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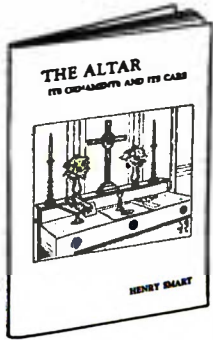
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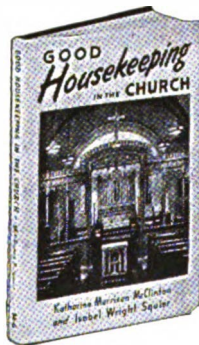
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LETTERS

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

More Pie

Mr. Connelly's article "Pie over Miami Beach" [L.C., August 10], is wonderful, and I thank you for it. National Council's lust for more and more money and bigger and bigger bureaucracy is perhaps unavoidable, so long as its directors and secretaries can get more and more expensive by raising quotas again and again, and sending out more tear-jerking motion pictures about how wonderful it would be to have more money. I have been receiving letters from clergy and laymen all over the country, who think desperate action is needed to cure the Church of a sickness which is draining more and more of our resources into expensive and unnecessary support of the National Council. . . .

Let us abolish the National Council, and let the Domestic and Foreign Missionary Society forward the money we give to the missionaries. Morehouse-Gorham Co. has proved that good Church school materials can be produced at no cost to the Church; so let us abolish the department of Christian Education, and turn over all Christian Education work to parishes, dioceses, or provinces. Let Seabury Press become a private corporation, and meet its own expenses or dissolve. The Department of Christian Social Relations can stand alone and ask the dioceses for whatever support its work deserves, or its work can be transferred to the provinces. And private publishers, such as THE LIVING CHURCH, or the enterprises of the Episcopal Book Club and the *Anglican Digest*, do a much better job of representing real Anglicanism than the dull and monotonous stuff published by National Council. And with the top-heavy expenses of "281" abolished, the building at "281" will be sufficient for the missionary society, and there will be no need for our expensive Department of Promotion; for promotion, also, can be handled by dioceses and provinces.

This General Convention can be the most worthwhile one we have had in a long time, if it will bring about the suggested reforms, and direct the Church's resources to the conversion of the heathen.

(Rev.) ROY PETTWAY

Atlanta, Ga.

It will be a sad day for the Church when keeping 90% of all we have for ourselves becomes the accepted standard for parishes, dioceses, or individuals. It is most unscriptural.

A parish cannot exist apart from the diocese; nor can there be an Episcopal Church without bishops. A sharing 50-50 would be much more in keeping with the relationship of dependence of parish upon diocese, and the individual communicant upon his bishop. Surely a 90-10 ratio cannot be considered adequate by any means.

Nor can even that "exalted" 50-50 stand and be the ultimate. There are Churches in this land, non-episcopal though they be (to our shame), which give two, or three, or more times their local expenses for the mis-

sionary program of their denominations. "Sell all thou hast, and give to the poor; and come, follow me."

Let's start improving our stewardship programs in the Episcopal Church with a more generous ratio in view; 9-1 perhaps, first, for the creepers, but then 5-1, 3-1, 1-1; and then, praise God, 1-2 and over.

Mr. Connelley [L. C., August 10 and 24] has done the whole Church a great service. I hope the issues he raises will be seriously considered at all levels. But let's not be pharisaical about the virtue of 10% tithing. "I give tithes of all that I possess." So what! We should have in mind a more Christ-like standard than that.

(Rev.) H. WILLIAM FOREMAN
Fayetteville, N. Y.

Marriage and Divorce

I have read your editorial [L. C., August 24] about our Church's legislation and attitude touching marriage and divorce. I observe that the fact that Jesus Christ said something about marriage and divorce is, as usual, ignored. Apparently His views are regarded by you, as it seems that they are by half of our bishops, as unworthy of serious notice
(Rev.) EDWARD N. PERKINS
New York, N. Y.

Again this perverse idea [L. C., August 24] that it is all right for a layman to seek ecclesiastical annulment, but not all right for a priest to do it!

Can it be that the Church doesn't have the courage to discipline its laity, but is uncomfortable about this because it is supposed to be a "disciplined" Church, and so salves its bad conscience by applying extra-rigorous discipline to its clergy?

(Rev.) F. E. WILLIAMS
Milwaukee, Wis.

Name of Church

I have the conviction that those people who feel antipathy toward adoption of the name "The American Catholic Church" by the Protestant Episcopal Church are overlooking the great potential which exists in proclaiming that we are Catholic, and that it is not the Roman Church alone which is so. Most people of non-Roman Churches think of catholicism as belonging to the Roman Church; we swallow our catholicism in proclaiming in our name that we are "against" something.

I most sincerely urge that we all give the most serious thought to adopting the name of "The American Catholic Church;" such study cannot fail to convince many persons of the great possibilities this step could have in again uniting all of the Church in intercommunion (not in structural union), which is something that most Christians would like to see come about.
R. T. HASLETT
Philadelphia, Pa.

Forth Praise

I keep hearing people complaining about *Forth* and how it should be changed or done away with. I think it is an excellent Church magazine, and fills the bill for being informative and having much human interest, besides having many good pictures. One can't say that it doesn't cover many phases of Church interest.
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Social Justice

Isaiah 1:10-26; Micah 3; Deuteronomy 15:7-15; 24:14-15; Luke 16:19-31; 19:1-10; James 5:1-6.

The chief sin of which nations are guilty is the toleration of injustice. Human society is properly organized to protect the rights of the weak, but too frequently it becomes merely a means of perpetuating the privileges of the strong. When this happens, from the biblical point of view it falls immediately under the judgment of God.

As we have previously seen, the Bible constantly asserts that justice is one of God's basic attributes; it is also a quality which is required in the individual man. But the assertion that nations must be organized to promote justice is an equally firm and fundamental element in biblical religion, particularly in the teaching of the Hebrew prophets. It is, for example, characteristic of Amos that the opening chapters of his book show him sharpening the social conscience of Israel by directing her attention to the unjust actions of her neighbors. His audience readily agreed that these other nations deserved the wrath of God. But Amos's real concern was with righteousness in Israel itself and the climax of his address is a passionate arraignment of the people of God for their own crimes against the law of justice.

Prophet of Justice

Because of the almost monotonous intensity of his concern with this subject, Amos was in a special sense the prophet of justice. But the same theme occurs in some form in most of the prophets. The opening chapter of Isaiah contains a good example (1:10-26). He scathingly calls Jerusalem "Sodom" and "Gomorrah" (v. 10) because its inhabitants imagine the splendor of their temple worship (11-15) to be an acceptable substitute for justice to the oppressed and fatherless (16f). The familiar words of v. 18 should probably be understood as a rhetorical question: "If your sins are (really) scarlet, shall they be (in my eyes) as white as snow?" Vss. 21-24 are a lament over the city, which, polluted by injustice, is now about to receive the punishment it deserves. Finally, God, by His own power, it is said, will reconstitute her government and install officials after His own heart (25f).

Micah is, if anything, more violent than Isaiah (Mic. 3). He scornfully attacks Israel's rulers, those who should be the protectors of the poor but are instead their worst enemies, and accuses them in

gruesome language of oppressing their helpless subjects (vss. 1-4). The spiritual leaders, the prophets (5-7) and the priests (11), are no better, since they use their high office simply for self-aggrandizement and their religion is merely an opiate for their consciences (11). A city — or nation — whose corporate life is so deeply perverted is headed for inevitable, and irretrievable, disaster (12).

Justice for the Weak

Views of this kind were not limited to a few fanatical prophets. There was a real effort in the law of Israel to guarantee justice for the weak. This note is struck in all the law codes of the Old Testament, but most consistently in Deuteronomy, which is the closest of all to the prophetic spirit. The selections here suggested (15:7-15; 24:14f) deal with three classes of people: first, the poor, whom every citizen is commanded to help (15:7-11); second, the slave of Hebrew origin, who is assured of fair and even generous treatment (12-15); and, third, the ordinary employee, the prompt payment of whose wages is made a matter of strictest obligation (24:14f). These provisions were not simply ethical ideals, but legal enactments with official sanctions behind them.

The New Testament, as we have noted, has less to say about social responsibility and national righteousness, because Christians of the New Testament age were a small group who had no control over the activities of government. Nevertheless the spirit of the Hebrew prophets is plainly that of the New Testament also. The parable of the rich man and Lazarus (Luke 16:19-31), although told to teach another lesson, shows our Lord's instinctive sympathy with the sick beggar, who at death goes immediately into Abraham's bosom, as over against the conscienceless, self-indulgent aristocrat who goes directly to hell. The story of Zacchaeus, the Jericho tax collector (Luke 19:1-10) illustrates the strength of Jesus' influence for social righteousness.

A Powerful Obligation

The New Testament book which contains the clearest echo of prophetic teaching on social justice is the little epistle of James, as the selection given (5:1-6) illustrates. Verse 4 is a reflection of Deut. 24:14f (as well as Lev. 19:13).

While Christians cannot hope to build God's Kingdom of perfect justice — only God can do that — they have a powerful obligation to apply its principles as effectively as possible.

The Living CHURCH

Volume 137 Established 1878 Number 12

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

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Things To Come

September

21. St. Matthew
28. Seventeenth Sunday after Trinity
29. St. Michael and All Angels
- Joint Committee on Program and Budget for General Convention, Miami Beach, Fla.
30. Daughters of the King, Triennial Convention, Miami Beach, to 4.

October

1. National Conference of Church Workers, St. Agnes' Church, Miami, Fla., to 2
Springfield synod, to 2
National Day of Prayer
4. National Council meeting, Miami Beach, Fla.
5. Eighteenth Sunday after Trinity
General Convention, Miami Beach, Fla., to 17
Triennial Meeting, Women of the Church, Miami Beach, Fla., to 17
Episcopal School Week, to 11
12. Nineteenth Sunday after Trinity
18. St. Luke
19. Twentieth Sunday after Trinity
22. Consecration of the Rev. Donald MacAulie as Suffragan of Newark, Newark, N. J.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are the Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. 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.

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September 21, 1958

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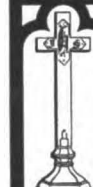
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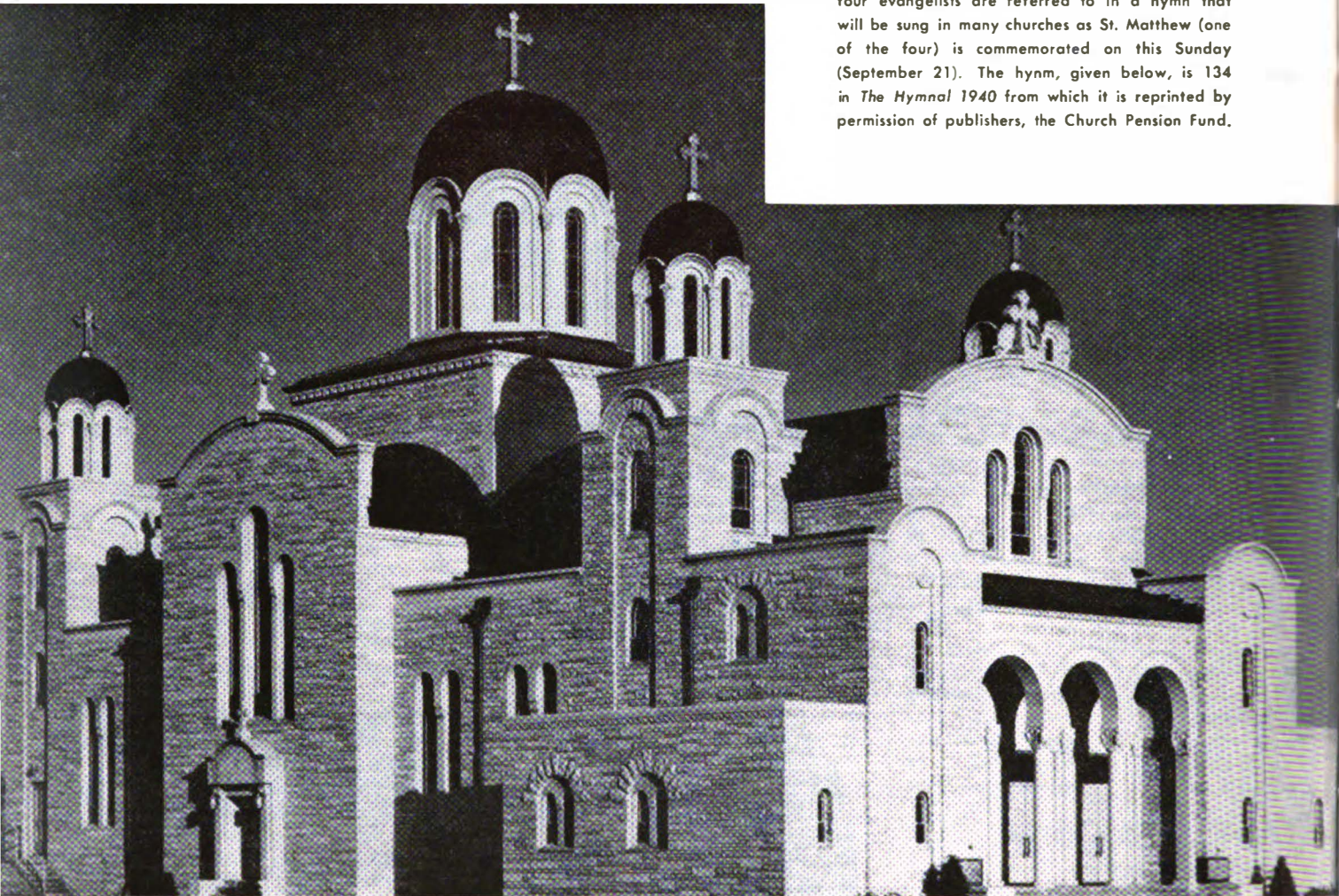


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four evangelists, four towers

Symbolizing Christ and the four evangelists are the central tower surrounded by four smaller towers (one of them hidden in the picture) of St. Sava's Serbian Orthodox Cathedral, Milwaukee, Wis. (see p. 11).

Under somewhat different figures of speech the four evangelists are referred to in a hymn that will be sung in many churches as St. Matthew (one of the four) is commemorated on this Sunday (September 21). The hymn, given below, is 134 in *The Hymnal 1940* from which it is reprinted by permission of publishers, the Church Pension Fund.



Come, pure hearts, in sweetest measure
Sing of those who spread the treasure
 In the holy Gospels shrined;
Blessed tidings of salvation,
Peace on earth their proclamation,
 Love from God to lost mankind.

See the rivers four that gladden,
With their streams, the better Eden
 Planted by our Lord most dear;
Christ the fountain, these the waters,
Drink, O Sion's sons and daughters,
 Drink, and find salvation here.

O that we thy truth confessing,
And thy holy word possessing,
 Jesus, may thy love adore;
Unto thee our voices raising,
Thee with all thy ransomed praising,
 Ever and for evermore. Amen.

Latin, 12th cent.; Tr. Robert Campbell, 1850, alt.

The Living Church

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

St. Matthew
September 21, 1958

RACE RELATIONS

Enrollment Closed

Administrators of Church-related private schools in the Arlington, Va., area made it clear that they will not give any assistance to Arlington parents if public schools in the county are closed because of racial integration ordered by federal courts.

Miss Katherine Lee, principal of the National Cathedral School for Girls, said the school has had many calls from Arlington parents. "We will not overcrowd our school to assist," she said. She added that the school would feel differently about the matter if it were another kind of emergency, such as wartime disaster, but she said any closing of schools in Virginia was a "voluntary closing" and no new applicants for the present term will be accepted.

Other private schools in the national capital area, whether church-related or secular, took the same position — that fall enrollment is closed.

Under Virginia law, parents can receive grants of up to \$350 per year per child when public schools in an area are closed, but it may be spent only for tuition in "non-sectarian schools." Most existing private schools in the area charge two to three times this sum in annual tuition. [RNS]

Successful Integration

Racial integration entered its seventh year in the private schools conducted by the Church on the grounds of Washington Cathedral, Washington, D. C., under a gradual program that has met with remarkable success.

Integration began in the Cathedral's fashionable Beauvoir, Va., elementary school in 1952, two years before the famous Supreme Court decision, at a time when Washington's public schools were rigidly segregated. It started that year with the admission of Negro applicants for kindergarten classes. Bishop Dun of Washington announced that the doors of the Cathedral schools would swing open to applicants of all races year by year, thereafter, one grade at a time.

Integration has now reached the sixth grade of the National Cathedral Schools for Girls and St. Albans School for Boys.

Classes at Beauvoir are completely integrated.

Enrollments have been maintained at capacity. Some diminution of contributions which occurred in the first year after the program of integration was announced have been more than compensated by larger gifts from those who approved the plan, school officials said.

"Ours has been a bright spot in an otherwise very troublesome picture," the Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral said. "We have been helped by the fact that racial integration did occur in Washington public schools in 1954 and has been accepted by the public." [RNS]

BRIEFS

DAY OF PRAYER: President Eisenhower has designated October 1 as a National Day of Prayer, thus carrying out a Congressional resolution requesting that he set aside a day a year for this purpose. The presidential proclamation suggests these subjects for prayers of petition: that we may be humbly mindful of the toil and sacrifice of many citizens who contributed to our national heritage; that we may have divine guidance in our nurture of our children; that we may exercise compassionate concern for human suffering everywhere; that we may be saved from pride and acts hurtful to a just and durable peace; and that we have the courage and faith to move forward toward goals of human betterment.

RIGHT REVEREND CHAMPION: Bishop Kurose of Mid Japan, former Judo champion, told the press in Montreal, Canada, recently that armed force will never solve the dispute between the U.S. and the Chinese Communists over the offshore islands of Quemoy and Matsu. RNS quotes him as saying, "Unity cannot come through force. Armed policy is not the solution." Bishop Kurose also said that, though communism is not gaining strength in Japan, nihilism and agnosticism are. He blamed the situation on the "omission of religion in Japanese schools in recent years."

ANOTHER TYPICAL MINISTER: Latest in a long series of statistical studies of Protestant clergy in the United States has been reported by a survey firm working for the Ministers Life & Casualty Union. In this version, the typical minister turns out to be 40, married, and the father of 1.88 children. Among those answering the questionnaires (1,400 ministers out

of the 4,000 who received them) just over half reported salaries (excluding their housing) of between \$3,000 and \$5,000 a year. One out of ten earns less than \$3,000, and one out of 50 earns more than \$10,000. Almost half the ministers said their salaries were adequate for living expenses. Because of low salaries, about 15% supplemented their income with outside work. The insurance firm plans to place a series of advertisements in religious publications calling the attention of lay people to their ministers' problems.

NO COMMENT: Last week THE LIVING CHURCH noted press reports that Bishop Brown of Arkansas had been called to Washington by Sherman Adams for conferences on the Little Rock situation and later denials by White House officials of knowledge of such action. Asked for clarification, Bishop Brown told THE LIVING CHURCH that he could not comment.

Full Weight

President Eisenhower was urged to put the full weight of the United States government behind a four point program in an effort to end the crisis in the Far East.

The four points proposed by the Rev. Edwin T. Dahlberg, president of the National Council of Churches:

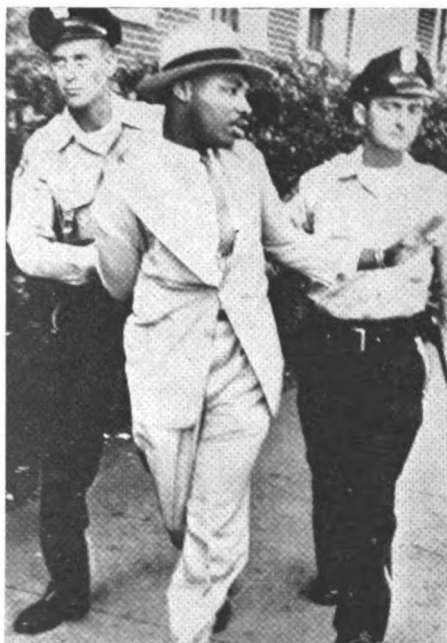
- (1) Honorable negotiations should be earnestly pursued.
- (2) A cease fire should be effected at once by all parties.
- (3) The charter and resources of the United Nations should be fully invoked for and by all parties because this crisis is universal.
- (4) Our government should review all policies and problems leading to the present crisis.

Almost a Martyr

In Montgomery, Ala., Police Commissioner Clyde Sellers, a member of the pro-segregation Citizens Council, paid a \$14 fine for Dr. Martin Luther King, Jr., so that Dr. King would not go to jail as a "martyr," Religious News Service reports.

Commissioner Sellers denied, and a judge ruled that there was no evidence to support, Dr. King's charge of police brutality.

Dr. King was hustled off to jail on a



Dr. King under arrest. Later he strode toward freedom.

charge of loitering. He was arrested outside a city hall courtroom where he planned to attend a hearing for a Negro accused of attacking an integration leader.

A Baptist clergyman, Dr. King led the 1956 move to secure fair and courteous treatment for Negroes on Montgomery's buses. His new book, *Stride Toward Freedom* [see page 22], tells the story.

Duty Free Vestments

Recently approved by Congress and signed into law by President Eisenhower is a bill permitting duty-free importation of religious vestments and "regalia" intended for use by religious and other non-profit organizations. This is reported to be of particular benefit to groups importing vestments with hand-made lace from Italy and Spain. Congress learned that there are few needle workers in the U. S. capable of making such garments. Before passage of the bill, duties of 28 to 50% of the value of the vestments had been levied. The Senate let die a bill permitting duty-free importation of works of religious art for exhibition purposes in the U. S.



BUILDING FUND

Loan Service

A complete turnover of all funds in 4½ years is reported by the American Church Building Fund in its report to General Convention. The report says, in part:

"The American Church Building Fund Commission's years of service have demonstrated the advantages of such an institution within the Church, as those whom it has served bear witness. . . .

"A significant advantage is that the use of the Fund returns net earnings which are not lost to the Church, but rather inure to her benefit. A large portion of the interest earned has gone back to the Church in the form of gifts and grants to complete building projects. More recently, due to changed conditions and increased demands, earnings have been transferred to enlarge the Permanent Fund.

"The Commission encourages borrowing churches to retire their obligations as rapidly as possible. As a result, loan funds are doing double service. Recent experience indicates a complete turnover of the Fund in four and one-half years — more than double the rate normally expected.

"SUMMARY OF SERVICE

"An overall view of the Commission's activity is given in the following summary:

"Years	"LOANS		GIFTS AND GRANTS	
	Cases	Amount	Cases	Amount
1880-1945	1,148	\$3,901,315.	1,944	\$ 961,576.
1946-1957	323	3,204,043.	120	111,855.
Totals	1,471	\$7,105,358.	2,064	\$1,073,431.

"In the past 12 years, the Commission's loans financed building and improvement projects costing \$7,910,190. The gifts and grants made during the same period, completed projects costing \$1,138,303.

"This record is noteworthy because it has been accomplished with relatively small working capital that has accumulated slowly over the years.

"GROWTH OF THE PERMANENT FUND

"1880-1945	\$ 867,376.
1946-1957	305,276.
	<hr/>
	\$1,172,652.

"Since 1945, by actual count, the Commission has received an average of 137 inquiries annually from churches seeking building and improvement loans. Their expressed borrowing requirements averaged well over \$1,600.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$9,289.37
Receipts Nos. 1661-1665, Aug. 6-Sept. 8.... 350.00

\$9,639.37

000. annually. This does not include mission projects for which gifts were sought.

"Compare the foregoing demand with the Commission's Permanent Fund of \$1,170,000. 96% invested in current church loans and the remainder more than offset by approved applications on the waiting list. The Commission's ability to serve new applicants is limited to the money made available by payments on existing accounts, augmented by the offerings, gifts and legacies that are so gratefully received, but which have not kept pace with the demands of the past decade.

"That the volume of service rendered in these recent years has been so high in the face of such limited funds, is primarily due to the prepayments that have been made by so many borrowing churches."

ARCHITECTURE AND ART

Library and a Book

Principal activity of the Joint Commission on Church Architecture and the Allied Arts recently has been the preparation of a book, *Architecture and the Church*, soon to be published by Seabury Press. The Commission's report to General Convention also reports the growth of its ecclesiastical art and architecture library housed at the Cathedral of St. John the Divine in New York. The Commission asks its own continuance.

RELIGIOUS

Friars Supervise

The Conference on the Religious Life will have a booth in the Deauville Hotel during General Convention in Miami Beach. The Rev. Granville Williams, Superior of the Society of St. John the Evangelist, is its chairman, and he has appointed the Friars of the Order of the Poor Brethren of St. Francis to supervise the booth. Exhibits will consist of pictures and literature illustrating the life and work of the Church.

SOCIAL

And Some Fun, Too

Along with the work and worship that will be the business of General Convention at Miami Beach this fall, social events will also play their part in the Convention schedule.

On Tuesday, October 14, retiring Presiding Bishop Sherrill and Mrs. Sherrill will be honored at a dinner.

Closing the first day of business sessions, Monday, October 6, the diocese of South Florida, Convention hosts, will hold an official reception for all delegates to meet the Sherrills and Convention guests.

THE LIVING CHURCH's 80th anniversary dinner is scheduled for October 11. Several other Church groups and affiliated organizations have announced plans for dinner meetings and breakfast gatherings during the Convention period.

Median Clergy Pay: \$4,200

Down-the-line support for the position of the trustees of the Church Pension Fund on a number of controversial issues of pension administration is contained in the report and resolutions submitted by the Joint Commission on Clergy Pension Plans and Clerical Salaries for presentation to General Convention.

The Commission report and resolutions support the proposal of the trustees to increase pension payments 20% without increasing assessments [L. C., April 20].

The Commission report and resolutions oppose:

(1) Liberalizing of present rules on the amount of paid ministerial work a clergyman may perform and still receive pension payments.

(2) Extending pension benefits to others than clergy and their widows and minor orphaned children.

(3) Lowering the retirement age to 65 or after 40 years in the ministry.

In support of its opposition to these last three proposals, the Commission cites the fact that any extension of the coverage of the pension plan would require either the lowering of payments or the increase in assessments. It also cites the wording of Canon 7, Sec. 1, which states the purpose of the Pension Fund as "providing for the clergy disabled by age or other infirmity and for the widows and minor children of deceased clergy." It is pointed out that clergy who are disabled may retire at any time.

A resolution urged dioceses and missionary districts to consider diocesan plans of non-contributory group insurance for clergy regardless of marital status. This would permit the naming of mother or sister of an unmarried clergyman as beneficiary.

Another resolution asks that steps be taken to bring the advantages of Social Security to the attention of clergy who have not yet entered the Social Security program (Social Security is optional for clergy, and they pay their own Social Security tax, just as a self-employed person does).

The Commission's study of clergy salaries produced this information:

The median cash stipend for clergy was \$3,600 in September 1953 and \$4,200 in November 1957.*

Diocese by diocese, the median figures in November 1957 were:

Alabama	\$5,000	Kentucky	
Atlanta		North Texas†	
Bethlehem		Ohio	
Delaware		Washington	

*Median cash stipend means the cash salary (excluding housing, travel allowances, pension premiums, etc.) earned by those clergy who stand at the midpoint in salary, with as many clergy earning more than the median as earn less.

†Missionary district.

Florida	\$4,800	Southwestern Virginia	
Missouri		Texas	
Southern Ohio		West Texas	

Louisiana	\$4,600	Virginia	
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California	\$4,500	Mississippi	
Central New York		New York	
Indianapolis		Pennsylvania	
Massachusetts		Pittsburgh	
Michigan		Western Michigan	

Maryland	\$4,400	Southern Virginia	
North Carolina		Springfield	

	\$4,260	West Virginia	
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	\$4,200	Newark	
Arkansas		Northern Indiana	
Connecticut		Oklahoma	
East Carolina		Olympia	
Eastern Oregon†		Oregon	
Easton		Rhode Island	
Georgia		Rochester	
Idaho†		San Joaquin†	
Iowa		South Carolina	
Kansas		South Florida	
Long Island		Tennessee	
Los Angeles		Upper South Carolina	
New Mexico & S. W. Texas			

	\$4,100 to \$4,000	New Jersey	
Albany		Quincy	
Arizona†		Salina†	
Chicago		West Missouri	
Colorado		Western Massachusetts	
Erie		Western New York	
Milwaukee		Western North Carolina	
Minnesota			

	Below \$4,000	Nevada†	
Dallas		New Hampshire	
Eau Claire		North Dakota†	
Fond du Lac		Northern Michigan	
Harrisburg		Sacramento	
Lexington		South Dakota†	
Maine		Spokane†	
Montana		Utah†	
Nebraska		Wyoming†	
Vermont			

The Commission urges the appointment of committees of laymen in the dioceses and districts to study clergy salaries and travel allowances and report for the guidance of vestries and mission committees.

The report stresses the serious problem of travel allowances, which, it declares, diocesan authorities and parish vestries have more difficulty facing up to than they do salaries. The report points out that a car is a necessity in the ministry today, and that it is as unjust to ask the clergyman to pay a large part of his car cost as it would be to charge him half rent for the rectory. Quoting American Automobile Association figures, the report says that it costs more than \$1000 to own and drive a fairly new, low-priced car 10,000 miles a year and that an allowance of 10¢ a mile does not quite cover these costs.

†Missionary district.

National Council Committee

Most publicity on the work of the Joint Commission on Ecumenical Relations has concentrated on its consideration of the Church of South India, and THE LIVING CHURCH has already carried [February 23] the Commission's report on that subject. However, the Commission's own report to General Convention points out some additional work. The Commission:

✓ Acted in a liaison capacity with the National and World Councils of Churches and with the Episcopal Church's representatives to these bodies.

✓ Explored the problem of Anglican relations, cooperated in the publication of the *Pan-Anglican*, and suggested to Bishop Higgins of Rhode Island the writing of *One Faith and Fellowship*, a book on the Anglican Communion published this year.

✓ Sought to inform the Church on ecumenical matters, notably through the *Ecumenical Bulletin* and annual provincial conferences.

✓ Has planned an exhibit, a dinner, and a mass meeting for General Convention.

The Commission proposes four resolutions to General Convention. They are:

"(1) *Resolved*, The House of . . . concurring, that the Joint Commission on Ecumenical Relations be continued, composed of seven Bishops, of whom one shall be the Presiding Bishop, seven Presbyters and seven lay persons.

"(2) *Resolved*, The House of . . . concurring, that the sum of \$1,500.00 per annum for the years 1959, 1960, and 1961 be included in the budget of General Convention for the expenses of the Joint Commission on Ecumenical Relations.

"(3) *Resolved*, The House of . . . concurring, that, in the light of the study and evaluation of inter-Anglican relations contained in this Report and the appointment of an Advisory Committee on Anglican Relations, the Joint Commission be discharged from primary responsibility in the field of Anglican relations.

"(4) *Resolved*, The House of . . . concurring, that the General Convention approves the establishment of the Committee on Ecumenical Relations as an official Committee of the National Council."

ACU CYCLE OF PRAYER

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

September

21. St. Matthew's Cathedral, Dallas, Texas; St. John's Church, Shenandoah, Iowa; Church of Our Saviour, Placerville, Calif.; Rev. Canon Fred D. Butler, Green Lake, Wis.
22. Christ Church, Riverdale-on-Hudson, N. Y.
23. Grace Church, Lake Providence, La.
24. St. Peter's Church, Woodbury Heights, N. J.
25. Rev. Donald C. Stuart, Ravenna, N. Y.
26. St. Mark's Church, North Bellmore, N. Y.
27. Convent of St. Helena, Versailles, Ky.

EDUCATION

SEMINARIES

Acting Dean for Bexley

The Rev. Robert J. Page has been named acting dean of Bexley Hall, the divinity school of Kenyon College, Gambier, Ohio, to succeed the Very Rev. Corwin C. Roach, whose resignation as dean was announced last spring.

Dr. Page has been a member of the department of theology at Bexley Hall since 1955; he became associate professor of theology last July. A graduate of Hamilton College, Clinton, N. Y., he received the bachelor of sacred theology degree from the Episcopal Theological School, Cambridge, Mass., in 1947, and the Ph.D. from Columbia University in 1955. He served as curate of Trinity Church, Binghamton, N. Y., for two years, and as rector of St. Paul's, Aurora, N. Y., where he also was chaplain to Episcopal students at Wells College. During the period of his postgraduate study at Columbia and at Union Theological Seminary in New York City, he was assistant chaplain at Columbia. In the diocese of Central New York he worked in the department of promotion and as editor of the diocesan magazine.

He is a member of the Academy of Religion and Mental Health, married, and the father of two daughters.

Other Appointments

There are two other new appointments at Bexley Hall — and two changes in faculty responsibility. The Rev. Morgan Smith was designated as assistant professor of practical theology and the Rev. Roderic H. Pierce as instructor in Old Testament. Mr. A. Denis Baly, for the past two years visiting lecturer in Political Science in the undergraduate school at Kenyon is announced as lecturer at the seminary during the coming year, and the Rev. B. Whitman Dennison, chaplain of the undergraduate school during the past scholastic year, will expand his responsibilities to include the chaplaincy of Bexley Hall.

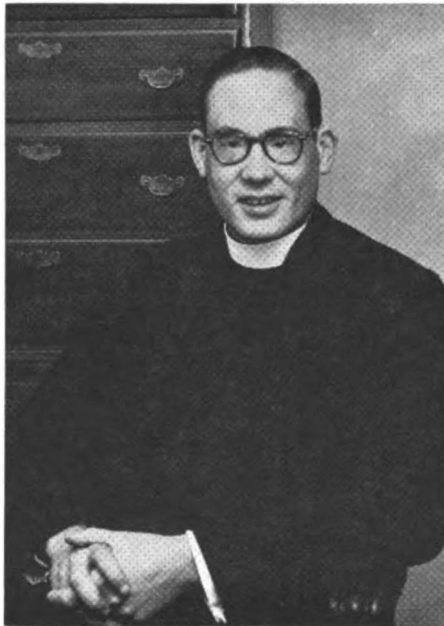
The Rev. Mr. Smith comes to Kenyon from Christ Episcopal Church, Harrison, N. J., where he has served as rector for the past six years.

The Rev. Mr. Pierce was, during the past year, a part-time instructor in the department of religion at Princeton University, where he has been pursuing postgraduate studies since 1955.

COLLEGE WORK

M.I.T. Chaplain

The Seabury Society of M.I.T., an organization of students, faculty, and others at the Massachusetts Institute of Technology, Cambridge, Mass., has announced that the school will have its first perma-



The Rev. Robert Page: new seminary head.

nent Episcopal chaplain, starting this school year. He is the Rev. Myron B. Bloy, who has served as assistant at St. Paul's Cathedral, Detroit, Mich., and as chaplain to hospitals there.

The Society's new address, effective September 19, is: The Seabury Society of M.I.T., 317 Memorial Dr., Cambridge 39, Mass.

BULLETIN

Bishop Melcher Resigns

Bishop Melcher of the missionary district of Central Brazil has submitted his resignation to the Presiding Bishop for action by the House of Bishops during General Convention. If the resignation is accepted, election of a new missionary bishop for Central Brazil will be held during General Convention. Bishop Melcher is 60. He became bishop of Central Brazil in 1950.

Aid to Foreign Students

William H. Kennedy, Jr. has been appointed executive secretary of the Episcopal Committee for Work with Foreign Students on the East Coast, a committee sponsored by several divisions of National Council, with headquarters at the diocesan office of St. John the Divine Cathedral, New York City. Mr. Kennedy, who has served the State Department and U. S. Army in Europe, and has held positions in publishing, journalism, and broadcasting, is a member of New York City's Church of the Epiphany. He said that the committee's purpose is to "stimulate, inform, aid, and give leadership to this [student] work of the Church. This

means the encouragement of practical and pastoral care for foreign students."

CHURCH SCHOOLS

Summer School a Success

The popularity of the two week summer Church school of St. Paul's parish, Patchogue, Long Island, N. Y., is attested to by the fact that this year's enrollment has doubled that of last year. The daily program of worship, instruction, games, arts, and crafts, and catechism drill was climaxed by a program in which the pupils demonstrated by tableaux their interpretation of the intensive instruction course on "Prayer."

ENGLAND

Dr. Chadwick to Oxford

The Rev. Henry Chadwick, D.D., dean of Queen's College, Cambridge, England, has been appointed canon of Christ Church and Regius Professor of Divinity in the University of Oxford, according to the London *Church Times*.

Dr. Chadwick was visiting lecturer at the University of Chicago in the fall of 1957.

He is a noted New Testament scholar and also holds the bachelor's degree in music.

As Regius Professor of Divinity in the University of Oxford Dr. Chadwick will succeed the Rev. Canon Leonard Hodgson, whose resignation will take effect December 31. Canon Hodgson was Professor of Christian Apologetics in the General Theological Seminary from 1925-1931, and from 1926-1931 was also literary editor of *THE LIVING CHURCH*. He is scheduled to lecture at Nashotah House, Nashotah, Wis., November 24 to 25 of this year.

CANADA

Students for Unity

A group of Montreal Anglican and United Church theological students held a two-day conference in Kingston, Ont., in support of a movement to unite their Churches.

They were members of the Christian Reunion Movement, founded in April, 1957, by Anglican and United students of the Faculty of Divinity at McGill University.

The Most Rev. Frank Woods, Archbishop of Melbourne (Australia), told the students that prayer was "essential and by far the most important and practical" means toward the achievement of Church union.

"We don't do half enough praying for, or within, the ecumenical movement, but we often think too much of what we ought to do and perhaps too much of constitutional blueprints for united Churches," he said.

[RNS]

LAW & POLITICS

Law, God's Strategy

Some 200 lawyers, judges, students, theologians and clergymen attending a nation-wide Conference on Christianity and the Law were told that the Church is threatened by the use of law to help create beliefs which are antagonistic to those of Christianity.

Prof. Harold Berman of Harvard Law School said that in response to this threat "the Church must teach civil disobedience to laws which infringe on Christian faith, must seek reform of oppressive laws, and must attempt to strengthen the Christian will and conscience of all who influence legal development."

The conference was sponsored by the National Council of Churches' Faculty Christian Fellowship and the United Student Christian Council.

The delegates also heard a sharp denunciation of capital punishment by Prof. Wilber G. Katz, prominent Episcopal layman and former dean of the University of Chicago's Law School. He said the necessity or usefulness of capital punishment as a deterrent to crime "has never been demonstrated." "Christian principles forbid the use of any penalties which serve no purpose, which neither deter nor rehabilitate," he said.

Prof. Katz also told the delegates that their coming together was the result of an awakened interest between religion and the law. Stressing the increasing importance of Christianity's relationship to law work, he pointed out that for more than five years groups of law students on a number of campuses in the country have been meeting to discuss ethical problems related to their careers.

He said the role of law is "largely a part of God's strategy in a sinful world. God uses law to maintain the order within which His work of redemption can take place. However, the law often hides from men the reality of the forgiveness and help in which moral responsibility can develop." [RNS]

Integrity in Politics

The Fair Campaign Practices Committee, Inc., will hold a meeting in the near future to "consider the integrity of questions that could be put to Roman Catholic candidates for political office." Charles P. Taft, chairman, made the announcement as national Republican and Democratic campaign leaders met under the committee's auspices to pledge not to use religious issues or "underhanded smear tactics" in forthcoming political campaigns.

Mr. Taft said he wanted to bring together Christian and Jewish leaders to talk about possible Roman Catholic campaign issues, but added the meeting would be "completely off the record so

that the true ideas and opinions of each representative could be freely discussed."

A vice president of the National Council of Churches and a Churchman, Mr. Taft presides over the committee which includes Archbishop Richard J. Cushing of Boston, Presiding Bishop Sherrill, and Rabbi Simon G. Kramer of New York.

[RNS]

ORTHODOX

Loaves and Lambs

St. Sava's Serbian Orthodox Cathedral, Milwaukee, Wis., was consecrated August 31. Taking part in the ceremony were Bishop Dionisije of Libertyville, Ill., head of the Serbian Orthodox Church in the United States and Canada; Archbishop John, Chicago, of the Russian Orthodox Church; Bishop Ezekiel, Chicago, of the Greek Orthodox Church; and about 50 priests of various Eastern Orthodox groups in America.

The new church, which was planned and built over a period of 18 months, is Byzantine in style and cost over \$750,000.

Guests present at the consecration came from all parts of the United States and Canada. They consumed 165 barbecued lambs and pigs, 250 pounds of beef, and 400 loaves of round bread — a traditional Serbian dish.

The Very Rev. Milan D. Brkich, dean of the Cathedral, was made an archpriest on the occasion.

A C U

Election

Announcement has been made of the election of 30 members at large of the annual council, governing body of the American Church Union, which will meet in New York on October 28 and 29. All ACU officers, regional branch chairmen and members of the executive board are also members of the council.

Those elected are (clerical): Deans H. S. Kennedy, Chicago; H. F. Lemoine, Garden City, N. Y.; O. R. Littleford, Orlando, Fla.; and Douglas Stuart, Los Angeles; and the Rev. Frs. A. A. Chambers, New York; S. S. Clayton, New Orleans; Frank Damrosch, Essex, Conn.; J. P. DeWolfe, Jr., Fort Worth; J. M. Duncan, Washington; S. W. Hale, Boston; Edward Jacobs, Cincinnati; V. A. Peterson, Cleveland; L. R. Pettway, Atlanta; W. T. St. J. Brown, Evanston, Ill.; and J. A. Van Lopik, Denver.

Lay members: Mrs. J. G. Williams, Cape Elizabeth, Maine; Miss Mary Moore, Davenport, Iowa; the Hon. E. L. Van Roden, Media, Pa.; Dr. Russell Carter, Albany, N. Y.; and Messrs. W. K. Barnes, Baltimore; Russell Brown, Greenwich, Conn.; J. A. Crooks, Washington; Donald Filer, Cleveland; H. S. Mainwaring, Wollaston, Mass.; Billy Nalle, New York; Wilson Roach, Charlotte, N. C.; F. H. Thacker, Richmond; W. S. Underwood, Chicago; John Wild, Cambridge, Mass.; and R. J. Zapell, Seattle.

Bernard Iddings Bell:

Priest and Preacher

1886-1958

By the Rev. R. K. Yerkes

When Bernard Bell* was warden of St. Stephen's College [now Bard College], he remarked to a visitor, "The two things I like best to do are to say Mass and to preach." When he celebrated the Eucharist he was a humble penitent leading a group of presumably humble penitents into the presence of the Son of God to receive His life power into themselves. When he preached, whether in the pulpit or on the rostrum or by the printed page, he was a man with a burning conviction that he was trying, in words that all could understand, to make men see that the knowledge and service of God would cut through shams and tinsel, and even through "success," and lead to life eternal, although a cross might be in the path.

In 1941, when the whole world was at war, he published his little book *Still Shine the Stars*, and inscribed it for a friend with the words *Crux! Pax! Lux!* He seemed at times to be wearing the mantle of Jeremiah, whose sobriquet in ancient Judaism was "The Prophet."

Someone once divided all preachers into two classes: (1) Those who had something to say, and (2) Those who had to say something. B.I., as his friends affectionately knew him, was in that first class for nearly 50 years. Twenty-five years ago a group of priests in educational work was meeting for one of those frequent "What is the matter with" discussions. This time the subject was preaching. After two days of discussion which did not make the answer very plain, the chairman remarked that Dr. Bell had not been heard from. B.I. opened his eyes and, looking around at each member of the group, remarked, "The trouble with most of our preaching is that it isn't vulgar; it's too 'high falutin'." Everybody bristled and, after he had listened to some lively and caustic attacks upon vulgarity, he added, "I took it for granted that you would know I was referring to the vulgar tongue!" That last hour of discussion made the conference worth holding.

B.I. Bell regarded preaching not as emotional oratory, not as symphonic verbosity, not as display of sanctified ignorance or of romantic picturesqueness, not

*Bernard Iddings Bell died September 5, 1958.

Continued on page 19

The chalice should be given particular attention because of its significance in the Church. The author suggests that it be made to order.

The Chalice



as
Art

A well known dealer in church goods asked me the other day: "Where can I get a chalice of contemporary design? People ask for them, but we cannot supply them except on special order." My answer was: "Why not have the chalice designed and made to order?"

Since the chalice is the most important article of liturgical usage in

the church, and, next to the altar the most important object in the church, why shouldn't the chalice be designed and made to order for each church?

From the aesthetic viewpoint the chalice should harmonize with the architectural style of the particular church, so the chalice for the contemporary church should be of contemporary design. Because of its litur-

gical significance and importance in the church ceremony the chalice should be given particular honor and attention.

The Old Testament mentions in detail the appearance and size of the altar, the ark, the vessels of ceremonial usage, and even the vestments of the priest. But the New Testament makes mention of only one vessel of church usage — the cup. "He took the cup." Thus the chalice or cup is the one article of church usage which our Lord Himself commands us to use. Yet the sad commentary on religion today is that we have confused our values so that we are willing to spend hundreds of dollars on a kitchen range that wears out in a few years, but not on a chalice that would last the lifetime of the church and increase in value with the passing years. In church furnishing as in life in general we give more attention to the comfort of our body than to the well being of our soul.

The present day church directs that the chalice be made of gold or silver. However, in past ages the chalice was sometimes made of such material as wood, pewter, bronze, agate, or crystal. It evolved from the Greek cup or Kylix and was originally low and broad in form, and had two handles. The chalice of Antioch dating back to the 6th century is made of hand-hammered and embossed silver. The 10th century chalice of St. Mark's is made of crystal. Through the ages the chalice has changed not only in materials of which it was made, but in form and decoration. Historical happenings in the growth of the church, such as the Roman Catholic withdrawal of the cup from the laity, and the Reformation in the Protestant church, brought about changes in the form of the chalice. In design and decoration it

Today no set rules dictate size, decoration, or proportions for the chalice; its form should be governed by its function and use.*

usually followed the prevalent style of the era. Gothic chalices were covered with elaborate detailed *repoussé* designs of arches and saints in niches similar to the architectural detail of the church building, while chalices of the 16th and 17th centuries were of cup form on a tall stem.

Today, the style of the chalice is governed by its function or use. There are no set rules of size or proportion. There may be variations in the depth and shape of the bowl so long as it is shallow enough to permit easy administration. The base of the chalice must be large and heavy enough to prevent it from overturning easily, but it may vary in shape from round and foliated to square or octagonal, or it may be a simple cone-shaped combination of stem and base. The stem of the chalice may vary in length, and the knob may vary in size and material, as long as the proportions are pleasing and easy to handle. There should be no sharp surfaces to catch on the folds of the priest's vestments. The average chalice is from seven to ten inches tall.

There are no rules governing its decoration. It may have symbols of saints or the eucharist, such as loaves and fishes, or wheat and grapes. It may have figures and religious scenes such as the Crucifixion, or its surface may be covered with an abstract pattern of Celtic or Gothic fretwork. It may have even a modern abstract design, or a checker pattern of black and white enamel.

Although the chalice is made of gold or silver, its decoration may include such materials as crystal and semi-

precious or precious stones. The surface may be decorated with enamel, silver filigree, or engraving. Often the knob is made of carved ivory, and ivory insets are set in the base. Such stones as quartz, topaz, rock crystal, lapis-lazuli, or amber are suitable for use as the knob.

Whatever the design and decoration of the chalice, they should be controlled by function and use. The chalice should be a work of art, and as such should be of fine proportions, beautiful workmanship and harmonize with the altar where it is used. It is desirable that it be made to order for a particular church. Even the finest chalice is comparatively low in price.

Many present day designs of Gothic and Celtic detail are not suitable for the contemporary church. In the contemporary church, balance, proportion, and form are of utmost importance to the chalice's design. A beautiful hand-hammered chalice is more fitting on the contemporary altar than one with elaborate decoration.

The decoration should be concentrated in one place, either on the stem, the knob, or the cup. It should also fit the surface on which it is

Continued on page 17

*Chalice on page 12 is of sterling silver, 8" high, used at St. John's Church, Corona, Calif. Designer and silversmith is Hudson Roysher. This page, from top, clockwise: Dutch design, silver gilt with oxidized silver node. Copper and silver, designed and executed by Victor Ries. Silver, Louis Feron, silversmith and designer. Jerusalem chalice, of gold, cloisonné enamel in turquoise, green, blue, red, white, and gold leaf, designed and executed by Ilse von Drage. Cloisonné enamel, set with amethysts and "fire gilded," made in Bavaria.



Ruth Bernhard



A number of reasons have been advanced to explain the fact that Episcopalians, even in comparison with other Churches, are such poor givers. And it is probable that several reasons are involved. Some of them are sociological — and there may be little that can be done about these — but some of them may be the fault of the Church herself. If, for instance, the Church is not teaching sound stewardship in most of her congregations, the people can hardly be blamed for not becoming stewards.

The department of promotion in the diocese of California has been forced over the past year to face up to the question, "What has been wrong with our stewardship teaching?" The word "forced" is used advisedly, for the department found itself faced with a quiet but determined "revolt" on the part of many of the clergy in diocesan churches. Like most such departments, this one had for many years scheduled yearly Every Member Canvass meetings, at which the time the rectors and canvass chairmen came together to discuss the new materials provided by the Church's National Council and to share and exchange any new ideas which might have been developed.

Last year, however, at the first such meeting, a new element was added. The rector of a parish in the southern end of the diocese expressed it most eloquently, when he said: "Well, here you are again. The material is new, but the story is the same. We have tried everything. We have asked people to add 10% to last year's pledge, we have asked them to add 50 cents, we have asked them to double their pledges, and we have asked them to 'hold the line.' No matter what we say, the results are always the same. Every year, we just meet our budget with nothing left over for new work, and in the six years that I have served this parish the average gift of each family has increased by only 20 cents per week. There is something we aren't doing right, and I would like to know what it is!" These were the words that "broke the dam." Before the afternoon was over, every clergyman present had had his say, and a new diocesan program was under way! Actually, the program was in line with the advance thinking of the department; but the impetus came directly from the clergy in the field.

The program which was developed,

Maturity in Stewardship

By the Rev. Canon Richard Byfield

Director, Department of Promotion, Diocese of California

and which was tried in the diocese for the first time last fall, contains nothing essentially new. We are unable to present it as "The California Plan," for it has no elements which are unique, and none which are not implicit in any Christian approach to stewardship. It has been given this name, however, by many of the clergy in this, and neighboring dioceses. We can only say that, for the first time in many of our churches, the canvass methods are being related to the theology of Christian stewardship, and, in the churches which have tried it, a new and exciting attitude prevails. We can speak of this without pride of authorship, for the program in its fullness is the result of the work and thinking of many diocesan clergy.

As the matter was developed among the clergymen present at this first meeting, and in the several meetings which followed, it appeared that the present canvass techniques had three main weaknesses. The first of these lay in the matter of presenting the needs of the Church; the men were cognizant of the fact that the National Council's Department of Promotion had for several years strongly suggested the use of the "pre-budget" canvass, with no budget presented to the people until the results of the canvass were in. Most of them agreed to this in principle, but felt that it was not enough. "My people have to have *some* goal to shoot at, or they lose interest altogether!" was the way one man expressed it. The consensus was that it was a mistake to "canvass to a budget." But it was also felt that there had to be a goal of some kind, or some criterion against which the people could measure their gifts.

This, of course, led to a discussion of personal giving standards. A little quick arithmetic revealed to us that the parishioners of the churches from which we came were currently giving, on the average, only 1% to 1½% of their total gross income to the Church. In view of the only Biblical standard available to us, the full 10% tithe,

this record was felt to indicate a sad lack of committment in the area of stewardship. On the other hand, few, if any, of the clergy saw the biblical tithe as an absolute law which they could lay upon their people. The fear of legalism in all of its forms seems to be strongly impressed upon Episcopal Church priests as a group! It was quickly agreed, however, that some personal standard is needed, and that the lack of such a standard was the second great point of weakness in our present methods.

The third weakness, the meeting revealed, lay in the training and qualifications of the canvassers themselves. While practices varied widely, all of the men agreed that canvassers were, on occasion, allowed to make their calls with very little training, and most of that along "salesmanship" lines. The function of the canvasser as "ambassador" for the parish program had been pretty generally overlooked, and many of them were totally unqualified to present the parish program except in the most general sort of way. Perhaps more serious than these things, however, was the information that, in many cases, canvassers were calling on other families before they had themselves made pledges to the Church, or when the pledges they had made were only "token pledges" at best. (The phrase "token pledge" suggested itself to describe those "average" pledges at the 1% of income level.)

This, then, was the charge laid upon the department of promotion. To develop a canvass program which would be consistent with the theological principle, "All that I have is God's," and would, at the same time furnish a reachable goal for giving specifically to the Church; to provide a replacement for a fixed budget as a canvass goal; and to suggest a method of training and qualifying canvassers that would make them assets to the total Church program. Much of the credit for the development of such a program is due to the Rev. James P.

California was forced to find what was wrong with its stewardship teaching. The results have been described as "spectacular."

Shaw of the department staff, who was able to draw upon several years' experience as a canvass director with the Wells Organization and various social agencies. Much credit is also due to the many clergy who accepted the plan and put it into practice in their parishes only a few weeks after its beginning.

Insofar as "canvassing to a budget" was concerned, it was easy to see that the real problem here was that what should have been a minimum had become a maximum in the minds of the laity. It is easy to plan a minimum budget for a congregation; the least amount of money that will keep the doors open for another year. And this, unfortunately, is what most church budgets are like. On the other hand, it is theologically impossible to plan a maximum budget for a church, for, until the coming of the Kingdom, there will always be work undone which the Church should be doing. A parish which has "all the money it needs" has obviously lost the missionary imperative.

On the other hand, a given congregation, even at best, can only do so much. The missionary work of the Church is not the sole responsibility of any one parish. There is a theoretical limit beyond which a parish could not be expected to go. Realistically, the maximum goal for a parish is simply the total amount the people of that parish could give if they were all practicing Christian stewardship to the fullest possible extent. On the face of it, the Church is denying its own theology of stewardship if it ever asks for less!

In interpreting this to its people, the Church must face the fact that a tremendous strain of parochialism has been allowed to develop over the years. Few of our people can give any accurate account of the workings of the National Council; only a few more are really familiar with the operation of

their own diocese. Small wonder, then, that when the needs of the Church are presented, the vision of the people fails to extend beyond the parish bounds. When this fact is coupled with the fact that, even within the parish, many people are acquainted only with those facets of the Church's program in which they are



"God has given us a standard of giving."

particularly interested, the picture presented is one of a real educational need. The clergy usually cover these matters in Confirmation classes; it is very seldom that they are presented at any other time.

The department's first recommendation, then, was that the churches, rather than talking about Church giving *per se*, undertake to broaden the people's understanding of the Church's work in the world. In short, rather than speak of the need for money, it was suggested that this need be demonstrated in specific terms. Further, it was seen that this type of education should be done throughout the year, and not just at Every Member Canvass time. A number of concrete suggestions were made as to how this could best be done.

The best method, however, came not from the department of promotion, but from the Rev. Alan Humrickhouse, in whose parish of Trinity, San Francisco, it was developed. Fr. Humrickhouse appointed a considerable portion of the parish to actual working committees whose job was simply to study the various needs of the Church and to report to a con-

gregational meeting. These committees were assigned various areas of concern, such as "The Church in this Neighborhood," "The Church's Services," and "Our part in the Diocesan Program." At the meeting which followed, many of the parishioners heard for the first time what the Church's needs really were. A spectacular increase in the pledging of this parish demonstrated the effectiveness of this program. This year other churches will use the same technique.

To return to the question of canvass goals, it was soon realized that this question was definitely a part of the problem of individual standards. If the canvass goal is to be defined as "the most that the congregation can possibly give," then it is necessary to ask how much this may be. And to ask this is to move into the realm of personal giving.

Beginning with the idea of the biblical tithe, which was defined at 10% of gross income before taxes, the department explored various standards in use in the Church.

They were rejected, first, because a standard is either biblical or it is not. There is good argument for rejecting *all* Old Testament Law as not binding on the Christian conscience; but no argument presented itself for *changing* the law and then presenting it as law again. The best that could be said for any variation of the biblical standard was that it was a diocesan or a parish standard. As such, it no longer bore the authority of God's word.

Furthermore, every objection to the tithe as "legalism" bore even more weight when brought to bear against one of these alternative plans. This was particularly true of the "giving scale" in which each person was told precisely how much he should give in relation to his income, the number in his family, and so on. If the tithe is legalistic, how much more so is a plan of giving which is broken down into categories like this!

The solution to the dilemma proved to be as simple as it was effective. It lay in accepting the full biblical tithe as the standard, but in carefully interpreting the word "standard" in such a way that it could not be confused with "law." "God," the clergymen began to teach, "has given us a standard of giving, by which we may measure our gifts to know if they are sufficient in His sight. This standard is the biblical tithe. If you will calcu-

*Cut is of 1958 national Every Member Canvass poster.



A choir mother is a seamstress, laundress, janitress, beautician, and a barber, hostess, housekeeper, and warden.*

What Is It Like to be a Choir Mother?

By Jean Miller Davis

Choir Mother, Calvary Church, Pittsburgh, Pa.

It has always puzzled me — and many times amused me—when I have noticed the attitude of polite curiosity and bewilderment concerning the position of choir mother. What does she do? Why is she always opening those various cupboard doors—pulling red cassocks from one, black cassocks from another, large white cottas from the left side, small white from the right side—and *what* could be in all those drawers in the rear cupboard? I'll try to tell you something about the make-up and business of being a choir mother.

Let us first assemble the composite parts — a bit of seamstress, laundress, janitress, beautician and female barber, hostess, housekeeper, warden and assistant dispenser of discipline. Mix these qualities all together in small doses and you will have the physical qualifications for a choir mother. Some of these ingredients are obviously more important than others, but a little of each is required to create this creature. And now for the mechanics of the job.

During the week, life is comparatively simple and serene. I come over

The author explains what the job involves in her parish.

to the church in the afternoon, replace buttons that came off the previous Sunday, straighten up the acolyte cupboard and do various tasks pertaining to the care of the vestments, and then start getting ready for the next service. The first cupboard to be attended to is the one in which the acolyte cassocks hang. Webster gives the definition of an acolyte as "A boy who serves a priest at Mass." We like to have at least four acolytes in the procession in our parish. On festival occasions, there have been as many as 12 young men marching along with the choir.

As with so many who participate in any sort of pageantry, acolytes have their share of temperament, and many Sundays there is much discussion as

to who is going to do what. If this argument is still in force at a quarter of eleven, the choir mother steps in with rochet and cottas in hand, and agreement is quickly reached. Recognition for the services the boys render is given by crosses worn around their necks. The first cross is wooden and, depending upon the number of times they serve, they progress to gold ones. These are very carefully kept in my cupboard. Each boy knows his own, and woe to the acolyte who takes a gold cross when he is only in the silver class.

Now come the choirs. Boys, men, girls, and women. By tradition at Calvary, the boys and men take part in most services. They rehearse several times a week and on Sunday mornings. The girls' choir rehearses once or twice a week, and this year has been singing regularly at the 9:30 Sunday morning service. The women's choir is called into service for special occasions.

There is never a dull moment when

*The choir mother shown here is Miss Elizabeth Hensel at the Church of St. John the Evangelist, St. Paul, Minn. She has been doing this work for approximately 54 years.

any of the choirs are about to sing. On Sunday mornings, I try to be in the church at nine. The girls are supposed to arrive by 9:15. Once in a while a few of them are on time, but



Dick Doty

Choir girls: gum out, cottas on.

girls are girls. If they do come in plenty of time, they want to stand around talking or admiring one another's hats, coats, gloves, stockings — they'll do anything except put their vestments on. In order to have them ready about 9:20 when the choir-master wants to run through the hymns for the day, I have long since started my chant: "Come girls, get your vestments on. Helen, did you brush your hair? Connie, where is your cap? Louise, take that gum out. Barbara, don't wear so many crinolines, you look like a barrel. No, Eugenia, it is not your turn to wear the Cross," and so on until 9:29 when the last two or three girls come rushing in breathlessly, don their vestments, and run out to the corridor, fastening their cassocks and adjusting caps and cottas just as they step into the Morning Chapel in the procession. We always feel sure that next Sunday they'll all be on time, they won't talk so much, and all will go smoothly — but so far that Sunday has not come.

The cross for the girls' choir is always worn on a white ribbon to harmonize with the pearls set therein, and I have had to resort to a list — the date and name of the girl wearing the cross — for they all want to wear it every Sunday, and my list has settled several discussions as to whose turn it is.

By 10:15 on Sunday morning the men and boys have convened in the choir house and have donned their cassocks, but not their white cottas. Any poor girl who might dawdle a little in putting her vestments away is informed very clearly that the men and boys are now in possession, and that no girls are needed or desired. The choir mother takes her place in the hallway until after the rehearsal and begins to get the acolytes vested. A glass of water has been set in my cupboard, and the hair brush and comb are ready and waiting. The crosses are laid out — one for the boys' choir and one for the crucifer. The rehearsal starts promptly at 10:15 and lasts until 10 minutes of 11 when the choir-master must go into the church for the prelude. For the next few minutes, there is bedlam. The white cottas are put on, hymn books and folders are picked up to be taken into church, and the choir mother starts the rounds with the wet hair brush. One of the tenors starts lining the boys up for the procession. It sounds easy, but just as he gets the first few lined up, the second or third boy will hit the boy in front over the head with a hymnal, or "accidentally" dig an elbow into another's side. Then just as I have brushed the hair of the smaller boys, from the corner of my eye I will see one boy mussing up another's hair. I must confess that sometimes knuckles get rapped with the hair brush, but not very often, for the boys are far too quick for me.

Finally, it is two minutes of 11. By some miracle all hair has been brushed, all chewing gum deposited in the waste basket, the cross awarded to the "choir boy of the day," and a semblance of line formed. They move into the hall, then into the corridor where the acolytes and clergy are waiting, and after a brief prayer, the door into the Morning Chapel is opened, the choir-master bursts forth with the opening hymn, and they are in! I stand at the back of the church to see them come up the side aisle and start down the center. Sometimes a cotta is turned up, or the acolyte's rochet has gone a little askew. I can quickly give it a tug and straighten it up. I stand there and see them coming up the aisle, each one singing at the top of his voice, and each gives me a smile. Then I forget the tumult of the past couple of hours, and think that no other choir mother ever had such a nice big family to care for.

The Chalice as Art

Continued from page 13

placed. Odd or scattered bits of decoration, or symbols such as the cross or xp placed with no relation to the shape of the receptacle, are bad design. It must be remembered as with the chasuble, the chalice itself is a symbol, and other symbols are not necessary and should only be used to assist in making it a work of art. Since it is a sacred vessel, present liturgical usage decrees silver or gold as the material, but it is also fitting that it be hand-wrought.

The other silver of liturgical usage such as the paten, ciboria, cruets, lavabo bowl, and bread box, are usually made to match the chalice in form and type of design. They should be much simpler in design and decoration, and, in fact, the ciboria is the only article which usually has added decoration. It should be graceful in form and of good proportion, with the stem and foot design matching that of the chalice. Its cover may have a decorative finial such as a cross, and the ciboria bowl or foot may be decorated to match the chalice.

There are many silversmiths and enamelists working in the United States today [the illustrations for this article include chalices designed and made by American silversmiths], yet with few exceptions the Church turns to mass-production when purchasing chalices and other fittings of silver for its altars. These products are usually copies or adaptations of objects of another era, and at best their designs have little originality or creative imagination. In price the best of them are very little cheaper than a vessel of fine hand workmanship and creative design.

The fact that the Church has little interest in finer products is evidenced by the exhibition pieces of enamelists and silversmiths. Many of these artists have been drawn to religious subject matter, but few pieces are designed with the idea of any utilitarian or functional use in the church service. However, although the church hesitates to commission individually designed chalices, ciboria, and other eucharistic vessels, I am sure that if the artist designed such objects for exhibition, they would not only be of as much aesthetic interest as an exhibition "wall piece" but would also attract the purchaser of altar fittings for some of our contemporary churches.

by Bill Andrews

fiction

It's Expensive to be Poor

September 19, 1958

I'm involved in a first-class paradox. Having done battle within the Every Member Canvass committee and the vestry in behalf of a program designed to develop a truly Christian level of giving in our parish, I was a loud voice raised in opposition to a canvass based on presenting a suggested budget to be met.

After some struggle, I won the argument, at the cost of getting saddled with the job of directing the canvass.

As part of my preparation for doing that job, I've felt it necessary to take a good, hard look at the operation of St. Martha's parish. I don't propose to canvass on the basis of detailed needs, but I know that the canvassers must be prepared to answer questions and deal with criticisms about the way money is spent.

I've taken my first real look at the overall financial and business procedures of the parish, and I'm pretty depressed at what I've found.

Here is my paradox: I've been yelling my head off for free-handed giving, and now I find myself also faced with the necessity of demanding a rigorous campaign to end the waste of our money.

Maybe it isn't really a paradox. If we stop wasting money, and if we raise our level of giving to a Christian standard, we'll still be able to use every cent we can lay our hands on — if not in the parish, then in support of missions.

But that's another question. What I'm concerned with now is to start the wheels of reform turning in the administration of the parish so that I and the other canvassers can go to our people in November and say, "You give, and the vestry will administer the expenditure of that money wisely and efficiently."

First, look at the overall financial picture. St. Martha's has never had any substantial cash balance. For the last five years, we've dipped into pre-payments of pledges to pay year-end expenses out of what is really next year's income. We do have a small endowment — \$30,000 — invested, which brings us just under \$1,000 a year after bank charges. But we owe \$15,000 on the new addition to the Church school space, and we are paying $5\frac{1}{2}\%$ on that — better than \$800. This didn't bother me too much — after all I argued for going into that project, and two-thirds of the balance is covered by

pledges over a three-year period. But I started doing a little checking, and I found that nine months before we borrowed the money to build, we finished paying off a note for the cost of the new organ (it was six years old when it was paid for). That note had been for 7%, and it had been extended twice. Just before that debt had been incurred, the parish had completed paying for the parish hall which was built in 1925 at 6%.

In other words, St. Martha's has been paying interest on one debt or another for all except about 12 months out of the last 33 years! And while it has paid high interest on what it borrowed, it has followed a policy on endowments, ever since 1933, of investing only in conservative bonds — mostly government securities. Which means that it has been getting a very low return and no capital gain, since every cent of income has been spent.

Then, take the matter of personnel.

There's the rector. He's my idea of a good priest. I wouldn't want to change him for another. He's a hard-working pastor, a fair to middling preacher, a good teacher. But he is a bad office manager. His desk is always in a state of confusion, and the parish records are in poor shape.



We have a budget item of \$1500 a year for secretarial assistance. Right now the rector hasn't a secretary, but he says he's looking for one. "But I don't know just what to look for," he told me. "Two years ago, I had Mrs. Henderson — a widow, about 60, very faithful Churchwoman. But she was a poor typist, and very emotional. She finally became convinced I knew absolutely nothing about running the parish, so she tried to take it over. By the time I woke up to that fact, she'd already estranged a good many people by calling them up and implying that what she was telling them was what I wanted. When I asked her not to do that, she resigned in a huff and moved her membership to St. Luke's."

"I tried volunteer labor after that, using high school girls who were taking typing courses." He shuddered. "That did not work at all. They couldn't even spell. So last year I started out with young Mrs. Lewis, the one who lives on Locust Street. She had been a secretary for a business executive before she married Lewis. I thought that was the an-

swer, for she really was efficient. But then she got pregnant. Then I tried two different girls from the college working part time. They could spell, but the first couldn't type and the second fell madly in love with a halfback, which completely demolished her efficiency.

"Now I don't know what to do."

From personnel, I turned to the basic fabric of the Church. It is a grey stone building of 1910 Gothic, with lots of ivy and atmosphere — but the small windows give very little light; the high ceiling and lack of insulation make it frightful to heat. The basement (kitchen, dining room, Sunday school space, and utilities) is dark, damp and depressing.

The heating plant is an ancient stoker of uncertain temperament. The total number of man-hours spent by vestrymen, the janitor, and hired mechanics to try to keep the heating plant and plumbing in order during the last five years is astronomical.

The office has a typewriter and stencil duplicator, both of ancient vintage. There is no addressing equipment, no dictating machine. A four-drawer vertical file holds an assortment of Church supply catalogs, some of them going back to 1940, some old financial records, and correspondence.

The parish register is up to date as to baptisms, confirmations, marriages, and funerals. But the communicant list it contains is a maze of interlinings, address changes, deletions, etc., and is almost impossible to translate. The only other membership list is a card file used for mailings. Its entries sometimes are quite complete, sometimes no more than "Mr. and Mrs. _____ Anderson, Deen Drive, visited in 1951."

Equipment-wise the education department is in almost as bad shape as the office. Back in 1952, one of the guilds bought a sound movie projector. It is used, as near as I can find out, about four times a year. The reason given is that films are too expensive to rent. The films cost around \$9 each. The investment in the projector is about \$450. That means that the projector alone has a cost of \$18 per showing for every film so far shown.

We do not have a slide film projector. We have a couple of flannel boards, but only one teacher on the present staff plans to use this kind of device. There are three sand tables — one in a classroom, two stored in a closet back of the coal bin.

In a closet in the parish hall is an assortment of crayons, construction paper, old text books, Bibles, Prayer Books, Hymnals, and reference works. I know from my own experience as a teacher that, rather than paw through this junk heap, I usually go out and buy new materials when my class needs them.

I could go on about the failings of St. Martha's by the hour. But the points I've mentioned are enough to serve as examples.

Here's what I've tried to do about the situation:

(1) I've proposed to the vestry the formation of a fiscal committee, assigned to plan a program of debt retirement and budgeting to get us out from under the heavy interest charges of an almost continuous debt load. They would also be charged with rethinking our investment policy so that our endowment funds can bring a maximum return consistent with safety.

Henry Corrington, who will head this committee, said to me after the decision was made, "This is all very nice. But you know it depends entirely on an increase in income. The poor can never be economical."

(2) I got the rector to ask Bill Blaine to study the office problem, both personnel and equipment. He's office manager of North-South Life, and he got the job because he had made a series of small branch offices efficient before he was called into headquarters. He's drafted to help him Dean Marvin, who runs a small retail store on Main Street and is. Bill insists, that rare bird — an efficient small businessman.

They've already outlined a modest program of reëquipping the office. It includes two new typewriters, a new duplicator, a visible, coded card index system for the membership list, and an intelligent but simple filing system based mostly on throwing away the obsolete promptly.

Bill also insists that there is enough work in the office, what with bulletins, mailings, correspondence, and so on to make it economical to hire a full time office girl. "If you get an inexpensive dictating machine, you don't need a stenographer, and you can probably hire somebody for about \$1,000 more than a part time girl costs you now. You can get a better person. If you don't, you'll be wasting the rector's time on clerical detail, and he's too expensive, even at our salary scale, for that to be economical," Bill said.

So, in this area, as in finance, it turns out to cost money to save money.

(3) McCaffrey, the plumbing and heating man, has looked over our utilities and insists they can be brought into efficient operating condition — at a fraction of the savings he estimate would be made in fuel and repairs in the next two years. But even that fraction is a rough \$1,300.

(4) I haven't the heart right now to do the same kind of study of the Church school situation. I know what the answer will be before I make such a study. Use films freely to get some good out of the projector. Get a slide film projector and a modest library of film strips. Get somebody to handle stock in the supply room, to keep things in order and see that things get used. The amounts of money involved here are smaller than the others I've mentioned — but they are still money.

So, when all is said and done, my investigation of the way St. Martha's spends its money proves that it is a wasteful operation. But it also proves that my original thesis was right: what we have to do is raise more money. Then, and only then, can we put operations on a basis that gives the work of the Kingdom a dollar's value for a dollar given.

I wonder if there is a theology of Church operational procedures?

Dr. Bell

Continued from page 11

as catering to theological prejudices, and certainly never as a chore. It was delivery of a message from God, and he had the happy faculty of diction and style which unlearned men and women could easily understand and learned ones could appreciate.

When he left Bard College he wondered whether his work was done; he still had no plans for the future except "to say Mass and preach" where he could find opportunity. As a matter of fact, his real work was just commencing. For the next 25 years there were always a few who believed in him and made it possible for him to continue his extensive reading and his poignant speaking and writing. For 13 years the cathedral at Providence, R. I., of which he was honorary canon, was the headquarters from which he traveled through the United States and often in England, to discharge the duties of lectureships in schools and colleges, and to "say Mass and preach" in cathedrals and parish churches, pausing often to write another book.

He made no pretense of being a scholar in the strict sense of that term; his role was that of interpreter of scholarship in the language of the people. Seven colleges and universities attested, by honorary degrees, that he could speak the language of scholarship without an accent. He was among the first to perceive and proclaim the superficiality of much "tinsel education" that leads to medals and honors and "post-nominal letters" and better salaries with as little work as possible.

Elijahs, Jeremiahs, and John Baptists are never winsome. While B.I. Bell never had to endure the extreme physical inconveniences of the poverty of these men, his work was moulded upon theirs. His appeal was to the mind and the will, and never to emotion. He had a message; if



Dr. Bell: Sometimes the mantle of Jeremiah.

men accepted it and lived accordingly, well and good; if they rejected it they did so at their own risk. At the same time, he was quick to recognize the quality of a student who wanted to work; for such a one he had friendship and tender sympathy. A goodly roll of men now pressing middle age experienced that kindly side of his nature.

His last 10 years were spent at the University of Chicago where he had been graduated 40 years earlier. He found there a choice assortment of nations and religions; the one bond of unity between them was reverence for scholarship in almost every imaginable field. To speak this language without an accent was one of his greatest assets. He found there most of the different kinds of Christianity, and most of the different kinds of "Episcopalianism." He also found hundreds of people for whom it was comparatively easy to pursue their studies without bothering with any kind of religion.

There were only two ways of approaching this task. One was to try to discover a sort of greatest common divisor between the Christianities, and possibly even between Christianity and other religions. The other was to recognize the differences frankly and to address oneself to one's own message. Canon Bell chose the latter; his message was what it had always been; "Serve God, or else!" Convinced that his Church was the most faithful representative of historic Christianity, and possessing no bushel under which to hide his light, he employed his "vulgar" style and diction to press his point at every opportunity. Of course he met opposition; every prophet always does, especially among his own people. There were also many who thought he was a "wonderful preacher." Period. Many thoughtful ones, especially among the faculty, realized that this man had something to say.

Meanwhile, many of the younger clergy of the diocese began to find their way to his door for advice, direction, and inspiration. When he was elected a deputy to General Convention he wrote a letter to all the clergy to express his deep appreciation of the honor, and to say that it would be impossible for him to go; he had commitments which made his presence imperative as the academic year began.

The blindness which struck him in his last two years of failing health forced complete reordering of his life. A year before he died, he said to a friend, "I am adjusting myself fairly well to the inconveniences of blindness, but I simply cannot adjust myself to the idea." When he could no longer read or write, he became a bit impatient of his inability to find adequate substitutes. The stars did not shine very brightly for him, but his rugged faith in the message to which he had given his life was still strong. Bernard Bell had finished his work, and he had done it well. He had met the Cross and tasted the peace. He now walks in the Light.

How To Train Acolytes

By the Rev. Clifton H. White

All Saints' Parish in Lakeland, Fla., has devised a new system for selecting and training acolytes. It is a system which may easily be adopted for use in almost any size congregation, and which will lead to efficiency and reverence among the boys and men involved.

The present program of acolyte training and service began with recognition of the acolytes as real ministers of the congregation.

Acolytes are credited with points for each type of service, with the aim of earning the acolyte's crucifix, which

is awarded upon the attainment of 500 points. For each of 50 points earned after that, an acolyte receives a citation, publicly awarded at the time of the Banns in the Mass, until he acquires a total of 500 points.

Point values are in two categories: servers attain four per Mass, while all other duties (including protopage) rate three points per service. We have recognized in this the disciplinary value of reverence even when one is only an observer; and we permit two protopages per service if the acolytes wish to be vested and in service for the purpose. The usual line-of-procession at a Choral Eucharist now includes the crucifer flanked by two torchbearers, the Church flag and national flag bearers, the members of the choir, the protopages, the server, the deacon, the curate, and the rector.* Of course if the diocesan is present, two copebearers will attend him as he follows his chaplain.

While we do not have a large sanctuary, there is adequate room for all without interfering with movement or appearing crowded. Surplus seating is available for extra acolytes at the side of the organ console, or at the side of the chamber itself.

The training program is now carried on by acolytes who themselves have earned 500 points and are qualified servers. Until they attain those points, they must wear cassock and cotta.

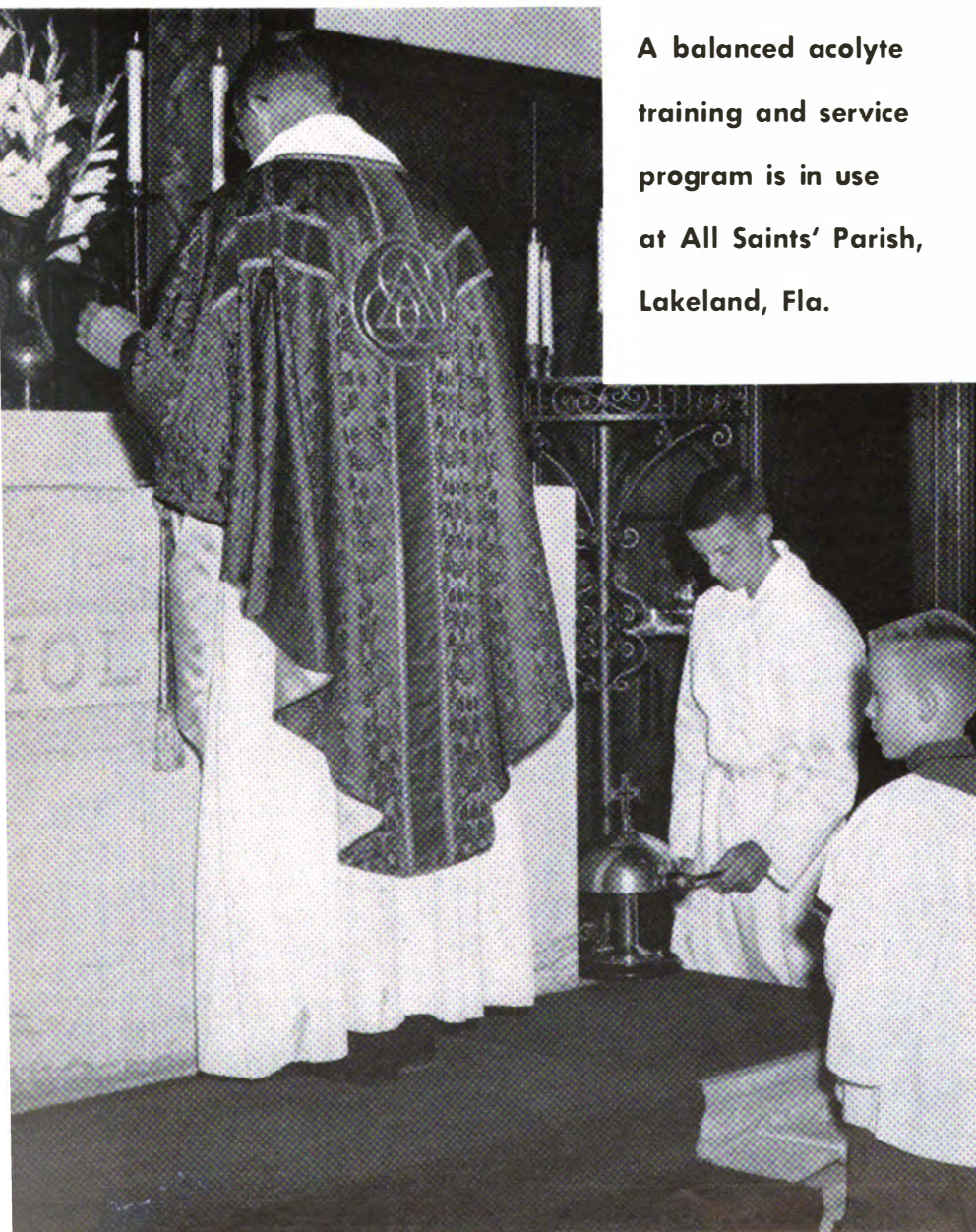
When they reach 500 points they may apply to take the acolyte master's examination. This test includes 30 questions of a discussion type and covers the contents of the Prayer Book, seasons, days, feasts, and fasts, as well as the disciplines of service in problems of a practical as well as theoretical nature. Many of the questions begin with, "What would you do if . . .?" Included in the examination is a theme to be written, covering such subjects as "My Obligation as an Acolyte" or "Reverence to the Clergy" or "My Duty of Preparation before Mass," etc.

If the acolyte successfully passes this examination with a score of not less than 95%, he will be formally ad-

Continued on page 25

*The author is rector of All Saints', which will be celebrating its 75th anniversary next year. At the time of the Church's rebuilding in 1923, the furniture of the old church was placed in a chapel just south of the high altar. In this chapel, which is a reproduction of the design of the old church building, the weekday offices and masses are said, while the choral services are held before the high altar on Sundays. Fr. White is shown in the cut at left with Fred McDonald, master acolyte, and Kenny Clark, acolyte.

**A balanced acolyte
training and service
program is in use
at All Saints' Parish,
Lakeland, Fla.**





One of the first steps is to determine how many parents are interested in a parish school.*

STARTING A DAY SCHOOL

*Parish day schools are on the increase.
Here a priest with solid experience in
the field tells how to get one started.*

By the Rev. Warren I. Densmore

Headmaster, St. Stephen's Parish Day School, Coconut Grove, Fla.

This article is from a brochure written by Fr. Densmore "to help vestries, rectors, and school boards" organize parish day schools. The author, who holds the A.B., S.T.B., and M.A. degrees, is chairman of the department of Parish Day Schools of the diocese of South Florida.

I. Relations with the Vestry

A. Formulate a statement giving the aims and motivation for a parish day school. Ask the vestry to adopt this statement as official parochial policy. In this way the parish day school begins by being recognized as one important unit in the total Christian educative experience of the entire parish. It becomes a part of the life of the Church and not a separated entity. An associated or affiliated school using parochial property has no place in the parish day school movement of our Church.

B. Appoint a vestry committee of 2 or 3 interested members to advise and help with initial organizational matters.

C. Eventually the vestry should appoint the school board of 5 to 7 members to supervise the administration of the school. The vestry should approve general policies in the beginning and then delegate its authority later. For example, if it is decided to charter the school, the corporate structure will be indicated in it with responsibility ultimately fixed in the rector and vestry.

1. The school board should be empowered to appoint an advisory council as large as necessary to aid in special fields, such as health, academic curriculum, athletics, personnel, etc.

D. Formulate a tentative budget for the vestry's approval. Have a definite understanding that, since the parish day school is a part of the parochial life, the parish should provide: space, light, heat, janitorial services. If local conditions make it necessary to prorate these items, the policy should be definitely articulated. A balance sheet at the end of the school's year should state an honest appraisal of the amount of financial aid indicated in these services and space provided by the parish.

E. Ask the vestry to approve the "role of the rector" and "role of the principal" as contained in Appendix A and B [see below].

F. Establish fees for tuition and registration with the approval of the school board and/or vestry. Fees will vary with the locality, according to prices charged by other schools and the economic level of your parish. Many schools make a reduction in fees when more than one child from a family attends. Some schools charge less for children of communicants in good standing than they do for children of non-parishioners.

G. Establish a fair scale for wages for the staff with the approval of the school board and/or vestry. The parish day school should not flourish at the expense of unwarranted financial sacrifices on the part of the staff.

II. Relations with the Parish

A. Educate the parish and vestry by every means (public prayers for guidance, sermons, bulletins, pastoral letters, printed brochures,

*Some children, at Parish Day School of St. John's Church, Chula Vista, Calif., whose parents were interested.

meetings) as to the *raison d'être* for the parish day school. This is a continuous process. The Episcopal School Association's article in their news letter, "What is an Episcopal Church School?" (April, 1957) is worth circulating in the parish.

B. Make a parochial survey to determine parents interested in the school. The Sunday school list is the starting point. Ask them for names of others outside the parish.

C. Make a survey of parochial resources available: classrooms, usable equipment (tables, chairs, desks, blackboards, toys, playground). Have a stated understanding with the vestry and Sunday school officials if these resources are to be used for parish day school purposes.

D. Determine the number of qualified, competent parishioners who are available to teach. A worshipping Christian who is a qualified teacher of another faith is also desirable. The task of orienting the staff to the goals of the parish day school belongs to the rector. Certainly a desirable goal is to have half your staff made up of members of the Episcopal Church.

E. As soon as practicable, form a fathers' workshop to help manufacture equipment (playground, classroom, toys, etc.) needed for kindergarten and grades. This will save many dollars.

F. Form a mothers' committee to help organize car pools, to provide transportation, to assist with playground duty, etc.

G. Survey potential help from professional people in your parish, e.g., eye and ear specialists, child psychologists and psychiatrists for consultation; reading technicians associated with private clinics or public schools; special instructors for music, art, dancing, languages, if they are willing to be oriented into the staff of the parish day school. Extend this survey to include friendly and interested laymen outside the parish.

H. Form a scholarship committee to work with the school board to provide funds for admitting worthy children to school. Funds may become available from the Woman's Auxiliary, men's club, special gifts, special functions to raise money, etc.

III. Relations with the Community

A. Check with the city's fire marshal to be sure you can meet safety regulations in the areas used by the parish day school as to number of exits, electrical wiring, fire extinguishers, etc.

B. Many counties and cities regard kindergartens as day nurseries and you must obtain a license from the county or city health board. Check to see that you can meet these requirements as to health certificates for pupils and teachers; number of bathrooms; fenced play areas; proper heating, etc.

C. Obtain a list of desirable substitute teachers. Retired public school teachers make excellent possibilities, if they are not too advanced in years. Do not overlook them as a valuable source for personnel.

D. Many free services from the county are available, e.g., visiting nurses to help with your health program. Be sure that you investigate these potentials.

E. Establish friendly relations with the public school officials. Many advantages in experience and concrete aid can accrue to your school, e.g., perhaps you can obtain permission for your school staff to use the county's professional library for teachers.

Continued on page 30

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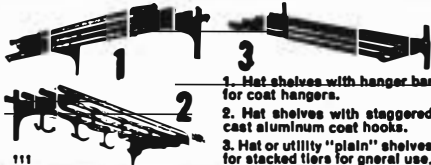
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BOOKS

Adventure — Plus

STRIDE TOWARD FREEDOM. By **Martin Luther King, Jr.**, Harpers. Pp. 230. \$2.95.

If you want to read a tense adventure story, full of action and suspense, read *Stride Toward Freedom*. In it the story of the Montgomery bus boycott is told by the boycott's leader simply and movingly. From its almost accidental beginning, through successive periods of joyous confidence, deep anxiety, hope, terror, and victory, the story is the essential stuff of which great adventure literature is made.

It is also an extremely important document factually. Your reviewer, whose knowledge of the boycott was limited to the scattered and not always accurate reports that appeared in the press from day to day, found that a number of his ideas about the struggle were in error. Perhaps the greatest surprise (here we confess our gross ignorance) was the discovery that the boycott did not initially seek the end of segregation on buses.

The book is far more than a story of social struggle. A fascinating chapter traces the search of Dr. King during his college days for a meaningful philosophy consistent with a Christian profession. His comments on Marx, Hegel, Niebhuur and Rauschenbusch make the chapter "Pilgrimage to Non-violence," challenging reading.

Finally, the concluding chapter of the book looks the facts of the present situation in the face and offers a highly trained and highly intelligent man's view of prospects for the near future, of the role of the Church, and both the opportunities and difficulties confronting the Negro.

So, for the serious student, as well as for the lover of adventure, *Stride Toward Freedom* is a rewarding book.

BILL ANDREWS

HUGH COMPTON WARNER. The Story of a Vocation by **Nancy Le Plastrier Warner.** London: SPCK. New York: Macmillan. Pp. viii, 205. \$3.25.

This reviewer has read many clerical biographies, but never, so far as he recalls, the biography of one so nearly a contemporary as Hugh Compton Warner, the story of whose "vocation" has been told under that title by his widow, Nancy Le Plastrier Warner.

Hugh Compton Warner was born in 1903 and met an untimely death (from a long and painful illness borne with great fortitude) in 1955. But in between those years Canon Warner lived a life in every sense of the word "full": first, as student at Oxford and Westcott House, Cambridge; then as a young curate; then in

charge, successively, of two parishes of his own; then for the last four years as Educational Secretary of the Church of England's Moral Welfare Council.

All of this is delightfully told in *Hugh Compton Warner*, from which emerges the clear portrait of a devoted husband and father, a faithful parish priest, and a pioneer in the important specialized ministry of marriage counseling and related problems. The book should be of very definite interest to all who are concerned with such matters from the specifically Christian point of view.

FRANCIS C. LIGHTBOURN

In Brief

MISSIONARIES, CHINESE, AND DIPLOMATS. The American Protestant Missionary Movement in China, 1890-1952. By **Paul A. Varg.** Princeton University Press. Pp. xii, 335. \$6. Adequately described by subtitle. Appears to contain very little about Episcopal Church or its missionaries.

PRAYER. A Study in the History and Psychology of Religion by **Friedrich Heiler.** Translated and edited by **Samuel McComb** with the assistance of **J. Edgar Park.** Oxford University Press. Pp. xxviii, 376. Paper, \$2.50. The re-issue, as a Galaxy Book (GB 16), of the English translation of a work by a well-known German theologian of a generation or more ago.

PRAYERS FOR PUBLIC WORSHIP. A Service Book of Morning and Evening Prayers Following the Course of the Christian Year. Compiled and Edited by **James Ferguson.** American Editor: **Charles L. Wallis.** Harpers. Pp. viii, 370. \$4.95. Contains a wide selection of material from a wide range of sources, including the historical liturgies and the Book of Common Prayer, but of limited relevance to the situation of the Episcopal Church, which has its own prescribed order of service.

Books Received

FROM KARL MARX TO JESUS CHRIST. By **Ignace Lepp.** Sheed & Ward. Pp. xii, 212. \$3.75.

A GUIDE TO THE CITY OF GOD. By **Marthinus Verasfeld.** Sheed & Ward. Pp. xii, 141. \$3.

CATHOLICISM. A Study of Dogma in Relation to the Corporate Destiny of Mankind. By **Henri de Lubac, S.J.** Longmans. Pp. xiv, 288. \$4.

MAN'S FIRST LOVE. The Great Commandment. By **Ralph W. Sockman.** Doubleday. Pp. 211. \$2.95.

THE MYSTERY OF LOVE FOR THE SINGLE. By **Dominic J. Unger, OFM, Cap. STL, SSL.** Chicago: Franciscan Herald Press. Pp. 192. \$3.75.

AN ANALYTICAL PHILOSOPHY OF RELIGION. By **Willem F. Zuurdeeg.** Abingdon Press. Pp. 320. \$4.75.

CHRIST IN THE NEW TESTAMENT. By **Charles M. Laymon.** Abingdon Press. Pp. 266. \$3.50.

THE PAGEANT OF SOUTH AMERICAN HISTORY. By **Anne Merriman Peck.** Illustrated with Photographures and Maps. Revised Edition, 1958. Longmans. Pp. x, 409. \$6.

SEVEN DAYS OF THE WEEK. By **Rita F. Snowden.** Muhlenberg Press. Pp. xii, 129. \$1.95.

Stewardship

Continued from page 15

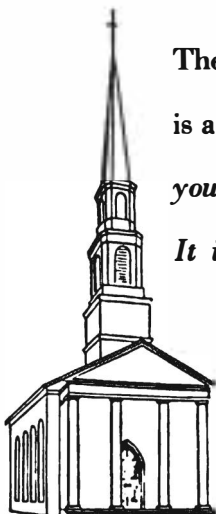
late your own tithe and then make your pledge in prayer before him, your pledge will be right for you, regardless of its dollar amount." For many of the laymen this was an entirely new concept, although it obviously should not have been. The Church's own methods had led them into the trap of seeing the amount of their pledge as a matter between themselves and the Church treasurer. To see it in its true light, as a matter between themselves and God, with God providing the standard, was new and exciting. It must be noted that the decision as to amount was still theirs; no one could tell them that they must tithe; but they no longer felt that they were making the decision alone. The spirit of legalism was gone; but the spirit of the living God was there in abundance.

Further impetus was given to this teaching when it was supported by Bishop Block, diocesan, and his suffragan, Bishop Shires. Both men had been tithers throughout their long ministries, and their statements, published in the diocesan magazine, did much to further the general acceptance of the standard by the people of the diocese. Bishop Pike, recently consecrated coadjutor of the diocese, has since added his statement to those of the other bishops. At the diocesan convention after the first canvasses conducted on this basis, convention moved to establish a "commission on tithing."

In a parish where this standard is accepted, the process of arriving at a canvass goal is simplicity itself! Figures are easily available in any community which will suggest the annual income of the people who live there. Minor variations can be made in these if the parish is above or below the level of the community at large. Multiplying the average income by the number of families will give the total yearly income of the congregation. The parish goal is no more and no less than 10% of this figure!

Unrealistic? Well, yes, if by "realistic" we mean the actual amount that the people will give. But if we are talking about Christian realism, this goal is not unrealistic at all. It is, instead, the only realistic goal we can use and be consistent with the rest of our theology. Of course, no parish which is giving at the 1% level is going to become a congregation of tithers overnight. But it deserves —

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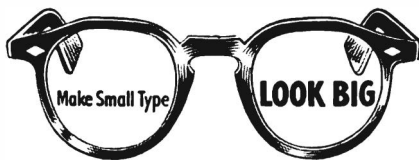
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indeed, it demands — to have the goal continually held before it.

The problem of the training of canvassers has already, for the most part, been answered. A good canvasser is one who has a working knowledge of the mission of the Church, not just in his parish but in the world, and who is committed to the tithing standard. No amount of training in "salesmanship" will improve his effectiveness if these things are lacking; nor will training of that sort help him very much if these things are there. If the entire parish is involved in an educational program leading to understanding of the Church's work, the canvassers are easily qualified in this area. The amount of extra training they will need is easily imparted in one or two sessions.

As to the canvasser's commitment to the tithing standard, there is one effective measurement of this, and this is the canvasser's own pledge. The chief purpose in canvasser's meetings in churches using this plan is to present the tithing standard to the canvassers, to lead them to discuss it, to help as many as possible of them to agree to it, and to give them an opportunity to make their own pledges upon that basis. Nothing a canvasser can say will make as much impact upon a family as his witness to his own sacrificial pledge. When a potential canvasser makes his pledge, and it is obviously not a "token pledge" for him, then — and then only — does he become a part of the canvass organization. To avoid embarrassment, it is best to let those who do not intend to accept the standard disqualify themselves; if it is carefully explained that no one who fails to accept it must canvass, they usually will not come back to the second canvass meeting. **NO ONE MUST EVER CALL UPON ANOTHER FAMILY UNTIL HIS OWN SACRIFICIAL PLEDGE IS SIGNED AND IN THE HANDS OF THE CANVASS CHAIRMAN.** There are no exceptions to this rule.

It should probably be needless to mention that the rector will exercise leadership here, as in other spiritual matters. Obviously, no clergyman would be guilty of teaching the tithing standard if he did not intend to follow it himself. If he is willing, he can do nothing better than to make his pledge, publicly, at the first meeting of the canvassers. The effect is even greater if the other canvass organization officers, chairman, team

captains, etc., will follow suit. Professional fund-raising organizations have long known how to take advantage of the "chain reaction" that then sets in.

For the guidance of the churches who wished to use this plan in general, the department produced at the time of the first canvasses a list of "Nine Steps to a Successful Canvass." They are these:

- (1) Set the standard and teach the motivation, (the mission of the Church in the world, and response to God's goodness).
- (2) Analyse the parish and discover its potential. (10% of the congregation's total income).
- (3) Prepare for the canvass thoroughly in advance. (National Council publications are rich in suggestions).
- (4) Chart your organization and set it up. (Any form of organization with which your parish is familiar will probably do).
- (5) Recruit and qualify your top leaders. (Remember the significance of the word "qualify." Top leaders *must* be top pledgers.)
- (6) Establish and follow a canvass calendar. (Do the right things at the right time.)
- (7) Recruit, qualify, and train canvass workers.
- (8) Canvass the congregation.
- (9) Analyse results and follow up.

Unfortunately, the scope of this article is too brief to allow listing of the various helpful methods which the parishes have discovered under each of these points. Such devices as charting the present giving record of the congregation for the benefit of the canvass workers are most useful in some cases. Generally, though, any parish can adapt its present methods to include presentation of motivation and standard, and qualifying of canvassers, without making too many other changes. Necessary changes will probably suggest themselves.

In the *Pacific Churchman* for May, 1958, Fr. Shaw reported on the results of the new canvass methods in the diocese, opening with the words, "Something spectacular seems to have happened in the diocese of California this past year." His conclusions were based upon the study of questionnaires returned after canvasses by some 40% of the parishes and missions of the diocese. This group included essentially all of the churches which had adopted the department's emphasis; it also included several who had not. In this group, according to Fr. Shaw's article, the total increase in Church pledging was 64% over the previous year! By contrast, the total increase in number of pledging families was only 6%. Clearly, something spectacular *had* happened, in these churches, at least!

ACOLYTES

Continued from page 20

mitted as a master acolyte in the public service of the Church, and is then obligated to teach the next class of acolytes to be organized. He, himself, continues to serve.

There are now 35 boys and men active as acolytes in All Saints' Parish, two of whom are masters and three more who are soon to be eligible to take their examinations. Since March of 1953 when the present program was inaugurated, there have been 58 acolytes serving in the program; this in a congregation of about 800. When a sizeable group of men is actively engaged in formal service in the Church, something important is happening. Three of the acolytes have already expressed serious interest in the ministry as a vocation.

We do not permit the acolytes to wear the alb in service until they have become masters. The attainment of the master's rank is by this means given an additional incentive, — not as award only, but in the significance of the reverent privilege and responsibility which is implied by this recognition. I personally do not subscribe to the idea of awards for awards' sake: but try to impress upon those who attain them that the award is simply a "well done," with the added injunction to "continue in well-doing."

We have mimeographed diagrams and rules for every portion of every type of service which is used at All Saints', and every enrolling candidate receives a copy for his private study. He also receives a copy of the ten-fold rule for acolytes. He is shown the acolytes' banns board, where he may sign up for services (and this is invariably filled by the acolytes on a voluntary basis *without* assignment). Likewise his master (who teaches his class) will acquaint him with the instructions appearing in the St. Vincent's manual as well as the Massachusetts *A Server's Manual*; but will also specifically instruct him in the details of work which we call the "All Saints' Rite," namely, the type of serving which is the custom in our particular parish.

We believe that by instructing our young men in a standardized program we are impressing upon them the importance of the worship of God "in the beauty of holiness"; and we spare no pains to develop reverence within them for holy things as well as for holy actions. Discipline is kept to the

minimum. While some of the group are vigorous young men who are "all boy," we find them to be not "cherubs with horns," but devoted young men who, in Church and in the community, are missionaries for the Church's work, bringing themselves and others nearer to our Lord.

RULES for ACOLYTES

All Saints' Parish, Lakeland, Fla.

(1) All acolytes must be at least baptized members of this parish; servers must also be members of the parish as communicants.

(2) A candidate for acolyte must undergo training with a master, during which he will demonstrate his knowledge and ability to perform reverently the duties of his office. Upon being permitted to begin his service, the acolyte will affirm his loyalty to the Church, and will be expected thereafter to comport himself in a manner befitting a servant in the House of God. Meantime he will have thoroughly acquainted himself with the directions prescribed for the several types of acolyte service in the parish.

(3) Beginning his service, the acolyte will be known as a *protopage*. He is to march before the clergy in procession, carrying only a Prayer Book; he is to sit in the chancel or sanctuary where he may observe the higher ranking acolytes at work for at least three services.

(4) After three services as a *protopage*, the acolyte may serve as *almoner*, *copebearer*, *torchbearer*, or as *flagbearer*.

(5) Service as *protopage*, *almoner*, *copebearer*, *torchbearer*, or *flagbearer* renders service points of three per service. When 50 points are earned, the acolyte will receive his crucifix, and may then serve as *crucifer* (a position also rendering three points per service).

(6) After the acolyte has earned his crucifix and has successfully completed a "dry run" with a master, proving his ability to serve at the altar for the Mass, the acolyte will bring to the rector a note certifying his satisfaction of this requirement; and if he is a communicant of the parish, he may fulfill the duties of *server*, for which he will receive four points per service. His title will then be *server*, whereas in any of the lower ranks he is simply called *acolyte*.

(7) For each 50 points earned after his crucifix, the acolyte or server will receive a citation. After he has received nine citations (which is a total of 10 50-point awards), and if he is a server in rank, he may apply to the rector for examination as a master. If he successfully passes this examination, he is rated as and thereafter called a *master*.

(8) A *master* is obligated to teach at least one class or group of acolytes and candidates each year if he is so assigned by the rector.

(9) Acolytes below the rank of master will wear in service the cassock and cotta, plus their crucifix (if earned). Crucifers will also wear white gloves when (and only when) carrying the processional cross. A master may wear alb and white girdle.

(10) Any changes in acolyte procedure will be posted on the Acolytes' Banns Board for a period of three weeks. Every acolyte should keep himself acquainted with the Banns Board material, for which he is to be considered responsible in knowledge.

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EDITORIALS

Is the Budget too High?

Let's stop and think a moment about the National Council and the substantial sums of money it is requesting from General Convention.

The proposed budget for the Church's missionary, educational, and social work is \$9,000,000, which represents a whopping \$2,000,000 increase over the level of the past three years. In addition, the Council proposes a \$6,600,000 campaign to meet national and international capital needs over the next three years. This is not to be met through regular channels of giving, but through a special campaign.

The reaction of some people is that these proposals demand too large a slice of the current \$140,000,000 per year of Church income; that such sums put too much power in the hands of a "bureaucracy"; that the needs of parishes and dioceses must come first.

Thirty years ago, in 1928, the National Council was receiving 7½% of the income of the Church, and the dioceses were receiving 6½%. These two things added up to spending some 14 cents of the Church dollar for missionary purposes outside the parish. If the National Council were receiving the same percentage today, it would be administering a budget of \$10,500,000.

In the Depression years of the 1930's Church giving shrank severely, and in the immediate postwar period parishes and dioceses expanded their programs vigorously, letting national Church needs wait.

We think the time has come for the dioceses and the parishes to stop letting the national Church program wait, and to let their own programs wait for a while, or, even better, to stimulate more giving, and increase both national and local work.

It is sometimes said that the national Church cannot be strong unless the parishes are strong. This is true. But it is also true that parishes cannot be strong unless they are missionary-minded.

The parish is not an end in itself. The diocese is not an end in itself. And the national Church is not an end in itself either. All are part of a great self-giving of Christ for the salvation of mankind. Whenever, anywhere along the line, a key unit in the kingdom of God, says, "We have to take care of ourselves first," it has announced that it is taking a vacation from the work of the kingdom of God.

Playing into the Hands

We grant that there is a measure of over-simplification in the preceding paragraph. There are some (perhaps many) dioceses in which opposition to the proposed national budget is founded upon a desire to use every available dollar of giving above bare operating needs for a vigorous and well-considered

program of missionary outreach within the diocese. There are some parishes which similarly desire to administer local missionary work themselves, by founding parochial missions or by other outreaching efforts.

Such local and diocesan work also has a just claim to sacrificial giving. But we fear that those who sincerely advance this argument in attacking the proposed national budget are playing into the hands of people who want to rest content with present giving levels, or who see as the main reason for giving to the Church the support of organizations and plants designed primarily for the comfort, convenience, and edification of those who give.

The parish that is self-centered in its financial thinking is a moribund parish. It sends out canvassers to tell people to be sacrificial givers, to be God-centered in their household budgeting, but the philosophy by which it lives is, "We have to take care of ourselves first." The parish's actions speak louder than its words, and the parishioners soon learn to take care of themselves first, and to give the Church what is left over from the family budget — and that isn't much.

No Mere Pious Notion

The parish that is sacrificial in its giving to diocese and national Church by its own example stimulates Church members to view their Church pledge as a gift to God for the work of His kingdom.

This is not a mere pious notion, nor an untried theory. Again and again, far-seeing priests have taken over parishes in poor financial condition and have found that the cure was to emphasize missions strongly and let the parish budget take care of itself. Christian love, Christian faith, and Christian power can be increased only by giving them away.

In times of deflation, the struggling parish has a hard time bringing itself to launch out on such a program. In the inflationary period of today, a different barrier stands in the way — the barrier of complacency. A parish that increases its budget by 10% in 10 years thinks it is doing fine, whereas in fact it is slipping backward at a dangerously rapid pace.

The question of how big the national Church budget ought to be, of how much responsibility the Church as a whole should be shouldering for advancing the kingdom of God in home and foreign missions, in social relations, in Christian education, is a hard one to measure by any present yardstick. Some Churches in this country are spending a great deal on Church extension, and some of them are growing much faster than the Episcopal Church. A good many of these have real bureaucracies: that is, a relatively anonymous secretariat has most of the power and long tenure, while the nominal president or moderator has public attention but little real authority. In the Episcopal Church, the executive head of the enterprise is a man very much under public scrutiny — the Presiding Bishop. In each missionary district, just as in a diocese, the real authority over the district program is in the hands of the bishop. He says who shall go where, and what shall be done with the

National Council's appropriation. The Council is the Church's trustee for the funds it supplies to any district, but it is not "the boss."

The Episcopal Church's "281 secretariat" is not a static body. Some ex-secretaries, just to pick out a few at random, are the present rector of Trinity Parish, New York; the Bishop of West Virginia; the Bishop Coadjutor of Sacramento; the Coadjutor-elect of Southern Ohio; the president of the House of Deputies, whose regular job is warden of the College of Preachers; the Bishop of Chicago; the Bishop of Dallas; the Bishop of . . . or have we made our point already? The Church's "bureaucrats" are, as a body, men of character, conviction, and ability who go on to fill important positions.

In the public affairs of our country, there has been a trend toward "big government" which most of us feel has gone too far. No matter what political party is in power, it seems to go on building up the government offices and services to the point of diminishing returns. A shocking proportion of our national income is spent on being governed.

But to apply this analogy to the missionary program of the Episcopal Church is a bit of fuzzy thinking. In the first place, every penny given to the National Council is given voluntarily. The Church is taxed for the support of General Convention, but it is only asked for missionary funds. In the second place, the Council has no administrative authority over dioceses and parishes. In the third place, the proportion of "outside giving" to local giving is rather low in the Episcopal Church in comparison with other Churches. (And, as the night follows the day, it is also true that the per capita gift of the average communicant to his parish is also rather low by comparison with other Churches.)

And in the fourth place, the Episcopal Church exists, not for the comfort and convenience of its members, but for the prosecution of its mission.

The Real Test

The parish system of the Episcopal Church is the product of a natural evolution which began in colonial times and is still going on today. A recent feature of that evolution has been the emergence of the modern vestry, which is not a somnolent board of trustees preserving endowments and thinking in strictly parochial terms, but a body of parochial strategy, growth, and general administration. In many parishes, the vestry has taken on the job of meeting missionary quotas which once were raised by direct pledging to the "red side" of the envelope. The individual who once made his own missionary gift is now giving a lump sum to the parish and letting the vestry apportion it to local and non-local needs.

This Miami Beach General Convention, and the Every Member Canvass to follow it, will represent a real test of the soundness of the Church's parochial and diocesan system. Will those who have their hands on the Church purse be wise enough and open-hearted enough to place the cause of Christ in nation and world on the same level as the coal bill and the air-conditioning system? If the answer is, "We have to

take care of ourselves first," the result will not be very spectacular one way or the other. When rot enters into a tree trunk, it doesn't necessarily do so in a spectacular way. But ultimately, such a Church would be brought down by dry rot and another Church with a different approach to evangelism would take its place.

Free men in free parishes in free dioceses, working together in Christian love and mutual faith for the advancement of the cause of Christ — that is, among other things, what the Episcopal Church stands for. General Convention in Miami Beach will show whether all this freedom results in strength or in weakness.

You Are Invited

THE LIVING CHURCH will be 80 years old on November 2d. Its 80th birthday party will be held a little in advance of this date, however, to take advantage of the presence of many members of THE LIVING CHURCH FAMILY — staff, correspondents, subscribers, and supporters — at General Convention in Miami Beach, Fla.

Thus our triennial LIVING CHURCH dinner, scheduled for Saturday, October 11, 1958, will mark an important milestone in the magazine's life. Clifford P. Morehouse, editor of the magazine from 1932 to 1952, will be the speaker of the evening. The Presiding Bishop will be present and will speak briefly. Since the election of the new Presiding Bishop is expected to take place earlier on the same day, he may have a subject of extraordinary interest on which to comment.

We were careful, in choosing the date, to avoid conflict with any function which deputies and delegates would have a special obligation to attend. A laymen's dinner is scheduled for the same evening. However, it is not an activity of the national laymen's movement, but of the laymen of three South Florida convocations. You may freely choose between the two dinners without any pangs of conscience.

As usual, the news correspondents of THE LIVING CHURCH will be our honored guests at the dinner. This time, we wish also to give recognition to the diocesan chairmen in last year's LIVING CHURCH CAMPAIGN which raised the magazine from a condition of severe anemia to its present robust health.

Your editor will make a few remarks on THE LIVING CHURCH as it faces the future. The new magazine proposed by National Council probably will not yet have been acted upon at that point, but perhaps it will be possible to make a guess as to its prospects.

Those who have attended past LIVING CHURCH General Convention dinners testify that it is always a happy and interesting occasion. We hope that you will come this time. Tickets are available from the Convention ticket bureau at \$4.25 per person. Dress is informal. Advance reservations may be made either with the ticket bureau or with THE LIVING CHURCH office until Friday, October 3d.

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A School for boys whose mothers are responsible for support and education.

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sorts and conditions

WE HAVE no more grade-school children in the house now. Mike has just started off to high school, where Mary is now a junior. He seemed to need a few words of encouragement this morning, so I tried these:

"YOU won't be the tallest or the shortest, or the most lost or the most scared, or the worst dressed or the best dressed. Whatever makes you feel conspicuous, there'll be somebody who is more conspicuous." This seemed to cheer him up quite a bit.

FRESHMEN at our local high school get one day of having the school to themselves before the three upper classes come back to school. This accords with the experience of tropical fish hobbyists, who sometimes find it helpful to remove the regular denizens of the aquarium for a day or two when introducing new members. By the time the regular population returns, the new fish know their way around well enough to avoid that anxious, conspicuous look which seems to invite persecution.

THE MAIN business of schools, however, is learning, and I am glad that my children are taking their high school course at a time when the nation has become aware of the importance of education. Thinking about choices between academic subjects suited to my children's interest and ambitions makes me review all the things I never got around to learning, and wish I could tackle them now. I make irresolute resolutions, New Year's style, to keep up with my teenagers' history and chemistry and mathematics as they go along.

IN THE AREAS where I do know a little something, I wonder if elementary learning has made the adjustments it should have to the profound intellectual revolutions of the past century or so. Biology is, of course, taught from the evolutionary point of view because the science hardly existed until people began to consider the question of the origin of species. But mathematics today rests upon altogether different foundations from its classical ones. Entirely new mathematical disciplines have come into being and are capable of being taught at an elementary, as well as an advanced, level.

THE MYTHICAL student who was left a sum of money to support him until he completed his education arouses my envy. What he did, of course, was to continue his studies in-

definitely, growing older, grayer, and perhaps wiser year by year.

THIS COLUMN for last week concluded with a reference to the "factual universe in which we live and move and have our being." The allusion was to a passage in St. Paul's famous speech at Athens: "For in Him we live and move and have our being." To the Christian, the word "fact" is a religious word, meaning "what God has made" — as distinct from fiction, which means "what man has imagined."

A SKYSCRAPER, an automobile, or a hydroelectric dam is a piece of the universe that certainly shows the handiwork of man. An ant hill similarly shows that ants have been at work, and a beaver dam is the work of beavers. But the "isness," the factual existence of these works of men, ants, and beavers, is due to the fact that they are the work of God, the ordering of the materials of His world by agents He has brought into being.

THUS, every fact is holy, whether it be a fact of nature, of human culture, or of theology, and to comprehend it is a religious exercise. There are deeper and more complete ways of knowing the cosmic Artist than studying what He has revealed of Himself in His works. Yet His works speak of Him, and His joy in them is meant to be our joy too.

WHEN the children departed from us on the first great adventure of grade school, we did not think of their educational opportunity in such grand terms. The beginnings of knowledge have a more humble and earthbound objective — the supplying of tools for young hands and minds, the development of the child's abilities to cope with his world. But high school seems to open the door to gaining knowledge as knowledge, the pursuit of truth for the sake of understanding the relationships of things and the relationship between things and the Maker of all things.

I WISH I could do it all over again.
PETER DAY

ANGLICAN CYCLE OF PRAYER

September

21. Portsmouth, England
22. Pretoria, S. Africa
23. Puerto Rico, & Virgin Islands
24. Qu'Appelle, Canada
25. Quebec, Canada
26. Quincy, U.S.A.
27. Rangoon, Burma

PEOPLE and places

Appointments Accepted

The Rev. Arthur H. Benzinger, formerly rector of St. Andrew's Church, Walden, N. Y., is now in charge of the development of a new mission at Veradale, Wash. Address: 13525 E. Eighth, Spokane 63, Wash.

The Rev. Richard N. Bolles, formerly vicar of the Church of the Redeemer, Palisades Park, N. J., and St. James', Ridgefield, will on November 1 become rector of St. John's Church, Passaic, N. J. Address: 141 Passaic Ave.

The Rev. William P. Haugaard, formerly vicar of St. James' Church, Brewster, Wash., is now a tutor at GTS.

The Rev. George V. Hewes, formerly vicar of St. Paul's Church, Steamboat Springs, Colo., in charge of Yampa Valley Missions, will on October 15 become rector of St. Mary's Church, Malta, Mont. Address: 411 First Ave.

The Rev. I. M. Standish MacIntosh, formerly rector of All Saints' Church, Oakville, Conn., is now rector of Trinity Church, Lime Rock, Conn.

The Rev. John P. Moulton, formerly vicar of St. Martin's Mission, Moses Lake, Wash., is now vicar of Epiphany Mission, Spokane, Wash., and chaplain at St. George's School. Address: E. 2513 Joseph Ave., Spokane 28.

The Rev. Carl E. Nelson, formerly assistant at St. Paul's Church, Morris Plains, N. J., will on October 1 become rector of the Church of the Incarnation, East Orange, N. J. Address: 458 N. Maple Ave.

The Rev. Donald R. Priestley, formerly associate rector of Trinity Church, Huntington, W. Va., is now associate rector of St. Chrysostom's Church, Chicago. Address: 1414 N. Dearborn Pkwy., Chicago 10.

The Rev. David C. Stanley, formerly in charge of St. Andrew's Church, Evans Mills, N. Y., and churches at Great Bend and Antwerp, is now curate at St. Peter's Church, Auburn, N. Y. Address: 173 Genesee St.

The Rev. Arthur R. Steidemann, of the diocese of Missouri, is serving as priest in charge of Grace Church, Kirkwood, Mo., for the time being. Address: 514 E. Argonne Ave., Kirkwood 22, Mo.

Ordinations

Priests

Central Brazil — By Bishop Melcher: The Rev. Dirson Glenio Vergara dos Santos, on August 28; address: School of Theology, University of the South, Sewanee, Tenn. The ordinand has a scholarship for study at Sewanee.

Missionaries

The Rev. Harry W. Hansen has returned to Japan with his wife and their young son for service in Hokkaido. He has been on extended furlough for graduate study at UTS and Columbia University. His wife is a former missionary to Japan from the Anglican Church of Canada.

Mr. William L. Richards has returned to his work at St. Just College, St. Just, Puerto Rico, after furlough in the United States.

Changes of Address

The Rev. Jack O. Bird, formerly assistant at Christ Church, Springfield, Ohio, will be a student at the Royal School of Church Music, Croydon, Surrey, England. Mailing address: 1174 Milford St., Johnstown, Pa.

The Rev. D. Howard Dow, retired priest of the diocese of Los Angeles, formerly addressed in Orange, Calif., may now be addressed at 323 S. Reno St., Apt. 1, Los Angeles 57.

The Rev. David M. Talbot will study at St. Augustine's College, Canterbury, England, during a 10-month leave of absence from his work as supervisor of the north country mission of the diocese of Central New York and as rector of Christ Church, Clayton. He and his family sailed from Montreal early in September.

Resignations

The Rev. Byron E. Underwood, rector of St. Ann's Church, Revere, Mass., has retired. Address: 267 Broadway, Arlington 74, Mass.

Diocesan Positions

Mr. Hugh A. Curry, of St. Matthew's Church, Charleston, W. Va., is now treasurer of the diocese of West Virginia. He succeeds the late Col. Walter C. Phillips, St. Albans, W. Va.

Organists

Mr. William Barnard, formerly organist and choirmaster at Christ Church, Short Hills, N. J., is now organist and choirmaster of Christ Church Cathedral, Houston, Texas.

Religious Orders

Sister Josephine, OSH, was appointed assistant superior of the Order of St. Helena on August 27.

Marriages

Mr. J. Duncan Kenna, a senior at the Philadelphia Divinity School, was married on August 2 to Miss Ann Lee Hollinger in All Saints' Chapel of Trinity Cathedral, Trenton, N. J.

Deaths

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

The Rev. Nelson Miles Gage, rector of the Church of the Good Samaritan, Gunnison, Colo., died July 30 in Gunnison at the age of 44.

Born in Cleveland, Ohio, in 1914, he studied in Belgium and at Kenyon College and Bexley Hall, and was priested in 1941. Fr. Gage served as curate in the Church of the Advent, Birmingham, Ala., and as rector of St. Paul's Church, Quincy, Fla., and St. Peter's Church, Salisbury, Md. In 1956 he came to Gunnison. Among a number of positions which he held while in the diocese of Easton, he was a member of the Executive Council and chairman of the department of Church Education.

Sister Christine, O.S.A. (Anne Langdon Miller), died at the Convent of St. Anne, Arlington Heights, Mass., on August 29.

The daughter of the Rev. Alfred G. Miller (retired), Salem, Mass., she was in the first year of her profession.

Helen Augusta Loomis, former principal and owner of St. Mary's Episcopal School for Girls, Memphis, Tenn., died in a New York nursing home on August 30.

Miss Loomis, born in Stamford, N. Y., in 1875, was graduated from Cornell University, and moved to Memphis in 1897 to teach at St. Mary's, where she served for 52 years until her retirement in 1949. She became the school's president and proprietor in 1910. After her retirement she moved to Chatham, N. Y. to live with her sister, Mrs. Maud Hines.

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CHALICE, Pewter, England circa 1710, 9 inches. \$60.00. J. Gallacher, 1412 North 52 Street, Philadelphia 31, Pa.

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PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

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.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

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

NEEDED

A MISSION NEEDS: Processional Cross; two matched Processional torches; an Aumbry or Tabernacle. Give exact description and price. Reply: The Rev. Fred L. Norman, Box 161, Mt. Carmel, Illinois.

POSITIONS WANTED

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RETREATS

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- Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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THE LIVING CHURCH

CHURCH DIRECTORY

FLORIDA CHURCHES

If you are visiting Florida at General Convention time, the following churches hope you will make it a point to come and see them, and join in their services. South Florida, a missionary district which became a diocese, is now the home of many thriving parishes and beautiful church buildings.

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Rev. John G. Shirley, r; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

DE LAND, FLA.

ST. BARNABAS' Clara and Wisconsin
Rev. Canon LaRoy D. Lawson, r
Sun HC 8, Family Service 9:15, 1 S HC 11,
others MP; HC Tues 7:30, Thurs 10

FORT LAUDERDALE, FLA.

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

FORT WALTON BEACH, FLA.

ST. SIMON'S-ON-THE-SOUND Main Street
Rev. George W. Shirley
Sun 8, 10

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

JACKSONVILLE, FLA.

ST. JOHN'S CATHEDRAL Duval at Market Sts.
Sun 8, 9:15, 11; Daily 12:10; Fri & HD 8

KEY WEST, FLA.

ST. PAUL'S First Parish in South Florida
Duval (main) at Eaton, Rev. Whitney Church, r
Sun Masses Sept. 7:30 & 9 (Sung); Sun Masses Oct.
7:30, 9 (Sung), 11 (Sol); Sun Ev & B Oct. 7:30
(Omit B Oct. 5 & 12); Sat C 5:30; Sun Oct. 12,
the Bishop of Chicago; Oct. 19, Canon A. J. duBois,
ACU



CATHEDRAL OF ST. LUKE
ORLANDO, FLORIDA

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

BUENA VISTA, MIAMI, FLA.

HOLY CROSS 36th St. and N. E. 1st Avenue
Rev. Frank L. Titus, r
Sun 7:30, 9, 11; Thurs 10

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

MIAMI, FLA.

ST. AGNES' 1750 N. W. 3rd Ave.
Ven. John E. Culmer, LL.D.
Sun Mat 7, Low Mass 7:30, (Sung) 10:45, Ev 7:30;
Weekday Masses Wed & Fri 6:30; C by appt

ST. AIDAN'S N. Miami Ave. at 67th St.
Sun 7:30, 9:15, 11; Wed & HD 9

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

PUNTA GORDA, FLA.

GOOD SHEPHERD Cross and Virginia Streets
Rev. J. Saxton Wolfe, v
Sun 8 & 10; Wed & HD 7:30; Thurs & HD 9:30

ST. PETERSBURG, FLA.

ST. BARTHOLOMEW'S 2030 19th Street South
Sun HC 7:30, Family Service 9, MP 11 (1 Sun HC);
HC Wed & HD 10

ST. BEDE'S 2500 16th St., N.
Rev. Francis A. Willard, r
Sun 7:30, 9, 11

ST. PETER'S 4th St. at 2nd Ave. N.
Sun 8, 9, 11 & 5; Daily 7:30; HD 10:30; C 5-6

SARASOTA, FLA.

ST. BONIFACE 5615 Midnight Pass Rd.
Rev. Howard S. Hane, v
Sun: 8, 9:30 Family Service, 11; Thurs 10 HC;
Saints' Days: As announced.

REDEEMER Gulf Stream and McAnsh Square
Sun HC 7:30, Family Service 9, MP 11; Daily MP 9;
Tues & HD HC 7:15; Wed, Thurs, HD HC 10;
C Sat 7:30

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd. (S.W.)
Rev. J. R. (Knox) Brumby
Sun 7:15 MP, 7:45 H Eu, 9:15 Family Eu & Ch S;
11 1st & 3rd MP, 2nd & 4th H Eu; HD 7;
6:30 Episcopal Young Churchmen & EP; C by appt

HOLY TRINITY Trinity Place & Flagler Dr.
Sun HC 7:30, Family Service 9, 1S HC 11, 2S MP,
Baptism, 3S Lit & AC, 4S MP; Tues HC & Healing;
Thurs 7, 10

DAY SCHOOL

Continued from page 21

F. Investigate your needs for coverage by insurance. Most policies held by the parish will not provide accident and medical coverage for a parish day school. Many companies will provide benefits up to \$500 for accidents at school, to and from school, for nominal amounts. Compulsory insurance can be included in the fee charged for registration.

G. If you are to have a cafeteria for the grades, the health authorities will have to approve your kitchen and procedures. Investigate the federal aid program to schools for lunches.

IV. Relations with Diocese and Other Church Schools

A. Seek help from your diocesan department of parish day schools and other nearby parish day schools. They should be able to provide you with samples of curricula, teachers' schedules, and duty rosters, teachers' contracts, school charters, school brochures, application blanks, report cards, permanent records, etc.

B. Join the state Episcopal school association and the national one as well. Send delegates to their meetings.

C. Send a delegation (clergy, laity, prospective teachers) to a conference, such as the Parish Day School Conference held at Kanuga each spring, before opening the school, if possible. The school should bear this expense for its delegation.

APPENDIX "A"

Role of the Rector in the Parish Day School*

1. Approve the over-all policy of parish day school, with a veto power over School Board.
2. Specifically oversee religious program of parish day school:
 - a. Orientation of teachers, board, and parish.
 - b. Worship of parish day school.
 - c. Religious curriculum of parish day school.
3. Be responsible for pastoral care of parish day school unit of parish family.
4. Should delegate as many administrative details as possible to his competent team.
5. Be *ex officio* member of school board and committees.
6. Have final approval over all staff and personnel.

APPENDIX "B"

Role of the Director of the School

1. Execute policies of rector and/or school board.
2. Interview and recommend personnel to rector and school board.
3. Supervise school program and teachers' schedules.
4. Be responsible for development of academic standards.
5. Be responsible for development of teaching procedures and materials.
6. Be responsible for development of administration (health program, permanent records, equipment, supplies, discipline, morale, use of community resources).

*This program for rector and director was established at the Kanuga Conference in 1957 by the Workshop in Administration. Fr. Densmore was director of this workshop.

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.

(Florida Churches listed on page 30)

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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; Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.
Sun 8, 9:15 & 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 & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

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 Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9,
EP & B 5:30; Weekdays: H Eu 7, 10; also Wed
6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

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. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri
& HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun: Low Mass 7:30, Sung Mass 9, MP 10:40,
High Mass & Ser 11, EP 7:30; Daily: Low Mass 7
(ex Sat 9); Wed & HD 10; EP 5:30; C Sat 5 & 8

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.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

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, S.T.D., r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Bruce Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

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

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7, Thurs 10; C Sat 4:30-
5:30

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;
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 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 & 5:30; HD HC 7:30 & 12

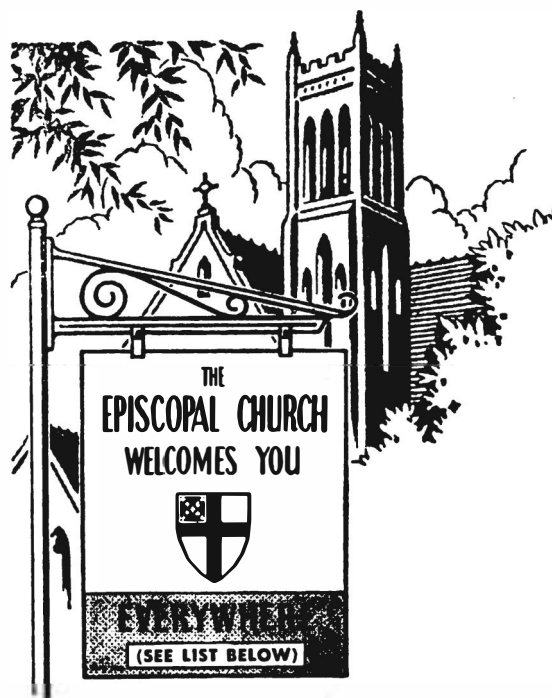
ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8;
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)
12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5,
7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & 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 (1S) MP 11; Daily ex Sat HC
8:15; Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt



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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, Ep 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v
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 St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.
CHRIST CHURCH Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &
Ser (2nd & 4th)

UTICA, N. Y.
GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily ex Sat 7:45, 5:30;
Fri 12:10; Sat 9:30, C 12-1

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

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.

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; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, 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.

Announcing . . .

**The 1959
Church School Essay Contest**

Sponsored by *The Living Church*

Subject: *The Church School*

The subject may be dealt with on a broad scope, or narrowed down to a particular phase.

Eligibility: All undergraduates in Church related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 16th annual contest.

PRIZES

FIRST PRIZE: gold medal and	\$100
SECOND PRIZE: silver medal and	\$50
THIRD PRIZE: silver medal and	\$25

Regulations. Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 16, 1959, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis., and received not later than February 23, 1959. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 12, 1959, Church School issue of *The Living Church*.

The topic for the contest is deliberately left general. Essays may deal with a variety of specific topics within the general subject. An essay might, for instance, be titled "Why I Chose a Church School," or "What I Like (and/or Dislike) about My Church School." It might take up a specific aspect of Church school life, or a specific problem in that life. Or an essay may use an approach entirely different from any of these.