

# The Living CHURCH

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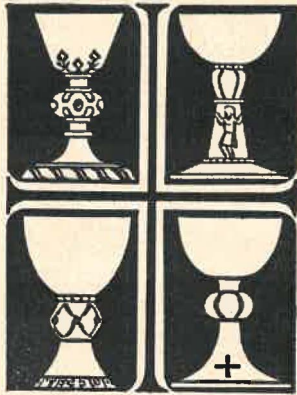


RNS

Colorful robes and banners marked delegations from the various Churches of the Anglican Communion, as bishops, priests, and laymen filed into the Maple Leaf Gardens sports arena for opening services of the Anglican Congress, in Toronto.

**Anglican Maturity** [pp. 7 and 18]

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By Dewi Morgan

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## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

### Reminder

Many of you will learn of students who are headed for college this fall. Would you send me the names of any who will be entering or returning to Syracuse University, the Forestry College of New York State, the Upstate Medical School, Crouse-Irving Hospital, and any other institutions of education located near Syracuse University?

We would like to know the student's home address and campus address, as well as any comments or supplemental information you care to add.

Perhaps you would like to do the same for the other colleges which students from your parish will attend. See the College section of the *Episcopal Church Annual* and THE LIVING CHURCH "Church Services Near Colleges" section [pp. 24-26].

(Rev.) ROBERT C. AYERS

Episcopal chaplain, Syracuse University  
711 Comstock Avenue  
Syracuse 10, N. Y.

### On the Voice and Vow

First of all, I want to thank you, and congratulate you on the editorial, "Voice of the Moderate" [L.C., August 4th]. I find this statement by "a Churchwoman" to be accurate in every detail, and complete. I find that I can add nothing to it, except my hearty assent to her analysis — and underscore parts of it! If it is true of a city of over 150,000 it is all the more true of cities of 5,000.

I would underscore her statement: "... that the lack of understanding of our problem by non-southerners who share our views is even more disheartening than the prejudices of our local white associates." So much of the "help" we have received has not been an answer to our Macedonian cry, but, ah, otherwise — so that we often feel that we are devoid of support from either within or without. Perhaps this statement will help change that. But whatever we may feel about the attitudes of these missionaries, and however wistfully we wish that they appreciated us more, nevertheless, we need them, welcome them, and appreciate them. They are doing for Christ and His Church, and for all God's creatures, what we are unable to do.

I reiterate "a Churchwoman's" cry —  
*Libera nos, Domine!*

Secondly, I wish to comment on the accompanying editorial, "The Ninth Vow." Perhaps you draw your observations from the Church in general, while I can base mine only upon my experience in the diocese of Arkansas — but I do not find your comments at all descriptive of this diocese. I have known priests of this diocese who keep a watchful eye on the spiritual, mental, and physical health of their associates, and who travel hundreds of miles simply to give the support which seems to be indicated. Some of the clergy seem to have a sixth sense in this matter, and have dispatched

timely letters "exhorting one another, and comforting one another" with uncanny timeliness! Such clergy seem to be particularly alert to the (almost routine) difficulties that young clergymen encounter, and seem to be particularly anxious to spare them the deep hurts that so often spoil the joy of serving the Lord.

While I have often heard the problems of a fellow clergyman discussed among groups of us, never have I heard it done in a critical manner, implying condemnation — the context was always one of genuine concern and love, in which we sought ways to give assistance and support — and often, ways to break down such a person's reserve and remoteness (often created as a defense against one's problems and a sense of inadequacy) so that we could get through to him to help him. Newcomers often seem to feel that we stand in judgment of them, and hide their difficulties, which makes it hard to help them — but we who know the diocese well, know from their reserve when they are having difficulties, and it doesn't take much intelligence to guess what it is!

In my own personal trials (I have a nine-year-old son afflicted with cancer) I have found the clergy far more responsive than laypeople. A layperson often wants to help, but they "don't know how." A clergyman immediately understands that the most important thing he can do to help, is to pray. I have received assurances of prayer from all over the country, and periodic reminders that we and our son are still being regularly remembered at the altar. I could hardly feel forgotten!

Maybe what we need is not another vow (what really could that do?) but an experience of the joy and pleasure that comes from seizing our Christian opportunity to ease the burden of another!

(Rev.) ALBERT R. BANDY

Rector, St. Andrew's Church  
Marianna, Ark.

Thank you for your excellent editorial, "The Ninth Vow" [L.C., August 4th].

Everything you say is true. It is indeed hard to understand how we who preach charity and should show it forth in our own lives so often fail to practice it in our attitude toward our fellow clergy.

Some of it doubtless stems from differences in Churchmanship (which differences I believe can be a source of strength in our great Church rather than a cause for division and dissension and discord), some from envy perhaps, but regardless of the cause, it reflects more upon those who speak ill of their brethren than upon the latter, and most of all, perhaps, upon the Church we are all serving.

(Rev.) THOMAS M. WADE, III

Rector, St. John's Church  
Minden, La.

Your editorial, "Voice of the Moderate" [L.C., August 4th], interested me and troubled me not a little. Being a northerner and never having even traveled extensively in the south, as the author says, I can have no real understanding of the problems she and her husband face in combating segregation.

However, I am presently reading a book written by another southern Churchwoman, Sarah Patton Boyle, called *The Desegregated Heart*, (published by William Morrow and Company, New York, at \$5 a copy, in 1962),

which deals with some of the problems the author of the editorial speaks of. Perhaps the author would find the book helpful if she has not already read it. Anyway I offer it as a suggestion for whatever worth it may have.

(Miss) ELIZABETH J. LEPPMAN  
Student, Middlebury College

Middlebury, Vt.

### Stimulating Book

I will be very sorry if Fr. Ayers' review [L.C., August 4th] of *The Christian Mind* by Harry Blamires should persuade anyone not to read it for himself. It is a most stimulating book, and though Prof. Blamires states his case very strongly still it is difficult to overstate his premise, which is that society lacks a Christian mind. He only states and states well what many of us have long observed, that it is difficult to discuss current problems theologically. I wish that many thoughtful Christians might read this book.

DOROTHY B. WATROUS  
(Mrs. D. E. Watrous)

Communicant, St. Luke's Church  
Fort Collins, Colo.

### Confession in the Liturgy

The Rev. Charles L. Conder's discussion [L.C., August 4th] concerning the rubric preceding the General Confession brought to my mind another aspect of the rubric which has caused me concern. Our rubric, following closely the rubric from the 1549 Prayer Book, reads: "Then shall this general confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling."

The words "and all those minded to receive the Holy Communion . . ." interest me. These words must mean that the Confession is related to the receiving of communion; and that it is limited to those who intend *actually to communicate* ("minded to receive"); and that it does not necessarily pertain to everyone present (because of not fasting, not confirmed, or whatever). This, of course, cannot be used as an excuse for infrequent communions, but must be meant to insure reverent communions. The Confession is therefore bound up with the Prayer of Consecration which historically begins with the Preface, Sursum Corda, and Sanctus, and is completed in the people's communions.

The Confession, and the Consecration with its accompanying great act of adoration ("Holy, holy, holy"), and Communion, are one complete action of which adoration, man's response to Self-giving Love, is the climax. The Eucharist is directed Godward, not manward; and the benefits received by man are an "inevitable corollary," as the Rev. Dr. Gavin said. Adoration is necessary for all: communion is dependent upon one's (comparative) fitness to receive; and that must be the meaning of the rubric.

In other words, the Confession and Absolution belong in the "Mass of the Faithful" as contrasted with the "Mass of the Catechumens." That being so, it is a serious mangling of the Eucharist to remove the Confession and Absolution from their place in the "Mass of the Faithful" to a position at the beginning of the service, preceding the processional. This has been done on

occasion, as I know; and it is that fact which disturbs me. (I am *not* referring to the confessions between priest and an acolyte representing the people which sometimes take place at the entrance to the sanctuary, before the service.) This transposition has occurred at the Christmas midnight Eucharist.

In such a service the Confession and Absolution are lifted from their place in the Prayer Book, and are said *at the beginning* of the service from just inside the door of the nave, in a semidarkened church, accompanied by Scripture readings (the Epistle is read then) and prayers. Afterward the lights go up, there is a burst of organ music and song, and the procession starts. Later the Confession and Absolution are *not* said at their place in the Prayer Book, immediately preceding the Consecration and the communions of the people. The argument which is used to justify this sundering of the Confession from its essential place in the "Mass of the Faithful" is that, in this Christmas service, the moment just before the processional is still a part of Advent, and that the Confession is more appropriate to Advent than to the joy of Christmas. There seems to be no comprehension of the close relationship between confession, adoration (during the Prayer of Consecration), and communion, which *taken together* are not only the climax of the Eucharist, but its very being.

The procedure which I have described has shocked and worried me. I should be glad to receive comments and instruction.

(Miss) MARGARET KEPHART  
Laywoman, St. John's Church  
Ithaca, N. Y.

**Editor's comment:** The Confession is not an integral part of the Liturgy, but the product of many centuries of development. It appears that in the early Church public confession was usually for great sins and was followed by a period of public penance and exclusion from the Holy Communion. In other cases, reconciliation with God and neighbor was supposed to be undertaken by individuals before they came to Church. This, no doubt, explains why the Confession has been moved around from place to place in Anglican liturgies — it is so hard to determine just what is the best moment in the service to make one's personal peace with God.

### Progressive Frustration

Although baptized an Episcopalian and brought up in the tradition of the Church, I find myself becoming progressively frustrated with every issue of the magazine that comes to my door: I simply cannot fathom the vocabulary, the semantics, or the trade-craft (call it what you will) that I find in every issue of *THE LIVING CHURCH*.

Now, if the magazine is published for professionals, that is one thing — not being a physician, I don't expect to understand the vocabulary in the *A.M.A. Journal* — but if you are writing *THE LIVING CHURCH* for those of us who possess a mere undergraduate degree, have read and studied for 30 years beyond that, and who want to understand the nuances of what we expend our

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## COMING — NEXT WEEK

Parish Administration Number  
of The Living Church

efforts on, I sincerely think that perhaps you are doing us (and perhaps the Church) a disservice.

I haven't made an analysis of the issues I have received over the past dozen months, and for that reason the examples of my complaint are taken entirely at random. In fact, only the receipt of the 21 July issue drove me to writing at all.

Your attention is invited to page 6, column 1, sixth paragraph. Why is the Rev. Herbert Ward "Fr.," whereas the Rev. Duncan Gray turns out to be "Mr.?" Do you equate Father with Vicar, and Mister with Rector? I don't care; I just want to know.

What is the difference between a Prayer Book Catholic, a Sensible Catholic, and a Moderate Catholic? Is there, in the eyes of THE LIVING CHURCH, a cut-off point in the matter of Low Church and High Church semantics? I don't mind that there may be, mind you, but I simply want to know what THE LIVING CHURCH is talking about; what the semantics actually denote. I think it is not fair to speak a language that is not clear to your subscribers, and especially this one. I think you should not take it for granted that every Episcopalian is automatically going to understand technical nuances of this nature, and I leave it to you to consider the advisability of making these mysteries a little more comprehensible.

EDWARD T. BARNARD

Guilford, Conn.

**Editor's comment:** We, too, would be glad if by some miracle terminology became uniform, but do not feel we have the right to dictate it. The general rule for "Fr." or "Mr." is, in the jargon of journalism, "follow copy" — don't change the title in the material you receive unless you positively know that the person mentioned prefers it the other way. Sometimes we have an urge to call all priests, father; all rectors, rector; all missionaries, priests-in-charge, etc., vicars; and all associate rectors, assistant rectors, assistant ministers, etc., curates; but then we give up and follow copy.

The phrases "Prayer Book Catholic," "Sensible Catholic," and "Moderate Catholic," are found only in advertising. Prayer Book Catholic means about the same as "Let your fingers do the walking," whereas "Moderate Catholic" means "So smooth, so satisfying, so downright smokeable." Sensible Catholic is in between.

## THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

September

1. Northern Nigeria
2. North Queensland, Australia
3. Northern Rhodesia
4. Northern Uganda
5. Northwest Texas, U.S.A.
6. North-West Australia
7. Norwich, England

# The Living CHURCH

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

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## DEPARTMENTS

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## THINGS TO COME

September

1. Trinity XII
8. Trinity XIII  
Eighth international conference of the Order of St. Luke the Physician, St. Stephen's Church, Philadelphia, to the 11th.
15. Trinity XIV
18. Ember Day  
Consecration of the Ven. John Adams Pinckney to be Bishop of Upper South Carolina, Trinity Church, Columbia, S. C.
20. Ember Day
21. St. Matthew (Ember Day)
22. Trinity XV
29. St. Michael and All Angels (Trinity XVI)  
Girls' Friendly Society Day of Prayer around the World.

October

6. Trinity XVII
13. Trinity XVIII

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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The Living Church

## Violence Predicted

**The Coming Explosion in Latin America.** By Gerald Clark. David McKay. Pp. 436. \$6.75.

"All over the world — in Africa, the Middle East, the Far East — changes are coming about, some of them through violence. But nowhere, I believe, will the explosions be as violent or as contagious as in Latin America, unless there are urgent and drastic reforms."

So Gerald Clark, a sober Canadian journalist, sums up his estimate of the temper of 200 million Latin Americans, the great majority of whom live under political, social, and economic conditions that he, by a deliberate anachronism, describes as "feudal." The book convincingly indicts the dominant oligarchies of gross social injustice and the majority of Latin governments of subservience to them. He effectually accuses United States foreign policy of traditional indifference to the many ways in which it helped to enrich those already wealthy and to support their privileged positions. The author is not given to sensational language, but when he describes the upper classes, he is driven to use such expressions as "medieval mentality," "an aristocratic wall of conservatism," "feudal and inhuman action," and "vulgar opulence in a sea of misery."

Experts in Latin American affairs, which this reviewer most certainly is not, have reported small slips and inaccuracies, but the broad canvas which Mr. Clark paints stands up well when measured against the analyses of other students of contemporary life south of the border. It is not a picture of utter darkness, for he finds feeble glimmers of hope in the new homes and fields of a land reform project in Venezuela, in the stability and social progress of Uruguay and Costa Rica, in the *dignidad* of the Indians of Bolivia in their recent ownership of land, in the renovation of the tiny Peruvian mountain town of Vicos by the collaboration of scientists from Peru and Cornell, in the enlightened efforts of a Chilean plantation owner and a Venezuelan industrialist to improve the living conditions of their workers, and in the rehabilitation projects planned by *Celso Furtado* in the depressed northwest of Brazil. These glimmers, however, so few and in such contrast to the prevailing atmosphere, merely emphasize the difficulties of Latin American leaders who attempt to secure for their peoples the necessities of life and the freedoms which so many North Americans take for granted.

The author's description of the appeal of *Fidelismo* throughout Latin America

is disturbing to those who assumed that Castro's Cuba had finally lost its allure for other Latins. Mr. Clark makes clear that as long as social conditions remain substantially unchanged, *Fidelismo* will appear a hopeful alternative to peoples who have little to lose in any future change. The reader puts this book down more convinced than ever that revolution is coming to Latin America — the only question is the form which that revolution will assume.

Since 1954 the Episcopal Church has considered Latin America as a key area for missionary expansion, and in 1962 almost one-half the overseas budget was concentrated in this work. Episcopalians in the United States have not only the fundamental Christian concern for fellow human beings suffering from hunger, illiteracy, and oppression, but also responsibility for a tiny but expanding Anglican mission which is seeking to find its vocation in the turbulent seas of change in Latin America. Gerald Clark's dozen pages on the Roman Catholic Church sketch one of the basic problems of Latin Christianity: its identity with the oligarchic establishment in spite of the striking efforts by a handful of priests and a few bishops to break the old pattern.

Mr. Clark writes, not unexpectedly, in a breezy journalistic style, describing the situation as he saw it in a year of concentrated study and travel. Although he inevitably treats of programs and statistics, his primary interest is clearly with the people of Latin America, and the brief personal conversations and incidents which he tells not only enliven the book and illustrate his message, but they ought to ensure the book wide popular appeal.

WILLIAM P. HAUGAARD

*The reviewer is professor of Church history and acting dean, El Seminario Episcopal del Caribe, Carolina, Puerto Rico.*

## Booknotes

**The Warner Sex Education Booklets** just published by Concordia (3558 S. Jefferson Ave., St. Louis 13, Mo.) are seven succinct, straightforward, and Christian discussions aimed at various ages, written by the late Church of England priest, Canon Hugh C. Warner, long active in work with young people and in family life education. Numbering from 10 to 33 pages, they are:

*Puzzled Parents* (Answering Children's Questions about Human Reproduction), No. 13-1157.

*Where Did I Come From?* (The Story of Human Reproduction for Young Children, age eight and up), No. 13-1158.

*How a Family Begins* (The Story of Human Reproduction for Older Girls, age 15 and under), No. 13-1159.

*The Start of a Family* (The Story of

Human Reproduction for Older Boys, age 15 and under), No. 13-1160.

*Science and You* (A More Detailed Account of Human Reproduction and Personal Relationship, ages 15 to 17), No. 13-1161.

*Sorting Things Out* (Some Thoughts on Courtship, Love, and Marriage, age 17 and up), No. 13-1162.

*The Christian View of Sex* (A More Advanced Study, for the student), No. 13-1163.

This North American edition of the booklets, adapted by Frederick Nohl, has been issued by arrangement with the original publishers, Student Christian Movement Press, Ltd., London. The complete set costs \$2.00; a single copy of any one is 35¢. Quantity prices are 2-11, 31½¢; 12-99, 29¾¢; 100 up, 28¢.

## Paperbacks Received

**CHRISTIAN HYMNS.** A Selection of 118 Great Hymns of the Christian Church. Edited by Luther Noss. World: Meridian Original, Living Age Series. Pp. 255. \$1.95.

**RACE: CHALLENGE TO RELIGION.** Eleven essays based on papers delivered at National Conference on Religion and Race, convened in Chicago, last January, by the NCC, the Social Action Commission of Synagogue Council of America, and the Social Action Department, National Catholic Welfare Conference. Edited by Mathew Ahmann. Regnery. Pp. 178. Paper, \$1.65. Hardcover, \$4.95.

**WHAT'S SPECIAL ABOUT JESUS?** By Rev. Robert Bruce McLaren. Answers to questions repeatedly asked, by young people, of author during his years as director of campus religious activities, University of Houston. Association Press: A Keen-Age Reflection Book. Pp. 126. 50¢.

**MINISTRY TO FAMILIES.** A Handbook for Christian Congregations. By Oscar E. Feucht. Ties in with his textbook, *Helping Families Through the Church*. Concordia. Pp. 94. \$1.

**MYSTICISM IN WORLD RELIGION.** By the Rev. Sidney Spencer. Penguin: a Pelican Original. Pp. 363. \$1.65.

**THE DAILY READING for School and Home.** Passages from the Bible compiled by Canon G. W. Briggs. (First published in 1939). Penguin: a Pelican Book. Pp. 283. 95¢.

**THESE CITIES GLORIOUS.** Urbanization and the Church. By the Rev. Lawrence H. Johnson. Friendship Press. Pp. 175. \$1.75.

**CHURCH AND STATE IN YOUR COMMUNITY.** By the Rev. Elwyn A. Smith. Westminster. Christian Perspectives on Social Problems series. Pp. 90. \$1.25.

**WHY BELIEVE IN GOD?** By Peter A. Bertocci. Association: A Keen-Age Reflection Book. Pp. 126. 50¢.

## Books Received

**MORE LOVES THAN ONE: The Bible Confronts Psychiatry.** By Stuart E. Rosenberg. Nelson. Pp. 190. \$3.95. A series of essays on the nature of love, illustrated with Old Testament examples. By a Jewish Rabbi.

**SONGS AND HYMNS FOR PRIMARY CHILDREN.** Among 210 hymns and songs are some new, some old and familiar, some with first stanzas in French, Spanish, German, and Latin. Edited by W. Lawrence Curry and an interdenominational committee. Westminster. Pp. 159. \$1.75 each, 1 - 4 copies. \$1.50 each, 5 or more.

**THE INSPIRATION OF SCRIPTURE.** By Dewey M. Beegle, ordained Free Methodist elder, associate professor of Hebrew and O.T., Biblical Seminary, New York. Westminster. Pp. 223. \$4.50.



Gilbert A. Milne & Co.

Missionary mass meeting of the Third Anglican Congress at Maple Leaf Gardens, Toronto, August 18th.

**W**e beseech Thee, O Lord, to guide  
Thy Church with Thy perpetual governance;  
that it may walk warily in times of quiet, and boldly  
in time of trouble; through our Lord.

— *Francis*, translated by William Bright

# The Living Church

Twelfth Sunday after Trinity  
September 1, 1963

For 84 Years:

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

## ANGLICAN CONGRESS

### PROGRAM

#### Primates' Proposal

The archbishops and metropolitans of the Anglican Communion, in a pre-Anglican Congress meeting, adopted a proposal looking toward a widening of the horizons of the Anglican Communion as it develops its mission. The proposal, which was presented to the Congress on August 16th, calls on the Churches of the Anglican Communion to work toward mutual responsibility.

A suggestion was made that the Congress adopt the proposal (text of which follows) as its own statement, but it was decided that more discussion on the matter would be to the Congress' advantage.

"What we are really asking is the rebirth of the Anglican Communion," said the archbishops and metropolitans in their proposal. "We regard this as the essential task before the Churches of the Anglican Communion now." Text of the proposal:

Meeting for the first time since Lambeth 1958, we have [considered] the present needs and duties of our Churches in every part of the world. Representing every Province and region, we have spoken to each other deeply, of our situation, of what God has done and is doing in our world and our Church, and of the unexplored frontiers which we now face.

We might measure all this in terms of emergency, of the critical needs for money and manpower needed even to keep the Church alive in many areas. These needs are absolute, measurable and commanding. It is our conviction, however, that to interpret our present situation only in those terms would be wrong. What those needs prove is not our poverty. They prove that the ideas, the pictures we have of one another and of our common life in Christ, are utterly obsolete and irrelevant to our actual situation.

It is a platitude to say that in our time, areas of the world which have been thought of as dependent and secondary are suddenly striding to the center of the stage, in a new and breath-taking independence and self-reliance. Equally has this happened to the Church. In our time the Anglican Communion has come of age. Our professed nature as a world-wide fellowship of national and regional Churches has suddenly become a

reality — all but ten of the 350 Anglican dioceses are now included in self-governing Churches, of one blood with their own self-governing regions and peoples. The full communion in Christ which has been our traditional tie has suddenly taken on a totally new dimension. It is now irrelevant to talk of "giving" and "receiving" Churches. The keynotes of our time are equality, interdependence, mutual responsibility.

Three central truths at the heart of our faith command us in this:

*The Church's mission is response to the living God who in His love creates, reveals, judges, redeems, fulfills. It is He who moves through our history to teach and to save, who calls us to receive His love, to learn, to obey, and to follow.*

*Our unity in Christ, expressed in our full communion, is the most profound bond among us, in all our political and racial and cultural diversity.*

*The time has fully come when this unity and interdependence must find a completely new level of expression and corporate obedience.*

Our need is not therefore simply to be expressed in greater generosity by those who have money and men to spare. Our need is rather to understand how God has led us, through the sometimes painful history of our time, to see the gifts of freedom and communion in their great terms, and to live up to them. If we are not responsible stewards of what Christ has given us, we will lose even what we have.

### II

If we are to find the new forms of unity and obedience, we must at once, together, meet the following necessities:

*First*, we must undertake a comprehensive study of needs and resources throughout our Communion, to give us up-to-date, tested data on actual work now going on, resources in manpower (clerical and lay), training facilities, financial resources and their distribution, and the unevangelized areas which still confront the Church.

*Second*, we cannot wait for the results of such long-range studies. We ask each Church to join now in an immediate commitment to increased financial support, amounting to at least 15 million dollars (£5,000,000) in the next five years, over and above our existing budgets and engagements, to meet already-known needs. This should not be understood as a once-in-a-lifetime appeal. It is no more than a first step forward, without reference to the longer-range needs. A strong, sustained, and ex-

*Continued on page 22*

### RELIGIOUS FRONTIER

#### Competition

Principal speaker on the "Religious Frontier" theme of the Anglican Congress was the Rev. Canon M. A. C. Warren, general secretary of the Church Missionary Society of the Church of England. He spoke on August 14th [see next week's LIVING CHURCH for the text of his address]. Following Canon Warren's address, four panelists (led by the Rev. Canon A. Kenneth Cragg, warden of St. Augustine's College, Canterbury, England) read papers.

Canon Warren told his hearers that God is the source of all religious feeling and inquiry, of every faith. "We should be bold to insist," said Canon Warren, "that God was speaking in that cave in

*Overheard at Anglican Congress — "Central America? Is that what you Americans call the middle west?"*

the hills outside Mecca; that God brought illumination to the man who once sat under the Bo tree; that the insight into the reality of the moral struggle of man's freedom to choose the right, which was given to Zoroaster, came from God; that it was God who spoke to a simple Japanese peasant woman, a hundred years ago, of sin, of righteousness, and of judgment, and that God is at work among the four million Japanese who follow her teaching."

For the Christian, said Canon Warren, there can be no religious frontier. The Christian must "refuse every pressure, however subtle, to divide man's experience of living under the separating titles of the 'sacred' and the 'secular.'"

In his address, Canon Cragg dealt with the subject of Islam as one of the religious frontiers facing the Church. He approached the subject by "quoting a letter from Bethlehem."

The presence of refugees has created a realization of the meaning of homelessness and the price of compassion in Bethlehem, he said. Islam has penetrated strongly into the refugee population. Self-identity has focused its aspirations; and its blueprints for society and nations are formative and articulate, he said.

Fourteen centuries of Muslim supremacy have created a form of introversion for the Christian Churches in that part of the world, said Canon Cragg. These Churches have accepted the Muslim accounts of themselves as societies of birth, rather than rebirth; of family rather than conversion. Both the church and the mosque share the nativity of Jesus, but not his Incarnation; Islam hallows the Virgin, but has never fathomed the Magnificat.

What business has the faith of Christ, incarnate and crucified, with the largest other monotheism known to history? We share a rich affinity of spirit and a broad common ancestry returning both to Abraham and Aristotle, Canon Cragg said.

It is the very loyalty to the "Christian" things of Islam which inspires our concern with the "Islamic" reasons for being Christian. Right at the heart of divine sovereignty lies the issue of man's response. Islam believes that law, habituation, and solidarity suffice to actualize the good of the divine intention, said Canon Cragg. Men are perfectible; salvation is legal, prophetic, political. For the Christian the dimension of love in sacrifice becomes the clue to God and man.

Three separate yet closely related movements have risen up to compete with the Church for the soul of man, said Bishop Brown of Arkansas, another panelist, whose subject was materialism. These are totalitarianism, Communism, and secularism. These are the movements, he said, which are contributing so much to today's restless pursuit of a this-world materialism. They have created a special frontier before which the Church stands and offers both a challenge and an opportunity. The Church must proceed along the lines of preparation, confrontation, and penetration, then there can be a combined action which will proceed more effectively against poverty, disease, illiteracy, and exploitation. "I could wish," said the bishop, "that this Congress could somehow inspire more clergy and laity to give themselves to a specialized ministry of penetration in factories and slums, cotton fields and migrant camps, college campuses and social service agencies, and show by personal identification that the Church cares."

Another panel speaker, the Rev. C. E. Tuboku Metzger, High Commissioner of Sierra Leone, dealt with the problem facing the churches in Africa from independent Churches which are created apart from any of the older established Churches. These have been set up by African leaders who hold the conviction that the African must exercise self-expression and preserve his own culture and traditions. The independent Churches in West Africa, Fr. Metzger said, are much more African in belief and practices than the Churches founded by or in association with Christian missions. One church, he said, was founded by "Mother Bloomer," a former Wesleyan

Methodist, and named "The Martha Davies Confidential." When the mother Church would not accept her, Mother Bloomer turned to the African Methodist Episcopal Church, which accepted her and ordained her a deaconess. This church, he said, has a great following, because Mother Bloomer conducts it on the basis of meeting people's needs.

Did the Church cease to fulfill its purpose in the lives of converts to these churches, asked Fr. Metzger? What is it that is lacking in pastoral care that they seem to obtain outside of the Church?

The final panelist was Professor Y. Endo of the Central Theological College of Tokyo. His subject was Buddhism; he gave a sketch history of the development of that religion. He reported that today more than half of the whole of Japanese Buddhists belong to the Pure Land Sect, in which the salvation by faith in Amida Buddha alone has been preached for 700 years. In Mahayana Buddhism's stress on the ultimate, and especially in the Pure Land Sect's stress on faith in that ultimate, is shown a preparation for the Gospel in Japan, he suggested.

Japanese Churches have almost neglected the study of Buddhism in the past, according to Professor Endo. Japanese Churches should see that their leaders are well acquainted with Buddhism, he suggested, so that they may on the one hand engage in dialogue with Buddhist specialists, and on the other lead the Japanese from the Buddha to the Christ.

In the open discussion period following, a representative from Ghana said that at first Ghanians were not allowed to play their drums, but that finally missionaries had come who saw the need of allowing the people to express themselves in accordance to their culture, and that now they use their drums in place of little bells. "We don't like the tinkling noise," he said.

#### **POLITICAL FRONTIER**

### **Redemption of Politics**

The sessions of the Anglican Congress began to warm up on August 15th, when the theme for the day was "The Church's Mission to the World on the Political Frontier."

The heat was generated during the period allowed for general discussion following the program of panel speakers. Four delegates contributed to the warmth, including Charles Taft of Ohio.

The Rt. Rev. J. W. Sadiq, Bishop of Nagpur, India, was the theme speaker of the day. The best contribution the Church can make to the world of politics is to be the Church, which means its life and its witness should be truly the Body of Christ, an extension and an instrument of His redemptive work in the world, the speaker said.

The redemption of politics is the major call from the desperate world, he said,

and the Church is not worth the name it bears unless it plays its part in this task. If the Church is to engage in this redemptive task, it can do so only by the genuine involvement of its members in political affairs. The Church by its very nature and by the complexity of political life cannot identify itself with any political party, but for this very reason its mission on the political frontier is more difficult and yet more significant.

The political frontier was described by Bishop Sadiq as consisting of:

*International relations.* He said that the overwhelming problem at present is not personal security or local self government, but the horrifying frankenstein of an all-destructive war. "The war of nerves is already on," he said, "and it holds ominous promises. Continual fear begets actualities. At any moment the conflagration may begin. The Church has been entrusted with a mission which speaks of peace and not of war."

*The conflict within nations.* Most international conflicts arise from the wrong concept of nation. Ever since the Holy Roman Empire's dissolution, and the subsequent Reformation, the nation and its claim have produced the major political problems.

*The family.* Two main problems now face the family, namely the disintegrating effect of a technological society and the terrifying increase of population. We must not forget that it is in this "basic institution in society" that the handling of power first finds expression, said Bishop Sadiq. It may not be far from truth to say that a bad parent can never make a good politician, and vice versa. In an idealistic sense we speak of the nation being a family of families, and we speak of the world as family of nations. Here then we have another frontier of the Church — itself a family of families and God's household. It should exercise its mission in relation to politics.

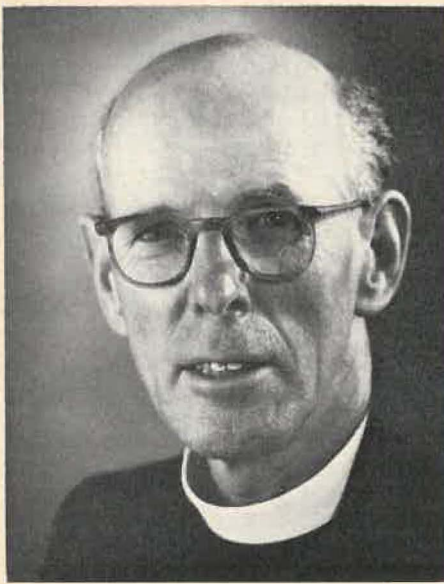
*The individual.* The individual is the foundation of society. There is no social salvation without individual salvation. The individual contribution has special political consequences in education and daily work. Through daily work, we relate ourselves to others around us.

The Christian's mission on all frontiers presupposes certain convictions, the bishop said. These are faith in God, hope in Christ, love in the Holy Spirit.

The bishop stressed the need of Christian unity, saying that nothing could influence world politics more than a united Church across national boundaries and unshaken by national and international power politics.

Philip Mason, of the Institution of Race Relations, London, England, said that for the second time man is eating of the tree of knowledge and is in danger of being expelled from the garden. The four basic realities behind international relationships illustrate this, he said. These





Canon Synge: Needed — a restored balance.

## EPISCOPACY

### High Doctrine

One of the most provocative papers delivered during study sessions of the Anglican Congress was one read on August 19th by the Rev. Canon F. C. Synge, principal of Christchurch College in New Zealand. The paper generated considerable discussion among the delegates.

Canon Synge's thesis is based on his contention that, instead of three or possibly four orders of ministry in the Church — episcopate, priesthood, diaconate and laity — there are in fact only two: the episcopate and the laity.

He said that we must assert as axiomatic some such thesis as this: The bishop's Eucharist is co-terminous with his diocese and with his presbyters. The bishop's Eucharist creates the demand for delegation and alone marks the limit of delegation.

"Once upon a time," said Canon Synge, "the bishop delegated his 'eucharistizing' to laymen. It is true they were called presbyters, but that title indicated that they were responsible and mature men; it did not indicate they were not laymen. The bishop did it once when numbers and distances and disturbed times required it. Let him do it again. He did it not as a temporary and makeshift expedient, but out of a high doctrine of the Church; he did it because to him had been committed Christ's ministry.

"A christological urgency and not merely an administrative urgency moved the bishop to delegate. That same urgency presses upon him today. The layman to whom the bishop would thus delegate his power to 'eucharistize' would remain a layman until he or the bishop decides that he be given a life-long delegation.

"Such a step must be grounded upon a high doctrine of the Church. Otherwise it will end in congregationalism whose fissiparous tendency is illustrated in South Africa and in America. It is not within the congregation's power to appoint a 'eucharistizer' for there is only the bishop's Eucharist. The knowledge that it is the bishop's Eucharist will keep at bay the pietist or individualist or congregationalist interpretations, for a bishop's Eucharist will be pregnant with the sense of membership of a larger community, of a monarchy and a royal strategy."

Canon Synge based his argument on several ideas, the first being that, in training for action, the people we wish to train are the Israel of God. We are, however, only training a section of the people of God — a tribe, the Anglican tribe — but it is the Anglican tribe of the people of God and not merely the Anglican people.

He cited how, in the history of Israel, the call to be the people of God carried with it the recognition that man can do

no good thing without God. Adam's seduction occurred when the Devil persuaded him that man was meant to stand on his own feet, to be independent of God, to reject the truth of creation that man can do no good thing without God. Through Abraham and his seed, Israel received a similar vocation, but the melancholy tale of the Old Testament tells how she came to believe that her vocation showed how one people was called and other people were not called. The Church, said Canon Synge, is the people of God, the people of the kingly rule of God, called to bring all men within that kingdom to the living promise of the kingdom of God.

Baptism is the sacrament and token and pledge of this call, he said. The vocation is answered in the home and office and factory and field. That is where a people bear witness to their vocation — a people with a people's diversity and complex vitality — a people, not a collection of individuals — a people bound together in allegiance to one King and in obedience to one purpose.

A tendency to isolationism, separation, and maintenance of uniqueness has always been the temptation of the Church, the canon said. The Church distorts its call to be the people of God into the notion that its call proves that other people are not called. On those who exercise the oversight of the Church, therefore, rests a great responsibility, for they are Christ's deputies; it is through them that He exercises His oversight of the Church.

How to train the ministers is a question of profound importance, he said, adding that a question of even deeper importance is whether the ministry in the Anglican Church is structurally fitted for its task, whether it is christologically sound, and whether it is adaptable to the ministry and oversight committed by Christ.

The appointment of ministers is made by the Church, said Canon Synge. There is nothing democratic or republican about the action. It is not self-rule. It is a monarchic action, an action of renewal of submission to the rule and oversight of Christ the King.

A priest is not ordained into the possession and use of certain rights and privileges inhering in the presbyterate, Canon Synge pointed out. The bishop was once the only "eucharistizer." He was once the baptizer, for he alone performed the unmistakably and distinctively Christian part of the sacrament, that which we now call Confirmation. As the Christians increased in numbers, he delegated to the presbyters, not because the presbyterate has any inherent right or privilege of "eucharistizing" and baptizing, but because the presbyters were his trusted counselors.

A priest is ordained by the bishop and commissioned to act as his delegate. Presbyters admitted into partnership with

realities are the "Bomb," which provides us with a means to end history but which can be employed for good; the "Cold War," which has split the world and made it necessary for the greatest powers to consult and court the small nations; "Hunger and Poverty," which have always been with us but which never before have been the concern of the rich nations; and "Nationalism, Race, and Colonialism."

All the dangers, Mr. Mason said, spring from the freedom to choose good or evil; to all, the answer is the Christian answer — the need for understanding, the need for renunciation, the need for commitment. Everything points to the need to surrender, step by step, the national sovereignty we have so long fought to defend or to win, he said.

The Most Rev. A. C. MacInnes, Archbishop in Jerusalem, said that the danger of communities in which individuals take it for granted that men should always look to their own particular group or Church for the assistance they need, and that that body to which they belong should be the one to make demands upon authorities for social justice where its own members are concerned, lies in the fact that they tend to look inward rather than outward, so that they are unaware of the needs of the people in communities other than their own.

The Very Rev. T. O. Olufosoye, Provost of Ondo-Benin, Nigeria, pointed out that the result of an oversimplification of the problem of races was evident in the tyrannies of Naziism or of present-day South Africa, and in the feeling of many young people in Asia, Africa, and elsewhere that they must abandon all the riches of their heritage in the name of coming to terms with a modern industrial civilization. He said that the Africans and Asians resent the white man's attitude of superiority and insensitiveness to the real

*Continued on page 20*

the bishop join him in the commissioning of a new partner. The new priest has not entered in a heritage inherent in the presbyterate; he has entered into some part of the functions of the episcopate.

The delegation of authority to laymen to "eucharistize" would provide for the sacrament to be available to people in isolated areas, Canon Synge said.

Strong emphasis also must be laid upon another aspect of episcopacy, namely preaching, according to Canon Synge. Preaching is the work of the episcopate, which the presbyter undertakes by delegation from the bishop. The Church would be strengthened everywhere, said the canon, if the presbyter, knowing that all of his outlying stations would have the bishop's Eucharist on Sunday morning, would spend the whole day in one spot teaching, preaching, directing, and exercising a thorough apostolate there instead of hastily and perfunctorily taking services in many places.

Preaching, teaching, directing are the presbyter's main task, said Canon Synge; therefore, the presbyter must be well trained. And the fewer the presbyters the more imperative it is that standards of training be high.

In presenting the old message of the call to be the people of God the presbyter must be prophetic, for he must relate the old message to contemporary situations, expounding and foretelling the catastrophe or the deliverance, the death and the resurrection that impend. The presbyter will not be chiefly a conductor of services. The bishop will commit the Eucharist, Baptism, marriage, and burial to laymen.

Training for action must be infinitely flexible and adaptable, yet it must be designed to produce a Church inflexible in determination, the canon went on. It sometimes seems that the Church is infinitely flexible and wobbly in purpose while inflexible and unadaptable in tactics, but the high doctrine of the Church and the high doctrine of episcopacy will restore the balance.

### Our Reporters

Anglican Congress news in this week's and next week's issues of THE LIVING CHURCH is reported by the Rev. John W. Norris, with an assist from Lorraine K. Day. Fr. Norris, a retired priest of the diocese of Vermont, is a member of the Joint Commission on Church Music, and a frequent contributor to the pages of the magazine. Lorraine Day, the wife of the editor, Peter Day, is "People and Places" editor for THE LIVING CHURCH.

The Anglican Church is not training for action in isolation, Canon Synge reminded his hearers, it is training to go into action alongside other tribes, as it were, of the people of God, tribes with different histories from ours and a different complexion. We must remember that they are tribes, and not rival claimants to the title of the people of God. We need to converse with these tribes, and not in some Esperanto or Basic English of our own contriving that eschews all long words and emphatic words and contentious words. Our common language is a high christological language, a high episcopal language.

"In a hymn addressed to the Holy Spirit," said Canon Synge, "we sing, 'What is rigid, gently bend.' We need to let Him bend us into a high doctrine of episcopacy, flexible and adaptable, fit and meet to exercise Christ's episcopacy, Christ's oversight of His Church, so that it may exercise His ministry in the world."

### ORGANIZING FOR ACTION

#### What Is Anglicanism?

The summons to "mutual responsibility" [see p. 7] for the Anglican Communion contains hope that plans for future development within the Communion have been given form and substance, Bishop Bayne said in his theme address on "organizing for action," which he gave on August 20th. All of our thinking must be looked at afresh in the light of what we are now being called of God to become, he said.

Bishop Bayne cited three conditions for Anglican action, saying that in his opinion it is better to stick to principles as guides while the Church improvises the new structure and relationships which lie ahead. The conditions, as he sees them, are:

*The nature of our fellowship.* This fellowship, he said, has been described as an association within the Catholic Church of 18 autocephalous regional and national Churches in communion with the see of Canterbury. Once concordats are entered into for full communion with non-Anglican Churches, the definition loses its neatness. The time also is not too far off when, like "full communion," "Prayer Book" is going to be too loose and perplexing a concept to be of much use in distinguishing ourselves from other Christians, he said.

Our Church has never been able to define of what its membership consists, except in terms of Baptism. There is an equal cloudiness in defining "the Anglican Communion." "The only satisfactory definition for me is: The Anglican Communion consists of those Churches which pay my salary and whose bishops get invited to the Lambeth Conference," Bishop Bayne said.

The bishop said the Anglican Com-

munion is not a body of Christians united by common doctrinal convictions that clearly mark us off from other Christian bodies. The only statements of Christian faith we accept are the universal statements — the Scriptures and the Creeds. The only institutions which we accept are the two dominical sacraments. The Church clings to the institution of the episcopate as a historical institution.

"Like all historic institutions" the bishop said, "[the episcopate] has been seen in many lights and borne many interpretations. It is great enough to be seen in many different ways and there is room for many interpretations, as long as no one can shut out all others from the Church's life. The sting of the sectarian spirit is precisely here — that it is concerned with excluding."

*Anglicans must travel light.* We are pilgrim people, Bishop Bayne said. The pilgrim carries only those things that are essential to his life. The Anglican tradition recognizes, at its best, how few and how important the essential things are. The Lambeth Quadrilateral, for example, is a bare statement of those elements which we regard as essential to the full life of the Church. There are only four elements and they are the barest of bones. These are all that are needed, and they are indispensable.

The great forces of cultural confessionalism, of national and racial prestige, have played a far more dangerous part in the development of our Communion than we often suspect, claimed Bishop Bayne. The missionary from Great Britain or North America or Australia cannot help being what he is, he pointed out. The only gift one nation, one culture, can make to another is the best of itself. But this must not hinder the younger Church from any freedom to do its own experimenting, to develop its own institutions and its own way of doing things without feeling that it is somehow doing violence to orthodoxy.

*Anglicanism is not an end in itself.* The phrase one often hears, "The vocation of the Anglican Communion is to disappear," means the self-emptying we learned first in our Lord. It means the willingness to abandon, not our diversities, but our separateness. It means making the sacrifices required for common fellowship, the common ministry, and the common service to the world which are the marks of the Catholic Church. It means taking the Church of the Creeds seriously. At every great point in life our separate Churches disappear, and the one great Church is revealed to us, not as an ideal but as a fact. The ecumenical impulse is born in the discovery of the terrible and wonderful reality of the Catholic Church.

Speaking of the proposals made on August 16th to the Congress, the bishop said that there are still those who speak of

as "Bishop Bayne's Paper," and who are incredulous when they are told that it did not exist in anybody's mind three weeks before it was presented. But that, he said, is the fact. It was born in a hundred minds, over days of listening and hearing; and it is as much nobody's "paper" as any in our history. It is a command to ecumenical obedience as profound and costly as the "Appeal to All Christian People" from the Lambeth Conference of 1920.

If mutual responsibility is accepted by our Churches, it will put an end once and for all to every evil and untrue thing that "confessionalism" stands for, according to Bishop Bayne. It will set Churches free from any control of others, whether by money, men, power, or prestige. It will mean freedom from begging, freedom from condescension, freedom from coercion by culture or anything else, freedom to be full partners in the household of faith with all the dignity and respect partnership demands.

If accepted, mutual responsibility will put the ecumenical initiative where it belongs, squarely in the responsible leadership of each Church. When any Anglican Province or diocese enters into a united Church in its area, our support of the Church's life in that area should continue without being lessened, said the bishop. Again, if it is accepted by our Churches it will mean that we shall be offering ourselves in entirely new depth to the fulfillment of what full communion means. The only bond holding the Anglican Communion together is our full communion with one another, he pointed out. All the other bonds have served their purpose and their usefulness is past. A greater unity is revealed, companionship in Christ, which brings together every tongue and nation in the wonderful unity of the Bread and the Cup.

#### The Dream

Our dream is that all Christian people may be able to break bread together and so share, equally, in our Lord's love and work. When the Anglican Congress meets again, 25 or more of our dioceses, the heart of at least two Churches, will be absent. They will not be "Anglican" any more, in the limiting sense of that word. It may be, if mutual responsibility is accepted, that this will not matter for we may have passed into a greater unity than we now have.

Bishop Bayne said that the Anglican Communion must continue to develop and strengthen inter-Church relationships. We are at a crossroad, he said, where the reality of the independence and responsible freedom of our Churches is an undoubted fact. In terms of money, there are three kinds of need. One is a sufficient dowry. A new Church must have a minimum store of financial and institutional structure. Endowments in themselves may be mixed blessings, but build-

ing funds are not. A second need is capital that can be loaned; and a third is a central pool of resources, not under the command of any one Church but, rather a common treasury and mission of the whole household.

"I believe," the bishop said, "that the time has not come to abandon specifically Anglican missionary work in favor of some more diffused interdenominational mission. But I am equally sure that we must not keep our missionary concerns and our ecumenical concerns in separate compartments."

Another thing to be done is to organize the Communion around our mission, at home as well as abroad, Bishop Bayne said. This means that the theological education of the Church, clergy and laity alike, must be so designed that the present action of God in history is the most important thing we know about Him and the obedience of the Church to the activity of God is the most important characteristic of the Church.

The Metropolitan of the Church of India, Pakistan, Burma, and Ceylon, Archbishop De Mel, was the first panel speaker. He described the steps by which a Church can develop from a mission into a diocese, Province, and national Church. But he said that certain tasks are completely beyond the capacity of some of the Provinces because they are in the midst of rapid social changes, the result of post-war independence.

#### Primary Need

The Bishop of Llandaff, Wales, Dr. W. G. H. Simon, said that the primary need in Anglican strategy is for unity within Anglicanism itself. He pointed out that strategy involves the idea of a commander-in-chief, and questioned whether such an idea was suitable or even possible in the Anglican Communion.

By and large, said Dr. Simon, the Church of England has successfully conducted an ecumenical movement of its own for 300 years, holding together within one body people of widely different views, most of which can be traced to the Reformation. There are many within the Church of England, he said, which would be more at home in many ways in another Church than they sometimes are in their own body. This leads to greatly increased tensions.

"Is it possible," he asked, "for such a Communion, in view of world Christian pressure, to continue as it has done and embrace within one body such a variety of views and beliefs? Is it likely that it will fly apart? Is Anglicanism prepared to move very positively in one direction or another with the risks of bringing wide schisms that such moves would almost certainly bring? It may be right that it should move. If so, we must face the fact that possibly Anglicanism has done its work for Christendom and must disappear."

The bishop also found disturbing the fact that in England and the United States the Church is viewed as being a well-to-do and prosperous body with standards set by the virtues and failings of the English middle class. The question of establishment is disturbing, he said, because as things are the appointment of bishops in England, the ways of worship, and even the moral discipline of Canterbury and York depends in the last resort on a House of Commons which need not even be Christian.

Bishop Gray of Connecticut spoke briefly on the need of recruiting for the ministry, and the Rev. Peter Harvey, editor of the *Anglican World*, spoke on the need of communication in the fields of liturgy and worship.

The Most Rev. L. J. Beecher, Archbishop of East Africa, protested against the failure of the Congress to give real consideration to a question raised regarding the Christian handling of polygamy. The Bishop of Ibadan, Dr. S. O. Oduola, had pointed out that it was a serious problem in his country where people could not understand why "natural polygamy" differed from the type of "progressive" polygamy they felt was practiced in the United States.

Bishop Beecher said, in part:

"As an adopted son of Africa I express my regret that the *cri de coeur* of my brother was treated first with implied rebuke and then with flippant comment, leaving little time for any adequate answer. I hope that in some way we shall find it possible to give a Christian answer to the Bishop of Ibadan's question, acknowledging that we are in no way complacent about, nor do we condone, either promiscuity or consecutive polygamy in our own or in any part of the world, apologizing for the crude example that the West has sometimes offered to the peoples of Africa and proclaiming there is in Christ, for them and for us all, 'a more excellent way.'"

#### FELLOWSHIP OF PRAYER

### Interceding Anglicans

by LORRAINE K. DAY

At the special invitation of the Rt. Rev. F. H. Wilkinson, Bishop of Toronto, a team of almost 40 persons operated an exhibit room in the Royal York Hotel, Toronto, during the Anglican Congress, to acquaint the Church with the work of the Anglican Fellowship of Prayer. An exhibit also is being planned for the next General Convention.

Mrs. Samuel M. Shoemaker, who is well known as an author, lecturer, and leader of meditations — and as the wife of the retired rector of Calvary Church, Pittsburgh — was on hand to greet her many friends and to offer help and guidance in her role as executive director of the fellowship.

Calling the steady growth of prayer groups throughout the world "a great lay-

men's movement," Mrs. Shoemaker told me that the fellowship was not interested in causing people to worship together in homes apart from regular church life. "We want to work with our rectors," she said. "Our statement of purpose says that we are very deeply tied to the sacraments, as well as to the Bible and the Book of Common Prayer. We expect to receive Communion at least once a week."

Helen Shoemaker referred to a statement that has been made by the Bishop of Toronto, a member of the fellowship's advisory board:

"There are a number of Anglican cycles of prayer now in use in the Church, and for this we thank God. However, it is essential that within the Anglican Church there should be an ever-growing, world-wide fellowship of interceding Anglicans who are known to one another, and who are knit together in friendship, in a continuous activity of intercession for the Church and everything that concerns its welfare in the world.

"The program of the Anglican Fellowship of Prayer lays great stress on the use of the liturgy in private prayer and on a firmer emphasis on the true meaning of the liturgy, an accent which sometimes is lost in the more formal utterances of worship. The fellowship believes that there are no situations by which either the Christian Church or Christians are confronted that are not solved or assisted through the medium of prayer. . . .

"I am convinced, despite all the evil at work in the world, that it is through the unity of a world-wide expanding fellowship of the prayers of the people of all Christian Churches and faiths that the peace of the world is still preserved, that the Church survives and revives in vitality, and that the kingdom of God comes into our midst."

Mrs. Shoemaker spoke of the fellowship to me in much the same vein: "Individual laymen have got to learn to pray. We *meet* in prayer."

Although she declined to estimate the number of Churchpeople in the U.S. active in prayer groups, Mrs. Shoemaker said, "Many parishes have such groups which are not connected with our fellowship. Prayer groups sometimes are denominational, but sometimes cross denominational lines. Some of the clergy, like Dr. Shoemaker, have men's groups or work with couples. There are groups in the professions, in business, and in politics praying together."

Mrs. Shoemaker, a person of quiet strength and electric personality, paid tribute to the inspiration of Miss Elizabeth McCracken, associate editor of *THE LIVING CHURCH*, who was for many years the magazine's reporter for National Council and House of Bishops news, among other things. Miss McCracken, said Mrs. Shoemaker, encouraged her to write and submit her works for publication.

Bishop Pardue of Pittsburgh was, she said, especially helpful in suggesting that a statement of purpose and an advisory board would solidify the fellowship.

The first annual conference, which met at Calvary Church, Pittsburgh, five years ago, was attended by about 250 people. There were 400 the next year; 600 in 1960. For the fourth prayer group conference, some 1,000 men and women came from 46 parishes in 18 American dioceses. Prayer group conferences have attracted more than 1,000 people in the



diocese of Los Angeles, and surprisingly large crowds in Arizona, Kentucky, Southern Ohio, North Carolina, Massachusetts, and Western Massachusetts. Sometimes Mrs. Shoemaker conducts the schools of prayer. Other leaders have included the Very Rev. John Coburn, dean of Episcopal Theological School, Bishop Marmion of Southwestern Virginia, and Bishop Jones of West Texas.

"Some of the other Churches are doing much more along this line," Mrs. Shoemaker said, showing a picture of a prayer group in Korea, where the Methodists have 1,500 churches and 3,500 prayer groups.

#### MIDDLE EAST

### Bishop Blasts Book

Delegates and others at the Anglican Congress received an itemized rebuttal from the Bishop in Jordan, Lebanon, and Syria, the Rt. Rev. Najib Cuba'in, claiming errors in fact and interpretation by the Rev. Canon Howard Johnson in his book, *Global Odyssey*.

Bishop Cuba'in used such words and phrases as "baseless, false, and unfair," "amazing and regrettable," "unjust," and "biased opinion," in criticizing the book, which is the initial selection of The Living Church Book Club.

"We feel," said the bishop, "that Canon Johnson has . . . published distorted and untrue information which could have been avoided had he verified his information prior to publication."

Text of Bishop Cuba'in's comments:

(1) We feel that Canon Johnson has gone out to the Middle East with a preconceived, biased opinion and that he failed to get an objective view of the situation. Consequently he published distorted and untrue information which could have been avoided had he verified his information prior to publication.

(2) Canon Johnson has taken the liberty to christen us with a new name, and then attacks us for having this name. There is no such thing as the "Arab Evangelical Episcopal Church." Our correct name is "The Evangelical Episcopal Church." And within this Church there is an Arab community.

(3) Canon Johnson says: "But she be-

haves strangely on occasion. She is, for example, evasive about giving out statistics; presumably because the numbers are so small that it would be humiliating to reveal them (p. 187)." We feel sorry that Canon Johnson has not availed himself of the free diocesan annual report that publishes complete and accurate statistics with respect to the numbers in each congregation, numbers of births, baptisms, confirmations, communicants, marriages, and deaths. Had he only requested them, we would have been very happy to furnish him with copies of these reports since 1905. Had we desired growth at the expense of other communities, we would have grown by "leaps and bounds."

(4) Canon Johnson's reference in the third paragraph on page 187 to the leaders of the Church concerning the political situation is a hard judgment on the Church! What some of them might have said represents their own personal opinion. Nevertheless, the Church is very much concerned about the injustice that has been inflicted upon the people of Palestine. And may we remind the canon that the majority of the members of the Arab community of the Episcopal Church in Jordan, Lebanon, and Syria are victims of this tragedy.

(5) The Book of Common Prayer which is now in use is almost out of print and the need has arisen for a new edition with revision. A committee was set up and the archbishop has been consulted on the major changes.

Owing to the high cost of printing, we wanted a shortened book and we agreed to omit the introductions and tables from the book and have instead one preface which explains the changes which have been made. This we have made with the agreement of the archbishop through Canon Edward Every, Canon Residentiary of St. George's Cathedral in Jerusalem. The archbishop has, therefore, been consulted about the wording and contents of the Prayer Book and the choice of the 100 Psalms.

To omit Psalms in which the word "Israel" occurs was *not* by any means the criterion by which the choice of Psalms was made. Several Psalms that have the words "Israel," "Jacob," and "Zion" have been retained; while 20 of the Psalms that have been omitted have no mention of the word "Israel" in them. We wish that the canon had only requested to see what has been omitted and we would have been very pleased to oblige.\*

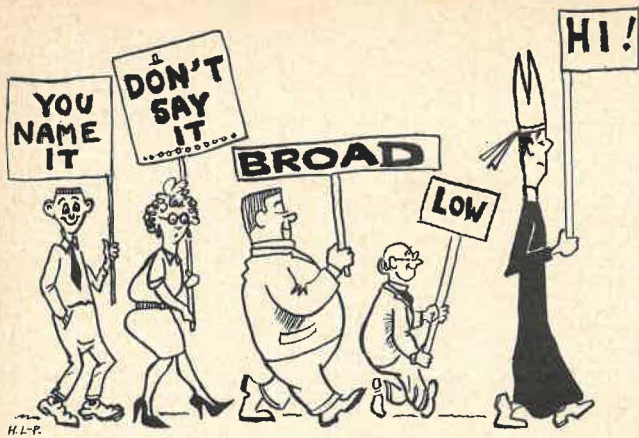
The diocese is not advocating a new lectionary. The diocese has chosen to use the lectionary of the Anglican Communion. Therefore, the accusation (p. 188) that we are attempting to expurgate the Holy Scripture of every favorable reference to the Jews is also false. Hence, there are no eccentricities that need to be stopped by the Anglican Communion.

We hope that what Canon Johnson said on page 189 is not true. He claims that the archbishopric was established to "protect" Anglicanism in Jerusalem from being represented by the Arab Anglicans.

As Jerusalem is within the diocese of

*Continued on page 21*

\*Psalms omitted from the revised Prayer Book in Arabic: 6, 7, 10, 14, 17, 20, 21, 29, 35, 44, 45, 48, 50, 53, 55, 58, 59, 60, 63, 68, 69, 70, 74, 75, 76, 77, 78, 79, 80, 81, 83, 87, 89, 94, 99, 105, 106, 108, 109, 114, 120, 124, 126, 129, 132, 133, 135, 136, 137, 144, 149.



# Anglican Enigmas

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by the Rev. Harry Leigh-Pink

Associate, St. Paul's Church,  
Bakersfield, Calif.

We're Catholic, Protestant, world-wide, and worldly;  
Four-square, yet in circles prepared to be hurled; we  
Are solid, unmoving, we're fluid and fleet;  
One day we "Advance," and the next we "Retreat."  
Our massive antiquity stretches before,  
Our Church was in Britain A.D. 304,  
We've fonts and foundations much earlier than that  
But we'll tear them all out if you say we're "old hat"!  
We stand on our dignity, scorn the fantastic,  
Adopt all new fads just to prove we are plastic;  
We're all things to all men and nothing to some,  
To this man "A banquet"! to that, "Chewing gum"!

Apostolic Succession is ours by right  
(We hamstring the bishops by day and by night),  
We've biblical basis for "priesthood of laymen"  
(Usurp clergy tasks and you're hung high as Haman).  
Controversial doctrines? When asked our position  
With manful restraint we refuse definition  
And glory in Silence (don't hint these things puzzle us)  
Then claim we've got "Tongues," and nobody can muzzle us!

We're stiff-upper-lip, old-school-tie, and stout-fella;  
We're High and we're Broad, and as Low as the cellar;  
Extremes, in-betweens, all the lot we have snaffed —  
The Popes are perplexed, Moderators are baffled,  
And when to their leaders they point as their powers  
We indicate Newman and Wesley as ours!  
Oh, tra la-la-la, we're the hoary old "most"!  
We've Protestants, Orthodox, Romans on toast!  
So hey for the Anglicans! Ho, versatility!  
We shall survive if we keep our agility,  
Dodging around through the Church Ecumenical,  
Happy as kings till the great moment when it all  
Fuses again as one organization —  
Then it's good-bye to our name and our station,  
Linking these splintered Church sections with unction,  
Spanning the gaps, which has long been our function.  
Needed no longer, we'll furl up our banner,  
Merge in the mass. Dear Eccles' Anglicana!  
Happy to perish! Historian-chaps  
Will

call  
us  
the  
"Bridge  
Church"  
which  
fin'ly  
collapsed!



# The Bishop Goes Adventuring

and the effect is cataclysmic

by the Rev. Archer Torrey

Principal, St. Michael's Theological College, Seoul, Korea

But isn't it dangerous not to have a plan?" In an age when planning is one of the greatest virtues and a symptom of the universal striving for security, the audacity of a man who waits for the plan to unfold, of a man who can calmly say (with as much exuberance as an Englishman will permit himself to show), "I am watching to see what God is going to do" — such audacity strikes dismay into the hearts of conventional Christians. When that man is the bishop of a diocese which, for 70 years, has been one of the most scrupulous in the entire Anglican Communion for planning everything carefully and in detail and

doing everything "by the book," the effect is cataclysmic.

Planning and doing things by the book is a Confucianist virtue, and an adventurous man has been looked upon in Korea for centuries as a man without dignity, really rather uncivilized. When the Anglican Bishop in Korea suddenly begins to go adventuring, the very foundations are shaken. Really! "Waiting to see what God wants to do!" What if God turns out not to be an Anglican? As one English missionary said, "God's Churchmanship sometimes seems rather shaky."

For a little over a year, now, the Rt. Rev. John Charles Sidney Daly, Anglican

Bishop in Korea, has been working as an industrial evangelist among the miners of Hwangchi, in the burgeoning Tae Baek\* coal field. "The bishop is not at his desk, proclaimed the editor of THE LIVING CHURCH at the time, and pointed out that this was the revival of an ancient pattern. At the same time, a second-generation Korea missionary of another Communion commented, "What Bishop Daly has done to shake up the missionaries in this country has been worth the price of admission if he never accomplishes anything else."

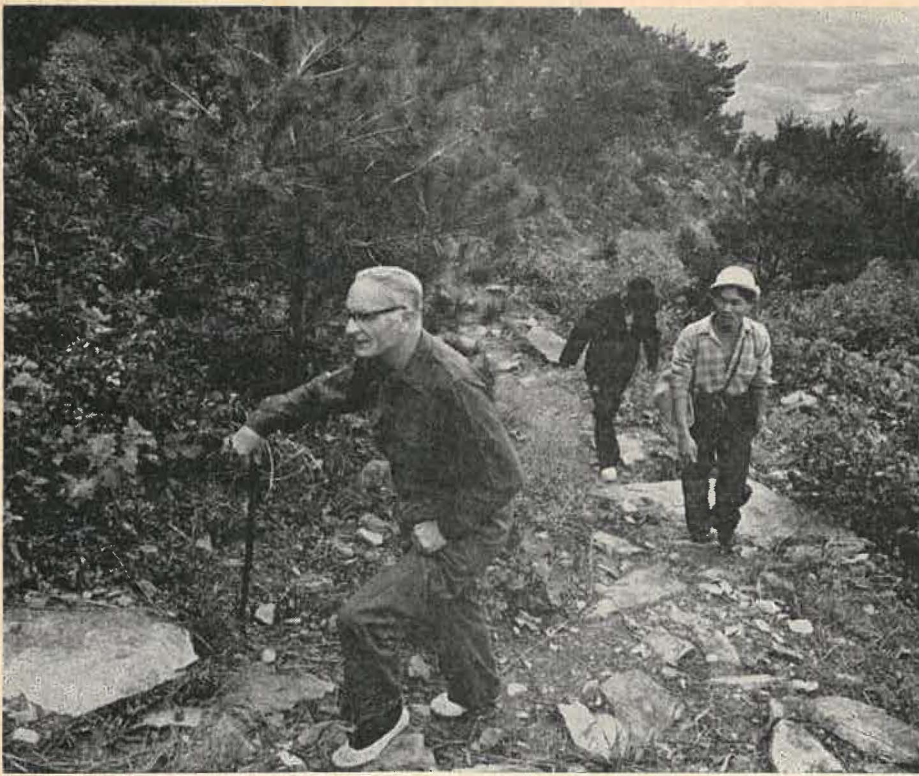
It has been perhaps a century and a half since a real pioneer missionary of this type has been seen, and the effect on Koreans and foreigners alike has been most salutary. In a day when some missionaries are able (and anxious) to maintain a "Stateside" standard of living in comfortable homes, increasing their "efficiency" with assorted status symbols — Bishop John has been cycling or walking up and down the valleys to visit the miners at their mines, and living not only in a Korean house with four Korean co-workers, but has not even allowed himself the luxury of a private cell. He sleeps in the chapel! After a year, the number of inquirers has outgrown the original chapel, the long front room (originally designed for a store) has been adapted to be a part-time chapel, and it may be that, with the advent of this store-front church, the bishop will at last have a tiny room to himself.

While most missionaries, in company



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Bishop Daly's Land Rover crossing stream in coal-mining area.

\*Tae Baek, or Tae Baek San means Great White Mountain.



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Bishop Daly visits near the coal-mining area.

with the most wealthy Korean aristocrats, politicians and tycoons, are enjoying steam heat, the bishop has been sleeping on a "hot-floor" which was adequate enough when one could build a roaring wood fire under it, but is miserably inadequate with the modern slow-burning coal-blocks which a patriotic determination to conserve wood dictates that the bishop's household should use. "He'll never spend the winter up there," quoth one know-it-all American. "That old man is going to die of cold," wailed a young Korean co-worker. "That old man" is running circles around younger colleagues both physically and mentally. It hasn't been easy. Has it been worth it?

As a visible expression of incarnational missionary work such as a few bravely outspoken souls in the "younger" Churches have been calling for, it has touched the hearts of many. As a visible demonstration of what the bishop has been saying ever since he first came to Korea in 1955, it has made people really aware for the first time of just what it was that he was saying. They couldn't believe their ears before. Now they have to believe their eyes.

Physical hardship, however, is nothing new to most Koreans, even if there have been some who thought that the priesthood was the easiest short-cut to a life of ease. The psychological hardship of not having a previously worked out and guaranteed plan reduces most Koreans to a state of panic. This, to clergy, seminarians, and laymen alike (and even to some of the foreign missionary staff) is the incredible feature of the Hwangchi operation.

At first, they assume that the bishop will shortly put up a church building. "When are you going to build the church?" they ask.

"If the people want a church they will have to build it themselves. I have no intention of building a church," is the bishop's shocking reply. Then he solemnly reminds his interrogators that for the first four centuries of its history the Christian Church had no church buildings. The "house-church," which is the great radical innovation of the mid-twentieth century, is actually the original and most ancient pattern of church life. And it is this pattern which seems to be emerging in the valleys of the Tae Baek area, and it is this pattern which some see as a potential answer to some of Christianity's knottiest problems in Korea.

This new vision was so evident at this year's synod that one observer commented, "You wouldn't know it was the same Church as last year." It was following last year's synod, when Bishop John ended his charge, "I go a-fishing" (a statement the point of which was quite lost on most of his hearers), that he moved up to Hwangchi, returning only one week out of each month to clear his desk in Seoul, and causing the most awful grumbling on the part of everybody in Seoul who thought the bishop should be, like a good errand-boy, at their momentary beck and call. To have to think ahead or abide patiently while the snail-paced mails found their way up to the mountains and back was almost unbearable. But, somehow, we survived!

There were few diocesan leaders, lay or clerical, who did not find their way

up to the Great White Mountain in the next few months. Hwangchi suddenly became a sort of place of pilgrimage, and by the end of the year, there was a new diocese. Canonically the same, spiritually it had been reborn. Instead of the interminable debates over Chinese characters that used to characterize synodical deliberations, this year there were papers on the house-church, papers on the structure of the early Church, proposals to ordain working presbyters, to simplify the liturgy and make it more like the rite of Hippolytus (the reaction of the seminary cook on seeing Hippolytus "done" before breakfast one morning in the dining room: "Why, that's just like our old Korean sacrifice!") and to establish a missionary diocese with a foreign bishop and to have a Korean bishop as the metropolitan, show the kind of new wind that is blowing through the diocese.

But there are always pragmatists who want to know, not what new ideas are abroad, but what are the "results" in terms of "practical action." In the past, it has been traditional for missionaries to build, finance, and staff social service centers as "demonstrations," among other "useful" works. In Hwangchi, a social service center is developing — built, financed, and staffed entirely by the people of the area, catalyzed by the Anglican bishop who has, for the first time, brought together not only the leaders of the various Protestant churches in the area but also the Roman Catholic leaders and the non-Christian community leaders who say, "I am a Buddhist, but I must tell you that our community needs the Church." There are those who have a vision of a church building developing in connection with the community center, but it will be like an Army chapel, for the use of all faiths. The day may yet come in Korea when it will be discovered that the greatest contribution to the ecumenical movement has been made by the U.S. Army, through the chaplains corps.

A ministry to lepers, the shepherding of whole lost flocks back in the coal valleys, elementary medical clinics to isolated road-camps, and instruction in the Christian faith (yes, in spite of Bishop John's, "I have not come to make Anglicans, but only to make friends for Jesus," there have been Baptisms and Confirmations) — these are some of the first fruits of only a year of the "Man Without A Plan." What would have happened if he had had a plan? Precisely nothing. For any plan would have been different, and anything different would not have been according to God's plan, and God could not have worked. "This is the Lord's doing, and it is marvelous in our eyes."

Americans love to ridicule the English for "muddling through," but it may yet be that the most important contribution of Anglicanism to the world will be the realization that "muddling through" with the Holy Ghost is the only success!



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Bishop Daly with coal-miners: The house-church structure would help a congregation survive where the more orthodox structure might collapse.

# Vision for Hwangchi

by the Rt. Rev. John Charles Daly  
Bishop in Korea

The following is Bishop Daly's report given to his diocesan conference this spring.

It is one year since a team of three young Korean laymen started work under the direction of the bishop, in Hwangchi. There were then no other Anglicans in the entire region. At Easter this year 26 were baptized and another 50 were made catechumens. There are now four Anglican Sunday schools with a total average weekly attendance of 175 children. There are five congregations using our Prayer Book for worship with a total average adult attendance of over 150. We have started 4H clubs and have held a variety of adult classes. There is also a small settlement for lepers, a Freedom from Hunger Campaign project, and a middle school with which we are connected. Our relationship with the Presbyterians, Roman Catholics, and Methodists is close, and joint action for mission is developing. The Church has shown a lively interest in the development of the new industrial community and has actively coöperated with the local government in working for the social betterment of the people.

For all these many blessings we are very thankful and we give praise to God. Of the many problems that confront us we will single out the one that is sometimes referred to these days as "the structure of the congregation." The problem is how to group and minister to our scattered Christians so that they may best fulfill their two-fold duty of worship and witness.

It is commonly recognized that modern conditions have, in many places, rendered the traditional parochial system obsolete. We found this well illustrated in Hwangchi. Twelve thousand people have recently moved into our valley; there used to be only 30 families here. In the center of this new population there have been built, within a few hundred yards of one another, four little places of worship. Each small congregation with its choir, Sunday school classes, and other organizations, monopolizes the time and energy of its minister or other leader, while in the mining communities up the mountainsides on the perimeter, there are many unvisited and unchurched Christians. These we found to be neglecting to meet together for worship, allowing their children to grow up unbaptized and uninstructed in the faith, without any sense of Christian fellowship among themselves, and making no effort to offer Christian service nor Christian witness to the community in which they were living.

When a young minister in charge of one of the central churches was asked what method of evangelism he employed, he said, "I tell my people to bring others to church and then I preach to them." This method succeeds in so far as an increase of Church membership is concerned but it



seems to accomplish little toward the establishment of the Kingdom of God on earth. When urged to erect a church building, on the grounds that if he did so he would soon get many Church members, the bishop generally replies, "I do not want that sort of Church members; I want Christians." Now that the Lord has given us men and women who want to be Christians and who through Baptism and Confirmation are becoming Church members the problem of the structure of their congregations arises.

If we made a tremendous effort and concentrated all our energies we might be able to build a little central church, and Sunday by Sunday we might attract a lively little congregation. But this would give us a cheap sense of achievement and we should very soon have lost all sense of adventure and zeal for the Kingdom. Our problem is how to preserve our sense of adventure and zest and at the same time build a worshipping community.

In seeking to solve this problem we have been forced to recognize, and we have come to thank God for, the apostolate of the laity. This year's harvest of souls has been reaped, not by the bishop or by his clergy, but by the bishop's three largely untrained, lay disciples. And the future seems to depend upon the lay disciples of these young laymen assuming local responsibility for leadership. Already this is happening and new Christians are being grouped in their own localities to form what are sometimes called house-churches.

This form of congregational structure has many advantages though it obviously creates difficulties. By remaining at home, or very near to one's home to worship, the Christian and his neighbor would no longer be in danger of thinking that the Christian life consists merely of going to a building which is called church. No

longer would they leave behind them their heathen neighbors and forget them when they gather for worship, but rather would they be daily challenged by the necessity of making Christ known to those who live around them but cannot share their worship. There would be no need for the church to seek out or to invent opportunities to fulfill their Christian duty of service, for the family next door would be at hand to serve; nor would there be any need to erect institutions to demonstrate the love of God, for His church in their midst would be His own demonstration. As they would not leave their local community to walk several miles to join a worshipping community in a distant church, they would not be called upon to divide their loyalties; they would remain in their own local community group and make the concerns of the community the concerns of the Church. The Church would thus become the forerunner of the Kingdom of God on earth.

And above all what we have called the house-church structure would help the congregation to survive where a more orthodox structure might collapse. In Hwangchi the life of a congregation is threatened from without by appalling poverty, by the necessity of working on Sundays, and by the fact that members are often compelled to be on the move from one mine to another. These are conditions which threaten Christian congregations in poor industrial areas the world over and so make the Hwangchi experiment significant. The house-church congregation need have no expenses and so it does not matter how poor are the members; if the mine works on Sunday, worship can be at a time convenient to meet conditions, and full advantage can be taken of a holiday when it comes. If a Christian family moves to another mine,

instead of being lost to the Church, it can become the nucleus of another house-church congregation. Moreover, there is always the possible threat to survival from persecution. In an area where half the people are hungry, ill clad, and living in shacks, one is not so likely to forget the attraction that Communism has for the destitute and homeless, and so the possibility of the return of widespread persecution of Christians is not far from one's mind. In the time of the great persecution in Korea it was the house-church structure that enabled the Church to survive and we dare not forget that without warning the Church may once more be forced to go underground to survive.

We are not blind to the difficulties that lie ahead when the house-churches multiply in number. While they are few, and so long as the priest in the district is reasonably energetic and anxious to serve his people in these small scattered congregations, no problem arises. But once the congregations multiply and, as we dare to hope, the whole population begin to turn to Christ as their Saviour, then the task will become too great for even a team of active priests. The only proper solution would be to see that each house-church should have a priest readily available to offer the Holy Sacrifice regularly to absolve the sinners, to administer the sacrament of the Lord's Body and Blood, to make catechumens and to baptize them, to anoint the sick and dying.

The laity could be trained to care for the Body of Christ in many of the ways at present left to the clergy, but the need for the sacraments demands a priest. The problems posed by this demand for a greatly increased number of priests are not new. The problem of the supply and support of clergy to care for hundreds and thousands of congregations in Africa, who are left for months on end without the sacraments, has been the concern of bishops for generations. We are convinced that God has an answer to these problems and that it must be sought urgently. With the Holy Spirit of God to inspire us, with the holy Scriptures to guide us and with the traditions and experiences of the Catholic Church throughout the ages behind us, we must be prepared to experiment. There may be no short cuts and it may take a long time before an adequate ministry is built up, but the sooner we start the better.

When the house-churches have their priests it may be that the only whole-time paid minister need be the bishop. His area of jurisdiction would be far smaller than our present-day diocese. Being a poor man, he would cover his diocese on foot or on bicycle, and like the Apostles of old he would be welcomed by the house-church that he visited as their father in God. He would keep them straight in matters of faith and order, he would deal with difficult cases



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A railway construction gang at work in the coal-mining area.

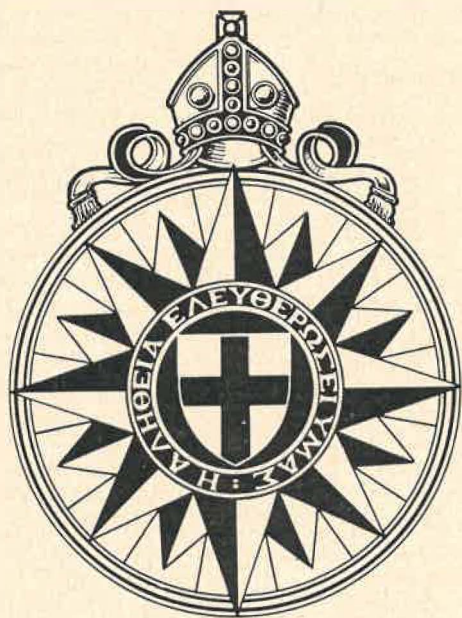
*Continued on page 26*

## A Coming of Age

*Editorial correspondence from Toronto*

The Anglican Congress was electrified by the proposal of the primates and metropolitans for new forms of collaboration and cohesion among the self-governing national and regional Churches which compose the Anglican Communion [see page 7].

The practical steps involved in this expression of "mutual responsibility and interdependence in the Body



of Christ" are not extraordinary in themselves; indeed, the layman, if he thought about it at all, would probably assume that such activities had been going on for many years.

The program includes:

1. A meeting of the primates and metropolitans every two years.
2. The appointment of regional officers, in Africa, the British Isles, India, Pakistan and the Middle East, the South Pacific, and South East Asia, working under the leadership of the executive officer (Bishop Bayne).
3. Frequent meetings of the Advisory Council on Missionary Strategy to collect and distribute information on resources and needs.
4. A substantial common fund — \$15,000,000 in the next five years — to meet existing and pressing needs.
5. A new way of thinking and acting, based on the equality and independence of each national Church — the young and the older together — and their unity and interdependence in mission.

However, these five points represent, separately and together, a significant change in the nature of the Anglican Communion. It is no exaggeration for the primates

to say, "In our time, the Anglican Communion has come of age. Our world-wide fellowship of national and regional Churches has suddenly become a reality."

The most radical change, no doubt, is in the concept of mission. No longer is the Church's mission thought of as a condescension of the good, wise, and powerful to the benighted and weak. Rather, it is, in the great phrase of D. T. Niles, "one beggar showing another beggar where to find bread." In the vitality and in the wretchedness of our common humanity, we have good news for each other, and, whether with much or with little, can help each other.

But if there has been a change in relationships between what used to be called "home Churches" and "missionary areas," there has also been a change in relationships among the long-established self-governing Churches. Once, the leading problem of communication between the Church of England and the Church in the United States was to settle which Church had jurisdiction over which colonial area. Now they are drawing together, becoming participants in each other's life and thought, and sharing each other's burdens.

Anglicanism is becoming a single world-wide fellowship, an ecumenical reality in the root meaning of the word. As it does so, it must be even more careful to be ecumenical in the newer sense, a part of the Body of Christ which is conscious of its obligations to the whole Body — to Protestantism and Eastern Orthodoxy and Roman Catholicism. The goal is not to be a world-wide denomination, but to be to the fullest possible extent collaborators and brothers in the common life of the Body of Christ.

Anglicanism has long been an "organism"; even though it had only the simplest and most primitive means of communication and coöperation, it has been effectively and organically one. The development of new structures of communication and coöperation to meet the needs and opportunities of the times does not turn the organism into a mere organization. Rather, it marks Anglicanism's advance from a relatively primitive or immature type of organism to a more developed and mature type. It represents in a real sense a "coming of age."

Some fears of "bureaucracy" and "curialism" have been voiced at the Congress, but it seems to us that these dangers are far in the future if they exist at all. The problem at present is that there is far too little organization in this organism. The possibility that too much may some day exist will have to be faced after there is enough. The present task is to provide the means whereby Anglican freedom may be expressed in effective action.

The Anglican Congress does not have the authority to put this plan for Mutual Responsibility and Interdependence in the Body of Christ into effect. That is the task of each self-governing unit of the Anglican Communion through its own legislative and executive bodies.

We hope that, together with the other Anglican Churches, the Protestant Episcopal Church in the USA will accept not only the concrete means of implementing Anglican interdependence but the spirit of brotherhood, trust, and equality which it is designed to express.

PETER DAY

# GENERAL NEWS

## WASHINGTON

### Race Stand Praised

The House of Bishops was praised recently for its statement on racial integration and the civil rights march on Washington by Kenneth B. Keating, a Senator from New York.

"The support of all our major faiths for action on civil rights underscores the moral foundation on which this movement is based," Senator Keating said. "The House of Bishops has expressed eloquently and forcefully the urgency of action to resolve the racial crisis. . . ."

The full text of the statement by the House of Bishops was inserted in the Senate's record of debate by Senator Keating. [RNS]

### Clergymen Demonstrate

Following the lead of the Rev. Reinhardt Gutmann, of Bowie, Md., 20 Episcopal clergymen demonstrated for more than two hours, August 15th, in front of the rental office of Belair, a suburban Prince Georges County housing development, to protest the development's refusal to sell homes to Negroes.

A statement made by the developer, William Levitt, to the effect that he would sell to Negroes only if the other builders in the area were required to do the same, was termed "wholly inadequate" by Fr. Gutmann. Fr. Gutmann, who owns a home in Belair, said that the problem "is not a legal one, as Mr. Levitt sees it, but basically a moral question."

Joined by five laymen and two leaders of the Prince Georges County's chapter of the Congress On Racial Equality, the clergymen carried signs and sang religious songs to emphasize the strong stand of the Church against discrimination in housing.

Mr. Levitt has obtained temporary injunctions to prevent Fr. Gutmann and CORE from picketing anywhere closer to the development than the public highway in front of it. Fr. Gutmann told THE LIVING CHURCH that legal relief from the injunctions is being sought.

## NCC

### Labor Sunday Message

The "curse of poverty" in a land of abundance, even for some who are employed; the "scandal of discrimination"; together with overproduction and inadequate distribution, are matters of deep concern to the Churches, according to the 1964 Labor Sunday message from the National Council of Churches' Department of the Church and Economic Life.

Too many people must still buy their coal by the bushel, their clothes at the

second-hand store, and find shelter in one-room, cold-water flats, the message says. The men and women "left behind by automation," and untrained young people for whom there are no jobs, clamor for attention in this nation where "the biblical vision of a land flowing with milk and honey grows pale in comparison with the actual abundance of many." The message concludes:

"The NCC speaks to the men and women in the churches as they take their places in labor and industry, agriculture, government, and the professions, reminding them of their calling to perform their duties 'as unto God.'"

## LOUISIANA

### Parish House Fire

The parish house of St. Luke's Church in New Orleans was completely gutted by flames recently, leaving little more than the shell standing. The fire, of undetermined origin, broke out sometime between the 7:30 and 11 a.m. Eucharists on August 18th. The church building, behind the altar, was somewhat damaged, but it was possible to continue with the 11 a.m. Eucharist.

St. Luke's parish, serving the Negro community of New Orleans, was awaiting the arrival of its new rector, the Rev. Wallace Wells, formerly priest-in-charge of St. Augustine's Church in Gary, Ind.

## ARIZONA

### Bishop Improves

Bishop Kinsolving, retired, of Arizona has responded satisfactorily to X-ray treatments for a brain tumor [L.C., July 21st], according to a report. It will be three months before the bishop needs to check back with his doctor.

The bishop has lost the hair on the left side of his head, but his physical condition has improved considerably, and he is now playing nine holes of golf daily as well as swimming.

## SOUTH FLORIDA

### Branch House For Religious Order

The Sisters of the Community of the Holy Spirit will establish a house in Florida, according to an announcement by Bishop Louttit of South Florida. The sisters will teach in the parochial school of the Church of Christ the King, Orlando, Fla., and work among the women of the diocese of South Florida. The new branch house is to be established within the next two years.

In the meantime, the bishop has invited the community to come into the diocese for the purpose of giving addresses, leading quiet days, and giving talks on the religious life with the specific view of developing associates for the community and vocations among girls and women. The sisters will work under the direction of the Rev. John T. Russell, rector of the Church of Christ the King, who is presently planning the winter itinerary throughout the diocese for two of the sisters.

The Most Rev. John Mark Gannon (left), Roman Catholic Archbishop of Erie, Pa., acting on behalf of Gannon College, a Roman Catholic institution, recently awarded the honorary degree of Doctor of Laws to an Episcopal bishop (Bishop Crittenden of Erie, center) and a Jewish judge (Justice Samuel J. Roberts of the Supreme Court of Pennsylvania). Later the same day, Papal medals were given by the archbishop to 39 people, among whom (reportedly for the first time in the history of the archdiocese) were two non-Roman Catholics.

That evening, Dr. Crittenden and Dr. Roberts delivered short addresses at an ecumenical banquet at the college. The bishop commented that he knew of no other place in the U.S. where "all the Protestant clergy, all the Roman Catholic clergy, and all the Jewish rabbis have ever been invited to such a gathering." The Rev. Robert Grimm, executive secretary of the Erie Council of Churches, was the chief speaker.



## POLITICS

Continued from page 9

values of their life and culture.

Racism retards the mission of the Church, he said, because it presents a stubborn problem to the Christian religion, not only resisting its universal propagation, but denying its doctrine of the brotherhood of man.

There is a suggestion that Islam is better suited to the needs of Africans than Christianity, according to Provost Olufosoye, because Islam causes little disturbance to the traditional way of life. Islam allows polygamy, so Islam is presented as the religion of Africa. Christianity is regarded as the white man's religion.

The final panel speaker was Miss Janet Lacey, director of InterChurch Aid and Refugee Service for the British Council of Churches. After outlining the food situation in large areas of the world and the population explosion in many of the same areas, she closed with several important questions: Are we sure that our priorities are in the right order? Wouldn't it be better for the laity to be trained to take personal responsibility for persons just released from prison, for the victims of road accidents, for drug addicts, alcoholics, and foreigners?

Must the people of the two continents of Africa and Asia feel it necessary to continue to speak with two voices; one which the Western churches like to hear ("We have no race problem; if you will help us set up self-help projects we will be grateful") and the other (at home) the revolutionary words of independence and freedom? Are the Churches prepared to help each other to serve the refugees and the hungry people without asking for any reward, even that of Christian conversion?

Miss Lacey concluded her address and the panel presentation with the question whether, in order to feel cozy, we avoid all the challenges facing us and blame Communism for everything, and thus escape from the filth and human tragedy on the social and political frontiers where man is suffering?

The delegates to the Congress, who were beginning to overcome their initial shyness, began lining up at the aisle microphones as soon as the speakers finished.

Charles Taft said that the only politician involved in the program on "The Political Frontier" was the Rt. Hon. Vincent Massey, who was serving as moderator for the day. He pointed out that politics involves persuading people to do something. He said the real political frontier is the local frontier, and that the Church so far has done and said little to make people realize that supporting individual civil rights is supporting community rights. No discussion has been held to show how to persuade people to take the initiative, he said, and the political

discussion on this point has been ridiculous.

The Rev. Edward Crowther, clerical deputy for the diocese of Capetown, South Africa, expressed the hope that people would be willing to speak out in no uncertain terms so that the world will know that when one part of the Church suffers the whole Church suffers. He is at present living in the United States and has just come from the deep south, where he was sent by the University of California to assist some of the demonstrators.

The speeches of Mr. Crowther and Mr. Taft brought a sharp rejoinder from Mr. Francis T. West, the lay delegate from the diocese of Southwestern Virginia, who extended his criticism to include the recent action of the House of Bishops [L.C., August 25th]. He said:

"A majority of the House of Bishops, by endorsing the August 28th march on Washington, has played a pathetic role in the whole dark tragedy of this race relations controversy. Nothing has exposed more clearly than this affair the general fuzziness of some clerics' minds and their naivete in areas of political and legal combat. Total dismay is only alleviated by learning that a sizeable minority disagreed. . . .

"Why can't chief pastors see the Washington march for what it is, a devious political tactic, not so much to influence this Congress as to influence the 1964 platform of both parties? . . .

"We are undergoing a revolution in this country and as Christians we must realize

it and as Christians realize we have been prejudiced (though I don't acknowledge segregation *per se* as discriminatory); as Christians try to wipe the slate clean — if not in our time, then for those who come after us.

"While we as Christians must admit the validity of many of the Negroes' claims, we must also point out the repugnance of using "Christianity as a front," a flimsy façade to enlist the sympathy of white ministers and church laymen. There is nothing in my opinion Christian about a mob . . . parading through the streets, disrupting traffic, pushing people from sidewalks, blocking business establishments, and causing others not of a like mind to become overly excited.

"Ministers by their very presence in such exhibitions . . . countenance violence and bloodshed because they should know that no one can guarantee non-violence in explosive situations. For Episcopalians, violence is done to Article 37 of the Articles of Religion, which require obedience to civil laws — federal, state, and local. It seems to me some bishops and other ministers are setting poor examples for others to follow. They are causing schisms within their own flocks because they are not practicing what they preach. The cause of brotherly love is not nurtured, fostered, and expanded.

"I will never deny that a Christian minister should feel that there is no place for inequality in religion. But he has become the scapegoat of the entire episode and he is bringing contempt and ridicule down upon the Christian Church; not because he is standing up for what he believes is right, but because he is choosing the very tools with which to fight which Christians the world over long ago supposedly repudiated."

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## Church Finance in England

by the Rev. Canon R. B. GRIBBON\*

The American "Stewardship Campaigns" and "Every Member Cans" have made and are making a tremendous impress upon the Church of England; so much so that the archbishops issued a joint statement last February to clarify the whole situation and once more to try to dispel the erroneous thought that the Church receives any kind of subsidy from the state or is adequately taken care of by "ancient endowments." It is true that a most substantial sum made up of these centuries-old benefactions and even some of Henry VIII's conscience money has been consolidated in the hands of "the Ecclesiastical and Church Estates Commissioners" — a body set up in the last century "to hold and administer" these funds and try to make more equal the stipends of the clergy.

The commissioners had to be specifically exempted from the provisions of the "Statute of Mortmain" which dates from Edward I in the 13th century and was to prevent any more of English land from falling into the hands of the all-

encompassing Church. All clerical stipends in England were to be paid from the commissioners' funds, and many still are. The archbishops' statement reads in part: "As to the Ministry, on the general objects of training, stipends, housing, and pensions, the Church spends 17 million pounds (\$38,000,000) per annum, of which 13 million (\$36,400,000) comes from the commissions and the balance from the giving of the laity."

After listing the other needs of the Church: new buildings, maintenance of the old, overseas missions, etc., they state that the total, outside of stipends, amounts to 36 million pounds (\$100,800,000) of which some 22½ million (\$63,000,000) is from the offerings of the laity.

As the Anglican Congress is demonstrating so spectacularly, our Mother Church is committed to the proclamation of the Gospel and building of the fellowship in all parts of the earth and the concern of the archbishops of England is that the work may be strengthened and expanded by further investments of men and money: "The aim should be to increase our contribution at least threefold within this decade."

\*Canon-emeritus, Trinity Cathedral, Easton, Md.

# BOOK

Continued from page 12

Jordan, Lebanon, and Syria, it was agreed with the approval of Canterbury that Jerusalem should be the seat of the bishop. With regard to Christ Church, as pro-cathedral, the diocese has asked for it, but the Church Mission to the Jews refused to give it to them. Therefore, Canon Johnson's claim that we refused to have it as a pro-cathedral because it has Hebrew inscriptions on it is *baseless, false, and unfair*.

Had there been no Anglican Arab community, the Anglican representation in the Holy Land would only be on the level of a mission. The Anglican Arab community should and does represent the Anglican Communion and should receive its world-wide support. The Anglican Arab community in Jordan, Lebanon, and Israel is the indigenous Anglican Church and is therefore the representative of Anglicanism in these areas.

(6) It is NOT true that the majority of Arab Anglicans have fled to Lebanon. The majority are still in Jordan. Canon Johnson was behind times when he said that Arab Anglicans in Lebanon will be absorbed by the Presbyterian Church. We have one of the most active congregations in Beirut. I wonder why Canon Johnson has such a weak image of the Anglican Arab community, which emerged from the First and Second World Wars and the 1948 plight stronger than ever. We hope to grow stronger, and I trust that this will gladden the canon's heart.

(7) Canon Johnson has no right to attack Arab Christianity as being "hardly calculated to excite the envy of the Jews (p. 191)." Can he accurately support this statement? We would also refer him to our Lord's words in Matthew 7.

(8) We also believe that Canon Johnson has no right to judge whether the Anglican Arab community has strong or weak "consciousness of themselves as belonging to a world-wide Anglican Communion (p. 191)." This community has always been conscious of its belonging to the world-wide Anglican Church. The fact that the Church still exists today as an Anglican Church, stronger than ever before, in spite of the 1948 plight of its members is witness to its consciousness.

(9) Another statement I would like to correct: We never use the word "Arab" with regard to the Church as the canon claims on p. 191; neither have we ever used the name "The Palestine Evangelical Episcopal Church," but we have been referred to by

the Church Missionary Society missionaries as "the Palestine Native Church Council" . . . **NOT CHURCH.**

(10) It is amazing and regrettable that the canon claims that the Church has no concern for the evangelization of Islam. We invite him to come and study the situation, appraise our methods and draw out a proposal [and] plan on how he would go about evangelizing Islam under the prevalent circumstances. . . . I wonder what the difference is between Jordan and Egypt concerning this problem (p. 193, paragraph 3).

(11) Canon Johnson accuses the clergy of not being educated in the Anglican way. We would like to assure him that most of our clergy have had special studies in Anglican schools, whether in the U.S. or the United Kingdom, or India or Jerusalem. Therefore, to consider them as having a narrow outlook is unfair. Furthermore, most of the clergy have studied at the Near East School of Theology, which is an interdenominational school and *not* a non-denominational school, as he claims. The diocese is one of the four bodies under whose auspices the school functions, and we are represented on the board of managers of the school. Anglican doctrine, Anglican Church history, and the Prayer Book were taught to all Anglican candidates in the school by the Anglican priests. Furthermore, before candidates are ordained they have to pass their canonical exams under the supervision

of the bishop's board of examining chaplains.

(12) Canon Johnson says that celebration of Holy Communion from the north end "has today become a badge of nationalism"; how strange that he should make such an unjust statement when this is clearly not a matter of nationalism. The 1662 Prayer Book which was translated into Arabic says; "The priest standing at the *north side* of the table shall say. . . ." *Also*, the celebration from the north end and the use of the scarf have been traditions inherited from the CMS missionaries, who I presume are Anglicans of good standing!

(13) One final question. Canon Johnson says: "By all logic, the Bishop of Jordan, Lebanon, and Syria should place his *cathedra* in Amman, capital of Jordan (p. 189)." What logic? And on what authority?

We sincerely hope that the erroneous impressions put forth in his chapter on the Middle East are not indicative of his information throughout the whole book.

We regret that Canon Johnson feels that he will not be received hospitably should he return to Jordan. We would like to hereby invite him to again visit us and re-appraise his impressions.

In his preface, Canon Johnson says that he was "too travel-weary to hear aright . . . too tired to see straight." And, indeed he was!

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

### September

1. St. Giles', Northbrook, Ill.
2. Sisters of the Holy Nativity, Santa Barbara, Calif.
3. Church of the Crucifixion, New York, N. Y.; Church of St. Augustine and St. Martin, Boston, Mass.
4. St. John's, Chula Vista, Calif.
5. Trinity, Trinidad, Colo.; St. Luke's, Evanston, Ill.
6. St. John's, Ionia, Mich.
7. St. Thomas', Alamosa, Colo.

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## PROPOSAL

Continued from page 7

panding pattern of giving is required, if our Churches' work, born of the devotion of countless faithful Christians, is to survive.

We do not conceive of this as a new central fund, but as a higher level of mutual responsibility within the Body of Christ. These increased resources should be made available through our existing channels and commitments, or through new ones, from Churches to Churches, intensifying the awareness of responsible partnership which is of such cardinal importance in our time.

Projects which this support would make possible are already prepared and tested, and will be circulated to each Church in the coming months. It is hoped that response will be swift, so that the necessary coordination of support may be simplified. We do not feel that quotas should be assigned, nor could they be; it is for each Church to determine its own need to share in the life of other Churches, and to determine how best to join in a common commitment.

The needs this new support will meet are in three main categories.

- A: Training of clerical and lay leadership, through existing or new centers and enlarged provision for travel and scholarship aid, conference and retreat centers, centers for literature and the allied communication arts.
- B: Construction of churches and other buildings in new areas of Christian responsibility.

C: A beginning on the great needs of new Provinces, if they are to be rescued from the humiliation of beggary and given the means to make their freedom real. These include the minimum of central funds for provincial life and administration, and the equipment of new dioceses so that bishops may be set free to be the spearheads of mission and fathers in God to their people.

*Third*, we ask a parallel commitment as to manpower. The absolute shortage of priests in our Communion is measured in thousands. Their training is one of the primary needs our increased support will meet. But we think as seriously of the laity, of their longing everywhere to be involved more deeply as Christians in the life and service of their nation. This may sometimes be seen most vividly in the profound hunger for national dedication in the emerging nations — dedication to the holy work of building a society able to give decency and stature to its people. But this is not limited to such nations. Men and women in every nation and every Church are searching in an unprecedented way to find how to serve as Christians and to fulfill Christ's ministry to the world in their own lives. No Church is satisfied with its response; all our Churches alike must face this search together.

*Fourth*, we must continue and extend the whole process of inter-Anglican consultation. This has deepened markedly in recent years, and we feel that the establishment of the Executive Officer has been a step in the right direction. We have now agreed on the addition of Regional Officers to further this process of planning, communication, and consultation. We feel that such officers in Africa, the British Isles, India, Latin America, North America, Pakistan and the Middle East, the South Pacific, and Southeast Asia will aid in mutual consultation between the whole of our Communion and each part, help to develop planning in their own areas, assist in the mutual planning which is of such great importance, and play a major part in strengthening ecumenical relationships and projects.

We have agreed as well on more frequent consultations among ourselves, with the Regional Officers and other advisers, in order that mutual consultation may swiftly gain in reality. We also encourage our Churches, wherever possible, to plan their new missionary ventures using teams drawn from every part of the Anglican Communion. Equally we urge all our Churches to consider and extend this kind of inter-Provincial partnership. We propose in consequence to continue studies of pay standards, educational qualifications, pension provisions and the like, in order to facilitate this increased sharing of one another's life.

*Fifth*, each Church must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our Church everywhere. Mission is not only a giving to others, it is equally a sharing and receiving. If priorities in planning and area commitments are to be decided, and if the common life of our Communion is to be more equally shared, an essential element in this is every Church's knowledge of itself. Every Church has both resources and needs. If planning and responsible partnership are to be truly mutual, we must everywhere ask ourselves, syste-

matically and with the best help we can gain from any source, what we have, what we need, and where we are called of God to share in major partnership with our fellow Christians.

*Finally*, we must face maturely and without sentimentality the nature of the Anglican Communion, and the implications for us all of the one Lord whose single mission holds us together in one Body. To use the words "older" or "younger" or "sending" or "receiving" with respect to Churches is unreal and untrue in the world and in our Communion. Mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God whose mission it is. The form of the Church must reflect that.

### III

In the face of these necessities, we propose the following program to every Church of the Anglican Communion, without exception:

*First*, that it join — as each Church chooses — in our immediate commitment for increased support in money and manpower, through existing or new channels, in cooperation with the other Churches of our Communion. Clearly each Church must set its own time, goal, and methods. But in many parts of the world we have little time left for this kind of partnership — some doors have already closed.

*Second*, that every Church begin at once a radical study of its own obedience to mission. Included in this should be a study of its structures, of its theology of mission, and of its priorities in decision. We need to ask whether our structures are appropriate to our world and the Church as it is, and if not, how they should be changed. We need to examine the training of laity and clergy alike, asking whether in fact God's mission is central in our teaching. We need to examine rigorously the senses in which we use the word "mission" as describing something we do for somebody else. We need to examine our priorities, asking whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers. A new organ in Lagos or New York, for example, might mean that twelve fewer priests are trained in Asia or Latin America. Inherited institutions in India or England may actually have outlived their usefulness but be still depriving us of trained teachers in the South Pacific or Uganda.

*Third*, that every Church seek the way to receive as well as give, asking expectantly what other Churches and cultures may bring to its life, and eager to share its tasks and problems with others. Full communion means either very little, if it be taken as a mere ceremonial symbol, or very much if it be understood as an expression of our common life and fortune. We all stand or fall together, for we are one in Christ. Therefore we must seek to receive and to share.

*Fourth*, that every Church seek to test and evaluate every activity in its life by the test of mission and of service to others, in our following after Christ. The Church is not a club or an association of like-minded and congenial people. Nor is our Communion, named for its historic roots, a federation commissioned to propagate an English-speaking culture across the world. If our Anglican Churches are guilty of presenting

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such a picture of ourselves, and we are, it is because we regard our own perpetuation and tradition as the end of our duty. The Church exists to witness, to obey and to serve. All our planning must be tested by this.

Finally, every Church needs to develop swiftly every possible channel of communication with its companions in the Anglican Communion — indeed in the Church of Christ as a whole. This is not merely a matter of the printed word or occasional visits. It is a matter of deep and deliberate involvement in one another's affairs and life. It means the re-orientation of much of our teaching in parishes. It means a radical change in the structure of our prayers. It means massive exchange programs of men and women in different categories. It means a host of designed ways by which our common life and mutual interdependence may be expressed.

### IV

We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our Churches now. It will mean radical change in our priorities — even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forego many desirable things, in every Church.

In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but — infinitely more — the birth of entirely new relationships. We regard this as the essential task before the Churches of the Anglican Communion now.

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Distinguished college preparatory school. Est. 1888. Episcopal Church auspices. Religious instruction part of academic curriculum. Small classes (average: 10 students) encourage the best in every boy. Guidance from understanding faculty. Fireproof buildings. New 3-court gym. 85 acres on Lake Geneva, 75 miles from Chicago, 55 miles from Milwaukee. Senior ROTC Basic. All sports; sailing. Catalog. 169 South Lake Shore Road Lake Geneva, Wisconsin

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

# CHURCH SERVICES NEAR COLLEGES

Refer to key on page 28

**C**OLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## DIocese OF COLORADO DIVISION OF COLLEGE WORK

**UNIVERSITY OF COLORADO** Boulder  
**ST. AIDAN'S CHAPEL** 2425 Pennsylvania St.  
Rev. A. B. Patterson, Jr., chap.  
Sun & daily Eucharist; full-time chaplaincy

**COLORADO SCHOOL OF MINES** Golden  
**CALVARY** 1320 Arapahoe  
Rev. Bruce P. Moncrieff, chap. & r  
Sun & daily Eucharist

**COLORADO STATE COLLEGE** Greeley  
**THE CANTERBURY HOUSE** 1865 10th Ave.  
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, asst.  
Daily Eucharist 7 in term; chaplaincy

**COLORADO STATE UNIVERSITY, Ft. Collins**  
**ST. PAUL'S CHAPEL** 1208 W. Elizabeth St.  
Rev. C. F. Coverley, chap.  
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

**COLORADO WOMAN'S COLLEGE** Denver  
**ST. LUKE'S** 13th & Poplar  
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c  
Midweek Eucharist, on campus, in term. Canterbury activities

**ST. LUKE'S HOSPITAL SCHOOL OF NURSING** Denver  
601 East 19th Ave.  
Rev. Robert L. Evans, chap.  
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

**SOUTHERN COLORADO STATE COLLEGE** Pueblo

**CHAPEL OF ST. PETER THE APOSTLE**  
3801 Thatcher Ave.  
Rev. Donald R. Van Splinter, v

**UNITED STATES AIR ACADEMY** Colorado Springs

**ST. MICHAEL'S CHAPEL**  
Rev. Desmond O'Connell, v  
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

**WESTERN STATE COLLEGE** Gunnison  
**GOOD SAMARITAN** 307 W. Virginia Ave.  
Rev. Robert J. Babb, v  
Canterbury House 221 N. Teller St.

**UNIVERSITY OF DENVER** Denver  
**EVANS CHAPEL**  
Wed Eu 7

## DIocese OF DALLAS DIVISION OF COLLEGE WORK

**ARLINGTON STATE COLLEGE** Arlington  
**ST. ANSELM OF CANTERBURY HOUSE** 300 W. Third St.  
Rev. George E. Luck, Jr., chap.  
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7;  
EP Mon-Fri 5

**AUSTIN COLLEGE** Sherman  
**ST. STEPHEN'S** 401 S. Crockett  
Very Rev. W. Tate Young, r

**EAST TEXAS STATE COLLEGE** Commerce  
**EPHANY and CANTERBURY HOUSE** 2300 Neal  
Rev. Rodney W. Jarchow, v

**NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY** Denton  
**ST. THOMAS OF CANTERBURY HOUSE and CHAPEL** 1519 W. Hickory St.  
Rev. Emmett M. Waits, chap.  
Sun MP & H Eu 8, Ev & Canterbury Association meeting 6; MP & H Eu Mon-Fri 7; EP Mon-Fri 5:15. Confirmation classes & Canterbury forums throughout the academic year.

**SOUTHERN METHODIST UNIVERSITY** Dallas  
**CANTERBURY HOUSE and ST. ALBAN'S CHAPEL** 3308 Daniels  
Rev. John A. Messinger, chap.  
Sun H Eu 9:30 & 11 (15), MP & Ser 11 (2d, 3d & 4th S), Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat

**TARLETON STATE COLLEGE** Stephenville  
**ST. LUKE'S and CANTERBURY HOUSE** 1141 W. Sloan  
Rev. James W. Garrard, v

**TEXAS CHRISTIAN UNIVERSITY** Fort Worth  
**ST. EDWARD THE CONFESSOR HOUSE and CHAPEL** 2715 Cockrell  
Rev. Gordon Miltenberger, chap.  
Daily MP, H Eu & EP; full-time chaplaincy

## DIocese OF MILWAUKEE DEPARTMENT OF COLLEGE WORK

**BELOIT COLLEGE** Beloit  
**ST. PAUL'S** 212 W. Grand  
Rev. Joseph E. Mazza  
Sun 7:30, 9, 10:30; Fri 7; Tues & Thurs 5 EP

**CARROLL COLLEGE** Waukesha  
**ST. MATTHIAS** 925 N. East Ave.  
Very Rev. Bernard G. Buley  
Sun 8, 9:30, 11, 7 EP; Tues 6; Wed 7:30; Thurs 9:30

**MARQUETTE UNIVERSITY** Milwaukee  
**ST. JAMES** 833 W. Wisconsin Ave.  
Rev. Alan P. Smith  
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

**MILTON COLLEGE** Milton  
**HOLY TRINITY** 409 Court, Janesville  
Rev. Ronald E. Ortmyer  
Sun 8, 9:15, 11; Thurs 9

**WHITEWATER STATE COLLEGE**  
**ST. LUKE'S** Church and Center, Whitewater  
Rev. Robert W. Wise  
Sun 8, 9:30 HC

**WISCONSIN STATE COLLEGE AND INSTITUTE OF TECHNOLOGY** Platteville  
**HOLY TRINITY** Chestnut and Market  
Rev. C. Lee Gilbertson  
Sun 9; Wed 7; others as anno

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
Rev. Gerald White  
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

**UNIVERSITY OF WISCONSIN** Milwaukee  
**EPISCOPAL CAMPUS RECTORY** 3216 N. Downer Ave.  
Rev. George Bersch, chap.  
Daily 9 MP, 12 HC, 3 EP

## DIocese OF NORTHERN CALIFORNIA DIVISION OF COLLEGE WORK

**UNIVERSITY OF CALIFORNIA** Davis  
**ST. MARTIN'S** 640 Hawthorne Lane  
Rev. William G. Burrill, v & chap.  
Sun 8, 9:15, 11; Wed 9:30; Thurs 7; Daily EP 5:15; Canterbury Sun 5:30

**CHICO STATE COLLEGE** Chico  
**ST. JOHN'S** Third and Salem Sts.  
Rev. Robert Gould, r & chap.  
Sun 7:30, 9, 11, 7 Student EP; Fri 10; Student Eu Thurs 11:30

**HUMBOLDT STATE COLLEGE** Arcata  
**ST. ALBAN'S** 1675 Chester Ave.  
Rev. Alan Chalfant, r & chap.  
Sun 8, 10:30

**SACRAMENTO STATE COLLEGE** Sacramento  
**TRINITY CATHEDRAL CHURCH** 2620 Capitol Ave.  
Rev. Malcolm E. McClenaghan, v  
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

## DIocese OF WESTERN MICHIGAN DEPARTMENT OF COLLEGE WORK

**ALBION COLLEGE** Albion  
**ST. JAMES** 119 W. Erie St.  
Rev. R. McDougall, r & chap.  
Sun 8 & 9 HC, 11 MP & Ser, 7 EP; Canterbury meeting 6

**CENTRAL MICHIGAN UNIVERSITY** Mt. Pleasant  
**ST. JOHN'S** Maple at Washington  
Rev. John Goodrow, r & chap.  
Sun 8, 9, 11, Canterbury 6:30 1 & 3d S; Wed 7 HC; 4:30 HC 2d & 4th Thurs college chapel

**FERRIS STATE COLLEGE** Big Rapids  
**ST. ANDREW'S** 323 State St.  
Rev. K. G. Davis, r & chap.  
Sun 8, 9:30 HC; 11 Cho Service; Canterbury 5

**GRAND RAPIDS JR. COLLEGE**  
**GRAND VALLEY STATE COLLEGE**  
**CALVIN COLLEGE** Grand Rapids  
**ST. MARK'S CATHEDRAL** 134 N. Division  
Very Rev. G. D. Hardman, dean; Rev. Wm. Greer, chap.  
Sun 8 HC, 11 HC 1S; Tues, Fri, HD 12; Thurs 7:30 HC

**HOPE COLLEGE** Holland  
**GRACE** 555 Michigan  
Rev. Wm. Warner, r & chap.  
Sun 7:30, 9 HC, 11 HC 1S

**OLIVET COLLEGE** Olivet  
**TRINITY, Marshall; ST. JOHN'S, Charlotte**  
Rev. Sam West; Rev. V. Anderson  
HC 7 every other Wed college chapel

**WESTERN MICHIGAN UNIVERSITY**  
**KALAMAZOO COLLEGE**  
**BRONSON SCHOOL OF NURSING**  
**ST. LUKE'S** 247 W. Lovell St., Kalamazoo  
Rev. J. C. Holt, r; Rev. J. Cottrell, chap.  
Sun 8, 9 HC; 11 HC 1S, Canterbury 5:30 St. Luke's Parish House, 8 EP; Wed, Thurs HC 7 on campuses

This Directory is published in all January and September issues. Write Advertising Manager for the low rates and other details.

Other Colleges in Alphabetical Order by States on following pages



# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## ALABAMA

**TUSKEGEE INSTITUTE** Tuskegee Institute  
**ST. ANDREW'S** 429 Montgomery Road  
 Rev. Vernon A. Jones, Jr., r  
 Sun 7, 9, 11; Wed 7

## ARIZONA

**UNIVERSITY OF ARIZONA** Tucson  
**ST. PAUL'S** 1501 E. Speedway  
 Rev. Keith Kreitner, chap.  
 Sun 8, 9:30, 11 (6 College Program & Supper)

## CALIFORNIA

**CALIFORNIA INSTITUTE OF TECHNOLOGY** Pasadena  
**ALL SAINTS** 132 North Euclid Ave.  
 Rev. John H. Burt, r; Rev. Colin Keys, chap.  
 Sun 8, 9:15, 11, 7; College Group 2d & 4th S

**CALIFORNIA STATE POLYTECHNIC COLLEGE** San Luis Obispo  
**ST. STEPHEN'S** 1344 Nipomo St.  
 Rev. Thomas H. F. Masson, college chap., 222 Chaplin Lane (near campus) 805-543-8133  
 Sun 8, 9:30, 11

**LOS ANGELES CITY COLLEGE**  
**TRINITY CHURCH** 650 N. Berendo St., L.A. 4  
 Rev. John A. Sanford, r  
 Sun 9, 9:15, 11; Thurs HC 10:30

**OCCIDENTAL COLLEGE** Los Angeles  
**ST. BARNABAS'** Eagle Rock, Los Angeles  
 Rev. Carroll C. Barbour, r  
 Sun 8, 10, 7:30; C Sat 8; HC Services every Thurs on campus, 7

**SAN JOSE STATE COLLEGE**  
**SAN JOSE CITY COLLEGE** San Jose  
**TRINITY** 81 N. 2d St.  
 Sun 8, 9:25, 11; Wed 7:30; HD 10:30  
 Christian Center 300 So. 10th St.  
 EP Sun 5:30; HC Thurs 6:30

**STANFORD UNIVERSITY** Palo Alto  
**ST. ANSELM'S CHAPEL** 1176 Emerson St.  
 Rev. John W. Duddington, chap.  
 Sun 8 (at All Saints', Palo Alto); 7:30; Tues 12:10; Fri 5:15; HD 7; full-time chaplaincy and Canterbury program

## CONNECTICUT

**UNITED STATES COAST GUARD CONNECTICUT COLLEGE**  
**MITCHELL COLLEGE** New London  
**ST. JAMES'** Paul D. Wilbur, r; H. K. Maybury, ass't  
 Sun 8, 9:15, 11; Thurs 11

## DISTRICT OF COLUMBIA

**HOWARD UNIVERSITY** Washington  
**CANTERBURY HOUSE** 2333 First St., N.W.  
 Rev. H. Albion Ferrell, chap.  
 HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

## FLORIDA

**UNIVERSITY OF SOUTH FLORIDA** Tampa  
**EPISCOPAL CHURCH CENTER**  
 Rev. A. G. Noble, D.D., chap.

## GEORGIA

**EMORY UNIVERSITY** Atlanta  
**EPISCOPAL CHAPLAINCY**, Room 117, Alumni Memorial Building, P.O. Box M  
 Rev. Robert H. Manning, chap.  
 Eu 5 Sun through Fri, Noon Sat; Canterbury Club Sun 6

**GEORGIA TECH and AGNES SCOTT COLLEGE** Atlanta  
**ALL SAINTS** W. Peachtree at North Ave.  
 Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.  
 Sun 8, 9:15, 11, 7; Canterbury 6

## ILLINOIS

**ILLINOIS INSTITUTE OF TECHNOLOGY**  
**CHAPEL OF ST. SAVIOUR (Campus)** Chicago  
 Rev. Stephen B. Barnwell, Ph.D., chap.  
 Sun 11 HC; Daily MP, HC, EP

**KNOX COLLEGE** Galesburg  
**GRACE** Prairie & Tompkins  
 Rev. George W. DeGraff, r & chap.  
 Sun 7:30, 9, 11

**MONMOUTH COLLEGE** Monmouth  
**TRINITY** N. 2d & E. Archer  
 Sun 9:30

**SOUTHERN ILLINOIS UNIVERSITY**  
**ST. ANDREW'S**, 404 W. Mill St. Carbondale  
 Ven. W. J. Harris, r; Rev. F. L. Norman, ass't  
 Sun 8, 9, 10:45; Canterbury Assoc. 6; EP daily 5:15; Weekday Masses Mon Noon, Tues 7, Wed 5:15; Thurs 7, Fri 10

**UNIVERSITY OF CHICAGO** Chicago  
**EPISCOPAL CHURCH** at the University of Chicago  
 Rev. John W. Pyle, D.D.; Rev. J. Michael Porteus, M.A.  
 Bond Chapel on Campus, Sun 9:30; Sung Eu Wed, Fri, 7:30; Thurs 11:30 HC; Wed 5:05 EP  
 Brent House, 5540 S. Woodlawn, Sun 7 EP

**UNIVERSITY OF ILLINOIS** Champaign-Urbana  
**ST. JOHN THE DIVINE** Champaign  
 Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, ass't  
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury; Daily: MP, HC, EP

## INDIANA

**HANOVER COLLEGE** Hanover  
**CHRIST CHURCH** 506 Mulberry, Madison  
 Rev. Charles Edward Ford, r  
 Sun 8, 10:30; Wed 7, 12:15; Fri 9; HD 7, 12:15

## LOUISIANA

**TULANE UNIVERSITY and NEWCOMB COLLEGE** New Orleans  
**CHAPEL OF THE HOLY SPIRIT** 1100 Broadway  
 Rev. W. Donald George, chap.; Rev. Ralph A. Banks, Jr., asst. chap.  
 Sun 7:30, 9:30, 11:30, 5:30; HC 7 Mon, Wed, Fri; Also 12 Wed; 7:45 Tues, Thurs, Sat; EP Daily 5:30; Canterbury Forum Wed 6

## MARYLAND

**GOUCHER COLLEGE and STATE TEACHERS COLLEGE** Towson  
**TRINITY** 120 Allegheny Ave.  
 Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.  
 Sun 8, 9:45, 11; Thurs 10:30

## MASSACHUSETTS

**HARVARD and RADCLIFFE** Cambridge  
**CHRIST CHURCH** Rev. Gardiner M. Doy, r  
 Episcopal Church Center 2 Garden St.  
 Rev. William J. Schneider, chap.

**LOWELL TECHNOLOGICAL INSTITUTE**  
**LOWELL STATE TEACHERS' COLLEGE**  
**ST. ANNE'S** Merrimack St., Lowell  
 Rev. Francis B. Downs, r; Rev. H. H. Choquette, ass't.  
 Sun 8, 9:15, 11; Wed 7:15

**MOUNT HOLYOKE COLLEGE**, South Hadley  
**ALL SAINTS'**  
 Rev. Maurice A. Kidder, v and chap.; Constance M. Hindle, College Worker  
 Sun 8, 10:30; Lawrence House, Fri 5:30

**WILLIAMS COLLEGE** Williamstown  
**ST. JOHN'S** 23 Park St.  
 Rev. R. L. Rising, r; Rev. T. J. Abernethy, c  
 Sun 8, 9, 11; Tues 7:20; Wed & HD 10

## MICHIGAN

**UNIVERSITY OF MICHIGAN** Ann Arbor  
**ST. ANDREW'S** 306 N. Division  
 Rev. Lester L. Dobyns, chap.  
 Rev. Robert H. Hauert, assoc.  
 Sun 8, 9, 11, 7; Tues 10:15; Wed 7; Fri 12:10

## MINNESOTA

**CARLETON and ST. OLAF COLLEGES** Northfield  
**ALL SAINTS'**  
 Rev. Donald C. Field, r and chap.  
 8 HC, 11 MP (ex 1st & 3d) HC

## NEW JERSEY

**PRINCETON UNIVERSITY** Princeton  
**EPISCOPAL CHURCH** at Princeton University  
 53 University Place  
 Rev. Rowland Cox, chap.  
 Univ. Chapel: Sun 9; HC Tues, Wed, Thurs 8

**RUTGERS-COLLEGE OF SOUTH JERSEY**  
**ST. PAUL'S** 422 Market St., Camden  
 Rev. Jos. T. Hammond, chap.

**RUTGERS UNIVERSITY** New Brunswick  
**THE CANTERBURY HOUSE** 5 Mine St.  
 Rev. Clarence A. Lambelet, Episcopal chap.

**TRENTON STATE COLLEGE**  
**RIDER COLLEGE**  
**TRENTON JUNIOR COLLEGE** Trenton  
**TRINITY CATHEDRAL** W. State St. & Overbrook Ave.  
 Very Rev. Lloyd G. Chatten, dean & chap. to Episcopal Students  
 Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; Wed. 10; HD 6:30 & 7:30

## NEW YORK

**BARD COLLEGE** Annandale-on-Hudson  
**BARD COLLEGE CHAPEL**  
 Rev. Frederick Q. Shafer, chap. & prof. of rel  
 Sun 11. Sung Eu; Wed 7:30 HC, 6:30 EP

**COLUMBIA-BARNARD** New York, N. Y.  
**ST. PAUL'S CHAPEL** on campus  
 Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of the University; Rev. John D. Cannon, Adviser to Episcopal students  
 Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri

**CORNELL MEDICAL SCHOOL**  
**ROCKEFELLER INSTITUTE**  
**NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH** (Studio Club; East End Hotel)  
**EPIPHANY** York & 74th, New York City  
 Rev. Hugh McCandless, r; Rev. D. B. Wayne, chap.  
 Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser; Rev. J. C. Danforth  
 Sun 8, 9:30, 11, 7; Wed 7:20; Thurs 11

**CORTLAND COLLEGE (NYSUCC)** Cortland  
**GRACE** 13 Court St.  
 Rev. Robert H. Larkin, r and chap.  
 Sun 7:45, 9:15, 11:00

**SYRACUSE UNIVERSITY** Syracuse  
**EPISCOPAL CHURCH** at SYRACUSE UNIVERSITY  
 711 Comstock Ave.  
 Rev. Robert C. Avers, chap.  
 Sun Eucharist 9:30 on Campus; Wed 5:05

**UNION UNIVERSITY COLLEGES** at Albany  
 Rev. Canon E. T. H. Williams, chap. (full time)  
 Sun Eu in Med. Center Chapel 7:30; Cafeteria conversations daily — Law, Med., Pharm.

**VASSAR COLLEGE** Poughkeepsie  
**CHRIST CHURCH** 105 Academy St.  
 Rev. R. Rhys Williams, r and chap.  
 8 HC, 10 MP & HC

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
**EPISCOPAL UNIVERSITY CENTER**  
 Rev. W. Robert Mill, chap.  
 Sun 9:30 HC; Wed 7:10, 5:30 (HC)

Continued on next page

# CHURCH SERVICES NEAR COLLEGES

*Continued from previous page*

## OHIO

**CASE INSTITUTE OF TECHNOLOGY and  
WESTERN RESERVE UNIVERSITY** Cleveland

Rev. George Lee, chap.  
Offices: Student Christian Union, 11205 Euclid  
Ave., Chaplain's House, 1645 E. 115th St.

**KENYON COLLEGE** Gambier

**HOLY SPIRIT**  
Rev. Richard F. Hettlinger, chap.  
Rev. John F. Porter, r

**WITTENBERG UNIVERSITY** Springfield  
**ANTIOCH COLLEGE** Yellow Springs

**CHRIST CHURCH** 409 E. High, Springfield,  
Rev. George A. Marshall, r  
Sun 8, 10; HD 7

## PENNSYLVANIA

**HAVERFORD COLLEGE** Haverford

**ST. MARY'S** 36 Ardmore Ave., Ardmore  
Sun 8, 9:30, 11

## RHODE ISLAND

**BROWN UNIVERSITY, PEMBROKE COL-  
LEGE, RHODE ISLAND SCHOOL OF DESIGN,  
BRYANT COLLEGE** Providence

**EPISCOPAL COLLEGE CHURCH** 114 George St.  
Rev. Canon John Crocker, Jr., chap.; Miss Judith A.  
Speyer, assoc.  
Sun 11:15; College Eu & Ser; HC Wed 7; Thurs 7:30

**UNIVERSITY OF RHODE ISLAND** Kingston

**ST. AUGUSTINE'S CHAPEL and CANTERBURY  
HOUSE** Lower College Rd.  
Rev. Everett H. Greene, chap.

## SOUTH DAKOTA

**SOUTH DAKOTA STATE COLLEGE**

**ST. PAUL'S** 6th St. and 8th Ave., Brookings  
Sun 7:30 & 11, 5 Canterbury Club

**UNIVERSITY OF SOUTH DAKOTA**

**ST. PAUL'S** 10 Linden Ave., Vermillion  
Rev. Robert D. Crawford, chap.  
Sun 8, 11; Canterbury Club 5:30

## TEXAS

**RICE UNIVERSITY**  
**TEXAS MEDICAL CENTER** Houston

**COLLEGIATE CHAPEL OF ST. BEDE**  
**AUTRY HOUSE** 6265 So. Main  
Rev. Lane Denson, chap.  
Sun HC 10; Wed HC 7; Mon thru Fri 5:15

## VIRGINIA

**HAMPTON INSTITUTE** Hampton

**ST. CYPRIAN'S**, Kecoughtan Sq., 55 E. Tyler St.  
Rev. Walter D. Dennis, v  
Sun HC 8; MP, HC & Ser 11; Saints' Days 8

**MADISON and BRIDGEWATER**

**EMMANUEL** Harrisonburg  
Rev. Francis Bayard Rhein, r  
Sun 8, 9:30, 11; York Club 6; Canterbury 6

**MARY BALDWIN COLLEGE** Staunton

**TRINITY**  
Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

**RANDOLPH-MACON COLLEGE** Ashland

**ST. JAMES THE LESS**  
Rev. McAlister C. Marshall, r & c  
Sun 8, 10, 6; Wed 7; HD 7 & 10

## HWANGCHI

*Continued from page 17*

of discipline, and he would inspire them to deeper devotion and more zealous evangelism. Again, like the Apostles of old, the bishop would be the link between the congregations and the universal Church; he would refuse to allow them to be introspective and would mold the several house-churches into a diocesan family. The bishop would help the people to overcome their sense of loneliness, which is one of the greatest personal burdens of those who live in the new industrial area. It would be within the Anglican tradition for the bishop to allow himself to be the father in God not to Anglicans only, not to Christians only, but to all God's children.

These considerations of what the structure of the Church might be in the future lead back to the situation in Hwangchi at present. There the population, which is composed mainly of manual workers from many parts of north and south Korea, has not yet become a community. The majority of the people, and especially the women, are very lonely and they long for fellowship. The living conditions are extremely crude and in their hearts the people long for culture; materialism beckons to them on every side but in their hearts they long for the things of the spirit. The bishop has seen in this situation the need for a center where the population may find its fellowship, its culture, and its soul. Although he has resisted the idea of erecting an Anglican church, which could so easily stand in isolation from the rest of the community and in competition with the other churches, he has come to see the need for the erection, by the people themselves, of a community center.

The governor of the province, the county chief, the chief of the district, the village heads, and many of the leading Christians and other citizens have come

to share this view with us. We are now on the eve of building together, in a place of great natural beauty, a community center. This center will aim at serving the whole community: We plan to have a crèche for little babies while their mothers work, a clinic for women and children and possibly for sufferers from TB; there will be football pitches and a swimming pool. The main building will contain a concert hall, a library, offices for 4H clubs, for counseling and for coördination of relief work. We also plan a hostel or dormitory for unmarried teachers and graduate mine workers, with a room or two for a youth hostel. There is also a project for a restaurant where poor people can get cheap hot meals and hot baths.

In our completed picture we see the community center dominated by a beautiful church built to the honor and glory of God by the entire Christian population. We have the vision of a Korean royal pavillion, octagonal in shape, the perimeter divided into separate sanctuaries: One sanctuary would be furnished by the Anglicans, another to suit Presbyterian tastes; the Roman Catholics when using it for public worship would furnish their own and the Methodists theirs. The different Churches would take over the whole building when they needed it and conduct their services according to their different traditions facing their own sanctuary.

If the structure of the congregations in Hwangchi did develop after the pattern of house-churches, presided over by their own bishop, then it would be to this church at the community center that he would call the whole diocese for special occasions. Here he would preside over the great family Eucharist, he would guide their deliberations, and he would instruct them in the faith. It would not be a parish church in any sense but the bishop would use it as his cathedral.



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Coal miners at work: A longing for fellowship.

advertising in **The Living Church** gets results.

## Appointments Accepted

The Rev. K. Wayne Wilson, formerly curate at Christ Church, Babylon, L. I., N. Y., will on September 1 become the first vicar of Long Island's new mission, St. Patrick's, Deer Park. Address: 305 Carll's Path, Deer Park.

The Rev. James R. Younger, formerly assistant at the Church of the Good Shepherd, Memphis, Tenn., is now assistant at St. Peter's Church, Columbia, Tenn.

## Armed Forces

Chaplain (Lieut. Comdr.) Calvin J. Croston, formerly addressed in Beaufort, S. C., and in Laurel Bay, S. C., may temporarily be addressed c/o St. Paul's Chapel, USNCT, Bainbridge, Md.

Chaplain (Capt.) James W. Emerson, formerly addressed at Fort Hood, Texas, may now be addressed at HQ 24th Div. Arty., APO 29, New York City.

Chaplain (Lieut. Col.) Russell O. Kirsch, formerly addressed at Fort Bliss, Texas, and at APO 326, New York City, may now be addressed at St. Cornelius' Chapel, Fort Jay, New York 4, N. Y.

## Religious Orders

Sister Esthar, C.T., who was for many years in charge of the Convent of the Transfiguration, Ponce, P. R., has been elected Mother Superior of the Community of the Transfiguration in Glendale, Ohio.

The Rev. John S. Baldwin, OHC, formerly addressed at the Order of the Holy Cross, West Park, N. Y., is now at St. Andrew's School, St. Andrews, Tenn.

## Marriages

Miss Anne Morton Caldwell and the Rev. William Greer Daniels, assistant at St. Stephen's Church, Oak Ridge, Tenn., were married on July 13.

## Births

The Rev. William G. Burrill and Mrs. Burrill, of St. Martin's Church, Davis, Calif., announce the birth of their second child and first daughter, Anne Elizabeth, on August 1.

The Rev. James S. Petty and Mrs. Petty, of the Falls Church, Falls Church, Va., announce the birth of their second child, Eric Michael, on July 29.

The Rev. C. I. Vermilye, Jr. and Mrs. Vermilye, of St. Anne's Church, Tifton, Ga., announce the birth of their fifth child and second son, Stephen Enoch, on July 30.

## Masters' Degrees

The Rev. James Arthur Patrick received the degree of Master of Sacred Theology from the University of the South recently. He is traveling in Europe this summer and will teach this fall at Trinity College, Toronto.

## Changes of Address

The Rev. Carington R. Cariss, curate at Christ Church, Bloomfield and Glen Ridge, N. J., has had a change of residence in Bloomfield from Berkeley Ave. to 10006-B Troy Towers, 40 Conger St. His mailing address continues to be 74 Park Ave., Glen Ridge.

The Rev. Nicholas M. Feringa, who retired in June of 1962 as headmaster of the Cathedral School of St. Paul, Garden City, L. I., N. Y., may now be addressed at 951 Narcissus Ave., Clearwater Beach, Fla., 33515. He spent some time in traveling since retiring.

The Rev. George Hampshire, who was recently ordained deacon, may now be addressed: Longview Episcopal Congregation, 2411 Glascock St., Raleigh 10, N. C. Before spending this last school year as a special student at VTS, he was a minister of the Evangelical and Reformed Church (United Church of Christ).

The Rev. Charles J. Harriman, retired priest of the diocese of Pennsylvania, formerly addressed at River House, Hagy's Mill Rd., Philadelphia, may now be addressed at 150 W. Evergreen Ave., J-1, Philadelphia, Pa., 19118.

The Rev. Dr. Frank H. Lash, retired U.S. Navy

chaplain, formerly addressed in Monrovia, Calif., may now be addressed at Apt. 9, 3175 Cauby St., San Diego, Calif., 92110.

The Rev. Dr. John C. W. Linsley, associate director of the National Council's Overseas Department, has changed his residence from Mountainside, N. J., to Cranford Towers, 18 Springfield Ave., Cranford, N. J.

The Rev. John A. Todd, retired priest of the diocese of Northwest Texas, formerly addressed in Nashville, Tenn., may now be addressed at Box 573, Harrison, Ark., 72601.

## Other Changes

The Rev. Albert E. Pons, who has been away, with his family, for a year's study at Canterbury, England, has returned to St. Michael's Parish, Fort Worth, Texas.

## DEATHS

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

The Rev. Prentice Andrew Pugh, 82, rector emeritus of the Church of the Advent, Nashville, Tenn., died in Nashville, July 19th, as he was preparing to undergo surgery.

Fr. Pugh was a native of Uniontown, Ky. In 1905 he received the B.A. and B.D. degrees from the University of the South, and in 1906 was ordained to the priesthood. The University of the South awarded him the D.D. degree in 1932. Dr. Pugh served as rector of Holy Trinity, Memphis, from 1905 to 1916, and then served Church of the Advent as rector until 1955 when he retired.

In the diocese of Tennessee, he served on the standing committee and the board of examining chaplains and was a deputy to six General Conventions. He was a member of the bishop and council and dean of the convocation of Nashville. He also served as chairman of the committee on the state of the Church, trustee of the University of the South, deputy to provincial synods, and served the departments of mission, Christian social relations, and publicity. He was grand prelate of the Knights Templar, and knight commander of the court of honor of the Scottish Rite.

Fr. Pugh is survived by a sister, Mrs. Thomas C. Baskette, three nieces, and three nephews.

Arthur Philip Green, senior warden of St. Mark's Church, West Orange, N. J., died July 31st at the age of 86.

Born in Astoria, L. I., he lived in West Orange for 55 years. He was graduated from Trinity School, and St. John's College, Richmond, England.



He was past president of the Church Club of the diocese of Newark, a former delegate to the Synod of the Second Province, a deputy to the General Convention in Cincinnati, Ohio, a member of the Confraternity of the Christian Life of the Order of the Holy Cross, and St. George's Society, New York, N. Y.

He leaves his wife, Mrs. Lydia Yeager Green.

Lilian W. Warner, 86, widow of the Rev. Dr. W. Arthur Warner, died in Philadelphia, Pa., on July 18th.

Mrs. Warner was a member of the Church of the Holy Trinity in Philadelphia. The late Dr. Warner was secretary of the diocese and a former professor and secretary of the board of the Philadelphia Divinity School.

She is survived by her daughter, Margaret W. Warner of Philadelphia.

## FOR SALE

**ALTAR BRASSES** to Your Order. Dossal Rods (ornamental brass or iron), Crosses, Crucifixes, Candelsticks, Candleabra, Sanctuary Lamps. Inquiries welcomed. David McClintonck, 5124 Germantown Ave., Philadelphia, Pa.

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## PIPE ORGANS

**PIPE ORGAN SERVICE**, tuning, rebuilding, maintenance. H. A. Howell Pipe Organs, Box 404, Dixon, Ill.

## POSITIONS OFFERED

**KINDERGARTEN TEACHER**, Day Nursery Head, and staff for program to open October 1, New York City parish. Full experience first letter. Reply Box M-971.\*

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**WOMEN TEACHERS** for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

## SCHOLARSHIP

**LARGE PARTIAL SCHOLARSHIP** available for organist and accompanist for Glee Club. Contact the Rev. J. Philip Nordeck, St. Peter's School, Peekskill, N. Y.

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis., 53202.

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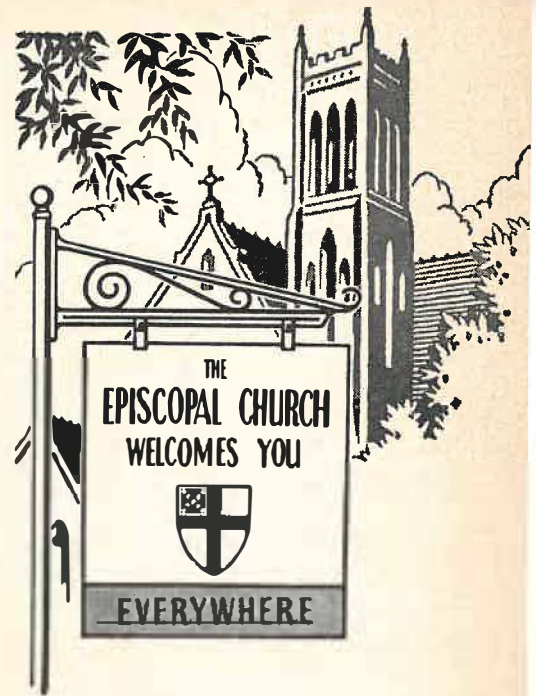
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**THE LIVING CHURCH**

# CHURCH DIRECTORY



## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15; MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30;  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30;  
Fri & Sat 9; C Sat 4:30-6

## SANTA MONICA, CALIF.

**ST. AUGUSTINE-BY-THE-SEA**  
1227 4th St. near Wilshire Blvd.  
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

## WASHINGTON, D. C.

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:30, MP & Ser 11, French  
Service 4, EP & Ser 7:30; Daily services at 12:10.  
Church open from 7 to 7.

## ST. PAUL'S

2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

## ST. THOMAS'

18th & Church Streets, N.W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpan Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D.  
Anderson; Rev. Lisle B. Caldwell  
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11, 7; B 8; Daily 7:30;  
C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## BALTIMORE, MD. (Cont'd.)

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung  
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-  
8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, Low Mass & Ser; Daily  
7 ex Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

## ST. LOUIS, MO.

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

## ELKO, NEV.

**ST. PAUL'S** 8th & Sage (on Rt. 40)  
Sun HC 7:15 & 9

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## WELLS, NEV.

**ST. BARNABAS & ST. LUKE'S** (on Rt. 40)  
Sun HC 11:15

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

## TRENTON, N. J.

**TRINITY CATHEDRAL** West State & Overbrook  
Sun 7:30, 8, 9:30, 11; Wed 7:30 & 10 (Healing  
Service); HD 7:30

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, Weekdays HC Tues 12:10; Wed &  
Saints' Days 8; Thurs 12:10; EP Daily 5:45. Church  
open daily for prayer.

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. A. MacKillop, c  
Sun HC 8, Cho Eu 11; Weekdays HC Wed 7:30,  
Thurs 10; HD 7:30 & 10

## ST. MARY THE VIRGIN

139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;  
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,  
Sat 2-3, 4-5, 7:30-8:30

## RESURRECTION

115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed &  
Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

## TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

## ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30.

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-  
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

## 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

## NEW YORK, N. Y. (Cont'd.)

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
Mass; EP daily 5

## ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c  
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;  
Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP  
8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;  
C Sat 4-5, 6:30-7:30 & by appt

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed  
9:30, Fri 6, C by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP  
5:30; C Sat 4:30-5:30, 7-8

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,  
Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## MEXICO CITY, MEXICO

**CHRIST CHURCH** Articulo 123, No. 134  
(in downtown Mexico City)  
Rev. Thomas D. Bond, associate r & p-in-c  
Sun 8 HC & Meditation, 9:30 Family Service & Ch S,  
11:15 MP or HC & Ser; Thurs 11 HC

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
Jack C. White; Rev. Frederick McDonald canons  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## GENEVA, SWITZERLAND

**The American Church, (Emmanuel Episcopal)**  
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)  
Rev. Perry R. Williams  
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; AC, Ante-  
Communion; appt, appointment; B, Benediction;  
C, Confessions; Cho, Choral; Ch S, Church  
School; c, curate; d, deacon; d. r. e., director  
of religious education; EP, Evening Prayer; Eu,  
Eucharist; Ev, Evensong; ex, except; 1S, first  
Sunday; HC, Holy Communion; HD, Holy Days;  
HH, Holy Hour; Instr, Instructions; Int, Inter-  
cessions; LOH, Laying On of Hands; Lit, Litany;  
Mat, Matins; MP, Morning Prayer; P, Penance;  
r, rector; r-em, rector-emeritus; Ser, Sermon;  
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;  
YPF, Young People's Fellowship.