

# The Living CHURCH

REV JOHN DENHAM  
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Jesus and the children,  
painting on silk, by Luc  
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# The Living Church

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

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### January

- 20. Epiphany II
- 25. Conversion of St. Paul
- 27. Epiphany III
- Theological Education Sunday
- Girls' Friendly Society Week, to February 3d

### February

- 2. The Purification
- 3. Epiphany IV
- 10. Septuagesima
- 17. Sexagesima
- 24. Quinquagesima
- 25. St. Matthias
- 27. Ash Wednesday

### March

- 3. First Sunday in Lent
- 6. Ember Day
- 8. Ember Day
- 9. Ember 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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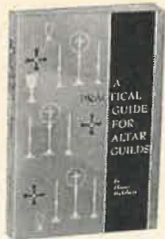
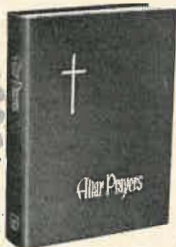
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**A New Method  
of Singing the Psalms**

For some time reports of a new type of Psalm-singing have been slowly filtering back to this country from Europe. Priests and laymen who have traveled on the continent have returned to the United States enthusiastically telling of the work in this field by Fr. Joseph Gelineau, S.J. The so-called "Gelineau Psalms" have now been made available by the Gregorian Institute of America in both printed and recorded forms.

Gelineau's original work was based on an entirely new translation of the Psalter into French from the Hebrew. The immediate appeal and success of his work overseas led the Ladies of the Grail in England to summon the help of musicians and scholars to prepare an English version. Fr. Gelineau's musical settings were retained. The opinion of some is that the English translation is even more successful than the French as far as singing is concerned. Thus far, 54 Psalms have been published in two collections. These are *Twenty Four Psalms and a Canticle* and *Thirty Psalms and Two Canticles*.

The new English translation was made with the dual purpose of giving the original meaning of the Hebrew text and also of faithfully reproducing in English the verse structure and rhythm of the Hebrew poetry. It is this rhythmic principle which is unique in these settings. Instead of the equal note value for each syllable found in plainsong or the awkwardness of the Anglican chant settings, this method is clearly based on the natural stresses in Hebrew poetry. Thus each line of music or text in a given Psalm is given a fixed number of stresses in between which are interspersed a varying number of syllables. In the following example, the syllables in italic type are those which are stressed:

Psalm 2, verse 1

*Why* this tumult among nations,  
among peoples this *useless* murmuring?  
They *arise*, the kings of the earth,  
princes plot against the Lord and his Christ.  
*"Come*, let us break their fetters,  
come, let us cast off their yoke."

The three stresses in each line are constant and even. The intervening syllables are to be freely sung as in normal, but careful, speech.

So much then for the method of singing the verses. Gelineau's work also includes antiphons for each Psalm. They range from "Alleluia" to much more extended ones, some of which must be sung according to the directions of the Latin Rite. Actually it is the antiphon which is meant

to be sung by the congregation, often after each verse of the Psalm in question. This responsorial singing between a choir or a soloist and the congregation is the method which is most highly recommended by the editors. There are certain problems involved with this use of antiphons and the use of this translation, for Anglicans at least.

If we are to abide strictly to Prayer Book rubrics, we should be unable to use the antiphons given here. They are not among those few seasonal ones given in our official Offices. Consequently, if these Psalm-settings are used at all in Prayer Book Offices, the choir and congregation would no doubt have to sing the verses, either in unison or in alternation from one side of the Church to the other or between the choir and the congregation. The second problem for Anglicans is the translation itself. My understanding is that in the official worship of the Church we are bound to use either the "Great Bible" translation of the Psalms as found in the Prayer Book or perhaps one of the authorized translations as prescribed by Canon. As a priest, I cannot personally feel free to deviate from the norms of rubric and Canon Law in these matters. Nevertheless, these limitations are, in my opinion, unfortunate in that they prevent us from using a type of Psalm-singing which could very well play a large part in the revival of the corporate *singing* of the Psalter. These translations are fresh and vital. The music is modal and along traditional lines, yet appealing. The combination of words and music in Fr. Gelineau's settings is certainly conducive to worship by the whole Body of Christ.

The Psalms are available in the following printed editions:

<i>Twenty Four Psalms and a Canticle</i>	
Unison edition with Notes on each Psalm .....	\$1.00
Accompaniment .....	2.00
Abridged edition without Notes, Book 1 .....	.35
Book 2 .....	.35
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As for recordings, I would most highly recommend *The Technique of Singing the Gelineau Psalms* for Dom Gregory

Murray's very lucid commentary (EL-20 \$3.98). The Welch Chorale performs the entire *Twenty Four Psalms and a Canticle* (EL-10 \$9.96). Eight of these same Psalms are recorded on an English disc issued by the Grail (GR-24, \$4.75). If you are interested in the original French versions, the music and several recordings are also available. The records are fairly expensive, selling for \$7.50 each disc.

Justice cannot be given these settings of the Psalms in this limited space. If you are even slightly interested in the revival of corporate worship and, in particular, in the place of the Psalter in such worship, by all means sample these newly issued materials. We Anglicans, along with the clergy and laity of the Roman Catholic Church, are deeply indebted to the Gregorian Institute of America for bringing Fr. Gelineau's work to these shores.

The Institute's address is 2132 Jefferson Ave., Toledo 2, Ohio.

### Mixed Reactions

**The Creation** — anonymous artists. Educational Recordings Co., 118 W. 57th St., New York 19, N. Y. \$3.95, postpaid.

Having listened to this record several times I must say that my reactions are mixed. The idea seems to be to use classical music to heighten the drama of the biblical narratives. Thus, a Mozart violin sonata is heard on side one and on side two we hear music by Corelli. To be sure, this is not a bad idea. Certainly this music is superior to much of the background music usually heard on discs of this sort.

Except for a few small editorial comments by the narrator this is a straight reading of passages from the first two chapters of *Genesis*.

The weaknesses of this production are mainly technical ones. First, the choice of narrator is unfortunate. I suppose this record is intended for use with young children, but even so there is no reason to read the Bible with such an affected style. Good diction is fine, but over-pronunciation of words leaves the impression that this actress is "reading down" to her listeners. We would have to search far to find children, or even many adults, who pronounce the word *evil*, *ee-vell*. This is only one example of the affectation on the part of the narrator. The second major weakness of this recording has to do with the quality of the production from an engineering standpoint. Greater care could certainly have been taken. The music is often fuzzy and distorted. The fade-in and fade-out of the music is often roughly accomplished. In one spot, the record containing the music was obviously improperly "cued" and the result is that the musical interlude slides to a start.

This first effort by Educational Recordings Company has much to commend it, but a great deal more polish will be necessary before it can be recommended.



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The English-language edition of Joseph Gelineau's psalmody, invented for the "Bible de Jerusalem" by a group of modern French scholars, is exemplified in recordings and on live-performance tapes, and instructional material is available for choirs, organists and music directors.

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# BOOKS

## From Childhood to Glory

**Ecce Homo.** The Life of Jesus as Artists of Many Cultures Have Seen It Since the Beginning of the Christian Era. By **Joseph Jobé.** Harper & Row. Pp. 189. \$15.

*Ecce Homo*, a handsome, well edited book presents the life of Jesus in art from the beginning of the Christian era to the present day. The text deals with the iconography of the scenes in the life of Christ. In the introductory chapter there is an analysis of various artists' symbolic pictures and portraits of Christ. Succeeding chapters relate to the periods of Christ's life: Childhood, Public Ministry, Passion, and Christ in Glory.

The text presents no new information, for all the material exists in both French and German books, but this is the first time it has been presented to a popular audience. However, the book lies halfway between the interests of a general and a scholarly audience. While anyone would enjoy looking at the beautiful illustrations, it should be of special value to clergy and teachers of Christian education who are willing to fill in data from other sources. For them a more comprehensive bibliography would be helpful.

The illustrations (60 black and white and 24 color plates) follow the purpose as stated in the appendix—to bring before the reader popular forms, and indigenous Christian art of the missionary countries. "The pictures have been chosen for their historical and symbolical interest as well as for their beauty and striking character-



Jesus carrying cross, bronze sculpture by Justin Accrombessi, this and the cover illustration are from *Ecce Homo* by Joseph Jobé; copyright © 1962 by Edita S.A., Lausanne; reprinted by permission of Harper and Row Publishers, Inc.

istics." I wish that they had also been chosen with an idea of increasing the taste and art appreciation of Church people.

On the whole the illustrations are excellent and make the book an outstanding art production. Those of the traditional art of the Western Church together with the African sculpture "Flight into Egypt" and "Jesus Carrying His Cross" by Justin Accrombessi are superior. However, I regret the emphasis that is placed on the oriental paintings to which the editor has devoted 19 plates. In my opinion the illustrations of Vinayak Masoji, Da Fonseca, Joseph Pereira, and the effete Christs by Alfred Thomas are second-rate art and lower the high standard of the book even though their iconography is new and unique.

I wish to remind the reader that the Church of the 19th century supported the second-rate art of Ary Scheffer, Plockhorst, and Hofmann and that we are just beginning to get away from their sentimental story-telling influence. Let's take care lest we make the same mistake again.

KATHARINE MORRISON McCLINTON

*Mrs. Harold L. McClinton, art critic, lecturer, and author has written a number of widely used books on Church art. Her most recent is Christian Church Art Through the Ages.*

## Changes in Stance

**Christian Education in Theological Focus.** By **George M. Schreyer.** Christian Education Press. Pp. 211. \$3.95.

It may surprise some to think that Christian education could be otherwise than in theological focus. Yet the fact of the matter is that during the early decades of this century, indeed until around 1940, there were many who occupied influential positions of leadership in American Church life who were trying so desperately hard to get in line with "modern" positions that they well-nigh repudiated the classical theological categories as in any way normative for the Church's educational task.

*Christian Education in Theological Focus*, by George Schreyer, a Methodist minister who teaches at Pfeiffer College, in North Carolina, has as its chief value the chronicling of the changes in stance in Church educational theory during recent decades. He gets at the important re-focussing that has transpired with re-discovery of biblical theology, the new emphasis on the *koinonia* as basic in Church life, the reappraisals of the human situation in the light of the biblical witness, and similar factors. The most important chapters are those in which he clearly delineates the points of divergence among several schools of thought, ranging from the extreme theological left of Sophia Fahs to the ecumenical theologizing of the present scene.

When Dr. Schreyer writes, "The cur-

riculum should go beyond the giving of mere data," he is stating not only a truism, for alas that fundamental fact is still often overlooked by many in the Church who mistakenly think they have a theological focussing when in fact their "focus" is too often deadwood rather than a living faith-full theology. Any book that points to a dynamic theology for the Church's teaching ministry is to be welcomed now or any time.

KENDIG BRUBAKER CULLY, Ph.D.

*The Rev. Dr. Cully is professor of religious education and director of the Master of Arts Program in Christian Education at Seabury-Western Theological Seminary. He is general editor of the Westminster Studies in Christian Communication.*

## A Compromise Phoenix

**Phoenix at Coventry. The Building of a Cathedral.** By **Sir Basil Spence,** architect of the new Coventry Cathedral. Harper & Row. Pp. 141. \$6.95.

To build a cathedral, in the words of the Coventry City Council, "would take bricks which were needed to build homes for the workers." So reports Sir Basil Spence, the architect of the Cathedral of St. Michael in Coventry, England. It is too bad his excellent and all too short book *Phoenix at Coventry* was written before the triumphant dedication of the completed cathedral. Surely that great building is now known, even in the City Council chambers, as more of an asset to the community than the "swim baths" the Council preferred in the public interest.

I read this book in three compelling hours, and, as one engaged a larger Gothic cathedral begun 50 years ago in San Francisco, closed it with poignant regret that we did not have the chance to speak to our city in the language of our time as has been the joy of the architect, bishop, provost, and chapter in Coventry.

The triumphs and agonies of Sir Basil are expressed in draftsman's concise prose while he takes us in and out of the cathedral through the help of an abundance of excellent illustrations in color and black and white. He puts his plans, drawings, and models before us as he develops them, and we get to know Coventry as it grew in his mind and spirit. If you read his book this experience can be yours. You will also know a lot more about cathedrals in general, the Church, the architectural profession, and quite a bit about Basil Spence.

What it takes to build a church for today is revealed here in moving terms: the effort it takes to make God real to our century, the grievous shortage of money, the hesitation to use artists from outside "the fold," and the determination to build for the diocese of Coventry a meeting place with Almighty God as a

sequel to its meeting with the Devil in 1944. The author describes his ordeals, his friends, his enemies, and modestly leaves the judgement of his work to the future.

*Phoenix at Coventry* will help this judging. It is clear that the otherwise excellent terms of the competition which the author won limited him to a traditional floor plan. Sir Basil did his best to make the altar dominant architecturally and, to some extent, succeeded in spite of the requirement that it be "toward the east." On the other hand, he was not allowed to put the bishop's throne in its ancient and most meaningful place behind the altar. The choir also had to be put between altar and people in spite of doubts liturgical and esthetic. According to those who have visited the new cathedral, the tapestry dominates the altar completely, and indeed is the all important single item as you face the "east." Perhaps taking the direct light off the tapestry and highlighting the altar would alleviate the situation. According to his report, Sir Basil had to wage a battle of acoustics to keep the cathedral alive in sound as well as sight. As usual there were those who would muffle music with soft walls and kill mystery with a lower ceiling. All church builders should know that these struggles are before them and take heart from Coventry's considerable victories.

Neither "Strictly trad, Dad," as reported by Reyner Banham, one of Britain's leading architectural critics, nor a modern monstrosity as labeled by the antiquarians, Coventry is contemporary architecture hampered by a floor plan that is basically medieval. The phoenix that has risen beside its ashes in Coventry is an Anglican compromise phoenix. I hope we in America can do as well with our Anglicanism and architecture. Cathedral-wise, we have not.

DARBY WOOD BETTS

The reviewer, who is archdeacon of the diocese of California, is an authority on Church architecture.

## The Chasm and the Maelstrom

**The Secular Relevance of the Church.** By Gayraud S. Wilmore. Westminster. Paper, \$1.25. Pp. 89.

**Race and the Renewal of the Church.** By Will D. Campbell. Westminster. Paper, \$1.25. Pp. 90.

With the publication of *The Secular Relevance of the Church* and *Race and the Renewal of the Church* our Presbyterian brothers who operate Westminster Press initiate a series of studies "designed to present the relationship of the Christian faith to cultural problems in today's society." The over-all title of the series is "Christian Perspectives on Social Prob-

lems" and it seems apt enough to me for a paperback series of small volumes addressed primarily to laymen.

Gayraud Wilmore teaches social ethics at Pittsburgh Theological Seminary, and is general editor for the series, as well as author of *Secular Relevance*, the first volume. He takes off from a rather different platform from that we are used to, but he lands right in the middle of our common problem of relating the old parish church to the maelstrom of rapid social and cultural change. In describing what he terms "the Protestant Trap" of the Church understanding its nature and mission in terms of preaching and soul-saving and inculcating moral virtues, the author quite rightly points out the chasm which separates Sunday morning from the rest of the week. Mr. Wilmore describes vividly his belief that institutionalized Christianity has rejected the secular, inasmuch as, having failed to Christianize society it seems bent upon creating within the world little enclaves of holiness.

In a later chapter the author examines the power structure of American community life and the cultural vocation of the Church in terms of public policy formation. The ethical question, he says, is not that the Church *has* organized power, but how she chooses to use it, e.g., ". . . the Church that makes no demands upon its members, gives them no stronghold from which to fight and is afraid to use its own institutional power . . . is simply eliminated from the struggle. It leaves a power vacuum to be filled by organized interests made up of the Church's own bewildered members. It abandons the field to Communism on the left and Birchism on the right." With several vivid illustrations of how the influence of the Church may be brought by lay folk to the decision-making centers of a community, the book ends.

Will Campbell, author of *Race and the Renewal of the Church*, works for the National Council of Churches in the Department of Racial and Cultural Relations. Out of a lifetime spent in areas of racial tension, he has here written an angry, loving book on a subject which (as he forcefully reminds us) "the Bible says nothing . . . the early Church ignored, and which the historic Church has never recognized as a valid concept within its own life, but which, nevertheless, has plagued the Church for ages and is today the most serious issue it has to face."

Having lived and worked in the south for many years, Will Campbell knows southern religion and culture thoroughly and insists that the greatest test and danger Christianity faces in our country today is not racism as such but the identification of racism with religion that says, "The true defender of Christianity is he who would keep the races forever separate in the Churches and in society."

The author maintains that the racist is not to be cursed, pitied, or abandoned by



Photo by Henk Snoek

Epstein figures of St. Michael and Satan, St. Michael's Cathedral. From *Phoenix at Coventry*, by Sir Basil Spence.

the Church; he must be loved, redeemed, and set free. This cannot be done, he says, by taking the "humanistic detour" — human dignity, the rights of man, law and order, etc., in argument. Rather, the Church must use the Gospel message of grace and redemption — "God was in Christ reconciling the world to Himself."

However important it may be for us to communicate, we must be reconciled and there can be no reconciliation without repentance. In attempting a Christian race relations program, then, Mr. Campbell insists the segregationist will hear us in the biblical language of broken heart — repentance — forgiveness — reconciliation — renewal. While this is a valid approach, one is forced to question how effective such dialogue will prove in complex situations.

Inexpensive, the added questions for study and discussion on each chapter which conclude each volume assure the parish which orders them in quantity a bargain in stimulating, relevant study material.

FRANK V. H. CARTHY

Canon Carthy is rector of All Saints' Church, Indianapolis, and director of social relations for the diocese. Recently he was elected a vice president of the National Association for Mental Health.

## All We Have and Are

**Stewardship Unlimited.** By John S. McMullen. John Knox Press (Faith for Life Series). Pp. 96. Paper, \$1.25.

As a survey of Christian stewardship, while not exhaustive, *Stewardship Unlimited* is yet adequate for the purpose for which it was written — young-adult study groups.

Beginning with the scripturally-based assumption that "all we have and are, is

God's gift to us," J. S. McMullen carefully analyzes the origins of the word "stewardship," discussing then the several "facets" of stewardship under such topics as tithing, vocation, time, learning, home and family, citizenship, etc., relating each to the central premise.

The initial chapters are well conceived to hold interest; later chapters give the impression of a series of quotations (excellently chosen) strung together by the author's commentary. The discussion questions for each chapter were selected "to get away from the piously theoretical into the area of decisions in everyday life." Notwithstanding some obviously unacceptable statements about "Protestant heritage," and a denial of the priesthood of Holy Orders, Episcopal study groups should find this a helpful and discussion-stimulating book. Clergy will find here good background material for a series of sermons on stewardship.

CHARLES T. GASKELL.

*Fr. Gaskell is rector, St. Mark's Church, Milwaukee, Wis.*

## A Point for Primary

**God in Our Widening World. Unit Book A for the Primary Course in The Church's Teaching for Small Church Schools.** Drawings by Jean Macdonald Porter. Pp. 96. To be used with: **God in Our Widening World, Manual for Teachers of the Primary Course, Grades 1, 2, & 3.** Pp. 40. Both prepared by the Department of Christian Education of the Episcopal Church at the Direction of General Convention. Seabury. Both paper; \$2 each.

It is probably true to say that in most of our Sunday Church schools teachers do not get the kind of help they need in planning lessons. Poor planning results in poor classes which result in boredom, loss of interest by the pupils, and behavior problems. These in turn discourage the teacher. However, no book can provide a foolproof lesson plan for a teacher since no editor can possibly know what a particular class is like on a particular Sunday morning.

A good attempt at a solution to the lesson planning problems is the unit. For this the editor will provide a group of biblical, Prayer Book, and Hymnal suggestions along with contemporary stories about children and a variety of interesting activities. These are chosen to have a common theme and to move the class to a goal or purpose. They are not ends in themselves, but are means to an end which is in the life of the pupils. The unit will occupy a class for from four to six weeks, and the job of the teacher is to select the specific activities in the unit to be used on each Sunday. The unit method, therefore, organizes the teaching material into easily handled portions without taking away the teacher's final responsibility for what is done each Sun-

day and without losing sight of the purpose of the whole course.

The unit method is also good in those situations where the teachers are pretty much on their own and have little or no supervision and advice in carrying out their job. Since the directions are clear and the units are short a teacher who is willing to use his initiative and imagination can get along with a minimum of help with the new National Council materials for small Church schools.

*God in Our Widening World* is designed for those many parishes and missions which find it necessary to combine more than one grade in a single class. It is the first course in a series for grades 1, 2, and 3—primary grades. Additional courses will follow year by year.\* My guess is that it will also come to be used in parishes where grade combination is not always necessary, and it can provide a usable curriculum in weekday released time classes.

At present, there are two books ready. The *Manual for Teachers* describes primary pupils and discusses the purpose of the course. It also gives directions for using the units and has a good description of teaching methods which are effective for pupils of this age. In *Unit Book A* of the primary course are six units and materials for the various great days in the Christian calendar.

The units are designed to help the class come to know some of the manifold actions of God in their world and to respond to Him in their worship and in their relationships with others. The units will help the pupils to become more



From *Unit Book A*, copyright © Seabury Press, Inc. Artist: Jean Macdonald Porter.

aware of God as Creator, to discover the wonder of their own and others' individuality, to express their feelings of thankfulness, to know the joy of being forgiven and forgiving, to understand the obligation to share with others, and to enter more fully into the life and work of the Church. This is a lot to aim for in one year, but these are among the goals of a lifetime for all Christians, and our primary pupils must begin to work at

*Continued on page 20*

\*In late spring Seabury plans to publish *Unit Book B* for the primary course, and the basic manual and first unit book for the junior course which will be titled *God's People Chosen and Sent*.

## LETTERS

*Most letters are abridged by the editors.*

### Intangible?

I refer to your comments under my letter printed in your issue of December 30, 1962. I protest against your imputation to me of the idea that I think that some unexplained and undefined thing which you call "the Protestant element in Church life" is "a vital part of our Catholicity." Whatever you may choose to do, I do at least try to think.

I do wish you would state, in plain, positive terms, what your "Protestant element in Church life" consists of. You say it "arose" because some Catholic things had been obscured or even denied and needed to be recaptured. Very well, it *arose*. And what is it? It won't do to say that it is the "Protestant element in Church life," because that would be to beg the question. What is that "Protestant element"? What you have said leads me to conclude that there is no such thing. You can't put your finger on it.

EDWARD N. PERKINS

New York, N. Y.

| Editor's comment: see page 19.

### Up to Date

Thank you for your editorial of December 23d, a fitting and devout recognition of one of my favorite saints. May I add a footnote, lest any gain the impression that Ignatius approached heresy by neglecting to quote the Old Testament? Not of my learning do I presume to do this. I am indebted to *St. Ignatius and Christianity in Antioch* by Virginia Corwin. St. Ignatius' failure to quote the Old Testament was not due to aversion or lack of appreciation. To him the Old Testament was part of the Gospel; see Magnesians 9: "Christ . . . whose disciples, the prophets themselves, in the Spirit did wait for him as their Teacher. And therefore he, whom they rightly waited for, being come, raised them from the dead."

Bishop Ignatius, yearning over his children as he faced death, saw them assailed by a deadly enemy, disunity. The Church folk in Antioch, and in Asia, included many who had been Essenes or Judaizers or Docetists. Those of like background naturally drew together into cliques, which became antagonistic in defending their particular teachings. It would have aggravated this disunity to have quoted the Old Testament for it was the matter of disagreement. There was no New Testament canon nor conciliar creed to compel their allegiance. For bringing about Christian unity Ignatius saw only two firmly established bases: The institutional unity of obedience to the apostolic ministry of bishops, presbyters, and deacons, and the unity of shared experience of worship in the Eucharist (29 references).

How similar to our present day concern over disunity, a disunity which has grown out of groups of different regional and ideological backgrounds. Biblical authority cannot be invoked because of disagreement over interpretation. Unity is being sought via bishops of apostolic succession and shared experience of worship in the Eucharist. St. Ignatius is very much up to date.

(Rev.) C. E. B. ROBINSON

York, S. C.



# The Living Church

Second Sunday after Epiphany  
January 20, 1963

For 84 Years:

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

## SOUTHWEST AFRICA

### Floods at Windhoek

Raging flood waters nearly took the life of the Rt. Rev. Robert H. Mize, American-born Bishop of Damaraland, Southwest Africa, on January 3d.

Steady rains had broken the territory's drought, and ravines near the see city of Windhoek were filled with the water that followed the route of normally dry river beds. "Bishop Bob" was driving in his new Land Rover to St. Barnabas' Chapel in the Old Location (a residential section for Africans) on the edge of Windhoek. With him were Derk Leyd, lay reader in charge of St. Barnabas', and two women of the congregation. They were going to a meeting called to organize the chapel congregation, and elect members of a chapel council.

As Bishop Mize approached a flooded ravine, he met another vehicle. On that evidence he assumed the ravine could be crossed, but his Land Rover was slowly carried downstream by the current of the flood waters, until it caught against the concrete supports of a small footbridge. As the bishop tried to leave the car, the current pushed the vehicle over, and he was trapped beneath the door, in the swirling waters. The other occupants escaped through the rear door. Bishop Mize was in the water for about ten minutes, until the Land Rover shifted enough so that several Africans at the scene could pull him onto the bridge. He was taken to a nearby house, and from there to a Roman Catholic hospital.

None of the occupants of the bishop's vehicle were seriously hurt, according to the Rev. Maurice A. M. Garrison, newly appointed warden of the theological school in Ovamboland, Southwest Africa. The bishop sustained only bruises and minor lacerations.

About the time of Bishop Mize's accident, Brother Vincent, SSP, was on the other side of Windhoek, helping three persons to escape from a Volkswagen which was swept away by flood waters in a similar accident.

Bishop Mize's hospitalization (which was not expected to last more than two or three days) prevented him from carrying out the scheduled admission of Robert Offerle as an oblate of the Society of St. Paul. Bishop Mize is Visitor in Africa of

the American order. (A priory has been established in Windhoek.) Mr. Offerle, an American postulant who has been teaching in the Ovamboland Mission, was admitted instead by Brother Vincent, the prior. Fr. Garrison assisted.

In other developments in Southwest Africa, the last two months have seen another kind of flood — a flood of American personnel. First to arrive in this flood was Brother John, SSP, who had worked under Bishop Mize (then "Fr. Bob") before, at the St. Francis Boys' Homes in Kansas. Next came the Rev. Michael Webber with his wife and infant daughter.



Bishop Mize  
"He . . . took me out of many waters."  
(Ps. 18)

Fr. Webber is at work in Tsumeb and surrounding communities. Sydney Kibby, M.D., arrived from Honolulu early this month to volunteer his services for a year in the Ovamboland Mission hospitals. And Captain Ray Lewis, of the Church Army, is expected to arrive late this month to work at Walvis Bay.

Not all newcomers to the diocese are Americans. Miss Dawn Fripp of Capetown, South Africa, has gone to Ovamboland, where she will teach in St. Mary's School, replacing Mr. Offerle, who intends to study at an American seminary. Late this month, the Rev. John Kirby, an English priest, is expected to arrive. He will assist in the establishment of the theological school in Ovamboland.

## LONG ISLAND

### Mrs. DeWolfe Dies

Elizabeth Spitler Owen DeWolfe, wife of Bishop DeWolfe of Long Island, died in Columbia Medical Center, New York City, on January 5th, after a long illness.

The Burial Office and Requiem Eucharist were held in the Cathedral of the Incarnation, Garden City, Long Island, on January 7th. Mrs. DeWolfe's son, the Rev. James P. DeWolfe, Jr., rector of All Saints' Church, Fort Worth, Texas, was the celebrant. Officiants included Bishop Sherman and Bishop MacLean, Suffragans of Long Island. More than 140 clergymen of the diocese were in the procession. Among the participants were the Rev. George W. Hill, rector of the Church of St. James the Just, Franklin Square, Long Island, a nephew by marriage of Mrs. DeWolfe; the Very Rev. Harold F. Lemoine, dean of the cathedral; the Ven. Harry J. Stretch, archdeacon of Queens, Nassau, and Suffolk in the diocese of Long Island; and the Ven. A. Edward Saunders, archdeacon of Brooklyn.

Interment was in the churchyard of St. James' Church, St. James, Long Island.

Survivors, besides Bishop DeWolfe, and Fr. DeWolfe, include another son, Phillip W. DeWolfe, of Leaksville, N. C.; a daughter, Mrs. Robert L. Bordman, of Washington Grove, Md.; a sister, Mrs. Isabel O. Downe, of Brooklyn; and 11 grandchildren.

Mrs. DeWolfe was an accomplished musician, a member of the altar guild of the Cathedral of the Incarnation, a member of the executive board of the Cathedral Women, honorary vice president of the women's board of the Church Charity Foundation and the Girls' Friendly Society, as well as an honorary president of the Episcopal Churchwomen. She was active also in the work of the diocesan altar guild.

## INTERCHURCH

### Talks With Pentecostals

To "learn from each other about Christian faith and life," informal conferences were held during 1962 between committees of members of the Assemblies of God, a Pentecostal denomination, and the Episcopal Church. The news was made public in a joint statement released this



Visitor to the U.S. during the first three months of this year is the Rt. Rev. Alphaeus Hamilton Zulu, Suffragan Bishop of the diocese of St. John's, Kaffraria, in the Church of the Province of South Africa. Bishop Zulu, a member of the royal household of that name, is in the States under the sponsorship of the Episcopal Churchmen for South Africa, whose headquarters are in St. Thomas' Chapel, New York City.

month and circulated by the Public Relations Division of the Episcopal Church's National Council.

The statement said that the conversation was not aimed at arriving at doctrinal agreement between the two Churches, nor negotiating any ecclesiastical arrangement. Much of the conversation centered around the work and ministry of the Holy Spirit in the Church today.

Peter Day, editor of *THE LIVING CHURCH*, was chairman of the Episcopal group. Other Churchmen were Bishop Welles of West Missouri; the Very Rev. Ned Cole, Jr., dean of Christ Church Cathedral, St. Louis; and the Rev. William N. Beachy, M.D., chaplain of St. Luke's Hospital, Kansas City, Mo. The committee was appointed by Presiding Bishop Lichtenberger.

Among the Assemblies of God officials were the Rev. Thomas F. Zimmerman, General Superintendent; and the Rev. Messrs. Howard Bush, Charles W. H. Scott, Gayle F. Lewis, Bert Webb, J. Philip Hogan (Assistant General Secretary), and M. B. Netzel (General Treasurer).

According to the joint statement:

"The Assemblies of God representatives were aware that there have been charismatic manifestations of the Holy Spirit among Episcopalians, both clergymen and lay people, and thus were interested in becoming better acquainted with a Christian body in which there seemed to be an evident moving of the Holy Spirit.

"The Episcopal Church representatives were aware that among the gifts manifested

in the Assemblies of God were such signs of the work of the Spirit as Christ-centered living and evangelistic power.

"The conversations were not aimed at arriving at doctrinal agreement between our two Churches or at negotiating any ecclesiastical arrangement. We discussed the things of God without tension or ambitions. There emerged a deep sense of Christian understanding and mutual trust. We found ourselves a fellowship, open to the leading of the Holy Spirit to a degree which we had hardly dared to expect.

"The Episcopalians testified to their sense of the work of the Holy Spirit in the apostolic ministry and sacraments.

"The Assemblies testified to their experience of baptism with the Holy Spirit accompanied by the speaking with tongues as the initial physical evidence.

"Both similarities and differences on the understanding of the Holy Scriptures, on conversion and Baptism, and on the Holy Communion were discussed. Agreement was neither sought nor arrived at, but both groups found deeper understanding of God's saving work in the Church as they listened to each other's testimony.

"While we are aware of important differences in our understanding of the operation of the Holy Spirit, there was a mutual recognition that we were servants of the same Father, the same Son, and the same Holy Spirit. We are eagerly waiting to be led by the Spirit and believe that He will lead us as we continue our conversations together."

Initial conferences between the two delegations were held at the International Headquarters of the Assemblies of God, Springfield, Mo., February 16 and 17, 1962; at Grace and Holy Trinity Cathedral, Kansas City, Mo., November 8 and 9, 1962.

The Assemblies of God number more than 8,000 churches in this country, with a membership of over 514,000, and a Sunday school enrolment approaching one million. The Church also has, says a Public Relations Division release, 830 missionaries in 73 countries, serving 11,922 churches and preaching points. It was founded in 1914 in the aftermath of a Pentecostal revival around the turn of the century.

## PENNSYLVANIA

### Bread across the Waters

Bread used at a Holy Communion celebration at St. Timothy's Church, Roxborough, Philadelphia, recently, was sent by Christ Church, Tokyo, as a return gift for communion wafers sent by the American church last fall.

Catherine Masako Harigae, 17, a member of Christ Church who is attending St. Timothy's while in high school as an International Christian Youth Exchange student, presented the bread, at St. Timothy's altar, to the Rev. Eugene Lefebvre, rector.

Fr. Lefebvre has said of Miss Harigae, "Her presence among us has given us a real appreciation of our Christian brothers in Japan."

## MASSACHUSETTS

### Man of Greatness

Said Bishop Stokes of Massachusetts: "Bishop Nash has left to this diocese a glorious heritage which I trust we shall always remember. He had, to unusual degrees, the qualities of a Christian and the qualities of a man — combined, they made him a great leader."

Bishop Stokes' tribute was to his predecessor as Massachusetts diocesan, the Rt. Rev. Norman B. Nash, who died on January 3d [L.C., January 13th]. Bishop Stokes continued:

"As a Christian he was a profound scholar, a man of deep conviction, and a man of enormous kindness. As a man he had a mind that went immediately to the root of a question and a spirit that made him stand for what he believed, and carried it out. He was an amazingly able administrator. . . . He made a profound contribution to the cause of theological education throughout the country, insisting on high standards.

"Deeper than the qualities which men saw in his public life was the heart within him which made him a devoted friend and pastor and parent. Altogether there was stature of mind and spirit in him for which all who knew him stand in his debt. He was a man of greatness in a day when greatness is much needed."

Bishop Nash was born in Bangor, Maine, in 1888. After attending Cambridge (Mass.) Latin School, and being graduated from Harvard College in 1909, he studied at Harvard Law School in 1910 and 1911 before entering the Episcopal Theological School. He was awarded the B.D. degree by ETS in 1915. (Other degrees conferred on him included the STD from Western Theological Seminary, in 1933; the STD, Trinity College, 1939; the D.D., Williams College, 1940; the D.D., Hamilton College, 1947; the LHD, Kenyon College, 1948; the STD, Boston University, 1949; the D.D., Yale University, 1949; and the Litt.D., Hobart College, 1952.)

He was ordained to the priesthood in 1916. From 1916 until 1939 he was on the faculty of ETS, during part of which time (from 1916 until 1923) he was rector of St. Anne's Church, Lincoln, Mass. He also was a chaplain during World War I. He became rector of St. Paul's School, Concord, N.H., in 1939, and continued in that capacity until 1947, when he was consecrated Bishop Coadjutor of Massachusetts. He became the diocesan later that year when the then Bishop of Massachusetts, the Rt. Rev. Henry Knox Sherrill, became Presiding Bishop. Bishop Nash retired in 1956, then served as bishop-in-charge of the Convocation of American Churches in Europe until 1959.

Funeral services were held at St. Paul's Cathedral, Boston, on January 7th. Bishop Sherrill officiated with Bishop Stokes, and the Very Rev. Charles H. Buck, Jr., dean of the cathedral assisted. Bishop Nash is survived by his wife, Marian Noble Nash; two daughters, Mrs. Robert G. Wolfe and Mrs. Robert H. Purdy; a sister, Mrs. Ruth N. Chalmers; a brother, Paul C. Nash; and three nieces who had been members of his household.

## "Red Dean" Resigns

by the Rev. DEWI MORGAN

The Very Rev. Hewlett Johnson, dean of Canterbury Cathedral since 1931, has announced his resignation, which will take effect in May. The dean will be 89 years old during the latter part of this month.

Known throughout the English-speaking world as the "red dean," because of his apparent Communist sympathies, Dr. Johnson says he has not resigned because of pressure, but because he wants more time for writing, traveling, lecturing, etc.

He is the author of *The Socialist Sixth of the World*, a book which went to 22 editions and has been translated into 24 languages. He roused particular wrath in 1952, when he announced that he believed the Communist Chinese allegations that Americans were using germ warfare during the Korean military action. His statements were debated in the British Parliament, and many attempts were made to secure his resignation. In England, however, neither Church nor state has power to remove a clergyman from a benefice unless he offends against common law or ecclesiastical law. Sir Winston Churchill's comment at the time on the dean's public career was, "Free speech carries with it the evils of all the foolish, venomous, unpleasant things that are said, but on the whole, we would rather lump them than do away with it."

### SOUTH AFRICA

## Not Wanted

The December, 1962, edition of *Highway*, publication of the diocese of Kimberley and Kuruman, of the Church of the Province of South Africa, included this:

"The Rev. Alan Butler, rector of Kuruman and director of the Kuruman mission district, has twice made application for South African citizenship. He has been examined by various representatives of the South African government and has recently been informed that his application has been rejected.

"Fr. Butler is well known in this diocese and it is universally known that he has not taken part in movements against the government. He has consistently applied himself to preaching the Gospel, and has shown an especial love and devotion to the spiritual needs of the Bechuana. He has shared in the building of schools and churches, he is *persona grata* with many of the Afrikaans-speaking people in his district, and has had some success in bringing them into the Church. . . .

"Our only comment is that if South Africa does not want men of Fr. Butler's caliber—and that is only what we can understand from the persistent refusal to accept him as a citizen—then the loss is South Africa's."



From left, Bishop Nasir, Metropolitan de Mel, Bishop Wickremesinghe: Primatial buss.

### ACU

## Substitution

There has been a personnel change in the four-way colloquy to be held on January 22d at the Church of the Heavenly Rest, New York City, under the sponsorship of the New York Metropolitan Branch of the American Church Union [L.C., January 13th].

Replacing the Rev. George B. Ford as spokesman for the Roman Catholic viewpoint will be a layman, Daniel Callahan. Mr. Callahan is associate editor of *Commonweal*, a national Roman Catholic publication.

Anglican, Protestant, Roman Catholic, and Orthodox outlooks will be represented at the discussion, at which the subject is to be "Freedom and Authority: Their Role in the Church."

Late last year, Fr. Ford participated in a discussion held at St. James' Church, Upper Montclair, N. J., which was moderated by the Rev. H. David Sox, curate at St. James'. Fr. Ford's Protestant counterpart in the discussion was Dr. Stewart Herman, of the National Lutheran Council.

Protestant, Episcopal, and Roman Catholic clergymen and laymen from the Montclair area attended the event.

### CIPBC

## Two in Calcutta

Two new bishops for the Church of India, Pakistan, Burma, and Ceylon were consecrated in St. Paul's Cathedral, Calcutta, on December 16th. It was the first consecration for the Most Rev. Hiyarindu Lakdas Jacob de Mel as Metropolitan of the CIPBC. Metropolitan de Mel, formerly Bishop of Kurunagala, Ceylon, became the primate last year [L.C., June 10, 1962].

The new bishops are the Rt. Rev. Eric Nasir, Bishop of Assam, India, and the Rt. Rev. Cyril Lakshman Wickremesinghe, Bishop of Kurunagala.

One interesting feature of the consecration: Metropolitan de Mel kissed the newly consecrated bishops on both cheeks after he invested them with their rings and pastoral staffs.

Bishop Nasir, 47, who was a priest of the diocese of Delhi, is a former principal of the Delhi United Christian School. He is a celibate, and is an associate of the Cambridge Brotherhood. Bishop Wickremesinghe, 35, is a Singhalese. He studied at Kelbe College, Oxford, and at Ceylon University, where he also has served as chaplain. In addition, he has attended Ely Theological College in England.

### NEW YORK

## Much Ado

*Now that sensible animals are hibernating, and people who are not "nuts" or "squirrelly" are huddling near radiators, remembering fondly the Christmas, and the oft-told tale by Dickens, readers may be interested in this true Tale of the Summer Past, written for their pleasure*

by WILLIAM GRIFFITH

Scores of youngsters gathered at St. Mary's Church, Manhattanville, New York City, one hot day this past summer. Squad cars roared up. Doors opened and slammed. Police officers rushed to the church.

The Rev. Richard E. Gary, rector of St. Mary's, had been hesitant about calling the police, because the culprit was a squirrel.

Fr. Gary's young son, John, had been scratched by the squirrel. Later, on medical advice, John was given anti-tetanus shots, although rabies shots were considered unnecessary. The squirrel had also attacked the Gary's dog, Amos.

After a conference, the police attempted to corner the squirrel. That attempt failed. Thereupon a sergeant stepped forward, cleared the crowd away from the

*Continued on page 21*



# The Architectural

*Space and iconography used as  
the setting for the liturgy can create  
a church building both timely and timeless*

by **R. Martin Helick**

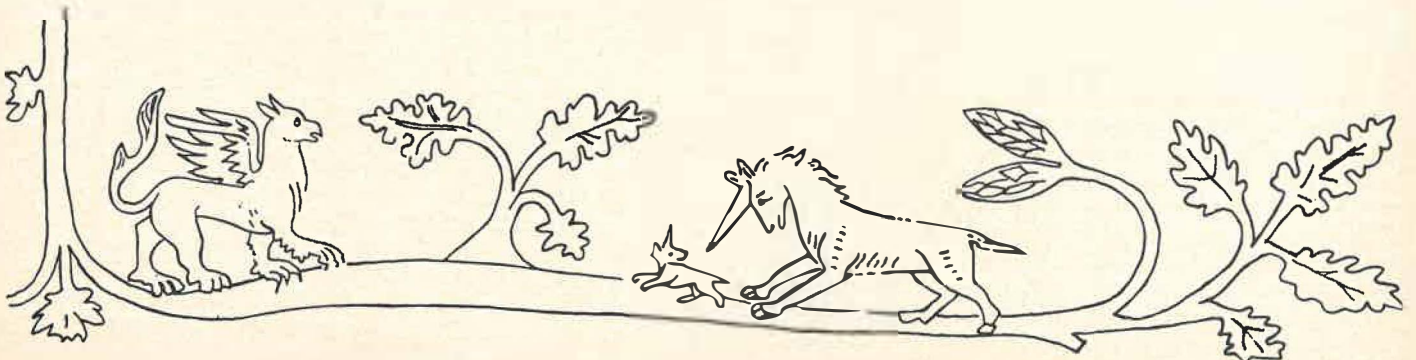
*Mr. Helick is a registered architect and professional engineer. He is a member of the Church of the Redeemer, Pittsburgh, Pa.*

*The drawings are Mr. Helick's adaptations of various features of illuminated manuscripts, dating from the ninth to 11th centuries. The chi-rho is Swiss, the griffin and unicorns are Icelandic, and the birds and candles are Armenian.*

Early in November of 1961, a panel discussion of the liturgical arts was conducted in the parish hall of the Church of the Ascension for interested members of the clergy and the laity of the diocese of Pittsburgh. During the period following the formal discussion, two questions recurred in various guises. The first question was a fundamental one: "Why must we spend money on the physical trappings of the church building when so much money is needed by the poor and by the missions?" The second question dealt with the problem of presentation:

"How can we reconcile the ancient quality of the Christian tradition with the architectural trends of the twentieth century?"

As I drove home through an urban blaze of store fronts and flashing signs, a part of the answer to the first question seemed quite obvious. Commercial architects, advertising artists, and the secular world in general have rediscovered the powerful mediaeval technique of visual didacticism and are exploiting it without challenge. From the bright carton of cereal on our breakfast table to the television commercial following the late evening



# Trinity

news, the retinas of our eyes are bombarded by images contrived to seize our attention and to direct our desires. Somehow, against this merciless whirling kaleidoscope of form and light and color, the Church must stand firm and shape its answer. In a very real sense, the Church must place the vision of Caesar in proper perspective by making evident the vision of God.

"The object of this cathedral," writes Sir Basil Spence, architect of St. Michael's in Coventry, "is to turn the visitor — who may go alone into the sanctuary for a half hour's peace — from a visitor into a worshiper. . . ."\* With certain blessed exceptions, we fail in this regard. All too often, our buildings are unworthy of the holy uses to which they have been dedicated. They may make an impressive appearance from the road. They may have the proper number of washrooms, coat-racks, and parking spaces. They may be beautiful in an abstract and secular way. But they physically contain the act of formal worship without spiritually amplifying it. There is felt a certain immiscibility, even a sort of schizophrenia, between the attitude of the building and the attitude of the service taking place within.

I am convinced that proper Christian design is as trinitarian in quality as the faith itself. There are three distinct aspects to a successful church building, each aspect separate, yet each aspect at one with the others. First, there is the aspect of significant architectural space. Second, there is the aspect of reverently conceived iconography. Third, there is the aspect of a spiritually vital liturgy. All must be satisfied equally or the church building suffers unless, of course, denominational requirements tend to place more emphasis on one than on the other two. In the Episcopal Church, the three should be in a luminous and beautiful balance.

By architectural space, I mean the qual-

ities of the spatial volumes, both exterior and interior, their sizes, shapes, textures, and connotative significance. I mean the path traced by the eye as it moves from chancel to roof to pulpit to altar. I mean the direction and spread of major and minor illumination. Above all, I mean the ultimate spiritual conclusion reached by the worshiper as he kneels or stands or sits and wordlessly balances over-all light against over-all shadow or nearness against distance or closed-in areas against areas that seem without boundary.

By iconography, I mean the various insignia and self-contained objects that signify the building first as a Christian church and second as a Christian church of a specific kind: the altar, the baptismal font, the devotional windows, the crosses and crucifixes, the wall plaques, and so forth. In strictly visual terms, architectural space forms the setting, the general devotional attitude of the building. Iconography gives that space punctuation and definition and scale. It quickens the space into precise meaning and to a degree forms a spiritual link between the essentially visual quality of the enveloping space and the essentially theatrical quality of the liturgy.

By liturgy, I mean the conduct of the various formal acts of communal worship. In a larger sense, I mean a transfiguration of the building by the Pentecostal spirit of the priest and the congregation. Until such transfiguration takes place, the architecture is incomplete. We therefore must take great pains to provide a suitable physical stage for the holy program, for the various sights, sounds, actions, and movements which take place between entry into and departure from the building. No matter how glorious the church building may be, it must remain the instrument, never the object, of worship.

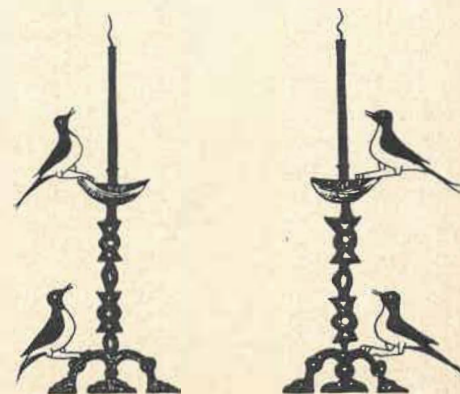
If we keep these thoughts in mind, we might go a long way toward quieting the controversy between the traditionalists and the anti-traditionalists. We are familiar with the arguments. The anti-traditionalist maintains that the very words



“traditional architecture” are a contradiction in fact, inasmuch as all so-called traditional forms were anti-traditional, even radical, at their times of inception. The great periods of Christian architecture were periods of ferment and change as those who were in Christ found exciting new dimensions to the faith. If the Church is to be great today, it, too, must find excitement in the new and in the experimental. Jesus preached and ministered without the aid of any architecture whatsoever, except perhaps the barren hills of Galilee and the blazing sun. Like the early Church fathers, let us begin with these.

The arguments of the traditionalist probe a little deeper. Belief in a risen Christ is belief in an historical fact. This is implicit in both of the Creeds. Therefore, some overt token of remembrance is due the historical tradition that carried this truth down to us. The reality of Christ, unlike the reality of the world about us, transcends time and therefore buildings erected in His name must differ generically from secular buildings, whose forms and functions are derivative of the appetites of their era. In the realm of sacred art, conventional aesthetic philosophy is inadequate and must be expanded and modified in order to meet this more profound need.

I do not think that these views are mu-



\**Architectural Record*, August, 1962, page 107.

tually exclusive. I would say that each is half correct and that taken together they form something of a rational whole. On the one hand, I do not see how we can deny either the historical quality of the Christian faith or the architectural variance involved in transcending the needs of the here-and-now in order to meet the needs of the Eternal. On the other hand, I do not see how we can deny the premise that the artifacts of man (as distinct from the works of God) must of necessity carry with them the spirit of the times in which they were conceived. In other words, a Christian church must be at once timeless and timely and to emphasize one aspect at the expense of the other is wrong.

Beyond any shadow of doubt, the Christian tradition contains the most radiant and fluent artistic heritage in the history of mankind. It is foolish to ignore it. I think that it was Walter Gropius who once said that those who best love the old masters never try to copy them. This is true. But in our effort not to copy, let us be careful not to lose reverence. Let us not forget that some of our finest plain-songs and choral responses date well back into the Middle Ages and that the Book of Common Prayer was compiled against the fury of the Reformation. In other words, it is not a question of *whether* we should rely on our ancient heritage; it is a question of *how* we should rely on it.

Why is it that we accept almost without question the Order for Daily Morning Prayer, yet balk at a Renaissance church structure? Are we being inconsistent? I do not think so. I would say, rather, that liturgies are by their nature transcendent of time whereas building materials and building techniques are by their nature imprisoned in time. For this reason, the abstract quality of architectural space is best evoked in the vernacular of today.

I feel that the iconography also should be evoked in the vernacular of today, but to a lesser degree and always tempered by a consciously imposed conservatism. Like the great religious art of other ages, it must be didactic in quality. It must instruct as well as adorn. This condition both binds and frees the artist. It binds him because he must withstand the temptation to lose himself in the passive and non-representational chaos of the secular art forms. It frees him because now he is given a purpose and an infinite subject matter and an opportunity to bring his visual concepts to happy resolution.

When I say that the abstract quality of architectural space is best evoked in the vernacular of the times, I am not saying that a church building should have the appearance of a secular building. If the Church is to be an instrument of guidance to those of us who are wearied and baffled by the existential values of the secular world, it would seem that the visual quality of a church building should be in harmony with, but unique to, the

visual quality of its secular surroundings. It must compete with a secular building on visual terms. But it does not follow from this that it must use a secular strategy of design.

What, then, should be the Christian strategy of design? Even after sidestepping the enormous and often overriding problems of budget, site, and the nature of the community in which the building is to be constructed, there is no one answer. It is healthy that parishes, like people, differ in their moods and emphasis and that each congregation offer itself to God in its own personal way. Therefore, the very first step in the physical design of a building should be a profound soul-searching wherein building committee, priest, and architect come to agreement as to the exact quality of their spiritual needs. This, of course, is an extremely difficult thing to do and requires a tremendous amount of self-discipline, charity, and, above all, communal prayer. But it must be done or the finished structure will be a disappointment to all.

Once spiritual concord is attained, the problem of the over-all disposition of the building should begin to solve itself. For congregations who would place emphasis on the redemptive qualities of the faith, I can imagine a hovering, flowing sort of space with gentle but definite shafts of downward light. For those who wish to glorify, the space could be rapid and up-sweeping and the light could enter in great transecting sheets. And for those who feel the need for reverent instruction, the space could be orderly and axial with more than usual credit given to the pulpit and the illumination flat and even.

It is a Christian maxim that the various aspects of the faith are interdependent and that if we search out any one aspect thoroughly and prayerfully, we will discover doorways to them all. Therefore, if the space which we have evoked is so finite in quality that it either blasts or smothers out of existence the other spiritual attitudes, we may be sure that our vision was imperfect.

Further, we must be careful never to confuse architectural space derived to fulfill a precise spiritual need with architectural space arising from an abstract design conceit. By "abstract design conceit," I mean an arbitrary sort of pseudo-sculpture superimposed on the building by a blind and unilateral act of the will. When we force a twentieth-century building into the exact mold of an English Gothic prototype, we are indulging in an abstract design conceit. More subtly and even more viciously, we are indulging in an abstract design conceit when we wallow in secular clichés or when we force the roof of a sanctuary into a portrayal of folded hands or when we torture the floor plan into a literal Latin cross or when we mold the whole structure into a symbolic or allegorical form, such as the wing of

*Continued on page 23*

At first  
merely  
a new tool,  
now  
**AUDIO-  
VISUALS**  
are known  
as a rich  
resource

The use of projected audio-visual materials, as they are known today, began about 30 years ago. There has been increasing acceptance of them, but the reasons have changed during the years.

At first the novelty of audio-visuals was appealing. Here was a new tool — a slide, a filmstrip, or a motion picture — which would attract crowds to church. Not many of the materials had been produced specifically for the Church, and few were easily adaptable for church use. But materials that had entertainment value or a fringe educational value were used with the hope of attracting to the church people who might not otherwise come. No doubt projected audio-visuals are still sometimes used for this reason, but this is no longer a dominant motive.

During and after World War II, the

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**ACU CYCLE OF PRAYER**

January

20. Codrington College, Barbados, B.W.I.
21. St. Peter's, Freehold, N. J.
22. Christ Church, Rochester, N. Y.
23. St. Paul's, Mishawaka, Ind.; St. Paul's, Byers, Colo.
24. St. Timothy's, Fort Worth, Texas
25. Church of St. Paul the Apostle, Lamar, Colo.; St. Paul's, College Point, N. Y.; St. Paul's, Pleasant Valley, N. Y.; St. Peter's, Jacksonville, Fla.; St. Clement's, Philadelphia, Pa.; the Rt. Rev. Wallace E. Conkling, Vero Beach, Fla.; Christ Church, Richmond, Ky.
26. Chapel of the Resurrection, Limon, Colo.

by B. F. Jackson, Jr.

Director, Audio-Visual Services, Division of the Local Church

Board of Education, The Methodist Church, Nashville, Tenn.

Church began to make wider use of audio-visuals for new reasons. Hundreds of studies had been made comparing the use of audio-visual materials with other approaches to learning. In most cases the evidence seemed to favor the use of audio-visuals. During this period audio-visuals were often thought of as a method of teaching; many books treated the subject as such. Whatever the value of these studies, the emphasis seems to have shifted again. Now a different rationale is given for using audio-visuals.

We have been undergoing a communications revolution in which we are moving away from a "printed word or book culture" to one in which several means of communication are widely accepted and are in general use. Now it is not so much that audio-visuals are entertaining, or that they bring about rapid learning, as it is

that many means of communication are used constantly and people are becoming dependent on *all* of them.

**A Resource, Not a Method**

Thus, we are beginning to think of audio-visuals less as a method and more as a resource; we have also expanded the concept of audio-visuals to include more than just projected materials. Audio-visual materials can be used to stimulate discussion, to provide a setting for worship, or to give factual information. They can be used also as a means of "feedback," with members of groups representing in visual form what they have learned; as a resource for communication and sharing between groups; and for the clarification and organization of the visual images that always arise when word pictures are given. However, in each case, they serve as a

resource rather than as a method. When we think of audio-visuals in this way, we are less likely to make the exaggerated claim that "one picture is better than one thousand words." This generalization has little meaning, because it refers to no particular picture or to no special grouping of one thousand words.

It is now generally accepted that both pictures and words have an important contribution to make to the learning process. The real issue is this: What combination of pictures and words should be used to get the richest experience in a particular situation, unit of study, or learning activity? No one suggests that we ought to use pictures rather than words.

During the period when audio-visuals were thought of chiefly as a method, one of the most frequent questions asked persons working in this field was, "Can you give me the name of a good filmstrip or motion picture that I can use next Sunday?" Although this query is still heard, it is no longer a frequent question. The trend now is for persons to seek the best resource material available for a partic-

*Continued on page 23*

## General Traits of Everyday Audio-Visuals

	Chalkboards	Flannelboards	Tackboards	Turnover charts	Displays/exhibits	Demonstrations	Works of art	Slides: nonprojected	Slides: projected	Recordings	Motion pictures	Field trips
Audience size limited	Yes	Yes	Yes	Yes	Yes	Yes	Vary	Yes	No	No	No	Vary
Can re-create high degree of reality	No	No	No	No	Yes	Yes	Vary	Yes	Yes	Yes	Yes	Yes
Presentation content can be rearranged	Yes	Yes	Yes	No	Poss.	Yes	No	Yes	Yes*	No	No	Yes
Presentation pacing can be controlled	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes**	Poss.	Poss.	Yes
Suitable for leisure observation or study	Poss.	Poss.	Yes	No	Yes	Poss.	Yes	Yes	Poss.	Poss.	No	Yes
Easily stored for reuse	No	Yes	No	Yes	Vary	No	Yes	Yes	Yes	Yes	Yes	Yes
Complexity of local production or procurement	Low	Low	Low	Low	Mod.	Mod.	Low	LM	Mod.	LM	MH	LM
Expense of local production or procurement	Low	Low	Low	Low	LM	LM	MH	Low	LM	LM	MH	LM

Poss. = Possible  
\*Except filmstrips generally  
Mod. = Moderate

\*\*Except sound filmstrips generally  
LM = Low to moderate  
MH = Moderate to high

# Renovation and Restoration



Wood carvings at Emmanuel Church  
St. John of Damascus                      St. Dunstan

Christ the Redeemer



The Holy Family

*No longer  
does the priest  
at Emmanuel  
Church have  
to play  
peek-a-boo  
around  
the pillars*

by the Rev. Arthur L. Bice  
Rector, Emmanuel Church, Little Falls, N. Y.



Interior of Emmanuel Church after renovation.

Emmanuel Church in Little Falls, N. Y. (diocese of Albany), is one of the oldest churches in the Mohawk Valley. It is the oldest church building in continuous use in the city of Little Falls. Recently an extensive renovation program was completed, and the Bishop of Albany, the Rt. Rev. Allen Webster Brown, presided at solemn ceremonies of rededication. The firm of vander Bogert, Feibes and Schmidt, of Schenectady, were the architects.

The work of renovation and restoration was made possible by a large bequest from the estate of Cora W. Crim of San Diego, Calif., whose parents were among the earliest members of Emmanuel parish.

For more than 50 years, every rector has wanted to have something done about the congestion in the chancel and sanctuary area. Originally there was no chancel whatever. Then, many years ago, a chancel was added. The space available for a chancel permitted a recessed area of only 12 feet. In those days Mrs. James



Feeter gave the parish a carved stone altar and reredos, with carved stone paneling for the sanctuary. This magnificent gift was the work of Lualdi, who did much of the carving at Washington Cathedral. Architect for the altar was Edward Allen of Rutland, Vt., who also designed the high altar at the Little Church Around the Corner in New York City.

Once the new altar was in place, every available foot of space was filled with organ console, ponderous tall choir stalls, and, to top it off, a rood screen that was so heavy and thick that any direct view of the altar was almost impossible.

Actually there was four feet of space between the altar and the communion rail. When people came to Communion, no one could move until the entire rail was communicated. To get away from the altar, it was necessary to go through the sacristy and down a flight of steps to get back into the nave.

Weddings, funerals, and Baptisms were difficult from the standpoint of space. A bridal pair had to step right up to the high altar to provide space for their attendants to pass by them. Then it was always awkward for a bride in a long gown to step backwards so that the priest might get in his position at the altar.

At a funeral it was almost impossible for the priest to get past the casket, once it was in place. At Baptisms, the priest had to play peek-a-boo around two pillars to see the godparents and others present.

The bequest from Mrs. Crim's estate (almost \$90,000) came at a time when the parish had dreams of doing something concrete about this situation to mark the 125th anniversary of the parish.

From the very start both the rector and the vestry had one thought in mind — to work out, as far as possible, a practical solution to these vexing problems. Mr. Leslie Nobbs of New York City gave valuable suggestions to the vestry, many of which were incorporated into the formal plans worked out by the architects.

Here is what was actually accomplished. The organ console and choir stalls were removed, and the choir and console placed in a newly made choir loft over the sacristy and to the left of the high altar. For this purpose the wall was broken through into the sanctuary as well as into the nave.

The choir loft has space easily for 24 singers. It also has ample room for harp, strings, or brass instruments, which are used on occasion. It is a distinct advantage to be able to hear other instruments with the organ, and not have to see them performing in the sanctuary which is the only way it was possible before the renovation. The organ console is new, a four manual console, with provision made for the eventual addition of two new divisions, the brustwerk and the positiv.

The old choir stalls were given to the Holy Spirit Polish National Catholic

*Continued on page 25*



# LAYMEN AND PREACHERS

If a man's preaching is  
to improve, it will have to be  
"on-the-job" improvement,  
with help from the lay people

by the Rev. William Thomas Heath, D.D.

Director of Studies, College of Preachers, Washington Cathedral

The warden of the College of Preachers tells about what he is pleased to call his "For Heaven's sake letters." These are confidential (very!) letters received from church wardens whose rectors are about to attend conferences at the College. They begin, "Dear Mr. Warden: The sermons in our church are awful. Our rector is soon to be at your College for a conference. For Heaven's sake do something about him! . . ."

What the College of Preachers can do about him is, of course, not very much. He comes to us for only four or five days. In that time, however good the conference may be, a bad preacher will not be transmuted into a good one. There is no alchemy that can do that. We can set his face in the right direction; we can make him *want* to improve; and we can show him possible ways to increase his effectiveness. But, by and large, if a man's

preaching is to improve, it will have to be "on-the-job" improvement over a long time. And the lay people in his congregation, I feel, will have to have a hand in the matter.

Here I must say that there are two categories of preachers whose work I shall *not* be talking about: First, there are the born preachers — the Phillips Brookses, the Fosdicks, the Bowies, the Buttricks, the Ted Ferrises — who seem just naturally, from the outset of their careers, to have been talented preachers. Such men *need* no help. And, second, there is a category of men who *cannot* be helped. They simply do not have it in them to preach. I have known several such. They were by no means lacking in brain power. One, at least, wore a Phi Beta Kappa key. But preaching was *not* their dish. They had no literary gift. They had no spark. They were dull and pedestrian. They put

people to sleep. Such men should be encouraged perhaps to find jobs in the Church which do not include preaching.

The category of preachers whose preaching *can* be improved is the one that the large majority of us clergy belong to. We are not born preachers, and few of us will ever become *great* preachers. But we have it in us to be good preachers. If certain necessary conditions are fulfilled, we have it in us to grow as preachers year by year in power and finesse.

The conditions necessary for a preacher to be able to improve include six things, if a preacher is to improve in his preaching:

*He, himself, must grow as a person.* He must grow in depth and in maturity. He must grow in powers of spiritual insight and moral perception. He must grow in intellectual competence. To these ends he must make the most and the best of available opportunities for reading and study, prayer and meditation, thought and discussion, and for cultural experience of all kinds.

*He must take his preaching seriously.* He must feel that preaching is in the nature of a sacrament and that he is a bearer of the Word of God to his people. If he doesn't regard his preaching as important, he can hardly expect that his hearers will.

*He must work at his preaching.* He must regard the creation of sermons as an art comparable to poetry, painting, musical composition, and as worthy of discipline, study, and practice. Fritz Kreisler used to say of his music, "If I fail to practice one day, I know it. If I fail to practice two days, the critics know it. If I fail to practice three days, the world knows it." A preacher should have a similarly perfectionist attitude toward his preaching.

*He must know the milieu in which he lives.* The preacher must know and understand, profoundly and sympathetically and also critically, the social and cultural environment in which he lives and works. He should know his own people as intimately as possible. He should know about their homes and families, their work, their interests, hobbies, concerns, problems, perplexities, etc. He should also know about the times in which he is living — the regulations, ideas and principles, customs and conventions which govern manners, morals, thoughts, and attitudes, what the artists and novelists and dramatists seem to be talking about. He should be aware of the issues of the times — political, social, racial, industrial, international. He should be a reader of the newspapers and news commentators. The issue here is relevance.

*He must feel free.* He must feel free to pursue truth, wherever the pursuit may lead; to relate his biblical insights and all facets of Christian faith to all areas of life; and to speak his truth when, as, and if he feels impelled to speak.

*He must feel in rapport with his congregation.* He must have a sense of "dialogue" about his preaching. He must feel that there is interest and concern in the pews; that there is response, reaction, and mental and spiritual activity going on, even though he is the only one who speaks. He must feel that there is united and corporate expectancy of "encounter" with God through the inclusive act of worship in which preaching — the proclamation of the Word — is an essential component.

These are six necessary conditions, progress toward the fulfillment of which will measure the development of both the preacher and his product. So when the question is asked, "What can lay people do to improve preaching?" my answer would be that whatever they can do to aid and abet their preachers in the fulfillment of these conditions will *ipso facto* contribute toward better preaching.

#### Ways to Help

It remains, therefore, to suggest some specific ways of cooperating to this end:

*What can lay people do to help their preachers grow as persons?* They cannot, of course, make their preachers read and study, say their prayers, or engage in cultural pursuits. But they can perhaps do a few things to influence and encourage them in their own spiritual and cultural self-nurture.

Every clergyman needs a *room* of his own where he can be alone and quiet for three or four hours each day — away from his family, away from parishioners, away from office calls, etc. The lay people, in building rectories and parish-houses, or remodelling these, can give full consideration to this basic need, and provide for it.

Every clergyman needs *books*. These are his tools. There are basic theological books that he needs to own and to live with. A few years ago the heads of the departments at Union Theological Seminary in New York listed titles of books in their respective disciplines which, in their opinion, parish ministers should have available in their own libraries. The total of these was, I should guess, more than 100 volumes. And these lists did not include Bible, dictionaries, and other reference materials that are most useful and helpful. It needs to be considered, too, that from time to time new books come along that either complement or supersede older ones. And there are many great books outside of the immediate religious field that are relevant to the clergyman's life and work and deserve places in his library. Books are expensive. A book fund might be made available by the parish to enable its rector to build his library and to subscribe to useful periodicals and newspapers.

Every clergyman needs *time*, as well as a place to be alone and quiet with his books, and at his studies and prayers. The

lay people can cooperate in seeing that this time is made available to him. They can refrain from making unnecessary demands upon his time, especially in the morning. They can help to relieve him of all activities and responsibilities which they themselves can do as well or better than he can.

Every clergyman needs to attend conferences and retreats with fellow clergy. He needs the inspiration and renewal of refresher courses. He needs to know what other men in his field are doing. He needs the stimulus of good discussion with his peers. When he has served his parish for five or six years, his personal growth might be greatly stimulated by his taking sabbatical leave for a period of months for study and replenishment. The Church could take lessons from the military and from business in the matter of graduate study.

*What can lay people do to encourage their preachers to take preaching seriously?*

The most obvious answer is that they can take preaching seriously themselves and let their preachers know that they do.

At the end of 1940, after the battle of Britain, when the foundations of the Western world were shaking pretty badly, the editors of *Fortune* magazine, commenting on "the vicious spiral of spiritual disillusionment" that was current, wrote as follows:

"There is only one way out. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says."

I well remember how belligerently some of the pastors reacted to the demand of this editorial. They did not fancy the role of prophet in those grim times. But have not the lay people got the right to make this demand? And should they not be bold to make it? And should not the preacher feel about his preaching function that it is precisely to communicate the "Word of God" to his hearers? Preaching is not likely to improve very much until it is taken thus seriously by both lay people and their preachers. Let there be an end, therefore, to all light and disparaging remarks about preaching. Let lay people take pains to recognize and pay tribute to good preaching when they hear it. But let them also with kindly honesty venture to let their preacher know when he is not being so good — and I do not mean by that just disagreeing with what he says. Let the lay people see to it that their preacher does not get away with slipshod work, or with the pretense of work, when there has been no work. This can be done in a variety of ways and should be done, of course, with good-humor, understanding, and charity.

*What can lay people do to encourage*  
*Continued on page 27*

## Catholic Protestantism

In order to be re-formed, a thing must exist and have a form. The Anglican Communion, of which the Protestant Episcopal Church in the USA is a part, declares three times a day — in Morning Prayer, Evening Prayer, and the Holy Communion — that it believes in the Catholic Church — the “Holy Catholic Church” of the Apostles’ Creed, and the “one Catholic and Apostolic Church” of the Nicene Creed. Hence, when we call ourselves Protestant or Reformed, we do so within the context of protesting *for* the truth of the One, Holy, Catholic, and Apostolic Church and *against* abuses, distortions, or accretions in its faith and life which we consider to be contrary to God’s will for His Church.

Our good friend and critic, Mr. Edward N. Perkins, in a letter in this issue [page 8] objects to our use of the phrase, “the Protestant element in Church life,” questioning whether there is any such thing. We think there is, that by and large it represents points on which Anglicanism agreed with continental Protestantism against Roman Catholicism, and that its main points are not particularly difficult to identify. But, in listing these, we would remind our readers that there are other significant points of ministry and sacraments and doctrine on which Anglicanism felt that continental Protestantism had departed from Catholic norms — points on which the Episcopal Church would agree with Rome rather than with the Reformers.

Protestant principles espoused by the Episcopal Church include:

1. “Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith. . . .
2. “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. . . . Works of supererogation cannot be taught without arrogance and impiety.
3. “Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture. . . .
4. “The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture.”

(These quotations from the Thirty-Nine Articles do not need to be interpreted in a radically unCatholic sense. For example, denial of transubstantiation does not exclude a solidly scriptural belief in the real presence, nor does the article on purgatory exclude sound doctrine on the intermediate state and on the ability of Christians to assist each other by prayer and to do the

“signs” which our Lord promised would follow them that believed.)

Other Protestant emphases include the denial of papal claims to universal jurisdiction and infallibility; denial of the dogmatic character of certain opinions about the Blessed Virgin; repudiation of the buying and selling of the Church’s sacraments and rites.

Less rigidly classifiable, but still within the area of Protestant emphasis, would be the belief that the laity have an active share in the priesthood of the priestly nation, which makes it proper for them to participate in the proclamation of the Gospel and in Church government; that priests and bishops should be servants of the servants of God, rather than lords over them; that personal acceptance of Christ as Lord and Saviour and personal relationship with Him are vital elements in the religious life; that true followers of Christ are known by their behavior as a tree is known by its fruits.

Perhaps not all these things are required doctrine for Episcopalians, but all of them are accepted as opinions which may be held and advocated by loyal Episcopalians. Some are affirmations, some are denials. If the Episcopal Church were engaged in unity discussions in which these points of affirmation and denial were in danger of being jettisoned, a great many Churchmen would feel the need to have them explicitly safeguarded.

There is, however, something faintly antiquarian about repeating controversial slogans of the period when Christians were seeking out points of disagreement with each other. A Roman Catholic and an Evangelical-Reformed theologian of today, writing about the roles of priest and people in Holy Communion, might well agree with each other more than either of them agrees with the sharply defined positions of 16th- and 17th-century theologians of his own tradition. When loyalty to Christian truth is placed above loyalty to the formulations of a period when political and social pressures were driving Christians into separation, a remarkable convergence of theological thought takes place. And it is this, rather than a set of “safeguards” that must form the basis for genuine Christian unity.

## Whose Business?

THE LIVING CHURCH tries constantly to address its articles to the concerned laymen of the Church as well as to the clergy, in Parish Administration numbers as well as in the rest. But where, really, is the line between these spheres of interest? Is there a line at all?

In this issue we have two articles on Church architecture. One is a story [page 16] of one parish’s renovation and restoration. The undertaking certainly made the rector’s job easier, but much more important was the improvement in the Church’s worship, a thing of the utmost concern to all the members of the parish. For the liturgy is the thing for which the church building exists, as is admirably pointed out by the author of “The Architectural Trinity” [page 12], who refuses to take the side of either the traditionalist or the anti-traditionalist in the chief modern controversy over buildings, but

rather points to the real meaning behind each stand. He discusses the philosophical and theological bases for a church building — and if this isn't important to everybody who ever worships in one, well, it ought to be!

Certainly the use of audio-visual teaching aids [page 14] is of interest to all those who teach or are taught in the parish church, and it is well that they should know that such aids are not an end in themselves but one resource among many.

But preaching is the rector's, or the vicar's, job! Indeed it is, but the preacher can be helped by the laymen who listen, as told on page 17 by the director of studies at the College of Preachers.

## BOOKS

*Continued from page 8*

them at their own point in Christian development.

A quick examination of the content resources of the unit book shows that 17 Bible selections are provided, plus the retelling of two. Combined with the lessons heard in worship, they give pupils a fine exposure to the Bible.

There are also 10 Prayer Book passages and 17 references to the Hymnal. The activities suggested with the units seem interesting and lively, with the ones proposed for helping the pupil understand the Church as the Body of Christ being quite clever and fun. The traditional content is rich indeed for these primary-age children, and for the teachers' background there is even more in each unit. Of course, the teacher can only expose the pupils to it; they must hear, learn, and inwardly digest for themselves.

Priests who are unhappy with their present Church school courses would be wise to examine this new one. It has the virtues of simplicity and thoroughness and still manages to be filled with variety and possibilities for freedom in teaching. However, there is no pill or panacea for Christian education. Least of all is there a book or series of books the reading of which will solve all of our problems. Christian education can only take place in a situation where there are mature Christians who really care for the growth of the less mature Christians and are willing to work hard to help them grow. It is only at this point that a book or a course can be of any help. In such a situation *God in Our Widening World* can be a useful tool and guide.

MILLER M. CRAGON, JR.

*Fr. Cragon is executive director, department of Christian education, diocese of New York.*

Coming,

February 17th:

Lent Book Number

## Neale in Your Parish

**The Cambridge Movement. The Ecclesiologists and the Gothic Revival.** By the Rev. James F. White. Cambridge University Press. Pp. 272. \$6.

**The Influence of John Mason Neale.** By A. G. Lough. S.P.C.K., distributed in U. S. by Seabury. Pp. 182. \$5.50.

Clergy and history-minded laity who are interested in knowing why they are doing what they are doing and who was originally responsible, will find these two books helpful. *The Cambridge Movement* by James F. White is the history of a movement in England during the latter part of the 19th century which, until the present day, has had a determining influence on the architecture, liturgical arrangement, and ceremonial of almost every parish church in the Anglican Communion. *The Influence of John Mason Neale* by A. G. Lough is a study of the man who was one of the founders of the movement and during his life one of its dominant leaders.

James F. White, assistant professor of preaching and worship at the Perkins School of Theology of Southern Methodist University, traces the origin, development, and influence of the Cambridge Camden Society, which was organized by a small group of undergraduates at Cambridge University in 1837. Caught up in the two intellectual currents of their day—the Oxford movement with its theological stance and the Romantic movement with its aesthetic spirit—the founders of the Society undertook the task of developing the science of ecclesiology, the science of Church architecture.\* And, numbering not more than 800 at the peak of its membership, the Society literally changed the face of the Church of England. The Society was responsible for the revival of Gothic architecture in England, claiming it was “the only Christian architecture.” It reintroduced chancels and rood screens; it abolished pews (the

\*Editor's note: Yes, the dictionary supports this as a second meaning of the word, “ecclesiology.” The first meaning is: “the science of the Church as an organized society.”

Book reviews, beginning on page 6, bring to the attention of THE LIVING CHURCH's readers books of interest and significance to clergy and laity alike. Ranging from art to history, from stewardship to architecture there is something for just about every Churchman.

There is one sense in which parish administration is truly the clergyman's province, for it is his responsibility. But there is another sense in which parish administration is the vital concern of every communicant. The spiritual family that is the parish must ever be incarnate in the methods and machinery, the bricks and bills and tools and words by which the Church exists in the world and speaks to the world and to its own.

high box type) and galleries, championed the use of lay choirs, hymns, and floral decorations.

Professor White has written a definitive history of a little known but significant movement. He writes with a historian's seriousness but also with a delightful touch of humor and irony.

A. G. Lough (the publisher does not tell us anything about him) has written an appreciative study of the influence of one of the notable priests of the Church of England in the 19th century. John Mason Neale (1818-66) contributed to the life of the Church in many ways, but the author confines his study to four fields in which Neale's influence has been most enduring: Church architecture, the religious life, hymnology, and reunion.

Neale was one of the founders of the Cambridge Camden Society and for at least 10 years of its life more responsible than any of its leaders for the revolution it wrought in the design and furnishing of Anglican churches. As a leader of the Catholic revival, he was the founder of one of the first religious orders.

Neale is perhaps best known as the translator of Greek and Latin hymns into English and as an author of hymns in his own right (39 hymns in the 1940 Hymnal are attributed to him as translator or author). He was also interested in and concerned about reunion. The author writes that he “had a truly ecumenical outlook in the primitive sense of that word” by which he seems to mean that Neale's concern for reunion did not include the nonconformists! In any case, Neale did much to break down the insularity of the Church of England, working for a better understanding of Rome, the Eastern Church, and the Jansenist Church in Holland (now part of the Old Catholic Communion).

These two books tell of a period in the history of the Church of England to which Churchmen owe more than they suspect.

G. RICHARD WHEATCROFT

*The reviewer, rector of St. Francis' Church, Houston, Texas, was a participant last fall at Southern Methodist University in a colloquy on the issues raised by the Cambridge Movement.*

# NEWS

Continued from page 11

immediate scene of action, muttered, "Ever see Frank Buck try to catch a squirrel?" and pulled his revolver. He took aim, pulled the trigger, and missed. Three times. Up the tree scrambled the squirrel, and the sergeant, holstering his gun, vowed, "We're going to get that squirrel."

By this time four squad cars and a police emergency truck were on the scene. The sergeant, now holding a rifle, spotted the squirrel in the top of the tree. He

aimed his rifle — but again (and again) he missed.

The squirrel was seen to take refuge in a hole in the tree. "Bring the CO<sub>2</sub>," snapped the sergeant. "We'll get him now." He began to feed the carbon dioxide into the tree trunk, hoping to force the squirrel out, but someone pointed out that there were other holes in the tree, so the CO<sub>2</sub> attack wouldn't work.

Soon darkness fell, and police officers brought in powerful lights and directed them into the tree tops, searching out the prey, but by then the squirrel had disappeared and no more was seen of it.

Fr. Gary is used to danger, and often the danger is a serious threat to him and his family. In the six years he has been rector at St. Mary's, Fr. Gary has been plagued by many burglaries and thefts.

One night recently someone broke into his house, while he, his wife, and his two small children slept, and made off with his valuables. In an effort to stop such break-ins, Fr. Gary has installed an intercom system that links the church and office to a speaker at his bedside.

Ironically, Fr. Gary says, in many cases "it is our friends that do us in." He said that in many instances the break-ins are

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committed by "youngsters that seek shelter or that don't want to go home because they don't like their home life."

Looking at St. Mary's, Manhattanville, you can see a quiet, almost pastoral scene, not unlike a small village parish. The church, with its red brick construction, connected on one side to a ten-room, white clapboard house that is the rector's residence as well as the parish office, is joined on three of its sides by a large playground.

The church (built in 1823) and the house remind you of an oasis in an area that has drifted away from the quiet peace of the country and has taken on the indifference of the cosmopolitan city.

The house in which Fr. Gary and his family live was built in 1850, and as you stand by the front entrance of the house, your gaze is attracted upward, where the surrounding neighborhood abounds with towering skyscraper apartment projects, inhabited by over 20,000 people.

The parish, which is integrated, includes over 300 communicants, and has a total membership of some 500. Today the parish regards itself as a "command post" in what, some 10 years ago, was designated as one of New York City's most severely depressed areas.

The parish represents a cross section of the area's population, and has among its membership librarians, social workers, teachers, students, laborers, truck drivers,

and clerks — some Negro, some Spanish, some Anglo-Saxon — and the president of a school of higher learning.

Fr. Gary explained that St. Mary's has "adapted itself to the area" and "seeks to serve its people." St. Mary's is the "center of the life of the Christian worship in the area," he says.

Fr. Gary often appears in court on behalf of some youngster in his parish, in an effort to help in whatever way he can. Fr. Gary explains, "We never have prosecuted a youngster for any break-ins," but said there is usually a meeting with the parents, and if this is not possible then the matter is handled "directly with the youngster."

Of these break-ins and thefts, Fr. Gary comments, "With the kids it's a game." After having his car damaged many times, and after losing typewriters, suits of clothes, his wife's silverware, cameras, and a host of other valuables, Fr. Gary continues in his effort to be a friend and a champion of the many underprivileged youngsters of his parish.

#### MICHIGAN

### "World in Revolution"

The Cathedral Church of St. Paul, in Detroit, will be the scene of a special conference in conjunction with the annual meeting of the Overseas Missionary So-

ciety, January 25th - 26th. Keynote speaker at the conference will be the Rt. Rev. Donald S. Arden, Bishop of Nyasaland, who will speak on "World in Revolution."

Other speakers at the conference will be the Rev. Joseph G. Moore, of the National Council's Strategic Advisory Council, who will discuss "Changing Mission in a Rapidly Changing World," and the Rev. John O'Hear, rector of Christ Church, Christiana Hundred, Del., who is to speak on "Local Church and World Mission."

#### QUINCY

### Churchly Generations

The congregation at St. James' Church, Griggsville, Ill., on December 22d, saw a priest present his father, a deacon, for ordination to the priesthood. Two of the ordinand's grandchildren were servers at the ordination.

Bishop Lickfield of Quincy ordained the Rev. Russell Peregrine White, who was presented by his son, the Rev. Warner C. White (who, in turn, had been presented at his ordination in 1953 by Bishop Lickfield, then a priest of the diocese of Chicago). Servers included David White and Sumner Warner White, sons of the Rev. Warner White.

The new priest is vicar of St. James' Church, and of St. Stephen's Church, Pittsfield, Ill.



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## ARCHITECTURAL TRINITY

Continued from page 14

an angel or the body of a fish. These approaches belong to the realm of illustrative iconography rather than to the realm of over-all spatial organization and the spiritual values generated by them are either too obvious or too narrow to be in proper resonance with the summation of our spiritual needs.

In our selection of building materials and finishes, I feel that we should be sparing in the use of faddish or synthetic or highly manufactured products. One major difference between the thoughtful Christian and the thoughtful secularist is that the Christian believes that the most attention-worthy aspect of the universe is God, whereas the secularist believes that the most attention-worthy aspect of the universe is mankind. Thus, to the Christian, there is something profoundly appropriate about the use of building materials whose chemistries and physical configurations are God-given rather than man-wrought. In each piece of natural material such as wood or stone or even steel or concrete there is an inbuilt wilderness and magic, a mystique, a something-not-us. A timber is God's gift to man. An aluminum extrusion is a statement of man's ability to shape his environment to his own comfort, an essentially secular activity.

The place for man to demonstrate this ability is in the realm of iconography, where all attention must of necessity be directed to God. Iconography, to be successful, must be executed with loving care. It must bear witness to the talent of its creator. It must be good art. As long as we do not jeopardize its over-all spatial quality, it is far better to cut luxuries from the building shell than it is to be niggardly with the iconography. In this way, we create a system of visual tensions, whereby the exquisite and personal quality of the furnishings work against the wild and natural materials that constitute the roof and the walls. We have located the pearl without price and have placed it in a setting for all to see. Of course, when the budget is less limited we may, if we desire, make the building itself more auspicious. But the quality of the iconography must rise with it. We cannot afford to let it drown in an ocean of pretentious and luxurious space.

It has been said that an architect should "think in simples." This is particularly true of church design. The building must have a clarity, even a naïveté, about it. It may contain complex and sophisticated overtones but its basic quality must be such that it can be grasped by the eye of a small child. It must have about it the radiance of true Christian humility. It must be of the world and yet apart from it. Above all, it must make evident the presence of God to all who would lift up their eyes and see.

## AUDIO-VISUALS

Continued from page 15

ular purpose rather than to begin by looking for a good projected audio-visual.

Some of the questions that Church leaders are asking more and more are these: What purpose do we want to accomplish? What special considerations must be made because of the size of the group and the age of its members? How much time is available? In what kind of room is the group to meet? What kinds of resource materials are available, and how much money can be spent for them? Is audio-visual material available, or is it best in this instance to have the group make its own? If the latter, then what will be the most valuable procedure?

Starting in this way, a leader will want to consider what audio-visual materials are available for this particular situation. He will study the denomination's printed guide to filmstrips, motion pictures, and other audio-visuals that may be correlated with the Church's curriculum or program. He may find it advisable to consult the *Audio-Visual Resource Guide*<sup>1</sup> for help. Increasingly, suggestions for using audio-visuals are being included in curriculum (and program) materials so that a leader has ample time in advance to think through the possibilities of using resource materials in particular units and sessions. He may find suggestions for the use of flat pictures, slides, filmstrips, records, and even motion pictures that are already prepared. Also included are suggestions for the visualization of the curriculum through creative art work, puppetry, exhibits, the making of symbols, informal dramatization, flannel boards, and other "homemade" audio-visuals.

Since audio-visuals are found more frequently in every aspect of daily life, it cannot be assumed that a group will respond favorably to just any audio-visual chosen by a leader who has decided to use this approach. The quality of the audio-visual is important, but it is equally important that the decision to use this resource be made in the right way and by the right persons. For instance, even when an adult leader has planned very carefully, he may find that his use of an audio-visual with a group of young people is not effective. If, on the other hand, the young people on a committee choose an audio-visual and plan for its use, their perception of the material may be quite different and more favorable.

If teachers and leaders are to learn to use audio-visuals well, they need more opportunities to see audio-visuals employed in situations in which the decision to use the material was made because it will help the group fulfill its purpose

<sup>1</sup> *Audio-Visual Resource Guide*, 6th ed., National Council of Churches, 1963, \$2.95. Available from denominational publishing houses, some councils of Churches, and some A-V dealers or directly from the NCC.



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better than any other resource available. The results may be most favorable if the leader is a minister or other local Church leader rather than an audio-visual specialist. Audio-visual institutes and workshops are helpful, but it is especially important that persons have many experiences witnessing audio-visuals used in integrated learning situations. The old saying, "We tend to teach as we are taught," is especially true in this field.

If audio-visual materials are to be used regularly as resource materials, along with books and resource persons, every help needs to be given the inexperienced leader. Many churches now appoint an audio-visual coordinator, as well as a librarian, to coach leaders in the use of audio-visual materials along with other resources. Local workshops are held to help leaders develop skills in the use of resources. Counsel is given concerning specific units of study, problems, methods of evaluation, and search for appropriate resources.

**One Resource among Many**

A church in the southwest was making radical changes in its educational building. Plans included a room for the church library and a room for storing audio-visual equipment and materials. These rooms were to be in different parts of the building, with no relation between the two.

Just before the changes in the building were made, a new concept was proposed: that all resources be thought of together as one array of materials available to the teacher in organizing the curriculum and in creating the situation in which learning is to take place. It was possible to revise the plans so that the audio-visual equipment and materials could be moved to a room adjacent to that chosen for the books. Thus the entire collection of resource materials was housed and administered in one area. It was also possible to have one card catalogue for all the materials. If a teacher wants to know what resource materials are available on the Dead Sea Scrolls, for example, he looks under this subject heading in the card catalogue and finds listed books, pamphlets, clipped articles, flat pictures, maps, filmstrips, slides, tape recordings, and even the names of local persons who have traveled to the area where the scrolls were found and who may serve as resource persons. Such coordination in the housing and administration of the resources helps leaders understand that all resource materials should be thought of together rather than separately.

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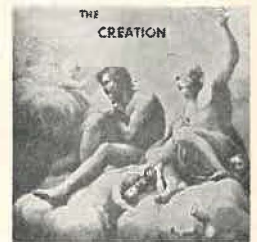
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## RENOVATION

Continued from page 17

Church, and the rood screen when it was removed, was given to the Ukrainian Orthodox Church of St. Mary's Protection in Herkimer, N. Y., to become an iconostasis.

With most of the sanctuary furnishings thus removed, there was now an uninterrupted view of the altar. Parts of the old communion rail were used to make a new credence table and a table to hold the alms basin. A new communion rail 46 feet long was installed, and in the new arrangement the rail has easy access from the nave. No one has to go up or down any steps in order to make his communion.

One pew was removed from the front of the church and two pews removed from back of the church. The font now stands in a spacious area near the church door, and is separated from the rest of the church by a magnificent ornamental wrought iron screen, richly polychromed, and the work of Leslie Nobbs of New York City. Worked into the screen are various symbols of the Holy Trinity, such as the fleur-de-lis, rose of Sharon, thistle, quatrefoil, etc. Mr. Nobbs also designed a new font cover in carved oak.

With this new arrangement four families can participate in a single baptismal service, and with room to spare. Both sacristies were completely redone, adding beautiful cabinets, chests, etc.

### Crowning Beauty

Perhaps the crowning beauty of the whole project is a series of original wood carvings that grace the sanctuary. They are the work of Victor Maroder of Italy, and were imported by the Carl Moser Studios of New York City.

Over the chapel altar, where daily Mass is offered, is a lovely carving of "The Holy Family." And on the opposite side of the church, over the pulpit, is "Christ the Redeemer." These two carvings are to emphasize the importance of obedience in the life of a Christian. "The Holy Family" reminds us that Christ was "subject unto His parents," and the "Redeemer" reminds us that "He was obedient even unto the death of the Cross."

On the choir loft balcony are five wood carvings of saints who are particularly identified with music and the praise of God. There is St. Gregory the Great for Gregorian Chant; St. Bernard of Clairveaux, a hymn writer; St. Cecelia, patron saint of Church music; St. John of Damascus, writer of great Easter hymns; and St. Dunstan, an Archbishop of Canterbury who was proficient in making both organs and bells.

New frontals made by the Wareham Guild of London grace the high altar. A draped Jacobean frontal for the chapel altar was designed by the Rev. J. Alan diPraetoro of Sidney, N. Y. A new bronze

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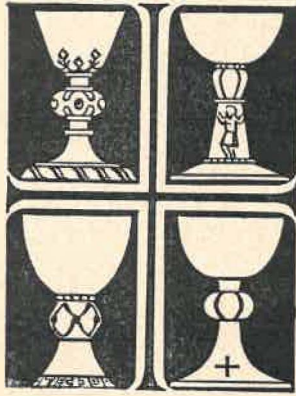
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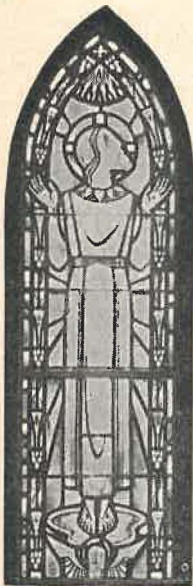
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tabernacle and new hanging sanctuary  
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actually can be seen. The action of the  
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tion, and there is ample space in which  
the action of the Eucharist can be carried  
out.

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is central in the life of the parish. At least  
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and spaciousness. There is room without  
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tisms, and other occasional offices of the  
Church.

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If there is one bit of advice that we  
would gladly offer to other parishes fac-  
ing similar problems it would be this:  
Get a good architect, and, if possible,  
one who is himself a practicing Church-  
man, who knows the needs. Then follow  
his advice. Beat down, as far as possible,  
all cries from sentimentalists and tradion-  
alists (whether male or female) who seem  
to be more devoted to an obsolete piece  
of furniture than they are to the over-all  
good of the parish.

And don't be afraid to take out a few  
pews. Years ago parish vestries built  
churches large enough to seat their entire  
membership at one sitting. Today most of  
our parishes have two or three Sunday  
morning services. Even at the largest serv-  
ice the church is seldom filled. Here we  
can take a tip from Rome. If a Roman  
congregation numbers 3,000, they gener-  
ally build a church to seat 500. Then they  
proceed to fill it six times on Sunday  
morning.

A final word. Don't be afraid of a  
little color. I have gone into Episcopal  
churches that have an overpowering  
amount of oak furnishings, and dull  
lifeless walls. These churches depress me,  
and they evidently depress the parish-  
ioners. Dip into the reds and blues and  
let's put a little life and joy into our  
churches, just as there should be life and  
joy in our holy religion.



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The Living Church

# LAYMEN, PREACHERS

Continued from page 18

preachers to work on their sermons? In one way and another they can make it clear that they expect the preacher to spend not less than 15 or 16 hours each week on sermon preparation — more than that if necessary, and if possible. If they really mean this, they can and will cooperate in seeing that his sermon-preparation time is guaranteed him.

*How can lay people help their preachers to gain in perceptiveness and understanding of the times?*

In addition to whatever they can do to encourage the preacher in his own personal growth, I feel that lay people can take much more initiative than most of them usually do to cultivate true friendship with their clergyman, by having him in their homes, by getting to know him well enough to discuss with him, on a basis of friendship (and not necessarily on only a professional relationship), their work and interests and concerns; their problems, perplexities, etc. Men might invite their clergyman for a visit to the office and for luncheon "downtown" occasionally.

Lay people might also take the initiative in instituting parish programs that relate religion to cultural subjects and public affairs. It is possible to plan lectures, discussions, study groups, etc., in which the preacher engages as one participant, but is relieved of responsibility for leadership and promotion. Where good music, theater, lectures, and other cultural opportunities are available, lay people can make it possible financially, and in other ways, for the preacher to attend. I have had several thoughtful persons in my parishes who gave me books which they considered I should be aware of. I have had several magazine subscriptions as Christmas presents from parishioners. I have had book orders. I have been invited to meet distinguished visitors to towns in which I have lived, and have had an opportunity to share in conversations with them. All such opportunities cannot fail to influence a man's preaching beneficially.

*What can lay people do to assure their preachers freedom?* They can become active, even aggressive, champions of the free pulpit — this on the basis of principle. For only as pulpits are free can preaching perform the function in a community that it is intended to perform. It is quite true that preachers sometimes go off half-cocked. But so do a lot of other people in other fields. That is no reason however for curtailing freedom of thought and freedom of speech. Lay people can at least refrain from inhibiting and intimidating threats to withdraw financial support or to withdraw from parish membership. For men with family responsibilities and small incomes such threats can be devastating and ruinous to relevant preaching. Preachers will lean over back-



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wards to be responsible and restrained for congregations who assure a free pulpit, whether they agree or not with what the preachers say. All this ought to be axiomatic in democratic America.

Finally, what can lay people do to help the preachers feel that they are with them — en rapport, interested, concerned, sympathetic toward their endeavors? They can put themselves into the public services of worship with enthusiasm. They can sing or, if not, they can make a joyful noise unto the Lord. They can participate in prayers and responses. They can be attentive and interested. They can offer silent prayers for the preacher and his message.

The story has been told at the College of Preachers of a nervous preacher whose congregation wanted to give him a sense of support. One Sunday when he went into the pulpit he found before him written in large letters this message: "RELAX! — IF WE DIDN'T LOVE YOU, YOU WOULDN'T BE HERE!"

There are an increasing number of preachers nowadays who are enlisting the help of lay people in their sermon preparation, and/or in discussing it afterwards. A week or two in advance of their personal preparation, for example, some preachers gather a group together to discuss the sermon theme and a related Scripture passage. The lay people ask



questions about theme and text; they give valuable insights as to ways and means of organizing the sermon and expressing it, so that it will communicate. In many other parishes, opportunity is given for either formal or informal post-preaching discussion — to ask questions, to make comments, even to venture constructive criticism. This kind of assistance from the lay people can be very helpful if the preacher really wants it and asks for it.

Let me say again, "Don't expect your preacher to be great." There are not many great preachers. There are not many "greats" in any field; not many great doctors, great lawyers, great statesmen, great soldiers, great business leaders. What makes the world go around is not so much greatness as just reasonable competence and hard conscientious work. Almost certainly, your preacher can be competent. He can grow as a Christian man, as a skillful workman, as an interesting and effective preacher.

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# PEOPLE and places

## Appointments Accepted

The Rev. Charles D. Brand, formerly assistant at St. George's Church, Newburgh, N. Y., is now rector of Trinity Church, Tilton, N. H. Address: 6 Arch St. Mrs. Brand is the former Miss Renate Natalie Wiesmann; the Brands were married in Switzerland in July.

The Rev. Norman E. Crockett, formerly curate at Trinity Church, Fayetteville, N. Y., is now vicar at St. John's Church, Centralia, Ill., and St. Thomas', Salem. Address: 105 N. Pine St., Centralia.

The Rev. Spaulding Howe, Jr., formerly vicar at Trinity Church, Oroville, Wash., and Transfiguration, Twisp, is now vicar at St. Peter's Church, Pomeroy, Wash., and Grace Church, Dayton, Wash. Address: 809 High St., Pomeroy.

The Rev. Benjamin H. Hunter, formerly vicar at St. Stephen's Church, Peoria, Ill., and Christ Church, Limestone, is now assistant at Emmanuel Memorial Church, Champaign, Ill. Address: 1411 Rosewood Dr.

## Marriages

Miss Susie Loma Morris and the Rev. Harry Vann Nevels, Jr., vicar at St. John's Church, Albany, Ga., were married on December 29 in Richmond, Va.

## Births

The Rev. Donald Belt and Mrs. Belt, of St. Paul's Church, Syracuse, N. Y., announce the birth of their third child, Martha Lorraine, on December 4.

The Rev. Canon Peter Chase and Mrs. Chase, of the Cathedral Church of St. John the Divine, New York, announce the birth of their third child and second daughter, Sarah Elizabeth, on December 30. Mrs. Chase is the daughter of the Rev. Canon John D. Zimmerman.

The Rev. Dwight C. Fortune and Mrs. Fortune, of St. Peter's Church, Beverly, Mass., announce the birth of their fourth child and first son, Dwight Chapman, Jr., on December 30.

The Rev. A. Wayne Schwab and Mrs. Schwab, of St. Paul's Church, Montvale, N. J., announce the birth of a daughter, Elizabeth Ann, on December 13.

## Restorations

The Rev. James Hazelton Pearson, deposed on July 1, 1957, and the Rev. William Vliet Carpenter, deposed on September 13, 1957, were restored to the priesthood on December 26 by Bishop Brady of Fond du Lac, all the conditions having been duly and satisfactorily complied with for restoration under Canon 65, Section 2.

Fr. Pearson will be locum tenens at St. Paul's Church, Pekin, Ill.; address: 411 Washington St. Fr. Carpenter will be vicar at St. Barnabas' Church, Havana, Ill.; address: 201½ S. Orange St.

## Receptions

On December 22 in the diocese of Washington, the Rev. Paul Larkin was received as a deacon in the Episcopal Church, under Canon 36. He was formerly a Roman Catholic priest.

On December 21 in the diocese of Newark, the Rev. Armando Rodriguez, a native of Cuba, was received into the Episcopal Church as a layman. He was formerly a Roman Catholic priest. When he has become more familiar with the Episcopal Church, he may apply for reception into the ministry of the Episcopal Church under Canon 36. He was presented to the bishop by the Rev. Gilbert V. Hemsley, rector of Grace Church, Union City, N. J., with whom he will work for a year, particularly with Spanish-speaking people.

## Armed Forces

Chaplain Jay V. Nicholson, formerly on sea duty with the USS *Boston*, has for some time been chaplain of the U. S. Marine Supply Depot at Albany, Ga.

## Resignations

The Rev. Thomas J. Haldeman, rector of the Church of the Holy Trinity, Greenport, L. I., N. Y., and priest in charge of St. Mary's Church, Shelter Island, N. Y., has retired from the active ministry. Address: Brecknock Hall, Greenport, L. I., N. Y., and 3 E. Seventy-First St., New York City.

The Rev. Dr. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., for the past 30 years, has retired from the active ministry. Address: 129 Pennsylvania Ave., Bryn Mawr, Pa.

## Changes of Address

The Rev. Edward H. Ehart, Jr., rector of Grace Church, Norwalk, Conn., formerly addressed at 10 Belden Ave., should now be addressed at 6 Berkeley St. The parish buildings have been purchased by the city's redevelopment agency. New buildings will be erected during the coming year on property at Union Park and Mott Ave. Meanwhile the official address of the parish is 14 Berkeley St. The temporary rectory is at 6 Berkeley St.

The Rev. Frederick B. Halsey, who retired in July from his work as vicar of Good Shepherd Mission, Hilltown, Pa., may now be addressed at Gwynedd Manor Rd., R. D. 1, North Wales, Pa. (He was formerly addressed in Blue Bell, Pa.)

The Rev. S. Wolcott Linsley, retired priest of the diocese of Western Massachusetts, formerly addressed on Stanley St. in New Haven, Conn., may now be addressed at 361 Alden Ave., New Haven 15.

The Rev. John F. Moore, vicar at St. Matthew's Church, Delray Beach, Fla., and churches at Deerfield Beach and Hallandale, has, since April of 1962, been correctly addressed at 988 S.W. Ninth Ave., Boca Raton, Fla. He should no longer be addressed in Dade City, Fla.

## DEATHS

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

The Rev. Frederick Charles Rufe, retired priest of the diocese of Kansas, died November 13, 1962, in Wichita, Kan.

Mr. Rufe was born in 1889 in Yonkers, N. Y. He attended St. Stephen's College, Kansas Theological School, and Bethel College, and was ordained to the priesthood in 1913. He served churches in Holton, Horton, Valley Falls, Oskaloosa, Tonganoxie, and Ozawakie, Kan., from 1908 to 1910 as a lay reader, and in 1910 he became vicar at St. Luke's Church, Wamego, Kan. Mr. Rufe was an instructor at Kansas Theological School from 1912 to 1915, and from 1914 to 1930, he served as rector of St. Matthew's Church, Newton, Kan. He was priest-in-charge at St. Thomas' Church, Clarkdale, Ariz., from 1930 to 1937, and rector of St. James' Church, Del Rio, and priest-in-charge of St. Andrew's Church, Brackettville, Texas, from 1937 to 1944. From 1944 until his retirement in 1957, he was rector of St. John's Church, Abilene, and priest-in-charge of St. James' Church, Herington, Kan.

Mr. Rufe was an examining chaplain in the diocese of Kansas from 1944 to 1947. He was the author of *The Gist of the Church*, and *Immanuel: the Story of the Living Christ, the Lord of the Church*.

Survivors include his wife, the former Adelaide Athey, and two sons, Robert William and Edwin Athey Rufe.

The Rev. Hugh Wallace Smith, retired priest of the diocese of Massachusetts, died December 31, 1962, at his home in Melrose, Mass.

The Rev. Mr. Smith was born in Everet, Mass., in 1884. He was graduated from Tufts College in 1907, receiving the B.A. degree, and received his theological education at Berkeley Divinity School. He was ordained to the priesthood in 1910. Mr. Smith was in charge of St. Andrew's Church, Ludlow, Mass., in 1909 and 1910, and served as an assistant at Christ Church, Springfield, Mass., in 1910 and 1911. He was curate at St. John's Church, Stamford, Conn., from 1911 to 1913, and rector of Trinity Church, Melrose, Mass., from 1914 to 1929. He was rector of the Church of the Ascension, Waltham, Mass., from 1932 to 1936, and rector of St. Mark's Church, Foxboro, Mass., from 1937 to 1942. Mr. Smith became vicar of the Church of the Ascension, Boston, Mass., in 1943, and served there until his retirement in 1952.

Mr. Smith is survived by his wife, the former Ruth Spencer.

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Refer to key on page 31

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## ALABAMA

**TUSKEGEE INSTITUTE** Tuskegee Institute  
ST. ANDREW'S 429 Montgomery St.  
Rev. Vernon A. Jones, Jr., r  
Sun 7, 9, 11

## CALIFORNIA

**OCCIDENTAL COLLEGE**  
ST. BARNABAS' Eagle Rock, Los Angeles  
Rev. Carroll C. Barbour, r  
Sun 8, 10, 7:30; C Sat 8; HC Services every Thurs on campus, 7

**STANFORD UNIVERSITY** Palo Alto  
ST. ANSELM'S CHAPEL 1176 Emerson St.  
Rev. John W. Duddington, chap.  
Sun 8, 7:30; Tues 12:10; HD 7; full-time chaplaincy and Canterbury program

## DISTRICT OF COLUMBIA

**HOWARD UNIVERSITY** Washington  
CANTERBURY HOUSE 2333 First St., N.W.  
Rev. H. Albion Ferrell, chap.; Miss Patricia Gloster, asst.  
HC Sun 9; Tues 5:15 Canterbury Assoc.; Wed & HD 7; Thurs 12:15; Wed 7:30

## ILLINOIS

**UNIVERSITY OF CHICAGO** Chicago  
EPISCOPAL CHURCH at the University of Chicago  
Rev. John W. Pyle, D.D.; Rev. J. Michael Porteus, M.A.  
Bond Chapel on Campus, Sun 9:30; Sung Eu Wed, Fri, 7:30; Thurs 11:30 HC; Wed 5:05 EP  
Brent House, 5540 S. Woodlawn, Sun 8 EP

**UNIVERSITY OF ILLINOIS** Champaign-Urbana  
ST. JOHN THE DIVINE Champaign  
Rev. F. S. Arvedson, chap.  
Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

## LOUISIANA

**TULANE UNIVERSITY and NEWCOMB COLLEGE** New Orleans  
CHAPEL OF THE HOLY SPIRIT 1100 Broadway  
Rev. W. Donald George, chap.; Rev. Wayne S. Shipley, asst. chap.  
Sun 7:30, 9:30, 11:30, 5:30; HC 7 Mon, Wed, Fri;  
Also 12 Wed; 7:45 Tues, Thurs, Sat; EP Daily 5:30;  
Canterbury Forum Wed 6

## MARYLAND

**GOUCHER COLLEGE and STATE TEACHERS COLLEGE** Towson  
TRINITY 120 Allegheny Ave.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, asst.  
Sun 8, 9:45, 11; Thurs 10:30

## MASSACHUSETTS

**LOWELL TECHNOLOGICAL INSTITUTE**  
**LOWELL STATE TEACHERS' COLLEGE** Lowell  
ST. ANNE'S Merrimack Street  
Rev. Francis B. Downs, r; Rev. H. H. Choquette, asst.  
Sun 8, 9:15, 11

## MINNESOTA

**CARLETON and ST. OLAF COLLEGES** Northfield  
ALL SAINTS' Rev. Donald C. Field, r and chap.  
8 HC, 11 MP (ex 1st & 3d) HC

## NEW JERSEY

**PRINCETON UNIVERSITY** Princeton  
EPISCOPAL CHURCH at Princeton University  
53 University Place  
Rev. Rowland Cox, chap.  
Univ. Chapel: Sun 9; HC Tues, Wed, Thurs 8

**RUTGERS UNIVERSITY** New Brunswick  
THE CANTERBURY HOUSE 5 Mine St.  
Rev. Clarence A. Lambelet, Episcopal chap.

## NEW YORK

**COLUMBIA-BARNARD** New York, N. Y.  
ST. PAUL'S CHAPEL on campus  
Rev. John M. Krumm, Ph.D., Chaplain of the University  
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed, 12 Fri;  
Canterbury Assoc. Wed 5

**CORNELL MEDICAL SCHOOL**  
**ROCKEFELLER INSTITUTE**  
**NEW YORK HOSPITAL SCHOOL OF NURSING and FINCH** (Studio Club; East End Hotel)

**EPIPHANY** York & 74th, New York City  
Rev. Hugh McCandles, r; Rev. D. B. Wayne, chap.  
Rev. L. A. Belford; Rev. P. T. Zabriskie; Rev. Carleton J. Sweetser  
Sun 8, 9:30, 11, 7; Wed 7:25; Thurs 11

**CORTLAND COLLEGE (NYSUCC)** Cortland  
GRACE 13 Court St.  
Rev. Robert H. Larkin, r and chap.

**SYRACUSE UNIVERSITY**  
EPISCOPAL CHURCH at SYRACUSE UNIVERSITY  
711 Comstock Ave.  
Rev. Robert C. Ayers, chap.  
Sun Eucharist 9:30 on Campus; Wed 5:05

**UNION COLLEGE** Schenectady  
ST. GEORGE'S N. Ferry St.  
Rev. Darwin Kirby, r

**UNION UNIVERSITY COLLEGES at Albany**  
Rev. Canon E. T. H. Williams, chap. (full-time)  
Sun Eu in Med. Center Chapel 7:30; Cafeteria conversations daily — Law, Med., Pharm.

**UNIVERSITY OF BUFFALO** Buffalo  
ST. ANDREW'S 3107 Main St. at Highgate  
Rev. Anthony P. Treasure, r  
Sun 8 Low Mass, Family Mass & Ch Sch 9:30, Sung Mass 11; Mon 9 Low Mass; Tues, Wed, & Fri 7 Low Mass; Sat 8:30 Low Mass, C 10-11

**VASSAR COLLEGE** Poughkeepsie  
CHRIST CHURCH 105 Academy St.  
Rev. R. Rhys Williams, r and chap.  
8 HC, 9:15 HC, 11 MP

## NORTH CAROLINA

**DUKE UNIVERSITY** Durham  
EPISCOPAL UNIVERSITY CENTER  
Rev. W. Robert Mill, chap.  
Sun 9:30 HC; Wed 7:10, 5:30 (HC)

## OHIO

**WITTENBERG UNIVERSITY, Springfield, O.**  
**ANTIOCH COLLEGE** Yellow Springs, O.  
CHRIST CHURCH 409 E. High, Springfield, Ohio  
Rev. George A. Marshall, r  
Sun 8, 10; HD 7

## PENNSYLVANIA

**BRYN MAWR COLLEGE and HAVERFORD COLLEGE** Rosemont  
GOOD SHEPHERD  
Lancaster and Montrose Avenues  
Sun 7:30, 9:30, 11; Daily 7:30

**PENN STATE** State College  
ST. ANDREW'S 208 W. Foster  
Rev. J. R. Whitney, r; Rev. R. C. Martin, chap.  
Sun 7:45, 9, 10:45, 6:30; Wed 7; daily EP 7:15  
Eisenhower Chapel: Daily 8 ex Wed 9:15

## RHODE ISLAND

**BROWN UNIVERSITY, PEMBROKE COLLEGE, RHODE ISLAND SCHOOL OF DESIGN, BRYANT COLLEGE** Providence  
CANTERBURY at St. Stephen's Church  
114 St. George St.  
Rev. Canon John Crocker, Jr., chap.; Miss Judith A. Speyer, assoc.  
Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

## SOUTH DAKOTA

**SOUTH DAKOTA STATE COLLEGE** Brookings  
ST. PAUL'S 6th St. & 8th Ave.  
Sun 7:30 & 11, 5 Canterbury Club

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
TRINITY  
Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

**RANDOLPH-MACON COLLEGE** Ashland  
ST. JAMES THE LESS  
Rev. McAlister C. Marshall, r & c  
Sun 8, 11, 6; Wed 7; HD 7 & 10

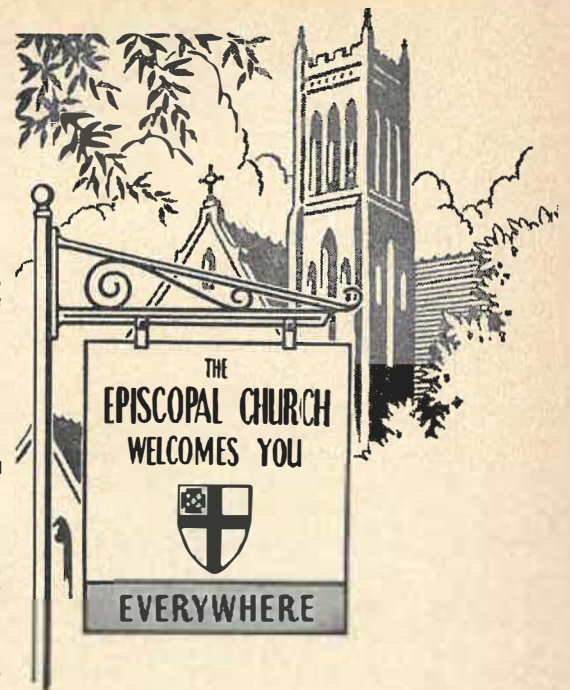
## WISCONSIN

**UNIVERSITY OF WISCONSIN** Madison  
ST. FRANCIS' HOUSE 1001 University Ave.  
Rev. Gerald White  
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

The Living Church

# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



## TUCSON, ARIZ.

**ST. MICHAEL & ALL ANGELS** 5th St. & Wilmot  
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;  
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,  
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## ST. MATTHIAS

Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,  
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH  
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

## PALM SPRINGS, CALIF.

**ST. PAUL'S IN THE DESERT** 125 W. El Alameda  
Rev. Fredrick A. Barnhill, D.D.  
Sun 8, 9, 11; Thurs 10

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. Near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

## ST. THOMAS'

18th & Church Streets, N.W.  
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues  
& HD HC 12:15; Thurs HC 7:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## DAYTONA BEACH, FLA.

**ST. MARY'S** Ridgewood at Orange  
Rev. J. R. (Knox) Brumby, r; Rev. Robt. N.  
Huffman, c  
Sun 7:30, 9, 11; Daily 7 (ex Tues & Thurs 10);  
C Sat 5:30

## FORT LAUDERDALE, FLA.

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

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. Lisle B. Cald-  
well, Minister-Christian Education  
Sun 8 HC, 9:15 MP & Ch S, 11 MP, 5:15 Ev;  
Daily MP 8; Wed HC 10

## ATLANTA, GA.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 15, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## CHICAGO, ILL. (Cont'd.)

**ST. PAUL'S** 50th & Dorchester  
Sun HC 8, 9, MP 11 (15 HC 11); Daily EP 5:30;  
Daily HC Mon-Fri 7; Wed & Sat 9:30

## EVANSTON, ILL.

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

## BALTIMORE, MD.

**ST. MICHAEL & ALL ANGELS** 2001 St. Paul  
Rev. Osborne R. Littleford, r  
Sun 7:30, 9, 11, 4; Daily HC and the offices

## MOUNT CALVARY

N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. Robert Jaques  
Sun Masses 7, 8, 12:15 (Low Mass), 10 (High Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (sung), 11, Mat, High Mass & Ser;  
Daily 7 ex Sat 9; Ep 5:30; C Sat 5, Sun 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Anthony P. Treasure  
Sun 8 Low Mass, Family Mass & Ch S 9:30, Sung  
Mass 11; Mon 9 Low Mass; Tues, Wed & Fri 7  
Low Mass; Sat 8:30 Low Mass, C 10 to 11

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer.

## SAINT ESPRIT

109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services & sermons in French

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Sun HC 9 & 15 11, MP Ser 11 ex 15; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

## ST. IGNATIUS'

Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Man 7:15 MP & Mass; C Sat 4

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
Rev. Chas. H. Graf, r; Rev. A. MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10, HD 7:30 & 10

## ST. MARY THE VIRGIN

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

## RESURRECTION

Rev. C. O. Moore, p-in-c; Rev. C. L. Udell, asst.  
Sun Mass 8, 9:30 (Sung), 11 (Sol); Daily 7:30 ex  
Sat; Wed & Sat 10; C Sat 5-6

## ST. THOMAS

5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (15), MP 11, EP 4; Daily ex Sat  
HC 8:15; Wed. 5:30; Thurs 11; Noondays ex Man  
12:10. Church open daily 6 to midnight.

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

### THE PARISH OF TRINITY CHURCH

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

### ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30. Open Recital Wed 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 min-  
utes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

### ST. LUKE'S CHAPEL

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

### ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 HC, 8:45 MP, 9 Sol High Mass, 10:30 HC  
(Spanish), 6 EP; Weekdays Mon thru Thurs 7:30  
MP, 7:45 HC; Fri 8:45 MP, 9 HC; Sat 9:15 MP,  
9:30 HC; EP daily 6

### ST. CHRISTOPHER'S CHAPEL

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

## PEEKSKILL, N. Y.

**ST. PETER'S** 137 N. Division  
Rev. M. L. Foster, r; Rev. J. C. Anderson, c  
Sun MP 7:15, HC 7:30, 9 (Sung), 11 (Sol); Tues 7;  
Wed 9:30; Fri 6; C Sat 4

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

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