

# The Living CHURCH

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September 6, 1959

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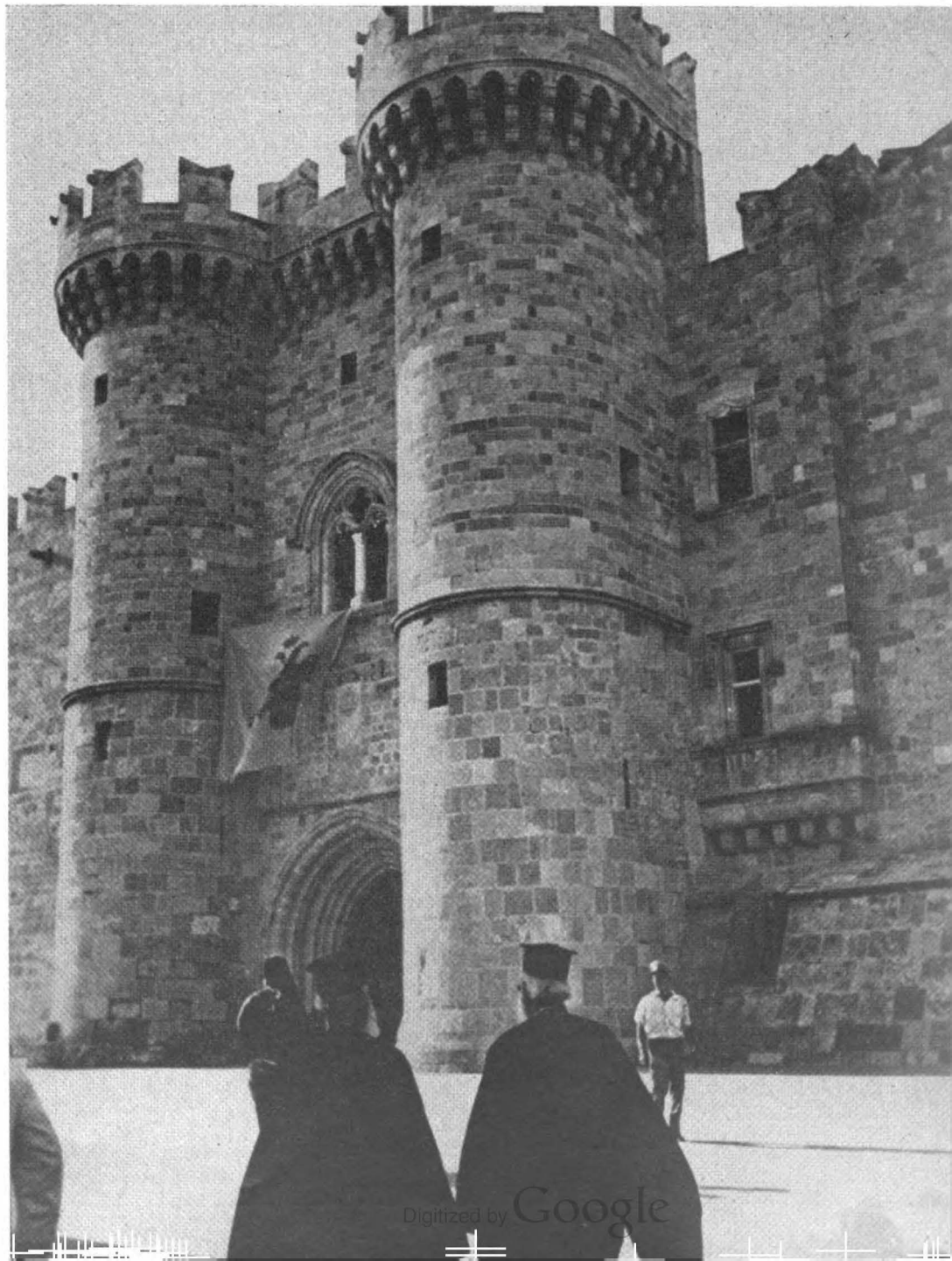
Parish

Administration

Issue

Rhodes: 40 years ago the Ecumenical patriarch was an ecumenical pioneer, but last month many of his fellow Orthodox were still skeptical [p. 26].

RNS

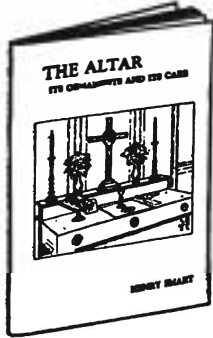


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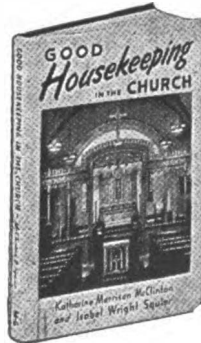
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# The Living CHURCH

Volume 139      Established 1878      Number 10

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

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## THINGS TO COME

September

6. Fifteenth Sunday after Trinity
10. Bishop Baker's installation as North Carolina's diocesan.
13. Sixteenth Sunday after Trinity  
International Conference on Spiritual Healing,  
St. Stephen's Church, Philadelphia, to 16.
16. Ember Day
18. Ember Day
19. Ember Day
20. Seventeenth Sunday after Trinity
21. St. Matthew
27. Eighteenth Sunday after Trinity
29. St. Michael and All Angels

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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## LETTERS

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

### This Holy Sacrament

The ideas set forth in Bishop Pike's memorandum on "Closed Communion" [L. C., August 23d] leave me with the question, "Why bother with Confirmation?" They make Confirmation seem of no importance to Christian life, and a sort of peculiarity of the Episcopal Church. If one is going to company with us, we urge him to indulge in our peculiarity. This does not square with certain things in Prayer Book and Scripture:

(1) Confirmation and Ordination are the only two rites whose administration is limited to the most important officials of the Church; and it was so with the Apostles. (2) In Confirmation and Ordination "God in Christ acts." (3) In Confirmation and Ordination the Holy Ghost is received. (4) That they should receive the Holy Ghost is the one promise of the risen Christ to his followers. (5) Jesus himself did not function as the Christ until after he had received the Holy Ghost.

(Rev.) C. E. B. ROBINSON

York, S. C.

Bishop Pike's treatment of the subject of open Communion seems to me to be gravely erroneous and dangerous to the Church, for these reasons:

(1) It is not in accordance with Catholic precedent. Bishop Pike points to the examples of various Catholic bodies which allow First Communion before Confirmation. He neglects to mention that these bodies do not (except under very special circumstances) admit adult members of other religious groups to Communion without confirming them first.

(2) It is discriminatory. Why should a thoughtful, sensitive 10 or 11-year old child, with a strong Episcopal Church background, be denied the Lord's Table, whereas an adult Methodist or Presbyterian, with goodness knows what kind of training, is admitted to it, just because he knows how to make a pious face?

(3) It is not conducive to the welfare of the Church, for several reasons. First, it will encourage shallowness in our converts. Really sincere people, in my experience, do not wish to receive Holy Communion before they have been fully instructed, and really united with the Church. Second, it will lay our clergy open to the charge of trapping people through admission to Communion — I feel sorry for those California priests with the job of "pastoral follow-up" which Bishop Pike lays upon their shoulders. Third, it gives aid and comfort to the pan-Protestant philosophy of the Church, which, if followed to its logical conclusion, will split the Church in two and drive many of us away altogether.

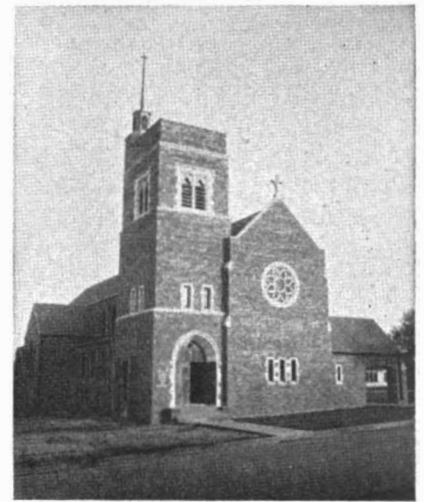
(Rev.) FRANCIS E. WILLIAMS

Rector, St. Andrew's Church  
Milwaukee, Wis.

We would be interested in knowing whether the Second Office of Instruction of the Book of Common Prayer is really what the

Continued on page 17

## FOR BETTER CHURCHES TOMORROW, SUPPORT THE AMERICAN CHURCH BUILDING FUND TODAY



St. Andrew's Church, Breckenridge, Texas

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Harry Lindquist

Almighty and Everlasting God,  
we humbly beseech thy majesty: that it  
may please thee to bless this altar of sacrifice,  
that it may be a holy place for the  
celebration of the Sacred Mystery of our  
redemption; through Jesus Christ our Lord.  
*Amen.*

#### ST. MARK'S, S. M.

Shown here is new St. Mark's Church, South Milwaukee, Wis. which was blessed not long ago by Bishop Hallock of Milwaukee. (Above prayer is from *The Solemn Blessing of St. Mark's Church*.) Crucifix is a contemporary French work by Lamber-Rucki, and tester (flat canopy above altar) was executed by Conrad Schmidt Studios of Milwaukee, who also installed crucifix. The Rev. William J. Miles is rector of St. Mark's.



# The Living Church

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

**Fifteenth Sunday after Trinity  
September 6, 1959**

## **CRIME**

### **The "Sitters" Carried Knives**

Instead of the customary Sunday-morning baby sitter, three convicts took over the household of the Rev. William Swift, D.D., Fort Madison, Iowa, on August 23d.

The rectory of St. Luke's Church, of which Fr. Swift is rector, is less than a mile from the east wall of the Iowa State Penitentiary. Sometime after 8:30 Sunday morning (August 23d) six inmates made their escape by cutting through windows in that wall; three of them went up Black Hawk Heights toward the rectory.

Fr. Swift had left home at 7:30 to take an 8 a.m. celebration at St. Luke's and a 9 a.m. celebration at St. Barnabas', Montrose, 15 miles south. Patricia (Mrs. Swift) was home with Olivia, who is five, Bill, three, and Charles, 10 weeks. Mrs. Swift was planning to attend the 10:30 service at St. Luke's after arranging for a baby sitter.

About 9 a.m. the three convicts entered the Swift's kitchen, armed themselves with kitchen-knives, and held Mrs. Swift and the children in the baby's room upstairs. They changed into Fr. Swift's clothing.

About 10 a.m., Tom Thomas, 17, nearest neighbor and an acolyte at St. Luke's, called to ask Mrs. Swift if he could come over as there had been a prison break and inmates were probably in the area. The convicts allowed her to say yes. Tom was added to the hostages, who were now herded into the dining room.

Tom answered the door when police began a house-to-house check, and was able to convey to the patrolman that the escapees were inside, even while one convict held a knife at his back. One of the convicts used Bill's toy pistol to order the patrolman away. Then things began to happen quickly. Deputy Warden Bernard Nelson from the penitentiary, several times a vestryman and a frequent visitor at the rectory, broke through the door of the basement recreation room with a gun, and came up inside the house to capture the convicts. For two and one half hours Mrs. Swift and children, and later Tom, had faced the probability of being used as shields for a get-away. Mrs. Swift was used as a shield at the front door when one escapee shouted to police to leave. No one was injured during the ordeal.



Dick Fleckenstein, Fort Madison Evening Democrat

The hostages (from left: Olivia, Patricia, Charles, and Bill Swift)  
At the rectory, a convict used a toy pistol.

Fr. Swift conducted the 10:30 service at St. Luke's not knowing what was happening at the rectory a mile and a half away. The congregation was small at that service; by that time most of the people in the east end of Fort Madison had been alerted and had locked themselves in at home. Warden Nelson was to have ushered at that service; the Thomases were not in their usual pew near the front of the Church; Mrs. Swift was expected to come with the Thomas family. "Although I knew something was not as it should be — either at the Thomas' home or mine — I had no idea it was anything like this!"

Fr. Swift recalls:

"Just after the service, someone told me there had been a prison break and the inmates were on our hill. I ran to my office and called home. A man's voice answered; I said, 'Who's this?' 'It's Bernard Nelson, Father, and everything is under control.' I got home in a hurry. The inmates were just being taken away in my clothes. Patricia and the children were all right. Thank God!"

"Three good Churchmen faced danger well. I'm very proud of Pat, and very grateful to Tom for his manly conduct and to Bernard Nelson for his bravery and courage."

Fr. Swift frequently visits the penitentiary as chaplain to Episcopal inmates. However, he did not know the escapees, nor they him.

## **SOCIAL RELATIONS**

### **School's Out**

*Tempering the feverish heat of a city summer for many a child each year are vacation Church schools and related summer programs. At summer's end reports of three such programs caught the eye of*  
THE LIVING CHURCH:

The extensive summer program of the **New York Episcopal City Mission Society** gave 26 young Episcopalians (17 New Yorkers and nine from Los Angeles) a chance to gain experience in Christian service positions. The high school and college students worked in day care centers, Children's Health Service, Neighborhood House, and St. Barnabas House (all in the city), and at the Society's Elko Lake Camps. At the camps, the Society provides two weeks of care for over 1,000 underprivileged boys and girls of all races and creeds.

One hundred of the 130 young people, ages four through 12, enrolled in the July 6th through 17th vacation Church school of **Grace Church, Orange, N. J.**, took part in a closing exercise called a "Good-bye Circle," described as "representing our common identity in our Lord, which identity transcends race and denomination."

Most of the children who attended live within a five-block radius of the church



Grace Church, Orange, N. J.: The "Good-bye Circle."

building, representing a cross section of Christian Churches. The program correlated art, creative dramatics, recreation, worship, and discussion on biblical content.

The marked effectiveness of the venture was attributed in great part to the willingness of the teaching staff to attend five evening training sessions, an all-day workshop, and three-hour meetings each morning.

Climaxing the summer program of the **Indianapolis Urban Mission** was a service of witness at All Saints' Church, Indianapolis, Saturday, August 1st, the Feast of St. Peter's Chains.

A feature of the celebration was the first experimental performance by the children of the mission of a folk mass composed by the Rev. Ian Mitchell of Trinity Church, Anderson, Ind. Fr. Mitchell accompanied the singing on his guitar.

The June 29th to August 8th program of the Indianapolis Urban Mission, now in its second year, is a cooperative venture of three inner-city parishes in Indianapolis: All Saints', St. Philip's, and Christ Church Cathedral.

A combination day camp and vacation Church school program makes use of the Seabury Series materials.

Cathedral House, a house-church operation in an overcrowded "port-of-entry" neighborhood of southern mountain people, opened this summer in Indianapolis. It is conceived of as a grass roots missionary movement to win people where they are through a loving outreach into a previously unchurched area.

## COMMUNICATIONS

### No Escape

Originally located in Hollywood, Cathedral Films, Inc., (producer of motion pictures and filmstrips for church and Sunday school use) was forced to move because its building was in the path of the Hollywood Freeway.

So, in 1951, the film firm constructed a streamlined new building in "safe" Burbank, Calif., only to find itself eight years later in the path of the new Golden State Freeway.

On October 1st, Cathedral Films will move into a newly-remodeled building only four blocks away from its present site. "By staying close to the freeway we hope to escape the same fate in the future," said the Rev. Dr. James K. Friedrich, president of Cathedral Films. "Surely they won't put another freeway right alongside this one!" The company says it had outgrown its present building anyway.

## LITURGY

### Southwest Conference

Bishop Bayne of Olympia, the executive-officer-elect of the Anglican Communion, will be keynote speaker at a three-day liturgical conference at St. Paul's Memorial Church, San Antonio, Texas, November 16th-18th, on the occasion of the parish's 75th anniversary.

Moderator of the conference will be the Rev. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific. The Rev. John M. Holt of the Episcopal Theological Seminary of the Southwest, Dr. Dora P. Chaplin of General Theological Seminary, and the Rev. Wilford O. Cross of the University of the South will be featured speakers. Bishop Craine of Indianapolis will preach at a choral Eucharist, and the Very Rev. Alexander Schmemmann, archpriest of the Russian Orthodox Church and a professor at St. Vladimir's Seminary in New York will give a major address. Dr. Frank Cellier, business executive and visiting lecturer on liturgiology at Seabury-Western Seminary, is another distinguished speaker.

The conference is sponsored by St. Paul's Church, and inquiries should be addressed to its clergy at 1018 E. Grayson St., San Antonio 8, Texas.

## BRIEFS

**YOUTH FOR CASTRO:** A document signed by representatives of Methodist, Baptist, Episcopal, Presbyterian, and interdenominational youth organizations in Cuba urges President Eisenhower and other U. S. government officials to discount "calumnious" charges by opponents of Fidel Castro's revolutionary administration that it is Communist in ideology and ruled by Reds.

"We are not defending a political party but the cause of a whole country that sees in this revolution the way to satisfy its political, economic and social needs," the statement said. [RNS]

**GRAYING RECRUITS:** Men who have deserted business and the professions to enter the ministry late in life are featured in the leading article of the August 29th issue of the *Saturday Evening Post*. Though the article touches on experience of other Communion, the Episcopal Church is the center of attention, and most of the men discussed are new recruits to the Episcopal priesthood.

**MASS AND DISMISSAL:** Charged with using the Roman mass and teaching doctrines and practices not in accord with the teaching of the Church of England, the Rev. A. E. Harris resigned his post as priest-in-charge of St. Andrew's Mission Church, Carshalton, England. London secular newspapers spread large the charges of the Bishop of Southwark against Fr. Harris. Culminating incident in what has been a long-standing controversy was the holding of a high mass in honor of the Feast of the Assumption of the Virgin Mary. The bishop, the Rt. Rev. Mervyn Stockwood, has himself been a controversial figure in liturgical matters. St. Andrew's is to remain closed for a time, but parishioners announced their refusal to worship during the closure at the parish church with which St. Andrew's is connected.

**DEFENSE IN SPAIN:** Non-Roman Christians in Spain, who constitute a tiny minority in a population of 30,000,000 which is 95% Roman Catholic, have organized an "Evangelical Defense Commission" to combat by legal means what they term "oppressive" acts by government authorities. The commission is headed by the Rt. Rev. Santos M. Molina of the Spanish Reformed Church [which derives its episcopate from the Anglican Communion]. [RNS]

**RETIRED AMICI:** Attempts are being made to secure signatures for a petition in the form of an amici curiae [friends of the court] brief in round umpteen of the prolonged Melish case involving the rectorship of Holy Trinity Church, Brooklyn, N. Y. Heading the list of "initiating sponsors" are five bishops, all retired.

**FOR FUN, WHITES ONLY:** American Legion convention in Minneapolis voted down, 1,650 to 1,388, a resolution which would have ended the "whites only" membership policy of the 40 & 8, Legion-



related fun-making organization. Alaska and California delegates led the fight against racial exclusiveness in the 40 & 8, pointing out that it was a "travesty" to exclude non-whites from the organization while admitting them to the Legion. All-white policy has already been modified by admission of American Indians.



**NO SEGREGATION FOR GRAHAM:** Seating at the Billy Graham evangelistic campaign in Little Rock, Sept. 1-13, is to be unsegregated. The Very Rev. C. A. Higgins, dean of Trinity Cathedral, hailed the decision, saying that this is a "time for Christian witness in race relations." He added, "If this arrangement [mixed seating] breaks local traditions, it certainly does not for Episcopalians." Dean Higgins stressed that the decision to have no segregation at the meetings in War Memorial Stadium was made "with the full foreknowledge and consent of the group of community leaders who invited Mr. Graham to the city, not because the evangelist is forcing us to accept an arrangement of his own that upsets tradition." [RNS]



**MILLSTONE AROUND IMMUNITY'S NECK:** Bill before Congress to protect clergymen's right to refuse in Washington, D. C., courts to reveal confidences given them has become a pawn in parliamentary maneuvering on the broader civil rights issue. The civil rights bill apparently was stymied in the Senate judiciary committee (Sen. James Eastland of Mississippi, chairman). Looking for a means of getting a vote on civil rights, Sen. Thomas Hennings (D., Mo.) has blocked a vote on the confidence bill while he considers attaching to it an "amendment" which would, in effect, be the whole civil rights bill. Thus, a minor but useful bill is in danger of being lost in a much larger and unrelated controversy. [RNS]



**HEAVEN HELP YOU:** RNS says religious leaders in South Africa vouch for the truth of the following: An official of a church in Capetown accosted a Zulu entering the building and sternly asked, "Don't you know this church is for whites only?" The Zulu replied, "I'm going in only to sweep the church, sir." "That's all right then," the official said, "but heaven help you if I catch you praying."

more news: pages 26 to 30

## SEMINARIES

### "Motel" Apartments

Nashotah House will sell some 30 acres of its property. All of the property to be disposed of is off the main part of the campus of the seminary, and the bulk of the land fronts on Lower Nashotah Lake. The seminary itself fronts on Upper Nashotah Lake.

It is hoped that \$300,000 will be realized from the sale of the 30 acres. Proceeds from the sale will be used to construct "motel-type" apartments for married students, and for one or two faculty residences.

To be included in the sale will be several faculty residences now occupied by the Rev. Donald Parsons and his family, and by the Rev. R. Rhys Williams and his family. DeKoven House, a former residence used for a number of years for married students, will also be sold and reconverted to a single family dwelling.

The Nashotah House property includes about 460 acres in all. This was first acquired in 1842 by Jackson Kemper, first Episcopal Bishop of Wisconsin.

## HOSPITALS

### Rogue Valley Addition

The diocese of Oregon is moving ahead with plans to enlarge its Rogue Valley Memorial Hospital, Medford, at an estimated cost of \$1,700,000. An anonymous gift of \$1,000,000 has made this step possible. The addition will provide room for 100 additional patients and for a training school for practical nurses which opens this month. The diocese has engaged the architectural firm of Stanton, Boles, Maguire, and Church. [One of the firm's members, Glenn Stanton, is an author of one of this issue's parish administration articles; see page 12.]

## DISASTERS

### Earth to Earth

On the afternoon of August 27th, upon the invitation of Bishop Sterling of Montana, the Rev. Leonard Jensen, pastor of the Roman Catholic Church in Ennis, Mont., and Rabbi Kerte of Butte, joined in a committal service at the site of the earthquake landslide at the head of Madison Valley, where it is believed that many bodies remain that cannot be recovered [L.C., August 30th].

The clergymen were escorted into the restricted disaster area by state highway patrolmen, Forest Service officials, and county officers. The bishop was accompanied by the Rev. Ralph E. Krohn, priest-in-charge, St. John's Church, Townsend.

Immediately after the earthquake, Bishop Sterling drove into Yellowstone Park and stayed at the Old Faithful Inn, which was just a short distance from the pi-

center of the quake, working with the evacuating student personnel in coöperation with the Yellowstone Park Company and the National Park Service. Eucharists of thanksgiving for deliverance were celebrated there and elsewhere in the Park during those anxious days.

The bishop reports that priests at Bozeman and at Ennis were on the job day and night, administering to the injured and the dying who were brought into the hospitals from the slide area, and that the Church was very much in evidence and on the job.

After the committal service, Bishop Sterling and the Rev. B. Shepard Crim of Sheridan went into the community of West Yellowstone and conducted celebrations of the Holy Eucharist in homes there.

## DRAMA

### NBC-Union Contest

A competition for a new play on a religious theme is to be held by Union Theological Seminary in coöperation with NBC.

"Probably our most important, most difficult, and slowest job is the development of new material," says Robert E. Seaver, director of Union's Program in Religious Drama, which was inaugurated in 1956 under a grant from the Rockefeller Foundation.

First prize will be \$250; second, \$100; third \$50.

The seminary's address is 3041 Broadway, New York 27, N. Y.

## EDUCATION

### Saint Margaret's Blessing

Saint Margaret's, Berkeley, Calif., graduate school for women in Christian education, is launching a program to enlist 1,000 Churchwomen who will contribute \$10 or more a year to the school.

This new drive, supplementing the annual appeal to individuals and groups who have supported Saint Margaret's in the past, is being called Saint Margaret's Blessing.\*

The school trains college graduates (M.A. in Christian education), and also trains and awards certificates to mature women who are high school graduates.

"We have dozens of unfilled requests for a well-trained professional woman Churchworker," Dean Katharine Grammer says. "Our degree is established and we are turning out well trained women to serve throughout the Church. But the cost of graduate education is scaled so that Saint Margaret's must supply 'hidden scholarships' of about \$800 for each student."

\*After the story which credits Queen Margaret of Scotland with offering a special toast to those persons dining at her table who remembered to ask God's blessing.



The wide-open areas of the church give a fire plenty of breathing room. [Cut is of Church of Good Shepherd, Shelton, Conn., with rector, the Rev. Fred P. Sutton, viewing ruins of 1957 fire.]

# A Committee to Save the Church

*Your church can burn!*

by Roy Benson

Manager, Industrial Department  
National Safety Council

*Here is a plan to prevent*

*fires—and accidents*

Usually a committee to save something or other is a political action group, designed to do battle at convention to demolish some proposal which the committeemen consider destructive.

But I want to propose a different kind of committee-to-save — one whose purpose is to keep the church buildings standing and protect the lives of those who use them.

This could be called a fire prevention and safety committee, and I think every church needs one.

First, get the vestry to set up a committee with an aggressive chairman and well-chosen membership. You will find that men with insurance experience in the fire, casualty, or liability fields are especially useful. They will either know many of the answers you will be seeking or know sources of information to help your committee. If there are any professional safety men or members of the fire department in the congregation, seek their help.

But what if you can't find any professional help? What can you as volunteers

do about fire hazards or accident prevention?

Let's take the problem of fire first. Fire hazards can be created so fast that I would put more stock in a conscientious volunteer committee making regular weekly, or at least monthly, inspections than in an expert giving a thorough report yearly.

That's swell, you say. But how do I go about it?

Let's get one thing straight. Don't get fooled by this fireproof-building hoax. Firemen don't talk about fireproof buildings. They say fire-resistive, and this means that the building itself is made of materials that won't burn readily. For your purpose, consider that your church is burnable. Look around. Pews, altar, drapes, rugs — all are materials which will contribute to a fire. The church itself with its wide-open areas will give a fire plenty of breathing room. Believe me, you can have a fire.

But let's see where to look for breeding places for our potential fire.

Somewhere in every church building

there's a room full of half-empty cans of paint. Every church function that needed a little gilding or painting has contributed to this storage room. Clean it out! The few cans that are really needed should be stored in a metal cabinet. Get rid of the rags, especially those that were soaked in oil. Under the right conditions, they could smolder and start a fire by spontaneous combustion.

Somewhere nearby, the custodian has stored all his mops and polishing equipment. This comes under the same category as the oily rags. It would be a lot safer if the equipment were out of the church completely — in a separate building or outside cabinet. If this is impossible, settle for ventilated steel cabinets, closed and locked when not being used.

Now let's attack all those precious storage spots of the various guilds, scout troops, church classes — and, yes, the good rector's storage space, too. In back of the stage, under the stairs, or in the loft area you will find those never-looked-at-for-five-years relics. The wonderful crib Mr.



Jones made five years ago for the Christmas play, plus the one from four years ago, added to the others from the last three years — are they all indispensable? In the scout room you'll find the achievement chart from 1921, and also a complete collection of old merit badge books. You'll get the feeling you are an agent sent in to undermine the morale of the congregation. But remember — you are cleaning up for fire protection!

Next, get going on the electrical problem. Unless you are well acquainted with capacities of various circuits, it is wise to get an electrician to go with you on the first round. Check every circuit to make sure the right-size fuses are used. Establish the right-size fuse for every circuit and then label the fuse box. Repeated inspection is needed to be sure the right fuses are kept in place.

Look into the kitchen, too, when there's a special feed being put on. Check the number of percolators, roasters, toasters, or other appliances being used. Check for bottleneck wiring (many appliances connected to one plug connection). This can be hazardous, especially on lines that are over-fused.

Check the exits to make sure they're clear. "No one ever used that door, so I put the piano in front of it," is the explanation you may get. It wasn't meant for regular use, but as an emergency exit — so see doors are kept open. Remember, too, that doors or exits are designed a size to take care of enough people. If someone cuts down the size of the aisle space to the door or exit, it will hinder the emergency release of people in the room. Check stairs to make sure they're clear and well lighted.

Now, let's look at your second chore — safety.

Since most of the accidents you are likely to have will involve falls, let's look at the places where people walk. Take a good look at the railings — they're especially important for the old folks in the congregation.

Look over the floors to be sure they're not so highly polished they become a slipping hazard. Check on wet days to see what water on entrance floors does to the slipping problem. You may need special mats to remedy the situation.

These aren't all the answers, but I hope by this time you're interested in really going into the fire and safety problem. Regular inspections are the best prevention medium. Every church building presents its own problems, and only people who occupy it and are well acquainted with its facilities can come up with the right answers.

Remember the insurance man, the fire department, your local safety council, and other qualified individuals as sources of information.

Few churches burn, and people seldom have accidents in them. But it can happen. Don't let it happen in your church!

## **The home church has a responsibility to its out-of-town students**



# **When a parishioner goes to college**

**by the Rev. Samuel J. Wylie**

**Associate Secretary, Division of College Work, National Council**

**S**tudents away at college are jealous of their independence and loyal to their new friends, but they are quite capable of being homesick as well. Pastoral care on the part of the home parish must involve true affection and concern, and a light touch.

In most parishes commemoration by name at the altar and in the bulletin is possible on some Sunday early in September. Recognition in the same way during Christmas vacation is useful. Perhaps a communion breakfast may be possible after the early service on the Sunday after Christmas.

A personal letter to students from the rector or some other senior member of the parish family announcing the special prayers will be appreciated. The number who attend is not so important as the expression of the Church's intercession on the students' behalf; it should be clear in the announcement that the service is not a technique to bring the student to church but an action of the Church on his behalf to which he is, of course, welcome.

If the parish has a mailed bulletin the student should be on the mailing list. The clergy, or perhaps the women of the parish, will want to send the names of students (with college addresses, where possible) to the college clergy. If the rector can visit his out-of-town collegians from time to time and will invite them out for a good meal, it may be a means of grace to him as well as his students.

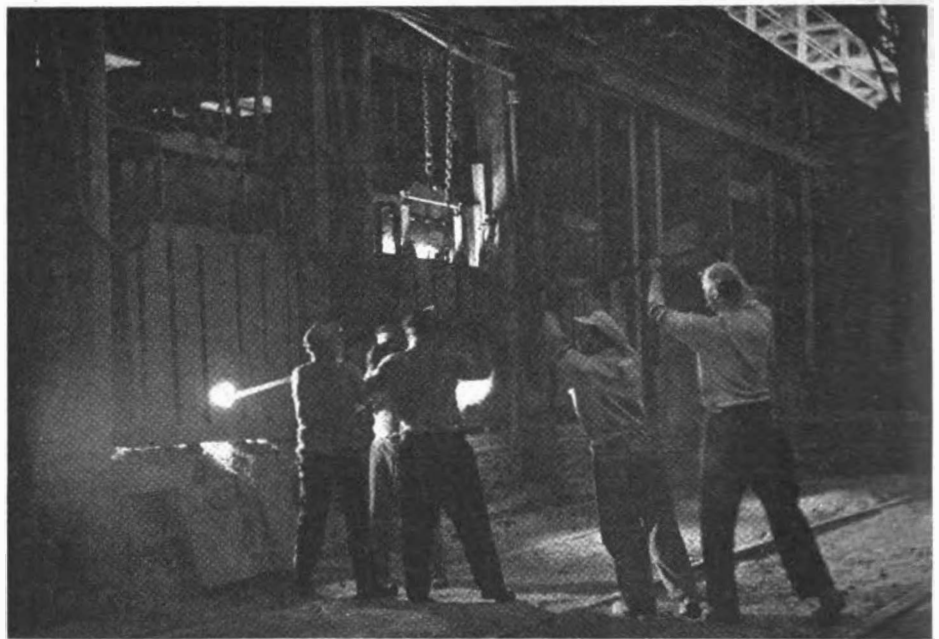
The student is much on his own. The

home parish must not expect the college chaplain to ride herd over his charges in a disciplinary or academic way, and must be tactful in any requests made of him. College students are in the process of growing up. The Church on the campus must appeal to them as independent and nearly adult free agents. The college chaplaincy cannot afford to be identified as the extension of parental supervision. On the other hand, a note from a parent or rector letting the chaplain know of some particular stress or problem facing a student may sometimes provide an opening for real pastoral care.

A long-range program for college students will involve each parish in support of diocesan commissions for college work and of the college work program of the national Church. Funds to provide chaplains and women workers are always needed. They are supplied through diocesan and national budgets. Gifts to provide conference fees and transportation for students chosen to attend training conferences and other regional or national gatherings are always welcomed by the college chaplains. Vestries and parish organizations may be directly involved in college work by providing for such items in their budgets.

In summary, personal appreciation expressed in letters and visits, intercession at the parish altar, and financial support of the Church's college chaplaincies are effective ways of ministering to college students away from the home parish.

# Some forgotten facts of parish administration



The spirit of the parishioner is as vital to parish life as the spirit of the worker is to industry, says author. [Photo shows hearth workers at U. S. Steel's Homestead District Works, Munhall, Pa.]

## II: Democratic participation is essential

Second in a series of three

*Imposed programs and goals, says the author, do not redeem; in fact, they usually do not even take effect!*

by the Rev. Harold S. Knight  
Rector, St. Mark's Church, Mesa, Ariz.

Not long ago a layman, somewhat despairing of his parish program, remarked, "The Devil can accomplish more by promoting inefficiency than by tempting men to sin." His remark has haunted me ever since. He may be right.

Satan may have found a weak spot in our organized armor. By outflanking our piety and morality he can attack where we least expect him.

When most of us look for guidance in Church administration we turn to the principles of business management. This is wise if we keep in mind the differences between manufacturing soap and saving souls. Knowledge of business management can help us. Plant production can lag even if the orders are right, the organization ideal, and the product in great demand. The spirit of the workers is important. The same is true of parish life. The orders may be from God Himself, the world may need Christian character and

redemption from sin, but this does not guarantee that a parish will live according to the divine pattern.

In our first article [L.C., June 14th], we argued that theology was of fundamental importance. We might now consider the theological definitions of the Church's purpose as we would the demands of management upon the skills and labor of the workers. The workers have the final say. They have to be brought into the picture, not as tools but as participants. This is the second neglected fact of Church administration. Democracy in Church administration is essential.

A number of years ago the Westinghouse Electric Company undertook studies involving the relationship of personnel to production. The studies were maintained over a period of ten years and revealed some startling facts. Study was first begun to discover the relationship of lighting to worker efficiency. As the studies continued

it was discovered that lighting was far less important than other factors. What were the other factors? The morale of the workmen, the sense of worth of their work, their participation in production as members of a democratic body — these were the things that mattered most. What this meant was obvious. It meant that administration of a business must have the creation of this morale as one of its goals. The same is true of the Christian parish.

Methods used to further the morale of a congregation and create a spirit of joyful cooperation may vary from parish to parish. The attitudes of those in positions of leadership are of vital importance. Louis H. Blumenthal in his book *Administration of Group Work* tells the story of experiments by Kurt Lewin published in *Social Frontier*, July, 1938 under the title "Experiments In Autocratic and Democratic Atmosphere." Lewin discovered that in children's clubs under autocratic rule the children were more hostile and aggressive than under democratic controls. Ordway Tead in his book *Creative Management* wrote:

"But one thing seems clear: in organizations where the major concern centers about the development of personality (and all related aims) it is essential that the democratic idea of organization control be acknowledged, and that honest sustained effort be made to apply it to administering the group's affairs."

Priests and laymen who have responsibility for parish administration should note these facts. They should remember that the life of the Christian parish is a life of love, of reconciliation, of redemptive power. Every confirmed member of

the parish has a lay ordination and responsibility to share and create that life. Imposed programs and goals are ineffective and unredemptive. These should come from the spiritual needs of people and the life of the parish which the people share.

The word "democracy" in the sense in which we use it requires some explanation. We have to give it far more than a political connotation. What we are talking about is participation in the total life of the Christian community. In this sense it is more than salutary; it is essential. By means of participation, Christian personality is formed. By such participation the full strength of the Christian Church is realized. Christians participate in worship to bring all of their life to God's holy altar, dedicating their effort to the will of Christ in the parish and throughout the world. Such participation, and management of every parish should provide optimum conditions for its full growth and development.

If the Devil would have his way all such participation would be discouraged and parish life run by rector, vestry, or a few cliques. Temptations to use arbitrary authority are most convincing to a rector. How often he has found himself thinking, "The Church is an authority, and it is my duty to declare that authority to the people. Someone has to tell them what to do, and I am the rector."

There is the story of the boy who announced to his father that he was resigning as president of his boys' club because no one would cooperate with him. The father, who knew his son rather well, suggested that the boy might have been trying to dictate his ideas to the others and that they rather resented it. "But, Dad," the boy replied, "that isn't true. I always give them a choice but they still won't do it my way." The boy was not unlike a priest who found the going rather rough for his ideas at a vestry meeting and finally said, "Gentlemen, have you ever looked up the meaning of the word 'rector' in a dictionary? It means 'ruler' and don't you forget it." We can imagine how much Christian participation developed after that. Never forget the second fact of parish administration. Democratic participation is essential.

*The third and final article in this series is scheduled for the next parish administration issue of THE LIVING CHURCH early in 1960.*

## ACU CYCLE OF PRAYER

September

6. The Rev. Neal Dodd, D.D., Santa Barbara, Calif.
7. St. Thomas', Alamosa, Colo.
8. St. Ann's Mission, Woodstock, Ill.; St. Mary's, Amityville, N. Y.; St. George's, Derby, N. Y.; St. Mark's, Waterville, Maine.
9. Church of the Ascension, Atlantic City, N. J.; St. James', Port Daniel Centre, Quebec, Canada.
10. All Saints', San Francisco, Calif.
11. Church of the Atonement, Chicago, Ill.
12. Santa Maria Virgen, Ponce, Puerto Rico; Emmanuel, Elmira, N. Y.

September 6, 1959

# Have I Failed?

## A priest sees insufficient

## stewardship teaching as

## a lack in his pastoral ministry

by the Rev. Walter Williams, D.D.

Rector, St. Mark's Church, Berkeley, Calif.

As a priest grows in years, many areas of failure both to perceive and to do become so dreadfully plain to him. In no area is my failure as a priest to teach and to lead more distressingly plain to me than in the area of stewardship. As I reflect on the implications of the ignorance of many good Churchpeople to perceive any cogency or pressing need for the exercise of giving or biblical stewardship my face flames at the failure of my teaching and preaching.

Most Churchpeople have heard the word "tithing" but it is a word far removed from their personal experience, or a word which is suspect because associated in their minds with certain sects and religious groups for whom they have a certain contempt — and, please, let us have none of this in the Episcopal Church. But the principle of tithing is deeply imbedded in the whole revelation of God as recorded in the biblical records.

To evade the principle of tithing is to evade a straightforward biblical injunction. Nor is this evasion justified on the grounds that, with certain persons (as the Pharisee in the Lord's Parable of the Pharisee and Publican), tithing has become spiritual pride. The great archangel Lucifer, closest to God in relationship, allowed that very privilege to become such pride that he was corrupted and thrown down from heaven — but is that any reason to say therefore I should eschew any relationship with the God who is the very grounds of my being itself?

The truth of tithing is that it is a principle laid down by God Himself in his revelation. It is this that I am commissioned to preach as a priest.

What is important is that the principle of tithing is what the Scriptures set forth. It is not for the preacher to do other than

see that the people of God are confronted with the biblical injunction. If they, the people of God, will not accept the injunction to tithing — then this is their own choice.

But this means that each person who decides not to accept the biblical tithe must also accept the personal responsibility for rewriting the Bible.

Don't argue with the preacher — he can only set forth what is in the Word of God. If you would change the Bible, then you must accept the responsibility of correcting God for yourself.

All this makes clear the folly of the many years I preached about parish budgets. About the items of a parish budget there can always be just argument as to whether too much is spent for office expenses, or sewer pipes could have been installed for less, or perhaps the organist is not being paid enough. So the canvass is accepted and promoted as if it were a money-raising campaign of the same kind as any other good community project and obligation. And the further implication is that one has to decide how to divide one's charity budget between so many equally good things, including the Purpose of God as expressed through His Mystical Body the Church. This is an indication of the extent to which the life of the Christian community has been diverted and corrupted by the standards and judgments of the secular world.

This is a kind of bargaining with God. The Bible has many instances of such bargaining with God, few of them successful. Do you bargain with God over that Providence that sustains our very lives, over food and air and life and the predictable order of the world He created? How does one bargain for love?

*Continued on page 24*



Mr. Glenn Stanton: If the architect lacks the confidence of the parish, an ample budget means nothing.

# How to choose an architect

Visual demonstration of talent  
by an architect is more important  
than a pat sales talk, says the author

by Glenn Stanton

Fellow, American Institute of Architects

**T**he profession of architecture is difficult to define; in fact, the American Institute of Architects has never set it down in so many words; they decline to define it.

From among the many facets and qualifications an architect should have, a few are noted: he must love to create, he must be devoted to bringing order out of chaos, to achieving substance, beauty, and utility out of thin air, to solving a stated problem or program for an established budget. Unless he loves to draw or to design, and can tolerate at the same time the multitudinous fiscal and physical details involved in the realization of a project, he is not fully an architect.

Let your building committee, who represent the congregation, be open minded, imaginative, and a minimum in number. Five is ample; three is even better. These need not be people or individuals of "experience," that is people who have built a church back home in Podunk. This can be frustrating rather than fruitful in effect for all concerned.

The Rev. Edward S. Frey wrote under "Better Building Committees" in the December, 1958, issue of *Protestant Church*:

"Building committees must serve unselfishly. It almost goes without saying. I can't think of anything a congregation does as a body that is more unselfish than to complete a successful building program. . . . This is

why personal prejudices or sentiment or lack of knowledge or any other limitation must not be allowed to color the judgment of the building committee member. He is under the holy obligation to decide everything unselfishly according to one principle: What will serve the Lord and His people best now and tomorrow."

Later in the article he says:

"The building committee must carefully select its architect. The architect they choose will need to be a man who understands what the written program says. He needs to be a man who, in addition to his professional competence, is capable of identifying himself sympathetically with the faith and the work of the Church. The building committee's work with the architect is chiefly that of an interpreter of the congregation's life and task. This underscores the importance of spelling out the day-to-day work schedule of the church for the architect.

"The problem of actual design is not the committee's business; it is the architect's. What the building is to say is largely up to those who are the members of the church; this has been expressed in writing. The architectural expression is up to the architect."

These are concise statements.

An architect's recompense for services rendered is a reasonable one; his work entails more than drawing, vastly more than pleasing perspectives and schematic floor plans. To be successful every phase of a successful production must be carefully planned and coordinated from its very inception.

After making preliminary sketches and estimates there is routine preparation of working drawings, specifications, including all engineering, and careful coordi-

nation of all documents; then further estimates of cost, contract letting, and a businesslike administration of the project including supervision to its final completion with continuing interest for years ahead. These are some of the services an architect renders.

In selecting an architect one of the last things to ask is how much he charges. That in all truth is of the least importance. It will total less than the builder's profit. We do not select other professional counsel in that manner; most of us put competence, ability, integrity, and other virtues ahead of the price tag when we seek legal, medical, or dental aid and counsel. Architects are known by their works, even the youngest of them. It takes a minimum of eight years of preparation before one can be known by that undefined word, "architect." An architect need not have done a single ecclesiastical project to qualify, but he should have some visual demonstration of talent and capacity for appraisal before being employed. What an architect *has* done is worth more than many a pat sales talk on what he *will* do for you. In selecting an architect the visual rather than the verbal is important.

There are examples of good ecclesiastical architecture in any community. Your committee can study them to see how a particular problem was solved. Talk to the clergy of such churches, and to their building committees. Give attention to the whole church building, to its parts, to their general relation to one another, to circulation, to flexibility. Give attention to usage in general and to liturgical

This article is from an address delivered at a conference on Church architecture and building, held in Portland, Ore., last February, under sponsorship of National Council of Churches, Department of Church Building, and the Oregon and Portland Councils of Churches.



character and refinements in particular.

The quality and spirit of a structure determines its appeal. "Style" is a treacherous word, but if one may distinguish between styles in church design they might be:

(1) *Traditional*: principally Gothic or Georgian and both waning in public appeal.

(2) *Modern*: a style no longer new, with expressions ranging from the novel and the exotic to the conservative in character; a committee has a wide range of choice so discrimination is in order.

After the committee has visited a number of buildings it is reasonable that they confine their attention to the product of not more than three architects.

The committee should visit an architect by appointment in his office. There they will find him at ease and will be able to evaluate his organization and perhaps to meet some of his conferees.

Most architects shudder a little when promising to "meet at the church office with the committee on Thursday evening from 8:00 to 8:30 because the committee has others to interview." Such interviewing is not fair to either party, even if the time is from 8:30 to 9:30. Visits at the architect's office have fewer connotations of selling and bartering.

Select then your architect for what he, with your devoted help, may do for you, not because he quotes a lower fee than does his brother.

Ask the architect if he prepares a preliminary estimate, based on preliminary plans and specifications, and a final estimate based on working drawings and specifications.

Ask how his contract costs compare with these two estimates, and what percentage is involved in change orders over a period of years. His records should be current and available.

After the selection of the man or men of your choice has been made it is time to talk about terms. The architect who would rather draw than eat (there are such men) will tell you of the recommended minimum A.I.A. fee schedule, and he will often work for this and sometimes even less.

The days are past when eleemosynary groups, especially churches, ask architects for discounts in behalf of their cause.

"It is unwise to pay too much," John Ruskin once wrote, "but worse to pay too little."

Select your architect for his ability and enjoy with him the fruitful experience of seeing your building project materialize out of thin air, from the stated ideas of your needs, and from his facilities to create that which answers your needs.

Give your architect your complete confidence and support; without that, an ample budget means nothing. It has been well said that the architect values above all else a sympathetic and solvent client, and that order of adjectives is important.

# Church Operation and Construction

## A special Living Church survey

There are about 7,700 office workers in parishes and missions of the Episcopal Church in the continental United States, of whom 5,500 are paid and 2,200 are volunteers. Of the paid workers, two-thirds are employed full time.

These figures are projections from a sample survey recently completed by THE LIVING CHURCH.\*

These office workers handle a heavy mailing load. They send out more than 30,000,000 pieces of mail a year to lists containing 1,200,000 names. Two-thirds of the churches have some kind of duplicating equipment, but less than half have addressing equipment. Postage meters are used by only a few churches.

There are almost as many office typewriters as churches but only about one-third as many adding machines in church offices. Many rectors must either type their own letters or dictate directly to stenographers, because only about 800 dictating machines are used in church offices.

In 1958, the average church spent about \$120 on office equipment, or a Church-wide total of \$800,000. Most churches still feel they need more office equipment, but most of those who think they need equipment don't expect to buy it in the next 12 months. Estimated expenditures for office equipment in the next year are \$380,000. Whether this indicates a drop in purchases or reflects a situation in which much equipment is bought to meet a need rather than according to plan is not clear.

To return to the problem of mailings, the survey indicates that the postage bill of the churches is about \$1,260,000 an-

nually. Paper costs run nearly \$890,000, or an average per-church cost of \$130 for the year. Eight out of ten churches do their own duplicating of mailing pieces, while more than nine out of ten do all their own addressing, and about the same proportion do their own stuffing and mailing.

More than 55% of the churches duplicate some kind of Sunday service leaflets. About a third of the churches use a partly-printed service bulletin. About two-thirds of the churches send out a parish newsletter. The commonest schedule for these is monthly, but a substantial number are weeklies. Other schedules are quite varied. Only a small proportion of churches have a parish magazine.

During 1958, a third of the churches were engaged in renovating or remodeling present buildings, and they had spent or expected to spend \$28,000,000 on this work. The churches surveyed (remember that they are larger than average) will spend an average of about \$10,000 on such projects begun in 1958.

New parish houses or educational units were started in 1958 at a total cost of \$15,000,000. Of the churches reporting, the average cost was \$40,000.

New churches under construction in 1958 will cost \$88,000,000. The average cost for such projects among the churches reporting such construction is \$274,000.

Totalling all construction and renovation, started in 1958, the bill will be about \$133,000,000.

About two-fifths of the churches were considering building or renovation projects in 1959.

Asked which magazines in the parish administration field were read by them, the clergy surveyed named *Protestant Church Building & Equipment* first and *THE LIVING CHURCH* a close second. *Church Management* was third and *Your Church* fourth. This was a gratifying showing to LC staffers, for *THE LIVING CHURCH* entered the parish administration field two years ago, while the other leaders are established magazines specializing in this field.

\*Note on methodology: Questionnaires were sent by THE LIVING CHURCH to every 20th church on the list in the *Episcopal Church Annual*. Clergy serving more than one church were asked to reply only for the one church addressed. Of 378 questionnaires, 106 were returned, a total of 28%. Tests of the reliability of the sample showed that the replying churches had a communicant strength average of 380, somewhat above the average for all churches in the continental United States. In projecting the returns from the sample to show the estimated situation for all churches, a weighting factor was introduced to allow for this discrepancy in average size. It should be understood that any such projection of figures gives only approximations of the real total.

## The New Sunday School Term

In a church, as in a community, education soaks up a very large proportion of the energy, talents, time and money of its members. There is no escape from education's demands unless we are prepared to betray the interests of our parish church, our community, and our children.

In another age, a father and mother could train their children well enough in the use of spade and hoe, needle and mop. Upper class families could, with the help of a governess or tutor, teach the elements of reading as a sideline while the young people majored in the social graces. In this other age, too, pious families could drill their children in the catechism and could (if it was a reading family) read the Holy Bible by candlelight, undistracted in the long evenings.

But that was another age. We parents cannot be expected to produce nuclear physicists, medical technicians, engineers, and tool and die workers. If our intricately interrelated technological society is not to be rotted from within by our inability to master our own tools and techniques, our children must, on the average, achieve an erudition and sophistication in their chosen fields superior to our own. No matter how strong our will to educate our children ourselves, we come at last to a point when we have to stop guiding the child and ask him to conquer fields of learning beyond our capacity.

We are trapped by the multiplication of the un-necessaries which have come to look very much like necessities. Uncluttered evenings are rare, in our homes packed with television, radio, hi-fi, mass-circulated magazines, and proliferations of third-rate best sellers.

If these so-called "cultural" distractions do not dominate the home, there are mother's bridge club or social agency board, dad's service club or bowling league or union committee meetings, sister's "steady" (and somewhat dreary) chasing around with one boy to prove she is attractive enough to have a "steady," and even junior's Cub pack or 4-H club. All these will conspire to fragment the family, and if one stubborn member of the family insists on catechism or Bible reading, he is likely to be considered a wearisome interloper by such of the family as remain within earshot.

In a family of iron-willed saints, it would still be possible to provide children with an adequate religious education in the home, and nothing in this editorial is a denial of the truth that religious education is first and foremost a parental responsibility.

However, in the ordinary Episcopal Church family of today there is an illusionary lack of time and a real lack of competence to save a whole generation of children from growing up religious illiterates.

This is by no means entirely the fault of this genera-

tion of parents. Most present-day parents of school-age children grew up either in the false triumph of materialism during the 1920s or in the frightened but equally materialistic 1930s. We are, most of us, products of homes become almost completely secular in outlook, homes set in an era in which the Church's Christian education program was at a tragically low ebb. We grew up knowing neither Bible nor Prayer Book. A large proportion of us are converts, either from Churches with viewpoints alien to the one which mothers us now, or from no religious affiliation and a state of minimal religious belief.

So, in religious education today, the Christian parent faces a critical need in his children for enlightenment, an enlightenment which he, himself, finds difficult to supply.

So we have Church school every Sunday.

It is a great and joyous task which the Church undertakes with its children. There is the whole wonderful Gospel of Christ to be unfolded to seeking minds. There are the glorious truths of righteousness to be imparted to children just becoming conscious that not everything they do is right. The whole road of life which is the Christian way is ahead of these children, and we, their teachers, can tell them the meaning of the great sign posts and bridges which are the sacraments. We can prepare them to meet realistically the joys and sorrows of the world in such a way that with the Saviour's help they will come at last to eternal joys.

This is a great and supremely joyous task you give the Church when you send your children to Sunday school.

*But if you think the Church school will do the whole job well without your help, you are tragically misinformed!*

Discussions about the Seabury Sunday school curriculum have called attention to the absolute necessity of adult education. It is possible to conceive of teaching a child mathematics in the face of a family conviction that two and two equal five. But it is hard to conceive of a successful program for teaching the faith of the Church to children whose parents do not know or live by that faith. No matter how well a teacher teaches prayer, the children of unpraying families will hardly come to see that converse with God is important. Children can be taught to say the ten commandments, but will they live by them if they see them flaunted by their parents? Children can be enthusiastic about being confirmed and receiving Communion, but will the enthusiasm long survive the cold, drenching impact of family indifference to participation in the Communion?

It is plain that the Sunday school needs an adult class to keep the parents abreast of their children's religious education. And the individual parent, whether well or poorly educated in his own youth, needs to be in that class.

The Church school needs something else — teachers. There is a shortage of volunteer teachers as well as professionals. Every parent who possibly can do so should — and must — take a turn at the wonderful and somewhat alarming job of trying to stay enough

ahead of a bunch of children to keep them interested and learning. Sunday school teaching cannot be left to a handful of people. *It needs you.*

The Church school needs parental backing in several concrete and specific ways:

(1) It needs your support (and your pressure on the vestry) to see that sufficient funds and space are available to provide an adequate material base for a good instructional program. The parish has many other attractive ways to spend money but no better ways.

(2) It needs your support in your own home. Junior and Suzy come home excited because they have just discovered that Moses was found in the bulrushes or that God has a Son named Jesus; the parent ought to let the child know that acquiring this information is an achievement of note. If the child comes home with a project to find religious pictures or learn about the Holy Land, give yourself the pleasure of sharing as a companion (not a crutch) in this great religious research project. You'll save yourself the embarrassment of blocking the whole program if you make sure that a well-thumbed Bible and a dog-eared Prayer Book are part of the family library and that some prayers are part of every family meal and the family life in general.

(3) Finally — and here we part company with some of our best friends in the “progressive parent” school of thought — don't be too permissive about Sunday school. Everything that the progressive education people say about the value of a positive approach is largely true. Certainly, we should seek to help our children *want* to go to Sunday school. We should see that they get satisfactions from their new-found knowledge. We should encourage their initiative in exploring the great realms of religious learning.

But — a most important but — if we put religious education on a completely libertarian, completely per-

missive basis, we are derogating religious education, and we are being wildly unrealistic about the needs of our children.

We relegate Christian education to a second-rate position if we leave it to the child to decide whether to go to Sunday school and whether to cooperate with teacher and group while there. No such permissiveness is given (or even legally allowable) in the case of secular education. There is a point where attendance and cooperation becomes a “must” to be enforced by the full authority of the parent. To do so in secular education and not in religious education is to say to the child that religious education is trivial and secular education is important.

The permissive policy is unrealistic, because the child is, like his parents, human. There are Sunday mornings when bed is more attractive than the active world. There are Sunday mornings when counterattractions of great drawing power will tempt the child to stay away from Sunday school (their drawing power will be enhanced if parents often find that their own set of counterattractions keep them from church). No one can guarantee that your child will, every Sunday, or even every Church school year, be taught by an inspired teacher who always makes Church school an exciting and satisfying experience. Sometimes your children will find sessions dreary and dull. In such situations (let us hope they are infrequent), the family authority is needed as it is in secular education, in diet, and in imposition of medical treatment for the sick or injured.

In most churches, this month brings the opening of a new Sunday school term. This is the time to get yourself and your family oriented toward religious education. This is a time for new beginnings and new ventures. Religious education will reward you in direct proportion to the amount of yourself you can give to it.

## WORK FOR CINDERELLA

An interim report of the Joint Commission on Evangelism

*Survey of U.S. dioceses and overseas bishops reveals need for:*

- ✓ evangelism visitations to — and from — Church overseas
- ✓ a new world-philosophy for the Church's mission
- ✓ sharper understanding of the purposes of evangelism
- ✓ a short new apologetic for Christianity
- ✓ a national Department of Evangelism

**E**vangeliism — something of a Cinderella to the Episcopal Church — is a subject nearly everybody wants to hear about, but about which few have anything creative to say.

That sums up the answers received to a series of questions circulated throughout the dioceses by the Joint Commission on

Evangelism, authorized by the General Convention last fall.

Short summary is unfair; it is not a complete picture to say that of 74 dioceses reporting, only 30 have a committee or commission on evangelism. Several of the remaining 44 dioceses report that the work is being furthered through other

groups, such as a department of promotion, or department of missions. Four dioceses spoke of strengthened or revived chapters of the Brotherhood of St. Andrew, and diocesan laymen's committees, as carrying the evangelism load.

Clarification of purpose and exactness of definition are among the objectives of the Joint Commission on Evangelism.

Answers to the questionnaires, circulated by the Joint Commission, drew from among the responses positions that seemed clearly to state two extremes.

A broad definition of the major function of a diocesan Committee on Evangelism was suggested by the Rt. Rev. Duncan Montgomery Gray, Bishop of Mississippi:

“To awaken within our people a realization of the privilege and responsibility of witness- ing to Christ and to acquaint others with

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what the Church has to offer in terms of their needs."

On the other hand, the viewpoint of a great many was suggested by the response of the Rt. Rev. Thomas Henry Wright, Bishop of East Carolina, who described the major function of his diocese's Committee on Evangelism as this:

"To promote evangelism in all departments" (of the diocese).

Many of the questionnaires — perhaps a dozen or more — indicated that a new examination is being taken of evangelism. As a first step, before taking on a new program of evangelism, at least one diocese was making a membership-geographical survey. Several dioceses said plans were under way, looking to a program to begin this fall — and promised additional reports at that time.

### Pulpits and Road Maps

A random selection from the questionnaires discovers these purposes of a committee or commission on evangelism, in the various dioceses:

"Work with the bishop on planning missions, educational programs and training laymen. Exchange pulpits throughout diocese. Formulate plans based on program for the ministry of the laity from the General Division of Layman's Work. Sponsor diocesan road maps, evangelistic services at cathedral. Foster parochial and children's missions. Cooperate with state council of Churches in this field. Offer speakers and visual aids. Promote three-year 'Sword-of-the-Spirit' movement. Bring non-Churchmen into the life of the Church. Promote preaching missions, lay evangelism, retreats, quiet days. Advertise the Church to the travelers on the highways. See to it that 'evangelism' is part of every department program."

Activity may depend upon membership, the questionnaires indicated. Membership on diocesan or district committees or commissions varied. Four have clergy only; 23 have a mixture of clergy and laymen and/or laywomen. In one diocese, chairmen of other diocesan departments make up the committee on evangelism; in another, the committee is staffed by the layman's association; in a third, it is the responsibility of the Brotherhood of St. Andrew.

Nearly 75% of the 33 questionnaires reporting on membership of such a committee or commission indicated dependence on some combination of clergy and lay members.

This combination of membership, the questionnaires indicate, is useful in that the scope of program for those having a committee or commission on evangelism

Membership of Evangelism Commission includes: the Rt. Rev. C. Avery Mason, S.T.D., Bishop of Dallas, Conventor; the Rt. Rev. Leland Stark, D.D., Bishop of Newark; the Rt. Rev. Robert R. Brown, D.D., Bishop of Arkansas; the Very Rev. Henry N. Hancock, of Minnesota; the Rev. Albert T. Mollegen, D.D., of Virginia; the Rev. John C. van Dyk, D.Sc., of Newark; Mr. Corlett J. Cotton, of Kansas; Mr. James T. McKinstry, of Delaware; and Mr. Andrew Burnet Stoney, of Western North Carolina.

is directed toward mobilizing the clerical and lay manpower in 30 of the 33 answering.

With the manpower mobilized, 28 of the diocesan reports list the scope of program as including "Church extension," but this implies as easily a broadening of the Church's work within the congregation — an important factor in strengthening the effectiveness of the Church — as it suggests a working of the Church beyond the border of the congregation. In nine of the responses it is stated that the scope of the committee or commission includes an "approach to minority groups." The Rt. Rev. Richard R. Emery, missionary bishop of North Dakota, reports a bi-racial commission set up to assist with Indian work, and a similar plan is indicated by the Rt. Rev. Conrad Herbert Gesner, Missionary Bishop of neighboring South Dakota.

As tools for evangelism, several dioceses make use — to varying degrees — of advertising on billboards, television, radio and in the press. ("We need radio badly," reports the Bishop of Eau Claire, "as a means of communication.") In addition, several publications are suggested as guides, among them: *Extending the Kingdom of God through Evangelism, Notes on a Missionary Strategy, Parochial Evangelism by the Laity*.

Other techniques of promotion, used to advance the work of evangelism, by one or more dioceses, include: parish life conferences or missions, film strips and recordings, a "flying squadron" of clergy who speak on domestic and foreign missions, district meetings and preaching missions on the parish level, prayer groups, regular articles in the diocesan press, pulpit exchanges within the diocese (more favored, it seems, by the smaller parishes).

Again and again, responses to the questionnaires seem to line up on one side or the other as to the definition and purpose of evangelism — whether it is first to strengthen the Church membership, or to reach the non-churched. That the purpose, actually, is a two-fold program is recognized by several.

This first survey, by the Joint Commission on Evangelism of the General Convention, has created interest among the dioceses. Of the 74 responding, 61 specifically expressed a desire to exchange information on the subject.

The Commission further sent a general questionnaire to 13 overseas bishops. Replies to these questionnaires numbered eight. These reveal some interesting ways in which overseas bishops felt evangelism might be aided by the work of the Commission. Almost unanimously the bishops emphasized the need for "modern apologetics." In some instances this means rethinking the real purpose of the Church in the mission field. In the words of one bishop:

"It seems to me that a Commission on Evangelism has its first task the cultivation



of a new world-philosophy for the mission of the Church. The Commission on Evangelism should find someone who is experienced enough and enough of a scholar to do a study of the responsibility of our Church for cultural penetration all over the world. Such studies would give specific direction to our world program."

Along the same line, another overseas bishop sees the task of the Commission as one of seeing to it that a whole series of messages be prepared — in short, readable, vivid, pungent form — messages to the Churches, to ministers and youth, to laborers, to university students, and professors, to seminarians, to parish clergy, and to lay leaders. *We need a short new apostolic for Christianity.*

All overseas bishops saw the task of the Commission as one of deepening our religious lives so that the Evangel might be the story related to our lives. The second general suggestion was in the field of communications. Among ten important points listed by one bishop, three related to visitations by overseas converts to continental parishes and missions, to tell what the Church means to them, and secondly, visits by our own teams to overseas mission fields.

#### Bishops Volunteer for Team

*This sort of evangelism visitation program between dioceses was emphasized again and again. One bishop pointed out that two General Conventions ago, all of the overseas bishops offered their services as evangelistic teams in the states.*

In the process of deepening our own convictions, through prayer, worship, and study, there must be a renewed determination to support the National Council budget if overseas bishops are to have the funds necessary to evangelize. This point of view is best summed up by one bishop. "(a) First, you in the older portion of God's Church can help us in the younger portion by stimulating, intensifying, fostering, and favoring a prayerful and sacrificial commitment to the missions of the Church. (b) You can assist us, from your older and more mature experienced Church life by educating us in the art and skill of evangelism in the means and methods by which the Church can work beyond her boundaries to proclaim her message of the Risen and Glorified Lord."

Finally, an analysis of the replies of the overseas bishops to the question of how we could help evangelize revealed the sobering fact that among all the major religious bodies of the world, we are perhaps the only body without a department of evangelism or its equivalent. This puts us at a great disadvantage. For instance, the World Council of Churches' Department of Evangelism has no similar body to refer to in our Church. In the face of world paganism and the growing aggressiveness of Moslemism, to whatever extent, it is theologically possible, a united evangelistic effort on the part of the Christian Church seems imperative.

## LETTERS

Continued from page 3

Church teaches? It specifically answers the question on page 291, that is, we thought it did.

"Question. After you have been confirmed, what great privilege doth our Lord provide for you?

"Answer. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul."

If the offices of instruction are not the Church's teaching, then what is and where does one find it?

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Fort Collins, Colo.

Bishop Pike says:

"... at the World Council of Churches' meeting in Evanston, the Presiding Bishop and the Bishop of Chicago participated with a Bishop of the Church of South India in the celebration of Holy Communion for the Assembly. . . ."

I am certain that Bishop Pike would be the first to want his every statement to be accurate, especially if an inadvertent inaccuracy carried an erroneous implication.

At the service to which Bishop Pike refers the only bishops who participated were the Presiding Bishop, Bishop Burrill and Bishop Street, suffragan of Chicago. A bishop of the Church of South India may have been among those who received Communion, but no bishop from South India or from any other Communion took any official part in this service.

It goes without saying that when Bishop Burrill gave his permission for the service he based his consent on the unanimous action taken by the House of Bishops meeting in Boston in 1952 which gave approval to such a celebration for a gathering of baptized Christians at a high ecumenical level.

(Mrs.) MARION Q. WIEGMAN  
Director of Public Relations  
Diocese of Chicago

Chicago

The bishop says that the Confirmation rubric is not relevant. And so what? The real question is of authority. That he never mentions. Whence can a parish priest get authority to invite all and sundry? From his bishop? Whence can a bishop get authority to authorize a priest to invite people? The answer is, that there is no authority in anybody to "invite." The thing is done in the face of a total want of authority to do it. The Church has never authorized anything of the kind.

No reason is offered why this thing should be done. In all the discussions I have seen, I have never yet heard of a reason for doing it. The Protestants have their own churches, which they consider at least as good as ours if not better. A candid answer to the question: "Why do it?" would be revealing.

E. N. PERKINS

New York, N. Y.

#### Candles and Clambering

Bishop Pike's implied accusation of Zoroastrian "light worship" in the Church [L.C., July 5th] came as a great surprise to me. Just as we are urged to arrive early enough

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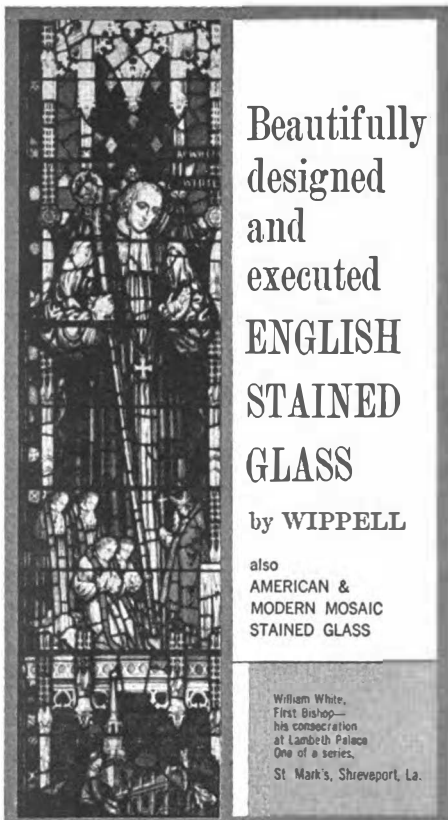
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to be quietly upon our knees before service, the Church should also provide us with a time to be again quietly upon our knees before taking our leave of God's house. And if this time is not provided by the custom of extinguishing the candles at this point, how quiet do you think anyone can be when others are leaping up and clambering over him?

And to think that we have been worshipping fire all these years! Heavens! What have our priests been teaching us!

JEAN WESTPHAL  
(Mrs. J. A.)

Owasso, Okla.

### A Bundle of Information

Every once in awhile in places off the so-called beaten path and particularly in essentially rural areas a congregation of Church-people show terrific Church loyalty; and, further, this is generally noted when the church starts to buy bundles of weekly editions of THE LIVING CHURCH for its people.

I have just visited a small but unusually dynamic mission in Lakeport, Calif. St. John's Church was built in 1899 by Mrs. Louise Collier (*Collier's* magazine) in memory of her five-year old son who lost his life before the turn of the century there when her summer home along Clear Lake was destroyed by fire. St. John's is a truly charming church

What is more important is that after lying low many years with little or no congregation, it now has 92 members, and so well informed are they that St. John's is proud to take its part in the scheme of Christ's plans there for the conversion of souls. To my own surprise, and I wish this to be noted, they have raised during the past several weeks over 23,000 dollars to improve their church and start the construction of a youth center for the mission. I strongly suggest that those vacationing in that part of northern California attend the Holy Eucharist when in Lakeport. The vicar, Father Grant S. Carey, is truly dynamic.

JOHN W. ALCORN

San Francisco, Calif.

**Editor's Note:** St. John's, Lakeport, has subscribed to a weekly bundle of five copies of THE LIVING CHURCH since February, 1959.

### Three Scholarships to Cape Town

It was with immense pleasure that I opened your envelope and found the generous donation of \$666 sent to the Open Universities' Appeal Fund [by readers of THE LIVING CHURCH through THE L.C. RELIEF FUND]. On behalf of our committee, I would like to thank you and your readers very much indeed for this donation which will provide scholarships in the next academic year for at least three non-white students.

The OUAF is affiliated to the non-European Students' Fund at the University of Cape Town — a body which aims at providing financial assistance in the form of scholarships and loans to non-European students. The Fund has, in the short period of seven years, succeeded in aiding almost 90 students. Approximately £5,000 has been paid out to students who, on account of financial difficulties, have been unable to register for, or complete courses embarked upon, without considerable financial assistance. The OUAF is the student counterpart of the NESF rais-

ing funds from different sources from the main committee, the idea being that students should play their part, as well as staff and outsiders, in collecting funds.

It might be of interest to you if I give you a few pen-pictures of some of the scholars.

Mr. A. Omar, a South African of Indian origin, through the generosity of the Fund has been able to realize his life's ambition by starting a six-year medical course. His father passed away when he was young, and he has four sisters at school who have still to be educated. His mother earns a small sum of money every month, and he takes vacation jobs to ease the financial strain on the family, but it would have been absolutely impossible for him to come to the university without the scholarship he received.

Mr. A. Adams, a colored student from Cape Town, is also starting the medical course and his family is also in considerable financial difficulties. His father is a schoolteacher earning about \$160 per month, who took on a security of £1,000 when a friend of his borrowed some money. The friend was subsequently unable to repay the loan and so the father now has to pay back this large sum of money. There are three younger children still at school and the only money Mr. Adams has been able to earn for himself came from work as a factory clerk at \$40 a month.

The academic results of those students who have been assisted have been highly commended by the chairman of the NESF.

DEREK J. HUDSON

Chairman, Open Universities' Appeal Fund  
Rondebosch, South Africa

### Episcopal Without Episcopate?

Fr. Day says [L.C., August 9th] that neither "confirmation [nor] ordination insist upon the acceptance of a particular view of the episcopate. . ." Here I presume he means that the Book of Common Prayer does not spell out, in Athanasian style, the "essential-ness" of the episcopate.

But let us remember that the Book of Common Prayer is primarily a *prayer* book. To find the definitive statement we need on this subject, we must look to its companion volume, The Constitution and Canons. Canons 36-38 state very clearly what we think of the episcopate.

Fr. Day makes a grossly unwarranted assumption when he says that those who believe the episcopate is of the "essence" of the Church *really* believe it is only of the "fullness" of the Church. Bishop William White made a similar assumption 200 years ago, when he proposed presbyterian ordination where episcopal could not be obtained immediately. But he soon discovered his miscalculation, when the Rev. Abraham Jarvis (in the name of the Connecticut clergy) wrote this to him:

"Really, sir, we think an Episcopal Church without episcopacy, if it be not a contradiction in terms, would, however, be a new thing under the sun!"

Finally, of course, this is not an issue for us to lightly joke about. As we sit down to ecumenical discussions, the thought uppermost in our minds ought to be our loyalty to Christ and His love for us, and our abhorrence to betray anything which He died to win for us, and has entrusted to us men, for our salvation.

(Rev.) E. O. WALDRON  
Vicar, St. John's Church

Mount Vernon, Ind.

# PEOPLE and places

## Appointments Accepted

The Rev. John B. Austin has joined the faculty of St. Martin's School, Metairie, La., and will continue to serve as assistant at St. George's Church, New Orleans, on a part-time basis.

The Rev. Isaiah G. Bell, formerly in charge of Meade Memorial Church, Alexandria, Va., is now in charge of a neighborhood ministry in downtown Syracuse, N. Y. He was appointed by Bishop Peabody of Central New York, will have the title of canon (though the diocese has no cathedral), and will work with a committee appointed by the department of Christian social relations. Address: 205 Buckingham Ave., Syracuse, N. Y.

The Rev. Dr. J. B. Bernardin, formerly rector of St. Andrew's Church, Maryville, Tenn., will on October 1 take charge of the American Church of the Ascension, Munich, Germany.

The Rev. E. Otis Charles, formerly in charge of St. Andrew's Church, Beacon, N. Y., will on September 15 become rector of St. John's Church, Washington, Conn.

The Rev. Eric Geib, formerly curate at St. Mark's Church, Evanston, Ill., is now rector of St. Mary's Church, Nebraska City, Neb.

The Rev. John D. Hughes, formerly in charge of St. Matthew's Church, Liverpool, N. Y., is now rector of St. Paul's Church, Waterbury, Conn. Address: 1452 Thomaston Ave., Waterbury 14.

The Rev. William P. C. Loane, formerly rector of the Church of St. Simeon (Bishop Stevens Memorial) Church, Philadelphia, will on October 1 become rector of Christ Church (Old Swedes), Upper Merion, Pa. Address: 258 W. Valley Forge Rd., King of Prussia, Pa.

Christ Church will celebrate its 200th anniversary in 1960.

The Rev. William E. Ridgeway, formerly rector of St. Peter's Church, Peekskill, N. Y., will on September 15 become rector of St. George's Church, Newburgh, N. Y. Address: Box 949, Newburgh.

## Ordinations

### Deacons

Atlanta—By Bishop Claiborne: On August 4, Dallas C. Banks, Jr., to serve churches at Washington, Ga., and Greensboro, Ga.

Massachusetts—By Bishop Stokes: On June 20, William P. Austin, assistant, St. Mary's, Denver, Colo.; Donald F. Burr, curate, All Saints', Dorchester, Mass.; George H. Cave, Jr., in charge, Church of Our Saviour, Okeechobee, Fla.; Timothy B. Cogan, assistant, St. John's, Beverly Farms, Mass.; Crawford F. Coombes, Jr., assistant, Church of the Redeemer, Chestnut Hill, Mass.; Donald M. Dunbar, curate, Trinity Church, Melrose, Mass.; Carlson Gerdau, in charge, Church of the Ascension, Ontonagon, Mich., and the church at Ewen; Stanley P. Hardy, curate, St. Stephen's, Lynn, Mass.; James W. Kellett, curate, St. Paul's, Brockton, Mass.; Ronald P. Prinn, assistant, the Parish on Martha's Vineyard; Herbert W. Sanderson, in charge, St. Luke's, Lyndonville, Vt.; Oscar W. Swensen, in charge, Church of the Transfiguration, Derry, N. H.; James W. Thompson, curate, St. Paul's, Malden, Mass.; and Thomas W. Underhill, curate, Christ Church, Cambridge.

By Bishop Stokes: On June 24, Edward B. Gammons, Jr., curate, St. Luke's, Montclair, N. J.; Thomas V. Sullivan, curate, All Saints', Worcester, Mass. On June 27, John H. Thomas, curate, St. Barnabas', Falmouth, Mass., in charge of the church at Sandwich.

Western North Carolina—By Bishop Henry: On August 12, William T. Potts, in charge, Church of the Transfiguration, Bat Cave, N. C.

## Living Church Correspondents

The Rev. Rudolf Devik, canon missionary of the diocese of Olympia, is now correspondent for Olympia. Address: Diocese of Olympia, 1551 Tenth Ave. N., Seattle 2, Wash.

The Rev. James Samter, rector of St. Peter's Church, Sheboygan Falls, Wis., is now correspond-

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### Restorations

The Rev. Robert Eugene Bateman was restored to the priesthood on April 24 by Bishop Moody of Lexington, who remitted and terminated the sentence of deposition pronounced on June 23, 1949.

### Births

The Rev. William F. Egelhoff and Mrs. Egelhoff, of Holy Trinity Church, Onancock, Va., and the church at Jenkins Bridge, announced the birth of their fourth child and second son, Thomas Talbot, on June 13.

The Rev. John M. Kinney and Mrs. Kinney, of Holikachuk and Shageluk, Alaska, announced the



birth of their second child, Shawn Marie, on May 20.

The Rev. David K. Mills and Mrs. Mills, of All Saints' Church, Pontiac, Mich., announced the birth of their second child, Sarah Roberts, on June 13.

The Rev. William Rowland and Mrs. Rowland, of Trinity Church, St. James, Mo., announced the birth of a daughter, Mary Elizabeth, on July 15.

The Rev. Roy W. Strasburger and Mrs. Strasburger, of St. Andrew's Church, Saratoga, Calif., announced the birth of a second son, Mark Edward, on July 30.

The Rev. John W. Day, Jr., and Mrs. Day,

Platte County, Wyo., announced the birth of their first daughter and third child on August 17.

The Rev. George N. Forsly and Mrs. Forsly, of St. Martin's Church, Charlotte, N. C., announced the birth of their third son, Timothy Floyd, on June 24.

### Changes of Address

The Rev. Edwin G. Bennett, who recently became director of college work for the diocese of Pennsylvania, may be addressed at Church House, 202 W. Rittenhouse Sq., Philadelphia 3.

### Missionaries

The Rev. Edmond L. Browning, Mrs. Browning, and their three small children, formerly in Eagle Pass, Texas, recently went to Okinawa for service in Naha.

The Rev. Norman V. Elliott has returned to Ketchikan, Alaska, after furlough, accompanied by his wife and daughter.

The Rev. Lewis Hodgkins has returned to Alaska, accompanied by his wife and daughter. Formerly at Cordova, he will serve All Saints', Anchorage.

The Rev. John B. Lewis, Jr., Mrs. Lewis, and their daughter sailed for Japan and service there, leaving the United States at the end of July.

Miss M. Louise Relley, R.N., returned to the Philippines recently, to St. Theodore's Hospital, Sagada.

The Rev. Richard Simmonds returned to his work at Minto, Alaska, recently after furlough in the United States.

### Corrections

The Rev. Edward John Fiebke and the Rev. Charles G. Rice, Jr. were ordained to the diaconate by Bishop Barry of Albany on May 23. The issue of July 5 mistakenly reported their ordination to the priesthood by Bishop Brown, Suffragan of Albany.

The Rev. Mr. Fiebke will be assistant at St. John's Church, Ogdensburg, N. Y., and the Rev. Mr. Rice will be canon chancellor at St. Paul's Cathedral, Buffalo, N. Y.

## DEATHS

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

The Rev. Dr. Albert J. M. Wilson, who was rector of Christ Church, Greenwich, Conn., 1932-1952 (when he retired from the active ministry), died August 21st at the age of 72.

Born in Belfast, Ireland, Dr. Wilson was a member of a family that gave six rectors to the Church of England. He received the Ph.B degree from Bard College, the M.A. from Columbia University, attended General Theological Seminary, and was ordained priest in 1918. He served churches in New Jersey, New York, and Connecticut before going to Christ Church, Greenwich.

Dr. Wilson had been a member of the executive council and department of missions of the diocese of Connecticut.



Surviving are his wife, Charlotte Kaye; a son, Robert M.; a daughter, Mrs. Powel Crosley, Jr.; and two sisters.

Jessie Eaton Guernsey, 89, former teacher at St. Augustine's College, Raleigh, N. C., in the diocese of North Carolina, died August 9th after an illness of almost ten years. Miss Guernsey died in a nursing home in Southern Pines, N. C. She taught in Negro colleges in Mississippi and Alabama in addition to St. Augustine's, where she was working at the time of her retirement. There are no immediate survivors.

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## Diary of a Vestryman

### End of Summer

(fiction)

by Bill Andrews

September 6, 1959. After our Sunday dinner, we drove out to Lake Mababa to give the children a last swim before school starts and to bring home the first installment of stuff from our summer cottage. Our neighbors on the point invited us all to have roast corn and barbecued ribs with them in the evening, and the chil-



dren were having such a good time that we decided to stay overnight at the cottage and go back to town in the morning.

When Sue started to put the children to bed, I walked down to the dock and, quite on impulse, decided to take the outboard across the lake and look in on Fr. Jones.

Our former rector was seated on the porch overlooking the lake, and I took a chair beside him. We watched the sunset and the onrush of dark, saying little until the northeastern sky was star-studded.

Fr. Jones looks better than he did after his heart attack, but he still looks far from well. He has lost weight, and his face is gaunt. On the other hand, he has a fine tan, the tension and strain seems to have gone out of him, his outlook is optimistic, and he has a lively interest in the world.

Inevitably, we talked about the church and our recent experience in calling a rector and being turned down.

"Fr. Orren came to see me after the meeting," Fr. Jones said. "He had deliberately stayed away from me before he made his decision, because he knew he might have to refuse the call, and he didn't want people to think I influenced him. But he did feel he owed me an explanation after his decision was made."

I told Fr. Jones we all realized that it was Fr. Orren's decision, and then I said:

"Father, I think we all have been a little humbled by his refusal to accept our call. But we — or at least I — don't know how to get out of our difficulty. Fr. Orren said we ought to agree among ourselves before we call a priest. But I don't see how we are going to do that. You know that there's a substantial majority in the vestry that thinks one way, and a minority, led by John Lacey, that thinks just the opposite way. Our differences are honest, so how can they be compromised without a sacrifice of principle?"

Fr. Jones filled his pipe, lit it, and took several puffs before answering. Finally he

said, "When John Orren came to me, I felt he was exaggerating the significance of the division in the parish. I told him that there was tension, but that it was not excessive. What you've just said makes me suspect he was right."

"What do you mean, Father?" I asked. "I haven't said anything you didn't already know and that you and I haven't discussed before."

"That isn't quite true," he replied. "Oh, you are describing an objective situation that exists. But is the difference between you of the majority and those of the minority really a matter of opposites, a black and white, right and wrong difference?"

I said I thought it was. He went on:

"That is the attitude that frightens me. You and John Lacey are both members of the same Church. You say the same Creed, worship from the same Book of Common Prayer, read the same Bible. When you kneel beside each other at the altar rail, you lift your hands to receive the Body of the same Lord. Have I been such a bad teacher and preacher and pastor to you over the years that you don't see that the things which you hold in common are the central things, decisive things? Remember what St. Paul said: 'Love does not insist on its own way; it is not irritable or resentful. Love bears all things, believes all things, hopes all things, endures all things.'"

I was brought up short — and it was not the first time that my priest has thrown the challenge of Christianity into the teeth of my preferences. Half to myself, but still aloud, I muttered:

"If I can bear with John's obstreperousness; if I can believe that in all things important he and I believe alike; if I can hope that together each of us may find a way closer to truth; and if I can, in the meantime, bear the fact of differences of opinion — then, what?"

Fr. Jones laid his pipe down, looked westward to the sliver of the new moon, and quoted Jesus: "You are not far from the kingdom of God."

I thought a while, then said, "So we should just give in to John and his crowd?"

Fr. Jones snorted:

"I said nothing of the kind. But go to him, talk to him, find what it is that you both want in a priest. Put your suspicions and jealousies and prejudices aside. Given a chance, John will meet you halfway. I know much better than you do just how irritating and obnoxious John can be when he feels he is under attack. But I also know he's a man on fire with the Faith of Christ. Work it out with him; work it out!"

And then we dropped the subject, turning to talk of Fr. Jones' call to teach at the seminary next January, his plans for a leisurely trip south before undertaking the new work, and other personal matters. Then I took the boat back across the lake, the stars bright in the now moonless sky, and the motor, running dead slow, sounding like an old friend giving good advice.

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**A Thirst for Prayer**

**CHRISTIAN PROFICIENCY.** By **Martin Thornton**, OGS. [Morehouse-Barlow.] New York. \$2.75.

The summer selection of the Episcopal Book Club, *Christian Proficiency*, by Martin Thornton, is intended for Anglican proficients of the lay order, and will undoubtedly be of good help to such if it comes into their hands. "Proficients" are described by the author as "those souls of some maturity and stamina who have some thirst for prayer, and who may have unsuspected latent gifts"; to these he offers his book in the hope that it may fill a need and contribute something to Christian proficiency. His assumption is that the serious, but perfectly ordinary Christian, to whom this work is addressed, "does not want to be particularly pious or devout or even vaguely good; he wants to be efficient."

In an early chapter on "The Christian Framework," Fr. Thornton says that the complete Christian life of prayer consists of Office, Eucharist, and Private Prayer — dividing the latter into mental prayer, colloquy, and recollection. He says there

is a sense in which there can be no such thing as "private" prayer, since all prayer is but part of the total prayer of the Church. An admirable exposition of the Our Father shows how the Church's rule of prayer, as tabulated in three-fold form, has been worked out in the Church through experience in the ascetical life.

The author strongly recommends that the Churchman who aims at Christian proficiency have a spiritual director. A chapter devoted to this subject contains quite a digression as to affectionate regard toward one's director, deemed by this



reviewer as somewhat inappropriate and unnecessary. A thorough discussion on "Rule" is valuable, starting with the consideration that one's rule is "embraced" not "promised." One should not be afraid to modify or relax one's rule now and then when circumstances demand. The subjects of Recollection and Sacramental Confession receive particularly fine and helpful treatment.

M. DEP. MAYNARD

**In Brief**

**EARLIEST CHRISTIANITY.** A History of the Period A.D. 30 - 150. Volume I. By **Johannes Weiss**. English translation edited with a new introduction and bibliography by **Frederick C. Grant**. Harper Torchbooks (TB 53). Harpers. Pp. xxx, 395. Paper, \$1.95.

**EARLIEST CHRISTIANITY.** A History of the Period A.D. 30 - 150. Volume II. By **Johannes Weiss**. Completed after the author's death by **Rudolf Knopf**. Translation edited by **Frederick C. Grant**. Harper Torchbooks (TB 54). Harpers. Pp. viii, 399 - 870. Paper, \$2.25.

These two volumes are a reprint of a two-volume work which appeared in 1937 under the title, *The History of Primitive Christianity*. This was a translation, under the editorship of Frederick C. Grant, of *Das Urchristentum*, by the German scholar Johannes Weiss (1863 - 1914). As a critical work on the New Testament period it ranks as a classic — "still the outstanding account of the community that produced the New Testament," according to Henry Chadwick, Regius Professor of Divinity, Oxford University, who is so quoted by the publishers.

The Introduction by Dr. Grant is new (dated November 1958) and the Bibliography brought up to date.



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## HAVE I FAILED?

Continued from page 11

We do this bargaining at all levels. I remember as a young man being at an important football game where my team was three points behind, and we were two yards from the goal line, and saying to God, "If you'll let them score a touchdown, then I'll do so-and-so" — and I remember my disillusionment when they did not score! At no level does one bargain with the Majesty of God the Creator of the world and the Creator of me, too.

This is why published tables of proportionate giving, with all kinds of exceptions and reservations, or discussions as to whether one calculates giving from the gross income or any adjustment thereof, all seem like heretical documents. These are human rationalizations.

My long pilgrimage to acceptance of tithing as one of the necessary relationships with God stemmed from a wonderful Quaker friend who said to me once, "Just what do you mean by talking about giving? If a tenth of what God has allowed you to have in trust is His, then how are you giving God anything? How can you talk of giving until you have gone beyond that tenth which is His? And to withhold that tenth that is His really is embezzlement, and as reprehensible as the legal trustee who juggles accounts." And against this, then, how do I justify bargaining over what I hold in trust, and is God's anyway? But, at a deeper level still, how do I square bargaining with "All that I have is thine." The Father's remark to the Elder Son in the Parable of the Prodigal Son is pertinent to me. What do I withhold?

I suspect that the Old Testament prescriptions of idols and private gods is still equally true of us. We have in the houses of our hearts too often a private room with a safe-combination, in which is an altar over which are security signs and dollar signs and wealth-possession signs — and to this private and securely locked room few threats are permitted. But when the good Christ demands entry into ourselves one of the essential conditions is that all is to be surrendered, and nothing closed off to Him.

"Where the treasure is, there will be the heart also" is a frightening statement in the New Testament. If any rooms in our hearts are locked to the Christ then the personal Temple needs to be cleansed as He cleansed the one in Jerusalem. To say we are His and then withhold any of ourselves is hypocrisy and therefore sickness of soul.

And the tithe has something to say to the corrupting expediencies of our giving to God. Is my judgment about what I return to God always dependable? I, too, often found before surrendering to the tithe that I could find the best excuses and rationalizations. When my self-interest was involved I finally saw that the

"cash value" I put on my relationship with God was shocking and frightening. Every financial transaction with God is a statement of your estimate of His value to you. The squeaking wheel is the one that gets the grease. The most clamorous and threatening creditors are the ones paid off first. But one of the frightening aspects of God is that He does not so clamor or threaten or use force so that when the choice is left to me — I who am so much involved in purely secular standards of "If you don't look out for yourself, then no one else will" or "A man's best friend is his bank account" — then by and large it is God who gets left out or has to take what little is left over at the tag end of the budget. This is so true that the vast majority of Churchpeople when they make their wills (i.e., ready themselves for an accounting to God of their stewardship and trusteeship, as in the face of death, to be confronted by Him) never even give a fleeting thought to the Prayer Book injunction to remember God in their bequests. What the Church of God could do in evangelization, in providing for counseling, in establishment of missions, if every Churchman and Churchwoman provided even a modest amount I can scarcely even envision!

Some of the professional fund-raising organizations speak of "our need to give." The way in which these organizations speak of this is not always palatable, but this does not alter the basic truth of this need. One sees this in Holy Matrimony where the major adjustment is not sex but egocentricity, the tendency to look on relationship in terms of what you get rather than in what you can give to one so much beloved. And yet the giving of the girl's hand is a symbol of the giving of the whole self, lock, stock, and barrel, and nothing held out. And one cannot take such gifts "for granted," as one's right and due, for which one returns now and again a tip. "What hast thou that thou hast not been given?" asks St. Paul.

When you are really in love then the problem is not how much do you give at all, but the need for sacramentally clothing the expression of love in outward and visible forms and signs.

It is a silly girl who believes that the boy who won't spend a dime on her is in love with her. Here giving is synonymous with love and compassion and sympathy and identification. As we have forgiven, so shall we be forgiven. As we love, so shall we be loved, or, rather, have the capacity to accept that love which is beyond our deserving. Compassion begets compassion. All these foreshadow a quality of strength in giving that in its turn becomes our capacity truly to receive.

One of the curious things that a tither discovers is how the acceptance of this standard as minimal opens the gates full wide for the operation of the grace of God. Tithing suddenly opens a new vista of relationship. It is almost as if one had



been freed. Now this enters the area of experience. Only those who love can really describe love. Only those who are citizens of a country can really tell you about that country. Only a tither can tell you about tithing and the intimacy of relationship it seems to bring about.

It is a curious fact to me that I have seldom known a tither ever to retreat from this standard. Indeed, you hardly seem to miss what seems to be a big slice out of your income — this is another of the Christian paradoxes I am sure. This doesn't mean that there aren't things, therefore, that you do without — there are indeed stringencies about tithing. But just what do we honestly mean when we talk of sacrifice. Do we mean the tiny little things that hardly prick us? Or do we mean something of real dimension and depth, out of one of the crucial areas of our life, out of one of the central goals of a man's career, his money?

What a tither begins to glimpse and to know is the necessity of personal commitment, of personal conversion. Conversion and commitment are not popular Episcopal words either. But they are as true of us as of any other Christian people. How we need to be converted to the primacy of God and not this world! How we need to be committed in every area of our being and thought to the reality of our Baptismal and Confirmation vows! When we are committed to the standards of God we are in a safe and secure place, under the shadow of a mighty rock in a barren and dry land. Deuteronomy 8 has something to say to us all:

"When thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou remember the Lord thy God: for it is he that giveth thee the power to get wealth, *That he may establish his covenant which he sware unto thy fathers . . .*"

Unless we accept ourselves as the Bible presents us, as organically related to an eternal God who is the source of life, then we block the door for the operation of the grace of God in us. We all need conversion from our immersion in the secular standards of much of our daily living.

What does it mean to be a Christian? What are the terms of my relationship with God? "And here we offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice . . . that he may be in us and we in him." What the tither comes to know and experience is that you cannot be converted in pieces. A partially converted ship stays uselessly in the dry-dock.

The dean of Spokane, Richard Coombs, summed it up thus:

"Stewardship is the key word . . . in the phrases of our Lord's parables: . . . 'give an



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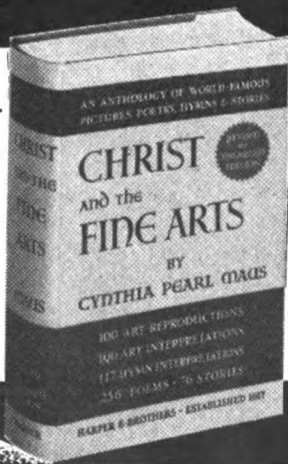
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account of thy stewardship; for thou mayest no longer be steward.' The implications are far-reaching. We are what God made us. We have what God has given us. What we are and have are to be used for God's purposes, not ours. We are stewards. That is, we are servants entrusted with God's possessions. It is a terrifying thought that we may be using God's possessions for our *own* purposes. For if we are, then we are misunderstanding everything to which we claim to have committed ourselves as members of the Body of God's Christ, and we are misappropriating those things which ultimately do not belong to us. '... give an account of thy stewardship; for thou mayest be no longer steward.'

As I look back at my preaching about budgets, and financial campaigns, and canvasses, I am forced to my knees in shame. What is our business is dedication, conversion, commitment of our whole selves, including that area which is the most sensitive, those possessions which, in our civilization and culture, have become the center of most of our daily activity. I feel a dreadful and crushing sense of failure as priest for the fact that people are surprised by even the word "tithe." At the very least the people to whom I have ministered should have heard and known about tithing and sacrifice and commitment of all they have and all that they are, even though the choice as to what they do about it remains inevitably in the free will with which God has endowed each of his children.

What God can do on His own I do not know. He tells me nothing about that. But of this I am all too shamefacedly sure, that neither I a priest, nor our people as individuals and parishes and missions and Anglican Communion can serve the Purposes of God, do His Will, minister His Salvation to individual souls and to all the whole world unless and until we have turned ourselves, our souls, our bodies, and all that we have, according to His prescriptions not ours, in entire surrender and commitment to Him. The offering of our tithes as an earnest of our whole selves seems to be one of the keys to the lock that opens us out to the salvation of our God.

Like the Old Testament prophet, as I look at my failure to see this for so long, so long, I could say "Woe is me. I have been an unprofitable servant."

Reprinted from the *Pacific Churchman* of November, 1957.

## ANGLICAN CYCLE OF PRAYER

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

### September

6. Ondo-Benin, Nigeria
7. Ontario, Canada
8. Oregon, U.S.A.
9. Osaka, Japan
10. Ossory, Ferns, and Leighlin, Ireland
11. Ottawa, Canada
12. Owerri, West Africa

# INTERNATIONAL

## WORLD COUNCIL

### Roads on Rhodes

A new flavor in World Council of Churches activities was evident as Orthodox Churches widened and intensified their participation at the WCC's Central Committee meeting late last month on the Island of Rhodes, Greece.\* Among major developments at the meeting indicating ecumenical roads of the future:

Executive Committee of WCC said it "will continue to follow with interest" developments in the ecumenical council to be convened by Pope John XXIII, and observed that relations between Churches "could be greatly improved if the opportunity were given for greater coöperation in social service and in working for a just and durable peace, if there could be more discussion among theologians, and if all the Churches would join in securing full religious liberty for all people in all lands."

Dr. W. A. Visser 't Hooft, WCC's general secretary, told newsmen that WCC leaders could not attend the ecumenical council unless all Churches were represented on an equal basis.

Orthodox Church leaders issued a statement assuring the Central Committee that their dinner meeting with two Roman Catholic clergymen (at Rhodes as press representatives) was "an absolutely informal contact. There was no discussion or negotiation concerning any official contact between the two Churches concerned."

The Commission of the Churches on International Affairs urged major nuclear powers not to resume unilateral testing of atomic weapons, recommended that all activities in outer space be subject to international control, and said that Churches should welcome the visit of Nikita Khrushchev to the U.S.

Metropolitan Nikolai of Krutitsky and Kolonna, a leading bishop of the Russian Church (Moscow patriarchate), which is not a WCC member, sent a message to the Central Committee pledging support of efforts for Christian unity and achievement of world peace.

Eastern Orthodox representatives reiterated their opposition to the proposed integration of the WCC with the International Missionary Council.

A suggestion to shift the next (1961) WCC Assembly from Ceylon to India (New Delhi) was made by Dr. Robert S. Bilheimer, WCC's associate general secretary. He said the "political and communal situation" in Ceylon makes it "inadvisable" to hold the Assembly there.

**Editor's Note:** This insight into Central Committee functioning is supplied in a special report to THE LIVING CHURCH from Mr. Charles P. Taft, chairman of WCC's information department:

The hoped for response of the Orthodox Churches to a World Council meeting in a leading Orthodox country has been fully realized in representation at Rhodes. In this

\*This week's cover shows two Orthodox priests approaching castle on Rhodes where Central Committee met.



lovely island, the scene of a journey of St. Paul, of successive conquests through the centuries, from the Crusaders to Mussolini, we have a gathering of Orthodox leaders without recent parallel.

The Ecumenical Patriarch, the Archbishop of Constantinople, is represented, of course.

Official delegates are here from the Patriarchs of Antioch, Alexandria, and Jerusalem; and from the Orthodox Churches in Greece and Cyprus.

Two observers are here from Moscow; a priest is here from the Serbian Orthodox Church in Yugoslavia, and another from the Orthodox Church in Poland — all of these are at meetings of the World Council for the first time.

In spite of a report by the WCC's General Secretary, tracing the history of the pioneering leadership of the Ecumenical Patriarch (dating back to 1919) in the ecumenical movement, many are skeptical.

There is sharp division on the plan for integration of the WCC and the International Missionary Council. There are restrained but vigorous barbs aimed at the absence for many centuries of any missionary activity by the Orthodox. Whether such dialogue, in the presence of so many Orthodox leaders not hitherto familiar with the WCC, will alienate rather than win them over is very much a question at this stage.

At the same time it is also clear that whatever their differences with the Protestants and Anglicans, the Orthodox are not moving toward, but rather away from the Roman Church.

#### ENGLAND

### Controversial Sculptor Dies

Sir Jacob Epstein, controversial sculptor, died at his home in London on August 19th. He was 78. One of his most famous statues, the six-ton granite "Ecce Homo," carved over 20 years ago, was recently the center of a stormy argument in which Sir Jacob took an active part, although he had suffered from a failing heart for many months. Sir Jacob offered the statue to Selby abbey (diocese of York). The vicar and wardens accepted the gift, but a negative petition from residents of Selby led the chancellor of York to rule that the statue could not be accepted [L.C., August 2d].

#### JAPAN

### The Fair Typhoon

by CHARLES PERRY

On the very eve of the sixth annual county fair at the Church's Kiyosato Educational Experiment Project, all eastern Japan was ravaged by one of the severest typhoons in years. Torrents of rain borne on winds up to 135 knots per hour caused 35 deaths, disrupted 20 railroad lines in 73 places, and snarled power, telephone, and telegraph wires. On the day the fair opened, Kiyosato, high up on the side of Mount Yatsugatake, found itself isolated from its lowland approaches, and messages of regret began to trickle in from

Japanese and foreign would-be participants cut off down on the plain, one of the first being from prefectural governor who was neck deep (literally) in a preliminary disaster survey of his bailiwick. Even the people from many of the nearby villages, where KEEP conducts its outreach program, were prevented from coming by landslides and weakened bridges. Only folks with the toughest of wills and physiques got through; and in this class was the Rt. Rev. Isaac Nosse, Bishop of South Tokyo (in whose see is KEEP) who hiked over 10 miles of stormy mountain passes to reach Seisen Ryo lodge where visitors to KEEP are accommodated.

Even at the height of the typhoon Paul Rusch, director of KEEP, insisted, in the face of universally derisive denials, that the weather would clear and that all scheduled events would be held — and sure enough, that's what happened!

Fair day dawned bright and clear and from 6 a.m. onward a stream of visitors trekked up the mile-long straight-away to Seisen Ryo lodge, dropping in on the way at three main exhibition centers: St. Andrew's Church (where many started the day with a 6 a.m. Communion) to see the children's art exhibit and to look over the shelves of Japan's first free rural library; St. Luke's Hospital to exclaim over the candidates (six months to two years) in the Well Baby Contest or to get a free chest x-ray; and the Ohio Experimental Farm to see the herd of prize Jerseys and Holsteins and to view the latest in tractor equipment. Most of the "field day" attractions centered in the vast grassy plazas in front of Seisen Ryo: cattle and vegetable judging, tractor plowing contest, draft horse pulling contest, start and finish of the 10 mile cross country race, talent show, wild flower arrangement, *O-sumo* or Japanese wrestling, and *O-bon*\* dancing.

There were compensations for the otherwise disappointing size of the crowd. The smaller numbers made for more folksiness and an exchange of village gossip stored up since the previous August.

The fair had even more of an international flavor than in former years thanks to the presence of several American students who put in their summer working at KEEP and some two dozen members of the Japan Pilgrimage who spent a week of their two months' tour of the Nippon Seikokai looking over the work of KEEP. The visiting Americans took an active part in the entire proceedings, as spectators and also as participants. Attorney General Thornton of Oregon won a prize with his bilingual rendition of "Poor Butterfly"!

\*The *O-bon* festival in mid-August is a time when every ancestor-conscious Japanese family hies off to its native place to tidy up and burn sticks of incense at the graves of its departed. But this visit is not entirely a solemn religious pilgrimage; it is equally as much a carefree family picnic. It is no accident that KEEP schedules its fair to coincide with the nation-wide festive mood of *O-bon*.

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**Invitation to Grace**

Bishop Pike of California cabled Premier Nikita Khrushchev on August 24th inviting him to attend the 11:00 a.m. service of worship at Grace Cathedral on Sunday, September 20th.

Telegrams were sent to President Eisenhower and Mayor Christopher of San Francisco requesting that this service be included in the Soviet Premier's itinerary.

Text of the bishop's cable:

"I note your itinerary while in the United States includes a visit to San Francisco. On Sunday, September 20th, at the request of the AFL-CIO in connection with their National Convention to be held here, I have arranged for Mr. Theodore Brown, assistant director, Civil Rights Department, AFL-CIO, a layman, to be the preacher at the 11:00 a.m. service of worship in Grace Cathedral. Because both religion and labor are such important aspects of life in the United States, I feel that you would wish to observe this service at first hand. As Bishop of the Episcopal Diocese of California, I extend a cordial welcome to attend this service."

**Steel and Old Swedes**

In an effort to "do something to aid settlement of the steel strike," the Rev. Parker F. Auten, rector of Trinity (Old Swedes) Church, Swedesboro, N. J., invited "the two parties involved to hold negotiations in a religious atmosphere" at the church. A reply from John J. Gilhooley, Assistant Secretary of Labor, thanked Mr. Auten for the offer and said, "This Administration believes it would be in the best interest of the parties to this dispute and the public if a quick and equitable settlement is reached. Accordingly, the government is taking all proper and appropriate actions toward this end."

**Labor Day Sunday**

George Meany has written to all organizations affiliated with the AFL-CIO, of which he is president, to call attention to Labor Day Sunday observances. He enclosed copies of messages for the day issued by the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America. Mr. Meany notes that a Sunday before or after Labor Day was set aside some 54 years ago by the coöperative efforts of "the American trade union movement and the various Churches of the nation as an occasion for special prayer and dedication to the spiritual aims of the labor movement."

The NCC's message says that both labor and management must recognize the absolute necessity for continuing responsible action "since free collective bargaining is one of the established features of the American economy." The message also calls upon labor and management to con-

sider and respect the rights of the vast majority of people who do not take part in collective bargaining.

Messages on the subject of the steel strike had been sent earlier to labor and management leaders by the Rev. Dr. Edwin T. Dahlberg, president of the NCC. He said:

"We realize, with you, that the public interest is not served by placing blame or voicing recrimination. On the contrary, what is called for in the public interest is the calm, deliberate examination by both participants of the facts needed to form an agreement that is both just and wise."

**National Prayers for Mr. K.**

Admiral Ben Moreell, USN (ret.) proposes that American Churches join in nation-wide, interdenominational prayers on the day Russian Premier Nikita Khrushchev arrives in the United States.

Adm. Moreell, leader of the Seabees in World War II, and retired chairman of the board of the Jones and Laughlin Steel Corp., is an active Episcopal layman.

He said here that he is encouraged by the response he has received from religious leaders and that the proposal also has been endorsed by a number of national patriotic organizations. [RNS]

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More than 300 people from some 30 Churches will attend the September 6th-11th meeting.

Among the specialists assisting at the conference will be the Rev. John Harrell, executive secretary of the Audio-Visual Education Division of the Episcopal Church's Christian Education Department.

## Footsteps on the Perimeter

The American Bible Society's new motion picture, *Footsteps of Livingstone* (28 minutes in Technicolor) will be available to churches in early fall.

The film shows how the American Bible Society, in coöperation with related organizations and missionary efforts, has become an extension of David Livingstone's 19th century explorations in Africa.

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## Not for Burning

Churches in the United States and Canada compiled a remarkable record in 1958 in reducing their losses from major fires, a report by the National Fire Protection Association indicated.

The analysis covers only "large loss" fires — those with individual losses of a quarter million dollars or more. The drop in this class was 73%.

There were only four of these fires in churches during the past year, with damages totaling \$1,166,000. This compares with 15 such fires in 1957, which destroyed about \$6,350,000 worth of church property. [RNS]

[See article on church fire prevention, page 8].

According to the NFPA analysis, both construction weakness and absence of protective sprinkler and alarm systems were mainly the reason why minor fires got out of hand and became major losses.

## Out of the Red

Adequate fire insurance coverage and better business administration were urged for churches by speakers at the third annual meeting of the National Association of Church Business Administrators in Los Angeles this summer.

Donald F. Baker, business manager of



These men from two-year-old St. Michael's Church, Wayne, N. J., are putting the finishing touches on their do-it-yourself electric organ. The parish's new men's club raised \$1,800 to buy the parts which came in kit form and were parceled out to committee members, who assembled them in their homes. Final assembly is now being completed in the loft of St. Michael's new church building. It is expected that the organ will be ready when the church is dedicated September 20th.

Organ committee members are all associated either with New York Bell Telephone, New Jersey Bell labs, or Dumont. However, committeeman Lee Sherman says that organ assembly "doesn't require a great deal of skill or electronic knowledge. Anyone who had put together a radio or hi-fi set would know how to assemble this organ."

Pictured, from left: Warren Gerloit, Henry Smith, James Walter, Lee Sherman, the Rev. William H. Strain, vicar, and Chester Turdo.

Kits for the organ came from Shober Organ Corporation, New York City. [RNS]

First Congregational Church, Los Angeles, told delegates that while churches are doing better than ever financially they could improve by employing business administrators.

In calling for more insurance against losses by fire or other means, W. Dean Willis, business administrator of First Baptist Church, Dallas, said that church officers "carry a heavy burden of responsibility for the stewardship of property under their care."

He said churches should pick a broker and insurance firm best suited to their needs and should review their insurance program annually.

Association officials indicated that salaries of church business managers vary from about \$5,000 to \$14,000 a year, with the average under \$8,000. In return, they said, "such workers seek to keep the church out of the red and in the black." [RNS]

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**ORGANIST-CHOIRMASTER** for southern resort parish. Full particulars, please, with background, experience, photo, salary expectation. Two Sunday services, occasional week-day, full teaching privileges. Must assume responsibility for starting choirs from scratch. Urgent need for organ-piano teacher in community. Reply Box E-340.\*

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# CHURCH DIRECTORY

## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
 Very Rev. Charles Higgins, dean  
 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  
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
 Daily 9; C Sat 4:30 & 7:30

**ST. NICHOLAS** 17114 Ventura Blvd. (at Encino)  
 Rev. Harley Wright Smith, r;  
 Rev. George Macfarrin, Ass't.  
 Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult  
 education Tues 8; Penance Fri 7 to 8 & by appt

## NORWALK, CONN.

**ST. PAUL'S-on-the-Green**  
 Rev. Anthony P. Treasure, r  
 Sun Masses: 8, 9:30 (Sol), 11 Sung (1S) MP (2nd,  
 3rd and 4th) 6:30 EP; Daily: MP 8, EP 5; Week-  
 day Masses: Tues 9, Wed 8:30, Thurs 10, Fri 7:15;  
 HD 8:30; C Sat 5-6

## WATERBURY, CONN.

**TRINITY** 25 Prospect St.  
 (across from Roger-Smith Hotel)  
 Rev. F. Newton Howden, r  
 Sun HC 8, 9:30; Tues & Thurs 9; Wed 10;  
 C Sat 5-5:30

## 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

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
 Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;  
 Rev. Ralph A. Harris, choirmaster  
 Sun 7, 8, 10 and Daily; C Sat 5

## 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

## 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, 10 HC; Daily HC 7:30; C Sat 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## ASCENSION

1133 N. LaSalle Street  
 Rev. F. William Orrick, r  
 Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:  
 MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
 5:30 & 7:30-8:30

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
 Sun H Eu 7:30, MP 8:30, Family Eu, Ch S, and  
 Parish Breakfast 9, (Nursery during 9), Cho Eu &  
 Ser 11, EP & B 12:30; Weekdays H Eu 7, also Wed  
 6:15 & 10, also Fri (Requiem) 7:30, also Sat 10,  
 MP 9:45, EP 5:30; C Sat 4:30-5:30 & 7:30-8:30 &  
 by appt

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

## NEW ORLEANS, LA.

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

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
 Rev. Osborne Littleford, r; Rev. Frank MacD.  
 Spindler, c; Rev. E. Maurice Pearce, d  
 Sun 7:30, 9:15, 11 & Daily; also Fri (Requiem) 7:30

**MOUNT CALVARY** N. Eutaw and Madison Streets  
 Rev. MacAllister Ellis, Rev. Donald L. Davis  
 Sun: Masses 7, 8, 9:30; Daily 7, 9:30; C Sat  
 5:30-6:30, 7:30-8:30

**OLD ST. PAUL'S** Charles St. at Saratoga  
 Rev. F. W. Kates, r; Rev. A. N. Redding, c  
 Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to  
 12:40; HC Tues & Thurs 11, HD 11 & 12:10

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
 Revs. S. Emerson, T. J. Hayden, R. T. Loring  
 Sun 7:30, 9 (sung), 11 MP, HC & Ser; Daily 7  
 ex Sat 8:30; C Sat 5, Sun 8:30

## DETROIT, MICH.

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

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
 415 W. 13th St.  
 Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden,  
 canon  
 Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

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

## OMAHA, NEBR.

**ST. BARNABAS'** 129 North 40th Street  
 Rev. James Brice 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 St. at Highgate  
 Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
 Sun Masses 8 & 10 (Sung); 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;  
 Wkdays: MP 7:45; HC 8 (8 & 10 Wed); EP 5

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

## HEAVENLY REST

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

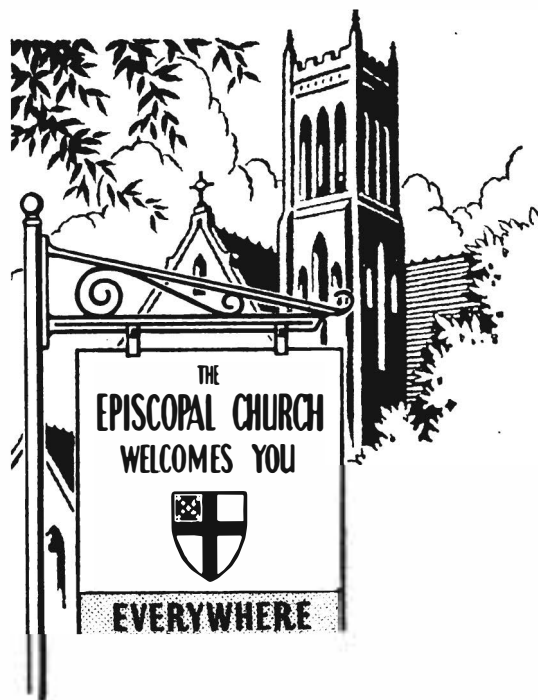
**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
 46th St. between 6th and 7th Aves.  
 Sun: Low Masses 7, 9, High Mass 11; B 8  
 Weekdays: Low Masses 7, 8; Wed 9:30; Fri 12:10;  
 C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

## RESURRECTION

115 East 74th  
 Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c;  
 Rev. C. O. Moore, c  
 Sun Masses: 8, 9:15 & 11 (Sol); 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; Thurs 11; HD 12:10



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

**THE PARISH OF TRINITY CHURCH**  
 Rev. John Heuss, D.D., r

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

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

**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, S.T.D., 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. Uyeaki,  
 B.D., c  
 Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),  
 9:15 Ch S, 10:15 Children's Service, 11 HC (1st &  
 3rd), MP (2nd & 4th)

## MOREHEAD CITY, N. C.

**ST. ANDREW'S** Rev. E. Guthrie Brown, r  
 Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S) HD HC  
 11 (as anno)

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
 Sun HC 9 & 11, EP 5:30; Daily 7:45 (ex Sat) 5:30;  
 Fri 12:10; Sat 9:30; C Sat 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 & Devotions 1st  
 Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. CLEMENT'S** 1501 32nd Ave. So.  
 Rev. James T. Golder, r  
 Sun HC 8 & 11; Tues 7; Thurs & HD 9; C Sat 7-8

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
 23 Ave. George V  
 Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
 William H. Wagner, canon  
 Sun 8:30, 10:45; Thurs 10:30



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