

The Living CHURCH

March 12, 1961

25 cents

Parish Administration Issue

At Sewanee, the Civil War shattered not only marble, but hope. Yet out of the ruins there grew a great institution with a proud pattern for education. See *History in Stained Glass*, p. 14.



Tonic to Faith

APPROACH TO CALVARY. By Hubert Van Zeller, O.S.B. Sheed and Ward. Pp. 128. \$2.95.

Dom Hubert Van Zeller writes for all men of the Christian way; and all of them—Catholic, Protestant, or liberal—will grow in understanding of themselves as well as of Christ as they read his latest book, *Approach to Calvary*. He bypasses the differences and distinctions among Christians and takes his readers with him on the road to Calvary. There will be no argument about his theology but a grateful acceptance and appreciation of his wisdom.

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Listen to its counsel: "To expect grace from one quarter only — as from the sacraments or devotions, or from this and that favorite work of mercy is to limit . . . good which is . . . to come to us from every direction." "Nothing succeeds like Christian failure." "It takes faith to see the cross . . . in the dark night of waiting."

Such is the light from Calvary, and in these pages so much of it! The pictures which accompany the text collaborate in giving this book a special place in the library of Christians.

JAMES DYAR MOFFETT

Books Received

A PRIEST CONFESSES. By José Luis Martín Descalzo. Translated by Rita Goldberg. Fresno, Calif.; Academy Guild Press. Pp. 218. \$3.95.

THE SPAIN OF FERDINAND AND ISABELLA. By Jean Hippolyte Mariéjol. Translated and Edited by Benjamin Keen. New Brunswick, N. J.: Rutgers University Press. Pp. xxiv, 429. \$7.50.

LIFE'S LONG JOURNEY. By Kenneth Walker. Thomas Nelson & Sons. Pp. xiii, 191. \$3.50.

MODERN SCIENCE IN THE CHRISTIAN LIFE. By John W. Klotz. Concordia Publishing House. Pp. 191. Paper, \$1.75.

CONVERSATION ON FAITH. By Eberhard Müller. Translated by John W. Doberstein. Muhlenberg Press. Pp. xvi, 196. \$3.50.

LET GOD IN. The Secret of Joyous, Effective Living. By Lenn L. Latham. Prentice-Hall. Pp. xi, 176. \$3.50.

CAPTAIN BRIGHT. A Story of Missionary Heroism and Adventure in the Himalaya Country of Sikkim. By Per Westerlund. Translated from the Swedish by Ernest Edwin Ryden. Augustana Press. Pp. ix, 369. \$3.75.

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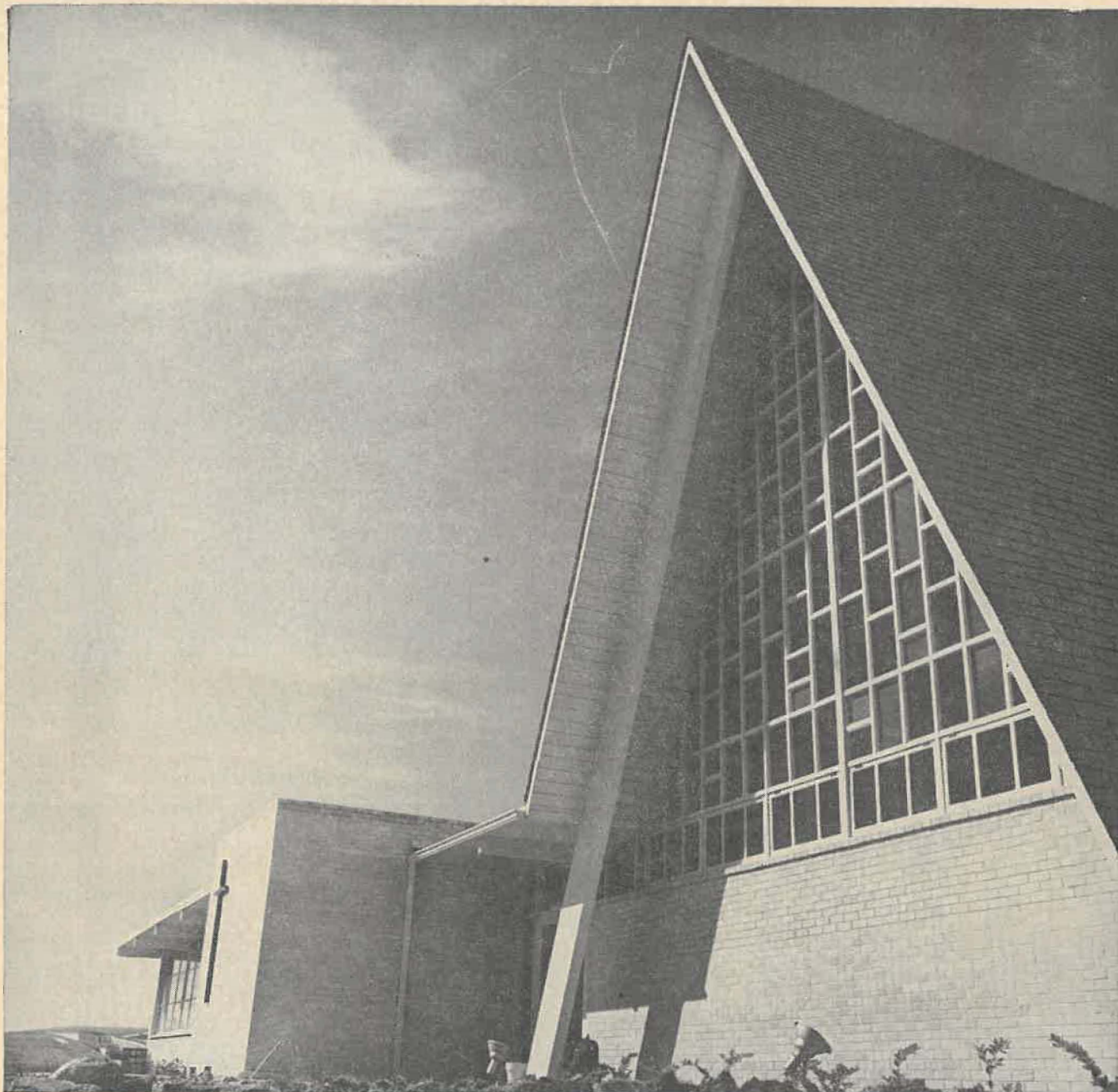
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

The Three Ms

In teaching, there are three centers of interest which together determine the teacher's preparation, practice, and results. These centers of interest are the materials, the methods, and the motive of teaching. They apply to all teaching and particularly to the teaching of religion. These are the three Ms. Any one may be stressed to the neglect of the others. When all goes well, all three operate.

Materials are the subject-matter that is to be taught (not the books and crayons, as some teachers seem to think). We naturally place these first when we think of education. This is the stuff of schooling. We are to study various "subjects." The school offers history, literature, languages, geography, science, and the like. Teachers prepare themselves for each area by cramming their minds (and notebooks) with as much information as possible.

This applies somewhat to the teaching of religion. The Christian Faith (considered as an historical accumulation of facts) may be subdivided into a number of separate headings, or "subjects."

The ordinary lay teacher in the Church

school, with an eye on all this "Church knowledge," is keenly aware of how little he knows. Or, he may consider it his duty to present to his class as much of the lore of the Church as he possesses or can accumulate by a little reading. In practice, he leans heavily upon the textbooks.

He eventually discovers the need for the second "M" — methods. How can he present this so that the children will behave, and retain what he teaches them? Gradually, he sees that there is more to it than having good order and response. Now and then he touches the real lives of his pupils. For each discovered need, he invents or learns a way, a method.

Methods may seem to be only external devices. Many of them are simply skills of group management which may be learned. They are not to be scorned. They are the *how* of teaching. But they arise from the third "M" — the teacher's motive. If his motive is strong and clear, the other two will take their places: the *why* of his teaching will control the *what* and the *how*.

Teachers must frequently examine their motives. How much can be attributed to a desire to control others, and how much to a desire to display one's knowledge and impart information? But as these lesser motives are found to be superficial and unsatisfying, the earnest teacher awakens to his deepest urgings. He realizes why he has been called to teach the Church's

children. He knows that he must, somehow, lead them closer to God. The way along which he is to take them is the way of the Church. The means thereto are all the practices of the Church learned in sympathetic fellowship. These are his fellow Churchmen, and he feels he must help them live and grow in the Faith.

This awakening may come after a time of seemingly futile teaching. It may grow as a dawning source of new strength. But mostly it will come from his whole life. He will have learned to love God, and to hope that others will do so, too. He will have real religion and will be stirred by a desire to share it. Such a teacher will faithfully master his knowledge (his "materials") because he knows that he needs more than he will use in a single lesson. In his zeal to reach his pupils, he will discover methods for each new approach. They will be vital because they come from his heart.

Children who meet, week after week, with a teacher thus moved are sure to be motivated and led into a vital religion. How can we judge the results of our parish teaching? When, in later years, a Churchman's childhood training is reviewed, it may be found that there remain some remnants of the materials taught, very little of the methods, but much of the teacher's religion, his motive. Now we have materials, methods, motive—but the greatest of these is motive.

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The Living CHURCH

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THINGS TO COME

March

12. Lent IV
19. Passion Sunday
25. The Annunciation
26. Palm Sunday
27. Monday before Easter
28. Tuesday before Easter
29. Wednesday before Easter
30. Maundy Thursday
31. Good Friday

April

1. Easter Even
2. Easter Day
3. Easter Monday
4. Easter Tuesday
9. Easter I

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.

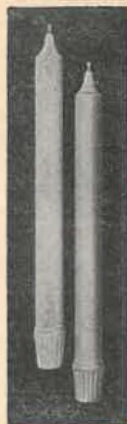
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March 12, 1961

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LETTERS

(Most letters are abridged by the editors.)

Speeding the Process

I don't believe that Bishop Warnecke is opposed to a "promotional approach" in canvassing if it implements a solid theological approach. Yet I'm sure his use of the phrase, in "Abolish the Quotas" [L.C., February 26th], will be so construed by many readers — clergy particularly.

Promotion certainly cannot replace educating to a true sense of stewardship. But it can speed up the educational process.

We've had ample evidence of it here at St. Matthew's, and our experience isn't too unusual, judging by what one reads in Church periodicals. Advertising run for a good product always pays off better than advertising run for a poor one.

PAUL C. BAKER

Bloomington, Ill.

"Non-Catholic"

I cannot presume to say what the term "Protestant" means to people in those southern states mentioned by Dr. J. W. McCrady [L.C., December 25, 1960], but I can state that in this and in most countries in which I have traveled, the term definitely means "non-Catholic." I have good reason to know this, having had to deal with the matter many times. I further question the assertion of the writer that "Episcopal" means, in common parlance, "apostolic" and indicates a "liturgical character." Was this true of the former Methodist Episcopal Church of the U.S.A.? There are still sects that have "bishops" but lack the apostolic succession and to them, as to many Protestants, the term "episcopal" simply means having bishops without any relevance to the apostolic or historic episcopate, or any suggestion of "anti-extreme Reformation!"

Since the term "Protestant" suggests to most people some kind of deviation from the "Holy Catholic Church," many friends of the Church in the U.S.A. would be happy to see it eliminated from the Church's official title.

(Rev.) A. T. B. HAINES

Rector, Parish of All Saints
Gordonvale, Qld., Australia

Points Made

This letter is prompted by your readers' criticism of Canon Richard Byfield of the diocese of California. I support the views he has expressed on the matter of the student "riots" which occurred in this city on May 13, 1960, and wish to make the following points concerning the "riots," and, more important, the House Un-American Activities Committee itself.

(1) I should think it would be most difficult for anyone outside the San Francisco Bay Area to make any kind of carefully considered judgment of the situation without following the day-by-day developments as they have unfolded since last May 13th.

(2) Many responsible citizens of our community, including Churchmen, professors, elected representatives, and students, have for many years been highly critical of the methods employed by the Committee to achieve its ends. Respectable citizens have

been practically ostracized because of the Committee's accusations which were subsequently proved false. The Committee had fair warning that many in this community disapproved of the means it employed, long before the hearings opened on May 12, 1960.

(3) One of the major tragedies resulting from this student protest, as well as others, has been the fact that they have been labeled "duped," "incited," "taken in" by Communist propaganda. Of course there were card-carrying members in the crowd — there always are. The FBI expected them; the students paid no attention to them.

(4) Citizens so proud of the House Un-American Activities Committee should listen to tape recordings of the proceedings . . . or better yet, attend the hearings themselves when the Committee arrives in their towns. The manner in which the witnesses are interrogated is, in my opinion, absolutely shocking. This Committee sits in judgment not as a mere court of inquiry, and is overstepping its legislative bounds. A 40-minute, long-playing record, compiled from tapes of the actual hearings and on-the-spot descriptions of the "riots" themselves by a very reputable local radio station, can be obtained by writing SLATE, P.O. Box 893, Berkeley 1, Calif., and enclosing \$2. I submit that this is a small amount to pay for a further insight into the events of May 12 and 13, 1960, in San Francisco.

There are many of us in the California diocese who are proud of and grateful to Canon Byfield and the diocese for their courage.

MRS. KAY HOMSEY
San Francisco, Calif.

With reference to the news story about "Operation Abolition" [L.C., January 22d], I would like to tell you what happened in Alpine, Texas, when this film was shown here on February 16th.

The discrepancies and distortions your article mentioned were easily spotted. After [the film was shown], the minister of the First Methodist Church in Alpine and I attempted to point out some of the half-truths and obvious bias expressed by the commentator, but to no avail. The audience had apparently already made up its mind to believe what it was shown and told by the film, and would not even consider evidence to the contrary. The minister and I said we thought the menace of Communism should be fought with reason and intelligent action, rather than by a patchwork of sights and sounds, and we were promptly called Communists, hissed and booed at.

Anyone who understands anything of the real nature of Communism or about the Gospel of Jesus Christ, realizes that no

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March

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15. St. Matthew's, Bloomington, Ill.
16. Timberline Missions, Leadville, Colo.; Church of the Redeemer, Addison, N. Y.; St. Paul's, Shigawake, Quebec, Canada
17. House of the Redeemer, New York, N. Y.; Gethsemane, Marion, Ind.; St. Timothy's, Chicago, Ill.; the Brothers of St. Paul, Roxbury, Mass.
18. Emmanuel, Washington, D. C.; Church of St. Philip and St. James, New Hyde Park, N. Y.; All Saints', Nevada, Mo.

thinking Christian can ever espouse the principles of political Communism.

My hat is off to the people of the San Francisco Bay Area who had the courage to raise a public objection to the un-American methods used by the House Un-American Activities Committee. I resent the insult to my intelligence which this film proffers. It shows a one-sided version of a controversial matter, apparently in an effort to convince the viewer that the HUAC is fighting Communism — a matter which has been debatable for some time. If the HUAC is all that stands between us and the Communists (which I doubt), then we are already lost.

In my opinion, the HUAC did not dare to show the simple truth, as this would have showed its own work in an unfavorable light. This film is as clumsy a piece of blatant propaganda as I have seen or heard for a long time.

MRS. W. A. ANTHONY
wife of the Rev. W. A. Anthony

Alpine, Texas

Confirmation Problem

In THE LIVING CHURCH of October 30, 1960, there was a letter by Theodore A. Heers with regard to Confirmation. It may be of interest to your readers to know about a study of the "Confirmation problem" which was made several years ago in the diocese of Western Massachusetts. After several years of wrestling with the problem by various committees and clergy groups, one rather large group of clergy, representing an entire convocation and all possible schools of Churchmanship, focused their attention on this problem after a retreat. They came to the unanimous conclusion that the real problem was the linking of Confirmation to admission to communicant status. The Church has been trying to enforce this since the time of Archbishop Peckham in the 13th century as a result of a Vatican Council ruling. Only the Anglican Church has had any sort of success in doing so.

It seemed to this group that perhaps Confirmation should be a service of admission to adult membership in the Church, that is to say, voting membership, since in Anglicanism we stress the responsibility of all Church members to participate in the Church's most basic decisions, yet have no sacramental recognition of this fact. If, then, Confirmation were deferred until voting age, it could be given to those who had diligently prepared themselves until that age for intelligent participation in the Church's work.

In the meantime, of course, one would have to have a separate service of admission to the Sacrament of Holy Communion, as there could be no possible justification for deferring Communion so long. In this case, either the Roman or the Greek Orthodox lead would have to be followed, whereby children are presumed to need the grace of the Sacrament either from the "age of discretion" or from infancy.

The proposal was so radical that it was never acted on but I mention it here as a possible stimulus to further thinking. Perhaps some day we will find the solution to the "Confirmation problem" in a synthesis of Baptist, Anglican, Roman, and Orthodox thinking.

(Rev.) ARCHER TORREY
St. Augustine's College

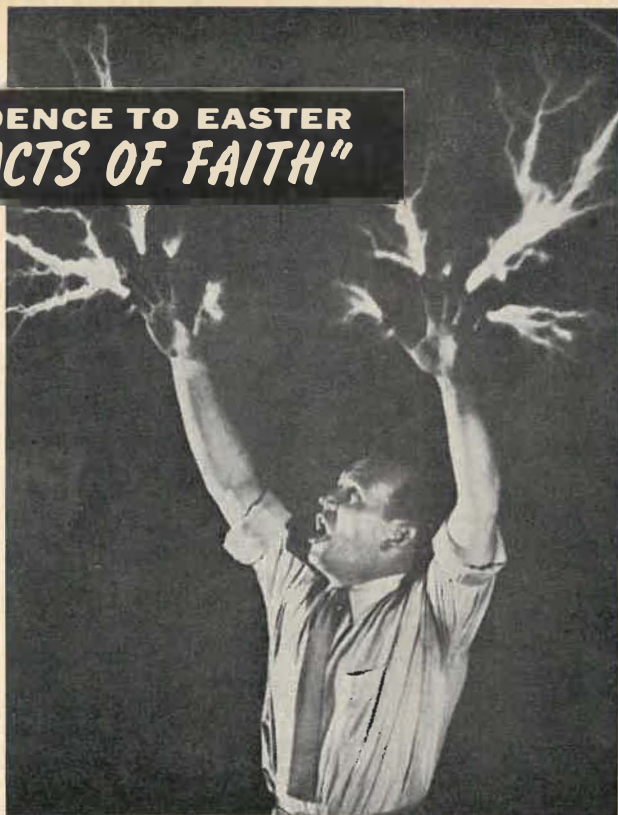
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March 12, 1961

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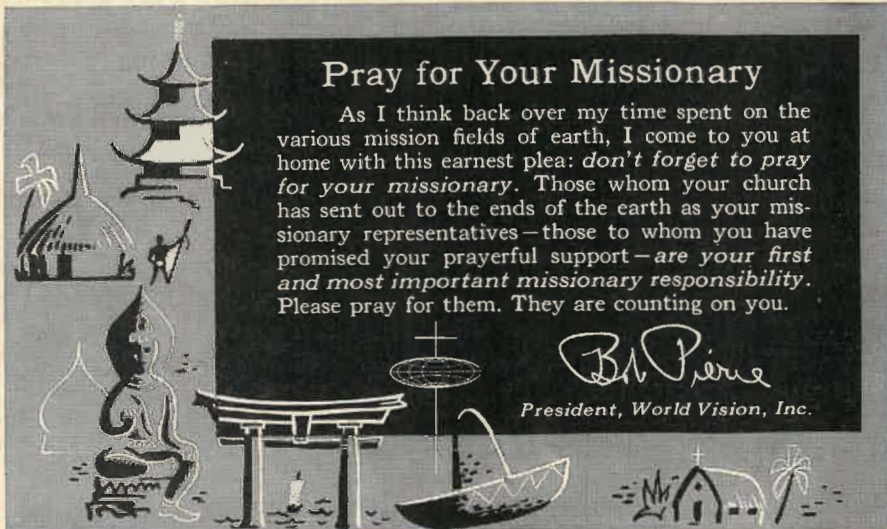


Pray for Your Missionary

As I think back over my time spent on the various mission fields of earth, I come to you at home with this earnest plea: *don't forget to pray for your missionary.* Those whom your church has sent out to the ends of the earth as your missionary representatives — those to whom you have promised your prayerful support — *are your first and most important missionary responsibility.* Please pray for them. They are counting on you.

B. Pierre

President, World Vision, Inc.



The Living Church

Fourth Sunday in Lent
March 12, 1961

For 82 Years:

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

DISASTERS

Meeting an Emergency

An estimated 5,000 people were driven out of their homes by the flooding rivers at Hattiesburg, Miss., beginning February 22d, but only one family of Episcopalians had their home endangered, and that only briefly. Trinity Church, familiar to many servicemen who were stationed at nearby Camp Shelby during World Wars I and II, was unscathed.

Among the first organized units to begin caring for the evacuees from the lowlands was the senior Girl Scout troop sponsored by the parish and led by Mrs. R. A. Park, wife of Trinity's rector. For four days the high school seniors helped care for the needs of approximately 1,400 Negro refugees housed in a high school. The girls' training, which had qualified them for every available badge in girl scouting, stood them in good stead as they registered the refugees, set up baby bottle and diaper services, organized clothing distribution, assisted the public health nurses in the makeshift infirmary, and co-operated with the Red Cross disaster units when they arrived.

A troop of younger girls, also sponsored by the parish, and led by Mrs. L. A. Rogers, wife of the junior warden, took over some of the duties in the afternoons. Fr. Park, former managing editor of THE LIVING CHURCH, worked with the girls and the other relief agencies as the community, declared a disaster area by the government, began the task of rehabilitation.

Many of the communicants of the parish served in various fields of volunteer service to both the white and Negro refugees. The Lenten study class of the Churchwomen's organization adjourned to the clothing distribution center where the ladies sorted garments for the balance of the day on February 27th, as the waters began to recede and the refugees prepared to return to what homes they had left.

EPISCOPATE

Albany Enthronement

To a fanfare of trumpets, the Rt. Rev. Allen Webster Brown entered All Saints' Cathedral, Albany, N. Y., on the afternoon of February 22d, for enthronement

as the fifth Bishop of Albany. More than 1,500 persons filled the church.

Bishop Donegan of New York was the institutor, and the Very Rev. David S. Ball, dean of the cathedral, celebrated the Eucharist.

Bishop Creighton, Coadjutor of Washington, preached the sermon. He said that Bishop Brown should strive for "a *sent* Church as well as a *gathered* Church — apostolic as well as corporate." He called attention to the Church's duties in such issues as race relations, urban growth, cultural change, and economic and political problems, and said that Bishop Brown had a "frightening responsibility in this exciting and dangerous time in history."

"It is not enough to be anti-Communist," said the new diocesan at a testimonial dinner; "we must also be terribly pro-American. We shall not win the battle for men's minds by deviating from our historic concepts as a nation or by curtailing our liberties." Bishop Brown was among the signers of a recent newspaper advertisement calling for the elimination of the House of Representatives' Committee on Un-American Activities [L.C., February 26th].

"We must be aware," he said, "that in the world of the late 20th century there are strong forces for both good and evil at work. There are new aspirations on the part of many peoples in this ever-shrink-

ing globe. There are new frontiers to be explored, not only in space but also in human relations. . . . As Christians, we must be concerned with justice, civil rights, education, integration, housing, tolerance, brotherhood. . . . The Gospel must affect all of life or it will affect none of it.

"But important as all these things are, we must not forget that the Church has as its primary task the preaching of the Gospel — the holding up of our dear Lord before all men for whom He died, in such a way that they will accept Him as their Lord and Saviour."

The bishop, saying that it might sound like a "wild idea," said he would like to have in the diocese a religious teaching order of women to instruct in released-time and summer classes. He said also that he thought the diocese should have two suffragan bishops, located in different parts of the diocese.

NATIONAL COUNCIL

Matters of Principle

by PETER DAY

Matters of race and minority-group relations occupied a considerable amount of the National Council's time during its meeting at Seabury House, Greenwich, Conn., February 21st to 23d.

In addition to a resolution urging pres-



Bishop Brown knocks for admittance: Holding up Christ before all men.

Albany Times-Union

The Living Church

idential action for unsegregated public housing [L.C., March 5th], the Council adopted a revised and sharpened statement of "guiding principles" both for itself and for others in the Episcopal Church who seek the "Christian goal of fellowship for all." The document is an expansion of a 1952 policy statement.

The five principles outlined in the statement are (1) fellowship in worship; (2) fellowship in Church administration and government; (3) high standards in every area of the Church's work; (4) desegregation as "the ultimate goal" for all Church institutions; (5) witness by the Church to society in such matters as education, housing, social and health services, and employment. A preamble to the statement says:

"The Church's first responsibility is to demonstrate within its own fellowship the reality of community as God intends it. It is commissioned to call all men into the Church, a divine society that transcends all national and racial limitations and divisions. In the life and worship of the Christian Church there should be no place for barriers raised by race or color.

"In the work of the Church we should welcome people of any race at any service conducted by a priest or layman of any ethnic origin, and bring them into full fellowship of the congregation and its organizations.

"The Constitution and Canons of the . . . Episcopal Church . . . exclude no one and make no distinctions in membership on the basis of race or nationality. It is clear from these basic documents that the sacraments, worship, and work of the Church are open to all its members without distinction. This basic teaching of the Church is a direct expression of the mind of our Lord and is contained in the Book of Common Prayer and the tradition of the Anglican Communion. . . .

"In practice, however, distinctions have been made on account of race and nationality. There is a growing conviction throughout the Church that such distinctions have no place in the life and work of the Church. . . ."

Implementation of the Council's policies in its own fields of responsibility led to some lively debate, action, and reconsideration in connection with the American Church Institute and the work among Chinese in the United States.

Future for ACI Schools?

The ACI, formerly called the American Church Institute for Negroes, is responsible for two colleges and two junior colleges in the south. These are the survivors of a much larger number of institutions created in past years to provide educational opportunities for Negroes. Action to increase the Council's budget support of the ACI schools and to endorse a capital campaign to strengthen them was taken on February 22d and was reconsidered on February 23d.

Bishop Smith of Iowa, who moved reconsideration, argued that the ACI schools were essentially segregated schools

and a dwindling type of educational institution. Dr. Edward McCrady, vice chancellor of the University of the South, asserted that the institute schools "have always been open to anyone who cared to come," and would undoubtedly serve students of all races in the future.

In the previous day's session Marvin C. Josephson, director of the ACI, had described the present service of the schools and the contribution they had made to the development of Negro leadership to Church and community in the past.

The motion to rescind the Council's previous action was lost, and the Council stands on record as desiring increased strength and activity for the ACI schools.

Washed Hands Reconsidered

The action regarding Chinese in the United States came on a request from the Home Department for authorization to use Reconstruction and Advance Funds raised for China but unspent because the Communist government does not allow the Chinese Church to accept the money. Appropriations for work among the Chinese Dispersion in Southeast Asia have been made from time to time, and the Home Department argued that it would be equally appropriate to use such funds for work among the Chinese dispersion in the United States.

True Sunshine Mission in San Francisco, Calif., was mentioned as an example of an opportunity for work among Chinese sojourning in the United States.

By action on February 22d, the Council washed its hands of the subject, referring it to the Bishop of California as a diocesan responsibility. On the 23d, reconsideration was moved, and the question was returned to the Home Department for further study. The result was that the question was left open, and the Home Department now has the opportunity to bring proposals to the Council for the use of the Reconstruction and Advance Funds among Chinese in this country.

Dr. C. Rankin Barnes, secretary of the National Council since 1947, and of the House of Deputies since 1946, was re-elected secretary for the last time at the February meeting. It was announced that he intends to retire from both positions on April 30th. No announcement regarding his successor as Council secretary has been made as yet. The Rev. Samuel N. Baxter, first assistant secretary of the House of Deputies, will automatically become secretary until the House elects its own officers at Detroit next September.

Budget: Largest but Less

The Council adopted a 1961 budget of \$9,609,819, largest in the history of the Episcopal Church. Though still some \$200,000 less than the budget approved for 1961 by the last General Convention, the total is more than \$600,000 larger than last year's. Most of the additional

News Flash

An afternoon fire destroyed St. Thomas' Church, Menasha, Wis., on February 28th. The church, which serves the cities of Neenah and Menasha, suffered \$150,000 in damage. Arnold C. Petersen, the church sexton, was overcome by smoke while saving the church records, and spent two days in the hospital recovering. The Rev. Thomas K. Chaffee, Jr., rector of the parish, was able to remove the Blessed Sacrament safely, and also saved most of the vestments.

The cause of the fire, which destroyed the 40-year-old structure, is unknown. The new \$230,000 parish hall was undamaged, except for smoke and water damage. The parish had just completed an insurance survey, and was covered to 90% of the property value. Because of overcrowding, a new church building has been planned for some time.

revenue comes from the increased pledges of dioceses and missionary districts.

Largest increase for 1961 is in the area of appropriations for capital needs, up \$250,000 to \$750,000. Overseas missionary work is up about \$200,000 to \$3,574,174. The Home Department's budget is up about \$75,000 to \$2,225,350. An increase of \$26,000 in Christian Social Relations represents chiefly the inclusion of Episcopal Service for Youth in the CSR Department; the 1961 total for the Department is \$227,650. Christian Education was increased by \$12,000 to a total of \$502,446. Another significant increase was for the *Episcopalian* magazine, up \$50,000 to \$86,800.

Only \$40,000 of the grand total represents a contingency item, or unappropriated income. However, it is expected that lapsed balances from appropriations made but not used will amount to about \$300,000. Such savings last year amounted to \$297,881, of which \$57,803 was carried forward into this year's budget and \$240,078 was set aside in reserve funds.

NCC

Outspoken Board

J. Irwin Miller, Columbus, Ind., industrialist and president of the National Council of Churches, defended the NCC's right to voice its opinion on national and world issues.

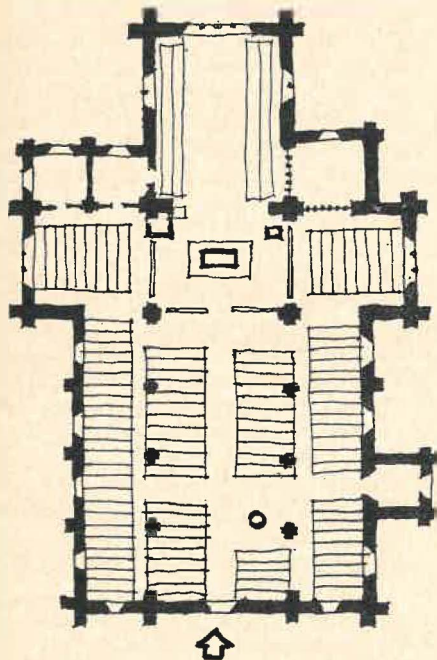
Mr. Miller, speaking at a businessmen's luncheon in Syracuse, N. Y., during the two-day meeting of the NCC's General Board there, said that the Church "must accept the responsibility which goes with the right to be heard."

"It is true," Mr. Miller said, "that the voice of the Church — whether it comes from the pulpit or from denominations, or with the undeniable power of the Na-

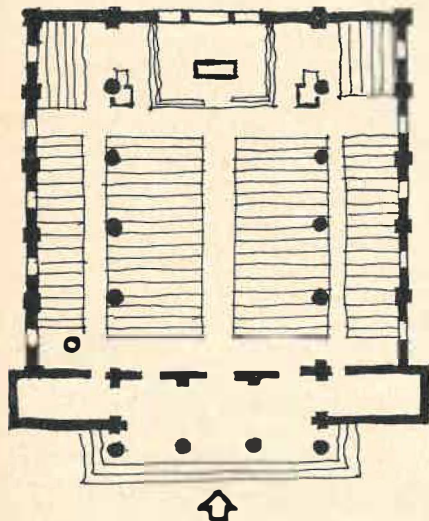
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TRENDS IN CHURCH DESIGN

by the Rev. Canon Darby Betts



Gothic, with altar moved into the crossing, leaving old sanctuary to choir and clergy.



Georgian, with altar moved from against east wall. Choir is in a gallery at the west end or to one side of the altar.

KEY

○ Font □ Altar ▭ Pulpit or Lectern

If one phrase could sum up the current trend in church design it would be “the shape of the liturgy is the shape of the church.” Such an idea is not new in Christianity, but the principles it embodies have been in disuse since the early part of the 19th century. The great churches of all other ages stand as witnesses to the glory that results from the marriage of liturgy and architecture.

In other words, the floor plan of a church should be shaped by the way the church worships. However, there is more to a church than a floor plan. The design of the walls, entrances, and roofs, as well as the materials and methods of its construction testify to the relationship a building has to its environment. The appearance of a building is that which relates it to or estranges it from its own time.

Using floor plan and appearance as guides, we can identify three distinct types of churches being built today. The so-called *traditional church* takes little notice of the relationship between liturgy and floor plan, between appearance and environment. As a substitute for these, its builder erects his church around a plan and a style which finds its inspiration in his subjective remembrance of what “looks like a church,” regardless of when, where, or of what material. His floor plan is almost always based upon late medieval liturgical practices. Not many traditional churches are being built today. The apparent reasons for their disappearance are that architects are not being trained to design them, artisans cannot be found to execute their detail, and money is not available to pay for them. However, the underlying and basic reason for their disappearance is to be found in our “text” that “the shape of the liturgy is the shape of the church.” The scholars and teachers in seminaries, universities, monasteries, and rectories have been heard, and have convinced many that the liturgy does not operate at its best where the congregation is required to act like spectators rather than participants.

The first step away from traditional building, and by far the most popular type of church being built today, is the

so-called *modern church*. This step is really a “half-step” and contents itself with putting a contemporary appearance around and over a traditional floor plan. The necessity of relating the appearance of the church to its neighborhood, and the realization that the designing of churches has fallen behind that of secular buildings in the “awareness of the times” are real reasons for the break with traditional types of church design.

Even though a compromise, it marks the beginning of freedom and contemporaneity in the Church’s use of architecture. It uses modern methods of construction, modern decor, and modern materials. It makes good use of lighting, air conditioning, and the science of acoustics, and it “looks” modern. During the hundred years between 1830 and 1930 most architectural design had consisted of skilled or unskilled rehashes of the past. Now another trend has been started, and we must be grateful.

In a time, however, when architecture in general has rediscovered the basic truth that “form follows function,” the liturgy that is being forever enriched by research, revision, reform, and recovery cannot remain content to operate upon a late medieval floor plan. The truly *contemporary church* combines a functional floor plan with a modern appearance.

Most of us are aware of what we mean by “modern appearance” in architecture. However, not all of us like it any more than did the good citizens of Paris when Abbe Suger decided to point the Norman arch and gave us Gothic as we know it. The modern look is becoming normal for churches today, and at its best reveals itself to be good when judged by the canons of architecture in general.

However, the break with the traditional floor plan, which is the cornerstone of the current trend, is not so well understood. This break is the result of the Liturgical Movement that began in Europe at the turn of the century and spread to this country with an impact that many feel has been unequalled since the Reformation. The movement’s greatest influence on architecture has come through its objection to the liturgical results of the

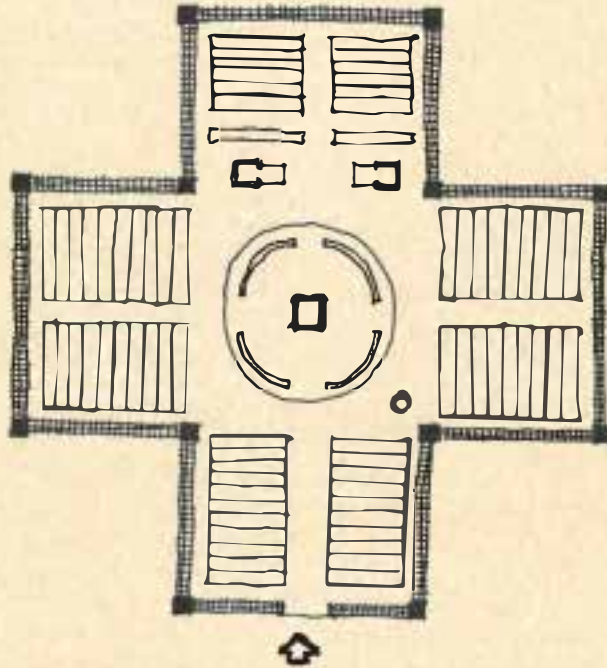
**Everything that symbolizes division between people and altar
is being eliminated**

medieval "caste system" which traditionally has separated the clergy from the laity in worship as well as in all other aspects of life. The movement decries this separation when applied to liturgics with the laity removed from the "stage" of worship and relegated to the status of an audience. The goal of the Liturgical Movement is a reversal of this process in order that the "people of God" may again actively participate in the worship of the Church. To this end it says that the altar, as the center of worship, must be restored to a position of dignity and prominence.

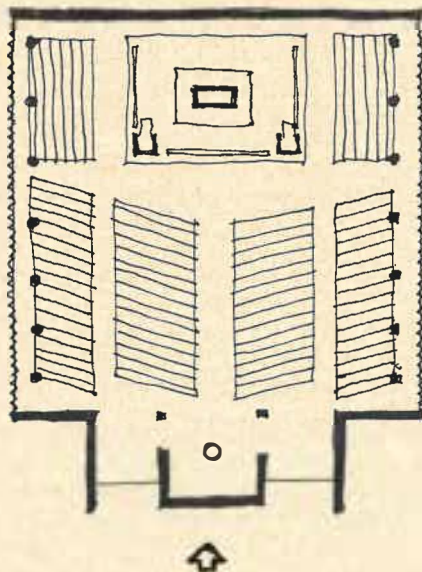
The most popular way to accomplish this is to give the altar independent existence by detaching it from the wall and setting it forth in the midst of the people through a variety of architectural designs. In other words, the altar is made "free-standing" and the congregation is given an unobstructed view of and access to that which represents God in their midst. The old Gothic separation between nave, choir and sanctuary has been declared inconsistent with the spirit of the Prayer Book with its "common prayer." Everything that actualizes or symbolizes division between people and altar is being eliminated as quickly as sentiment will allow.

The most obvious and creative mark of the new trend in church building is this breaking of the monopoly of the Gothic floor plan. No longer is the cruciform outline necessary with the altar at the top of the cross, the choir stretching between it and the people, and a rood screen or choir, and sanctuary has been declared infrom the unvested many. An unlimited number of variations in plan, all pointing toward the liturgical centrality of the altar and the practical involvement of the people in the activity that takes place there, have burst upon the scene.

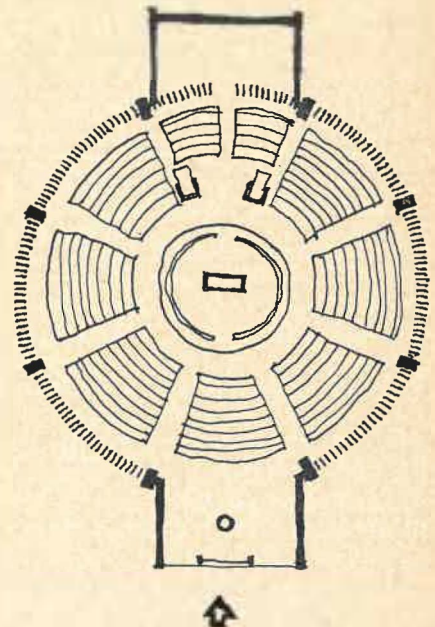
Whether this revolution will eventually result in a new stereotype, only time will tell. But the trend now is to a release from a bondage to functional inconsistency to a birth of freedom in design based upon a devotion to common prayer in worship. As has always been the case in theory, today in fact "the shape of the liturgy is the shape of the Church."



Contemporary plan with altar at the center and one arm of the Greek cross used for choir and clergy, pulpit and lectern.



Contemporary church retaining a single axis.



Contemporary church with altar at the center.

Ways

to use

the "magic slate

of sound,"

The Tape Recorder

by

the Rev. John G. Harrell

**Executive Secretary,
Audio-Visual Division,
National Council**

It is not easy to write about the potentialities of a piece of equipment such as the tape recorder. The results are apt to sound like a promotional pamphlet from the manufacturers.

To make matters worse, in the case of the tape recorder, I ordinarily recommend that it be among the initial equipment purchased by every mission and parish. After a filmstrip projector and phonograph, and before a motion picture projector, the next purchase should be the tape recorder. In other words, it is right near the top of the list.

It is an incredible machine which can receive information, store it, and issue it back at command at some other convenient time. It makes possible our fantastic "thinking machines." It has made possible new learning about the world in which we live.

We must remind ourselves that this gadget has no inner message in itself. It has no built-in program. It simply provides us with raw material to create our

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CHURCH AIR CONDITIONING

by **Jack F. Schmidt**

Product Engineering Manager, Carrier Air Conditioning Co.

The human desire for comfort extends to churches as well as to homes and places of work. Today more than 8,000 churches in the United States are equipped with year-round air conditioning.

This is not simply pampering the parishioners, because more than comfort is involved.

Air conditioning increases attendance, attracting old as well as new members to summer programs of worship and church fellowship. One New Orleans church reported an increase of 44% in attendance

after it was air conditioned. A Dallas congregation noted that summer activity maintained the normal winter level after air conditioning.

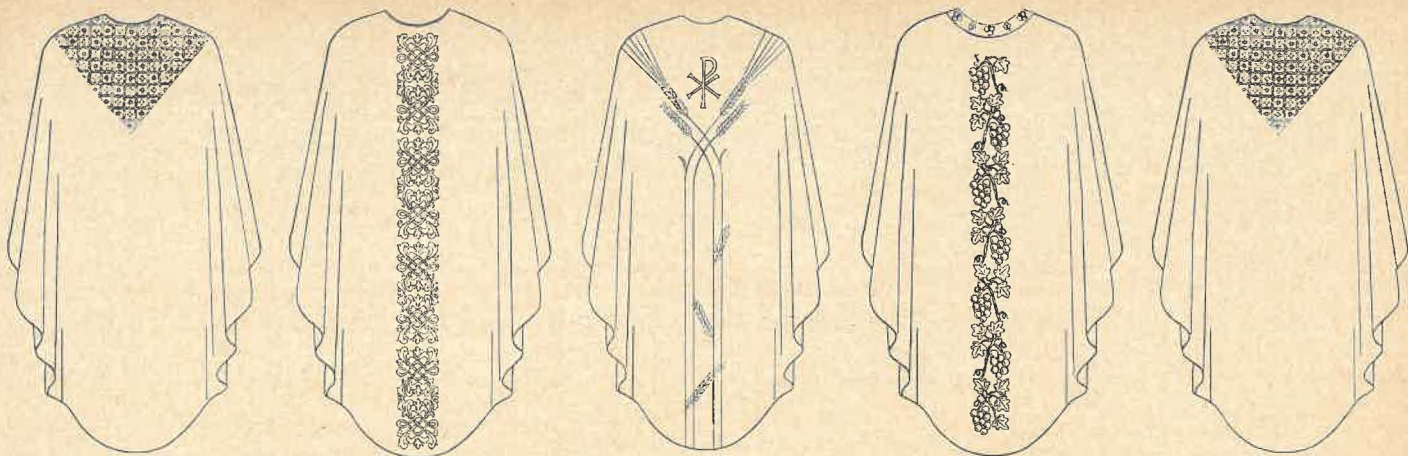
One of the most important justifications for air conditioning is that the spiritual message falls upon more attentive ears. Worshipers are no longer concerned with keeping comfortable. Gone are such distractions as drafts or breezes from noisy fans.

The officiant, in warm cassock or vestments, can conduct the service in

Continued on page 19



The air conditioning system in the 55-year-old St. Luke's Church, Atlanta, utilizes existing hot air ducts, with outlets under each ground level window, to supply conditioned air from a 60-ton capacity unit in the basement. Warm air, being lighter, is allowed to remain below the high ceiling.



VESTMENTS— THE STYLES CHANGE

by the Rev. Canon Edward N. West



Hoods on copes should be real ones.

A recent publication has suggested, possibly somewhat tongue-in-cheek, that ecclesiastical architecture has for centuries reflected the taste in women's clothing. Illustrated by charming and often most amusing drawings, period church after period church is examined in terms of the clothing worn by the women of the time.

This is all probably an exquisite example of the logical process which adds two oranges to two lemons and comes out with four strawberries.

No expert in the field would for a moment suggest that there was no connection between taste in clothing and taste in architecture, but he would be anxious to insist that the taste in either is subject to a far more complex thing, the whole taste of the age itself. A particular illustration of this is the characteristic style of vestments of each period in Church history.

The Early Church, quite frankly, recognized no such thing as an ecclesiastical vestment. Clement of Alexandria insisted that Christians should wear white, but this was more by way of protest against the lavish taste of the Alexandrians than it was an attempt to produce ecclesiastical

conformity in vesture. The ordinary civil, civilian attire of the Roman Empire was the background of most of the vestments we would recognize as such. The chasuble, for example, as civilian attire was worn by women as well as men. Various ornaments were added by imperial favor. The dalmatic early became an imperial vestment and was originally worn only by those to whom the emperor gave the privilege. The long and versatile himation, a very long rectangular piece of cloth (Christ's seamless robe), which was common to the Greeks, the Romans, and the peoples of the Near East, ultimately became a symbol of dignity and was apparently by the fourth or fifth century worn by all bishops.

Since the chasuble was originally a form of poncho, its function determined its shape. It was only later when it became a sign of dignity that it took on the sculptured look seen in the Ravenna mosaics. Eastern chasubles still continued to be bell-shaped, until practical consid-

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Drawings of chasubles at top of page are furnished courtesy of Mary Moore, Davenport, Iowa. Cope illustration is courtesy of J. Wippell & Co. Ltd.

A Parish Team Ministry

by Mrs. Royce Howes

QUESTION: "When is a priest not a priest?"

ANSWER: "When he's a curate!"

The old-fashioned relationship of rector and curate is being replaced in Michigan.

This old-fashioned concept — that the curate of a parish is merely a glorified ecclesiastical messenger boy — is being challenged in one of the diocese of Michigan's larger parishes. At St. John's Church, Royal Oak, a team ministry is in full force.

Here's what St. John's rector, the Rev. Canon John Shufelt, has to say about the team ministry he's working out with his associate rector, the Rev. Richard Ingalls:

"The relationship of the clergy working together in a parish, and the concept of the role of each man, is a matter of great importance in the on-going life of any church.

"In the past (and it is still so, in many places) one clergyman, the rector, was the sole father and shepherd of the flock. Every member looked to him as his parish priest, pastor, and sole spiritual director.

"But as the parish increased in size and

a second clergyman was added, sometimes the 'fur began to fly'!

"This familiar situation raises some interesting questions: What is to be the rector-assistant minister relationship? What is the most effective operational plan for the spiritual life of the parish and the spiritual welfare of the clergy involved? Is the old system of Master-Slave, Lord-Vassal, President-Office Boy relationship ethical or efficient or psychologically sound?

"Some of the clergy have had the opportunity of working in a team situation as well as under the old system. For them, the role of the 'subservient curate' would be an amusing plight if it did not have such tragic results.

"Where the old system prevails, I've seen a rector, who had laryngitis and should have been home in bed, croak through the sermon while two assistant priests in good health sat idly by. After the service, several of the parishioners commented on their rector's sacrificial devotion to duty. (A comment on his insecurity would have been more to the point!)

"The team ministry has many advantages. The utilizing of the full ability of a clergyman, the sheer joy and fellowship of true teamwork, the growth of the younger, less experienced man and the attitude of the congregation as they observe this are, I believe, important factors."

At St. John's, Canon Shufelt explained, here's how the team ministry plan is worked out:

1. The associate rector was selected on the basis of true team ministry. Both rector and associate were instituted by Suffragan Bishop Crowley, with the permission of Bishop Emrich, who sent official greetings to each.

2. The rector and associate rector alternate in preaching in all services, the rector taking all services one Sunday and the associate, the next.

3. Comparable salaries are provided.

4. The associate rector shares in policy making. He attends all wardens' and vestry meetings.



Rector Shufelt and associate Ingalls: both were instituted by the bishop.

Continued on page 23

History in Stained Glass

In the national tragedy that was the Civil War, one serious loss, both to the Episcopal Church and to the nation, was the shattering of the dream of Bishop Leonidas Polk for the founding of the University of the South. A great institution today in terms of quality, and still blessed with a vast domain adequate to any amount of physical expansion, the university was expected by the sponsoring southern dioceses to be not only the best but the largest educational institution on the American continent.

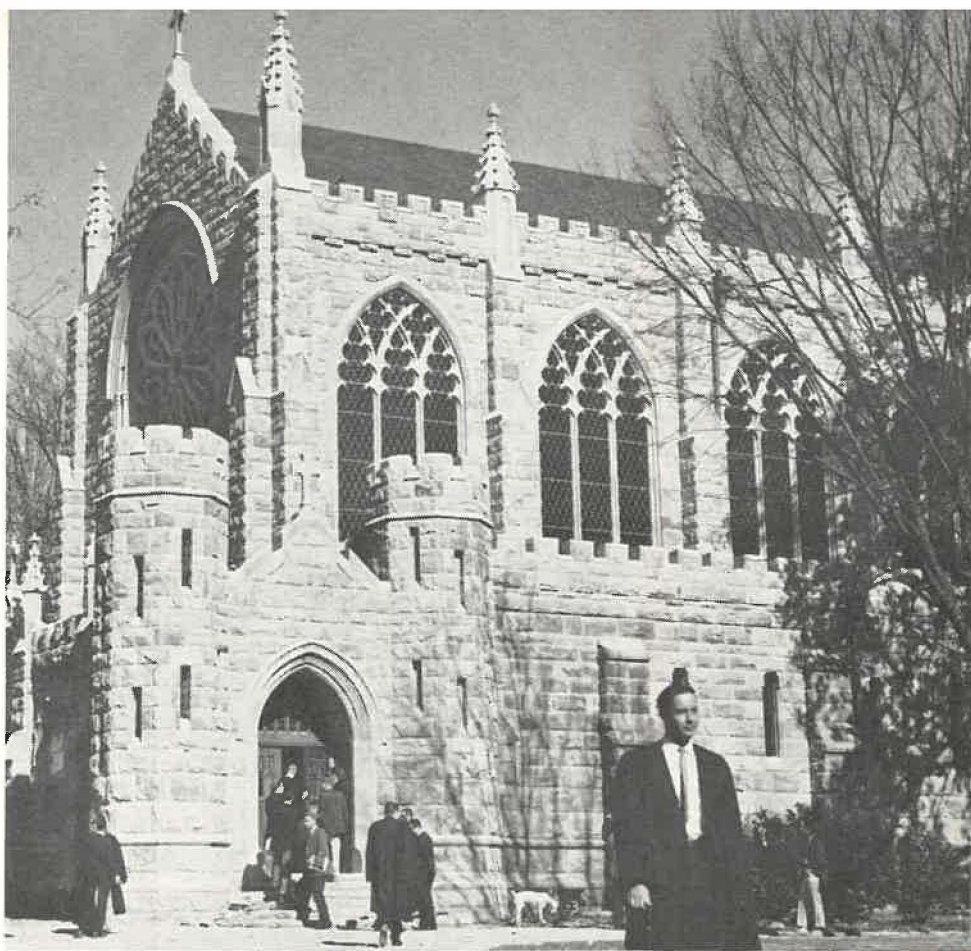
A set of four stained-glass windows depicting in 24 panels the history of Sewanee has recently been dedicated in the central chapel of the university, All Saints'. Beginning with Bishop Polk's letter of July 1, 1856, inviting his fellow bishops of the south to join with him in founding the university, the windows show, step by step, the early planning, the dashing of hopes, and the courageous refounding after the war — a war which took the lives of Bishop Polk and other friends of Sewanee and wrecked the fortunes of most of those who survived.

The cornerstone of the University of the South was laid on October 10, 1860. Six months later the Civil War began.

The cover picture of this week's issue of *THE LIVING CHURCH* shows a scene symbolic of much that happened in the conflict — the blowing up in 1863 of the cornerstone which had been laid less than three years before. This was not a military action, but a needless prank of Illinois soldiers quartered on the mountaintop. Their colonel, an Episcopalian, went on record as deploring this act of vandalism.

The historical windows are in the narthex of All Saints' Chapel. In the main body of the \$2,000,000 structure a set of 20 great clerestory windows will tell the story of the Old and New Testaments, culminating in a *Te Deum* series over the altar, following the Book of Common Prayer.

The great rose window at the west end combines the historical and the religious, with symbols of the 24 dioceses which during Sewanee's first hundred years were owners of the university, united by inter-



CHAPEL OF THE UNIVERSITY OF THE SOUTH, Sewanee, Tenn.
Representing the vigor of the new south as well as the traditions of the old, the chapel presents Sewanee's struggles and achievements in new stained glass windows.

twining leaves and radiating from a central chalice. The windows lining the nave depict personages representing the disciplines which have been taught in the university. Some are saints, some are historic figures, and some, like Henry Disbrow Phillips, late Bishop of Southwestern Virginia, whose likeness represents "athletics," have a close personal connection with Sewanee.

In the side chapel dedicated to St. Augustine, another rose window contains emblems of the apostles. The coming of the Church to the mountaintop is represented by four figures — St. Augustine of Canterbury, St. Aidan of Lindisfarne, Bishop William White of Pennsylvania, and William Porcher DuBose, first chaplain and Sewanee's great contribution to theological thought.

All Saints', like medieval cathedrals, has been long in the building. Construction was started in 1904. With a temporary roof and wall in place in 1910, it became the most used Episcopal Church in the south, with an average of 3,500 attendances a week. Now complete except for the clerestory windows, it has a seating capacity of 1,000. The university is proud of having a chapel with more seats than its athletic stadium.

The four windows of the narthex depict the historic moments and people of the university's first 100 years. All 14 of the chancellor-bishops, all 11 vice chan-

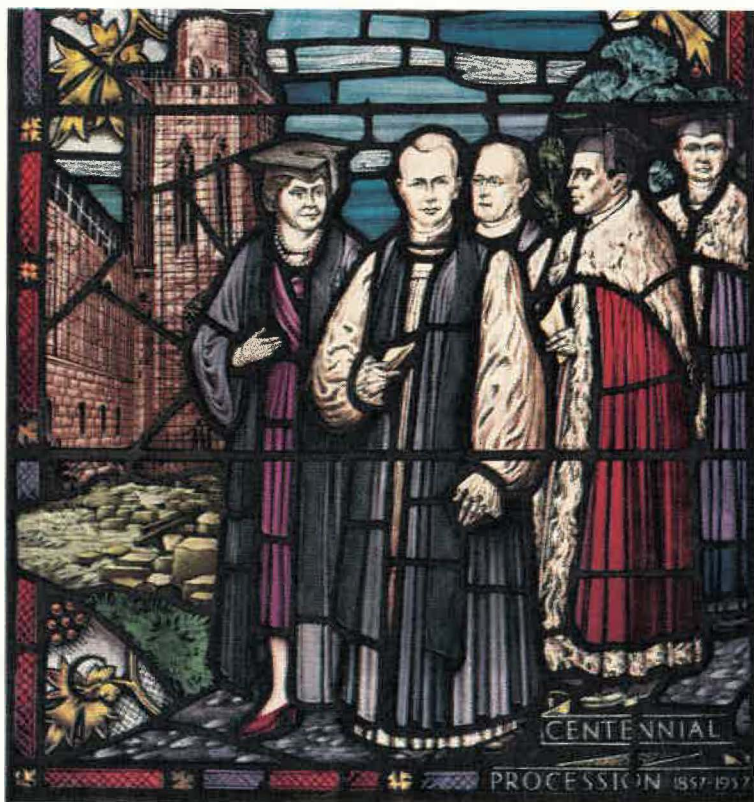
cellors, some of the principal teachers and benefactors are shown. There are six panels in each of the four windows. These four-and-twenty scenes contain seven dozen portrait likenesses. The care with which the scenes were drawn made the cost of the windows (\$24,000) higher than traditional designs, but here the subtle traditions which form the personality of the university are shown.

Efforts by single dioceses to found colleges in the south had failed in the 19th century. The beginning of the University of the South as an enterprise for all the dioceses of the region was an idea in the mind of a man, Bishop Leonidas Polk of Louisiana, and the first scene of the first window shows him in 1856 writing a letter to his fellow bishops, proposing a great university, to rank second to none. There follow scenes of planning — all the southern bishops in Philadelphia at General Convention that year, the trustees at Lookout Mountain in 1857, the Tennesseans who secured the land, Bishop John Henry Hopkins of Vermont planning the campus — culminating in the laying of the cornerstone, six tons of pink Tennessee marble, amid the jubilation of a vast crowd.

In the second of the arched Gothic windows is the sequel. The Civil War is represented by the soldiers igniting a charge of gunpowder in the cornerstone. Early in 1866 Connecticut-born Bishop



ABOVE: First of the four six-foot-wide windows depicting scenes of Sewanee's history. Bishop Polk writes to fellow-bishops. Nine southern bishops join in the plan. At founding meeting of board of trustees, July 4, 1857, a breeze wraps American flag around Bishop Otey, just as he declares that university will be national, not sectional, in character. Lay leaders with Bishop Polk survey vast university domain. Last two panels show planning of campus and laying of cornerstone. BELOW: Last panel of fourth window shows centennial procession in 1957: In foreground is Mrs. Alfred I. duPont, leading benefactor, with Bishop Juhan of Florida.



Charles Todd Quintard of Tennessee gathered a few persons (in stark contrast to the large and festive cornerstone assemblage) around a wooden 12-foot cross and with a brief religious service declared, "I hereby re-establish the University of the South."

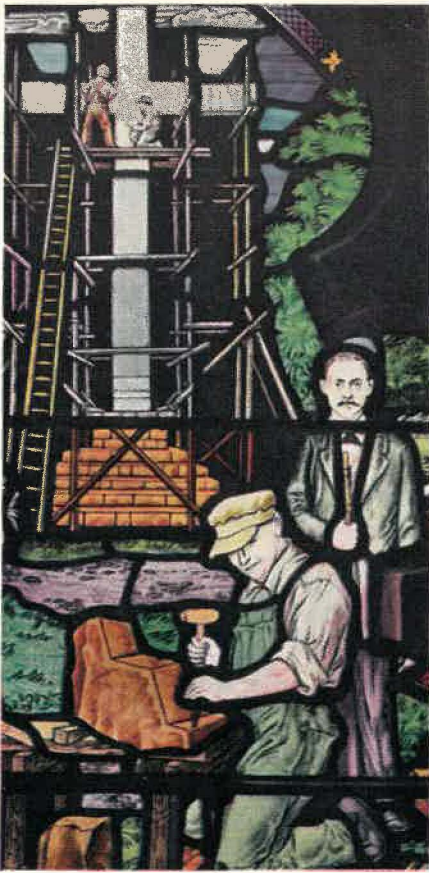
English Churchmen came to the aid of the project which the south could no longer support. Bishop Quintard's trip to the first Lambeth Conference, from which he returned with £2,500 and with 2,000 volumes from Oxford and Cambridge, and the opening service in 1868, seven days before the expiration of the grant of land, were essential steps in the survival of the university. Immortalized in stained glass is the plasterer who, according to Bishop Quintard's journal, was still at work when the first procession of nine students and four professors entered the chapel. In this period came Sewanee's famous graduate, William Crawford Gorgas (U.S. army surgeon, who by introducing mosquito control to prevent yellow fever and malaria, made possible building the Panama Canal), shown in establishment of Order of Gownsmen. The name "University of the South" bestowed by the first high-visioned founders, became more of a reality with the next scenes: the establishment of the School of Theology in 1878, the founding of the *Sewanee Review*, now the oldest literary-critical quarterly in America, and the opening of a medical school (which, with the law department, closed in 1909).

Chronicled are Sewanee's great days in athletics, the celebration of the semi-centennial in 1907, the visit of a president of the United States. Here are wars in which Sewanee men served and the memorials that were raised to them. Here is the citation of the Sewanee Military Academy as an Army "honor school."

The last windows show the chancellors and vice chancellors of the past two decades.

The varied influences which have made Sewanee the thriving institution of today, contributing leadership and vision to the new south, are symbolized by small seals at the top of the four windows: The University of North Carolina and the Confederate States of America in the first window; over the second window, Oxford and Cambridge, representing the academic tradition upon which the university was re-founded after the civil war; over the third window, a symbol of the classical tradition of ancient Greece and Rome, and of the Presiding Bishop of the Episcopal Church; and over the fourth, the seals of Sewanee Military Academy and of West Point, representing the tradition of military service.

The installation of the stained glass represents long painstaking work on the part of many persons. The windows were designed by Arthur F. Erridge of J. Wippell and Co., Ltd., of Exeter, England, in connection with the Studios of



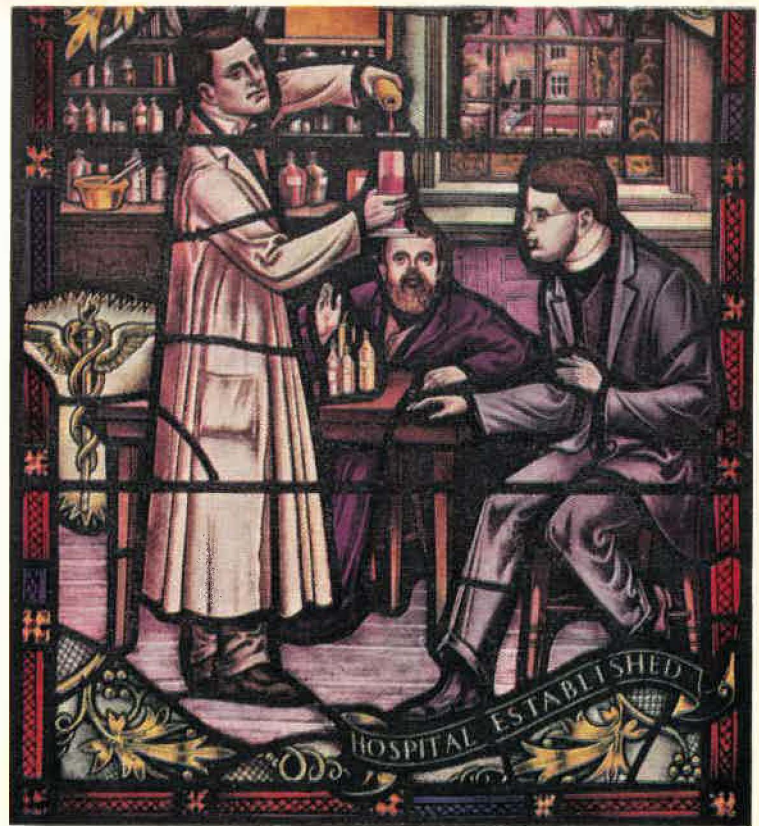
MEMORIAL CROSS

Honoring Sewanee men who gave their lives for their country. In foreground is Will Campbell, stonemason who worked on All Saints' Chapel at its beginning in 1904 and its recent completion.

George L. Payne in Paterson, N. J. The manufacture of the glass took 14 months, after a year of planning, research, and sketching. Portraits were obtained from the university archives, descendants, and reference works. The likeness of the marshal of the first procession at Lookout Mountain was provided by the city officials of a town bearing his name, Albert Lea, Minn. Installation of the glass required the services of a specialist, Geza Zelinka of the George Payne Studios, who came from New Jersey to practice his ancient and delicate craft.

It is fitting that the three groups of people most concerned with the University of the South are memorialized in the narthex windows: a member of the faculty, Gen. Edmund Kirby-Smith; three former students, Atlee H. Hoff of Decatur, Ala., and his sons; and two Episcopalians, Charles Tyler Miller and Peter Charles Patrick.

The historical scenes of the narthex windows have helped make All Saints' Chapel of the University of the South a point of pilgrimage for Episcopal travelers — a Canterbury for Episcopalians one enthusiast calls it. But there are also many outside the Church who find at Sewanee an example of the nation's best pattern for the education of its sons — the small religious-centered institution, dedicated to excellence.



HOSPITAL ESTABLISHED (above): Medical student Cary T. Grayson, later physician to Woodrow Wilson, mixes chemicals. Bishop Dudley of Kentucky, chancellor, and Archdeacon William S. Claiborne, who was responsible for converting infirmary into hospital serving a wide area, look on.

FOUNDING OF ST. LUKE'S SEMINARY (below): In 1876, Charlotte Morris Manigault asked Bishop Quintard, in England to raise funds for Sewanee, what he would suggest for a substantial gift. He told her to wait till next morning when they "would meet at God's altar and there you shall decide." After the service shown here she told the bishop, "I want to build the theological school." It was one of three or four most important moments in Sewanee's history.



Charity and Taxes

April 15th is still more than a month away, but the editor has virtuously figured out his income tax in advance because the family bookkeeper likes to know what is coming up in the future.

Again, as in past years, we were amazed to find out how much time an average American spends working for the government. Or, to put it another way, the government requisitions for its own purposes a surprisingly high percentage of the fruits of each man's labor. Beyond certain basic exemptions which grow more meaningless year by year (how can a man and wife live on the \$1,200 the government treats as non-taxable?), the smallest percentage of Federal income tax is 18%. Of every additional dollar an American earns, at least 18 cents is taken away from him, and the tax brackets rise steeply to much higher percentages.

It is true that by far the largest proportion of the federal budget is dedicated to the expense of past, present, and future national defense. Expenditures for health, welfare, and education make up only a small part of the total. On the other hand, state and local taxes with substantial appropriations for such purposes come out of the same pockets. The question remains: How much of what a man earns should remain under his own control and stewardship, and how much should be taken away from him under the threat of force, for that is what taxation amounts to, and used in ways of which he may or may not approve?

The answer, we suppose, is quite simple — "the necessary amount." But that simple answer implies a principle about governmental spending which sometimes seems to us to be lost in the discussion in religious groups about desirable governmental programs.

Many things are desirable for the American people, and for various groupings among them. But if these things are to be added to a governmental budget that is already overstrained, they have to be more than desirable. They have to be necessary.

The American system of government is not only designed to give effect to the will of the majority; it is also designed to prevent the will of the majority from unnecessarily invading the freedoms of minorities and individuals. Every governmental program involving the use of tax funds is in fact an invasion of the right of the individual to dispose of what is his, under God, in the way that he thinks best. Even if such a program is favored by the majority, the proper question to ask is not, "Is it desirable?" but "Is it necessary?"

So runs our annual income tax meditation. We believe in the necessity of many things that were not necessary in 1776. We believe in pensions and medical care for the aged, in relief for the poor, in an expanding system of public education for the young, in federal scientific programs, and in a great variety of public works. We recognize that "necessity" itself is a somewhat elastic word, which must be balanced against the

taxpayer's ability to pay and not merely treated as a stark question of national survival.

And yet we would caution Christian thinkers on social issues to remember Archbishop Temple's dictum that in governmental affairs Christian charity can usually be expressed only in terms of Christian justice. The government cannot force people to love each other, but only to deal fairly with each other. That which goes beyond justice in political decisions is usually injustice to somebody. The expression of social concern above and beyond justice belongs to other groupings in Church and community — voluntary social agencies, associations, community chests, and fraternal societies, for example. In these, men can be charitable because what they do is the expression of their own love for their fellowmen.

Everybody's Saint

This week in New York City and San Francisco, and in many cities in between, traffic and business will cease, and whole communities will turn out to do honor to the patron saint of Ireland. This is not due to the presence of that many Irish people in those places, because those who do such honor will include people of every other national background imaginable.

Somebody has said that "everybody's a little bit Irish on St. Patrick's day." Actually, it is doubtful whether the nationality of St. Patrick and St. Francis of Assisi have much to do with their universal popularity and veneration. Rather it is the Christian winsomeness of these men, the same quality that drew people to them in their earthly lifetime, that draws people to them today. It was the joy of their Lord that shone forth in them, the concern for souls of their Lord that operated in them, that make possible, indeed almost inevitable, the green ties and parades, the garden statues and framed prayer to be found on every side. Undoubtedly, it is an unconscious reaction to the Christian impact for the most part, but a reaction to Christianity it is.

There is a lesson here for all Christians. As usual the Saints of the Church have much to teach the saints of the church on the corner. No matter how much we discuss and plan in order to bring the Gospel to the world around us, no matter how many methods we may devise for bearing witness to the world's Lord — it is still true that the greatest and most effective means of reaching souls is by means of souls. The mighty warriors in the battle for God are not the grim-faced Christians but those in whom the winsomeness of Christ is brought before their neighbors.

And though Lent is a time of fasting and penitence, Christians are enjoined to wash their faces that they appear not to fast. Joy is the outward, as well as inward, result of such fasting and penitence and the sharing of that joy is the work of the Christian evangelist. The witness of the glory we are given to see is the witness that brings the world to the feet of Christ.

Wear green on St. Patrick's day, and put up a bird-feeder for St. Francis — but first of all wash your face, Christian, so the joy can show through!

AIR CONDITIONING

Continued from page 12

comfort. Windows can remain closed, providing privacy and quiet for devotion.

Closed windows and the filters in air conditioning units also reduce the accumulation of dust and dirt on altar pieces, stained glass windows, and pipe organs which require specialized cleaning.

Air conditioning can pay for itself through increases in both year-round attendance and offerings. This increased income also can be used to help finance other church projects and stabilize annual budgets.

Methods of air conditioning churches have improved greatly over the homespun technique a steaming Kansas City congregation tried one August Sunday a few decades back — jamming two tons of ice into the church furnace and turning on the fan that ordinarily blew heat into the building. That approach lowered the temperature 11 degrees, but sent humidity soaring.

Because each church is different, it is difficult to devise a rule of thumb for air conditioning church buildings. Some have educational plants — others have not. Some have social or recreational rooms — others have not. And some have evening services during the week in addition to several on Sunday.

The first step in air conditioning your church is to select a competent air conditioning specialist who will be able to choose the system that is best for your church and your budget. The following may help you:

(1) Ask the specialist about his company's range of air conditioning systems. It should include all sizes and types, from self-contained units to large central systems. Ask about the application of heat pumps. These compact units both heat and cool, and do away with steam boilers and fuel tanks. Many churches, particularly in warmer climates, are using heat pumps.

(2) Ask about other installations made by his company. Examine them and ask the building owners if they are pleased with his work. You might find he has air conditioned a nearby church that you can visit.

(3) Note the questions he asks. He should want to know the average attendance at services, the hours of worship, frequency of social activities and Sunday school hours. With answers to questions such as these he can design an efficient system that will provide the most air conditioning for the least money.

(4) Ask him to submit a detailed air conditioning plan. No competent contractor would tackle a job without preparing one.

What does your church want when it purchases air conditioning? It wants filtered air, quiet operation, an attractive and unobtrusive installation, long equip-

ment life, simplicity of operation, and minimum maintenance. All this in addition to complete temperature and humidity control.

Quiet operation, a must for churches, depends more on system design than the equipment used.

Fitting the system to the building can be accomplished in a variety of ways. Equipment may be located outside or inside. One enterprising contractor even placed air conditioning apparatus in the steeple of a North Carolina church.

Ductwork can often be completely hidden from view. But if it must be exposed, it can be painted to match the background.

Equipment life is assured by the purchase of a good system. Routine maintenance by qualified specialists will keep it operating at peak efficiency for years.

Two other factors should receive careful consideration in church air conditioning. One is that heat enters through the doors as parishioners arrive. And the other is that heat is given off inside by the lights, candles, and people. The air conditioning system must have sufficient capacity to compensate for these heat sources. In other words, it must be able to maintain a comfortable temperature when the church is fully occupied and when the doors are open between services.

High church ceilings also present some air conditioning problems. But it is possible economically to maintain ideal temperatures in the occupied area without cooling the entire space. In a Dallas church, hot air below the ceiling is allowed to remain there while the occupied zone is cooled. This is done by discharging conditioned air just over the heads of the congregation. This heavier cool air then gently moves about the congregation.

Once the system is installed, some steps can be taken to insure efficient operation.

If the church or educational plant has been unoccupied all week under a hot sun, the cooling system must have time on Sunday morning to dissipate this stored heat. If the system is turned on at least an hour before school or church services, a comfortable temperature and humidity level can be attained before the first service without undue demand on the system.

Because some church buildings are actually several combined structures, operating cost may be a major consideration. Here "zone" cooling is the answer. All portions of the building are seldom used at the same time, so cooling can be spotted when and where needed — appreciably reducing operating costs.

Despite the current boom in church construction, the population explosion manages to keep ahead. Churches are increasing the number of services to accommodate their worshipers. Social programs are on the rise. Air conditioning makes the year-round church practical.



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NEWS

Continued from page 9

tional Council [of Churches] itself comes from imperfect, fallible human mouths and can at times be wrong.

"But you and I have a great stake in the preservation of that voice. Whenever society has stilled the voice or whenever the Church itself has ceased to be vigilant and courageous to speak up and point the way, then the lot of every human being worsens, and all of us fall on evil days."

A statement opposing use of public funds for private schools passed by a vote of 87 to 1. "If private schools were to be supported in the U.S. by tax funds," the statement said, "the American people would lose actual control of the use of the taxes paid by all the people for purposes common to the whole society. . . ."

"In principle, Protestant and Orthodox Churches claim the right for themselves to establish and maintain schools in any community where the ethos of the public school system is or becomes basically inimical to the Christian education of our children. But we believe that to encourage such a general development would be tragic in its results to the American people. . . . Further fragmentation of general education in the U.S. would destroy the public school system, or at least weaken it so gravely that it could not possibly meet adequately the educational needs of all the children of our growing society." The board supported federal aid to public elementary and secondary schools, and stipulated that such funds should be administered by the states, that there should be "no discrimination among children on the basis of race, religion, or national origin," and that there should be "adequate safeguards against federal control of educational policy."

On the subject of medical care for the aged, the board unanimously endorsed the principle of care administered through the Social Security system.

The board said that care through "individual, family, and group responsibility" was considered preferable, but that where needs can be met "only by united, socially planned action, the Christian will choose such action rather than the neglect of basic human need."

The General Board cautioned local churches of its constituent Communions against showing the film, "Operation Abolition," without presenting supplementary facts. It said that many congregations in the country are being pressured to exhibit the film.

The board saw a special screening of the film and studied a 15,000 word compilation of published articles and eyewitness accounts of the demonstration.

The board urged that churches showing the film present a "full and fair presentation of all available facts," and said that

the following questions need answering:

"(1) What evidence admissible in a court of law links Communists and alleged Communists named in the film with the students leading or participating in the demonstration? (2) What were the actual incidents of violence and who were responsible for them? (3) What is the degree of responsibility of students, police, Communists, and the House Committee in causing regrettable incidents recorded in the film? (4) What is the legal status of the film subpoenaed by the Committee and now being sold by a private, profit-making firm? (5) Are there any errors of fact and interpretation included in the film as presently distributed? (6) What is the responsibility of the House Committee and the House of Representatives itself in respect to this film and the charges made in it against students and other citizens?"

The board pledged the NCC to use moral suasion, social education, and action to support public officials and government agencies in enforcing existing laws guaranteeing the right to register and vote, regardless of race or color, and to support additional legislation as needed. The board also called for increased federal aid for economically distressed areas, and urged joint efforts by churches, labor unions, and federal and state governments to ease the unemployment plight of the nation's teenagers.

A paper, "Responsible Parenthood," prepared by the NCC's Department of Family Life, Commission on General Christian Education, and Division of Christian Education, was adopted by the board.

The paper pointed out that several considerations need to be taken into account when planning the "number and frequency of pregnancies":

(1) The right of the child to be wanted, loved, cared for, educated, and trained in the "discipline and instruction of the Lord."

(2) The prospect for health of a future child, if medical and eugenic evidence seem negatively conclusive.

(3) The health and welfare of the mother, wife, and the need for the spacing of children to safeguard it.

(4) The social situation, when rapid population growth places dangerous pressures on the means of livelihood and endangers the social order.

"Reasons such as these enter into the calculations of responsible parenthood," the paper says. "At the same time, parents need to remember that having children is a venture in faith, requiring a measure of courage and confidence in God's goodness."

As to methods of accomplishing family planning, the paper notes that the Orthodox Church "follows the traditional teaching which sanctions marital abstinence" as the proper method. It goes on to say that "most of the Protestant Churches hold contraception and periodic continence to be morally right when the motives are right."

"Protestant Christians are agreed," the



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TAPE RECORDER

Continued from page 12

message. Facing a tape recorder and of tape is much the same as facing a sheet of paper, paint pots, and a brush. Both present us with the opportunity to express and communicate our thoughts, concepts, and plans.

At this point I would like to point out, those who have hesitations about making a tape, that operating a tape recorder is much easier than mixing colors, dipping the brush, and ap-

plying the paint to paper. In terms of machinery, it is much easier to operate than a sewing machine or a mangle, both of which are more complicated.

What can you do with a tape recorder? Here are some suggestions:

1. Church school. (a) Record class sessions for the teaching team to analyze for themselves. (b) Play back sessions in consultation with the trainer of teachers. (c) Let a class write and produce a tape recording for later playback, in the same way a play or pageant might be done. (d) A tape may be made to accompany

a commercially produced filmstrip or a class-made set of slides.

2. Mission. As contact is made with a missionary family, the parish may exchange a reel of tape in addition to letters, so that "liveness" is increased.

3. Pastoral. (a) Sermons or lectures by the rector, denied to Church school teachers because of schedule conflicts, may be made available through tapes. (b) The principal services of the parish may be recorded and taken to shut-ins by other laymen and listened to together, in fellowship.

4. Skill development. Probably this is the most neglected use of the tape recorder. Choir and clergy may use the recorder to improve their particular skills. One priest has for many years used a recorder in training lay readers. He checks his own reading of services by tape occasionally, too.

5. Creative uses of the tape recorder. This is an exciting area filled with infinite possibilities. For instance, consider (a) the interpretive use of sound tracks: Think back to pre-television days, to radio, to such broadcasts as *March of Time* or the Norman Corwin scripts, and recall how sounds were brought together into dramatic and interpretive forms. Just so, one may use the tape recorder to give freshness to well-worn ideas by mixing tape recordings of radio or television segments with meditations or lectures. (b) The tape recorder may be used to supply a background counterpoint to a meditation or address.

An experienced user of the tape recorder advises me, "Just mess with it, find out what you can do with it that no one else has thought of, and come up with something new." What he is saying is a confirmation of the earlier observation — the tape recorder presents us with the same opportunity as paint and brush.

When making creative use of the tape recorder, however, keep in mind your purpose. Or to put it the other way around, when you have a purpose, keep in mind the tape recorder.

Are you concerned with your Every Member Canvass? Could the recorder bring messages from segments of the parish to the EMC committee? Could messages from the EMC committee be taken to the parish?

Might not the bishop speak directly to a particular youth group by the expedient of a tape recording. The parish priest would provide the bishop with the necessary equipment.

Finally, the obvious should be stated. What makes possible all of the wonderful, exciting, and creative uses we have suggested is the ability to erase a tape and to start all over, allowing one to use a tape fully and then to begin again, to start and to grow, to fail and to succeed, to learn and to learn again. It is a "magic slate," transformed to sound, of infinite possibilities and of great satisfaction.

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TAPE RECORDER

Continued from page 12

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TEAM MINISTRY

Continued from page 14

5. Work is divided on the basis of each individual clergyman's ability and interests.

6. Supervision of the 39 organizations at St. John's has been worked out between the rector and associate rector.

Here's how the Rev. Richard Ingalls interprets the role of the associate:

"The role of the associate is created first by the relationship between the rector and his associate and is contingent upon several pivotal points:

"How mature is the rector, in being able to share primary duties: for example, preaching at the 11 o'clock Sunday service, and officiating at baptisms, weddings, funerals?

"How capable and willing is the associate to accept the possibility of limitation of full clerical activity? There is but one rector and the associate must recognize that he is, finally, to adjust silently to the rector's wishes and desires.

"Is the associate a man of loyalty who will not be a party to any possible factious strife within the church?

"Does the rector recognize the office of associate as more than a tool for hack work? Is the associate allowed a generous amount of time for study and meditation?

"Is the rector a leader who withstands the modern pressure to worship functionalism and administration or does he relegate the role of ideological leadership?"

Mr. Ingalls discusses the relationship between the associate and the parishioners:

"Parishioners are people and it is human to want to go to the top — the associate is sometimes treated, however courteously, as an ecclesiastical chambermaid.

"Because the associate properly learns to keep a commanding voice and air out of parish affairs, parishioners often think of him as one who is either unwilling or unable to assume full responsibility in a parish. Thus, self-identity as a clergyman is harder to maintain.

"Parishioners sometimes think of an associate as less than a professional man and try to establish a 'chummy' relationship with him. Then, when the associate attempts to handle his time, energy, and relationships in a disciplined manner, the parishioners' reaction is that he 'just doesn't care.'"

Membership of St. John's is approximately 1,400 families; 3,500 souls; 2,000 communicants. There are the two full-time clergy on the staff, "and we need four," said Canon Shufelt. There is also a rector-emeritus, the Rev. Charles Jatho, who helps occasionally, and the Rev. Paul Hiyama, vicar of St. Andrew's Church, Clawson, Mich., a parochial mission of St. John's. Mr. Hiyama attends staff meetings at St. John's and occasionally helps with services and sick calls.

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NEWS

Continued from page 21

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ETS recently acquired four new members for its board of trustees: Dr. Henry



Freeman Allen, James Robbins Reynolds, Robert S. Potter, and Mrs. Theodore O. Wedel. All are laymen — the board of trustees is composed solely of members of the laity. Mrs. Wedel is said to be the first woman to serve on the board in the history of the school.

WASHINGTON

Kneelers to Canterbury

A set of seven kneelers, hand-worked by the Washington Cathedral Needlepoint Committee, will be sent to Canterbury Cathedral, England, for use at the communion rail of the high altar.

The kneelers were received by Bishop Dun of Washington at a service of Evensong on February 8th. They were designed by Mrs. McCormick-Goodhart Gibson, and bear the Christian symbols of grapes and wheat. In the center of each repeat of the pattern is a state flower, one for each of the 50 United States. Hawaii became a state just in time for its flower symbol to be included in the last kneeler.

PHILIPPINES

Local Approval

The convocation of the missionary district of the Philippines, meeting recently in Quezon City, endorsed the proposal of the Philippine Independent Church for full communion with the Episcopal Church.

The proposal will be presented to the General Convention in Detroit this fall, where official, and perhaps final, action will be taken.

The Church in the Philippines has recently been visited by Bishop Gibson of Virginia and Bishop Kennedy of Honolulu, who, with Bishop Ogilby of the

Philippines, constitute a House of Bishops committee appointed by the Presiding Bishop to study the question of full communion between the Churches.

The convocation elected the Rev. Alejandro Tauli and vice governor Timothy Chaokas as deputies to General Convention, and the Rev. Canon Ramon Alipit and George Lo as alternates.

ENGLAND

by the Rev. DEWI MORGAN

Vatican Delegate

The Rev. Canon Bernard Clinton Pawley, 50, will be the Archbishop of Canterbury's personal delegate to the new Vatican Secretariat for Christian Unity. Canon Pawley, who is married, has been treasurer of Ely Cathedral since 1959. He speaks Italian.

He was a prisoner of war in Italy during World War II, having been captured while serving as a chaplain in the (British) Eighth Army.

Canon Pawley's first official visit to the Vatican will be made after Easter. He expects to stay in Rome for periods of two months or so at a time.

St. Augustine Islamist

The Rev. Canon Albert Kenneth Cragg, 47, will be the new head of St. Augustine's College, Canterbury, England, the central college of the Anglican Communion.

Dr. Cragg is the author of many books, including *The Call of the Minaret*, which has been called "the most important missionary book of this century." He advocates an understanding encounter with devotees of other religions, rather than an aggressive approach.

Dr. Cragg was professor of Arabic and Islamics at Hartford Seminary, Hartford, Conn., from 1951 until 1956.

Don't "Hang Theology"

There is a danger of a "hang theology" spirit in our thinking about unity, says Dr. Ramsey, Archbishop of York and Archbishop-designate of Canterbury.

Writing in the *York Quarterly*, Dr. Ramsey says he has no room for theological woolliness.

"Now is the time for a renewed assertion of the historic Anglican appeal to scripture and antiquity alike in our dealings with Rome, with the Orthodox, and with the other Communion. Into every channel which the increase of charity opens up there must be brought, for the sake of all, not only a readiness to learn but a steadfast witness to the truth as we have received it.

"We shall dare to speak, not of our contribution as a 'denomination,' but of the Apostolic Faith of which we are the servant and of the Catholic Church of which we are a portion.

"To Rome we bring the claim of a

Catholic antiquity, from which it is Rome which has in part deviated. To the Orthodox we bring the appeal to that patristic ecumenical Faith which we strive to share with them in non-papal Catholicity. To others we bring our gratitude for the open Bible and for the evangelical truths we share with them, together with our own deep conviction of what the continuity of the Catholic Church demands.

"With the awakening of charity which marks the present hour, we shall join in a deeper theological seriousness in our own witness to the Gospel and the Church."

SAN JOAQUIN

Half-Century Over

The convocation of the missionary district of San Joaquin voted to ask General Convention's consent for the formation of a diocese of San Joaquin. If the consent is given, the Church in the area will end more than 50 years as a missionary district. The district has had only two bishops in the past half century: Bishop Walters, the present bishop, and Bishop Sanford, who was the missionary bishop from 1911 until 1942.

The convocation met at the Church of the Saviour, Hanford, Calif., January 29th to 31st. The name chosen for the new diocese was "Diocese of San Joaquin."

Two other names — "diocese of Central California" and "diocese of Fresno" (after the see city) — were voted down.

The convocation adopted a 1961 budget of \$141,158, of which \$40,000 is for district administration. A budget of \$150,000 has been proposed for 1962.

The Episcopal Church Women of the district, meeting at the same time as the convocation, voted to purchase a station wagon to be used by district missionary,



Bishop Walters jokes with the Rev. John Hancock and Mrs. Adele Kaare at San Joaquin convocation.

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Clergy of Iglesia Episcopal Dominicana: Under new canons.*

Mrs. Ruth Harris, in her work among migrant Mexicans.

Bishop Haden of Sacramento addressed a convocation banquet.

ELECTIONS. Executive council: Very Rev. Harry Lee. Deputies to General Convention: Rev. Victor Rivera, Mr. Robert Newell. Alternates: Very Rev. Harry Lee, Mr. H. H. Meday.

DOMINICAN REPUBLIC

Constitution and a Name

An official title for the Church in the Dominican Republic was adopted when the convocation of the missionary district of the Dominican Republic met on January 29th and 30th. The Church will be known as the Iglesia Episcopal Dominicana; *i.e.*, the Dominican Episcopal Church.

The convocation was held in All Saints' Church (Todos Los Santos), La Romana. A constitution and a set of canons were adopted, and a budget of \$2,215 was passed.

WESTERN MICHIGAN

Build for Growth

"I believe in this Church of ours — really believe. We have the strength, the power to witness, to convert, to overcome defeatism and to build God's Kingdom. . . . The Church must be so convincing in her witness, so faithful in the way of life she commends, that men cannot but be persuaded of the truth and power and goodness of the Gospel."

With these words, Bishop Bennison of Western Michigan closed his address to the convention of the diocese of Western Michigan, which was held at St. Mark's Cathedral, Grand Rapids, Mich., on January 24th and 25th.

The bishop announced a three-point policy which had been established in regard to missionary planning in the diocese. First there would be a careful sur-

vey, he said, then the mission would be requested to do all in its power to assume more of the financial load each year, and, where capital expenditures were to be made, the mission's advisory committee would be asked to raise as much money as possible before asking financial assistance from diocesan funds.

Bishop Bennison expressed the hope that the Bishop Whittemore Foundation revolving fund might be increased to \$1,000,000, and explained the new capital expansion fund called the Bishop's United Investment of Lay Discipleship, or BUILD. The new fund is to provide money for grants to pay for land, buildings, etc., for the extension of the Church in the diocese.

The convention received into union with itself two former parochial missions of St. Luke's Church, Kalamazoo, Mich. St. Timothy's Church, Gull Lake, Mich., was organized as a parochial mission four years ago while Bishop Bennison was rector of the mother parish. It was received as a parish. St. Barnabas' Church, Portage, Mich., the other parochial mission, became a diocesan mission. St. Augustine's Church, Benton Harbor, Mich., also was received as a mission.

ELECTIONS. Standing committee: clergy, Francis Foley, George Stams, James Holt, William Warner; laity, Sidney Tremble, George Post, Kirk Deal. Executive council: Rev. W. P. D. O'Leary, Rev. Lester Thomas; Gardner Lloyd, George Post. Delegate to provincial synod: Rev. John Carlton.

NEW ZEALAND

Former Primate Dies

The Most Rev. Reginald Herbert Owen, who was Primate of New Zealand from 1952 until 1960, died recently. Dr. Owen went to New Zealand in 1946 as Bishop of Wellington.

*Front row, left to right: the Rev. Telesforo Isaac, the Rt. Rev. Paul A. Kellogg, the Rev. William Wipfler, the Rev. James Douglass; back row: the Rev. Philip Wheaton, the Rev. Thomas Basden, the Rev. S. Neale Morgan.

VESTMENTS

Continued from page 13

erations of administration of Communion caused them to be cut away in front. Thus a Greek chasuble of our own day comes to slightly below the waist in front but goes really to the floor in the back.

Western chasubles of the classic Ravenna period were semi-circled, joined at the straight edge to form a cone. They were unlined and of soft material. (It is to be noted that the covering of the front seam constituted the orphrey.) Since communicants then received standing, there was never any reason for the celebrant's arms to be lowered, and the conical shape raised no problem. It was admittedly a garment of great beauty.

When customs in communicating the people changed, inevitably adjustments were made to meet the practical requirements. At this point one must face an overlying aesthetic problem. Why was it that the East chose to meet the practical problem by cutting away the front, whereas the West eventually chose to meet it by cutting away the sides? The answer generally agreed upon is that both instinctively chose the forms which reflected their basic building styles. In the East, used to round arches, (and in the West so long as Romanesque continued in favor) all cuts were made so that the back of the chasuble was still roughly the shape of the round arch upside down. With the coming of Gothic in the West, the shape changed to reflect the pointed arch. This theory is obviously an oversimplification, but it is a useful working basis in designing vestments even in our own day.

The later Middle Ages produced all the elaborateness one expects of a period more interested in status than in function. The Counter-Reformation men had Gothic (indeed the word in this connection was invented by them), but they were men of considerable artistic taste and some of the long, slender Renaissance vestments are singularly effective in their own proper setting.

The advent of wigs in the 17th century changed the human scale so much that compensations had to be made. High heels accounted for the additional height needed, but it took ballooned sleeves and "fiddlebacks" to give the desired breadth. Everything was artificial, but it was at least consistent. The absurdities arose only when the wigs and high heels were eliminated.

Gothic Revival taste was both archaic and precious. In spite of its passion for "stained glass attitudes," it was still an overly tailored age. Thus the vestments of the period are never really convincing.

The late Percy Dearmer did much to rid Anglican vestments of fussy embroidery and triviality of design. Modern experts would, however, agree that he made a fundamental error in assuming that liturgics and ecclesiology had both their

final definition in the year 1549. Several people really did very well between then and 1832 — or even 1910.

We are now in a new age — and one vitally concerned with the whole life of the Church. Services and their adjuncts are no longer thought of as nice and possibly harmless diversions for people who like that sort of thing. From the worker-priest in his worker's clothes to the sacred ministers at a service in Parishfield, there is profound concern that the total effect be that which is legitimately derived from the Liturgy.

Architecture still is controlled basically by the materials used in construction, but the internal arrangements of a church are dictated by the kind of religion which is to go on in that building. If a Gothic Church seems absurd when set in the midst of split-level, ranch-house-type dwellings, then fussy and slightly effeminate Gothic Revival chasubles will seem even more unreal in the type of building which should have been built in the midst of such dwellings.

The problem is recognized quite generally, but the solutions have not all been equally realistic. Full-circle and conical chasubles, however handsome, simply don't work in a church where the Sacrament is delivered into hands of kneeling people. The Matisse vestments, which are singularly handsome in the building for which they were designed, contemplate several things we simply can't assume: (1) tall priests, and (2) a communicating level which is the height of the heads rather than the hands of kneeling people. Some of the Belgian, Dutch, and French vestments are superb in design, but they still are constructed on the assumption that churches are never heated. In this connection, highly satisfactory results have been obtained by the use of shantung silk, unbleached linen, zephyr cloth, and terylene. (Incidentally, it has been remembered in recent times that no crosses are needed on chasubles; and that if hoods are to be used on copes, they ought to be real hoods.)

Vestments for churches in this country should be designed with the following principles in mind: (1) The style should be sympathetic with that of the building in which they are to be used — boldly drawn, and uncomplicated. (2) They should be long enough and soft enough to look like clothing instead of decorations. (3) The material used should avoid inappropriate association, e.g. the buidor or furniture store. (4) The color schemes should be thought through with reference to local color patterns. (5) The weight of the materials used should be determined by local temperatures.

A useful criterion is this: If the celebrant is aware of the vestments he is wearing, something is wrong; if the congregation is aware only of the vestments, rather than the fact that a human being is wearing them, then everything is wrong.

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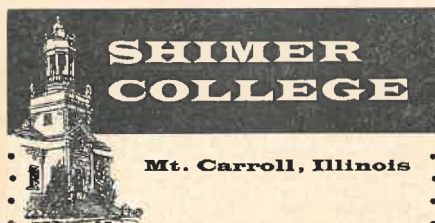
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PEOPLE and places

Ordinations

Priests

San Joaquin — On December 10, the Rev. Robert F. Slocum, vicar, Trinity Memorial Mission, Lone Pine, Calif.; December 20, the Rev. Andrew G. MacDonald, vicar of the Mission of St. Michael and All Angels, Twain Harte, Calif.

South Florida — On January 25, the Rev. James W. Lynn, curate, St. Andrew's, Fort Pierce.

West Texas — On February 13, the Rev. Lester G. Hill, rector, St. Stephen's Church, Goliad; February 17, the Rev. John D. Allen, in charge of churches at Bandera and Hondo.

Appointments Accepted

The Rev. James H. Clark, formerly rector of the Church of the Ascension, St. Louis, Mo., will be rector of Grace Church, Amherst, Mass. He will begin work before June 1, but the exact date will depend on the availability of the new rectory.

The Rev. E. Dudley Colhoun, Jr., formerly rector of St. Anne's Church, Atlanta, Ga., is now rector of St. Paul's Church, 520 Summit St., Winston-Salem, N. C.

The Rev. Dana F. Kennedy, formerly executive secretary of the Radio and Television Division of the National Council, is now rector of Christ and Holy Trinity Church, Westport, Conn. Address: 55 Myrtle Ave.

The Rev. Jack Ritchey Lewis, formerly curate at St. Peter's Church, Albany, N. Y., is now vicar of St. Timothy's Church, Glens Falls, N. Y. Address: 315 Gansevoort Rd., Glens Falls 30.

The Rev. Robert J. Lewis, formerly priest in

charge of the Church of the Ascension and St. Agnes, Washington, is now rector of St. Paul's Parish, Harrisburg, Pa. Address: Second and Emerald Sts., Harrisburg.

The Rev. Merrill A. Stevens, formerly chaplain of Auburn University, Auburn, Ala., is now chaplain of Memorial Chapel, Maryland University, College Park, Md.

The Rev. Wilbur H. Tyte, formerly vicar of St. Francis' Church, St. Louis County, Mo., will on May 1 become rector of Trinity Church, St. Charles, Mo.

Missionaries

In the missionary district of the Panama Canal Zone, new appointments or additions to previous duties:

The Rev. Terence G. Ford, now in charge of the Spanish-speaking congregation at the cathedral in Ancon, and La Mision de San Jose, La Chorrera, R. P.; and chaplain, Bella Vista Children's Home and Colegio Episcopal de Panama. Address: Box R, Balboa, C. Z.

The Rev. William J. Lydecker, now district missionary and priest in charge of St. Stephen's Church, Puerto Armuelles, R. P. Address: Box R, Balboa, C. Z.

The Rev. Charles Pickett, now in charge of the Church of Christ the King, Guayaquil; St. Christopher's, Ancon; and unorganized missions at Quito and Cautivo, Ecuador. Address: Apartado 5250, Guayaquil, Ecuador.

The Rev. William L. Sanderson, Jr., now in charge of the Church of St. John the Evangelist, Barranquilla, Colombia, and unorganized missions at Sevilla, Santa Marta, and Tibu. Address: Apartado Aereo 1445, Barranquilla, Colombia.

The Rev. Allen M. Stuhl, now assistant at St. Andrew's, Cocoli, and assistant chaplain at Gorgas Hospital. Address: Drawer 2005, Rodman, C. Z.

Changes of Address

The Rev. J. Donald Libby, who is serving St. Andrew's Church, Clear Spring, Md., may now be addressed at 1226 Ravenswood Heights, Hagerstown, Md.

Chaplain William L. Mayo, (Rtd.) USVA, has had a change of address in Washington from 32nd St. to 2008 G St., N.W., Washington 6, D. C.

SUPPORT CONTINUES TO GROW

The Seminaries of the Church are pleased to report that Theological Education Sunday Offerings for 1960 reached an all time high of \$580,981.20 surpassing by over \$12,000 last year's record amount.

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Episcopal Theological School, Cambridge, Mass.

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Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Seawanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

DEATHS

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

The Rev. Henry Stephen Douglas, retired priest of the diocese of Connecticut, died on August 28, 1960, in Lodi, Calif.

Fr. Douglas was born in East Lyme, Conn., in 1883. He was ordained to the priesthood in 1933, and served as a missionary at Quaker Farms, Conn., and priest-in-charge of St. Peter's Church, Oxford, Conn., and Christ Church, Quaker Farms, Conn. He was a charter member of the Boy Scouts of America movement, and organized a scout troop in New London, Conn., in 1910. He was the holder of the Silver Beaver award, given by the Housatonic Council of Connecticut.

He is survived by two sisters, Mrs. Mildred Bushman and Mrs. Agnes Wheeler.



The Rev. Herbert Ivon Oberholtzer, retired priest of the diocese of California, died on October 4th in Bakersfield, Calif.

Mr. Oberholtzer was born in Berlin, Ontario, Canada, in 1881. He was graduated from Kenyon

College, and held the degree of Bachelor of Divinity from the General Theological Seminary. He was ordained to the priesthood in 1909 and served churches in the states of Washington, Montana, California, and in New York City. He was vicar of St. Stephen's Church, Gilroy, Calif., from 1940 until his retirement in 1950.

The Rev. Bertram Albert Warren, retired priest of the missionary district of Spokane, died on February 10th at Walla Walla, Wash., at the age of 82.

Mr. Warren was born in Birmingham, England, in 1878.

He was graduated from Brown University in 1901, and studied at Hartford Theological Seminary, Union Theological Seminary, the University of Chicago, and Columbia University. He was ordained to the priesthood in 1909. He served churches in New York and Oregon from 1908 until 1917.

From 1917 until 1927 he was rector of St. Paul's Church, and chaplain of St. Paul's School for Girls, Walla Walla, Wash. He was rector of St. Paul's Church, Pomona, Calif., from 1927 until 1941, and served as vicar at Waitsburg and Dayton, Wash., from 1941 until 1945. In 1945 and 1946 he served in a supply capacity in the diocese of Los Angeles. He retired in 1946. He was a deputy to General Convention in 1913. He was historiographer for the missionary district of Spokane since 1953. He is survived by his wife, Ella M. Ayres Warren.

Nathalie Page Coleman Brydon, wife of the Rev. G. MacLaren Brydon, registrar and historiographer of the diocese of Virginia, died in Richmond, Va., on Jan-

uary 17th, at the age of 82.

Mrs. Brydon was born in Halifax County, Va., and married Dr. Brydon in 1901. Besides her husband she is survived by a daughter, Miss Anne Page Brydon; three sons, Capt. George M. Brydon, USN (retired), Robert Brydon III, and Nathaniel C. Brydon; eight grandchildren; and two great-grandchildren.

Cary Emil Jones, father of the Rev. Vern E. Jones, vicar of St. John's Church, Woodward, Okla., died in Enid, Okla., on January 15th, at the age of 72.

Mr. Jones, who bore the nickname "Casey," was in his 51st year as an active railroad conductor. He served for many years as a vestryman and junior warden of St. Matthew's Church, Enid, Okla.

He moved with his parents from Nebraska to Oklahoma in a covered wagon at the age of five, and was closely connected with the development of the Church in western Oklahoma. He is survived by his wife, Agnes Ethel Reynolds Jones; two daughters, Mrs. Merriel Decker and Mrs. Ernie Preston; and three sons, C. L. Jones, C. E. Jones, Jr., and the Rev. Mr. Jones.

ANGLICAN CYCLE OF PRAYER

March

12. Capetown, South Africa
13. Cariboo, Canada
14. Carlisle, England
15. Carpentaria, Australia
16. Cashel and Emly, Waterford and Lismore, Ireland
17. Central America
18. Central Brazil

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POSITIONS OFFERED

CURATE, active parish. Opportunity for a full ministry. Write: The Rev. Arthur R. Cowdery, St. Thomas' Church, Rochester 18, N. Y.

ASSISTANT PRIEST for large midwestern parish for April 1, 1961 through May, 1962. Furnished apartment, reasonable stipend, car allowance, average duties. Reply single priest; retired priest acceptable. Reply Box T-542.*

PRIEST, not over 35, married, as associate rector, for a parish with 800 communicants, on southern Pacific coast; special area religious education but would share full priestly functions, salary \$4500, plus house and travel allowance. Prayer Book Catholic preferred. Reply Box G-539.*

DIOCESE OF ADELAIDE (South Australia) — Applications are invited for the newly created position of Director of Education. Applicants should be in Priest's Orders. General oversight and organizing of four departments — Adult Education, Youth, Church and State Primary Schools and Sunday Schools. Car provided, travelling allowance and rental allowance in addition to stipend. For further information apply: Secretary, Diocesan Board of Education, 18 King William Road, North Adelaide, South Australia.

PRIEST, preferably single, to teach in growing parochial school and share in team ministry in Florida. Credits in education and necessary work for state certification required. Write, sending recent photograph, stating experience and qualifications, to Box G-544.*

POSITIONS WANTED

PRIEST, recently ordained. Former Lutheran Church executive. Forty-four, married, family. Seeks school, college chaplaincy or parish. Native midwesterner; has taught government at eastern university; lived, traveled extensively abroad. Wants to "put down his roots" for minimum of five years. Prayer Book Churchman. Speaks French, German, Portuguese, Spanish. Enjoys full support of Bishop. Available about April 15th. Reply Box C-529.*

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PRIEST, young, single, Prayer Book Churchman, wants supply position with living quarters during July. West coast preferred. Reply Box G-545.*

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PRIEST, 20 years' experience, 7 years present parish, desires change. Considered good pastor, preacher, administrator. Active diocesan and community affairs. Reply Box K-543.*

PRIEST welcomes challenging parish growth opportunity. Three parish success record. Comprehensive churchman, vital preacher. Reply Box S-533.*

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PRIEST, 29, single, now rector of 250 family Catholic parish in East, desires change and a new challenge. Completed rebuilding program. No territorial preferences. Reply Box C-538.*

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The Living Church

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 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.
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 Rev. James T. Golder, r
 Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; HH 1st Fri 8, C Sat 4:30-6

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

ST. PAUL'S Rock Creek Church Rd., N.W.
 Rev. E. Pinkney Wroth, r
 Sun HC 8, 9:30 (Ch S), 11; Wed HC 11

CORAL GABLES, FLA.
ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
 Rev. Ralph A. Harris, choirmaster
 Sun: 7, 8, 9:15, 11; Daily; C Sat 5

EUSTIS, FLA.
ST. THOMAS' Lemon & Mary Sts.
 Rev. Eugene L. Nixon, r
 Sun 8, 10, 11; Thurs & HD 10

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11, & 7; Daily 7 & 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
 Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
 8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

MIAMI, FLA.
HOLY CROSS 36 St. at N.E. 1st Ave.
 Very Rev. Frank L. Titus, r
 Sun 7:30, 9, 11; Fri 10, 7:30

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
 Very Rev. Francis Campbell Gray, dean
 Sun 6:30, 7:30, 9, 11; Daily 7:10; 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 & 9:30 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

ALL SAINTS CHAPEL 211 W. Madison
 Episcopal Church Loop Center
 Wkdays: MP & HC 7:45; HC 12:10 Mon, Tues,
 Thurs, Fri; Lit & Ser 12:10 Wed

EVANSTON, ILL.
ST. LUKE'S Hinman & Lee Streets
 Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
 Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
 (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
 C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY
 Chapel of St. John the Divine
 Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

DAVENPORT, IOWA
TRINITY CATHEDRAL Main at 11th & 12th
 Sun 8, 9:30, 11; Mon, Wed, Sat 9; Tues, Thurs 7;
 Fri 12:05

HOULTON, MAINE
GOOD SHEPHERD 116 Main St.
 Sun HC 8, MP 9:15, HC 11, EP 7; Lenten Wed: EP,
 Lit, Ser 7:30

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw and Madison Streets
 Rev. MacAllister Ellis, Rev. Donald L. Davis
 Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
 C Sat 4:3-5:30, 7:30-8:30

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
 Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
 Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7
 ex Sat 8:30 EP 5:45, C Sat 5 & 8, Sun 8:30

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, S.T.D., r
 Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.
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 Rev. Tally H. Jarrett; Rev. H. Finkenstaedt, Jr.
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

HACKENSACK, N. J.
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 Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;
 Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri
 7; Lit & B Tues 7:45; Sta & B Fri 7:45; C Sat 7:30

NEWARK, N. J.
GRACE Broad and Walnut Streets
 Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
 Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP
 10:40, EP 5. Daily: Masses 7:30, Wed also 12:10,
 Fri & HD also 9:30; MP 7:10, EP 5:10; Tues Sta,
 Meditation, & Adoration 8. C Sat 11-12, 5-5:30,
 7:30-8

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
 Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
 Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex
 Thurs 10; C Sat 4:30-5:30 & by appt

ELMIRA, N. Y.
GRACE Church and Davis Sts.
 Sun MP 7:15, HC 7:30, 9 & 11; EP 8; HC Tues,
 Thurs 7, Wed, Fri 9:30, HD as anno; Daily EP 5:15;
 C Sat 5-7; Healing 1st Mon 7:30

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 112th St. and Amsterdam Ave.
 Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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 8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
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 Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
 B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
 C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
 2-5, 7-9

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 Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
 ex Sat; Wed & Sat 10; C Sat 5-6

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

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

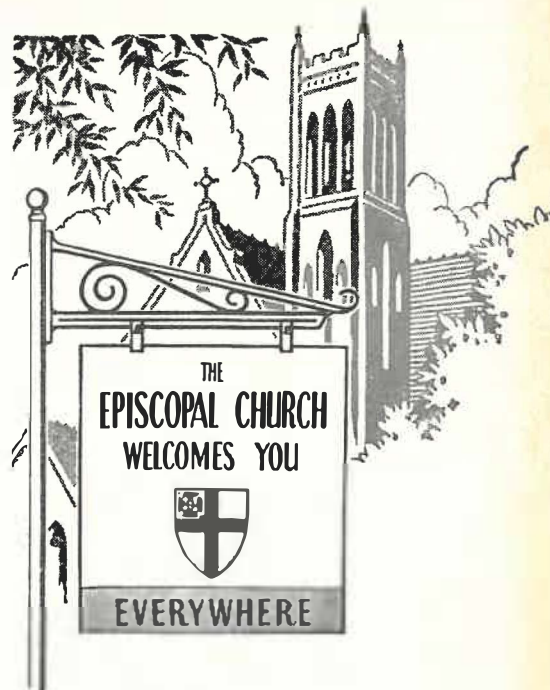
TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
 MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
 EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

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. C. Kilmer Myers, S.T.D., v
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8; MP 15
 minutes before HC, Int 12 noon, EP 8 ex Wed
 6:15, Sat 5

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. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
 Sun HC 8, 9, 10 (Spanish), 11:30 Sol High Mass
 and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat
 9:30, EP 5; C Sat 4-5, 6:30-7:30 & by appt



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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
 Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15;
 Mon - Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP
 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15;
 C Sat 4-5, 6:30-7:30 & by appt

SCHENECTADY, N. Y.
ST. GEORGE'S 30 North Ferry St.
 Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul
 Parker, B.D., assoc. r; Rev. Georg T. Snell, B.Div.,
 ass't
 Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S of
 Rel 8:55; Children's Service 10; H Eu daily 7 ex
 Mon & Thurs 10, HD 7, 10; Daily MP 9, EP 5:30;
 C Sat 4:30-5, 8-9 & by appt

SYRACUSE, N. Y.
CALVARY 1507 James St. at Durston Ave.
 Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
 Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30;
 C Thurs 8:45, Sat 4:30-5:30, 7-8

SOUTHERN PINES, N. C.
EMMANUEL East Massachusetts Ave.
 Rev. Martin Caldwell, r
 Sun 8, 9:45, 11; Daily 10 & EP 5 ex Wed 8

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
 & Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
 Sat 12-1

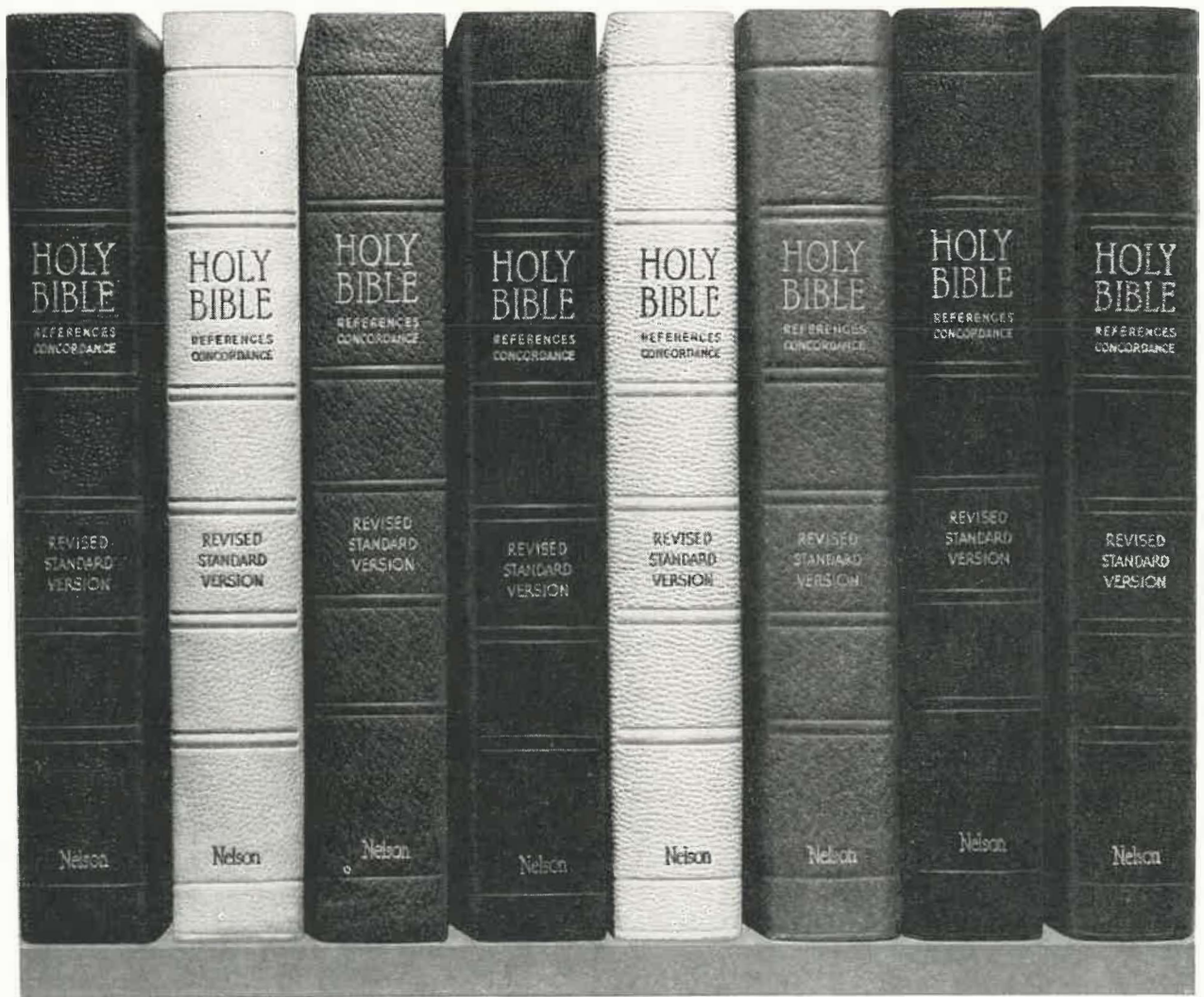
RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 Rev. Walter F. Hendricks, Jr., r
 Sun Masses: 7:30, 11; Mat & Ch S 9:30; Mass daily
 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
 Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.
ST. PAUL'S 15 Roy St., at Queen Anne Ave.
 Rev. John B. Lockerby; Rev. Eugene L. Harshman
 Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

YAKIMA, WASH.
ST. MICHAEL'S Yakima & Naches Ave.
 Rev. R. Riley Johnson, r; Rev. Frank Palmer, ass't
 Sun HC 8, MP 9:30, 11, EP 7:30; Wed HC 10:30,
 EP 7:30; C by appt

WHITE SULPHUR SPRINGS, W. VA.
ST. THOMAS' (near) The Greenbrier
 Rev. Edgar Tiffany
 Sun 8, HC: 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benedictian; 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; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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