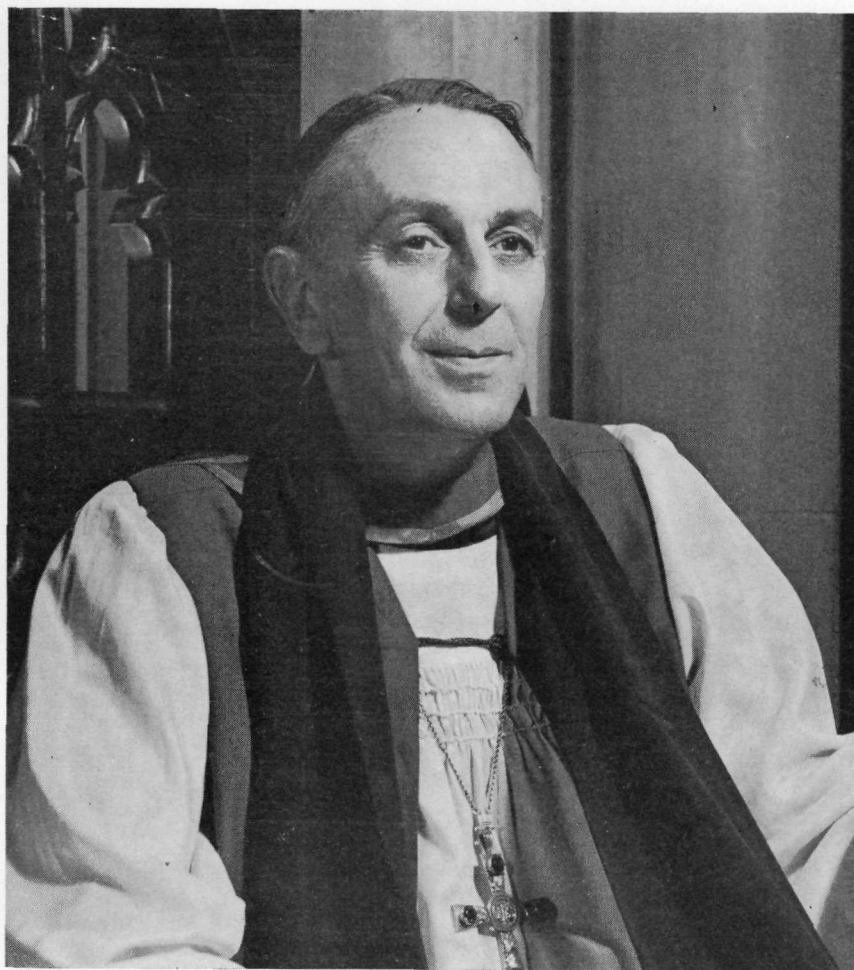


# The **+** WITNESS

SEPTEMBER 5, 1963

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HOWARD H. CLARK

Primate of the Anglican Church of Canada

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REPORTS ON THE ANGLICAN CONGRESS

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## SERVICES

### In Leading Churches

#### NEW YORK CITY

##### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.  
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For Christ and His Church

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## SERVICES

### In Leading Churches

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The Rev. Walter E. Neds

The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion. 11:00 a.m. Service and Sermon. 7:30 p.m. Evening Prayer.  
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Sunday Services 8, 9, 9:30 and 11 a.m.

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23 Avenue, George V

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Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
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The Very Rev. Sturgis Lee Riddle, *Dean*

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**Story of the Week****Manifesto Presented to Congress  
Calls for Radical Changes**

★ The big story of the Anglican Congress should be date-lined London, Ontario, rather than Toronto where the Congress met from August 13 to 23. Some 100 archbishops and bishops, serving on the advisory council on missionary strategy, of which Bishop Stephen F. Bayne is the executive officer, had an extensive huddle prior to the opening of the congress and prepared a manifesto called "Mutual responsibility and interdependence in the body of Christ."

It was read to the delegates, representing Anglican churches in 78 countries, by Archbishop F. Donald Coggan of York, the morning of August 17. An attempt was made immediately to have a vote on it but the Archbishop ruled that delegates should have time to consider it.

This they did in their study groups during the second week of the congress, with at least some of the groups sending to the editorial committee suggestions for changes in the document.

However the Archbishop of Canterbury, on Wednesday, the 21st reminded the delegates that the congress was not a legislative body and that the manifesto could be accepted, rejected or amended only by the eighteen autonomous churches within the Anglican communion. He also strongly criticized what he called "the

lust for passing resolutions" and warned that resolutions would only endanger the hope of reforms proposed by the manifesto.

"The world outside," he said, "is very confused about the structure of our congress. We must avoid confusing people any further and not create any suggestion that we are a legislative body."

Thus delegates were given to understand that the document was not to be discussed for possible revision since it was the work of the archbishops and primates and was to be presented to the churches without change.



BISHOP BAYNE: — fathers  
new Anglican set-up

British and Canadians accepted this for the most part but not the U.S. delegates who wanted to know who had rights regarding resolutions expressing the mind of the congress.

In any case it is for this reason that the heading on page eight is "Manifesto To" and not "Manifesto Of".

The manifesto, printed in full in this issue, was however almost unanimously approved even if no vote was taken, and will be studied and acted upon in the months ahead on all levels of Anglican life throughout the world.

The document was described by Bishop Bayne as a "time bomb" and most of the hundreds of delegates agreed with him. Thus the Rev. Robert L. Curry, headmaster of Lenox School and a delegate from Western Mass. writes that its presentation "may well go down as a historic day in the life of the Anglican communion." His report presents the following points which were made by archbishops and bishops in commenting on the document:

● I thought one of the best commentaries was made by one of the Japanese bishops. After years of our strategy being to set up independent churches, get them onto their feet, and then withdrawing, this new thinking for help is a mutual interdependence which will aid everyone of the provinces of the communion. The bishop commented that autonomy for the Japanese Church is a pretty grim freedom—how true when



you are left to walk before you have learned how to crawl.

● Mutual interdependence is a receiving as well as giving. Repeatedly we have been told that the superiority of the white man must cease else the Christian message will never get through to many of our brethren. We need to see as never before that we can receive from others as well as to give. Again the Japanese bishop commented that in the past both giver and receiver have watched one another with suspicion and doubt, when the gift belongs to neither but is God's gift.

● If the church becomes serious about this document, it can mean a real upheaval in the structure of the church as we know it today. Priorities will have to be hammered out, and the need and opportunity will call for sacrifice at home in order to move with strength and manpower to another area. We need to take a hard look at our institutions and this is coming to the top in some areas of the church's life. If this is not done then the document may as well go into the files for history.

● There is a call for a "massive exchange" of people of all ages to different provinces of the church. Exchanges, sending people, bringing people to us, taking the opportunity to learn of and from others who have much to offer.

● The funds called for are not to be regarded as another appeal for funds — it is the amount of money needed to maintain the work which we are now operating and to do it better and not to let it slide away.

● This is a theological document, and when you have a chance to read about the whole congress you will note certain theological truths being hit re-

peatedly. The Archbishop of Canterbury in commenting upon the document used as a key "if a church lives unto itself it will die by itself" — there is a strong theology of mission in the document.

Bishop Bayne also told the delegates that some persons had seen a move towards "a new central curial power" in the proposal for regional officers.

"They will be the very opposite," he said. "They will serve the churches in their area as the executive officer serves them, multiplying him . . . and making local initiative possible . . . of each church in each region. The only alternative to them is an increased power structure at the center, and this is exactly what we do not want, because it would be untrue to our nature."

Bishop Bayne also discussed the "Englishness" of the communion but said it now "must fall away."

Rather than "committing suicide", he said, the proposal to revitalize Anglicanism means "making sacrifices required for the common fellowship, the common ministry and common service to the world."

"The grand design of our mission should be to make God known to people everywhere and the nature of our organization should be free enough to let this happen," he said.

Concerning pending union plans, such as the possible merger of Anglicans and other Protestants in North India, Bishop Bayne said Anglican Churches should have freedom to merge or change their structure where they believe it is necessary.

## LATIN AMERICA NEEDS GREATER EFFORT

★ Greater Anglican effort in Latin America was urged at the congress by a New York clergyman who recently made

a two-year trip to many of the Anglican dioceses around the world.

The Rev. Howard Johnson, canon theologian at the Cathedral of St. John the Divine, said "great chances" for Anglican mission work exist on what has become "a neglected continent."

The canon said there are "vast areas in Latin America where there are no churches at all."

He cited the opportunity for greater cooperation between Protestants and Catholics in improving social and economic conditions in South American countries.

Among other delegates who discussed Latin America was Bishop E. K. Sherrill of Central Brazil, son of former Presiding Bishop Henry Knox Sherrill.

Though Latin America is considered a predominantly Roman Catholic continent, he said, "the truth is that the bulk of our native population is committed to no Christian Church. And the Roman Catholic Church is a great deal weaker there than most people realize."

Commenting on an announcement by the Anglican communion's chief executive officer, Bishop Stephen Bayne, that the Church hopes to make "massive commitments" in Latin America, Bishop Sherrill said:

"The greatest thing the Anglican Church — or any other Church — can accomplish is to help improve social conditions."

The Brazil bishop said that the advance of communism is "a very real possibility" in Latin America and improvement of social conditions will help offset the development.

Anglicans in Brazil don't count themselves as a "decision-making" group, the bishop said, pointing out that of the 4,000,000 Protestants among the nation's 70,000,000 population, "only 30,000 are Anglicans."



# Pleas for Greater Aid Theme Of Missionary Mass Meeting

★ An urgent plea for Anglican dioceses living in "luxury" to help those living in "squalor," was made by Bishop J. C. Vockler of Polynesia, Fiji Islands.

He was one of three missionary bishops speaking at a huge missionary evensong during the congress. Others addressing some 16,000 people were Bishop Roland Koh of Kuala Lumpur, Malaya, and Bishop K. D. W. Anand of Amritsar, India.

Bishop Vockler said his total budget last year was \$54,000, "a shoe-string that wouldn't support some of your parishes for a month."

"We have 10 years in which to put the Church in Polynesia on its own feet. After that, it may well be too late," he said.

Immediate capital needs of his Pacific dioceses were over \$3,000,000—"a flea-bite among the total needs of the Anglican communion," the bishop said.

Bishop Vockler said changes encountered in his diocese — one of the largest in the Anglican communion — since world war two have caused a mixture of bewilderment and uncertainty. The diocese encompasses several hundred Pacific islands.

Bishop Anand told the congregation the 20th century was showing high intelligence in mastering the laws of science, but was still in the spiritual stone age.

"Our inner spiritual world is like a neglected dugout into which a savage might crawl to sleep, shut out from the sunshine and bracing wind of God," the bishop said.

Evangelism opportunities in India, with 11 million Christians in the population of 439 million, were stressed by the bishop. He noted that con-

trary to some reports, missionaries are welcomed in India.

Bishop Amand also reported that church union efforts in North India, Pakistan and Ceylon are progressing, but added that "in all our negotiations, the one great factor always before us is that in our zeal for a regional church union, we must not sever ourselves from the larger family of the world-wide Anglican communion."

He said the study of comparative religion is becoming popular in the east, with a growing realization among Christians "that all other religions are not altogether false or evil, and that they do have light for the guidance of their adherents . . ."

Bishop Koh, a former Buddhist, described the plight of refugees in his area and said that his church cannot fulfill its mission in Asia without western help.

"We have discovered a rich, inexhaustible gold mine of 1,400 million souls," he said. "They make up more than half the total population of the world . . . Come and help us to open up this mine."

## TRAINING FOR ACTION AT CONGRESS

A scholar presented the theme and caused a real buzz at the coffee hour. The burden of his theme was that since the eucharist was the bishop's, and since it should be celebrated throughout each diocese, and wasn't being done because of manpower shortages, the bishops should give permission for laymen to celebrate the eucharist. Bang!

The panel following was a good one — Canon Richardson on education as training for ac-

tion; Bishop Emrich on stewardship; the Bishop of Pretoria on vocation and enlistment; Bishop Stockwood of Southwark, on training the laity and he hit the gong and sent it clanging.

Canon Richardson spoke about the need for better training for the clergy since we are getting fewer and fewer of them. He also spoke about the need to move clergy into the universities in full teaching positions to work within the universities — a waste of time to be attached to a parish near a university and try to bore from within!

Bishop Stockwood, talking about the ministry of the laity, spoke about it in terms of the laity doing a Christian job where they are — not church jobs important as they be. "Let's be practical. Personal life, factory conditions, marriage relationships, class and racial tensions do not become Christian merely by urging people to go to church. In fact, church-going can easily degenerate into supplying the paper to cover over the cracks in our disintegrating society, whereas, our real task is to strip society down and to rebuild it on Christian foundations." He went on to illustrate this, and did so out of his personal life of running for the city council, campaigning, making it, and working with people on the council across denominational lines and acting in a Christian manner on all issues, never stopping to vilify other members no matter how hot the battle.

"My contention is that if the church is to influence society our parishes must be honeycombed with groups of trained laity applying their biblical insights to contemporary happenings and creating an informed Christian opinion which leads to action."

# Changes in Congress Message Urged by African Delegates

★ Anglicans declared in a message closing the historic congress that the communion is determined to increase its efforts toward greater world service, Christian unity and involvement of the laity in the work of the church.

The message, which will be read in every Anglican church in the world, held that Anglicans cannot "live in isolation from other Christians" and that they intend to work "far more closely" with other churches.

Also included — after a plea by a West African delegate and a floor vote — was a statement opposing racial discrimination.

Delegates agreed to add to the original four-point message the following:

"God has called us to affirm the unity of the human race. Segregation and other forms of discrimination are a sin. We voice our deep concern and compassion for all who suffer on account of race, color, or creed. We are ashamed that barriers of race should still persist in the life of the church."

As originally drafted, the final message opened by declaring Anglican determination "to learn how to serve our neighbors outside our church walls, and our fellow men and women of other nations and continents.

"We thank God that he has made us a worldwide fellowship of many races, so that the riches and talents of one church may meet the needs of another."

The message continued:

—"We have learned again in Toronto that Anglicans, like other people, have no monopoly on God's truth. We must all listen more carefully to what he has to say to us. He may

speak through the Bible, through prayer, and his servants in other churches, through men of other faiths, or through those involved in this world's affairs who do not recognize him at all.

"Anglicans cannot live in isolation from other Christians. Some of our dioceses are now preparing to enter into unity with other Churches. In this new life we shall continue to offer them our support and our fellowship. And we intend to work far more closely with our fellow Christians of other communions, both at home and throughout the world.

"Again and again in our congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the church. Our lay delegates have asked urgently for more adequate training. They want to understand their faith; they want to know how it applies to questions of poverty, politics, race and family, and to their everyday work and leisure so that they may witness to Christ . . ."

The plea for the congress to express itself on the racial issue was made by Chancellor Adejemi Olusola Lawson of the Lagos diocese, who said the lack of such a statement would force him to tell people in his diocese that it was not made because of "sheer cowardice."

Archbishop Howard H. Clark of Rupert's Land, Canadian primate, assured the chancellor that mention of the racial issue was contained in a separate congress document.

On the insistence of the African churchman, who asked whether the race statement should be "tucked away in the

corner of a paper," the question of including it in the final congress message was put to a vote.

Sustained applause greeted Archbishop Clark's call for those in favor of redrafting the final message. Only a few delegates were against including the race statement in the final document.

During discussion preceding the vote, Bishop S. O. Odutola of Ibadan, West Africa, told the delegates that a few months ago he was ordered out of a Johannesburg, South Africa, airport restaurant because he was accompanied by his white secretary.

The bishop urged strong Congress condemnation of such instances of discrimination.

## SOME SHARP JABS BY CANON WARREN

★ The controversial best-seller, *Honest to God*, which calls for revision of the Christian image of God, was defended before the congress by Canon Max Warren of the Church of England!

The general secretary of the church missionary society told a capacity crowd of 2,500 persons that the book written by Bishop John Robinson of Woolwich was "a deeply sincere and profoundly courageous attempt to lower barriers between church creeds and intellectuals."

There was loud applause from the audience.

Asked for comment on Canon Warren's remarks, Bishop Arthur M. Stockwood of Southwark, who appointed Bishop Robinson, said he agreed with the canon.

"I don't commit myself to everything in the book, but I warmly applaud his motives and his courage in trying to break through the barrier between

(Continued on Page Fifteen)

# EDITORIALS

## Truth of Anglicanism

IT IS A COMMONPLACE to say that Anglicanism cannot be comprehended within a definition. If reality — existence — depends upon definition, then Anglicanism is not in being. But this serves to point up the truth that reality in being is one thing, and a given verbal description of it another. This is precisely the truth which is Anglicanism, a truth which it proclaims not in so many words but in its actual life, in that which happens within it, in that which the people in it do, think, say, and are.

The truth of Anglicanism is that the spirit will not be confined in a prison of words and labels, there to rot away, but will be discerned in and where in the life of people it is free to blow where it wills.

In a sermon in Rome last year Frederick C. Grant expressed this as well as it can be put in concrete terms:

"That is the spirit, the tradition, of which we are heirs: the Anglican Communion is Catholic in descent, and in essential nature; it is Evangelical in outlook and aim; it is social in emphasis and concern; it is committed to the principle of freedom, especially liberty of the individual conscience, and the full freedom of biblical, historical, philosophical scholarship and unfettered scientific research."

With respect to the world congress of the Anglican Communion it may be said that, in the nature of the case, this is not the sort of assembly about whose actions one may be expected to agree or disagree.

The declaration that "segregation and other forms of discrimination are a sin", incorporated in the message to the churches, brought the word of the congress into line with the House of Bishops of the American church.

The appeal of the Archbishop of Canterbury and Bishop Bayne for the sharing of half the income of the churches in missionary enterprise will have to look for response in the unsentimental fiscal machinery of the several churches.

But the congress demonstrated in and of itself the openness to reality, the discernment of the hand of God in that which transpires in the

history of man, which is that undefinable characteristic of the Anglican communion.

At the congress Dr. Ramsey could and did point to that which Anglicanism has received from Rome, Constantinople, Geneva, and Wittenberg. These ecclesiastical alignments have held positions which they have at times felt to be exclusive one of another, but which have born fruit within Anglicanism because in reality, if not always with intent, it has been possible here to have unity without uniformity.

The broader unity — but not uniformity — with which both the churches and elements in society have become increasingly concerned goes beyond that of the old confessional divisions. While Christian thinking always has recognized God as the source of all truth some ecclesiastical institutions have been reluctant to look at any description of it which did not fit their settled verbal patterns of it.

The fact that God works in all history was made plain again at the congress by Canon Max Warren when he said that an understanding of the value of psychoanalysis will cause Christians to "humbly thank God for his grace at work in Freud", and that the modern Christian concern for social justice "owes not a little, under God, to the stimulus of Marx." At an earlier meeting he expressed the view that Moslems should not be approached "with the impression that we have everything and they have nothing." In the new seminary being organized in Ceylon Christianity will be seen as fulfilling Buddhism and Hinduism in that sense in which it is held to fulfill the Judaism of the Old Testament.

Anglicanism is not an end in itself. It is not a verbalistic formula. That is why Dr. Ramsey could calmly — and not only because it will not come about until long after the end of his term of office — anticipate the end of the Anglican communion as such, or parts of it, in the unity of Christ's Church.

But when the Anglican communion ceases to exist it will do so because the point will have been reached at which the Church of God on earth altogether will have come to know that within it are to be shepherded all and sundry of the people of God, with all their perversities and diversities, and with all their vanities and glories.



# MANIFESTO TO THE ANGLICAN CONGRESS

MUTUAL RESPONSIBILITY AND INTER-  
DEPENDENCE IN THE BODY OF CHRIST  
WAS THE TITLE OF THE MESSAGE PRE-  
SENTED BY ARCHBISHOPS AND BISHOPS  
WHO HAD MET PRIOR TO THE CON-  
GRESS. SEE PAGE THREE FOR NEWS  
OF WHAT HAPPENED IN TORONTO

MEETING for the first time since Lambeth 1958, we have spent two weeks considering the present needs and duties, of our churches in every part of the world. Representing every province and region, we have spoken to each other deeply, of our situation, of what God has done and is doing in our world and our church, and of the unexplored frontiers which we now face.

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

## A New Dimension

IT IS A PLATITUDE to say that in our time, areas of the world which have been thought of as dependent and secondary are suddenly striding to the center of the stage, in a new and breathtaking independence and self-reliance. Equally has this happened to the church. In our time the Anglican Communion has come of age. Our professed nature as a worldwide fellowship of national and regional churches has suddenly become a reality — all but ten of the 350 Anglican dioceses are now included in self-governing churches, of one blood with their own self-governing regions and peoples.

The full communion in Christ which has been our traditional tie has suddenly taken on a totally new dimension. It is now irrelevant to talk of "giving" and "receiving" churches. The key-notes of our time are equality, interdependence, mutual responsibility.

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

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

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

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

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

## Necessities Must Be Met

IF WE ARE to find the new forms of unity and obedience, we must at once, together, meet the following necessities:

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

● Second, we cannot wait for the results of such long-range studies. We ask each church

to join now in an immediate commitment to increased financial support, amounting to at least \$15,000,000 in the next five years, over and above our existing budgets and engagements, to meet already-known needs.

This should not be understood as a one-in-a-lifetime appeal. It is no more than a first step forward, without reference to the longer-range needs. A strong, sustained and expanding pattern of giving is required, if our churches' work, born of the devotion of countless faithful Christians, is to survive.

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

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

### Needs of Support Listed

THE NEEDS this new support will meet are in three main categories.

- Training of clerical and lay leadership, through existing or new centers and enlarged provision for travel and scholarship aid, conference and retreat centers, centers for literature and the allied communication arts.

- Construction of churches and other buildings in new areas of Christian responsibility.

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

- Third, we ask a parallel commitment as to manpower. The absolute shortage of priests in

our communion is measured in thousands. Their training is one of the primary needs our increased support will meet. But we think as seriously of the laity, of their longing everywhere to be involved more deeply as Christians in the life and service of their nation.

This may sometimes be seen most vividly in the profound hunger for national dedication in the emerging nations — dedications to the holy work of building a society able to give decency and stature to its people. But this is not limited to such nations. Men and women in every nation and every church are searching in an unprecedented way to find how to serve as Christians and to fulfill Christ's ministry to the world in their own lives. No church is satisfied with its response; all our churches alike must face this search together.

- Fourth, we must continue and extend the whole process of inter-Anglican consultation. This has deepened markedly in recent years, and we feel that the establishment of the executive officer has been a step in the right direction. We have now agreed on the addition of regional officers to further this process of planning, communication and consultation.

We feel that such officers in Africa, the British Isles, India, Latin America, North America, Pakistan and the Middle East, the South Pacific and Southeast Asia will aid in mutual consultation between the whole of our communion and each part, help to develop planning in their own areas, assist in the mutual planning which is of such great importance, and play a major part in strengthening ecumenical relationships and projects.

We have agreed as well on more frequent consultations among ourselves with the regional officers and other advisers, in order that mutual consultation may swiftly gain in reality. We also encourage our churches, wherever possible, to plan their new missionary ventures using teams drawn from every part of the Anglican communion. Equally we urge all our churches to consider and extend this kind of inter-provincial partnership.

We propose in consequence to continue studies of pay standards, educational qualifications, pension provisions and the like, in order to facilitate this increased sharing of one another's life.

- Fifth, each church must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our church everywhere. Mission is not

only a giving to others, it is equally a sharing and receiving. If priorities in planning and area commitments are to be decided, and if the common life of our communion is to be more equally shared, an essential element in this is every church's knowledge of itself.

Every church has both resources and needs. If planning and responsible partnership are to be truly mutual, we must everywhere ask ourselves, systematically and with the best help we can gain from any source, what we have, what we need, and where we are called of God to share in major partnership with our fellow Christians.

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

### Proposed Program

IN THE FACE of these necessities, we propose the following program to every church of the Anglican Communion, without exception:

● First, that it join — as each church chooses — in our immediate commitment for increased support in money and manpower, through existing or new channels, in co-operation with the other churches of our communion. Clearly each church must set its own time, goal and methods. But in many part of the world we have little time left for this kind of partnership — some doors have already closed.

● Second, that every church begin at once a radical study of its own obedience to mission. Included in this should be a study of its structures, of its theology of mission, and of its priorities in decision. We need to ask whether our structures are appropriate to our world and the church as it is, and if not, how they should **be changed**. We need to examine the training of laity and clergy alike, asking whether in fact God's mission is central in our teaching.

We need to examine rigorously the senses in

something we do for somebody else. We need to examine our priorities, asking whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers. A new organ in Lagos or New York, for example, might mean that twelve fewer priests are trained in Asia or Latin America. Inherited institutions in India or England may actually have outlived their usefulness but be still depriving us of trained teachers in the South Pacific or Uganda.

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

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

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

● Finally, every church needs to develop swiftly every possible channel of communication with its companions in the Anglican Communion — indeed in the Church of Christ as a whole. This is not merely a matter of the printed word or occasional visits. It is a matter of deep and deliberate involvement in one another's affairs and life.

It means the reorientation of much of our teaching in parishes.

It means a radical change in the structure of our prayers.

It means massive exchange programs of men and women in different categories.

It means a host of designed ways by which our



common life and mutual interdependence may be expressed.

### **The Essential Task**

WE ARE AWARE that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now.

It will mean radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves.

It means the death of old isolations and inherited attitudes.

It means a willingness to forgo many desirable things, in every church.

In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but — infinitely more — the birth of entirely new relationships.

We regard this as the essential task before the churches of the Anglican Communion now.

## **New Images For Old**

**By Corwin C. Roach**

*Director School of Religion, Fargo, N. D.*

THE ANGLICAN CONGRESS at Toronto is smashing idols. That in itself is not startling. We expect church conferences as a matter of course to speak out and look with alarm. The astonishing thing is that the idol being attacked here at Toronto is the image of the Anglican communion in and of itself. This is the new and totally different kind of iconoclasm.

We live in a world where every organization is concerned with presenting a good image to the outside world. One of the panelists, our Witness contributor, Malcolm Boyd, pointed out how in the past the church has been concerned to have a "good press". The spirit of the Anglican Congress is something quite different. It is not afraid to expose its weaknesses and failures to itself and the world. More than a superficial shifting of the external facade is taking place. It is a radical break with the past along half a dozen lines.

The Anglican communion is no longer Anglican. This is the big news as well as the great paradox. We are familiar with the idea that ours is a world-wide communion, but the Anglican Congress drives that fact home. We see

more African variegated robes and Indian saris than we do the conventional episcopal gaiters. If Pope Gregory who sent Augustine to England to convert the Angles should visit Toronto he would be forced to look hard for the blue-eyed, flaxen-haired visitors from England.

They are here of course and taking a leading part in the talks and discussions. Theirs have been the most incisive and penetrating contributions in speeches and discussions. They have taken the lead in relinquishing their leadership of the Anglican communion, which is by way of another paradox. From the Archbishop of Canterbury's opening sermon, to the blunt and forthright remarks of Miss Janet Lacey, director of inter-church aid and refugee service for the British Council of Churches, the mother church has been talking to her grown-up children. Miss Lacey was devastating in her treatment of our idea of "chosen people" in the face of the hunger and privation of millions throughout the world. I recommend her as a speaker at our next General Convention to both sides of our segregated assemblies, the deputies and the women. Her most quotable line, "A lot of non-theological garbage will have to be put in the incinerator".

### **Many Tongues**

AT THE SAME TIME, the voices of Asia and Africa are being heard, and this quite literally. "Anglicans" are now speaking all the languages and dialects of the earth. It is a modern Pentecost but as Miss Lacey pointed out the great question is whether the church will be able to speak in the languages of our modern world, spiritually as well as linguistically. What do we have to say?

This growing diversity was brought home to me most forcibly in speaking to the Rev. R. J. A. Lindsay, the delegate from Ruwanda and Burundi in Uganda. He is himself an Irishman but he is looking for a French-speaking priest, qualified and available to teach in the theological seminary in that African diocese. May I help to broadcast his plea through the pages of the Witness.

For the first time, as far as I know, at such a gathering a speech was delivered in a foreign language, this time Japanese, on the floor of the congress. The time will come at gatherings of the church when it will be necessary to set up a system of linguaphones as at the UN. Already the Prayer Book has been translated into 200

languages and dialects in whole or part. It used to be said in our seminaries that a knowledge of Hebrew and Greek was not necessary for salvation, but it helped. The Anglican communion is learning that it is not necessary to speak English to enter the Kingdom of Heaven.

The old formula of *primus inter pares*, first among equals, is giving way to *pares inter pares*. The distinction between giving and receiving churches, old and new churches, has broken down. Archbishop Ramsey in the opening sermon could say, "Let African and Asian missionaries come to England to help convert the post-Christian heathenism in our country and to convert our English Church to a closer following of Christ".

Here is the significance of this Anglican Congress. The old image is smashed and a new likeness is being formed and shaped to take its place. The old idols of western priority, of clerical superiority, even of Anglican monopoly are disappearing. The Anglican communion in the person of its leaders and the delegates at this congress is attempting to remake the church in the image and likeness of God and his Christ. This will necessarily mean that the future church will hardly be recognizable.

### Fluid and Flexible

IT IS TOO EARLY to speak of the new form. Indeed the danger of all image making is that we shall make an idol and then be stuck with it. That has happened in the past and that is what the church is faced with at the present time. The Anglican Congress has been looking out upon the world to see what are its needs and what are the resources under Christ to meet those needs. We are living in a fluid age and the church must be fluid and flexible to minister to that age. The theme of the congress has used the term frontier but the frontier is no longer a solid line. The frontier is all about us and as human beings, at the same time that we are Christians, it has been pointed out that we are fighting on both sides of the frontier at the same time.

The struggle is so intense that we cannot be concerned about what regiment we belong to. Bishop Stephan Neil formerly of India and more recently attached to the staff of the Archbishop of Canterbury can say, "The Anglican communion has never claimed for itself immortality. Unlike many other groups in the Christian world

it is quite prepared to reckon with the possibility of its own disappearance".

These are heady words, iconoclastic ideas. Probably not all the delegates are prepared to accept the implications. It may be that what is happening at this Anglican Congress will wither on the vine and die a quick death. I rather think the reverse will happen. The old image is broken, and all the king's horses and all the king's men cannot put Humpty-dumpty together again. Only God through God-inspired men and women can do that. This is what Toronto is saying to us and it will be the great tragedy of our century if we are deaf to its message.

You will remember Pope Gregory's old pun when he looked at those blue-eyed young boys, "not Angles but angels". Yet the word angel really means messenger as we find it for example in the word evangel. The Anglican communion is no longer Anglican, but it must become angelican, evangelistic. It must proclaim the gospel on every front at home and abroad, in the factory, and the classroom. This is the new image which must replace the old. This is what Toronto is saying.

## Anglican Congress Notes

By Robert L. Curry

*Headmaster of Lenox School*

Some personal observations from one delegate from what he sees and hears and thinks about as he watches and listens: —

● You are going to hear a lot about "Mutual Responsibility and Interdependence in the Body of Christ" in coming weeks and months if not years.

With my study group I raised what I think is going to be a thorny question with the laity and with many of the clergy. The "mutuality" is raised as a result of theology and from the hard fact that many of the missions which have received, don't like the superior attitude of the givers — this point comes out over and over again.

We are told that we who give are also receivers. We heard at the missionary rally that we need the Polyonesians as they need us. South Africans are needed by us, etc. How? I listed to the great stories of courage from men in South Africa; I heard and am humbled by the sense of

consecration of Christians in mission fields — how are we going to get this translated to the lay people? It is fine to say that we are not going to appeal for funds — all belongs to God and thus we approach people with the attitude of their privilege of giving back to the Lord something of what he has given them — how long in education will this take to put across?

● There are many references to the “ministry of the laity” but mighty few examples or suggestions as to how this is to be implemented or what we really mean by this phrase which we have thrown around now for some years. Speakers say that the clergy should challenge the laity; laymen speak and say they should not try to usurp the role of the clergy; when asked what some of the specifics are, the speakers fumble.

● It is interesting to note how the Church of England dominates the Congress. They have many of the key speakers (either England or areas where their missionary work is strong, as in India and South Africa). PEUSA does not have much of a voice in the Congress.

● The Canadian Church, of course, is prominent as host, and what a fine group of bishops and laymen appear for the Church in Canada to “run the show.”

● There is a criticism that little is being said about the “larger Church”. This is true, but, for one, I don’t see how all subjects can be tackled in a single conference. My opinion is that this is a time when as Anglicans we try to get ourselves put straight, not forgetting to see ourselves in the larger picture of unity with others. As I see the extent of our own communion and its problems, I see a mighty task just trying to awaken Anglicans to their task without trying to do the larger ecumenical work in the same conference of two weeks. However, our larger aim should come into our statements.

● I am struck by the educational purpose and concern of the English — it is tremendous, and I have heard diocesan bishops talk about having 200-300 church schools in their dioceses. Malcolm Eckel raised a sixty-four dollar question on this the other day — why, then, don’t they have more people going to church?

● There is no doubt that when the English speak they are for the most part clear, well organized, exceptional in delivery, timing, and have a sense of humor.

● This is a golden opportunity to make friends and learn about your fellow man in other parts of the world. Luncheon each day is with someone from a different part of our Church in the USA, but more often with people from overseas.

● 15,000 assembled for the missionary rally on August 18. Techniques had been worked out to get the procession in faster so we saved fifteen minutes on this end, but lost it by listening to three sermons, and not one of them was a short one. I thought the people were long-suffering, but I was told later that they loved it! A Bishop from Malaya was closer to the target with stories of how people were converted to Christ religion; the Bishop of Polynesia made it but he was last, and the cutting edge for listening and absorbing had been blunted. Some of the hymns were new to us, but good ones as missionary hymns for the Church in Canada.

I think much more could have been done with the evening to raise the spirit of the people and to allow the Spirit the chance to operate in the lives of people, but it was missed in large measure, and I think this is fair to say. If no souls are saved after an hour, what of two hours?

● It is interesting to note in open floor discussion that the Africans are having a “field day” in exercising their newly found freedom and independence, and a number of them are giving prepared speeches rather than asking the panelists questions.

● It is also interesting to note that no reference is being made to Latin or South America — this I think is unfortunate for a number of reasons, one being that this is a strategic place in the world and because there are so many millions of oppressed peoples . . . this is a Congress where Africa especially is in the ascendancy and riding high.

● I have a strong feeling that the gap between the clergy and the laity is wide and not closing in this conference at the present time. Bishops, here by the score, are the chief speakers and thinkers, and at times we think as clergy in terms which laymen do not understand.

There are some tough problems coming to our attention — there is a long road of education in front of us — there is a lot of indifference and concern about keeping the home fires burning — there is need for help in all directions but to spell this out to awaken and set fire to conse-



crated people is a task which will require the best minds and imaginations.

● A good story was about the English bishop seen riding on a train reading what appeared to be Lady Chatterly's Lover, but it was only a cover for Honest to God.

● I have the feeling that this is not a time when there will be great breast-beating over our failures. I sense that there is a growing awareness of the rapid changes in our world, and the desire on the part of churchmen to cope with them, understand them, and to find the way by which Christ may be made relevant to them.

There are those who would try radical measures; there are those who would stand pat and who hear no calls to action; there are those who are trying to find their way through to answers and solutions — a searching and a reaching out.

I am not sure that I accept the oft-repeated phrase that we are in a "post Christian world". I think we are in a world of rapid change and fluctuation, much upheaval, but God is not dead, and as Canon Warren closed his presentation he said "one day, in a far profounder sense than what was once upon a time, there will be a no religious frontier, because God will be all in all".

## Talking It Over

By W. B. Spofford St.

THIS NUMBER is almost entirely devoted to the Anglican Congress, with everything covered up to the close on August 23. We have not given the Congress Message since it is a mere rewrite of the Manifesto which you will find in full on page eight. In regard to this document it is important for you to read the news story on page three to keep the action straight — lack of action really, although the challenge of the bigshots who met before the congress will be debated for a long time.

Bob Curry has some keen observations in his notes. However his remark that bishops and delegates from the USA played minor roles, I'd question. The Manifesto, which occupied most of the time during the second week, was largely the work of Bishop Stephen F. Bayne. He also had some pertinent words to say when the document was presented — chiefly about not letting

the fact that the proposed program would cost a lot of money dampen careful consideration of it.

He also has the knack of coming up with a truth with biting humor. Thus: "the world will not be saved by Anglicans . . . what an impertinence it is to seem to say to the world that their only hope is in the tepid conventions of our club." Or: "the most frightening thing about the church in our time is its feeling that mission in an option."

I have read everything that came my way about the congress, which was considerable. Not one word was said, as far as I can discover, about the church in China — and I mean The People's Republic and not Formosa.

Episcopalian Paul Anderson, in his useful translations from papers published in communist dominated areas, as late as July, 1963, gives us these quotations from a Chinese magazine:

"The Christian religion in China has basically changed from being a tool controlled and utilized by the imperialists to an independent and self-determining religious enterprise belonging to the Chinese worshippers."

"We can predict that, with the guidance of China's policy of freedom of worship, the support of all the churches and Christians throughout the country, the consideration of the party and the government, and with the united efforts of the instructors and students of the entire college, from now on the Chinling Hsieh-ho Theological Seminary will definitely attain more and greater new achievements."

The president of that seminary is Bishop K. H. Ting, one-time staff member of the World Council of Churches in Geneva and later in the U.S.

Somewhere along the line it would have been nice, I think, for Toronto to have remembered in their prayers our brethren in the People's Republic of China.

Maybe some of the delegates did.

This has been quite a summer for church news, and hence a busy one for those responsible for journals dealing with religion. Faith and Order in Montreal — Anglican Congress — followed at once by the meeting of the central committee of the World Council of Churches and the Washington march.

So we get as much news as we can in this number and pick up where we leave off in the next.

the intellectuals and the church," Bishop Stockwood said.

In his speech, Canon Warren asked: "Have we the moral and intellectual integrity to admit that our concern for social righteousness owes not a little, under God, to the stimulus of Karl Marx?"

And he said those who knew what an immense contribution Sigmund Freud made to the ministry of Christian healing, would humbly thank God "for his grace at work . . . no less at work because Freud did not acknowledge him."

Canon Warren warned that Christians do not live in a world neatly divided between believers and unbelievers.

"We must joyfully accept the complexities of our time, not strive prematurely to force them into a pattern, lest in trying to do so, we find ourselves blasphemously pigeon - holing God," he said.

"We are within measurable distance of knowing all there is to know about the planet Venus," the canon said. "But is there any married man present, who would lightly presume to say he knew all there was to know about the lady who is his own particular epitome of feminine grace?"

Science, he maintained, cannot tell religion the meaning of life and love and religion has no right to tell science what is knowledge.

The canon told delegates and visitors that Christianity is faced with the challenge of co-existence with the other great religions of the world.

"The walls of Jerocho are not falling down at the blast of the gospel trumpet," he said, calling for a reevaluation of mission politics.

## Proposal that Laymen Celebrate A Bomb Shell at Congress

★ Severe shortages of priests in some areas should be answered by allowing laymen of the Anglican communion to celebrate Holy Communion and officiate at baptisms, burials and marriages, delegates to the congress were told.

Canon F. C. Synge of Christchurch (New Zealand) College, said that many people in remote areas cannot receive communion because no priest is available.

"The Anglican Church makes much of the sacraments," he said. "It even declares that the eucharist is generally necessary to salvation. In order to have a valid eucharist, so runs the doctrine, it is necessary to have a priest."

Until priests can be obtained, he said, laymen should be allowed greater authority in leading congregations.

A congress panel discussion also emphasized methods to increase the role of the laity in church affairs. Bishop A. M. Stockwood of Southwark, England, suggested establishment of study "cells" in parishes which would seek to stimulate laymen to apply biblical insights to everyday life.

"Church-going can so easily degenerate into supplying the paper to cover the cracks in our disintegrating society," he said, "while our real task is to strip society down and rebuild it on a Christian foundation."

A claim that the press, radio, television and motion pictures often have a more Christian impact than the church was made by the Rev. Malcolm Boyd, chaplain at Wayne University.

The clergyman, who has been called the "coffee-house" priest because of his prayer and dis-

cussion sessions in beatnik locales, declared that the church must place itself in the public realm because "the gospel itself is controversial."

He chided the church for attempting to obtain "a good press" and for avoiding "creative public criticism."

Particularly on the racial issue, Boyd said, have the mass media "sought to expose truth about social conditions while the church, as part of an establishment or power complex, has sought to suppress it."

### URGES UNITED ACTION FOR PEACE

★ A united church could have a momentous impact on world politics, the congress was told in an address calling on Christendom to "close ranks, denounce war and help heal the wounds of a divided world."

"Nothing could influence world politics more than a united church across national boundaries and unshaken by national and international power politics," said Bishop J. W. Sadiq of Nagpur, India.

Warning the 2,000 delegates, observers and guests that patriotism sometimes can blind men to love of their fellow men, he said divided nations need a "supernational society, which the church already is and of which the ecumenical movement is a progressive expression."

"The Anglican Church has recognized the importance of regional churches," Bishop Sadiq said, citing the 18 member bodies of the communion, "but in this lies both strength and weakness . . . weakness in the fact that the national

churches can so easily get behind their nations at war."

A prediction that a first major step toward actual Christian union will be taken in Africa was made in an interview by Bishop John Sepuku of Zanzibar and Dar-es-Salaam, Tanganyika. He said the move will be stimulated by African impatience with ancient quarrels among western churches.

The chief Anglican executive officer, Bishop Stephen Bayne, agreed that church unity progress is forth-coming in Africa, particularly among countries in the east of the continent. He also saw major union developments in the coming decade in India, West Pakistan and Ghana

## RECONCILIATION AIM OF COUNCIL

★ Archdeacon C. H. W. de Soysa of Colombo, Ceylon, told a plenary session of the congress that the fathers of the Vatican Council are not thinking in terms of absorption of the Anglican communion and Protestant churches, but are working toward a "reconciliation" among the churches.

Moves toward greater Christian unity received much attention at the Congress. Archdeacon de Soysa, who was an official Anglican observer at the Vatican Council's first session, said the Council signified "a real change and a major break through in relations between the Roman Catholic Church and the rest of us."

He cited the "immense in-

fluence" of the observers at the Council. Conferring regularly with the Vatican secretariat, he said, the observers' "criticisms and recommendations" were conveyed directly to the Council.

Agenda items even were changed at the suggestion of the observers, the archdeacon said.

Noting the status enjoyed by non-Roman Catholic observers, he quoted the quip of a Catholic bishop from Spain, that "the only way to get things done was to be either a cardinal or an observer."

Closer relationships between Catholics and Protestants also were cited by an American delegate, Bishop James A. Pike of California.

A former Catholic, the bishop said that in the past he felt Anglican-Catholic reunion would be impossible "because of things difficult to get around by logic."

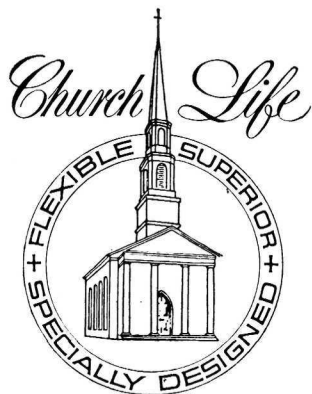
"But I'm hopeful now," he said. "I don't think we should be discouraged because in our own minds we haven't worked out the logic of union."

Archdeacon de Soysa and other Far Eastern delegates to the congress expressed concern over the conflict between Buddhists and the government of South Vietnam. The archdeacon said he believed action taken against Buddhists was "quite wrong."

The churchman said the Vietnam situation is "causing tension" among Christians and Buddhists in Ceylon.

"Deep concern" also is felt in Burma, Bishop V. G. Shearburn of Rangoon, said, and Bishop C. K. Sansbury of Singapore commented: "It is difficult to know how much communist pressure is involved in the Vietnam trouble. Buddhism and communism are incompatible but some Buddhists have moved into South Vietnam from the north."

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## CLOSER COOPERATION IS URGED

★ Closer cooperation between the Anglican Church of Canada and the Episcopal Church in the U.S. was urged at the congress.

An English priest, Canon H. M. Waddams of Canterbury Cathedral, charged that though the North American denominations have a common 3,000-mile "ecclesiastical frontier," they conduct their affairs "as though the others were not there."

Criticism of the Church of England, which "continues to act like a dominating parent" in the Anglican family, also was issued by the churchman.

"It acts as though other Anglican churches do not exist or are of no importance," he said, "and it does this quite unconsciously, which makes it all the more irritating."

A strengthening of ties within Anglicanism was urged, too, by the Rev. Howard A. Johnson, canon theologian at the Cathedral of St. John the Divine in New York.

The canon, who visited Anglican Churches around the world on a two-year journey, warned that Christians are being "outpaced, outdistanced and outbred" by other religions.

"Buddhism, Islam and Hindu-

ism are resurgent," he said. "They ride on the flood tide of nationalism and have turned aggressively missionary and strike out in revolt against a Christ who came to them resembling too closely a European or North American colonist."

A Pakistani delegate, Miss Priobala Mangat-Rai, principal of Kinnair School for Women, told congress delegates that Christians have a greater tendency to merge when they are a minority group.

"Under these circumstances, denominational divisions tend to be blurred and forgotten," she said, citing the "dividing line" between Muslims and Christians in Pakistan. "By comparison, the line between Anglicans, Roman Catholics and Presbyterians is negligible."

## CATHOLIC GUESTS PRAISE PLANS

★ A Roman Catholic official guest at the congress praised a proposal for the rebirth of the communion through greater coordination of member-church activities.

Father Gregory Baum, professor of theology at St. Michael's College, University of Toronto, said the Anglican "effort to coordinate by collaboration is very good. It will bring

a greater consciousness to the Anglican communion of what the church is — a community."

Father Baum, a member of the Vatican secretariat for promoting Christian unity, and Father Aloysium M. Ambrozic, professor at St. Augustine's Seminary, Toronto, were appointed by Paul-Emile Cardinal Leger, Archbishop of Montreal, to attend the Anglican meeting as official guests.

Other Catholic priests also were present as accredited press representatives.

An official Baptist guest, the Rev. Leland Gregory, general secretary of the Baptist convention of Ontario and Quebec, also hailed the Anglican coordination plan as "coming to grips with the new day and facing its challenges in a way that all churches will have to follow if they are to be effective."

Other guests at the Congress were representatives of the Polish National Catholic Church, the Russian Orthodox diocese of Montreal and Canada, the Greek Orthodox Church, the Ukrainian Greek Orthodox Church of Canada, the United Church of Canada, the Canadian Council of Churches, the Presbyterian Church in Canada, the Lutheran Church in America and the Church of Denmark.

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## PLUG FOR POLYGAMY FROM A BISHOP

★ African Christians who dutifully abandon polygamy at the insistence of western missionaries are now finding the white man practicing "progressive polygamy," an African bishop declared at the congress.

Criticism of divorce rates and immorality in the west was heard from Bishop S. O. Odutola of Ibadan, West Africa.

"These people (missionaries) have been telling us 'one man — one woman,' or what you call monogamy," he said. "But when we come to your universities, we find you don't live like that."

He maintained that the practice of having more than one wife was more honest than following the course of marriage, divorce and remarriage.

"Some of us said polygamy was part of our culture," the bishop said, "but the Christian teachers were too rigid in their application of the western Christian concept."

Replying to the African churchman's remarks, Bishop A. M. Stockwood of Southwark, England, noted that though he is a bachelor he believes "our Lord would not have looked upon polygamy as proper."

☆

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## ANGLICAN LAYMEN TO ORGANIZE

★ A world meeting of lay representatives from each of the 18 member churches of the Anglican communion was urged as a step toward developing more effective liaison between laymen and clergy.

Some 60 laymen from the United States, Canada, England, Australia, and South Africa, holding a consultation on the layman's role in stewardship and evangelism, passed a resolution requesting Bishop Stephen Bayne to arrange such a meeting through bishops of the Anglican churches around the world.

The meeting was seen as a preliminary move toward the possible formation of a worldwide federation for Anglican laymen.

## CHARLES PENNIMAN DIES SUDDENLY

★ The Rev. Charles F. Penniman died suddenly at his home in West Chester, Pa., on August 16th. He celebrated his 70th birthday in July.

He served as rector of Christ Church, Brandy Station, Virginia, St. Paul's Church, Meridian, Mississippi, and of

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Trinity Parish, Wilmington, Delaware. From 1945 until his retirement in 1961 he was the director of the educational center and canon of Christ Church Cathedral in St. Louis.

His work in Christian education brought him in contact with many parishes throughout the church. After serving as a public member of the Philadelphia regional war labor board in Philadelphia during world war two he was for many years the chairman of the tripartite board of arbitration of the United Steel Workers and the Jones and Laughlin Steel Corporation.

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4-5, 6:30 - 7:30 & by appt.

## GUIDES ON COOPERATION SPELLED OUT

★ Several lines of action to guide closer cooperation with the Roman Catholic Church were spelled out by a World Council of Churches executive and ecumenical leader.

Addressing opening sessions of the 100-member, policy-making central committee of the WCC, the world body's general secretary, W. A. Visser 't Hooft of Geneva, Switzerland, cited "new opportunities for conversation and collaboration" on:

● Theological and ecclesiological questions.

● Practical questions such as the problems of religious liberty, mixed marriages, relationships in missionary situations and the issues of proselytism.

● The witness of the churches with regard to public life and particularly international affairs.

The vital question facing Christianity today, Visser 't Hooft said, is not whether church bodies can unite "but whether we can enter into a true dialogue with each other."

He warned against either an "overestimation or an underestimation" of the significance of developing relationships between the Catholic Church and other Churches.

"We must in any case not take the skeptical attitude which says there cannot be a real revolution in the attitude of the Roman Church to other Churches," he said.

"Nor must we take the ro-

mantic line and speak or act as if the profound issues of faith and order between the Church of Rome and the other Churches have been solved or almost solved."

Needed, he maintained, are "men who understand . . . that the spirit is at work in the new self-examination and self-correction of the Roman Catholic Church and that all Churches can learn from this" but who also know that "the fundamental issues which have kept us apart remain stubborn realities."

Dr. Visser 't Hooft warned that a spirit of competition could arise between Protestant and Catholic ecumenical centers and stressed that the WCC exists "not to compete or compare" but to bring Churches together in a fellowship of mutual exchange and service.

The fact that the Catholic Church is becoming an important center of ecumenical activity and initiative is certain to effect the situation of the World Council, Visser 't Hooft observed. He said the World Council has never believed that it should have a monopoly in the work of Christian unity.

A danger in the existence of different centers of ecumenical

activity, he said, is in interpreting the Catholic Church and the World Council "as two analogous and comparable bodies."

"It happens very often that in one way or another the advantages or disadvantages, the successes or failures of the Roman Catholic Church and the World Council are set side by side," he said. "But this is a misleading procedure.

"For each must be understood in its own character: the Roman Catholic Church as a Church and the WCC as a Council of Churches. Each has its own specific task and must be judged in the light of that task."

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