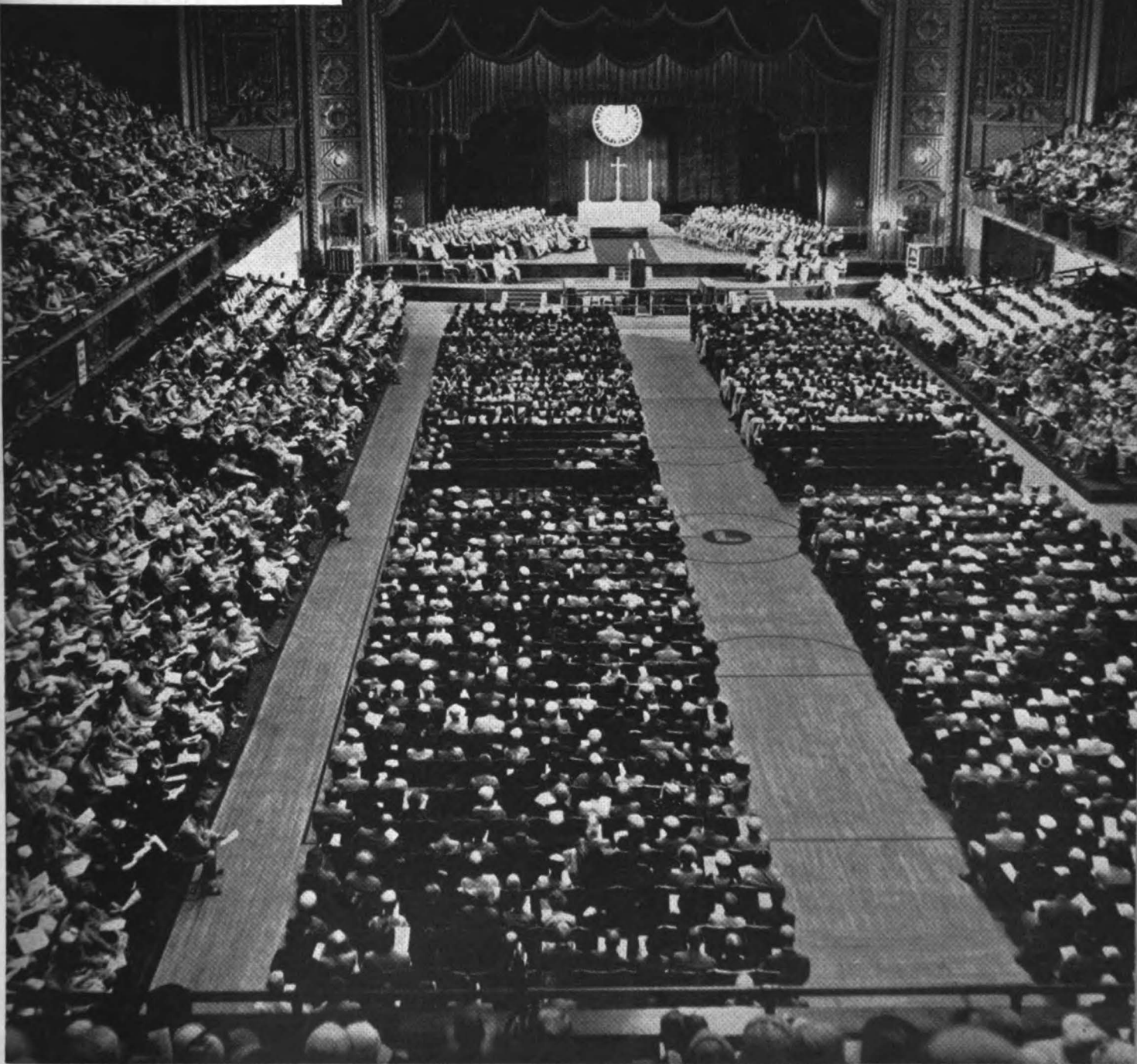


# The Living Church

August 22, 1954

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OPENING SESSION, Anglican Congress [p. 8].

Don Berg

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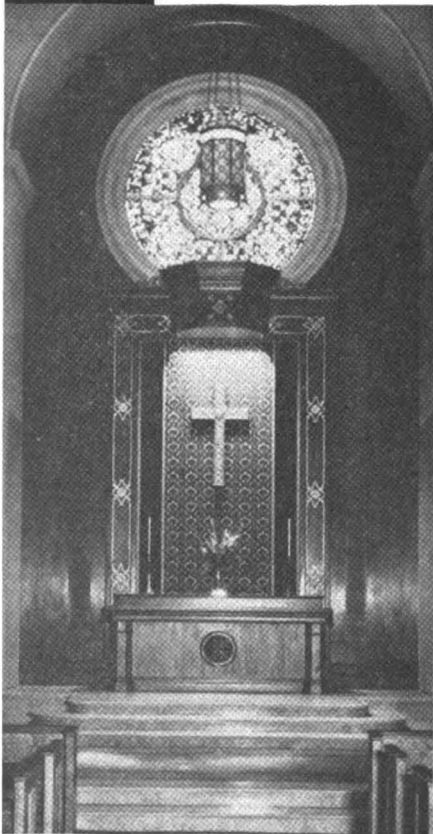
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YOUR columnist was loudly expounding his favorite thesis of journalistic responsibility to some friends of the press, explaining that it was just the opposite of what the Archbishop of Canterbury had said it was, when a cheery voice behind him said, "Now, just what was wrong with my speech?" So that was how I got to meet the Archbishop of Canterbury.

HIS GRACE was graciousness itself in permitting a young and foolish editor to attempt to exchange views with him on journalistic ethics. My point was that the newsman is the servant, not the schoolmaster, of the readers. He is charged with the responsibility to find out everything he thinks the readers want to know rather than to tell them what he (the newsman) wants people to know. The latter role is that of the public relations man or the propagandist.

THE NEWSMAN'S curiosity, however, is subject to boundaries. It was some of these boundaries that the Archbishop had been at pains to delineate in his informal remarks at a press luncheon in Minneapolis. Too much prying into people's private lives, too much emphasis on sex, explosive political questions such as whether the atomic bomb would be used by the U.S. in the event of world war—such things as these constitute irresponsible journalism, and it was good for us reporters and editors to be reminded of the fact.

PANDERING to immorality and invading the right of privacy are improper activities for servants just as much as for schoolmasters, and it must be conceded that the conscientious reporter has to set boundaries to his newsgathering besides the one boundary of reader interest. Nevertheless, the ethical foundation of his profession is that his service is not given to the people he is writing about but to the people who read his writings.

THOSE who have the cure of souls naturally feel that this all-important work deserves the cooperation of the press, and of course it does. At the Anglican Congress, this cooperation is being given generously by some 30 reporters for secular news media, including four great news agencies that serve hundreds of papers (AP, UP, INS, and Reuters). At a gathering of this kind it is unlikely that an issue would come up between the service of those being written about and the service of the reader, but if it did (if, for example, controversy raged hotly), the reporter's duty would be to tell what happened, not to cover up for appearances' sake.

I AM sure that the Archbishop, who is seasoned in the problems of the press,

appreciates all this; but there are bishops whose zeal for souls leads them to imperil the souls of journalists by asking them to suppress unfavorable news concerning the Church!

IN HIS SPEECH, His Grace commented on the disservice given to both the speaker and the reader by lifting an isolated quotation out of context and presenting it as if it were the thesis of the address. He also commented on the severe limitations imposed on speakers by demanding complete texts in advance of delivery. There was a time, he said, when reporters knew shorthand and could give a precis of a speaker's remarks from their own notes. L.C. readers, blessed with the "live debates" captured by our associate editor, Elizabeth McCracken, know that the time is not quite past.

THE ARCHBISHOP'S skill in extricating your columnist from an embarrassing situation by a direct and simple discussion of the merits of the subject (in which he won his main point without difficulty), is one small example of his gift of leadership. In the debates on the documents submitted for discussion at the plenary sessions, he has repeatedly shown the ability to draw together conflicting points of view to arrive at a sound and practical conclusion.

OUR OWN Presiding Bishop, serving as presiding officer, is no whit behind the Primate of All England in keeping matters moving forward not only expeditiously but happily. Warmth, good humor, quick wit, and an encyclopedic knowledge of the Church and its problems are characteristic of both men.

THE ANGLICAN Congress is dealing with great problems and difficult ones, and to some extent with divisive ones. But the spirit in which it approaches



them is, like that of its leaders, warm, good humored, and perhaps even witty in the important sense of avoiding pomposity, complacency, or portentousness. What the Congress is deciding, and what we think about it, will be recorded on other pages. Here, I can only use the old postcard slogan, "Having wonderful time—wish you were here."  
PETER DAY



# The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late, important news, however, received in this office up to the Friday morning nine days before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

## Departments

BOOKS . . . . .	4	EDITORIAL . . . . .	16
CONGRESS . . . . .	6	LETTERS . . . . .	4
CHANGES . . . . .	23	SORTS . . . . .	2
DEATHS . . . . .	21	U. S. A. . . . .	18

## Things to Come

AUGUST						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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

### August

- 22. 10th Sunday after Trinity.
- 24. St. Bartholomew.
- 25. Secondary Christian Teachers Meeting, Seabury House, Greenwich, Conn., to 28th.
- 29. 11th Sunday after Trinity.

### September

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

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

The Rev. FRANCIS C. LIGHTBOURN, Editor

### Preservation

EVERY visitor to Bermuda — and there are thousands each year from the USA — visits old St. Peter's Church, in the town of St. George's, as did Queen Elizabeth II and the Duke of Edinburgh on their recent world tour [L. C., August 15th].

The spring, 1954, number of the *Bermuda Historical Quarterly* is given over to St. Peter's Church — reputedly the oldest Anglican Church building in constant use in the Western hemisphere — which a couple of years ago underwent a thorough restoration, probably the first carried through "with any idea of preserving features which have become old-fashioned" (Bermuda Book Stores, Hamilton, Bermuda. Annual subscription 25/-; single copies 5/-).

The chapters treat of the history of the parish — which dates from 1609 — the structural problems involved in the 1952 restoration, parish treasures (including the 1625 chalice, still in regular use), and former rectors including this Bermuda-born editor's cousin, great uncle, and great-great-great-grandfather — last mentioned of whom, the Rev. Alexander Richardson, served (except for a five-year interval) from 1755-1805.

From the stories that have been told about him, "Parson Richardson" must have been "undeniably a character." But he seems also to have had a true pastoral instinct, in connection with which the entries in his diary are not irrelevant:

"1780. Buried this year 5 Negroes: Christians, not reckoned with the whites: but will be hereafter. . . ."

"1785. Baptized this year in different parishes 47 Negroes. Note: The other ministers would not baptize them."

The booklet is illustrated with a number of excellent halftones.

### In Brief

ENCYCLOPEDIA OF GAMES. By Doris Anderson. Zondervan. Pp. 251. \$2.95.

Lots and lots and lots of games — 686, to be exact, "carefully screened for good taste, since the purpose of this volume is to be a supply source for Christians — people with discernment coupled with a zest for full enjoyable living."

### Books Received

YOUR DATING DAYS. Looking Forward to a Happy Marriage. By Paul H. Landis. McGraw-Hill. Pp. 165. \$2.50.

REPORT ON AFRICA. By Oden Meeker. Scribners. Pp. 410. \$5.

## LETTERS

### Anglican Virility

To sound Churchmen everywhere the virility of the Anglican Communion was demonstrated at the recent Catholic Congress at Chicago. Here we saw a militant for basic Church principles which will bring forth a leadership for the defense of our Apostolic heritage. All who heard or have read the powerful address of the Bishop of Chicago will have no doubt as to the direction of this leadership.

CLIFFORD L. TERRY, President,  
The Catholic Club of Chicago, Inc.  
Evanston, Ill.

### Triennial Meeting

I was disturbed to note in the July 25th issue of *THE LIVING CHURCH* the statement concerning the resolution of the 1952 Triennial about the place of meeting for the Triennial in 1955.

The resolution did not say, "it would be impossible" for us to hold the Triennial in a segregated city. We petitioned "the two houses of the Convention to make sure that any city selected for the meeting of the General Convention be one where all delegates may have unrestricted use of hotels and restaurants."

Although this petition was forwarded to General Convention, Houston was decided upon as the Convention city. In accordance with our by-laws, the Triennial meeting would have been held in Houston, if General Convention had met there.

(Mrs.) ARTHUR M. SHERMAN  
Executive Secretary,  
Woman's Auxiliary.

New York, N. Y.

### Honolulu

In spite of the commendation of two or three of our bishops, I think that the rank and file of our people (and many bishops and priests) consider the appointment of Honolulu for the next General Convention a very bad thing. However, it may turn out to be a blessing in disguise to send only one clerical and one lay delegate. It has long been felt that General Convention has become unwieldy.

(Rev.) CHARLES E. HILL,  
Editor, the *Anglican*.

Williamstown, Mass.

The courage and wisdom shown by Bishop Sherrill in accepting Bishop Kennedy's invitation to hold General Convention in Honolulu is commendable.

As a lay missionary serving our Church in the foreign field I cannot but tell you how much it has warmed our hearts to know that at last the living witness of our mission will be available for so many to see at firsthand. I only hope that this is not the last Convention to be held in an overseas missionary district but the first of more to come.

A firsthand view of work in the field can do more to make our fellow Churchmen mission-minded than an entire auditorium full of booths and displays.

H. F. BUDD,  
Japan Missionary.

Tokyo, Japan.



Word has just reached us here on Okinawa that the General Convention is to be held in Honolulu next year. . . . I think a wise choice for two reasons. One, our Negro brethren, both clerical and lay, will not find themselves in a setting where they are at times segregated from the other members of the Convention. It seems to me that at this particular time this is terribly important.

I dare say that the most frequent question put to missionaries in the Orient, especially by skeptical university students who have been touched by Communist propaganda, is the question about the Negro problem in the United States. They will too readily see the contradiction between the Gospel we have just preached to them and the practice of that Gospel by a so-called Christian America. It is hard to answer.

But it seems to me that the Presiding Bishop is providing one answer—that of a bold and unmistakable witness. In Honolulu, where you have a true “melting pot” of the races, our people of all races will be able to meet together free from the embarrassment which is common to us all where the barrier of segregation exists.

Secondly, the decision to hold General Convention in Honolulu will, I believe, bring a greater understanding of the work of the Church beyond our continental boundaries. Certainly, for the Church in the entire Pacific area, it will be a source of inspiration and hope, both in the months to come and in the years that follow.

(Rev.) WILLIAM C. HEFFNER,  
Head, Okinawa Mission.

Naha, Okinawa.

### In the Mud

Surrounded as the soldier is by filth and corruption at every level—in his squad tent, platoon, company, regiment, division and army—so that straight thinking, clean speech, and pure living are very much out of the ordinary and considered unusual, rather than normal, what wonder is it that the half-convinced young Churchman in the Armed Forces feels only loosely bound to his Christian promises? . . .

Picture the terrific pressure under which a young Christian must live when he is likely to be one of only two or three in an entire company of officers and enlisted men who even tries to revere the Holy Name of God; and who, married or not, even tries to keep from giving in to every aroused animal desire.

Picture the disillusionment and bewilderment of this same young soldier when his best friends and buddies, often along with his leaders, are actually able to convince him that being a “Christer” does not pay, that Christianity has had its day. It is hard for a man to keep clean when he eats and sleeps in the mud!

This problem, I know, is as old as sin itself, but that’s no excuse for putting up with it like some black-sheep relative. . . .

What follows here is in a way another subject, but I would like to share thoughts, as a chaplain, on an issue which has received more and more attention these days in our Church press—namely, the nature of the Episcopal Church. . . .

One illustration. During my six months

here in Korea as Episcopal chaplain for an infantry division, it is striking to note that, of the 200 or so members of our six Episcopal congregations in and near this division area, more than three fourths of those who practice their religion do so as convinced members of the Catholic Church, rather than as Protestants.

Men who seldom or never attend Episcopal services—and I have personally visited many of them down in their company areas—are most often the men who have been brought up in Protestant Morning Prayer parishes and have convictions that it doesn’t really make any difference, as long as they attend some Protestant service. And most of these didn’t even receive our Lord’s assurance of pardon and new life in Holy Communion in remembrance of His mighty Resurrection on Easter morning. . . .

This, I pray, is an impartial observation, a situation as I see it rather than ammunition for any partisan argument. But I cannot believe this is the kind of one Church we all are praying for. Catholic and Protestant? No. Catholic or Protestant!

Let us pray for the Church of convinced members who have made up their minds, being of one mind, united in one holy bond of truth and peace, of faith and charity. . . .

(Capt.) JACK H. STIPE,  
Chaplain, U.S.A.

c/o P.M., San Francisco, Calif.

### Implementation, Completion

The comment in a letter of THE LIVING CHURCH of May 2d by the Rev. Clarence D. Oberlin, a Congregational minister, on the Rev. Howard J. Rudisill’s coming from the Congregational ministry into the ministry of the Episcopal Church and finding his place and happiness there, moves me to add my testimony.

A son and grandson of Congregational ministers, after seven years myself in that ministry, I was ordained in the Episcopal Church. I never regarded that as a repudiation of my previous ministry, but instead as its implementation and completion.

I came to see that it possesses this character by reason of its belief—and its practice in keeping with the belief—that the Church is the actual defined and visible Body of Christ, “of which Jesus Christ is the head, and all baptized people are the members” [P. B., p. 290].

As the actual Body of Jesus Christ, its special spiritual functions, necessary to the full life of its members, are the special, carefully defined, covenanted activities of Jesus Christ Himself through His Body. Those functions are the sacraments of the Church. This is the teaching both of St. Paul and St. John.

I believe that the Christian religion in its wholeness, in its expression of the full-rounded truth of God, and so in its most complete ministry to human souls, is to be found only where its sacramental character is believed in and lived by.

Like Fr. Rudisill, I too, found my place; and my happiness has increased through the years. . . .

(Rev.) LAIRD W. SNELL, Retired.  
Silver Spring, Md.

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*The vocation, the worship, the message, and the work of Churchpeople — these were the four weighty subjects of major concern at the second international Anglican Congress. All four were considered in the light of the Congress theme: "The Call of God and the Mission of the Anglican Communion."*

*This week THE LIVING CHURCH reports Congress thought and talk on vocation [see also, L. C., August 15th], worship, and message. Reporting on General Sessions was done by associate editor, Elizabeth McCracken.*

## VOCATION

### Middle Road

Congress met in general session on Friday morning, August 6th, for the discussion of Topic I, "Our Vocation."

Addresses on Topic I had been presented the day before, and the Congress divided into 20 discussion groups for consideration in detail of the points brought out by the speakers. The discussion groups met with the Congress' Editorial Committee and drew up the report which was discussed by the general session Friday morning. This procedure was to follow presentation of each topic.

Bishop Bayne of Olympia was chairman of the Friday morning session and Bishop Dun of Washington was moderator. Major discussion revolved around the different kinds of Churchmanship, the meaning of Catholicity, and the term, "middle of the road" as referred to Anglicans.

Canon H. G. G. Herklots of England, chairman of Group 3, opened discussion by speaking of the serious threat to Anglicanism presented by the weakness of small parishes, far from other parishes, saying:

"That which we have experienced in our group discussions may help not only the diocese or province but more widely. We who come from large, well-supported parishes have had no appreciation, or small appreciation, of the difficulty created by questions of Churchmanship."

The Rev. Theodore O. Wedel said:

"Many of our people would profit by being made acquainted with differences of



Rev. Fred W. Putnam

A scene familiar to Churchpeople at the Anglican Congress was conversation between the Archbishop of Canterbury and Bishop Sherrill. Presiding Bishop of the American Episcopal Church, Bishop Sherrill was the presiding officer of the Congress. Dr. Fisher, Archbishop of Canterbury, Primate of All England, and highest ranking bishop in the Anglican Communion, sat next to Bishop Sherrill at Congress sessions, held in Minneapolis' Hennepin Avenue Methodist Church.

Churchmanship. We lose members as they go from one part of the country to another. They leave that with which they are familiar and love, and find what is strange to them."

The Rev. Kenneth Henderson of Australia, speaking next, told a story:

"A man was invited to have a glass of beer in Switzerland. He said that he was a teetotaler, and did not drink even beer. Whereupon the reply was made: 'We don't regard Swiss beer as beer.' That is the typical Anglican position on Churchmanship. We must show lovableness. Members of each party in the Church should try, in imagination, to join with members of other parties."

Bishop Moody of Lexington called direct attention to the report, saying:

"I should like to have attention given to paragraph 3 on page 1 of the report [dealing with different types of Church-

manship]. I would say that 'comprehensiveness' is the same as variety in unity. Also, I should like the word 'continuity' inserted in that sentence."

The Rev. Francis H. Craighill of Williamsburg, Virginia, speaking next said:

"We do not in the United States raise enough children to fill our Churches, and we do not have enough ministers to man our churches. We gain members, lay and clerical, from other Communion. One of the chief vocations of Anglicans is our mission to people who find their own traditions lacking in what we can supply."

The Bishop of Derby said:

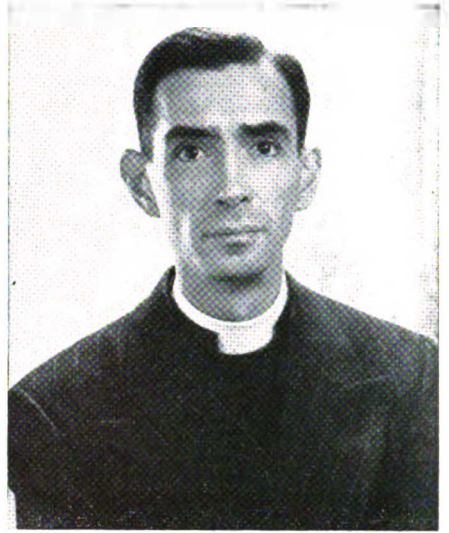
"The meaning of Catholicity should be incorporated in the report. Catholicity has three elements: (1) it is Catholic, (2) it is Evangelical, (3) it is free."

Like other suggestions, this one was

**TUNING IN:** ¶The word **vocation** means "calling" (Lat., *vocare*, to call), and to speak of the work of an individual or group as a "vocation" is to recognize that the group or individual has been called by God for a specific task — to see its

work in the light of God's eternal purpose. This at once raises our lives here and now to a higher level of significance and at the same time subordinates them to something far bigger — to the Kingdom of God itself.





DR. SHEPHERD  
*Authority of Scripture is limited.*

**WORSHIP**  
**The Touchstone**

"The Church's worship, as understood in Anglicanism, is scriptural in a very precise sense," said the Rev. Dr. Massey H. Shepherd, Jr., Professor of Liturgics<sup>¶</sup> in the Church Divinity School of the Pacific, in the text of his address to the Congress on "Our Anglican Understanding of Corporate Worship":

"It is not so much the fact, of which we so often make boast, that the greater portion of our Prayer Book services is directly taken from the Bible. It is certainly not due to any deliberate conformity of its forms and patterns of worship to scriptural models, excepting, of course, the essential words and actions of the Sacraments.

"Anglican worship is scriptural in the sense that the theology expressed in its formularies is in accord with Scripture, and contains only such doctrines as may be proved by the Bible. But the authority of Scripture in our Common Prayer is limited to its control over the theological content of the liturgy.

"The outward forms of our worship, on the other hand, are subject to the authority of the visible, historic Church. . . .

"Our Prayer Book worship stands in a historical succession no less than our Orders of Ministry. It is organically continuous with the Church's rites in the centuries prior to the Reformation. The primary, basic source of our liturgy is the Latin rite of the medieval English Church. . . .

"We would be very much mistaken, however, if we understood our liturgy as no more than a modification and adaptation of medieval rites. In our own times the recovery of liturgical documents and the advances in historical method have made evident a far more formal character in the worship of the New Testament Church

a 'poorer' contribution to world unity. This sentence in the report seems to sell out this group. I speak for the middle-of-the-road people — people of neither party. The middle of the road is the 'golden mean.' Please do something for us to save us from being 'poor.'"

Bishop Burton of Nassau<sup>¶</sup> spoke next, saying:

"I should like to leave out the word 'Protestant.' I hope to become more and more Catholic, more and more Evangelical, more and more Reformed; but I hope never to become more and more Protestant."

The Archbishop of Canterbury again spoke, saying with warmth:

"There is no definition of the word 'Protestant' here in the report. Unlike the Bishop of Nassau, I find myself more and more 'Protestant' — as understood in its original meaning of protest against heresy."

The Rev. Carroll Simcox of Vermont returned to the subject of the middle of the road, saying:

"There is nothing more adventurous and dangerous than to drive in the middle of the road. 'Middle road' would be a truer description of the position of those who take neither of the two usual sides of the road."

At this point, several suggestions were made about the paragraph of the report advising "an early evaluation" by an "officially appointed group" of the "position as it is developing in the Church of South India."

The Archbishop came forward again, to speak with extreme gravity, saying:

"I hope that nothing will be added to the paragraph on South India. This Congress could not study nor evaluate it. Prolonged consideration is required; hasty statements could not be helpful."

Bishop Usher-Wilson of the Upper Nile appealed for a Secretariat, saying:

"There is need for our people to understand that we are members of a great Communion. There is abysmal ignorance among us. I plead for some sort of Secretariat, however small, where there could be set up facilities to educate the people of this great fellowship to which we belong."

The Archbishop spoke again, saying:

"We have the Council of Information, which has existed since 1948. There was a good meeting of this Council just before this Congress. It has not met as often as I should like. I can control some things, but I am unable to control distances. But we are doing the best we can, and I hope that this Congress will not vote to set up a Secretariat. The Council for Information exists for that very purpose."

gics is the study of the history and development of Christian worship from its origins to the present. As such it involves the study of ancient texts in the original languages — Latin, Greek, Syriac, Coptic, etc.

referred to the Editorial Committee whose duty it was to incorporate the suggestions into the report, which was then scheduled for return to the floor of the Congress on the final day of the sessions, Friday, August 13th. This was the procedure followed on all four topics.

The Archbishop of Canterbury here came to the podium, to say with emphasis:

"Neither the Catholics nor the Evangelicals are so bound that they are not 'free.' Everyone in the Church of England is 'free' to use his reason under the guidance of the Holy Spirit."

Mrs. Eric Coombs of London (only woman to speak in General Session on vocation) said:

"I should like to substitute the word 'universal' for the word 'world.'"

The Archbishop again spoke, saying:

"I agree with Mrs. Coombs; but I should like to add the words: 'with mutual forbearance, trust, and cooperation between them.' It is a most distressing thing in Anglicanism that we tend to drive out those with whom we disagree."

Bishop Dun asked if Mrs. Coombs would accept the Archbishop's suggestion. Mrs. Coombs replied:

"I do."

The next speaker, Bishop Luxton of Huron, Canada, spoke on another point, saying:

"Some persons dislike the term, 'middle of the road,' and in the report refer to 'middle of the road Anglicans' as making



Rev. Fred W. Putnam  
MRS. COOMBS  
*"I do."*

TUNING IN: ¶The Rt. Rev. Spence Burton, SSJE, was consecrated in 1939 as Suffragan Bishop of Haiti. He resigned in 1942 to become Bishop of Nassau — a rare instance of an American bishop transferring to a British jurisdiction. ¶Liturgics

than was generally appreciated by controversialists in the 16th century. The Church inherited from Judaism many liturgical forms for the shaping of its own praise and prayer. . . .

"The celebrant at the primitive Eucharist offered the great Thanksgiving over the gifts of bread and wine according to his ability, and at such length as he desired; but he did it according to an outline of thematic structure that derived from the Jewish thanksgivings over food and drink. Our Consecration Prayer in the Holy Communion has a genetic relation with the blessings said by our Lord at the Last Supper. . . ."

Speaking of the "painstaking care" with which our liturgy was compiled, Dr. Shepherd cited, as "a significant example of Cranmer's work," the Prayer of Consecration in the Eucharist:

"The Prayer of Consecration" in the First Prayer Book is a true touchstone by which the Anglican reformation of worship may be tested. It sets forth in summary our understanding of the Christian faith and ethic as it is manifested in the Church's central act of corporate worship. The way of Atonement is set free of the legalistic and quasi-magical obstacles placed about it by medieval speculation and practice; and it becomes once again the dynamic process of life incorporate in Christ as it is proclaimed in the New Testament. . . ."

Dr. Shepherd discussed the two basic types of liturgy found in the dozen or so Books of Common Prayer in use in the Anglican Communion today. Basic difference between the two types is in the position of the Prayer of Oblation, as it is sometimes called—the last paragraph of the Prayer of Consecration, the one beginning "And we earnestly desire Thy fatherly goodness" in the American Prayer Book, (p. 81).<sup>\*</sup> In the first English Prayer Book, as Dr. Shepherd pointed out, "this prayer formed part of the Prayer of Consecration and therefore preceded the act of Communion. But in the Second Prayer Book, the act of Communion was placed immediately after the Words of Institution, and the Prayer of Oblation was shifted to a position after Communion"—which, indeed, it still occupies in the present Prayer Book of the English Church (that of 1662). The American Church has put it back to its earlier place. Thus the English and American Eucharistic liturgies are representative of "the two basic types" found today in Anglicanism.

Dr. Shepherd concluded by discussing at some length the Eucharistic sacrifice and pointing to a possible solution of the

<sup>\*</sup> Not to be confused with the paragraph entitled *The Oblation* on p. 80. It is clear from the context of the full address that what Dr. Shepherd is talking about is the last paragraph of our present Consecration Prayer.

problems involved based upon the theology of the Rev. A. G. Hebert, SSM:

"When we fully recover again, as our generation is beginning to do, the eschatological sense of Christian living, we shall the more easily resolve this problem of sacrifice. If there is any defect in our Prayer Book, it is the lack of strong emphasis upon the 'here and now' experience of eternal life, that in the sacraments we do literally taste 'the good word of God, and the powers of the age to come.' Being initiated into Christ, we are no longer dead, but alive; no longer are we offerers of dead works, but of service to the living God. We have been translated out of the realm of darkness into the kingdom of light. It is because we are redeemed that we make bold to offer. And when we offer, in penitence and in faith, the living, risen Lord comes to offer with His own, to take us up into His offering eternally in the heavenly places."

### Castle or Ship?

The unwillingness of people today to submit to authority was called to the attention of the Anglican Congress by the Rt. Rev. David Colin Dunlop, Dean of Lincoln. Delivering one of two major addresses on Topic II, "Our Worship," the Dean said:

"Compliance with a command when compliance is seen to be prudent has taken the place of obedience because obedience

to the almighty Father, in Christ, through the Holy Spirit."

Going on to speak of public worship:

"The order of public worship is to be a type and a foretaste of the final establishment of God's order. All the relationships are right in public worship. God is there and in His presence man is prostrate in creaturely adoration. Man is there, not isolated in that separate individuality toward which his pride is ever goading him, but as a member of the family of God."

Of a fixed form of worship as contrasted with various free uses he said:

"It has seemed to us, the Anglican Communion, that the use of a fixed liturgy with very little place for local deviations is the best way. We most effectively proclaim the true basis of the divine order when we accept as the material and vehicle of worship words and actions which are put before us by lawful authority. Another reason for fixed forms is this: when a Christian congregation assembles for worship it should be reminded as plainly as possible that it does not initiate an activity. It rather joins in an activity which is going on and always has been going on and always will be."

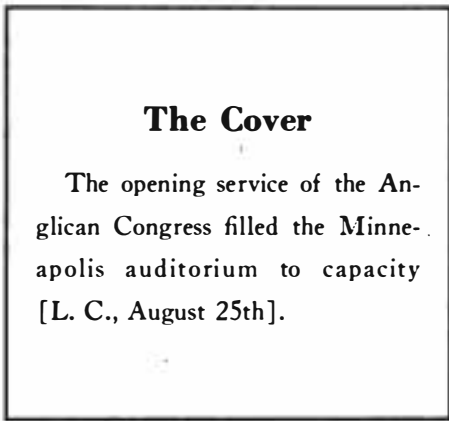
Dean Dunlop's second division of his topic was entitled "Liturgical Trends." Here he described and discussed the various revisions of the Prayer Book since the English Prayer Book of 1662 as compared with the American revision of 1929, the tentative revision of the Church of Ireland of 1926 and what he called "the quite revolutionary liturgy" for India which is included in the proposed Prayer Book of 1952.

He went on to speak of the desire for liturgical enrichment which began to show itself in the latter half of the 19th Century. He mentioned that in those days there was no hint of the coming upheavals which have since occurred in social and international life, and said:

"At such a time it seemed natural to those who had recovered a sense of the tradition in ecclesiastical affairs to look for their guide to the middle ages. This was the great and classic epoch of the Church's secure ascendancy in world affairs, as well as of a richness of devotional and liturgical life, diffused through every civilized country and enjoyed by every rank of society."

Dean Dunlop then movingly described the different world in which we live:

"The old landmarks have fallen, security is almost a dream and everything is changing. No longer does the Church of God seem like a great and mighty castle, confident and impregnable. It is instead once more like its ancient symbol, a ship, in the midst of a turbulent sea, its move-



### The Cover

The opening service of the Anglican Congress filled the Minneapolis auditorium to capacity [L. C., August 25th].

is due. Authority is thought to consist in the mere possession of coercion. This eclipse of the true meaning of authority is surely due to a waning faith in God."

Dean Dunlop went on to declare that the first task of the Church is to declare the authority of God. He said:

"That God is love is no gospel unless God be first known as all-sovereign. And the response which the Church claims to this proclamation must be not merely the submission due to supreme coercive power but the eager and willing obedience due

(p. 80); but anciently and correctly it begins with the invitation, "Lift up your hearts" (p. 76), followed by "Let us give thanks unto our Lord God," which latter words may well have been used by our Lord Himself at the Last Supper.

**TUNING IN:** ¶The Prayer of Consecration (so called on p. 80 of the Prayer Book) is also known as the Eucharistic Prayer and as the Canon of the Mass. Our Prayer Book treats it as though it began with "All glory be to thee, Almighty God"



ment opposed and defied by wind and wave, its course hazardous and labored. It is no longer the secure and triumphant medieval Church with which we seem to have affinity. It is rather the Church of the days of pagan ascendancy in the world, the Church in the days of barbarian invasions. It is to this epoch that we unconsciously look for the liturgical as our inspiration. For the medieval models of worship are quite out of fashion. It is the eucharist of Ambrose or Gregory which holds our gaze. We look behind the medieval service books to the ethos of the earlier rites. The solemn eucharist, with its pomp and no communicants other than . . . the priest, has given way to the Parish Communion with its intimate, congregational emphasis, in which the partaking of the holy sacrament by the whole family is the climax."

Under criteria for future development, Dean Dunlop<sup>¶</sup> declared with emphasis that revision should not be undertaken "unadvisedly, lightly, or wantonly . . . but reverently, discreetly, advisedly, soberly, and in the fear of God." He said that revisions of Prayer Books in all parts of the Anglican Communion should be more modest in scope and less revolutionary than they commonly are. It should never be forgotten, he said, that the overwhelming majority of those who have to use the Prayer Book are ordinary lay people. He said with emphasis:

"My first criterion for future development is that revision of the Prayer Books should be at each state modest in scope. But when a book is revised the old book should be scrapped. The second principle I put before you is that permissible alternatives within a revised Prayer Book should be very few. The English revision of 1928 was far too liberal in this respect. The third criterion for development which I commend to you concerns the principal Sunday morning service. The revival of eucharistic worship has led in many places to a virtual eclipse of *Mattins*<sup>¶</sup> as a solemn public office, its place being taken by a celebration of the whole eucharist with all the solemnity previously accorded to Morning Prayer. In other places, the increased emphasis on the eucharist has been accompanied by a reluctance to jettison the values of choral *Mattins*: and here the principal eucharist is celebrated at an early hour without the ceremonial and musical expression which is plainly its due."

Dean Dunlop suggested a service which would include within the eucharist certain values of *Mattins*, including an Old Testament lesson and Psalms. He concluded with an expression of hope that the Anglican Communion would maintain its common life of faith and worship in its traditional and distinctive form.

<sup>¶</sup>TUNING IN: ¶Dean Dunlop has been referred to as "Dean," since this is the position he now holds at Lincoln Cathedral. However, he happens to be in episcopal orders (having been Bishop Suffragan of Jarrow), and was therefore, at the begin-

## The Clergy's Monotone

The question of a central authority for the Anglican Communion was one of the knotty problems that the Anglican Congress worked with in its General Session discussion of "Our Worship," topic II on the agenda.

A preliminary report of the discussions of Topic II, *Our Worship*, was submitted to the Congress and copies were distributed, on August 9th, with the understanding that they were not to be quoted. A final report was to be



BISHOP REED  
*Unity without central authority.*

made on the last morning of the Congress. The discussion was vigorous and prolonged. Bishop Chase of Ripon, the moderator, appointed the Rev. Canon R. R. Hartford of Dublin, Ireland, and Dr. Clark G. Kuebler of Ripon, Wis., to read the two sections of the report. The discussion at the outset was concerned with the conduct of the services of the Church.

The Rev. Kenneth Henderson of Australia, referring to two adjectives in the report, as applied to the saying of the services, said:

"I want to speak of the words 'intelligible and audible.' My thought goes back to the seminaries. Men come out and conduct the service in a monotone that the people cannot understand."

Mrs. Alfred E. J. Rawlinson of Derby, England, the next speaker said:

"The Book of Common Prayer is of high importance in our relations with other religious bodies. I should like to see

that point made clear in the report. At a service where the Missal was being used, a member of the Orthodox Church handed me a Prayer Book, and asked me: 'Where are we now?' I could not tell her."

The Rev. Dr. Edward R. Hardy of Berkeley Divinity School spoke next:

"I should like to raise one question and make one suggestion. At the same time, I would not exclude but encourage informal gatherings for prayer; but my question is: Should we make, or desire to make, special liturgical provision for these? I suggest that this might lead not to two Prayer Books, but to two Liturgies."

Albert Roberts, Jr., lay delegate from South Florida, spoke to another point, saying:

"I am disappointed not to hear more objection to the recommendation that we allow deviations from the Prayer Book. I think that suggestion should be omitted. We should keep strictly to the Prayer Book."

Bishop Reed of Ottawa spoke against the recommendation of a Standing Liturgical Commission in the report, saying:

"We should resist the suggestion of a Liturgical Commission. God has spoken through great men. God has kept our unity without a central authority. So long as we have scholars like Dr. Shepherd and Dean Dunlop, we know what is going on in the direction of reform. We must resist any kind of Liturgical Commission. Here, at our various Anglican services of Holy Communion, we could all find our places in our Prayer Books, whichever the rite used — even the Japanese."

Bishop Lash of Bombay, modified this a little, saying:

"A permissive Liturgy is useful, but should not be allowed to become permanent. It has ecumenical value, and has helped others to see our relation to them because of a permissive Liturgy of a form with which they are familiar."

Bishop Woods of Manchester, England, called attention to an omission, saying:

"The report assumes that the principal service will be the Holy Communion. Failure to recognize that specifically is a great omission."

The Rev. G. F. Townley of York, England, spoke to another point, saying:

"I hope that we shall not allow this document to go out without encouragement of Morning and Evening Prayer. During the war the clergy discovered the value of the Offices which we are obligated to say daily."

The Rev. Murray Kenny of Missouri

ning of the story [p. 8] styled "Rt. Rev." ¶*Mattins* is another name for the service of Morning Prayer. It appears as an alternative term in the English Prayer Book. Likewise Evening Prayer is sometimes called "Evensong."

recounted an interesting personal experience, saying:

"I went to a parish where the Holy Communion was the main service. I was asked to have Mattins once a month. I said that I would begin with a shortened form of Morning Prayer. I did and the people said that they had been wanting just that. Worship is corporate, not a dialogue between priest and choir. Emphasis should be put on the whole act of priest and people."

The Rev. Alonso Gonzalez of Cuba said:

"I should like the Congress to encourage the people to read the Bible in their homes. Very few families read the Bible. They will not learn much simply by having Lessons read."

Miss Christian Howard of York, England, said:

"I am a little concerned about the inclusion of the paragraph from Fr. Hebert's essay\* just because one group wanted it."

Bishop Luxton of Huron spoke on another subject of importance, saying:

"I should like to mention one area of education: that is the education of the episcopate. All the way through, people say that bishops should 'do something.' Nowadays, bishops have tremendous burdens put on them, with little experience, and when very young. The Church says to us: 'Stand on your own feet. People don't care for your soul or mind.' We should turn our attention to the nurture of our Fathers in God. I believe the Army of the Lord would go forward with more force if its leaders had some training in how to bear this great responsibility."

The Rt. Rev. Dr. W. H. Stewart, Bishop in Jerusalem, said:

"I am glad to see in the report that children are at last mentioned in this Anglican Congress. It is time we set our house in order as to Baptism. Certain vows were made for me. It has come to pass that people 'want their children done'; thus emphasizing the priority of this most holy Sacrament."

The Rev. J. P. Ruiz of Puerto Rico said earnestly:

"Eucharistic sacrifice is the central act of Christian worship. Morning Prayer and Evening Prayer can be said by lay readers; the priest is not needed for them."

G. Logan Pyfrom, lay delegate from Nassau, said:

"Because I sided with Dr. Shepherd in the hymn, 'And now, O Father, mindful of the love that bought us once for all on Calvary's tree,' it is my hope that the

\*In the volume, *Ways of Worship*.

paragraph section quoting Fr. Hebert may remain as it is."

The Archbishop of Canterbury came to the podium here to say:

"It would be wiser to leave it out. The Congress will call attention to it. Why present this one paragraph not from Dr. Shepherd, in a document not for adoption?"

The Rev. Canon A. W. Eaton of Leicester, England, spoke on another aspect of worship, saying:

"We have come here to see how you stress worship, in the whole of the Holy Communion service, including the Offertory. Bazaars have become so important that we hear the clergy say that they must

Canon Hartford of Dublin told of a generous American contributor who had come over to see the dedication of a church he had helped to rebuild. The American was horrified to hear the Bishop thanking God for "this American succour."

get home in time for them. But we must get back to teaching stewardship: tithing, giving that is giving ourselves."

The Rev. Canon C. K. Sansbury of England spoke of the Offertory from another point of view, saying:

"It was suggested that the word 'Collection' should be used. There is a real danger of misunderstanding. At the Offertory<sup>1</sup> we make an offering. We do this in the Prayer of Consecration, of course: the eucharistic oblation."

Dr. George W. Williams of Rhode Island spoke of the section of the report concerned with radio and television, saying:

"Radio and television are the means of bringing many to Church. In Rhode Island, we use television in our churches. Its full use by the Church should be encouraged."

Bishop Moyes of Armidale, Australia, the last speaker, returned to the subject of the daily Offices, saying:

"I am frankly anxious because this statement [the report] never mentions Morning and Evening Prayer. It never says that this glorious Office of Evening Prayer can be a glorious means of evangelism. It would be a tragedy to send out a document which leaves out Morning and Evening Prayer. This report is most one-sided and would do harm if sent out."

It was decided that the report should not be sent out, but should be revised and presented three days later for renewed discussion.

MESSAGE

Obverse of the Kingdom

Introducing Topic III ("Our Message"), and considering the message of the Anglican Communion as it relates to the individual, the Bishop of Armidale (Australia), the Rt. Rev. John S. Moyes, Th.D., D.D., contrasted the Anglican temper both with that of the early Christians and with that of Communists today:

"The early Christians were known as men who turned the world upside down. Salvation was a message which concerned the present as well as the future.

"Today we Anglicans are known as a Church which tries to keep things as they are. It is another group, the Communists, which in our day are trying to turn the world upside down, while we are largely on the defensive. . . .

". . . Human interest has been concentrated on nature and what we call her conquest. True, no age has known so many different things about man, but no age known less than ours what man is. Man has been taken for granted while men probe the mysteries of scientific discovery. . . .

"As a result of all this, humanity today has a measure of arrogance. It has achieved much. Human frailties still remain, but a salvation which only deals with them will not capture man's loyalty today, nor claim his acceptance of it. God must be relevant not just where men fail but where they succeed, not in human weakness only, but also in human strength. It is man's strength in which he needs to be saved. Man's pride is the stumbling block of the age."

The Bishop, who evidently neglected not to use his Concordance along with

Said one Minneapolitan to another as they waited for the opening service to begin: "I've been pretty lucky in drawing people to entertain — more my lords and your graces, 18 of them, and one louse reverend."

his Bible, traced the "developing means of salvation" in Holy Scripture:

"In the Old Testament salvation meant deliverance, such a deliverance as a man could not accomplish for himself. It might be from the slavery of Egypt, from invading foes, from oppression, famine, drought, sickness or pestilence. Jehovah was a man of war, the Judges were Saviours. . . .

"It is strange that Jesus is reported in the Gospel as using the word 'salvation' only twice — to Zaccheus and to the woman of Sychar. But the idea comes often. Salvation is the obverse side of the Gospe-

TUNING IN: ¶The Offertory means primarily the offering up to God of the bread and wine to be used for Holy Communion, by placing them upon the altar (third rubric at bottom of p. 73) and later (top of p. 74) asking God "to

accept our [alms and] oblations." "Oblations" means the Bread and Wine; and there is always, at every Eucharist, an offering up of these. On the other hand a money collection is not a liturgical necessity.



of the Kingdom which was the burden of the Saviour's preaching. . . .

"To be saved . . . is to live under the rule of God, to see the Kingdom, and to enter the Kingdom. Thus salvation can be present experience. The sinful woman told 'Go in peace.' Zaccheus is informed that salvation has come to his house. In the healing of the sick and the casting out of devils the disciples are asked to see the breaking down of Satan's Kingdom and the beginnings on earth of an era of blessedness.

"And the idea of salvation is essentially individual. Most of Jesus' time was spent with individuals and when He set the conditions of entrance to the Kingdom they are such conditions as each must fulfill for himself, conversion and faith. The power of conscious choice resides in the individual, not in the group. . . .

"It is strange, as has often been pointed out, that the word 'hope' does not occur in the Gospels. Hope came, so St. Peter declares, by the Resurrection. Christ has won a victory over sin and over the death which is sin's wages. The world of that day had lost its nerve, and 'hope,' a better hope, was its great need, a hope based on the glory of God. . . ."

Asking how "we of the Anglican Communion measure up to the standard Jesus asked of the first disciples," the Bishop adverted to the words of William Temple: "if any man can say truly, 'I live; yet not I, but Christ liveth in me,' he is saved."

The conclusion considered the individual in relation to society.

"As our Prayer Book seems to do, we make it for granted that all our people are either converted or have no need for conversion. Do we not need, together with an emphasis on the Sacraments, a deep emphasis on justification by faith? Lacking this balance we have a weakness in our witness, and a depth of complacency. Are our Churches ever shaken by the power of prayer within them, and the stirring of the Holy Spirit? The utter dedication of each to Christ in His Church will mean the birth of community.

"At present for the most part we are many individuals making each his Communion on Sundays and going his way. But it is not my Communion, but ours. Given this sense we become a family. Such a family through common actions, such as an evangelistic mission or a community center, can and does attract the outsider, for fellowship brings in the lonely, and visitation by groups, not just individuals, makes real to men the love of the Body of Christ."

## Family Communion

"The function of the Christian family is, in the phrase of a recent writer, 'to increase the population of heaven.'"

So did the Bishop of Johannesburg, the Rt. Rev. Richard Ambrose Reeves, STD, begin his assigned paper on the message of the Anglican Communion in relation to "The Family."

In the earlier part of his address the

Bishop considered the forces undermining family solidarity today. Among those operating from without, he named "the appalling insufficiency of houses available for housing families in so many countries, within their financial resources":

"This is a question which is constantly before us in a city growing as rapidly as Johannesburg, where some of our Europeans are housed in disgraceful conditions, and it is estimated that we have a shortage of 50,000 houses for African urban workers. No doubt this is an extreme instance, but my impression is that similar housing shortages exist in many places, and for that reason this is a matter to which we all ought to direct our attention."

"There are few things that can more easily impair the happiness of home life and hinder a full life for the members of a family than inadequate housing. It is no wonder if moral disaster follows from inadequate bedroom accommodation, and even if this doesn't happen, there is a general blunting of the finer susceptibilities when there is no possibility of privacy or decorum, when there is a lack of adequate space for family recreation and nowhere for the children to do their homework and no chance to exercise that hospitality which is an essential expression of a full family life. . . ."

Describing as "even more serious" the "forces which often betray married life from within the home," he named these:

(1) "the notion of romantic love . . . fostered by much which is read and heard and seen in novels, radio, television, and the cinema . . . the cult of being in love with love"; (2) a consequent entrance by too many people "upon marriage as if it were a 'limited liability,'" rather than "the commitment of a person to a person"; (3) "the

## No Smoking!

Delegates to the World Anglican Congress were told that they were under the "rigid discipline" of John Wesley during their general sessions at Hennepin Avenue Methodist church.

Bishop Keeler of Minnesota advised the delegates that smoking — which Wesley opposed — would not be permitted anywhere within the Methodist church, including its parish house, class rooms, or dining rooms.

"But if smoke you must, you have all of God's out-of-doors, and over this John Wesley has no jurisdiction," Bishop Keeler said.

Earlier, Bishop Keeler said that John Wesley, as "a very distinguished presbyter of the Church of England, must be very happy as he sees this gathering get under way."

Wesley's movement within the Church of England led to the founding of Methodism.

utter confusion in moral ideas in which many find themselves."

Turning to the question "how the Church can best help both in strengthening those who through satisfactory family life are making a considerable contribution to the well-being of the community, and the restoration of families that are threatened with disaster," the Bishop said:

"First, I would urge the necessity for the Church to treat the family as the family. That may sound almost a trivial commonplace, but I believe that on reflection we shall find that it demands a complete reorientation of a great deal of the thinking and practice of the Church toward the family. Indeed, I would go further and say that the pattern of a great deal of the life of many congregations, however inadvertently, is inimical to a healthy family life.

"Perhaps if we were bold enough we ought to have included the Church as one of the external forces that are pressing harmfully upon family life. But be that as it may, is it not our common experience that many congregations are only an almost fortuitous conglomeration of individuals drawn from homes about which we are woefully ignorant? It has become popular to speak somewhat scornfully of Victorian religion, but it might be well if we paused and realized that with its passing we have lost at least one thing of tremendous value, namely, the family pew with the family worshiping together. . . .

"The most natural place for this [the restoration of family worship] to begin is at the altar, when whole families may join together in offering the Eucharistic Sacrifice in order that they may be made into one supernatural family in the Church. Yet here again for this to be realized a drastic change of present practice will have to come about in many parishes. Instead of a succession of services of Holy Communion on Sunday, there would have to be one Eucharist for the whole parish at an hour when whole families, little children, teenagers, parents, and grandparents could come together, when all who are confirmed can make their communion. . . ."

Referring to the resolution of the 1948 Lambeth Conference that "every Churchman should be assured of a cordial welcome in any church of our Communion, and no one should be ineligible for any position in the Church by reason of his race or color," the Bishop suggested:

"Our first duty, personally as members of the Body of Christ and corporately as the Church of God, is not to pass any further resolutions on this subject. Rather, our first duty is to repent before God that our actions so often give the lie to our words. Repentance, not resolutions: this is our need. Then, and only then, will it be possible for God to set us free from our prejudice and our blindness, so that we can give our proper witness to the Gospel, challenging whatever in the life of the particular community in which the Church

is set is a denial of the possibility of men of any race or color being saved by the Blood of Jesus Christ."

## God and Caesar

The long engagement of Christianity with "the stuff of politics" ought to give us heart today, Dr. Kathleen Bliss of the diocese of Rochester, England, said in her address on The Church and the Citizen, under Topic III. Developing this thought, Dr. Bliss said:

"The men who struggled to create the institutions which we inherit did not work in times of calm and peace alone; indeed the most important of our political habits and institutions had their origin in periods of conflict among men who were grappling with problems which threatened to overwhelm them, many of whom might worthily share the epitaph on the tomb of Sir Robert Shirley, 'whose singular praise it is to have done the best things in the worst times, and hoped them in the most calamitous.'"

The view is widely held among Anglicans that it is not the Church's task to mold the political opinions of its members nor to act as if it were itself a political party, Dr. Bliss said. She added:

"I think there would also be general agreement among us that it is not one of the proper functions of the Church to tell politicians what they ought to do in concrete situations, but here there is some room for disagreement."

The fact that the Anglican communion has no one theory or practice in the relation of Church and State was, she thought, a possible strength, rather than a weakness, since the relation of the real Church to the real world is much more intimate, much more local, much more various than can be envisaged if the question is thought of in terms of the relation of the whole Church to whole world.

Dr. Bliss set her remarks about the modern State against the role of the Christian Church in history, saying that the Church has taught many a modern newly-independent state much of what it knows about caring for the education and the health of its citizens; that it was the Church of the Western world which not only attempted to get individuals in high positions to behave well, but which struggled to bring power into relation with justice and even with mercy.

Dr. Bliss referred to the time when men spoke of the "two swords" in Europe (the temporal and spiritual power, each given by God):

"Nobody can speak now of Church and State as two swords, but the underlying question of the two loyalties, God and Caesar, remains unchanged.

"The key political idea of our own time, to which as Christians we have to address

ourselves, is that sovereignty derives from the will of the people. . . .

"The people, which in practice works out as for most of the time a party political majority, can be tyrannous and self-seeking as the individual. The big question raised is whether there is any limiting factor on what the people will, any authority which the will of the people recognizes and obeys. It has been one of the greatest functions of religion in the life of the State continually to recall men's minds to the sovereignty of God. . . .

"The great danger we are in is that for vast numbers of people in the West, God is either forgotten or unbelievable; certainly He is not a compelling factor in everyday public life. . . . We must do what our forefathers then did and help men to see how and why certain unchanging truths apply to their own situation. . . ."

Dr. Bliss said that more people are being given citizenship and the old idea of the State as the policeman in society is giving way to the idea that the State ought to take positive action in society for the well-being of its citizens:

"There is no nation so new or so poor that it does not expect of its government education and a care for health, justice not only between man and man but in the structure of society itself. The great modern demand is that the State shall be humane."

Again there is the question of the high and ever rising standard of living:

"Inevitably society begins to be seen as a complex organization for the production of more and more goods, and the State is drawn into helping to make society this because the State itself, with its immense armament programs, has become in recent years the greatest single consumer of the products of industry. . . .

"A troubled awareness is coming over many people that the 'high and rising standard of living' is not enough to live for. . . .

"Is it all one whether a nation seeks power and possessions, prodigally spending the irreplaceable resources of the earth, and rousing envy and hatred among poorer nations, and justifying itself on the grounds that this is what the people want, or whether a nation pursues the far more difficult and costly road of responsible partnership in a community of nations."

Referring to the difficulties encountered by Christians in totalitarian States, Dr. Bliss said:

"Christians in such conditions go on paying taxes and conforming in most respects to the laws of the land, and thanking God for anything the State does of good. . . . The Church takes up the battle for man's life as man . . . by being in society the place where men are treated as men and where men come to know themselves as men in confrontal with God. In taking up the battle for the true life of man, the Church will be led to actions which have political results, but they will be actions proper to the Church and of a piece with its own life."

## A Fishing Net

Heaven and hell were left out of the section on salvation in a report to the Anglican Congress on "Our Message," Topic III, it was brought out in a General Session discussion of the report.

The Bishop of London, Dr. Wainwright, said to the Congress:

"The section on salvation has a serious omission. There is no mention whatever of Heaven. There is no Christian salvation without Heaven. To omit it would seem to deny the New Testament. It should be made clear that our hope is for eternity."

Canon Alfred Abraham of Newfoundland, the next speaker, cited another important omission:

"Also there is no mention of Hell. I trust that there will be an elaboration of this report, in this respect. The first part of salvation is the deliverance from sin. Then, we may hope for Heaven. We are all preaching salvation as deliverance from Hell as well as hope of Heaven."

The Very Rev. W. W. Davis of Nova Scotia sounded a new note, saying:

"I should like to see something more said about pastoral care, as seen in the visits of bishops. A bishop should have a fishing net, as well as a pastoral staff."

The Rev. S. J. E. Peach of Borneo returned to the matter of the use of the Offices of Morning and Evening Prayer, discussed under Topic II, saying:

"We are becoming a ministry without making a witness. I should like to find more priests who say the daily Offices."

Bishop Campbell, Suffragan of Los Angeles, speaking next, said:

"Fr. Peach has spoken on the topic that I had in mind. 'Give us this day our daily bread,' in the Prayer Our Lord gave when He was asked: 'Lord, teach us to pray.' That word suggests daily prayer. We hear a great deal about parish prayer and parish activity; but saying our own prayers every day is an important part of the work of salvation."

Bishop Miller of Easton told a story which illuminated the discussion:

"A party of Englishmen travelling in Scotland were asked by a Scot: 'What country are you from?' They replied: 'From God's country.' Whereupon the Scot retorted: 'It's a pity you have lost the accent.'"

Mrs. Rawlinson of Derby, England turned to another side of the subject saying:

"I hope that children may be taught to fight against three terrible evils of the present time: (1) lack of service to others. (2) materialism—anything for money. (3) lack of compassion—I couldn't care



less.' I hope also that in the Homes (with a capital H) for 'deprived' children as they are called, the children may be given a living faith in a Living God."

The Rev. R. S. K. Seeley of Canada, spoke eloquently on another inadequately cultivated field, saying:

"Many of us are concerned with college-age young people. They are not mentioned in this report. I think that they are a greater generation than mine. I have a great admiration for them. I believe that somewhere in this report we should see something about confronting young people with the idea of Christian vocation. They respond to the challenge when they receive it; but not many do receive it. It is the duty of clergy, laity, and parents to present the challenge to them."

Mrs. H. G. G. Herklots of Sheffield, England, made an interesting contribution to the discussion. A physician, Mrs. Herklots said:

"I speak as a woman doctor. The laity also need special training in the work of reconciliation. This work should not be done by well-meaning but untrained persons."

Bishop Luxton of Huron sounded a note of warning, saying:

"The Anglican Communion and related bodies are losing the battle to the Roman Catholics. They turn their attention to children and to immigrants. We deny the dangers which they see, and meet: housing where no children are admitted; planned parenthood; the employment of both husband and wife when this is not necessary. The Roman Catholics take hold of these problems; and they encourage immigration, and help immigrants. The Roman Catholics say that within a few years, Canada will be entirely Roman Catholic, for instance."

The Very Rev. S. F. Nishi, of Tokyo, spoke on the section of the report on race relations:

"The section on race relations is too vague. We live in a society where there is legal support of segregation. To stand for equality in every relation might mean going against the law. Trained minds can do something about this."

Bishop Moyes of Armidale, New South Wales, spoke on the section of the report dealing with marriage counseling, saying:

"There is immense importance in setting up means for marriage guidance. We should have in preparation some reference to it. The Church should be a family; I am not sure that it should be a 'community of families.' It would be a sheer impossibility to run a parish on that basis. The parish should be one in worship; but in much else it must live and work in separate groups, each having its own special function: women's work, men's work, children's work."

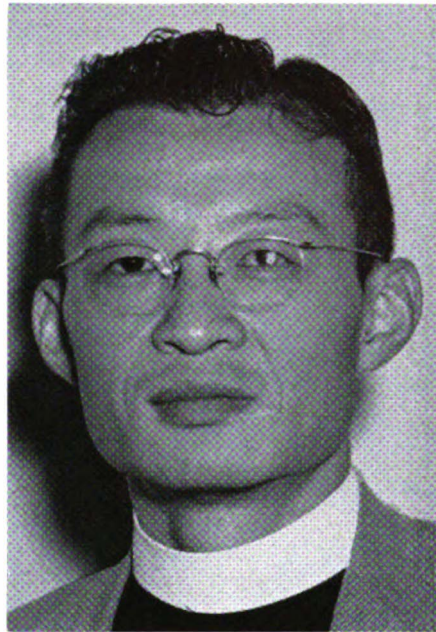
The Rev. Ernest J. Secker of Ne-

braska made a constructive suggestion, saying:

"I should like something to be said about doctors. In these days, doctors, if Christians, can do much for the mentally disturbed. At any time, a good family doctor is invaluable if a Christian. When there can be no recovery, such a doctor can do much by prayer to sustain the courage of the sick person."

Lady Swabey of Chichester, England, said:

"We should explore every suitable avenue to make it possible for children to be



Rev. Fred W. Putnam  
DEAN NISHI  
*Equality in every relation.*

cared for during church services, that mothers may attend. Also, young mothers should have the opportunity to meet separately. The Mothers' Union is providing this. Young fathers should be approached by their wives, and urged to do their part in the religious nurture of the children."

The Very Rev. Dr. James Pike of New York spoke of the problem of different religions of husband and wife, saying:

"There is twice to two and a half times as much break-up of marriage where the couple have different religions. We should stress the importance of religious unity in the family. We should be helpful and warn our people not to enter into any mixed marriages."

G. Pyfrom of Nassau clarified another point, saying:

"No mention is made of the difference of marriage as a legal contract and as sacrament. I am a lawyer. I should like to see this difference stated: that a Christian marriage is distinct from a legal contract. A non-Christian couple cannot enter into a Christian marriage."

Sir Herbert Stanley of Capetown,

Africa, made an interesting speech, saying:

"A very considerable portion of my life has been spent under the Crown [of England] in Africa. We should have resolutions for our own guidance; but not for public expression. There are two matters for resolutions: (1) we should endeavor to think more in terms of the individual, not in terms of racial groups. We should ask not to what race does he belong, but is he educated, etc. Each man should be evaluated as a person. (2) We should practice the great virtue of courtesy. I believe that the word 'agape' in 13th First Corinthians might be translated 'courtesy' instead of 'love': the remainder of the chapter expresses what we mean by courtesy."

The Rev. Francis H. Craighill, Jr., of Williamsburg, Virginia, said:

"The section of race relations should be as strong as possible. In our parochial schools we have segregation. It may last longest in our churches than elsewhere. Many Negroes come to my church, but they do not send their children to Sunday school, nor do the women belong to the women's organizations. The young people do not belong to the Young People's Fellowship."

Bishop Usher-Wilson of the Upper Nile spoke a word of caution, saying:

"I should like to have added to the report in the section concerning action against segregation, the words, 'but wisely, and informally.' To take a stand on segregation by unwise people would defeat its own purpose."

The Rev. Cedric N. Frank of Zanzibar said:

"We should put the principle of non-segregation into the Church. But in South Africa there is racial discrimination. Many refuse to receive the Holy Communion with the Colored people. They refuse to receive it from colored hands. They will not allow separate Colored services in their churches, at a separate time."

On the atomic energy section of the report, Bishop Mortimer of Exeter said:

"I have just a small point to make, but it is important. We must not dictate to God about atomic energy as we seem to do here. We denounce Communism because it denies God, not because it denies freedom. Let us remember that."

## PILGRIMAGE

### Three Pioneer Principles

Delegates and visitors to the Anglican Congress put aside theological discussions for awhile Saturday, August 7th, to make a pilgrimage to the first cathedral of the Episcopal Church in this country.

More than 400 Church leaders visited the Cathedral of Our Merciful Saviour

at Faribault, Minn., which was erected from 1862 to 1869 under the leadership of the Rt. Rev. Henry Benjamin Whipple, first bishop of Minnesota.

Financing of the cathedral was met by popular subscription and grants from the many eastern friends of Bishop Whipple. The Bishop frequently appended to his informal audit of expense the words, "When we had means we worked, when we had none we waited on God in prayer."

In greeting the members of the pilgrimage, the Presiding Bishop referred to the freedom which has come through the heroism of the Church pioneers. Bishop Sherrill said:

"This [the freedom] can only be obtained in the present world through sacrifice. Our religion isn't something to be taken for granted—it has cost too

## MASS MEETING

### Crawl Before Walking

Three bishops from distant points of the world addressed a Mass Meeting of Missionary Witness at St. Paul Auditorium Sunday evening, August 8th.

The bishops were Bishop Howells, assistant Bishop of Lagos in Africa; Bishop Gordon of Alaska; and Bishop de Mel, Kurengala, Ceylon.

Bishop Howells, the first speaker, outlined the history of Anglican missions in Africa, observing that before walking, one must learn to crawl. He pointed out that when several nations were impressing an average of 2,000 Africans daily into the slave trade, England dramatically outlawed slavery, and English mis-

faith, while reminding his listeners that 500 million Asiatics represented a fourth of the world's population, and that Christianity is but one faith among many. He said that when a Hindu told him that the possible fate of Christianity was to "survive in Hinduism eventually," another Indian proclaimed, "Vindicate your faith," and this, said the Bishop, was to be done principally by holiness of living on the part of Indian Christians, as such living unfailingly impresses Indians.

## SOCIAL

### A "Danshiki"

Delegates of the Anglican Congress had an opportunity to meet the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, and the Most Rev. Henry Knox Sherrill, Presiding Bishop, at a reception in the Minneapolis Institute of Art on Thursday evening, August 5th.

Introducing the delegates to the Archbishop and the Presiding Bishop and their wives were Bishop Keeler of Minnesota and Bishop Kellogg, Coadjutor of Minnesota.

Delegates and other guests arrived in such large numbers as to prolong the reception an hour after its closing time. Except for the receiving line, the dress was informal. Bishop Odutola of West Africa came in his native dress and hat of hand-woven cotton, called a "danshiki."

The Art Institute had arranged an exhibition of religious art and objects to coincide with the Congress.

### Water Ballet, Star Divers

Approximately six hundred delegates and their wives dined at the Minikahda Club, Minneapolis, Monday evening, August 9th. Overseas delegates were guests of the diocese of Minnesota. The Club is primarily a golf club and is located on a rolling hill above Lake Calhoun.

Although listed in the program as informal, it was one of the dressiest occasions of the Congress, with gaitered English bishops in evidence, along with Japanese and East Indians in native

An Irish speaker: "When it comes to the decimation of our message . . ." (he meant dissemination, but as the amending wore on, the delegates concluded he had the right word after all).

dress. The guests chatted informally on the outside terraces before dining. Following the filet mignon dinner, the club presented a water ballet and star divers in the outdoor pool.



Don Berg

BISHOP DE MEL (at extreme right)\*  
Holiness impresses Indians.

much through generations. As others look to us, may they say that we have passed on the great heritage which is ours."

Delivering the address for the pilgrimage was the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury. He outlined three principles to which the pioneer Christian had held fast and which must be the principles by which we may help the world emerge from the confusion of the present day:

"Utter devotion to Christ, a determination to build His Church in the world, and refusal to use any weapons except those Christ used. We have one weapon—the compulsion of truth."

The service was concluded with the benediction by Bishop Keeler of Minnesota, holding Bishop Whipple's staff.

missionaries began their work in Africa. At least one early bishop was a former slave, he said. He appealed for more help to establish needed training colleges for Christian teachers and clergy, noting the inroads of materialism and secularism. He concluded by saying, "Now that we are beginning to walk, will you not hold us by the hand?"

Bishop Gordon of Alaska stressed personal Christian experience as an essential of missionary Christianity, while denying that he meant to stress subjective conversion experiences over Church and sacraments.

Bishop de Mel of Kurengala, Ceylon, paid tribute to Anglican missionaries from the West who brought them the

\*With other members of the Church of India, Pakistan, Burma, and Ceylon in the costumes of their homeland.



# Intercommunion

is more than joint communion

By the Most Rev. Andreas Rinkel

Archbishop of Utrecht

The Most Rev. Andreas Rinkel, Archbishop of Utrecht and Primate of the Old Catholic Church in Holland, who is in America as guest of the Polish National Catholic Church [see p.18], is making a tour of congregations of that body—the only “Old Catholic” body in America in communion with the see of Utrecht.

On Sunday, August 8th, the Archbishop celebrated a pontifical Mass in the PNC Church of the Holy Name, Milwaukee, singing the Mass in Dutch and preaching in English.

The Mass, sung to the traditional tones, sounded quite familiar—even in Dutch; and the responses, sung in Polish, seemed to dovetail into the rite in a way that would have been thought impossible to anyone who had not heard it happen.

The Archbishop is also attending the World Council Assembly. Especially timely in view of this meeting is a paper he read at the Old Catholic Congress last year. The paper, entitled “Intercommunion: Its Basis, Content, and Consequences,” is a closely-knit piece of reasoning that reveals the Archbishop as a theological thinker of no mean repute.

As illustration of what is involved in intercommunion the Archbishop cites the intercommunion that has existed for nearly 25 years between Old Catholics and Anglicans, which has as its basis “the recognition of each other’s Catholicity”:

THE intercommunion which took place in 1931 meant that the Old Catholic Church considered the Anglican Church as “the Catholic Church of England,” and that the Anglican Church considered the Old Catholic Church as “the Catholic Church of the Netherlands (of Germany, of Switzerland, etc.).” This meant both the unity and the independence and autonomy of the two. And this is the full meaning of their intercommunion.

No organic union has taken place, nor is any intended. It remains questionable whether this will be necessary, or whether it would bring us a step further. Intercommunion is not a means to an end, but an end in itself. There always remain historical and regional boundary-lines, which are, however, not lines of separation, but logical marks of historical and local autonomy. But the deeper unity, the union, lies in “Catholicity,” wherein is recognized the continuity with the ancient Church, before any break or schism. In this Catholicity lies the conclusion that each party is convinced that the other possesses the *holon*, the wholeness of the Church, in Doctrine, Ministry and Sacrament.

Individual Old Catholics may shake their heads doubtfully on reading some of the 39 Articles; naturally the doc-



Buffalo Evening News

ARCHBISHOP RINKEL

Without the Ministry, no Church.

trinal emphases differ in the two Churches, but there exists a common foundation of the “essentials” which guarantees full Catholicity. And there is assurance on the Anglican side that no new beginning was ever intended in a Reformation, and on the Old Catholic side that no deflection has taken place (e.g., in the Roman spirit) which would forsake the foundation of the ancient Church.

[Related, of course, to intercommunion are the doctrines of the Church and Ministry. Dr. Rinkel goes on to a consideration of these. As would be expected, he presents a doctrine of the Church that would be considered “high.”]

The Church is the Body of the glorified Lord; it proceeds from Him alone; it is born of Him; its life is from Him, through the Holy Spirit, who gives it life. It is the bearer of His salvation—more than just bearer of His assurance of salvation, for it is more than an eschatological guide—and therefore strictly His servant, setting forward His

work of salvation, representing Him, i.e., making Him “present,” so that, as St. Ambrose said, “No one can have God as his Father who does not have the Church as his Mother.”

The Catholic knows that the nature of the Church must be understood from its original basis, that is, from the revelation of God, and that it is the living, abiding, effectual, and dynamic witness of this revelation.

[Dr. Rinkel sees the historic ministry (bishops, priests, and deacons) as of the *esse* of the Church rather than merely of the *bene esse*. But his theology of the ministry avoids on the one hand those views which would make the ministry a body apart from the general body of the laity (the people of God), endowed with quasi-magical powers which it can exercise without the consent of the Church, and on the other hand Protestant conceptions of the ministry as a mere office.]

The Catholic finds his criterion between these two extremes. The *ordo*, the Ministry, is a necessary factor in the structure of the Church; it is a mark of its nature. Without *ordo* the Church cannot exist nor be a Church. As Christ called His Apostles and sent them before Him, so the Church calls its servants and sends them in the same manner; but they thus always perform the Church’s duties, and are Ministers only through its will, through its commission. They are always “servants of Christ” and never have any power, *potestas*, might (*Vollmacht*) or commission of their own. They administer something which they themselves essentially do not possess. No Sacrament is dependent upon their whim. They have only the heavy duty of obeying their calling and commission from on high and of doing *quod facit ecclesia* [what the Church does].

But their *ordinatio*, their consecration, calls and sends them *realiter* [really] as well; them, precisely them, and none other. Thus when they act, the Church, God, Christ, the Holy Ghost acts, and their human action really does God’s work—nothing less than this. And so absolutely really, but also so absolutely

(Continued on page 21)



# The Meaning of the Eucharist

*Minneapolis, August 11, 1954.*

**I**N MIDSTREAM, the Anglican Congress does not seem to be highly conscious of the "tensions" which are supposed to be a main characteristic of the life of the several Anglican Churches. Catholic speakers emphasize the importance of Faith, Evangelical speakers emphasize the importance of the grace which is received only in the life of the Church.

To this editor, one of the most significant moments of the conference came with the ovation that was given to the Rev. Dr. Massey Shepherd at the conclusion of his paper on Our Anglican Heritage of Common Worship. A comparable ovation was given to the paper by the Rt. Rev. Colin Dunlop, Dean of Lincoln, on Liturgical Freedom and Responsibility, proving that Anglicanism's interest and eloquence are still centered first and foremost on the worship of God.

But the point of special interest of Dr. Shepherd's address was the evidence it gave that Anglicanism is almost at the point where it can define a generally accepted doctrine of the Eucharistic sacrifice. For 400 years, Catholics in and out of the Anglican Communion have been insisting that the Holy Communion is indeed a sacrifice while Evangelicals in and out of our Communion have been insisting that indeed it is not. The implications of these contradictory assertions have had much to do with the development of divergent concepts of the Christian life, and as the divergences in life have grown so have the divergences in doctrine.

In his paper, Dr. Shepherd, who is generally identified with the Evangelical School of Churchmanship, quoted with approval a Catholic scholar, Fr. A. G. Hebert, as follows:

"The eucharistic sacrifice, that storm-centre of controversy, is finding in our day a truly evangelical expression from the 'catholic' side, when it is insisted that the sacrificial action is not any sort of re-immolation of Christ, nor a sacrifice additional to His one Sacrifice, but a participation in it. The true celebrant is Christ the High-Priest, and the Christian people are assembled as members of His Body to present before God His Sacrifice, and to be themselves offered up in sacrifice through their union with Him.

"This, however, involves a repudiation of certain medieval developments, notably the habitual celebration of the Eucharist without the Communion of the people; or the notion that the offering of the Eucharist is the concern of the individual priest rather than of the assembled church; and, above all, any idea that in the Eucharist we offer a sacrifice to propitiate God. We offer it only because He has offered the one Sacrifice, once for all, in which we need to participate."

Serious consideration was given by the Congress

to the incorporation of a part of this quotation in the Congress report. However, the prevailing sentiment was that a verbatim quotation would not be appropriate, and an attempt at a paraphrase might be difficult.

This editor rather regretted the decision, although recognizing the difficulties, and perhaps even the dangers, of inviting such a gathering to try to define doctrine. The time is ripe, we believe, for an attempt at a lucid statement of what we do when we make our Eucharistic oblation to God. Our eyes have been opened, first, by contact with a living Christian tradition which never suffered from the strains and distortions of the Reformation—the tradition of Eastern Orthodoxy which has insisted through the ages that the Eucharist is a joyful and unbloody sacrifice. A second enlightenment has come from the rediscovery of the writings of ancient fathers and the development of liturgical science. Perhaps a third enlightenment is in process, arising out of the one thing which none of the antagonists of the Reformation period contemplated: the Church's rediscovery of its own shape as distinct from that of the world around it, its identity as a worshiping society in a world which does not worship with it, as the result of the breaking down of the alliance between Church and State in most parts of the world.

The celebrant of today, whether he be a Roman Catholic priest or a Protestant minister, is in most

## The Road

**T**HE road is no railroad track of paralleled steel,  
Borne high on creosoted wood, gravel-bedded on  
the grade.

The road is more the steamer wakes, the smoke trails of  
High planes grazing the stratosphere. Sometimes it is  
No more than a fleeting puff of breath-fog on frosty air.  
We know the road only by the quick-dying trace of  
Those who went before.

Good God, to whom are known the track of neutrons  
and the ultimate,

Unrelative truths of galaxies and human life, post well  
The road the good have walked; stain the seas with  
dyes vice

Cannot duplicate; translate the patterns of the skies  
that we

May know the way of those who found the way to you.  
And give us, God, the courage, knowledge, grace to  
Follow when the signs are clear!

E. W. ANDREWS.

parts of the world not a secular magistrate, a part of the forces of law and order. His authority is only the authority of love, of *agapē*, and his writ runs only as far as faith and charity prevail.

This threefold opening of the eyes gives us an opportunity to look anew at what we do when we do what Christ commanded. In our world, adults are again coming to the Church unbaptized, and we realize that the Eucharist is not understood rightly except in relation to Baptism. We remember once more, perhaps, although we still have to be reminded, that a church is not just the roof over an altar—it is also the roof over a font. In fact, we have discovered that the first Christian edifice built was a baptistry.

Thus we are reminded again that Christianity has a propitiatory sacrifice—but that it is Baptism, rather than the Holy Communion. That is where we, in a mystery, die with Christ in His death and rise with Him to newness of life. Though the spark of that new life may seem at times to glow very dimly within us, it is still true that the purpose of the Holy Communion is to feed our new life in Christ, not to bring it to birth.

“Propitiation” is a big word. With temerity, we would assert against both Fr. Hebert and Dr. Shepherd that one of the things the Church spreads forth before the Father in its sacrifice of praise and thanksgiving is the fact that Christ is the propitiation for our sins. To the extent that we are still sinners, we face the awful possibility that the new life within us might yet be extinguished, and one of the purposes of the Eucharist is to prevent that eventuality. Perhaps it is not the propitiatory element of the Holy Communion as such that needs to be warned against but the individualistic approach that stresses only the Eucharistic benefits accruing to the individual soul, whether these benefits be thought of in terms of propitiation, mediation, intercession, salvation, redemption, or the attainment of heaven.

The most important thing about the Eucharist is that it is the focal point of a common life, expressing and recreating that common life—the life of Christ by the Spirit, offered to the Father as it comes from the Father. In the Eucharist we offer Him to the Father for all the purposes for which He became man and receive Him from the Father for all those same purposes. And it is not merely we as individuals who make this offering, but Christ in His body, the Church.

The problem of the Eucharistic sacrifice lies very close to the heart of the problem of reunion, which is the goal of the ecumenical movement. If, as we believe, Anglicanism is at the point where it can express the meaning of the Eucharist in lucid and united terms, the goal may be nearer than it appears to human eyes. It has often been said that Protestantism received its individualistic impetus from the individualistic teaching of the medieval Church about salvation and from the expression of that in an in-

dividualistic act of worship with little more conscious corporateness than the purchase of pills at the corner drugstore. Perhaps it is not only Romanism, but Anglicanism and Protestantism as well, that must outgrow the middle ages.

The Anglican Congress probably will not make any formal pronouncement bearing directly on the intellectual issues involved here; but such papers as Dr. Shepherd's and Bishop Dunlop's, and the discussions arising out of them, together with the many independent forces pointing in the same direction—the contact with Anglicans of varying liturgical tradi-

### World Council Coverage

As this issue of THE LIVING CHURCH goes to press, many Anglicans are on their way from Minneapolis to Evanston. That is the road THE LIVING CHURCH will follow, too, winding up reports on the Anglican Congress in next week's issue, and beginning the record of the news that will come out of Evanston, out of the Second Assembly of the World Council of Churches. As in Minneapolis, so in Evanston, special LIVING CHURCH reporters will be on hand to keep readers up to date.

tions, the experience of the Church in largely non-Christian lands, the exchange of information about parish life and the Parish Communion, the process of growing together in worship—all these things are ways through which the Anglican Congress is helping Churchmen everywhere to understand their life together in Christ. And the result of these things will, in God's good time, be a fuller expression on this earth of the Eucharistic gift of unity.

But the significance of the Eucharist, as Dr. Shepherd reminded us, is not to be found only within the borders of the present world. It is our link with the things not seen, with the ultimate issue of all human striving, with the things beyond death and judgment, and the choice of heaven or hell. Dr. Shepherd concluded his paper with these words, which we make our own conclusion:

“The New Testament reminds us again and again that the Christian stands within the boundaries of the redeemed order of the Age to Come, not outside of it . . . When we fully recover, again, as our generation is beginning to do, the eschatological sense of Christian living, we shall the more easily resolve this problem of sacrifice. If there is any defect in our Prayer Book, it is the lack of strong emphasis upon the ‘here and now’ experience of eternal life, that in the sacraments we do literally taste ‘the good word of God, and the powers of the age to come.’

“Being initiated into Christ, we are no longer dead, but alive; no longer are we offerers of dead works, but of service to the living God. We have been translated out of the realm of darkness into the kingdom of light. It is because we are redeemed that we make bold to offer. And when we offer, in penitence and in faith, the living, risen Lord comes to offer with His own, to take us up into His offering eternally in the heavenly places.”

## RELIGIOUS ORDERS

### New Superior

The Rev. Leopold Kroll, OHC, was elected Superior of the Order of the Holy Cross, August 6th, succeeding the Rt. Rev. Robert E. Campbell, OHC, who has been Superior since 1948.

Fr. Kroll, who had been Assistant Superior since 1946, was born in Centralia, Wis., in 1902. His father, the Rt. Rev. Leopold Kroll, was seventh Bishop of Liberia (1936-1945). Fr. Kroll was graduated from the General Theological Seminary, New York, in 1927. Ordained deacon in that year and priest in the next, he was professed in the Order of the Holy Cross in 1930. From 1937 to 1946 he was Prior of the Liberian mission of the OHC.

Fr. Kroll has been serving as LIVING CHURCH correspondent for the Order.

## CONVENTION

### Community Coöperation

True to the words of Bishop Kennedy when he heard the decision to hold the 1955 General Convention in his district of Honolulu, the convention will be "the biggest thing that ever hit Hawaii" if Churchpeople of that community can possibly make it so.

In order to offset the extra expense of travel from the west coast to Honolulu, rooms will be available, free of charge, at Iolani School, St. Andrew's Priory, and other Church buildings for those desiring that kind of hospitality. Many private homes also will be available, according to a recent report on Convention plans from the district.

The new Iolani School buildings will be used for the meetings of the House of Bishops, House of Deputies, and the Woman's Auxiliary. There will be ample room for offices, workshops, conferences, and other gatherings. Furniture will not have to be rented, since the school will be able to supply the needs.

Noonday meals will be served at Iolani School at a minimum cost, and one west coast city has made arrangements through a travel agency to bring 100 people to the Convention, says the report.

Transportation companies for airlines and steamship lines are making arrangements to care for the people. They have already arranged, on the airlines, to give one free round-trip passage for every fifteen paid passages, thus reducing somewhat the cost of each passenger.

Transportation and sightseeing also

are being provided by the people of the district, and the Hawaii Visitors Bureau and hotel managers have proved most co-operative, says the report.

## CATHOLIC CONGRESS

### Misinterpretation

References to the Catholic Church in a sermon by Bishop Burrill of Chicago at the recent Catholic Congress [L. C., August 15th] were misinterpreted, according to the Bishop, to refer to the Roman Catholic Church. Bishop Burrill explains:

"It has come to my attention that a press release covering my sermon at the Catholic Congress held August 3d at Chicago, has been in grave error. Throughout the release my references to 'the Catholic Church' are interpreted as meaning 'the Roman Catholic Church.' This, of course, is a common error, but as my address had to do with reunion, it made me appear to say that there could be no reunion except with the *Roman Catholic Church*. This is quite in error, and I wish to correct this false interpretation at once. Of course, I do not wish to change a word of the sermon for I believe with all my heart that reunion will be a reality when all Christians become one in the 'one Catholic and Apostolic Church' we all proclaim in the Nicene Creed.

"If any members of the Church have been distressed by the incorrect press release, I am deeply sorry and hope this may help to clarify the whole matter."

## POLISH CATHOLICS

By the Rev. MITCHELL M. HADDAD

### An Ancient Custom

The Ninth General Synod of the Polish National Catholic Church<sup>1</sup> opened August 3d, at Holy Mother of the Rosary Cathedral, Buffalo. It was meeting for the first time in five years. (The Synod voted to meet every four years hereafter.)

Seven bishops, including one from Germany and one from Holland, participated in the opening rites which were watched by an estimated 3,000 persons.

During the synod's organization meeting in the afternoon in the Church school assembly hall, the mandate committee examined credentials of about 500 lay and clerical delegates representing nearly 300,000 members of 170 churches in the U.S. and Canada.

The day's activities began with a motorcade signaling the arrival of the Most Rev. Andrew Rinkel, Archbishop of Utrecht, and Primate of the Old

Catholic Church in Holland. On the porch of the rectory, he was offered bread and salt by two young women in Polish national costumes, according to that nation's ancient custom, which symbolizes a willingness to share with guest everything in a home.

Because of strong rain, the scheduled street procession moved only from the church's vestibule to the altar.

A synodical High Mass was celebrated by the Most Rev. Leon Grochowski, Prime Bishop of the PNC Church.

Among speakers introduced was bishop of the Episcopal Church, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York.

## A Free Church

A call for an intensified missionary effort by the Polish National Catholic Church was made by its Prime Bishop, the Most Rev. Leon Grochowski. Bishop Grochowski reported there is a demand for the Church in many areas, both in the United States and in Canada, and that it is the moral obligation of the Church to answer the call. Since the last synod in 1949, he reported, new parishes have been organized in Florida, Quebec, Ohio, and Illinois. He said the Church now has 149 parishes and missions and assets totaling \$13,500,000 and debts of \$650,000.

If Americans are to preserve their democracy and freedom, they must work for a "free" Church, the Prime Bishop said.

Bishop Grochowski told about 600 persons at a dinner in Hotel Buffalo that the people of Poland lost their political freedom because they first became "enslaved spiritually by the papal system of the Roman Catholic Church."

Speakers at the dinner (which was in honor of Archbishop Rinkel) paid tribute to the intercommunion of the Episcopal, Old Catholic, and Polish National Churches.

The Ven. Samuel N. Baxter, Jr., archdeacon of the Episcopal Church diocese of Western New York, asserted that reunion of the Episcopal Church with the Roman Catholic Church is impossible because of "serious errors" in dogma accepted by the Roman Church said:

"It is most unfortunate that the statement by the Rt. Rev. Gerald F. Burrill, Episcopal Bishop of Chicago, was misquoted [see col. 2] and such false claims must be repudiated. We cherish our own catholicity and freedom and will never embrace the Roman Communion."

**TUNING IN:** ¶The Polish National Catholic Church was formed about the turn of the century when certain Polish-speaking Roman Catholic congregations withdrew from the papal obedience and established a Church of their own. Their

first bishop, the Most Rev. Francis Hodur (d. 1953), received episcopal consecration from bishops of the Old Catholic Church of Holland, including one of Bishop Rinkel's predecessors, Archbishop Gul, in the see of Utrecht.



divided equally for missionary, seminary, and diocesan use.

## Almost a Bishop

A sizeable fund and a full staff of clerics and missionaries are held in reserve by the PNC Church in the United States and Canada, to be sent to Poland at a moment's notice to serve Church members there when the country is freed from Soviet domination, it was disclosed at the synod.

The statement was made by a 52-year-old priest who said he probably would be the Church's Bishop of Poland today if the country had not become a Russian satellite state.

He is the Rev. Adam Walichewicz, professor of Dogmatic Theology and Philosophy, at Savonarola Seminary, Scranton, Pa.

He said conditions in Poland today are known to the Church's External Missions Committee of which he is chairman. The information comes from secret sources, he added.

Fr. Walichewicz, who made visits to Poland behind the Iron Curtain for six months in 1947 and for three months in 1948, said his Church regards the occupation of Poland only as temporary and is preparing for that country's day of liberation.

He said he knows that about 300,000 members of his church in Poland are active in Soviet-sponsored Churches in 85 parishes.

"We have information that most of these people are still loyal to our Church," said Fr. Walichewicz.

A report of the External Missions Committee charges that there is strong evidence the Church's Bishop in Poland, the Most Rev. Joseph Padewski, was murdered. The prelate, who had been blind for 16 years, died May 10, 1951, in Warsaw Prison. United States Embassy officials and Church representatives were not permitted to view his body or attend the funeral.

Fr. Walichewicz said that after the death of the bishop two other bishops were consecrated without authority from the Polish National Catholic Church. As a result, he estimated, about a third of the original 500,000 members in 114 parishes resigned. The new Church leadership has set up an independent ecclesiastical body and severed all connection with the Polish National Catholic Church.

Fr. Walichewicz said he was elected as a candidate to replace Bishop Padewski at a special synod in 1946, but because of conditions in Poland at that time the change was never made.



*Buffalo Evening News*

ARCHBISHOP AND WELCOMERS\*  
After a motorcade, bread and salt.

The Rt. Rev. Johannes J. Demmel, Bishop of the Bonn Diocese of the Old Catholic Church, predicted that some day barriers prohibiting religious freedom will be torn down.

## More English

The Polish National Catholic Synod recommended translation of additional portions of its liturgy from Polish into English for use where the latter language would be more effective.

By synodical action in 1946, the Church authorized use of English, if recommended by the pastor and approved by a bishop, in sermons, reading of the gospel, lessons, and some sacraments.

This synod's action, which requires approval of the Great Church Council, would extend use of English to such liturgical functions as blessings, visitations, and stated prayers.

However, the Mass itself will continue to be said in Polish alone.<sup>1</sup>

## Break in Tradition

At the synod on August 6th, the Very Rev. Thaddeus F. Zielinski, was elected bishop of the Buffalo-Pittsburgh diocese which has 22 parishes and property valued at \$2,500,000. The election late in the afternoon climaxed the synod's business sessions. Bishop-elect Zielinski has been pastor of the Holy Rosary Cathedral in Buffalo, where the synod met, and administrator of the dio-

cese since last September 15th. The diocese includes churches in Western New York, Western Pennsylvania, Ohio, and Canada.

Fr. Zielinski also will make history when he becomes the second bishop in the Church to be a native of the United States and the first to have been reared in this country and baptized in the PNC Church. All other bishops of the Church were converts from Rome.

## Auxiliary Bishop

Elected by the synod as an auxiliary bishop without assignment was the Very Rev. Joseph Kardas of Passaic, N. J. He will be given specific duties at the disposal of the Prime Bishop.

## \$1.50 Levy

The synod also approved a \$33,000 annual general Church budget and voted a 4% assessment against parish income for general Church purposes. This is in addition to a \$1.50 levy against families and paying members, which is

\*From left: the Rev. Senior Thaddeus F. Zielinski, pastor of Holy Mother of the Rosary Cathedral and administrator of the Buffalo Diocese of the Polish National Catholic Church; the Rt. Rev. John A. Misiaszek, bishop of the Central Diocese; Patricia Ann Brudek, representing the school children of the local diocese; Archbishop Rinkel; Miss Emily W. Koniczka, president of the Ladies' Sodality; the Rt. Rev. Joseph L. Soltysiak, bishop of the Eastern Diocese; the Most Rev. Leon Grochowski, prime bishop of the Polish National Catholic Church and administrator of the Western Diocese; and the Rt. Rev. Joseph F. Lesniak, retired bishop of the Buffalo-Pittsburgh Diocese.

**TUNING IN:** ¶Polish National Catholic Mass follows very closely the Roman Mass, except that it is in Polish rather than in Latin. Use of Polish extends even to Kyrie, traditionally sung in Greek in the Roman rite, and permissive in

Greek in some Anglican liturgies. But the mandatory use of Polish for the liturgy does not apply to a rite of another Church, celebrated on a special occasion in a Polish National Church building [see p. 15].

**WORLD COUNCIL**

**Open Communion**

A Prayer Book service of the Holy Communion, to which baptized communicant members of other Churches will be invited, was scheduled for St. Mark's Church, Evanston, Ill., during the World Council of Churches Assembly. As Bishop of the diocese in which the service will be held, Bishop Burrill said:

"This approval is given in the light of the action of the House of Bishops at Boston in 1952, which unanimously gave approval for such a service when held at meetings of ecumenical nature at the higher levels."

In announcing the service the Presiding Bishop said:

"The Service of the Holy Communion to be held at St. Mark's Church, Evanston, on August 23d, is a service according to the Rite of the Protestant Episcopal Church in the United States of America, at which the Presiding Bishop will be the celebrant. At the General Convention held in Boston in 1952, the House of Bishops of the Protestant Episcopal Church adopted a statement in regard to Holy Communion at ecumenical gatherings. In this statement there is the following provision:

"There may well be times, at gatherings for a responsible ecumenical purpose . . . that for a particular occasion an invitation may properly be issued to all baptized communicant members of other Churches present to receive the Holy Communion at our Prayer Book celebration."

"The meeting of the World Council of Churches clearly comes within these terms."

The American Church Union has issued a statement, protesting the service:

"The action is apparently in direct contradiction to the published statement on Intercommunion as prepared by the Faith

and Order Commission of the World Council of Churches (1951) where it is stated 'that since Holy Communion is not an individual act, but an act of the Church, as One Body, it cannot properly be celebrated as a joint act of bodies which in their church life are separated from each other.'

"The Boston Statement, which the Presiding Bishop uses as the basis of his action, is in the nature of a resolution. To make it the basis for action is in effect legislation without the requisite canonical concurrence of the House of the Deputies of the Church. The American Bishops have stated that they do not regard their statement as legislation. If it be not legislation then it is unconstitutional: a declaration of intention to allow an uncanonical use of the Holy Eucharist. . . .

"If they can take this major step without reference to the Constitution and Canons of their Church, in violation of the Book of Common Prayer and in contradiction of the general tradition to which they are committed, then will they not be free to act henceforth in a way which will do violence to the entire constitutional foundation of the Episcopal Church as well as of the Anglican family of Churches? . . .

"Non-Anglicans, accepting the Evanston invitation, are placed in a difficult position. The Episcopal Church officially requires communicants to accept Anglican beliefs on the nature of the Sacrament and of the ministry which mediates the Gift before receiving Holy Communion."

The Archbishop of Canterbury has released a statement on the Holy Communion service which says:

"There has of course been no discussion with other Anglican Churches about the communion service at Evanston, since the Protestant Episcopal Church is naturally the sole authority in this country. The celebration will be by its own rites, by its own Presiding Bishop in accordance with its own regulations. In such a matter the rest of the Anglican Communion would not expect to be consulted."

**Speech Protest**

President Eisenhower's scheduled speech before the Second Assembly of the World Council of Churches at Evanston, Ill., August 19th was protested by the International Council of Christian Churches, an extreme fundamentalist group.

The protest was on grounds that some Church leaders from Communist-controlled countries who were named delegates to the meeting are in effect Communist tools. The group drafted the protest at its Third Plenary Congress at Elkins Park, Pa.

Ten new member Churches were admitted by the International Council at the Congress. They are: World Baptist Fellowship of the U.S.; British Guiana Congregational Union; Chilean Missionary Convention of Baptist Churches; Christian Presbyterian Church of Christ in Taiwan (Formosa); Presbyterian Church of Cuyacucho and Huancavelica, Peru; United Church of Thailand; Bible-Believing Churches of Formosa; Evangelical Christian Mission in Indonesia; Churches of World Missions Inc. of Brazil, and Militant Fundamental Bible Churches U.S.A. [RNS]

**LAYMEN**

**Santa Barbara Provost**

Dr. Clark G. Kuebler, president of Ripon College in Ripon, Wis., since 1943, has announced his resignation to become provost of Santa Barbara College, a branch of the University of California. He will leave Ripon next January 31st to assume his duties at Santa Barbara.

Dr. Kuebler is widely known as a leader in the Episcopal Church, an educator, and lecturer on myriad topics.

**MATRIMONY**

**Comparative Law**

A report on the indissolubility of marriage in the laws of the Roman Catholic, Episcopal, Lutheran and Presbyterian Churches since 1914 was submitted to the fourth International Congress of Comparative Law, which met recently in Paris, France.

The report was given by Dr. Brendan F. Brown, dean of the School of Law, Catholic University of America, Washington, D. C., and chairman of the Congress Sub-Committee on Canon Law.

It was prepared on the basis of information supplied by experts of the various communions.

The Congress, which is held every five years, deals with all aspects of law in its relation to history, the Church, philosophy, commerce, penal codes, and international affairs. [RNS]

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# DEATHS

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

## Thomas Perry Baker, Priest

The Rev. Thomas Perry Baker, rector in 1932, died August 1st at his home in Wood Grove, Va. He was 90 years old.

Among the churches he served as rector are St. John's, West Point, Va.; St. David's, Cheraw, S. C.; Grace Church, Silver Spring, Md.; St. Paul's Dillon, Va.; St. C.; and Washington and Montross parishes in Westmoreland Country, Va. He served Washington and Montross parishes from 1921 until his retirement.

Surviving are three sons, Thomas D. Baker and Charles S. Baker, Montross, Va., and William Baker, Jersey, Va.; two daughters, Mrs. J. Reedy Bennett, Dillon, S. C., and Mrs. Phillip L. Griffith, Washingtons Birthplace, Va.; two sisters; six grandchildren; and three great grandchildren.

## Frederic F. Bush, Priest

The Rev. Frederic Fernley Bush, rector, died August 8th in Orlando, Fla. He was 68 years old.

The last parish he served, as rector, was All Saints' Church, Richmond Hill, L. I. Other churches he served as rector include Trinity Church, Fort Scott, Kan. (1915 to 1916); and Trinity Church, Arkansas City, Kan. (1916 to 1931). He was assistant at the Cathedral of Incarnation, Garden City, L. I., from 1931 to 1940.

## Samuel S. Hardy, Priest

The Rev. Samuel Stuart Hardy, rector of St. Paul's Church, Medina, Ohio, since 1944, died July 16th after a brief illness.

Mr. Hardy was born in London, Ontario, in 1886 and was educated in Canada. He was ordained deacon and priest by the Bishop of Huron, and served in the Canadian Church until 1927. He went to the diocese of Ohio as rector of St. Paul's Church, Marion, in 1927, and served there until 1944 when he moved to Medina.

Surviving are his wife, Ethel May Thompson Hardy, and two daughters.

## Harry G. Post, Priest

The Rev. Harry G. Post, who left the active ministry in 1947 to become managing editor of the weekly newspaper, the *New Milford Times*, New Milford, Conn., died July 20th in Torrington, Conn. He was 54 years old.

In 1952, Mr. Post became editor of the *Litchfield Enquirer*, Litchfield, also a weekly newspaper. Before taking up journalism, he was rector of St. Paul's Church, Cheney, Wash. (1929 to 1937); Holy Trinity Church, Wallace, Idaho (1935 to 1939); and St. James Church,

Lewistown, Mont. (1939 to 1940). He was author of the book, *Prayer for These Times*.

Surviving are his wife, Mrs. Mary Brinker Post, a daughter, and two sons.

## Idabelle Smith Firestone

Idabelle Smith Firestone, wife of the late Harvey S. Firestone, Sr., founder of the Firestone Tire and Rubber Company, died July 7th at her home in Harbel Manor, Akron, Ohio. She was 79 years old.

Private services were conducted at the family home by the Rev. Walter F. Tunks, retired rector of St. Paul's Church, Akron, where Mrs. Firestone had been active for many years.

Mrs. Firestone was born in Minnesota City, Minn., spent her girlhood in Jackson, Mich., and came to Akron, Ohio, shortly after her marriage. She studied music at Alma College in St. Thomas, Ontario, and was the composer of many songs, including "If I Could Tell You," the theme song of the Firestone radio and television programs.

## Harry G. Heaney

Dr. Harry G. Heaney, senior warden emeritus of the Church of the Good Shepherd, Corpus Christi, Texas, died July 3d at the age of 76.

Dr. Heaney had lived in Corpus Christi for more than 70 years, and was an active civic leader in addition to his devoted service to the Church.

He is survived by his wife, two sons, two daughters, two sisters, and 12 grandchildren.

## James Albert Howell

James Albert Howell, senior warden of the Church of the Good Shepherd, Ogden, Utah, and a member of the executive council of the district of Utah, died at his home in Ogden, August 4th of a heart attack. He was 77 years old.

Mr. Howell was recognized for his service in the state by the award of the Doctor of Laws degree by the Utah State Agricultural College in 1948. He was a deputy to the General Conventions of 1949 and 1952, and a member of the Corporation of the Episcopal Church in Utah, a district institution.

## Amy Frances Spencer

Amy Frances Spencer, wife of the Rt. Rev. Robert Nelson Spencer, retired Bishop of West Missouri, died July 29th at Paulina Stearn Hospital, Ludington, Mich. She was 77 years old.

Mrs. Spencer was on vacation with her family when she was taken ill.

She is survived, besides her husband, by a daughter and two grandchildren.

# Intercommunion

(Continued from page 15)

ministerially (*ministeriell*), that it always remains *Deus qui operatur* [God who acts], and not Paul or Appollo. . . ."

[*The Archbishop explains at some length what he refers to as "a difficult and delicate question," namely, "the Catholic opinion of the Ministry in the non-Catholic Churches."*]

Friendly relations, ecumenical association, and personal esteem very quickly and easily lead one to avoid the question, to choose the safest way, and to refrain from making a judgment. But when the problem of intercommunion is on the agenda, and one side has uttered a "No," then the other side has the right to an

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answer as to the motivation of that  
"No."

For the Catholic, Church and Minis-  
try are inseparable interrelated. The  
Ministry belongs to the nature of the  
Church—without the Ministry, no  
Church. Thus whenever the idea of  
the Church, the understanding of the  
Church, is weakened or even neglected,  
there the Ministry, too, is bound to be  
of less significance. It is no longer borne  
by the Church nor required by it. It  
has no root, it turns into a more or less  
official teaching Ministry reduced *ex  
professo* to the preaching Ministry.

Where the Church possesses no longer,  
or not yet, or, briefly, not at all, her  
character of Church, of the Body of  
Christ, in the strict sense, the sacrament  
too suffers damage, and there is there  
no Ministry which is comparable to the  
revealed significance of the Church. . . .

Of course the Catholic cannot and  
should not shut his eyes to the fact that  
the Holy Spirit also works and works  
wonderfully in the non-Catholic Church-  
es and through their ministers. The  
Spirit bloweth where He listeth. Ecu-  
menical life, teaching, and learning have  
clearly revealed this also to us, and this  
lesson, in and of itself, is already a great  
step nearer one another. But even this  
does not allow the Catholic to erase the  
boundary-lines, which are for him a  
matter of profound conviction of belief.

If, on the basis of this conviction, ir-  
regularity, mutilation, and defect exist  
on the other side, but if, in spite of it,  
God wants to work there, too, then the  
Catholic bows his head before God who  
"is able to do exceeding abundantly  
above all that we ask or think." But  
this does not give him the right to sur-  
render the bounds and the order which  
God has taught him, or to consider the  
other as of equal worth.

[Returning to his main subject, name-  
ly, *intercommunion*, Dr. Rinkel con-  
cluded his paper.]

The question of intercommunion is  
not as simple as a superficial reader of  
the Lund report might possibly suppose.  
Precisely what disappointed us in this  
report—as we have already said—is  
the new terminology, which tries to give  
names to all shadings. To be sure, one  
cannot get along without a terminology,  
but the Catholic can never agree with  
the notion that there are many kinds of  
intercommunion, while, on the other  
hand in this schematization the crucial  
question of what intercommunion really  
is remained unanswered and unnoti-  
cied. . . .

As Catholics, we can only be earnestly  
on guard in this area. Can it be seriously  
expected that the Catholic would partic-  
ipate in a Eucharist in which the minis-  
tering Church aims at nothing further  
than a "memorial" celebration of only  
more or less symbolic value? Or that

the Catholic would expect that the Pro-  
testant would approach his Catholic sac-  
ramental meal . . . which is labeled in  
Heidelberg Catechism as a "denial of  
one Sacrifice and Passion of Jesus  
Christ, and an accursed idolatry?"

We know, to be sure, that open Com-  
munion services are taken very serious-  
ly but even this cannot free us from  
fear that precisely at ecumenical con-  
ferences—where, logically, division is  
sharply felt on account of the separate  
Eucharists—readiness and personal bias  
will propel us into a common celebra-  
tion rather than deeply rooted conviction and  
responsibility.

Intercommunion is more than just  
Communion. The latter is a result  
though an important result. Intercom-  
munion is the boundary of unity because  
it is the recognition of authentic and  
complete Catholicity. We put it this way  
because our Church knows intercom-  
munion from experience.

The first thing the Churches of the  
Anglican Communion and the Old Catho-  
lic Churches established as the basis for  
their intercommunion was the recogni-  
tion of Catholicity. And this comes out  
so forcefully that every action of the  
intercommunion is a witness to this mu-  
tually recognized Catholicity.

It was suspected here and there  
that the Anglican Church might have  
sought this intercommunion in order  
thereby to make its consecration cer-  
tain and for all through the partici-  
pation of Old Catholic bishops. This view  
must be labeled magical, and is a false  
conception of the Apostolic Succession.

When Old Catholic Bishops take part  
in the consecration of an Anglican Bis-  
hop or vice versa, they do this not to  
"prove" the consecration or make it "more  
Catholic," or "more purely Apostolic,"  
but they are present and participating  
witnesses to their own Catholicity and  
that of the others. This motive and  
alone is what brought them together  
and is the basis upon which they find  
another and recognize each other  
alike.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Julian R. Ellis, June graduate of ETS, will be curate of the Church of the Good Shepherd, Rocky Mount, N. C.

The Rev. Robert W. Etzel, June graduate of ETS, will be curate of All Saints' Church, Belmont, Mass.

The Rev. Edward Meeks Gregory, June graduate of ETS, will be curate of St. Mark's Church, Richmond, Va.

The Rev. William M. Hale, GTS graduate, will be curate of Christ Church Cathedral, Springfield, Mass.

The Rev. John H. Hannahs, formerly curate of Luke's Church, Billings, Mont., and vicar of St. Thomas, Hardin, is now in charge of the Hardin Mission Field. Address: Box 425, Hardin.

The Rev. Mr. Hannahs and Miss Alice Carrington of Belfry, Mont., were married on July 30th.

The Rev. John Gardner Hay, June graduate of ETS, will be in charge of St. Paul's Church, Virginia City, Mont.

The Rev. Charles B. Holcomb, formerly curate of the Church of St. John the Evangelist, St. Paul, Minn., is now assistant of St. John's Church, Tallahassee, Fla. Address: 1455 Lee Ave.

The Rev. Francis W. Kephart, Jr., formerly a student at the Episcopal Theological Seminary in Kentucky, Lexington, Ky., is now vicar of St.

Stephen's Mission, Covington, Ky. Address: 212 E. Thirty-Ninth St.

The Rev. Donald Henry Lyons, June graduate of ETS, will be assistant of the Cathedral Church of St. Paul, Boston.

The Rev. Wray E. MacKay, GTS graduate, will be curate of St. Peter's, New York.

The Ven. G. Ralph Madson, rector of St. Paul's Church, Albany, Ga., is now also archdeacon of the Albany district of the diocese of Georgia.

The Rev. Allan House O'Neil, June graduate of ETS, will be assistant of Christ Church, Springfield, Ohio.

The Rev. David Cecil Patton, June graduate of ETS, will be curate of St. Andrew's Church, Algonac, Mich., in charge of St. Paul's, Harsen's Island.

The Rev. Robert E. H. Peeples, formerly vicar of St. Paul's Church, Jesup, Ga., is now vicar of Trinity Church, Statesboro, Ga., and Epiphany Church, Sylvania. Address: Trinity Church, Statesboro. (The Rev. Mr. Peeples was previously reported as serving St. George's, Statesboro; this is apparently incorrect.)

The Rev. Peter C. Robinson, formerly in charge of St. Thomas' Mission, Sanford, N. C., is now curate of Holy Trinity Church, Greensboro, N. C. Address: 701-A W. Wendover Ave.

The Rev. Donald L. Rogan, GTS graduate, will be vicar of All Saints' Church, South Charleston, W. Va. Address: 311 Kenna Dr.

The Rev. Edward A. Roth, June graduate of ETS, will be assistant chaplain to Episcopal Church students at Harvard University and Radcliffe College, under the Bishop Rhinelander Foundation.

The Rev. E. Carl Sandiford, formerly assistant of All Saints' Church, Atlanta, Ga., is now vicar of St. John's Mission, Moultrie, Ga. Address: 1188 Fourth St. S. W.

The Rev. Roger William Smith, June graduate of ETS, will be curate of All Saints' Church, Charlotte Amalie, St. Thomas, V. I.

The Rev. Thomas Lloyd Spittler, June graduate of ETS, will be in charge of St. James' Church, Westwood, Cincinnati.

The Rev. James A. Porter, who has been serving as vicar of Grace Mission, Dallas, Tex., is now on leave of absence.

The Rev. E. W. G. Worrall, who is serving St. Mark's Church, Waterloo, Iowa, formerly addressed at 312 Baltimore St., may now be addressed at 319 Home Park.

## Armed Forces

Chaplain (1st Lieut.) Richard E. Horsley, formerly addressed at HQ Co 3d Bn., 35th Inf. Reg., APO 25, c/o P.M., San Francisco, may now be addressed at HQ Co 2d Med Bn., APO 248, c/o P.M., San Francisco.

## Marriages

The Rev. James E. Cantler, assistant of St. Paul's, Baltimore, and chaplain of St. Paul's School, Brooklandville, was married on June 19th to Miss Anne Stoney, who was in charge of Christian education at St. David's Church, Baltimore.

The Rev. Charles H. Griswold, rector of St. Mary's Church, Emmorton, Edgewood, Md., and Miss Martha Perkins, daughter of Mr. and Mrs. Warwick Perkins of Baltimore, were married on June 12th at Christ Church, Baltimore.

## Diocesan Positions

The Rev. Charles O. Brown, 10 Center St., Waterville, Maine, has been elected secretary of the standing committee of the diocese of Maine and all communications for the committee should now be addressed to him.

## ACU CYCLE OF PRAYER

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

### August

- Convent of St. Anne, Chicago, Ill.
- Mission of St. Francis of Assisi, Mindanao, Philippines; Church of the Good Shepherd, Greenwood Lake, N. Y.
- Hamilton Air Force Base, Hamilton, Calif.
- St. Bartholomew's Church, Granite City, Ill.
- St. Matthew's Church, Raytown, Mo.; St. Andrew's Church, Beacon, N. Y.
- St. Barnabas' Church, Havana, Ill.; Oratory of St. Mary and St. Michael, Cambridge 40, Mass.; St. Augustine's Chapel, New York, N. Y.

## Changes of Address

The Rev. Lawrence M. Berry, who recently became rector of St. John's Church, Odessa, Tex., should be addressed at 803 W. Twenty-Second St.

The Rev. William Davidson, who is serving St. James' Church, Lewistown, Mont., formerly addressed at 304 W. Evelyn St., Lewistown, Mont., may be addressed at Box 744, Lewistown.

## The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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Anonymous, Milwaukee; Mrs.	
G. H. V., Towanda; D. E. H., Wal-	
pole	20.00
\$1 each from: Mrs. G. W. T., Lake-	
wood; Anonymous, Boston	2.00
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## ATTEND SUMMER CHURCH SERVICES

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

### DENVER, COLO.

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

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

### WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean

Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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

### FORT LAUDERDALE, FLA.

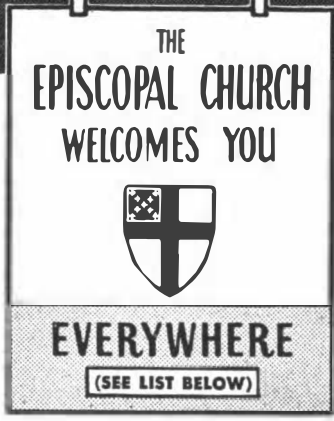
ALL SAINTS' 335 Terpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Sat 4:30-5:30

(Continued on page 24)

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

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

August 22, 1954



## ATTEND SUMMER CHURCH SERVICES

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

### MIAMI, FLA.

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

### ORLANDO, FLA.

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

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;  
Other days 7:30; Ev B Sun 8; C Sat 5

### CHICAGO, ILL.

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

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

### EVANSTON, ILL.

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

### FORT WAYNE, IND.

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

### WATERVILLE, MAINE

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

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

### BOSTON, MASS.

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

### DETROIT, MICH.

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

### ST. PAUL, MINN.

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

### KANSAS CITY, MO.

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

### ST. LOUIS, MO.

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

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

### RIDGEWOOD, N. J.

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

### SEA GIRT, N. J.

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

### ALBANY, N. Y.

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

### BUFFALO, N. Y.

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

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

### NEW YORK, N. Y.

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

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

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

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

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

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30  
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;  
Sat 2-3, 7:30-8:30

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

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r  
Broadway & Wall St.

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

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

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

**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 5-4  
8-9, & by appt

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

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

### UTICA, N. Y.

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

### CINCINNATI, OHIO

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

### PHILADELPHIA, PA.

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

### PITTSBURGH, PA.

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

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

### MIDLAND, TEXAS

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

### SAN ANTONIO, TEXAS

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

### SALT LAKE CITY, UTAH

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

### BELLOWS FALLS, VERMONT

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

### MADISON, WIS.

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

### VANCOUVER, CANADA

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