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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Some Arts of Teaching

New times call for new skills. Perhaps this is why older teachers seem at first baffled by the new style courses. They are accustomed to the traditional fill-and-drill methods. Although familiar with some of the current devices, they have not used them very much. For example, the rule to "work for response" may mean to a teacher concerned mainly with subject matter, the giving back of the substance of the lesson in duplicate form. In short, the *recitation*. Methods employed for securing such response would be various forms of the drill, with frequent repetition and review.

Response by the new emphasis may include the above, but is also aimed at providing the setting in which an *original* reaction will be given by each pupil. The teaching skills required to secure this outcome will be quite different, as the aim is different.

No matter what the teacher's age, outlook, or experience, he must face the fact that the new goals are gradually being accepted, and are being written into most of the recent text books. It is important, therefore, that all our teachers should be guided into understanding and using some of the new devices. These we like to call the *arts* of teaching. Here are five:

(1.) *The art of guided group conversation*, and the democratic procedure. Some people do this naturally, by a combination of innate respect and courtesy toward other people's opinions, plus a social skill in controlling a group without seeming to be autocratic. Most people, not conscious of the "group process" — that is, what may be happening when a number of people are talking together — seem at a loss as to how to cause this group energy to become profitable.

We cannot give it to you in a paragraph. The new group life laboratories, where our leaders spend two solid weeks being trained in group methods, are creating hundreds of understanding teachers. The idea may be briefly and inadequately stated thus: We must live with people all our lives. Getting on with people, to their good and your own right development, calls for life-long effort. Our lives have a bearing on other lives, some close to us, some more remote, and this is our call to do our "duty in the state of life unto which it shall please God to call" us. That means the human circumstances

and relations among which we find ourselves day by day.

This first art means, more simply, that the teacher uses devices, opening statements, and class procedures which will help children learn together. In this, the new texts give many excellent examples and clues, which the teacher will supplement.

(2.) *The art of questioning for opinions*. It sounds easy, and it is easier than many think. If you want to know what a person thinks, why not ask him? What he is thinking is important to him and to you. If his idea is right, it will be a contribution to the class. If wrong, it will be aired, and in time corrected by the influence of the others.

The keys to this art lie in such leads as, "What did you think when . . ." and "Do you believe it is right to . . ." (giving a current case calling for decision). And the clincher, at the end of every argument; "Why do you think so?" This last may bring out reasons that may be sensible, and feelings (buried emotions) which need airing and comparing.

(3.) *The art of questioning for facts*. This was important in the past and we must not scorn it now. Much information is acquired by our pupils and retained to our surprise. But we must never fail to remember that we have to equip our children with the lore of their inheritance.

(4.) *The art of discovering concerns and leading toward resources*. Our pupils are involved in a real, world of people and ideas, all active and pressing. What is now impressing them, or disturbing them, is the place our teaching begins. This is more than the starting "point of contact" of the older pedagogy. It is the living forefront of our people's lives. When we begin to know what is troubling them, we can helpfully lead them to the age-old resources of the Faith.

(5.) *The art of listening*. Not complete silence, of course, but the willingness to wait patiently for replies to come. And as we listen, with ears open for meanings and thoughts we had not expected, we shall begin to have a living "relationship" with our pupils. To get them to "say what you want them to say" is heavy adult dominance. To feel and to show that what each person says is important leads to confidence and sympathy.

The Living Church

Volume 135 Established 1878 Number 11

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

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ALLAN E. SHUBERT COMPANY
 3818 Chestnut St., Philadelphia 4
 Chicago: 154 East Erie St.
 Los Angeles: 439 So. Western Ave.
 Deland, Fla.: 202 Conrad Bldg.
 San Francisco: 605 Market St.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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Things To Come

September

15. Thirteenth Sunday after Trinity
- Idaho Convocation
18. Ember Day
20. Ember Day
21. St. Matthew — Ember Day
22. Fourteenth Sunday after Trinity
29. St. Michael and All Angels

October

2. General Board, National Council of Churches, to 3d.
6. Sixteenth Sunday after Trinity
6. Worldwide Communion Sunday
7. National Conference of Deaconesses' Retreat and Annual Conference, Sycamore, Ill., to 11th.
11. Milwaukee Council, to 12th

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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Foreword by Frederick Dunn, A.I.A.



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— *Presbyterian Life*.

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Diary of a Vestryman

By Bill Andrews

HISTORICAL NOTE

Ten years ago, a new feature began to appear in the pages of *The National Safety News*, the distinguished journal of industrial safety published by the National Safety Council. Startlingly enough, considering its setting of serious discussion and factual technical data, the feature was fiction, and it bore the title "The Diary of a Safety Engineer."

Its author was Bill Andrews, then editorial director of the National Safety Council. Five years later, Bill Andrews resigned to go to Montana, serve as a lay missionary, and become a priest of the Church. But the Diary continued — and still continues as a monthly feature now nearing its 120th installment.

With the kind permission of the National Safety Council, THE LIVING CHURCH now begins to publish "The Diary of a Vestryman," in which the same character encounters the problems, humor, and conflicts of life in his Church work, just as he has in his professional life in *The National Safety News*.

We hope and pray that he may serve the Church as well as he has the cause of industrial safety! — EDITOR.

AUTHOR'S NOTE: This series is not based on any real parish or individuals. It is entirely fictional and imaginary. However, I'm going to be sadly disappointed if some of the people and events don't sound to you as if they came out of your own parish.

ance. But we always get overambitious, and then, next fall, we're paying this year's bills out of next year's giving. This legacy gives us a chance to get current, after getting hit by those roof repairs we needed after the hail storm, and paying the new curate's moving expenses, and the extra fuel bills from the cold winter.

I interrupted, "Why don't we stop kidding around, nursing nickels, and start giving like Christians?"

Lee said, sourly, "Okay, why don't we? But I've got to write checks against what we *have* done, not what we *ought* to have done."

Just about then I remembered that my own pledge was something short of true tithing, so I shut up and sat down.

Anyway, whether it was that pop-off, or whether it was just that the boys are desperate, the rector and the senior warden were around yesterday, asking me to accept election to fill out Luke's term.

I said, "No," with some elaborations and plenty of emphasis.

The senior warden answered with just one word, "Why?"

I told him why, at some length. I'm busy — my job, the work of trying to get the second floor of my house finished so Johnny can have a room of his own, my Church school class, a committee chairmanship in the Chamber of Commerce. There were a few other things, and I listed them all.

Then the rector said, very gently, "But the golf season is almost over."

My first reaction was to blow my top — but how can you get mad at a guy who inserts the needle into your hide with the soft and easy manner of our rector? And I don't suppose it was a violation of confidence, since I'd been bragging about the improvement in my game, and since he'd

SEPTEMBER 12, 1957

I suppose somebody has to be a vestryman. But why me?

I've been a moderately contented worshipper at St. Martha's for five years — which is the length of time I've had any religious life as an adult. I was treasurer of that building fund drive for the new parish house back in 1954 — the one that flopped. Last year I was a team captain in the Every Member Canvass, and I'm kind of proud that our team took first place. I was program chairman of the Men's Club last year, and now I'm teaching — or trying to teach — the Junior High boy's class in Church school.

Old Luke Johnson had a heart attack last week and had to resign from the vestry, and that left a vacancy.

Maybe I was picked because I popped off at the annual meeting last January. I was irked about the use of the Smith legacy to pay off a lot of current bills that had accumulated. Legacy money is wind-fall money, I told the meeting, and it ought to be used strictly for capital expenses, not to bail us out of deficits.

Lee Dart, our parish treasurer, answered with his stock question: "Where's the money coming from? We budget the parish every fall, and then, when the EMC produces \$5,000 less than the budget, we cut it down to something like bal-

...en my golf bag in the vestibule at the
o'clock service every summer Sunday.
The senior warden answered me more
directly. "We're all busy," he said. "I'm
busy myself. But the job has got to be
done, and we think you have something
to contribute. We need representation
from the new families in the parish. Some
of us have been at this job so long that
we are likely to get in ruts. Luke himself
told me in the hospital that you would be
the right man to take his place. Come on
in and serve out the four months. Then,
if you can't take it, refuse to stand for
re-election at the annual meeting.

The rector added, "We haven't an
active Church school teacher on the ves-
try. You could keep us posted on the
school's needs."

And the senior warden added some
gentle flattery about my business ability,
practical judgment, and stature in the
community.

It did sound pretty easy. Just a couple
of meetings a month, for four months.

And if I am as good as I think I am at
managing affairs, maybe I can be some
help. Then I had a moment of panic.

"Have you picked your Every Member
Canvass chairman for this year?" I asked.

The warden said, "Yes, Jack Barton's
taking it again."

"Okay," I said. "I'll serve on the vestry.
But just for four months. I won't promise
to run for re-election."

They departed with expressions of
pleasure — but with a little more of the
look of cats having swallowed canaries
than I liked.

If they were pleased, Sue definitely was
not.

"I've been after you for six weeks to
fix the light in the closet, but you're
always too busy, you claim. How can you
go and take on a big job like vestryman?"

So, to keep peace in the family, I got
out the pliers and screwdriver and fixed
the light. The vestry hasn't even offi-
cially elected me yet, and here the job is
already bringing me extra work!

LETTERS

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

The Church and Segregation

Only recently was my attention called to
an issue of Forward Movement Publications
called the "Church and Segregation." We do
not wish to enter upon a discussion of the
main theme of the pamphlet but simply now
to call attention to what would seem to be a
rather serious error in Biblical interpreta-
tion. We are told that "segregation" in the
Old Testament (fully acknowledged) "failed."
On the contrary, following the best interpre-
tation of the Old Testament, this segrega-
tion was a great success since it was a most
important element in that development of
true religion in Israel which brought in
in large measure what St. Paul calls "the
fulness of time" making possible, we may
say, the Incarnation of the Son of God. It
is scarcely necessary (and there is not space)
to labor the point. Let this quotation from
Edersheim suffice: "In view of the state of
the ancient world, and of the tendencies of
Israel during the earlier stages of their his-
tory, the strictest isolation was necessary in
order to preserve the religion of the Old
Testament from that mixture with foreign
elements which would speedily have proved
fatal to its existence." (*The Life and Times
of Jesus the Messiah*, Vol. I, p. 3)

Such strict isolation was essential also to
the full establishment of such fundamental
elements of true religion as Monotheism in
the religion of God's Chosen People. Mono-
theism even was not fully established until
after the time of the Babylonish Captivity.
So was segregation involved as an important
part of God's great purpose for mankind
through Israel. No wonder the greatest of
Old Testament prophets, Moses, was so em-
phatic about its necessity (Deut. 7:3).
Of course, clearly, this particular "segrega-

tion" had fulfilled its purpose when the
Messiah was born. St. Paul was the great
prophet of this fact. However, the truth
stands firm that in the great divine purpose
of God for man's salvation, segregation is
not necessarily against His will, since through
His prophets He used it. It could then per-
haps be a part of His purpose in other than
those ancient times. Of course, as all well
know, it must never be in conflict with the
brotherhood of man in Christ as the Saviour
of all mankind. No, segregation in the Old
Testament was not a "failure." It had to do
even with the sublime faith of the Virgin
Mary, by whom the Eternal Son of God was
conceived and born. Nor have we any right
to say that the ending of that "sort" of segre-
gation meant that God could not again use
some other sort in His infinite purposes of
love for all mankind.

However, the fundamental distinction
which is often overlooked is that between
physical and spiritual segregation. The
ancient segregation commanded by God
through his prophets was apparently phys-
ical — physical in order to accomplish a
spiritual purpose for the good of all
mankind. So may it be again in keeping
with God's redeeming purpose for all man-
kind. Dr. DuBose's words are opposite: "The
full actualization of Christianity will come
only with the fruition of the world's destiny,
in the end of the ages." (Quoted in recent
Unity in the Faith, p. vii.) Note his saying
also (p. 14): "A Christian can do as he
pleases" following St. Augustine's "Love and
do as you please."

(Rt. Rev.) ALBERT S. THOMAS
Retired Bishop of South Carolina
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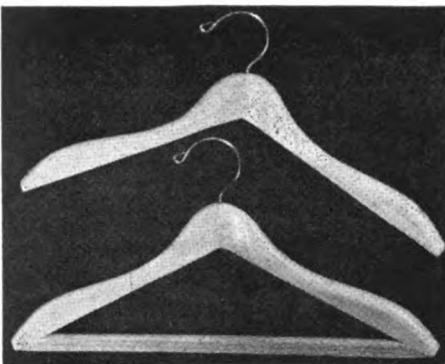
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from the goats is obviously a sound one in many relationships of life, and the Scriptures are emphatic in segregating the worshippers of the one true God from those who worshiped false gods. The passage from Deuteronomy which Bishop Thomas quotes goes on to denounce Israelites who followed the gods of other nations in the same terms as the members of those nations. However, racial segregation is another matter. King David, for example, was $\frac{1}{8}$ Moabite at least, since his grandmother was Ruth the Moabitess. Religious-national-cultural segregation in ancient Israel was the real issue, and purity of racial inheritance was not an issue at all. — EDITOR.

Denials of Doctrine

In view of the recent letters of Frs. Longley and Montizambert, and your own editorial, on the outright denials of certain doctrines of the Catholic faith which have astounded so many of us, it is of interest to recollect the following.

There is a rule enjoined on the clergy of the Church of England (and, according to the Preface of the American Book of Common Prayer, on the clergy of the American Church) "to take care that they never teach any thing in a sermon which they would have the people hold and believe, but what is agreeable to the doctrine of the Old or New Testament, and which the Catholic Fathers and ancient Bishops have collected from that very doctrine." One such doctrine is that of the Virgin Birth. The very term testifies to the truth expressed.

Priests who at the altar say "I believe," but in their hearts and in their sermons and writings deny such affirmation, are falsifying themselves and betraying the faithful.

A group of leading Unitarians, commenting on such priests, wrote, signed, and published the following statement: "With all courtesy and consideration, let us make it plain that religious teachers who play with words in the most solemn relations of life, who make their creeds mean what they were not originally intended to mean, or mentally reject a formula of belief while outwardly repeating it, cannot expect to retain the allegiance of men who are accustomed to straight thinking and square dealings."

HERBERT MAINWARING

Wollaston, Mass.

Is There a Difference?

Is the *filioque* in the Creed really a "heresy," as stated by the Rev. Gregory A. E. Rowley in his letter [L. C., August 18th]? Or is it true that there is no real theological difference between "and the Son" and "through the Son"?

It occurs to me that, on this subject, there is confusion between thinking of the Triune God as such, and thinking of the Three Persons in relationship to us. Thinking of the relationship of the Holy Spirit to ourselves, in our own Christian lives, it is hard to see any difference between "The Holy Spirit proceeds (to us) from the Father and the Son," and, "The Holy Spirit proceeds (to us) from the Father through the Son."

But if we think of the reality of the Divine Being in itself, surely there is a great difference. I can remember being taught, 50

years ago, that the Holy Spirit is the Breath of Love uniting the Father and the Son — Love so infinite as to be a Person — proceeding from Each to the Other.

To illustrate the difference very crudely, a triangle is often used as a simple symbol of the Trinity. Suppose we are in the process of drawing it, and have drawn the line connecting the first two Persons. To complete the triangle we have to draw a line from "Father" and from "Son" to meet at "Holy Spirit" and finish the triangle.

If, however, we draw a line from "Father" through "Son" to "Holy Spirit," we get a straight line. The triangle-picture really implies that the Three Persons are Co-equal, Co-eternal, One. The linear picture fits better with a Gnostic conception: an Absolute, too great to touch the finite directly, Who emanates a slightly inferior Second, Who again emanates a more inferior Third.

There is always a danger in any statement, especially about the Holy Spirit. (There is a tale about a preacher whose hearers complained about the spooky associations of the name, Holy Ghost. In his next sermon, he used the name, Holy Spirit, whereupon the complainers reminded him of a product usually stored in bottles.)

So, perhaps, there may be the danger mentioned in the letter, although the Creed itself takes care that the Holy Spirit shall be named "The Lord, the Giver of Life." But "through the Son," especially since the Athanasian symbol is not publicly recited, tends to a notion of a series of emanations, each less incapable than its predecessor of dealing directly with finite creation. (And this is a denial of the One God.) . . .

MARY ANITA EWING

Lakewood, N. J.

Bishop Binsted

Reports of the retirement of Bishop Binsted of the Philippines failed to mention at least one distinctive act in the career of this remarkable man. I refer to the fact that Bishop Binsted was the consecrator of the present Bishop of Birmingham. The consecration took place in Hong Kong in 1941, when John Leonard Wilson was elevated to the Episcopacy under authority of the Archbishop of Canterbury for assignment to Singapore. Bishop Hall (Hong Kong) and Bishop Song (Szechuan) and Bishop Binsted were the three bishops required for the consecration.

The order for consecration sent out from Lambeth designated the senior bishop to preside as consecrator. When the two visiting bishops arrived in the Crown Colony of Hong Kong, it was found, by those making arrangements for the service, that Bishop Binsted held seniority. He had not, of course, expected to be the consecrator when he agreed to make the wartime journey from Manila to Hong Kong. However, upon reading the archbishop's order he accepted the responsibility and distinction.

In the postwar years Bishop Wilson, who was consecrated on this memorable occasion, was translated to Birmingham. Bishop Binsted has thus become the only American to preside at the consecration of a bishop who occupies one of the major domestic Sees in the Church of England.

(Very Rev.) CHARLES A. HIGGINS
Dean, Trinity Cathedral

Little Rock, Ark.



MAN POWER

A column for laymen
By L. H. Bristol, Jr.

Creative Thinking

The Woman's Auxiliary of the diocese of Western New York is planning a three-session leadership training program beginning September 17th which will feature an introduction to group creative thinking techniques led by Alex F. Osborn, Dr. Sidney Parnes, and others. The Buffalo training program is designed to help clergy and laymen (men and women) in their work at the local and diocesan level, according to Dorothy Honeywell Johnston, Chairman of the Woman's Auxiliary Committee on Christian Education.

And speaking of creative thinking, I was interested to learn that St. Mark's, Denver, held a number of "brainstorm sessions" on church topics this past spring. The objective: "To reinspire our laymen," says layman Glenn Brill who conducted the sessions. "St. Mark's had men talking and suggesting who never before have had anything to say about Church affairs . . . and incidentally brought out some vigorous and practical thinking." (For further information on group creative techniques, write the Creative Education Foundation, 1614 Rand Building, Buffalo 3, N. Y.)

Hymn History

Concordia Publishing House (3558 South Jefferson Avenue, St. Louis 18, Mo.) has just published a series of so-called "Musigraphs" showing in chart form the major milestones in hymn history. The series, available for \$3.50, should prove to be interesting resource material for Church schools and junior choirs alike.

Percy Linwood Urban

At the 101st Commencement of the Berkeley Divinity School held in New Haven, Conn., on Monday, June 3d, 1957, the Very Rev. Percy Linwood Urban, who retired that day as dean of the School, made the principal address.

June 3d proved an eventful day marked by the graduation of 36 students, the cornerstone laying of the new academic and administrative building to be known as Urban Hall, and a large testimonial dinner to the retiring dean at which a number of persons spoke and gifts were presented.

But for many who attended the exercises at New Haven the high point of the day was the Commencement Address by Dean Urban who had been associated with the school 33 years and had seen Berkeley grow from the intimate little institution in Middletown, Conn., to one of the Church's three largest seminaries it is today. Indeed, under Dean Urban's Administration, Berkeley grew from a school of 32 students 10 years ago to a school of 124 in 1957!

Berkeley recently has published a reprint of Dean Urban's address which will give many a Churchman — priest and layman alike — food for thought.

In his address, Dr. Urban says, "The Church from time to time is tempted by the desire to withdraw from an alien, un-understanding world; to dig her own catacombs; to huddle with the faithful in some cavern of salvation amidst the incense and the mysteries; to perfect perhaps her own particular pomps and plainsong, while the world goes by on the other side, muttering, 'My God, how remote!'"

Speaking of the need for more effective preaching and witnessing today, he says it is "an urgency which should keep the least of us on our toes and bring the greatest of us to our knees. Not the soft and genial wooing of peace of mind, not verbal pyrotechnics, the pathetic attempt of little Man to justify the great God and His ways with men, but the clear voice crying in the wilderness: 'God is here! Numen adest! Make straight in this desert amidst the atomic drift a highway for our God!'"

WILLIAM WAKE

Archbishop of
Canterbury 1657-1737
By NORMAN SYKES

William Wake, Archbishop of Canterbury, strove to narrow the gap between Roman Catholicism, the middle way of Anglicanism and the European Reformed churches. This biography tells for the first time of his correspondence with French divines on the union of the Gallican and Anglican Churches, the validity of Anglican orders, and the Anglican liturgy and articles of Religion. The recent discovery of long-lost documents in this interchange has enabled Professor Sykes to consider all the issues discussed.

This is the definitive biography of an important man; the magnum opus of the leading historian of the Church of England, and a valuable contribution to the history of the age from Charles II's restoration to the death of Queen Caroline.

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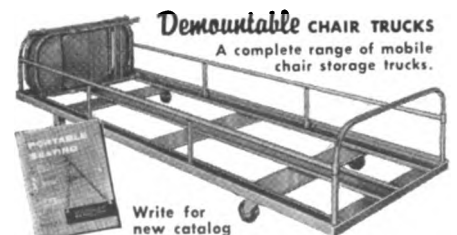
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Book of Common Prayer

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The Living Church

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

September 15, 1957

‘Unity We Seek’ Outlined by Bishop Dun at Oberlin Meeting

The Rt. Rev. Angus Dun, Bishop of Washington, made a plea for a “frank and honest” discussion of religious differences as well as similarities, in his keynote address to the North American Conference on Faith and Order which opened in Oberlin, Ohio, September 3d. The meeting, which is the first of its kind on this continent, had as its theme the “Nature of the Unity We Seek.”

Two years in preparation, the conference was sponsored by the Faith and Order Commission of the World Council of Churches, the U.S. Conference for the World Council, the National Council of Churches, and the Canadian Council of Churches.

It was attended by 300 delegates representing 34 U.S. Churches and five Canadian Churches, as well as nearly 200 consultants and observers. Two Roman Catholic priests attended the meeting as unofficial observers, and eight non-participating Churches sent official observers.

Bishop Dun, who for more than 30 years has been one of the leading participants in the worldwide movement for Christian unity, said in his address, “We are here to discuss our deepest bonds of unity and our honest differences in a spirit of frank Christian conference. Not to evade real differences is as important as to avoid the spirit and method of controversy. We do not undertake to formulate schemes of reunion and recommend them to the participating Churches.”

The Oberlin conference as a regional North American conference represents a new method of approach to Christian unity, Bishop Dun, conference chairman, said. There have been important world conferences of the Faith and Order movement which have sought “to draw together in brotherly conversation the world-wide Christian community within the limitations set by its doctrinal basis. Major Churches, notably the Roman Catholic Church, and numerous smaller Churches, have excluded themselves on the ground that participation would obscure or contradict their witness to the truth about the Church or the Gospel as they conceive it. But in spite of these grave limitations the world-wide perspective has steadily been sought.” The present conference is not to surrender such a perspective but to recognize that Churches “within one great continental area” with common culture, language, and society, have common tasks and problems.

In speaking of the general theme of the

conference, Bishop Dun asked, “Is not the real question what is the nature of the unity God wills for us? Surely all of us agree that we seek far too feebly a unity which is willed for us by our common Lord.”

The terms Christian unity and Church unity are often used interchangeably, but Bishop Dun feels distinctions must be made. Christian unity refers, he said, to the broad community of faith and devotion common to Christians throughout the world. “And this informal Christian unity may find outward expression in the visible acts of common prayer and fellowship and common work among individuals without regard to their denominational connection. Is such an undenominational or interdenominational unity, when cultivated or magnified, the unity we seek?” he asked.

Church unity, on the other hand, deals with unity involving the Church or parts of a Church or Churches as distinct communities with “some institutional structures.” He cited various examples such as relations between the congregations of the American Baptist Convention or bodies in the United Church of Canada, or between member Churches of the National Council of Churches in the U.S.A. The levels of Church unity include, according to the bishop, mutual recognition, cooperative action, and “organic unity” or corporate unity. “Even to talk together officially involves a measure of mutual recognition,” he said. “That is why we must say, I hope without bitterness, that a substantial number of important Christian bodies will not talk with us officially.”

The most developed form of unity today is found in cooperative action expressed in councils of churches — world,

national, and local, Bishop Dun commented.

“Is it fair to say of this form of unity, so familiar to us in the North American scene, that it usually provides for cooperation in important but relatively peripheral activities of the Churches, but does not directly touch the most sensitive areas, their faith and worship, their sacramental practice, their relations with their own members, their ministry?” There is much evidence that many Churches represented here and Churches abroad, notably in India, have been seeking something more, he said. “There have been an important number of actual Church unions, and negotiations for such unions are in progress.”

Corporate unity is found, the bishop said, most clearly in a single Church such as the United Church of Canada or the Church of Norway, and also in Church families or world-wide communions such as the Orthodox Church, the Anglican Communion, world Lutheranism, or Congregationalism. Such corporate unity begins when separated Churches begin to behave as one body, and this is the most “manifest form of unity.” “Is that the form of unity we seek? Even if we give an affirmative answer, we are still faced with the large question as to whether the resulting Church would look very much like one of the existing Churches or some combination of them.”

Bishop Dun raised the question of whether the title of the conference “The Nature of the Unity We Seek” carries the assumption “that the one Church is divided, and that we are to seek the restoration of its broken unity?” “Not necessarily,” he answered. “Our Orthodox brethren are bound to have deep misgivings at this point, and these may well be shared by others. They believe unpromisingly that the outward and visible unity of the Church in faith and order and worship is of its very essence, and is guaranteed by the over-ruling power of the triune God who called it into being. Accordingly they cannot in good conscience join in the search for a lost unity. Nevertheless, I believe that they recognize the presence in the world of many Christian believers, in a significant sense, who stand outside that unbreakable

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Christians in Kerala, India Stage a Protest Parade

Thousands of persons from all over the state of Kerala, India, converged on its capital recently to join a parade and rally protesting the education bill sponsored by the Communist government of the state [L. C., September 1st]. Prior to the demonstration the government announced modifications in the bill, which aims to put all Kerala schools under government control.

An official government statement said that properties of schools attached to places of worship or coupled with religious interests would be exempted from the bill's provisions, and that in taking over other schools, religious interests would be in no way offended or thwarted. An estimated 25 to 30% of the state's population is Christian, and a 1954 report showed that some 3,170 of Kerala's 5,904 schools were privately operated, most of them by Christian Churches.

The bill was passed by the Kerala legislature with its Communist majority. To become law, however, it must have the assent of the state governor and of President Prasad of India. It is predicted that the latter may withhold approval, thus making the measure unenforceable.

Not only do the Christian forces in Kerala oppose the education bill, but they also are becoming outspoken in opposition to the Communist government's lax attitude in the enforcement of law and order. In protest against the alleged increase in lawlessness in the state, Christian farmers in Kerala's richest rice-producing area are planning to leave their paddy lands fallow. This would mean a loss of one sixteenth of Kerala's total rice production. [RNS]

Cypriot Archbishop Makarios Plans Visits to U.S., Russia

Archbishop Makarios, spiritual and political leader of the Greek Orthodox community in Cyprus, has announced plans to visit both the U.S. and the Soviet Union. In a statement to *Social Greece*, bi-monthly publication of the Greek Social Popular Party, he said that his purpose in the U.S. visit is to campaign for Cyprus independence.

"We attribute special importance to the enlightenment of American opinion," the archbishop said, "because on this will greatly depend the shaping of new, more objective and liberal views on Cyprus on the part of U.S. State Department officials." He also expects to attend the debate on the Cyprus problem scheduled for the U.N. General Assembly in New York.

Moscow Radio, in announcing the archbishop's prospective visit, said that he would go to Moscow at the invitation of Metropolitan Nikolai, one of the leaders of the Russian Orthodox Church. [RNS]

"The Noblest Roman . . ."

Former Anglican, Roman Convert, Msgr. Knox was Bible Translator

By the Rev. DEWI MORGAN

Probably no English Roman Catholic has been more universally respected, and, indeed, loved, than Msgr. Ronald Knox, whose death from cancer occurred on August 24th at the age of 69. Described by the *London Times* as "the wittiest Churchman in England since Sydney Smith, as earnest as he was witty and as devout as he was diverting," Msgr. Knox never hesitated to pay moving tributes to the Anglican influences of his childhood.

The son of the redoubtable Edmund Arbuthnot Knox, former Bishop of Manchester, and his wife, daughter of a sometime Bishop of Lahore, Ronald Knox was born in a Birmingham vicarage. The youngest of a fairly large family, he very early showed his immense range of mind by winning scholarships at the same time as he was producing whimsical but penetrating parodies. He was still an undergraduate when he attained an almost embarrassing fame for his witticisms. One of his limericks — on Berkeley's theory of idealism — has become one of the most famed in the language:

"There once was a man who said: 'God
"Must think it exceedingly odd
"If he finds that this tree
"Continues to be
"When there's no one about in the Quad.'"

Msgr. Knox became an Anglican priest in 1912. It was the time when all minds were being upset by a thousand secular circumstances, and when devout minds were also being disturbed by the controversy over "Modernism." That is a word which now demands to be put into quotation marks, but it had more serious implications then. And it had a particular impact on the young priest, who was in any case in reaction against the Low Churchmanship of his episcopal father. The pranks which the young schoolboy had played — such as the surreptitious introduction of a whiff of incense into the austere chapel in the bishop's house — had not helped to link father and son more closely.

His relationships with the Anglican Church came to a head as he pondered the question of authority. He resolved it in 1917 by resigning his Anglican positions, and taking up duties at the War Office. It says much for the impression people had of his intellect that in England's most dire war years he was given a job in the Cipher Department, the War Office's nerve center.

Then, in 1917, he became "Rome's most distinguished convert since Manning." From conversion to Rome to the Roman priesthood was but a short step.



Msgr. Knox, influenced by his Anglican background, helped modern Roman Catholics to read the Bible.

It meant no change in the way of life that Knox had planned for himself. As early as the age of 17, when still a schoolboy, he had taken a vow of celibacy, resolving, so he later wrote, "to deny myself the tenderest sympathy and support which a happy marriage would bring." The intention, even then, was to be untrammelled and to have "the power to attend upon the Lord without impediment."

Msgr. Knox was not as other men are. And that fact permits the deduction that his own submission to Rome did not imply that he thought his example should necessarily be universally followed. The very lack of anti-Anglican controversy in his life is surely not without significance.

It was as a Roman Catholic that Msgr. Knox did all his most brilliant and lasting work — and it is work which has put the universal Church in his debt. He was priested afresh in 1919. It was at this period that he wrote some of his most popular thrillers and whodunits and began the long series of newspaper articles which marked him out as a man who saw the commonplace in ever fresh and eternal terms.

As a Roman priest he was soon back in Oxford, where he was described as "one of those admirable freaks which only Oxford can produce." From 1926 to 1933 he was University Roman Catholic Chaplain, making friends, influencing people, delighting audiences with witty and in consequential speeches and proclaiming great truths by the spoken and written word.

Then, in 1939, came the invitation from the Roman hierarchy to produce a new translation of the Bible. To equip

himself for the task he learned Hebrew. In due course — various authorities give the period as ranging between eight and 15 years — the work was completed. Dr. Vand, then Bishop of London, reviewed it and spoke of its great merits, "natural ease and limpid clarity . . . not modern in any blatant or vulgar sense but successfully so in the fact that the language and construction might well be used in any work of literature today." Such an accomplishment would have been a credit to a vast group of scholars. Msgr. Knox carried it out alone. And it is probable that the great contemporary return of the Roman Church to the Bible owes more to a sometime Anglican who learned to love the Bible in his childhood than to any other individual.

Msgr. Knox's later life was lived in English country houses. He exercised little Roman ministry in the accepted sense. He travelled little — only once did he visit Rome and subsequently made a much-quoted remark that "those who are indifferent sailors do well to keep away from the engine-room." His relations with Anglicans were good right up to his death. From his country home he would go forth to address meetings of local Anglican clergy and the students of Wells Theological College.

There is something of the completion of the circle in the fact that his last outdoor appearance was at a fête given in the garden of the house in which he was living. The proceeds of that fête were to raise money for the bells and chimes of the old parish church (which, of course, is Anglican). And that same day he went to great trouble to have lunch with John Betjemann, a prominent Anglican.

Vatican Warns Against "Patriotic" Chinese Group

Vatican Radio recently warned Roman Catholics in Communist-controlled countries against attempts to set up "National Catholic Churches" separated from Rome. The warning, broadcast in 22 languages, made special reference to the recent formation of a Patriotic Association of Chinese Catholics, and implied that this organization was a maneuver toward the creation of a schismatic body in China.

The station said that the Chinese Communist pledge not to persecute the Church in China only applies to Roman Catholics who are not guilty of "subversive political acts" and in particular the "patriotic Catholics." Speaking of the "patriotic Catholics," the Vatican radio said, "These Catholics are held up as examples of a concrete, advantageous co-existence between Catholicism and Communism. But the real aim is to create doctrinal confusion and especially a slackening in the Catholic camp."

The purpose of the Patriotic Association of Chinese Catholics, as announced by Peiping Radio, is to promote co-operation with the government's "socialist program" and to "safeguard world peace." Peiping said that the new group was established at a conference at Peiping attended by 241 Roman "Catholic leaders." It claimed that these leaders, made up of both laymen and priests, met in the name of the country's three million Catholics. Roman Catholic observers in Hong Kong, however, felt that the organization includes only a minority, and represents a compromise between the Pei-

ping regime, which had hoped to create an independent "National Church" in China, and "patriotic" Catholics who went along with the government but were unwilling to sever ties with the Holy See.

A resolution adopted at the meeting of the Patriotic Association repeatedly denounced Vatican "interference" in China, and stated that Chinese Roman Catholics in the future will maintain purely religious ties with the Vatican that do not violate the interests and independence of China, severing all political and economic connections. The resolution referred to a recent statement of the Catholic mission agency, Fides, which warned that Chinese Roman Catholics must not join any organization sponsored by the Communist Party. The "Patriotic" Catholics replied that "our conscience and love of country were what led us to give support to the Communist Party's people's government and to go resolutely along the road of socialism." The resolution concluded by asserting that the Chinese Church must be in the hands of a Chinese clergy, independent in administration.

The Hong Kong *Standard*, Chinese-owned English-language paper in Hong Kong, predicted that the Patriotic Association will be the spearhead of a drive to break up the Roman Church in Communist China. The paper said that the Chinese Roman Catholics have been the target of a consistent, bitterly abusive campaign ever since the Communist seizure of power, with the clear-cut aim of eliminating Christianity in China. The overall objective behind the new organization of "patriotic" priests, the paper said, is to eradicate all religious devotion, utilize the Church as an instrument of Communist ideology and finally make China a completely godless country. The anti-Catholic persecution began with the campaign to discredit missionaries in the eyes of the people; this campaign included labelling a Nanking Catholic children's home a "little Buchenwald" and charging Catholic hospitals with experimenting on human guinea pigs, the Hong Kong paper said.

Another Hong Kong paper, the *Sunday Examiner*, reported that the "patriotic" priests were being paid more than three times the usual professional salary in China; the high pay was in return for their loyalty to the regime. The paper also said that the members of the Chinese Roman Catholic Church who were reported elected to head the patriotic organization were men who have been "weakened by years of imprisonment and ill-treatment." The *Examiner* shared the *Standard's* conviction that a new heavy persecution of Roman Catholics is approaching in China, aiming, among other things, to force Chinese Roman Catholics to sever their allegiance to the Holy See.

Bishop Learns about Bananas

The Rt. Rev. Frank A. Rhea, retired Bishop of Idaho, has been spending July through September in Colombia, South America, serving four congregations on the northern coast during the vacation of their priest-in-charge, the Rev. Nolan Akers. Bishop Rhea, who was closely associated with a rural ministry in the U.S., is learning about a new crop, bananas, as well as orienting himself to a new country, political system, and language.

Colombia has received another episcopal visit recently, by the Rt. Rev. F. D. Coggan, Bishop of Bradford, England. The bishop visited in Cali, Colombia, while in South America to attend the United Bible Societies Conference in Brazil, at which he was chosen president of the Societies. While in Cali, Bishop Coggan spoke to a gathering of all the English-speaking, non-Roman religious workers of the city about the work of the Bible Societies, and about the problems facing the missionary in South America.



Bishop Rhea visits Churchman Tom Cosh on a United Fruit Company plantation in Colombia.

Lay Brotherhood Meets; Prayer, Service is Rule

By OLIVE PEABODY

The Triennial Convention of the Brotherhood of St. Andrew, held on the campus of Colorado College, Colorado Springs, Colo., August 26th to 30th, was attended by 163 men and boys of the order. The college, which stands against the majestic background of Pike's Peak, is within walking distance of Grace Church where morning and evening services were held during the convention.

The guide used in the daily lives of Brotherhood members is the rule of prayer and service. Members feel that adherence to this rule is not unusual, but



Bishops Gesner, Block, and Hallock attend BSA Triennial Convention in Colorado Springs, Colo.

is a matter of keeping the vows taken by all who are confirmed. Confirmation is not necessary to be a member of the brotherhood, however; the only basic requirement is baptism. It is thought that while the Woman's Auxiliary fills the need for women of the Church to participate in a religious program, the Brotherhood of St. Andrew serves this purpose for men and boys of the parish.

The international order is 74 years old, having originated on St. Andrew's Day, 1883, when 12 young Chicago men, inspired by James L. Houghteling and having the approval of their rector, agreed to follow the example set by St. Andrew in bringing his brother, Peter, to Christ. Today there are 625 chapters, with a membership of over 8,000.

President Francis E. Armstrong presided over the convention until he was called away by business on August 28th when president-elect Henry G. Sapp assumed the responsibility.

"Awake thou that sleepest, and arise

from the dead," said a gentle voice coming over the inter-communication system each morning. The mysterious voice then read from the Scriptures, serving as a pleasant substitute for the "rise-and-shine" bell. The "voice" turned out to be the Rev. H. T. Praed, San Leandro, Calif.

The conference included discussions on work with alcoholics, the unchurched, prisoners, the sick, the armed forces, and on parish visiting, recruiting for the brotherhood, establishing new missions, use of literature in evangelism, increasing Church attendance, the junior brotherhood, and the use of the chapters as prayer groups. Great concern was expressed at the meeting regarding means of attracting younger members, eight to 14 years of age, into the Brotherhood, and giving them a different program from the older junior members.

The most thrilling resolution passed at the final session was that in commemoration of their 75th year of existence, the Brotherhood pledged themselves to help in the establishment of 75 new missions within the year. Since their 75th anniversary is 1958, the executive committee was asked to consider having a major meeting in Chicago's St. James parish, where the order was founded, during this next year. Ordinarily the Brotherhood has a convention only once every three years.

The services and sermons during the conference were inspiring and relative to the work. Each day began with Holy Communion and terminated with compline, an ancient service of the Church that has been revived within the last 25 years.

The final charge given to the Brotherhood was that members must have contact with the Lord and love God and their fellow man; be able to bring back to those at home the inspiration each had received, and ask for the courage and power to carry out their obligations on returning.

Graham Closes Crusade

By JEAN SPEISER

Billy Graham's 16-week evangelistic crusade (the longest ever held in New York) ended on a triumphant note the evening of September 1st, when at least 75,000 persons gathered in the neighborhood of the city's famed Times Square to hear his farewell address.

The figure quoted above is that given by the police; Dr. Graham and his staff rejected it as being far from actuality — they say 200,000 would be closer to the truth.

Standing on a platform at 42nd St. and Broadway at sunset, theater marquees and advertising signs flashing on and off all about him, the evangelist faced a tightly packed wedge of humanity stretching for blocks along Broadway. Behind him one block was kept clear for traffic, and in

the half-hour television broadcast over the ABC network, buses could be seen moving regularly through the background of the picture.

The most remarkable aspect of the crowd, next to its size, was its decorum. A large part of the congregation (Dr. Graham characterized Times Square on that night as an "outdoor cathedral") had been standing for an hour or longer, singing hymns as it waited. This behavior was in distinct contrast to the traditional Times Square gatherings on New Year's Eve and election nights, when the city throws all its resources into keeping throngs under control.

Dr. Graham took obvious cues from his final exhortation from the illuminated theater signs announcing "The Ten Commandments," "The Walking Dead," "The Lonely Man," and "Love in the Afternoon," choosing a moral for our time from each.

Of "Love in the Afternoon," he noted that the original meaning of love had been distorted to mean "lust," and that the greatest love story the world had ever known was told in the hours of Christ's suffering and death on the cross — "'Love in the Afternoon' in capital letters."

A total of 1,946,000 persons heard Billy Graham during his New York mission at Madison Square Garden (rallies in Wall Street and elsewhere would probably bring the total well past the 2,000,000 mark), and 56,767 had made "decisions" for Christ or publicly re-dedicated themselves to His service.

Dr. Graham, who left following the Times Square address for his home in Montreat, N. C., will return to lead a door-to-door mission in the city October 20th to 27th. That crusade will be climaxed by another out-of-door gathering at New York's Polo Grounds on the 27th. A previous open-air gathering at Yankee Stadium in July drew an attendance of 100,000 persons.

Hospital's "Candy-stripers" Are Successful Auxiliary Project

"The Candy-stripers," a group of young nurses aids at St. Luke's Hospital, Denver, Colo., have been written up by the hospital's woman's auxiliary as the outstanding project for the year, in a report to be given at the national hospital auxiliary convention this fall.

Eleven members of the groups, whose name comes from the pink and white striped pinafores they wear, received caps this spring in recognition of 50 or more hours of volunteer work. In sponsoring the program, the Auxiliary hopes to generate a community awareness of the importance of hospital careers. The girls work under careful supervision, and the program has been found to be most successful when high school and junior high school girls, who are generally interested in hospital careers, are chosen as aides.

EDITORIALS

First Thoughts About Oberlin

As this is written, official delegates of 39 Christian Churches of North America are gathering in Oberlin, Ohio, to discuss "the nature of the unity we seek." The meeting is the first North American Study Conference on Faith and Order, representing a continuation of a movement that began with the first World Conference on Faith and Order in Lausanne, Switzerland, in 1927.

The Faith and Order movement concerns itself with the issues of doctrine and polity that divide Churches. It does not try to make blueprints for denominational mergers, but seeks to deepen and broaden the Churches' understanding of each other and of our Lord's will for His Church in the hope that this process will lay the groundwork for Christian unity.

The Faith and Order movement is now a part of the World Council of Churches, which also incorporates the Life and Work movement for Christian cooperation on a worldwide scale, together with other international concerns of Christians. The World Council has 165 member Churches in 50 countries — Anglican, Orthodox, Old Catholic, and Protestant. The Roman Catholic Church does not belong to the Council, although unofficial Roman observers frequently are welcomed to its sessions, and there are two such at the Oberlin conference.

The delegates at Oberlin are official representatives of their Churches. There are 14 representing the Episcopal Church, including Bishop Dun of Washington, the conference chairman; Bishops Bayne of Olympia; Gibson, Coadjutor of Virginia; and Powell of Oklahoma; the Rev. Drs. John Coburn, Powel M. Dawley, Arthur A. Vogel, John J. Weaver, and Richard E. Wilmer, Jr.; Messrs. Paul B. Anderson, Peter Day, and Wilber Katz; Miss Virginia Harrington, and Mrs. Penrose W. Hirst. In addition, there are several members of the Episcopal Church representing student movements, etc., as well as consultants, staff members, and observers. There are six Canadian Anglican delegates, two Polish National Catholics, seven Greek Orthodox, as well as smaller delegations from four other Orthodox Churches. The largest delegation is the Methodist with 41 official representatives.

Born of the vision of such men as Bishops Brent and Manning, the Faith and Order movement con-

centrates on the issues that matter most to Episcopalians in the field of Church unity. On what do the Churches agree in matters of faith and doctrine? On what do they disagree? Is the Church's teaching about the ministry a part of its faith, or merely an earthly provision for good Church government? What about the sacraments? The investigation of these serious questions of belief and practice has been going on for 30 years, and it would be easy to take a cynical view of the accomplishments of this long debate. Some Churches, it is true, have merged. Where the mergers have been within one Church family, as among the Methodists, the results have been quite successful. Where they have cut across deep lines of division, as in the Church of South India, which combines Anglican and Protestant traditions, the going has been more difficult and not everyone is satisfied with the compromises that have been hammered out.

Actually, the fostering of such individual mergers is not the central concern of the Faith and Order movement, nor are they necessarily the key to the problem of the disunity of the Christian Church. More important is the growth in understanding and love between Christians of varying tradition; the sharing of theological and spiritual insights; the progress of liturgical reform in virtually every Christian communion.

Not all the pressures toward Church union are godly pressures. The urge toward mundane efficiency or political power, the desire for a united front against Communism—such forces as these, unexceptionable in themselves, can operate to the detriment of the Gospel by making important issues of Christian truth secondary to secular goals. These worldly pressures are never absent from a gathering like the Oberlin conference, but one of the real accomplishments of the Faith and Order movement has been the increasing vigor and clarity of its witness to the integrity of the Churches' own life and message. The kind of unity being sought and found here is not the unity of convenience but the unity of Christian love.

Later issues of *THE LIVING CHURCH* will carry reports of what is said and done at Oberlin. Being essentially a meeting of English-speaking North Americans, the conference will find communication among its members much easier than the multilingual voices speaking from many different cultural backgrounds that have characterized previous conferences on Faith and Order. But this greater ease of communication will represent an important loss in completeness of outlook. The comparatively few overseas visitors will have to speak with special force for other types of Christian thinking in other cultural situations.

If a North American Conference on Faith and Order had been held 30 years ago, its points of view and its findings would have been so remote from



Wayne Andrews Photo

Built in 1857 in Clermont, N. Y., the little frame church shows how wood has replaced stone detail and is typical of the end of the Gothic Revival.

By the Very Rev. Darby W. Betts

*Dean, Cathedral of St. John,
Providence, R. I.*

Trends in Church Building

The Church today is following her accustomed use of architecture. By using all types of material, methods of construction, and variations in style, including traditional and contemporary designs, the Church continues to employ architecture as a chief means of serving God in the community. Beginning with a house in the heyday of the Roman Empire, she has expanded her use of architecture greatly. Cathedrals, universities, parish churches, parish houses, campus chapels, college centers, military chapels, educational buildings, parochial and secondary schools, convents, monasteries, hospitals, retreat houses, conference centers, camps, and a host of other structures are used wholly or in part as tools in her effort to spread the Kingdom of God.

Since our interest here is primarily with the parish church and its auxiliary buildings, it is well to remember that any building other than the

parish church itself is a fairly recent addition to the church and rectory combination that was considered sufficient for many centuries. It was only with the advent of the Sunday school and the Social Gospel that the parish church felt it had to build for more than the congregation's worship and the housing of the parish clergy. Bible study was added to the normal course of catechetical instruction and the graded series of lessons banished any idea of a one-room school house as sufficient for Sunday school any more than for the day school. The development of educational techniques meant not only the providing of individual classrooms but also sufficient architectural accommodations for the psychological aids felt essential to teaching in our day.

The sharpening of the social consciousness of the Church also demanded space and equipment for what was then called "uplift." A veritable com-

bination of country club and settlement house as complete as the local parish could afford was taken for granted.

Some of these excursions into community life and social service are less in demand today than they have been, but the educational requirements of the parish seem to be on the increase. The old-fashioned parish house in which most of the space was occupied by gymnasiums, bowling alleys, and unusable stages, is becoming a thing of the past. Classrooms in psychologically tested colors with minimum requirements in square footage per pupil are commonplace. Junior toilets and scientifically controlled lighting and ventilation are now the rule rather than the exception. The sectioned alcove is now declared to be a chamber of horrors and ineffectiveness. With public and private facilities now offering an abundance of recreational opportunities, the assembly



The Chapel of the Intercession, New York City, is characteristic of the great originality of the early 20th century.

Leon Hecht Photo

room is no longer required to have a ceiling high enough to accommodate the arch of a basketball from the center of the court. The local high school takes care of that. Since eating is still one of the opportunities of human companionship, the parish kitchen is fast approaching the efficiency of that achieved in the best modern restaurants.

Not for Sake of Conformity

There have been almost as many changes in rectory plans as there have been in plans for parish houses. Where rectories are provided (and there is a marked tendency to let the rector choose his own house rather than provide one for all and sundry clergy families) the placing of the rectory

adjacent to the church, or at a reasonable distance, have about an equal number of adherents. Most rectories built today do not attempt to copy the style of the church for the sake of conformity. Usually the rectory is a most livable residence with the added facilities of a study and outside entrance, and wherever possible at least one guest room and bath. The average rectory today has three and a half bedrooms, although an ideal minimum is four. Most of them have double garages and partake of all the fancies and foibles of the average house in the neighborhood in which they are built.

As to the church itself, the majority of rectors, building committees, vestries, and congregations are at least

considering contemporary architecture. Shortly before the San Francisco General Convention the Joint Commission on Architecture and the Allied Arts sent out a questionnaire to all the clergy on the subject of architecture. Seventy-five per cent of those replying said that they would like to build in a contemporary style if one could be found that was consistent with the Church's mission in the community. Evidently this style has been found. Some form of contemporary architecture or decoration is now a feature of approximately 65% of our new church buildings. The day is past when the mention of the word "contemporary" and its less correct cousin "modern" elicited howls of anguish among the vocal and raised eyebrows among the more sedate. In fact, so many churches are now using contemporary architecture that the laminated wood arch resembling in some form its Gothic cousins has come to be a commonplace. All degrees of the contemporary are to be found from the most advanced to the most timid.

One wonders why traditional buildings should suffer the stigma of "half breeds" for the sake of so slight a nod in the direction of the world in which we live. Contemporary design, contemporary materials upon which the design depends and contemporary construction which goes a long way to inspire both, will soon become traditional if the universality of their acceptance becomes any more marked. Then a new style will begin to be



Wayne Andrews Photo

St. Paul's Cathedral, Boston, is an example of the Greek Revival period.



James Ellery Marble Photo

St. Paul's Chapel, New York City, represents English Renaissance construction.

developed. However, there are still those who build in a traditional style where it can be afforded, and where taste dictates a harking back to the glories of the past and a holding fast to the safety of the proven.

Electronic Instruments

Liturgically speaking, the altar in an increasing number of cases is being rescued from the dim recesses of long, narrow chancels. Often it has been put as near the people as possible, being placed in the very center of the congregation in several instances. Most experts in the field of liturgics and music now hold that choirs should no longer be divided, nor should they be put between the altar and the people. In most cases they are being restored to galleries or transepts. In several instances they are being placed behind screens in back of the altar. Electronic musical instruments are being employed more and more as substitutes for organs, but in the majority of the larger churches, space is being provided for organs when they can be afforded.

Air conditioning in most parts of the United States has come to be recognized as just as important for summer as heating is for winter. Lighting has been constantly improved and varies all the way from vast expanses of contemporary glass to no windows at all. In all cases, the lighting is more scientifically designed and installed. The trend is away from elaborate fixtures toward simple concealed or inconspicuous lights whose cost lies in efficient design rather than decoration. Building committees are paying a great deal more attention to the acoustical qualities of their structures than they ever have in the past. The acoustical engineer is now as much a

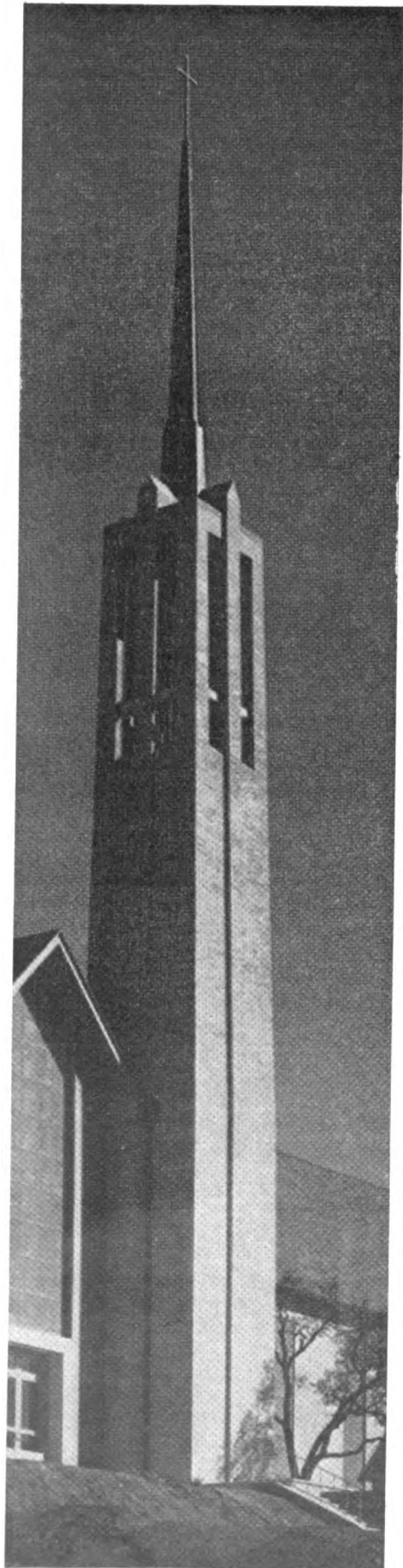


Piaget Studios Photo
St. Mark's Church, St. Louis, Mo., is adapted to speaking in the vernacular of the current day.

part of the architectural team as is the heating expert. In all city churches, and in most suburban parishes, off-street parking has become an absolute must. In many cases it is required by city ordinance.

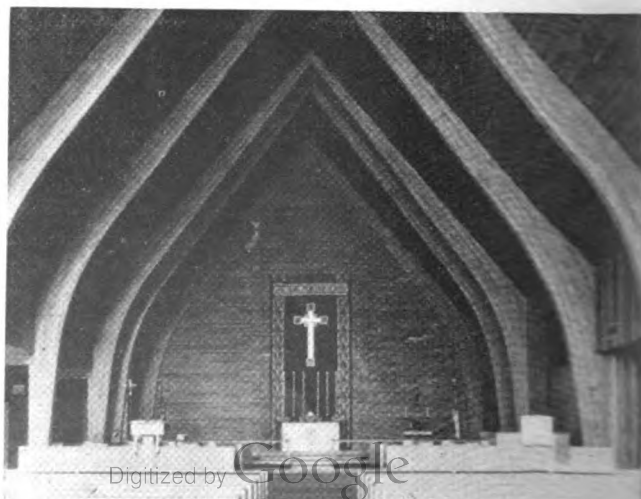
One of the most hopeful signs in church building today is a greater and greater reliance upon the architect as the designer of the church rather than well-intentioned carpenters or even engineers. Parish after parish has discovered that the fee of the architect is saved many times over. Needs are anticipated and problems avoided before they arise. Greater beauty and propriety are more likely to be found in the building designed by an artist as well as a mechanic.

As the Church continues her vast building program to replace decadent structures and outmoded buildings, and as she strives to meet an expanding population in a transient age, may the good trends continue and the bad ones get their just deserts.



Landmark in San Antonio, Tex., is St. Luke's spire. Built of Mexican brick in 1954, the church stands high on a hill in suburban Alamo Heights and is visible from points miles away. The Rev. J. L. Brown is rector.

St. Stephen's Church, Longview, Wash., combines old materials in new ways.



The Modern Vestry

By Clifford P. Morehouse

Vice-president, Morehouse-Gorham Co.



Although it originated in England, the vestry in its modern form is a typically American institution. In both civil and Church law, the vestry is recognized as the official corporate body entrusted with the administration of the temporal affairs of the parish. It is governed by Canon 13 of the Constitution and Canons of the Episcopal Church, by any appropriate diocesan canons, and by the laws of the state — e.g., in New York, by Section 41 of the Religious Corporations Law.

Webster's New International Dictionary thus defines the composition and duties of the vestry: "In the Protestant Episcopal Church the vestry is composed of the rector, two wardens, and a variable number of vestrymen elected annually by the parish meeting. They represent the parish in law, have care and charge of its property, collect and disburse its revenues, and when the rectorship is vacant act for the parishioners in taking steps to choose and call a rector and to provide for his support. The rector is ex officio a member of the vestry and is entitled to preside, if present, at all of its meetings."

Dr. William W. Manross, in *A History of the American Episcopal Church*, traces the origins of the vestry system in this country to the notori-

ous "Dale's Laws" promulgated in Virginia in 1611. One of these directed the clergy "to choose four of the most religious and best-disposed persons in their parishes to inform them of the sins of the people and to keep up the church buildings." The first statutory reference to the vestry is found in a Virginia law of 1643, but Dr. Manross notes that this is a reenactment of earlier legislation now lost, and vestries elected by the people are said to have existed in the province "from the earliest times."

A "Board of Directors"

Fortunately, today it is no longer a duty of the vestry to inform the clergy of the sins of the people, but the vestry is still responsible for keeping up the church buildings and for all the financial affairs of the parish except the administration of the rector's alms or discretionary fund. The vestry is, in short, the board of directors of the parish.

An old saw runs thus: "When is a business man not a business man? When he is a vestryman." In the modern vestry, however, its lay members are required to be good business men and to exercise the same kind of vision and discretion that they would in administering the business affairs of any other corporation.

One of the most important matters in any business today is the development and administration of a proper budget. This is the task of the vestry, which is also responsible for raising the funds required to make the budget effective. This is normally done through an annual Every Member Canvass for pledges. The chairman and canvassers need not be members of the vestry, but they are responsible to the vestry which should make the budget in the first instance and then see that it is properly administered.

The wise vestry will not be concerned solely with the meeting of current bills but will plan ahead, not only for the maintenance of the church property but for future repairs and replacements and for new buildings and furnishings as they may be required. The provision of adequate quarters for the Church school and the purchase of textbooks and supplies for it, is also a part of the vestry's duties.

A major responsibility of the vestry is the provision of adequate salaries for the clergy and for any lay employees of the parish, and for their social security and other "fringe benefits." The rector's original salary should be set in his call to the parish and may not be reduced without his consent, but in these days of ever-rising

costs of living the vestry should review the rector's salary and allowances annually and increase them when necessary, both to compensate for increased cost of living and as a measure of appreciation for his continuing services. The care and maintenance of the rectory is also normally the vestry's responsibility.

No Control over Services

The vestry is also responsible for seeing to it that the parish pays its diocesan assessment promptly and that it makes every effort to reach or exceed the goal for the Church's program which may be set by the diocese.

The vestry does not have control over the scheduling or conduct of services, the kind or degree of ritual, the selection of hymns, or other details concerning the worship of the Church. These are specifically the responsibility of the rector.

However, the vestry should be something more than simply a business organization. The wardens and vestrymen should be, both individually and collectively, the right hand of the rec-

tor and should share with him the planning for the healthy growth and development of the parish, the welcoming of new families, the consideration of new fields of ministering in the community—such as, for example, the possibility of establishing a chapel in a rapidly growing area of the parish that is not adequately served by the parish church.

To be a good vestryman a man (or woman where permitted) should be a well-informed, practicing communicant of the Church. Few things are more important than that the members of the vestry be in church regularly on Sundays and on special occasions and that they be able to discuss the Church intelligently with others both within and outside of its membership.

One of the greatest responsibilities of the vestry is the calling of a new rector when the rectorship is vacant. This is a responsibility that is shared with the bishop and the exact method of extending the call varies in different dioceses. It is obvious, however, that the vestry should seek the godly

judgment of the bishop in this matter and should be sure that the clergyman to be called will be acceptable to him. In some dioceses the bishop has the right to nominate candidates; but even if this is not set forth as the bishop's right, the vestry will want to ask for his recommendations, and the bishop must give his approval before a call is extended.

Two small books that have proved helpful to many vestrymen are "*I Am a Vestryman*" by Theodore R. Ludlow and *What Every Warden and Vestryman Should Know* by the late Dr. Henry Anstice. Many rectors make a practice of giving one of these books to each new vestryman at the time that he is elected.

Within his special sphere, the Church warden or vestryman represents his parish and the whole Church quite as much as the rector does. A healthy parish is one in which the rector, the wardens, and vestrymen, and all of the members of the parish work together to make the parish a strong and healthy local unit of the Kingdom of God.

Meet the Church Business Manager

By William H. Leach

Editor, *Church Management*

A new profession has made its appearance in the Churches. It is the "church business manager." There may be, at present, as many as 250-300 men and women who are serving in this capacity in the country. They are not confined to any one Church. Wherever churches have grown in membership and buildings have reached a point where efficiency demands skilled business leadership, there is talk of a competent business manager.

The manager is not always called by that name. This profession was not planned by church councils; it grew to meet a need. So we find one church using the term "business manager," another saying "financial secretary," a third labelling the associate "administrative assistant," a fourth using the

term "executive assistant." But the duties of those working under these captions follow parallel lines.

Business managers are found mostly in the areas where churches have been growing in membership and wealth. For instance, my observation is that Dallas, Texas, has the largest number of church business managers. New York City would be second. Cities such as Cleveland, Detroit, Chicago, St. Louis, and Minneapolis will each produce a few. But the Southwest and the West Coast are the areas where the profession really thrives. A few months ago 14 church business managers from Dallas came to a managers' meeting held in Oklahoma City. The churches represented had total communicant memberships of 54,944 and financial budgets which totalled \$4,

124,462. This gives you an idea of why church business managers flourish in that part of our country.

While the duties of managers are similar in the various churches, they are not identical. You may be sure, however, that these items will be included in the manager's tasks:

✓ *Church Building Control.* The manager is always given control of the physical property. Fifty years ago a church which cost a million dollars was a novelty; today there are hundreds of such churches. Twenty-five years ago a half-million-dollar building was unusual. Now you can count them by the thousands. A great building of this type requires more direction and care than the little church which our fathers built. The average clergyman is poorly prepared for this

type of work. For the business manager it is natural.

The manager will supervise the staff which cares for the building. He is responsible to see that the heating system is working and that the burnt out bulbs have been replaced. He hires the help and, when necessary, relieves them of their responsibilities. He is the purchasing agent, seeking to buy in such a way as will bring the best price for equipment.

✓ *Budget and Financial Control.* Nearly every church which employs a business manager gives him authority over the finances of the church. He will work out the budget and present it to the proper body for ratification. He will supervise and direct the efforts to raise the pledges to meet the budget. He will set up the bookkeeping and accounting system which will protect the credit of the church. He will employ the office help and supervise their activities. He will process all literature to be used in financial campaigns and other activities of the church. Because of his business experience we will expect the methods of the church office to develop along lines parallel to those of the business office. In case of invested funds the manager will be the executive between the board or committee which has charge of the investments and the brokerage and banking houses.

✓ *Local Church Publicity.* The church manager will have charge of both the internal and external publicity of the church. By internal publicity is meant the printed and duplicated items which go to members. By external publicity is meant the placing of desirable informative material for the press and radio. Included in this is the task of securing and setting up the various machines such as typewriters, duplicators, addressing machines, folding machines, and other items which help this department to function.

In addition to these items he may also have control of food service. This is an important item in many churches which use the dining room and kitchen to build the spirit of Christian fellowship.

✓ *Relationship to the Rector.* The program of the local church is under the authority of the rector or minister. The church manager is a layman. In no sense does he aspire to take over the duties of the clergy. He does accept responsibility in areas where the clergy feel that business experience is valuable. Clergymen of many Churches

have been complaining about the heavy administrative duties which have been placed upon them. Evidently the divinity schools have not thought it necessary to teach the young theologians how to plan the every member canvass or to supervise the custodian. So today clergy gladly turn over these non-clerical duties to a qualified layman.

The profession, as yet, is very new. It has not even set up the standards for those who desire to enter the pro-

fession. Right now the leaders are talking of some kind of educational program which might be required. Thought has gone two ways. One group suggests that the theological seminaries introduce courses on church business administration. The larger group prefers that training be given in a university which offers courses on business administration. The church managers are anxious that their sphere of activity in no way conflict with that of the ordained clergy.

Landscaping and Parking

By William S. Clark

Editor, *Your Church*

A very important, but frequently neglected, aspect of church administration is the creation and maintenance of a proper landscape design for the church grounds. The grounds of a church should be beautiful. They should contribute to the creation of an atmosphere of worship. They should present a direct and harmonious impression to the person attending services or to the passer-by. In addition, the grounds should be functional and serve the program of the Church to its fullest extent.

The rectors of closely crowded city churches will attest to the fact that outdoor space for the church is a very vital and valuable commodity. Yet, in all too many instances, this outdoor space is taken for granted or its proper landscape development is considered as an unneeded or excessive item of expense by the guardians of the budget. To ignore the proper development and utilization of the church grounds is false economy. Land is ex-

pensive and to allow it to lie fallow is to lose the value of a commodity that can serve the church's needs.

In order to secure maximum beauty, utility, and economy from the church grounds it is necessary to study the total program of the church and determine whether or not the existing landscape development is fully serving the program. A special committee of laymen should be appointed by the congregation to study the relationship of church and grounds thoroughly. The committee should immediately make arrangements to secure the expert advice of a reputable landscape architect. Normally, a group of the membership should not attempt to proceed with changes or rearrangements in the church grounds without the services of this qualified individual. It is in the preliminary stage that consultation with a good landscape architect is particularly propitious and rewarding. Much time and effort can usually be saved and a wise

expenditure of funds guaranteed.

The landscape architect will visit the church grounds and consult with the committee. The landscape architect will take into consideration both the artistic and practical aspect of the church grounds design. He will then present a report or plan showing what can be accomplished with the church grounds to insure its beauty of design and its maximum utility. He will include all of the requirements for the beautification and use of the grounds such as setting the grades, locating drives, parking areas, walls, terraces and curbs and selecting suitable trees for shade and shrubs for foundation planting and boundary planting.

Secluded Area or Retreat

In addition the landscape architect can advise the committee on, or include in his plan and specifications, the preparation, seeding, fertilizing, and care of lawn areas; the creation of areas for social affairs and lawn fetes, if they seem desirable; provision for outdoor classrooms for spring and summer use; and a fenced play area for small children in close proximity to the building. The construction of an amphitheater may be a great asset; or some congregations may feel the need for an outdoor secluded area or retreat in the form of a small and charming garden. All of these items must be carefully considered by the landscape architect and church committee if they are to serve the function of creating a pleasant surrounding for the church and its activities. There should be a unity between church and grounds and easy access from one part to another.

The most difficult aspect of planning the church grounds for use and beauty is the problem of providing parking space for automobiles. This problem must be faced directly and immediately. In all probability more and more space for automobiles will have to be provided in years to come.

Parking Space

The committee should try to ascertain the number of cars to be parked on an average Sunday. Statistics show that 70 to 80% of the families attending church will drive and park their automobile. Each family averages three persons. Each car requires a parking space of about 20 feet by 8 feet. Thus, if 300 people attend church it can be anticipated that about 75 cars will be parked. This will require space of approximately



Cortlandt V. D. Hubbard Photo

St. Peter's Church, Glenside, Pa., illustrates good general landscaping, including lawn, shrubs, placement of walks, and terracing. Parking area (not shown) was provided in the rear of the church building. Architect, Roland T. Addis, Haverford, Pa.

12,000 square feet. Another 2,500 square feet must be added to this figure to provide for entrance and exit space and the aisles for traffic flow.

To lessen the parking space required on the church grounds the church administration may be able to make arrangements to park cars in neighboring vacant lots, to park them in restricted areas on nearby streets, or persuade families to use car pools. In operating a church parking lot it may facilitate the movement of cars if car ushers are provided to direct drivers into parking spaces and to maintain one-way traffic. The lot should be hard-surfaced, have proper drainage, contain clear markings for parking spaces, and have exits and entrances that are easily identified.

After thorough consultation with the landscape architect and the evolution, through study and discussion, of a program for the creation of church grounds that will have beauty and usefulness, the cost of such a program should be ascertained and arrangements made to carry it into effect. It would be best, of course, if

the funds for ground development were immediately available. However, if the extent of the work required is too large, it may be financed by a special fund drive, by contributions to a grounds fund made over a period of time, or by a properly executed loan. In any event, the total program should be carried out in detail within a reasonable period of time. Provision should be made immediately for the development of certain lawn areas, for foundation plantings and for new trees.

Finally, full provision should be made for adequate maintenance of the church grounds. In considering its position in the total church budget it should be an integral part of the overall development plan. The maintenance budget should be sufficient. There is little point in undertaking a program for ground development if it is not maintained. Proper maintenance will require supervised manpower as well as the necessary equipment such as mowers, shovels, hoes, rakes, sprinklers, supplies of fertilizer and sprays and insecticides.



Photos from *The Changing Church*

Separate cooking and serving area greatly simplifies meal preparation.



Cafeteria and dish storage area is attractive and efficient to work in.

Church Kitchen Planning and Serving of Meals

Katharine Morrison McClinton

Mrs. McClinton is the author of *The Changing Church*, published by Morehouse-Gorham Co., \$7.50. Reviewed in *THE LIVING CHURCH*, May 12, 1957, the book is written "to assist the clergy and members of building committees and architects in solving some of the practical problems of building a new church or remodeling an old one...."

Twenty years ago the "church supper" was the event of the year. Aunt Sallie made her special coconut cake and Mary Ellen her special potato salad, while a committee of women labored frying chicken on the old wood range or gas stove in the church kitchen. Temporary saw-horse tables were set up in the Sunday school rooms or the church basement for serving the meal.

Today the church serves meals for many gatherings. Perhaps it is breakfast after the early Communion service, the Woman's Auxiliary luncheon, the vestry dinner, the Shrove Tuesday brunch, or the regular Sunday coffee hour after church. The serving of food and its accompanying atmosphere of friendliness and good will has taken on increasing importance in the schedule of church gatherings. The greatest change is not in the food itself, but in the equipment for the preparation and serving of the food. Today the kitchen and dining space are a part in the planning of every new church building, and old churches without pro-

vision for such space are adding well-equipped kitchens to their parish houses or educational buildings.

Consider the Needs

To provide the most efficient kitchen and dining space a committee composed of women who have assisted in the actual serving of church meals should make a careful survey of the past, present, and future needs of the various church groups. They should list the number of persons to be served and the types of meals to be served. The location of the kitchen and dining space should be studied in connection with the exterior doors and parking space as well as the interior assembly rooms and the church proper. Provision should be made for both cafeteria and table service. When all data is collected by the committee

it should be turned over to the architect or builder, and he in turn will contact kitchen equipment suppliers. The provision of adequate gas and electric lines is of utmost importance if the center is to be efficient and prevent future expense.

The church kitchen should be large enough to allow space for preparation, cooking, and serving areas, and adequate passing space for cooks and waiters.

Kitchen equipment is based around three centers—the refrigerator, the range, and the sink. The refrigerator stores the perishable food. Canned goods and other materials as well as pans and bowls for preparing and cooking the food should be stored near the refrigerator center.

Needs of a Kitchen

The range and serving center includes the stove and counters for serving. A single oven is no longer adequate for a large church gathering. There should be a flat-topped stove with oven and broiler and perhaps an

extra bake oven. Heavy-duty hotel ranges are required by the large church. Stainless steel counters, steam tables, and cold units are necessary for the efficient serving of large numbers. A water cooler and a coffee urn are also desirable. In a well-planned kitchen the sink should be between the refrigerator and the range. Foods are prepared at the sink, and dirty dishes are scraped and cleaned in this area. The necessary dish washer should be surrounded by counters for cleaning and scraping. Two sinks, a garbage disposal unit and drying racks are ideal. If these are not available, ample garbage and waste cans are needed. Electric units, in addition to a dishwasher, may include electric mixers, toasters, and a garbage disposal unit or incinerator.

There should be wall cabinets for dishes, pots and pans, knives, and of course, brooms and mops and cleaning materials. Separate cabinets for china and glassware should be near the serving center. A central table and several rolling serving carts are desirable.

Proper kitchen ventilation includes an electric fan in the stove hood. When the kitchen opens onto the dining area ventilation is of utmost importance. The question of decoration also comes into the picture when the kitchen space opens onto the dining space — but no matter how attractive the kitchen is, a folding door or partition is desirable. This will allow for multiple use of the dining area and will cut off noise during the preparation of the meal.

Maintenance factors enter into the equipment of the church kitchen. The added expense of stainless steel stoves and counters, formica or steel counters, tile walls and grease-proof asphalt tile floors are a saving over a period of years, since such equipment is easier to keep clean, and clean equipment lasts longer. Adequate light and an attractive color scheme make the church kitchen a pleasure for those who serve on the food committees and who usually have the job of serving the meal.

If your church has an old kitchen and does not have the money or the space to install the expensive equipment which I have suggested, you can improve upon the present set-up with bright clean walls and newly painted furniture. However, before you spend money on new cabinets and fancy fixtures consult your kitchen appliance man. It may be better to start with a new appliance setup.

The Parish Day School

By the Rev. Clarence W. Brickman

*Executive Secretary, Unit on Parish and Preparatory Schools,
Department of Christian Education, National Council*

Day schools are started in parishes for various reasons. Valid as such reasons may seem in the local situation, the use of the name "parish day school" suggests a tie-in with the local parish church, thus indicating this is not just another school, but a school plus. Whatever else the school might be, it is the parish itself at work in the education of the whole child.

The primary concern of the Church in the world is that the Gospel be preached and lived. In the United States of America, where the doctrine of separation of Church and State exists, no one is going to do anything about this except the Church. The religious climate of our day demands a realistic presentation. Much of life within and without the Church has been wholly unmoved by the Gospel's impact. The life of forgiveness and redemption is far removed from the area of the usual everyday relationships.

The days no longer exist when the church building stood in the midst of the community and the Church was thought of as the spiritual mother of the race. Many old concepts are no longer tenable, and the methods employed no longer effective in touching the sources of man's religious certainty. The introduction of studies in morals and the spiritual life into the curricu-

lum of the schools is no substitution for the Christian faith and does not justify the claims of the Christian Gospel. It is one thing to "witness" to the beatific vision on Sunday morning and quite another thing to put the leaven of heaven to work in the classroom on Monday morning. This is where the parish day school has a peculiar function. Such a school provides the children of the parish and the community with an opportunity to acquire an education in an environment conducive to Christian faith and practice. This is witnessed to by the corporate worship of the school family at the beginning of each day. God, upon whom they depend for their being and sustenance, is adored and worshiped for His own sake as the purpose and objective of all life. Religious-content courses in the classroom illuminate the action that takes place in Church worship and open the way for more fruitful learning in the Christian concept and way of life. This is done when the school puts religion on a par with the traditional three R's. If worship or religious study in the parish day school is given only one period a week, we have hardly gone beyond the Sunday morning 50-minute period of instruction.

Every parish priest wants to share his pastoral interest with the children.

He wants to know them and be known of them. He finds this opportunity in his day school limited only by his willingness to give the time, by his interest, and his physical endurance. These relationships can be most rewarding. Children understand friendliness, and where confidence is won through friendship extended, the significance of the pastoral and priestly office is enhanced, and the Church's influence and life strengthened. This relationship is inevitable where the parish day school functions fully within the Church's orbit of action.

A Shared Concern

The children in the parish day school are enrolled by the parents for various reasons, all of which are valid from their point of view. Whatever these might be, the school shares with all other schools the responsibility of concern for the family and home influences on the life of the child. The home response to this is good. Most parents are more concerned with what happens to their children in the day school than they are with what happens to them in the Church school on Sunday morning. They usually are ready and willing to respond to suggestions made to them by the school. The child becomes the mutual bond of parish and parents, and pastoral relations with the family are enriched and secured. The religious life of many households has been revitalized through this approach. Children as well as parents have found new life in Christ because of Churchly interest brought into their home life through the parish day school. Frequently they witness before friends and non-Churchmen and become instruments for bringing others into the circle of

the Church's influence and life. While parish day schools should not be set up primarily for this purpose, if their function within the life and work of a Gospel-centered parish, they must ultimately express the vision that is in them to the glory of God.

It would be quite simple for us to justify the parish day school as a means to teach the Church's faith. Certainly, this is part of its approach, but fundamentals of human experience are not imparted solely by rote learning. Whatever content is taught in the classroom catches its vitality and real life from the relationships experienced in and out of the classroom. As these stretch out into the parish and home life of the child, they become the concern of the school. The school's interest projects the Church's pastoral concern into a rightful area of responsibility not usually recognized by the parish or the home as related to the Sunday morning duty.

Lest we give the impression that opening a parish day school is a simple matter, let us look briefly at the facilities, leadership, and the high quality of religious and academic teaching that is required of a good school.

Parish House Is Adequate

One doesn't try to duplicate the fine secular school buildings. Each school should have buildings adaptable to its own concept of what a school is and how it ought to operate. Thus, the average well-planned parish house provides facilities basically adequate for the parish day school. The well being, safety, and comfort of the children and the necessary instruments needed in good teaching procedure are of primary concern. These, together with the administrative work, should be the

concern and responsibility of the vestry. A parish school is most effective when it has the interest and concern of the vestry and congregation behind it. The rector concerns himself with the leadership and educational needs of the school.

However, the average parish priest is not a trained educator. Since good schools require good educators as well as good curricula, the rector calls in trained and experienced teachers to work with him. But academic proficiency in the teacher is not enough; he or she must be a person committed to our Lord, Jesus Christ, and His Church.

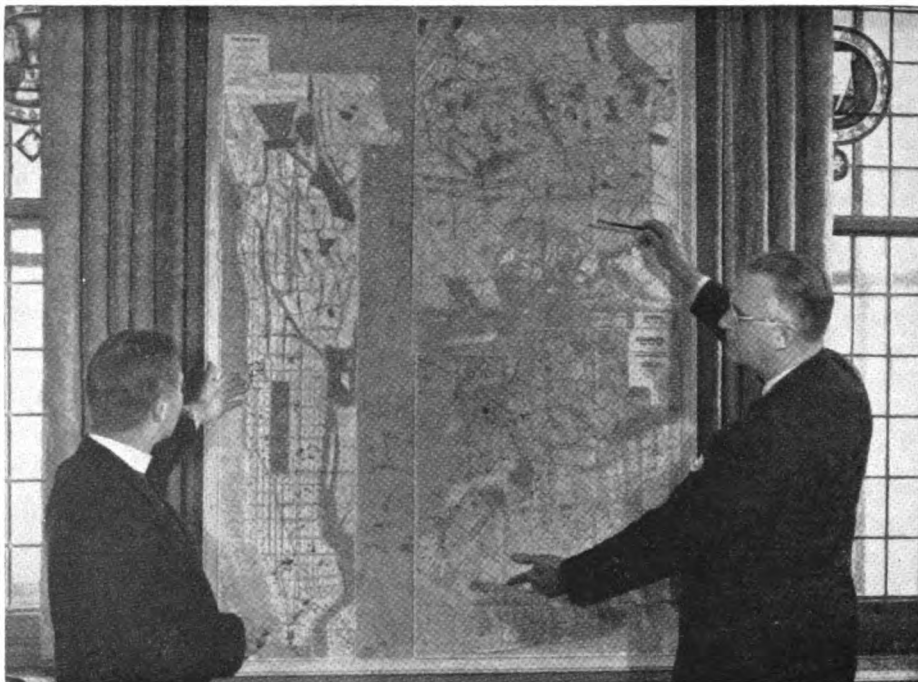


The rector with a staff of trained educators all committed to our Lord, Jesus Christ, working within a parish that is Gospel-centered with the altar in its midst, provides the environment in which the parish day school finds its identity. Just as the Woman's Auxiliary, the Brotherhood of St. Andrew, and kindred movements extend the parish's influence in their fields of responsibility, so the parish day school movement expresses itself. It is limited only by the vision and leadership of the parish of which it is a part.

There are problems and obligations in connection with the parish day school that extend beyond parish and denominational lines. Many of these are purely local, while others affecting the academic and administrative side of the school life are of wider scope and importance. The Unit of Parish and Preparatory Schools of National Council has been set up to be of service to our schools within this area. The organization of the Episcopal School Association and the School Chaplain's Association demonstrates a concern on the part of the schools themselves to share their experiences and seek a solution to their common problems. State conferences in Florida, Texas, and California involving whole day school staffs are opening the way for teacher and leader reorientation in Christian life and teaching from the Church's perspective. Other facilities are fast shaping themselves to serve the Church in this important area



CHRIST EPISCOPAL DAY SCHOOL, ONTARIO, CALIF.: The three "R's" and religion.



Rev. C. T. Bridgeman, curate at New York City's Trinity Parish, discusses an Every Member Canvass operation with a parishioner.

What Is a Curate?

By the Rev. Frederick W. Putnam

Rector, St. Matthew's Church, Evanston, Ill.

As more and more Episcopal parishes are growing to the point where an assistant minister becomes necessary, the question "What is a curate?" is being asked by puzzled laymen. The responsibility the assistant minister, or the curate, as he is frequently called, holds in the parish and the contribution that he is expected to make to parish life vary so considerably that it is no wonder that the layman is confused.

Some people consider a curate to be neither fish nor fowl nor good red herring, but this is really not the case. The word "curate" is a very honorable word and it refers to a minister

who has been given by God a particular "cure of souls." The confusion comes because the canon law of the Church requires that "All other ministers of a Parish, by whatever name they may be designated, are to be regarded as under the authority of the Rector" (Canon 45). This means that the responsibilities of the curate in any parish depend completely upon what his rector wishes to delegate to him. In one parish the curate may be expected to play the role of an "associate rector." Although there is no canonical authority for such a person (unless it be given by a particular diocesan canon), the title is ordinarily con-

ferred upon a curate or assistant minister who is given more responsibility than a curate ordinarily holds. In another parish the curate may simply serve as the rector's errand boy.

Actually, the Church assumes that every minister of the Church who is serving in a parish has the same basic duties and responsibilities. These have to do with the conduct of public worship, instruction of children in catechism, the teaching of young people in the faith of the Church, the instruction of all people about the Church's mission at home and abroad, the preparation of parents and godparents before baptisms, the administration of

the alms and contributions for charity, the registering of official acts, and the keeping of other official records. These responsibilities fall upon every minister in the parish; however, it is the rector's responsibility to divide and delegate these responsibilities as he sees fit. The job of the curate, as well as the rector, is basically the cure of souls. This means that he must love the people of the parish and of his community with a sacrificial Christ-like love, that he must be more concerned to minister unto their needs than he is that they should minister to his.

Extension of Education

There are two kinds of curates: long-term curates and short-term curates. The short-term curate is a young man who begins his curacy, usually as a deacon, newly ordained and newly graduated from theological seminary. He is assigned by his bishop, or called by the vestry, to a parish to complete his theological training. This kind of curacy is really an extension of the theological education received in the seminary or by the private study of a man who reads for Orders. There are many parishes who consider short-term curacies as part of their contribution

to the Church's program of theological education. Under this kind of program the curate spends two or three years assisting the rector any way he can with the idea in the back of his mind that he will eventually move on to be a priest-in-charge of a mission or to accept a call as rector of another parish.

Of course, it takes a great deal of the rector's time to supervise the young curate's work and to help him to learn the ins and outs of the pastoral ministry. He must help him in his preparation and evaluation of sermons, he must counsel him on his handling of instruction classes, pastoral counseling, and his relationships with people generally. It is indeed wonderful to watch the developing and maturing of a young minister under good supervision in a good parish situation. There are bishops who feel that every young minister should serve as curate before being allowed to function as a pastor in his own right. In most dioceses there are not enough parishes which require or can afford the cost of an assistant minister, so this idea of every neophyte a curate is one that may never be fully realized.

The long-term curate is usually an experienced priest who has had a num-

ber of years of experience in the parish ministry and who has come to the conclusion that his particular personal vocation within the framework of the Sacred Ministry is to exercise a specialized ministry in a field such as Christian education, or administration, or personal counseling.

In a large parish with a large staff of clergy, such as Trinity Church, New York, such a specialization of ministry seems almost inevitable. However, there are long-term curates who are not specialists but who feel that their own particular talents can best be utilized by God in the capacity of the assistant minister. This is the curate, probably, who can and does make the greatest contribution to the life of a parish. This kind of curate shares usually in the full ministry of the parish: preaching, teaching, administering the Sacraments, visiting the sick, counseling the disturbed and bewildered, working with parish groups, and doing everything which the rector does, except in the field of administration. In fact there are many priests who are temperamentally unsuited to the tremendous pressures, external and internal, that a present-day rector must undergo and are much happier and more effective in their ministries if

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they can be relieved of administrative duties and policy-making decisions.

A "Team Ministry"

With the long-term curate, or curates, it is possible to have what is frequently referred to as a "team ministry." This has been worked out effectively in some of our larger parishes. Here the curates participate fully in forming the ministerial policy of the parish and work together as a team in all phases of the parish ministry, with one member of the team functioning legally as the rector, as is required by canon law. This kind of ministry could not, of course, be worked with short-term ministers, for it would take several years to forge a good team, and to have to indoctrinate constantly new ministers would throw the team off stride.

What can a curate contribute to the life of the parish? In St. Paul's First Letter to the Corinthians (12:4) we read, "Now there are varieties of gifts but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good."

When a parish has a policy of short-term curates, as has been our experience at St. Matthew's Church, Evanston, Ill., the truth of these words of St. Paul is brought forcibly home, for we have discovered that every deacon or priest has some particular and unique contribution to make to the life of the parish. Each curate has given something to the parish which has lasted long beyond his personal term of office. We feel that we have been greatly enriched by the variety of priests who have served this cure. Some have been outstanding preachers; some have contributed a great pastoral sense and have been able to do work very effectively with elderly parishioners, or with sick persons, or with young children; some have been inspired teachers with the facility for making theology meaningful to the ordinary parishioner; some have changed the lives of many, including the life of the rector, by their own personal devotion to our Lord and their zeal for His Kingdom; some have quickly seen the answer to an old problem from a new perspective and broken the log jam of confusion and questioning.

Another thing which a curate, or a series of curates on a short-term basis,



Work completed at General Theological Seminary, many will then become long or short-term curates.

can contribute to a parish is an opportunity to learn and practice Christian charity. For the parishioners to have to adjust to the ways of a new curate, to suffer his "growing pains" and to show forbearance toward his awkwardness and ineptness is good practice in Christian love. After your rector has been with you for five years, you have grown used to his queer ways and have learned to take him in your stride; but to have to get used to a new curate every two years is much more difficult and perhaps more edifying for the parish.

There are a host of wonderful young men offering themselves for the Sacred Ministry of the Church these days. Happy is the parish that has a procession of these young men passing through, bringing with them new ideas, fresh points of view, and an enthusiasm for the Kingdom which has not yet lost its sparkle.

Spiritual Needs of the Flock

What can a rector contribute to a curate? Any human relationship is a two-way relationship; each person acting on and reacting from the other. In a rector-curate relationship this is certainly true. We often think of the curate as a young, inexperienced clergyman who is constantly receiving

the pearls of wisdom that drip from the rector's lips. My own experience with curates has been that the rector also receives many fine things from the curate. But there are many things that a rector can contribute to the growth of his curate's ministry and sense of vocation. I suggest the greatest thing he can contribute is his own personal example of a disciplined prayer life and a consecrated devotion to the spiritual needs of his flock.

It is very difficult for a rector who has worked out a successful *modus operandi* for his parish to admit that there is a better way of doing it. I am afraid that open-mindedness is not necessarily a characteristic of the rector. So I think it is very important that the rector lend his ear to his curate; that he give serious attention to the curate's suggestions, evaluating them objectively and accepting those which would really be helpful in the life of the parish.

Most rectors get a glorified idea of the effectiveness of their own preaching and seem unwilling to give the curate a chance to preach at the main Sunday service, except when the rector is out of town. Then the congregation is likely to be at its smallest so that a minimum number of people would be affected by the curate's sermon. Not only does this deprive the curate of his rightful opportunity to proclaim the Gospel, but it deprives the congregation of the opportunity to hear him.

The rector must die to self in the matter of letting the curate baptize and marry the children of even the most prominent parish families when the opportunity arises. The curate is not in the parish to handle irritating and bothersome chores of which the rector is tired: he is there as a priest of the Church of God to share fully in the cure of souls under the direction of the rector.

The contribution that the curate could make to any parish is immeasurable if he is allowed by his rector to exercise as full a ministry as he is ready to exercise. Certainly the ideal "internship" for the Sacred Priesthood is a two or three-year curacy; under the direction of an experienced and loving rector.

We must not forget that some of the greatest priests of our Church who contribute the most in sacrificial love and devoted service to Christ, are the unpublicized and seldom-talked-about long-term curates who are fulfilling their sacred vocations as assistant ministers.



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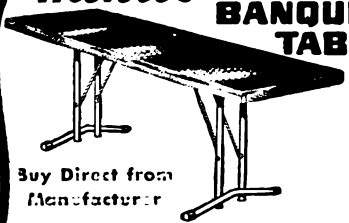
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BOOKS

Using the Lantern

THE HOLY BIBLE From Ancient Eastern Manuscripts. Containing the Old and New Testaments Translated from the Peshitta, The Authorized Bible of the Church of the East. By **George M. Lamsa**. Philadelphia: A. J. Holman Co. Pp. xix, 1243. \$12.50.

George M. Lamsa is a member of the "Holy Apostolic and Catholic Church of the East," whose patriarch and head is Eshai Mar Shimun XXIII, of Turlock, Calif.

For many years Mr. Lamsa has tried, by his publications, to convince the English-speaking world that the Syriac version of the New Testament known to scholars as the Peshitta is the original version, giving us the New Testament in its pure and unadulterated form, and that the Greek text is a translation from this.

In other words, while the all but universally accepted view is that the New Testament was originally written in Greek, and then in the course of time translated into Latin, Syriac, Coptic, etc., Mr. Lamsa insists that it was the other way around: the New Testament was written originally in Syriac (though Lamsa prefers to speak of "Aramaic" — Syriac being a dialect of this), then translated into Greek, and into the other ancient languages.

Accordingly, Mr. Lamsa some years ago translated from the Peshitta into English first the Gospels, then the rest of the New Testament and the Psalms. Now, he completes his endeavors in this direction by adding to his earlier work a translation of the Peshitta Old Testament (which he appears to think represents a purer form than the Hebrew) and bringing out the complete volume under the title, *The Holy Bible From Ancient Eastern Manuscripts*.

Mr. Lamsa's view is in accord with the official teaching of his Church. It is of course the privilege of the "Church of the East" to think in this way, and they have every right to cherish their own version of the Scriptures. Of this Lamsa may have made a very good translation; the present reviewer would not know about that, and in any case it is a matter of interest only to students and specialists.

But the reading public should bear in mind that Mr. Lamsa's position is the exact opposite to that held by at least the vast bulk of biblical scholars, whether Anglican, Protestant, Eastern Orthodox, or Roman Catholic; and that the introduction to this his most recent work,

which he seeks once again to justify his position, had better be taken not with one grain of salt but with several.

FRANCIS C. LIGHTBURN

THE CHURCH FOR THE NEW AGE. A Dissertation on Church Unity. By **Christopher Glover**, L.Th. Exposition Press, 1956. Pp. xvi, 205. \$4.

The scholarly interests of a mission priest who has served for a quarter-century in South Africa have produced, in Christopher Glover's *The Church For The New Age*, a clear and well-written statement of what may best perhaps be called the strict Anglican position.

The united Church needed for the proclamation of the fullness of the Gospel in this critical age must be the true Catholic Church — "divine in origin, visible in character, organic in structure, priestly in function" — and what is true of the Church as a whole must be true of its ministry in particular. Protestant



individualism and papal autocracy are therefore both to be rejected.

Fr. Glover gives us a good statement of a familiar position, with which the present reviewer generally agrees. He is not quite at home with the latest discussions, showing more familiarity with Gore and Hall than with, say, Hebert and Kirk, but that is no great matter. It is good to have a sound position so well stated in a handy volume.

E. R. HARDY

HOW SHALL THEY HEAR? Principles and Practice of Present Day Preaching. By **Gordon W. Ineson**. London: SPCK (Holy Trinity Church, Marylebone Rd., N.W.1). Pp. viii, 222. 9/6 (about \$1.35 ordered direct).

This is the most useful book on preaching I have ever read. It deals primarily with the techniques used to communicate the Gospel from the pulpit.

To the author the art of communication through preaching is ever-changing; he says "the preacher can speak to me of this generation only if he is sensitive to their needs and familiar with the ways." He lays down the fundamental principles of sermon construction and

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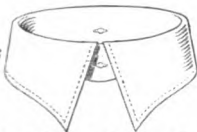
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with a well-organized body of illustrative material, shows how they can be used. The "shape" of the sermon is emphasized. Formalism in preaching has somewhat gone out of date and many modern sermons by great preachers have been in the "stream of consciousness" style.

By recalling us, in *How Shall They Hear?* to the necessity for careful organization (introduction, presentation, and application) in the preparation of sermons, Gordon W. Ireson is doing the clergy a great service. The best chapter in the book is the one on "Preaching and the Bible." In referring to biblical preaching Canon Ireson says "we do not want people to stare at the lantern, we want them to be able to use it to illuminate their paths."

Preachers, young and old, need practical help to prepare sermons. This book gives it concisely in a simple and stimulating manner.

BERNARD G. BULEY

In Brief

A BOOK OF BRITISH SAINTS. By N. V. Pierce Butler. London: Faith Press. New York: Morehouse-Gorham. Pp. 110. \$2.15. Treats of a great number of British saints classified in 18 chapters — East Anglian saints, Cornish saints, Scottish saints, etc.

IDEAS FOR SERMONS AND TALKS. By Milburn H. Miller. Warner Press. Pp. ix, 149. \$2. A large variety of sermon outlines, classified topically. Material also divided into two parts — "Brief Outlines" and "Complete Outlines." Should prove useful.

Books Received

THE SECRET OF RADIANT LIFE. By W. E. Sangster. Abingdon Press. Pp. 219. \$3.

THE SHRINE OF ST. PETER and the Vatican Excavations. By Jocelyn Toynbee and John Ward Perkins. Pantheon Books. Pp. xxii, 298. \$7.50.

OUR JEWISH HERITAGE. By Joseph Gaer and Rabbi Alfred Wolf. Henry Holt. Pp. xiv, 292. \$3.95.

WHY GO TO CHURCH? By Truman B. Douglass. Harpers. Pp. viii, 118. \$2.

THE LAST BOOK OF THE BIBLE. The Meaning of the Revelation of St. John. By Hanna Lilje. Translated by Olive Wyon. Muhlenberg Press. Pp. xiv, 286. \$4.50.

THE QUEST AND CHARACTER OF A UNITED CHURCH. By Winfred Ernest Garrison. Abingdon Press. Pp. 238. \$3.50.

CHRISTIAN SOCIAL RESPONSIBILITY. A Symposium in Three Volumes. Edited by Harold C. Letts. Volume I — Existence Today (Pp. ix, 166. Paper, \$1.50); Volume II — The Lutheran Heritage (Pp. ix, 190. Paper, \$1.75); Volume III — Life in Community (Pp. ix, 227. Paper, \$2.25). All available from Muhlenberg Press.

GOD WITH US. A Message for Christmas. By J. B. Phillips. Macmillan. Eight unnumbered pages. Macmillan. Paper, 35 cents.

CITADEL, MARKET, AND ALTAR. Emerging Society. Outline of Sociometry, The New Natural Science of Society. By Spencer Heath. Science of Society Foundation, Inc., 1502 Montgomery Rd., Baltimore, Md. Pp. xxiv, 259. \$6.



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Church Schools

Make Good

Churchmen



PEOPLE and places

Appointments Accepted

The Rev. John J. Atwell, formerly rector of St. Matthew's Church, Oakland, Md., and vicar of the Garrett County missions, will serve St. Matthew's Church, Chandler, Ariz.

The Rev. Augustus G. H. Batten, formerly rector of the Church of the Ascension, Bloomfield, N. J., is now rector of Trinity Church, Athens, Pa. Address: 710 S. Main St.

The Rev. Richard W. Davies, formerly in charge of St. Paul's Church, Monongahela, Pa., is now rector of St. Peter's Church, Brentwood, Pa. Address: 4048 Brownsville Rd., Pittsburgh 27.

The Rev. Richard E. Lundberg, formerly vicar of St. Paul's Church, Vernal, Utah, serving St. Timothy's, Rangeley, became the first rector of St. George's Church, Englewood, Colo., on September 1st. Address: 3299 S. Logan St.

The Rev. James Daniel Mehring, formerly assistant at the Church of the Good Shepherd, Ruxton, Md., is now in charge of the Garrett County missions in the diocese of Maryland with address at Deer Park, Md.

The Rev. Robert E. Schrack, formerly assistant at St. Paul's Church, East Cleveland, Ohio, is now in charge of St. Andrew's-by-the-Lake, Long Beach, Michigan City, Ind.

The Rev. Robert A. Shackles, formerly vicar of St. John's Church, Laceyville, Pa., and St. Peter's, Tunkhannock, is now rector of All Hallow's Parish, Snow Hill, Md.

The Rev. David Slegenthaler, who formerly served Emmanuel Church, Boston, is now rector of the Church of St. John the Evangelist, Duxbury, Mass.

The Rev. William M. Weber, formerly vicar of All Saints' Church, Littleton, N. H., and chaplain at St. Mary's-in-the-Mountains, a school in Littleton, is now rector of St. James' Church, Derby, Conn. Address: 105 Minerra St.

The Rev. John B. Wheeler, rector of St. Andrew's Church, Clear Spring, Md., has added St. Clement's Chapel, Indian Springs, Md., to his care. Address: Box 172, Clear Spring.

Changes of Address

The Rev. W. Wesley Konrad is on leave as chaplain to Episcopal Church students at Syracuse University and is now a Danforth fellow at GTS.

The Rev. David L. Leach, honorary curate of St. John's Church, Medina, N. Y., formerly addressed in Lyndonville, N. Y., may now be addressed at 340 S. Ridgewood Ave., Daytona Beach, Fla.

The Rev. Charles T. Webb, who recently retired as chaplain of St. Paul's School, Concord, N. H., should now be addressed at Tan Lane House, Exeter, N. H.

Missionaries

The Rev. John R. Caton, who is in charge of the Episcopal Church in Taiwan, has had a change of address from 254 Cheng Kung I Lu, Kaohsiung, Taiwan, Free China, to 87 Lane 43, Hoping East Rd., Section 3, Taipei, Taiwan, Free China.

The Rev. Mark Y. L. Ma, formerly deacon in charge of St. John's Mission, Taipei, is now deacon in charge of St. Paul's Mission, Kaohsiung. Address: 3 Lane 1, Yu Cheng, Box 309, Kaohsiung, Taiwan, Free China.

The Rev. Richard S. K. Yoh, formerly in Hong Kong, is now deacon in charge of All Saints' Mission, Kangshan, and Episcopal Mission, Tainan. Address: Chien Ying Rd., Kangshan, Taiwan, Free China, c/o All Saints' Episcopal Mission.

Religious Orders

The Rev. William R. D. Turkington, OHC, is now superior of the Order of the Holy Cross. Address: Order of the Holy Cross, West Park, N. Y.

Laymen

Mrs. Elwood L. Haines, formerly executive secretary of the commission on Christian education of the diocese of Maryland, will on October 1st become director of religious education at Christ Church, Chevy Chase, Md.

Other Changes

The Rev. Van S. Bird, vicar of the Chapel of Holy Trinity, Lafayette and Wheeler Aves., Baltimore, will sail from New York on September 18th with his wife and three children. During the coming academic year he will attend St. Augustine's College, Canterbury, Kent, England. He will resume his work as vicar of the Chapel of the Holy Trinity next summer.

The Rev. Leslie E. Fairfield, rector of Christ Church, West River, Md., attended the first of this summer's two-week sessions at St. Augustine's.

Deaths

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

The Rev. Robert H. Coleman, 37, priest of the diocese of Kobe, Japan, died on July 1st while in the United States on furlough in Baltimore, Md. A native of Baltimore, Mr. Coleman's home parish was St. Thomas, Garrison, Md.

Mr. Coleman was ordained priest in Japan in May, 1951, two months after he arrived in Japan to serve Tokuyama, in the diocese of Kobe, Japan. Under Mr. Coleman's leadership, the Tokuyama mission had grown from a tiny center with 15 communicants to a church of approximately 60. In addition to his work with the mission, Mr. Coleman was a part-time faculty member of the Theological Department of Shoin Junior College, diocese of Kobe, which is one of the two training schools for Church workers in Japan.

Mr. Coleman is survived by his parents and two sisters.

The Rev. Eric F. Pearson, 49, rector of St. Luke's Church, Kearney, Neb., died suddenly in his home on June 24th, of a heart attack.

Born in Essex, England, Fr. Pearson was ordained priest in 1932, and served in England until 1948, when he came to St. Paul's Church, La Porte, Ind. He was Secretary-general of the Confraternity of the Blessed Sacrament from 1951 to 1952. Since 1952 he has been at Kearney.

Fr. Pearson is survived by his wife, Marie Yeates Pearson, and two daughters, Gennifer and Gillian.

Deaconess Elizabeth D. Boorman, 91, died June 10th at Fauquier Hospital, Warrenton, Va., after a long illness.

Born in Scarborough-on-Hudson, N. Y., Deaconess Boorman was set apart as a deaconess in 1906 and served in the mountain missions near Charlottesville, Va. for many years. She also served at the Episcopal Boys' Home in Augusta, Georgia, and was at St. John's Church, Hagerstown, Md., for twenty years, until her retirement in 1935.

A sister-in-law, two nieces, and four nephews survive her.

Myrtle Caroline Nosler, a deaconess of the Church for 54 years, died at the Church Home, St. Paul, Minn., on July 19th.

Born in Pueblo, Colo., in 1876, she was set apart as a deaconess in 1903. During her years of service she was a city missionary in Spokane, served at All Saints' Cathedral and Christ Church in Spokane, and also at the House of the Good Shepherd in Utica, N. Y.

The Living Church Development Program

Previously acknowledged \$28,893.85

Receipts Aug. 26th through Sept. 4th 1,000.00

\$29,893.85

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The Living Church

EDITORIALS

Continued from page 13

European, Asian, and African ways of thinking as to incur the danger of widening the gaps between Churches instead of narrowing them. Perhaps the surest proof that progress has been made in "growing together" is the fact that few misgivings are actually held that this will happen at Oberlin. Americans are better able to criticize their own American "activism" and pragmatism than they used to be. They realize now that Christianity has theological insights that go a little farther than the fatherhood of God and the brotherhood of man. They no longer are dazzled by the secular vision of an uninterrupted upward spiral of progress led by science, education, and free private enterprise.

Yes, things have changed. The Faith and Order movement has had results. We may not see clearly the picture of the "united Church of the future," but at least we realize that it must be something richer and deeper, something more firmly grounded in the things of the Spirit, than we might have thought 30 years ago.

First Number on Parish Administration

While top-ranking Churchmen talk of the "nature of the unity we seek" and, looking at the Church in its widest aspect, endeavor to prepare the ground for that happy day when we "may all be one," the great majority of Churchpeople must live and move and

have their being in that local manifestation of the Church commonly known as the "parish."

It is thus with pleasure — and, we think, not inappropriately so — that, as the first North American Study Conference on Faith and Order meets in Oberlin, we present to our readers the first Parish Administration Number of THE LIVING CHURCH, an issue especially devoted to the principles, methods, and materials of running the modern parish. (We plan to have other Parish Administration Numbers in the future.)

In the down-to-earth practical sense the fall is the beginning of the Church year. It is then that children return to Sunday school — or at least to the year-round session thereof; it is in the fall that choirs, after a summer respite, begin again their rehearsals and full performance; it is in the fall that plans really get under way for the Every Member Canvass; and it is in the fall that most Churchmen, perhaps, feel something of an upsurge in their church activities.

In this Parish Administration Number the reader will find many aspects of parish life discussed by competent authorities — church architecture, the workings of the modern vestry, the function of the church business manager, the planning of the church grounds, the church kitchen and the serving of meals at church gatherings, the parish day school, and the work of the curate or assistant minister.

We trust that this special number of THE LIVING CHURCH, devoted in a real way to the grassroots needs of the Church, will appeal to the varied interests of clergy and laity alike. We live in an age of expanding church activity — of building booms, of family services, of church budgets, of greater outreach of the clergy in community affairs. And we need to learn the more effective use of all these tools and opportunities.

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AGENTS WANTED

RUN SPARE-TIME Greeting Card and Gift Shop at home. Show friends samples of our new 1957 Christmas and All-Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 38, Ferndale, Michigan.

CHURCH FURNISHINGS

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LIBRARIES

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ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

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ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

PRIEST WANTED for small Michigan parish, moderate Catholic, small town, good support. Send full details. Reply Box P-466, The Living Church, Milwaukee 2, Wis.

PENSION CAREER TRAINEE — Opportunity in our Church's pension office for personable young man, recent college graduate, active church member. Must have aptitude for figures and details. Good salary, many employee benefits. Apply Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

POSITIONS WANTED

PRIEST, young, single, experienced in school and parish work desires position in parish or school. Reply Box E-470, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CHURCH DIRECTORY

Traveling? The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.
Sun 8, 9 HC, 10 MP, 11 15; Mon, Wed, Fri 8 HC; Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em; Rev. Peter Wallace, c
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30; Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

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

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga; Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

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

KEY—Light face type denotes AM, black face PM; add, 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; first Sun, 15; 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.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.; Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung) 11 Short Mat, Low Mass & Ser; Daily 7; EP 6 (Sat only); C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

FAIR HAVEN, N. J.

CHAPEL OF THE HOLY COMMUNION
River Rd. at Church St., Rev. Charles L. Wood, v
Sun HC 8, HC or MP 11, School 9:30; HD as anno
Chapel open daily. Noted for mosaic windows.

BUFFALO, N. Y.

ST. ANDREW'S 3107 Mein at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10; C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 7:45; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 11 M Service & Ser; Weekdays HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Wed & Fri 12:10; EP Tues & Thurs 6. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; EP Cho 4; Daily HC 8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

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

ST. AUGUSTINE'S CHAPEL 292 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE 193 Geneva
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
HC 8, 9:15, 11 (3rd & 5th), MP (2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs 7:30; Sat 9:30; Daily 12, 5:30; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30, MP daily 7, ex Tues & Thurs 10; Sol Ev & Sta Fri 8; Holy Unction 2d Thurs 10:30; C Sat 10:30

RAWLINS, WYO.

ST. THOMAS' 6th at
Harold James Weaver, r
Sun HC 6:30, 8, MP 11; Wed HC 10

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.