

The Living CHURCH

September 13, 1964

25 cents



Calvary Church, Syracuse, N. Y.: Closed circuit TV provided the answer [p. 11].

Parish Administration Number

Seabury Books

**For study
and discussion**

INTRODUCTION TO THEOLOGY

Marianne H. Micks. A new, comprehensive survey of the historical development of theology and theological issues from New Testament times to the present day. Dr. Micks relates these issues to current theological debate. In lucid, straightforward style, she describes the great early periods of church history and the theologians of that day, as well as the past one hundred years, and the influence of such men as Harnack, Maurice, Barth, Bultmann, Niebuhr, Tillich, and Bonhoeffer. She concludes her book with a consideration of the new ecumenical theology. An inviting survey for laymen; a helpful one for clergymen; ideal for group or class use. \$4.95

THE PERFECT TEACHER

Katherine Lever. Against the setting of the world in which He lived, Miss Lever examines the unique teaching methods of Jesus, his keen understanding of human motives and needs, his sharp sense of dialogue and logic, his use of dramatic situations, the force and power of his language, and his outstanding gifts of imagination. From this book a teacher will gain greater understanding of the art of teaching, and any reader will understand more fully the power with which He taught. Miss Lever is professor of English at Wellesley College. \$3.50

New handbooks

CHURCH GROUNDS AND GARDENS

Nancy Wilds. The first book of its kind — a complete handbook for the design and planting of chapel gardens, informal plantings, St. Francis gardens, and retreat corners for church or home grounds in any part of the country.

Includes: descriptive lists of plants and trees of all kinds; flowers associated with Our Lord, the Saints, the liturgical seasons; flowers symbolic of virtues; colors and blooming seasons. Especially valuable to women's church groups and landscape gardeners. Illustrated. \$2.95 paperbound

DRAMA HANDBOOK FOR CHURCHES

Alvin G. Brandt. Here for the first time is a book written specifically for those facing the challenges of chancel drama, small parish house and school stages, and directing the non-professional actor. It details everyone's contribution — the minister, director, musicians, publicity agent, costume designer, business manager. Suggests choral readings, lists plays currently available, and reviews the history of religious drama with specific attention to its recent revival.

Mr. Brandt, editor for the American Guild of Variety Artists, has been director and producer for many small theater groups. The introduction is by Bill Penn, actor and former director of the Broadway Chapel Players. \$4.50

MUSIC FOR THE CHURCH YEAR

Marion J. Hatchett. Clergymen, organists, and choir directors will find in this single, easy-to-use volume all the necessary information for selecting appropriate music for services throughout the church year. Suitable anthems, hymns, and organ music are suggested, not only for regular services but for special occasions such as weddings, confirmations, and installations. Highly recommended by several members of the Church Music Commission. Based on the *Episcopal Hymnal*, 1940 and useful to all churches. \$4.95 paperbound

At all
bookstores



The Seabury Press

815 Second Avenue, New York 10017

The Living CHURCH

Volume 149 Established 1878 Number 11

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

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. Christine Fleming Heffner, managing editor. Lila Thurber, news editor. Alice Kelley, book editor. The Rev. Lewis M. Kirby, Jr. (St. George's Parish, Box 22, Perryman, Md.), music and records editor. The Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Mary Ann Kaiserling, advertising assistant. Georgiana M. Simcox, People and Places editor. Roman Bahr, subscription manager.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee Wis. 53202

THE LIVING CHURCH FOUNDATION, INC.

Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; Rev. Dudley J. Stroup,*† vice president; Rev. Carroll E. Simcox,*† secretary; Warren J. Debus,* assistant treasurer. Rt. Rev. John P. Craine,† Bishop of Indianapolis. Rt. Rev. William H. Brady,† Bishop of Fond du Lac. Rt. Rev. John S. Higgins,† Bishop of Rhode Island. Rev. William E. Craig,† Rev. John Heuss,† Messrs. Robert Hall,*† Neal Kaye,*† Arthur Ben Chitty,† Peter Day,† Stuart Ullmann.*

*Director †Member

DEPARTMENTS

According to the	Editorials	18
Scriptures	20 Letters	7
Books	4 News	9
Deaths	38 People and Places	38
	Question Box	3

FEATURES

The Vestryman — his calling	John H. Goodrow	12
The Vestryman — his job	Don Frank Fenn	13
The Parish Meeting	Donald R. Woodward	14
The Rector's Lay Associates	Ellis Haller	16
Announcing	Lewis F. Towler	17
What He Says	Dick Champion	31

THINGS TO COME

September

- 13. Sixteenth Sunday after Trinity
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Seventeenth Sunday after Trinity
- 21. St. Matthew
- 21. Consecration of the Rev. Canon Scott Field Bailey, Suffragan Bishop-elect of the diocese of Texas, Christ Church Cathedral, Houston
- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 4. Nineteenth Sunday after Trinity

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.00 for one year; \$18.00 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

It has always been my understanding that one never receives Holy Communion more than once in a day, except for priests who celebrate more than once. Yet again and again I have seen a priest celebrate at eight o'clock and make his Communion again at eleven o'clock when he was not the celebrant. How come?

You are right about the very venerable tradition and custom of reverence. We can think of no good reason why the clergy to whom you refer should depart from it. Why not ask them?

? ? ?

I have read in articles on liturgical reform in Episcopal magazines, like *The Living Church*, and Roman Catholic magazines, like *America*, that both the priest's preparation at the foot of the altar and the Last Gospel are late Renaissance accretions and are likely to be dropped from the Mass. If these things are so, why do Episcopal priests persist in perpetuating them? Why don't we lead rather than follow occasionally?

The Confiteor and the Last Gospel are indeed "late Renaissance accretions" in Roman ceremonial, which have been widely borrowed by Anglicans. Let us understand that nothing is necessarily bad liturgically or theologically simply because it originated in some particular period. The *Confiteor* is objectionable to many

Continued on page 35

FERMENT IN THE CHURCH!

1962 *Honest to God*, by the Bishop of Woolwich (J.A.T. Robinson) hit the Church like a bombshell. \$1.65

FERMENT IN THE CHURCH!

1963 *For Christ's Sake* by O. Fielding Clarke, was a devastating reply to "Honest to God." \$1.50

AND NOW - - -

1964 **THE FERMENT IN THE CHURCH**, by Roger Lloyd, Canon and Vice-dean of Winchester, brilliantly interprets the debate and sympathetically examines the convictions that "Honest to God" spread so widely. \$1.75

All three books **HONEST TO GOD, FOR CHRIST'S SAKE** and **THE FERMENT IN THE CHURCH** are available through the Retail Division of Morehouse-Barlow Co. at their book shops in the following cities:

14 East 41st Street,
New York, N. Y. 10017

29 East Madison Street,
Chicago, Ill. 60602

276 Golden Gate Avenue,
San Francisco, Calif. 94102

4400 Melrose Avenue,
Los Angeles, Calif. 90029



JOHN KEBLE

"An absorbing biography.

It is odd that so attractive a man should not have had a definitive study made of him years ago. Now a proven biographer who has already written memorable books has added an essential item to the short list of indispensable works on the Anglican Church of the 19th century. . . . With a beautiful feeling for historical perspective she marshals a large army of facts into a narrative which is consistently interesting."

—ALAN PRYCE-JONES,
New York Herald Tribune

"An unusually interesting and well-written book

about an unusually interesting man who filled many roles. Poet, scholar, clergyman, he was drawn into controversy because of his devotion to what he thought the Church should be." — THE RIGHT REVEREND WALTER H. GRAY, *Episcopal Bishop of Connecticut*

**JOHN
KEBLE**

A STUDY IN LIMITATIONS
(Winner of the James Tait Black Memorial Prize for the best biography of 1963)

By Georgina Battiscombe

author of *Mrs. Gladstone*

8 pages of illustrations
\$3.50 • now at better bookstores

ALFRED A. KNOPF



Beware of Pious Bric-a-brac

How to Get Your Church Built. By C. Harry Atkinson. Doubleday. Pp. 216. \$4.95.

A guide by the editor of *Protestant Church Buildings*, a quarterly magazine affiliated with the *Christian Herald*, has been issued for "inexperienced clergymen and laymen who serve on church-building committees." It is titled *How to Get Your Church Built*. The author, Dr. C. Harry Atkinson, gives advice on the organization needed before any plans are made, as well as on the organization needed later for raising funds. He also treats of the requirements of rooms for the Church school, rooms for recreation, auditoriums, the clergy's rooms, and the library. He issues warnings as well as advices, particularly concerning the hiring of architects and the selection of sites, that are by no means well known.

The author pleads for open minds on contemporary architecture. A second plea for "at least one superlative work of art" for every church is coupled with a warning against "pious bric-a-brac."

Episcopalians may find this book less useful than others may. For example, most Episcopalians probably do not feel that our auditory church of the last several centuries (with the chancel no longer divided from the nave by a screen) is really bicameral (or two-roomed) or that, if it is bicameral, it is an offense or a handicap. Nonetheless, Dr. Atkinson is a gentle guide in that he prefers to raise questions, present problems, and offer a number of possible solutions as well as dangers rather than issue partisan pronouncements. Many parsons as well as laymen can well benefit from his sound, gentle guidance.

There are 27 interesting photographs, mostly of contemporary American churches and their interiors.

JAMES SCOTT RAWLINGS, AIA
The reviewer, a member of the architectural commission of the diocese of Virginia, is the author of Virginia's Colonial Churches.

In the Terms of Today

The Gospels: Portraits of Christ. By Wayne G. Rollins. Westminster. Pp. 128. \$3.

Always, wherever it has gone, Christianity has had to translate itself into terms its listeners would understand. St. Paul, addressing first-century pagans, used the language of Greek mystery religions. In 19th-century China, missionaries searched (not always successfully) for Chinese equivalents for "God," "Christ," "Logos," "Gospel."

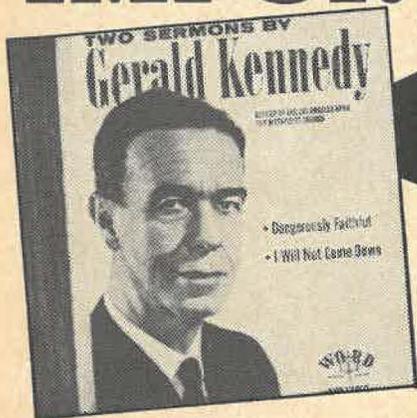
The Gospels: Portraits of Christ, by the assistant professor of biblical history, literature and interpretation at Wellesley, Wayne G. Rollins, seeks to restate the messages of our four Gospels in philological terms that will appeal to young students of the 1960s. Mark becomes a Kierkegaardian existentialist, Matthew an ethical-apocalyptic, Luke "the philosopher of history par excellence," John a "paradoxical mystic." The effort to modernize sometimes gets a bit overstrained. The Gospels, we are told, were composed "under the sponsorship of an earlier version of the Ford or the Rockefeller Foundation." "Mark is not a snake-medicine man." "With the idealism of the World Council of Churches, the universal humanitarianism of UNICEF, and the evangelical zeal of the Voice of America, Luke spreads out his theological net." The author of John "stands about somewhat like a doting parent inserting editorial comment," but also he "stands on a Dali-esque plane."

Some other statements are questionable. For example, not all scholars would agree that Mark 2:27f. is a defense of Sunday worship; that the "one loaf" in Mark 8:14 is the "bread of life"; that Luke 16:31 means "that prophecy is of greater proof than resurrection"; or that "the word *kerygma*, proclamation, is a keynote of the Gospels." Actually, the Evangelists almost never use the word. Mark, says Rollins, relies on his audience's familiarity with the Old Testament; yet Mark makes relatively little use of the Old Testament, sometimes gets it wrong, and sometimes explains as though his readers were *not* familiar with it. Matthew, he says, documents his Christology from the Torah; but in fact Matthew mentions the Torah (*nomos*) only nine times, the prophets (*prophetai*) 35 times. "The Gospel of John follows, more or less, the Marcan pattern." If this means Marcan order, it is not the case; if it means Mark's alleged existentialism, it is doubtful, and hardly squares with Rollins' own excellent treatment of John in chapter V.

There are a few errors, mostly of a minor sort. For instance, Luke does *not* reproduce Mark's wording more closely than Matthew, but less. Jesus' love for the rich young ruler came *not* after but before He commanded him to sell all, and "they" at Mark 8:47 are *not* the healed persons, but the onlookers. Luke is said to be both a Hellenistic Jew and a "God-fearer"; but the "God-fearers" were Gentiles. In John, we are told, Jesus "is much less the long-awaited Hebraic Messiah than the Hellenistic emissary of light." Yet John uses the word *Christos* more than any other Gospel, says more about popular messianic hopes, and is the only Gospel to use the word *Messias*. In discussing Streeter, Rollins strangely ignores Proto-Luke, which was fundamental to Streeter's whole theory.

Despite these negative features, the

THESE 2 GREAT ALBUMS OF IMPORTANT SERMONS



Gerald Kennedy

President of the Council of Bishops of the Methodist Church in 1960, and one of the most forthright spokesmen of American Protestantism, offers two of his most dynamic sermons—"I Will Not Come Down", and "Dangerously Faithful." Complete Text Included.

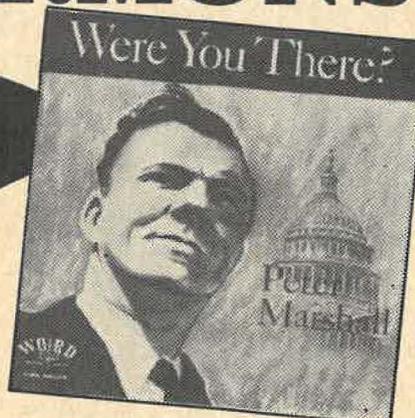
Regularly \$4.98.

Can BOTH Be Yours Now . . .
Absolutely FREE!

Mail the Coupon Below!

BOTH OF THESE VALUABLE ALBUMS, COMPLETE WITH PRINTED TEXT, RUSHED TO YOU UNDER THIS LIMITED TRIAL OFFER—YOUR INTRODUCTION TO THE

Great Sermons Series



Peter Marshall

Here are two great messages by the former Chaplain of the United States Senate—"Were You There?" and "Compromise in Egypt." Album contains these two inspired sermons, plus a complete printed text, to help you study as you listen.

Regularly \$4.98.

If you will mail the Coupon below—at once—we will send you two albums of the greatest sermons of our generation . . . messages delivered by two outstanding Christian leaders. This is a \$9.96 value, offered ABSOLUTELY FREE. We're making this unusual free offer as a means of introducing our Great Sermons Series—sermons of such importance and depth you'll want to hear them again and again. We will also send you the first month's Great Sermons Selection—two sermon masterpieces by the celebrated translator of the New Testament,

J. B. Phillips. The sermons—"The True Greatness of God" and "A Message for Youth"—are offered to you at the special low price of \$4.98. (We'll bill you later—after you've had an opportunity to play them in your own home or church, and have decided whether you like them or not.) In future months you'll have an opportunity to buy (at the same special low price) the great sermons of such renowned Christian leaders as Helmut Thielicke, Clovis G. Chappell, Thomas Fry, Carl Henry, Carlyle Marney, Charles Allan and James E. Cleland.

The Great Sermons Series has made it possible for clergymen and laymen to hear "The finest of the best" of today's great preachers—sermons it would otherwise be impossible for them to hear. Many of the messages in this great series have never before been recorded, and are available only through The Great Sermons Series! Your acceptance of this free offer does not obligate you in any way. You are free to reject as many of the monthly selections as you choose, and we will stop sending you our monthly synopsis anytime you ask us to.

The Words and Voices of the World's Great Preachers in this Priceless Treasury of Christian Inspiration and Wisdom!



NORMAN VINCENT PEALE . . . Minister at New York's Marble Collegiate Church. Author of best-selling non-fiction book, "The Power of Positive Thinking."



LOUIS H. EVANS . . . now Minister-at-Large of United Presbyterian Church, USA. Former pastor of Hollywood's First Presbyterian Church.



ELTON TRUEBLOOD . . . Receiver of the "Churchman of the Year Award" and "Outstanding Christian Service Award". Advisor to Voice of America.



SAMUEL M. SHOEMAKER . . . Recently named Honorary Canon to the Ordinary of the Diocese of Pittsburgh. Ardent worker with A.A. and World Neighbors, Inc.



ROBERT McCracken . . . Minister of Riverside Church, New York and Assoc. Professor at Union Theological Seminary. Renowned as author and lecturer.



JOHN A. REDHEAD, JR. . . . Pastor, First Presbyterian Church, Charlotte, N. C. and moderator of N. C. Synod. Noted author.



LESLIE D. WEATHERHEAD . . . noted author. Pastor of City Temple, London, England, 1936-1961 and former missionary in India.

SPECIAL INTRODUCTORY OFFER

Simply fill in this coupon. You will receive the albums of sermons by Gerald Kennedy and Peter Marshall at once—**absolutely free**. At the same time you will receive the first selection in the Great Sermons Series—the sermons of J. B. Phillips—at the special low price of \$4.98. You are completely free to accept or reject this album as you choose. No obligation whatever.

MONEY-BACK GUARANTEE

Anytime you're in any way dissatisfied with an album, return it to us within 10 days and your money will be refunded (or charges cancelled) immediately. No questions asked.

SEND NO MONEY—ACT NOW

Fill out the Coupon at the right and mail it. Send no money . . . we will ship you the two FREE albums described above, along with the first monthly selection, the sermons of J. B. Phillips, at the low rate of \$4.98, plus a few cents postage. This is a time limited offer . . . please act now.

CLIP AND MAIL THIS COUPON TODAY

GREAT SERMONS SERIES • WORD RECORD DISTRIBUTING COMPANY • WACO, TEXAS
Please rush me, absolutely FREE, the two albums, valued at \$9.96, The Sermons of Gerald Kennedy and of Peter Marshall—along with the first monthly selection, The Sermons of J. B. Phillips. I understand that I am to receive complete printed texts of all three albums of sermons, and that I will be billed only for the J. B. Phillips album (at your special low \$4.98 price, plus a small postage and handling charge). If I am in any way dissatisfied with any Great Sermons album, I may return it within 10 days for a full refund. I also understand that I will receive advance notice of each month's selection and may elect to keep or reject any or every album offered. I am free to cancel my subscription at any time.

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

(These are regular long playing 12" 33 1/2 RPM High Fidelity Records)

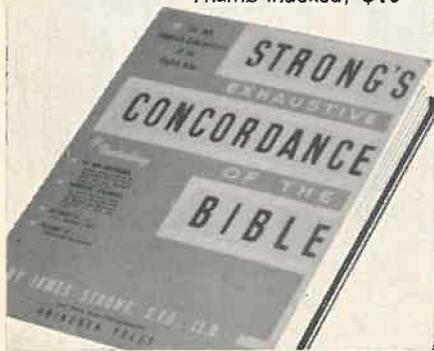
064094

QUICK AND EASY
WORD REFERENCE ...

Strong's

EXHAUSTIVE
Concordance
OF THE BIBLE

James Strong. Lists in alphabetical order every word in the Bible, in every passage in which it occurs. For every word there are sources and translations for more complete study and understanding. Three books in one. Over 1,800 pages. Reg. edition, \$14.75
Thumb-indexed, \$16



Order from your Bookstore
abingdon press
175 YEARS OF Service—SINCE 1789

Rogers Peet

In our Specialized Department, exclusively for the Clergy and Seminarians, we have a comprehensive selection of quality Clothing and Accessories.

Our Custom Department will tailor Black Cassocks and Prelatical Robes.

Members of the Clergy are given a 10% discount on all purchases. (Sale merchandise excepted.)

To those who may wish to offer gifts to the Clergy or Seminarians may we suggest a Gift Order.

Makers and Merchants of Fine Clothes

Rogers Peet
EST. 1874
company

FIFTH AVENUE at 41st St.
NEW YORK, N. Y. 10017

Also Boston and Washington

book has virtues that are outstanding indeed. It is packed with thought-provoking comments and fascinating insights. Look up, e.g., what Rollins has to say about the significance of the numbers 4, 5, 7, 12 in the feeding miracles; the meanings of words like Bethphage and Barnabas; the relation between Matt. 1:23 and 28:20; the words of the centurion at the Crucifixion; Luke's concept of the divine purpose, and teaching on prayer; the meaning and worth of mysticism. Or take the author's wide knowledge of contemporary scholarship.

Finally, and importantly, the easy, flowing style makes the book a delight to read. If, in future printings, its few and often trivial errors could be expunged, this little volume could be warmly commended to college students, laymen, and beginning seminarians.

PIERSON PARKER, D.Th.

The reviewer is professor of New Testament at the General Theological Seminary.

Goals and Grace

This is a review of new materials in the Seabury Series, published by Seabury Press.

God's Love and Care. Teacher's Manual to be used with 3-to-5-year olds in the Church's Teaching for Small Church Schools. Pp. 96. \$3.75. This should be useful in any Church school working with pre-schoolers. It includes concrete aids to understanding the needs and ways of life of pre-school youngsters. The purpose of the course is to help the teacher learn "to live with, love, and lead pre-school children so that they may become increasingly aware of God's love for them and for His whole creation."

One section suggests seven ways to help children "to learn alone, to learn together, and to learn with the guidance" of the teacher. A major portion of the book deals with planning class sessions; suggestions offered will help an alert, resourceful teacher, but they may be frustrating for the far too common teacher who is looking for "concrete lesson plans."

God in Our Widening World. Unit Book C for the Primary Course in the Church's Teaching for Small Church Schools. Pp. 96. \$2. Based on the increasing knowledge of the universe possessed by even quite young children. This is to be used with the Primary Teacher's Manual. It furnishes a considerable number of "Things to Tell, Things to Do, Things to Say or Sing Together, and Things to Make"—most of which are rather imaginative and apropos.

However, a considerable stream of pie in the sky philosophy underlies this course, and it may lead youngsters to feel that there is a way by which they can organize their lives so that everything will come out all right. This is seen in the purposes suggested for each unit. In every

case the purpose is a sort of "so that when" promise which may or may not work out the way we hope. It would seem wiser to help children to face their own lives with honesty so that they may meet God—even should they fail to realize the high purposes stated for the units in this or any other series.

God's People Chosen and Sent. Unit Book B for the Junior Course in the Church's Teaching for Small Church Schools. Pp. 96. \$2. This is a second book of units planned for small Church schools where 4th, 5th, and 6th grade children are group-graded. It helps teachers "get started" and has units based on the pupils' reading book, *The Promise*.

The author hopes that the reader will help the children to "look at their own situations and understand them better."

The difficulty with this plan is that frequently children (or adults) will discuss the people in the book and fail to see themselves in the story. This is the same foolishness we get into as we use the Bible to make a point. Folk just seem to miss the point if we try too hard to make it relevant to their lives. However, this course seems willing to let the children catch the point, if teachers will allow them to do so.

There are many suggestions for memorizing and doing things together; fortunately the author lets the children discover the reason for such memorizing and action. There are some things which it is good for a Christian to know and do—just because it is good to do so.

God, His World and Me. Revised Teacher's Manual for the Church's Teaching in 2d Grade. Pp. 98. \$2.10. Developed along the so-called unit system now in vogue in this whole series, this manual has elements of reality in it, but many teachers may find themselves enmeshed in an effort to make a unit work and to stay in a unit even if the children are not interested.

The purpose, "To help second-graders grow in their understanding that God loves them and gives them life and a world in which to live" is one of the few in the series which does not include a "so that" clause. Based on the child's awakening interest in the world around him, it includes mind-stretching consideration of things which are far from him and yet a real part of his world—such as "stars, planets, and moons."

Some may object that there is too much concern with science, yet a child of this age is already talking about space travel and hears much about science in his school and everyday life.

The manual helps with timing and arranging units, and gives the usual pointers as to what children of this age are like, how to work with an observer, etc. The various units have many suggestions for procedure, things to do, etc., and are

Continued on page 33

LETTERS

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

Re-evaluation and Renewal

The proposal in the letter sent by Dr. Theodore M. Switz to the bishops of our Church for a "Special Commission for Re-evaluation and Renewal" (as reported in your issue of August 2d) should certainly receive hearty support. Certainly this critical period of world history is the time for a representative group to give definite, careful, and prayerful consideration to the purposes for which our Lord's Church was founded, whether we are meeting those purposes and, if not, what we should really be doing.

Anyone familiar with Church life today must be troubled by the fact that so much of the work of our parishes, dioceses, and national Church seems to be concerned with the lesser essentials, with the result that the



primary purposes of the Church are frequently neglected. We "bishops and other clergy" are all required to be so completely preoccupied with money-raising and other administration matters that there seems to be too little time for the things for which we have been baptized, confirmed, ordained, and consecrated.

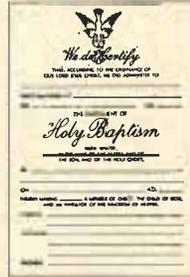
As one who has been a bishop for nearly 24 years, I am haunted by the recollection that the Service for the Consecration of Bishops set me apart to be a teacher, preacher, pastor, ordainer, and missionary, whereas I find myself trying most of the time to find ways of responding to the bombardment of appeals to call upon our people for more money, replying to endless communications, attending hundreds of meetings, etc.—none of which tasks is even mentioned in the consecration service.

What a wonderful thing it would be if the coming General Convention would respond to Dr. Switz's request and make "Re-evaluation and Renewal" its primary consideration! How well this would fit into our consideration of "Mutual Responsibility and Interdependence in the Body of Christ"! And what an inspiration and example it would be if General Convention should take action upon the recommendation of Bishop Thomas H. Wright, chairman of the national Committee on Mutual Responsibility, that "the National Council of our Church should have a completely new evaluation in the light of the document and its implications. This evaluation of our present organization should include every Department of the National Council. Perhaps much could be combined, curtailed, or even eliminated."

At a meeting of bishops from various parts of the Church recently, the unanimous opinion was expressed that parishes and dioceses can and will respond to the call for sacrificial support of the Mutual Responsi-

Baptism — Confirmation — Marriage

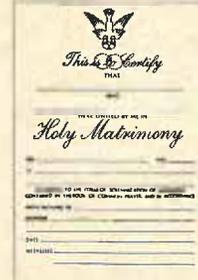
NEW CERTIFICATES



No. 110



No. 210



No. 310

Printed in Two Colors, Red and Black, size 4 3/4" x 7"

All three certificates are attractively designed — supplied with plain envelope 10 cents each; in lots of 25 or more, 9 cents each.

No. 210—Confirmation Certificate—Dove and Chalice and wording "The Sacramental rite of Confirmation" in red. The remaining words are in black.

No. 110—Baptism Certificate—Dove and Shell and wording "The Sacrament of Holy Baptism" in red. The remaining words are in black.

No. 310—Marriage Certificate—Dove and intertwining rings and wording "Holy Matrimony" in red. The remaining words are in black.

10 cents each; in lots of 25 or more, 9 cents each

Retail Division

MOREHOUSE-BARLOW CO.

14 E. 41st St., New York, N. Y. 10017
29 E. Madison St., Chicago, Ill. 60602

276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

MUST A MINISTER

KEEP SILENT?

Here is a close look at a minister's theological and legal right to receive and hold confidences.

THE RIGHT TO SILENCE / Privileged Communication and the Pastor
WILLIAM H. TIEMANN discusses the Church's historic position on confession and the current theological re-examination. He surveys court cases which have helped shape present statutes and offers guidance to the minister who has been subpoenaed. The author's emphasis throughout is that the pastor's right to silence is not adequately protected today. Three appendixes; fully indexed. Coming November 2. \$4.00

CHRIST'S PREACHING—AND OURS
MICHEL PHILIBERT examines Christ's preaching, teaching, and service; then contrasts his preaching with today's Sunday sermon that "usurps the function of preaching without fulfilling it."
Paper, \$1.00

CONCERNING THE MINISTRY
JOHN OMAN offers practical helps for pastors and seminarians on the art of ministering: work habits, concentration, leisure, speaking and writing styles, the ministry of the Word.
Paper, \$2.50

from the publishers of the Layman's Bible Commentary



ask your bookseller or write

JOHN KNOX PRESS

8 North Sixth Street, Richmond, Virginia 23209

bility program only if the national Church sets the example. There was the feeling that there will be a very real outpouring of help to the world program if such an example is set.

The great need, as Dr. Switz indicates, is for a fresh and genuine appraisal of what the Church's purposes are and how they may be met in more effective fashion. Re-evaluation and Renewal will undoubtedly make us see Mutual Responsibility and Interdependence as being inevitable; but I am not sure what else will.

(Rt. Rev.) WALTER H. GRAY
Bishop of Connecticut

Hartford, Conn.

When the Last Vote Is Counted

At the moment, an organized movement is under way to overthrow the present United States government. There is no need to panic; this happens every four years. To the "outs," the "ins" are arrant rascals, yet when the "outs" become the "ins" they tend to act very much as did their opponents. There are so many hidden factors in any political situation that it is hard for any candidate to do what he said he would. African witch-doctors are promising to turn their constituents white if the witch-doctor gains a seat in his legislature. Our own aspirants to public office are almost as unreasonable. No politician is wholly righteous or wholly a villain. He is forced to compromise in order to accomplish anything at all.

Elections are highly emotional. Invariably there are good Christians on both sides. Therefore it is a mistake for a priest to publicly espouse a partisan cause. Every politically active clergyman I have known has eventually wrecked his ministry. It were better for us to encourage Christian laymen to get into politics than to take the stump ourselves, or use the pulpit to advertise a candidate.

Time moves on; today's heroes will be tomorrow's forgotten men. There is no need to get high blood pressure. When the last vote is counted, we will still have to visit the sick and bury the dead, no matter what their politics. After all, political philosophies will change, but the Gospel will not. Let us quit un-churching those who disagree with us on political and social questions. Our job is to preach Christ to all men. When they need changing, He will do it.

(Rev.) LOUIS O'V. THOMAS
Rector, Trinity Church

Natchez, Miss.

Covering Up the Cross

Re your August 23d editorial page comments disapproving the London church which covered Christian symbols "out of respect for the beliefs of the Jewish group":

When the Jewish choir was invited (or their offer accepted), wasn't an implicit decision made that this choir would be present as a Jewish choir? In all decency and honesty if ulterior motives were present they could have been confessed in the invitation or acceptance of offer; namely, "if you come into our church, we are going to strive to confront you with our differences as Christians and Jews. So come prepared to be offended—and we hope converted."

Historically, it seems correct to lay the original blame for anti-Semitism at the door

of the Church (behaving contrary to its Lord, granted). Canterbury lauds this gesture of the London church as furthering better relations between Christians and Jews. Doesn't thoughtfulness commend itself to Christians? Perhaps in this instance one might better hope for the conversion of Jews through the means followed than by offensive means as you suggest. Shouldn't we Christians strive to be sure that the crucified and risen Christ is the One who gives the offense—and not our manners?

Your opinion that omission of the specifically Christian formula at the end of a public prayer by a Christian is "only a desire to avoid offense and to be well thought of by all men" does not really seem worthy of you. Many of us who follow this practice began it and continue it knowing full well that voices speaking as yours have been long raised within the household of faith; as have the voices commending child-like courtesy. In your final sentence you resort to the Bible in a manner which I assume you criticize in others when you stand on the other side on an issue with them. Haven't we enough of this "Bible says" kind of theology? It is well known that in Holy Writ the Devil quotes Scripture to undergird his position against Jesus—and that he quotes it accurately. How can your Christian pray publicly on behalf of Protestants, Catholics, Jews, et al, without feeling it necessary to give offense and to underline once again that he stands in a different tradition from the others? Many if not most will be more effectively aided in their conversion by thoughtfulness and courtesy than by offensiveness and thoughtlessness—or what they will interpret to be such.

(Rev.) MARTIN KNUTSEN
Rector, Trinity Church

Sonoma, Calif.

I compliment you on your editorial in the August 23d issue, entitled, "Covering Up the Cross."

The intent of the vicar, the Rev. Harry Norton of All Saints', is commendable, but the expression is not. After all, the Jewish people who did attend realized that they were entering a Christian Church, hence it really was superfluous to cover up the symbols of our Redemption. The Jewish people could not but walk away from the church with only one impression: compromise with Jesus the Christ.

St. Paul was not lacking charity when he told the Roman Christians: "For I am not ashamed of the Gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek."

The crucifix or cross is one of the silent symbols of "the Gospel" in its proclamation of "charity" and salvation.

RICHARD G. EATON

Seminarian, General Theological Seminary
New York City

Ocular Dexterity Needed

As an active Churchman and a musician, I would like to plead for a revision in the format of our melody hymnal.

Although I prefer to sing from harmony hymnals, I believe they are unnecessary for congregational singing. Obviously, for those who don't read music, harmony hymnals are unnecessary. On the other hand, there are those who can read music perfectly well and will often sing parts if they have a harmony

hymnal. A congregation singing in unison is a glorious sound, worthy of the worship of God, but a few isolated voices singing parts in a congregation simply sound bad and prove nothing. Melody hymnals for these people fortunately keep congregational part-singing to a minimum. For the average person in a congregation, melody hymnals are sufficient.

But who can sight-read a hymn out of our melody hymnals? It takes a good deal of ocular dexterity even for musicians to join in the singing of an unfamiliar hymn, with the music printed on one part of the page and the words on another, or often even on the overleaf (for example, hymn 65, 2d tune).

This is why I prefer harmony hymnals. I would change my vote to melody hymnals if their format were changed. The words of the hymns should be placed directly under the melodic line as they are in hymns 44, 97, 109, and a very few others of the present melody hymnal.

I know I am not alone in this battle and I would be interested to know if any official work is being done on this problem. Incidentally, I hope that the revised melody hymnal will have the music for 658 and 673.

LORRAINE SPEER

(Mrs. Robert H. Speer)

Las Vegas, Nev.

Defense of "815"

As a layman who works in the National Council building, I take firm exception to the letter published in the August 30th issue of L.C. The criticisms go far wide of their mark, and worst of all are not offered in the spirit of helpfulness or charity.

It is possible that a mild degree of anti-clericalism helps keep one balanced, but to criticize a clergyman because he is in shirt sleeves hardly seems intelligent. Nor have I found the comments about the elevator, bookstore, library, or electricity bills relevant.

It would be fascinating to know the scope of the contributions to the Church made by this anonymous critic. It stands to reason that anyone criticizing the mail carriers must have a pressing mission in Church life.

ANNE PERKINS

The Seabury Press

New York City

World's Fair Exhibit

Having been to the New York World's Fair and seen the Church's exhibit in the Protestant-Orthodox Center, I feel compelled to lodge a protest against what the Church has to offer as descriptive of Anglicanism. In fact, it would be difficult to say exactly what is the intent behind our exhibit. At its best it is nothing more than a display of photographs, and ones of no particular significance, at least in describing the Episcopal Church. Nothing is there to show anything of the history, tradition, or worship of the Church. Surely, whoever was responsible for our exhibit could have had more understanding of what Anglicanism is and some imagination in portraying it. The public image of the Episcopal Church is wanting enough without having such a vapid, meaningless nonentity as we have at the Fair.

Having left our exhibit both disappointed and embarrassed, I felt no better when in

Continued on page 32

The Living Church

For 85 Years:

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

Sixteenth Sunday after Trinity
September 13, 1964

TEXAS

Date Set

The Rev. Canon Scott Field Bailey, Suffragan Bishop-elect of the diocese of Texas [L.C., June 7th] will be consecrated on September 21st, at Christ Church Cathedral, Houston.

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, has appointed the Rt. Rev. John E. Hines, Bishop of Texas, consecrator. Bishop Lichtenberger, who would normally act as consecrator, has announced plans to retire for reasons of health. The Rt. Rev. F. Percy Goddard, Suffragan Bishop of Texas, and the Rt. Rev. George Quarterman, Bishop of Northwest Texas, have been named co-consecrators.

SOUTH FLORIDA

Minor Damages

Hurricane Cleo, roaring out of the Caribbean, where it took more than 130 lives, swept up the east coast of Florida doing little more than minor damage to Church properties in the Palm Beach deanery.

A survey, though not complete because many of the clergy were out of town, revealed damages to trees and shrubbery, roofs and windows. There was some water damage, and one TV antenna blown down.

PENNSYLVANIA

Human but Not Civil

The Negro riots that ravaged North Philadelphia on the weekend starting August 28th were, according to police officials, inspired by Communist-influenced agitators who triggered an explosion that left the city reeling.

There is every indication that a well-organized plan touched off the violence during an altercation between police and husband-wife participants in a minor traffic violation.

An estimated \$4,000,000 in damage and thefts, more than 200 injuries, and 197 arrests were the gruesome statistics for the weekend.

The Rev. Layton P. Zimmer, advisor in areas of inter-group and inter-racial tensions to the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, admitted that

the riots had nothing to do with and greatly harmed the civil rights movement. "However," he said, "it had a lot to do with human rights."

The Rev. Mr. Zimmer and Mr. Eric Blanchard, of the Committee on Religion and Race for the National Council of Churches, operated during the disturbances in helping ministerial groups, social agencies, and civil rights groups in working together.

A citizens' committee, that included Mr. Zimmer and Mr. Blanchard, went to Mayor James H. Tate with 12 requests for action in various areas. There was no indication of immediate compliance, nor was there any statement as to what the requests were.

As things started moving out of the lull that followed the rioting and looting, Mr. Zimmer said, "We are keeping in touch with the situation." He attributed at least partial blame to "responsible persons not keeping their promises" to these people.

Bishop DeWitt of Pennsylvania said: "I wish to join Archbishop Krol [Roman Catholic] in expressing to the police and to the administration of Philadelphia my gratitude for the way in which they have guided the city through this past weekend. Philadelphia has been shocked to its core, but order appears, once again, to reign in the streets.

"Philadelphia has suffered profoundly. Its merchants have sustained losses in merchandise and in their relations with their neighbors which will not easily be restored. An area has been torn apart. The loss in property has not been counted.

"There has been no loss in lives and, for that, the entire community must rejoice. It is lives with which, finally, we must deal. For in fact, the malicious and the mischievous have given this city a lesson which is, comparatively, cheap. It is that Philadelphia must set about at once to heal the sores in which the origins of last weekend's violence took root and festered.

"Philadelphia has been confronted with nothing less than the hopelessness of a whole section of its people. This is the 'other' Philadelphia—the hovels, the poverty, the out-of-work, the unable and untrained-for-work, the degradation—which we pass by. We have been presented with a mortgage. Unless we pay it, last weekend will, very likely, happen again."

MICHIGAN

"Temporary Setback"

In the city of Detroit, voters went to the poles on September 1st and approved Proposition "I," or the so-called Homeowners' Ordinance. The ordinance would provide that home owners should have the right to refuse to rent or sell residential property on the basis of personal dictates [see box, next page].

Opposing passage of the ordinance was the Citizens for a United Detroit, a coordinating group of business, labor, and religious leaders, and neighborhood and civic organizations. Chairman of the group, the Very Rev. John J. Weaver, dean of the Cathedral Church of St. Paul, Detroit, said, on September 2d:

"We are saddened but not discouraged by the passage of the Homeowners' Ordinance.

"On behalf of Citizens for a United Detroit, I thank all the thousands of men and women who have given so freely of their time, energy, talent, and resources in this great effort to preserve our city. Never before have I seen so many people representing diverse points of view on many, many issues join so wholeheartedly in a common cause.

"One factor in the campaign has been the absence of our metropolitan daily newspapers. Despite the coverage which other news media have given the issue, it has been difficult to clarify the real implications of this misleading proposal without the comprehensive reporting and broad circulation which only the *Detroit News* and *Free Press* could provide.

"But this is not the total answer. The real lesson we have learned is that a great deal of hard work remains to be done. . . .

"It is our contention that the ordinance is unconstitutional for two basic reasons: It conflicts with both the Declaration of Rights and the Civil Rights Commission of Michigan's new constitution, and it is vague and indefinite. It is my understanding that the Civil Rights Commission will bring the matter before the Michigan Supreme Court as quickly as possible. I am confident that the ordinance will then be declared unconstitutional.

"The passage of the ordinance is merely a temporary setback in the steady progress which Detroit has made in the field of human relations.

"Continued dedication by the people and organizations which have participated in this effort will enable us to achieve our goal—equality of opportunity for all men."

In August, the Rt. Rev. Richard S.

Emrich, Bishop of Michigan, said in a pastoral letter to the churches of the Wayne district:

Let us admit that one of our greatest single problems in the greater Detroit area is housing. Indeed, many thousands of people, backing the "Homeowners' Ordinance" are beginning to talk about the "right" of people to combine to exclude a minority from the open market in real estate. We must not avoid a clear stand against this proposed ordinance. . . .

We must not be guided chiefly by our feelings, which are notoriously whimsical. We must, rather, be guided (as members of a great civilization) by what is right, just, and reasonable, no matter how we may feel. Our feelings often are beyond our control; but duty is the voice of God, no matter how we feel.

I believe with my hardest reason that, in the "Homeowners' Ordinance," a principle is at stake, and that the intrusion of this proposed principle into the social order could be disastrous. The "Homeowners' Ordinance" says, in effect, that people in a community may combine to exclude a minority from their midst, that the minority may buy freely everywhere except in real estate. . . .

People must everywhere read this proposed ordinance with care, must look beneath its superficial plausibility; for there is far more beneath its surface than meets the eye. And it is interesting that the real motive behind the proposed ordinance is not mentioned, suggesting to me that what all of us know to be unjust must be made to appear just and proper.

Since all of us are, in one way or another, members of a minority, we know that in principle (and it is principle we are discussing) this ordinance could be, or its principle could have been, used against us. If the principle of exclusion (as contained in this proposed ordinance) is permitted, and the majority may combine to exclude the minority, why cannot a whole city do it? And if a city, why not a country?

This proposed ordinance wants to make a city, or a section of the city, conform to the principles of a private club. It is, therefore,

in principle a ghetto-ordinance, for, by forbidding a minority entrance to some areas, it confines them to others. . . .

Property rights are real and important; but, since they are always set in a social context, they are never absolute. Because I own a house, it does not follow that I can deny the free market, or a better life, or hope, or equal opportunity, or mobility, to any other man. An unjust principle intruded into America will curse us and divide us in obvious and subtle ways. And, since God reigns, just behavior will bless us. If we begin to restrict liberty in principle, we will be punished. If we extend it, we can remain great, free, and united.

WCC

New Director of TEF

The Rev. James F. Hopewell, a 35-year-old Episcopal clergyman, has succeeded the Rev. Dr. Charles W. Ranson as director of the Theological Education Fund of the World Council of Churches.

The Theological Education Fund, affiliated with the Commission on World Mission and Evangelism of the WCC, has had the services of Dr. Hopewell as associate director since 1960. The Fund was established in 1958 to strengthen theological education in Latin America, Asia, and Africa. It has expended four million dollars since it was founded, with a grant of two million dollars from the late John D. Rockefeller, Jr., matched by an equal sum from eight North American mission boards.

In a new campaign to raise a second four million dollars for its operation between 1965 and 1970, the Fund has already received assurance from American and European Churches of approximately three million dollars.

In the first period of its existence, TEF made major awards to Protestant and Orthodox seminaries. Now it will concentrate on projects which will relate



Olaf Studios

Dr. Hopewell: Now a second \$4,000,000.

theological education to the culture and society of the local community. It will continue a major textbook program in a score of languages.

From 1958 to 1960, the new director was dean of Cuttington Divinity School, Suakoko, Liberia. Dr. Hopewell was also vice-president of Cuttington College, and in 1959 was acting president. A missionary in Liberia from 1954 to 1960, he was instructor in New Testament during his first term, 1954-1956.

Born in Cincinnati in 1929, he was educated at the University of Cincinnati, and received the B.D. degree in 1954 from the Episcopal Theological School, Cambridge, Mass., and the Ph.D. degree from Columbia University.

Dr. Ranson, who is a former general secretary of the International Missionary Council, which merged with the World Council of Churches in 1961, will become consultant to the Fund. He has been elected dean of the School of Theology of Drew University, Madison, N. J. A well-known Irish Methodist and ecumenical leader, Dr. Ranson was a missionary in India before heading the I.M.C.

INDIANAPOLIS

No Lawyers, No Fees

Because an American ordination lacks some of the Church of England's traditional red tape, an American ordination in England has raised questions.

The ordination of a New Albany, Ind., man in Streatham, England, went off beautifully, the *Church Times* there reported, but became a point of controversy before the Church of England Assembly.

The report of the Assembly (the House of Clergy and the House of Laity) even was directed "to be laid before both Houses of Parliament," the *London Times* said.

Ordained to the priesthood June 29th

PROPOSITION "I"

SO-CALLED HOME OWNERS ORDINANCE

To define certain rights of Detroit residents and residential property owners, to state the public policy of the City of Detroit in relation thereto, and to provide penalties for denial thereof.

IT IS HEREBY ORDAINED BY THE PEOPLE OF THE CITY OF DETROIT:

Sec. 1. Each Detroit resident and residential property owner shall enjoy the following rights, and it is the public policy of the City of Detroit to recognize, respect and protect such rights:

(a) The right of privacy, the right to choose his own friends and associates, and to own, occupy and enjoy his property in any lawful fashion according to his own dictates;

(b) The right to freedom from interference with his property by public

authorities attempting to give special privileges to any group;

(c) The right to maintain what in his opinion are congenial surroundings for himself, his family and his tenants;

(d) The right to freedom of choice of persons with whom he will negotiate or contract with reference to such property, and to accept or reject any prospective buyer or tenant for his own reasons;

(e) The right to employ real estate brokers or representatives of his choice and to authorize and require them to act in accordance with his instructions.

Sec. 2. Any person willfully interfering with or denying such rights of any Detroit resident or residential property owner shall be punished by a fine not to exceed \$500.00 or by imprisonment not to exceed ninety days.

Sec. 3. All ordinances or parts of ordinances in conflict herewith are hereby repealed.

**FOR THE ORDINANCE ()
AGAINST THE ORDINANCE ()**

was the Rev. J. Robert Wright, a Fulbright scholar at Oxford University in 1959-60, who was studying at Oxford for a doctorate.

The Bishop of Southwark, Dr. Mervyn Stockwood, acted at the service for the Bishop of Indianapolis, the Rt. Rev. John P. Craine, who had ordained Mr. Wright to the diaconate at Christ Church Cathedral in June, 1963.

"It was the first evening ordination I have ever seen and the most impressive," wrote the *Church Times* reporter. "The Eucharistic Consecration Prayer of the Episcopal Church of America was used. There were a great many communicants.

"It also was, of course, the patronal festival of St. Peter's, so the service was followed by a supper party in the vicarage garden. Holy modern music was amplified in the suburban summer night."

Bishop Stockwood described the ordination later before the Assembly in a protest against the "absurd legalistic paraphernalia" of the Church of England.

"No lawyers were in attendance," the bishop said. He told the Assembly he ordained the man, witnessed the oaths and signed an airmail letter to Bishop Craine informing him he had carried out the ordination. The sole charge was sixpence for the airmail letter.

How different, Bishop Stockwood said, from English ceremonies, at which lawyers are required and for whom fees run to over £108 (nearly \$205).

"As far as I can remember, in my own case, the suggested fee for the Confirmation, consecration, and enthronement was the same. There were present the proctor nominated by the chapter, the Apparitor General, the advocates, and the Provincial registrar. Among other things they had to be satisfied on three points—that I really was Mervyn Stockwood, that I was born in wedlock, and that I was born a free man and not a serf."

All this, the bishop said, is only part of the story he hoped indicated "we are the victim of legal paraphernalia that is wasteful, archaic, and expensive. At a time when the Church should husband her resources wisely and put every penny she has to a useful purpose, are we ready to expend £108 upon this curious charade?" he asked.

But the archdeacon of Ashton, the Ven. M. T. Dunlop, said he resented Bishop Stockwood's remarks. Nine times out of ten the lawyers dealt with matters that seemed simple, but the tenth time was the one that became important, he said.

"Let us pass these tables [of fees] at once and have no more nonsense about it. Then we can look at the question of how far these services are necessary," the *Times* quoted him.

In spite of Bishop Stockwood's advocacy, the Assembly by an overwhelming majority approved the legal officers' fees and sent the tables to Parliament.

CENTRAL NEW YORK

On Camera

by STANLEY RAYFIELD

Ever since Calvary Church, Syracuse, N. Y., was burned last November [L.C., December 15, 1963], the congregation has been worshiping in varying degrees of improvisation in the undercroft. Late in August, the ruined building was demolished to permit construction of a new church, and the undercroft became only a big hole in the ground, with a battered hymnal floating in a pool of rainwater. Until the new church building is ready for use next summer, the congregation will worship in Calvary's education building, next door.

Before this became feasible, a plan had to be devised whereby the parts of the congregation, split up between the tiny All Saints' Chapel and several classrooms, could worship as an entity. Closed circuit television turned out to be a satisfactory answer to the problem [see cover].

Only the early birds can worship in All Saints' Chapel, which seats 24 persons. The "overflow," in this case the major part of the congregation, worships down the corridor in two large classrooms where television monitors have been set up. These rooms can accommodate 75.

Summer congregations at the three Sunday Eucharists have run from 70 to 100 persons, with much larger congregations to come in the fall and winter. At that time, other classrooms will be opened up for Sunday services and additional monitors installed. The problem will be most acute at the 9 o'clock family Eucharist. Latecomers to that service in the old church, which seated 200 persons with a little squeezing, were often confronted with a "standing room only" situation.

Television monitors have often been used in churches to accommodate overflow congregations on festival occasions, but it is believed that Calvary's total reliance on closed circuit television for all services every week for nearly a year sets

Continued on page 25

At right, after the family Eucharist as the old church comes down. Coffee and doughnuts are served amid piles of brick and rubble. Below, at the last service in the church undercroft, the Rev. W. Wesley Konrad celebrates. A folding table has replaced the portable altar, removed because wreckers were due next day. The altar rail is a length of gas pipe.



The

VESTRYMAN —

HIS CALLING

by the Rev. John H. Goodrow

Rector, St. John's Parish, Mt. Pleasant, Mich., and
chaplain to students, Central Michigan University

The Canons and Constitution of the Church direct that great areas of its life be under the direction and leadership of the laity.

The maintenance of parish and church property, the raising of the budget, and the paying of duly and properly incurred parish bills, all are the responsibility of the laity of the Church. In order to facilitate this, the Church uses what is commonly called a vestry (or a bishop's committee in the case of a mission)—a group of lay people elected to carry out and oversee the temporal affairs of parish life. The clergy of the Church are entrusted with the spiritual, sacramental, and pastoral duties of Church life and in general are not (or should not be) encumbered with the duties which belong to the vestry.

In short, it is rather easy to see that the success or failure of a parish greatly hinges upon how well lay people do their jobs and with what kind of an attitude or, if you will, theology, they approach their duties. When a man is ordained to any sacerdotal function in the Church he is asked by the bishop if he feels in his heart that he is truly called to that particular office and ministry. This a man must answer from the depths of his soul, for he well knows that some day he must account for the stewardship entrusted to him in that ministry, to the great Bishop and Pastor of all souls. As a Church we

are scrupulous in this and we are explicitly careful as to who may be ordained to any office or any ministry in God's Church.

At the same time, however, we *never* seem to question a lay person nominated or elected to a vestry as to whether or not he feels truly called to that office and ministry! Somehow we "assume" that all of our laity so nominated are truly called by God to the office and work of vestry members!

Recent studies regarding the make-up of vestries in the Episcopal Church indicate that our parishes and missions are, in large part, "vestried" by the business-professional class. In general, this type of vestry member is highly endorsed by bishops and clergy. Time and time again we hear the logic of this: "John will make a good vestryman because he is a good banker." "George will make a fine senior warden because he is in charge of hiring and firing at the local mill." I have attended many parish meetings, both as a layman and as a priest, and I have yet to hear anyone say, "Tom should be considered as a possible candidate because he loves the Lord and he feels called to serve on our vestry as an office and vocation—as his particular ministry in the Church."

I have nothing against the business and professional class, and I would in no way deprecate their, or anyone's, contributions

to the life and work of the Church. However, as I read the Bible, especially the passages referring to the calling of the Apostles by Jesus, I am struck by the fact that Jesus seems not to consider in any positive vein the particular talents of these men, before calling them to their apostolic work! In fact, if we were to take them as Jesus found them they would be a rather motley and unlikely vestry for a modern Episcopal parish. Some of these men (for example, Matthew) in all probability had to renounce their former professions. Peter, at his calling, fell at Jesus' feet and told Him to go away because he was a sinful man. Yet these were the men who were called by Jesus to be the princes of the Church and the messengers of the Good News! They were men *called by God*.

If the Church is true, and if the work that we do is really God's work, then we must give a great deal more attention to this whole matter of being *called*. If we are to entrust a good half of the Lord's work to elected laymen, then we are being absurd—in fact, we are courting disaster—if we do not question the candidates for these offices as to their Christian fitness and their calling from God. Not every man presenting himself for postulancy or candidacy is ordained to the priesthood. We require, in our well known Preface to the Ordinal, that no man pre-

Continued on page 21

HIS JOB

by the Rev. Don Frank Fenn

Author of *Parish Administration*



General Convention has not enacted any Canons governing in detail the make-up or duties of vestries. There are Canons which require action by the rector and vestry, but merely as one of the functions that must be performed for the advancement of the work of the Church. The only two Canons dealing in detail with vestries have to do with "the filling of vacant cures" and "the dissolution of pastoral relations."

In most cases, diocesan conventions have enacted their own Canons regarding the number and qualifications of those who shall be elected to serve as vestry-

men, but there are still states, such as Maryland, where there is a state law, called the Vestry Act, which covers the calling of rectors and the means for the separation of pastoral relations. This Maryland law was radically altered by the state legislature recently, so that its provisions now conform fairly well with those of other dioceses and with the Canons of the whole Church.

So it is difficult to discuss the functions of vestries without some chance that local regulations will vary. In Canon 13, "Of Parish Vestries," these phrases occur: "Qualifications of voters shall be such as

state or diocesan law may permit and require," and "except as provided by the law of the state or of the diocese the vestry shall be agents," etc. But, in spite of variations, there is general agreement about the functions of vestries.

I am sure that only persons who demonstrate by their conduct that they are concerned for the well-being of their souls should be elected to a vestry. This concern is evinced by regular attendance at worship, by regular and frequent reception of the Holy Communion, and by a generous standard of giving to the support of the Church. When I have occasionally thought that a person had qualifications to be of service on a vestry but knew that he did not practice his religion seriously, I have told him that, unless he did practice his religion at least by regular worship and the making of his Communion, I would have to object to his election, but that I did hope he would become really active so that he could use his talents in setting forward the Kingdom of God. In the few such cases I have experienced this has gained, at least externally, a practicing Christian.

It might be well to say what is *not* the function of the vestry. It is the duty of the rector, not the vestry, to conduct the worship of the Church, to control the music, and to determine what vestments shall be worn and ceremonies used. There is nowhere provision that vestrymen should

Continued on page 24



THE

PARISH



MEETING

by the Very Rev. Donald R. Woodward

Dean of Grace and Holy Trinity Cathedral
Kansas City, Mo.

A look at most diocesan canons will reveal that each parish and mission is required to hold an annual parish meeting. The essential canonical agenda for such a gathering is generally the election of vestrymen. In some instances, as enabling bits of legislation ground out during the endless process of canonical revision, some such words as "and to transact such other business as may properly come before the meeting," are included, but in spite of variation within the various diocesan canons and by-laws, the essential of the annual parish meeting is the election of vestrymen.

The canonical and civil law which began to develop in early 16th-century England involved lay people in certain responsibilities and duties with regard to Church life. The people gathered in the "vesting room" or "vestry," as a convenient and appropriate place to discuss and to act upon such matters as were required. This gathering of Churchpeople came to be called "the vestry," taking its name from the place where it habitually met.

By the 17th-century, it became customary to transfer the functions of this larger body to a smaller one which came to be known as "the select vestry." This smaller board, which ultimately became known as "the vestry," was usually elected at an annual parish meeting, although in some instances the vestry was a self-perpetuating body. It was this form of

Church life which was transplanted to Colonial America, and which has become such a characteristic feature of our Church government.*

As the years passed, Churchpeople gathered annually, solely for the purpose of electing their vestrymen. As American life became settled and stable, as parishes grew and expanded, there emerged the practice of "hearing reports," first from the vestry, and later from individuals and organizations. Gradually the essential canonical feature of the parish meeting lost some of its centrality, and increasing emphasis came to be placed upon hearing reports and recognizing faithful workers, and efforts were made to inform those in attendance about the life of the parish. With the emergence of the idea of a rotating vestry and of nominating committees, the essential purpose of the annual parish meeting can be arranged by a skillful rector and vestry to be concluded in from five to ten minutes.

It has become recognized that the election of vestrymen was by itself not sufficient meat for the annual parish meeting. Thus throughout the Church we often find a parish dinner preceding the meeting, and the dinner is itself sometimes preceded by the Eucharist or Evening Prayer. The mimeograph, which was a great boon to the annual meeting, now

makes it possible for reports to be distributed, and to become a kind of "hand book" of the parish. The time consumed by the lengthy reports of former days is now used for "high lights," and we often employ special features, such as films, dramatizations, or outside speakers. If matters are discussed, they generally have to do with that which affects the interior life of the parish or the mundane round of housekeeping affairs.

Yet when it is all said and done, there is a similarity and a familiarity about them all; as the years go by, a dreariness begins to appear. We become a little weary of hearing how well we have done during the past year, and perhaps fearful that a sense of guilt and discouragement might develop if we recognize that it all is not really very splendid or meaningful compared with our potentialities. Each year the clergy and the vestry employ their considerable skills to devise new, appealing, and enticing formats, not only to attract the people to attend the meeting, but to motivate them into becoming more devoted parishioners. Nevertheless, attendance and participation is never very satisfactory, and would be far less without untiring efforts to produce devices to encourage attendance.

Perhaps the time has arrived when it is pertinent to raise the question of the effectiveness and relevancy of the annual parish meeting as it now appears in our Church life. In many ways, the concept

*Manross: *A History of the American Episcopal Church*, page 16.

of hearing reports, honoring faithful workers, discussing purely parish house-keeping, is meaningless to a large segment of the Church and appears quaint and irrelevant to the world outside. We are no longer the closely knit, stable unit within a community, gathered to review what we all know so well and to be strengthened by this association. The parish meeting looks so much like the Church talking to itself, generally totally unaware of the reality of the world in which the Church is set and the world for which the Lord died.

In these changing and fascinating days the basic concept of the parish meeting needs to be transformed to focus upon the mission of the Church. There is a hunger within us to do and say something which is really important. Perhaps the feebleness of our witness springs from the recognition that there are so many other areas in life which provide stimulation, challenge, and meaning, involvement in which fills us with a greater sense of achievement and satisfaction.

Would it not be pertinent to attempt to focus the annual parish meeting upon its essential canonical character—the election of vestrymen? In the fullest sense, the vestry, together with the rector, is responsible for guiding the life and witness of a parish. We give lip service to the ideal that there is no more honorable and significant role for any layman than that of vestryman. If being a vestryman is this



important, then it is an office to which our laymen ought to aspire, and one which they should actively seek. How better can laymen serve the Lord, the Church and His people?

Because the members of a parish commit their responsibility to the vestry, the choice of vestrymen ought to be of paramount concern to them. They ought to be seeking out committed and skilled laymen for this office, encouraging them to serve, and working toward this end. In large measure, the witness of any parish depends upon the devotion, skill, and sacrifice of its vestrymen.

A new dimension of excitement and vitality would begin to be discernible in the parish which looked to its annual parish meeting as the climax of a campaign for vestry elections. New life would be engendered by laymen who would say, "Vote for me. I am eager to have a responsible function helping to strengthen, guide, and deepen the life and work of this parish." A new interest would be

born among parishioners working to get their candidate elected.

I write this at the time of our two national political conventions, when thousands of men and women are almost literally giving their life's blood to get elected or to ensure election for their candidate. While the election of vestrymen is not on



the same level as national elections, yet for our purposes it is not any less important. Certainly there would be controversy, and because of the weakness of our human nature we might fall into sin. But we might also restore the office of vestrymen to its rightful place of high honor and responsibility, sought after by committed and capable men, and respected by the whole parish.

Because the election of vestrymen is the real business of the annual parish meeting, it follows that the remainder of the parish meeting ought to be devoted to those matters for which the vestry is elected. And these, I submit, are not housekeeping details, or even matters which have to do with the growth and strength of the parish. They are primarily matters concerned with the mission of the Church.

The imperative of the Gospel and the issues of the world today call forth from the Church the re-thinking of mission and the reforming of strategy. The world passes us by. The voices which are heard in the world today are clear, loud voices, speaking the word which makes sense to the lives of men and women. If we continue talking to ourselves, no one will hear us; and those whom He came to save will not be saved. If we keep talking to ourselves, not only will no one hear us, but finally there will be no one to hear.

The parish meeting could well be that vehicle which stimulates the Church, that point where the Church can respond through decision and policy to determine its mission. In the words of that important document, *Mutual Responsibility and Interdependence in the Body of Christ*, "The Church's mission is response to the living God, who in His love creates, reveals, judges, redeems, fulfills. It is He who moves through our history, to teach and to save, who calls us to receive His love, and to learn, and to obey, and to follow." Our mission is to *learn*, to *obey*, and to *follow*. The annual parish meeting could well become the great forum of the parish, called into being to determine how the parish shall respond in loving obedience to the work of Christ.

How does the individual live today in loving obedience to Christ? What does the parish do to exhibit clearly its obedience to Christ? The parish meeting could help formulate statements, take action, and arrange its activity so as to be strongly supportive of its members, and to become a realistic witness to the community in which it is set. One thinks of the meaning of stewardship and tithing, the tremendous implications of Mutual Responsibility and Interdependence, the vital issues within the civil rights movement, the complex problems facing our fragmented life in the suburbs and in the urban centers, the social problems arising from the population explosion, unemployment, automation, the vast changes in education, the definite changes in the moral tone of the nation, the whole form of the overseas mission of the Church, together with world peace, the unity of peoples of the world, and the ecumenical movement. These and many other issues confront each one of us in our daily life. To them the Church has a word to say—the reconciling word of Christ.

Perhaps study groups could be formed which would meet during the year, and these could furnish the "reports." Their findings could be debated and discussed, and parish activity could spring from them. It would be impossible to become involved in all the complex issues of our time and place, but choice could be made and work undertaken. We are forced to



admit, painful as it is, that the strength and witness of local parishes and of our mission throughout the world are very effective. And most of us know that we are faced with the wonderful and tremendous opportunities.

The general picture presented by the average annual parish meeting is a discouragingly inadequate and irrelevant activity of the Church. It is the Church talking to the Church. And when we continually talk to ourselves, there finally comes a time when there is nothing more to say.

Annual parish meetings might become a more vital factor in the life of the Church if we really made elections the central feature, and if we devoted the remainder of our time to confrontation by some of the vital issues of the day, issues in which Christians are daily involved, and to which the Church has something to say. Election and mission might well be the keynotes for the future annual parish meeting.

The Rector's Lay Associates

by Ellis Haller

One Sunday afternoon recently, Greig Cummings, an energetic young Washington, D. C., stock broker, set out to make a few neighborhood calls. His aim wasn't to sell securities but to find out how he could be helpful to some of his fellow-members of St. Alban's Church.

Mr. Cummings was one of thirty-odd St. Alban's men who had set aside part of their day to drop in on parishioners. The others in his group represented a score of diverse occupations. Among them were a Navy captain, a retired auto dealer, a government attorney, a college professor, a scientist, an official of the Tariff Commission, a physician, a civil engineer, a newspaperman.

These men are members of an unusual organization, the Rector's Associates of St. Alban's. They lend a sturdy helping hand to the clergy and the church staff—welcoming newcomers to the parish, maintaining personal contact with long-

Ellis Haller writes of the activities of the St. Alban's Rector's Associates from first-hand knowledge. He is a former member of that group and is now a member of St. Alban's vestry. A professional writer and editor, he is on the staff of a national newsmagazine with headquarters in Washington. He serves on the department of promotion of the diocese of Washington. He and his family live in Montgomery County, Md.

time members, listening to complaints and suggestions, finding out who's in trouble and who may need pastoral counseling.

On this particular afternoon, the Rector's Associates, aided by several dozen deputies—men and women active in parish affairs—were conducting a visitation program that would have seemed overly ambitious to anyone unfamiliar with the drive and spirit that prevails at St. Alban's. The plan was to make personal calls on every single family in this century-old Washington congregation. Before the day was over, the goal was substantially accomplished.

Raising money had no part in this project. The question of finances, in fact, came up only once, when a surprised parishioner exclaimed: "How nice to have someone from the church call on me who isn't after a contribution or a pledge!"

The idea was simply to put into practice the purpose for which the Rector's Associates was established—to draw people in a big-city congregation closer together—a task that would be impossible for the clergy staff in a parish with almost 3,000 members.

Groups similar to the Rector's Asso-

ciates have functioned in other Episcopal parishes. Sometimes they have been groups of "leg men," appointed to do odd jobs for the vestry or the clergy, more often they have been hastily-assembled corps of laymen whose main duty was to go out after pledges at every-member-canvass time. But the St. Alban's setup is unusual.

One of the tasks of the Associates is to keep in touch with everyone on the parish rolls, throughout the entire year. In the words of St. Alban's rector, the Rev. E. Felix Kloman, "These men help to keep alive much of the warm, friendly spirit that was built into St. Alban's as it grew from a small country fellowship into a large city congregation."

Another purpose is to give laymen a chance to use their individual talents in a program of day-to-day Christian stewardship. Like every parish, St. Alban's is rich in human abilities and resources. The challenge is to channel this talent toward helping others, in a true laymen's ministry. Those who have watched the Rector's Associates in operation say they are doing that job successfully.

If you were to consult the St. Alban's Handbook, a roster of parish organizations (compiled and published, incidentally, by the Rector's Associates), you'd find this brief description:

"The Rector's Associates are a group of men, now numbering 38, who are nominated by the rector and assembled at the invitation of the vestry for purposes of Christian action and spiritual inspiration. They provide a personal link between the clergy and church members, and furnish a two-way information service—keeping the rector informed about parishioners' needs and interests, and letting St. Albanites know about church programs and opportunities for service."

Continued on page 22



Dr. Kloman
His associates furnish a helping hand



Announcing....

by the Rev. Lewis F. Towler

Fellow and Tutor,
the General Theological Seminary

My wife and I were on a pleasant, care-free, relaxed vacation. We had planned this particular Sunday morning so that we might stop on our way at a nearby church for the parish Eucharist. We did so, sharing in the worship of God with the other Christians who gathered for the service with us. After a brief visit with the rector and several friendly parishioners, we got into our car and were on our way.

"Lovely service," said my wife. "How did you like the sermon?" I asked. And then after a moment, both of us said almost together, "There certainly were a lot of announcements!" It was, I fear, the one thing we both remembered from the service. The announcements seemed to us to take as much time as the sermon and just slightly less than the celebration of the Eucharist itself. The priest celebrated the Holy Eucharist with care and devotion; his sermon had real Gospel in it. But just before the sermon, he turned on his heel, walked to the choir step and talked to us for the next ten minutes. After five minutes, I was crying (almost audibly), "Help! help!"

There was a Brownie meeting and an ice cream social. There was to be a rummage sale, and don't forget to bring your

rummage to 1578 Main Street between the hours of 3 and 4 on Tuesday. (Mrs. Jones, who lives at 1578 Main Street, winces at this one, for she distinctly told the rector Wednesday, not Tuesday.) There was to be a guest preacher next Sunday, and please won't everybody come. Coffee was, of course, served following the service in the over-undercroft, which could be reached by going down that hall, turning right, then left, then going through the tunnel, etc. Anyone who had not received offering envelopes was to speak to the treasurer after the service. You could tell who he was because he would be standing at the rear of the church holding an offering plate in his hand. ("Prophetic symbolism," I thought.) We are all very happy that Mr. and Mrs. McGuilicuddy have had a baby—their third, no, their fourth.

My five-minute span of interest was up with this last one, and I began to examine the stained glass windows.

I suppose there could be some justifica-

tion for this sort of thing. After all, we are living in an age in which people expect to have things communicated to them, and Suzy Brown's little world would be smashed if she missed the Brownie meeting. Still, it is interesting that, while the announcements were being made, we were holding in our hands a bulletin which contained every one of the announcements that he made verbally from the choir step. The good news of parish activities was not being proclaimed; it was being read, and we had a copy of the script right before us.

I wonder how we got ourselves into such a fix, anyway. Underneath there is, I suppose, a subtle feeling on the part of the clergy that their congregations do not listen to them, so, if they put notices in the bulletin *and* send out first class letters *and* make verbal announcements three weeks running "from the pulpit" (there's a phrase we could do without, insofar as announcements are concerned) their message will somehow get through.

I think it is time for us to call this way of doing things into question. It is time we thought about developing some other creative ways to put the good news of parish activities across. Perhaps a sug-

Continued on page 32

Business as Usual

In a time of intensive national politics and extensive international crisis, THE LIVING CHURCH in this parish administration issue has the nerve to talk about such things as parish meetings, the care and feeding of vestries, a group of lay "leg men" in a parish in Maryland and what they do to help their rector, as if these things were really important. To deepen the scandal, we brazenly confess that we think they *are* important.

We have heard people criticized for taking an attitude of "business as usual" in times of tragedy or disaster. And of course in most of these cases the critic is right. But we are commending to the People of God in their parishes a certain kind of "business as usual" for which there need be no apology. The regular worship of God; the stewardship of time, talent, and money; the nurture of God's children in the life of Christ—such things as these make up the true business of a parish, and never do we need more "business as usual" along this line than in such a time as ours. Indeed, we do not see how Christians can think of serving the cause and kingdom of their Master except as they serve Him in their hearts and lives right where they live—in their homes, their neighborhoods, their parishes.

Somebody asked a great saint, who was hoeing his garden, what he would do if a voice from heaven were to tell him at that moment that he would die that night. The saint replied, "I would go right on hoeing my



garden." That is what God gave him to do for that day; therefore this, and only this, God was asking him to do on that day. We need a large portion of that spirit today. Our hoeing our garden, our business as usual—by which we mean, of course, the holy business of worship, prayer, and service, is what we are to be carrying on in our parishes.

So we think that parish administration is at least as important as anything else in the whole life and body of the Church. Hence this special issue. We hope all our readers will read all of the articles. Don't say "I'm really not interested in what kind of men should be elected to vestries, so I'll skip this one." If you belong to a parish of the Church of God, you ought to be interested in the lay leadership of your parish. You have no right to be uninterested.

And won't you look at the ads? Maybe you are not

in the market for any particular marketable commodity, such as might be advertised in THE LIVING CHURCH, but maybe you, or your parish, ought to be. The companies which advertise in the pages of this magazine make it their business to serve the Church as best they can. You may well find something shown here which would greatly enrich your life personally, or improve the work of your parish.

Some prophets in our midst tell us that the parish, as a form or organization of the Church on the local level, is on the way out. It may be. But it's what we have now. And it is only as our parish life flourishes that the Church can move like a mighty army.

Blame at the Church Door

Riot has succeeded riot, violence has followed violence in American cities in the past few weeks. New York, Jersey City, Chicago, Philadelphia—who knows what city on the itinerary of evil will have made newspaper headlines by the time this is read? Violence, discord, and confusion—evils against which Churchmen pray—beset the nation, and the blame must lie partly at the door of the Church!

The Rev. Martin Luther King, a man who can rightfully take more credit than most for the solid successes of the civil rights movement, always used to make a point of preaching non-violence. He preached more, it seemed, against hate than he did against racial injustice. His followers suffered sometimes, but they did not bring suffering on others. Where they lost, it hurt, but where they won, their victory was solid, and it carried with it not only the civil rights they worked for but the respect and admiration often even of those who opposed them. Even southern newspapers dedicated to segregation had sometimes grudgingly to admire groups working for the Negro movement, people whose culture and decency and civilization made segregation forces look crude and savage and indecent. But Dr. King preached not only as the leader of a social movement—he preached as a Christian.

The public voices of the Episcopal Church—and these voices have been clerical and lay, official and unofficial—have not, like Dr. King, had much to say above love. They have not had very much to say to the Negro, rather they have spoken to "white Anglo-Saxon" Churchmen, and often as if there were no others. But if they have not spoken directly to the Negro, they have spoken for the Negro to hear, and what he has heard from the Episcopal Church has not, at least in its widest "public image," had much to do with Christ. Churchmen have backed the Negro movement by going to jail, by speaking out publicly, from press and pulpit and radio. There has been great concern for the Negro's movement—but perhaps not so much for Negroes as persons. So much has been said about freedom, so little about responsibility. So much has been said about rights, but nothing about duties. Yet freedom without restraint is license; rights without obligations are the

stuff of tyranny; and to lead others into license is sin. Of course, nobody has stood up and in the name of the Church urged Negroes to throw rocks and garbage and Molotov cocktails. But the evil that is wrought by carelessness or by neglect is just as evil in its consequences as that which is done deliberately. "We have left undone that which we ought to have done."

It seems to us, looking back over the long hot summer to the past record of the civil rights movement as it has been reflected in the Church, that the Church in its public utterances and actions has been singularly remiss in omitting the phase of the campaign on which Dr. King used to insist. Often, instead, the Church's public figures have, in the name of the dignity of man, indulged in sarcasm and innuendo. In the name of concern for the precious individual they have resorted to epithet and categorizing. One young priest who has been particularly active has said that his aim was to "embarrass the whites" — embarrass, not persuade, not convert.

More and more it seems that the Negro has become the Church's hero and the white man (particularly the white suburbanite) its villain. This kind of oversimplification is to be expected in a secular society, but in the Church it is a sign that the Church's mission has been lost sight of, and a secular social cause has taken its place. The Church does not deal with heroes or villains — it deals with men, all of them fallen, all of them offered redemption by Christ. When it speaks in categories, it ceases to speak the truth; when it speaks with contempt, its voice is not that of its Lord.

So it is that, in the eyes of the rest of the world, the Church has become party to, not redeemer of, the human wrongs which lie at the root of the nation's most pressing dangers. The Church, which, for all the discord which can exist inside its walls, does have the answers to the results of human sin, has failed to offer help for this problem of society and has itself become part of the problem. In the name of the Lord who *did* say, "love your enemies, bless them which persecute you," the Church has given at least tacit encouragement to the Negro to hate all white men because some have misused him. To encourage others to hate is to have your part in the sowing of the wind which is now being reaped as the whirlwind of violence.

Deep beneath the violence have lain roots of discrimination and frustration it is true, but in every instance we can learn of at this writing, the trigger has been the attempted arrest of a Negro for violation of a civil law. We have been told on the best authority that in many cities police are loath to arrest Negroes for fear of setting off violence. What happened to the cry for "equality under the law"? Is mob blackmail of the community "equality"? Is the Negro above the law that applies to the rest of society?

In Philadelphia, in the last week of August, a Negro civil rights leader (whose name we wish we knew) denounced the violence that was tearing that great city apart, saying, "This has nothing to do with civil rights. . . . The looted merchants have been here for many years, and if there were grievances, this is not the way to seek redress. . . . The commission has done a great job, and we are in constant communication with them. There is no one else to talk to, there are no leaders,

this is just people out on the streets. This has nothing to do with civil rights."

We salute this man's courage. But what he is doing is too little, and it comes too late. All those who have led the Negro movement have taken with that leadership the responsibility for where that movement goes. You cannot build a campfire without being responsible for the forest fire it grows into when neglected. You cannot hoot at law and then be innocent of the lawlessness you encourage.

There seems to be good evidence that at least some of the outbreaks of violence came as the result of outside influence. It would be hard to believe that such things might not enter the picture. But we do not think that this fact alters the responsibility of those who have been speaking to the situation in the past. Exploitation of tensions by hate-mongers should have been expected, and their influence countered as much as possible *before* they appeared.

For saying these things we may be accused of being members (or parts or units or whatever a lash has) of the "white back-lash." We don't think many people who claim concern for human understanding sufficiently understand this phenomenon. It isn't a political trend. It isn't a sectional attitude. It isn't, as it is so often said to be, an excuse for expressing a prejudice that has always been there. We know people who are part of it, and they are people who worked for the cause of racial justice back when it was unpopular to do so, back when you really stuck out your neck when you backed the Negro movement. They are people who work, and have long worked, with Negroes as equals and superiors and subordinates, and who have done so without strain. Now they find to their own surprise that they must remind themselves that this is a friend or a colleague they are talking to, not just "a Negro." They find themselves thinking in categories and generalizations, *as they have not done before*. And the reaction is as natural as the dropping of the leaves of autumn.

The Negro movement has emphasized that it is just that — a racial movement, the motion of a category. Insistence upon a certain percentage of jobs for Negroes, of different treatment for Negroes, of bussing Negro students away from neighborhood schools has forced white men to think of them first as Negroes and only second (if at all) as men. It has been the movement itself which has demanded that a man be "judged by the color of his skin." And the Church has been right in there doing the same thing, though its spokesmen, of all people, ought to be saying "this is a child of God," and "this is a man made in the image of God, this is a man for whom Christ died." In essence, the movement has been saying to the Negro, and white hate movements have been saying to the white man, "this is your enemy." Churchmen should have been saying to both, "This is your brother."

Fear plays a part in the white back-lash — the perfectly natural and human fear that a man has for his own safety and that of his family when violence breaks out in the streets of his town. And in the shrinking world in which we live, any town is now "our town."

Lawlessness and license, looting and mob violence, are making many a man who once backed the Negro's

Continued on page 30

According to the Scriptures

Kingship in the Old Testament

by the Rev. J. R. Brown

of Nashotah House

© 1964, J. R. Brown

Among the great neighbors of Israel, kingship was of immemorial antiquity. For them, it was not merely one among many convenient ways of ordering the political side of a nation's existence—it stood at the heart of all life, which was mysteriously bound up both corporately and individually with the figure of the king. Kingship was a sacred office, and scholars use the adjectives "sacred" or "divine" to express what it meant.

In Egypt, the king was a god, not merely godlike; he was the incarnation of Horus, son of the sun-god, Re. A tomb inscription of about 1500 B.C. says, "Every king of Egypt is a god by whose dealing one lives, the father and mother of all men, alone by himself, without equal." He gave peace and unity to the country, and Egyptian history is in fact marked by an extraordinary stability.

In more turbulent Mesopotamia, however, the position was not quite the same. Some rulers claimed divinity, but the tendency was for the king to be regarded as the greatest of men, the representative of the god, who placed him on his throne and maintained him there.

How is the king spoken of in Israel? Here we enter upon a subject of increasing importance in the study of the Old Testament, and of the New also, where the old imagery of kingship is used to express the significance of one greater than David. We find that in Israel the king occupied a position in many ways similar to that of the king in the surrounding nations, and that the familiar language of mythology and the customs of the ritual were used to define that position and make it effective as a holy

THE ANGLICAN CYCLE OF PRAYER

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

September

13. Ossory, Ferns, and Leighlin, Ireland
14. Ottawa, Canada
15. Owerri, West Africa
16. Oxford, England
17. Panama Canal Zone
18. Pennsylvania, U.S.A.
19. Perth, Australia

ordinance in the mystical union between God and His People. We need to draw upon the Psalms, for many of these are now recognized as intimately connected with the king and with royal rites:

(1) The king is *the Lord's anointed*—the Hebrew word is that which we know as "Messiah." In Psalm 2:2 the nations rage "against the Lord and his Anointed." See also Psalm 89:20 and 1 Sam. 16:13.

(2) With this goes a special *gift of the Spirit*. The verse in Samuel continues, "and the Spirit of the Lord came mightily upon David from that day forward."

(3) He is *God's son*. In Psalm 2, used on the king's Accession Day, the traditional adoption formula is reiterated, "You are my son; today I have begotten you." Compare Psalm 89:26.

(4) He is *God's servant* ("I have found David my Servant," says Psalm 89:20) and, moreover, His suffering servant (see Psalm 89:38-51). Here is an image which is very important for the later chapters of Isaiah (40-55) and for our Lord.

(5) He is a *priest*, "after the order of Melkizedek" says another Psalm used at the Enthronement (Psalm 110:4) and applied to Jesus in Hebrews 7:17. In the surrounding cultures the king was the leader of the priesthood, and in the Bible we read of (for instance) David building an altar and sacrificing. Notice also King Jeroboam in I Kings 12:33.

(6) A very important thought is that the king stands in a special *covenant-relationship* with God, who has made an eternal covenant with David, and through David, with each successive king of his dynasty. The liturgical text which expresses this is again Psalm 89, and the historical one is the oracle of the prophet Nathan to David in II Samuel 7—"the Magna Carta of the messianic hope in the Old Testament," as it has been justly called.

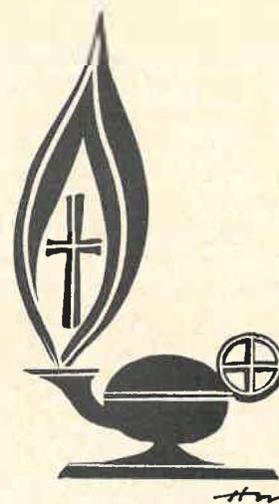
(7) The king's particular responsibility is to uphold *justice* in the land. It was so outside Israel, and in Judges it is twice said, "in those days there was no king in Israel; every man did what was right in his own eyes." Kingship, that is, is the basis of law and order. This royal responsibility is brought out in Psalm 72. In Psalm 89:14 righteousness and justice are the foundation of his throne, and notice the terms in which Jeremiah praised King Josiah (Jer. 22:15). The ideal king of Jer. 23:5 will execute justice and righteousness.

(8) He is the visible embodiment of his people, *the one who incorporates in himself the group which he heads*. In this ancient and profound thought are the roots of the New Testament concept of the Church as

the Body of Christ. In the Old Testament, we see it at the beginning of kingship in II Sam. 21:17, where he is "the Lamp of Israel," and at the end, in Lam. 4:20, "the breath of our nostrils."

(9) Whether in Israel the king was ever regarded as "divine" in the oriental sense is much disputed. The answer turns in part upon a correct translation of Psalm 45:6, where the words addressed to the king can be translated (as an RSV footnote indicates) "Thy throne, O God, endures for ever."

But if in many ways the mystery of kingship is expressed in Israel in modes similar to those of its oriental neighbors, we must go on to emphasize that there are fundamental differences which touch the heart of biblical religion. Kingship in



Israel had a remembered beginning. But there is more than that. The king could not in Israel be an absolute monarch—he is controlled by his own, and the nation's, relationship to its divine King and subject to the sovereignty of God. David sins with Bathsheba, and Nathan comes with the message of judgment and the king confesses: "I have sinned against the Lord."

In all that it says about kingship, the Old Testament gives us a magnificent concept. It is not one which found fulfillment then, nor has there been any claim that it has ever been fulfilled except in Jesus. But we cannot truly know Him as the King to whom all authority is given unless we know first what the Old Testament has to say.

CALLING

Continued from page 12

sume to execute any ordained office, "except he were first called, tried, examined, and known to have such qualities as are requisite for the same." Why do we not do the same thing with our laity?

If there is really such a thing as the apostolate of the laity, the Church (hopefully through her bishops as chief pastors) must assure herself that the elected and duly instituted lay leaders are truly called and examined and known to have the qualities necessary to perform their offices as true and faithful and devout witnesses to the Risen Christ. Is it not about time that the Church, or at least some dioceses, instituted specific measures and directions for the calling, training, and raising up of lay people to serve as able ministers of the New Testament on parish vestries?

To this end I would propose the following:

- ✓ (1) That parochial nominating committees *prayerfully* consider possible candidates, and ask them *prayerfully* to consider if they feel called by God to the office and ministry of service on the parish vestry.
- ✓ (2) That the rector or parish priest certify for the bishop a document attesting to the loyalty and devotion that a vestry candidate has shown to God in front of the altar of that parish. Until this is done, a new vestry member should not be officially seated on the vestry. Rest assured that we invite Satan to sit at the meetings of a parish vestry if we think that a man or a woman who is not loyal to God at His altar will be loyal in doing the vestry's part of God's work!
- ✓ (3) That each year the bishop of the diocese should meet with newly elected vestrymen, at a convocational or deanery level, and there, as Father in God of the diocese, instruct such lay people in their duties and responsibilities.
- ✓ (4) That parish priests should always install new vestry members to their offices at a service of public worship, preferably the Holy Communion.
- ✓ (5) That each year a parish vestry should hold a retreat or a quiet day, or at least a quiet evening, for its members. The theme of such a retreat or quiet day might well be "The Vestryman—God's Minister."
- ✓ (6) That the first meeting of a new vestry should be devoted to the matter of orientation (believe it or not, church business can wait a week or two!) in this whole matter of serving God and doing His will as vestry members.

If a priest is to have the vision of God in his work, his vestry and laity must have that same vision. Practically speaking, vestry members who see their work simply in terms of every-member canvasses, or balancing the budget, or fixing the broken window in the rectory, are being sinful—in the sense that sin is falling short of the mark set by God.

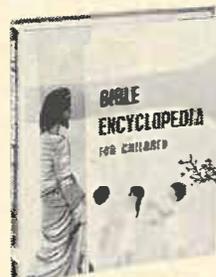
God's work waits to be done. It must be done by clergy *and* laity, working together and perceiving together a great and glorious ministry in Jesus Christ our Lord.

New books from WESTMINSTER PRESS



Bible Encyclopedia for Children

By CECIL NORTHCOTT. Illustrated by DENIS WRIGLEY. Bible terms, places, people, and everyday objects are explained in over 840 entries—written in fascinating narrative style. A beautiful 8" x 10" volume, with hundreds of illustrations ranging from sketches to full-color spreads. Contents carefully authenticated by scholars of various denominations. For children 7 to 12, teachers, parents, church libraries. \$3.95



The Orange Carol Book

Edited by MERVYN HORDER. Old and new favorites in easily singable arrangements—plus eight challenging three-part *a capella* numbers. All piano arrangements suitable for small hands. Foreign carols in both original and translation. Paperbound. \$1.25

The Use of Analogy in the Letters of Paul

By HERBERT M. GALE. The first book ever to examine all of Paul's "word pictures", which have had an important influence on the interpretation, and misinterpretation, of the Apostle's writings. \$6.00

The Holy Spirit in Christian Education

By RACHEL HENDERLITE. An experienced teacher of religious education describes three aspects of the work of the Holy Spirit—Faith, Scripture, and the Church—and develops their implications for the Christian educator. Paperbound. \$1.95

The Dynamics of Forgiveness

By JAMES G. EMERSON, JR. How a parish may be judged by the presence or absence of "realized forgiveness" in the lives of its members. *Coming November 9.* \$5.00

Now in a new paperbound edition:

OPENING THE DOOR FOR GOD:

A Manual for Parents by HERMAN J. SWEET.
Concrete suggestions for guiding children into a Christian life. \$1.45

Now at your bookstore

THE WESTMINSTER PRESS®

Witherspoon Building,
Philadelphia, Pa. 19107

"One of the Most Important Literary Productions of Modern Times in the Field of Religion."

—World Outlook



The Interpreter's Bible

The most inclusive commentary of the entire Bible. Outstanding features include: two versions of text, the Exegesis, the Exposition, more than 700 pages of General Articles, outline maps, 142 pages of indexes, and an introduction to each biblical book. *Single volumes, \$8.75; 12-volume set, \$89.50. Now available in deluxe leather binding (sold in 12-volume sets only) \$375.*

Order from your Bookstore

abingdon press
175 YEARS OF Service - SINCE 1789



MEMORIAL WINDOWS

HUNT STAINED GLASS STUDIOS, INC.

1756 W. CARSON ST.
PITTSBURGH 19, PA.

3d Generation of Craftsmen
in Stained & Leaded Glass



* custom *
Church Furniture

**WOLFE BROTHERS
and company, incorporated**
Piney Flats, Tennessee

THE LIVING CHURCH - - - - \$10.00 a Year

ASSOCIATES

Continued from page 16

The origin of the Associates lay in the increasingly pressing problem of St. Alban's growth to one of the largest parishes in the country. The church is at a busy crossroads in the nation's capital, hard by the close of the National Cathedral. Originally built in 1854, the first frame structure still stands, encased now in an exterior of stone, with transepts and a bell tower added in later years. St. Alban's provides space in its guild hall and its separate parish hall for community activities, and serves as a meeting place for many cathedral groups.

Even keeping up with those who are ill or shut-in is a full-time task for the clergy. Yet the basic concept of the Episcopal Church is that of small, cohesive groups in which the pastor is a guide, counselor, and friend to his flock.

Churches in Washington face an additional complication to those in other cities. Many families, particularly those of men in the military service, the State Department, or the various international agencies, often are in town for a year or so and then are moved to another post—only to return again after a few years.

Many of these "rootless" parishioners like to have a home church to which they can return after a tour of duty in another place. Frequently, however, they cannot find a house or apartment in their former neighborhood. As a result, many St. Alban's members "commute" from elsewhere in the District of Columbia or nearby Maryland or Virginia. Only about half the active communicants of St. Alban's, in fact, actually live within the parish boundaries. The others are scattered throughout the Washington metropolitan area.

Since the church itself seats only about 450 persons, three separate Sunday morning services are necessary—at 9, 10 and 11:15—in addition to an early Holy Communion at 7:30 a.m. Generally, the two earlier services are intended for families with children in Church School, the 11:15 service for others. It's quite possible for people who live in the same neighborhood to attend St. Alban's without seeing one another in church from week to week.

Here was Dr. Kloman's basic problem: to try to assimilate a numerically-large, geographically-dispersed, high-turnover parish so that each communicant would feel its spirit of Christian fellowship, its warmth, and its friendliness.

"A part of our goal," the rector adds, "has been to make our members feel so much at home on Mount Saint Alban that they carry a feeling of 'belonging' and a spirit of fellowship and unity with them wherever they may be sent in the world. At the same time, we want to make our parish a support to those in far-away places as they seek to reflect the spirit of

Christ in their own lives."

Helping to meet such challenges as these is the responsibility of the Rector's Associates. They divided the parish into a dozen geographical districts and a Rector's Associate was assigned to each one. Some Associates have named two or three deputies, who assist in making calls or handling special parish projects.

Aside from maintaining personal contacts with families in their districts, the Associates are available for miscellaneous assignments. They help with Sunday morning coffee hours, sponsor corporate Communion for various parish groups, seek out and welcome strangers and parish newcomers, and assist with fund-raising campaigns. Frequently they have a joint dinner meeting with the vestry, then adjourn for a separate business and discussion session.

When a new St. Alban's family moves into an Associate's district, he is notified by the parish office. He makes it a point to welcome the family, and let them know that he is a neighborhood link to the church.

Frequently, an Associate sets up a neighborhood dessert-and-coffee meeting in his own home, and invites the St. Albanites from his district, and one of the clergy attends. There's an opportunity for intimate discussion of current religious problems and parish activities, or for answering questions that people don't have time to ask after services on Sunday.

The aspect of the RA program that has been found most rewarding, however, is the visiting of parishioners in their own homes. A banker said, "I've never found it too easy to meet people, and I undertook my calling job with great reluctance. But I must admit it has been one of the finest experiences I've ever had." A government attorney commented, "Making these calls has been a thrilling thing. . . . I'm continually surprised at how welcome I'm made to feel. It's heartening to find how much you have in common with your fellow church members, once you get to know them."

A long-time Church member mentioned casually to a Rector's Associate that she often stumbled over a piece of broken flagstone near the church entrance. "It's a minor thing I'd never have thought of mentioning to our busy rector," she told a friend later. "But do you know, a week after I happened to speak of it to the young man who called on me, that broken stone was replaced!"

A young couple, newly arrived in Washington from the mid-west, were concerned about the mundane matter of finding a lawyer. The Rector's Associate who came to greet them on behalf of St. Alban's named a half-dozen attorneys, all members of the congregation.

The idea for such a laymen's group grew out of a program that Dr. Kloman established in 1929, when he was an assistant rector at Grace Church, New York City. There, the younger men found

opportunities to do odd jobs for the rector and vestry, to aid in the Every-Member Canvass, improve the acoustics of the church building, and help keep open house for the unemployed in those depression days.

When he moved to Christ Church, Philadelphia, as rector, Dr. Kloman carried the same technique along, and established a group known as the Vestry Associates, who pitched in to help with settlement-house work, a boys' club, businessmen's groups, and contacts with Navy personnel at the Philadelphia Naval Base.

In Washington, people who once lived close to St. Alban's but have moved away, continue to attend because of the friendly atmosphere they have found. This in turn has made the church more crowded, the congregation larger, and the need for a person-to-person program more important.

While fund-raising is not a primary aim of the stewardship program of the Rector's Associates, the organization has played an invaluable role in the annual Every-Member Canvass. The very success of a canvass that makes use of the neighborhood approach stems from the fact that when an Associate calls to pick up a pledge—or to listen to a parishioner tell why he doesn't want to pledge, or cannot pledge—it is just one visit in a continuing succession of calls whose purpose is to cement relationships among parish members.

At a joint dinner of the vestry, the Rector's Associates, and canvass workers, each campaigner turned in his own pledge for the coming year. Thus, the St. Albanites who went out were asking others for money only after they had given their own assurance of parish support.

Dr. Kloman sums up the unusual program this way:

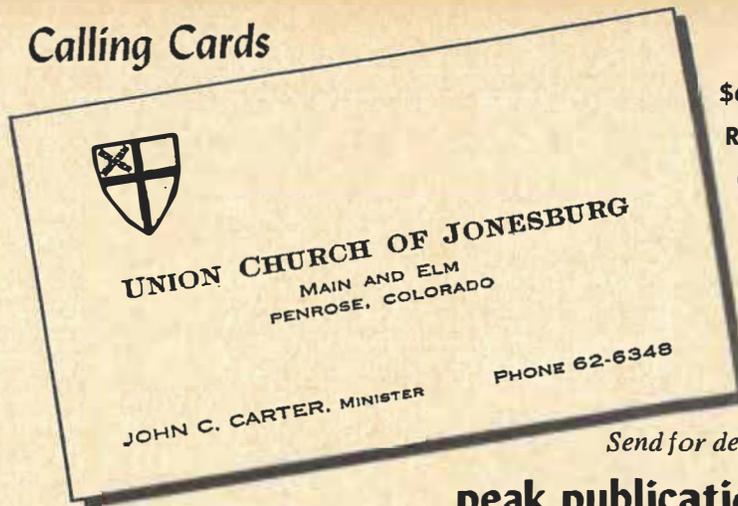
"The Church is not a building, nor is it primarily a worship service. . . . The Church, as our Book of Common Prayer reminds us, 'is the Body of which Jesus Christ is the Head, and all baptized people are the members.' St. Alban's parish is part of that Body.

"As such, it is 'our bounden duty'—not only as individuals, but as a community—to follow Christ; to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom."

To this end, the Rector's Associates have associated the parish in small, geographically-designated . . . districts. In these groups, we can be more immediately conscious of our fellowship together with Jesus Christ in His mission of bringing life to us and to all the world.

"We will grow in fellowship in smaller groups. We will have a common concern for the life and work of the parish and of the larger congregation of the people of God everywhere. We will seek to let God in Christ redeem us and use us as a redeeming community in the life of His world."

Calling Cards



\$6.50 per 1,000

Raised lettering

Choose from:

14 Symbols

25 type faces

(\$7.95 2 color)

Send for descriptive folder

ACTUAL SIZE

BOX 1113

COLORADO SPRINGS, COLORADO

peak publications



White Red Violet Green

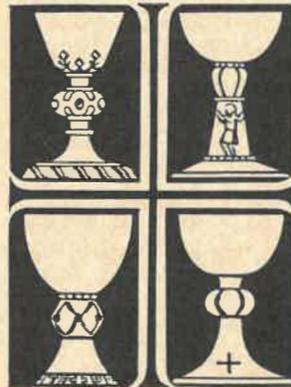
PRIEST DOLL

\$1000 Postpaid

Gift box contains: 8" doll dressed in black shirt and trousers with removable cassock; white alb, amice, cincture; four sets of Eucharistic vestments in the colors of the seasons of the year.

Hand-crafted by **FRANCINETTE**
4187 CULVER RD., ROCHESTER, N. Y., 14622

OSBORNE



CHALICES

Send for
Chalice-Ciboria book No. LC1C showing
over 150 original and historic designs.
**EVERY KIND OF CHURCH
SILVER AND METALWORK**

Send for
book No. LC2G kindly stating your
probable requirements
**117 GOWER STREET
LONDON · WC1 · ENGLAND**

AT GENERAL CONVENTION ATTEND THE E.S.C.R.U. DINNER

Speaker —

The Rev. Martin Luther King, Jr.

6:00 P.M., Monday

October 12th, 1964

Sheraton-Jefferson Hotel

St. Louis, Mo.

\$5.00 — By advance reservation

For flyer and reservation form write:

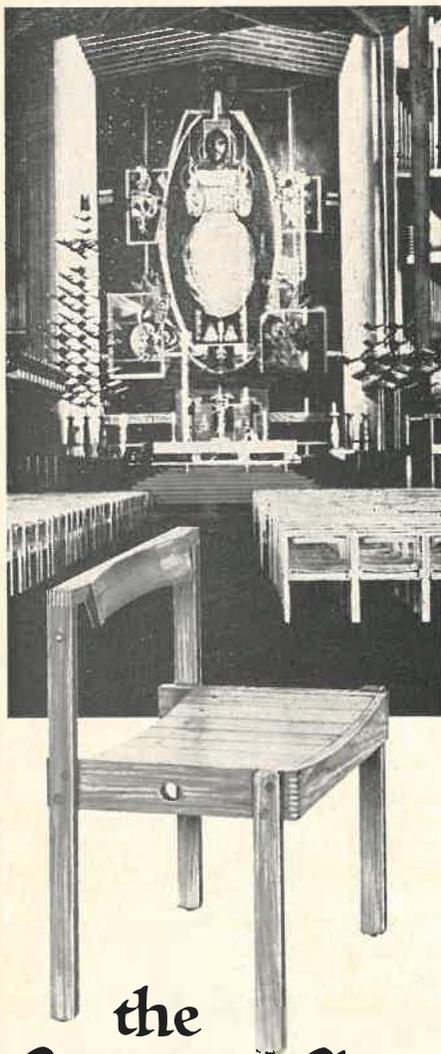
**THE EPISCOPAL SOCIETY
FOR CULTURAL
AND RACIAL UNITY**

5 Forsyth Street, N. W.

Atlanta, Ga. 30303

Only Quality Products and Services are advertised in
THE LIVING CHURCH

Ossit is Proud to Introduce . . .



the Coventry Chair

Ossit is proud to introduce in this country, the chair designed for the famous Coventry Cathedral,* England.

It is beautifully fashioned from solid English Oak timber, and has a special wax finish that resists sun bleaching.

Coventry Chairs are used singly, or locked together in groups of five. They are especially suited for church or chapel. Each includes a built-in Book Rack that opens to the back, a Hassock Hook, and polythene foot Glides to prevent floor marring. The chairs may be stacked six high when not in use.

Send for complete information from Ossit, importers and manufacturers of fine church furniture.

*ARCHITECT: Sir Basil Spence, R.A., R.D.I., P.P.R.I.B.A.

*CHAIR DESIGN: Prof. R.D. Russell R.D.I., F.S.I.A.

*CHAIR MANUFACTURER: Gordon Russel Limited

Please send me complete information on the Coventry Chair . . .

NAME _____

CHURCH _____

ADDRESS _____

CITY _____ STATE _____

OSSIT CHURCH FURNITURE CO., INC.

259 Hyatt Street • Janesville, Wisconsin

JOB

Continued from page 13

control what is preached or taught by the clergy, and while they are responsible for keeping parish buildings in good condition, it is not their duty to say what programs shall be carried out in them.

One of the basic duties of a vestry is the calling of a rector when there is a vacancy. This requires more than ordinary understanding of the Church, and all vestrymen should be familiar with Canon 47 of the General Canons. Assistant priests must be formally called by the vestry, but the Canon on the subject says that they are to be under the authority of the rector. Another Canon provides that the rector shall have final authority in the administration of matters pertaining to music. But vestry action is necessary for the provision of salaries for paid members of the music staff.

Vestrymen must be willing to serve on the necessary committees of the vestry, which committees are appointed by the rector as chairman of the vestry. There must be a vestry secretary to keep records, minutes, and official papers. The vestry must have a treasurer skilled in the handling of money, and there may be need as well for an assistant treasurer to help with the bookkeeping.

There should be a finance committee to work on the parish budget. This committee, acting in consultation with the rector and the treasurer, should draw up a working budget—or better, an asking budget, and should arrange for an adequate presentation of this budget to the congregation. Several approaches are possible, but lack of space prevents outlining them here. I am convinced that when the budget is presented to the congregation the emphasis should be laid, not on the dollar value of the budget, but on the work that ought to be done. Perhaps in most places only the rector can do this adequately.

I think there can be great value in an auxiliary vestry, made up of men appointed by the rector. As a rule, this body is larger than the vestry. It meets with the vestry, and its members have a voice but no vote. The advantage is two-fold: These men bring their thinking to bear on the problems of the parish, and they can be most helpful in every member canvassing.

A good vestryman will always be concerned with the investment program of the parish, and will insist that greater care should be exercised with the Church's property than with one's own property.

Vestrymen should be prepared to assist the treasurer in checking the parish receipts which come in each week by mail or with the offering. Such checking should be done before they leave the church on Sunday. No man should be expected to handle church funds all by himself, with no others assisting. All special funds ought to be counted separately and totalled by at least two people, then recorded on a

single sheet which will contain a complete record of the week's transactions. It is the treasurer's task to see that the books are kept up to date from such records, and regular statements should be sent to parishioners to keep them currently informed of the state of the parish's finances.

Various bills should be approved by persons who have first-hand knowledge of the expenditures and should be signed by these persons. All payments should be made by check with at least two authorized signatures. Why all this? Surely, no Christian man would steal from the Church! Well, I know of five or six cases of diocesan and parish treasurers who stole from twenty thousand to several hundreds of thousands of dollars, and this happened because nobody took the trouble to watch the income and outgo, to send statements to parishioners and others, and to have regular professional audits made of financial operations. I do not mean to suggest that this is a widespread practice or danger, but it can happen.

But vestries have duties other than financial ones. There should be a church property committee, with at least some members who are familiar with the problems of property and buildings. A good building committee well knows the importance of "a stitch in time." And it keeps itself constantly informed on the current state of heating plants, roofs, pointing of brick and stone, and all such matters.

A church music committee is another important part of the vestry. Although the rector has charge of the music, since it is a part of the Church's worship, he needs the assistance of a vestry music committee. This committee can be of greatest help in proposing personnel, seeing that funds are furnished for salaries, for new music, and for the care of instruments.

It is extremely important that there be a good committee on Christian education. This must be more than a Church school committee, although this is included. It is advisable to have some professional educators on this committee if possible, even if they are not members of the vestry.

The vestry should concern itself with the young men of the parish who are considering the ministry as a vocation. Every effort should be made to see that the vestrymen know these young men personally, so that when the time comes for the vestry to recommend them to the bishop for admission as candidates for Holy Orders this recommendation will be an informed one. Moreover, the vestry should maintain its interest in, and contact with, each of these candidates as he advances toward ordination.

A good vestry which does its job thoroughly can advance the kingdom of God. Any man who is called and elected to this office should consider himself to be a steward of the Lord.

NEWS

Continued from page 11

some kind of record.

A television camera has been hung from the ceiling of All Saints' Chapel and attached to the rear wall facing the altar. The image on the monitors in the two large classrooms is sharp and bright. A double microphone installation in the chancel gives even sound coverage and the celebrant at services of the Holy Communion does not have to wear a lapel microphone. The altar rail in All Saints' Chapel accommodates ten persons, and ushers control the flow of communicants from the classrooms to the chapel.

Since the fire, the acolytes have served in their street clothes because there has been no storage room for vestments. For the rolling organ tones in the main church have been substituted the rheumatic wheezes of a portable organ in the undercroft. Now even that has gone because there is no room in All Saints' Chapel for a musical instrument. The choir was disbanded when the old church burned. A cantor now leads the singing unaccompanied and the congregation does its best.

BROTHERHOOD OF ST. ANDREW

Expanded Extension

At a special meeting of the executive committee held recently in Chicago, Mr. Fred C. Gore, of Hockessin, Del., was elected president of the Brotherhood of St. Andrew. He will fill the unexpired term of Mr. Francis E. Armstrong, of Mechanicsburg, Pa., who found it necessary to resign his position because of a recent serious illness.

Three new field secretaries, to cover specific geographical areas of the U. S., were hired during the Chicago meeting. They will be responsible for Brotherhood extension work in their respective areas. The new field secretaries are: Willis H. Fowle, Jr., of Sea Girt, N. J.; Elmore

Additional elections by the executive committee to fulfill vacancies were: Brig. Gen. Hugh Cort, of Little Rock, Ark., senior vice-president; Leon de Meunier, of Detroit, Mich., and Henry C. Beck, of Wallingford, Pa., as vice-presidents; Dr. William E. Rusch, of Whittier, Calif., secretary; and E. Barry Crim, of DeLand, Fla., a member of the executive committee. In addition to these, the following men were elected as members of the Brotherhood's National Council: O. Henry Lindeman, Brooklyn, N. Y.; Everett MacSaveney, Whitestone, N. Y.; Arnold Torrance, Garden City, N. Y.; and Willis H. Fowle, Jr., of Sea Girt, N. J.

ORTHODOX

Visit to England

A ten-man delegation of the Russian Orthodox Church, led by Patriarch Alexei of Moscow, will visit England at the invitation of the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury. The Churchmen are expected to arrive in London on September 25th and return to Moscow on September 29th.

Dr. Ramsey's invitation was extended when he visited Russia in 1962. It had been expected that Patriarch Alexei, who is 86, would go to England early this year, but a prolonged illness made this impossible.

Churchmen expected to be part of the Russian delegation will be Metropolitan Nicodim of Leningrad, the Russian Church's expert on foreign Church relations; Archbishop Kiprian, Exarch of the Moscow patriarchate in Central Europe; Bishop Pitirim, of Volokolamsk; and Dr. Anatole Alexeiv, Patriarch Alexei's personal physician. [EPS]

THE MINISTRY

Not Boxed Off

by WILLIAM E. MASON

An Episcopal clergyman from Philadelphia realized a 30-year-old dream when he received the B.A. degree in science at Methodist-related Boston University.

The Rev. Frederick M. Brooks, 52, rector of the Church of the Saviour and Episcopal chaplain of the University of Pennsylvania hospital, was among those honored at the summer commencement at the Methodist institution. He is also chaplain at Drexel Institute of Technology.

Why this unorthodox interest in science for a clergyman? "The reasons are many," says the rector, "but perhaps looming above all is the fact that science is such a vital part of contemporary life. Young people grow up surrounded by it today. If I want to communicate to them I feel I have got to be able to talk to them in their own terms."

Mr. Brooks' interest in science and in continuing his general education, at an

ST. LOUIS NEWS

AS IT HAPPENS

CLEAR CONCISE REPORTING OF GENERAL CONVENTION

THE GENERAL CONVENTION DAILY AMERICAN CHURCH NEWS has established a reputation for concise accurate reporting and good photographic coverage of past General Conventions. A staff of 15 clergy and laymen will serve you in 1964.

9 issues — \$3.00 — Foreign \$3.75 (mailed daily by 1st class mail) By Air Mail: U. S. and Canada \$3.90. Foreign \$4.15.

CHURCHMEN: Subscribe now to insure daily reports.

DEPUTIES: Have a copy sent to your St. Louis hotel to insure having a full set. Send subscriptions to the folks back home to enable them to keep in touch with your busy schedules. *Send a subscription to your local paper* for accurate reporting.

SEND REMITTANCE TO:

American Church News G.C.D.

P.O. Box 198

Pelham Manor, N. Y. 10803

(Please print name, address and zip code)

**WHITEFRIARS
STAINED GLASS STUDIOS**
HARROW, MIDDLESEX, ENGLAND
(ESTABLISHED 1680)

Leaded and Concreted
Stained Glass Windows

*A booklet will
be sent on request*

REPRESENTATIVE IN U.S.A.

FRED L. STUART
110 East 42nd Street
New York 17, N. Y.



15" x 9" x 5" high. Made of new resilient granulated cork, foam rubber, and durable Naugahyde. Oval or rectangular. Choice of colors.

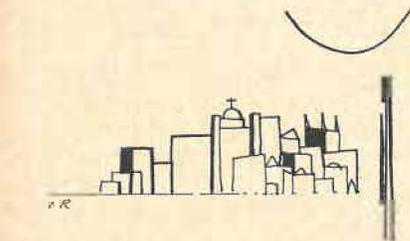


Collins Cushions
by Samuel Collins

ILL. 9-4125

68-12 YELLOWSTONE BOULEVARD
FOREST HILLS 75, NEW YORK

When writing to
Advertisers please mention
THE LIVING CHURCH



Hudgens, of Corsicana, Texas; and Edward James, of Columbus, Ga., who has been working as a field secretary for the past year and will continue his activities in the southern states.

The expanded extension program was made possible because of a bequest by Mr. James L. Houghteling, past senior vice-president and son of the founder of the BSA.



No. 852

EUCCHARISTIC VESTMENTS

Chasuble Hand Embroidered as shown. Stole, Maniple, Veil and Burse with orphreys only. \$186.00

ORDER NOW FOR CHRISTMAS

Write for information on other Sets available from \$54.50.

J. WIPPELL & Co. Ltd.

Resident Representative

BASIL H. PRITCHARD

P.O. Box 456, 13-00 Plaza Road
Fair Lawn 45, New Jersey 07410



HAND EMBROIDERED LINENS

exquisitely created for your Church
by skilled needlewomen

Fair Linens	Linen Chasubles
Chalice Palls	Funeral Palls of Crease
Altar Linens	Resisting Linen

Write for our new Catalogue

MARY MOORE

Box 394-L Davenport, Iowa

Clergy and Choir VESTMENTS ALTAR HANGINGS and LINENS

Chasubles - Albs - Amices - Copes

All Embroidery Is Hand Done

Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments

J. M. HALL, INC.

14 WEST 40th ST. NEW YORK 18, N. Y.
Tel. CHickering 4-1070

CONFRATERNITY OF THE BLESSED SACRAMENT

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood.

For further information address

The Rev. William R. Wetherell, Sec.-Gen.
438 Valley St., Orange, N. J. 07050

age when most persons are settled down and starting to enjoy the fruits of their labor, has been further reinforced by his work at the University of Pennsylvania hospital. As a result he took courses in psychology, child development, sociology, American civilization, and the history of science.

Back in the 1930s he wanted to pursue the study of science but the depression ended that dream. "I went into business for a while, managed a supermarket during the day, and attended Boston University nights. That didn't prove enough for me, for all around me I saw people searching for a meaning for life. I simply decided that I wanted to do something which would bring me closer to people to help them in their search."

He left his job and entered the Episcopal Theological Seminary in Cambridge, Mass., and was graduated in 1941.

A former board chairman of *The Church Militant*, the diocesan magazine, Mr. Brooks served as assistant minister at St. Stephen's Memorial Church, in Lynn, Mass., and later as rector of the Church of the Ascension, Fall River, Mass. He was a co-founder of the Fall River Council of Churches.

Commenting further on his desire to enter the field of science, the Philadelphia clergyman said: "Some people think you have to box off science in one area and religion in another. That's not so. The more I study science the more I realize the inter-relationship between the two.

"There are universal laws that exist in science and religion. You can no more break the laws in one than you can the other."

WCC

Report from Aarhus

The Rev. Dr. Edward R. Hardy, professor of Church history at Berkeley Divinity School in New Haven and a member of the Faith and Order Commission of the World Council of Churches, has prepared a special report to readers of THE LIVING CHURCH on the meeting of the Commission this summer at Aarhus, Denmark. What follows is the text of Dr. Hardy's report, dated August 26th.

The main business of the Aarhus meeting of the Faith and Order Commission of the World Council of Churches was the planning for international study of the most important of the many subjects proposed by last year's Faith and Order Conference at Montreal. It will be hoped that studies of Church, Spirit, and Ministry; the Eucharist as Sacrament of Unity; and Spirit, Order, and Organization in the Church (a topic with both theological and sociological aspects) will not merely thresh old straw, but approach these themes in a fresher and deeper manner.

Three valuable papers on Creation and Redemption, by Orthodox, Anglican, and

Lutheran professors (Eudokimov of Paris, Lampe of Cambridge, and Dantine of Vienna) prepared the way for the outline of a more general study re-titled Creation and New Creation. Other proposed studies, some in conjunction with other World Council organs, include such topics as the Diaconate, the Place of Women in the Ministry, and the Present Significance of the Ancient Councils. A meeting of those currently involved in Church union negotiations was mainly interested in the desirability of more effective exchange of information. And the general resolutions adopted by the Commission included a statement on the proper character of ecumenical dialogue, equally marked by "open-mindedness and willingness to understand and to learn, and on the other hand clarity and definiteness of conviction." This may be considered the Commission's reply to the relevant section in the recent papal encyclical *Ecclesiam Suam*, in dealing with which many have emphasized too exclusively its reference to the Roman primacy.

Besides the daily Conference prayers (in which one series of evening meditations was conducted by Dean Coburn of the Episcopal Theological School at Cambridge), there was a daily Anglican Eucharist, for which Danish parishes courteously loaned vestments, and the celebrants used their respective Prayer Books, and an Orthodox Liturgy on the (old style) Transfiguration, August 19th. In accordance with the rules for Communion at ecumenical gatherings, adopted by the World Council Central Committee last year, there were two Eucharists on the official program. One, at which a general invitation to Communion could not be extended, was an Orthodox Liturgy in the beautiful former Dominican Church of Our Lady, on Sunday, August 23d—celebrated largely in English and attended by many interested townspeople. The other, at which all were invited to receive, was the closing service of the meeting in the cathedral on August 26th—serving also as the opening service of the diocesan synod, during which the Bishop of Aarhus installed three rural deans. Professor Prenter of Aarhus celebrated and Professor Skydsgaard of Copenhagen preached, on the way in which we still celebrate the Eucharist in the atmosphere of the betrayal night as well as in the hope of the Resurrection.

MUSIC

"Refresher Workshop" Planned

Mr. E. Power Biggs, internationally-renowned concert organist and recording artist, will headline the list of lecturers and performers at the Third Annual Interdenominational Choral and Organ Workshop, sponsored by St. Andrew's Church, Arlington, Va. The purpose of the workshop, to be held from September 30th

through October 3d, is to provide a church-music "refresher workshop" for church musicians, clergy, and laymen.

In addition to Mr. Biggs, who will perform at the church on October 2d and will give a lecture demonstration on October 3d, will be the conductor of the annual Bach Festival Chorus and Orchestra, of Bethlehem, Pa., who will conduct a workshop in choral rehearsal and performance techniques, with the assistance of a demonstrating choir. On October 1st, an evening concert will be performed by the Bach Society of Baltimore, Md., George Woodhead conducting.

The series will also include a concert demonstration of chamber music suitable for church use; sessions devoted to study of new and newly-available choral music for junior and senior choirs; a film tour of an organ factory; and color slides with a taped commentary.

Further information and application forms may be obtained from Mr. Marshall Stone, workshop coordinator, St. Andrew's Church, Lorcom Lane and North Military Road, Arlington, Va. Information regarding accommodations in the area will also be sent on request.

AUSTRALIA

Immigration Policy

There is little likelihood that Australia will change its immigration policy which bars non-whites, according to a bishop who served that country for four years.

The Rt. Rev. A. W. Goodwin Hudson said in an interview in Minneapolis, Minn., that while the policy embarrasses Australia, it continues because the country wants to retain its cultural pattern and avoid problems faced by other countries.

He noted that Australia has its own minority group—some 200,000 aborigines—and there is "nothing to prohibit them from being absorbed in the white population if they show ability."

Most immigrants are from England and immigration from Europe is encouraged, he said, and immigrants can go to Australia for about \$30, so eager is Australia to receive them.

Australia, with an area comparable to the United States, has only 11,000,000 people, he stressed.

Bishop Hudson said the religious situation in Australia is "by and large healthy," although much of the membership is only nominal. The Church of England has 46% of the population in its

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$10,610.56
Receipts Nos. 5630-5745, Aug. 26-Sept. 1. 1,194.20

\$11,804.76

Attention: The Clergy

SAMPLES of Thanksgiving and Christmas folders, as well as information about 1965 Calendars and Christmas Cards, will be sent to you in early September. This "Sample Mailing" will also feature a new inexpensive religious calendar for every family in your parish. A "Fall Book Circular" will tell you all about our new publications. *Adequate stock is maintained in our four retail shops. Order by mail, in person or by telephone.*

MOREHOUSE-BARLOW CO.

14 E. 41st St., New York
29 E. Madison St., Chicago
276 Golden Gate Ave., San Francisco
4400 Melrose Ave., Los Angeles



"Brings home the message of Christ's life, death and resurrection" — says Dr. Leslie D. Weatherhead, internationally-known pastor and author.

Inspiring, dramatic motion picture portraying the life of Christ. 2 absorbing hours. Full-color. 35mm. 16mm. Rental \$75.

Free Color Book

Print name and address in margin and mail to receive book with 12 scenes in full color from *Day of Triumph*. Century Films, Inc. 2921 W. Alameda Burbank, California 91501

Do you know

HOW MUCH CHURCH INSURANCE SHOULD COST

We are experts in insurance for Episcopal Church Property. Let us analyze existing programs, submit quotations and make recommendations. An opportunity to review your policies will be welcomed.

Write for complete information.

THE CHURCH FIRE INSURANCE CORPORATION AGENCY CORPORATION

Affiliates of THE CHURCH PENSION FUND
20 Exchange Place, New York, N. Y. 10005

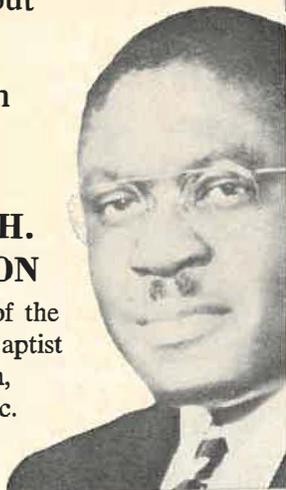
NAME _____ *Please Print*

ADDRESS _____ *City and State*

A Negro Minister
speaks out
on
Christian
unity

**DR. J. H.
JACKSON**

President of the
National Baptist
Convention,
U.S.A., Inc.



MANY BUT ONE
The Ecumenics of Charity

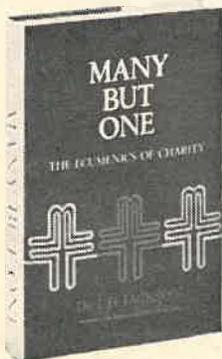
For the first time, the voice of a Protestant Negro is heard in American ecumenical circles. In this unique book, Dr. Jackson, pastor of the Olivet Baptist Church in Chicago, appeals with Biblical simplicity—and Biblical eloquence—for an ecumenism of charity among all Christians.

“His idealism and his search for understanding are as distinctively American as what he terms his own ‘religious pilgrimage’ from a childhood embrace of Christian faith in Rudyard, Miss., to later participation in international conferences of the ecumenical movement, especially as a member of the executive committee of the World Council of Churches and a Protestant observer at Vatican Council II.”—
C. JOSEPH NUESSE, Past President, Catholic Interracial Council of Washington, D. C.

At all
bookstores
\$4.50



**SHEED
& WARD**
New York
10003



membership, and the Roman Catholic Church 22%.

Anglican and Protestant groups in Australia have engaged in unity talks, but the bishop doubted unions would result until Anglican Churches in England and the United States take decisive action.

Bishop Hudson served in Australia as bishop coadjutor and dean of Sidney. He has been named rector of St. Paul's, Portman Square, London. [RNS]

Another Look

Australia's Minister for Education has announced postponement of the introduction of a new syllabus for state-operated primary schools in New South Wales which, in separating general and religious teaching, would require that Christian religious beliefs be discussed only as part of the study of general religious and philosophical beliefs.

This represented a victory for Protestant leaders who had opposed the new syllabus. It now has been returned to the committee which prepared it, for a review of the objections.

Meanwhile, the Minister for Education, Mr. E. Wetherell, said he was considering inviting Church leaders to become members of the committee, which now consists solely of representatives of his department and the Federation of Teachers. The Churchmen would serve on the committee only while it was reviewing the syllabus.

The decision to suspend the syllabus was taken by Mr. Wetherell on his own accord, but came after a delegation of Churchmen headed by Dr. Hugh R. Gough, Anglican Archbishop of Sydney and Primate of Australia, had called on Premier J. B. Renshaw, in the name of the New South Wales Council for Christian Education.

The Council represents all the Anglican dioceses in the state, the Presbyterian, Baptist, Methodist, and Congregational Churches, the Church of Christ, and the Salvation Army.

More than 1,500 representatives of these bodies met on August 30th to lodge protests against the new syllabus.

Dr. Gough told them that the fundamental and most serious error in the new syllabus on religious teaching was the confusion of ethics with religion, “a common mistake made by many people.”

“It cannot be emphasized too strongly,” he said, “that religion and ethics are not one and the same. Religion deals primarily with man's relationship with God, ethics with man's relationship with his fellow man. It is necessary to get the relationship between man and God established first, and the relationship with our fellow men will follow in proper course.”

Declaring that the failure of teaching ethics with religion was found constantly in daily life, Dr. Gough went on to say:

“Young people are taught high ideals, urged to lead the good life, and quoted

examples of good character. Then they are supposed to carry out those ideals and copy the examples. Many have tried hard to do this and when they found it impossible to succeed, they became disillusioned and some rebelled against authority.” [RNS]

VATICAN COUNCIL

“We Are Deicides”

The Second Vatican Council has rejected, for the time being at least, a declaration which would acquit the Jews as a people of special responsibility for the killing of Jesus. This was reported by Joseph Elmer Cardinal Ritter of St. Louis in an interview at his chancery office in St. Louis on August 24th, according to a special dispatch to the *New York Times*. He indicated, however, that the subject might be taken up again at a later time by the Council.

In his statement, the Cardinal expressed his own opinion that some people who are working against anti-Semitism tend to exaggerate this issue's importance. Much anti-Jewish bigotry can be attributed, he said, to “ignorance on the part of people who don't go to any church,” and he added, “We are all deicides, you know.”

SOUTH AFRICA

Police Search

Security police recently conducted a search of the residence of the Rt. Rev. Alphaeus Hamilton Zulu, Bishop of St. John's, in South Africa.

The bishop said the searchers behaved well, but were thorough and largely interested in his correspondence.

Police took three books written by Dr. Richard Ambrose Reeves, former Anglican Bishop of Johannesburg. Dr. Reeves resigned in 1961, having been deported because of his outspoken stand against the government's *apartheid* (racial segregation) policies.

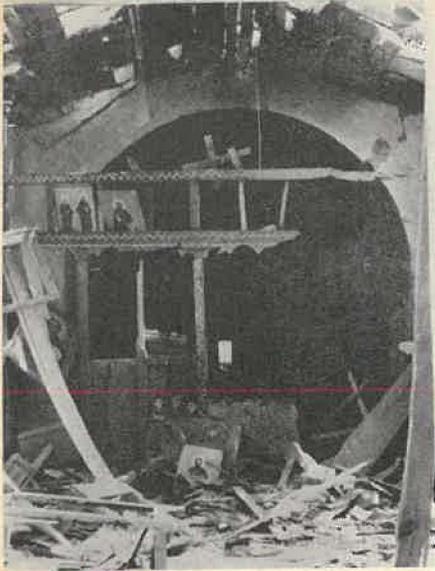
In addition, Bishop Zulu reported, the police seized two publications of the South African Institute of Race Relations.

Police also carried out a search of Bishop Zulu's house in July last year. On that occasion they questioned him about alleged political activity and left after an hour and a half. The bishop was said to have told the authorities then that he had been a member of the African National Congress until 1955 but had resigned. [RNS]

Never on Sunday

Ecumenical golf—no profanity, never on Sunday—will find clergymen of various Churches in South Africa in competition on the links in October.

The idea stemmed from golf-playing Roman Catholic priests who last year held their first, and successful, golf tourna-



RNS

Religious icons lie scattered in the small Greek Orthodox church at Pakhyamos, after a raid by the Turkish Air Force on Greek Cypriote positions.

ment. Pleased with the results, they asked other clergymen if they would be interested in an annual competition. "The results were staggering, a great response," was one priest's way of describing Anglican, Protestant, and Jewish reaction. Another priest said, "Getting together at sport is one of the best ways to getting to know each other. It is as good a way as any in making friends among the clergy of other Churches."

Scheduled to play in the first National Golf Tournament for South African Clergy are Anglicans, Roman Catholics, Methodists, Presbyterians, Dutch Reformed, Congregationalists, and Jews.

The October tourney will also be a fund-raising event, with proceeds going to interchurch publications which promote ecumenism.

ENGLAND

Coöperation Urged

Letters are being sent to every clergyman of the Church of England urging them to coöperate in the Anglican Communion's World Plan for Strategy and Consultation inspired by the World Anglican Congress held in Toronto, Canada, last year.

The World Plan, drafted in response to a manifesto on "Mutual Responsibility and Interdependence in the Body of Christ," adopted at the Congress, calls for programs of work and study to bring about a spiritual renewal and a rise in Christian standards, especially in relation to the rest of the world, and promoting ecumenical relationship.

The letters are being mailed to the clergy by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, and the Most Rev. Frederick Donald Coggan, Archbishop of York.

Under MRI, as the program is called,

AMERICAN CHURCH BUILDING FUND COMMISSION



Established by the
General Convention of 1880

The organization of the Episcopal Church that is devoted exclusively to financing the building, improvement and repair of Episcopal Churches, rectories and other parochial buildings.

The Commission has had a continuous part in furthering the building program of the Church for more than eighty-four years.

Please address all communications to

AMERICAN CHURCH BUILDING FUND COMMISSION

EPISCOPAL CHURCH CENTER

815 Second Avenue, New York, N. Y. 10017

CHURCH ORGANIZATIONS RAISE
\$ HUNDREDS OF DOLLARS \$

Your Own Church
in
Full Color

From your color photo or slide
Amazing Low Cost



Nationwide Color Specialists
Serving Leading Churches

- CHRISTMAS CARDS
- CALENDAR-BULLETINS
- ALL-OCCASION CARDS
- POST CARDS

Featuring your

- ALTAR or CHAPEL
- STAINED GLASS
- SANCTUARY

Sample Kit on Request
Department LC34

CUSTOM STUDIOS The CUSTOM Building · So. Hackensack, New Jersey

THE ORDER OF ST. FRANCIS

A Religious Community of Priests and Brothers, living under the Evangelical Rule of St. Francis. Works include Teaching Missions, Schools of Prayer, Retreats, Counseling.

For information write:

Novicemaster
Order of St. Francis
Mount Sinai, N. Y., 11766

LESLIE H. NOBBS

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture
536 MADISON AVE. NEW YORK CITY

For Junior High
young people and their teachers

THE LORD OF LIFE

By Iris V. Cully
(Teacher's Guide, \$3.50)
and

Kendig Brubaker Cully
(Student's Book, \$2.50)

This NEW Course is based on
St. Mark's Gospel (New English
Bible Translation)

At your bookstore, or

MOREHOUSE-BARLOW CO.

14 East 41st Street
New York 10017

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS

STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY



Checker HAT AND COAT RACKS

Write for catalog showing complete line of floor, wall and portable hat and coat racks,



VOGEL-PETERSON COMPANY
Dept. CK-645 Elmhurst, Ill.



CHURCH WINDOWS
including panes in doors, narthex screens, etc.
CARVED & ETCHED GLASS,
as illustrated • Memorials
DUNCAN NILES TERRY
artist — craftsman
1213 Lancaster Avenue
Rosemont, Pa.

SPIRITUAL HEALING

HEALING belongs in The Church! "SHARING" has been the Church's magazine of healing since 1932. It is published monthly (16 pages) at \$1.00 for six months, or \$2.00 a year postpaid.

International Order of St. Luke The Physician
2243 Front Street San Diego 1, Calif.

KNEELING HASSOCKS



Oval or oblong style. Vinyl leather or velour cover — cork or long stapled fiber filling. Foam rubber top. Free sampler and prices on request.

BERNARD-SMITHLINE CO.
252-17 Northern Blvd.
Little Neck, N.Y. 11363

ST. MONICA'S HOME FOR SICK WOMEN

(Founded in 1888)
125 Highland Street
Boston 19, Massachusetts
under the direction of
The Sisters of St. Margaret



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO

LEARN WHAT THE CHURCH IS DOING

Follow the news of
General Convention in
THE LIVING CHURCH

Subscribe Now!

One Year — \$10.00

407 EAST MICHIGAN ST.
MILWAUKEE, WIS. 53202

every parish will be supplied with material outlining detailed plans for its fulfillment.

The materials will be provided by the Church Assembly, the Missionary and Ecumenical Council, and the missionary societies, with the collaboration of the Church of England Board of Education. This has introduced a new kind of co-operation between the missionary societies and the central authorities of the Church.

[RNS]

Milestone

The Very Rev. **Graham Douglas Leonard**, 43, Anglican archdeacon of Hampstead, has been named **Suffragan Bishop of Willesden**, succeeding the late Rt. Rev. George Ingle.

Archdeacon Leonard was named director of religious education in the diocese of St. Albans in 1955, and in 1958 became general secretary of the National Society and of the Schools Council of the Church of England Board of Education. In the latter post he has worked closely with the Bishop of London in developing and carrying out Anglican school policy.

[RNS]

SEMINARIES

New Construction at Lexington

A new library and chapel will be built at the Episcopal Theological Seminary, Lexington, Ky. The chapel will be attached to the library and will bear the name, "The Holy Light."

The library, a memorial to the late Laurance L. Browning, of Maysville, Ky., will provide space for several thousand books, now owned by the seminary. It will also house study rooms, offices for teachers, and a book shop, where students can purchase textbooks and other books which are related to the seminary's courses of study.

Ground-breaking for the additions is scheduled for late summer.

WASHINGTON

Chaplain Named Canon

The Rev. Michael P. Hamilton, 37, chaplain to faculty and graduate students at the University of Southern California, has been named canon of Washington Cathedral. The Very Rev. Francis B. Sayre, Jr., dean of the cathedral, said Mr. Hamilton's prime duties will involve liaison between the cathedral and other Church institutions. He will supervise a series of conferences for both clergy and laymen on "avenues of witness in the life and work" of the Church.

Canon Hamilton also has been appointed to the Church's Commission on College Work, and is on the board of the Church Society for College Work.

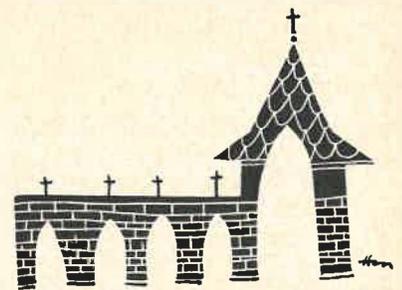
EDITORIAL

Continued from page 19

aims take second thoughts. And he doesn't see the Church remembering St. Paul's awareness that in the civil order lies the instrument of the providence of God, even when that order is less than perfectly administered. The principle of civil disobedience is not of New Testament origin, and even when it became a necessity to the early Church, it was practiced only in religious — even liturgical — matters, not moral or social ones. Civil disobedience is doubtless sometimes justified, but we submit that it is the extreme remedy, the equivalent of multiple amputation, and not to be undertaken lightly. Violence is the seedbed of chaos, and chaos in human society is Satan's creation, not Christ's. But so far, we have not heard the Church's official or unofficial spokesmen say this.

Danger threatens not only the peace of New York or Chicago, Rochester or Philadelphia. The threat is to the safety of the whole nation. There are wrongs to be righted, and they must be, but they will not be put right by the inflicting of other wrongs.

Whenever the Church contents itself with becoming *only* a social movement, only the supporter of a moral or social or political cause, it takes on the job that someone else could do better, and leaves undone the work that is peculiarly its own. We are not—repeat, *not*—saying that the Church should stay at its altar and out of the marketplace. The Church belongs in the marketplace. But its very mission there is to speak a



different message, to raise a voice which is not merely an echo of the voices of the marketplace.

The Church does have things to say in the present period of crisis. We hope that its public voices will have the humility to speak the hard truths that the Gospel teaches as well as they have recently preached the hard truths of a social movement. **THE LIVING CHURCH**, as one of those voices, is here trying to do just that.

What He Says

and

What He Means

by the Rev. Dick Champion



© 1964, the Rev. Dick Champion

The ability to stand off and view yourself—and then laugh at what you see—is a characteristic many Americans are losing. Yet it can be a refreshing thing, even for a clergyman—perhaps especially for a clergyman.

While priests must recognize the sacredness of their calling, surely they can see evidences that they don't always measure their words too carefully. Take the following expressions. How many times have you heard them? Did the minister really mean what he said?

Or was it more like this:

WHAT HE SAYS

"If I were to choose a title for my message. . . ."

"I don't know when I have ever been in such a tremendous meeting."

"I'd like to introduce our guest speaker, a close friend of mine."

"Time will not permit me to tell. . . ."

"I could go on and on. . . ."

"And in conclusion. . . ."

WHAT HE MEANS

"I've already chosen a title and I'm about to give it to you."

"It was undoubtedly the best meeting I was in this week."

"I was sitting next to him on the platform."

"But I'm going to tell you anyway."

"My outline is a bit weak here."

"There really is a lot more to come, but I notice you are getting restless and I don't want you all to walk out now."



A CUSCO Exclusive

Sterling Silver Rings with Episcopal Church Emblem. A perfect gift or award!

Even sizes 5 to 10:

No. 1 heavy, for men and boys,
\$4.50 plus Fed. Tax

No. 2 lighter, for women and girls,
\$3.95 plus Fed. Tax

(Dealer inquiries invited)

CUMBERLAND SUPPLY CO.
571 Broad St., Central Falls, R.I. 02863

KATHARINE MORGAN TERRY STUDIO



CHURCH VESTMENTS

COPEs & MITRES, FRONTALS
HAND EMBROIDERY
ORIGINAL DESIGNS
CONTEMPORARY
TRADITIONAL

One Park St. Bordentown, N. J.

delicious shelled pecans

High quality 12 oz. and 16 oz. packages and bulk. Just try our tasty pecans! You'll agree with our customers over the nation who say they're the best they've ever eaten!

IDEAL FOR: • Family Enjoyment in Dozens of Ways • Business and Personal Gifts • All Fund Raising Projects

Pool Your Orders for Quantity Discounts

WRITE NOW: H. M. THAMES PECAN CO.
P. O. Box 1588, Mobile, Ala.

BOOKS OF ALL PUBLISHERS

Any book or recording reviewed in The Living Church may be ordered from:

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

MONEY FOR YOUR TREASURY OVER 1,500,000

SUNFLOWER DISH CLOTHS

were sold in 1963 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization. Sample FREE to Official

SANGAMON MILLS, INC.
Established 1915 Cohoes, N. Y. 12047

CHURCH CANDLES

Beeswax Candles
Vesper Lights
Sanctuary Lights and Lamps
Votive Lights



Write for price list and illustrated folder

**WILL & BAUMER
CANDLE CO., INC.**
Syracuse, N. Y.

The Finest Church Candle Manufacturers of America

Raising money for your organization can be as easy as saying **HELLO DOLLY**

ALMONDEERES...



Luscious whole almonds nestled in squares of rich milk chocolate.

COCOANUT SQUARES...



The smoothest milk chocolate blended with crisp shredded cocoanut.

DOLLY DEERE ASSTM'T...

12¾ delicious ounces of the finest quality dark and milk chocolate—each with a natural fruit or nut center.

These are the sure-fire fund raisers. They're shipped to you in handsome packages personalized with your organization's name, picture and/or insignia. Sell Almondeeres or Cocoanut Squares for 50¢ a box and keep 23¢ on each sale. Sell the Assortment for \$1.00 and keep 45¢ profit.

Say **Hello Dolly!** Get details on all the extra advantages offered by the Dolly Deere Fund Raising Plan! Mail the coupon today.

Dolly Deere Candy Company (LC-9)
Box 4830

Philadelphia, Pa. 19124

*Hello Dolly: Please tell me more
about the Dolly Deere Plan.*

Name _____

Address _____

City _____ State _____

Organization _____

Phone No. _____

Age (If under 21) _____

DOLLY DEERE

ANNOUNCING

Continued from page 17

gestion or two would help. Here are some which have been tried. They are not a perfect solution to the problem, but they may serve as a guide as we try to explore better ways of communicating the parish news to the people in our congregation.

(1.) Let the Holy Communion or Morning Prayer be conducted from beginning to end without any announcements (except the one which is required in the Holy Communion, and which usually is the only announcement left out, e.g., the declaration mentioned on page 71 of the Prayer Book concerning holy days or fasting days).

(2.) At the conclusion of the service, let the rector or (even better) one of the wardens or a lay reader make any announcements which need to be made. If he wishes, he may invite other members of the congregation to announce the projects and programs of their own particular guilds or groups. (One rector whom I met during my seminary days invited the members of the congregation to introduce themselves to the other members of the congregation sitting near them in the church.) Encouraging others to make their own announcements saves the rector from the president of the Blue Bird Guild who comes in at 30 seconds to eleven and says, "Will you please announce that the Sewing Circle will meet on Thursday at eight at Mrs. Green's house instead of Tuesday at seven at Mrs. Jones' house?"

(3.) Another suggestion which would permit the above to be used simply for last minute announcements, such as the Blue Bird Guild's change of plans, would be to let the bulletin which people hold in their hands during the Sunday morning service be concerned with the service itself, with suggestions for prayers of preparation and perhaps a word of instruction each week concerning one particular part of the service. Announcements and other parish news could be mimeographed on one sheet and distributed by the ushers or acolytes at the door of the Church afterwards, or mailed to all parishioners during the week.

(4.) All of this will, of course, be to no purpose unless the clergy and laity share in it together. Perhaps we clergy can tell our people that we are not going to insult their intelligence by bombarding them with the same announcement in four different ways. Perhaps we can explain to them the logic of having the liturgy be the liturgy—not brought to an abrupt halt in which we give the people the idea that "now I am going to tell you what is really important in this parish!"

There are, I know, other ways of handling the announcements. This is meant not as the last word on the subject, but rather as a suggestion that we all do some creative thinking on the care and nurture of announcements.

LETTERS

Continued from page 8

the Vatican Pavilion I saw the display of medieval Bibles on loan from the General Seminary! Are these no longer to be considered part of our heritage? It is too bad that with all the treasures of our tradition one would think could be available for such a fair, none are being used.

We hear a great deal today that the possible vocation of Anglicanism is to "disappear"—from our exhibit one is led to believe it has happened already.

(Rev.) E. T. LOTTSELDT, JR.
Vicar, All Saints' Church

Seattle, Wash.

As I read accounts about the exhibits in the "Protestant-Orthodox" pavilion at the New York World's Fair, I cannot help but wonder why it is that the leadership of the Episcopal Church does not have at least as much concern for maintaining the integrity of the Anglican Communion as a part of the one, holy, Catholic, and apostolic Church, as did the Orthodox in maintaining its identity, rather than being submerged in the sea of Protestant denominationalism.

But I suppose one could hardly expect otherwise when there are so many in the Church (including, unfortunately, not a few clergy and bishops) who either view the Episcopal Church as just another Protestant denomination, or don't think it's worth the effort to explain the difference. Ah, togetherness—it's wonderful!

R. B. JOSEPH

Chicago, Ill.

"Never" Is a Dangerous Word

The remark of Fr. Claudius [L.C., August 16th], "We have yet to see the Romans admitting non-confirmation [to Communion]," betrays an ecumenical blind spot. As one of your regular Roman readers, I would respectfully point out that since St. Pius X's day our children have been admitted to Communion, daily if they wish, from the age of seven or earlier. Converts go to Communion from the day of their reception. Confirmation, normally administered at 11 or 12, is not a requirement for Communion.

It is just a few years since ecclesiastical party axes were ground on such phrases as, "We'll never see Rome with evening Masses or just a short pre-Communion fast, let alone the vernacular." Obviously, "never" is becoming an increasingly dangerous word to use in connection with Roman practices. Perhaps we should all drop it in favor of new, creative responses to grace in the freshness of each present moment.

GRANT JEFFERY

New York City

Trapped?

Your editorial, "Justice and Its Weapons" [L.C., August 9th], is not basically wrong, but your emphasis is wrongly placed. It shows that we white Christians can easily be trapped into discrimination in our thinking, much as we deplore it in practice.

There are approximately half a million people in Harlem. The rioting was done by a few hundred. These were the most illiterate, people not influenced by the more responsible Negro leaders, but guided only by

their own frustrations. To editorialize about their behavior, even though you denounce the conditions under which they are forced to live, does not reach them and only succeeds in giving tacit support to the whites who have fallen in with the back-lash movement.

A short time ago, a mob of whites threatened the lives of a prominent TV star and his family as they tried to attend a movie in Tuscaloosa, Ala. The mayor took pains to point out on a national TV show that these were only a few of the 70,000 inhabitants of the city. The vast majority of white people will accept his statement at face value. They will excuse this incident, the Mississippi murders, the British teen-age riots, as actions of small minorities of which they disapprove. Yet they will use any Negro disorder as an opportunity to justify and reinforce their prejudice against the Negro race.

While it is certainly true that a child of bad environment can turn out to be a fine person, it is even more true that the odds are against him doing so, and it is only the exceptional child who can rise above such odds. Statistics bear this out. Your statement on this point is like saying that because John Jones made Phi Beta Kappa and received a Rhodes scholarship, all of the students in the university could do the same thing!

It would be much better if you pointed out to your readers the inconsistency of their thinking of all Negroes as jungle savages when some of them misbehave, and at the same time thinking of all whites as superior, but those who misbehave as exceptions. Your condemnation of Negro disorders and refusal to attribute any of the cause to environment, subtly mixed with statements against injustice and for love and brotherhood, is an insidious way of confusing your readers and giving support to their conscious and unconscious prejudices.

MARJORIE L. SMITH
(Mrs. Moreland G. Smith)
Montgomery, Ala.

Summer Service Projects

The account given by John Schneider of the Summer Service Project at Norton Memorial Infirmary was indeed a very accurate one [L.C., August 9th].

Being an "alumna" of the 1960 project in Louisville, I too felt the excitement and gratification that the two-month project extends to those who participate in it. Fr. Springborn is a very important part of this experience, his dedication and concern for the staff as well as the patients is a very real and contagious one. The hospital's attitude towards the project members was a big factor towards getting over our fears of being in a strange environment. They really looked forward to meeting and working with the students that each June brought to Norton.

It is amazing that many more people do not know about these projects. I feel that they should be given much more publicity and attention by the individual diocese than they are.

Not only do the students get the sense of gratification and possibly a sense of clearer vocation, but they give a lot of time, energy, and thought to the Church and the world and what they can do for it.

PATRICIA KUHLES
Chicago, Ill.

BOOKS

Continued from page 6

replete with reports on how an actual class did things.

The course seems to be based on some actual experience. Yet the statements of purpose for each unit fall into the trap of suggesting the goal or reason for what we are doing. Such goals stifle growth. Why cannot we risk the action of the Holy Spirit and omit the "so that" from our purposes and goals?

God the Creator. By Agnes E. Hickson. Illustrated by Hilda Simon. A Children's Reader for the Church's Teaching in 2d Grade. Pp. 72. \$1.50. Adults may think this is "too old for this age child," yet I tried it with children of the first and second grade and found that they are interested in it and that it reflects some of the discussions they have at schools and at home. The illustrations are good, albeit without much artistic imagination or merit. One could wish that those responsible for the Seabury Series would be more daring and imaginative in their selection of artists. Adults may object to so-called "modern art," but the open eyes of children are moved and challenged by it.

Living in the Church. Revised Teacher's Manual for the Church's Teaching in 5th Grade. Pp. 216. \$2.10. The high sounding and lengthy purpose of this course is, "To help fifth-graders discover in what ways their experience is like that of other Christians now and in times past so that they may be helped to identify God's continuing action in all of life and to take their place in the fellowship of those who do His work." This is enough to dismay the average teacher.

The first few pages include a coy identification of what fifth-graders are like and some thinly veiled commandments as to how a teacher and/or observer should go about his work. The implication is that when these rules and regulations are fulfilled everything will go smoothly because "this is how we work together as the Church." One wonders if many parish churches do work this way.

The attempt to organize the material around issues in the lives of fifth-graders is good, although the reality of the issues is debatable. A pattern for developing units in depth is weakened by insistence that we can help children enter into the reality of their lives by applying some Bible or Church teaching to a topic of discussion. This is a pious idea; as a matter of fact such an operation tends to take the Church and the Bible completely out of reality into a sort of nice ideal which we would wish we could achieve. This is applicationism rampant and is fraught with real danger to the soul of the child.

The manual includes a good plan for developing a session, and many resources for ways of starting and carrying on the work. In general the questions suggested

HONEST TO GOD

\$1.65

FOR CHRIST'S SAKE

(An Answer to Honest to God)

\$1.50

in lots of 10, \$1.25

And Now ...

The Ferment in the Church

By ROGER LLOYD

Vice-dean of Winchester Cathedral

Canon Lloyd looks at the ferment through the eyes of the priest who must carry every day the worshipping and pastoral work of the Church. This book is an examination of the convictions which *Honest to God* spread so widely, by one who, with some criticism, shares these convictions. Probably, \$1.75

Retail Division

MOREHOUSE-BARLOW CO.

14 East 41st St., New York 10017
29 E. Madison St., Chicago 60602
276 Golden Gate Ave., San Francisco 94102
4400 Melrose Ave., Los Angeles 90029



R. GEISSLER, INC.
252-17 Northern Boulevard
Little Neck 63, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

NEW CATALOG AVAILABLE

Christmas Cards of distinction



- ★ Original designs in full color at moderate prices.
- ★ All profits go directly into work of the Church.
- ★ May be ordered in quantity, imprinted or plain. Discounts to parish bookstores. Selection sent on approval.

MAIL THIS COUPON

Please send your 1964 Selection

Name _____

Address _____

City & State _____

Grace Cathedral Greeting Cards
1170 California St., San Francisco, Calif. 94108

for discussions are useful in the hands of a knowledgeable teacher who can avoid the temptation to let the class do a lot of speculating and moralizing. Let us cease trying to help our pupils arrive at good solutions for the many binds in which they find themselves, and try to help them find the courage and support to meet life as it is with the grace of God.

The Church Grows. A Pupil's Reader for the Church's Teaching in the 5th Grade. By **Drusilla McGowen**. Illustrated by **Richard W. Lewis**. Pp. 242. \$2. Made up of two stories of young people at the time of Paul and during the rule of Marcus Aurelius, this book is interesting and, in general, honest in that "the good guys"

do not always come out on top. There is a tendency to the happy ending, however. Both stories end with the suggestion that since the protagonist "knows he is right" or "follows the Lord" he can do anything—even be a slave or be slain. This is a wonderful idea, but will the average fifth-grader buy it? However, we are strengthened to do what is hard and to go forward in His service by His grace, and a bit of this commitment would certainly be useful in the uncertain world of the fifth-grade youngster.

We Are Called Too. Revised Teacher's Manual for the Church's Teaching in 7th Grade. Pp. 96. \$2.10. This manual is a well organized attempt to help a beginning

teacher (or a well trained one for that matter) work with seventh-graders. There are helps in understanding the seventh-graders' situation and a cursory glance at their behavior patterns. There are helps in seeing under the casual by-play of the class and the individual responses of its members; a large part of the book is taken up with rather explicit helps in developing plans for sessions within various units. These units move from such titles as "Rules and Obedience" to "A Look at the Ten Commandments"; from "Living with Parents" to "Doubts and Questions" to "Prayer" and to "Called to Be the Church," which is a whole section having to do with the Bible, worship, and Holy Communion. The final unit titled "Called to Work," helps remind a youngster that he has a vocation as a seventh-grader in his home, at school, at work, and at play. Maybe if he sees this with some reality at this age he will be able to carry the same understanding into his adult life as a layman in the Church.

JOHN A. WINSLOW

The reviewer is director of Christian education, diocese of Southern Virginia, and editor of the diocesan magazine, the Jamestown Churchman.



The Rt. Rev. Horace W. B. Donegan
Bishop of New York



The Rt. Rev. Thomas A. Fraser, Jr.
Bishop Coadjutor of North Carolina



The Rt. Rev. Robert F. Gibson, Jr.
Bishop of Virginia



The Rt. Rev. John E. Hines
Bishop of Texas



The Rt. Rev. Girault McArthur Jones
Bishop of Louisiana



The Rt. Rev. Arthur Lichtenberger
Presiding Bishop



The Rt. Rev. Henry I. Louttit
Bishop of South Florida



The Rt. Rev. Lauriston L. Scaife
Bishop of Western New York

A Clear and Worthy View of Life

The clergymen pictured above are representative of the 148 Episcopal bishops who received part or all of their undergraduate education from one of the eight colleges related to the Episcopal Church. The colleges are particularly proud of these special alumni, and of the 2,000 others who are members of the Episcopal clergy in the United States today.

Some young men come to college already certain of their desire to study for the ministry. Others make this decision while there. But for each one, the years before seminary are a time to learn broadly, to question, and to ponder. The Episcopal church-related colleges encourage their students to look for meaning in all fact, to profit from a spiritual environment, and to arrive at and act upon a clear and worthy view of life.

These colleges need your support. To learn how you can help, write today for a free folder. Address:

THE FOUNDATION FOR EPISCOPAL COLLEGES

Room 401B, Episcopal Church Center
815 Second Avenue, New York, New York 10017

Visit the Foundation exhibit at General Convention—Booths #23, 24, 25, 26



Facts and Photos

Dying to Smoke. By **Robert Osborn** and **Fred W. Benton, M.D.**, Houghton Mifflin Co. Pp. 111. \$4.95.

In this day of visual aids for education, for all ages, one is inclined to shrug away another book of pictures. However, *Dying to Smoke* is too graphic to close or put aside before one has finished the book. The drawings, the photographs, and the terse statements of facts or of explanations are absorbed with a glance. There is no need to light another cigarette.

This is a must for a family, a school, or a church library.

BY THE WIFE OF A CLERGYMAN
WHO HAS STOPPED SMOKING

When Tongues Wag

The Minister and the Choir Singer. By **William M. Kunstler**. Morrow. Pp. 344. \$5.95.

The mysterious slaying of a rector and a woman member of his choir, back in 1922, was reported by the *New York Times* in the form of a sociological document. It was widely regarded as the most bizarre double homicide since Lizzie Borden's parents were hacked to death 30 years earlier. The Hall-Mills murder case is now carefully and readably reconstructed by a Manhattan attorney, William M. Kunstler, in *The Minister and the Choir Singer*.

The author has an admirable respect for justice and for putting things right; but the important thing about this book is that it shows how the world seizes

greedily on any sensationalism involving the Church. Tongues wagged overtime across the nation, turning innocent relationships into adulterous affairs and leaving no one above suspicion. Churchmen may still blanch at tabloids describing a "fashionable" congregation, a "handsome rector" (actually he was portly and balding at 41), the "comely" choir singer, and the meek sexton who was her husband.

Realizing that the series of events could have unfolded in almost any denomination, Mr. Kunstler wisely avoids shop-talk and involvement of clergy or diocese. He methodically pursues the case to the point that he can suggest the murders were committed by the Ku Klux Klan as a part of their campaign to enforce morality by terrorism. While not entirely convincing, his theory is especially interesting in view of the Klan's recent declarations of reform. Perhaps most comforting is a brief notation that the little parish continues "unchanged," active and triumphant over the disgrace of four decades ago.

JAMES B. SIMPSON

The reviewer, once a police reporter in Chicago, includes a significant section on crime and law in his new book, Contemporary Quotations, published by Thomas Y. Crowell Co.

Paperbacks Received

MAN'S NEW HOME. A Christian Approach to Changing World Problems. By Herman F. Reissig. United Church Press. Pp. 191. \$2.50.

FIVE MINUTES A SAINT. Pen pictures of 42 famous early Christians. By John Foster. John Knox. Pp. 112. \$1.25.

EVANGELICAL THEOLOGY: An Introduction. By Karl Barth. Doubleday: Anchor. Pp. 184. \$1.25.

SCHOOLS

FOR GIRLS

KEMPER HALL

Church Boarding School for Girls. 94th year. Thorough college preparation and spiritual training. Unusual opportunities in Music, Dramatics and Fine Arts including Ceramics. All sports. Junior School. Beautiful lake shore campus 50 miles from Chicago. Under the direction of the Sisters of St. Mary.

Write for catalog:

Box LC Kenosha, Wis.

ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 7-12; day kindergarten to college. 16-acre campus. Playing fields. Near Washington theatres, galleries. Student government emphasizes responsibility.

ROBERTA V. MCBRIDE, *Headmistress*
Alexandria, Virginia

QUESTION BOX

Continued from page 3

liturgiologists because it is a private devotion of the celebrant and servers which is obtruded upon the corporate action of the Eucharist. The Last Gospel is just another extra devotion unwisely added at the end of the service—an anti-climax. At least, this is how it appears to those who advocate its removal.

We suppose that those Episcopal clergy who follow these practices consider them edifying to the people of God regardless of what the liturgical experts say.

"We" (Episcopalians) do lead rather than follow occasionally. Anglicanism has provided much strong and capable leadership to the liturgical movement.

? ? ?

Could you explain the origin and the meaning of the Jewish custom whereby male Jews must wear their heads covered in the synagogue?

In search of an answer we have talked to a learned rabbi, who informs us that the origin of this custom is unknown. We find no allusion to it in the Bible. The authority for the custom is Talmudic—post-biblical. So much for the origin of the custom. Its meaning and purpose is that of showing reverence for the divine Presence. Somewhere along the line the Jews came to feel that the male worshiper who would show such reverence should do so by covering his head. Somewhere along the line Christians got the contrary idea. We don't know just why, in either case.

? ? ?

Wherein lies the Anglican background of Mother Seton? The article devoted to her in my encyclopedia refers only to her many accomplishments in the Roman Catholic Church.

Mother Seton, the former Elizabeth Ann Bayley, was the foundress and first superior of the Sisters of Charity in the United States. She was born in 1774 in New York City, and grew up as a devout Anglican. She was married in 1794 in St. Paul's Episcopal Church to William Magee Seton, whose sister, Rebecca, shared Elizabeth's Anglican devotion. As the two of them went about together on errands of mercy they were often called "the Protestant Sisters of Mercy." Her husband's death in 1803, followed by the death of Rebecca the next year, plunged her into a state of deep spiritual perplexity, which culminated in her entering the Roman Communion in 1805.

SCHOOLS

FOR GIRLS (Cont'd.)

ST. JOHN BAPTIST

School for Girls
Under Sisters of St. John Baptist
An Episcopal country boarding and day school for girls, grades 9-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample ground, outdoor life.
For complete information and catalog address:
Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

ST. MARY'S SCHOOL

Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
Peekskill 9, New York

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm in historic Chester Valley.

Boys' Choir Religious Training

Rev. Charles W. Shreiner, D.D.
Headmaster

Post Office: Box S, Paoli, Pa.

San Rafael MILITARY ACADEMY

Founded 1890

Thirty minutes from San Francisco in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED
Episcopal boarding and day school. Grades 7-12. Small classes. Exceptional science facilities.

NON-MILITARY SUMMER SESSIONS: Grades 5-12.

For information, write:

The Rev. Sumner Walters, Ph.D., Headmaster
Fifth & Cottage Avenue, San Rafael, Calif.

SAINT ANDREW'S SCHOOL

BOCA RATON, FLORIDA

The Rev. Hunter Wyatt-Brown, Jr., President
Episcopal Boarding School for boys of all denominations. College preparatory. Enrollment 220. Grades 7-12. High academic standards. Broad curriculum. Honors courses for advanced work. Individual attention. Work program. Olympic-size pool, all sports. Healthful climate of Florida's southeastern coast. Also Summer School. Write for catalog. Mr. H. Proctor Martin, M.A., Headmaster, P.O. Box 130L, Boca Raton, Florida.

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

One year \$10.00

THE LIVING CHURCH

407 E. Michigan St., Milwaukee, Wis. 53202

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 39

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

DIocese of Colorado DIVISION OF COLLEGE WORK

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO SCHOOL OF MINES Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r;
Rev. Fred F. King, asst.
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. S. T. Gulbrandsen, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

SOUTHERN COLORADO STATE COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs
ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v

Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE Gunnison
GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.

UNIVERSITY OF DENVER Denver
Rev. W. Christian Koch, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

DIocese of Milwaukee DEPARTMENT OF COLLEGE WORK

BELOIT COLLEGE Beloit
ST. PAUL'S 212 W. Grand Ave.
Rev. Joseph E. Mazza, r

CARROLL COLLEGE Waukesha
ST. MATTHAIS' N. East & Main St.
Rev. Maxwell Brown, r

CARTHAGE COLLEGE Kenosha
ST. MATTHEW'S 5900 - 7th Ave.
Rev. Peter Stone, r; Rev. Neal H. Dow

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
Rev. Harold O. Martin, r
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

MILTON COLLEGE Milton
HOLY TRINITY 409 Court, Janesville
Rev. Ronald E. Ortmyer, r

STATE UNIVERSITY AT PLATTEVILLE
HOLY TRINITY Chestnut & Market

STATE UNIVERSITY AT WHITEWATER
ST. LUKE'S Church & Center
Rev. Robert W. Wise, r

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10:30, 5:30 EP; Daily HC & EP

UNIVERSITY OF WISCONSIN Milwaukee
EPISCOPAL CAMPUS RECTORY 3216 N. Downer
Rev. Robert Brown, chap.

DIocese of Northern California DIVISION OF COLLEGE WORK

UNIVERSITY OF CALIFORNIA Davis
ST. MARTIN'S 640 Hawthorne Lane
Rev. William G. Burrill, v & chap.
Sun 8, 9:15, 11; Wed 9:30; Thurs 7; Daily EP 5:15; Canterbury Sun 5:30

CHICO STATE COLLEGE Chico
ST. JOHN'S Third and Salem Sts.
Rev. Robert Gould, r & chap.
Sun 7:30, 9, 11, 7 Student EP; Fri 10; Student Eu Thurs 11:30

HUMBOLDT STATE COLLEGE Arcata
ST. ALBAN'S 1675 Chester Ave.
Rev. Alan Chalfant, r & chap.
Sun 8, 10:30

SACRAMENTO STATE COLLEGE Sacramento
TRINITY CATHEDRAL CHURCH 2620 Capitol Ave.
The Rev. Albert O. Lott, chap.
Sun 8, 9, 11, 7; Fellowship Group 7:30; Canterbury Tues HC 6:30; meets on campus Tues 1

This Directory is published
in all
January and September issues.
Write Advertising Manager
for the low rates and other details.

Other Colleges in Alphabetical Order by States

ALABAMA

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

ARIZONA

UNIVERSITY OF ARIZONA Tucson
ST. PAUL'S 1501 E. Speedway
Rev. Keith Kreitner, Rev. Charles Carman, chap.
Sun 8, 9:30, 11 (6 College Program & Supper)

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Terry Lynberg, chap.
Sun 8, 9:15, 11, 7; College Group 2d & 4th Sun

CALIF. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:30, 11. — Tel. 543-7212

MILLS COLLEGE Oakland
ST. ANDREW'S 5201 Hillen Dr.
Rev. Robert Challinor, r
Sun 8, 9:30, 11; Wed 10:30 (7 on campus)

SAN JOSE STATE COLLEGE San Jose
SAN JOSE CITY COLLEGE San Jose
TRINITY 81 N. 2d St.
Sun 8, 9:25, 11; Wed 7:30; HD 10:30
Christian Center 300 So. 10th St.
EP Sun 5:30; HC Thurs 6:30

STANFORD UNIVERSITY Palo Alto
CANTERBURY HOUSE 1176 Emerson St.
Rev. John W. Duddington, chap.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L. A. 24
Rev. Nicholas B. Phelps, acting chap.
HC, MP, EP daily; full-time chaplaincy

CONNECTICUT

UNITED STATES COAST GUARD
CONNECTICUT COLLEGE
MITCHELL COLLEGE New London
ST. JAMES' Paul D. Wilbur, r; H. K. Maybury, asst
Sun 8, 9:15, 11; Thurs 10

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S Park & Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; services at Student Union as anno

UNIVERSITY OF CONNECTICUT Storrs
ST. MARK'S CHAPEL Rev. Eugene C. Dixon, chap.
Sun 9:15, 11; daily 4:40; HD 7; Canterbury activities Sun 6:30

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Sun 7:30, 9, 11:15

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni
 Memorial Building, P.O. Box M
 Rev. Robert H. Manning, chap.
 Eu 5 Sun through Fri, Noon Sat; Canterbury Club
 Sun 6

GEORGIA TECH and
AGNES SCOTT COLLEGE Atlanta
ALL SAINTS W. Peachtree at North Ave.
 Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.
 Sun 8, 9:15, 11, 7; Canterbury 6

ILLINOIS

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
 Rev. George W. DeGraff, r & chap.
 Sun 7:30, 10; weekdays as announced

MONMOUTH COLLEGE Monmouth
TRINITY N. 2d & E. Archer
 Rev. James P. Barton, v & chap.
 Sun 11; weekdays as announced

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
 Rev. John W. Pyle, D.D.; Rev. Michael Porteus, M.A.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs
 12 Noon HC; 5:05 EP
Brent House, 5540 S. Woodlawn: Wed 7:30 HC,
 Sun 7 EP
 University Hospital (0.400) Fri 7:30 HC

UNIVERSITY OF ILLINOIS
 Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap.; Rev. H. C. Johnson, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 111 S. Grant
 Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
 Sun 8, 9:30, 11

MAINE

UNIVERSITY OF MAINE Orono
CANTERBURY HOUSE
 Rev. T. W. Lewis, chap.; Rev. A. P. Burnworth, ass't
 Sun and daily Eucharist in term

MARYLAND

GOUCHER COLLEGE and
TOWSON STATE COLLEGE Towson
TRINITY 120 Allegheny Ave.
 Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
 Sun 8, 9:45, 11; Thurs 10:30

WASHINGTON COLLEGE Chestertown
EMMANUEL High St.
 Rev. Robert T. Hollett, r & chap.
 Sun 8, 9:30, 11; Canterbury Assoc.

MASSACHUSETTS

HARVARD and RADCLIFFE Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
 Episcopal Church Center
 Rev. William J. Schneider, chap.
 Sun 8, 9:30, 11:15, 4

MASSACHUSETTS (cont'd)

LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
 Rev. Francis B. Downs, r
 Rev. H. H. Choquette, ass't
 Sun 8, 9:15, 11; Wed 7:15

MOUNT HOLYOKE COLLEGE South Hadley
ALL SAINTS'
 Rev. Maurice A. Kidder, v & chap.
 Constance M. Hindle, college worker
 Sun 8, 10:30; Lawrence House Fri 5:30

WILLIAMS COLLEGE Williamstown
ST. JOHN'S 23 Park St.
 Rev. D. G. Burgoyne, r; Rev. T. J. Abernethy, c
 Sun 8, 9, 11; Tues 7:20; Wed & HD 10

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
 The Rev. Daniel Burke, chap.
 Sun 8, 9, 11, 7; Tues 10:15; Wed 7; Fri 12:10

MINNESOTA

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

MISSOURI

UNIVERSITY OF MISSOURI AT ROLLA
CHRIST CHURCH 1000 Main St.
 The Rev. Joseph W. Carlo, r
 Sun H Eu 8, Family Service 9:30, MP 11 (2d &
 4th), H Eu 11 (1st & 3d); Wed H Eu 7

NEBRASKA

McCOOK COLLEGE McCook
ST. ALBAN'S 521 West First
 Rev. Donald J. West
 Sun HC 8, 10, EP 5; Tues 6 Canterbury Club

NEW JERSEY

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

TRENTON STATE COLLEGE
RIDER COLLEGE
TRENTON JUNIOR COLLEGE Trenton
TRINITY CATHEDRAL
 W. State St. & Overbrook Ave.
 Very Rev. Lloyd G. Chattin, Episcopal chap.
 Sun 7:30, 8:30, 9:30, 11; Daily HC 7:30; HD 6:30

NEW YORK

COLUMBIA-BARNARD New York, N. Y.
ST. PAUL'S CHAPEL on campus
 Rev. John M. Krumm, Ph.D., S.T.D., Chaplain of
 the University; Rev. John D. Cannon, Adviser to
 Episcopal students
 Sun 9, 11, 12:30; Weekdays HC 5 Tues, 12 Fri

CORNELL MEDICAL SCHOOL
ROCKEFELLER INSTITUTE
N. Y. HOSPITAL SCHOOL of NURSING
 (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
 Clergy: Hugh McCandless, Vincent Anderson, John
 Fletcher. Associates: Lee Belford, Philip Zabriskie,
 Carleton Sweetser, J. W. Murchison, Thomas Gibbs,
 John Danforth
 Sun 8, 9:30, 11; Wed 7:20; Thurs 11

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

NEW YORK (cont'd)

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; 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 & chap.
 Sun 8, 10; Thurs 7:30 (Vassar Chapel)

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 Rev. W. Robert Mill, chap.
 Sun 9:15 HC; Wed 7:10 HC; Thurs 5:30 HC

OHIO

MIAMI UNIVERSITY
WESTERN COLLEGE FOR WOMEN Oxford
HOLY TRINITY Walnut & Poplar Sts.
 Sun HC 8, MP 10 (HC 1st Sun); Wed HC 7, 4:30;
 College Club Fri 5-12

PENNSYLVANIA

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

CHATHAM COLLEGE Pittsburgh
CALVARY 315 Shady Ave.
 Rev. John Baiz, r; Rev. D. C. Coste, chap.
 Rev. Stewart Pierson, Rev. W. L. Sheppard
 Sun 8, 9:15, 11; Thurs 5:30 HC at Chatham

WILKES COLLEGE, KING'S COLLEGE
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
 Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.
 Sun 8, 11; Canterbury Club

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COL-
LEGE, RHODE ISLAND SCHOOL OF DESIGN,
BRYANT COLLEGE Providence
EPISCOPAL COLLEGE CHURCH 114 George St.
 Rev. Conon John Crocker, Jr., chap.
 Miss Judith A. Speyer, assoc.
 Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and
CANTERBURY HOUSE Lower College Rd.
 Rev. Everett H. Greene, chap.

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES
ADVENT Advent St., Spartanburg
 Rev. Capers Satterlee, Rev. Paul Pritchard
 Sun 8, 10, 11:15

VIRGINIA

HAMPTON INSTITUTE Hampton
ST. CYPRIAN'S Kecoughton Sq., 55 E. Tyler St.
 Rev. Walter D. Dennis, Rev. William R. Coats
 Sun HC 8; MP, HC & Ser 11; Saints' Days 8

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 & chap.
 Sun 8, 10, 6; Wed 7; HD 7 & 10

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS WANTED

NEED up to 50 copies of the following books published by Morehouse-Barlow but now out-of-print: *Living the Ten Commandments* by Simcox; *Paul of Tarsus* by MacKay; Pastoral Series—*Christian Life of Faith, Love, and Duty*; and *His Truth Endureth* by Muir, published by National Publishing. Write: Superintendent, Trinity Episcopal Church School, 147 N. W. 19th Avenue, Portland 9, Oregon.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

ASSISTANT PRIEST for young, growing, South Florida parish. A lot of hard work with wonderful people. Definite Catholic Churchman. Energy and zeal considered virtues. Reply Box H-150.*

CHURCH school curriculum editor, writer. Send resumé, experience and salaries received. Reply Box M-149.*

POSITIONS WANTED

HOUSEMOTHER, experienced, with daughter now a Junior, wishes position in Church school. Reply Box T-151.*

PRIEST, married, sound Churchman, evangelical spirit, 21 years urban, rural and missionary experience in Southern and Western dioceses, offers his talents wherever the Holy Spirit may direct. Will gladly supply resumé and references. Reply Box S-152.*

RECTOR of a big parish, having finished a building program, and in full vigor, wants to fulfill a long held goal of beginning, or carrying forward a new mission in an area which offers a high growth potential. Reply Box H-147.*

SEXTON serving Catholic parish without housing prays fervently for assignment which includes housing. Married 16 years; no children. Excellent references. Please Reply Box F-148.*

*In care of **The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.**

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis. 53202

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

PEOPLE and places

Appointment

The Rev. **Reginald Rodriguez** has been appointed superintendent of Good Shepherd Mission, by the Bishop of Arizona. The mission is located at Fort Defiance, Ariz.

Ordinations

Priests

Atlanta—On May 31, the Rev. Milton Coward, assistant, St. Martin in the Fields, Atlanta; on June 28, the Rev. **Robert Powell**, assistant, St. Peter's, Montreal, Canada.

Lexington—On July 19, the Rev. **William P. Burns**, priest in charge, Christ Church, Harlan, Ky., address, Ivy Hill, Box 858; **John A. Naegele**, priest in charge, St. Mark's Mission, Hazard, Ky., address, 119 Baker St.

Tennessee—On May 20, the Rev. **Rodman Pattee Kirby**, faculty member, St. Andrew's School, St. Andrews, Tenn.

Deacons

Atlanta—On June 27, **Donald Little**, Colonel, USA (retired), assistant, St. Paul's, Macon; **Charles Weesner**, assistant, Holy Trinity, Decatur, Ga.

Perpetual Deacons

Atlanta—On May 9, **Campbell Irving**, businessman, to assist at the Church of Our Saviour, Atlanta.

Births

The Rev. **H. Hunt Comer** and Mrs. Comer, Grace Church, Asheville, N. C., announce the birth of their second child, first son, **Christopher Hunt**, on August 16.

The Rev. **Charles Green** and Mrs. Green, St. Paul's Church, Chattanooga, Tenn., announce the birth of their second daughter, **Eleanor**, on July 23.

The Rev. **Franklin Ferguson** and Mrs. Ferguson, Grace Church, Paris, Tenn., announce the birth of their second son, **Benjamin Adams**, on June 19.

The Rev. **Martin LeBrecht** and Mrs. LeBrecht, Phoenix, Ariz., announce the birth of their daughter, **Mary Constance**, on August 19.

The Rev. **Robert F. Underwood** and Mrs. Underwood, St. John Baptist Church and St. David's, both in Scranton, Pa., announce the birth of their second child, first daughter, **Susan Elizabeth**, on August 15.

Religious Orders

On May 28, at St. Margaret's Convent, the Rev. **Alfred Pederson**, Superior, S.S.J.E., received the life vows of **Sister Emily Louise**, **Sister Mary Eleanor**, and **Sister Adele Marie**. Two novices were clothed at a service on June 4. The Rev. **Raymond McDonald**, S.S.J.E., officiated.

Marriages

The Rev. **C. Christopher Clements**, deacon, and **Miss Julia Bush**, were married July 2, in St. John's, Knoxville, Tenn. They live at 309 E. Baltimore St., Jackson, Tenn., where Mr. Clements is deacon in training, St. Luke's Church.

The Rev. **Donald G. L. Henning** and Mrs. **R. B. C. Howell** of Memphis, were married in Calvary Church, Memphis, Tenn., on July 4. Their home address is 807 Cloudland Dr., Johnson City, Tenn. Fr. Henning is rector of St. John's Church, Johnson City.

New Addresses

The Rev. **Thomas W. Bauer**, Yale Divinity School Apts., 430 Canner St., New Haven, Conn. 06511.

The Rev. **James F. Bogardus, Jr.**, 406 Duncan St., San Francisco, Calif. 94131.

The Rev. **Schuler L. Clapp, Jr.**, 7400 Poe St., Detroit 2, Mich.

The Rev. **Roger G. Dissell**, 2085 Sacramento St., San Francisco, Calif. 94109.

The Rev. **A. Joseph Mathew**, c/o C.I.S. diocesan office, Kottayam, Kerala, India.

The Rev. **Charles A. Taylor, Jr.**, 310 Lake Placid Dr. N.W., Apt. 5, Atlanta, Ga. 30305.

The Rev. **J. Alfred Wade**, St. Ann's Church, Morrisania, 295 St. Ann's Ave., Bronx 54, N. Y.

The Rev. **Fergus With**, Chenequa Club Highlands, Hartland, Wis. 53029.

The Rev. **J. Robert Wright**, c/o Holy Redeemer Clergy House, Exmouth Market, Clerkenwell, E.C.1., London, England.

The Rt. Rev. **Benjamin M. Washburn**, 11 Barrack Hill Rd., Ridgefield, Conn.

Armed Forces

Chap. (Lt.) **Edward A. M. Cobden, Jr.**, has as his new address: Hq. Co. USA, Ryukyu Is., APO 331, San Francisco, Calif.

Chap. (Lt. Col.) **Russell O. Kirsch** has as his new address: 1515 Viscount Ave., Tallahassee, Fla.

Chaplain (Lt. Col.) **Gordon Hutchins, Jr.**, post chaplain, and chaplain to the Episcopal personnel, West Point, will be stationed at Nurnberg Post, address, Hqs., Nurnberg Post, APO 696, New York, N. Y.

Chaplain (Major) **Porter H. Brooks**, formerly stationed at Ft. Belvoir, Va., is now post chaplain, and chaplain to Episcopalians at West Point, N. Y.

DEATHS

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

The Rev. **Leonard Clement Hursh**, retired priest of the diocese of Pennsylvania, died at the Edgewood Memorial Hospital, Berlin, N. J., on July 11th.

The Rev. Mr. Hursh was born in Philadelphia in 1888. He attended the Philadelphia Divinity School, Nashotah House, and Seabury Divinity School, and was ordained to the priesthood in 1919. He served churches in Towner, Rugby, and York, N. D., between the years of 1917 and 1920. He then served churches in Canton, Lewiston, and Farmington, Ill., until 1926, when he became vicar of the Church of the Good Shepherd, and a canon of the Cathedral of St. John in Quincy, Ill. From 1933 to 1935, he served St. Paul's Church, Warsaw, and St. Cyprian's Church, Carthage, Ill. He was locum tenens at Emmanuel Church, Kensington, from 1935 to 1951. Mr. Hursh was priest-in-charge of Christ Church, Millville, N. J., in 1952 and 1953, and priest-in-charge of the Chapel of the Annunciation, Lawnside, N. J., from 1953 until his retirement in 1956.

Mr. Hursh is survived by two sisters, a niece, and a nephew.

Deaconess Gertrude Sterne, a former missionary to Alaska, died August 16th, in Quincy, Ill. She was 90 years of age.

Deaconess Sterne, who was set apart in 1917, served churches at Anvik and Tanana, Alaska, from 1916 until her retirement in 1935. After her retirement, she made her home in Tanana for several years, and then moved to Los Angeles. Shortly before her death, she returned to her native home in Quincy.

Survivors include two nieces and a nephew.

Maude E. F. Doughty, widow of the late Rev. Addison Tracey Doughty, died August 19th at the Memorial Home for Women, Newark, N. J. She was 79.

Mrs. Doughty's husband at the time of his death was chaplain of the diocese of Newark's City Mission Society.

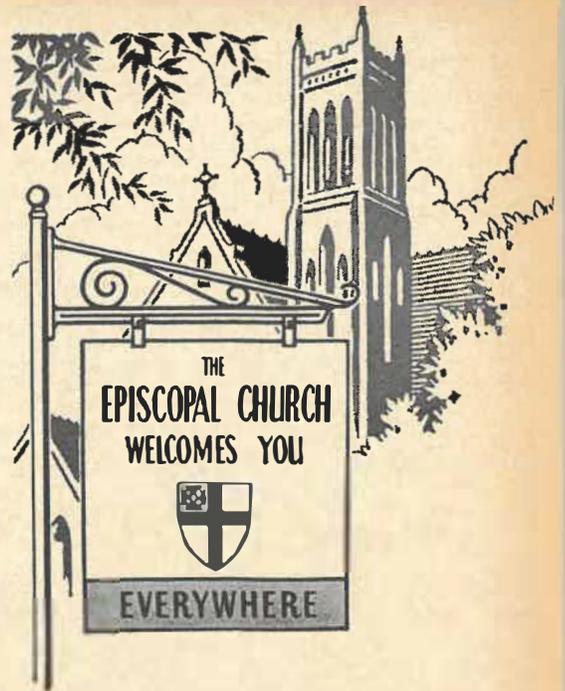
There are no immediate survivors.

Lucy Scott Root, secretary at Christ School, Arden, N. C., for 17 years, died August 15th, in Asheville, N. C.

Mrs. Root, the widow of H. Dean Root, is survived by two sons, the Rev. William Scott Root, who serves at Trinity Church, Garnerville, N. Y., and Herbert Dean Root, of Murrysville, Pa.; a sister, Mrs. Guy Gurney, of Asheville; and eight grandchildren.

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.



LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka Ave.
Rev. R. Warster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

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

ESTES PARK, COLO.

ST. BARTHOLOMEW'S CHAPEL (on Devil's Gulch) and **PECUSA HOUSE** (the Church's Social Center & Chapel on Main St.)
Sun HC 7, 9, 5:30; MP 11; Daily: HC 7 (ex Mon) but Wed 9:30; at Pecusa House MP 9, EP 5; HD: HC 9:30, 5:30; C Sat 3:30-4:30

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French Service 4, EP & Ser 5:30; Daily services 8:30, 12:10, 5:15. Church open from 7 to 7

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

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

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs & HD 9; C Fri & Sat 5-5:25

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, Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash (nearest Loop)
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

LEXINGTON, KY.

ST. RAPHAEL'S James Lane Allen School — Appomattox Rd.
Sun 9

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 10:40 Mat; 11 Low Mass & Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9; EP Sat only 5; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmor Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tolly H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; 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 Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c; Rev. C. L. Udell, asst.
Sun Mass 8, 10 (Sung); 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 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Hauss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:10 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; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

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

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

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. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. & 2d St.
Rev. Canon Richard B. Townsend, r
Sun HC 8, MP 11, 1S HC 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs, C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

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, Evenson; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; 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.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

***You just can't beat
Benson's!***



the quality fruit cake that makes fund raising a snap

Benson's Sliced Old Home Fruit Cake made fund raising a roaring success last year, says G. W. White, Jr., treasurer of the Roaring Run Lions Club of Westminster, Maryland.

Why not let Benson's help put *your* club's project in the black this year? Here's how!

There's no better fruit cake or fund raiser — BENSON'S sells itself!



Benson's Old Home Fruit Cake
P.O. Box 1432
Athens, Georgia 30601

EVERYONE WINS WITH THE BENSON'S PLAN

THE BEST CAKE

- Prize recipe—75% choice fruits and papershell pecans; 25% rich poundcake batter.
- It's sliced!
- Beautifully packaged—Moisture-proof inner wrap—reusable containers.
- Delicious—acclaimed in every state as **the best!**
- Unconditionally guaranteed to please you and your customer.
- Full value—no gimmicks.

THE BEST PROGRAM

- Proved profitable—in over 15,000 successful fund-raising campaigns.
- \$1.00 profit per sale—on 3 pound mainseller.
- Bonus plan—free cakes add to your profits.
- Free sample slices to help you sell more.
- Eye-catching sales aids.
- No initial investment.
- Freight prepaid.
- Sold exclusively through civic, church and community groups.

For Full Color Brochure and a Sample Send To

BENSON'S OLD HOME FRUIT CAKE

146

P. O. Box 1432, Athens, Georgia

Please rush color brochure and a sample of Benson's Sliced Old Home Fruit Cake

Name _____

Address _____

City _____ State _____

Organization _____

Position in Organization _____