt. Rev. Johannes Joseph Demmel, Bishop of Germany's 100,000 members of the Old Catholic Church*, recently visited Bishop Sherrill, Presiding Bishop, in New York to thank him for the friendship and help extended his Church by the Episcopal Church.

Bishop Demmel, enroute to the Catholic Congress in Chicago, told Bishop Sherrill that "the relationship between the Protestant Episcopal Church and our Church has been a very close one, and I am happy that I have been able to minister to some of the Episcopalians who are in the American forces in Germany."

Since he recently visited the East Zone of Germany, Bishop Demmel was able to report to the Presiding Bishop on the condition of the Church in Dresden, which had been damaged during the war.

CLOSING SERVICE

Game of Make Believe

Resplendent in dignity, more than 600 persons formed the procession for the Solemn Catholic Congress Mass, of which Bishop DeWolfe of Long Island was the celebrant.

Behind the colors carried by service personnel, came visiting acolytes, semi-

*The Old Catholic Church and the Episcopal Church are in full communion, their members being able to receive the sacraments in each other's Churches.

narians, religious orders, visiting ministers from other Christian bodies, clergy of the other branches of the Catholic Church, the Anglican clergy, visiting prelates of the Orthodox and other Catholic Churches and their representatives, Anglican bishops and their attendants, archbishops of the Anglican Communion and their attendants, and the celebrant and his assistants. A votive mass of the Holy Trinity, using the propers for Trinity Sunday, was offered in thanksgiving for God's blessing on the Congress.

Bishop Burrill of Chicago, the preacher, said:

"One of the great tasks and opportunities of the Church Catholic is to reach and proclaim the Faith so that men may find the true basis of reunion."

Quoting the Chicago-Lambeth Quadrilateral of 1886 as the "hard rock basis" for reunion, which used Holy Scripture, the Creeds, the sacraments, and the historic episcopate, he said:

"The Catholic Church is the custodian of these truths and these marks are the way found in the Church Catholic. Pan-Protestantism is not unity. It is a temporary expedient devised by men to present the appearance of unity."

Saying that the liturgical movement has affected all Christians, Bishop Burrill added, "There are those who would achieve this reunion by intercommunion. This is a fruitless game of make believe, pretending to a unity that does not exist."

* From left: Dean Maynard, Fr. Nakata, Fr. duBois (in back), Bishop DeWolfe, Bishop Burrill and Fr. Smith.

He addressed himself to those who say, "This is the Church's last chance, we must unite or be destroyed by the evil powers of atomic energy." The Bishop replied: "I am convinced that this is heresy. . . . Let us never be tempted to achieve union by unworthy devices or cheap compromise. . . . In negotiations with all Christian groups (God) make us eager to teach, tirelessly evangelize, willing to persevere."

Deacons of the Mass were the Rev. Russell K. Nakata, of Chicago, and the Rev. Birney Smith, of Evanston. The Rev. Canon Albert J. duBois was the assistant priest and the deacons of honor were the Rev. Harold Riley and the Rev. Albert W. Hillestad.

SIDELIGHTS

Coffee Afterwards

On Sunday and Monday, August 1st and 2d, during the Catholic Congress there were opportunities for special Eucharists and addresses in the Chicago churches. Notable among dignitaries present were Bishop Cooper, Bishop in Korea, who preached at the Church of our Saviour, and Bishop Hiyaniindu Laklasa Jacob de Mel of Ceylon who was at the Church of the Ascension.

Bishop Barry of Albany was at St. Luke's Church, Evanston, and Bishop Swift of Puerto Rico at St. Timothy's Church. The Bishop of New Guinea was at St. Matthew's Church, Evanston, the Bishop of Nassau at St. Francis' Church, and the Bishop of Gambia and the Rio Pongas at Emmanuel Church. Large congregations greeted the visitors and in most cases a coffee hour afterward gave opportunity for visiting.

Monday morning saw special corporate Communion for members of religious orders and associates, the Confraternity of the Blessed Sacrament, and the Guild of All Souls. A Solemn Pontifical Mass according to the rite of the Holy Catholic Church in Japan, spoken in Japanese, was celebrated.

When word was received of the arrival of the English bishops, notably the Bishop of London, Dr. Wand, photographers hurried to the airport for first-hand pictures. A reception was held at a local hotel for the visiting dignitaries.

Booths set up by church houses and various societies were a large attraction on the mezzanine of the Stadium.

The Rev. A. W. Hillestad, rector of the Church of the Ascension, Chicago, and Clifford Terry, prominent Chicago layman and president of the Chicago Catholic Club, were co-chairmen of arrangements. Norman Sill served as choir-master and organist for the Congress.

The Rev. Harold Riley substituted for the late Bishop of Oxford, who had been scheduled on the Congress program.

August 15, 1954



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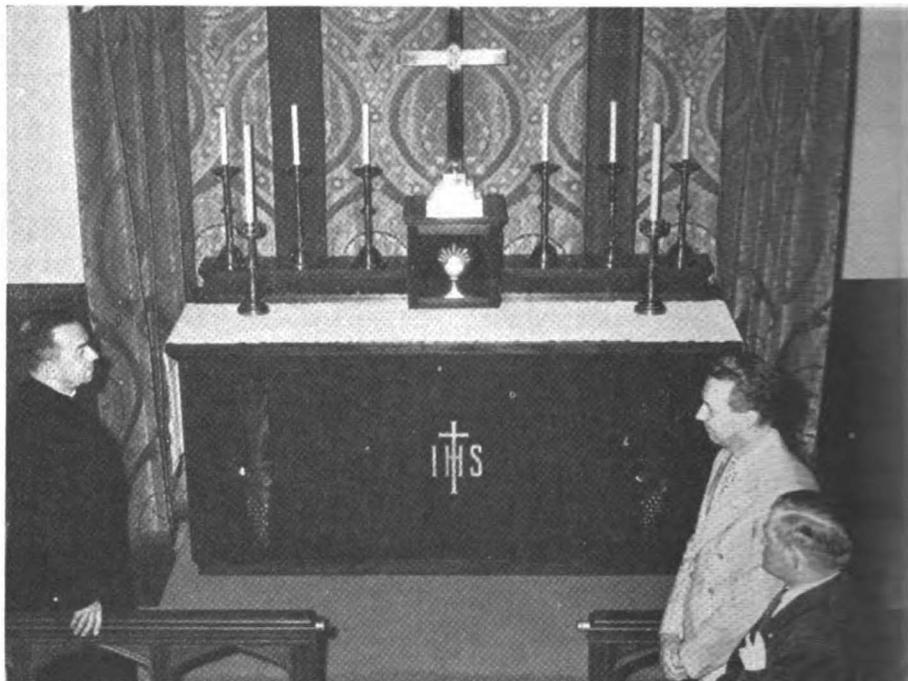
Parish royalties from two books of cartoons have made possible a new altar for Calvary Church, Flemington, N. J. The books, *Fun in Church*, and *More Fun in Church*, were written by the Rev. Henry C. Beck, rector of Calvary Church and W. Bolte Gibson, cartoonist, of St. Mary's Church, Haddon Heights, N. J. Another book, *Lapses in the Apses*, is planned for this fall.

The altar, to be consecrated soon, is a tribute to the rector's mother, Jennie Welsh Beck, who always talked of writing a book called "Fun in Church."

Public School system. It was also hoped that the program might provide some assistance to parents and other family members in helping them face the problem of mentally handicapped children.

Evaluation of the project by the staff of Neighborhood House in the summer of 1953 showed many inadequacies, particularly in intake, evaluation of medical and psychological factors, and quality of the work with parents. The agency therefore requested careful study by the Community Welfare Council.

The intake process now involves contact with a case work agency, a psychiatric agency, and a medical agency. Records are screened and evaluated by a



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Shepherd Study

MILWAUKEE

State Honors

The Committee on Community Projects of the Necci Foundation in New York City recently announced the award of state honors in the State of Wisconsin to Neighborhood House, a welfare agency of the diocese of Milwaukee, for its experimental project of service to mentally handicapped children and their families.

The project began in February, 1953, when Neighborhood House started an experiment in nursery school service for mentally handicapped children of pre-school age. The purpose of the experiment was to provide group living experience which might enable handicapped children to be prepared for participation in the special classes of the Milwaukee

diagnostic team on which all participating agencies are represented. Treatment process may involve admission to the special nursery school operated at Neighborhood House, individual tutoring provided by Jewish Vocational Service, case work at Family Service, or a combination of these three.

RHODE ISLAND

Televised Anniversary

Grace Church in downtown Providence, R. I., recently observed its 125th anniversary with an Evening Prayer service. The entire Sunday evening service was televised from 7:30 to 8, preempting valuable network time.

*Left to right are the Rev. Henry C. Beck; Mr. Albert F. Cooper, designer; and Mr. D. Worth Wright, parish architect.

Truth

(Continued from page 5)

re errors of finding in Scripture what not there and again and again lead s to rediscover for our own healing what is there. Is it not fact that every fruitful reformation of the Church has started from a fresh study of Biblical theology, from a new freedom of study revealing an old truth anew? And since all Church History is a continuation of the Gospels and the Acts of the Apostles, it is necessary to secure that the record of each generation of the living Church is written in the same idiom as that of Scripture, in the language of sin, righteousness, and judgment, in terms of God's power and redemption and new life. And that can only be done if today faithfully steps itself in Christ's work of yesterday recorded in Scripture. The Anglican tradition rightly regards Scripture as the first of these creative gifts of

Christ, an essential witness to the truth of Christ and a necessary bulwark of freedom in Christ.

The Sacraments are actions, things done: and since the truth of life is to be found in action and the power of life in what Christ does in us, the sacraments he has given are the most highly charged of all his gifts to his Church. And yet because a sacrament is a thing done, it is the easier for Christians to get the doing of it wrong, to confuse themselves by misinterpreting its significance, by reading too little or too much into it, too little of Christ's mind or too much of their own. Church History is a sad record of their doing so.

The Anglican tradition is wisely very restrained, not wishing to strain truth or to hamper freedom by over-definition or over-precision, yet deeply conscious of the power inherent in the Sacraments of grace. Anglican tradition is content to know that the Sacraments belong to Christ and nothing is done through them save what He does; that the Sacraments are effectual only because of "Christ's institution and promise" and that their significance must be governed by what Christ was and did in giving them.

This sense that in the Eucharist the table and the supper are the Lord's and He the celebrant, inviting His people to take part in what He does, makes itself felt in the restraint of Anglican Eucharistic doctrine and practice, and the placing of it always in the context of the direct personal relationship of Christ and his people effected in the Sacrament, as a true *koinōnia*. And if our conception of truth still necessarily limits our freedom in regard to sacramental relations with other Communions of Christendom we gladly believe (how could it be otherwise?) that Christ is as really present with them in their observance of His Sacraments as He is with us in ours; we all receive Him in our Sacraments. It is the obscurity of our insight and discipleship which hinders us and all Christians from the full truth and the full freedom which Christ would have us enjoy in the fellowship of the Sacraments. . . .

The Ministry comes last of these creative gifts of Christ to his Church, as it should. Creative indeed it is, since those set apart for this office in the Church of God are Ministers of Christ's Word and Sacraments, pastors of His flock, overseers of its common

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16. Christ Church, Portsmouth, N. H.
17. Sisters of the Holy Nativity, Newport, R. I.
18. Sisterhood of the Holy Nativity, Fond du Lac, Wis.
19. St. Bernard's Oratory, Temple, Me.
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THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

life and leaders in its witness and work. Yet by our Lord's definition of Ministry it is in the lowest and the humblest place. It is a cruel thing that this humble office should have become the acutest factor in Church disunity, and that so much of Church history reveals how often those called to office and ministry in the Church of God have sought to aggrandize their position and power to the detriment of the freedom and the truth of the Body of Christ.

Here above all is it the way of wisdom to regard the Ministry less as a qualifying test of Church order than as a creative gift of Christ to his Church, one that may be used or misused, well ordered or badly ordered, but is used somehow by every Communion and needs to be used better by all. It is not to be denied that in every Church the Ministry, whatever its credentials and pedigree, can become perverted and can become an instrument of false doctrines, or of ethical emptiness, or of spiritual tyranny. It is not to be denied that through ministries which lack all the credentials we ask for, Christ can and does give Himself in fullness of spiritual encounter and experience to his people.

If in spite of these two pregnant facts Anglican tradition is committed entirely to the historic or apostolic ministry, it is because of our own spiritual experience that in potentiality always and in practice often this form of ministry justifies itself as a true gift of power from Christ; and as such we hold that it is to be preserved for ourselves and to become in some way a necessary element among others in the great Church of the future. In so regarding the Ministry less as a qualifying test than as a creative power, we can be greatly encouraged by what is now happening in the Church of South India.

So far as that Church accepted the principle of the historic ministry with its threefold order, it did so not to satisfy any test of orthodoxy, but as a factor demanded by circumstances and capable of being used by Christ. And now it is by all accounts justifying itself on its own merits for the well being of the Church. It is not merely accepted but approved for its efficacy as an instrument, even an essential instrument, of the Holy Spirit in the developing life of that Church within the Church Catholic. If that be so it should deepen our spiritual belief in the historic Ministry which we enjoy; it should also help to deliver us from a sort of nervous fear which some have that the true Ministry will suffer contamination without our protection, and is unable to win its own way by its own truth. Because it is Christ's gift to his people every Church draws profit from its Ministry, whatever its form.

As with other gifts of Christ, Churches may minimize or mislay this

gift of the Ministry, or for some compelling reason change its form, keep whole or distort it, lose it and receive it. If as we believe there is a special potentiality of service in the Apostolic Ministry, in its continuity and in its character, then it is to be commended not as a thing in itself, able to guarantee truth by its mere existence; but patently it cannot do that: but as Christ's gift full of virtue and of possibilities in the hands of Christ who suffers in manifold ways in the Church's usage of it, but is like the Church itself to grow together into its perfection of freedom and of truth, of form and of spirit. And perhaps in the Anglican tradition it is easier than in some other traditions to see the confusions and contradictions which beset the question of Order and to seek without prejudice the way forward to a Ministry which can commend itself without scruple to the whole Church of Christ.

These three gifts of Christ to the Church give us our confidence and our hope in His service. They bring truth and they bring freedom; and the challenge and adventure of Christian discipleship is that by continuing in the use we may grow in the knowledge of His truth and so grow in the freedom which His truth gives.

In the world today, more than ever before, the sense of truth is being distorted by the evils of propaganda and atrophied by moral decay; and freedom without which truth cannot live, is threatened with extinction by the mounting forces of power groups of mass direction, and of man's obsession with materialisms which blind them to the next world and to the truth of this. The same forces, the devil's favorite weapons of lies and coercion, are at work in the Church as well. All the conditions favor the spread of untruth and the curtailment of freedom.

It is hard to battle for the high calling of Christ to trust to His truth alone and to let it be the source of freedom. But it is to this hard battle that the Church of Christ is called and committed: and we of the Anglican Communion should glory that it is so. Never was a time when any contribution that we can make by our tradition was more needed for the strengthening of the Church and the saving of the world. It is a grand thing to be called at the moment of history to battle for the one Lord of Freedom and of Truth. It is a splendid thing that we in this Congress should renew our fellowship with one another and our faith in the call of Christ to our own Communion. May He give us confidence and strength to match this hour, that faithful in His Word and in our discipleship, we may be fortified by the truth and by the truth set free, to glorify the God of our salvation.

CHANGES

Ordinations

Priests

Arkansas—By Bishop Jones of Louisiana, July 1, at Trinity Cathedral, Little Rock: the Rev. Stanley Gresley, presented by the Very Rev. C. P. Lewis; and the Rev. William Bradley Embile, presented by the Rev. T. P. Devlin. Bishop Jones preached the sermon.

Chicago—By Bishop Street, Suffragan: The Very Rev. Carl R. Bloom, on July 17th, at Grace Church, Hinsdale, Ill., where he will be curate; presenter and preacher, the Rev. D. J. Stroup; address: 120 E. First St.

San Joaquin—By Bishop Walters: The Rev. Louis Drake, on July 16th, at the Church of St. John the Evangelist, Stockton, where he will be curate; presenter, the Rev. R. M. Rivera; preacher, the Rev. Robert Rodenmayer; address: 1 W. Elm.

Texas—By Bishop Quinn: The Rev. Stephen D. Carter, on July 16th, at Christ Church, Mexia, Tex., where he will be in charge; presenter, the Rev. Warren Merritt; preacher, the Rev. E. H. Gibson; address: 809 E. Hopkins.

Deacons

Arkansas—By Bishop of Louisiana, July 23d, at Trinity Cathedral, Little Rock: Willis Andrew Wagsburger, presented by the Rev. M. J. Lindquist; to be in charge of Church of Redeemer, Rogers, Ark., and St. James', Eureka Springs; address: 616 S. Fourth St., Rogers. John Smith Over, presented by the Rev. W. F. Hays; to be in charge of St. Matthew's, Benton, Ark., and St. Michael's, Arkadelphia; address: 322 N. Main St., Benton. The Bishop preached the sermon.

Colorado—By Bishop Bowen, on June 20th, at the Church of the Ascension, Denver: Harold Alfred Magee, presented by the Rev. G. A. Lehman; to serve St. Andrew's, Fort Lupton, and St. Michael's, Loveland, Colo. Walter Emmert Leary, by the Rev. E. A. Groves; to serve St. James', Wheatridge. Robert C. Serna, by the Rev. L. Sonne; to serve Clear Creek Valley and churches in Idaho Springs, Central City, and Georgetown, Colo.; address: Idaho Springs. Preacher, the Rev. C. V. Young.

Maryland—By Bishop Craighill, retired Bishop of Anking, acting for the Bishop of Maryland, at St. James' Church, Lothian, Md.: Peyton Gardner Craighill, presented by the Rev. L. L. Fairfield;

to serve the Church of the Redeemer, Baltimore; address: 5603 N. Charles St., Baltimore 10; preacher, the Rev. B. J. Sims.

Texas—By Bishop Quinn, on July 13th, at Holy Trinity Church, Dickinson, Tex.: John A. Desel, presented by the Rev. D. P. McBride; to be in charge of St. Christopher's Church, Killen, Tex.; address: Box 6; preacher, the Rev. T. W. Summers.

Changes of Address

The Rev. James Oren Reynolds, formerly chaplain of St. Andrew's School, Middletown, Del., is now rector of Immanuel Church, New Castle, Del. Address: The Glebe House, New Castle.

The Rev. Francis Bayard Rhein, rector of Cunningham Chapel Parish, Millwood, Va., will become rector of St. Peter's Church, Third and Pine St., Philadelphia, the second week in September.

The Rev. John H. Rosebaugh, rector emeritus of the Church of the Atonement, Tenafly, N. J., formerly addressed in Tenafly, may now be addressed in West Barnstable, Mass.

Appointments Accepted

The Rev. Norman H. Barbour, formerly vicar of St. Chad's Chapel, Loves Park, Ill., is now assistant of the Church of St. Matthew, San Mateo, Calif. Address: 733 Highland Ave.

The Rev. Robert James Bickley, June graduate of ETS, will be vicar of St. George's Church, Milford, Mich.

The Rev. Elwood Bray, June graduate of ETS, will be curate of St. Paul's Church, Pawtucket, R. I.

The Rev. Frank N. Cohoon, GTS graduate, will be vicar of Christ Church, El Reno, Okla.

The Rev. John Crocker, Jr., June graduate of ETS, will be curate of Trinity Church, Boston.

The Rev. C. Rudolph Dahlen, formerly vicar of St. Mark's Church, West Frankfort, Ill., and churches at Marion and Ziegler, is now rector of Christ Church, Collinsville, Ill. Address: 115 St. Louis Rd.

The Rev. Sherrill Bronson Smith, Jr., who was recently ordained deacon, is now assistant of St. Paul's Church, Holyoke, Mass.

The Rev. Peter Gordon Taylor, who was recently ordained deacon, is now assistant of Trinity Church, Southport, Conn. Address: 715 Pequot Rd.

The Rev. Roland Whitmire, Jr., formerly in charge of the Church of St. Francis of Assisi,

Cherokee, N. C., and St. John's, Sylva, was on August 1st to become rector of the Church of the Redeemer, Shelby, N. C.

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(Continued on page 24)

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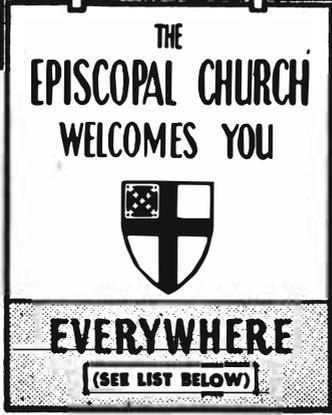
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 Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
 Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
 Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
 Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
 Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
 Wed, Sat & HD 9; C Sat 1-3, 7-8

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.
 Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
 Wed & HD 10:30; EP Daily 5

ST. PAUL, MINN.

MESSIAH (highland park) 1631 Ford Pkwy.
 Rev. Robert M. Wolterstorff, r
 Sun 8 & 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown
 Rev. Charles T. Cooper
 Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, r
 Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
 Wed 10:30

TRINITY Euclid and Washington
 Rev. A. E. Walmsley, Rev. A. M. Mac Millan
 Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r
 Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD
 9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
 Rev. Canon R. H. Miller, r; Rev. J. J. English, c
 Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
 ex Fri 9:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'
 Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also
 Wed 12:05

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
 Very Rev. Philip F. McNairy, D.D., dean; Canon
 Leslie D. Hallett; Canon Mitchell Haddad
 Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
 Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
 Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
 Rev. Thomas R. Gibson, r; Rev. John Richardson
 Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
 10; C Sat 8-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
 112th & Amsterdam, New York City
 Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;
 Ser 11, 4; Wkdys HC 7:30 (also 10 Wed, & Cho HC
 8:45 HD); MP 8:30; Ev 5. The daily offices are
 Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Anson P. Stokes, Jr., r
 8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
 Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
 Wed & Saints' Days 8; Thurs 12:10; Organ Re-
 citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
 4th Ave. at 21st St.
 Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street
 Rev. John Ellis Large, D.D.
 Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
 Thurs & HD HC 12; Wed Healing Service 12;
 Daily: MP 7:45, EP 5:30

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

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, 9:30
 (Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;
 Sat 2-3, 7:30-8:30

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, r; Rev. F. V. Wood, c
 Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
 Rev. Roeliff H. Brooks, S.T.D., r
 Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
 8:30 HC, Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, v
 Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
 HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
 Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Joseph S. Minnis, D.D., v
 Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
 7 & 10, MP 9, EP 5:30, Sat 5, int 11:50; C Sat
 4-5 & by appt

NEW YORK, N. Y. (Cont.)

ST. LUKE'S CHAPEL 487 Hudson
 Rev. Paul C. Weed, Jr., v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6
 8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. K. Myer
 292 Henry St. (at Scammell)
 Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed
 HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
 48 Henry Street
 Sun 8, 10, 12 (Spanish Mass), 8:30; Daily
 (Wed, Fri, 7:45), 5:30; Thurs & HD 10

UTICA, N. Y.

GRACE
 Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel, r
 Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed
 Thurs, Fri & HD

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
 Rev. Edward Jacobs, r
 Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
 ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
 Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-5

PITTSBURGH, PA.

ASCENSION Ellsworth & Nevins
 Rev. A. Dixon Roffit, r
 Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritual
 Healing; Wed 7 HC; Thurs 7:30 College Students
 HC; Fri 8 HC

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
 Sun Mass with ser 10:30; C Sun 10 & by appt

MIDLAND, TEXAS

TRINITY Rev. George Mardel
 1412 West Illinois Ave.
 Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow St.
 Rev. H. Paul Osborne, r
 Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
 Very Rev. Richard W. Rowland, dean; Rev. Elvin E.
 Gallagher, ass't.
 Sun HC 8, Family Eu 9:30, MP 11 (ex Cho E
 1 S); Weekday Eu Wed 7; Thurs & HD 10:30
 C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kerr, r
 Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC
 Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
 Rev. Edward Potter Sabin, r
 Sun 8, 11 HC

VANCOUVER, CANADA

ST. JAMES' Gore Ave. & E. Cordova
 Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily
 HC 7:30, Thurs 9:30; C Sat 5 & 7

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
 Sun Mass 8 (Daily as anno, HD High 12:15;
 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
 anno.) C Fri 12, Sat 12 & 7

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