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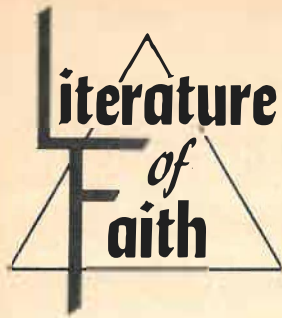
Parish

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Number



St. Michael's Church,
Racine, Wis., of Immanuel
and St. Michael's Parish:
The old building was not
abandoned [p. 18].



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LETTERS

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

Cheers

Cheers for Mr. Peterson for his article "A Sunday School Teacher Speaks Out" [L.C., February 11th] and bless you for printing it. I hope reprints are available for distribution to Church school teachers and other interested persons throughout the country.

Mr. Peterson says, and says very well, what many of us still feel regarding Christian education. I sincerely believe those children fortunate enough to be in Mr. Peterson's classes will benefit from his philosophy.

I might add that I have detected recently some encouraging signs which indicate the pendulum might be swinging back from the extremes of a few years ago to a more sensible center. I think it is necessary for those interested in the spiritual growth of our children to sit down and "reason together." Articles like Mr. Peterson's should prove helpful.

(Rev.) FREDERICK J. HANNA
Assistant, Emmanuel Church
Baltimore, Md.

Editor's comment: Reprints will be issued if there are sufficient requests for them.

Drift from Luther

Just a line to thank you for the fine editorial "Healing is Normal" [L.C., February 18th]. Unfortunately, as you say, healing "was given something of a black eye by *Time* magazine."

I am taking the liberty to send forward a copy of a letter* written by Martin Luther



to Pastor Severin Schulze in the year 1542, from which one discovers the official concern of Martin Luther for the carrying on of our Lord's ministry of healing. Evidently the modern presentation of the Lutheran Church has drifted far from the certain faith of its founder, in its recent Lutheran committee report. [See box, column 3.]

(Rev.) C. BERTRAM RUNNALLS
Honorary Canon,
Cathedral Church of St. Luke
Orlando, Fla.

*Original Text in Latin.

June 1, 1545

Pastor Severin Schulze
Venerable Sir and Pastor:

The tax collector in Torgau and the councilor in Belgern have written me to ask that I offer some good advice and help for Mr. John Korner, afflicted husband. I know of no worldly help to give. If the physicians are at loss to find a remedy, you may be sure that it is not a case of ordinary melancholy. It must, rather, be an affliction that comes from the devil, and this must be counteracted by the power of Christ and with the prayer of faith. This is what we do, and that we have been accustomed to do, for a cabinetmaker here was similarly afflicted and we cured him by prayer in Christ's name.

Accordingly you should proceed as follows: Go to him with the deacon and two or three good men. Confident that you, as pastor of the place, are clothed with the authority of the ministerial office, lay your hands upon him and say, "Peace be with you, dear brother, from God, our Father, and from our Lord Jesus Christ." Thereupon repeat the Creed and the Lord's Prayer over him in a clear voice, and close with these words: "God, almighty Father, who has told us through Thy Son, 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it to you,' who has commanded and encouraged us to pray in His name, 'Ask and you shall receive'; and who in like manner has said, 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me'; we unworthy sinners, relying on these Thy words and commands pray for Thy mercy with such faith as we can muster. Graciously deign to free this man from all evil, and put to nought the work that Satan has done in him, to the honor of Thy name and the strengthening of the faith of believers; through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, world without end, Amen."

Then, when you depart, lay your hands upon the man again and say, "These signs shall follow them that believe; they shall lay hands on the sick and they shall recover."

Do this three times, once on each of three successive days. Meanwhile let prayers be said, from the chancel of the church, publicly until God hears them.

Insofar as we are able, we shall at the same time unite our faithful prayers and petitions to the Lord with yours.

Farewell. Other counsel than this I do not have. I remain, etc.

MARTIN LUTHER

Poor Return

I am depressed beyond words by statistics in the 1962 *Episcopal Church Annual* relating to some overseas mission districts. These, coupled with the perennial and tiresome comments on poor Episcopalian mis-

sionary giving, call for some sober thinking. There is something wrong when our overseas work offers such a poor return on the Church's investment. This can be interpreted as a criticism of our missionaries. It is not meant to be.

Recently I attended a local "missions" meeting at which the now common charge was leveled against us that our Episcopalians "just don't give as well as others." After checking this I find it to be generally untrue. It is truer to say that we do not seem to spend what *is* given as well as other groups. The 1961 *Annual* mentioned the success of two particular sects, and I would point out that each of these maintains a considerably less costly hierarchy.

The success of the sectarians and Roman Catholicism in domestic and overseas work may be attributed to their ability to press available resources into preaching Christ and their proudly establishing their peculiar types of the Christian religion without apology. Our Church press reports on interdenominational conferences, theories, and analyses. This neither excites the communicant at home nor aids the missionary in the field who may be trying to keep his nose to the spiritual grindstone.

We can dispense with much of the hierarchical globe-trotting which has come to be an expensive adjunct of Church government and which is charged up to the "missionary" side of Church finance. The difficulty with "permanent commissions" such as the one proposed for missionary strategy is that they customarily are small inner groups made up of distinguished personages. They duly investigate, confer, and report. Here is a

technique used by many diocesan bishops and it rarely produces the hoped-for results.

It may not be in the better Madison Avenue technique, but may I suggest more old-fashioned, low-brow, first-hand missionary reporting in our Church press? Cannot the National Council, working with dioceses, archdeacons, and parishes with a good record of meeting and exceeding missionary quotas, get down to the business of talking over missionary work in the most practical of terms? When our missionaries come home, let's hear from them (and right from the field, too). This front line in our army ought to be accorded far greater voice than occasional letters to friends back home or condensed articles in religious periodicals.

Because our parish contributes also to certain S.P.G. and other missionary societies (as well as our assigned quota) we are aware of the remarkable achievements of other Anglican mission organizations. Is not part of our trouble that while we have greater methods of communication than ever before, the Church has lost the sense of urgency and spiritual common sense that moved our forefathers to intrude themselves everywhere in behalf of the Gospel?

(Rev.) EDMUND W. OLIFIERS, JR.
Vicar, St. Boniface's Church
Lindenhurst, N. Y.

Distressing

One cannot quarrel with everything which the Rev. Charles E. Rice says in "Those That Are Appointed To Die" in the February 11, 1962 issue of *THE LIVING CHURCH*, but I find it distressing — even with the thoughtful editorial disclaimer — that such

a worthy example of the Church press gives such a presentation such prominence.

A proper response to his treatise, and one which to my mind more effectively conveys the feeling tone of the Gospel, is to be found in the February 1962 issue of *Esquire*: William Styron's "The Death-in-Life of Benjamin Reid."

The contrast between the two articles would justify the disparaging observation Baron von Hugel once made of the Church press.

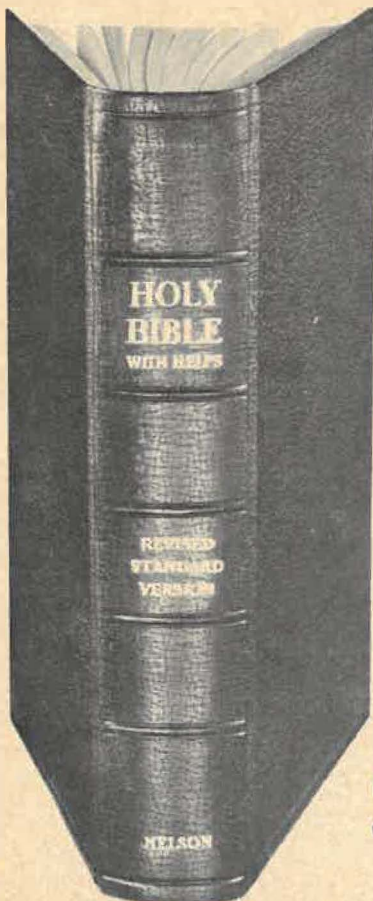
(Rev.) ARTHUR C. BARNHART
Executive Secretary

Department of Christian Social Relations
Diocese of Pennsylvania
Philadelphia, Pa.

Thank you for your editorial attention to my article "Those That Are Appointed To Die" [L.C., February 11th]. I do wish, however, that you had directed your criticism to what the article said, rather than to what you feel I "seem to suggest."

The primary point is that the Church should acknowledge the right of the state to require capital punishment. As you concur in your first sentence, this is a well established principle of moral theology. It is just this principle which our Church's public opposition to capital punishment would deny.

I do not say that the Church is "in favor of their execution." It is the objective right of the state to exact this penalty, and this right alone, that the Church has theological reason to approve. The Church may and should protest what she deems to be injustice



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in any particular instance of punishment.

You quote Jesus' words, "love your enemies" and further cite the words, "God does not desire the death of a sinner" in opposition to capital punishment. Are you not confusing the moral possibilities of the state with the moral possibilities of the Church? The Church cannot ask the state to act like the Church, even when the state is partially composed of Christians.

Furthermore, who comprises this "vast majority of moral theologians" whom you say regard punishment in terms of deterrence and rehabilitation? The Prayer Book does not seem to reflect this regard. It rather acknowledges a realm of punishment in which penalty is involved and directs our intercessions for the subjects of this punishment.

(Rev.) CHARLES E. RICE, S.T.M.
Rector, St. Philip's Church

Nashville, Tenn.

Congratulations! on printing the first really sound and sane article [L.C., February 11th] concerning the death penalty in many a moon.

The Rev. Mr. Rice, ("Those that Are Appointed to Die") gives a concise and profoundly Christian argument in defense of capital punishment. His viewpoint is shared by many of his less eloquent brethren in the Episcopal Church and other Christian bodies.

The Church needs more like Mr. Rice. Keep up the good work!

ELLEN BOYD

Dept. of Christian Social Relations
Missionary Dist. of Western Kansas
Meade, Kans.

"Lie" Overlooked

May I commend the very fair manner in which Robert L. Hess discussed the setting of hymns to hymn tunes; and especially the need for lower pitch for those hymns, in his recent article [L.C., February 4th]? He has here pointed up a difficulty which must be faced by any group revising or preparing a new hymnal.

The Joint Commission which prepared the Hymnal 1940 had to deal with this problem. It attempted to provide tunes of a comfortable range by lowering the pitch of practically all of those retained from the New Hymnal (1916).

Mr. Hess does, however, overlook what is equally important in choosing a tune that can be sung by the great majority of worshippers; namely the tessitura or "lie" of a melody. As a bass, singing semi-profession-

318. In this tune, the voice is kept consistently high, especially in measures 5, 6, 7, and at the end of the ascending passage which leads into the final cadence. Each tone or halftone which this tune would be lowered would, in my estimation, destroy something of the brilliance that should accompany "Hosanna."

I must confess that I cannot see any such difficulty either with the pitch or tessitura of "Praise to the Lord," number 279. Here the "lie" of the melody is such that it should fall within the middle voice of most persons. It is true that it uses the C an octave above middle C eight times, but with the exception of one measure, or possibly two, only as a single note and low voices should have no difficulty in singing this tune in this key.

Some other factors Mr. Hess failed to take into account are: (1) the relation of words and music, a very vital factor in setting a hymn to a tune; (2) that tunes can lose their character if the pitch be changed too much; (3) that composers sometimes refuse to permit a change of key because of its effect upon their writing; (4) that in a service it is not of necessity for everyone to do the same thing at the same time.

There was some rather severe criticism of the Hymnal Commission for lowering the pitch of tunes which are used in the Hymnal 1940. A further lowering of the pitch, except perhaps in some isolated instances, would, I believe, be strongly resisted by many church musicians.

(Rev.) JOHN W. NORRIS, S.T.D.

Secretary of the Joint Commission
which revised the Hymnal, 1940

Rector, St. Michael's Church
Brattleboro, Vt.

In your issue of February 4th, the article "The Average Voice" raises anew the age-old question of pitch for congregational singing.

In most churches there are more women than men in attendance, and the woman's voice tends to have a wider range. Most men are going to try to harmonize, so why not put the melody where they can do so without growling around in the sub-basement? The real trouble seems to me, after a quarter of a century in various churches as organist and choir director, to be that the average member of an Episcopal church is not particularly interested in singing anyway. I have experimented with transposing the tunes, unison singing by the choir, and strong urging by the rector (believe it or not), and met with little or no response. Too many times we have seen the people open the Hymnal, take one look at the hymn, and then close the book because it is not one of the 10 or 12 they learned as children.

It is true that most other hymnals put the tunes in higher keys. Perhaps this would explain why, in my experience, so many clergy and laity alike, have complained about the lower pitches in the Hymnal 1940. Certainly choirs don't like it. And I have noticed that many of the same hymn tunes, set in the same key or even higher, are sung with great enthusiasm by congregations large and small in cathedrals and parish churches all over England.

I recently left a fine Episcopal church after more than 10 years of service for a position in another denomination. Whereas



ally, I found that songs, hymns or any other music that had its melody in the area between B and E above middle C soon developed voice fatigue if long projected. On the other hand, a tune that has its tessitura too low can be tiring for the higher voices.

If we consider the two tunes which Mr. Hess has used as examples we find that the tessitura is a factor in "Hosanna," number

in the former I was always having trouble keeping the organ at a level sufficient to provide support without completely drowning out the congregation, I am now enjoying the problem of a congregation of the same size singing out so that I need more organ than I have available. WILLIAM O. TUFTS
Communicant,
St. John's Church, Broad Creek, Md.
Washington, D. C.

Give Us More

Many thanks for your fine editorial, "The Ultimate Weapon" [L.C., February 18th]. Please give us more of the same type of aides in our fight against the Godless Communist criminal conspiracy which is fast-enslaving our beloved country!

FRANK W. GAYDOSH
Uniondale, Pa.

Thank you so much for the editorial, "The Ultimate Weapon" [L.C., February 18th]. The recording mentioned there was released for use with a study guide in the 1961-62 edition of the EYC Notebook. It may be helpful for readers who follow the editorial writer's suggestions for use of the recording. This material is also being enclosed with recordings that are ordered from 281.

(Rev.) RICHARD L. HARBOUR
Executive Secretary, Youth Division
The National Council
Greenwich, Conn.

Both Right

Reader Jones and Bishop Mitchell [Letters, L.C., February 4th] seem to be confusing the crozier, or pastoral staff — of which an excellent example is shown in the same issue — with the Primatial Cross (not staff) which was presented to the Presiding Bishop by the diocese of South Florida. Regardless of the desirability of this ornament, it might be well to clarify the distinction.

The crozier is a ceremonial walking staff, now usually shaped like a shepherd's crook for symbolic reasons, which may be carried by any bishop, if he so desires, as a sign of episcopal rank. (With some exceptions, current Roman usage limits its use to dioceses within their own dioceses but this is not the English, or more ancient, general custom.) The bishop normally carries it himself, a chaplain holding it only when it is not actually in use, or when the bishop's hands are occupied.

The metropolitan, or primatial cross, on the other hand, is never carried by the Primate or Archbishop himself but is always borne before him as a sign of jurisdiction — in other words, it would not be used outside of his own Province or national Church. As it is always carried facing the Primate, its chief symbolic value seems to be as a reminder to the Primate of the life and death of Christ, whose representative he is in the Province.

Both in Anglican and in Roman use the two ornaments are employed simultaneously so there is nothing at all "wrong" with the old crozier, and it would indeed seem a shame for it to be again relegated to storage after being so recently restored to use.

(Pfc) WILLIAM D. LORING
U.S. Army Recruiting Main Station,
Baltimore, Md.

March 11, 1962

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

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THINGS TO COME

March

11. First Sunday in Lent
14. Ember Day
16. Ember Day
17. Ember Day
18. Second Sunday in Lent
19. Conference for Military Chaplains and Clergy of the Anglican and Episcopal Churches, Berchtesgaden, Germany, to 23d
25. Third Sunday in Lent
26. The Annunciation

April

1. Fourth Sunday in Lent
8. Passion Sunday
9. Meeting, representatives of Methodist, Episcopal, Presbyterian Churches, and the United Church of Christ, Washington, D. C., to 10th.
15. Palm Sunday
22. Easter Day

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.

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BOOKS

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CONSCIENCE AND ITS RIGHT TO FREEDOM. By Eric D'Arcy.
Sheed & Ward. Pp. x, 277. \$3.50.

Fr. Eric D'Arcy sets out to prove that Thomistic doctrine, if consistently developed, positively demands full freedom of religious conscience for all men. He quite freely admits that Augustine and Jerome have had their influence upon Aquinas; and although St. Thomas does recognize freedom of conscience and the right to follow conscience in certain areas, yet in others he does not.

The exciting thing about *Conscience and Its Right to Freedom* is its rejection of coercion in the realm of the suppression of religious minorities by religious



majorities. D'Arcy is quite careful to avoid the easy solution of the problem by leaving the matter of freedom only to the realm of that of inner conviction. That is what he calls, following the Schools, *negative freedom*. What he demands is *positive freedom*. He asks that minorities be allowed to worship as they please.

But Fr. D'Arcy goes even beyond this. He is not confining his argument to physical coercion. It is not simply the execution or the imprisonment of the heretic of which he is speaking. He denies the right of the Church to use economic sanctions or social coercion, both of which he quite rightly suggests may be as powerful as imprisonment. He even takes the position that the lapsed Catholic — and here he means of course the lapsed Roman — should not suffer physical, economic, or social disabilities.

His position does not deny that a given Communion may not discipline its own members. Penance is not denied; neither is deposition or excommunication. But the excommunicated member should not be coerced when he is no longer of the Communion. Fr. D'Arcy's position is quite clear about the actions of Mary Tudor. Her actions were not only inexpedient — and that is merely a matter of history — but they were wrong in principle. He commends Pope Gregory the Great for his defense of the right of freedom of worship for the Jews of Naples.

Not the least interesting part of the book is the discussion of freedom of religious conscience and the state. That the state must have police powers he quite readily admits. For example, its use of coercive powers against those who for religious conscience' sake practice mur-

der, robbery, and subversive activities must not be restrained. With Maritain he holds that certain natural law principles must be enforced if society is to exist at all. The value of Fr. D'Arcy's study is the recognition of the complexities of the obligations of conscience in the modern world. JOHN S. MARSHALL

THE WAY OF THE RIGHTEOUS.

By John W. Wevers. Westminster Press.
Pp. 96. \$1.50.

Dr. Wevers, in *The Way of the Righteous*, has done the impossible skillfully and well. He has produced for the beginner a lively, devout, and scholarly introduction to the Psalms and wisdom literature in less than a hundred pages. One may disagree with some things he says, e.g., his interpretation of Psalm 51, but this is no condemnation. He introduces the results of Biblical scholarship painlessly and effectively into his essentially devotional treatment, and enables the reader to see the relationship of sound scholarship to meditation and worship. This is all to the good, for it is greatly needed.

Nevertheless, the task was impossible, and the editors are not to be commended. The Psalms are so important for the ordinary Christian's devotions, and the wisdom literature so unfamiliar to the layman, that they should have had a hundred pages each. DENIS BALLY

LITURGY AND ARCHITECTURE.

By Peter Hammond. Foreword by F. W. Dillistone, Dean of Liverpool. Columbia University Press. Pp. xv, 191. \$6.

As Dean Dillistone remarks in his foreword to Peter Hammond's *Liturgy and Architecture*, "There is an alarming sense of finality about a church building." Mistakes in other arts used by the Church can be rectified. It is not so easy to tear down a building and start over. Mr. Hammond's immediate purpose in this fascinating book is to warn the Churches in Britain — whether Roman Catholic, Anglican, or Protestant — against the danger to the Christian cause in these days of continuing to build conventional edifices that no longer express or respond to the theological and liturgical insights of contemporary Biblical theology and liturgical renewal.

"Architecture is primarily a matter of significant definition of space, *not* of artistic symbols, however contemporary, or the decorative treatment of flat surfaces." The task set for church architecture today is the shaping of a room for the Eucharistic assembly that enhances the common priesthood of all the people of God. It must be functional, so that the liturgy works, so that the edifice is truly a *domus ecclesiae*, a home of the Church, and a *domus Dei*, a house of God. Aesthetic feeling and structural style must be subordinated to theological truth and

liturgical fitness. There are no good architectural reasons for a particular church structure which are not at the same time good liturgical reasons.

With such principles Mr. Hammond brings forward a wealth of pertinent documentation, including fine photographs and drawings, from contemporary church building on the European Continent (and to some extent in America), to prove that creative church building can and must go hand in hand with what the Liturgical Movement is teaching us about the nature of the Church and its worship.

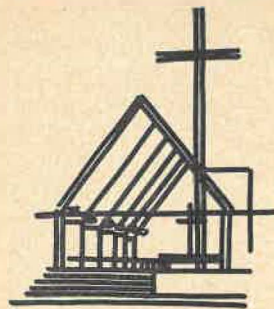
I do not know of any better treatment of this theme that has appeared to date in English. I would go further and say that no parish building committee should proceed to make any plans for a new edifice without first making a careful and thorough study of this book. And its excellent annotated bibliography will be a reliable guide to further study of the problem, if such is needed.

MASSEY H. SHEPHERD, JR.

In Brief

THE CUDDESDON COLLEGE OFFICE BOOK. New York: Oxford University Press, 1961. Pp. xvi, 243. \$2.40. An "enrichment" of *Prayers in use at Cuddesdon College* (last reprinted 1929). Contains the "hours" of Prime, Terce, Sext, None, and Compline, together with Antiphons, Chapters, and Collects to go with these, Offices of Preparation and Thanksgiving for Holy Communion, and a varied assortment of prayers and other devotional material, some of it taken from the Book of Common Prayer, some from other sources. Tone is definitely Catholic, but definitely Anglican, also. Attractive typographically and handy in format. Would make a good ordination gift.

OLD CATHOLIC WORSHIP in the Netherlands, including the Common Order of the holy Service of the Mass, a short illustrated history of the Old Catholic Church, the Old Catholic-Anglican Agreement, the Declaration of Utrecht of 1889, and a list of parish churches. Society of St. Willibrord, 1961. Pp. 56. (For price-information and orders consult: Centraal Oud-Katholiek Boekhuis, c/o Oud-Katholiek Seminarie, Koningin Wilhelminalaan 3, Amersfoort, Holland.) Adequately described by subtitle. Contains a number of illustrations. Interesting to note: (1) "In some [Old Catholic] churches Communion is given by Intinction; (2) *filioque* clause is omitted from O.C. version of Nicene Creed; (3) Old Catholics (with whom Anglicans are in communion) confess "to God Almighty, before blessed Mary the Virgin," etc. rather than (with R.C.'s and some Anglicans) "to God Almighty, to blessed Mary Ever-Virgin," etc.



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Bronze Tabernacle

Given by the Confraternity of the Blessed Sacrament, a new bronze tabernacle in St. John's Chapel at DeKoven Foundation, in Racine, Wis., memorializes Dr. James DeKoven's defense of Catholic Eucharistic worship. The tabernacle's doors are of fired enameled tile. The crucifix was presented by the Rev. and Mrs. Robert Kringel of San Juan, P. R., in memory of their infant son. The dossal was hand-woven of silk, linen, and gold by Sister Mary Faith, C.S.M.

O GOD, the Bread of our life, look upon us; be Thou the Guardian of our bodies; be Thou the Saviour of our souls.

Gallican Missal (tr. by William Bright)



The Living Church

First Sunday in Lent
March 11, 1962

For 83 Years:

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

CALIFORNIA

Separation

A group of Churchmen, numbering nearly 100 individuals according to one of them, have separated themselves from St. Mark's Church, Palo Alto, Calif., and are holding services of public worship as the "Church of the Redeemer" of the "orthodox Anglican Church."

They withdrew from St. Mark's after a disagreement over the acceptance of the resignation of the Rev. Edwin West as the rector of the parish. Mr. West, who is now teaching at St. Thomas' Episcopal School, Houston, Texas, told THE LIVING CHURCH that he was not in communication with the group in Palo Alto, and so could not comment.

Bishop Pike of California, in a memorandum directed to be read in the churches in Palo Alto, Los Altos, and Menlo Park on February 25th, said:

"It is hoped that these persons will weigh carefully their decision to organize a schismatic ecclesiastical society (known as 'The Orthodox Anglican Church') that is not in communion with the diocese of California, the Episcopal Church, or with the Anglican Communion, as they will thus isolate themselves from their Christian brethren, from our common heritage, and from the ministry of the Church.

"We have offered to discuss the differences that have arisen between them and us, but our overtures have not been accepted.

"But while our separated brethren are in this period of isolation, it is hoped that our clergy and our people will do all in their power to maintain a sensitive Christian spirit toward them so as to ameliorate differences and assist in bringing about a reunion so essential to our Christian family.

"While our clergy may not perform religious services or administer the Sacraments to an unauthorized congregation, yet our clergy are free to minister to their pastoral needs individually — and indeed should.

"Churchmen are cautioned to be increasingly concerned with the importance of the Christian witness that can come only from a united Church, and to encourage their fellow Christians to set aside all personal considerations toward this end."

John Milbank, formerly a lay reader of St. Mark's Church, and one of the members of the separated group, told THE LIVING CHURCH that, while it is true that the people of the Church of the Redeemer are not now in communion with

the diocese of California, they would like to be in communion with it. He said that he and the rest of the congregation "are old Episcopalians, and we'd like to stay that way." He laid stress on the statement, "We follow the ancient creeds."

For sermons, the congregation listens to old recordings of sermons by Mr. West, as well as others.

The desire of the congregation to become a parish of the diocese of California immediately has been thwarted by a diocesan canon requiring any new congregation to remain a mission for three years before it can become a parish. The members of the congregation do not wish to become a mission. "Naturally," said Mr. Milbank, "we'd like to have some say in the choice of our minister."

NCC

Replacement

by PETER DAY

One well known Churchwoman is replacing another in one of the top executive posts of the National Council of Churches. Cynthia Wedel (Mrs. Theodore O. Wedel) was elected by the General Board of the NCC at its Kansas City meeting, February 26th to March 2d, as assistant general secretary for program. She succeeds Miss Leila W. Anderson, who is leaving the NCC on June 1st to become executive of the international division of the Y.W.C.A.

At one time or another Mrs. Wedel has held almost every position of distinction available to a woman member of the Episcopal Church. She has been the presiding officer of the triennial meeting of the Women of the Church, a member of the National Council, and a leader in various departments, commissions, and committees. She has often represented the Episcopal Church in ecumenical activities, and has served as a vice president of the NCC, as president of United Church Women, and as chairman of the NCC's Broadcasting and Film Commission.

Miss Anderson, as one of the five assistant general secretaries, has been regarded as the third-ranking executive of the NCC. She joined the Council in 1954 after service with the YWCA. As a professional worker she has seldom been in the limelight, but has been a key figure behind the scenes in virtually the entire

field of ecumenical activities. She is a member of the Episcopal Church's National Council.

A pronouncement calling for changes in U.S. immigration policy was adopted by the General Board by a vote of 91 to 2, with one abstention. All the members of the Episcopal Church delegation voted in favor of the pronouncement, and several of them were active in the process of discussion and amendment. Warren Turner, vice president of the Episcopal Church's National Council, was one of a four-man committee which reshaped the central paragraphs on "priorities" for the admission of new citizens.

As finally adopted, the pronouncement called for the abolition of "racist restrictions" in immigration, and proposed that admission be based on the following "priorities": (1.) Persons with occupational skills generally employable in the United States; (2.) Persons whose coming will tend to stimulate rather than jeopardize economic health and growth in the United States; (3.) Reunion of families; (4.) Persons in special need, including those afflicted with ills and disabilities which make them a charge on the world's peoples, "so as to carry our nation's share of responsibility for the homeless and the disfranchised."

In accordance with the General Board's policy on pronouncements, the immigration pronouncement was specifically addressed "to the Churches and their members" and also "to governmental and intergovernmental officials and agencies." The supporting data provided with the document gave the texts of pronouncements in this area of many NCC constituent Communion, including a 1952 Episcopal General Convention resolution.

An exchange of visits between American and Russian Christians was approved by the General Board. Resuming the interchange begun in 1956, a group of 13 NCC representatives will visit with the USSR this year and a group of Russian Church leaders will visit the USA in 1963. Initiative for the new exchange of visits came from the Churches in the USSR.

The General Board adopted a 1962 budget of \$14,300,000, almost a million dollars more than in 1961. The figure omits about \$6,000,000 of ocean freight charges for Church World Service shipments which are reimbursed by the U.S. government.

SPRINGFIELD'S DEADLOCK

Early Kick Off

After receiving considerable criticism from religious groups, the President's Club of the Seattle Chamber of Commerce has changed the date of the World's Fair kick off dinner from Good Friday, April 20th, to Maundy Thursday, April 19th [L.C., February 11th]. [RNS]

RELIEF

Half a Million More

Episcopal, Orthodox, and Protestant Churches are being asked to give \$15,250,811 in the 1962 appeal of Church World Service. This is almost \$500,000 more than last year's goal.

Both the Episcopal Church and the Methodist Church decided to join in the One Great Hour of Sharing appeal for the fund this year, bringing the total number of local churches participating to about 94,000.

RELIGIOUS ORDERS

Call to Liberia

by an ASSOCIATE
OF THE ORDER OF ST. HELENA

The religious life trains men and women to carry God's love to all people and frees its members from worldly obligations so they can answer His call promptly, no matter how unexpected it may be.

Just such an unforeseen call is being answered by the Order of St. Helena. Three of the sisters plan to sail from New York on March 30th to serve in the Holy Cross Liberian mission.

The work with women and girls at Bolahun, Liberia, the Holy Cross mission, has been carried on since 1931 by the Sisters of the Holy Name, an English community.

The mission lies in the interior of Liberia, beyond the coastal plain and rain forest. The sisters' work has helped particularly to consolidate missionary achievements, for tribal customs make it essential that women work with the African women. Boys are educated by the members of the Order of the Holy Cross.

Last fall the Rev. Lincoln A. Taylor, Father Superior of the Order of the Holy Cross and the Order of St. Helena, told the St. Helena sisters that the sisters of the Holy Name felt they must withdraw from the Liberian work because of greatly decreased numbers.

"We immediately decided," said Sister Josephine, assistant superior of the O.S.H., "more by an act of faith than of seeming reasonableness, that we must do something to help. The Holy Name sisters have agreed to stay on until August with the help of our sisters, and we earnestly pray that by then they will see their way clear to continue indefinitely."

The missionary work of the Episcopal

Table of balloting for the diocese of Springfield's episcopal election, which ended in a deadlock after nine ballots on February 22d [L.C., March 4th].*

Ballot number:	1		2		3		4		5		6		7		8		9	
	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	C. L.	
Ballots cast	28	87	28	87	28	87	28	87	28	87	28	87	28	87	28	87	28	86
Necessary to elect	15	44	15	44	15	44	15	44	15	44	15	44	15	44	15	44	15	44
Very Rev. Walter C. Klein	8	11	11	15	13	19	13	25	14	27	13	26	15	27	15	27	15	25
Very Rev. Paul Moore..	5	22	11	35	13	48	12	47	11	51	13	50	12	57	12	57	12	55

*Other candidates nominated, none of whom received more than four clerical votes on any ballot, included: the Ven. John M. Young; the Ven. Wayne L. Johnson; the Rev. Fredrick St. C. Arvedson; the Very Rev. Howard S. Kennedy; the Rev. Dom Leo Patterson, O.S.B.; the Rev. O. Dudley Reed, Jr.; the Very Rev. James W. Mont-

gomery; the Rev. William E. Berger; the Rev. Robert C. Swift; the Rev. Albert A. Chambers; and the Very Rev. Francis C. Gray (write-in on the seventh and eighth ballots). Archdeacon Johnson withdrew on the seventh ballot after having received between nine and 11 lay votes for six ballots.

Church in Liberia started on Christmas Day in 1836, before the colony for freed American slaves had become an independent country. The Holy Cross mission began in 1922. From this small start, Bolahun has grown to a large town with many mission buildings, including the church, the monastery, two elementary schools, a high school, a hospital, and the convent. Many subsidiary missions and outstations carry God's word still farther into the interior.

Meanwhile, as sailing date comes steadily closer, the sense of general excitement mounts in the mother house of St. Helena in Newburgh, N. Y. Ponchos, sun helmets, passports, foot lockers, inoculations, and advice are included in the trio's missionary equipment. The community is almost as excited, according to Sister Josephine, as if "we were all going, as we actually are in a sense. We will be supporting our sisters by our prayers, and by carrying on the work of our houses in New York, Kentucky, and Georgia with fewer hands to help. This is a prodigious undertaking for our small

community, and will be a great drain on both finances and personnel."

The rule of the Order of St. Helena (the sisters keep the Holy Cross rule) does not limit the members to any particular type of work, but they place themselves unreservedly in God's hands to be ready for whatever call may come.

RACE RELATIONS

Sewanee Positions

In the wake of a call from the Rev. John B. Morris, executive director of the Episcopal Society for Cultural and Racial Unity, for "sit-in" demonstrations at the University of the South, Sewanee, Tenn., Dr. Edward McCrady, vice chancellor of the university, has issued a statement in which he alleged "inconsistencies" on the part of ESCRU.

Fr. Morris' action [L.C., March 4th] came after the regents of the university, in their February meeting, asked that the Sewanee Inn and Claramont Restaurant, university-owned facilities on the campus which are privately operated, be opened to Negroes who were students, faculty members, or official guests of the university. ESCRU's objection was to the fact that the regents made no mention of serving Negroes among the general public. The facilities are open to the public.

In his statement, Dr. McCrady said:

"The request which the board of regents made to the management of Claramont Restaurant was made in response to the action taken by the trustees last June, and the request which the faculty made in accordance to the trustees' action, and is not in response to any external pressures. . . . The trustees alone have the authority and responsibility for determining university policies. They represent over a half million Episcopalians, and when the Church speaks to Sewanee it speaks through them.

"In 1953 the trustees declared that the University of the South did not then have, and had never had, any racially restrictive regulations, and they specifically instructed the admissions authorities to give full consideration to all applicants to the School of Theology without regard to race. . . . This decision has been faithfully complied with. In 1961 the trustees made their instruction applicable to all parts of the university . . .



Augusta Chronicle

The Rev. James Crowther, chaplain, Episcopal Day School, Augusta, Ga., presents children's 1961 Advent offering, designated for Holy Cross Liberian Mission, to Sister Mary Michael, O.S.H.

and immediately thereafter the first non-theological Negro applicant was admitted to the summer institute of science and mathematics. . . . In June, 1961, the faculties of the school of theology and the college of arts and sciences asked the regents to request the management of the Sewanee Inn and Claramont Restaurant to make these facilities available to students, faculty, and official guests of the university without regard to race. On September 14, 1961, before the regents had held their next meeting, seven members of the Episcopal Society for Cultural and Racial Unity, who had planned a hunger strike at Claramont, called off the demonstration and issued a statement to the press which included the following words: 'We have become convinced that work already under way at Sewanee is in accord with principles of Christian justice, and that this strike might hinder it. Our discussions have been deep and friendly and we await with hope the consummation of present plans to increase racial integration at Sewanee.'

"The 'present plans' referred to were the request made by the faculties to the regents. These requests were acted upon by the regents and fully complied with. The manager of Sewanee Inn and Claramont Restaurant replied that she might be willing to serve students without regard to race, but did not consider it possible to go further than that. The faculties thanked the regents for having done what they asked, and then sent a committee to ask the manager to reconsider her reply to the regents. The manager replied on February 24th that she had gone as far as she could, and offered her resignation. Negotiations are still under way. These are the facts, and anyone can judge them for himself. For my own part, I have no apologies to offer for the actions of either the board of trustees or the regents. I have complete respect for the integrity, intelligence, and Christian character of the members of both boards. The only inconsistency, as far as I can see, is on the part of [ESCRU], which on September 14th said that the proposals then under consideration were 'in accord with Christian principles,' and which now condemns them. Either there has been a change in their point of view, or there is disagreement among themselves."

Fr. Morris, after receiving Dr. McCrady's statement, sent THE LIVING CHURCH a newsletter, in which he said:

"In my discussions with the Sewanee Pilgrimage clergy it has not been evident that there was general understanding that the desegregation contemplated would be only partial. Indeed, under the present terms being projected, these very men would not be served. . . . [Events subsequent] to the regents' October meeting, including a sit-in, letters from society members, and a resolution of the society's board in January, should have made it plain that restricted opening was not adequate. There has been no outcry from Dr. McCrady in the face of such that any agreement reached in September had been betrayed. Finally, and the 'Sewanee seven' would be the first to agree, the final determination of strategy from the society's standpoint has rested with its board and staff. There have been many who have protested in various ways, but none who spoke for the society . . . except the board and staff."

Fr. Morris also said, in the newsletter:

"[Since the October meeting of the regents] further sit-ins have been withheld in the hopes that the sin of segregation would be totally removed from Sewanee's unhappy record in this area. With no one presently at Sewanee who qualifies under the regents' [latest] action, they have done less than the minimum. Most of the clergy previously denied service would still be turned away. The Church cannot any longer abide complicity in the operation of a public-accommodations establishment which will accept some and reject others on account of color. Sewanee may protest that it has no control over policies at the Inn, which is operated under contract. . . . The contract for the management of the Inn stipulates that it is to be operated in the best interests of the university. It is clear that the teaching of the Church on segregation has something to do with Sewanee's interests."

CHURCH HEADQUARTERS

Biggest Yet

The largest single gift received so far for the new Episcopal Church Center, now being constructed in New York City [L.C., February 18th], amounts to \$419,781.96. It was contributed by Mr. and Mrs. Eli Lilly of Indianapolis.

The gift was the result of the sale of 5,000 shares of stock in Eli Lilly & Co., a pharmaceutical manufacturing firm founded by Mr. Lilly's grandfather.

Mr. and Mrs. Lilly have long been active members of Christ Church Cathedral in Indianapolis. Mr. Lilly has served several terms as a vestryman, and has been both junior and senior warden. He has held diocesan positions, as well, and is currently historiographer for the diocese of Indianapolis. In 1957, he published the parish history, *The Little Church on the Circle*.

Three of the four million dollars needed for the construction of the center have now been raised.

MUSIC

College Head

Leo Sowerby, music director of the Cathedral of St. James, Chicago, has been appointed head of the new College of Church Musicians being established at Washington Cathedral, Washington, D. C.

Dr. Sowerby will continue his work at the Chicago cathedral until after June 3d, when a formal dedication service will be held. The cathedral has been newly renovated.

Dr. Sowerby is a composer of symphonic, choral, and organ compositions.

NATIONAL COUNCIL

Time Off for Space

The National Council, meeting at Seabury House on February 21st [L.C., March 4th], spent two hours at television sets, before getting to other business,

watching U.S. Astronaut John Glenn's successful venture into space.

The Council approved in principle the incorporation of the Episcopal Theological Seminary of the Caribbean, "subject to the prior development and adoption of a memorandum of understanding between the proposed incorporated seminary and the National Council."

The necessary "understanding" would cover such matters as appropriation and expenditure of capital funds, control of operating budget, and criteria for salaries. The Council's Committee on the Caribbean Seminary *ad hoc* was directed to enter into discussions with the trustees and the Caribbean bishops and to report to the Council.

Because of a lower acceptance of quotas than was hoped for, the Council adopted a budget (unanimously) of only \$10,368,017 for 1962 — \$136,743 less than that voted by General Convention.

It was reported to the Council that in 1961 the dioceses and missionary districts paid 97.4% of the total quota for the year. The National Council passed unanimously a resolution commending the dioceses and districts.

WEST TEXAS

Expression of Interest

The annual council of the diocese of West Texas concluded its three-day session at St. Mark's Church, San Antonio, Texas, with resolutions endorsing the Church's study of the National Council of Churches and affirming the Church's role in fighting Communism. The council met February 8th to 10th.

A report by the Episcopal Advance Fund committee indicated that \$843,300 had been paid in to date on pledges totalling \$1,526,588 (more than 53% over the original goal), that \$385,389 had been expended on original projects, and that more than \$170,000 had been set aside in loans or grants to new churches or to established churches in need.

One new church, St. Francis', San Antonio, granted \$50,000 from the advance fund, was admitted into union with the council.

In the wake of a study by the Rev. Robert L. Darwall, associate rector of St. Luke's Church, San Antonio, the council voted to instruct the diocese's commission on the Church's ministry to the aged to proceed with plans for the development and construction of a retirement home.

Both in the address of the guest speaker, Bishop Wright of East Carolina, and in council deliberations, the inroads of Communism at home and abroad were noted. Rousing approval was given the resolution:

"The clerical and lay delegates of this council solemnly affirm that we believe the Christian Church to be the major bulwark

Continued on page 21



Publishers' Photo Service, N. Y.
"Hand of God," sculpture by Rodin

**"To make no effort to preserve the life
which God has entrusted to us is a sin."**

The Parish and CIVIL DEFENSE

by the Rev. Fred W. Kern, Th.D.

During General Convention, when the House of Bishops heard Dr. Kern speak on Civil Defense, the bishops adopted a resolution commending civil defense to clergy and laity, and asking their support of civil defense programs.

When the House of Deputies failed to concur, the House of Bishops made the same resolution its own, asking the Church to take action.

Civil defense may be a new phrase but it is not a new activity for the Christian Church. And from the days of Cain and Abel it has been apparent that God expects every man to be his brother's keeper. St. John writes, "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17). Essentially, civil defense is for the Church an activity which gives expression to Christ-like compassion for all men.

Admittedly, the reports that come to us concerning the magnitude of the potential destruction of life and property due to a nuclear disaster stagger the imagination. Consequently, many well-meaning people believe that the best thing for us to do is simply to sit and wait for the intervention of God. Others say we must do away with nuclear power and return to a former condition of life. Obviously, this is impossible. Still others tell us that we must forget preparations for serving one another in case of disaster and forget about making plans for the preservation of our lives, and simply work for peace. This appeal for peace is not necessary for most Americans. But

The Rev. Fred W. Kern is a Lutheran minister and director of the Religious Affairs Office, Office of Civil Defense, and the Department of Defense in Washington.

it takes two to maintain the peace, and many of us believe that one-sided disarmament would lead to slavery.

Regardless, however, of the political and military or economic dangers hanging over the world, the Church is never exempt from its social responsibilities and its spiritual obligations to human life. The Church must never submit to a do-nothing philosophy. Any attitude of fatalism is unworthy of human beings who believe in the providence and omnipotence of God. Not to make any effort to survive and to preserve the life which God has entrusted to us is a sin, even though we have no idea how we could possibly live through a given disaster. It is our business to try.

In this spirit every parish must make some preparations in order to preserve the life of its members and to be in position to minister to the people of its community in case of a disaster. Civil defense authorities have made exhaustive studies and, although they do not have all the answers, many things are known and much information has been gathered which is useful in preparing to survive even a nuclear war. The remaining questions can be solved, but in the meantime we must proceed with what information we have, acknowledging that it is God's will that we do not stand still but go forward in every attempt to survive and to serve.

The government has great responsibilities in the area of civil defense. Members of parishes are also citizens and as citizens should support the efforts of the government. There are, furthermore, certain civil defense activities which are the sole responsibility of the Church. The Church is first of all committed to man's salvation, both the salvation of his soul, and the preservation of his earthly life in order that he might live for the salvation of his soul. No congregation can discharge its responsibilities properly before God and man without making careful preparations. Whatever preparations are made must depend upon information concerning the community's civil defense plans. Whatever the Church does must be in harmony with local plans and not in competition with them.

Three areas of responsibility may be pointed out among others that should be considered. First, the responsibility of the Church to maintain a spiritual attitude to human life. This will include the Church's obligation to recognize the situation which has brought about the organization known as civil defense, namely, the force of atheistic Communism which threatens to overwhelm all of mankind. Because it has set aside God, it has degraded man to an animal. It also has, in consequences of its atheism, set aside the sense of moral responsibility, human rights, and human dignity. The Church understands civil defense as part of our struggle to preserve the freedom

which we have before God as a Church and as a nation. That is to say, the Church's motivation for participation in civil defense is nothing new. Civil defense offers the Church a way of expressing its commitment to the knowledge and love of God, and the love of one's fellow man.

Secondly, the Church is concerned with the ministry of its clergymen. It is well known that man's deepest needs are spiritual needs. He becomes more aware of this in time of distress or disaster. Consequently, in time of national disaster people who are in despair or distress will want first of all the spiritual comfort of a clergyman. For this reason the Office of Civil Defense recommends that clergymen, under their own leadership, in every community, form a civil defense chaplain service. They should work out an operating plan which they will coordinate with local civil defense plans. They will accomplish their registration and identification, and make provisions for transportation and communications, so that in case of disaster they will be free to carry on their sacramental ministry. It is to be expected that in case of a national disaster strict control will need to be instituted in every community. If clergymen want to preserve their freedom of religion, and their freedom to minister to the dying and distressed, it will be necessary for them to be registered with the civil defense organization.

The organization of a civil defense chaplain service is usually brought about by the leadership of the Churches, with the help of the local civil defense director.

"The Church must be ready to serve man under contemporary circumstances"

Clergymen may be called together and have the plan explained to them. They may then select their own leadership, and the civil defense authorities will provide them with the necessary identification. In all probability the Churches themselves will provide the necessary supplies so that their clergymen can carry on their ministry.

A third function is the use of church facilities. Inasmuch as churches are established throughout the nation and possess more physical properties than any other category of society, it is to be expected that these resources will be in demand by state authorities. Churches are, of

course, erected primarily for religious purposes. They also have a secondary purpose, which is social welfare, or service to man. It should also be remembered that the Church as a free institution in our free nation has a definite responsibility not only to its members but to its community and to its nation. Unless the nation survives in freedom the Church will not enjoy its freedom.

Every local congregation has many resources which are needed in time of disaster. Most congregations have their own kitchens and dining rooms that might be used as mass feeding centers. There are churches with large educational buildings which would be appropriate for temporary hospitals. Arrangements can be made with the local civil defense authorities so that one of the packaged 200-bed hospitals available through civil defense can be set up in the church in time of a disaster. Temporary shelter against the elements is also available in churches. There are among the members many skills, whether it be preparing meals by groups of Church women or whether it be rendering first aid by those trained in this field or some other form of medical or welfare service. All these skills should be coordinated and made part of the local civil defense plan.

One of the purposes to which church property may very well be devoted is that of shelter against radioactive fallout. Until community shelters or private shelters are universally available we can expect that, should an attack be made upon our nation, people would take refuge in churches whether the church has made provision for their care or not. Certainly it is part of the moral responsibility of a church to be ready to serve in the saving of life in its own community.

But the basic primary purpose of every church building is that of religious or spiritual ministrations, of service to God. For this reason the place of worship should be preserved for this basic need. Allowing for the destruction of many churches, those which remain will be in great need for public worship, private worship, pastoral counseling, and individual pastoral or priestly acts.

The Church's responsibility to the souls of men as well as to their physical care transcends all political problems. The Church cannot stand still until all international problems of peace and disarmament have been settled, or until all questions concerning safety from radioactive fallout or thermonuclear hazards or from chemical and biological agents have been satisfactorily answered. The Church must be ready to serve man under contemporary circumstances.

While we as citizens participate in finding answers to political problems we have also our spiritual responsibilities as members of the Church of Jesus Christ. The Kingdom of God makes its first demands upon us.



Margery Lewis
The Rev. Robert A. Schultz and parishioner with second-hand
offset press that turns out religious materials for churches from Alaska to Norway.

By producing literature ranging from tracts to paperbacks, this church discovers unsuspected lay talent and spreads the Catholic Faith with its

PARISH PRINTING PLANT

Some of the strange noises coming from Trinity Church, Ambler, Pa., may not at first sound joyful, but they certainly are made unto the Lord. These clanking sounds emanate from the building frequently when Trinity Press, manned by volunteers from the parish, prints its weekly quota of religious materials for churches from Alaska to Norway.

In most parishes, laymen are expected to do the manual work, with the clergy leading the praying, but at Trinity the situation is frequently reversed. Men who read Evening Prayer in the Church (laymen do so at Trinity every day in the year) often head for the press room afterwards to work, and join the rector, the Rev. John A. Schultz, already there with his shirt sleeves rolled up.

It all started about three years ago, when the parish mimeograph machine broke down. A second-hand offset press available nearby offered not only a chance for better quality reproduction of parish

by Robert and Elizabeth Allen

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the PARISH TREASURER:

What he needs to know

by Lindley M.
Franklin, Jr.

Treasurer, National Council

When a layman is elected treasurer of a parish or mission, he is faced with many problems and questions. He knows that he must be the steward of all funds held by the church. How can he be a good treasurer, and what are his major responsibilities?

As the first step in the treasurer's indoctrination, he should read Canon 6, entitled "Of Business Methods in Church Affairs," one of the general Canons published in the Journal of the General Convention every three years. This Canon has been reproduced in a single sheet and may be obtained from the National Council. Each diocese and missionary district also has canons on this subject which should be carefully studied by a new treasurer.

Canon 6 states that "records shall be made and kept of all trust and permanent funds." The national Church has recently published a simplified loose-leaf Parish Cash Book that has been carefully planned for use in parishes and missions. This book simplifies the work of a treasurer and gives an accurate picture of all financial transactions of a parish or mission. The book comes in two sizes, one for the large parishes and one for small parishes or missions. Only those sheets which are required may be ordered. Separate sheets are available for recording securities, endowment funds, insurance, mortgages, or parish property.

After the records have been set up, the next question is, "How do I proceed?" This brings us to the budget. Our Church is beginning to understand a new stewardship concept. Members of the parish should *not* pledge to a budget. Each member gives that proportion of his income which he feels he owes to God. After the results of an every member canvass are known, the funds available are broken down in an operating budget.

Continued on page 28



Margery Lewis

In most parishes, laymen are expected to do the manual work, with clergy leading the praying, but at Trinity the situation is frequently reversed. Here laymen read Evening Prayer, after which they join the rector, already at work in the press room.

materials, but an opportunity to use the talents of many parishioners not otherwise active in the life of the Church. With the vestry's approval, Trinity Press was officially launched. Soon, nearby parishes asked to have some of their work done by this new agency, and the list of "clients" grew rapidly.

Initially the work was simple and required little equipment. But as lengthier and more complex jobs came in, more facilities were needed. The parish acquired, by lease, a new press, an offset camera, platemaker, bindery equipment, a headline maker, and finally, for the parish's third anniversary in this work, an automated typesetter. A modest art department, like Topsy, "just grewed."

All of the equipment is used to produce church bulletins, tracts, annual reports of diocesan agencies, programs, and, most recently, paperback books. The first of these was an 112-page commentary on the Franciscan Rule, by Fr. Joseph, O.S.F. An illustrated commentary on a Solemn Eucharist has been finished, as have a history of a nearby college, and the first draft of a manual on evangelism. The latter work will represent the experience of the parish vestry's evangelism committee. Trinity Press also distributes other material such as teaching films and filmstrips, in the production of which it has participated.

One of the hopes expressed by the workers is that the Press will become useful to seminaries and other agencies where specialized, religiously significant material

should be printed, but where financial resources are limited. An instructor could provide, for example, a textbook for his classes, which otherwise would not be available in print.

Underneath the Sunday exteriors of acolytes, ushers, and altar guild members, Trinity Press has discovered talented photographers, artists, and technicians. Businessmen who claim to be "all thumbs" around the house are transformed into efficient pressmen and bindery workers. Housewives who often characterize themselves as harried, somehow find time to turn out near-professional layouts and artwork. The Press has also provided motivation and training that has helped volunteers seek a change in their regular secular work to fulfill new-found interests. Some retired persons have also found in the Press an opportunity for significant use of their talents and abilities.

Because the work has an underlying purpose, that of spreading the Catholic Faith as widely as possible, the men and women who give their time to Trinity Press respond with an unusual degree of dedication and responsibility. Because economy is a prime factor for many clients, much of the work is simple, but the "employees" of the press can and do turn out occasional multi-color jobs of professional quality. As with most businesses, an accountant's eye is cast toward "profits" — which, while not excessive (rarely more than 15% of the gross sales), are used to help reduce the parish indebtedness.

One of the happiest projects for any parish, and the greatest lack in most of them, is the provision of an adequate choir rehearsal room. Why does a parish ask its choirmaster to work with woefully inadequate facilities and at the same time expect him to produce a craftsmanlike group of choristers who will be a dignified adjunct to church worship? It is like having a Queen Anne parlor and a Mary Ann kitchen, as the saying goes. Both choirmaster and choir should have the proper tools. They need not be extravagant or luxurious, but should be suitable to the uses required of them. Interest, discipline, and quality all benefit from such a setting.

Such a project was undertaken in the past year by Trinity Church in Staunton, Va. A pre-Revolutionary parish, Trinity Church (Augusta Parish, which once extended to Pittsburgh, Pa.) was established in 1746. Several years ago the old brick church was completely repaired and restored and a magnificent Austin organ installed as a memorial. The parish, in the diocese of Southwestern Virginia, now has a specifically planned choir rehearsal room.

For years the choir rehearsed in various and sundry inadequate rooms in the parish house. The benches were uncompromisingly narrow and straight-backed, unevenly and noisily teetering around the bare floor. The lighting was poor and the walls depressing. Heat, if not joy, was uncontrolled, subjecting the piano, not to mention the human occupants, to devastating changes of temperature. The choirmaster and I, the then parish secretary, had often discussed these chaotic conditions but were unable to make any progress in the effort to change them.

The opportunity arose when a parishioner made known the desire to offer a memorial to her mother and sister and asked for a suggestion of something that would be acceptable. Her family has long been active in the parish and particularly in the choir. After securing the approval of the rector, I suggested that a choir rehearsal room would make the most appropriate memorial and certainly a fitting one in connection with the fine organ. The donor was more than interested, the vestry approved, and the project was put into motion.

At the request of the donor I served as designer and "clerk of the works." The latter, or a contractor, is a very necessary requirement for such a project. A general plan was thought out in conference with the choirmaster. An old gymnasium, 17' x 38' and 12' high, was available. The walls were concrete, the floor wood and in poor repair. The windows, along one long wall, were numerous but opened inward horizontally and were of small diamond-shaped opaque pebble glass and

Why does a parish ask its choirmaster to work with inadequate facilities, and, at the same time, expect him to produce craftsmanlike choristers?

PARISH CHOIR ROOM

by **Ruth L. Owen**

**Retired Secretary, Trinity Church
Staunton, Va.**

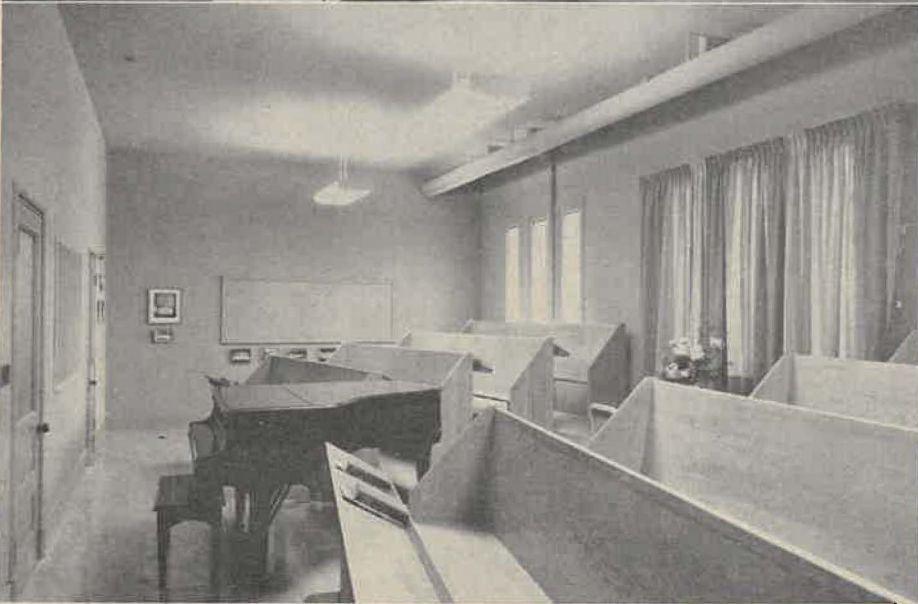
the lighting was from three bare bulbs hanging from the ceiling.

That was the starting point. Bids were asked for and received for the painting of walls, ceiling, and woodwork; for repairing the floor; for tiling and for new light fixtures. The asbestos tile ceiling was for easy care and to counteract the sound from the walls. The junior warden, who served as "overseer," secured a responsible carpenter. The condition of the wood floor necessitated laying plywood and felt paper over it before laying the tile, which added considerably to the expense in both material and labor.

In the meantime the choirmaster, on a trip to New York, studied the choir rehearsal room used at the Cathedral of St. John the Divine and took measurements of the benches. With the "clerk," he adapted these to the requirements of his men's and boys' choir, and for future expansion to the limit of the space available in the choir loft. He provided the measurements of the music file-boxes he wished to use. Shelves were then designed to accommodate them, as well as a special section of wider and broader

shelves at the end where there was greater room, to accommodate the organ music. This row of shelves stretches across one entire end wall. Bids were secured for the benches and shelves. Estimates for the project were made and submitted to the donor and vestry for approval. The bench and shelf work was awarded to a local woodworking firm, the Roland M. Fenwick Company of Staunton, since ready-made benches were found to be unavailable in the desired specifications and the transportation cost was too high.

The electrical work, floor work, and painting were begun while the benches were being made, and the chalkboards were ordered to fit the wall space in front of the benches. A long bulletin board was made locally for one end of the wall to balance the shelves at the other end. Room was allowed on either side of the bulletin board to hang choir photographs, with a row of smaller pictures underneath, making an orderly pattern. These photographs had been collected from all over the parish house and vesting rooms, re-framed alike and the frames painted to match the walls, as was



Zink

Trinity Church, Staunton, Va., converted an old gymnasium into a pleasant, efficient choir rehearsal room. Cost: \$3,041, including piano.

the frame of the bulletin board.

Doorsills had to be constructed and the door heights adjusted after the tile was laid. The large heating pipes were covered with asbestos and a thermostat installed for the two radiators, which incidentally had to be lifted for the laying of the flooring and tile.

The color scheme is beige and brown, with touches of orange.

Allowing for 48 choristers, the eight benches are in two tiers of four each, with their backs to the windows and secured on two three-step platforms facing in toward the center of the room, with an aisle space between. At the end of this aisle the choirmaster's desk and chair face the window. The two front benches are shorter in length and lower in seat height, to take care of the smaller boys, but with the same total back height as the other benches, to provide the same height for the bookshelves that are attached to the backs of the second, third, and fourth

benches. The shelf for the first bench is a standing one. The piano, a baby grand which was included in the memorial, is of course directly in the center and at the front of the benches. It was located and secured by the choirmaster.

Specifications and costs of such a room will vary. Affecting the cost will be such considerations as the space available, local labor rates, the number of benches, the cost of the piano if one is included, size and type of desk and chair, type of floor, curtains, lighting, heating, etc. In some instances, it might be more practical to let the work on general contract, or to secure a professional designer and "clerk," in which case their fees would have to be added to the cost.

In preparing this room, the "clerk of the works" spent 80 hours in conferences with the choirmaster, woodworker, painter, and electrician, in drafting specifications, securing bids, purchasing materials, checking on progress, and so on. The

junior warden of the parish handled the heating arrangements and work inspection.

The entire project at Trinity Church, Staunton, including a piano and the other furnishings, totalled \$3,041.

Any one item or group of them could be made as individual memorials, and nothing could be more fitting than a joint project for the music of the parish, undertaken in memory of those who made music to the glory of God. In order to arrive at an approximation of the cost in a given locality, the separate items can be compared with those of the Staunton project, costs of which are as follows, in round figures:

Electrical work — 3 long double fluorescent lights, installation, \$200. (One or more outlets might be desired for tape recorders.)

Painting — walls, ceiling, doors, woodwork, backs of platforms, \$215.

Floor — 16 cartons vinyl asbestos tile; 14 pieces $\frac{5}{8}$ " plywood, sanded and plugged; 12 pieces metal housing; stripping, moulding, etc.; 675 feet of paper felt, \$332.

Choir benches and music racks:

Choir benches — six ten feet long, two six feet long; the two shorter benches and two of the longer benches have seats, 16" from the floor, the four other long benches are 18" from the floor. All are 15" in seat depth, and of $1\frac{1}{8}$ " fir.

Six music racks, attached to the backs of the six long benches; 11" wide, $1\frac{3}{4}$ " ledge; of $\frac{3}{4}$ " fir.

Two music racks, same measurements but standing on legs, for the two front benches.

Total for benches and music racks, all with filler and stain, \$502.

Two three-step platforms — 14' x 9' with five-inch risers, plywood backs, \$141.

Music shelves (five shelves high) — 17' long, \$107.

Two chalkboards, green, aluminum-framed, including transportation, \$53.

One bulletin board, eight by three feet, celotex, wood frame, \$12.

Labor — tearing out gym fixtures, wire netting, removing lockers; repair of floor; installing tile, door strips, blackboards, bulletin board, curtain rod, memorial tablet, \$397.

Music file boxes — 200 size $12\frac{1}{2}$ " x $7\frac{1}{4}$ " x $1\frac{3}{4}$ "; 25 size $12\frac{1}{2}$ " x $7\frac{1}{4}$ " x 3", \$70. Shipping from the Royal School of Church Music, Abingdon Palace, Croyden, Surrey, England, \$25. Total \$95.

Desk, chair and metal wastebasket, \$127.

Curtains and rod (1 section of windows only; the other two sections are needed for ventilation in summer), \$40.

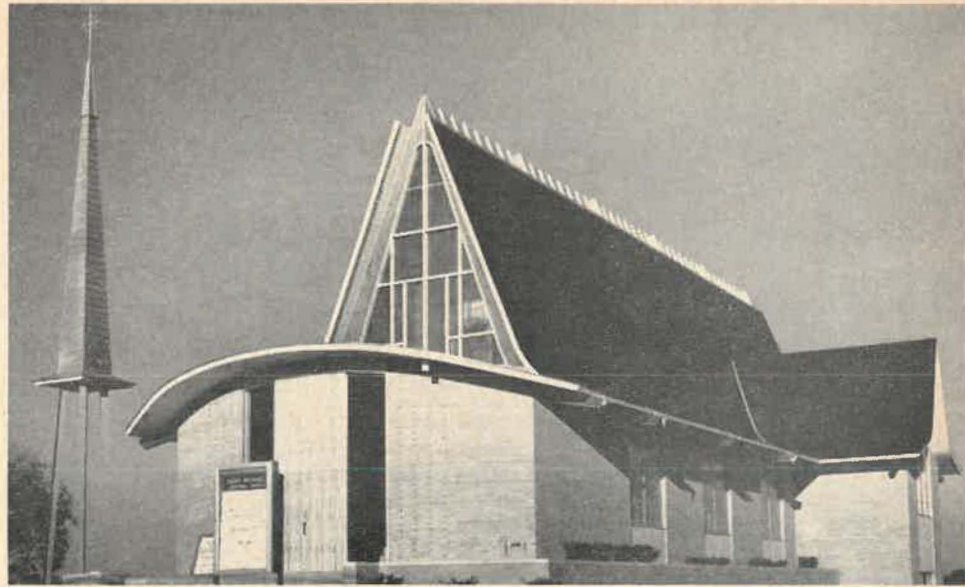
Memorial bronze tablet — eight by four inches, cast bronze, \$20.

Piano, \$800.

GRAND TOTAL: \$3,041.



Immanuel: The conscience.



St. Michael's: The extending arm.

If the two parishes continue to grow, we needn't worry about. . . .
"Not two parishes, Warren; we're one parish, two buildings."

"Sorry, Father. If the two buildings continue to grow, we needn't worry. . . ."

This particular discussion was rounded off by the healthy sound of laughter. Not that the proposition of operating two buildings is ridiculous, or that we wouldn't like to see the buildings themselves grow. But it helps to sit back and laugh at the sheer novelty of administering Immanuel and St. Michael's Church, Racine, Wis.

The fact is, Immanuel and St. Michael's is one parish that occupies two distinct buildings simultaneously. The building known simply as "Immanuel" for almost a century is near downtown Racine. The handsome new building four miles north of Immanuel, and actually beyond the city limits, is called St. Michael's—two buildings, one congregation. This is not a merger, but an expansion project, and the result of careful and intelligent planning and creating on the part of the vestry of Immanuel Parish. St. Michael's was conceived by the Immanuel vestry several years ago, and completed last summer. The first thought of the vestry was simply to build a mission to the rapidly growing northern suburb of Racine. In a sense, St. Michael's is a mission, but it remains a parish with a mission. There was no division between old and new. The vestry explains that each member of the parish is encouraged to worship at both buildings, and to use the facilities of both. The success of the entire venture depends upon the same congregation maintaining activity in both buildings and in both areas.

Whether we are extending ourselves or dividing ourselves is the big question. Our goal is to extend the strength of the 500-

The Parish With Two Churches

It moved to suburbia
and stayed downtown

by the Rev. C. J. Gregory

Assistant, Immanuel and St. Michael's Church, Racine, Wis.

member parish over as large an area as possible. This means that we are defeated if we divide. The vestry therefore refuses to countenance any program that tends to isolate one particular group in one particular place. As there is one rector, one assistant priest, one vestry, one treasury, one Episcopal Churchwomen's organization, one ushers' guild, one altar guild, and one youth program, there is therefore only one parish. All programs are related to this fact. Vestry meetings, parish dinners, and Confirmation services alternate between the two buildings, but this is not the result of indecision, this is the program of the parish.

This program is, we believe, unique. The Rev. Harold R. Baker, rector of Immanuel Church, told the vestry at the outset of the building program that the

mission of the Episcopal Church in Racine could not profit by so much as a farthing by building one church only to close another. Before one stone was laid the vestry acted in formal resolution to define the policy of the parish in regard to the two buildings: "Two buildings, one parish." The bids were let, the contract signed, the new construction named "St. Michael's," and the parish was renamed "Immanuel and St. Michael's." Vestrymen gave constant effective leadership toward the achievement of the present arrangement and almost everyone was big enough to see that the parish had the opportunity as well as the duty to meet the needs of both the northern suburb and the inner city. Very few people got everything they personally wanted, but most wanted to share the available money and



St. Michael's represents the parish in the developing areas north of Racine.



For two churches, one youth program; also one vestry, one treasury, one altar guild, one ushers' guild, and one Episcopal Churchwomen's group.



Fr. Baker

are now on the agenda. The parish can now grow both inwardly and outwardly, and can grow geographically in two directions.

Many questions are still in our minds. For example, will the newcomers at St. Michael's learn to appreciate our program and cooperate with us, or will they balk at the financial prospect of supporting two buildings? How will the "regulars" at Immanuel regard the newcomers? Is the whole project financially feasible? People are already asking these questions. The clergy also are wondering if alternating Sunday by Sunday between the two buildings is altogether desirable.

But in light of the great potentialities, this experiment needed to be made. If the parish divided, neither Immanuel nor St. Michael's would have the great strength needed to help our Church grow in this city.

We are going to have to teach undivided loyalty to the Body of Christ. This program will be a test of stewardship and discipleship for many. But our parish has already passed this test in many ways. The vestry is confident that the growth of the parish as a whole will more than justify the novel problems of administering Immanuel and St. Michael's parish.

At present, in meetings of the vestry and Churchwomen, there is quite a good spirit of "thinking of the other part of our parish first."

The outsider may suspect that Immanuel and St. Michael's is some kind of compromise or escape mechanism for malcontents. But the vestry is aware that there is absolutely no justification for two buildings if convenience is the only motive. St. Michael's to the north is not a graceful exit from the problems of meeting the challenge of a declining neighborhood, nor is Immanuel maintained for the sake of those whose main attachment is sheer sentimentality for past ways and things. St. Michael's is the extending arm of the parish, and Immanuel is the conscience of the parish.



Parishioners and clergy still have questions; How will the "regulars" at Immanuel regard the newcomers? Will newcomers balk at supporting two buildings?



Fr. Gregory

credit, so that both needs could be met.

We believe that our program is of real interest to the Church. How many opportunities has the Church lost because urban parishes have relocated in fertile suburbia? Immanuel, the "old building" downtown, has not been abandoned nor reduced to mission status. It shares the strength of the one parish, which it in fact is. It is able to grow and undertake the kind of program that its location calls for. Further, its position in the neighborhood is strengthened by the fact that both clergymen continue to reside in the Immanuel neighborhood, and are in a position to perceive and meet the changing needs. The vestry is on record that the

next large step for the parish is the expansion and improvement of the physical plant at Immanuel. Temporary repairs have already been made (even before the bills at St. Michael's were paid). But the eventual plan is for a complete new unit, possibly the type that unifies nave and parish center, and can both appeal to the neighborhood and adapt to meet its needs.

St. Michael's represents the parish in the developing areas of north Racine. Its location is ideal for reaching the many new persons who move into the city, or into the already rather dense area between Racine and Milwaukee. Its facilities permit more parish life than Immanuel's did. Activities once impossible

Temptations of Lent

Give us grace to use such abstinence," asks the collect for the first Sunday in Lent, "that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end."

This is one of the very few prayers in the Prayer Book that is addressed directly to the Second Person of the Blessed Trinity, "who for our sake didst fast forty days and forty nights." But it is with good reason, for not only were His fasting and His suffering and His death — indeed, His whole life — a source of example to us, they are the source of the power to do those good things which God would have us to do. And the point of the example and the key to the power rest not in the self control of the Son of Man, but in the submission of His self to the will of the Father and the leading of the Holy Spirit.

Here is where the modern Churchman, particularly the one who is earnest in his undertaking of the observance of Lent, is most likely to get off the track. The purpose of Lent is not self control, but the giving over of self to the control of God. Abstinence is not so much for the growth of strength of character as it is a getting out of the way of those things which, though good in themselves, obscure the leading of the Spirit in our lives. To be sure, abstinence does make for stronger character, greater self control, but if it is pursued only for this end it is of little worth in the achievement of its greater end. Abstinence, almsgiving, increased church attendance — all the things we do in greater degree than during the rest of the year — are meant to be the means of opening the spirit of man to the indwelling of God Himself, the Holy Spirit. When they are done for any lesser end, they can be, at the same time that they are the source of increased will power, also the means of the decrease of charity, and of faith, and of hope.

For there is always, when we undertake good things only for the sake of ourselves, the temptation that was the source of the sin of the Pharisees that was so condemned by our Lord — the temptation to self-righteousness. There is always, when we fast for no higher end than ourselves, the temptation to think that we act in our own strength, so that we fall into the pride that will not acknowledge its dependence on God. There is always, in such a case, the temptation to the short-sightedness that cannot see beyond this present world, the loss of hope.

If we are to exercise abstinence in obedience to the Church's direction during Lent, we must ask for the grace of God to enable us to do it. This provision the Church wisely emphasizes by this prayer, which is a part of the liturgy of the beginning of Lent. And in this prayer we are caused to put our importances right, ask-

ing that our abstinence may serve to the end that our flesh may be subdued to, not our spirit, but the Spirit — God Himself.

For God does act in men, when they will that He should, and God does act through some men to the accomplishing of His purposes for all men. And it is fitting that the first week in Lent should include those days set aside for the prayers of the Church for its ministers — the Ember Days. So we begin the season of preparation of hearts and souls for the remembrance of the Resurrection in the Easter feast by praying that our souls may be given over to the rule of the Holy Ghost, and that He may draw men into His work of the reconciliation of the world to Himself.

The essence of the Lenten abstinence is neither physical improvement (though this may come about) nor the improvement of character (though this may also result). It is neither health nor goodness for which we do this, but holiness, the giving over of self into God's hands for His use. Only thus, self-given for His sake, are we able truly to partake of the Resurrection of the Son of God, who fasted forty days and forty nights for our sake.

Things As They Are

Sometimes people become disturbed because the Church, in its manifestation in the parish, seems concerned so much with minor details of its own life, when there is a world waiting to be won for Christ. But often this impatience with the housekeeping of the Church is based on the theological error that sees man as pure spirit, capable of purely spiritual acts.

It is true that there are great things to be done. It is also true that sometimes churches bog down in the minor things in their own housekeeping to the neglect of those great things. But much more frequently the great things can only be done well if the minor things are also done well. The spiritual life of the family cannot exist in health when the physical needs are not met, and a leaky roof is not a good shelter for the family's prayers. And so it is with the parish family. The work of the parish treasurer [see page 15] serves the same end as the work of the evangelist — and only when his work is well done is the parish freed and enabled effectively to spread the Gospel. Choirs may sometimes sing to their own glory, but we think that most often they sing to the glory of God, and a choir which has the facilities to do its best [see page 16] is the choir which is able to lead the congregation in the worship of almighty God and to show to the visitor something of the earthly beauty that is at least a reflection of the beauty of God Himself.

The parish must minister to and bring the Gospel to its entire community, and this takes not only vision and zeal, it takes administrative planning and organizational structure and sometimes the building of a new building [see page 18]. And the words which are the symbols by which the Gospel is most often first presented to the world, the words which express the

concern and invitation of the parish to those without and within, are not always spoken words. Sometimes they are printed words, and the parish must be concerned more or less with the details of their effective presentation [see page 14 for the way one parish has carried out this concern].

Finally, while the Church must be always aware of the things beyond this world, it is placed in this world to serve it. And its service must be in the context of the world as it is. Because the threat of nuclear war is a part of things as they are, and the fear it engenders has its bearing on the spiritual lives of the people of the

community, because the Church has the facilities of physical plant and human organization and talent that would be of crucial importance in case of disaster, the Church must be concerned for its role of service to its community in the area of civil defense [see page 12]. Because the parish is concerned with the things of God, it must be concerned with the things God cares about, and they are in this world as well as in the next. The function of the parish is to serve eternal ends in the midst of a temporal setting — and with all the means God has given, both material and spiritual, great and small.

NEWS *Continued from page 11*

against Communism in our age; that a renewed decision to follow Christ and to discover the power and meaning of the Christian life is the most effective way of combating the evils in our world, including Communism."

A budget of \$383,439, up 5%, was adopted. Under "Church programs," the diocese earmarked \$84,412 for world missions and \$201,000 for diocesan missions and programs.

ELECTIONS. Standing committee: Rev. Henry Clay T. Puckett; Jack Keisling. Executive board: Rev. Alanson Brown, Rev. O. W. Nickle, Guy Alexander, Henry Askew, Mrs. Frank T. Morrill. Delegates to provincial synod: clerical, D. W. McClurken, William P. Weeks, Esteban Saucedo, Samuel O. Capers, Rufus Stewart, Richard Urban; lay, Hollis Fitch, John Greene, Stuart O. Foster, Tom Bond, Sr., Anselm Valdez, Alberto Gomez. Delegates to Anglican Congress: Rt. Rev. R. Earl Dicus, Rev. O. W. Nickle; Porter Loring, Jr.

MINNESOTA

Work Together

Bishop McNairy, Suffragan of Minnesota, told a recent meeting of the Greater Minneapolis Council of Churches that there is a need for working together in long-range planning, in a ministry to low-income people, in industrial chaplaincies, in programs for ethnic groups, and in social welfare.

In some of the densely populated city areas, he said, where crime and delinquency are high, there are empty church buildings with broken windows boarded up. By contrast, he pointed out the multiplication of church structures along a certain suburban highway.

He suggested also that the Churches work coöperatively in developing work on the new West Campus of the University of Minnesota.

LOS ANGELES

Candles for a Century

The 100th birthday of the Rev. Waldo F. Chase, assistant at St. Matthias' Church, Whittier, Calif., was the occasion for festival services at the parish church.

Festivities were on February 11th, al-

though Fr. Chase was born on February 12, 1862.

The hymns at the services included "The Church's one foundation," "He who would valiant be," and "Go forward, Christian soldier." The Vaughn Williams "Te Deum in G" was sung at the festival service of Holy Communion. A parish reception later honored Fr. Chase with a birthday cake topped with the traditional 100 candles.

On February 12th, the men's club of the parish gave a testimonial dinner for Fr. Chase, who was introduced as "the



Fr. Chase: For 100, festivities.

oldest living member of the Brotherhood of St. Andrew." Bishop Gooden, retired Suffragan of Los Angeles, was the speaker at the dinner.

The next day, February 13th, Fr. Chase traveled to San Diego, where he addressed the convention of the diocese of Los Angeles, telling the delegates of the days when, as a convention delegate, he had to travel to San Francisco by side-wheel steamer.

Fr. Chase received greetings from many, including Bishop Bloy of Los Angeles, Presiding Bishop Lichtenberger,

the Archbishop of Canterbury, and President Kennedy.

Fr. Chase, who was born in San Francisco, was brought up in the Baptist Church, but was confirmed by the late Bishop Kip of California not long after becoming organist and choirmaster at St. Paul's Church, San Diego, in 1882. He was ordained a perpetual deacon in 1890. After he was married, in 1897, he moved to Los Angeles, and assisted regularly at St. John's Church there until 1948, when he moved to Whittier. On February 19, 1953, a week after his 91st birthday, the perpetual deacon of more than 60 years was ordained to the priesthood.

He is an honorary alumnus of the Episcopal Theological School.

SAN JOAQUIN

New Experience

At the convention of the new diocese of San Joaquin, held in St. Paul's Church, Bakersfield, Calif., January 28th to 30th, Bishop Walters of San Joaquin was installed in office by Bishop Dagwell, retired, of Oregon.

Diocesan status was approved at General Convention last fall, and a standing committee was elected at a special convention in November at St. James' Cathedral in Fresno. The Very Rev. Harry B. Lee, dean of the cathedral, was elected president of the committee.

The convention adopted a budget of \$140,837, an increase of \$5,239 over 1961, and accepted an invitation to hold the 1963 convention at St. John's Church, Stockton.

ELECTIONS. Delegates to provincial synod: clerical, Victor Hatfield, Walter Clarke, William Richmond; lay, Hadley Chapman, Lindsay Marshall, Harvey Hood. Delegates to Anglican Congress: the Rev. John T. Raymond; John Gates.

ORTHODOX

United for Evensong

About 50 persons attended an Anglican-Orthodox meeting at St. Matthew's Cathedral, Dallas, Texas, on February 14th. Bishop Harte, Suffragan of Dallas,

presided at the service of Solemn Evensong in the cathedral and at the dinner which followed.

Russian Orthodox clergymen from Dallas attended, as did Fr. Pappas Demetrius, priest-in-charge of Greek Orthodox churches in Fort Worth and Waco. A delegation from the Greek Orthodox Church in Fort Worth also attended.

Desire for Union

Archbishop Chrysostom, preaching at his enthronement as Archbishop of Athens and Primate of All Greece [L.C., February 25th], pledged whole-hearted support of Christian unity efforts.

At the same time, he outlined broad new policies for the Orthodox Church in Greece which included raising the educational and moral standards of the



RNS

Archbishop Chrysostom: Broad new policies.

clergy, encouraging greater lay participation in Church work, and widening the Church's impact in social fields.

Archbishop Chrysostom said the relations of the Church in Greece with the Churches abroad is "a subject which needs deep scientific study."

"The union of these Churches," he said, "is a deep desire of ours and we will not cease praying for the union of all Christians. Besides our prayers, our Orthodox Church will not cease its efforts so that all misunderstandings with other Churches will gradually be wiped out and the spirit of Christ prevail in our relations with them, without our deviating from our Orthodox faith."

Turning to specific problems of the Orthodox Church in Greece, Archbishop Chrysostom said that "it is indispensable that we look after the raising of the educational standards of the clergy and ensure a careful investigation of their private lives before ordination. Both educa-

tional and moral standards must be raised so that more young people may be drawn to the ministry."

At the same time, he said, the state should investigate the financial problems of the clergy and take measures to improve their living standards.

He urged laymen to cultivate a stronger feeling of practical devotion to the Church, and said they should "stand united in one spirit and one heart in the Faith of the Gospel." In particular, he said, they should avoid those "who push them toward materialistic theories or actions which seduce them from the Orthodox doctrines which the centuries have safeguarded faultless and incorrupt."

Other important problems, Archbishop Chrysostom said, include expanding home mission and Sunday school work, the reorganization of the monasteries, and codification of the canons of the Orthodox Church.

The stand of the Church in regard to present social problems, and the adaptation of sermons at church services to the needs of contemporary life, also demand attention, the Archbishop said. [RNS]

NEW ZEALAND

Milestones

The Rt. Rev. Leonard S. Kempthorne, Bishop of Polynesia in the Province of New Zealand since 1923, has announced his retirement.

He will be succeeded by the Rt. Rev. John Charles Voekler, former Coadjutor of Adelaide, Australia, who is to be enthroned as the Polynesian ordinary on March 21st.

SOUTH AFRICA

Temporary Lapse

The Most Rev. Joost de Blank, Archbishop of Capetown, recently said that the withdrawal of three South African Dutch Reformed Churches from the World Council of Churches was "temporary."

The three bodies which withdrew were the Dutch Reformed Church of the Cape Province, the Dutch Reformed Church of the Transvaal, and the Dutch Reformed Church of Africa. All renounced their WCC membership after repudiating findings of a WCC-sponsored conference at Johannesburg in December, 1960, which criticized the South African government's racial segregation policies [L.C., November 19, 1961].

Although the majority of the three Churches' members may have rejected the conference's criticism, said Archbishop de Blank, "I am aware that the Dutch Reformed delegates to the [WCC] conference have . . . never repudiated the findings."

The Churches' withdrawal, he said, "is a temporary lapse due to political pressure rather than theological or religious conviction." [RNS]

SCOTLAND

Retiring Primus

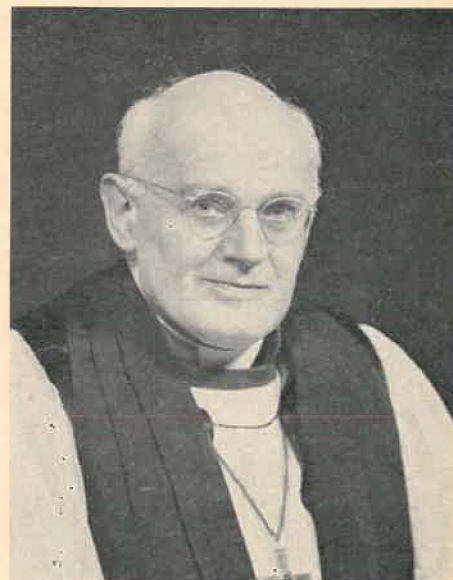
by the Rev. THOMAS VEITCH

The Most Rev. Thomas Hannay, Lord Bishop of Argyll and the Isles and Primus of the Episcopal Church in Scotland, is to retire from both offices this year.

He plans to retire as Primus at the end of May after the annual meeting of the Representative Church Council of the Scottish Church, and to retire from the see of Argyll and the Isles at the end of August.

Dr. Hannay claims the distinction of having taken part in more consecrations of bishops in Scotland than he has in the making of deacons — a circumstance explained by the fact that his diocese has a small population, and there are few curacies in the churches.

He is a graduate of the University of Liverpool and of Queen's College, Cambridge, England. He was ordained to the



Dr. Hannay: The Scottish Primus since 1952.

priesthood in 1910. For some years he was associated with the Universities Mission to Central Africa. From 1933 until 1940 he was principal of the Community of the Resurrection, Mirfield. He was consecrated a bishop in 1942, and became the Primus ten years later:

ENGLAND

"Repose" Is Lawful

When a Roman Catholic villager in Ilmington, Warwickshire, England, died recently and was buried in the graveyard attached to the village Anglican Church, his widow, Mrs. Oswald Smith, wanted to have the words "Pray for the repose of the soul of Oswald Smith" carved on his tombstone.

The Rev. Tom Shaw, rector of the parish, objected, on the grounds that

such a prayer is related to the doctrine of purgatory. Mrs. Smith appealed, and her appeal has been granted by the chancellor of the diocese of Coventry, who ruled that, according to the doctrine of the Church of England, prayers for the dead are lawful. He said he was not persuaded that there is anything in the ecclesiastical law of England which would make the words illegal.

By law, anyone who dies in a parish has a right to burial in the parish graveyard, regardless of religious allegiance. The chancellor, in his ruling, commented that such a right would be hollow if the proposed inscription were to be vetoed because it is not in conformity with the views of the Church of England.

A parish priest, in the English Church, is legal owner of a graveyard attached to the church of which he has charge. The diocesan bishop, however, has overall jurisdiction, and aggrieved relatives can appeal to him. Such appeals are usually referred to a consistory court, and a ruling given by the chancellor, as in this case. [D.M.]

Council Candidate

An Anglican clergyman, according to a press report, will stand as a candidate of the Communist Party in an election to the Sheffield, England, city council.

According to Ecumenical Press Service, the Rev. Alan Ecclestone, vicar of Holy Trinity Church, Darnell, told reporters he had accepted the invitation to be a candidate, and that he had been a member of the Communist Party since 1948.

Out of Step

When the Church Assembly of the Church of England, meeting on February 14th, heard a report by the Central Advisory Council titled, "The men He wants," the Rt. Rev. Frederick Donald Coggan, Archbishop of York, rose to say he regretted there was not one word about the women God wants.

There is, said Dr. Coggan, as reported by the *Church Times* of London, a need for a plentiful supply of highly trained women, properly paid, with a clear and recognized status in the Church of England.

"We are losing each year a very large number of women because we don't know what their status is," the archbishop reportedly said. "We have never thought out and stated our attitude to woman power in the Church. We are out of step and out of date in our whole approach." [D.M.]

Freedom for Unity

A statement issued recently by the Church of England Evangelical Council said that barring Anglicans from receiving the Sacrament of Holy Communion



Regional Council of the Church of Southeast Asia*: After seven years, organization.

at the hands of ministers who have not been episcopally ordained is contrary to the truth of the Gospel and the historic position of the Church of England.

"The Council," said the statement, "cannot question the full validity and efficacy of non-episcopal ministries simply on the grounds that they lack the historic episcopate." The statement went on:

"The Council holds that such freedom of intercommunion as is historic within the Church of England should be continued, not as a means to an end, but as a conscientious expression before the world of that unity which undeniably exists between those who through faith in Christ as God and Saviour are one with Him and therefore one with each other in Him. . . .

"The Council deplors the present tendency whereby the status of being in full communion with the Church of England is conferred upon episcopalian but unreformed Churches and denied to Reformed but non-episcopalian Churches. This it sees as nothing less than a reversal of historic Anglicanism, whereby in the past reciprocal intercommunion was a reality between the Church of England and other Reformed, albeit non-episcopal, Churches. . . .

"Unity in the Spirit, in truth, and in love is the first unity for which Christians must pray and work, and, until such time as organic unity may be achieved, that unity is rightly expressed in intercommunion." [EPS]

ASIA

Council Formed

"We the undersigned bishops of the Holy Catholic Church, meeting in council at Cathedral Heights, Quezon City, Philippines, on February 6th, 1962, do hereby constitute a Regional Council of the Church of Southeast Asia; and we,

*Seated, left to right: The Rt. Rev. Macario V. Ga, of the Philippine Independent Church; the Rt. Rev. Arthur Chadwell and the Rt. Rev. John Daly, of the Anglican Church in Korea; Anglican Executive Officer Bayne; the Rt. Rev. Victor G. Shearburn, of Rangoon; the Rt. Rev. R. O. Hall, of Hong Kong; the Rt. Rev. Nigel Cornwall, of Borneo; the Rt. Rev. Francis Ah Mya, of Rangoon, the Rt. Rev. Sergio Mondala, of the PIC; and the Rt. Rev. James Wong, of Borneo.

Standing, from left: Eduardo Albano, of the PIC; the Ven. D. D. Chellian, of Singapore and Malaya; the Rev. Canon Ramon Alipit, of the Episcopal Church in the Philippines; Canon Lee; Andrew Sung Won Ko, of Korea; the Very Rev. Barry Till, of Hong Kong; the Rt. Rev. Roland Koh, of Singapore and Malaya; the Rev. Paul Lee, of Korea;

being clerical and lay representatives of the dioceses of Southeast Asia, sitting with the bishops, do concur in this action."

This declaration, unanimously agreed to by the bishops and other representatives of the Anglican dioceses and districts of Borneo, Hong Kong and Macao, Korea, the Philippines, Rangoon, Singapore and Malaya, and Taiwan, was the most important business of the Quezon City conference of the Church of Southeast Asia, held from February 1st to 7th. Behind it lie seven years of meetings of an informal council of the bishops of the area. In the immediate background is a resolution passed at Rangoon in 1961, asking that the ecclesiastical authorities concerned organize the Council as an Episcopal Synod, to which some measure of authority could be transferred.

Encouraging replies to this request were received, and the setting up of the Council, with a formal constitution, is the result. According to this constitution it is proposed to include at least one clerical and one lay representative from each diocese or district, as well as the bishops.

The constitution will need the approval of the Archbishop of Canterbury, the Presiding Bishop of the Episcopal Church, and the Metropolitan of India, before it becomes effective. It will come into force in each diocese as it is ratified by the competent body, whether diocesan synod, council, or convocation.

The Council would have power to confirm the election of bishops, when so requested; to act as trustee for the constitution and canons of Chung Hua Sheng Kung Hui (Holy Catholic Church of China) in relation to the diocese of Hong

Lindley Franklin, Jr., of the Episcopal Church (a visitor); U Thomas Thein Maung, of Rangoon; the Rt. Rev. Charles P. Gilson, of Taiwan; the Rt. Rev. Lyman C. Ogilby, of the Episcopal Church in the Philippines; the Rt. Rev. C. Kenneth Sansbury, of Singapore and Malaya; the Rev. George Kyaw Mya and the Rt. Rev. John Aung Hla, of Rangoon; the Rev. S. Whitney Hale, of the Episcopal Church (a visitor); the Rt. Rev. Benito C. Cabanban, of the Episcopal Church in the Philippines; the Rev. Joseph Moore, of the Episcopal Church (a visitor); the Rev. Choung Wing Ngok, of Hong Kong; the Rev. Canon Frank Lomax, of Borneo; Canon Church; the Rev. Gilbert Baker, of England (a special guest); Anthony Nibong, of Borneo; and Thomas Benafin, of the Episcopal Church in the Philippines.

Kong and Macao, or similarly for other dioceses that might so desire; and to exercise general responsibility for the government, discipline, worship, and life of the Church in the region.

The representatives from Borneo, Rangoon, and Singapore and Malaya were encouraged to explore further the possibility of a Province for their dioceses within the context of the Council.

The Rev. Canon John Lee, the Council's liaison officer, reported at the meeting that increased manpower, additional finance to meet the expenses of Chinese work, and the provision of vernacular



literature are the three urgent needs of the present situation in the Chinese dispersion. The Chinese Church is not sufficiently strong, he said, to provide all the clergy needed to meet the opportunities now offered for evangelism, and, for some time to come, missionary priests will be needed who are prepared to learn Mandarin or one of the Chinese dialects. Recommendations were made for the allocation of \$50,000 available from the U. S. China Fund in 1962 to three of the dioceses represented in the Council, Borneo, Rangoon, and Singapore and Malaya.

The Rt. Rev. Stephen Bayne, Anglican Executive Officer, the Rev. Gilbert Baker, Secretary of the Overseas Council of the Church of England, and the Rev. Canon Ivor Church of the Australian Church attended the Council meetings.

NEWS FEATURE

Bishop Bayne Reports

This is the conclusion (slightly abridged) of the annual report of the Rt. Rev. Stephen F. Bayne, Jr., as Executive Officer of the Anglican Communion, to the Archbishop of Canterbury. The first part of the report was published last week.

"Exchange," in the language of the 1958 Lambeth Conference, implies much more than a tit-for-tat relationship between Churches. It really signifies the deployment of all our resources, wherever they may be within our Communion, to meet our tasks most effectively. It

means finding the resources of men and ideas and skills and money, where they are, and then finding the ways to bring them to where they are needed. Exchange is thus doubtless the heart of my task. . . .

Encouraging Stirrings

There are most encouraging stirrings everywhere in our Communion — chiefly in the form of volunteers and suggestions, often coupled with an increasing knowledge of corresponding needs. I speak of this not to call attention to any particular project of exchange, but to underline what I regard as a fundamental truth about our Communion. The truth is that there is no Church which has not something to give and something to receive, that there is no Church which has not something to say to the others, and something to hear and learn from them. Another way of saying this, rather more blunt, is that no Anglican Church is "right," in the self-righteous sense of that word. I put it that way not to be rude to anybody who thinks otherwise, but only again to emphasize the modesty and eagerness which must be the prime characteristic of our common life, and therefore, *par excellence* of my own approach to our life and its problems.

The fact that I am an American resident in England, as well as the fact of my collateral assignment as bishop in charge of the American churches and the American Episcopalian military personnel in Europe, makes it both pleasant and inescapable that I should often be involved in specifically Anglo-American matters, notably between the two Churches involved. There has been, and there still remains, a persistent problem of communication and interpretation between the two nations and the two Churches. . . .

Within the Church, certainly the best ways to nourish . . . understanding are personal ways, notably in the exchange visits we make across the Atlantic. For several years now, the "Wates-Seabury Scheme" has meant that, each year, two priests of the Church of England exchange with two Americans, each man undertaking the care of his opposite number's parish for a year and living as closely as possible as his opposite number lives. Thanks to the most imaginative generosity of Mr. Wates, the proposer of the scheme, both Churches, and indeed both nations, have been enriched by the affectionate comradeship and interpretation given them by these visitors. Of course this is just a beginning. . . .

These are not the only exchanges. There are many of briefer duration, privately and informally arranged; and while the effect of these is a good deal less profound than the "Wates-Seabury" partnerships, nevertheless they add measurably to the pool of understanding.

So, too, do other kinds of visits and exchanges. Notable during the last year

was the occasion when the bishop and most of the clergy of the diocese of West Virginia came to England . . . [L.C., February 4th], and found their way into many churches and homes, in the diocese of Chichester and elsewhere. . . . Another type of visit is that proposed by the young people of Alabama, who plan to come to Coventry during the coming summer. . . .

Another type of interchange between the two Churches is instanced by the proposal now being explored . . . looking toward the formal appointment of ordinands from the Church of England to take two years of their theological training in the United States. It is my hope that this will become an exchange program, and not merely a one-way street. But again, it is an experiment in understanding, in depth, and is to be welcomed and valued accordingly.

I need say nothing of the hundreds of less formal contacts which happen in the course of a year. Nor do I need say, I am sure, that what I write about the United States and England is almost equally true about the relationships between other nations and England, and their Churches. The fact is that the Church, and our Communion as a major segment of the Church, is the deepest and surest common life given to mankind, in a world often more and more sharply divided. If we do not express and fulfill that given unity, then we are neither understanding nor thankfully receiving the gift God gives us in His Body. Even so small a thing as the exchanged visits of two families thus gains an immense dignity and meaning, not because of its intrinsic significance, but because of God's Will and His Love.

Most Mature Council

Three [regional councils] may be mentioned, each at a different stage in its development. Doubtless the most mature is the Southeast Asia Council, in which dioceses of four different Provinces are linked together in very warm brotherhood. Rangoon, a member of [the Church of India, Pakistan, Burma, and Ceylon], and Hong Kong, a constituent diocese of the Church in China, join three of Your Grace's overseas dioceses — Borneo, Korea, and Singapore and Malaya — and two American jurisdictions — the Philippines and Taiwan — to compose this regional Council [page 23]. An annual meeting, either of the bishops, or of the bishops together with a clerical and a lay representative from each diocese, is the principal instrument of the Council. However a liaison and field officer . . . travels widely through the Council area to implement and fulfill its needs and plans. The Council decides annually on the expenditure of those funds which the American Church puts at its disposal for work among the overseas Chinese, at present \$50,000 each year. An executive committee functions during the interim between Council meetings, and there is also

a special committee particularly responsible for our work among the Chinese outside of continental China.

One of the central problems and opportunities of this Council arises in connection with the question of Provincial status for the dioceses which compose it. Geographically the area involved is probably too wide for a single Province effectively to function. In addition, Hong Kong already belongs to the Chinese Province as may Taiwan, God willing, in due course; the Philippines seem destined in time to become a separate Province of their own; and thus there are real difficulties in the way of any simple plan for a united Province of Southeast Asia. In consequence, there has been a special awareness and scrutiny of the nature of the Council itself, especially with a view to exploring the possibilities of a simple, synodical organization which might function as a para-Province, until more elaborate organization is possible. . . . The question involved is a complex one indeed. It is not simply a matter of sensible obedience to precedent. . . . It is also a matter of the way in which, in a highly self-conscious emerging society, due weight can be given to local responsibility and autonomy, even though ecclesiastical jurisdiction rests in several different authorities. . . .

Much has happened in the past few years in Southeast Asia, chiefly in the steady deepening of affectionate and brotherly comradeship. This comradeship has in turn nourished the conciliar structure, itself a new thing in Anglicanism, and one leading into hitherto unexplored relationships. . . .

A second Council is that of the South Pacific area, including the four dioceses of Polynesia, Melanesia, New Guinea, and Carpentaria, as well as the small American jurisdiction in American Samoa. Thus three Provinces are involved — Australia, New Zealand and the United States — in a very loose association. But here again, the current seems to set toward a steadily-strengthening comradeship, accented in the South Pacific area particularly by the ecumenical activity in the region, and specifically by the proposal to establish a central federal theological seminary in Suva.

Caribbean Council

Still a third area of council development is the Caribbean, where the bishops of the American missionary dioceses have launched a regional Council of their own. For the moment, this Council will include only the American jurisdictions, and will provide an intermediate meeting place short of the American General Convention for these dioceses sharing a common region. But it is hoped that this Council will ultimately widen to include as well the dioceses of the Church of the Province of the West Indies.

The appraisal of these Councils, of course, is still highly tentative and ex-

ploratory. I think that all we know is a need for a closer association than we now have, where different Anglican Provinces are in close proximity to one another; yet in most instances it must be an association short of full Provincial unity. . . .

I should like to mention briefly several other concerns for which I have some measure of responsibility. The first is the Anglican Congress, to be held in Toronto in August, 1963. . . . A useful series of studies, for parochial use, has been pre-



Bishop Bayne: Exchange is the heart.

pared by the Canadian committee and is available to all dioceses. But perhaps of far greater significance is the personal and spiritual preparation of all of us, in our separate Provinces, for this cardinal event. . . .

"The Anglican Cycle of Prayer" continues to be used, and even moderately pressed, in many parts of our Communion. It is disappointing that not all our Church periodicals find it possible to include the Cycle in their publications, . . . but an increasing number do; and I rejoice to find cathedrals and parish churches everywhere in the world using the Cycle of Prayer with increasing regularity [see page 31]. . . .

St. Augustine's College, Canterbury, remains a matter of central and thoughtful concern. It is still seriously underfinanced. . . . Its service to our whole Communion is profound — there is not a corner of the Anglican world which has not been lighted by its warmth and leadership. But St. Augustine's is in danger of becoming still one more illustration of an unhappy Anglican habit, that of sending a boy to do a man's work. Its budget is not sufficient to permit us to bring enough of our best leadership to join with the resident staff. Its salary levels are inexcusably low; its household budget is barely sufficient to maintain the existing plant; it is simply impossible for St. Augustine's to be the central staff college of the Anglican Communion,

which was the dream which gave it birth, nearly 15 years ago.

It would be easy to say that this is only a matter of money. But money follows interest and concern; the Churches of the Anglican Communion are not yet involved in the management and care of St. Augustine's to that degree which would press the college as an immediate and personal problem to them, and until the full responsibility for its affairs is lodged effectively in our several Churches, Canon Cragg and his colleagues seem bound to continue laboring against almost insuperable odds. . . .

St. George's College, in Jerusalem, now begins to take form as perhaps a second major inter-Anglican theological center. At present, it is simply a concern of the Archbishopric itself, and any decision about its future status within our Communion must rest with the Advisory Council, no doubt, and the subsequent action of the several Churches. In the meantime Archbishop MacInnes has gone ahead to explore the development and vocation of this college, in many ways so uniquely situated with respect to the possibilities of archaeological, Biblical, and ecumenical study. . . .

Wider Fellowship

[The "wider" Episcopal fellowship], which was the subject of much thought by the bishops at the 1958 Lambeth Conference, . . . is a way of describing that group of Churches with which Churches or Provinces of the Anglican Communion are in "full communion," or a relation of "intercommunion." Some are national Churches, such as those of Sweden or Finland. The Old Catholic Churches are included, both on the continent of Europe and in the United States. The Church of South India represents a new configuration, the result of a reunion plan involving several traditions. Two of the Churches are very small, the Luthitanian [Church] and the Spanish Reformed Episcopal Church. The Philippine Independent Church is perhaps one of the largest, and at the same time one of the least known, in this fellowship.

This informal group has no precise outlines, nor any constitutional structure. It is nothing more than its name indicates — a fellowship within the whole body of Christ, which holds certain fundamental things in common, such as the historic episcopate. In this it represents a partial fulfillment of what was sketched in the Lambeth Quadrilateral. But the fellowship is not a bloc, or alliance, or union of Churches — it is a group of friends who hold certain great things in common. During the year, three events of . . . importance took place within the fellowship, in the completion of concordats between the . . . Episcopal Church in the United States and the Luthitanian and Spanish Reformed Episcopal Churches and with the Philippine Independent Church. In all three cases, close associa-



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tion and warm friendship had paved the way for the formal agreements now concluded. Indeed, the historic friendship of the Church of Ireland with the two Churches in Spain and Portugal goes back nearly a century, and made it possible for full communion with them to be a fact long before a formal concordat was thought of.

Another significant event during the year was the preliminary consultation . . . of representatives of these Churches, at New Delhi. A luncheon meeting provided opportunity for discussion among a score of representatives of Anglican Churches and of the Churches of the wider fellowship. It has been left that a larger and more formal conference is to be planned for Jerusalem, early in 1964. For myself, I venture to express the hope that this companionship will be thought of in the most wide and generous terms, not in merely legalistic ones, for to me it represents a major stage in the fulfillment of the dream of a fully united body for which we pray and toward which we slowly move. The wider episcopal fellowship itself is not the form of that great Church; it simply provides a common ground and a working association which, under God, may facilitate the more fundamental steps which need to be taken. But it is a fact. Relationships of full communion or intercommunion exist. Anglican Churches more and more find themselves involved in the full sacramental bloodstream of other bodies. . . . This fellowship, far from being some interesting, theoretical structure of inter-Church relationships or an exclusive society of old friends, is to be taken, I believe, as a present, disturbing, exhilarating vocation of Christ, and so to be received and fulfilled, obediently and thankfully.

During the year all our Churches and Provinces maintained ecumenical activities of some significance. In many of them, specific negotiations and conversations are going on, looking toward Church unity. In every case, the ecumenical encounter proceeds at appreciable depth.

The most notable occasion during the year, of course, was the third Assembly of the World Council of Churches at New Delhi. There were eighty delegates from Anglican Churches representing all our separate jurisdictions. I may write here with particular appreciation of the generosity of the Churchpeople of England, through the Council for Ecumenical Cooperation, who put into my hands a fund with which to subsidize the travel of delegates from our newer Provinces, particularly in Africa. Full reports have been made of the Assembly at New Delhi, and no comment is needed from me, save to record the full and wholehearted participation by all our Churches.

One of my own duties during the year was to preside at a consultation on intercommunion, called by the World Council at Bossey [Switzerland]. This is a theme

looming steadily larger on the ecumenical horizon; and while the consultation itself was quite inconclusive, it did serve a useful purpose in underlining some of the issues involved, and proposing ways in which the Churches might well approach the problem. . . .

It is of the greatest importance, I believe, that our participation in ecumenical affairs be understood within its proper context. Much is being thought and said these days about "confessionalism," a word which has come into widespread use lately to describe not only Churches of a common doctrinal allegiance, but also international structures of Church federation, and the like, which are often structures of considerable collective power and durability.

I must confess that the words "confession" and "confessionalism" are somewhat opaque to me. Where Christian people are drawn together in moments of crisis around a faith which they confess together (as in Germany in the 1930s),



then the use of the word is clear enough. But this sense of militant and united witness does not always apply in the contemporary use of the word. It is more likely nowadays to become simply a catch-word, to describe inter-regional and international ecclesiastical organization, based on some common statement of doctrine or of faith which differentiates the group in question from other Christian people.

Used in this sense, I must confess that it is difficult for me to accept it or apply it to my own ministry or to our common Anglican life. The sting of "confessionalism" is a double one — it is the sting of a particular statement of the Christian faith which separates and divides one group of Christians from another — it is also the sting of an international power structure which may cut across ecumenical life, and divide and subvert the deeper current of unity. And neither of these characteristics is true of Anglicanism as I know it. We are a fellowship of regional and national Churches, which hold no particular, private doctrinal statement of our own, which look back to no founder save our Lord, which have no particular theological school or bias of our own, which define as little as possible (within the universal historic definitions of the Catholic Church), in order to be free to offer to our societies the full and unchained faith of the universal Church

in its most liberal and inclusive form. I do not say that we always succeed in this. I am simply trying to describe the nature of our Anglican mission and vocation as we understand it.

In order that this mission may be the better obeyed, we believe deeply in the greatest degree of autonomy within each separate Church, while at the same time welcoming with all our hearts the comradeship of free Churches which our Communion exemplifies. Earlier in this report I had occasion to speak of my own ministry and the fact that it is not an administrative one, dealing with coercive authority, but rather one of interpretation, leading toward the free choice of common action. Insofar as this central ministry is of help in the ecumenical task, I welcome every opportunity to give that help. But it must be given on our terms. We are not a "confession"; I am not a "confessional executive"; and such common action as we are able to offer in the ecumenical task is one which must be fully and freely understood and undertaken by our separate Churches, not simply within their own societies, but also in appropriate measure through our corporate action as a world-wide Communion.

All this means simply that I seem obliged to spend a fair amount of time and energy in fending off an easy but inaccurate label, and in trying to make understood the true nature of our Anglican unity. Misunderstanding is not only confusing, it is also painful at times; and there have been moments when precisely this point of misunderstanding has brought pain both to others and myself. I am sorry that that is so, all the more when such misunderstanding has gotten in the way of the share of ecumenical life which we as Anglicans long to take. . . .

I close this report only too conscious of the immense variety of matters which have gone unreported, and the even greater variety of duties and opportunities which I have not yet even begun to explore. I have had a long and fairly full ministry since my ordination nearly 30 years ago. Never can I remember having had to carry so many things in my head and my prayers, nor to have been so conscious of my own limitations. Perhaps hardest to remember, at times, is the way this immense horizon of duty and opportunity shrinks, in the end, to the measure of one family somewhere — perhaps even one individual. Yet this intensely personal dimension is the true size of all our common effort, I am sure. The point of my job is not that the reputation or power of the Anglican Communion shall be enhanced or glorified, but that one more person, somewhere in the world, may be thereby brought to know our Lord and so be saved. Such, at any rate, is the size of what I try to do, in my own eyes.

STEPHEN F. BAYNE, Jr.



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TREASURER

Continued from page 15

Each month it is the responsibility of the treasurer to report to the vestry on the financial status of the parish. There are a number of types of reports used for this. The National Council's "Instruction Manual" illustrates sample reports. At the close of each fiscal year the treasurer must report to the parish at the annual parish meeting. The Parochial Report may be used for this purpose.

What is the Parochial Report? This is a form required by the national Canons, to be filled out for each parish and mission of the Church. The first part is the responsibility of the rector, the financial part is the responsibility of the treasurer. The form must be made up in *triplicate*, one copy retained in the parish and the other two sent to the diocesan office. The treasurer will have no trouble preparing this form, if he uses the Parish Cash Book published by the national Church. The report should be prepared in January of each year.

As the year draws to an end, it is time to consider an audit of the books. Under the Canons of the Church all books must be audited annually by a Certified Public Accountant or by an accounting agency approved by the diocese or missionary district. In small parishes this has proved a problem. To help in its solution some dioceses, such as Pennsylvania, have set up auditors in separate parts of the diocese where treasurers may bring in their books for auditing. All treasurers should be happy to have their books audited.

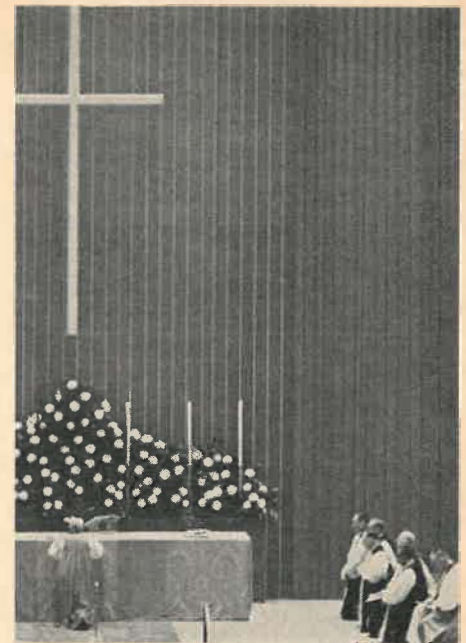
Another duty of the parish treasurer is to see that all property owned by the church is adequately covered by insurance. Fire and extended coverage should be placed on each building. Most insurance companies will appraise the property and recommend the amount of insurance to be carried. The Church Fire Insurance Corporation has low rates and provides this service. This company can bill quar-

ACU CYCLE OF PRAYER

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

March

11. St. John's, Woodward, Oklahoma; All Saints, Galena Park, Texas; Church of the Transfiguration, Palos Park, Ill.; Hoosac School, Hoosick, N. Y.; Chapel of Christ the King, Andover, N. H.; St. Peter's, Ellicott City, Md.
12. St. Paul's, Patchogue, N. Y.
13. St. Mark's, Milwaukee, Wis.
14. Christ, New Haven, Conn.; the Rev. Ian L. Bockus, Caribou, Maine
15. St. Matthew's, Bloomington, Ill.
16. Timberline Missions, Leadville, Colo.
17. House of the Redeemer, New York, N. Y.; Gethsemane, Marion, Ind.; St. Timothy's, Chicago, Ill.; the Brothers of St. Paul, Roxbury, Mass.; All Saints', Lakeland, Fla.



F. W. Putnam

Unfortunately, says the author, the United Thank Offering rarely goes through the parish treasurer's books. (Pictured is part of UTO service at the 1961 General Convention, Detroit, Mich.)

terly, either direct or through the Church Finance Corporation, which is a great help in a tight budget. Comprehensive liability insurance must be carried in most states, although in some states churches cannot be sued. Compensation insurance is also required in many states. Another type of insurance is the Fidelity Bond. Under the national Canons *all treasurers must be bonded*. This bond may be purchased at a very reasonable cost through the Church Finance Corporation.

A question which is often asked is, "What do I do with special offerings?" Most receipts for special designated offerings are sent to the diocesan treasurer. These include the Church School Missionary Offering, the Birthday Thank Offering, the Presiding Bishop's Fund for World Relief, the Youth Offering, the Advent Offering, and other special offerings for designated purposes. In many dioceses the Good Friday Offering goes to the diocesan treasurer, but in some cases the diocese has instructed its par-



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ishes and missions to send the offering direct to the National Council. Most Theological Education Sunday offerings are sent direct to the seminaries. The wonderful United Thank Offering of the Episcopal Church Women rarely goes through the parish treasurer's books. As a result, this substantial offering is unfortunately not included in the Church statistics. It is therefore recommended that the parish custodian of the offering place the funds with the parish treasurer and receive from him a check payable to the diocesan custodian of the United Thank Offering.

The recording of receipts on pledges is a tedious, but necessary job. Forms are available from the National Council for this purpose. Each communicant who pledges is entitled to a quarterly report on the status of his payments. This report should not show a "balance due," but merely report what has been paid. Most publication houses have prepared a quarterly report form which is a copy of the original ledger. Each quarter one copy is sent to the donor. The church should not be legalistic and ought not to insist on enforcing fulfillment of each pledge. However, members should be encouraged to meet their pledges in full.

Application for building-loan funds may be made to the diocese. The national Church has a limited amount of

capital funds for loan purposes, but only applications from the diocese or district will be considered. Many dioceses have similar funds for parish use. All loans or borrowing must first be approved by the bishop and standing committee of the diocese.

In many cases a temporary building-fund treasurer may be appointed. This person should only maintain the pledge records and the other records of the building-fund campaign. All receipts should be deposited by the church treasurer and disbursed by him from the general bank account.

The treasurer's position in the church is an honorable one. Jesus had a treasurer in the company of the Apostles. The parish needs a good treasurer who can relieve the rector of many of the administrative duties. Any man or woman who undertakes to be a parish treasurer should give his best to the work and be faithful to his trust. In other words, he should be a good steward.

In this, the following suggestions should also be helpful:

(1) Maintain only one checking account through which all funds are handled.

(2) Have one custodian account for the safekeeping of securities.

(3) Rent a safe deposit box for the safekeeping of deeds, insurance papers,

contracts, mortgages, and other confidential and valuable papers.

(4) Maintain a petty-cash fund, to be reimbursed on an imprest-cash basis substantiated by paid vouchers. (Receipts of any nature are to be deposited in the checking account and not in the petty-cash fund.)

(5) Report and pay withheld taxes as follows:

a. Federal — Deposit withheld taxes monthly to the "Withheld Taxes" account in your local bank, except that the last month of the quarter pay the amount withheld to the local Director of Internal Revenue with your tax return form 941C.

b. State — Most states require the payment of withheld taxes on a quarterly basis.

(6) Prepare federal form W2 and state forms for reporting taxable wages paid and the taxes withheld therefrom. The federal and state regulations require no withholding of taxes from clergy salaries.

(7) The cash offerings should be counted by two individuals and recorded on forms available from the National Council. These forms should be signed by both people counting the money.

(8) Reconcile bank account monthly.

(9) Supporting vouchers must be kept on file for the disbursement and/or receipt of funds.

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The Rev. J. Dean Maurer, formerly vicar at Epiphany Church, Commerce, Texas, and Holy Trinity Church, Bonham, is now vicar at St. Luke's Mission, Calistoga, Calif. Address: Box 275.

The Rev. G. C. McElyea, formerly associate rector at the Church of St. Michael and All Angels, Dallas, Texas, is now vicar at St. Alban's Church, Waco, Texas. Address: 2909 Sanger.

The Rev. Arthur J. Monk, formerly rector of Trinity Church, Bristol, Conn., is now rector of Christ Church, Stratford, Conn. Address: 1969 Main St. (Christ Church was organized in 1707 and is thought to be the oldest parish in the oldest diocese outside the British Isles.)

The Rev. Sydney R. Olorenshaw, formerly vicar at Christ Church, Totowa Borough, N. J., is now rector.

The Rev. Allen B. Purdom, formerly rector of All Saints' Church, Jensen Beach, Fla., is now rector of St. Matthew's Church, St. Petersburg, Fla.

The Rev. Columbus B. Smith, who formerly served the Church of the Redeemer, Jacksonville,



Fla., is now rector of Grace Church, West Palm Beach, Fla.

The Rev. Douglas T. Smith, formerly vicar at St. Paul's Church, Romeo, Mich., is now assistant at St. Timothy's Church, Detroit.

The Rev. E. Eugene Thompson, formerly vicar of St. Luke's Church, Mulberry, Fla., and Holy Innocents' Church, Valrico, is now rector of St. George's Church, Riviera Beach, Fla.

The Rev. Paul A. Walker, Ph.D., formerly vicar at St. Peter's Church, Altavista, Va., and St. Luke's Church, Pedlar Mills, is now vicar at Epiphany Chapel, Pot Springs Rd., Timonium, Md.

The Rev. Roderick S. Ward, formerly vicar at the Church of the Redeemer, Addison, N. Y., is now curate at the Church of the Holy Cross, Miami, Fla. Address: 123 N. E. Thirty-Sixth St., Miami 37.

Changes of Address

The Rt. Rev. Howard R. Brinker, retired Bishop of Nebraska (since January 31), should no longer be addressed at 1008 W.O.W. Building, Omaha. Address: 5124 Izard St., Omaha 32, Neb.

Diocesan Positions

The Rev. William Murchison, rector of St. Columba's Church, Detroit, is now dean of the East Side Detroit convocation of the diocese of Michigan.

Women

New national chairman of Girls' Friendly Society Alumnae is now Andrea Liller Bevan, of St. Mary's in the Hills, Lake Orion, Mich.

Miss Louise M. Gridley, formerly director of religious education at St. Michael's Church, Yakima, Wash., has been director of religious education at Trinity Church, 128 W. Hardin St., Findlay, Ohio, for more than a year. Since this information is not generally known, she has not been getting mail which would come in a routine manner from Church sources.

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DEATHS

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The Rev. David Coombs died at Louisiana, Mo., February 12th at the age of 77. His wife, Ethel Irish Coombs, died January 16, 1961 [L.C., February 11th].

The Rev. Mr. Coombs was a native of Island Cove, Newfoundland. He studied at Bishop Field College in Newfoundland and Montreal Diocesan Theological College. Ordained priest in 1917, he served for three years (1916-19) as a missionary in Labrador. In 1919 he became rector of St. Paul's Church, Plainfield, Conn. In 1923 he went to Missouri to become rector of the Pike County parishes: Calvary, Louisiana; Grace, Clarksville; and St. John's, Prairieville (Eolia).

Known throughout the diocese for his scholarly ability, he served at various times as dean of the North Convocation, member of the departments of missions and the field, and as an examining chaplain. Retiring in 1957, he and Mrs. Coombs continued to make their home in Louisiana, Mo. From time to time they visited their son, the Very Rev. Richard Coombs, dean of St. John's Cathedral, Spokane, Wash., and their daughter, Mrs. David Thompson, who lives in New York City.

After official retirement, Mr. Coombs frequently officiated at services in the diocese of Quincy, just across the Mississippi River from Louisiana.

The Rev. Mr. Coombs came to Pike County in 1923 at the invitation of Frederick Foote Johnson, then bishop. The salary was \$1,800 and there were no perquisites. At his first vestry meeting in Louisiana he asked if the missionary quota of \$500 had been sent to the diocesan office. He learned that his three congregations had not paid the quota for many years. He replied that a new tradition would be instituted, that the quota would be paid, and he would take a \$500 cut in salary.

Three weeks after his arrival this incident and others made him so discouraged that he sent his resignation to the bishop. The bishop replied that after his visitations in another part of the diocese he would discuss the matter with Mr. Coombs. A few days later Mr. Coombs entered the church in Louisiana to discover Hymnals and Prayer Books torn and scattered over floor and pews. On the steps, threshold, and door of the church, in dripping red paint, were the letters KKK.

Mr. Coombs wrote immediately to Bishop John-

son and said that under these circumstances he would not leave. He remained as the rector of Pike County until his 72d birthday in 1957.

The Rev. Ernest J. Hopper, rector-emeritus, St. John's Church, Cohoes, N. Y., diocese of Albany, died February 7th, at Troy, N. Y., at the age of 78.

A native of Manlius, N. Y., Mr. Hopper was graduated from St. Stephen's College (now Bard College) and received the master of arts degree from both St. Stephen's and Columbia University. He was graduated from General Theological Seminary in 1913 and his first charge was in New York, at Grace Church, Waverly, and Christ Church, Wellsburg.

He also served as rector of Trinity Church, Utica, before going to St. John's where he was rector for 24 years. Because of ill health, he lived at the Hotel Troy for the past 22 years.

He is survived by his wife, Mildred Fisher Hopper; one son, the Rev. J. F. G. Hopper, rector, Grace Church, Paducah, Ky.; three grandchildren; and a brother, the Rev. Eugene N. Hopper, rector-emeritus, St. James' Church, Knoxville, Tenn.

The Rev. David Yule, priest-in-charge of St. Alban's Church, Brooklyn, N. Y., from 1927 until his retirement in 1942, died December 9, 1961, at the age of 88. His residence had been in South Orange, N. J.

Before ordination to the priesthood in 1915, Fr. Yule was a Presbyterian minister for 10 years, serving in Pennsylvania. He was a native of Monifeth, Scotland.

He served as priest-in-charge in Blue Ridge, Waynesburg, and Steelton, Pa., and did general supply work before going to St. Alban's.

He held the B.A. from Wooster College, studied at Lane University, and did postgraduate work at Union Theological Seminary.

Sister Lois Joyce Martin, principal for 10 years of the Advent Parish Day School, Westbury, L. I., N. Y., died January 27th. She had been a member of the religious order of the Teachers of the Children of God for many years.

Sister Lois was born in Hillsboro, Texas. She attended the University of Texas, and received

the M.S. degree in education from Hofstra College.

She is survived by her parents, Mr. and Mrs. William H. Martin, Hillsboro, Texas, and two sisters, Mrs. George Bond and Mrs. Herman Eastland.

Lucille Camp Kline, 54, one of the Church's few vestrywomen, died at her Washington, D. C., home February 15th.

Surviving are her husband, William M. Kline, vice president of National Lithograph Co., Washington, D. C., her father, Henry M. Camp, and a daughter, Marie Margaret.

Mrs. Kline was elected to the vestry of All Saints', Washington, in 1958 and reelected in 1961. She was also treasurer of the Episcopal Church Women of the diocese of Washington and chairman of that group's finance committee.

Miss Mary A. Alexander, retired parish secretary of St. Paul's Church, Chattanooga, Tenn., died February 1st, in Chattanooga, at the age of 90.

Miss Alexander was born in Jacksonville, Ala. She served St. Paul's Church for 20 years, retiring from her position as parish secretary 25 years ago.

Survivors include two sisters, Miss Carrie Lee Alexander and Mrs. Addie Hausman, two nieces, and a nephew.

ANGLICAN CYCLE OF PRAYER

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

March

11. Canberra and Goulburn, Australia
12. Canterbury, England
13. Capetown, South Africa
14. Cariboo, Canada
15. Carlisle, England
16. Carpentaria, Australia
17. Cashel and Emly, Waterford and Lismore, Ireland

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March 11, 1962

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WOMAN to serve as day kindergarten teacher and directress of Christian education for Florida west coast parish. Must be fully qualified and experienced. Reply Box G-705.*

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