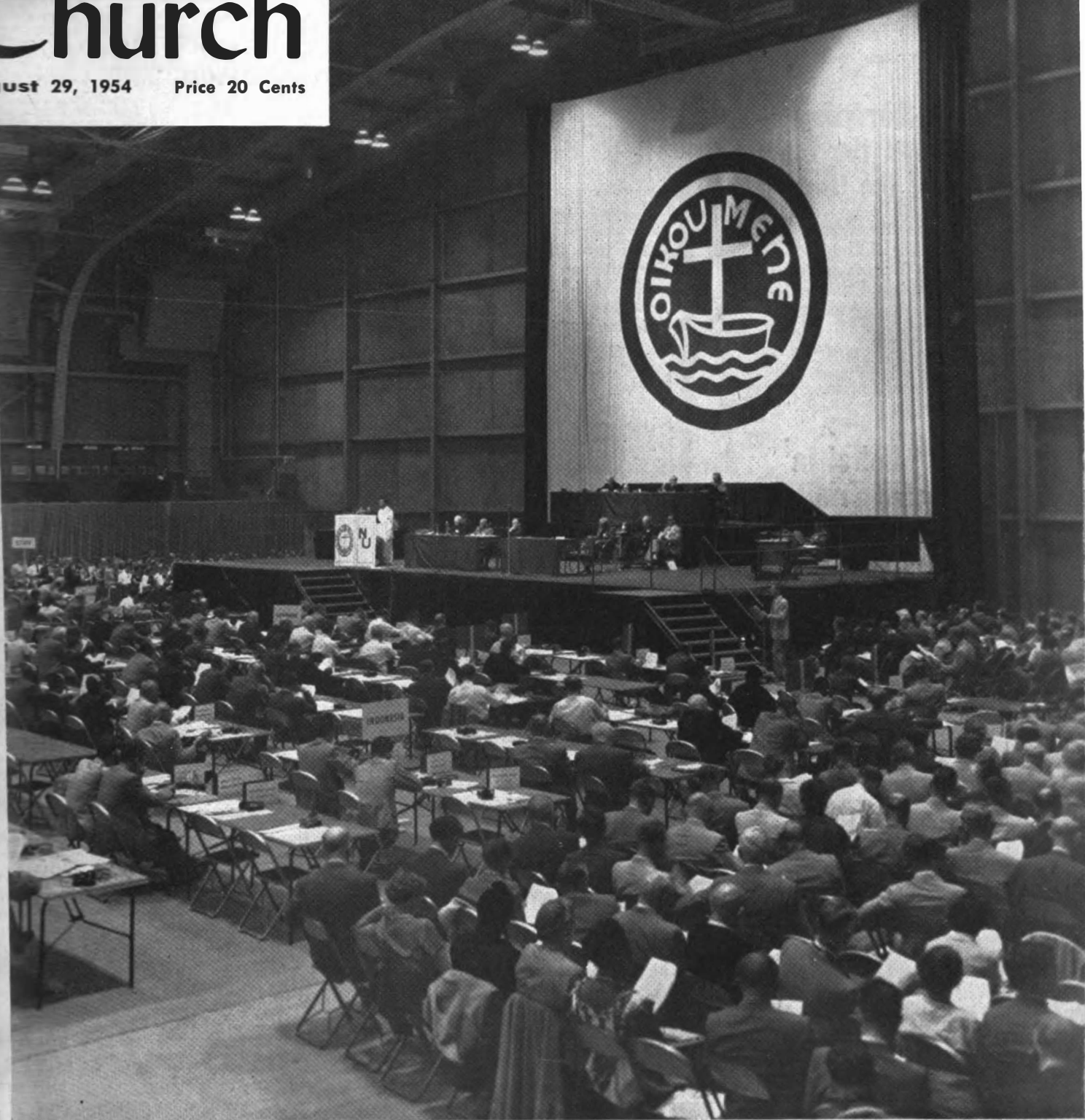


1954

# The Living Church

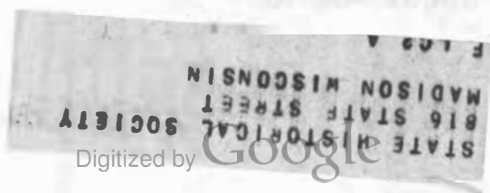
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## Talks With Teachers

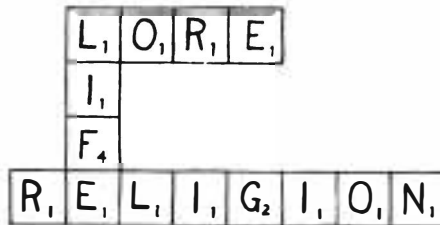
The Rev. VICTOR HOAG, D.D., Editor



## That First Lesson

WE played a lot of Scrabble this summer. It is a game fairly easy on the brain, with success depending mainly on luck and opportunity. If you draw the right letter and can connect them onto the structure when your turn comes, and if the "high" letters fall on the scoring spots, you will win. There is a bonus of 50 points if you can play all seven of the letters in your hand in a single turn.

I won a game by lucky circumstance, when I held (all except the "E") the letters of the word religion and could hitch them on to the missing letter. This is how it went:



I led off with LORE — score 8.

My opponent remarked, "As an educator, you may start with lore, but all subject matter, content, and information must fit into life." Whereupon he added LIFE and scored 14.

"But life must be rooted in religion," I replied, and was able to provide just the seven letters. That gave me nine doubled twice (because it covered two pink squares) plus 50 for playing all letters — total, 86.

He was never able to beat that, and I won the game handily.

As a teacher you too will forge ahead when, well equipped with a store of lore, you are able to relate it to the present life of your pupils. But this, too, will not score very highly until you can present it in the full tide of genuine religious experience.

You have heard it said of a teacher, "He knows his stuff, but there's no religion in his teaching." What is meant by that statement? We recognize that it has something to do with reverence, with the attitude and tone of the teacher's personal presentation. In some we note that touch of loving interest in each child, tied in with a truly evangelical feeling of love for our Lord.

The religious touch may be recognized, but it often seems to be too vague or rooted in emotion. Can we, as teachers, find some way of giving vital religion to our pupils, without its being formless, a sentiment, or merely personal?

The answer is that the Christian religion — though it touches sentiment and stirs deep feeling — is found in its working, historic form in the life of the Church. And that does not mean the vague concept of the ideal Church, but the life we live together in our parish.

The three approaches to Christian education reveal this: some would aim to have their children know all the content of the Church's inherited tradition; the lore; others would have the teaching refer to personal ethical conduct — the life. But the new day dawns with those who are trying to make use of the local Church, the actual (though imperfect and inadequate) program and personalities of the home parish. This third goal includes the first two, but seeks to use the available personal resources of the Church to bring redemption, that is wholeness and fullness of living, to every one.

Content, character, companionship. These are the high C's of our teaching goals today. Can we all manage to rise above the first through the second to the third?

Clergy and teachers alike must face this issue: What are we hoping to do for our children? The coming new course will help us, but we must see the issue, give ourselves to the new ways.

As we read our new textbooks, preparing for our first lesson, can we see the far goal, and the real needs of our pupils? Can we use lore to touch life which shall be learned in the rich love of the beloved community?

### ACU CYCLE OF PRAYER

#### August

29. Mt. Calvary Church, Baltimore, Md.
30. St. Andrew's Church, Edwardville, Ill.
31. St. Boniface Church, Chilton, Wis.

#### September

1. St. Giles' Church, Northbrook, Ill.
2. St. John's Church, Crandon, Ore.
3. Church of St. Augustine and St. Martin, Boston, Mass.
4. Church of Christ the King, Sturgeon Bay, Wis.

# The Living Church

Established 1878

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

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 DEATHS .....26 U. S. A. ....23

## Things to Come

AUGUST						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	2	32	4	25	26	27
29	30	31				

SEPTEMBER						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

### August

- 29. 11th Sunday after Trinity.
- 31. Annual Meeting, Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn., to September 3d.

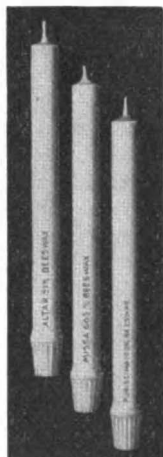
### September

- 5. 12th Sunday after Trinity.
- 12. 13th Sunday after Trinity.
- 14. General Board meeting, National Council of Churches, New York City, to 15th.
- 19. 14th Sunday after Trinity.
- 21. St. Matthew.
- 26. 15th Sunday after Trinity.
- 27. North Conway Conference on Alcoholism, North Conway, N. H., to 28th.
- 29. 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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August 29, 1954

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ELEVENTH SUNDAY AFTER TRINITY†

ELIZABETH McCracken

REV. JOHN W. KNOBLE

# A Message to the Anglican Communion

## *From the Anglican Congress\**

**F**ROM our Congress here in Minneapolis, we — 657 Churchmen and Churchwomen of the Anglican Communion — send a message of thankful comradeship to all the 40 millions of our scattered brotherhood the world around. To you at home, in your churches . . . to you in the military services, who are deeply in our prayers . . . to you who in a thousand lonely places quietly serve in faithful duty . . . to all who bear our name or give us fellowship, grace be unto you and peace.

### I

We say, before anything else, that the certain assurance of God's calling of us and of the wonderful reality of our Anglican family is the greatest fruit of our Congress. We have prayed and shared in the Holy Communion day by day; we have heard great addresses; we have discussed them and tried to express our common thoughts as best we could; we have entered into a new and rich experience of fellowship. In all these things we have come to see, unmistakably and clearly, that our world-wide family of Churches is a reality, under God, and that He has a clear work for us to do.

We commend to you with all our hearts a study of the addresses soon to be published. We do so because of what was given us here, but even more because we wish for you what we ourselves have discovered in our discussions, that the Spirit is indeed leading us into all truth. God reigns! And in His Providence He lays a commanding duty upon us to bear our witness. It is a witness to freedom, to the truth which makes men free, to our Household of Faith wherein we hold together things old and new.

### II

We say to you, as loyal members of your congregations, that it is only through loyalty to God that men receive His gifts. Lukewarm Churchmen, Christians unwilling to yield themselves to the

discipline of their discipleship, will never find what God has promised. But in response to faith God's promises do not fail. We do not claim that as Anglicans we only have His gifts, nor that we have all of them — we say simply that there is nothing lacking to us in what our Church provides, that what is needed is not a new revelation or new fashions in belief, but a more thorough knowledge of and sincere commitment to what we have. Here at the Congress we have seen Anglicanism at its best, and discovered that, at its best, it is not simply conventional, nominal Churchmanship, nor an easy tradition of inherited customs, but that it confronts us with the call of God and gives us power to obey.

### III

But we cannot rest with this alone. Here we have met and known fellow-Churchmen from every continent. We have heard our prayers in other tongues. We have knelt side by side with Anglicans of every color. We have discovered anew what it means to belong to a world-Church. And in this world, so torn and twisted against itself, there is not one of us who has not seen the necessity of two Christian duties — boldness and compassion. You know how easy it is to dismiss such words as "missionary" and "evangelist," as if they were out of date, old-fashioned. We do not quarrel about words; we simply say to you that we have seen, in a way none of us can ever forget, the terrible, absolute necessity of Christian witness in the contemporary world. We have seen with our own eyes both the reality and the need of Christian brotherhood, because we have come to know our brothers. We have understood a little of what God has done in making of one blood all nations of men, but we have also realized how far His purpose is still unfulfilled through our disobedience.

\*Read to the Anglican Congress, meeting in Minneapolis, Minn., August 4 to 13, 1954, by the Rt. Rev. Walter H. Gray, D.D.

We have been taken out of our self-isolation; and we are resolved that boldness in standing up to be counted for our faith, and compassion in remembering the needs of our brothers are the best gifts we can bring to a world divided by selfishness or suffering. There out of every five of our fellow-men do not have enough to eat nor a safe nor decent roof over their children's heads. That misery is a fact. It is also a fact that God came into this world that men might have life and have it more abundantly. If, all over the world, the underprivileged are upsetting the world — if the meek are inheriting the earth, in their own way — it is no more than He said would happen. It is a merciful judgment of God that we favored ones are so reminded that He is still in control.

Boldness and compassion — boldness to say before all the world Whom we believe, what He does, what He wills; compassion to understand the pain and sorrow of life for the greater part of mankind, and to share it. It is right to condemn the false ideology of the Communists which draws its strength from the misery of mankind. But it is wrong to become Christians and Churchmen who profess their faith in the Father Almighty, to remain blind and deaf to this misery and to fail to do whatever we can to establish justice among men and make human brotherhood a reality. Therefore we have, of necessity, thought much about missions and evangelism. Those two words, we came to see, are really one. It is our duty everywhere, in all circumstances, to live and speak and act in accordance with our belief in Christ Jesus and our love for Him. We thought a great deal about the way God calls us to exercise our discipleship in our homes, in our jobs, in politics and social service, and in all neighborhood relations. Businessmen, industrial workers, housewives, teachers, farmers . . . we are all alike called of God to do our work as He means it to be done.

We went further; we saw that our money was God's gift and needed to be offered to Him in full sincerity and honesty. Most of us are like most of you —

**TUNING IN:** †Collect for 11th Sunday after Trinity calls upon God for His "grace" or help in this life, that we may attain to the life of the world to come. Epistle (I Corinthians 15:1f) is the earliest list of appearances of the Risen Lord to His

disciples, written before the Gospels with their accounts of the Resurrection. Holy Gospel for the day is the parable of the Pharisee and the publican, which includes the latter's prayer: "God be merciful to me a sinner."

# Anglican Congress Delegates Total 657

	Bishops	Priests	Laymen	Women	Total
England	32	38	17	25	112
Wales	1	1	0	2	4
Ireland	1	4	1	1	7
Scotland	1	1	1	0	3
U. S. A.	95	109	76	10	290
Canada	25	36	23	3	87
India	6	5	4	5	20
Australia	8	8	5	5	26
New Zealand	2	2	2	3	9
South Africa	3	3	2	1	9
West India	6	6	6	0	18
Japan	5	11	8	6	30
West Africa	3	1	1	0	5
Extra Prov.	13	17	3	4	37
	201	242	149	65	657

## WORK

Previous issues of THE LIVING CHURCH have reported on addresses on the first three topics dealt with by the Congress: *Our Vocation, Our Worship, and Our Message*, and on General Session discussions of these. Reports are published this week on the fourth and last topic, *Our Work*. The final results of the addresses and discussions on all four topics are embodied in the Congress Findings [p. 16].

### 99% Laity?

Presenting the first address under Topic IV (Our Work), Charles P. Taft of Cincinnati, Ohio, began with a statement and a question:

"One of the reports at the first Assembly of the World Council of Churches six years ago remarked that the laity was 99% of the Church. Do we believe that or not? It does not show up that way in our own Triennial General Convention, in our National Council, or in any of our diocesan conventions."

The burden of Mr. Taft's address was the almost negligible impact which the Church makes upon the masses of people today:

"What is the Church anyway? How many [Episcopalians] really have a reasoned faith which they could explain about their relation to God and Christ—or to evil in the world?"

"And finally, how many of the leaders of business, professions, or government (meaning, say, the top three and on down to the 10th in each separate unit) really participate in all this? Why are there so many more women than men in Church Sunday?"

"Why don't the men come? This is my text for this evening, if I have any."

Offering one possible reason, he said:

"One reason is that the leaders of the Church don't know enough about the areas of life where people work. A second reason is that the preachers and the theologians behind them along with Church workers with them in circles where the Christian tradition holds, as Dr. Oldham puts it, 'have often little idea how completely unintelligible what is said in the pulpit is to large classes . . . —unintelligible in that it makes no effective contact with their experience.'"

Yet Mr. Taft showed that he also valued the work of theologians, to whom he referred at the close of his address:

"One curious demand of laymen who have participated in this process [interchurch discussions] is that there be provided in this kind of discussion of Christian objectives in a vocational setting, the participation of theologians. I always insist on it myself, and the experience [at ecumenical gatherings] of Bossey and other European centers confirms it. The

thinking people who give a mere token of our wealth to God. But it is hard to meet, as we have met day after day, and not think long thoughts about what God has given us and how little we have shared with Him and our brothers in Him. We talked about sacrifice, and afterwards were sorry we had used the presumptuous word in a time when life itself is required of many of our fellow-Churchmen. God has given us everything. He requires of us both our gifts and the service of our lives.

Finally, we have talked of missions and of a new and better missionary strategy. Yet even the best strategy in the world will fail if there are not men and women to do the job and to do it faithfully and well. Mission stations, parish churches, schools, religious orders, hospitals, all the buildings and equipment which the vision and generosity of man can provide lie useless if willing human service is not there to bring them to life. The urgent need and the continual call of Christ are alike clear and compelling.

It is not for the sake of the Anglican Communion that we plead. That Communion is not what is at stake. God will take care of His own. It is rather what our Communion points to beyond itself, which haunts and commands us. A greater Church into which we may bring our gifts and lay them at His feet along with Christians of other traditions; a truer society in which the justice of God has overridden the inequalities of nature and history—these are what are at stake. This is the vision which we have seen, for which we are proud to work and witness. We pray that what God has given to us He will also give to you.

son), and some dioceses, because of the time and money involved or for other reasons, sent no delegates at all.

There were 95 United States bishops present, 109 clerical delegates, and 76 lay delegates. From Canada there were 21 bishops and four archbishops; from overseas 73 bishops and eight archbishops. From Canada and overseas 138 lay delegates were registered, many of them bishops' wives, who made a very special impact in their own right, surprising those who had expected otherwise. These wives of archbishops and bishops proved themselves quickly to be worthy teammates in the work of the Lord. Minnesotans who engaged the ladies in conversation found them likely to be board chairwomen of Church schools, holders of town welfare council responsibilities, first rate theologians, evangelistic speakers. One, Mrs. Rawlinson, wife of the Bishop of Derby, is a virtual "Mrs. Roosevelt" of England, whose newspaper column "My Week" is read by "duchesses and dustmen."



CHARLES TAFT  
*What is the Church anyway?*

## ATTENDANCE

### Impact of the Wives

Total number of delegates attending the Congress was 657 [see box]. The Anglican Communion throughout the world was well represented, although not all of the 327 dioceses sent three delegates (bishop, priest, and lay per-

laymen make this demand, and they can learn much of the theological lingo, as business men are eager to learn the lingo of the economists, because the theologians come closer to answering the deep need of the laity for help in knowing Christian objectives, and how to discover God's will.

"The community leaders who don't go to Church are not anxious, I am afraid, to be converted. Most of them are not particularly conscious of sin which they will interpret as they grow older as frustration and doubt, perhaps dissatisfaction, with the life they know. They don't know what are the resources of the Bible and the Church to meet that problem. But does the Church know, or at least have available, those resources either?"

"Surely this is part of our Anglican mission, in the context of God's world of joy and beauty. We have more laity than most Communion who are able to appreciate and participate in the task.

"I hope they and the Church of which they are 99% do something about it."

## World Evangelism

The second address under Topic IV was given by Bishop Harris of Liberia, who presented a strong and well-rounded plea for the evangelization of the world in terms of the whole man, body and soul.

Bishop Harris began on a theological and historical note, then went on to practical, down-to-earth considerations:

"Our missionary task grows out of the nature of the character of God Himself. God is our Creator and He is love. He not only created the earth and all things therein, but in the process, He created man in His own image and likeness and gave him dominion over all the earth. He has called man alone, out of His love, freely to obey His will and execute His purpose, and realize His perfection by the surrender of himself to the divine will.

"In the nature of the case, God works in history and through the particular. He, therefore, chose to work out His purpose for humanity through Israel beginning with Abraham—'And in thy seed shall all the nations of the earth be blessed.' And He sealed His promise with a covenant.

"Without tracing the history of God's revelation, may we simply say that the high water mark of Old Testament revelation was reached in the amazing contribution of the prophets, Amos and Jeremiah, in particular—that God is a God of righteousness and as such as universal as righteousness itself. His role is universal and His interest universal, but He would still work out His purpose through His people Israel. Later on in Post-Exilic Isaiah,<sup>1</sup> we have the further note that God is not only the only God whom Israel may worship and serve; He is the only God there is. He orders, directs and controls the affairs of men. . . .

"In the Incarnation God's full revelation in the drama of redemption is vouchsafed to men in the Son, again out of His love for us. 'The Word was made flesh, and dwelt among us.' It is in the Son that we see the true nature of God and our true humanity in all its fullness. But God will not coerce us; we appropriate His gift through faith, so that 'as many as received him, to them gave He power to become the sons of God, to them that believe on His name. . . .'"

Turning to the "revolutionary forces" at work in the world today — the threat



BISHOP HARRIS  
*The Church awaits its glory.*

of Communism, the resurgence of such religions as Hinduism and Buddhism in Southeast Asia, and the under-privileged condition of "three fifths of the human race," Bishop Harris outlined the main areas of the Church's responsibility:

"Our first responsibility is that of personal evangelism. In this connection we must ever be mindful of the fact that we are sent to peoples of varying cultures and religious experiences. Our task is that of winning men to 'a vital relationship to the living Christ,' in whom is their redemption from sin and self-centeredness, and calling them to the new life as it is in Christ Jesus. . . ."

Pointing out that "we cannot stop here" — that "we are called upon to redeem the whole man and the whole society" — Bishop Harris went on to speak of education, of the ministry of healing, and of the production and distribution of wealth:

"With our modern technology and manifold resources, it can no longer be main-

tained that resources are not available to meet this problem. What is important is that we find the will and the Christian motivation to apply the resources now available to this pressing problem. In the final analysis, the object of all production is the satisfaction of human needs, the enrichment of human personalities, and the building up of a stable community life. In this field direct action not only has its place, but is imperative. I can think of no more important phase of our educational program than that of training personnel in scientific agricultural production, both for essential foods as well as revenue crops, and vocational education with a view to meeting men's needs in a technological age. . . ."

The Bishop's conclusion rounded out his plea by bringing it back to a spiritual basis similar to that on which it began:

"Our task is so compelling and of such immediate urgency in the midst of the present crisis, and the forces arrayed against us so entrenched both within and without, that we may be in the final analysis forced to follow the way Canon Quick has so penetratingly showed us:

"On the other hand, in so far as the Church, while still remaining true to its Lord, fails, because of the obstinacy of human sin, it cannot make the world an offering to God; and then it is driven, as its Lord was driven, to offer itself vicariously in the world's behalf. In this second aspect of its task, the Church appears, not so much as the harbinger of the world to come, not so much as "the color of heaven," but rather as the follower of the Crucified, of the Suffering Servant and the Son of Man; it is the martyr-witness which awaits its glory, while it exhibits in itself the process rather than the fruit of end of Christ's atoning work.'"

## Let's Get Cracking

The Bishop of Sheffield (Dr. Hunter), in his address, "A Church in Action" (third and last under Topic IV, Our Work), reinforced many of the points that had been brought out by other speakers, but gave a new emphasis in terms of the situation as he knew it in his own diocese and by the striking manner in which he expressed himself:

"My title and theme are not a plea for mere and more activity. Unless our work are irrigated and nourished by vision, prayer, thought, and the prophetic word, they will be Dead Sea fruit. In this age of excessive activity—is not activism a major malady of society today?—the temptation is to hurry over these things instead of thinking upon them, and to call, one to another, 'well let's get cracking.' But where there is no vision, Church and people perish. The blind cannot lead the blind.

"Another temptation, equally pernicious

TUNING IN: ¶For Episcopal Church in USA, 2,790,935 (baptized persons) — 7,233 (clergy) = 2,783,702 (laity), which latter figure = 99.74083953943 . . . % of total (2,790,935). (Data may be found in Episcopal Church Annual, 1954, p. 28; and

decimal place may be carried farther by anyone wishing to do so.) ¶Post-Exilic Isaiah, sometimes called Deutero- or Second Isaiah, is Isaiah from chapter 40 on, regarded by most scholars today as later than the material in chapters 1-39.

to argue; 'let us concentrate upon ourselves, build up spiritual resources and so prepare for mission at some future un-named date.' It just doesn't happen like that. You cannot stockpile faith, hope, and charity. You can store gas in a container, but not love. Love increases the more it is given away. A truly missionary church is a deep Church. The strategy for the Church in the world today vis-a-vis false ideologies, the cult of happiness and sheer pleasure in the satisfactions money can buy, is not, I am persuaded, with those who call, 'Come away to the catacombs'; nor with those who would substitute 'the gathered Church' for our splendid dangerous heritage of a catholic, incarnational, national Church."

Stressing the need for clergy and laity to know and understand the climate of contemporary thought," the bishop told his story:

"One night last year, I was being driven to his home by a big industrialist. In the recesses of his limousine he suddenly asked me how much a man like him had to believe before he could feel himself to be a loyal member of the Church of England. I replied that he had to desire *con amore* to belong to, and to forward, a Church which had certain beliefs about God, man and life, but that within it there was as much room for honest agnosticism and intellectual enquiry as in the New Testament. That I was always struck in reading the Gospels with the questions our Lord did not answer, refused to answer or said were unanswerable—some of them questions to which we would dearly like to have an answer.

"The contrast between the agnosticism of the Gospels and the absence of it in the deacons' sermons, which as bishop I have to read, is disquieting. Most thoughtful men and women today are not finding belief easy; they realize how great is the venture of faith. Most thoughtless men and women fancy that science and 'all that' has debunked religion; so say they, let us eat, drink and be merry and avoid having to pay our church dues. Moreover the problem of communication for the Christian teacher is teasing even if he cares for people quite a lot—and not all do. People whose minds are bemused by gadgets and techniques, and conditioned by a quasi-scientific education and who measure successful living in terms of happiness, find spiritual truth hard to grasp or evaluate."

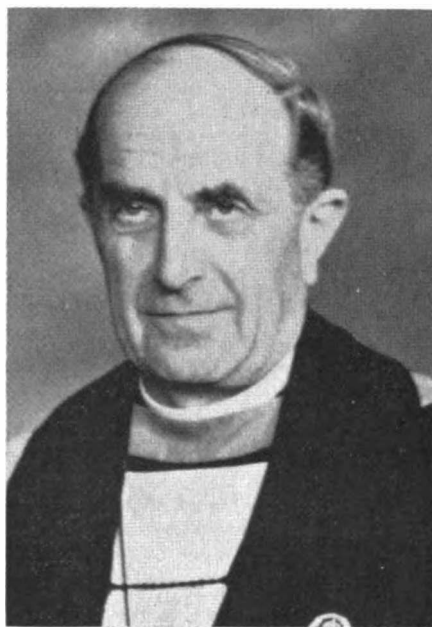
The bishop told of an interesting experiment in his own diocese:

"The most interesting venture in my diocese has been the attempt of a few priests, specially chosen and commissioned, to make friends on the shop-floors of heavy industry with workers who were right outside the churches and had no use for them. This experiment, begun with the consent of management and trade unionists 10 years ago, now goes forward with their full approval and support. It has overcome the difficulties of communication at the cost of the complete self-giving of those doing the work; it has appreciatively less-

ened the gap between the industrial workers and the Church, and it is creating a new sort of Christian laymen within industry."

Dr. Hunter adverted to the Church of the New Testament as he concluded:

"The essential aim governing the Church's work, therefore, is to help men to see the Lord—the surpassing majesty and shining beauty of the living God in the face of Jesus Christ, so that a man can say with conviction—now I know. Such a vision would shake many human timidi-



DR. HUNTER

*You cannot stockpile faith, hope, charity.*

ties and complacencies out of the churches, and put fresh blood into their veins. A company so possessed and persevering—truly a Church in Action—would surely be used of Christ to lead contemporary society, frightened by its powers and conflicts, into a more Christian way of life and nearer to the Kingdom of God."

### Short of Missionaries

A more accurate conception of missionary work, as the work of the whole Church and therefore of all the people in the Church, was stressed in Anglican Congress discussion of Topic IV, "Our Work."

The discussion began with Bishop Inman of Natal, Africa, saying:

"I agree fully with the new meaning of 'missionary' as the work of the whole Church through all its life. But we should not hide the fact that we are short of missionaries, using the word in its old sense. We need missionaries in my own diocese in Africa. The American Church has only five missionaries in Brazil. There are no missionary colleges in the Anglican Communion now, as there once were, to prepare men for the mission field. I would urge the Congress not to take this situa-

tion complacently. I ask that the report be reviewed to bring out my point."

The Rev. Canon Cyril K. Sansbury, warden of St. Augustine's College, Canterbury, spoke next:

"I just want to stress the conception of partnership in the report. There is a danger that older Churches may take a paternalistic attitude toward the younger Churches. There is no place for paternalism from a center, sending missionaries. It is a partnership; and the older Churches should give the younger Churches what they want; not what we want them to have."

Bishop Coote of Gambia and Rio Pongas, West Africa, said:

"A truer conception of missionary work is that it is the *whole* work of the Church. The Church should extend its boundaries, not hook people in, but go out to them."

Bishop Moyes of Armidale, New South Wales, turned to another aspect of the problem, saying:

"I wonder if our Western missionaries are considering training an indigenous ministry. We have improved somewhat, but we British are too inclined to think no one is capable of doing missionary work as we do it."

The Archbishop of Canterbury at this juncture came to the podium:

"I should like to draw attention to the term 'united strategy' recommended in the report. We must be realistic; otherwise we shall get a lot of effort and little success. It would be better to say that the missionary task 'requires closer coöperation.' That may lead to 'united strategy.'

"I should be sorry if St. Augustine's College [Canterbury, England] is not mentioned. Under Canon Sansbury's direction, it has already done fine work 'common to the whole Anglican Communion.'"

Canon Sansbury was asked to speak of St. Augustine's, and he said:

"In the past two years, since the college was opened, we have had men from England, Canada, the United States, the West Indies, Africa, Pakistan, Australia, New Zealand—everywhere except Egypt."

Bishop Thompson of Iran, at that point, said:

"I should like to underline the tendency to lose the meaning of the word 'missionary.' It includes all Christians. Those who go out for other reasons, business or professional, should be given a sense of their responsibility as missionaries."

The Rev. Rupert Bliss of England had a different alteration to be made in the section of the report under discussion:

"As it stands, it is likely to be understood that teaching and pastoral work will be done entirely by the clergy in the mis-

sion field. That should be modified since women do so much of it."

The Rev. Canon Eaton of Leicester, England, turned to another part of the report:

"We must help our laity to see and to talk simply about Jesus Christ. Prebendary Wilson Carlile saw this; and he did teach the laity to do this in the Church Army."

Dr. Clark G. Kuebler, of Ripon, Wis., said:

"I should like to see the section rewritten. It should say that the missionary witness is the same for the laity as for the clergy; that we should put upon the laity the responsibility for evangelism, even more than on the clergy. But the laity must be informed and articulate."

The Rev. Roland Koh of Hong Kong gave an example of missionary method, saying:

"Non-Christians [in Hong Kong] will not come to our churches. So we go from home to home, for family prayer meetings. Non-Christians will come to such meetings, when too shy to come to church. They will come to the homes of their Christian friends or relatives."

Bishop Wilkinson of Lahore, Pakistan, said:

"I want to point out two important things in the report. There is not a very strong, compelling concern for people who have not heard the Gospel. We must make a definite expression of the Gospel for non-Christians. My second point is about the Churches that have a concern for younger Churches. They are giving too much expression to the material side of things. That might give the impression that material things indicate spiritual health."

Bishop Baines of Singapore expressed a regret that all felt:

"Our total witness here is weakened by the absence of the Chinese. The Church ought to acknowledge the debt we owe the Chinese Church. I hope that we may include in the final report an expression of our loss in not having it represented here, with a message to its members."

Bishop Wright of Algoma, Canada, turned to another important matter saying:

"I should like to draw attention to the need of clergy. There is not a bishop here who has enough men in his diocese to look after the work there—let alone start new work."

Bishop Clark of Kootenay, Canada, carried the subject farther:

"A trained ministry means not only

clergy but also laymen. I have heard many sermons about the episcopate, about priests, about deacons; but not about laymen. Don't look around for work for the laity. We need appreciation of the laity."

The Rev. Canon N. A. Cub'ain of Jerusalem said:

"Men retire from business at remarkably early ages. Could they not be ordained and give the next 10 or 12 years of their lives to this work?"

The Rev. Canon H. A. Barbour of Toronto spoke on another valuable kind of work being done by laymen:

"I wish to speak on behalf of the laity and their activities in the lay ministry of the Church. One field is that of the Bishop's Men, trained laymen who work under the bishop. Laymen are on Social Service Commissions. They can serve on a part-time, voluntary basis and relieve the clergy greatly."

Bishop Ogilby, Suffragan of the Philippines, said:

"In the Philippines we want to be able again to use any spare time we have for prayer and meditation."

The Very Rev. W. W. Davis of Nova Scotia said:

"Christian stewardship should form an essential part of Christian education."

The Archbishop of the West Indies:

"I should like specific facilities for training native evangelists."

The Rev. Carroll E. Simcox of Ver-

mont called attention to a serious lack in the report:

"We should be informed of monks, nuns, deaconesses and doctors, and their work for the Church."

Bishop Strong of New Guinea made a short but memorable speech:

"I should like to see some mention of prayer in the report. There is only one casual reference to it. There should be a definite statement on prayer. We should affirm that prayer is work. It needs emphasis. Prayer is a vocation for all Christians. Some are called particularly to a life of prayer. Many cannot help in 'practical' work; but they should be told that they are doing important work—the work of prayer."

The Rev. B. H. Pierard of New Zealand suggested another field to be included:

"Christian scholarship in our own land should be included. We should explore the truth God has revealed for all time."

Mrs. B. C. Roberts of Rochester England, introduced a new subject:

"Wives, and mothers, through the Mothers' Union, have an opportunity to serve the Church. The home is the basis of family life."

Bishop Stratton of Lichfield, England:

"The woman does not have 'equal' work with man in the Church because she has not the priesthood. The use of the word 'equal' in the report may lead to misunderstanding."

The Archbishop of Canterbury surprised the Congress when he said:

"The Presiding Bishop is a shy man and asks me to speak for him at this point to say: 'The supreme calling of women is bearing and rearing children.'"

The Presiding Bishop then came forward, and said:

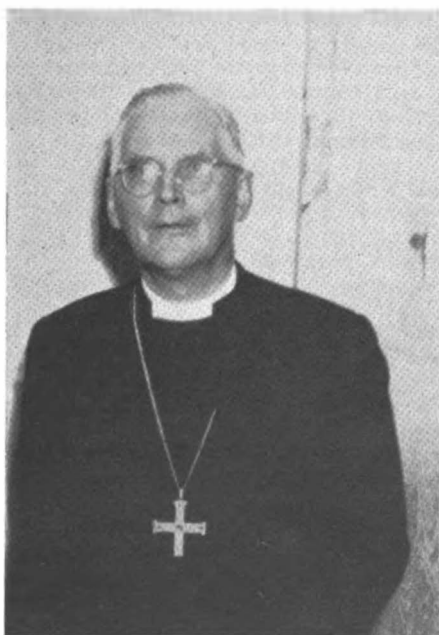
"I am not shy about saying that if a thousand people came forward now and volunteered for the mission field, we could not send them because we have no money for it. A lot of people can take a lot of pious talk; but when we get down to brass tacks, they are not eager."

## REPORT

### First Prize

The immensity of what had happened at the Anglican Congress assumed a finished form on August 13th, closing day.

With Bishop Sherrill presiding, the Congress began its discussion of the report of the Editorial Committee. [It had been the work of the Committee.



BISHOP STRONG  
*Prayer is work.*

**TUNING IN:** ¶If there is a distinction between prayer and meditation, it is broadly that between "vocal" and "mental" prayer. In the former, the use of words predominates, whether these are uttered aloud (as in corporate worship) or merely

with the lips or framed with the mind. In the latter, the mind seeks not so much to put together words as to make vivid, and consider prayerfully, some sacred event or truth, allowing this to lead to prayer and finally to Christian living.



made up of five distinguished Churchmen,\* to work with the Congress' 20 discussion groups, in drafting reports on each of the four main topics (the vocation, worship, message, and work of the Anglican Communion) after addresses had been given on these topics. It was also the work of the Editorial Committee to merge these reports into a final version for acceptance by the Congress (finished text appears on page 16) and presentation to Anglicans all over the world.]

An interesting feature of the August 13th discussion of the Editorial Committee report was the fact that more motions (to change it) were lost than carried, and that some of the points made by the speakers whose motions were not carried were among the most significant.

Apparently typifying the feeling of the Congress, but not stated in resolution, was the suggestion of the Rev. Dr. Edward R. Hardy, of Berkeley Divinity School, who said:

"I have read this report with immense gratitude and admiration. It is so good that I hope that we can accept it much as it stands."

The reference to Anglicans in South India who wish to remain Anglicans was the only point in that part of the report dealing with Topic I, Our Vocation, discussed, and that in only one speech.

A speaker whose name was not given said:

"The report of the Lambeth Conference of 1948 takes up the question of South India, allowing 30 years for the development of the Church of South India. The situation of Anglicans who wish to remain Anglicans is complex. One small group is being cared for. Others desiring to remain Anglicans cannot join the dioceses of India, Pakistan, Burma, and Ceylon. Lambeth thought those Anglicans in South India should join the Church of South India. It would increase the complexity if the Anglican Congress should seem to encourage Anglicans in South India to remain outside the Church of South India, when they could not join any of the dioceses of North India."

No resolution was passed. The entire section on Our Vocation was adopted.

Topic II, Our Worship, was presented next. Peter Day, editor of *THE LIVING CHURCH*, was the first speaker. Mr. Day spoke on the last sentence in the paragraph on the offering of alms: "At

other times [than at the Celebration of the Holy Communion] where there is an offering of alms, its proper dignity should be observed as an act of worship." He said:

"This is the practice in my own parish. Yet I should regret having it recommended here—the Pelagian<sup>1</sup> offering of what we can spare of ourselves. Money 'was not by Christ's ordinance carried about, lifted up, or worshipped.'"

The motion of Mr. Day to delete it was lost; but the phrase was changed to "as a part of the act of worship."

The Archbishop of Canterbury offered an addition to a sentence in the paragraph in the section on Topic II, Our Worship, which reads: "Moreover, we should encourage informal devotional services and meetings for prayer which give opportunity for a freer expression of the spiritual life of the people and supplement the prescribed services of the Church." The Archbishop suggested that the words, "under due control," be inserted after the word "encourage." The addition was carried. Upon which the Presiding Bishop said:

"Your Grace has won the first prize for an amendment adopted."

Up to this point, the Presiding Bishop had been chairman. He now resigned this office to the Rev. Dr. R. S. K. Seeley, Chairman of the Editorial Committee. Topic IV, Our Message, was presented. The Rev. Roland Koh of Hong Kong made an earnest speech on filial piety, saying:

"The very important matter of the relation of children to their parents is not mentioned here. Filial piety is the reason for the stability of family life in China. Children respect their parents, and show deference to all older relatives."

The speech led to the insertion, after the words "monogamous marriage," in the first paragraph of the section on family life of the words "and of mutual responsibilities of parents and children."

The section on Race Relations was adopted as it stood. The Congress then moved on to the consideration of Topic IV, Our Work. Bishop Allison of Chelmsford spoke of the special calling of women:

"Those who are wives and mothers are fulfilling a God-given vocation of vital importance to the Church. All women have their part to play in our Christian fellowship and witness."

Mrs. Fisher, the Archbishop's wife, then rose, and the Presiding Bishop spoke her name. There was hearty ap-

plause as she came to the platform. Mrs. Fisher said:

"I should like to make a suggestion about the words 'should have' in the paragraph being discussed, changing it to read: 'All women should have equal place with men in the Christian fellowship and in the lay work and witness of the Church.'"

The Presiding Bishop put the suggestion to the vote, and it was carried by a large vote. Bishop Sherrill said:

"Mrs. Fisher has an almost unanimous vote—only three votes in the negative. Her batting average is equal to His Grace's."

The whole report was then adopted as amended. As the Presiding Bishop recessed the meeting, he said:

"I should like to express my appreciation of the good nature and patience of the whole Congress."

## RACE RELATIONS

### Differences and Conflicts

At the request of Governor Anderson of Minnesota, Bishop Reeves of Johannesburg spoke at a luncheon of the Governor's Interracial Committee.

The Governor presided at the meeting and introduced Bishop Keeler of Minnesota, an active member of the Commission, who presented Bishop Reeves to the more than 300 guests.

Bishop Reeves said in part:

"Although the dominical injunction, 'Thou shalt love thy neighbor as thyself,' has been before humanity for almost 2,000 years, men and women have been slow to accept it as the standard of their own relationships with one another. And that is certainly true in the Union of South Africa. . . . It would be easy to blame those in authority at the present time in South Africa for the strains and tensions, the differences, and conflicts, now so deeply dividing the various racial groups there from one another. Many would agree that they have aggravated the position considerably, but we must not forget that those who now control the destiny of South Africa are also the products of forces . . . which were operative in South Africa before they came to power, and may still exercise their influence long after the present rulers of South Africa are forgotten. . . .

"I must make it quite plain that the actions of the present government have not been entirely unfavorable to the African people. For example, the government has almost trebled the education vote of the natives. . . . Also the government has contributed £200,000 [\$560,000] toward the foundation of a new Medical Faculty for non-Europeans in Natal, and has done a great deal to stimulate training in agri-

\*Members of the Editorial Committee were the Rev. R. S. K. Seeley, chairman; the Rt. Rev. Geoffrey F. Allen; the Rev. Chandu Ray; the Rev. Powel M. Dawley; and Sir Herbert Stanley.

**TUNING IN:** ¶**Pelagianism**—the emphasis on what we do rather than upon what God does in us—takes its name from Pelagius, a fifth-century monk said to have been a Briton. So scandalized was Pelagius by the lax morality of the Rome

of his day, that he reacted to the opposite extreme—of denying, or seeming to deny, the need for God's grace, and of affirming the all-sufficiency of human effort in the achievement of man's salvation. Pelagianism was condemned as a heresy.

culture. Again, in the sphere of public health, the government is doing a great deal to wage war on tuberculosis in all races, and has increased expenditure on native health services by £2,000,000 [\$56,000,000].

"The tragedy is that all the good it [the government] is attempting to do is offset by the other legislation the government has been busy passing since it came to power in order to implement its racial theories. Indeed, there has been such a spate of this legislation that it is impossible to speak here of it all. . . .

"It is difficult to see how racial friction and industrial unrest will be avoided, and it may well be that the long period of industrial peace in South Africa is ending. . . .

"I will now turn to the Bantu Education Act. This is of particular concern to the Churches, because until now six-sevenths of all the schools in the Union of South Africa for Africans have belonged to the Churches, and have been administered by them. At one fell swoop the government proposes to take over all these schools. This would not worry us too much if it wasn't part of a plan to change the whole character of Bantu education. . . . I must confess that I find it difficult to speak without emotion on this matter, because . . . under this act, which is now taking place, it is designed to help 'keep the African in his place,' and to see that he develops 'along his own lines,' whatever may be meant by this ambiguous phrase. . . .

"The authors of these laws sincerely believe that they are divinely called to carry out this mission . . . and by such legislation to reverse the integration which is taking place in South Africa and place every ethnic group back in its own kraal. . . .

"Personally, I see no way out of the dilemma at the moment. All we can do is to persevere with the work God has given us to do, making it quite plain where we disagree with the present policies and why we oppose them, and doing everything we can to build up another way of life in the Church, in the hope that when the day comes when the impracticability of much that is now being done becomes obvious, then there will be those who will be able and ready to lead peoples of our multi-racial population along some more fruitful path. . . .

"For that reason, just because I have received so much kindness from people in every racial group since I came there, I have always striven, and shall continue to strive, to find some better way out of the dilemma than that now offered to us, or some violent catastrophe which might well bring all down into ruin."

## CLOSING

### Reign of Sunshine

Headline in a Minneapolis newspaper day after the Anglican Congress ended read, "Reign of Anglicans Ends, Rain Expected." The clear, cool weather which smiled upon the 657 registered



*Minneapolis Star*  
DR. FISHER AND BISHOP KEELER  
*The envelope was empty.*

delegates and 978 registered visitors and their Minnesota Church hosts, was replaced by thunderstorms shortly afterwards.

The last packet of exhibitors' tracts was laid away in a cardboard box to be carted out of the auditorium of St. Mark's Cathedral, Indian basketry was stacked and ready to be moved. Velvet draperies used to separate exhibits were folded, and the traditional vestment display racks of Messrs. Whipple of London and of Morehouse-Gorham, New York, were transported from the auditorium. Soon after that the thunderstorms came.

The day before, August 13th, was the last day of the Congress. The first half hour of the morning General Session was given over to resolutions of thanks: to the Archbishop of Canterbury; to the dean, wardens, and chapter of St. Mark's Cathedral; to Bishop Keeler and Bishop Kellogg; to the people of Minneapolis and St. Paul; and to the press. Each resolution was followed by enthusiastic applause.

The Archbishop of Canterbury then spoke:

"All these resolutions are effective as they stand. Too many words ruin these occasions. Because no additional words are needed, I take great pleasure in presenting to Bishop Keeler an empty envelope; but it has \$600 written on it."

The Archbishop handed the envelope to Bishop Keeler, who said:

"We are going to be lonely when you are all gone. Next week will be a lonely time for us. We offer our thanks for your presence. You have inspired the diocese. People will be on the side of the whole-program of the Church from now on.

"I shall use this gift [from Congress delegates, to the diocese of Minnesota] for buying a processional cross. It will be a diocesan cross, carried in the diocese on every diocesan occasion. I want that cross to move through the diocese, because the whole diocese has been your host—not just Minneapolis and St. Paul. We shall keep the cross in the cathedral, taking it out as occasion requires throughout the whole diocese."

The afternoon session consisted of the final General Session, presentation of reports for final action of the Congress [see p. 8], and concluding business. An announcement of the amount of the Opening Service offering was made. The amount, between \$7,500 and \$8,000, is to be divided equally between the refugee work, in Hong Kong, of the Rev. Roland Koh; and West Africa.

The Presiding Bishop's final words were:

"I think the text for this Anglican Congress is: 'Blessed be the tie that binds.'"

About 1200 people thronged the Cathedral to hear the Archbishop of Dublin [p. 15] in the closing service at 5 P.M., August 13th. Later, lingerers saw 14 primates pose for photographers on the lawn, saw their warm handclasps as they said goodbye for the time being, saw world-wide Anglicanism's first full-dress meeting in the United States come to an end.

It was a personal triumph (the sheer successful mechanics of the meeting coming off with not a single hitch) for many people, but perhaps particularly for the host Bishop, the Rt. Rev. Stephen E. Keeler. He and Bishop Sherrill stood with the Archbishop of Canterbury, the latter resplendent in the golden Coronation Cope presented to him by the Churchpeople of Japan, for the very last photograph of them all.

Then it was over and purple-shirted bishops exchanged final greetings with their Minneapolis hosts in groups spread all across the emerald greensward and in front of the red and white sentry box where tickets had been sold for a Gilbert and Sullivan opera and under the huge circus tent where tea had been served every afternoon.\*

For Minneapolis there was an emptiness, and then later the rain. For the Anglican Communion, there was a witness to make at another meeting at Evanston, and then hard business ahead to meet challenges made by every speaker to a deeper devotion, deeper awareness of the world's burden, and to a stronger vitality of both Catholic and Evangelical witness within the Body of Christ.

\*On the first day of the meeting a small boy approached Bishop Keeler under the tent. "When is the circus going to start?" The Bishop smiled, stooped down to the youngster and quickly said, "As soon as the animals arrive."

MISSIONARY

A College and a City

A number of areas of Church work were classified as responsibilities of the whole Anglican Communion in a report of the Anglican Advisory Council on Missionary Strategy. Prominent among these responsibilities are the Bishopric in Jerusalem and St. Augustine's College in Canterbury, England.

Agreement that two joint secretaries should be appointed for the Council, one from the Church of England and one from the American Church, was also announced in the report.

The Archbishop of Canterbury, who read the report to the Congress, explained, "This report is not a part of the Anglican Congress. It goes to Metropolitans. The Council is in no way responsible to this Congress, and this brief report cannot properly be included in the report of the Congress Proceedings."

This is a part of the report:

"In the course of our work, consideration was given particularly to the following areas: the Jerusalem Bishopric; Iran; Egypt; North Africa; the Moslem World in general; the Pacific Area; Burma; Korea; and the West Indies.

"Attention was given to one matter of special concern to all the younger Churches—the provision from the older Churches of men able to give adequate theological and pastoral training to candidates for ordination and for other forms of ministry, and also the provision of more teachers to staff the schools. References were made to grave questions concerning the supply of manpower and its best distribution for the true welfare of the witness of the Anglican Communion. Mention was made of special problems concerning the Chinese Dispersion in Malaya and elsewhere. Attention was called to the need of consultation between Missions to Seamen under Anglican auspices in various areas in order to secure better cooperation. . . .

"On all these matters action was taken, either by way of advice to the authorities especially concerned or by way of direction to the officers of the Council. . . .

"On two matters something further may be said since they concern every part of the Anglican Communion.

"The first concerns the Bishopric in Jerusalem. This is not a missionary Bishopric in the ordinary sense. Its Bishop does indeed exercise jurisdiction over a wide area and includes in his care Arab and Jewish, Christian in Israel, Jordan, and elsewhere, and European and American congregations in Turkey and Iraq and in the oil fields of that part of the world.

"But his chief function is to represent the whole Anglican Communion in the Holy City itself where for every reason it should be presented. The income of the Bishopric comes from a number of sources: it is not sufficient; part of the stipend comes from two societies which are likely to discontinue their grants. And anyhow it is not advisable that such a Bishopric

as this, peculiarly standing for the whole Anglican Communion, should have to rely for its income on two societies.

"The Advisory Council is strongly of opinion that the income should be raised to a sufficient figure and should be guaranteed from the whole Anglican Communion. The amount so needed is only just over £1000 and each individual or Regional Church will be invited to guarantee its share.

"Secondly, St. Augustine's College. As the Congress has already heard, the College has quickly established itself as an institution of immense value, which must be maintained permanently. . . .

"In future, as now, no priest student will be refused for lack of means to pay his fees. But where he or his diocese can pay all or part of the fees of £250 per annum, the fee will be demanded. Contributing national Churches will be asked to increase their present annual contribution or, alternatively, as part of their missionary work, to pay the student's fees for one or more students from other countries, with the hope that by one way or the other they will double the amount they at present give to St. Augustine's.

"There remains the question of the future functioning procedure of the Council. It was agreed:

"(1) That there should be two joint secretaries of the Council: one appointed by the Archbishop of Canterbury; and the other appointed by the Presiding Bishop of the Episcopal Church in the United States. . . .

"(2) That the respective sphere of contact between the secretaries and the provinces of the Anglican Communion should be worked out between them in consultations with the primates and metropolitans.

"(3) That in view of the fact that the work of the Advisory Council cannot be carried on without secretarial assistance and office administration, it would appear desirable that the respective secretaries should normally be the General Secretary of the Overseas Council of the Church Assembly of the Church of England, and the Director of the Overseas Department of the National Council of the Episcopal Church. . . .

"(4) That whereas, if these recommendations are accepted, financial provision for the stipend of the Secretaries will be met from other sources.

"(5) That the original direction of the Lambeth Conference that the Advisory Council should meet every two years, should be applied as far as is possible. . . .

"Finally, this statement has been made as objective and matter of fact as possible. As has been said, the Council is advisory and its advice goes to the Metropolitans concerned, with whom responsibility for translating advice into action rests. . . ."

OPERATION

Household of Faith

This assemblage of Anglicans from more than a dozen national Churches included every race and economic condition of men and women. The Congress

was set up to give opportunity for expression to every single delegate. This was so that it might be a true sounding board for the Church and interrogator of its tones, overtones, discords, and emergent harmonies on the eve of Evans-ton. More than that, the Congress was set up to evoke accurate representation of actual feeling in many areas where perfect agreement was not expected.

This is the "buzz group" technique on the grand scale, the idea sweeping Episcopal churches in these latter days. You present an idea. You break up into small groups to discuss it. You report back majority opinions of the small groups. The large group rediscusses these and in some instances votes. A small group then rephrases the findings incorporating suggestions of the larger group, and hopes for general approval.

You do not have then, perfect unanimity. You have majority opinion tested by opportunity for informal discussion of its pros and cons in small groups where people feel more free to express their real opinions. This is significantly better than majority opinion which is the result simply of a vote cast, as between two alternatives in a large assembly.

Disadvantages are centered around the inevitable dictatorship of the time schedule. There are a multiplicity of factors to take account of, and, while discussion is free and open to anyone, it is limited as to time. The Anglican Congress would not pretend to have definitively settled any of the profound questions which it evoked and upon which it tried to formulate general expression of feeling. But its group dynamics engineering was according to current practice and opinion as to the most efficient way to arrive at the best possible consensus within the limitations of a meeting of 10 days.

There were four stages in the proceedings. Major addresses were heard on the four main topics. They were discussed in 20 groups meeting in buildings nearby, and these group meetings were not open to public or press. Summaries were mimeographed and presented to the assembly and anyone who wished to speak to a point was called forward to the rostrum after written presentation of his name. He spoke briefly and occasionally the chairman would decide his point called for a vote, which was duly recorded and taken into account in rephrasing of the findings.

The editorial committee said:

"The findings themselves were written after only brief discussion of their wording. We did not make theological history nor did we intend to.

The Findings of the Congress [see p. 16] were submitted in thanksgiving that "around this nucleus of agreement

God saw fit to build a warm and lasting comradeship among us."

The warm feeling which prevailed among the great majority of the delegates to the Congress throughout the 10 days was partly the product of careful planning on the part of the host diocese of Minnesota which accomplished a convention entertainment task beyond anything ever attempted by a General Convention.

The work began 14 months ago when Valentine Wurtele was appointed General Chairman and joined by John Gregg, co-chairman, and Charles B. Sweatt, finance chairman. Minnesota began by apportioning quotas among her parishes to raise \$50,000, Minnesota's financial contribution as host diocese.

Mr. Wurtele had recently resigned from some of his more pressing business interests and had opportunity to give a great deal of time to the work. Mr. Gregg later took a five months' leave of absence from his leadership of an industrial firm to devote full time to the task.

Under Mrs. John Rood, hospitality chairman, Mrs. Paul Wishart undertook the task of arranging private home hospitality for well over 100 of the overseas delegates. The homes and the guests were matched with care and results were exceptional, judging by reports from guests. Waldo Hardell, assisted by Mrs. Charles Drew, headed a transportation committee. Printed bus schedules informed visitors as to regular routing of scores of chartered busses for Congress special events and running between Pioneer Hall (at the University of Minnesota, where over 400 delegates were comfortably housed), principal hotels, and Congress meeting places. About 300 volunteers offered cars and driving serv-

ices in a central motor pool so that a delegate wishing to go someplace had only to report to the pool and state his desire.

Registration and information was handled under an elaborate and smooth functioning arrangement set up and captained by Mrs. Frederick Weld. Mrs. George Jacobs was chairman of a committee which set up a network of dinners in private homes in which every delegate was entertained. Mrs. Frank Janes supervised unified distribution of tickets.

In addition there were dinners in scores of Minneapolis and St. Paul churches, a sightseeing tour of the Twin Cities, and a Saturday pilgrimage to Faribault. The Rev. Bernard Hummel headed a committee which set up Congress distinguished visitors in pulpits of scores of Episcopal Churches and those of other denominations. A public relations committee under direction of Ray Mithun, Minneapolis advertising man, and aided by working press members of the Episcopal Church, provided everything needful until arrival of Douglas Bushy's National Council publicity staff from New York under direction of the Congress publicity chiefs, the Rev. John V. Butler of New Jersey and Robert Jordan of the National Council.

Minneapolis *Star* president John Cowles, Jr., entertained over 60 representatives of the Church Press at the Minnekahda Club at which meeting the Archbishop of Canterbury spoke on the "Responsibility of the Press," from the point of view of a Church prelate.

The Woman's Auxiliary of the diocese of Minnesota arranged a display and sale of Indian handicraft on the stage of the Cathedral exhibit auditorium. Here work of Minnesota Church-member Indians was brought to the delegates at minimum prices and with profits going to help Indian missions. Every Indian mission in the diocese paid its quota to support of the Congress in full, Bishop Keeler reported at a dinner given in his honor at the Nicollet Hotel and attended by primates and 1000 Minnesota Churchmen.

This dinner was a reward for the Minnesotans and Mr. David Bronson, chancellor of the diocese of Minnesota, was toastmaster. Dr. Fisher, the Archbishop of Canterbury; Bishop Sherrill; and Bishop Keeler were principal speakers. But Minnesota staged a reception at the Minneapolis Institute of Art at which the Archbishop of Canterbury and his wife, Bishop and Mrs. Sherrill, and Bishop and Mrs. Keeler received over 1000 persons. On another night a \$7-a-plate dinner for delegates was given at the Minnekahda Club.

Tea was served every afternoon under the "circus tent" on the lovely green



Don Berg  
DELEGATES BUS  
*Homes and guests were well matched.*

lawn of St. Mark's overlooking the gardens of Loring Park, with its lake and swans.

Many delegates said the easy informality of this occasion was a highlight of the Congress.

Each day ended with Evening Prayer. Each day began with Morning Prayer followed by the Holy Eucharist according to the Prayer Book rite of a different branch of the Communion, and therefore in several different languages.

SERVICES

Americans were surprised by the way the British faithfully supported Evening Prayer day after day, underscoring comments made by British speakers in Congress sessions advocating the saying of Daily Offices by branches of the Communion which do not now require it of their priests.

The Cathedral was filled nearly every morning for Holy Communion and on the first Corporate Communion day crowds stood far outside the Cathedral doors.

Front page headlines in Minneapolis and St. Paul papers daily heralded the Congress as number one news of the Twin Cities. The word "Episcopal" seldom appeared in these stories. It was always "Anglican," and Minneapolitans were continually asking why their Episcopal friends seemed so interested in "Anglicanism." At the end of 10 days the answer was well established, however. Any Minneapolis Church could probably now call itself "Anglican," as was suggested by the Archbishop of Quebec, with perhaps more assurance of understanding by the general public of its real world position, than derives from present nomenclature.



VALENTINE WURTELE  
*Five-month leave from industry.*

MUSICAL

Frightfully So

For clerical and lay delegates and visitors a highlight of the social accompaniment to the Congress was the Gilbert and Sullivan opera, "Yeomen of the Guard," staged by the University of Minnesota Canterbury Club on the lawn of a Lake Minnetonka residence, August 10th. (Bishops were entertained that evening at dinner by the Bishop and Bishop Coadjutor of Minnesota.)

Over 500 guests were served a picnic supper preceding the performance and it is estimated that perhaps 1800 people in all saw the performance of the opera which Gilbert thought his best and which carries overtones of tragedy. A nearly-full moon cooperated with clear skies. It reflected upon rippling water of the lake back of the set suggestive of old London Tower.

The choruses were melodious; the patterns of movement, according to British Gilbert and Sullivan tempo, suggestive of perfectly timed figurines of an old music box.

Said one English bishop's wife to another after the show: "Do you think it was a good performance of Gilbert and Sullivan?" Her companion replied: "Oh, frightfully so!"

The performance was restaged on August 11th.

Director of the opera was J. Morton Walker. Proceeds are to go to the student work of the Church in St. Timothy's House, University of Minnesota, as administered by the Episcopal chaplain and the Canterbury Club.

College work further came in for attention during the Congress when some 65 persons had luncheon in the Campus (Faculty) Club of the University of Minnesota under arrangements of the University chaplain and Churchman Malcolm Willey who is academic dean and vice president of the University.

Chairman of the meeting was the Very Rev. John B. Coburn, dean of the Cathedral in Newark, and new chairman of the Church Society for College Work.

LUNCHEON

Clearest of Partnerships

The English Speaking Union luncheon was presided over by Bradshaw Mintener, its local president. A few days before he had been appointed assistant secretary (to Oveta Culp Hobby) of Health, Welfare, and Education by President Eisenhower. An early Eisenhower supporter, he is a prominent milling executive in the Twin Cities and leading member of Hennepin Avenue Methodist Church where Congress met.

Speaker at the luncheon was the Arch-

bishop of Canterbury, who spoke of the meaning of responsible freedom as exhibited in Anglo-American relations:

"Between the United States and Great Britain and the Commonwealth there is one of the clearest of partnerships already firmly established, one of the great bulwarks of the world. People tell us without ceasing that our relations are strained and that we dislike each other a great deal. I don't take this in the least seriously. In each nation there are people who like making our flesh creep. But the truth is quite different. Different though we are, we trust each other. Often if we differ over means, we know that we are pursuing the same ends, those ends which I can describe best as broadly Christian: the duty in every society to respect one another, to respect one another's liberties, to respect one another's consciences. . . .

"Why can we do this? [i.e., work to-



BRITONS AND AMERICANS\*  
"People tell us we dislike each other."

Don Berg

gether]. Because of our understanding of what is meant by responsible freedom.

"We know how that idea is destroyed behind the Iron Curtain. In other states this side of it there are some who pay lip service only to freedom of person, conscience, and religion.

"We have had a recent illustration from Yugoslavia. We had rejoiced to see how over months and years Yugoslavia, without changing its social objectives, had become more and more anxious to preserve the customary restraints of civilization and the proper observance of religious freedom. Now quite recently, there has been a grievous setback. One of the most respected and venerable bishops of the Serbian Orthodox Church, Arsenije of Montenegro, has been sentenced to eleven years' imprisonment. The charge was opposition to the government. That in itself is no crime in a free society. . . . There was nothing at his trial to show that he had been indulging in any criminal activities, though no doubt he little approved of the Communist principles of the present government.

"It is indeed distressing that once more this only too-familiar story should be unfolded. A bishop arrested, sentenced on no objective evidence, and imprisoned in order to intimidate the Church and keep it in complete subservience to the state. This is not the behavior of a civilized state and does a great disservice to freedom. Christians have been deeply shocked by this trial and sentence, and that is felt especially by Anglicans, who enjoy such close fellowship with the Orthodox Churches. . . ."

INDIA

Scandal of Divisions

Why is ecumenical feeling more advanced on the Indian subcontinent than in other parts of the world? This question was among those asked Bishop de Mel of Kurunegala, Ceylon, at a press

conference during the Anglican Congress. He replied:

"I feel that the older Churches have got used to their separations and have been content to go on with them, but they themselves are being very much exercised in mind now. With us the historic memories are not so bitter. As we go forth as a small body to preach Christ we feel the scandal of our divisions more acutely perhaps. . . ."

When asked about the new United Church of South India, he said:

"The Church of South India is making great progress in many ways. I have a very great respect for their bishops and many of their leaders. . . . I am very thankful that this gallant attempt was made, but I think the good can be the enemy of the best, and in my own mind I have always thought that a still better

\*From left: The Presiding Bishop of the American Church, the Most Rev. Henry Knox Sherrill; Mrs. Geoffrey Francis Fisher, Mrs. Sherrill, and Dr. Fisher, Archbishop of Canterbury.

scheme might be possible in others parts of India, and this is actually being implemented, we hope, in two other schemes [North India and Ceylon] which are now in process of being worked out.

"In both these schemes, agreement is steadily being reached on the essentials of the faith, and the intention is at the inauguration of union to try to unify the ministry, thus relieving any such uniting Church of the inevitable tensions which exist in South India through having two kinds of ministry."

When asked about the percentage of Christians in India and Ceylon, Bishop de Mel said that in Ceylon 9% of the people were Christians and in India 2½% were Christians. In Pakistan and



Rev. Fred W. Putnam  
BISHOP DE MEL  
*Good can be an enemy.*

Burma the percentage is somewhat smaller.

He said that in Ceylon, although there were not many Christians in the legislature, Christians nevertheless have a great deal of influence in the affairs of society and in the judiciary. He also noted that the ambassador in London was an Anglican. He said that by law Christians are free to worship and propagate their religion. While western missionaries are welcomed, he said, certain new sects were coming whose acts were giving some displeasure to leading Indian statesmen. He said that there was the resultant danger that the older accepted Churches might suffer from this fact.

PROCEEDINGS

Book of Reports

It was announced at the closing session that each delegate would receive as a gift, in one printed book, all the reports, all the addresses, and all other

material of the Congress. The Seabury Press is publishing the book, which is edited by the Rev. Dr. Powel Mills Dawley, professor of ecclesiastical history in the General Theological Seminary. The book's title is, *Anglican Congress, 1954, Report of Proceedings.*

EVANGELISM

Stronger, More Positive

The Evangelical Luncheon held in the Curtis Hotel had as speakers the Bishop of Derby and Bishop Dun of Washington.

Bishop Dun called for a positive statement of the mission of evangelicalism in our day declaring its principal ingredient to be the belief that God always stands not only within but "outside and above even the Church, judging it."

The Bishop of Derby, Dr. Rawlinson, disclaimed any Evangelical or other party affiliation, but avowed strong concern that evangelicalism become stronger and more positive along lines of high scholarship "to keep the balance in which Catholic and Evangelical emphases minister to the total life of the Church."

Bishop Keeler introduced speakers at the luncheon attended by about 400 people and presided over by the president of the Fellowship, the Rev. Ernest A. deBordenave, Jr.

SOCIAL

Surprise

One thousand people honored Bishop Keeler of Minnesota at a dinner at the Nicollet Hotel, Friday evening, August 6th. The Archbishop of Canterbury, Dr. Fisher, and the Presiding Bishop of the American Episcopal Church, paid surprise tribute to Bishop Keeler's work in the diocese and as executive chairman of the Anglican Congress.

Mr. David E. Bronson of Minneapolis was the toastmaster for the dinner, which had previously been announced as the diocesan dinner for the Archbishop

A distinguished Dean began his remarks, "Rt. Rev. Moderator, Presiding Bishop, Your Grace . . ." Bishop Sherrill looked quizzically at the empty chair which His Grace of Canterbury had vacated a few moments before.

of Canterbury and the American Presiding Bishop. Bishop Kellogg, Coadjutor of Minnesota, gave the Invocation. Principal addresses of the evening were those of the Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church. Bishop Gray of Connecticut, chairman of the Committee on Arrangements for the Anglican Congress, gave the benediction.

INTERNATIONAL

IRELAND

Anglo Catholics

Formation of an Anglo-Catholic group within the Church of Ireland has reportedly taken place, according to Religious News Service.

The new group, which has taken the name of Confraternity of St. Patrick, advocates the use of the cross and lighted candles on the altar, practices forbidden by Church of Ireland canon law.

YUGOSLAVIA

Appeal

Serbian Orthodox Metropolitan Arsenije of Montenegro has appealed against the sentence of 11½ years in prison passed on him by the Yugoslav regime.

Metropolitan Arsenije was sentenced to 11½ years for plotting against the State, plus six years for translating and circulating foreign press articles that accused the Yugoslav regime of persecuting religion, and two years for allegedly inciting religious hatred against Roman Catholics and calling President Tito a dictator. The sentences are to run concurrently.

CHINA

Death in Shanghai

The Rt. Rev. Philip Lindel Tsen, retired Bishop of Honan, China, died in Shanghai in early June at the age of 69. News of his death came through the June 7th issue of *Tien-Feng*, a Chinese Christian weekly published in Shanghai.

His election as Bishop of Honan in 1935 marked the first time a native Chinese was chosen to head a diocese. When he was elected chairman of the House of Bishops of the Chung Hua Sheng Kung Hui in 1947, he was the first native Chinese to hold such a position.

An active force for peace during the World War I, Bishop Tsen was living in Kaifeng, the provincial capital when it fell to the Japanese on June 7, 1938. His anxiety for his people in the chaos of war was told in *THE LIVING CHURCH* of July 27, 1938.

Early in 1938, Bishop Tsen spoke on board the S. S. *Empress of Japan* [L. C., January 26, 1938], asking that his brethren hold fast to the teachings of Christ so as to do "those things which will bring to suffering humanity that peace of God which passeth all understanding."

Born in Wuhu in 1885, Bishop Tsen became a Christian in 1901.

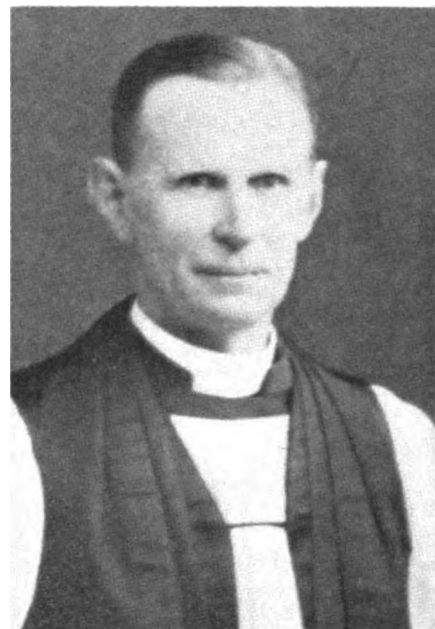
# The Importance of Being a Parish . . .

It is there that the essential work of the Church is done.

*From the sermon preached at the closing session of the Anglican Congress*

By the Most Rev. Arthur William Barton, D.D.

Archbishop of Dublin



DR. BARTON

*The orders don't mention committees.*

THIS week we have realized, as perhaps never before, the greatness of our [Anglican] inheritance.

But inheritance involves responsibility. That God has a great purpose for us seems evident from the history of the past two centuries. . . .

I suggest one way in which God means us to work His purposes out. From the very early days of the Anglican Communion, following the missionary work of St. Augustine, and of those Celtic missionaries who, working from the North, won back England to the Christian Faith, the Church was organized into diocese and parishes. Ever since, it has been in our parishes that the real work of the Church has been accomplished. It is so today.

It was not through the earthquake, or the fire, or the storm, that God spake to Elijah. His words came in the sound of the still small voice. The Church has the world to win for Christ, and it can only be won through sacrifice, and the task which demands most sacrifice, as it demands most love, is that of the parish priest, who daily loses himself in his work for God. . . .

A modern Church historian has written:

"It is upon the saints in common life, who cannot be canonized because they cannot be known, and upon the cumulative pressure upon society of tens of thousand of parochial communities and mission stations, that the Anglican Church has always placed its main reliance for the discharge before God of its responsibilities all over the world."

I believe that today in many lands, including the British Isles, and this great country in which we have met for conference, there is a hunger for God more widespread than it has been for generations. But vast multitudes are out of touch with organized religion. . . .

Yet men are hungry for the Word of

Life. Dimly, it may be, but surely, they are conscious of the emptiness of life without God. To whom can they turn? Where can they learn the meaning of the Christian faith? Multitudes who never go to church listen in to religious broadcasts. We cannot be too thankful for those who organize this modern method of thought communication to bring to men's ears the message and worship of Christianity. But the very nature of the instrument used means that such work, to be truly effective, must be supplemented by the parochial machinery of the Church.

At times the appeal of some preacher of the Gospel reaches the ears of multitudes, and many hearts are stirred. We thank God, but must remember this. Supposing that there have been 100,000 genuine conversions at such a mission, greater things are happening through the unexciting, unadvertised work of our parishes. Through the weekly worship, through the teaching of children, through the work of confirmation classes and such organizations as the Mothers' Union and many youth organizations, not 100,000 but many millions in each generation are being taught the Christian faith, and are finding grace to live Christian lives.

It follows that our immediate task is to strengthen the work which is being attempted in our parishes and mission stations through the whole Anglican Communion. Their chief need is for recruits. Almost every city parish in England is undermanned. The report of every missionary society contains pathetic appeals for more workers, men and women of vision, full of faith and of the Holy Spirit. The doors of opportunity, they tell us, are open wide. We cannot enter them for lack of man power.

We send forth from this Congress a challenge to the youth of our Church that, setting aside all false worldly esti-

mates, they may harken to the voice of Him who stood of old upon the shores of the Galilean lake and challenged the young fishermen, "Follow me, and I will make you fishers of men."

Every parish is a miniature of the whole Church. Conferences have their place and purpose. We who have met together here must be convinced of that. Synods and convocations have their work to do, necessary and important work. But I am convinced that without the faithful and enthusiastic work done in the small parochial communities, our conferences and synods will labor in vain.

I sometimes read over the instructions which we clergy receive when we are ordained as deacons and priests, and those given to bishops at their consecration. In these godly exhortations I find nothing which urges us to be faithful in attending conferences, nothing about taking the chair at committees, financial or otherwise. But I do find that solemn instructions were given us about our personal lives, about the duty of prayer and the study of the Holy Scriptures, about visiting and about the teaching of sound doctrine.

As priests we were bidden to be faithful dispensers of the Word of God and of the Holy Sacraments. Teaching and worship were to be the most essential parts of our task. It is hard work, this parochial ministration, calling for wholehearted devotion and sacrifice. But it is in our parishes that the essential work of the Church is done. There the young are taught the Christian faith. It is from our parochial congregations that recruits are found for the Ministry of the Church, and for the manning of our missionary outposts. There Christian communities are built up to be lights shining in the world of darkness.

What is the vocation of a Churchman? How does he  
message of his Church for the world, and what is

At the outset, let us remind you about the nature of the work of the Congress. Its purposes were quite simple and clear—to bring together in common worship and prayer representatives of our world-wide Communion, to seek God's guidance therein, to establish and strengthen our fellowship, and to come to know, a little more deeply, our mind and will under the call of God.

There were four stages in our proceedings. We heard major addresses on our main topics; we discussed those topics in our 20 groups in the light of the addresses we had heard; the reports of the groups were then summarized in a few pages of findings; finally, the Congress as a whole heard, discussed, amended and received them in the form which follows [see L. C., August 8th, 15th, and 22d and pp. 5-9 for summaries of addresses and reports on Congress discussions].

It is important to remember this process and the reason for it while reading these pages of affirmation and resolution. The end in view was to give the Congress a quick way of discovering itself—of encountering and identifying its separate voices and attitudes, its several traditions, its multiplicity of peoples and experiences—and in that encounter to meet the principal fact of our Com-

munion, its unity and its deep common life.

The findings themselves were necessarily formulated after only brief discussion and with no opportunity for preliminary study; we did not make theological history nor did we intend to. We set out to establish a community of mind and spirit among 657 separate people who did not know one another, yet who shared one family name. Our ten memorable days of companionship and common thought helped immeasurably to disclose that Household of Faith. Therefore, we submit this short account of our thinking, in no spirit of self-congratulation but, indeed, in the most sincere thanksgiving that, around this nucleus of agreement, God saw fit to build a

warm and lasting comradeship among us.

#### Topic I: Our Vocation

God calls our whole Anglican Communion to worship Him and to obey His will, to receive the gifts which He offers to us in Christ, and to proclaim and practice the Christian faith in the power of his Holy Spirit. Our answer to the call means a personal and corporate knowledge of Jesus Christ and active discipleship in every sphere of daily living.

The Anglican Communion is a fellowship of Churches at one and the same time Catholic in seeking to do justice to the wholeness of Christian truth, in emphasizing continuity through the episcopate and in retaining the historic

## Truly to be an Anglican Findings of the Anglican Congress



DELEGATES TO ANGLICAN CONGRESS IN SESSION AT  
"All women should have an equal place with men in



Worship? What is the  
work? What is it . . .

# Anglican mess, 1954

creeds and sacraments of undivided Christendom; and Evangelical in its commission to proclaim the Gospel and in its emphasis on personal faith in Jesus Christ as Saviour. In loyalty to the New Testament it is free in its quest for truth, in the faith that Christ is the Lord of all Truth.

Truly to be an Anglican is to combine within oneself both Catholic and Protestant traditions in a dynamic relationship. The tension between these different traditions becomes creative when it is held in charity. Indeed a like expression of these different emphases should characterize the life of every diocese. If Anglicanism did not preserve variety in unity, it would make a poorer contribution to the Church Universal. It is our costly

responsibility to hold together these loyalties in mutual forbearance, trust, and cooperation in the Church's work and mission.

Fundamental to the nature of the Church is its evangelistic witness both in non-Christian and in nominally Christian lands. Through constant adherence to this primitive and permanent mission our Communion will obey its Lord and strengthen its fellowship. We therefore call all members of the Church to new dedication, that our witness may become increasingly effective and widespread.

Secondly, we identify ourselves with the Appeal to all Christian People made by the Bishops at Lambeth in 1920, and we affirm the four principles of unity contained in the Lambeth Quadrilateral, namely: (1) The Holy Scriptures, as the record of God's revelation of Himself to man; and as being the rule and ultimate standard of faith; (2) The Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief; (3) The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; (4) A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

Further, we rejoice in the fact that the several member Churches of the

Anglican Communion are all constituent members of the World Council of Churches and we wholeheartedly support our representatives in their contribution to its councils and to its various activities in Christian cooperation.

We appeal to all the Churches of the Anglican Communion to strengthen their support of the Ecumenical Movement and to promote common action and the furthering of unity among Christians of different Communions in their own local areas.

We request the President of this Congress to assure the Presidents of the World Council of Churches of our deep interest in the Second Assembly of the World Council of Churches to be held at Evanston, and of our prayers as members for God's blessing upon that Assembly.

We suggest that an early evaluation be made by an officially appointed body in each member Church of the Anglican Communion of the situation as it is developing in the Church of South India so that the Anglican Communion as a whole may have an informed understanding of this courageous venture in reunion. Both to those who have entered the Church of South India from our own Communion and to those who have joined with them from other Communions we would affirm our continual fellowship in prayer and in the service of Jesus Christ. We look forward to the day when full communion with them may be realized; and we hope and pray

*(Continued on page 27)*



PIN AVENUE METHODIST CHURCH, MINNEAPOLIS  
*Christian fellowship and in the lay work of the Church."*

August 29, 1954

STRUCTURE

No "World Church"

The World Council of Churches is not intended to be the non-Roman rival of the Vatican, an all-embracing World Church, or a negotiator of mergers between Churches.

It is, according to the Council's general secretary, Dr. W. A. Visser 't Hooft of Geneva, Switzerland, "an instrument at the service of the Churches to assist them in their common task to manifest the true nature of the Church . . . and must therefore never be considered as an aim in itself."

Dr. Visser 't Hooft has been the World Council's general secretary for 16 years—during the decade that it was in the process of formation and the six years since it was formally organized at Amsterdam, in 1948.

He told the Council's Second Assembly that it was a sign of "confused thinking" to speak of the World Council as "the World Church."

And it is "completely erroneous," he added, to suggest that the World Council "is or has any ambition to become a Super-Church." It is not, he stressed, a center of administrative power such as the Holy See of the Roman Catholic Church.

"There is not a single Church in the membership of the Council which desires this"; he said, "there is not one which would tolerate this."

Dr. Visser 't Hooft said the Council is committed to the cause of Church unity, but he made it clear that the agency "cannot and must not negotiate union between Churches." Such action, he said, would go beyond the limits of its constitution, and would identify it with a particular concept of unity, in which Council members hold differing views.

"But the Council can and must work," he added, "to create a situation in which there is so much in common between the Churches that there is no adequate reason for them to remain separate from each other."

In this connection, he said the task which faces the World Council is two-fold:

"First, to remind the Church again and again that coöperation or friendly relations are not enough, for unity means at least complete and unrestricted fellowship.

"Second, to create the conditions in which the Churches come to know each other, enter in searching conversations with each other and learn from each other so that the walls of partition become transparent and finally disappear altogether."

Asking the questions, "Did we go too far?" and "Did we undertake too much?"

Dr. Visser 't Hooft answered both in the negative.

On the contrary, he said, the Churches and their leaders have given a "clear affirmation" that they stand behind the World Council, as shown by attendance at the meetings of its governing bodies and at this Assembly, financial contributions to the general budget, interchurch aid and service to refugees, and implementation of



DR. VISSER 'T HOOFT  
*When the walls become transparent.*

common decisions on an extensive program of activity.

He warned, however, that it is one thing to have the support of the Church leaders, and another "to strike roots in the life of the local congregations and their members."

"And the ecumenical movement can only live," he added, "if it lives in the intercession, the firm convictions, and the sacrificial actions of church members."

Dr. Visser 't Hooft said the World Council has accepted even greater responsibilities than expected when it was organized at Amsterdam, particularly in the case of its greatest single operation, the service to refugees.

He reminded the delegates that the needs of the Churches differ, that certain activities which "do not seem indispensable to a strong Church, may be of decisive importance for a weak and struggling Church," and that "we have to care for all the Churches with their varied interests and varied needs." In this connection, he said "we have not yet done enough to manifest our concern with the Churches in Asia, in Africa, in Latin America."

Dr. Visser 't Hooft told the delegates they were meeting "in conditions of exceptional difficulty."

"The tremendous tension of the present-day world, not only the gravest of all between two groups of great powers,

but also those between the continents, are bound to be reflected in our midst," he said.

But he was confident "that in a real measure our divisions will be transcended, and that beyond and above the loud voices of this world we will hear together the eternal Word of God."

Discussing the main theme of the Assembly, "Christ the Hope of the World," Dr. Visser 't Hooft expressed the belief that it "will prove to be a uniting and inspiring theme," although some "have prophesied that our theme would prove to be divisive and that it would tempt us to concentrate on irrelevant theological issues rather than on the crying needs of the world."

[RNS]

Pause for Two-Timers

By PETER DAY

The structure of the World Council of Churches reflects the tensions in theology and Church polity that result from the combination of many different Church traditions and national backgrounds. No one president could represent all the various strains of Church life. The first assembly of the Council, at Amsterdam, Holland, in 1948, solved the problem by electing six presidents. Half of those have been replaced in the six-year interim. The presidents as of today are:

Bishop Eivind Berggrav, Lutheran, Norway, replacing Archbishop Eiden, Lutheran, Sweden, who retired in 1950.

The Archbishop of Canterbury, Anglican, England.

Bishop G. Bromley Oxnam, Methodist, United States.

Dr. Marc Boegner, Reformed, France.

The Archbishop of Theiatra, Greek Orthodox, representative of the Patriarch of Constantinople in Western Europe. Msgr. Athenagoras has replaced Msgr. Germanos, who died in 1951.

Miss Sarah Chakko of India succeeded Dr. C. T. Chao, of China, who resigned because of the political differences between Communist China and the West. She died a few months ago, leaving the Council with only five presidents, none of whom come from Asia.

The Evanston meeting faces the problem of electing a second presidium to serve for six years until the end of the next meeting of the World Council. It must create its own traditions, and the question whether a president should be allowed to succeed himself became an issue early in the meeting. Reformed Church and American Protestant tradition generally frowns upon the idea of a long continuance of one man in top Church office. Anglican, Orthodox, and some continental Protestant tradition is favorable toward long tenure in office.

since without such tenure the burden of actual leadership is likely to slip by default into the hands of the permanent secretariat. The "younger Churches" of missionary lands tend to favor rotation in office as the American Protestants do, because it gives an opportunity for leadership by more different individuals.

The issue was drawn in a report from the Central Committee proposing several additions to the Council's rules: That "the maximum number of presidents shall be six"; that "a president shall be ineligible for immediate reelection when his term of office ends"; together with some minor provisions relating to presidential duties and privileges.

The report was presented to the Assembly on the first day; an open hearing in regard to it was held on the second day; and on the third day, August 18th, it was adopted, in plenary session by an overwhelming vote of 312 to 52, although not without sharp opposition.

Anglican opponents of the proposal, headed by the Bishop of London, Dr. Wand, emphasized the unique position of the Archbishop of Canterbury in the Anglican Communion. Another Anglican dignitary might represent England, but no other individual had a remotely comparable position in the widely scattered provinces of Anglicanism. (It was widely reported that the nominee to succeed the Archbishop of Canterbury would be Bishop Sherrill, the Presiding Bishop of the Episcopal Church.)

A committee spokesman stressed the word "immediate" as allowing election of an individual for a second time if there was a pause between terms.

Canon R. K. Naylor of Montreal, at the open hearing, emphasized the importance of continuing to have an Orthodox president. The problem here is that most of the active Orthodox participants in the life of the World Council are not bishops. At the plenary session on the following day he remarked that, with no presidents continuing in office the result would be "mild compatible chaos."

Bishop Oxnam spoke against the idea of reelecting some, but not all, of the presidents. "Deep psychological wounds" might result among the Churches from selecting some to continue and ending the term of others, he said. Dr. Douglas Horton, Congregationalist of New York, spoke in the same vein.

Archbishop Yngve Brilioth of Sweden spoke against the new rule, urging that it be studied further before adoption.

On final adoption of the proposal, 250 delegates abstained from voting. However, the 312 favorable votes amounted to a larger total than the 52 negatives plus the entire number of abstentions.

Dr. Franklin Clark Fry, president of the United Lutheran Church (American), presiding at the session, commented before the vote was taken:

"This is a moment of maturity for the Council. As a mature body we will accept the outcome without rancor or resentment, in spite of any passing disappointment." His estimate of the temper of the Assembly was borne out by the way the action was received.

A nominating committee headed by Dr. Earl J. Moreland, president of Randolph-Macon College, Lynchburg, Va., was scheduled to make its report on Monday, August 23d. L.C. readers may check the reliability of our advance information by looking at their Tuesday newspapers to see whether Bishop Sherrill is nominated and whether Bishop Dibelius of Berlin is named as the Lutheran president. Another good possibility was that the Rev. Dr. John Baillie, minister of the Church of Scotland (Presbyterian), would succeed the Archbishop of Canterbury as the British president.

The Bishop of Chichester is the chairman of the Council's Central Committee, a position which is of at least equal strategic importance to a presidency, since the Central Committee meets more frequently; its chairman is also the head of the executive committee, which meets still more frequently and is the point of origin of most important World Council business.

"Mr. World Council," however, is the Rev. Dr. W. A. Visser 't Hooft, General Secretary, who from his office in Geneva, Switzerland, gives continuing executive leadership to the entire ecumenical enterprise. Brilliant in intellect, dogged in character, iron-jawed Dr. Visser 't Hooft is 53 years old, and has seen service as an ecumenical executive (beginning in youth and student work) at virtually all of the ecumenical gatherings of this generation. He has a wife and three children, and holds degrees from universities in six countries. At Evanston, he has driven hard to assure that no newspaper will make the error of calling the World Council a "Protestant" gathering, and has commented in passing that the mistake seems to be made only in the United States, where the word, "ecumenical" is less readily accepted than in Europe.

Behind his high furrowed brow is stowed an encyclopedic knowledge of the major concerns and interests of all the member Churches, a considerable theological intellect, and an intimate acquaintanceship with the details of all the branches of the Council's operations.

The total budget of the World Council, as proposed for 1955, is \$421,000. (Current year's budget is \$355,000, the largest increases for next year being to the work of the Commission of the Churches on International Affairs and the Department of Information.) Total paid staff contemplated for 1955 is 30 persons.

## FESTIVAL

### From the Ends of the Earth

By CLIFFORD P. MOREHOUSE

Surely the greatest ecumenical and interdenominational act of worship ever held in the United States, and perhaps in the modern world, was the overwhelmingly impressive Festival of Faith at Soldier Field, Chicago, on the evening of Sunday, August 15th, the opening day of the second Assembly of the World Council of Churches. It was a solemn moment when the capacity throng of 125,000 began their response, as with one voice, to the interrogation by Dr. Marc Boegner, one of the five presidents of the World Council, which came clearly over the loud speakers:

"Who are you to have come here?"

"We are Christians. We come from many nations."

"What is it to be Christian?"

"It is to believe in God the Father; in His only Son, our Lord, who is the Hope of the World; and in the Holy Spirit."

"From where have you come?"

"From 161 member Churches from 48 countries on five continents."

"Why have you come?"

"We have come to worship God."

And worship God they did, in a magnificent spectacle that was part pageant, part common prayer, and part sheer spectacle. But it was never mere entertainment.

Let no one who took part in this dramatic presentation, or who found in it the deep well of true religious experience, dare criticize the ritual of a Catholic Congress or the pageantry of a Solemn High Mass (the festival, was produced and directed by a Roman Catholic, John F. Becker). For here was a rediscovery, by Christians of the most diverse religious backgrounds, of a truth that has always been known by the Catholic Church—that form and color, music and drama, liturgy and worship, can be blended together into a mighty act of dedication that is pleasing to Almighty God and full of inspiration and rededication for His children.

Here, in the heart of America's second largest city, surrounded by the rushing traffic, the blatant neon signs, and the towering marts of commerce, was a great arena packed with men, women, and children gathered to worship God—so silent at times that one might have felt himself in a desert place apart; at other times filled with the ringing affirmation of a common Christian experience.

Hours before the opening of the Festival of Faith, throngs began to converge on the great stadium on Chicago's lake front in busses, taxis, and private cars. Here was a bus-load of Boy Scouts from Iowa, who had been on the road for hours. There was a fleet of taxis, dis-



RNS

WORLD COUNCIL OFFICIALS AT FESTIVAL\*  
Amidst neon and traffic, prophecies concerning the Deliverer.

gorging men and women who had come from Minnesota by train. Others came in groups from Wisconsin and Michigan, Illinois, and Indiana. Some 1,300 came from Indianapolis alone. It must have been dawn before many of them returned to their homes, weary of body but refreshed in spirit.

From the Chicago metropolitan area itself, literally scores of thousands poured in. The weather, which had been rainy the day before and which was to become a great thunder-and-lightning storm the next day, was clear, with a picture sunset, then a star-studded sky.

Then there were the participants in the World Council itself, literally gathered from the ends of the earth. They came down from Evanston in a caravan of dozens of busses, bearing witness as they passed through the busy streets that "in Christ there is no east or west"—for even the delegations from behind the Iron Curtain were there.

For delegates and other official members of the Assembly, the evening began with an act of Christian hospitality, for they were the guests at supper of Chicago Church people of every denomination. Some 1,500 out-of-town guests sat at long tables, each opposite a host or hostess from one of the churches of the Chicago area. Thus a personal bond was forged between the local Church folk and the Christians from such exotic places as Calcutta and Prague, East Germany and the Philippines, Tokyo and New York.

Greetings were extended by Mayor Kennelly of Chicago and by officials of the local federation of Churches. But the most effective hospitality was offered by the men and women who, Sunday by Sunday, fill the pews of Chicago

churches, and who were now proud to act as hosts to their fellow-Christians of other races, nations, and ecclesiastical backgrounds.

While this breaking of the bread of friendship was taking place beneath the stands, the stadium itself was rapidly filling up. Massed choirs of 2,500 voices set the tone of worship. Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, made a brief statement of the meaning and purpose of the ceremony that would take place. The audience—soon to be converted into a congregation—joined in community hymn singing.

At the north end of the field, generally used for football games and other athletic events, towered three pylons, draped in gold cloth. The center one, 19 feet high, was to be used by the narrator; the other two, each 13 feet high, by the five presidents of the World Council.

Massed in front of the towers was a 250-voice "Greek chorus" of choric-speech experts from Chicago singing groups.

Up high on the rim of the stadium were four temple-like structures in which were stationed trumpeters and a responsive choir of 75 voices. On these were mounted huge searchlights that could give a brilliant beam or a soft glow, as required by the action.

In the center of the field was a white platform 64 feet square, with ramps on each side leading up to a flat area half the size, where the main action was to take place.

\*From left: the general secretary, Dr. Visser 't Hooft; and presidents: Dr. Boegner, Bishop Oxnani, Archbishop Athenagoras, Dr. Bell (representing the Archbishop of Canterbury), Bishop Berggrav.

At 8:30 the narrator, the Rev. George E. Johnson, took his place in the center pylon. The field was in darkness; he alone was flooded with a beam of white light. Following flourishes from the trumpeters, he intoned the opening words of the Benedicite: "O all ye works of the Lord. . ."

"Bless ye the Lord," came the reply from the choir in the southeast corner, as colored lights picked them up, then faded out.

"O ye sun and moon . . ." continued the narrator.

"Bless ye the Lord," responded a second choir from the southwest corner, momentarily illuminated.

So it continued, with six additional invocations and responses; concluded with a great act of praise and the singing by all the choruses of the *Gloria Patri*.

Again a momentary darkness. Then, following another flourish of trumpets, and picked out by spreading light, the procession entered. First came the World Council presidents, who walked briskly to the center platform, as the congregation sang "All hail the power of Jesus' Name." As they advanced, more lights came on until the field was bathed with light.

Following the presidents came the long line of delegates, six abreast, in their varied clerical and lay garb. As they reached the platform, they separated into two lines in ranks of three, going to each side of the stadium and filling in seats reserved for them, while the congregation joined the massed choirs in singing familiar hymns.

Now came the second procession—the participants in the ballet-pageant, dressed in flowing costumes of many colors—lavender, blue, gold, olive green, terra cotta, and beige. While they stood in formation with arms upraised, Dr. Boegner led the impressive Interrogation, to which the responses were given by the standing congregation.

While they remained standing, the Archbishop of Thyateira, Athenagoras, read a prayer of St. Chrysostom in English. Then, as they resumed their seats, the Bishop of Chichester, speaking for the Archbishop of Canterbury,† made a brief statement on the significance of the Ecumenical Movement.

Then began the service—a combination of pantomime, choric speech, and prayer. It was based on two Biblical

†The absence of the Most Rev. Geoffrey Fisher, Archbishop of Canterbury, from both the morning and evening ceremonies on Sunday, caused a flurry of excitement and concern, and the exchange of urgent cables between Chicago and London. But the Archbishop's indisposition was a passing one, caused by a tiring schedule at the Anglican Congress in Minneapolis, which immediately preceded the Assembly meetings, and a plethora of American banquets, to which the British digestive system is ill-adjusted.

themes—creation and redemption—and on the theme of consummation in the winning of the world to Christ. Each theme was set forth by the narrator, reading appropriate passages of Scripture and other Christian literature; by music, both ancient and modern, and by the action choir, in interpretive pantomime.

The first Biblical theme thus set forth the creation of the world and of man, the temptation and fall, and the wanderings of God's people. At the climax of this the congregation was asked to join in the general confession of sins. This was the one act of congregational participation that did not come out as planned, since the majority were unfamiliar with the words from the Book of Common Prayer.<sup>1</sup> Here and there an Anglican voice was raised, but most of the congregation remained silent as Bishop Berggrav of Norway led the prayer.

Next came the prophecies concerning the Deliverer, and the proclamation of the Nativity and the Mighty Acts of the Redemption. This culminated in the Lord's Prayer, led by Bishop Jacob of South India.

Third theme was the promise of God to make all things new, with symbolism of the obedience of the Church and also the disobedience of His people. Climax of this was a dramatic raising of the flags of many nations, while the standard-bearers of each cried in the languages of a score of nations: "Christ, the Hope of the World"—the theme of the second Assembly.

The service closed with an act of dedication and affirmation by the congregation—dedication to Christ our Lord, and affirmation of His leadership as the Hope of the World. A closing benediction was given by Bishop Oxnam.

#### NEW IN CHRISTENDOM

There have been larger outdoor services of Christians—the great field Masses of Roman Catholic Eucharistic Congresses, for example, or the spectacle of Jehovah's Witnesses filling the Yankee Stadium for a week of sermons and addresses. But never before has such a large congregation borne witness to the common Christianity of Protestantism, Orthodoxy, and non-papal Catholicism, with the leaders of all but one of the great communions and confessions of the world participating.

Truly, this is something new in the history of Christendom. Perhaps, in the providence of Almighty God, it will mark a turning point in the saga of His scattered and willful people.

**TUNING IN:** ¶General Confession here mentioned is presumably that from Morning Prayer (Prayer Book, p. 6), though it could conceivably have been that from the Holy Communion (p. 75), which is not inherently unsuitable for other occasions.

August 29, 1954

## MEMBERS

### Manifestation of Oneness

Noticeable by their absence as the World Council of Churches convened its second Assembly on the campus of Northwestern University, Evanston, Ill., were those absent against their will and those absent by choice.

Both groups—one composed of member Church bodies behind the Iron Curtain, the other headed by the Roman Catholic Church—were mentioned in a statement by Dr. W. A. Visser 't Hooft, general secretary of the World Council.

Dr. Visser 't Hooft reported that member Churches in some countries had not been able to "maintain any contact" with the World Council and are "therefore not represented."

According to the official list of delegates, four member Church bodies in China, three in Rumania, and two in Poland are not represented in Evanston.

However, Bishop Karol Kotula and Prof. Victor Niemczyk were listed as appointed delegates of the Evangelical Church of the Augsburgian Confession in Poland, and Council officials indicated there was a possibility they would appear.

Three groups in Czechoslovakia have five delegates and two groups in Hungary also have five delegates. Eastern Germany has 10 representatives.

In addition, there are 10 representatives from West Berlin, most of whom are closely associated with Churches

in Eastern Germany. Among them is Bishop Otto Dibelius, militant leader of the Evangelical Church in Germany.

It was understood here that at least one, and possibly two, representatives from East Germany had not been permitted to leave the Soviet Zone.

Dr. Visser 't Hooft stressed that while the Churches which are not free to participate in ecumenical assemblies may not be in direct contact with the World Council, "they remain more than ever part of the fellowship in Christ."

Dr. Visser 't Hooft noted the presence of a "considerable number" of observers from Churches which are not members of the World Council. He said their presence "reminds us of the fact that there are many outside our membership who share our concerns for the manifestation of the oneness of the Church in Christ."

In the United States, only two non-Roman Church bodies of more than a million members each are not affiliated with the World Council. They are the Southern Baptist Convention, with nearly eight million members, and the Lutheran Church, Missouri Synod, with about two million members. Observers and visitors at the Assembly include members of both groups.

Dr. Visser 't Hooft referred briefly to the fact that, contrary to expectations, no unofficial observers from the Roman Catholic Church will be present at the Assembly. Permission was refused, he said, for reasons stated in the pastoral letter of Samuel Cardinal Stritch, Archbishop of Chicago [L. C., July 18th].

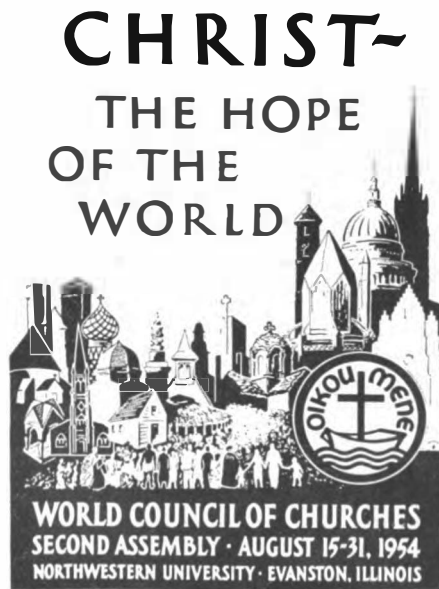
It was a significant fact, Dr. Visser 't Hooft noted, that a number of well-known Roman Catholic theologians in Western Europe have issued a substantial memorandum on the main theme of the Assembly, "Christ—the Hope of the World," which is "a valuable contribution to our discussion."

## DELEGATES

### From a Vacation

Nathan M. Pusey, president of Harvard University, has been substituted for the Very Rev. Lawrence Rose, dean of General Theological Seminary, as a delegate to the Assembly of the World Council of Churches, representing the Episcopal Church. Dr. Pusey, originally listed as a consultant, came from his vacation home in Iowa to fill the vacancy caused by illness of Dean Rose, and to bring the Episcopal Church delegation up to its full strength of 14.

By the substitution of President Pusey



COUNCIL POSTER

*Some were not free to come.*

A few minutes earlier in the service, Archbishop Athenagoras had read "a prayer of St. Chrysostom" [see p. 20]. Presumably this was the one on page 20 of the Book of Common Prayer, although it may have been read in a different translation.

for Dean Rose, the delegation of this Church was brought up to an even number of clerical and lay delegates—probably an unprecedented situation for the Episcopal Church in any major interdenominational body, and one matched by few, if any, other delegations.

Led by the Most Rev. Henry Knox Sherrill, Presiding Bishop, the delegation consisted, in addition to Bishops Bayne of Olympia, Brinker of Nebraska, and Dun of Washington; of the Very Rev. Alden Drew Kelley, dean of Seabury-Western Theological Seminary, Evanston, Ill.; the Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky.; the Rev. Canon Theodore O. Wedel, warden of the Washington Cathedral College of Preachers; and seven lay men and women:

Michael Budzanoski, elected official of the United Mine Workers, of Monongahela, Pa.; Mrs. Alfred M. Chapman of Washington Crossing, Pa.; Clifford P. Morehouse, vice president of Morehouse-Gorham Co., New York City; Mrs. Percy V. Pennybacker, Jr., member and past president of the national executive board of the Woman's Auxiliary, Austin, Tex.; Nathan M. Pusey, of Cambridge, Mass.; Mrs. Edwin A. Stebbins, former presiding officer of Woman's Auxiliary Triennial; and Charles P. Taft, lawyer and former president of the Federal Council of Churches, Cincinnati, Ohio.

## No Restrictions

No restrictions have been placed by the U. S. government or by the World Council of Churches upon the speeches or actions of delegates and other participants to the Council.

This was made clear at a press conference in Evanston. The press conference was the first of a series of such daily sessions arranged by the Press and Broadcasting Committee. Officers and delegates will be brought before reporters and broadcasters at the meetings.

## Last Moment Refusal

Three metropolitans of the Greek Orthodox Church refused, at the last moment, to serve as delegates to the Second Assembly of the World Council of Churches.

They were Metropolitans Panteleimon of Salonica, Ambrosios of Phthiotis, and Agathonikos of Kalavrita.

Last February, the Holy Synod of the Church named them to a 14-member delegation. In May the three announced they would not serve. A month later Metropolitans Panteleimon and Ambrosios said they had decided to go after all and it was reported Agathonikos might change his mind, too.

Inclusion of bishops on the delegation had been strongly criticized by the more

conservative wing of the Church and the Orthodox press.

They contended it contravened an earlier Holy Synod ruling that groups representing the Church at ecumenical conferences must be made up solely of laymen.

The delegation that finally left for the Evanston Assembly included Archimandrite Jerome Katsonis, a royal chaplain, and a group of theologians from the Universities of Athens and Salonica. [RNS]

## MEMBERS

### Two New Groups

In its opening business session Monday, August 16th, the Assembly unanimously admitted to membership two new groups. They are the Dutch Reformed Church of Cape Province, Africa, and the Bantu Presbyterian Church of South Africa.\*

## HONORS

### Northwestern Degree

All five presidents of the World Council of Churches and a sixth top Churchman, the Rt. Rev. George Kennedy Bell, Bishop of Chichester, Eng-

### The Cover

"The inhabited earth," is the translation of the Greek word *oikoumene* prominent on the World Council Assembly's seal, which is displayed behind the platform at McGaw Memorial Hall, Evanston, Ill., where plenary sessions of the Council are being held. Nearly the whole inhabited earth is represented at those sessions—48 nations and 163 Churches.

land, received the honorary degree of doctor of sacred theology from Northwestern University in a ceremony in Evanston, Ill., Monday evening, August 16th. Dr. Bell is chairman of the World Council Central Committee.

## OPENING

### Black Cassocks, Fluted Stocks

Television viewers in many parts of the nation were able to see the opening service of the second Assembly of the World Council of Churches, meeting at Evanston, Ill., Sunday morning, August 15th, at the First Methodist Church. At this stone structure, built along traditional lines with an attractive altar and beautiful carved wood reredos,

\*This brings the total membership of the World Council to 163 church bodies in 48 nations.

only the official delegates could be seated in the nave, with a limited number of consultants and accredited visitors in the balcony.

The congregation, some 3,000, filled two halls and a chapel. In the latter the overflow also followed the service by television. Others stood outside in throngs to watch the procession and hear the service over loud-speakers.

Most colorful part of the service was the opening procession of delegates, which was not televised. Forming in the basement of the parish house alphabetically by countries and denominations, the representatives of the 161 member Churches marched two abreast through the cloisters and into the main entrance to the church, taking their places to the majestic music of Martin Luther's "A Mighty Fortress is our God"—a traditional hymn on such ecumenical occasions.

Vestments ranged from the black flowing cassock and picturesque headgear of the Eastern Orthodox, through the rochet and chimere of Anglican bishops, the cassock and surplice of clergy of the Episcopal and Lutheran Churches, the fluted stocks of Scandinavian clerics, the academic gowns and hoods of some American clergy and laymen, the black gowns of various Protestant ministers, the uniforms of Salvation Army officers, to the business suits of some ministers and lay delegates.

For Americans who made up the nationwide television congregation, the most unusual feature of the service was its conduct in four languages. The structure followed roughly the familiar pattern of Morning Prayer. Dr. Marc Boegner, of the French Protestant Alliance, read the Old Testament lesson (Isaiah 53) in French, and Archbishop Athenagoras, head of the Greek Orthodox Church in Western Europe, the New Testament lesson (Philippians 2:1-11) in Greek. Bishop Bergræev of Norway led the Creed in German, while the congregation recited it in their many native languages. The Bishop of Chichester and Bishop Jacob of India conducted the major part of the service in English. At the conclusion Archbishop Athenagoras, standing before the altar, gave the blessing in Greek.

Other hymns in the service were "In Christ There is No East or West," "Jesus Shall Reign Where'er the Sun," and John Wesley's "Come Thou Long-Expected Jesus," sung by the congregation, with the choir, in the English, French, or German versions, all of which were printed in the program.

In his sermon, Bishop Oxnam repeated frequently and emphatically the Amsterdam Affirmation, "We intend to stay together," and built his thesis around that keynote. He said that Christians

must reject all forms of tyranny because "we repudiate the assumption that the state has the right to determine the philosophy to which every individual must give assent."

"Together, we reject once and for all those theories that command us to conform or die," he said, "and that arrogantly affirm that dissent is treason and deviation is disloyalty. In a word, man created a little lower than the angels, who cannot be separated from the love of God, persons of infinite worth for whom Christ died, must be free."

But Bishop Oxnam warned that it is not enough for Christians to "repudiate the atheism of orthodox Communism . . . reject a philosophy of materialism . . . and repel a fallacious theory of social development and an abhorrent concept of dictatorship."

They must, he said, "renounce the practical atheism that lies in the affirmation that God is not relevant to all the activities of men," and "face up to the issues of the economic, the political, and the social orders, of colonialism and imperialism, of tyranny and of exploitation."

Bishop Oxnam said he did not accept the criticism that the Church "has lost touch with dominant realities," and cited evidence to prove that the contrary is true in America.

He pointed out that the practices of American business in 1954 "differ so fundamentally" from the practices of 1900 that the same term cannot be used to describe them.

"Responsible leadership in business and labor, pledged to the moral principles that lie at the heart of the Christian faith, regard themselves as men upon whom heavy obligation has been placed," he said. "A man who would corner the wheat market today would not be called a genius. On the contrary, he would be called a gangster."

Bishop Oxnam emphasized that "we dare not identify the Gospel of Jesus with any historically conditioned political, social, or economic system" because of the faithful followers of Christ. . . .

"Some, unacquainted with the Gospel, seek to judge the Gospel itself by the prevailing mode of production, by the particular political system under which they live, and by the social practices of their particular community," he said, and went on:

"The Christian Gospel is not to be found in Adam Smith's *Wealth of Nations* nor in Karl Marx's *Das Kapital*. It is to be found in Matthew, Mark, Luke, and John, in the Acts of the Apostles, the Epistles of the New Testament, and in the vision of John in the Revelation. It is to be found in the Hebrew prophets, in the lives of saints and martyrs, in the service of the faithful followers of Christ, and in the continued revelation of God."

## EPISCOPATE

### Colorado Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Joseph S. Minnis, Coadjutor-elect of Colorado. The consecration will take place on Michaelmas Day, September 29th.

Consecrator will be Bishop Bowen of Colorado; and co-consecrators will be Bishop Horstick of Eau Claire, and Bishop Brinker of Nebraska.

## FINANCE

### Tax Law Benefits

Important provisions affecting religious and charitable groups are included in the new tax bill which President Eisenhower has signed into law.

The new law raises from 20 to 30% the amount a taxpayer may deduct from his income by reason of charitable contributions. However, it provides that the additional 10% must be limited to gifts to "a church, a convention or association of churches, or a regularly established educational institution; or a hospital." Congressional conferees agreed to drop the words "religious order" from this provision because of the difficulty of defining this term.

The limitation applies only to the additional 10% of charitable deductions. The 20% deduction is not affected.

The new law also greatly liberalizes the tax provisions with respect to philanthropists, allowing them ultimately to give to charity nearly all the money they would otherwise pay in taxes.

Another provision permits business corporations to carry over to future tax years charitable contributions which they make in excess of five percent of their taxable income.

Similarly, individual taxpayers whose income tax returns are adjusted after audit will be protected against having their allowance for charitable contributions reduced if their income was actually less than they thought at the time they filed their return. [RNS]

### Clergy Rental

Clergymen who are not provided with a residence or living quarters by the Church group they serve will now be able to deduct the cost of such housing from their income tax.

This is one of the provisions in the new tax bill signed into law by President Eisenhower.

Ministers who provide their own housing will be permitted to deduct the actual cost of it, whether they rent, build, or buy their own homes. But if the housing

allowance given them by their church exceeds the actual cost of the quarters they will be obliged to pay a tax on the difference.

From the language approved by Congress, the tax benefit apparently will be available to clergymen who work for Church institutions, such as schools, colleges, hospitals, or publishing organizations, as well as to those in the pastorate. This point will be finally cleared up when the Internal Revenue Bureau issues its administrative regulations.

The average saving to ministers affected is estimated at \$180 a year, based on housing costs of \$75 a month, or \$900 a year. The minimum rate of tax applicable is 20%.

The new law continues a past provision that clergymen furnished with housing are not required to pay tax on it. [RNS]

## ROMAN CATHOLICS

### Sacraments in English

At the request of the Roman episcopate in the United States, the Vatican, through the Sacred Congregation of Rites, has granted clergy of the Roman Catholic Church in the U.S., the optional right to administer the sacraments of matrimony, baptism, and extreme unction in English, Latin being retained for only a few essential formulas in these rites.

The concession applies only to the territory of the United States and not to other English-speaking countries, such as Canada. The action was said in Rome to be proof of the Pope's particular goodwill toward the U.S. Apart from missionary areas, similar concessions have been made to only three other countries: France, Germany, and Italy.

The Rev. A. F. Wilmes, secretary of the National Conference on Catholic Liturgy, said the use of English in Catholic liturgy had been discussed for about 150 years, but this was the first time permission had been granted. He made the statement at the 15th national conference on liturgy in Milwaukee, Wis.

## EPF

### Cambridge Professor

The annual meeting of the Episcopal Pacifist Fellowship will be held August 31st to September 3d at Seabury House, Greenwich, Conn. Principal speaker will be Prof. Herbert H. Farmer of Cambridge, England, a well known lecturer and author. Further information concerning the meeting is available from Mrs. Dorothy Knotte, 64 West 11th St., New York 11, N. Y.

## After the Congress

**T**HIS editor has attended conferences, congresses, and similar meetings without number, and has always been one who fancied that it was his duty to remain until the last *i* was dotted and the last *t* crossed. Thus, he has seen many closing services, which are usually thinly attended, anticlimactic affairs. But he did not get into the closing service of the Anglican Congress in Minneapolis—he came late and found every seat taken, and crowds standing at every door!

This unheard-of phenomenon typifies the spirit of the Anglican Congress—so happy was its fellowship, so full of vitality its worship and its discussions, that nobody wanted to go home.

Something was heard of Churchmanship here and there during the sessions. But within the first two or three days, all concern about the possibility of Churchmanship being a divisive force was forgotten.

The report and the message of the Congress, published in full on other pages, sum up its accomplishments excellently. The meeting was not a synod, attempting to define doctrine, nor in any sense a legislature establishing rules and policies. Its recommendations have only such weight as the individual Church or the individual Churchman chooses to give them. Some of us felt that progress toward a more effective organization of the Anglican Communion to meet its problems and opportunities in today's world was disappointingly slow. But we did not become greatly upset about it, for the most important groundwork toward this objective was laid in the coming together of Churchpeople of all stations from all parts of the world to discover what a tremendous amount they had in common.

The Lambeth resolution providing for the first Anglican Congress contemplated that it would be held every ten years, approximately midway between meetings of the Lambeth Conference. Accordingly, another such Congress may be expected in 1964 or perhaps 1963, which would be the midpoint between the decennial sessions of the bishops. In the meantime, hundreds of informal channels of communication have been opened as Churchpeople of similar interests and responsibilities have made contact with each other and discovered that they have something to contribute to each other.

The conference report mentions two fine publications which can help Anglicans to understand each other. They do their task well, but we may be permitted a point of personal privilege in suggesting that the most informative media of Church life are the Church's newsmagazines.

The American Church's national administrative apparatus grew first and foremost out of a missionary society. Hence, Americans are inclined to view an international structure of Anglicanism as being concerned primarily with the missionary task. The Church of England, however, grew up quite differently, and to this day its missionary work is conducted by great voluntary missionary societies. The repeated emphasis in the discussions and the report on the importance of St. Augustine's College, Canterbury, suggests that the central government of Anglicanism, if it is in process of being formed at all, is centering on an educational institution, on the exchange of scholarship and the development of a common mind. We are not inclined to judge what common concern would be the best for Anglicanism to use as the nucleus of a central structure, but merely to note what seems actually to be emerging.

Steeped in the Anglo-Saxon tradition, Anglicanism is never going to be attracted to government for government's sake, nor impressed by the values of mere efficiency. The first purpose of government is to secure freedom to the government, and in our opinion the real impetus for a more highly developed structure of Anglicanism will come when Anglicans generally feel that such a structure will give them more freedom to worship God, work for His Kingdom, and live their Church lives.

Ten years seems a long time to wait for another great gathering such as that which has just been held. We hope that many and varied inter-Anglican activities in the interim will help to shorten the passage of time "until we meet again."

### Evanston Communion Service

**M**ANY Churchpeople have expressed concern at the announcement that there was to be a Communion service of the Episcopal Church at the meeting of the World Council of Churches in Evanston, Ill., on August 23d, with provision made for giving Communion to non-members of the Episcopal Church. This concern is expressed and intensified in a statement from the American Church Union, the substance of which was published in last week's issue of *THE LIVING CHURCH*.

We republish on page 25 the full text of the statement on this subject by the House of Bishops, meeting in Boston in 1952. It is not so long or complicated in thought as to be beyond the interest or understanding of any layman, and we believe that it contains within itself the reassurance needed by Churchpeople and the answer to the strictures of the American Church Union. We hope that the clergy generally will bring it to the attention of their congregations as an entirely adequate expression of the reasons why we do not have a general rule of "open Communion" in the Episcopal Church and why we make an exception to the closed Communion policy on certain weighty occasions.



# Communion for Non-Members

## A Statement of the 1952 House of Bishops Regarding Holy Communion at Ecumenical Gatherings

At the General Convention of 1949 a resolution from the Diocese of Michigan requesting clarification of the policy to be followed "with reference to inter-communion with members of other Communion during conferences whose purpose is to further the Ecumenical Movement" was presented to the House of Bishops. The following statement, deliberately limited to such occasions, has been approved by the House of Bishops in response to this request.

We rejoice that in recent years long separated companies of people who accept Jesus Christ as God and Saviour have been seeking to overcome our unhappy divisions. He who is our High Priest prays that those whom the Father has given Him may be one as He and the Father are one. He calls all who confess Him to make His prayer our own. His prayer for us and our prayers in His name cannot be fully answered until we may kneel together to receive Holy Communion as one flock under one Shepherd. Indeed there is no full expression of Christian unity without that. No other level of united life and work can make up for the lack of it.

But the very fact that long separated companies of Christ's people are turning toward one another confronts us with new problems and perplexities. One of the happiest features of our unhappy times has been the drawing together of Christians of many traditions for mutual understanding, for fellowship, for shared service and shared witness and for mutual help. Exceptionally informed leaders, lay men and lay women, students and young people have all shared in this experience. At these gatherings there is often a deep experience of Christian fellowship in faith and prayer. The desire is increasingly felt to crown this experience by a shared act of Holy Communion. Yet just here we confront the most stubborn obstacles of deep conviction and here the distress of conscientious inability to unite is most deeply felt.

Holy Communion is the most sacred action of the Church as the Body of Christ. In it the Church as a body indwelt by the Holy Spirit celebrates before the eternal Father the self-offering of Christ for us and to us. In it we believe Christ is truly present and those who receive Him by faith and join their self-offering with His receive His life and power. Just because this is a sacred action of such high meaning our own Church and many other Churches have sought to insure that those who celebrate Holy Communion

do so with the authority of the body whose action it is, and that those who share in it are informed of its meaning and are responsibly committed to the faith and fellowship of the Church in whose life it is so central.

While recognizing differences among us, our own Church has treasured jealously the due ordination and authorization of those who are permitted to celebrate Holy Communion. And we have sought, often very imperfectly, to guard against uninformed and irresponsible participation by the requirement of instruction and Confirmation before the granting of regular communicant status.

These considerations and many others confront us when we seek to move toward fuller unity with our separated brethren in Christ. It is a disservice to the cause of unity to imagine that our divisions are insurmountable, or to underestimate them by imagining that they are based only on habit or prejudice. This is supremely the case when it comes to the most painful division of all—in the Holy Sacrament. Our differences here—our differences within our own Communion and our differences with those in other Communion—are not merely matters of words or vestments, but of fundamental questions of faith and order. To act as if these differences in principle do not exist makes the task of reunion harder. Our differences must be confronted alike in honesty and in brotherly love.

In the light of the considerations already mentioned, the practice of the ecumenical movement generally, as well of our Anglican Churches around the world, has been not to plan "joint" Communion services at inter-church gatherings. By "joint" Communion services we mean services at which ministers of two or more separated Churches or Communion share in the celebration and administration of the sacrament. Churches, not conference committees, rightfully celebrate the Lord's Supper. Two or more Churches can only join through the shared action of their ministers in a "joint" Communion when they fully recognize and accept one another's ministries.

Within the ecumenical movement at its most responsible levels it has become common for the host Church in the place where a meeting in the interest of Christian unity is held to provide a celebration of the Holy Communion at which communicant members of other Churches participating in the conference are invited to receive the sacrament if their consciences permit. Bishops of the Anglican Communion have

not infrequently been the celebrants at such services according to the use of our Book of Common Prayer.

We must recognize that in the ecumenical movement we are confronted by new problems and relationships with which the Rubrics and Canons of our Church have not been primarily concerned. In determining our course here we must weigh together the precious values in our own inheritance which we must seek to guard and our calling to give expression to our shared life in Christ with brothers of other traditions wherever it is found in sincerity and truth.

There may well be times, at gatherings for a responsible ecumenical purpose, when a Bishop of our Church within whose jurisdiction the meeting occurs will decide that for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration. As is recognized increasingly in the higher levels of the ecumenical movement, it is particularly important that on such occasions proper preparation for and interpretation of the sacrament shall be provided, with special emphasis on the note of penitence for our separation from each other. We are agreed that such an exception to our normal rule may properly be made by a Bishop in his own Diocese, where the general principles of this statement are understood.

We recognize that there will be times at such ecumenical meetings when members of our Church will be invited to receive Holy Communion at services of other Christian bodies. We do not generally encourage this participation. There may be members of our Church who in ecumenical settings and in accordance with their own individual consciences will receive Holy Communion in non-Episcopal services. They must realize that under the circumstances they are acting upon their own responsibility and are not committing their Church.

In making their decisions we hope that members of our Church will remember that we shall not have unity by wishing for it, but only by honestly and painfully facing the facts and the causes of disunity and solving them together in a straightforward way. The unity of our own Church family in this whole process is, we feel, an essential preliminary. If we, as individuals, are impatient with the limitations which disunity imposes on us, it is good that we should be impatient, and even better that we should remember our Lord's pain at our disunity and work all the harder to reach that agreement in mind and will which will make one communion and fellowship possible.

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## DEATHS

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

### Edwin W. Hughes, Priest

The Rev. Edwin Winfield Hughes, assistant at St. Paul's Church, San Diego, Calif., died of a heart attack while visiting in Salem, Ore., July 22d. He was 69 years old.

Fr. Hughes served churches in Western Michigan until 1917 at which time he went to Alaska as a missionary, working at Anchorage until 1922. Returning to the states, he became rector of the Church of the Good Shepherd, Allegan, Mich., and served there until 1927. He then went to Grace Church, Astoria, Ore., as rector until 1946. He was vicar of St. Peter's, Albany, Ore., from 1946 to 1949.

From 1949 to his retirement, Fr. Hughes served as assistant to the rector of St. Mary's Church, Eugene, Ore., in charge of ministering to the students of the University of Oregon. Not long after retirement he became assistant at St. Paul's, San Diego.

He is survived by his wife, Lura Elwood Hughes; and four children, Ann, Elaine, Louise, and Donald.

### Helen Milspaugh Bullock

Helen Milspaugh Bullock, house director of the University of Delaware,

was found dead of a heart attack in her room at the University early the morning of August 2d. She was a member of St. Thomas' Church, Newark. Mrs. Bullock had been active in St. Andrew's Church, Wilmington, where she lived before going to Newark. She was the widow of Dr. Edgar Q. Bullock of Wilmington.

### Mary Hannah Daghish

Mary Hannah Daghish, wife of the Rev. Frederick Daghish, rector of St. Stephen's Church, Gilroy, Calif., died June 19th at the age of 65.

A native of Kensington, England, Mrs. Daghish was a member of the Guild of the Good Shepherd, Wantage, England. She was the organizer of St. Margaret's Auxiliary of St. Stephen's.

### Jacob Keeling

Jacob Keeling, a life-long member of St. Michael's Church, Naugatuck, Conn., died May 27th after several weeks' illness. He was 87 years old.

Among organizations mentioned in Mr. Keeling's will was St. Michael's Church, which he left \$25,000.

### Minnie Corey Stebbins

Minnie Gay Corey Stebbins, of Asheville, N. C., died of a heart attack August 3d. She was 81 years old. Mrs. Stebbins was an active member of Trinity Church in Asheville.

## CHANGES

### Appointments Accepted

The Rev. F. Alvin Cheever, formerly rector of St. Peter's-by-the-Sea, Narragansett, R. I., will on September 1st become rector of the Church of the Transfiguration, Ironwood, Mich. Address: 834 E. Aurora St.

The Rev. John H. Evans, formerly chaplain of the Seamen's Church Institute, New York, will on September 1st become assistant of St. Paul's Church, 118 Engle St., Englewood, N. J. Home: 260 Engle St.

The Rev. Chester E. Falby, formerly locum tenens of St. Andrew's Church, Brewster, N. Y., will on September 1st become rector of St. Agnes' Church, Little Falls, N. Y.

The Rev. Kee H. Harrison, formerly vicar of the Mission of St. Mark the Evangelist, Fort Lauderdale, Fla., will on September 1st become vicar of Trinity-by-the-Cove, Naples, Fla. Address: 545 Central Ave.

The Rev. Roscoe C. Hauser, Jr., formerly rector of Holy Trinity Church, Gainesville, Fla., will on September 1st become rector of St. John's Church, Fayetteville, N. C. Address: 302 Green St.

The Rev. Douglas T. Haviland, formerly vicar of St. Christopher's Chapel, Massapequa, L. I., N. Y., will on September 1st become priest assistant of the Cathedral of All Saints, Halifax, N. S. Address: 350 Spring Garden Rd., Halifax, N. S., Canada.

The Rev. Harold H. Hayes, formerly vicar of Trinity Church, Renovo, Pa., will on September 1st become vicar of St. Paul's Church, Manheim, Pa., and Hope Church, Mount Hope. Address: 114 W. Ferdinand St., Manheim.

The Rev. Wilbur E. Hogg, Jr., formerly fellow and tutor of General Theological Seminary, will on September 1st become rector of the Church of St. Mary the Virgin, Falmouth Foreside, Maine. Address: The Rectory, Falmouth Foreside 99, Portland, Maine.

The Rev. Donald A. Howard, formerly curate of St. Paul's Church, Pawtucket, R. I., will on September 1st become rector of the Church of the Redeemer, Providence, R. I. Address: 83 Dana St.

The Rev. Paul C. Kintzing, Jr., formerly assistant of St. Mark's Church, Locust St., Philadelphia, will on September 1st become chaplain to Episcopal Church students at Northwestern University. Home: 2000 Orrington Ave., Evanston, Ill.; office: 1835 Chicago Ave., Evanston.

The Rev. Edward P. Miller, formerly curate of St. Peter's Church, Niagara Falls, N. Y., will on September 1st become assistant of All Saints' Parish, Riverside, Calif., and chaplain to Episcopal Church students at the University of California. Address: 3226 Beechwood Pl.

The Rev. Frederick A. Pope, formerly rector of St. Andrew's Church, Hopkinton, N. H., will on September 1st become vicar of the new St. George's Mission in suburban Dayton, Ohio. The congregation there has been holding services in a bank building auditorium. Address: R. R. 1, Box 267, Lebanon Pike, Dayton.

The Rev. Albert Edward Reader, formerly vicar of the Church of the Good Shepherd, Prospect, Ore., and St. Martin's, Shady Cove, will on September 1st become vicar of St. John's Church, Toledo, Ore., and St. Luke's, Wadport. Address: Toledo, Ore.

The Rev. Paul L. Ritch, formerly vicar of St. Philip's Church, Brevard, N. C., will on September 1st become rector of Calvary Church, Americus, Ga. Address: 701 S. Lee St.

### Organists

Mr. Frederick Monks, formerly organist and choirmaster at the Church of the Transfiguration, Providence, R. I., will on September 1st become organist and choirmaster at Grace Church, Utter, N. Y.

# Truly to be an Anglican

(Continued from page 17)

that in all Christendom Christ may lead us through obedience to His Spirit to fulfill His prayer for the unity of all His people.

Thirdly, we recommend that the Churches of the Anglican Communion take every opportunity for the building and strengthening of worldwide fellowship within our Communion. We especially affirm our fellowship with those Churches of our Communion which have been unable to be represented at this Congress.

We draw special attention to the value of the Cycle of Intercession; to St. Augustine's, Canterbury, the Central College of the Anglican Communion; to the spread of information through *The East and West Review* and *Pan-Anglican* and other means; and to the periodic issue of a United Statement on the Anglican Communion.

We welcome the formation in accordance with the resolution of the Lambeth Conference of 1948 of the Council on Missionary Strategy [page 11] and trust that the meetings of the Council may lead to a truly sacrificial support for the missionary task of the Church in every land.

## Topic II: Our Worship

Anglican worship is Scriptural in theology, intelligible in language and conduct, and corporate in expression. It must be the ordered worship of the Church. In our worship we accept by faith God's gift of Himself to us and in praise, penitence, and prayer we offer ourselves for His service, seeking to become instruments which He may use for the extension of His Kingdom.

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within the Anglican Churches, and is of high importance in interpreting our worship and doctrine to other Communion. While varieties in forms of worship are legitimate in our Communion, the degree of variation should not be such as to disrupt our unity. Where more than one language is in use in any diocese, public worship should normally follow a common form and so unite the people of various languages and races. Loyal obedience to the authority of the respective provinces or Churches in the uses which they permit is essential to the well-being of the Church. Unauthorized deviations from these uses by individuals or groups are harmful to the life of the Church and make more difficult the sharing of the people in common worship. This should be stressed in the training of candidates for the ministry. At the same time a measure of authorized variety is in keeping with the traditions of the Church, and also provides opportunity for controlled experiment leading to revision in forms of worship. Moreover we should encourage under due control informal devotional services and meetings for prayer which give opportunity for a freer expression of the spiritual life of the people and supplement the prescribed services of the Church.

We ask that when branches of our Communion revise their forms of worship they inform other branches and consult with them, so that we may both learn from one another and also remain in common accord on the essentials of

our Anglican liturgical heritage. We recommend the preparation of a volume setting out and explaining the uses of our various Churches.

We welcome the liturgical revival which is finding expression both in the parish or family Communion and in the rediscovery of the corporate nature of all public worship. Where the parish Communion is made the principal act of common worship, the teaching and prophetic function of the Church through the ministry of the Word should be properly safeguarded. When the parish communion is held without the office of Morning Prayer, we commend the suggestion in "A Liturgy for India," that Psalms and readings from the Old Testament be included in the Communion service. At the same time we emphasize the devotional and evangelistic value of Morning and Evening Prayer and urge that they continue to hold their place in the corporate worship of the Church. We also draw attention to the nature of these services as Daily Offices and urge that the laity be made increasingly aware of their value for daily worship. If the corporate nature of public worship is to be fully realized services must be audible; and full opportunity should be given to the congregation to take its part.

In the celebration of the Holy Communion we recognize and value the new emphasis on the humble offering of the Elements and alms as exemplified in certain existing and proposed Anglican uses. At other services where there is an

offering of alms, its proper dignity should be observed as a part of the act of worship.

In our worship we must not neglect the evangelistic and educational task of the Church, both toward its own members and toward those to whom our worship is strange. There is a continual need for sermons and instructions to teach the congregation the nature and meaning of Christian worship. Children should learn their first worship within the home and should be brought at an early age into the common worship of the Church.

In the evangelistic work of the Church we should use the many opportunities which the Prayer Book itself affords in all its offices. At the same time we welcome the use of simple evangelistic services adapted to the special needs of any local situation and the particular background of industrial and other groups in the community. We commend to the attention of the Churches the opportunities afforded by radio and television, as means of education and evangelism and urge that full use be made of them.

The Book of Common Prayer embodies the Church's responsibility for moral and social welfare and is concerned with birth, marriage, death, sickness and health, education, good government and social justice. Because these concern the daily life of the people, any revision of the Occasional Offices and Special Prayers and Thanksgivings should be in language understandable by the people.

We need to emphasize the Prayer Book teachings on the nature and necessity of Holy Baptism and the related responsibilities of parents and Godparents. The study on Christian initiation encouraged by the Lambeth Conference of 1948 requires to be carried further in its practical bearings upon situations in missionary areas and in areas nominally Christian. There should be exchange of the results of such study between the various parts of our Communion.

### Topic III: Our Message

#### Salvation

God in Christ has overcome every power of evil. This victory is made effective for all men in Christ, who invites us to share in the hope and assurance which it brings. The Church therefore is called through all its members to

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proclaim this message to the world, the message of salvation. This gift of salvation is both deliverance from sin and from every force of evil, and also wholeness of body, mind, and spirit for the individual and society both in time and in eternity. For each individual wholeness of personality is realized through fellowship with God and man in the family life of the people of God. It is the missionary calling of the Church to lead all men, both within the Church and outside it, to fellowship with God in Christ; clergy and laity alike must share in this task.

There is an urgent need for more expository preaching of the Bible. Together with this there should be devotional study of the Bible by individuals and in the home, and teaching through group discussion and study. Through such means the Word of God becomes real to men and women in relation to the contemporary situation.

Christ calls us to a rekindled zeal for souls. This will find expression in our faithful waiting upon God in prayer, in the whole pastoral ministry of the clergy to those within and those without the Christian fellowship, and in a renewed sense of responsibility for witness in each community. In particular, preparation for Baptism and Confirmation offers opportunity to make clear that all are commissioned to witness for Christ through their daily life. The zeal for the spread of the Gospel should be informed and refreshed by group gatherings of clergy and laity in each congregation. We recommend such means as parish groups, parish weekends, intensive training courses, retreats, and parochial missions, as giving opportunities for instruction, discussion, and commitment. Clergy and laity alike must recognize the share of the laity in the Church's missionary task; and the clergy must encourage and lead the laity in the proclamation to all peoples of the Gospel of Salvation in Christ.

### The Family

There is no area of life which is outside the sovereignty of God, but the family provides the first and always the central area for the development of the full Christian life. We must uphold with resolution the Christian standard of life-long monogamous marriage and of the mutual responsibilities of parents and children. Such marriage will find its fulfillment and its joy in the common dedication to the service of Christ and in the life of prayer through which such dedication is realized. Christian people must face the responsibilities of procreation in deliberate and thoughtful decision before God, bearing in mind both our duty not to limit the Christian family for any selfish reasons and also the world-wide social issues of food supplies and population. Further, we call on Church members never to submit to any

marriage bond on conditions which would deny the loyalties and responsibilities of a Christian home or their Anglican Church.

We rejoice in the large number of successful marriages, so many of which are founded in Christian commitment. Nevertheless the number of homes broken through divorce emphasizes the serious responsibility of the Church for pastoral counselling in preparation for marriage and parenthood; and the clergy should receive adequate training to this end. Where homes have in fact been broken, the Church must recognize and maintain its pastoral work in the ministry of forgiveness. When children for one reason or another have lost the security of the home, every effort must be made to provide them with the love and understanding which they need. In strengthening the life of the home and in aiding those who are faced with difficulties of any kind, there are tasks in which clergy, trained lay workers, and all who are happily married can and should share.

The Church is both a family and a community of families. Therefore in the organization of the Parish, while we should minister to groups of special age or sex, we should avoid activities which might disrupt family unity, and should give full opportunity for families to join together in the life and worship of the Church. Similarly, members of the Church should use their influence to see that the State respects and encourages the life of the family, and does nothing to override the proper responsibilities of parents and children in the home.

In order to uphold the solidarity of the Christian family, the Church needs to maintain its traditional insistence on Christian education in schools and colleges. Where, in the general secularization of education, the Church still has educational institutions these should be carefully preserved; at the same time the Church must seek more effective means for Christian teaching within the educational institutions of the State.

Since one function of Christian education is to ensure that there shall not be wanting a supply of fit persons to serve God faithfully in Church and State, and since in every area of the Anglican Communion such persons are needed in ever greater numbers, it is the duty of clergy and laity, parents and teachers, to ensure that young people are confronted with the challenge of Christ as the Lord of all life and taught to regard their life work in terms of divine vocation, whether that vocation leads to secular occupation or to the Sacred Ministry of the Church.

The sanctity, the health, and the well-being of the family is seriously threatened by inadequate housing conditions, which both cause strain in family relations and militate against the proper increase of the family. We therefore

call on Christian people everywhere to rouse the social conscience in bringing influence to bear on public and private enterprise to supply adequate housing in every area where it is needed.

### Race Relations

Recognizing our common membership in the family of God, we express our shame and grief over the tensions in race relations caused by discrimination, economic differences and the real poverty of so many of our brothers. We reaffirm the statement on race relations of

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THE SISTER SUPERIOR

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## CLASSIFIED

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### RETREATS

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- (E) Copy for advertisements must be received at least 12 days before publication date.

#### THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

the Lambeth Conference of 1948 and are penitent for our failure to put it into full effect. We urge members of the Church to continue to witness strongly and wisely against all forms of discrimination, to work in each land for the full implications of our faith with regard to race. Those living in multi-racial areas must put Christian principles into practice by improving social relations between people of different color. In the work of the Church we should welcome people of any race at any service conducted by a priest or layman of any ethnic origin, and bring them into the full fellowship of the congregation and its organizations.

### The Citizen

In the providence of God the State is necessary to defend the community from chaos, and the Church must bear witness to this fact. There is laid upon Christian people the duty to accept their political responsibility by taking full part in the life of the State. This responsibility may be manifested in a number of ways: by participation in government, local and national; by exercising Christian vocations in the State and voluntary welfare services; by creating a Christian public opinion; by teaching the social implications of Christian doctrine; by supporting in prayer and fellowship and action those whose security or livelihood is threatened by their loyal stand for Christian principles.

Nevertheless, when the State denies or rejects the sovereignty of God, its power becomes a menace to God's order and it then becomes the duty of the Church to affirm the rule of God. We deny the individual exists for the State, but assert that one of the principal ends of the State is the development of personality, which requires man's freedom under God. Therefore in the contemporary world we make two affirmations:

(a) We believe that God has created the power of the atom for the furtherance of His purposes. Therefore it is the duty of the Christian citizen to do his utmost in prayer and influence, to the end that the nations of the world use nuclear energy only for God's peaceful and creative purposes.

(b) We affirm the statement of the Lambeth Conference, 1948, that while a State must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places should be a fearless witness against political, social, and economic injustice.

#### Topic IV: Our Work

The calling of the Church is both to

lead men and women to Christ in the fellowship of the Church and to create throughout the world social conditions more fully in accord with the Will of God as revealed in Jesus Christ.

### Partnership

Partnership in these tasks begins in the parish. The worshipping community must express its worship in more effective witness for Christ in its immediate environment.

In the wider work of the Church the conception of "older" and "younger" Churches is giving way to a conception of Churches in partnership, learning from one another and helping one another in a common missionary task. Any advantage of resources on either side in spiritual experience, manpower, or material means must be used for mutual aid.

Growth is essential to the very life of the Church. The whole Church is called to be a missionary Church, and to give men and money for the fulfillment of that evangelistic task.

With the speed and ease of modern transportation there is constant travel from land to land for work and recreation. This gives opportunity for Christian witness and for strengthening the Christian community across the boundaries of race and nation. Wherever possible Anglicans should be given letters of introduction to the Church in the land to which they go.

The fact that the missionary task is world-wide makes the closest cooperation in the use of our resources imperative. The Church should explore possibilities of greater cooperation within our Communion in the provision of Christian literature and stronger support of the Bible Societies, through St. Augustine's College, Canterbury, and in such special ministries as the care of seamen.

## CLASSIFIED

### TRAVEL

**PRIEST**, who is going by car to St. Petersburg, Florida, after Labor Day, would appreciate having a companion, (Priest or layman) who would do half the driving and share the expenses (gas and oil, etc.) Would leave from Philadelphia. Reply Box K-145, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

**Witness**

The Church is Holy, as well as Catholic and Apostolic. Therefore dedication and sanctification of personal and public life is the means by which we extend the redemptive power of Christ in the world. We are called to a life of absolute commitment and sacrifice.

A Church which lives for itself denies its Lord. Our witness must reach out from the parish through the homes into the surrounding community by the attitudes and behavior of Christians to their fellow men in every walk of life. Such witness must be made through the spoken word in ways that are convinced and well informed, but our deeds speak as loudly as our words. Therefore the witness must be made through the qualities of character and conduct which we take into our daily work.

We must learn the language of our contemporary world so that we may make the eternal truth of the Gospel intelligible to the men of our time.

Christians must show forth the love of Christ in their concern for those less privileged than themselves in the Christian and the non-Christian world. They will both work themselves and call all men to work with them for the poor, the afflicted, the refugees and all who are in distress in any part of the world.

**Vocation**

Our service of Christ and our witness to Him will be fulfilled in a variety of vocations:

(a) Through all the dioceses of our Communion more men are needed for the ministry of the Church. The claim

of the Sacred Ministry should be presented by every means to both older and younger people. It is urgent that in every land there should be a strong and well-trained indigenous ministry. The Churches with an older and stronger tradition of theological education should give their utmost help to the training of the ministry of the younger Churches with whom they are in partnership.

Candidates for the ministry need a living personal conviction, a thorough grounding in the Christian tradition, and far more realistic understanding of what is involved in making the Christian message intelligible and relevant.

(b) Men and women are needed for various forms of Christian service, both full-time and part-time, in the work of the church itself. Such vocations include that to the religious life, the work of readers and catechists, and of doctors, nurses, social workers, and teachers in the institutions of the Church. In order that the clergy may be freer for their life of prayer, teaching, and pastoral care, the laity should be granted and should take increased responsibility for finance and administration, but they must also share with the clergy in the work of witness. We recognize the calling to a life of prayer and intercession by many who cannot share in the more active work of the Church.

(c) Work for the Church is not necessarily the same thing as "Church work." Christians are called to serve Christ by good work well done in the jobs by which they earn their living.

(d) There is a need for Christian scholars, both in the fields of advanced

learning and research, and in the staffing of schools, particularly in lands where education is backward. In Christian study, while we affirm the essentials of the faith, we should avoid giving the impression that the Church has easy answers for every question and should explore with humility the truths which God may yet have to reveal.

(e) In Christ there is neither male or female, as there is neither bond nor free. Those who are wives and mothers are fulfilling a God-given vocation of vital importance. All women should have an equal place with men in the Christian fellowship and in the lay work and witness of the Church.

Finally, we remember that while the individual is called to his own personal loyalty to Christ, he acts in free partnership with his fellow members of the Church. In a world where mass pressures threaten the sense of personal responsibility and where individuals are all too often lonely and isolated amid the crowd, the Church should provide that community where men and women may both discover their freedom in the service of Christ and use it in love and fellowship.

Such are some of the matters that have been uppermost in our minds during these ten days in which we have prayed and worked together. We record them, not because they represent the considered conclusions of long study, but rather that they may serve as reminders to all members of our Communion of some of those areas of the Church's life that demand further and more thoughtful exploration in the days ahead.



**ATTEND SUMMER CHURCH SERVICES**

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

**DENVER, COLO.**

ST. MARY'S Cor. E. Iliff and S. Clayton  
Sun Masses 7:30 & 9; Others posted; C Sat 7:45

**WASHINGTON, D. C.**

WASHINGTON CATHEDRAL Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**WASHINGTON, D. C. (Cont.)**

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

**FORT LAUDERDALE, FLA.**

ALL SAINTS' 335 Terpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Sat 4:30-5:30

**MIAMI, FLA.**

ST. STEPHEN'S 3439 Main Hwy.  
Rev. W. O. Hanner, W. J. Bruninga  
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

**ORLANDO, FLA.**

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10: C Sat 7-8

(Continued on page 32)

THE  
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WELCOMES YOU



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(SEE LIST BELOW)

**LOS ANGELES, CALIF.**

ST. MARY OF THE ANGELS 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
C Sat 4:30 & 7:30 & by appt

**SAN FRANCISCO, CALIF.**

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

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

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



THE  
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EVERYWHERE

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### 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

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**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  
Recitals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Beckhurst  
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. Pennay; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Salem); 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. Roellif 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 St.  
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. Kilmer Myers, v  
292 Henry St. (at Scammell)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
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 8,  
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

### UTICA, N. Y.

**GRACE**  
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel, c  
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 7  
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 & Neville  
Rev. A. Dixon Rollit, 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 Morrel, r  
1412 West Illinois Ave.  
Sun 8, 9:30, 11

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
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 R.  
Gallagher, ass't.  
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho Eu  
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

### QUEBEC CITY, CANADA

**ST. MATTHEW'S** rue St.-Jean (Upper Town)  
Sun HC 8, Sung Eu 11 (ex 2nd Sun, Mat), Ev  
7:30; Wed 7:30 HC, Thurs 10:30 HC; HD 9:30 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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Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30.  
Other days 7:30; Ev B Sun 8; C Sat 5

### CHICAGO, ILL.

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

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed  
6:15, 10; Also Fri (Requiem) 7:30; Also HD 10;  
MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

### FORT WAYNE, IND.

**TRINITY** W. Berry at Fulton  
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.  
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

### WATERVILLE, MAINE

**ST. MARK'S** Center St., nr. Post Office Sq.  
Sun 7:30, HC 11, HC & MP Alternate Sundays

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fann, D.D., r; Rev. Ira L. Fetterhoff  
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

### ST. PAUL, MINN.

**MESSIAH** (highland park) 1631 Ford Pkwy.  
Rev. Robert M. Walterstorff, 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